

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

Luke

LUKE

1

The manuscript, from which the following frames are derived, is held in the [Free Public Library, Auckland](#).

The Rev. L.E. Threlkeld translated St Luke's Gospel, and revised it several times, the third revision being completed in 1831. His translation of Mark followed, and then extracts from the Book of Common Prayer, a Spelling Book, and then the first part of St Matthew's Gospel. The latest version and fourth revision of St Luke's Gospel was made for Sir George Grey, and completed in August 1857.

Sir George Grey was the third Governor of South Australia (1841–45), third Governor of New Zealand (1845-53), Governor of Cape Colony, South Africa (1854–61), Governor of New Zealand again (1861–68). He became Premier of New Zealand (1877–79).

Threlkeld, in his introductory remarks, recorded that 'this translation of the Gospel of Luke, into the language of the Aborigines, was effected ... with the assistance of the intelligent Aborigine, McGill [Biraban]. ... he and I went through it sentence by sentence, and word for word, explaining to him most carefully the meaning as we proceeded. McGill spoke the English Language fluently'.

The Gospel according to St Luke

Contents



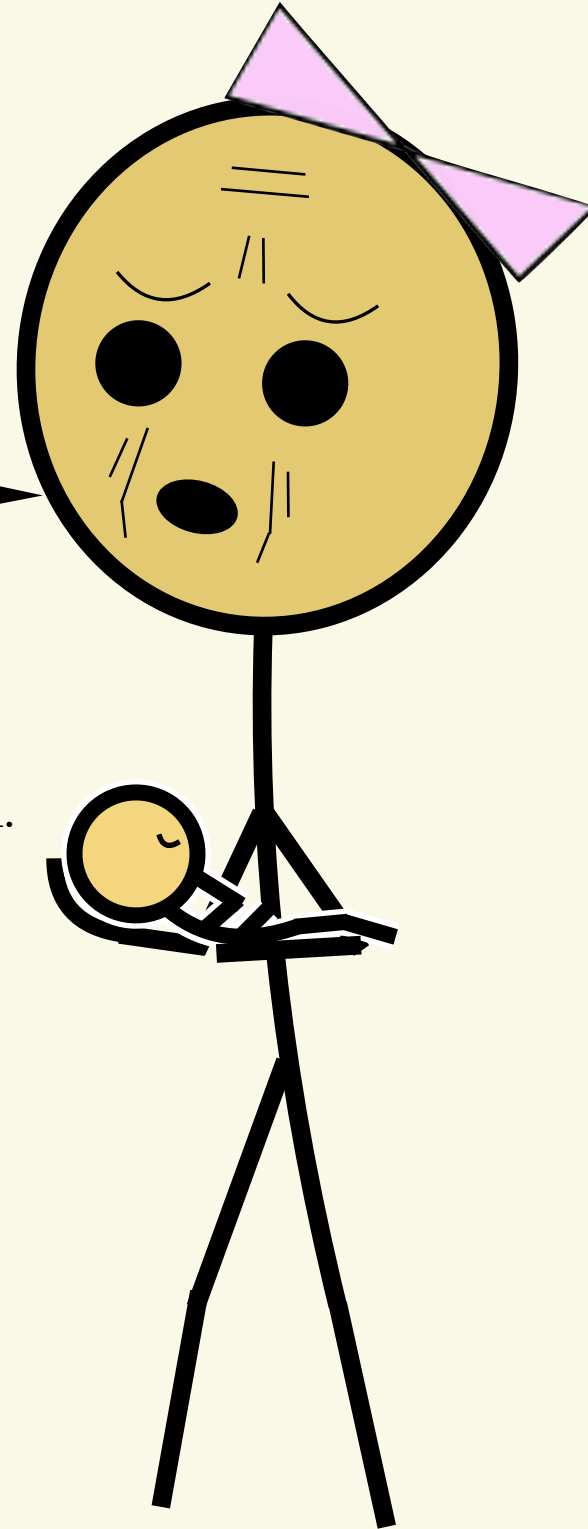
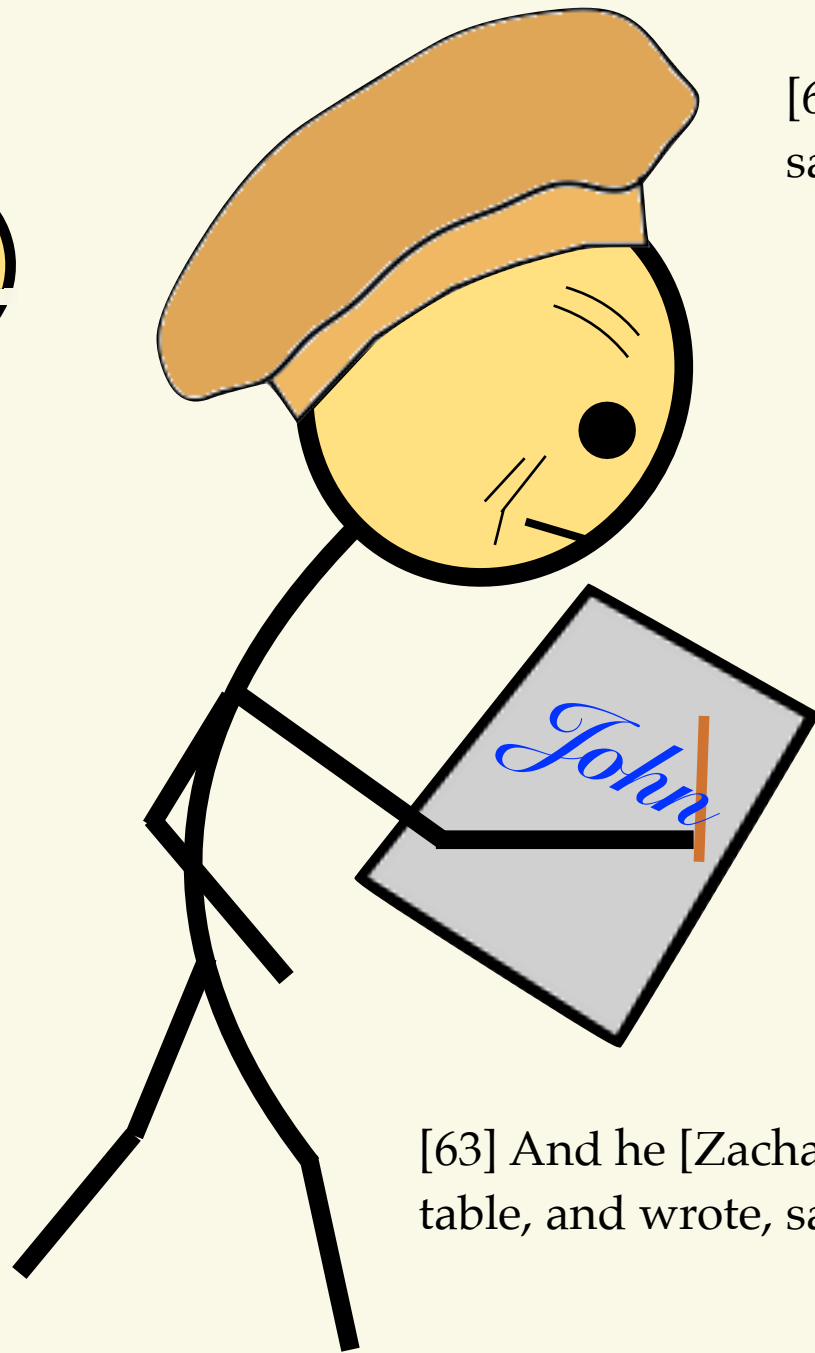
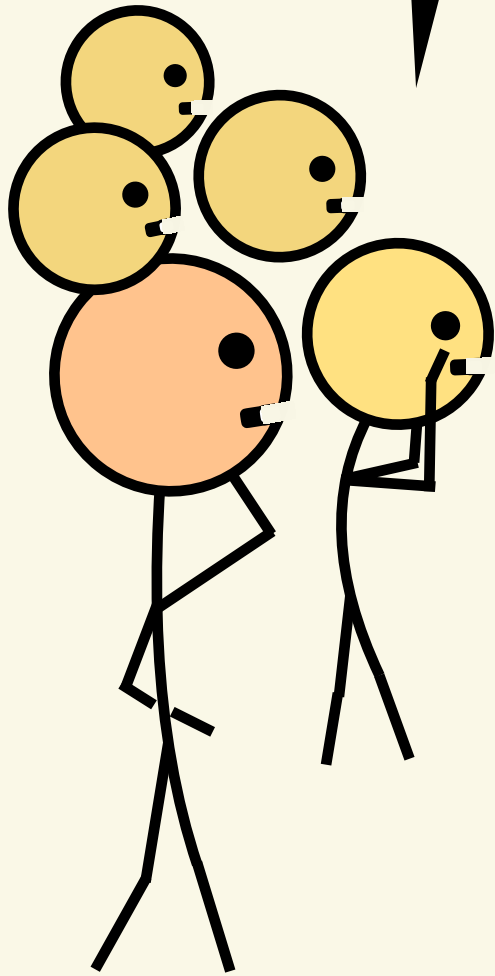
i	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80
ii	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52
iii	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38
iv	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44
v	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39
vi	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49
vii	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50
viii	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56
ix	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62
x	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42
xi	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54
xii	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59
xiii	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35
xiv	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35
xv	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32
xvi	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
xvii	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37
xviii	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43
xix	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48
xx	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47
xxi	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38
xxii	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71
xxiii	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56
xxiv	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53

[59] ... on the eighth day they [neighbours] ...
called him Zacharias, after the name of his father.

yidara
name
ZACHARIAS
biyangbayi-
giluwa
like father

giyawayi!
NO
yidara ngigumba
his name
JOHN

[60] And his mother answered and
said, Not so; but he shall be called John.



[63] And he [Zacharias] asked for a writing
table, and wrote, saying, His name is John. ...

Luke i.01

Wonto ba kauwul-lo mānkulla unnoa tara

tūngngunbilliko ngurrān ta ngeen kin ba,

wandu ba gawalu manGala anuwadara

[1] Forasmuch as many have taken in hand

to set forth in order a declaration of those things which are most surely believed among us,

instead DONE big-ERG take-be-PH that-PLUR

Instead big [i.e. many] took those (things) ...

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**

... tūngngunbilliko ngurrān ta ngeen kin ba,

dungGanbiligu ngaran da ngiyinGinba

... to set forth in order a declaration of those things which are most surely believed among us,

show-do-ing-for hear-now ABSTR we-all-at

... for showing [i.e. a declaration of] our hearing(s) [i.e. believings]

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

DOUBTFUL Tkld CASE

KJV *among us*

Tkld **ngiyinGinba**
we-all-at

ngeen: NOM ERROR 'we' FOR
ngearun ACC 'us'. PERHAPS:

ngiyaran-ginba

us-all-at

at [i.e. among] us

Luke i.02

*Yanti bo ngearun kin bara ngukulla unnoa tāra,
nakillikān kurrikurri ka birung, ngatung mānkillikān wiyellikānnē koba.*

yandibu ngiyarunGin bara ngugala anuwadara

[2] Even as they delivered them unto us,
which from the beginning were eyewitnesses, and ministers of the word;]

thus-EMPH us-all-to they-all give-be-PH that-PLUR

Thus they gave us those (things) ...

... nakillikān kurrikurri ka birung, ...

nagiligan gari garigabirang

... which from the beginning were eyewitnesses, ...

see-ing-agent first-away from

... (which were) seeing-agents [i.e. eyewitnesses] from the start ...

... ngatung mānkillikān wiyellikānnē koba.

ngadun manGiligan wiyiliganiguba

... and ministers of the word;

AND take-be-ing-agent speak-ing-entity-of

... and takers of the speaking entity [i.e. word].

-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 i.03

Murrorōng tia katān yāntibo,
koito bang ba tuing ko ngiroung, Teopilo murrorong ta,

marurung diya gadan yandibu

[3] It seemed good to me also,
having had perfect understanding of all things from the
very first, to write unto thee in order, most excellent
Theophilus,]

good me be-AFF-now thus-EMPH

Good to me it is thus,

.....

**[gala naduwa ngaraliyan
anidara yandi gadayi]**

... having had perfect understanding of
all things from the very first, ...

**[because I hear-ing-did [i.e. was
understanding] these things always]**

[because I was always understanding this]

MISSING TRANSLATION

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

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 next frame]

[continues from previous frame]

... *koito bang ba tuing ko ngiroung*, ...

guwidu bang ba duwing **Gu ngirung**

... to write unto thee in order, ...

therefore I DONE count-for thee

... therefore I preserve [i.e. count, write] (to) you ...

but / because / therefore

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

MYSTERY WORD: *duwing*

dun / duwing

MEANINGS: exchange, count, preserve, divide, connect

DIFFERENT WORDS:

duwanda / duwinda: eventually, after

... *Teopilo murrorong ta*,

THEOPHILUS marurung da

... most excellent Theophilus,

THEOPHILUS good AFFirm

... good Theophilus, aye.

Luke i.04

Ngurrauwil koa bi tuloa

unnoa tara wiyatōara banūng ba.

ngarawil guwa bi duluwa

[4] That thou mightest know the certainty
of those things, wherein thou hast been instructed.

hear-might-having thou straight

(That) you might hear [i.e. know] straight ...

... unnoa tara wiyatōara banūng ba.

anuwadara wiyadwara ba nung ba

... of those things, wherein thou hast been instructed.

that-PLUR speak-done to I thee DONE

... those things I speak-endowed [i.e. have spoken] to you done.

PASSIVE: -dwara

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

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 i.05

Yanti kalai ta Herod noa kakulla

Pirriwul noa kakulla Judaia ka, kakulla noa tarai Iereu Zakaria yitirra Abia ūmba konara: ngatun ngukung ngikoūmba yinalkun koba Aaron-ūmba, ngiakai bountoa yitirra Elizabet.

yandi galayi da HEROD nuwa gagala

[5] There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.]

thus time AFFirm HEROD he be-be-PH

At that time, aye, Herod he was, ...

yandi gadayi / galayi / giluwa

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

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

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

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

... Piriwul noa kakulla Judaia ka, ...

biriwal nuwa gagala JUDAEAga

... the king of Judaea ...

chief he be-be-PH JUDAEA-at

... he was chief at Judaea; ...

... kakulla noa tarai Iereu Zakaria yitirra Abia ūmba konara: ...

gagala nuwa darayi PRIEST ZACHARIAS yidara ABIAumba gunara

... a certain priest named Zacharias, of the course of Abia: ...

be-be-PH he other PRIEST ZACHARIAS name ABIA-of crowd

... (there) was (an)other priest, he (was) name(d) Zacharias of the Abia crowd: ...

[continues from previous frame]

ngatun ngukung ngikoūmba yinalkun koba Aaron-ūmba, ...

ngadun nugang ngigumba yinalganGuba AARONumba

... and his wife was of the daughters of Aaron, ...

AND woman him-of daughter-of AARON-of

... and his woman [i.e. wife] the daughter of Aaron, ...

...ngiakai bountoa yitirra Elizabet.

ngiyagayi buwanduwa yidara ELISABETH

... and her name was Elisabeth.

like this she name ELISABETH

... she like this name(d) Elizabeth.

Luke i.06

*Buloara bula kakulla murrorōng Eloī kin [2] mikan ta,
ngurraiyeilin bula Jehova-ko noa ba wiyellikānnē yarakai ma korien.*

bulwara bula gagala marurung ELOIgin miganda

[6] And they were both righteous before God,
walking in all the commandments and ordinances of the Lord blameless.]

they-two two be-be-PH good GOD-at in front-at

The two were good in front of God, ...

... ngurraiyeileen bula Jehova-ko noa ba wiyellikānnē yarakai ma korien.

**ngarayiliyan bula YEHOVAGu nuwa ba
wiyiligani yaragayimagurin**

... walking in all the commandments and ordinances of the Lord blameless.]

hear-HAB-ing-now two JEHOVAH-ERG he
DONE speak-ing-entity bad-make-PH-lacking

... the two hearing [i.e. understanding]; he, Jehovah, made
speaking entities [i.e. ordinances] without (anything) bad.

INVENTIVE TRANSLATION

Tkld's SOLUTION INVENTIVE
FOR THIS SEGMENT

DOUBTFUL WORD hear/stand

ngurraiyeileen

ngara-yi-li-yan: hear-HAB-ing-now
MORHPOLOGICALLY SIMILAR WORD:

ngaru-gi-li-n

ngaru-gi-li-n: stand-be-ing-now [L08.20]
COULD THIS BE THE WORD USED IN
Luke 01.06 [?]

Luke i.07

Keawarān bula wonnai korien,
kulla bountoa Elizabet ngurrauwai ; ngatun bula ba
ngurrōngbai kakulla.

giyawaran bula wanayigurin

[7] And they had no child,
 because that Elisabeth was barren, and they both
 were now well stricken in years.]

not-now they-two child-lacking

Not, the two (were) lacking child(ren), ...

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**

... *kulla bountoa Elizabet ngurrauwai; ...*

gala buwanduwa ELISABETH ngaruwayi

... because that Elisabeth was barren, ...

because she ELISABETH old-ITEM

... because Elizabeth (was an) old-item [i.e. barren]; ...

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

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

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

... *ngatun bula ba ngurrōngbai kakulla.*

ngadun bula ba ngarungbayi gagala

... and they both were now well stricken in years.

AND they-two DONE old-ITEM be-be-PH

... and the two were old-items [i.e. old].

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

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

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

Luke i.08

Ngatun yakita kakulla umulliella noa ba Eloī kin mikān ta

yirrunḡ ka ngikoung kin Ieru koba.

ngadun yagida gagala umaliyila nuwa ba ELOIgin miganda

[8] And it came to pass, that while he executed the priest's office before God
in the order of his course

AND now be-be-PH make-ing-recently he WHEN/if GOD-at in front-at

And it was now when he made [i.e. carried out], in front of God, ...

-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

... *yirrunḡ ka ngikoung kin Ieru koba.*

yirangGa ngigungGin PRIESTguba

... in the order of his course.

role-at him-at PRIEST-of

... at [i.e. in] his role of [i.e. as] priest.

DOUBTFUL WORD 'role'

yirung OR **yirang** MEAN hair (beard?), point, hunger AND POSSIBLY hill
THERE IS ONE OTHER EXAMPLE (lot)
WHERE role MIGHT BE ITS MEANING

MYSTERY WORD: *yurang*

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

-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 i.09

Yanti kiloa Ieru koba umān

*yirrunḡ ka ngikoumba ta upulliko bōn porapora
koiyung ko uwa noa ba Nao koba Jehova kai koba.*

yandigiluwa PRIESTguba uman

[9] According to the custom of the priest's office,
his lot was to burn incense when he went into the temple of the Lord.]

thus like PRIEST-of make-now

Thus-like [i.e. likewise] of priest(s) (as someone)
makes now [i.e. In the way of priests now], ...

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*]

-gilua: -LIKE

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

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...)

POSSESSIVE unattached

A POSSESSIVE SHOULD
BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

PERHAPS
PRIEST-gin
PRIEST-at
at the priest [i.e. of the priest's office]

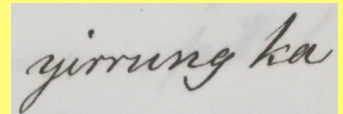
*... yirrunḡ ka ngikoumba ta upulliko
bōn porapora koiyung ko ...*

**yirangGa ngigumba da ubaligu
bun burabura gwiyangGu**

... his lot was to burn incense ...
role-at him-of AFFirm do-ing-for
him INCENSE fire-using

... at [i.e. in] his role, aye, was doing
[i.e. burning] him [i.e. it] incense, using fire, ...

DOUBTFUL WORD 'role'



yirung OR **yirang** MEAN hair (beard?),
point, hunger AND POSSIBLY hill
THERE IS ONE OTHER EXAMPLE (lot)
WHERE role MIGHT BE ITS MEANING

MYSTERY WORD: yurang

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

[continues from previous frame]

... uwa noa ba Nao koba Jehova kai koba.

uwa nuwa ba TEMPLEguba
JEHOVAHgayiguba

... when he went into the temple of the Lord.

move-PH he WHEN/if
TEMPLE-of JEHOVAH-at-of

... when he moved at [i.e. into]
the temple of Jehovah.

DOUBTFUL Tkld TRANSLATION

KJV *into the temple of the Lord*
Tkld **NAOguba JEHOVAHgayiguba**
TEMPLE-of JEHOVAH-at-of
DOUBTFUL SUFFIX ALLOCATION.
PERHAPS

NAO-ga JEHOVAH-umba
TEMPLE-at JEHOVAH-of
at [i.e. in] the temple of the Lord

-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 i.10

Ngatun yanti bo yan̄n ta konara kore

wiyelliella warai ta yakita winnelliella ba porapora.

ngadun yandibu yandin da gunara guri

[10] And the whole multitude of the people

were praying without at the time of incense.]

AND thus-EMPH all AFFirm crowd man

And thus all, aye, the people mob ...

... wiyelliella warai ta yakita winnelliella ba porapora.

wiyiliyila warayida yagida winiliyila ba burabura

... were praying without at the time of incense.

speaking-recently outside-at now scorch-ing-recently WHEN/if INCENSE

... were speaking [i.e. praying] outside when the incense was scorching [i.e. burning].

OUTSIDE: warayi / waraba

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

Luke i.11

*Ngatun paipea noa Angelo Jehova-ūmba ngikoung kin,
ngarokilliella noa tūngkang kirri ka koyung kōn ta porapora ka.*

ngadun bayibiya nuwa ANGELO JEHOVAHumba ngigungGin

[11] And there appeared unto him an angel of the Lord
standing on the right side of the altar of incense.]

AND appear-do-PH he ANGEL JEHOVAH-of him-at

And he, the angel of Jehovah, appeared at [i.e. to] him, ...

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

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

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-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

*... ngarokilliella noa tūngkang kirri ka
koyung kōn ta porapora ka.*

**ngarugiliyila nuwa dungGangGiriga
gwiyangGunda buraburaga**

... standing on the right side of the altar of incense.

stand-be-ing-recently he right-(hand)
(side)-at fire-type-at INCENSE-at

... he was standing at the right hand at [i.e. of]
the fire-type [i.e. altar] at [i.e. of] incense.

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

MYSTERY WORD: *kōn*

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

MEANINGS SUGGESTED HERE ARE
DOUBTFUL

MYSTERY suffix: *-kon*

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

Luke i.12

Ngatun nakulla bōn noa ba Zakaria ko

unma bōn noa ba, kinta ngaiya noa ba [3] kakulla.

ngadun nagala bun nuwa ba ZACHARIASgu

[12] And when Zacharias saw him,
he was troubled, and fear fell upon him.]

AND see-be-PH him he WHEN/if ZACHARIAS-ERG

And when he, Zaccharias, saw him, ...

... unma bōn noa ba, kinta ngaiya noa ba [3] kakulla.

unma bun nuwa ba ginda ngaya nuwa ba gagala

... he was troubled, and fear fell upon him.

disturb-make-PH him he DONE fear then he DONE be-be-PH

... he [i.e. something] >done<-disturbed him, then he >done<-was fear
[i.e. something disturbed him, then he was afraid].

MYSTERY WORD: *unma*

un-ma

THERE ARE ONLY THREE EXAMPLES FOR THIS WORD, MEANING 'to amaze, to affright, to startle'

Luke i.13

Wonto ba Angelo wiya noa,

kinta kora bi kauwa, Zakaria; kulla ngurrā ta wiyellikān nē ngiroumba, ngatun nukung ko ngiroumba ko wonnai kunnun ngiroumba, ngatun wiyennun bi ngiakai yitirra Ioane.

wandu ba ANGEL wiya nuwa

[13] But the angel said unto him, ^{Fear} not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.]

instead DONE ANGEL speak he

Instead he, the angel, spoke: ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

...kinta kora bi kauwa, Zakaria; ...

ginda gura bi gawa ZACHARIAS

... Fear not, Zacharias: ...

fear not thou be-IMP! [yes] ZACHARIAS

... “You must not fear, yes, Zacharias; ...

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...)

... kulla ngurrā ta wiyellikān nē ngiroumba, ...

gala ngara da wiyiligani ngirumba

... for thy prayer is heard; ...

because hear-PH AFFirm speak-ing-entity thee-of

... because (someone) heard, aye, your speaking entity [i.e. prayer], ...

[continues from previous frame]

... *ngatun nukung ko ngiroumba ko wonnai kunnun ngiroumba, ...*

ngadun nugangGu ngirumbagu wanayi ganan ngirumba

... and thy wife Elisabeth shall bear thee a son, ...

AND woman-ERG thee-of-ERG child be-will thee-of

... and your woman [i.e. wife] will be (having) your child, ...

DOUBTFUL TkId TRANSLATION

KJV *thy wife ... shall bear thee a son*

TkId **nugangGu ngirumbagu wanayi ganan ngirumba**

woman-ERG thee-of-ERG child be-will thee-of

FOR 'to give birth' 'drop' IS USED. PERHAPS

nugang-Gu ngirumba-gu bur-ga-li-nan wanayi ngirung-Gu

woman thee-of drop-ing-will child thee-for
your wife will bear you a child

... *ngatun wiyennun bi ngiakai yitirra Ioane.*

ngadun wiyinan bi ngiyagayi yidara JOHN

... and thou shalt call his name John.

and speak-will thou like this name JOHN

... and you will speak like this the name [i.e. you will call him] John.

Luke i.14

Ngatun pittul bi kunnun,

*pittul kauwulkān kunnun pōrkullinnun
ngikoung kin birung.*

ngadun bidal bi ganan

[14] And thou shalt have joy and gladness;
and many shall rejoice at his birth.

AND joy thou be-will

“And you will be joy, ...

*... pittul kauwulkān kunnun
pōrkullinnun ngikoung kin birung.*

**bidal gawalgan ganan
burgalinan ngigungGinbirang**

... and many shall rejoice at his birth.

joy big-BEness be-will drop-be-ing-will
him-away from

... big-ness [i.e. many] will be joy from
his will-be-dropping [i.e. birth].”

-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

**bidal gawalgan ganan burgalinan
ngigungGinbirang**

Tkld MAKES THIS SAY:

‘many will be joy(ful); (someone) will drop
[i.e. be born’ from him’

PERHAPS INSTEAD:

**bidal gawalgan ganan bur-ga-li da
ngigung-Gin**

joy big-BEness be-will drop-ing ABSTR
him-at

*many will be joy(ful) at his drop-ing
[i.e. birth]*

Luke i.15

Kauwul wal noa kunnun, mikan ta Jehova kin,

ngatun keawai wal noa wine pitunnun, keawai tarere, ngatun warakāng wal noa witellinnun Marai yirriyirri kan birung ko waraka birung Tunkan ta birung.

gawal wal nuwa ganan miganda JEHOVAHgin

[15] For he shall be great in the sight of the Lord,
and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost,
even from his mother's womb.]

big certainly he be-will in front-at JEHOVAH-at

He certainly will be big in front at [i.e. of] of Jehovah, ...

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

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

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

... ngatun keawai wal noa wine pitunnun, keawai tarere, ...

ngadun giyawayi wal nuwa WINE bidanan giyawayi dariri

... and shall drink neither wine nor strong drink; ...

AND no certainly he WINE drink-will no intoxicant

... and he will certainly not drink wine, no(r) intoxicant, ...

[continues next frame]

[continues from previous frame]

... *ngatun warakāng wal noa witellinnun*
Marai yirriyirri kan birung ko ...

ngadun waragang wal nuwa widilinan
marayi yiri yiriganbirangGu

... and he shall be filled with the Holy Ghost, ...

AND fill-BEness certainly he achieve-ing-will
 spirit sacred-BEness-away from-using

... and he certainly achieve (becoming) fill-ness [i.e. filled]
 from using the sacred<ness> spirit [i.e. Holy Ghost], ...

MYSTERY WORD: widi

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

COMMENT: 'build' AND 'achieve' are similar concepts

wi: INLAND WORD FOR 'fire'

-gan / -gan(g)

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

... *waraka birung Tunkan ta birung.*

waragabirang danGandabirang

... even from his mother's womb.

belly-away from mother-away from

... from mother's belly [i.e. womb].

Luke i.16

Ngatun noa wiyunnunn wal barun

kauwul-kauwul wonnai Israel-køba ūmba Jehova kin ko Eloī ta barun ba.

ngadun nuwa wiyanan wal barun

[16] And many of the children of Israel shall he turn to the Lord their God.

AND he speak-will certainly them-all

And he will certainly speak to [i.e. turn, convert] them, ...

... kauwul-kauwul wonnai Israel-køba ūmba ...

gawal gawal wanayi ISRAELumba

... many of the children of Israel ...

big big [many] child ISRAEL-of

... the many children of Israel ...

... Jehova kin ko Eloī ta barun ba.

JEHOVAHginGu ELOI da barunba

... to the Lord their God.

JEHOVAH-to GOD AFFirm them-all-of

... to Jehovah, their God, aye.

Luke i.17

*Ngatun wal noa uwunnun ngikoung kin
mikan ta kaiyu ka Marai ta Elīa-ūmba,*

*warbungulliko būlbūl biyungbai tara koba [4] wonnai kolang, ngatun
barun kin ko tuloa ka ko; umauwil koa barun kore kurrikurri Jehova kin ko.*

**ngadun wal nuwa uwanan ngigungGin
miganda gayuga Marayida ELIASumba**

[17] And he shall go before him
in the spirit and power of Elias,
to turn the hearts of the fathers to the children, and the
disobedient to the wisdom of the just; to make ready a
people prepared for the Lord.]

AND certainly he move will him-at in front-at able-at spirit-at ELIAS-of

And he certainly will move in front at [i.e. of]
him, at [i.e. in] the power and spirit of Elias,...

*... warbungulliko būlbūl biyungbai tara koba
[4] wonnai kolang, ...*

**warbangGaligu bulbul
biyangbayidaraguba wanayigulang**

... to turn the hearts of the fathers to the children, ...

turn-do-compel-ing-for heart
father-ITEM-PLUR-of child-towards

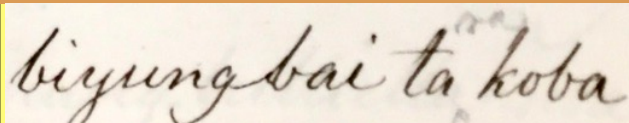
... for turning the heart(s) of the
fathers towards the child(ren), ...

-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

MS ADJUSTMENT



biyang-bayi-dara-guba
father-ITEM-PLUR-of
of the fathers

‘heart’ METAPHOR

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

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

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

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

[continues from previous frame]

... *ngatun barun kin ko tuloa ka ko; ...*

ngadun barunGinGu duluiwagagu

... and the disobedient to the wisdom of the just; ...

AND them-all-to true-to

... and to them, to the straight [i.e. to the just], ...

DOUBTFUL TkId TRANSLATION

KJV and the disobedient to the wisdom of the just

TkId **ngadun barunGinGu duluiwagagu**

AND them-all-to true-to

INCONGRUENT TRANSLATION. PERHAPS:

*ngadun barun ngara-ma-yinga-gan ngura-gi da
duluwa-gan-Guba*

AND them-all hear-make-almost-agent(s) wise-be

ABSTR straight-agent(s)-of

*and them, the near-hearers [i.e. disobedient],
the wisdom of the straights [i.e. just]*

... *umauwil koa barun kore kurrikurri Jehova kin ko.*

umawilguwa barun guri gari gari JEHOVAHginGu

... to make ready a people prepared for the Lord.

make-might-having them-all man first JEHOVAH-to

... so as to make them, a man [i.e. people] the first to [i.e. prepared for] Jehovah.

Luke i.18

Ngatun noa Zakaria ko wiya bōn, Angelo nung,

yakoai kan bang ngurrunnun unni? kulla bang ngurrōngbai ngatun nukung emmoemba ngurrōng ngeen.

ngadun nuwa ZACHARIAS wiya bon ANGELnung

[18] And Zacharias said unto the angel,

Whereby shall I know this? for I am an old man, and my wife well stricken in years.]

AND he ZACHARIAS-ERG speak-PH him ANGEL

And he, Zacharias, spoke (to) him, the angel:...

... yakoai kan bang ngurrunnun unni? ...

yaguwayi gan bang ngaranan ani

... Whereby shall I know this? ...

how goodness knows I hear-will this

... “How indeed will I hear [i.e. know] this? ...

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

SPECIAL WORD:

gan: INDEED

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

[continues next frame]

[continues from previous frame]

... *kulla bang ngurrōngbai* ...

gala bang ngarungbayi

... for I am an old man, ...

because I old-ITEM

... because I (am) and old-item ...

-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 nukung emmoemba ngurrōng ngeen.*

ngadun nugang imuwumba ngarungin

... and my wife well stricken in years.

AND woman me-of old-agent (f)

... and my woman [i.e. wife] (is) old.

Luke i.19

Ngatun noa Angelo-to wiya bōn,

*Ngatoa Gabriel, ngakillin Eloi kin mikan ta; ngatun yuka
tia wiyelliko ngiroung, ngatun tūngngunbilliko ngalitara ko
pittul mulli kain ko.*

ngadun nuwa ANGELdu wiya bun

[19] And the angel answering said unto him,

I am Gabriel, that stand in the presence of God; and am sent to speak unto thee,
and to shew thee these glad tidings.]

AND he ANGEL-ERG speak-PH him

And he, the angel, spoke (to) him, ...

...Ngatoa Gabriel, ngakillin Eloi kin mikan ta; ...

ngaduwa GABRIEL ngagilin ELOIgin miganda

... I am Gabriel, that stand in the presence of God; ...

I GABRIEL stand-ing-now GOD-at in front-at

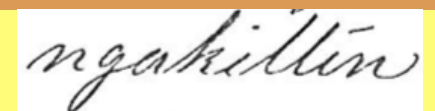
... I Gabriel, standing in front at [i.e. of] God; ...

-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

MS ERROR



ngagilin: stand-ing-now
POSSIBLE MS ERROR FOR:

ngaru-gi-li-n

[continues from previous frame]

... ngatun yuka tia wiyelliko ngiroung, ...

ngadun yuga diya wiyiligu ngirung

... and am sent to speak unto thee, ...

AND send-PH me speak-ing-for thee

... and (someone) sent me for speaking (to) you; ...

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

... ngatun tūngngunbilliko ngalitara ko pittul mulli kain ko.

ngadun dungGanbiligu ngalidaragu bidalmaliganiGu

... and to shew thee these glad tidings.

AND show-do-ing-for this-PLUR-for joy-make-ing-entity-for

... and for showing these joy-making entities [i.e. glad tidings].

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

MS ERROR

pittul mulli kain ko.

... kain ko

ASSUME -gani-gu INTENDED
joy-make-ing-entity-for
for glad tidings

Luke i.20

*A, ngurrulla bi ngōng ko wal bi kunnun,
ngatun kaiyu korien wal bi kunnun wiyelli ta, yakikalai ta ko purreung ka
ko unni tara kunnun ba kulla bi ba ngurrur korien wiyellikanne
emmoumba, kabo kunnun wal unni tara.*

ya ngarala bi ngungGu wal bi ganan

[20] And, behold, thou shalt be dumb,
and not able to speak, until the day that these things shall be performed,
because thou believest not my words, which shall be fulfilled in their
season.]

ah hear-IMP! thou dumb certainly thou be-will

“Ah, you must listen: you will certainly be dumb, ...

... ngatun kaiyu korien wal bi kunnun wiyelli ta, ...

ngadun gayugurin wal bi ganan wiyili da

... and not able to speak, ...

AND able-lacking certainly thou be-will speak-ing ABSTR [word]

... and you will certainly be lacking the ability (of) abstract speaking [i.e. word(s)], ...

... yakikalai ta ko purreung ka ko unni tara kunnun ba ...

yagi galayidagu bariyangGagu anidara ganan ba

... until the day that these things shall be performed, ...

now time-to day(light)-to this-PLUR be-will DONE

... until the day these things will be, ...

UNIDENTIFIED TERMS

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

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]

... *kulla bi ba ngurrur korien wiyellikanne emmoumba, ...*

gala bi ba ngaragurin wiyiligani imuwumba

... because thou believest not my words, ...

because thou DONE hear-lacking speak-ing-entity me-of

... because you lack hearing [i.e. believing] my word(s), ...

but / because / therefore

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

... *kabo kunnun wal unni tara.*

gabu ganan wal anidara

... which shall be fulfilled in their season.

presently be-will certainly this-PLUR

... these will certainly presently be.”

Luke i.21

Ngatun bara kore ko mittia Zakaria nung

ngatun kōtelliella minnung-bulliella noa [5] tunkea noa Nao ka.

ngadun bara gurigu midiya ZACHARIASnung

[21] And the people waited for Zacharias,
and marvelled that he tarried so long in the temple.]

AND they-all man-ERG wait-PH ZACHARIAS-ACC

And they, the man [i.e. people] waited (for) Zacharias, ...

... ngatun kōtelliella minnung-bulliella noa

[5] tunkea noa Nao ka.

ngadun gudiliyila minang baliyila nuwa danGiya nuwa TEMPLEga

... and marvelled that he tarried so long in the temple.

AND think-ing-recently WHAT-do-ing-recently he longtime [??] he TEMPLE-at

... and thought [i.e. marvelled] (about) WHAT he was doing at [i.e. in] the temple.

minang: INTERROGATIVE

minang INTERROGATIVE
—NOT RELATIVE PRONOUN
INTERROGATIVES

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

RELATIVE PRONOUN [refers back to a noun]

who, whom, whose, which, that

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

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

MYSTERY WORD: *danGiya*

tunkea

danGiya

THE CONTEXT SUGGEST THIS MUST MEAN stay, sit, tarry, wait OR SIMILAR. THERE ARE NO MATCHES FOR THIS WORD IN THE RECORDS

DOUBTFUL Tkld TRANSLATION

KJV *he tarried so long*

Tkld **minang baliyila nuwa danGiya**

WHAT-do-ing-recently he longtime[?]

PERHAPS INSTEAD OF 'tarried':

wiya wiya-li-li-yan nuwa

speak-speak-ing-ing-did

he was constantly talking

Luke i.22

Ngatun noa ba paikulleen warrai ta

*kaiyu korien noa wiyelli ko barun; ngatun bara ngurra Marai
noa nakulla Nao ba, kulla noa wauwolwauwol uma barun
ngatun ngarokilliella noa ngōng ko.*

ngadun nuwa ba bayigaliyan warayida

[22] And when he came out,
he could not speak unto them: and they perceived that
he had seen a vision in the temple: for he beckoned
unto them, and remained speechless.]

AND he WHEN/if appear-be-ing-did outside-at

And when he appeared, ...

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]

... kaiyu korien noa wiyelli ko barun; ...

gayugurin nuwa wiyiligu barun

... he could not speak unto them: ...

able-lacking he speak-ing-for them-all

... he lacked the ability for speaking (to) them; ...

... ngatun bara ngurra Marai noa nakulla Nao ba, ...

ngadun bara ngara marayi nuwa nagala TEMPLEba

... and they perceived that he had seen a vision in the temple: ...

AND they-all hear-PH spirit he see-be-PH TEMPLE-at

... and they heard [i.e. [perceived] (that) he saw a spirit at [i.e. in] the temple, ...

[continues from previous frame]

... *kulla noa wauwolwauwol uma barun ...*

gala nuwa wawal wawal uma barun

... for he beckoned unto them, ...

because he move-might move-might make-PH them-all

... because he made [i.e. gestured] 'might move'
repeatedly [i.e. beckoned] (to) them ...

DOUBTFUL wawal wawal

wauwolwauwol

wawal wawal

THERE ARE 3 EXAMPLES OF wa-wil
'move-might', BUT NO OTHERS OF

wa-wal

ASSUME THIS IS wa-wil REDUPLICATED

... *ngatun ngarokilliella noa ngōng ko.*

ngadun ngarugiliyila nuwa ngungGu

... and remained speechless.

AND stand-be-ing-recently he dumb

... and he stood dumb [i.e. speechless]

Luke i.23

Ngatun kirun kakulla

*purreung ngikoumba ūmullikan-ne,
waita ngaiya noa uwā kokerā ko
ngikoung ka ta ko.*

ngadun girun gagala

[23] And it came to pass, that,
as soon as the days of his ministration were
accomplished, he departed to his own house.]

AND all be-be-PH

And all was, ...

... *purreung ngikoumba ūmullikan-ne, ...*

bariyang ngigumba umaligani

... as soon as the days of his ministration were accomplished, ...

day(light) him-of make-ing-entity

... the day(s) of his making-entity [i.e. ministration], ...

DOUBTFUL TkId TRANSLATION

*KJV And it came to pass, that, as soon as the
days of his ministration were accomplished*
COMMENT: NOT ABOUT 'daytime', BUT A
PERIOD. PERHAPS:

*ngadun uma nuwa ba uma-li-gani ngigumba
AND make-PH he WHEN/if make-ing-entity him-
of
and when he had done his making-entity
[i.e. ministration]*

... *waita ngaiya noa uwā kokerā ko ngikoung ka ta ko.*

wada ngaya nuwa uwa gugiragu ngigungGadagu

... he departed to his own house.

depart then he move-PH hut-to him-of-to

... he then depart-moved to his hut.

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3pIGEN	barunba	barunGa

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

ka ta / -ka ta

SOME 80 INSTANCES OF
ka ta: ga da.

INTERPRETATIONS:

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

Luke i.24

Ngatun yukita purreung ka

*Elizabet ngikoumba nukung warakān bountoa,
ngatun yuropulleen bountoa warrān yellenna ka
wiyelliella bountoa,*

ngadun yugida bariyangGa

[24] And after those days

his wife Elisabeth conceived, and hid herself
five months, saying,]

AND after day(light)-at

And after days, ...

... *Elizabet ngikoumba nukung warakān bountoa, ...*

ELIZABETH ngigumba nugang waragan buwanduwa

... his wife Elisabeth conceived ...

ELIZABETH him-of woman fill-BEness she

... Elizabeth his woman [i.e. wife] she full-ness [i.e. pregnant], ...

-gan / -gan(g)

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

... *ngatun yuropulleen bountoa warrān yellenna ka wiyelliella bountoa,*

ngadun yurubaliyan buwanduwa

waran yilinaga wiyiliyila buwanduwa

... and hid herself five months, saying,

AND hide-do-RFLX-did she five moon-at speak-ing-recently she

... and she hid herself at several moons [i.e. for four/five months], she said,

MYSTERY WORD: waran

waran: SEEMS TO BE EITHER four OR five, AS WELL AS HAVING OTHER MEANINGS
COULD **waran** INDICATE PLURALITY RATHER THAN SPECIFICALLY 'four' ?

Luke i.25

Yanti noa tia Jehova ko umā

nakulla noa tia ba purreung ka mankilliko barun ba beelmullitin kore tin.

yandi nuwa diya JEHOVAHgu uma

[25] Thus hath the Lord dealt with me

in the days wherein he looked on me, to take away my reproach among

thus he me JEHOVAH-ERG make-PH

“Thus he, Jehovah, made [i.e. dealt with] me, ...

... nakulla noa tia ba purreung ka ...

nagala nuwa diya ba bariyangGa

... in the days wherein he looked on me,...

see-be-PH he me WHEN/if day(light)-at

... at [i.e. in] (the) day(s) when he saw [i.e. looked at] me, ...

... mānkilliko barun ba beelmullitin kore tin.

manGiligu barun ba biyilmalidin guridin

... to take away my reproach among men.

take-ing-for them-all WHEN/if mock-make-ing-because man-because

... when for taking them, the mocking, at [i.e. among] men.”

DOUBTFUL Tkld TRANSLATION

KJV to take away my reproach among men

Tkld **manGiligu barun ba biyilmalidin guridin**
take-ing-for them-all WHEN/if mock-make-ing-because man-because

PERHAPS:

man-Gi-li-gu biyil-ma-li da barunba guri-din
take-ing-for mock-make-ing ABSTR them-all-of man-at

for taking the mocking [i.e. reproach] of them at [i.e. among] men.

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

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

CAUS LOC ALL PERL
because at to thru/by

-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

Luke i.26

*Ɔ Tarai ta yellenna ka sik ka,
Gabriel ta Angelo ta puntimai ta wiyabunbia bōn
Eloi kin birung uwolliko purrai kolang Galilaia
koba, ngiakai Nazaret.[6]*

darayida yilinaga SIXga

[26] And in the sixth month
the angel Gabriel was sent from God unto a city of
Galilee, named Nazareth,

other-at moon-at SIX-at

At [i.e. in] another six moons [i.e. months], ...

*... Gabriel ta Angelo ta puntimai ta
wiyabunbia bōn Eloi kin birung ...*

GABRIEL da ANGEL da bandimayi da
wiyabanbiya bun ELOIginbirang

... the angel Gabriel was sent from God ...

GABRIEL AFFirm ANGEL AFFirm messenger
AFFirm speak-permit-PH him GOD-away from

... the Angel Gabriel, the messenger,
aye, (someone) permitted him to
speak from [i.e. on behalf of] God ...

INCONGRUENT TRANSLATION

KJV the angel Gabriel was sent from God
CLOSER RENDERING PERHAPS:

*bandimayi ANGEL GABRIEL da yuga bun
ELOI-gin-birang*

messenger ANGEL GABRIEL AFFirm send-
PH him GOD-away from
*(someone) sent him, the messenger the
Angel Gabriel, from God*

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION
IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu
someone (did whatever...)

MYSTERY WORD: bandi...

bandi...	fall	35
banda	mistake	6
bandi...	pretend	5
bunda...	depart [?]	1
bandimayi	messenger	16

[continues from previous frame]

... *uwolliko purrai kolang Galilaia koba, ngiakai Nazaret.*

uwaligu barayigulang GALILEEguba ngiyagayi NAZARETH

... unto a city of Galilee, named Nazareth,

move-ing-for earth-towards GALILEE-of like this NAZARETH

... (about) moving towards earth, of [i.e. to] Galilee, like this, Nazareth.

DOUBTFUL Tkld TRANSLATION

KJV *unto a city of Galilee, named Nazareth,*
 Tkld **barayigulang GALILEEguba ngiyagayi NAZARETH**

earth-towards GALILEE-of like this NAZARETH
 WORDS MISSING / INCONGRUENT. PERHAPS

gugira-gulang GALILEE-guba ngiyagayi yidara NAZARETH

hut [town]-towards Galilee-of like this name(d)
 NAZARETH

towards a town of Galilee named thus: Nazareth

SPECIAL WORD: gugira

gugira

PROPERLY IS 'house', 'hut'

Tkld ALSO USED IT FOR 'town'

IN Mark HE USED

gugira garing: 'hut all'

FOR 'town'

Tkld INVENTIONS:

property / town / kingdom

Tkld coined the following terms:

property: **dalugang** hold-BE-ness

town **gugiri garing** hut all

kingdom **biriwal-guba** chief-of [kingdom]

Luke i.27

*Mirrullako wiyatoara ko kore
ka ko Joseph kin ko yiturra ko,
wonnai tara noa Dabidūmba; ngatun Mirul ngiakai
yitūrra Mari.*

miralagu wiyadwaragu gurigagu
JOSEPHginGu yidaragu

[27] To a virgin espoused to a
man whose name was Joseph,
of the house of David; and the virgin's name was Mary.]

poor-to speak-done to-for man-to
JOSEPH-to name-using

To a poor (person) [i.e. a virgin] speak-
endowed [i.e. spoken (for)] [i.e. married],
to a man, to Joseph, using the name
[i.e. whose name was Joseph], ...

ALTERNATIVE TRANSLATION

AT THIS TIME Mary WAS NOT MARRIED
BUT 'betrothed', OR 'engaged' TO Joseph.
SO PERHAPS:

miral-lagu maragin guri-gu yidara JOSEPH
poor-to lass man-for ngiyagayi yidara
JOSEPH

to a poor (person). a **maiden**, for a man
thus named JOSEPH

ANGLICISM spoken for

“**wiyatoara**”: speak-endowed [i.e. spoken for]
'spoken for' IS AN ENGLISH IDIOM: cf
INTERNET: “**spoken for**: One who is **in a
relationship** with **another**, often means **married**.”
UNLIKELY TO HAVE BEEN UNDERSTOOD IN
THESE TERMS BY AN ABORIGINAL AUDIENCE.
PERHAPS

miral-lagu buriganbaya guri-guba ngiyagayi
yidara JOSEPH

poor-to wife man-of like this name JOSEPH
to a poor (person), the wife of a man thus named
JOSEPH

PASSIVE: -dwara

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

[continues next frame]

[continues from previous frame]

... *wonnai tara noa Dabidūmba; ...*

wanayidara nuwa DAVIDumba

... of the house of David; ...

child-PLUR he DAVID-of

... he, children [i.e. 'house'] of David, ...

... *ngatun Mirul ngiakai yitūrri Mari.*

ngadun miral ngiyagayi yidara MARY

... and the virgin's name was Mary.

AND poor like this name MARY

... and the poor (one) named thus: Mary.

Luke i.28

Ngatun noa Angelo uwa bounnoun kin,

ngatun wiyelliella, A! murrorōng umatoara bi Jehova katān ngiroung katoa ba; murrorōng umatoara bi nukung ka.

ngadun nuwa ANGELu uwa buwanuwanGin

[28] And the angel came in unto her,
and said, Hail, thou that art highly favoured, the Lord is with thee:
blessed art thou among women.

AND he ANGEL-ERG move-PH her-at

And he, the Angel, moved at [i.e. to] her, ...

-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 wiyelliella, ...

ngadun wiyiliyila

... and said, ...

AND speak-ing-recently

... and spoke: ...

... A! murrorōng umatoara bi ...

ya marurung umadwara bi

... Hail, thou that art highly favoured, ...

ah good make-done to thou

... “Ah, you good make-endowed [i.e. favoured], ...

PASSIVE: -dwara

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

[continues from previous frame]

... *Jehova katān ngiroung katoa ba;* ...

JEHOVAH gadan ngirungGaduwaba

... the Lord is with thee: ...

JEHOVAH be-AFF-now thee-in company with-at

... Jehovah is 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)

ba FUNCTIONS

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

... *murrorōng umatoara bi nukung ka.*

marurung umadwara bi nugangGa

... blessed art thou among women.

good make-done to thou woman-at

... you (are) good make-endowed [i.e. blessed] at [i.e. among] women.”

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

Luke i.29

Ngatun bountoa ba nakulla bōn,

kinta bountoa kakulla wiyellita ngikoung kin, ngatun kōtelliela bountoa minnaring unni tōtōng katan.

ngadun buwanduwa ba nagala bun

[29] And when she saw him,

she was troubled at his saying, and cast in her mind what manner of salutation this should be.

AND she WHEN/if see-be-PH him

And when she saw him, ...

... kinta bountoa kakulla wiyellita ngikoung kin, ...

ginda buwanduwa gagala wiyili da ngigungGin

... she was troubled at his saying, ...

fear she be-be-PH speak-ing ABSTR [word] him-at

... she was afraid at his word(s), ...

... ngatun kōtelliela bountoa minnaring unni tōtōng katan.

ngadun gudiliyila buwanduwa

minaring ani dudung gadan

... and cast in her mind what manner of salutation this should be.

AND think-ing-recently she THAT WHICH this good news be-AFF-now

... and she thought [i.e. wondered]:
WHAT is this good news?

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

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

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

minang: INTERROGATIVE

minang INTERROGATIVE
—NOT RELATIVE PRONOUN
INTERROGATIVES

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

RELATIVE PRONOUN [refers back to a noun]

who, whom, whose, which, that

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

RELATIVE PRONOUNS

THIS	ngali	this	THAT	ngala	that
	ani	this		anuwa	that
				anduwa	that
				anang	that
				ngaluwa	that
				nginuwa	that

PERHAPS: **ngalabu**

Luke i.30

*Ngatun Angelo ko wiya bounnoun,
kinta kora bi Mari, kulla bīn pittul matoara Eloī to noa*

ngadun ANGELgu wiya buwanuwan

[30] And the angel said unto her,
Fear not, Mary: for thou hast found favour with God.

AND ANGEL-ERG speak-PH her

And the angel spoke (to) her: ...

... kinta kora bi Mari, ...

ginda gura bi MARY

... Fear not, Mary: ...

fear not thou MARY

... "You fear not, Mary, ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

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

3 PRECEDED BY -n-

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

NOTE: **yikora**
NOT USED IN THIS INSTANCE

... kulla bīn pittul matoara Eloī to noa

gala bin bidalmdwara ELOIdu nuwa

... for thou hast found favour with God.

because thee joy-make-done to GOD-ERG he

... because he, God, (has) joy-endowed [i.e. favoured] you."

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

Luke i.31

À, ngurrurlia bi,
*warakāng bi kunnun wonnai kan
 ngiroung kin pika ka, ngatun
 yināl pōrkullinnun, ngatun bi
 ngiakai yitirra JESOU.*

ya ngaraliya bi

[31] And, behold,
 thou shalt conceive in thy womb,
 and bring forth a son, and shalt call
 his name JESUS.

ah hear-ing-IMP! thou

“Ah, you must be hearing! ...

... *warakāng bi kunnun* ...

waragang bi ganan

... thou shalt conceive ...

fill-BEness thou be-will

... You will be fill-ness [i.e. pregnant], ...

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

... *wonnai kan ngiroung kin pika ka,* ...

wanayigan ngirungGin bigaga

... in thy womb, ...

child-BEness thee-at container-at

... child(ness) at [i.e. in] your
 container [i.e. womb], ...

-gan / -gani / -gal

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

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

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

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

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

[continues from previous frame]

... ngatun yināl pōrkullinnun, ...

ngadun yinal burgalinan

... and bring forth a son, ...

AND son drop-be-ing-will

... and you will drop [i.e. bear] a son, ...

... ngatun bi ngiakai yitirra JESOU.

ngadun bi ngiyagayi yidara JESUS

... and shalt call his name JESUS.

AND thou like this name JESUS

... and you (will) name like this JESUS.”

Luke i.32

Ngatun wal noa kauwol kunnun,

*ngatun wal bōn wiyennun ngiakai Yinal ta wokka ka ko;
ngatun noa Jehova ko Eloī to [7] ngūnun wal bōn
yellawollikānne biyung-bai koba Dabid ūmba ngikoemba.*

ngadun wal nuwa gawal ganan

[32] He shall be great,
and shall be called the Son of the
Highest: and the Lord God shall give unto
him the throne of his father David:

AND certainly he big be-will

And he certainly will be big [i.e. great], ...

... ngatun wal bōn wiyennun ngiakai Yinal ta wokka ka ko; ...

ngadun wal nuwa wiyinan ngiyagayi yinal da wagagagu

... and shall be called the Son of the Highest: ...

AND certainly him speak-will like this son AFFirm high-to

... and (someone) will certainly speak [i.e. call] him,
like this: ‘Son, aye, to the high’; ...

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

[continues next frame]

[continues from previous frame]

... ngatun noa Jehova ko Eloi to [7] ngūnun wal bōn ...

ngadun nuwa JEHOVAHgu ELOIdu ngunan wal bun

... and the Lord God shall give unto him...

AND he JEHOVAH-ERG GOD-ERG give-will certainly him

... and he, Jehovah, God, will certainly give (to) him ...

... yellawollikānne biyung-bai koba
Dabid ūmba ngikoemba.

yilawaligani biyangbayiguba
DAVIDumba ngigumba

... the throne of his father David:

sit-ing-entity father-ITEM-of DAVID-of him-of

... the sitting entity [i.e. throne] of his father, of David.

-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

DOUBTFUL AGREEMENT

KJV of his father David
THIS SHOULD PERHAPS BE

biyang-bayi-guba ngigumba DAVID
father-of him-of David
of his father David

OR

DAVIDumba biyangbayi ngigumba
David-of father him-of of
David his father

Luke i.33

*Ngatun noa wiyennun wal
yantikatai barun Jakob ūmba,
ngatun ngikoemba pirriwalkanne keawai wal kunnun wirān.*

**ngadun nuwa wiyinan wal yandi
gadayi barun JACOBumba**

[33] And he shall reign over
the house of Jacob for ever; and
of his kingdom there shall be no end.

AND he speak-will certainly
thus be-AFF-HAB (always)
them-all JACOB-of

And he will certainly always speak
[i.e. reign over] them of Jacob, ...

*... ngatun ngikoemba pirriwalkanne
keawai wal kunnun wirān.*

**ngadun ngigumba biriwalgani
giyawayi wal ganān wiran**

... and of his kingdom there shall be no end.

AND him-of chief-entity
no certainly be-will end

... and his chief-entity [i.e. kingdom]
will certainly be no end.

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*]

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]

DOUBTFUL WORD wiran

wiran

wiran MEANS 'branch' AND ALSO
'end'

WERE *branches* PERCEIVED AS
'ends' ON TREES?

WAS 'end' PHYSICAL RATHER
THAN ABSTRACT AS IN 'the end
of time', 'this is the end' [?]

Luke i.34

Wiya ngaiya bountoa bōn Angelo nung Mari ko,

yakoai ke unni kunnun, kulla bang kure korien?

wiya ngaya buwanduwa bun ANGELnung MARYgu

[34] Then said Mary unto the angel,

How shall this be, seeing I know not a man?

speak-PH then she him ANGEL-ACC MARY-ERG

She, Mary, then spoke (to) him, the angel: ...

... yakoai ke unni kunnun, ...

yaguwayi gi ani ganan

... How shall this be,...

how be this be-will

... “How will this be, ...

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.

... kulla bang kure korien?

gala bang gurigurin

... seeing I know not a man?

because I man-lacking

... because I am lacking a man?”

Luke i.35

Ngatun noa Angelo ko wiya bounnoun

tanan wal noa uwonnun Marai kan murrorōng kan ngiroung kin ko, ngatun kaiyu ko wokka tin to wutinnun wal ngiroung; koito ba unnoa ta murrorōng, pōrkullinnun ngiroung kin; wiyennun ngiakai yinal ta Eloi koba.

ngadun nuwa ANGELgu wiya buwanuwan

[35] And the angel answered and said unto her,

The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

AND he ANGEL-ERG speak-PH her

And he, the angel, spoke to her: ...

... tanan wal noa uwonnun Marai kan murrorōng kan ngiroung kin ko, ...

danan wal nuwa uwanan marayigan marurungGan ngirungGinGu

... The Holy Ghost shall come upon thee, ...

approach certainly he move-will spirit-agent good-agent thee-to

... "He, the good spirit-agent [i.e. Holy Ghost] will certainly approach to you, ...

... ngatun kaiyu ko wokka tin to wutinnun wal ngiroung; ...

ngadun gayugu wagadindu wudinan wal ngirung

... and the power of the Highest shall overshadow thee: ...

AND able-ERG high-at-ERG cover-will certainly thee

... and the power at high will certainly cover you; ...

[continues from previous frame]

... *koito ba unnoa ta murrorōng,*
pōrkullinnun ngiroung kin; ...

guwidu ba anuwa da marurung
burgalinan ngirungGin

... therefore also that holy thing
which shall be born of thee ...

therefore DONE that AFFirm
good drop-be-ing-will thee-at

... therefore that good (thing), aye, will
dropping [i.e. be born] at [i.e. of] you, ...

but / because / therefore

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

-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

...*wiyennun ngiakai yinal ta Eloī koba.*

wiyinan ngiyagayi yinal da ELOIguba

... shall be called the Son of God.

speak-will like this son AFFirm GOD-of

... (someone) will speak [i.e. call] the son, aye, of God.”

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION
IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke i.36

À, ngurrurĭa,

ngiroemba wūngngunbai Elizabet, warakan bountoa yinal ngurrongeen koba bounnoun ba; ngatun unni ta yellenna Sik ta bounnoun kai kan wiyatoara ngurrauwei.

ya ngaraliya

[36] And, behold,

thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

ah hear-ing-IMP!

“Ah, be hearing, ...

... ngiroemba wūngngunbai Elizabet, ...

ngirumba wungGanbaya ELIZABETH

... thy cousin Elisabeth, ...

thee-of sister-ITEM ELIZABETH

... your sister [i.e. cousin] Elizabeth, ...

-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

... warakan bountoa yinal

ngurrongeen koba bounnoun ba; ...

waragan buwanduwa yinal

ngarunginGuba buwanuwanba

... she hath also conceived a son in her old age: ...

fill-BEness she son old-agent (f)-of her-of

... fill-ness [i.e. pregnant] (with) a son of her, of an old woman; ...

-gan / -gani / -gal

-gan agent (person who acts) (cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

INCONGRUENT TRANSLATION

KJV she hath also conceived a son in her old age

Tkld: **waragan buwanduwa yinal**

ngarunginGuba buwanuwanba

fill-BEness she son old-agent (f)-of her-of
CLOSER RENDERING PERHAPS:

waragan yinal-guwa buwanduwa

ngaru ngarungin

fill-BEness son-having she old old-agent
pregnant with a son, she a very old woman

COMMENT: NO EXAMPLES OF **ngaru ngarungin** IN THE RECORDS, SO THIS IS SPECULATIVE

[continues from previous frame]

... ngatun unni ta yellenna Sik ta
bounnoun kai kan ...

ngadun ani da yilina SIX da
buwanuwanGayi gan

... and this is the sixth month with her, ...

AND this AFFirm moon SIX AFFirm
her-at be-now

... and this, aye [i.e. is] now six moons
[i.e. months] at [i.e. with] her, ...

-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

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.

... wiyatoara ngurrauwai.

wiyadwara ngaruwayi

... who was called barren.

Speak-done to old-ITEM

... spoken (of) (as an) old-ITEM [i.e. barren]."

PASSIVE: -dwara

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

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

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

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

Luke i.37

Kulla nguraki to ke noa

Eloi to, kaiyu kan to ke.

gala nguragidu gi nuwa

[37] For with God

nothing shall be impossible.

because wise-[hear be]-using be he

Because he is wise, ...

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.

... Eloi to, kaiyu kan to ke.

ELOIdu gayugandu gi

... nothing shall be impossible.

GOD-ERG able-agent-ERG be

... God is an able-agent [i.e. capable].

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 i.38

Ngatun bountoa Mari ko wiya,

*Kauwa yanti kammunbilla tia wiya bi ba; ngatoa
mankillikan Jehova ūmba. Ngatun noa Angelo
pūntirkulleen bounnoun kin birung.*

ngadun buwanduwa MARYgu wiya

[38] And Mary said,

Behold the handmaid of the Lord; be it
unto me according to thy word. And the
angel departed from her.

AND she MARY-ERG speak-PH

And she, Mary, spoke: ...

... Kauwa yanti kammunbilla tia wiya bi ba; ...

gawa yandi gamanbila diya wiya bi ba

... Behold the handmaid of the Lord; ...

be-IMP! [yes] thus be-make-permit-IMP! me speak-PH thou DONE

... “Yes, permit (it) to be (to) me as you >done<-said; ...

[continues next frame]

[continues from previous frame]

... ngatoa mankillikan Jehova ūmba. ...

ngaduwa manGiligan JEHOVAHumba

... be it unto me according to thy word. ...

I take-be-ing-agent JEHOVAH-of

... I (am) the take-ing-agent [i.e. servant] of Jehovah." ...

... Ngatun noa Angelo pūntirkulleen bounnoun kin birung.

ngadun nuwa ANGEL bundagaliyan buwanuwanGinbirang

... And the angel departed from her.

AND he ANGEL depart-be-ing-did her-away from

... And he, the angel, departed from her.

MYSTERY WORD: *bandi...*

bandi...	fall	35
banda	mistake	6
bandi...	pretend	5
bunda...	depart [?]	1
bandimayi	messenger	16

Luke i.39

Ngatun bountoa Mari boungkulleen unti tara purreung ka,

ngatun uwa bountoa karakai bulkurra kolang kokerā ko Jouda ka ko;

ngadun buwanduwa MARY bungGaliyan andidara bariyangGa

[39] And Mary arose in those days,

and went into the hill country with haste, into a city of Juda;

AND she MARY rise-be-ing-did here-PLUR day(light)-at

And she, Mary, rose at [i.e. in] these days, ...

... ngatun uwa bountoa karakai bulkurra kolang ...

ngadun uwa buwanduwa garagayi balgaragulang

... and went into the hill country with haste, ...

AND move-PH she quick hill-towards

... and she moved quickly towards the hills, ...

... kokerā ko Jouda ka ko;

gugiragu JUDAHgagu

... into a city of Juda;

hut [town]-to JUDAH-to

... to a town, to Judah.

SPECIAL WORD: gugira

gugira

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

gugira garing: 'hut all'
FOR 'town'

Luke i.40

*Ngatun bountoa uwa kokerā ko Zakaria ūmba kako,
ngatun būngbūng ka bounnoun Elizabet ngung.*

ngadun buwanduwa uwa gugiragu ZACHARIASumbagagu

[40] And entered into the house of Zacharias,
and saluted Elisabeth.

AND she move-PH hut-to ZACHARIAS-of-to

And she moved to the house of Zacharias,...

... ngatun būngbūng ka bounnoun Elizabet ngung.

ngadun bungbungGa buwanuwan ELIZABETHngung

... and saluted Elisabeth.

AND kiss-be-PH her ELIZABETH-ACC

... and kissed her, Elizabeth.

Luke i.41

Ngatun yakita

*ngaiya ngurrā bountoa ba
Elizabet to pulle Mari umba,
tulutilleen ngaiya wonnai
bounnoun kin pika ka ; ngatun
warapāl bounnoun ba Elizabet
kin Marai kan to murrorong ko:*

ngadun yagida

[41] And it came to pass,

that, when Elisabeth heard the salutation of
Mary, the babe leaped in her womb; and
Elisabeth was filled with the Holy Ghost:

AND now

And now ...

... ngaiya ngurrā bountoa ba Elizabet to pulle Mari umba, ...

ngaya ngara buwanduwa ba ELIZABETHdu bali MARYumba

... that, when Elisabeth heard the salutation of Mary,...

then hear-PH she WHEN/IF ELIZABETH-ERG voice MARY-of

... then when she, Elizabeth, heard the voice of Mary, ...

[continues next frame]

[continues from previous frame]

... *tulutilleen ngaiya wonnai bounnoun kin pika ka; ...*

duludiliyan ngaya wanayi buwanuwanGin bigaga

... the babe leaped in her womb; ...

kick-AFF-ing-did then child her-at container-at

... the child was kicking at [i.e. in] her container [i.e. womb]; ...

-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 warapāl bounnoun ba Elizabet kin Marai kan to murrorōng ko:*

ngadun warabal buwanuwan ba ELIZABETHgin marayigandu marurungGu

... and Elisabeth was filled with the Holy Ghost:

AND fill-PATient her DONE ELIZABETH-at spirit-agent-using good-using

... and (someone) >done<- fill her, at Elizabeth, using [i.e. with] the good spirit [i.e. Holy Ghost]:

-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

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...)

PASSIVE: –bal

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

Luke i.42

*Ngatun bountoa wiyelleen pulle wokka wiyelliella,
murrorōng umatoara bi nukung [9] ka; ngatun murrorōng umatoara peil ngiroemba pika koba.*

ngadun buwanduwa wiyiliyan baLi waga wiyiliyila

[42] And she spake out with a loud voice, and said,
Blessed art thou among women, and blessed is the fruit of thy womb.

AND she speak-ing-did voice high speak-ing-recently

And she was speaking (with) a high voice, speaking: ...

DOUBTFUL INTENSIFIER waga

waga = 'high'

DOUBTFUL IF ITS USE AS AN INTENSIFIER [e.g. 'loud'] WOULD HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE. PERHAPS INSTEAD: **gawal** 'big'

... murrorōng umatoara bi nukung [9] ka; ...

marurung umadwara bi nugangGa

... Blessed art thou among women, ...

good make-done to thou woman-at

... "You are good make-endowed [i.e. blessed] at [i.e. among] women; ...

PASSIVE: -dwara

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

... ngatun murrorōng umatoara peil ngiroemba pika koba.

**ngadun marurung umadwara
SKIN ngirumba bigaguba**

... and blessed is the fruit of thy womb.

AND good make-done to SKIN thee-of container-of

... and good made-endowed [i.e. blessed]
the SKIN of your container [i.e. womb].

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

DOUBTFUL WORD 'PEIL'



'peil' UNEXPLAINED. PERHAPS 'skin', 'hide of animals;' c.f. 'pelt', as: *pellis* [L.], 'la *peal*' (Fr.), la *pelle* [It.]

fruit: **iyayi**

PERHAPS Tkld DID NOT LIKE THIS METAPHOR FOR 'womb', AND CHOSE 'skin'

Luke i.43

Ngatun minnaring tin tia unni

tanān uwa tunkān pirriwul koba, emmoemba?

ngadun minaringdin diya ani

[43] And whence is this to me,
that the mother of my Lord should come to me?

AND what-because me this

“And what-because (is) this (to) me, ...

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 **minyīn** (BB)

-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

... tanān uwa tunkān pirriwul koba, emmoemba?

danān uwa danGan biriwalguba imuwumba

... that the mother of my Lord should come to me?

approach move mother chief-of me-of

... (that) the mother of my chief approach-move [i.e. come]?

Luke i.44

*Kulla bang ba ngurrā pulle ngiroemba
ngurrēung ka emmoung kin,
wonnai ngaiya tia tulutilleen emmoung kin pika ka pitul ko.*

**gala bang ba ngara baLi ngirumba
ngariyangGa imuwungGin**

[44] For, lo, as soon as the voice of
thy salutation sounded in mine ears,
the babe leaped in my womb for joy.

because I WHEN/if hear-PH voice thee-of ear-at me-at

“Because when I heard your voice at [i.e. in] my ear(s), ...

... wonnai ngaiya tia tulutilleen emmoung kin pika ka pitul ko.

wanayi ngaya diya duludiliyan imuwungGin bigaga bidalgu

... the babe leaped in my womb for joy.

child then me kick-AFF-ing-did me-at container-at joy-for

... then the child kicked me at [i.e. in] my container [i.e. womb] for joy.”

but / because / therefore

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

-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	–
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-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 i.45

Ngatun murrorōng umatoara bountoa ngurrā;

kulla unnoa tara kunnun umatoara, wiyatoara bounnoun kin Jehova kin birung.

ngadun marurung umadwara buwanduwa ngara

[45] And blessed is she that believed:

for there shall be a performance of those things which were told her from the Lord.

AND good make-done to she hear-PH

And she (who) heard [i.e. believed] (is) good made-endowed [i.e. blessed]; ...

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

... kulla unnoa tara kunnun umatoara, ...

gala anuwadara ganan umadwara

... for there shall be a performance of those things ...

because that-PLUR be-will make-done to

... because these will be made-endowed [i.e. performed] ...

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

... wiyatoara bounnoun kin Jehova kin birung.

wiyadwara buwanuwanGin

JEHOVAHginbirang

... which were told her from the Lord.

speak-done to her-to JEHOVAH-away from

... (that were) speak-endowed [i.e. spoken] at [i.e. to] her from [i.e. by] Jehovah.

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

Luke i.46

*Ngatun Mari ko bountoa wiya,
Marai to emmoemba ko wiyān murroi bōn Jehova nung.*

ngadun MARYgu buwanduwa wiya

[46] And Mary said,
My soul doth magnify the Lord,

AND MARY-ERG she speak-PH

And she, Mary, spoke: ...

... Marai to emmoemba ko wiyān murroi bōn Jehova nung.

marayidu imuwumbagu wiyan maruwi bun JEHOVAHnung

... My soul doth magnify the Lord,

spirit-ERG me-of-ERG speak-now success him JEHOVAH-ACC

... "My spirit speaks success [i.e. magnifies] him, Jehovah.

Luke i.47

Ngatun Marai to emmoemba ko

pittul umulleen Eloi kin Miroma emmoemba.

ngadun marayidu imuwumbaGu

[47] And my spirit

hath rejoiced in God my Saviour.

AND spirit-ERG me-of-ERG

“And my spirit ...

... pittul umulleen Eloi kin Miroma emmoemba.

bidal umaliyan ELOIgin miruma imuwumba

... hath rejoiced in God my Saviour.

joy make-ing-did GOD-because protect me-of

... was making joy because of [i.e. in] God my protect(or).

-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	–
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-lin	12	–	–	–
-rin	2	–	–	5

DOUBTFUL WORD

KJV Saviour

Tkld **miruma**

protect

PERHAPS BETTER:

miruma-gan

protect-agent

saviour

Luke i.48

Kulla noa nakulla mirul bountoa ba umullikan ngikoemba;

A, unti birung yāntien to tia wiyennun murrorōng upatoara.

gala nuwa nagala miral buwanduwa ba umaligan ngigumba


[48] For he hath regarded the low estate of his handmaiden:

for, behold, from henceforth all generations shall call me blessed.

because he see-be-PH poor she DONE make-ing-agent him-of

“Because he saw she, his poor making-agent [i.e. handmaiden]; ...

MS ERROR [?]



buwanduwa 'she'
ERROR FOR
buwanuwan 'her' [?]

... A, unti birung yāntien to tia wiyennun murrorōng upatoara.

ya andibirang yandindu diya wiyinan marurung ubadwara

... for, behold, from henceforth all generations shall call me blessed.

ah here-away from all-ERG me speak-will good do-done to

... Ah, from this all will speak [i.e. call] me do-endowed good [i.e. blessed].

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

Luke i.49

Kulla noa tia kaiyu kan to unnoa tara kauwul uma;

ngatun yitirroa ngikoumba [10] murrorōng upatoara katān.

gala nuwa diya gayugandu anuwadara gawal uma

[49] For he that is mighty hath done to me great things;

and holy is his name.

because he me able-agent-ERG that-PLUR big make-PH

“Because he the able-agent [i.e. mighty] made these big (things) (for) me; ...

... ngatun yitirroa ngikoumba [10]

murrorōng upatoara katān.

ngadun yidaruwa ngigumba

marurung ubadwara gadan

... and holy is his name.

AND name-having (through/by) him-of
good do-done to be-AFF-now

... and through his name is do-endowed good [i.e. holy].

MS ERROR [?]

yidaruwa

name-having

MS ERROR [?] FOR

yidara

name

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

Luke i.50

Ngatun murroi ngikoemba barrun kin ba kinta kan bōn katān,

willungngēl kore ka birung tarai kore ka birung.

ngadun maruwi ngigumba barunGinba gindagan bun gadan

[50] And his mercy is on them that fear him

from generation to generation.

AND success him-of them-all-at DONE fear-BEness him be-AFF-now

“And his success [i.e. mercy] is at [i.e. on] them (that) fear-ness [i.e. are fearful of] him, ...

-gan / -gan(g): BEness

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

... willungngēl kore ka birung tarai kore ka birung.

wilangNGil gurigabirang darayi gurigabirang

... from generation to generation.

return/behind (past)-place [generation]
man-away from other man-away from

... past-place [i.e. generation] from (one) man from [i.e. to] (an)other.

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 i.51

Tūngngunbilleen noa kaiyu kan turrung ngikoemba;

wupea noa barun ngarungngara yaroyaro būlbūl kan kōttellikanne.

dungGanbiliyan nuwa
gayugan darang ngigumba

[51] He hath shewed strength with his arm;
he hath scattered the proud in the imagination of their hearts.

show-do-ing-did he able-BEness arm him-of

“He has shown able-ness
[i.e. strength] of his arm; ...

... wupea noa barun ngarungngara
yaroyaro būlbūl kan kōttellikanne.

wubiya nuwa barun ngara ngara
yaruyaru bulbulgan gudiligani

... he hath scattered the proud in
the imagination of their hearts.

do-PH he them-all hear-hear (argue/split)
scatter heart-agent think-ing-entity

... he did split scatter them, the thinking entity
[i.e. imagination] (of) the heart-agents.

-gan / -gani / -gal

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

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

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

INALIENABLE POSSESSION

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

Tkld INVENTIONS:

rich man / crucify /argue

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

MYSTERY WORD: *yaruyaru*

yaru = ‘egg’
NO other EXAMPLES OF **yaruyaru**
CONTEXT SUGGESTS ‘scatter’
YET THIS IS DOUBTFUL

‘heart’ METAPHOR

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

ALTERNATIVE TRANSLATION

KJV *he hath scattered the proud in*
the imagination of their hearts
bun-Gi-yan nuwa gawal-gan gudi-li-
gani-guwa yaragayi-guwa
beat-be-did he big-agent think-ing-
entity having bad-having
he beat the big people having bad
imagination

OBSCURE SENTENCE

OBSCURE SENTENCE
AND EQUALLY OBSCURE
Tkld INTERPRETATION
AND TRANSLATION

Luke i.52

*Upea noa barun parrān kaiyu kan yellawolli ngeil la birung barun ba,
ngatun wupea noa barun mirrul wokka lang.*

ubiya nuwa barun baRan gayugan
yilawalingilabirang barunba

[52] He hath put down the mighty from their seats,
and exalted them of low degree.

do-PH he them-all DOWN able-agent sit-ing-place-away from them-all-of

“He did the able-agents [i.e. mighty] down,
away from their sitting places [i.e. seats], ...

... ngatun wupea noa barun mirrul wokka lang.

ngadun wubiya nuwa barun miral wagalang

... and exalted them of low degree.

AND do-PH he them-all poor high-ness

... and the poor, he did them highness.

ANGLICISM ‘down’: *baran*

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

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

Also ‘down’ in:

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

Luke i.53

Ngukulla noa kapiri kan ko murrorōng ta;

ngatun noa barun porōl kan yuka mirul ko.

ngugala nuwa gabiriganGu marurung da

[53] He hath filled the hungry with good things;

and the rich he hath sent empty away.

give-be-PH he hunger-agent-to good AFFirm

“He gave good, aye, to the hunger agents [i.e. starving]; ...

... ngatun noa barun porōl kan yuka mirul ko.

ngadun nuwa barun burulgan yuga miralgu

... and the rich he hath sent empty away.

AND he them-all heavy-agent [rich] send-PH poor-to

... and he sent them, the heavy agents [i.e. the rich], to poor [i.e. empty].

Tkld INVENTIONS: rich man / crucify /argue

Tkld coined the following terms:

rich man **burul-gan** heavy agent

crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...

divided **ngara ngara** hear-hear (argue/split)

Luke i.54

Umulleen noa ngikoemba umullikan Israel nung,

ngurrulli birung ngikoung kin birung, murroi ta ngikoemba;

umaliyan nuwa ngigumba umaligan ISRAELnung

[54] He hath holpen his servant Israel,

in remembrance of his mercy;

make-ing-did he him-of make-ing-agent ISRAEL-ACC

“He was making [i.e. helping] his making agent [i.e. servant] Israel, ...

... ngurrulli birung ngikoung kin birung, murroi ta ngikoemba;

ngaralibirang ngigungGinbirang maruwi da ngigumba

... in remembrance of his mercy;

hear-ing-away from him-away from peace AFFirm him-of

... from hearing [i.e. remembering] him, his peace [i.e. mercy], aye.

Luke i.55

Yanti wiya noa ba barun

biyungbai ta ngearun ba, Abraham-nung ngatun barun wonnai tara ngikoemba yanti ka tai.” [11]

yandi wiya nuwa ba barun

[55] As he spake

to our fathers, to Abraham, and to his seed for ever.

thus speak-PH he WHEN/if them-all

When he spoke thus (to) them, ...

... biyungbai ta ngearun ba, Abraham-nung ...

biyangbaya da ngiyarunba ABRAHAMnung

... to our fathers, to Abraham, ...

father-ITEM AFFirm us-all-of ABRAHAM-ACC

... (to) the father(s), aye, of us, (to) Abraham ...

-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

... ngatun barun wonnai tara ngikoemba yanti ka tai.”

ngadun barun wanayidara ngigumba yandi gadayi

... and to his seed for ever.

AND them-all child-PLUR him-of thus be-AFF-HAB (always)

... and (to) them, his children, always.

yandi gadayi / galayi / giluwa

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

Luke i.56

*Ngatun Mari bountoa kakulla bounnoun katoa ngoroka yellenna ka,
ngatun willem ba ngaiya bountoa bounnoun ka ta ko kokira ko.*

**ngadun MARY buwanduwa gagala
buwanuwanGaduwa nguruga yilinaga**

[56] And Mary abode with her about three months,
and returned to her own house.

AND MARY she be-be-PH her-in company with three-at moon-at

And Mary was with her at [i.e. for] three moons [i.e. months], ...

-gaduwa: IN COMPANY WITH

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

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

*... ngatun willem ba ngaiya bountoa
bounnoun ka ta ko kokira ko.*

**ngadun wilimba ngaya buwanduwa
buwanuwanGadagu gugiragu**

... and returned to her own house.

AND return-do-PH then she her-to hut-to

... and then she returned to her house.

ka ta / -ka ta

SOME 80 INSTANCES OF

ka ta: ga da.

INTERPRETATIONS:

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

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigungba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

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

Luke i.57

Yakita ngaiya Elizabet ūmba kakulla wonnai pōrkullinnun;

ngatun yinal bounnoun ba pōrkulleen.

yagida **ngaya ELIZABETH** Humba gagala wanayi burgalinan

[57] Now Elisabeth's full time came that she should be delivered;
and she brought forth a son.

now then ELIZABETH-of be-be-PH child drop-be-ing-will

Now it was then (that) the child of Elizabeth will be dropping [i.e. bearing]; ...

... ngatun yinal bounnoun ba pōrkulleen.

ngadun yinal buwanuwanba burgaliyan

... and she brought forth a son.

AND son her-of drop-be-ing-did

... and was dropping [i.e. being born] of her a son.

**POSSESSIVE
unattached**

A POSSESSIVE SHOULD
BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

PERHAPS

buwanuwan-Gin-birang
her-away from
(dropping) from her

Luke i.58

*Ngatun ngurra bara kōtita ko bounnoun ba ko,
yanti Jehova ko noa ba murrorong uma bounnoun kin; ngatun bara pittul kakulla
ngatun bountoa.*

ngadun ngara bara gudidagu buwanuwanbagu

[58] And her neighbours and her cousins heard
heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

AND hear-PH they-all kinsman-ABSTR-ERG her-of-ERG

And they, her kinsmen heard, ...

... yanti Jehova ko noa ba murrorong uma bounnoun kin; ...

yandi JEHOVAHgu nuwa ba marurung uma buwanuwanGin

... how the Lord had shewed great mercy upon her; ...

thus JEHOVAH-ERG he DONE good make-PH her-at

... thus [i.e. how] he, Jehovah, >done<-made good at [i.e. for] her; ...

... ngatun bara pittul kakulla ngatun bountoa.

ngadun bara bidal gagala ngadun buwanduwa

... and they rejoiced with her.

AND they-all joy be-be-PH AND she

... and they and she were joy(ful).

Luke i.59

Ngatun yakita ngaiya purreung ka,

*uwa ngaiya bara kullabulliko wonnai ko; ngatun bara wiya bōn
ngiakai Zakaria, biyungbai tin yitirra tin.*

ngadun yagida ngaya bariyangGa [EIGHTda]

[59] And it came to pass, that on the eighth day
they came to circumcise the child; and they called him Zacharias, after the name of his
father.

AND now then day(light)-at [EIGHT-at]

And now then at [i.e. on] the [eighth] day, ...

WORD MISSING eighth

ELSEWHERE TkId USES ENGLISH FOR
'eighty', 'eighteen', HENCE HERE:

EIGHTda: eight-at

'eighth' COULD BE:

warayi warayi-da: four/five four/five-at

bula bula bula bula-ga: two two two two-at

... uwa ngaiya bara kullabulliko wonnai ko; ...

uwa ngaya bara galabaligu wanayigu

... they came to circumcise the child; ...

move-PH then they-all cut-do-ing-for child-for

... they then moved for cutting [i.e. circumcising] for the child; ...

SPECIAL WORD: cut

DEFINITIONS MIGHT BE DOUBTFUL:

ganban-di-li-gu To cut with a knife

gulban-di-li-gu To chop with an axe or
scythe, to mow

gala-ba-lig-u to cut round; to circumcise

galing-di-lig-u to cut, as with a knife or stone
such cutting instrument

[continues next frame]

[continues from previous frame]

...ngatun bara wiya bōn ngiakai Zakaria, ...

ngadun bara wiya bun ngiyagayi ZACHARIAS

... and they called him Zacharias, ...

AND they-all speak-PH him like this ZACHARIAS

... and they spoke [i.e. called] him like this, Zacharias, ...

... biyungbai tin yitirra tin.

biyangbayidin yidaradin

... after the name of his father.

father-ITEM-because name-because

... because of the name of the father.

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

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

-gayi	42	41	12
-bayi	–	–	3
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-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 i.60

Ngatun tunkan to wiya bountoa,

yanoa; kulla bōn wiyennun ngiakai Ioane.

ngadun danGandu wiya buwanduwa

[60] And his mother answered and said,

Not so; but he shall be called John.

AND mother-ERG speak-PH she

And she, the mother, spoke: ...

... yanoa; kulla bōn wiyennun ngiakai Ioane.

yanuwa gala bun wiyinan ngiyagayi JOHN

... Not so; but he shall be called John.

let-it-be because him speak-will like this JOHN

... “Desist! because (someone) will speak [i.e. call] him like this, John”.

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 i.61

*Ngatun bara bounnoun wiya,
keawaran ngiroumba kōti ta wiya ba ngiakai unni yitirra.*

ngadun bara buwanuwan wiya

[61] And they said unto her,
There is none of thy kindred that is called by this name.

AND they-all her speak-PH

And they spoke (to) her: ...

... keawaran ngiroumba kōti ta wiya ba ngiakai unni yitirra.

giyawaran ngirumba gudi da wiya ba ngiyagayi ani yidara

... There is none of thy kindred that is called by this name.

not-now thee-of kinsman ABSTR speak DONE like this this name

... “Not of your kinsmen >done<-spoken [i.e. called] (by) a name like this”.

Luke i.62

*Ngatun bara tūngnga umulleen
bōn biyungbai ko ngikoemba ko,
wonnēn noa bon [12] yitirra wiyunnun?*

**ngadun bara dungGa umaliyan
bun biyangbayigu ngigumbagu**

[62] And they made signs to his father,
how he would have him called.

**AND they-all show make-ing-did him
father-ITEM-to him-of-to**

And they made marks [i.e. signs]
to his father, ...

MYSTERY WORD: *dunGa...*

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

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

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

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

... wonnēn noa bon [12] yitirra wiyannun?

wanin nuwa bun yidara wiyanan

... how he would have him called.

where he him name speak-will

... where [i.e. how] he will speak him [i.e. his] name.

wanang: INTERROGATIVE

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

Luke i.63

Ngatun noa wiya upulli-ngeil ko,

*ngatun noa upa, wiyelliela, yitirra noa ngiakai Ioane ngatun
bara yanfīn to kōtta.*

ngadun nuwa wiya ubalingilgu

[63] And he asked for a writing table,
and wrote, saying, His name is John. And they marvelled all.

AND he speak-PH do-ing place-for

And he spoke [i.e. asked] for a doing-place [i.e. writing table], ...

... ngatun noa upa, wiyelliela, ...

ngadun nuwa uba wiyiliyila

... and wrote, ...

AND he do-PH speak-ing-recently

... and he did [i.e. wrote], speaking: ...

[continues next frame]

[continues from previous frame]

... *yitirra noa ngiakai Ioane* ...

yidara nuwa **ngiyagayi JOHN**

... His name is John. ...

name he like this JOHN

... “He (is) name(d) like this, John”; ...

... *ngatun bara yantīn to kōtta.*

ngadun bara yandindu guda

... And they marvelled all.

AND they-all all-ERG think-PH

... and they all thought [i.e. marvelled].

Luke i.64

*Ngatun tantoa kal bo kurraka-
bungkulleen ngikoumba,
ngatun bōn ngikoumba tullun balbal kakulla, ngatun
noa wiya, ngatun noa wiya murroi Eloī-nung.*

**ngadun danduwagalbu garaga
bangGaliyan ngigumba**

[64] And his mouth was opened immediately,
and his tongue loosed, and he spake, and praised God.

AND enough-belong-EMPH [immediately]
mouth open-be-ing-did him-of

And immediately his mouth opened, ...

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

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

... ngatun bōn ngikoumba tullun balbal kakulla, ...

ngadun bun ngigumba dalan balbal gagala

... and his tongue loosed, ...

AND him him-of tongue swing be-be-PH

... and his tongue swung, ...

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

[continues next frame]

[continues from previous frame]

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

ngadun nuwa wiya

... and he spake, ...

AND he speak-PH

... and he spoke, ...

... *ngatun noa wiya murroi Eloinung.*

ngadun nuwa wiya maruwi ELOInung

... and praised God.

AND he speak-PH success GOD-ACC

... and he spoke success [i.e. praised] God.

Luke i.65

*Ngatun bara kinta kakulla yantīn ta unta kal;
ngatun unni tara wiyillikanne totōng kakulla yantīn ta kalōng koa bulkaroa Jouda ka.*

ngadun bara ginda gagala yandin da andagal

[65] And fear came on all that dwelt round about them:
and all these sayings were noised abroad throughout all the hill country of Judaea.

AND they-all fear be-be-PH all AFFirm there-belong

And they were afraid, all, aye, belong(ing) there; ...

... ngatun unni tara wiyillikanne totōng kakulla ...

ngadun anidara wiyiligani dudung gagala

... and all these sayings were noised abroad ...

AND this-PLUR speak-ing-entity good news be-be-PH

... and these speakings were good news ...

... yantīn ta kalōng koa bulkaroa Jouda ka.

yandinda galungGuwa balgaruwa JUDAEA ga

... throughout all the hill country of Judaea.

all-at distant-having (through/by) hill-having (through/by) JUDAEA-at

... at [i.e. throughout] all the distant hill(s) at [i.e. of] Judaea.

-toa / -koa COMIT / PROP / PERL

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

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

Luke i.66

Ngatun bara yant̄n to unnoa tara ngurra

wūnkulla barun kin būlbūl la wiyelliella yakoai unni ta wonnai kunnun!
Ngatun mutturra Jehova-ūmba ngikoung kin katān.

**ngadun bara yandindu
 anuwadara ngara**

[66] And all they that heard them

laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

AND they-all all-ERG that-PLUR hear-PH

And they, all those, (who) heard ...

... wūnkulla barun kin būlbūl la ...

wunGala barunGin bulbula

... laid them up in their hearts, ...

deposit-be-PH them-all-at heart-at

... deposited [i.e. laid] them
 at [i.e. in] their hearts, ...

-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

'heart' METAPHOR

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

[continues next frame]

[continues from previous frame]

... wiyelliella yakoai unni ta wonnai kunnun! ...
 wiyiliyila yaguwayi ani da wanayi ganan

... saying, What manner of child shall this be! ...

speaking-recently how this AFFirm child be-will

... speaking, how will this, aye, child be! ...

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

... Ngatun mutturra Jehova-ūmba
 ngikoung kin katān.

ngadun madara JEHOVAHumba
 ngigungGin gadan

... And the hand of the Lord was with him.

AND hand JEHOVAH-of him-at be-AFF-now

... And the hand of Jehovah is at [i.e. with] him.

'hand of the Lord' METAPHOR

THE PHRASE 'hand of the Lord' IS NOT ABOUT AN ACTUAL hand. IT MIGHT MEAN 'the power of the Lord'. SO PERHAPS, FOR 'power':

- uma-li da**: make-ing ABSTR
- gayu-gani**: able-entity

-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 i.67

*Ngatun noa Zakaria ko biyungbai ngikoemba,
warapal bōn wupea Marai to yirriyirri to, ngatun noa wiyelliella ngiakai.*

ngadun nuwa ZACHARIASgu biyangbayi ngigumba

[67] And his father Zacharias
was filled with the Holy Ghost, and prophesied, saying,

AND he ZACHARIAS-ERG father-ITEM him-of

And he, Zacharias, his father, ...

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

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

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

... warapal bōn wupea Marai to yirriyirri to, ...

warabal bun wubiya marayidu yiri yiridu

... was filled with the Holy Ghost, ...

fill-PATient him do-PH spirit-using sacred-using

... (someone) did fill him using the
sacred spirit [i.e. Holy Ghost], ...

PASSIVE: –bal

ASSUME **-bal** = PATient,
i.e. THE RECIPIENT OF
SOMETHING – A PASSIVE
CONSTRUCTION. e.g.

wara-bal: full, filled
yidara-bal: named

PASSIVE IGNORED

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...)

... ngatun noa wiyelliella ngiakai.

ngadun nuwa wiyiliyila ngiyagayi

... and prophesied, saying,

AND he speak-ing-recently like this

... and he was speaking [i.e. prophesying] like this:

Luke i.68

Kummunbilla bōn Jehova-nung Eloī-nung

[13] Israel-koba pitulmulliko;

kulla noa uwa barun nakilliko, ngatun wirrilliko kore ko ngikoung kai ko.

gamanbila bun JEHOVAHnung

ELOInung ISRAELguba bidalmaligu

[68] Blessed be the Lord God of Israel;

for he hath visited and redeemed his people,

be-make-permit-IMP! JEHOVAH-ACC
GOD-ACC ISRAEL-of joy-make-ing-for

(Someone) must let him, Jehovah, God of Israel,
be for making joy [i.e. blessed]; ...

... kulla noa uwa barun nakilliko, ...

gala nuwa uwa barun nagiligu

... for he hath visited ...

because he move-PH them-all see-be-ing

... because he moved [i.e. visited] for seeing them, ...

... ngatun wirrilliko kore ko ngikoung kai ko.

ngadun wiriligu gurigu ngigungGayigu

... and redeemed his people,

AND operate-ing-for man-for him-of-for

... and for operating [i.e. redeeming]
for his men [i.e. people].

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...)

PRONOUN IRREGULARITIES

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

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

IRREGULAR SUFFIX [?]

ngigungGayi
POSSIBLE MS ALTERNATIVE FOR
ngigung-Ga

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

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

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

Luke i.69

*Ngatun boungbungnga noa
nulkanulka ngolomullikān ngearun,
kokērā Dabid-ūmba ka ngikoemba mankillikān;*

**ngadun bungbangGa nuwa nalga nalga
ngulumaligan ngiyarun**

[69] And hath raised up
an horn of salvation for us
in the house of his servant David;

AND rise-do-compel-PH he iron iron
protect-ing-agent us-all

And he compelled to rise a protecting iron [i.e. horn of salvation] (for) us, ...

... kokērā Dabid-ūmba ka ngikoemba mankillikān;

gugira DAVIDumbaga ngigumba manGiligan

... in the house of his servant David;

hut-at DAVID-of-at him-of take-be-ing-agent

... at [i.e. in] the house of his taking agent [i.e. servant] David;

MS VARIANT: hut-at

VERSIONS OF 'hut-at':

Tkld

7 **gugiridin**

2 **gugiriba**

2 **gugiraga(ba)**

20 **gugira**

DOUBTFUL AGREEMENT

KJV *of his servant*

Tkld **ngigumba manGiligan**

him-of take-be-ing-agent

NOUN-ADJECTIVE AGREEMENT
REQUIRED.

PERHAPS BETTER AS::

manGiliganGuba ngigumba
take-be-ing-agent-of him-of

Luke i.70

Yanti noa ba wiya

kurrurkā ko Prophet-ko-ba ko yirriyirri-kan to yantīn to, purrai yantīn kurrikurri ka birung:

yandi nuwa ba wiya

[70] As he spake

by the mouth of his holy prophets, which have been since the world began:

thus he WHEN/if speak-PH

Thus when he spoke ...

... *kurrurkā ko Prophet-ko-ba ko yirriyirri-kan to yantīn to, ...*

garagagu PROPHETgubagu yiri yirigandu yandindu

... by the mouth of his holy prophets, ...

mouth-using PROPHET-of-using sacred-BEness-using all-using

... using the mouth of all his sacred-nessprophet(s), ...

-gan / -gan(g): BEness

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

... *purrai yantīn kurrikurri ka birung:*

barayi yandin gari garigabirang

... which have been since the world began:

earth all first-away from

... (on) earth all from the first [i.e. beginning]; ...

Luke i.71

*Ngolomauwil koa ngearun
ngearun ba bukka tukul la birung
mutturra birung barun kin birung, ngatun yanfīn ta birung
yarakai willung ka birung.*

**ngulumawilguwa ngiyarun
ngiyarunba baga dugulabirang**

[71] That we should be
saved from our enemies,
and from the hand of all that hate us;

protect-might-having us-all us-all-of
anger true/big-away from

(That) (someone) protect might-doing us
from our true anger(s) [i.e. enemies], ...

PASSIVE IGNORED

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

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

MYSTERY WORD: *dugul*

IN Gdg, Wnra, Wrmi,
dugal = 'big' [8 instances]
IN Awa,
dugul = 'true', 'straight' [8]

DOUBTFUL Tkld TRANSLATION

*KJV That we should be saved from our enemies, and
from the hand of all that hate us;*

Tkld TRANSLATION DOUBTFUL:
WORD MISPLACED; REPETITION; MYSTERY
WORD. PERHAPS:

**nguluma ngiyarun baga-gan-Ga-birang ngiyarunba-
gin-birang ngadun gayu-gani-da-birang barunba-
Gin-birang ngiyaran yaragayi uman**
protect-IMP! us-all anger-agent-away from us-all-of-
away from AND able-entity-ABSTR-away from them-
all-of-away from us-all bad make-now
*(someone must) protect us from our enemies and
from the power of them (who) bad-make [i.e. hate] us.*

[continues next frame]

[continues from previous frame]

... *mutturra birung barun kin birung, ...*

madarabirang barunGinbirang

... and from the hand ...

hand-away from them-all-away from

... (and) from the hand(s) (of) them ...

hand METAPHOR

THE 'hand' REFERENCE IS NOT ABOUT AN ACTUAL hand. BUT MOST PROBABLY REFERS TO 'power'

MS ERROR

KJV *and from the hand*
MS OMITTS 'and'

... *ngatun yantīn ta birung yarakai willung ka birung.*

ngadun yandindabirang yaragayi wilangGabirang

... of all that hate us;

AND all-away from bad-return/behind (past) [sinner]-away from

... >and< from all bad return(s) [i.e. haters]

Tkld INVENTIONS:
divided / sin / sinner

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

MS ERROR

KJV *of all that hate us*
MS INCLUDES 'and'

Luke i.72

*Umulliko murroi ko wiyatoara
barun kin biyungbai ko ngearun ba,
ngatun ngurrulliko ngikoumba wiyatoara yirriyirri ta,*

**umaligu maruwigu wiyadwara
barunGin biyangbayigu ngiyarunba**

[72] To perform the mercy
promised to our fathers,
and to remember his holy covenant;

make-ing-for success-for speak-done to
them-all-at father-ITEM-for us-all-of

For making success [i.e. mercy] spoken at
[i.e. to] them, to our father(s) ...

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

-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

... ngatun ngurrulliko ngikoumba wiyatoara yirriyirri ta,

ngadun ngaraligu ngigumba wiyadwara yiri yiri da

... and to remember his holy covenant;

AND hear-ing-for him-of speak-done to sacred AFFirm

... and for hearing [i.e. remembering] his sacred spoken [i.e. covenant], aye.

Luke i.73

*Pirāl-mān noa ngali wiyelliella bon
Abraham-nung biyungbai ngearun ba,*

**biralman nuwa ngali wiyiliyila bun
ABRAHAMnung biyangbayi ngiyarunba**

[73] The oath which he sware to our father Abraham,

hard-make-now [oath] he this speak-ing-recently him
ABRAHAM-ACC father-ITEM us-all-of

He was hard-speaking [i.e. swearing an
oath], this (to) him, Abraham, our father.

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

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

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

Luke i.74

*Nguwil koa ngearun noa,
mankilliko ngearun muttutra birung bukka kan
ta birung [14] ngearun ba, ngurrauwil koa
ngeen bōn kinta korien ko.*

nguwilguwa ngiyarun nuwa

[74] That he would grant unto us,
that we being delivered out of the hand of our enemies might
serve him without fear,

give-might-having us-all he

(That) he give might-doing [i.e. grant] us, ...

... mankilliko ngearun muttutra birung bukka kan ta birung [14] ngearun ba, ...

manGiligu ngiyarun madarabirang bagagandabirang ngiyarunba

... that we being delivered out of the hand of our enemies ...

take-be-ing-for us-all hand-away from anger-agent-away from us-all-of

... taking us from the hand [i.e. power] (of) our anger-agent(s) [i.e. enemies], ...

hand METAPHOR
THE 'hand' REFERENCE IS NOT ABOUT AN ACTUAL hand. BUT MOST PROBABLY REFERS TO 'power'

... ngurrauwil koa ngeen bōn kinta korien ko.

ngarawilGuwa ngiyin bun gindagurinGu

... might serve him without fear,

hear-might-having we-all him fear-lacking-using

... (that) we hear might-doing [i.e. might be serving] him using lacking fear [i.e. fearlessly].

Luke i.75

*Yirriyirri kan, ngatun murrorong kan
mikan ta ngikoung kin
yantīn ta purreung ka mōrōn ngearun ba.*

yiri yirigan ngadun marurungGan
miganda ngigungGin

[75] In holiness and
righteousness before him,
all the days of our life.

sacred-BEness AND good-BEness
in front-at him-at

Sacred-ness and good-ness [i.e. a
righteous] person in front at [i.e. of] him ...

-gan / -gan(g): BEness

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

-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

... yantīn ta purreung ka mōrōn ngearun ba.

yandinda bariyangGa murun ngiyarunba

... all the days of our life.

all-at day(light)-at life us-all-of

... all [i.e. every] day of our life.

Luke i.76

Ngatun ngintoa, wonnai ta ...

wonnai ta wiyennun b̄n yitirra Prophet ta wokka ka ko; kulla bi uwonnun nganka mikan ta Jehova kin, upulliko yapung ko ngikoemba;

ngadun nginduwa wanayi da

[76] And thou, child,

shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

AND thou child AFFirm

And you, child, aye, ...

... wiyennun b̄n yitirra Prophet ta wokka ka ko; ...

wiyinan bin yidara PROPHET da wagagagu

... shalt be called the prophet of the Highest: ...

speak-will thee name PROPHET AFFirm high-to

... (someone) will speak [call] you the name Prophet, aye, to the high; ...

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

[continues next frame]

[continues from previous frame]

... *kulla bi uwonnun nganka mikan ta Jehova kin, ...*

gala bi uwanan nganGa miganda JEHOVAHgin

... for thou shalt go before the face of the Lord ...

because thou move-will in front in front-at JEHOVAH-at

... because you will move before in front at [i.e. of] Jehovah, ...

-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

...*upulliko yapung ko ngikoemba;*

ubaligu yabangGu ngigumba

... to prepare his ways;

do-ing-for path-for him-of

...for doing [i.e. preparing] for his path.

Luke i.77

Ngukilliko ngurrulliko morōn ko ngikoung kai ko kore ko,
warikan yarakai barrun ba,

ngugiligu ngaraligu murunGu ngigungGayigu gurigu

[77] To give knowledge of salvation unto his people
 by the remission of their sins,

give-be-ing-for hear-ing-for life-for him-of-to man-to

For giving for hearing [i.e. knowing] for life,
 to him man [i.e. to his people], ...

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

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

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

IRREGULAR SUFFIX [?]

ngigungGayi
 POSSIBLE MS
 ALTERNATIVE FOR
ngigung-Ga

PRONOUN IRREGULARITIES

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

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

... *warikan yarakai barrun ba,*

warigan yaragayi barunba

... by the remission of their sins,

forgive-now bad them-all-of

... forgives their bad [i.e. sins]

Luke i.78

Murroi tin kauwollin Eloï koba tin ngearun ba,

ngurrur-kan wokka ka birung tanan uwa ngearun kin ko,

maruwidin gawalin ELOIgubadin ngiyarunba

[78] Through the tender mercy of our God;

whereby the dayspring from on high hath visited us,

success-because big-because GOD-of-because us-all-of

Because of the big success [i.e. mercy] of our God, ...

-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

... ngurrur-kan wokka ka birung tanan uwa ngearun kin ko,

ngaragan wagagabirang danan uwa ngiyarunGinGu

... whereby the dayspring from on high hath visited us,

sunrise-BEness high-away from approach move-PH us-all-to

... the sunrise from high approach-moved to us.

-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 i.79

*Ngukilliko purreung ko barun yellawolli ta ba ko ngorongorā ba ko
ngatun kōmirra ka ba tetti ka ba, yutilliko tinna ko ngearun ba ko yapung koa pittul koba koa.*

ngugiligu bariyangGu barun yilawalidabagu nguru ngurabagu

[79] To give light to them that sit in darkness
and in the shadow of death, to guide our feet into the way of peace.

give-be-ing-for day(light)-using them-all sit-ing-at-for night night-at-for

For giving using daylight (to) them for sitting at [i.e. in] the night night [i.e. dark] ...

-gaba-gu: LOC + Erg / INSTR / ALL
COMBINED SUFFIX **-gaba-gu** (-daba-gu, -laba-gu,-raba-gu)
LOCative + **-gu**,
-gu COULD BE ERGative (subject),
INSTRumental (using),
OR ALLative (to); OR PURPositive (for)

... ngatun kōmirra ka ba tetti ka ba, ...

ngadun gumiragaba didigaba

... and in the shadow of death, ...

AND shadow-at dead-at

... and at [i.e. in] the shadow at [i.e. of] dead, ...

... yutilliko tinna ko ngearun ba ko yapung koa pittul koba koa.

yudiligu dinagu ngiyarunbagu yabangGuwa bidalgubaguwa

... to guide our feet into the way of peace.

guide-ing-for foot-using us-all-of-using path-having joy-of-having

... for guiding using our foot [i.e. feet] having [i.e. along] the path of joy [i.e. peace].

Luke i.80

*Ngatun wannai poaikulleen,
nguraki noa marai kan, ngatun kakulla noa korung
koa [15] yakita ko purreung ka ko paipea noa ba
Israel kin ko.*

ngadun wanayi buwayigaliyan

[80] And the child grew,
and waxed strong in spirit, and was in the
deserts till the day of his shewing unto Israel.

AND child grow-be-ing-did

And the child grew ...

... nguraki noa marai kan, ...

nguragi nuwa marayigan

... and waxed strong in spirit, ...

hear-be [wise] he spirit-agent

... he (became a) wise spirit-agent [i.e. waxed strong in spirit], ...

UNIDENTIFIED TERMS

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

[continues next frame]

[continues from previous frame]

... ngatun kakulla noa korung koa [15] ...

ngadun gagala nuwa gurangGuwa

... and was in the deserts ...

AND be-be-PH he scrub-having

... and he was in the scrub ...

... yakita ko purreung ka ko paipea noa ba Israel kin ko.

yagidagu bariyangGagu bayibiya nuwa ba ISRAELginGu

... till the day of his shewing unto Israel.

now-to day(light)-to appear-do-PH he WHEN/if ISRAEL-to

... now to [i.e. until] when he appeared to Israel.

UNIDENTIFIED TERMS

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

[46] And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.



diwaliyila
bali bin
minGigandu

We were worried, looking for you

giyawayi
nura ba
ngaran?

Don't you know?

ubawilguwa
bang bindanumbagan
wiya nuwa diya
ba

I am acting for my Father, as he told me to



Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

How is it that ye sought me? wist ye not that I must be about my Father's business?

Luke ii.01

Yakita purreung ka,

*wiya noa Kaisaro ko Agousto ko,
upauwil koa bara yant̄n kore
murraypulliko.*

yagida bariyangGa

[1] And it came to pass in those days,
that there went out a decree from Caesar Augustus, that all the world
should be taxed.

now day(light)-at

Now at daylight, ...

... wiya noa Kaisaro ko Agousto ko, ...

wiya nuwa CAESARgu AUGUSTUSgu

... that there went out a decree from Caesar Augustus, ...

speak-PH he CAESAR-ERG AUGUSTUS-ERG

... he, Caesar Augustus, spoke, ...

... upauwil koa bara yant̄n kore murraypulliko.

ubawilGuwa bara yandin guri marabaligu

... that all the world should be taxed.

do-might-having they-all all man run-do-ing-for (tax)

... (someone, they) do might doing tax-doing [i.e. might be taxing] all men.

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke ii.02

Ngatun unni murrapullikānne

uma yakita Kurinio noa ba Kavana kakulla Suria ka.

ngadun ani marabaligani

[2] (And this taxing

was first made when Cyrenius was
governor of Syria.)

AND this run-do-ing-entity (tax)

And this taxing entity ...

... uma yakita Kurinio noa ba ...

uma yagida CYRENIUS nuwa ba

... was first made when Cyrenius ...

make-PH now CYRENIUS he WHEN/if

... made now when he, Cyrenius, ...

... Kavana kakulla Suria ka.

GOVERNOR gagala SYRIAga

... was governor of Syria.)

GOVERNOR be-be-PH SYRIA-at

... was governor at [i.e. of] Syria.

Luke ii.03

Ngatun yant̄in bara uwa murrapulliko

barun ka ta ko.

ngadun yandin bara uwa marabaligu

[3] And all went to be taxed,
every one into his own city.

AND all they-all move-PH run-do-ing-for (tax)

And they all moved for taxing ...

... *barun ka ta ko.*

barunGadagu

... every one into his own city.

them-all-of-to

... to their [town(s)].

ka ta / -ka ta

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

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

MISSING TRANSLATION

KJV every one into his own city.
Tkld DID NOT TRANSLATE THIS FULLY. PERHAPS:

gugira barunba-ga gudi da
town-at them-all-of-at self abstract
at [i.e. in] their own town

OR **gugira-bu barunba-ga-bu**
town-at-EMPH them-all-of-at-EMPH
at [i.e. in] emphatically-their town

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

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

SPECIAL WORD: gugira

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

Luke ii.04

Ngatun noa Joseph uwa wokka lang Galilaia ka birung

kokirā birung Nazaret ta birung, Joudaia kolang, kokere kolang Dabid-ūmba kolang, ngiakai yitirra Bethlehem (kulla noa kokere koba ngatun koti ta koba Dabid-ūmba,)

ngadun nuwa JOSEPH uwa wagalang GALILEEgabirang

[4] And Joseph also went up from Galilee,

out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

AND he JOSEPH move-PH high-ness GALILEE-away from

And he, Joseph moved >high< from Galilee ...

ANGLICISM waga: 'up'

Tkld TRANSLATED ENGLISH IDIOMATIC 'up' LITERALLY IN SUCH INSTANCES AS: grow up, go up, lift up (raise), stand up, rise up, look up, carry up, spring up, pluck up, climb up, take up, bear up, sit up, jump up, run up, fill up,,

THE MILD EMPHATIC 'up' SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE up-ness BEING ALREADY IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

... kokirā birung Nazaret ta birung, ...

gugirabirang NAZARETHdabirang

... out of the city of Nazareth,...

hut [town]-away from NAZARETH-away from

... from the town Nazareth, ...

SPECIAL WORD: gugira

gugira

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

gugira garing: 'hut all'
FOR 'town'

... Joudaia kolang, ...

JUDAEAgulang

... into Judaea, ...

JUDAEA-towards

... towards Judaea, ...

[continues from previous frame]

... *kokere kolang Dabid-ūmba kolang, ...*

gugirigulang DAVIDumbagulang

... unto the city of David,

hut [town]-towards DAVID-of-towards

... towards the town of David, ...

... *ngiakai yitirra Bethlehem ...*

ngiyagayi yidara BETHLEHEM

... which is called Bethlehem; ...

like this name BETHLEHEM

... named like this Bethlehem ...

... (*kulla noa kokere koba ngatun kōti ta koba Dabid-ūmba,*)

gala nuwa gugiriguba ngadun gugidaguba DAVIDumba

... (because he was of the house and lineage of David:)

because he hut-of AND kinsman-ABSTR-of DAVID-of

... (because he (was) of the house and kinsmen of David).

Murrapulliko bōn ngatun Mari bounnoun katoa
wiyatoara nukung ngikoemba, wonnai kan bountoa warakang.

marabaligu bun ngadun MARY buwanuwanGaduwa

[5] To be taxed with Mary
 his espoused wife, being great with child.

run-do-ing-for (tax) him AND MARY her-in company with

For taxing him and in company with her, Mary, ...

-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)

... *wiyatoara nukung ngikoemba, ...*

wiyadwara nugang ngigumba

... his espoused wife, ...

speak-done to woman him-of

... his speak-endowed [i.e. spoken (for)] woman, ...

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

ANGLICISM spoken for

“*wiyatoara*”: speak-endowed [i.e. spoken for]
 ‘spoken for’ IS AN ENGLISH IDIOM SIGNIFYING ‘married’, ‘engaged’ OR OTHERWISE ATTACHED IN A RELATIONSHIP.

ALTERNATIVE TRANSLATION

AT THIS TIME Mary WAS NOT MARRIED BUT ‘betrothed’, OR ‘engaged’ TO Joseph. SO PERHAPS:

nugang maragin ngigumba
 woman/wife lass him-of
his fiancée

... *wonnai kan bountoa warakang.*

wanayigan buwanduwa waragang

... being great with child.

child-agent she fill-BEness

... she a full child-agent [i.e. pregnant].

-gan / -gan(g)

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

Luke ii.06

Ngatun yakita kakulla,

kakulla bara ba [16] unta, purreung ka katan pōrkulli koa bounnoun ba wonnai.

ngadun yagida gagala

[6] And so it was, that,

while they were there, the days were accomplished that she should be delivered.

AND now be-be-PH

And it was now, ...

... kakulla bara ba [16] unta, ...

gagala bara ba anda

... while they were there,...

be-be-PH they-all WHEN/if there

... when they were there, ...

... purreung ka katan pōrkulli koa bounnoun ba wonnai.

bariyangGa gadan burgaliguwa buwanuwanba wanayi

... the days were accomplished that she should be delivered.

day(light)-at be-AFF-now drop-be-ing-having her-of child

it is at [i.e. in] the day(s) having the dropping [i.e. giving birth to] her child.

Luke ii.07

Ngatun bountoa pōrbunggulleen kurrikurri yinal,

ngatun bountoa mungngama bōn kirikin to, ngatun bōn wūnkulla takilli ngēl la buttikang koba ka; kulla wal tantul-lan kokere takilli ngēl.

ngadun buwanduwa burbangGaliyan gari gari yinal

[7] And she brought forth her firstborn son,
and wrapped him in swaddling clothes, and laid him in a manger; because there
was no room for them in the inn.

AND she drop-do-compel-ing-did first son

And she dropped [i.e. gave birth to] the first son, ...

... ngatun bountoa mungngama bōn kirikin to, ...

ngadun buwanduwa mangGama bun girigindu

... and wrapped him in swaddling clothes, ...

AND she wrap-make-PH him garment-using

... and she wrapped him using garment(s),

[continues next frame]

[continues from previous frame]

... ngatun bōn wūnkulla takilli ngēl la buttikang koba ka; ...

ngadun bun wunGala dagilingila badigangGubaga

... and laid him in a manger; ...

AND him deposit-be-PH eat-be-ing-place-at
bite-BEness-of-at

... and deposited him at [i.e. in] (a) bite-thing
eating place [i.e. animal manger]; ...

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

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


... kulla wal tantul-lan kokere takilli ngēl.

gala wal dandalan gugiri dagilingil

... because there was no room for them in the inn.

because certainly excess-ness hut eat-be-ing-place

... because there certainly was excess
(at the) hut eating-place [i.e. inn].

MS ERROR

 KJV *in the inn*
 SHOULD BE LOCative:
 da-gi-li-ngil-la
 eat-be-ing-place-at
 in the inn

MYSTERY WORD: danda ...
 THERE ARE 4 EXAMPLES OF
danda... POSSIBLY MEANING
 'excess', 'no room'
danda danda: 'flood', excess (of
 water?)
 PERHAPS RELATED TO:
danduwa: enough

ALTERNATIVE TRANSLATION
 KJV *because there was no room for them in the inn*
 Tkld **gala wal dandalan gugiri dagilingil**
 because certainly excess-ness hut eat-be-ing-place
 IF 'excess' MEANS 'excess people in the inn', THIS IS OK.
 BUT IF THE INTENTION WERE 'no spare capacity in the inn',
 THEN NEGATIVE MISSING. PERHAPS
gala giyawayi wal danda-lan-Gurin gugiri dagilingil
 because no certainly excess-ness-lacking hut eat-be-ing-place
*because there was certainly no <lacking>-excess at the eating-
 place house [i.e. inn]*

Luke ii.08

Ngatun bara tipu-kal tantoa kal kakulleen

tumimill̄n wirrul barun ba tokoi ta.

ngadun bara SHEEPgal danduwagal gagaliyan

[8] And there were in the same country shepherds abiding in the field,
keeping watch over their flock by night.

AND they-all SHEEP-belong enough-belong be-be-ing-did

And they, enough (of the) the sheep mob, were (there), ...

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

... tumimill̄n wirrul barun ba tokoi ta.

dumimilin wirul barunba duguwida

... keeping watch over their flock by night.

watch-make-ing-now herd them-all-of night-at

... watching their flock at night.

SPECIAL WORD: *duma / dumi*

duma / dumi APPEAR TO SIGNIFY :

- watch
- keep

AND ALSO regard, save

Luke ii.09

*Ngatun noa Angelo Jehova-ūmba tanan uwa barun kin,
ngatun kullaburra Jehova-ūmba kakulla barun katoa; kinta ngaiya bara kakulla.*

ngadun nuwa ANGEL JEHOVAHumba danan uwa barunGin

[9] And, lo, the angel of the Lord came upon them,
and the glory of the Lord shone round about them: and they were sore afraid.

AND he ANGEL JEHOVAH-of approach move-PH them-all-at

And he, the angel of Jehovah, approach-moved at [i.e. 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

*... ngatun kullaburra Jehova-ūmba
kakulla barun katoa; ...*

**ngadun galabara JEHOVAHumba
gagala barunGaduwa**

... and the glory of the Lord shone round

AND shine-do-urg-PH JEHOVAH-of
be-be-PH them-all-in company with

... and the shin(ing) of Jehovah it was,
in company with [i.e. around] them; ...

MYSTERY WORD: shining

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

-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)

... kinta ngaiya bara kakulla.

ginda ngaya bara gagala

... and they were sore afraid.

fear then they-all be-be-PH

... then they were afraid.

Ngatun noa Angelo ko wiya barun

*kinta kora; kulla nurun bang wiyān murrorong tōtōng kakilliko
pittul ko, kakilliko yantin ko kore ko.*

ngadun nuwa ANGELgu wiya barun

[10] And the angel said unto them,

Fear not: for, behold, I bring you good tidings of great joy,
which shall be to all people.

AND he ANGEL-ERG speak-PH them-all

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

... *kinta kora; ...*

ginda gura

... Fear not: for, behold, ...

fear no

... “Fear not; ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

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

3 PRECEDED BY -n-

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

NOTE: **yikora**
NOT USED IN THIS INSTANCE

[continues next frame]

[continues from previous frame]

... *kulla nurun bang wiyan murrorong tōtōng kakilliko pittul ko, ...*

gala nurun bang wiyan marurung dudung gagiligu bidalgu

... I bring you good tidings of great joy, ...

because ye-all I speak-now good good news be-be-ing-for joy-for

... because I speak good news (to) you being for joy, ...

... *kakilliko yantin ko kore ko.*

gagiligu yandinGu gurigu

... which shall be to all people.

be-be-ing-for all-for man-for

... for being for all men”.

Luke ii.11

Kulla nurun ba pōrkulleen unni purreung,
kokira Dabid-umba ka, Ngolomullikan ta noa Krist ta Pirriwul ta.

gala nurunba burgaliyan ani bariyang

[11] For unto you is born this day
in the city of David a Saviour, which is Christ the Lord.

because ye-all-of drop-be-ing-did this day(light)

Because (someone) was dropping [i.e. giving birth] of [i.e. to] you this day, ...

... kokira Dabid-umba ka, ...

gugira DAVIDumbaga

... in the city of David ...

hut [town]-at DAVID-of-at

... at [i.e. in] the town of David, ...

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...)

POSSESSIVE unattached

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN IDIOMATIC EXPRESSION DOUBTFUL

PERHAPS

nurun-Gin

ye-all-at

at [i.e. with] you at [i.e. in] heaven

SPECIAL WORD: gugira

gugira

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

gugira garing: 'hut all'

FOR **'town'**

[continues next frame]

[continues from previous frame]

... *Ngolomullikan ta* ...

ngulumaligan da

... a Saviour, ...

protect-ing-agent AFFirm

... a protecting agent, aye, [i.e. saviour], ...

... *noa Krist ta Pirriwāl ta.*

nuwa CHRIST da biriwal da

... which is Christ the Lord.

he CHRIST AFFirm chief AFFirm

... he, Christ, aye, the chief, aye.

Luke ii.12

Ngatun unni tūngnga-kunnun nurun ba [17]

nanun nurur bobōng mungngamatoara kirikin ta ba, kakillīn ba takilli ngēl la ba.

ngadun ani dungGa ganān nurun ba

[12] And this shall be a sign unto you;

Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

AND this show be-will ye-all DONE

And this will be a mark (for) you, ...

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

... nanun nurur bobōng mungngamatoara kirikin ta ba, ...

nanan nura bubang mangGamadwara girigindaba

... Ye shall find the babe wrapped in swaddling clothes,...

see-will you-all baby-ACC wrap-make-done to garment-at

... you will see the baby wrap-endowed
[i.e. wrapped] at [i.e. in] a garment, ...

see / FIND

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED 'see' FOR 'find'

na-gi-li-gu	see (see-be-ing-for)
bami-li-gu	seek (search-ing-for)
girawa-li-gu	seek/find (...-ing-for)
dungGa-mali-gu	find (show-make...)

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		

... kakillīn ba takilli ngēl la ba.

gagilin ba dagilingilaba

... lying in a manger.

be-be-ing DONE eat-be-ing-place-at

... >done<-being [i.e. lying] at [i.e. in] an eating place.

Luke ii.13

*Ngatun tantoa kal bo paipea konara
moroko kal ngikoung katoa Angelo katoa,
murrorong wiyellin bōn Eloī nung, ngiakai,*

**ngadun danduwagalbu bayibiya gunara
murugugal ngigungGaduwa ANGELgaduwa**

[13] And suddenly there was with the
angel a multitude of the heavenly host
praising God, and saying,

AND enough-belong-EMPH [immediately] appear-do-PH crowd
sky-belong him-in company with ANGEL-in company with

And immediately a sky-mob crowd appeared
in company with him, the angel, ...

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

-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)

... murrorong wiyellin bōn Eloī nung, ngiakai,

marurung wiyilin bun ELOInung ngiyagayi

... praising God, and saying,

good speak-ing-now him GOD-ACC like this

... speaking him, God, good [i.e. praising God], like this: ...

Luke ii.14

Wiyabunbilla bōn murrorōng Eloī-nung wokka ka ba moroko ka ba,
ngatun kummunbilla pittul purrai ta ko, murrorong umatoara barun kore ko.

wiyabanbila bun marurung ELOInung wagagaba murugugaba

[14] Glory to God in the highest,
and on earth peace, good will toward men.

Speak-permit-IMP! him good GOD-ACC high-at sky-at

“(Somebody) must speak good (to) him, God, at high at [i.e. in] the sky, ...

PASSIVE IGNORED

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

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

... ngatun kummunbilla pittul purrai ta ko, ...

ngadun gamanbila bidal barayidagu

... and on earth peace, ...

AND be-make-permit-IMP! joy earth-to

... and (somebody) must let be joy to the earth,...

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...)

... murrorong umatoara barun kore ko.

marurung umadwara barun gurigu

... good will toward men.

good make-done to them-all man-for

... good make-endowed [i.e. good will] for them, men.

Luke ii.15

Ngatun kakulla ba

waita uwa bara ba Angelo barun kin birung moroko kolang, wiyellan bara tipu-kal tarai kan tarai kan, waita ngeen yakita Bethlehem kolang, nauwil koa unnung tara kakulla ba ngala Jehova ko noa wiya ngearun

ngadun gagala ba

[15] And it came to pass,

as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

AND be-be-PH WHEN/if

And when it was, ...

... waita uwa bara ba Angelo barun kin birung moroko kolang, ...

wada uwa bara ba ANGEL barunGinbirang murugugulang

... as the angels were gone away from them into heaven, ...

depart move they-all WHEN/if ANGEL them-all away from sky-towards

... when they, the angel(s), depart-moved from them to the sky [i.e. heaven], ...

... wiyellan bara tipu-kal tarai kan tarai kan, ...

wiyilan bara SHEEPgal darayigan darayigan

... the shepherds said one to another, ...

speak-RECIP-now they-all SHEEP-belong other-agent other-agent

... they, the sheep-belongs [i.e. shepherds] were speaking other-agent other-agent [i.e. to one another]: ...

[continues from previous frame]

... waita ngeen yakita Bethlehem kolang, ...

wada ngiyin yagida BETHLEHEMgulang

... Let us now go even unto Bethlehem, ...

depart we-all now BETHLEHEM-towards

... "We depart now towards Bethlehem, ...

... nauwil koa unnung tara kakulla ba ...

nawilguwa anangdara gagala ba

... and see this thing which is come to pass, ...

see-might-having that-PLUR be-be-PH DONE

... (that) see might doing those (things that) were done, ...

... ngala Jehova ko noa wiya ngearun

ngala JEHOVAHgu nuwa wiya ngiyarun

... which the Lord hath made known unto us.

that fellow JEHOVAH-ERG he speak-PH us-all

... (that) he, that-fellow, Jehovah, spoke (to) us (about)".

Luke ii.16

Ngatun bara uwa kurrakai

*ngatun nakulla Mari-nung ngatun Joseph-nung
ngatun Bobōng pirikilliella takilli ngēl la ba.*

ngadun bara uwa garagayi

[16] And they came with haste,
and found Mary, and Joseph, and the babe lying in a manger.

AND they-all move-PH quick

And they all moved quick(ly), ...

... ngatun nakulla Mari-nung ...

ngadun nagala MARYnung

... and found Mary, ...

AND see-be-PH MARY-ACC

... and saw Mary ...

see / FIND

NOT KNOWN IF Tkld SOMETIMES
DELIBERATELY USED 'see' FOR 'find'

na-gi-li-gu see (see-be-ing-for)

bami-li-gu seek (search-ing-for)

girawa-li-gu seek/find (...-ing-for)

dungGa-mali-gu find (show-make...)

[continues next frame]

[continues from previous frame]

... *ngatun Joseph-nung* ...

ngadun JOSEPHnung

... and Joseph, ...

AND JOSEPH-ACC

... and Joseph, ...

... *ngatun Bobōng pirikilliella takilli ngēl la ba.*

ngadun bubang birigiliyila dagilingilaba

... and the babe lying in a manger.

AND baby lie-ing-recently eat-be-ing-place-at

... and the baby lying at [i.e. in] the eating-place [i.e. manger].

Luke ii.17

Ngatun nakulla bara ba

wiyabunbea bara yant̄in ta purrai ta unnoa wiyellikanne [18] wiyatoara barun wonnai tin.

ngadun nagala bara ba

[17] And when they had seen it, they made known abroad the saying which was told them concerning this child.

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

And when they saw, ...

... wiyabunbea bara yant̄in ta purrai ta ...

wiyabanbiya bara yandinda barayida

... they made known abroad ...

speak-permit-PH they-all all-at earth-at

... they permitted to speak [i.e. made known] at [i.e. on] all the earth ...

... unnoa wiyellikanne [18] wiyatoara barun wonnai tin.

anuwa wiyiligani wiyadwara barun wanayidin

... which was told them concerning this child.

that speak-ing-entity speak-done to them-all child-because (about)

... this speaking, spoken (to) them because of [i.e. concerning] the child.

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

Luke ii.18

*Ngatun bara yant̄in to ngurra,
kōtelliella unnung tara wiya barun bara tipu-kal-lo.*

ngadun bara yandindu ngara

[18] And all they that heard it
wondered at those things which were told them by the
shepherds.

AND they-all all-ERG hear-PH

And they all heard, ...

... kōtelliella unnung tara ...

gudiliyila anangdara

... wondered at those things ...

think-ing-recently that-PLUR

... thinking (about) those things, ...

... wiya barun bara tipu-kal-lo.

wiya barun bara SHEEPgalu

... which were told them by the shepherds.

speak-PH them-all they-all SHEEP-belong-ERG

... they, the sheep-belongs [i.e. shepherds], spoke (to) them.

Luke ii.19

Wonto ba bountoa Mari ko miromā unni tara

ngatun kōttā bountoa minki ka būlbūl-la bounnoun kin.

wandu ba buwanduwa MARYgu miruma anidara

[19] But Mary kept all these things,
and pondered them in her heart.

instead DONE she MARY-ERG protect-PH this-PLUR

Instead she, Mary, protected these things, ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

... ngatun kōttā bountoa minki ka

būlbūl-la bounnoun kin.

ngadun guda buwanduwa minGiga
bulbula buwanuwanGin

... and pondered them in her heart.

AND think-PH she inside-at heart-at her-at

... and she thought in her heart.

‘heart’ METAPHOR

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

-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 ii.20

*Ngatun bara tipu-kal willung ba kakulla,
murrorong wiyell̄n ngatun pittull̄mull̄n bōn Eloī-nung ngala birung
natoara birung ngurrurtoara birung bara yantita wiyatoara ba barun kai.*

ngadun bara SHEEPgal wilang ba gagala

[20] And the shepherds returned,
glorifying and praising God for all the things that they had
heard and seen, as it was told unto them.

AND they-all SHEEP-belong return WHEN/if be-be-PH

And when they, the sheep-belongs [i.e. shepherds] were return(ed), ...

... murrorong wiyell̄n ngatun pittull̄mull̄n bōn Eloī-nung ...

marurung wiyilin ngadun bidalmalin bun ELOInung

... glorifying and praising God ...

good speak-ing-now AND joy-make-ing-now him GOD-ACC

... good-speaking [i.e. praising] and joy-making [i.e. glorifying] God, ...

[continues next frame]

[continues from previous frame]

... ngala birung natoara birung ngurrurtoara birung bara ...

ngalabirang nadwarabirang ngaradwarabirang bara

... for all the things that they had heard and seen, ...

that-away from see-done to-away from hear-done to-away from they-all

... from that they (had) seen (and) heard, ...

... yantita wiyatoara ba barun kai.

yandi da wiyadwara ba barunGayi

... as it was told unto them.

thus AFFirm speak-done to DONE them-all-to

... thus, aye, (it was) >done<-spoken to them.

-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

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

*Ngatun purreung eight-ta kakulla ba,
kullintiella ko tūngnga-witia wonnai, ngiakai bōn wiya JESOU, ngala
ba wiya noa Angelo ko kurrikurri noa ba pika ka kakulla kunto ka.*

ngadun bariyang EIGHTda gagala ba

[21] And when eight days were accomplished
for the circumcising of the child, his name was called JESUS, which was so named
of the angel before he was conceived in the womb.

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

And when it was at day eight, ...

OBSCURE SENTENCE

OBSCURE SENTENCE
AND EQUALLY OBSCURE
Tkld INTERPRETATION
AND TRANSLATION

... kullintiella ko tūngnga-witia wonnai, ...

galindiyilagu
dungGawidiya wanayi

... for the circumcising of the child, ...

cut-AFF-recently-for
show-achieve-DECL child

... for showing achieving
cutting the child, ...

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-li-gu** to cut, as with a knife or stone such cutting instrument

DOUBTFUL WORD

Tkld **tūngnga-witia**
dunga IS 'show', **dungGa** is 'cry'. SO THIS
WOULD APPEAR TO BE 'show',
ALTHOUGH THERE MIGHT HAVE BEEN
'crying' ASSOCIATED WITH circumcison.
witia could be related to widi = 'sing', WHICH
COULD BE RELATED TO 'cry', HENCE THE
POSSIBILITY cry-sing-DECL-did.
widi IS ALSO 'achieve', 'build'.
THE ALTERNATIVE IS TO VIEW **tūngnga-**
witia AS **dunga-wi-di-ya**,
DESPITE THERE BEING NO OTHER
dunga-wi EXAMPLES (THERE ARE **dunga-**
(n)bi [show-do] AND **dunga-li** [show-ing]).
Tkld MIGHT HAVE RESOLVED THE
TRANSLATION MORE OR LESS AS:
*for demonstrating [showing] the recent
circumcising [of the] child*

MYSTERY WORD: widi

- widi-...** build 22
 - widi-...** achieve 8
 - widi-...** sing 10
 - widi-...** fall 9
 - widi-...** gather 3
 - widi-...** search 3
 - wi-di-...** burn, smoke 2
- COMMENT: 'build' AND 'achieve'
are similar concepts
wi: INLAND WORD FOR 'fire'

[continues from previous frame]

... *ngiakai bōn wiya JESOU, ...*

ngiyagayi bun wiya JESUS

... his name was called JESUS, ...

like this him speak JESUS

... (someone) spoke (of) him like this, Jesus, ...

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...)

... *ngala ba wiya noa Angelo ko ...*

ngala ba wiya nuwa ANGELgu

... which was so named of the angel ...

that fellow DONE speak-PH he ANGEL-ERG

... he, that-fellow the angel, >done<-spoke ...

... *kurrikurri noa ba pika ka kakulla kunto ka.*

gari gari nuwa ba bigaga gagala ganduga

... before he was conceived in the womb.

first he WHEN/if container-at be-be-PH replete [?]-at

... first when he was at [i.e. in] the container [i.e. womb] replete [i.e. heavily pregnant [?]]

UNIDENTIFIED TERMS

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

DOUBTFUL Tkld TRANSLATION

KJV *before he was conceived in the womb*
 Tkld **gari gari nuwa ba bigaga gagala ganduga**
 first he WHEN/if container-at be-be-PH
 xxxxxx-at
 THE ONLY WORD UNACCOUNTED FOR IS 'conceived'
 THIS MEANS Tkld MUST HAVE USED **gandu** = 'VEGfood' / **gundu** = 'replete' AS PART OF THE IDEA. PERHAPS Tkld RESOLVED THE TRANSLATION MORE OR LESS AS:
first he was replete in the womb

Luke ii.22

*Ngatun purreung ka ngoloin ta killib̄nb̄n bounnoun ba,
yanti Mose-o-ko noa ba wiya, mankulla bara b̄n Jerousalem kolang, ngukilliko b̄n Jehova kin;*

**ngadun bariyangGa nguluwin da
gilibinbin buwanuwanba**

[22] And when the days of her purification
according to the law of Moses were accomplished,
they brought him to Jerusalem, to present him to the Lord;

**AND day(light)-at finish AFFirm
shine-INTNS-INTNS her-of**

And (when) at daylight her shining
[i.e. purification] (was) finished, aye, ...

WORD MISSING: when

KJV when the days ...
PERHAPS:
*ngadun bariyang ba nguluwin
da gilibinbin buwanuwanba*
AND day(light) **WHEN/if** finish
AFFirm shine-INTNS-
INTNS her-of

MYSTERY WORD: shining

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

... yanti Mose-o-ko noa ba wiya, ...

yandi MOSESgu nuwa ba wiya

... according to the law of Moses were accomplished, ...

thus MOSES-ERG he DONE speak-PH

... thus (as) he, Moses, >done<-said, ...

[continues next frame]

[continues from previous frame]

... *mankulla bara bōn Jerousalem kolang, ...*

manGala bara bun JERUSALEMgulang

... they brought him to Jerusalem, ...

take-be-PH they-all him JERUSALEM-towards

... they took him towards Jerusalem, ...

... *ngukilliko bōn Jehova kin;*

ngugiligu bun JEHOVAHgin

... to present him to the Lord;

give-be-ing-for him JEHOVAH-to

... for giving [i.e. presenting] him to Jehovah.

-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 ii.23

*(Yanti wupa ba wiyellikanne ta Jehova-ūmba, ngiakai,
Yantīn kore tara ngangkangka pika ka birung yirriyirri wal kunnun yitiroa Jehova koba;)*

yandi wuba ba wiyiliganida JEHOVAHumba ngiyagayi

[23] (As it is written in the law of the Lord,
Every male that openeth the womb shall be called holy to the Lord;)

thus do-PH [write] DONE speak-ing-entity-at JEHOVAH-of like this

Thus (someone) >done<-did [i.e. wrote] at [i.e. in]
the speaking-entity [i.e. law] of Jehovah, like this, ...

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...)

... Yantīn kore tara ngangkangka pika ka birung ...

yandin guridara nganGa nganGa bigagabirang

... Every male that openeth the womb ...

all man-PLUR first-EMPH container-away from

... all men first from the container [i.e. every first-born male from the womb] ...

... yirriyirri wal kunnun yitiroa Jehova koba;)

yiri yiri wal ganan yidaruwa JEHOVAHguba

... shall be called holy to the Lord;)

sacred certainly be-will name-having JEHOVAH-of

... will certainly be name-having [i.e. called] sacred of Jehovah;

DOUBTFUL AGREEMENT

PERHAPS SIMPLY

yidaruwa JEHOVAH-umba

name-having JEHOVAH-of

having the name of JEHOVAH

Luke ii.24

Ngatun ngukilliko ngutoara

*ngala wupa ba wiyellikanne ta ba Jehova-ūmba,
ngiakai buloara burroung kan nga keawai wurōng
buloara poppolameri.*

ngadun ngugiligu ngudwara

[24] And to offer a sacrifice

according to that which is said in the law of the
Lord, A pair of turtledoves, or two young pigeons.

AND give-be-ing-for give-done to

And giving [i.e. offering] a give-endowed [i.e. sacrifice] ...

... ngala wupa ba wiyellikanne ta ba Jehova-ūmba, ...

ngala wuba ba wiyiliganidaba JEHOVAHumba

... according to that which is said in the law of the Lord, ...

that do [write] DONE speak-ing-entity-at JEHOVAH-of

... (as) that done [i.e. written] at speaking-entity [i.e. in the law] of Jehovah, ...

[continues next frame]

[continues from previous frame]

... *ngiakai buloara burroung kan* ...

ngiyagayi bulwara baruwangGan

... A pair of turtledoves, ...

like this two dove-agent

... like this two dove(s) ...

... *nga keawai wurōng buloara poppolameri.*

nga giyawayi wurung bulwara babalamiri

... or two young pigeons.

OR no pigeon two young

... or not [i.e. else] two young pigeon(s).

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]

MYSTERY WORDS

KJV two young pigeons

Tkld **wurung bulwara babalamiri**

bulwara = ‘two’

wurung ≈ ‘flight’, hence ‘pigeon’

bubulamiri: **bubul** ≈ ‘baby’, hence ‘young’

Luke ii.25

A, ngatun kakulla noa tarai kore Jerousalem kaba, ngiakai noa yitirra Sumeon; ngatun unnoa kore wiyellikan tuloa kan ngatun ngurrullikan, mittillin pittul ko Israel-umba ko; ngatun Marai yirriyirri kan kakulla ngikoung kin.

ya ngadun gagala nuwa darayi guri JERUSALEMgaba

[25] And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

Ah AND be-be-PH he other man Jerusalem-at

Ah, and he was another man at Jerusalem, ...

... ngiakai noa yitirra Sumeon; ...

ngiyagayi nuwa yidara SIMEON

... whose name was Simeon; ...

like this he name SIMEON

... he was called like this, Simeon; ...

... ngatun unnoa kore wiyellikan tuloa kan ...

ngadun anuwa guri wiyiligan duluwagan

... and the same man was just ...

AND that man speak-ing-agent straight-agent

... and this man a speaking-agent straight-agent [i.e. a straight talker] ...

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

[continues from previous frame]

... *ngatun ngurrullikan, ...*

ngadun ngaraligan

... and devout, ...

AND hear-ing-agent

... and hearing-agent [i.e. was devout], ...

... *mittillin pittul ko Israel-umba ko; ...*

midilin bidalgu ISRAELumbagu

... waiting for the consolation of Israel:...

wait-ing-now joy-for ISRAEL-of-for

... waiting for the joy of Israel, ...

... *ngatun Marai yirriyirri kan kakulla ngikoung kin.*

ngadun marayi yiri yirigan gagala ngigungGin

... and the Holy Ghost was upon him.

AND spirit sacred-BEness be-be-PH him-at

... and the sacred spirit-ness [i.e. the Holy Ghost] was at [i.e. with] him.

-gan / -gan(g): BEness

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

-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 ii.26

*Ngatun bōn wiyatoara Marai to yirriyirri kan to,
keawai noa nanun tettibullikanne nauwil koa noa Krist nung Jehova-umba.*

ngadun bun wiyadwara marayidu yiri yirigandu

[26] And it was revealed unto him by the Holy Ghost,
that he should not see death, before he had seen the Lord's Christ.

AND him speak-done to spirit-ERG sacred-agent-ERG

And the sacred spirit-agent [i.e. Holy Ghost]
speak-endowed [i.e. was revealed] (to) him, ...

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

... keawai noa nanun tettibullikanne ...

giyawayi nuwa nanan didibaligani

... that he should not see death, ...

no he see-will dead-do-ing-entity

... (that) he will not see dead-do-ing-entity [i.e. death], ...

... nauwil koa noa Krist nung Jehova-umba.

nawilguwa nuwa CHRISTnung JEHOVAHumba

... before he had seen the Lord's Christ.

see-might-having he CHRIST-ACC JEHOVAH-of

... (before) he see might doing Christ of Jehovah.

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

Luke ii.27

Ngatun noa uwa Marai toa Ieron ka ko:
ngatun bula ba pourrikullai to puruma wonnai Jesou kin, umulliko bōn yanti ko upa[20]toara ko wiyellikanne ta ko,

ngadun nuwa uwa marayiduwa TEMPLEgagu

[27] And he came by the Spirit into the temple:
 and when the parents brought in the child Jesus, to do for him after the custom of the law,

AND he move-PH spirit-having (through/by) TEMPLE-to

And he moved by the spirit to the temple; ...

-toa / -koa COMIT / PROP / PERL

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

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

... ngatun bula ba pourrikullai to puruma wonnai Jesou kin, ...

ngadun bula ba burigalayidu buruma wanayi JESUSgin

... and when the parents brought in the child Jesus, ...

AND they-two WHEN/if spouse-be-ITEM-ERG raise-PH child JESUS-at

... and when the two spouses [i.e. parents] raised [i.e. presented] >at< the child Jesus, ...

-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

DOUBTFUL Tkld TRANSLATION

KJV *the parents brought in the child Jesus*
 Tkld **burigalayidu buruma wanayi JESUSgin**
 [parent]-ERG raise-PH child JESUS-at DOUBTFUL SUFFIX LOC 'kin';
 ACC EXPECTED: JESUS-**nung**.
 SENTENCE TRANSLATES AS:
and when the two parents raised the child at [i.e. to] Jesus
 COMMENT: PEOPLE WERE MOSTLY PRESENTED at [i.e. to] JESUS BUT HERE Jesus WAS PRESENTED

... umulliko bōn yanti ko upa[20]toara ko wiyellikanne ta ko,
umaligu bun yandigu ubadwaragu wiyiliganidagu

... to do for him after the custom of the law,

make-ing-for him thus-for do-done-to-for speak-ing-entity-ABSTR-for

... making him for thus (as) done for the speaking-entity [i.e. after how the law is done].

Luke ii.28

*Mankulla ngaia bōn noa ngikoung kin turrung ka,
ngatun pittul-ma noa bōn Eloī nung, ngatun wiyelliella,*

**manGala ngaya bun nuwa
ngigungGin darangGa**

[28] Then took he him up in his arms,
and blessed God, and said,

take-be-PH then him he him-at arm-at

And he then took him at [i.e. in] his arm(s), ...

INALIENABLE POSSESSION

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

... ngatun pittul-ma noa bōn Eloī nung, ...

ngadun bidalma nuwa bun ELOInung

... and blessed God, ...

AND joy-make-PH he him GOD-ACC

... and he joy-made [i.e. blessed] him, God, ...

... ngatun wiyelliella,

ngadun wiyiliyila

... and said,

AND speak-ing-recently

... and was speaking: ...

Luke ii.29

Wamunbilla bi tia Jehova yakita pittul kan,
yanti wiya bi ba:

wamanbila bi diya JEHOVAH yagida bidalgan

[29] Lord, now lettest thou thy servant depart in peace,
according to thy word:

move-permit-IMP! thou me JEHOVAH now joy-agent

“Jehovah, you must permit me, to move
(as a) joy-agent [i.e. in peace], ...

CONJOINED PRONOUNS: Tkld

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

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

SPECULATIVE COMPLETE SET

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

... yanti wiya bi ba:

yandi wiya bi ba

... according to thy word:

thus speak-PH thou DONE

... done thus (as) you spoke [i.e. in the way you said].

Luke ii.30

Kulla bang nakulla ngaikung ko ngolomulli kan ngiroemba ,

gala bang nagala ngayigangGu ngulumaligan ngirumba

[30] For mine eyes have seen thy salvation,

because I see-be-PH eye-using protect-ing-BEness thee-of

“Because I saw using eye(s) your protecting-ness [i.e. salvation].

-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 ii.31

Ngali ko kakilli ko ngintoa yantīn ko kore ko mikan ta ko ;

ngaligu gagiligu nginduwa yandinGu gurigu migandagu

[31] Which thou hast prepared before the face of all people;

this-ERG be-be-ing-for thou all-for man-for in front-to

“You for being [i.e. are preparing] >for< this to the (fore)front for all men.

DOUBTFUL Tkld TRANSLATION

KJV thou hast prepared before the face of all people

STRANGE Tkld TRANSLATION

WHY NOT SOMETHING MORE LIKE:

*ngali-bu nginduwa uma yandin-Gu
guri-gu migandagu*

this-EMPH thou make-PH all-for man-for in front-to

you have made (i.e. prepared) to the forefront for all people

ALTERNATIVE REVISION

POSSIBLE ALTERNATIVE REVISION:

ngali uba-li-n nginduwa yandīn-da guri-ga migandaba

this do-ing-now thou all-at man-at in front-at

you are doing this in front of all men

Luke ii.32

*Kaibung kakilliko barun Gentile-ko,
ngatun pittul kakilli ko kore ko Israel ngiroemba ko.*

gayibang gagiligu barun GENTILEgu

[32] A light to lighten the Gentiles,
and the glory of thy people Israel.

light be-be-ing-for them-all GENTILE-for

“A light being (for) them for the Gentile(s), ...

... ngatun pittul kakilli ko kore ko Israel ngiroemba ko.

ngadun bidal gagiligu gurigu ISRAEL ngirumbagu

... and the glory of thy people Israel.

AND joy be-be-ing-for man-for ISRAEL thee-of-for

... and for joy-being [i.e. for the glory] for your men [i.e. people] Israel.

Luke ii.33

Ngatun bula Joseph ngatun Mari
kōtelliella unnoa tara wiyatoara ngikoung kai.

ngadun bula JOSEPH ngadun MARY

[33] And Joseph and his mother
marvelled at those things which were spoken of him.

AND two JOSEPH AND MARY

And the two, Joseph and Mary, ...

... kōtelliella unnoa tara
wiyatoara ngikoung kai.

gudiliyila anuwadara
wiyadwara ngigungGayi

... marvelled at those things
which were spoken of him.

think-ing-recently that-PLUR
speak-done to him-at

... thinking those things spoken
at [i.e. about] him.

PASSIVE: -dwara

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

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

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

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

Luke ii.34

Ngatun Sumeon to noa pitul ma barun,

*ngatun wiyelliella Mari nung tunkan ngikoemba, A, katan noa unni
wonnai kakilliko puntimulliko ngatun bounkulli ko kauwolkauwol
barun ba Israel koba; ngatun tūngnga ko wiyea kunnun; [21]*

ngadun SIMEONdu nuwa bidalma barun

[34] And Simeon blessed them,

and said unto Mary his mother, Behold, this child is set
for the fall and rising again of many in Israel; and for a
sign which shall be spoken against;

AND SIMEON-ERG he joy-make-PH them-all

And he, Simeon, joy-made [i.e. blessed] them, ...

... ngatun wiyelliella Mari nung tunkan ngikoemba, ...

ngadun wiyiliyila MARYnung danGan ngigumba

... and said unto Mary his mother, ...

AND speak-ing-recently MARY-ACC mother him-of

... and was speaking (to) Mary, his mother: ...

... A, katan noa unni wonnai kakilliko puntimulliko ...

ya gadan nuwa ani wanayi gagiligu bandimaligu

... Behold, this child is set for the fall ...

ah be-AFF-now he this child be-be-ing-for fall-make-ing-for

... “Ah, (there) is this child, he (is) being for make-falling ...

[continues from previous frame]

... ngatun boungkulli ko kauwolkauwol barun ba Israel koba; ...

ngadun bungGaligu gawal gawal barunba ISRAELguba

.. and rising again of many in Israel; ...

AND rise-be-ing-for big big [many] them-all-of ISRAEL-of

... and be-rising (of) big-big [i.e. many] of them of Israel; ...

DOUBTFUL Tkld TRANSLATION

KJV rising again of many in Israel

Tkld **bungGaligu gawal gawal barunba ISRAELguba**
rise-be-ing-for big big [many] them-all-of ISRAEL-of
'again' OMITTED. AND 'of their Israel'. PERHAPS

bung-Ga-yaga-wil-guwa bara gawal gawal ISRAEL-la
rise-be-again-might-having they-all big-big (many)
ISRAEL-at

they, many, rise again might doing at [i.e. in] Israel

... ngatun tūngnga ko wiyea kunnun; [21]

ngadun dungGagu wiyiyaganan

... and for a sign which shall be spoken against;

AND show-for speak-again-will

... and for a mark (which someone) will speak again(st).

-yaga: 'again' / 'lest'

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

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

POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**

wiyi-yaga-nan: speak-again-will
'again' / 'lest' INCONGRUENT
MS ERROR [?]: 'again' FOR 'against'

DOUBTFUL Tkld TRANSLATION

KJV which shall be spoken against

Tkld **wiyiyaganan**
speak-again-will

COMMENT:

"wiyea kunnun" -> **wiyi-yaga-nan**
speak-again-will.

Tkld USED **-yaga-** FOR BOTH 'again' AND 'lest'

IN THIS INSTANCE HE APPEARS TO HAVE USED **-yaga-** FOR 'against', IN THE KJV RENDERING OF THE VERSE:

wiyi-yaga-nan
speak-against-will
spoken against

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

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

-gu **PURP**osing '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.
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PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

MYSTERY WORD: dunGa...

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

Luke ii.35

*(Kauwa yirra ko bīn tūrrunnun wal marai ngiroumba kōti,)
paipiuwil koa kōttatoara būlbūl la birung kauwulkauwul la birung.*

gawa yiragu bin duranan wal marayi ngirumba gudi

[35] (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

be-IMP! [yes] sabre-ERG thee pierce-will certainly spirit thee-of self

“Yes a sabre will certainly pierce your own spirit, ...”

ANGLICISM gudi ‘own’
‘own’ IS AN IDIOMATIC INTENSIFIER IN EXPRESSIONS SUCH AS:
my own your own his own
our own their own
AND NEED NOT BE TRANSLATED

*... paipiuwil koa kōttatoara būlbūl la birung
kauwulkauwul la birung.*

**bayibiwilguwa gudadwara
bulbulabirang gawal gawalabirang**

... that the thoughts of many hearts may be revealed.

appear-do-might-having think-done to
heart-away from big big [many]-away from

... (that) the think-endowed [i.e. thoughts] from
big-big [i.e. many] hearts appear might doing.

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

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

Luke ii.36

*Ngatun kakulla wakōl Anna, prophet kan,
yinal kun Phanouel koba, konara koba Aser-koba ; bountoa ta ngurongeen
ngangngakaleen, ngatun kakulla bountoa porebai ta wunal la seven ta,
Mirkeen ta birung bountoa katalla;*

ngadun gagala wagul ANNA PROPHETgan

[36] And there was one Anna, a prophetess,
the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had
lived with an husband seven years from her virginity;

AND be-be-PH one ANNA PROHPET-agent

And (there) was one Anna, prophet-agent, ...

... yinal kun Phanouel koba, ...

yinalgan PHANUELguba

... the daughter of Phanuel, ...

daughter PHANUEL-of

... daughter of Phanuel, ...

... konara koba Aser-koba; ...

gunaraguba ASERguba

... of the tribe of Aser: ...

crowd-of ASER-of

... of the crowd [i.e. tribe] of Aser: ...

[continues from previous frame]

... *bountoa ta ngurongeen ngangngakaleen, ...*

buwanduwa da ngarungin ngangGagalin

... she was of a great age, ...

she AFFirm old-agent (f) first (elder)-person (f)

... she, aye, (was) an elder old woman, ...

... *ngatun kakulla bountoa porebai ta wunal la seven ta, ...*

ngadun gagala buwanduwa buribayida wunala SEVENda

... and had lived with an husband seven years ..

AND be-be-PH she husband-ITEM-at summer-at SEVEN-at

... and she was at [i.e. lived with] spouse at [i.e. for] seven summers, ...

-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

... *Mirkeen ta birung bountoa katalla;*

maragindabirang buwanduwa gadala

... from her virginity;

lass-away from she be-AFF-PH

... from being a lass.

Luke ii.37

Ngatun bountoa mabōngun kukulla

*wunul-la eighty-four yanti kalai ta birung, waita uwa korien
bountoa Ieron ka birung, wonto ba ngurrulliella Eloī nung bōn
purreung ka ngatun tokoi ta ta-korien ngatun wiyelliella.*

ngadun buwanduwa mabungan gagala

[37] And she was a widow

of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

AND she widow be-be-PH

And she was widow ...

... wunul-la eighty-four yanti kalai ta birung, ...

wunala 84 yandi galayidabirang

... of about fourscore and four years, ...

summer-at EIGHTY-FOUR thus time-away from

... summer(s) 84 from that time, ...

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*]

... waita uwa korien bountoa Ieron ka birung, ...

wada uwagurin buwanduwa TEMPLEGibirang

... which departed not from the temple, ..

depart move-PH-lacking she TEMPLE-away from

... she did not depart-move from the temple, ...

[continues from previous frame]

... *wonto ba ngurrulliella Eloī nung bōn ...*

wandu ba ngaraliyila ELIONung bun

... but served God ...

instead DONE hear-ing-recently GOD-ACC him

... instead was hearing [i.e. serving] him, God, ...

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**

... *purreung ka ngatun tokoi ta ta-korien ngatun wiyelliella.*

bariyangGa ngadun duguwida dagurin ngadun wiyiliyila

... with fastings and prayers night and day.

day(light)-at AND night-at eat-lacking AND speak-ing-recently

... at [i.e. by] day and night, lacking eat(ing) [i.e. fasting], and speaking [i.e. praying].

Luke ii.38

Ngatun bountoa uwolliella tantoa kal bo,

wiyapaiyeen bōn Jehova nung ngatun wiyelliella yanfīn barun ngikoung kin, barun nakillikan ngupaiyi ko Jerousalem ka ko.

ngadun buwanduwa uwaliyila danduwagalbu

[38] And she coming in that instant

gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

AND she move-ing-recently enough-belong-EMPH [immediately]

Ans she was moving immediately, ...

IMMEDIATELY

Tkld uses the following for 'immediately':

40	danduwa-gal-bu	enough-belong-EMPH
6	dinduwa-gal-bu	enough-belong-EMPH
5	danduwa-bu	enough-EMPH
4	danduwa-gal	enough-belong
1	duluwa-gu	straight-to

... wiyapaiyeen bōn Jehova nung ,,,

wiyabayiyan bun JEHOVAHnung

... gave thanks likewise unto the Lord, ...

speak-do-back-did him JEHOVAH-ACC

... (she) spoke back [i.e. gave thanks] (to) him, Jehovah, ...

[continues next frame]

[continues from previous frame]

... *ngatun wiyelliella yant̄in barun ngikoung kin,*
ngadun wiyiliyila yandin barun ngigungGin

... and spake of him to all them ...

AND speak-ing-recently all them-all him-at

... and was speaking (to) all them at [i.e. about] 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

... *barun nakillikan ngupaiyi ko Jerousalem ka ko.*

barun nagiligan ngubayigu JERUSALEMgagu

... that looked for redemption in Jerusalem.

them-all see-be-ing-agent give-do-back-for JERUSALEM-at-for

... (to) them seeing-agent for giving back
 [i.e. lookers for redeeming] at for [i.e. in] Jerusalem.

see / SEEK

NOT KNOWN IF TkId SOMETIMES DELIBERATELY USED 'see' FOR 'seek'

- na-gi-li-gu** see (see-be-ing-for)
- diwa-li-gu** seek (search-ing-for)
- dyuwa-li-gu** seek (search-ing-for)
- waba-li-gu** seek (search-ing-for)
- girawa-li-gu** seek/find (...-ing-for)

Luke ii.39

Ngatun upā bara ba unni tara yanti wiyatoara Jehova koba,

willambo ngaia bara kakulla [22] Galilaia ka ko, barun ka ta ko kōti ka ko Nazaret ta ko.

ngadun uba bara ba anidara yandi wiyadwara JEHOVAHguba

[39] And when they had performed all things according to the law of the Lord,
they returned into Galilee, to their own city Nazareth.

AND do-PH they-all WHEN/if this-PLUR thus speak-done to JEHOVAH-of

And when they did these things thus spoken of Jehovah, ...

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

... willambo ngaia bara kakulla [22] Galilaia ka ko, ...

wilambu ngaya bara gagala GALILEEgagu

... they returned into Galilee, ...

return-EMPH then they-all be-be-PH GALILEE-to

... they then <were> emphatically-returned to Galilee, ...

... barun ka ta ko kōti ka ko Nazaret ta ko.

barunGadagu gudigagu NAZARETHdagu

... to their own city Nazareth.

them-all-of-to self-to NAZARETH-to

... to their own Nazareth.

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

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

ka ta / -ka ta

SOME 80 INSTANCES OF
ka ta: ga da.

INTERPRETATIONS:

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

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

Luke ii.40

Ngatun wonnai boaikulleen

nguraki noa marai kan katan; ngatun pittulmatoara bōn Eloī koba.

ngadun wanayi buwayigaliyan

[40] And the child grew,
and waxed strong in spirit, filled with
wisdom: and the grace of God was upon him.

AND child grow-be-ing-did

And the child was growing, ...

... nguraki noa marai kan katan; ...

nguragi nuwa marayigan gadan

... and waxed strong in spirit, ...

hear-be [wise] he spirit-BEness be-AFF-now

... he was wise spirit-ness [i.e. in spirit]; ...

-gan / -gan(g): BEness

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

... ngatun pittulmatoara bōn Eloī koba.

ngadun bidalmdwara bun ELOIguba

... and the grace of God was upon him.

AND joy-make-done to him GOD-of

... and joy-endowed [i.e. grace] of God (was on) him.

DIFFICULT CONCEPT(S)

DIFFICULT CONCEPT(s)
TRANSLATION DOUBTFUL

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

Luke ii.41

*Waita uwa bula ngikoemba tunkan
ngatun biyungbai Jerousalem kolang
yantikatai wunul la takillingēl la ko kaiwitoara wokka koa.*

wada uwa bula ngigumba danGan
ngadun biyangbaya JERUSALEMgulang

[41] Now his parents went to Jerusalem
every year at the feast of the passover.

depart move-PH two him-of mother AND
father-ITEM JERUSALEM-towards

The two depart-moved, his mother and father, towards Jerusalem ...

-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

*... yantikatai wunul la takillingēl la ko
kaiwitoara wokka koa.*

yandi gadayi wunala dagilingilagu
gawidwara wagaguwa

... every year at the feast of the passover.

thus be-AFF-HAB (always) summer-at
eat-be-ing-place-to come-done to
[PASSOVER] high-having

... always at [i.e. in] summer to the
eating-place [i.e. feast] come-endowed
high-having [i.e. Passover].

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*]

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

Passover

Tkld TRANSLATION FOR 'passover'
—Pathak [i.e. Pesach (Hebrew)] 6
—**gawi-dwara** come-done to 6
IN THIS FIRST USE, Tkld ADDED **waga**
'high' TO CONVEY 'over'

Luke ii.42

Ngatun noa ba wunul la twelve ka

waita ngaia uwa bara Jerousalem kolang wirikai ko takilliko.

ngadun nuwa ba wunala TWELVEga

[42] And when he was twelve years old,
they went up to Jerusalem after the custom of the feast.

AND he WHEN/if summer-at TWELVE-at

And when he at twelve summer(s) ...

... waita ngaia uwa bara Jerousalem kolang wirikai ko takilliko.

wada ngaya uwa bara JERUSALEMgulang wirigayigu dagiligu

... they went up to Jerusalem after the custom of the feast.

depart then move-PH they-all JERUSALEM-towards operate-be-HAB-for eat-be-ing-for

... then they moved towards Jerusalem for the habitual doing, for eating [i.e. feast].

Luke ii.43

Ngatun kerun kakulla purreung,

*willungba bara ba wannai Jesou noa mīnkea willung ka
Jerusalem ka; ngatun noa Joseph ko ngatun tunkan to
ngurrur korien bula.*

ngadun girun gagala bariyang

[43] And when they had fulfilled the days,
as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and
his mother knew not of it.

AND all be-be-PH day(light)

And it was all the day(s), ...

... willungba bara ba ...

wilangba bara ba

... as they returned, ...

return DONE they-all WHEN/if

... when they >done<-return [i.e. had returned], ...

[continues from previous frame]

... wannai Jesou noa mīnkea willung ka Jerousalem ka; ...

wanayi JESUS nuwa minGiya wilangGa JERUSALEMga

... the child Jesus tarried behind in Jerusalem; ...

child JESUS he wait-PH behind-at JERUSALEM-at

... he, the child Jesus, waited behind at Jerusalem; ...

... ngatun noa Joseph ko ngatun tunkan to ngurrur korien bula.

ngadun nuwa JOSEPHgu ngadun danGandu ngaragurin bula

... and Joseph and his mother knew not of it.

AND he JOSEPH-ERG AND mother-ERG hear-lacking two

... and he, Joseph and mother, the two lacked hear(ing) [i.e. knowing about it].

Luke ii.44

*Wonto bara ba punta bōn barun kin konara,
uwa purreung ka wakōl la; ngatun bara bōn tiwa kōti ta ka.*

wandu bara ba banda
bun barunGin gunara

[44] But they, supposing him
to have been in the company,
went a day's journey; and they sought him among
their kinsfolk and acquaintance.

instead they-all DONE pretend-PH
him them-all-at crowd

Instead they >done<-mistake him
at [i.e. with] them, the crowd, ...

... uwa purreung ka wakōl la; ...

uwa bariyangGa wagula

... went a day's journey; ...

move-PH day(light)-at one-at

... moved at one day('s distance); ...

... ngatun bara bōn tiwa kōti ta ka.

ngadun bara bun diwa gudidaga

... and they sought him among their kinsfolk and acquaintance.

AND they-all him search-PH kinsman-ABSTR-at

... and they searched (for) him at [i.e. among their] kinsmen.

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS 'instead'.

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

180 **wandu ba**
70 **wandu xxx ba**

MYSTERY WORD: bandi...

bandi...	fall	35
banda	mistake	6
bandi...	pretend	5
bunda...	depart [?]	1
bandimayi	messenger	16

-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

see / SEEK

NOT KNOWN IF Tkld SOMETIMES
DELIBERATELY USED 'see' FOR 'seek'

na-gi-li-gu	see (see-be-ing-for)
diwa-li-gu	seek (search-ing-for)
dyuwa-li-gu	seek (search-ing-for)
waba-li-gu	seek (search-ing-for)
girawa-li-gu	seek/find (...-ing-for)

Luke ii.45

Ngatun bara na-korien bōn ba,

willungbo ngaiya bara katea kun Jerousalem kolang tiwolliko bōn. [23]

ngadun bara nagurin bun ba

[45] And when they found him not, they turned back again to Jerusalem, seeking him.

AND they-all see-lacking him WHEN/IF

And when they lack(ed) see(ing) [i.e. could not find] him, ...

see / FIND

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED 'see' FOR 'find'

na-gi-li-gu see (see-be-ing-for)

bami-li-gu seek (search-ing-for)

girawa-li-gu seek/find (...-ing-for)

dungGa-mali-gu find (show-make...)

... willungbo ngaiya bara katea kun Jerousalem kolang tiwolliko bōn. [23]

wilangbu ngaya bara gadiyagan

JERUSALEMgulang diwaligu bun

... they turned back again to Jerusalem, seeking him.

return-EMPH then they-all be-AFF-again-now JERUSALEM-towards search-ing-for him

... then they emphatically-return(ed) being-again towards Jerusalem for searching (for) him.

-yaga: 'again' / 'lest'

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

189 **present** tense: **-n**

57 **future** tense: **-nan**

37 **past historic** PH and IMP!: **-∅**

0 **past** tense: **-yan**

Luke ii.46

*Ngatun purreung ka ngoro kulla,
nakulla ngaia bara bōn murrung ka Ierou ka, yellawolliella
willi ka barun kin Doctor-ka, ngurrulliella barun ngatun
wiyelliella barun wiyellikanne pulli*

ngadun bariyangGa nguru gala

[46] And it came to pass,
that after three days they found him in the
temple, sitting in the midst of the doctors, both
hearing them, and asking them questions.

AND day(light)-at three be-PH

And it was at three day(s), ...

... nakulla ngaia bara bōn murrung ka Ieron ka, ...

nagala ngaya bara bun marangGa TEMPLEGa

... that after three days they found him in the temple, ...

see-be-PH then they-all him inside-at TEMPLE-at

... they then saw him at the inside at the temple, ...

... yellawolliella willi ka barun kin Doctor-ka, ...

yiliwaliyila wiliga barunGin DOCTORga

... sitting in the midst of the doctors, ...

sit-ing-recently middle-at them-all-at DOCTOR-at

... sitting at the middle at them, doctor(s), ...

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

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

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

[continues from previous frame]

... *ngurrulliella barun* ...

ngaraliyila barun

... both hearing them, ...

hear-ing-recently them-all

... hearing them ...

... *ngatun wiyelliella barun wiyellikanne pulli*

ngadun wiyiliyila barun wiyiligani baLi

... and asking them questions.

AND speak-ing-recently them-all speak-ing-entity voice

... and speaking (to) [i.e. asking] them speaking-entity-voice [i.e. question(s)]

Luke ii.47

Ngatun yantin to bara bōn ngurra

kōttelliella bara bōn nguraki ngatun wiyatoara ngikoemba.

ngadun yandindu bara bun ngara

[47] And all that heard him

were astonished at his understanding and answers.

AND all-ERG they-all him hear-PH

And they all heard him, ...

... kōttelliella bara bōn nguraki ...

gudiliyila bara bun nguragi

... were astonished at his understanding ...

think-ing-recently they-all him hear-be [wise]

... they were thinking him wise, ...

... ngatun wiyatoara ngikoemba.

ngadun wiyadwara ngigumba

... were astonished at his understanding and answers.

AND speak-done to him-of

... and of his speak-endowed [i.e. answers].

DOUBTFUL Tkld TRANSLATION

KJV were astonished at his understanding and answers

Tkld **wiyadwara ngigumba**
speak-done to him-of

INCOMPLETE TRANSLATION. PERHAPS:

ngadun wiya-dwara ngigumba biyang-Gang barun-Gin
AND speak-done to him-of amaze-BEness them-all-at
and his answer (were) amaze-ness at [i.e. to] them

Luke ii.48

*Ngatun, nakulla bara bōn ba,
unma ngaia barun; ngatun tunkan to ngikoemba ko
wiya bōn, Nai, minnaring tin bi kakulla ngearun kai?
A, biyungtauwa bali tiwolliella bali bīn minki kan to.*

ngadun nagala bara bun ba

[48] And when they saw him,
they were amazed: and his mother said unto him, Son,
why hast thou thus dealt with us? behold, thy father and
I have sought thee sorrowing.

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

And when they saw him, ...

... unma ngaia barun; ...

unma ngaya barun

... they were amazed: ...

disturb-make-PH then them-all

... then (someone) disturbed them, ...

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

... ngatun tunkan to ngikoemba ko wiya bōn, ...

ngadun danGandu ngigumbagu wiya bun

... and his mother said unto him, ...

AND mother-ERG him-of-ERG speak-PH him

... and his mother spoke to him: ...

[continues from previous frame]

... *Nai, minnaring tin bi kakulla ngearun kai?* ...

nayi minaringdin bi gagala ngiyarunGayi

... Son, why hast thou thus dealt with us? ...

son what-because thou be-be-PH us-all-at

... "Son, what because [i.e. why] were you at [i.e. with] us? ...

... *A, biyung tauwa bali* ...

ya biyang da uwa bali

... behold, thy father and I ...

ah father AFFirm move-PH we-two

... Ah, father, aye, we-two moved, ...

... *tiwollliella bali bīn minki kan to.*

diwaliyila bali bin minGigandu

... have sought thee sorrowing.

search-ing-recently we-two thee emotion-BEness-using

... we-two were searching (for) you, emotion-ness-using [i.e. sorrowing]."

MYSTERY WORD: *nayi*

FAMILY TERMS SOMETIMES USED RECIPROCALLY, AS grandfather / grandson **nayi** = 'mother'; PERHAPS ALSO 'son'

WORD MISSING: *thus*

KJV *why hast thou thus dealt with us?*
 Tkld **minaringdin bi gagala ngiyarunGayi** what-because thou be-be-PH us-all-at 'thus' AND 'dealt' MISSING. PERHAPS **minaringdin bi uma yandi ngiyarunGayi** what-because thou make-PH thus us-all-at *why did you treat us thus*

minaringdin: WHY

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

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

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

-gai	42	41	12
-baya	-	-	3
-dayi	-	-	2
-wayi	-	-	4

MYSTERY WORD: *biyang-dawa*

NO COMPARABLE EXAMPLES for **biyang-dawa**: [father-EMPH [??]] **da-wa** = eat-IMP! PERHAPS MS ERROR FOR **biyung nga-toa bali**: father I we-two

-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	URGENCY	(HAPpen) ness

see / SEEK

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED 'see' FOR 'seek'
na-gi-li-gu see (see-be-ing-for)
diwa-li-gu seek (search-ing-for)
dyuwa-li-gu seek (search-ing-for)
waba-li-gu seek (search-ing-for)
girawa-li-gu seek/find (...-ing-for)

Luke ii.49

*Ngatun noa wiya barun,
minnaring tin nura tia tiwollieella? keawai
nurur ba ngurran-upauwil koa bang
p̄intunūmba kan wiya noa tia ba?*

ngadun nuwa wiya barun

[49] And he said unto them,
How is it that ye sought me? wist ye not that I must
be about my Father's business?

AND he speak-PH them-all

And he spoke (to) them: ...

**DOUBTFUL Tkld
TRANSLATION**
KJV *he said unto them*
Tkld **nuwa wiya barun**
he speak-PH them-all
'them-all' PERHAPS 'them-two'
nuwa wiya bulun
he speak-PH them-two
he spoke to them

... minnaring tin nura tia tiwollieella? ...

minaringdin nura diya diwaliyila

... How is it that ye sought me? ..

what-because you-all me search-ing-recently

... "Because of what [i.e. why]
were you searching (for) me? ...

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)

see / SEEK
NOT KNOWN IF Tkld SOMETIMES
DELIBERATELY USED 'see' FOR 'seek'
na-gi-li-gu see (see-be-ing-for)
diwa-li-gu seek (search-ing-for)
dyuwa-li-gu seek (search-ing-for)
waba-li-gu seek (search-ing-for)
girawa-li-gu seek/find (...-ing-for)

[continues next frame]

[continues from previous frame]

... *keawai nurur ba ngurran-* ...

giyawayi nura ba ngaran

... wist ye not that ...

no you-all DONE hear-now

... (Do) you not >done<-hear [i.e. know] ...

... *upauwil koa bang p̄intunūmba kan wiya noa tia ba?*

ubawilguwa bang bindanumbagan wiya nuwa diya ba

... I must be about my Father's business?

do-might-having I father-of-agent speak-PH he me DONE

... I do might-doing [i.e. be acting as] father's-agent, (as) he >done<-spoke (to) me?

Luke ii.50

Ngatun bara ngurrur korien unnoa wiyelli ta

wiya noa ba barun.

ngadun bara ngaragurin anuwa wiyili da

[50] And they understood not the saying

which he spake unto them.

AND they-all hear-PH-lacking that speak-ing ABSTR [word]

And they did not hear [i.e. understand] that abstract speaking [i.e. teaching] ...

... *wiya noa ba barun.*

wiya nuwa ba barun

... which he spake unto them.

speak-PH he DONE them-all

... (that) he spoke (to) them.

Luke ii.51

*Ngatun noa uwa barun katoa
barān Nazaret ta ko,*

*ngatun ngurrullikan noa kakulla barun kin: wonto
bountoa ba tunkan to ngi[24]koemba mīroma unni tara
wiyellikanne murrung ka būlbūl la bounnoun kin.*

**ngadun nuwa uwa barunGaduwa
baran NAZARETHdagu**

[51] And he went down with
them, and came to Nazareth,
and was subject unto them: but his mother kept all
these sayings in her heart.

AND he move-PH them-all-in company with
DOWN NAZARETH-to

And he moved with them
<down> to Nazareth, ...

... ngatun ngurrullikan noa kakulla barun kin: ...

ngadun ngaraligan nuwa gagala barunGin

... and was subject unto them: ...

AND hear-ing-agent he be-be-PH them-all-to

... and he was a hearing-agent [i.e. subject] to them: ...

ANGLICISM 'down': *baran*

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

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

Also 'down' in:

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

-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)

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

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

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

[continues from previous frame]

... wonto bountoa ba tunkan to ngi[24]koemba mīroma ...

wandu buwanduwa ba danGandu ngigumba miruma

... but his mother kept ...

instead she DONE mother-ERG him-of protect-PH

... instead she, his mother, protected ...

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 tara wiyellikanne murrung ka
 būlbūl la bounnoun kin.

anidara wiyiligani marangGa
 bulbula buwanuwanGin

... all these sayings in her heart.

this-PLUR speak-ing-entity
 inside-at heart-at her-at

... these speaking-entities [i.e. sayings]
 at inside her heart.

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

-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 ii.52

Ngatun noa Jesou ko

*poaikulleen nguraki kakilliko ngatun
kauwul kakilliko, ngatun pittulmulliko
bōn Eloī to ngatun kore ko.*

ngadun nuwa JESUSgu

[52] And Jesus

increased in wisdom and
stature, and in favour with
God and man.

AND he JESUS-ERG

And he, Jesus, ...

... poaikulleen nguraki kakilliko ngatun kauwul kakilliko, ...

buwayigaliyan nguragi gagiligu ngadun gawal gagiligu

... increased in wisdom and stature ...

grow-be-ing-did hear-be [wise] be-be-ing-for AND big be-be-ing-for

... was growing wise for being, and big for being [i.e. in wisdom and stature], ...

... ngatun pittulmulliko bōn Eloī to ngatun kore ko.

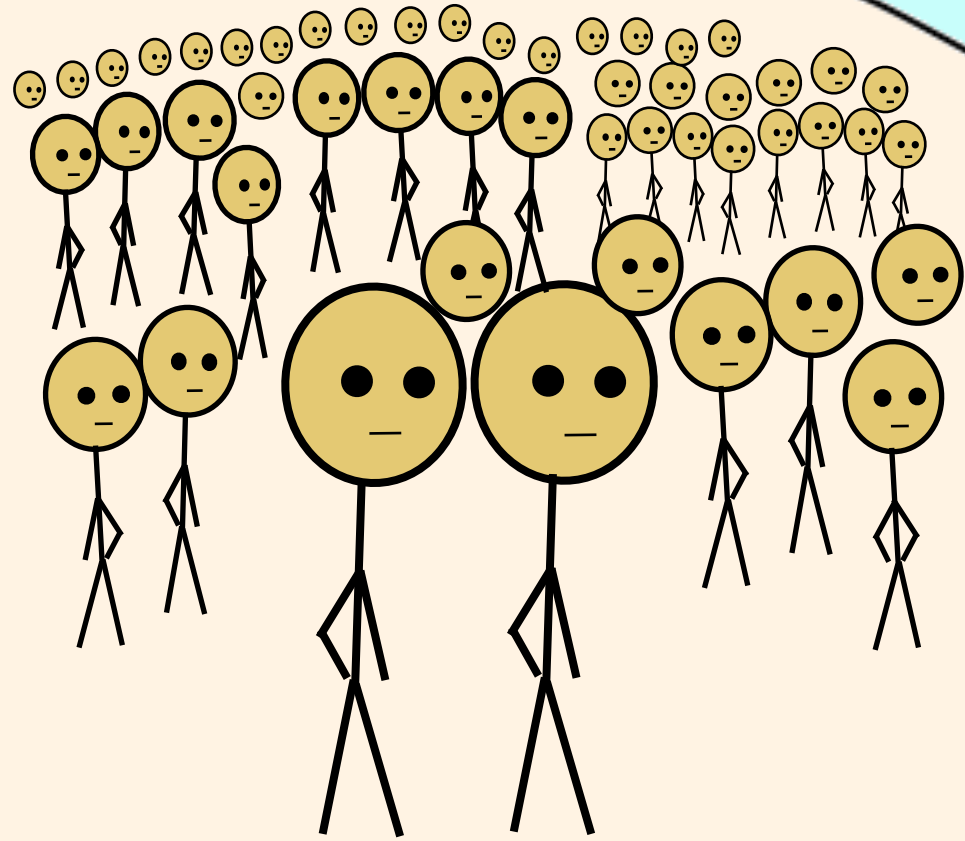
ngadun bidalmaligu bun ELOIdu ngadun gurigu

... and in favour with God and man.

AND joy-make-ing-for him GOD-ERG AND man-ERG

... and God and man (were) for joy-making [were pleased with] him.

River
Jordan

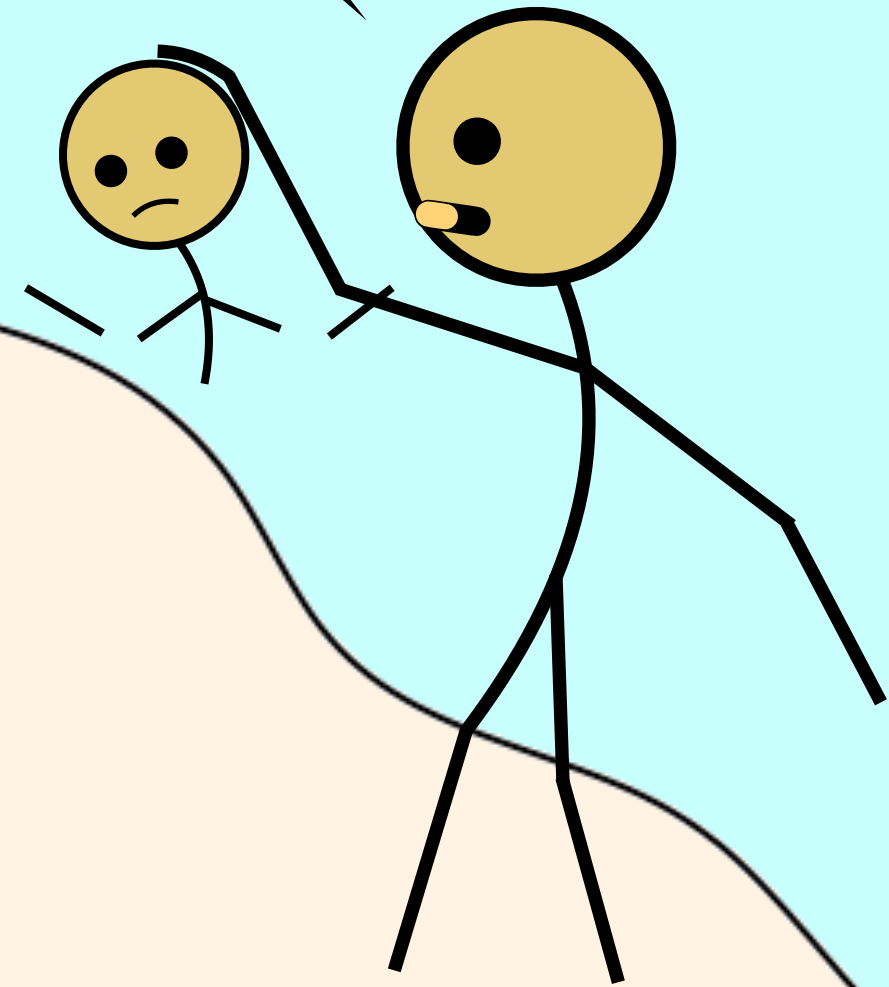


[15] And as the people were in expectation,
and all men mused in their hearts of John,
whether he were the Christ, or not;

Luke iii

garimaligu
bang gadan nurun
guguwinGu

I am
baptising you
with water ...



[16] John answered, saying unto them all, I indeed
baptize you with water; but one mightier than I cometh,
the latchet of whose shoes I am not worthy to unloose:

Luke iii.01

*Yakita kakulla wūnul la fifteen ta pirriwul koba Tiberio Kaisaro koba,
Kavana noa Pontio Pilato Joudaia ka, ngatun Tetrak noa Herod Galile ka, ngatun ngikoemba koti Philip Tetrak noa Iturea ka
ngatun yanīn ta ko Trakoniti ka ngatun Lusanio Tetrak noa Abilene ka,*

yagida gagala wunala FIFTEENda biriwalguba TIBERIUS CAESARguba

[1] Now in the fifteenth year of the reign of Tiberius Caesar,
Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of
Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

now be-be-PH hot-at FIFTEEN-at chief-of TIBERIUS CAESAR-of

Now it was at the 15 summer of the chief Tiberius Caesar, ...

... Kavana noa Pontio Pilato Joudaia ka, ...

GOVERNOR nuwa PONTIUS PILATE JUDAEAga

... Pontius Pilate being governor of Judaea, ...

GOVERNOR he PONTIUS PILATE JUDAEA-at

... he, Pontius Pilate, the governor at Judaea, ...

... ngatun Tetrak noa Herod Galile ka, ...

ngadun TETRACH nuwa HEROD GALILEEga

... and Herod being tetrarch of Galilee, ...

AND TETRACH he HEROD GALILEE-at

... and he, Herod, the tetrarch at Galilee, ...

[continues from previous frame]

...ngatun ngikoemba koti Philip Tetrak noa Iturea ka ...

ngadun ngigumba gudi PHILLIP TETRACH nuwa ITUREAga

... and his brother Philip tetrarch of Ituraea ...

AND him-of kinsman PHILLIP TETRACH he ITUREA-at

... and he, his kinsman Philip, the tetrarch at Ituraea, ...

... ngatun yantīn ta ko Trakoniti ka ...

ngadun yandindagu TRACHONITISga

... and of the region of Trachonitis, ...

AND all-to TRACHONITIS-at

... and to all at Trachonitis, ...

... ngatun Lusanio Tetrak noa Abilene ka,

ngadun LYSANIAS TETRACH nuwa ABILENEga

... and Lysanias the tetrarch of Abilene,

AND LYSANIAS TETRACH he ABILEBE-at

... and he, Lysanias, the tetrarch at Abilene.

Luke iii.02

*Annas ngatun Kaiaphas Ieru pirriwul bula kakulla,
wiyellikanne Eloī koba uwa Ioanne kin ko bōn, yinal Zakaria koba, korung ka ba.*

ANNAS ngadun CAIAPHAS PRIEST biriwal bula gagala

[2] Annas and Caiaphas being the high priests,
the word of God came unto John the son of Zacharias in the wilderness.

ANNAS AND CAIAPHAS PRIEST chief two be-be-PH

Annas and Caiaphas were the two chief 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)

... Wiyellikanne Eloī koba uwa Ioanne kin ko bōn, ...

wiyiligani ELOI guba uwa JOHN ginGu bun

... the word of God came unto John...

speaking-entity GOD-of move-PH JOHN-to him

... the speaking-entity [i.e. word] of God moved to him, John, ...

... yinal Zakaria koba, korung ka ba.

yinal ZACHARIAS guba gurangGaba

... the son of Zacharias in the wilderness.

son ZACHARIAS-of scrub-at

... son of Zacharias, at [i.e. in] the scrub.

Luke iii.03

Ngatun noa uwa yant̄in toa purrai toa Jordan toa,
wiyelliella karimulliko kanumaiko, warikulliko yarakai;^[25]

ngadun nuwa uwa yandinduwa barayiduwa JORDANduwa

[3] And he came into all the country about Jordan,
preaching the baptism of repentance for the remission of sins;

AND he move-PH all-having (through/by) earth-having
(through/by) JORDAN-having (through/by)

And he moved through all the
Jordan earth [i.e. land, country], ...

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

... wiyelliella karimulliko kanumaiko, warikulliko yarakai;^[25]

wiyiliyila garimaligu ganumayigu warigaligu yaragayi

... preaching the baptism of repentance for the remission of sins;

speaking-recently deep-make-ing-for
repent-make ing-for reject-ing-for bad

... speaking [i.e. preaching] deep-making [i.e. baptism],
repenting, rejecting bad i.e. sins];

Luke iii.04

*Yanti wupaitoara Biblo-ka
wiyellikanne Esaia koba Prophet koba,
ngiakai, Pulle wakōl koba wiyelleen korung kaba, Yapung Jehova koba
murrorong umulla nurur tuloa kakilliko yapung ngikoumba.*

yandi wubayidwara BOOKga wiyiligani
ESAIASguba PROPHETguba

[4] As it is written in the book of
the words of Esaias the prophet,
saying, The voice of one crying in the wilderness, Prepare ye
the way of the Lord, make his paths straight.

thus do-HAB-done to BOOK-at speak-ing-entity
ESAIAS-of PROPHET-of

Thus (it is) do-endowed [i.e. written] at [i.e. in] the book of
(of) speaking-entities [i.e. words] of Esaias the prophet, ...

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

... ngiakai, Pulle wakōl koba wiyelleen korung kaba, ...

ngiyagayi baLi wagalguba wiyiliyan gurangGaba

... saying, The voice of one crying in the wilderness, ...

like this voice one-of speak-ing-did scrub-at

... like this: “The voice of one was speaking at [i.e. in] the scrub: ...

DOUBTFUL Tkld TRANSLATION
KJV *voice of one crying in the wilderness*
Tkld **baLi wagalguba wiyiliyan
gurangGaba**
voice one-of speak-ing-did scrub-at
USAGE ‘**wakōl**’: ‘one’ PROBABLY
INCORRECT FOR ‘someone’: POSSIBLY:
**baLi nganumba gayi-ba-li-yan
gurungGaba**
voice who-of call-do-ing scrub-at.
voice of someone calling in the scrub

[continues from previous frame]

... Yapung Jehova koba murrorong umulla nurur ...

yabang JEHOVAHguba marurung umala nura

... Prepare ye the way of the Lord, ...

path JEHOVAH-of good make-IMP! you-all

... the path of Jehovah, (all of) you must make it good; ...

... tuloa kakilliko yapung ngikoumba.

duluwa gagiligu yabang ngigumba

... make his paths straight.

straight be-be-ing-for path him-of

... (and) his path(s) for being straight.

Luke iii.05

Yantin ta pilabai warapal upinnun,

ngatun yantin ta bulkarra umunnun puntung; ngatun warinwarin ta umunnun tuloa, ngatun yapung yarakai wollungbiara umunnun poitung;

yandin da bilabayi warabal ubinan

[5] Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

all AFFirm valley fill-PATient do-will,

“(Someone) will do fill (in) all, aye, valley(s), ...

PASSIVE: -bal

ASSUME **-bal** = PATient, i.e. THE RECIPIENT OF SOMETHING — A PASSIVE CONSTRUCTION. e.g.

wara-bal: full, filled
yidara-bal: named

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

... ngatun yantin ta bulkarra umunnun puntung; ...

ngadun yandin da balgara umanan bundang

... and every mountain and hill shall be brought low; ...

AND all AFFirm hill make-will fall-NESS

... and all, aye, hill(s) (someone) will make flat [i.e. hills will be made flat]; ...

MYSTERY WORD: bandi...

bandi...	fall	35
banda	mistake	6
bandi...	pretend	5
bunda...	depart [?]	1
bandimayi	messenger	16

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...)

-gan / -gan(g): BEness

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

[continues next frame]

[continues from previous frame]

... *ngatun warīnwarīn ta umunnun tuloa, ...*

ngadun warin warin da umanan duluwa

... and the crooked shall be made straight, ...

AND crooked AFFirm make-will straight

... and the crooked, aye, (someone) will make straight, ...

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

... *ngatun yapung yarakai*

wollungbiara umunnun poitung;

ngadun yabang yaragayi

walangbiyara umanan buwidang

... and the rough ways shall be made smooth;

AND path bad head-amaze [?] make-will soft

... and bad path(s) (someone) head-amaze [i.e. amazingly] will make soft [i.e. smooth].

MYSTERY WORD: amaze

biya- WORDS USED FOR 'father' AND 'amaze' SIMILAR father-like WORD FOR surprise FOUND IN THE SYDNEY LANGUAGE

"ela-beára"

yila biyara

"of wonder, surprise, astonishment"

ho amaze

Tkld/Frsr AWA 1892 [46:29] [Awa]

DIFFICULT CONCEPT(S)

DIFFICULT CONCEPT(s)
TRANSLATION DOUBTFUL

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke iii.06

Ngatun yant̄in to nanun wal ngolomullikanne Eloī koba.

ngadun yandindu nanan wal ngulumaligani ELOIguba

[6] And all flesh shall see the salvation of God.

AND all-ERG see-will certainly protect-ing-entity GOD-of

“And all will certainly see the protecting-entity [i.e. salvation] of God.

Luke iii.07

Wiya ngaia noa barun konara

*uwa bara karimulliko ngikoung kin ko, Ella bēara!
konara maiya kiloa nurur! nganto nurun wiya
murrulliko bukka tin tanan ba uwonnun?*

wiya ngaya nuwa barun gunara

[7] Then said he to the multitude

that came forth to be baptized of him, O generation of vipers,
who hath warned you to flee from the wrath to come?

PH then he them-all crowd

He [JOHN] then spoke (to) them, the crowd, ...

... uwa bara karimulliko ngikoung kin ko, ...

uwa bara garimaligu ngigungGinGu

... that came forth to be baptized of him, ...

PH they-all deep-make-ing-for him-to

... (that) they move to him for drown-making [i.e. baptising]: ...

... Ella bēara! ...

yila biyara

... O ...

ho amaze

... "Hey, amaze! ...

MYSTERY WORD: amaze

biya- WORDS USED FOR
'father' AND 'amaze'
SIMILAR father-like WORD
FOR surprise FOUND IN
THE SYDNEY LANGUAGE

"ela- beára"	yila biyara	"of wonder, surprise, astonishment"	ho amaze	Tkld/Frsr AWA 1892 [46:29] [Awa]
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[continues from previous frame]

... *konara maiya kiloa nurur!* ...

gunara mayagiluwa nura

... O generation of vipers, ...

crowd snake-like you-all

... snake-like crowd you are! ...

-giluwa: -LIKE

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

... *nganto nurun wiya murrulliko bukka tin tanan ba uwonnun?*

ngandu nurun wiya maraligu bagadin danan ba uwanan

... who hath warned you to flee from the wrath to come?

who-ERG ye-all speak-PH run-ing-for
anger-because approach WHEN/if move-will

... who spoke [i.e. warned] you to be running because of
the anger when it will approach-move [i.e. come]?"

-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 iii.08

Koito nurur ba umullia murrorong minki ka birung;

ngatun kōtta yikora nura kōti ka minki ka nurun kin wiyelliko, Abraham ngearun noa ngearun ba biyung-bai ; kulla [26] bang wiyān nurun, Eloī noa kaiyu kan katan umulliko unti tara birung tunūng ka birung wonnai kakilliko Abraham kin ko.

guwidu nura ba umaliya marurung minGigabirang

[8] Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

therefore you-all DONE make-ing-IMP! good emotion-away from

“Therefore you must make [i.e. bring] good [i.e. fruits worthy] from emotion [i.e. repentance]; ...

but / because / therefore

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

... ngatun kōtta yikora nura kōti ka minki ka nurun kin wiyelliko, ...

ngadun gudagura nura gudiga minGiga nurunGin wiyiligu

... and begin not to say within yourselves, ...

AND think-IMP! not you-all self-at inside-at ye-all-at speak-ing-for

... and you must not think inside yourselves (about) speaking: ...

-yi-gura MISCONCEPTION

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

-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

within oneself

‘speaking / thinking’ etc. within oneself IS AN ANGLICISM EFFECTIVELY MEANING ‘introspectively thinking’, OR SIMPLY ‘thinking’, ‘thought’.
 IT IS DOUBTFUL THAT THE LITERAL TRANSLATIONS MADE BY Tkld WOULD HAVE BEEN UNDERSTOOD, PERHAPS BETTER SIMPLY EXPRESSED AS:
gudi-li-yan / gudi-li-yila / guda
 think-ing-did / think-ing-recently / think-PH

[continues from previous frame]

... *Abraham ngearun noa ngearun ba biyung-bai; ...*

ABRAHAM ngiyarun nuwa ngiyarunba biyangbayi

... We have Abraham to our father: ...

ABRAHAM us-all he us-all-of father-ITEM

... 'Abraham, (to) us, he (is) the father of us-all', ...

-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

... *kulla [26] bang wiyang nurun, ...*

gala bang wiyang nurun

... for I say unto you, ...

because I speak-now ye-all

... because I [JOHN] speak (to) you, ...

... *Eloi noa kaiyu kan katan...*

ELOI nuwa gayugan gadan

... That God is able...

GOD he able-agent be-AFF-now

... he, God, is the able-agent [i.e. is capable of] ...

[continues from previous frame]

*... umulliko unti tara birung tunūng ka birung
wonnai kakilliko Abraham kin ko.*

umaligu andidarabirang dunungGabirang
wanayi gagiligu ABRAHAMginGu

... of these stones to raise up children unto Abraham.

make-ing-for this-PLUR-away from stone-away from
child be-be-ing-for ABRAHAM-to

... making from these stones children for being to Abraham.

Luke iii.09

*Ngatun yakita baibai
wūnkulla kolai ta wirrā ka;
koito ba yan̄in kolai keawai katan murrorōng
kōlbuntillinnun wal baran warikulliko koyung ka ko.*

**ngadun yagida bayi bayi
wunGala gulayida wiraga**

[9] And now also the axe is
laid unto the root of the trees:
every tree therefore which bringeth not forth good
fruit is hewn down, and cast into the fire.

AND now hatchet deposit-be-PH timber-at root-at

"And now (someone) deposited the
hatchet at the root (of) the tree; ...

*... koito ba yan̄in kolai keawai katan
murrorōng kōlbuntillinnun wal baran ...*

**guwidu ba yandin gulayi giyawayi
gadan marurung gulbandilinan wal baran**

... every tree therefore which bringeth
not forth good fruit is hewn down, ...

therefore DONE all timber no be-AFF-now
good cut-AFF-ing-will certainly DOWN

... therefore every tree (that) is not good
(someone) will certainly be cutting <down>, ...

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...)

but / because / therefore

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

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...)

ANGLICISM 'down': baran

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

- 9 **sit** *down* rest
- 3 **cut, hew,** *down* fell
- 9 **fall** *down* collapse
- 5 **put, lay, let** deposit
- come, go,** *down* descend
- take, let,** *down* lower
- pull** *down* demolish

Also 'down' in:
run, hurry, take, bow, kneel, stoop,
press, pour, cast, etc.

[continues from previous frame]

... *warikulliko koiyung ka ko.*

warigaligu gwiyangGagu

... and cast into the fire.

reject-ing-for fire-to

... (and) for rejecting to the fire.”

Luke iii.10

*Ngatun kore ko bōn wiya,
wiyelliella, minnung bunnun ngaia ngeen?*

ngadun gurigu bun wiya

[10] And the people asked him,
saying, What shall we do then?

AND man-ERG him speak-PH

And the man [i.e. men, people] spoke (to) him, ...

... wiyelliella, minnung bunnun ngaia ngeen?

wiyiliyila minang banan ngaya ngiyin

... saying, What shall we do then?

speak-ing-recently what do-will then we-all

... speaking: "What shall we then do?"

Luke iii.11

Wiya noa barun, wiyelliella,

*Niuwoa Kōt-kan buloara-kan ngikoemba,
ngumunbilla bōn keawai ko; ngatun niuwoa kunto-
kan ngumunbilla bōn yanti kiloa.*

wiya nuwa barun wiyiliyila

[11] He answereth and saith unto them,
He that hath two coats, let him impart to him that hath none; and he that
hath meat, let him do likewise.

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

And he [JOHN] spoke (to) them, speaking: ...

DOUBTFUL TkId COMPETENCE

TkId's APPARENT UNAWARENESS OF
PROPrIetive (having) and PRIVative
(lacking, EXEMPLIFIED IN THIS VERSE,
CALLS INTO QUESTION HIS
COMPETENCE WITH THE LANGUAGE

... Niuwoa Kōt-kan buloara-kan ngikoemba, ...

nyuwuwa COATgan bulwaragan ngigumba

... He that hath two coats, ...

he COAT-agent two-agent him-of

... "He (who has) his two coats, ...

DOUBTFUL TkId TRANSLATION

KJV He that hath two coats

.....
PERHAPS, USING PROPrIetive:

ngali nuwa wuruwan-Guwa bulwara-guwa
this fellow he cloak-having two-having
he having two cloaks,

PROPrIetive having

TkId GAVE **gayin [-gan]** FOR PROPrIetive
-having

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

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

"kain"	gayin	"in possession of; having"	having	TkId/Frsr AWA Lex [212:25]
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[continues from previous frame]

... *ngumunbilla bōn keawai ko; ...*

ngumanbila bun giyawayigu

... let him impart to him that hath none; ...

give-make-permit-IMP! him no-to

... let him give to 'no' [i.e. to the one who has none]; ...

DOUBTFUL TkId TRANSLATION

KJV let him impart to him that hath none

.....
PERHAPS, USING PRIVative:

ngali nuwa ngu-wa wuruwan

ngala bun wuruwan-Gurin

this fellow he give-IMP! cloak that fellow him
cloak-lacking

he must give a cloak (to) him lacking (a) cloak

... *ngatun niuwoa kunto-kan ngumunbilla bōn yanti kiloa.*

ngadun nyuwuwa gandugan ngumanbila bun yandigiluwa

... and he that hath meat, let him do likewise.

AND he VEGfood-agent give-make-permit-IMP! him thus-like

... and he vegetable food-agent [one who has bread]
let him give thus-like [i.e. likewise].

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**]

Luke iii.12

*Uwa ngaia bara Telone kurimulliko,
ngatun wiya bōn, Pirriwul, minnung bunnun ngeen?*

uwa ngaya bara PUBLICAN gurimaligu

[12] Then came also publicans to be baptized,
and said unto him, Master, what shall we do?

move-PH then they-all PUBLICAN deep-make-ing-for

Then they, the publican(s), moved for drown-making [i.e. baptising], ...

... ngatun wiya bōn, ...

ngadun wiya bun

... and said unto him, ...

AND speak-PH him

... and spoke (to) him [JOHN]: ...

... Pirriwul, minnung bunnun ngeen?

biriwal minang banan ngiyin

... Master, what shall we do?

chief what do-will we-all

... “Chief, what shall we do?”

Luke iii.13

Ngatun noa wiya barun,

man-ki-yi-kora untoa kal unnoa bo mara wiyatoara nurun ba.

ngadun nuwa wiya barun

[13] And he said unto them,

Exact no more than that which is appointed you.

AND he speak-PH them-all

And he [JOHN] spoke (to) them: ...

... man-ki-yi-kora untoa kal ...

manGi gura anduwagal

... Exact no more ...

take-be-IMP! not that-belong

... “Do not take that, ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

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

3 PRECEDED BY -n-

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

... unnoa bo mara wiyatoara nurun ba.

anuwabu mara wiyadwara nurun ba

... than that which is appointed you.

that-EMPH take-urg-PH speak-done to ye-all DONE

... (than) take that speak-endowed [i.e. appointed for] you.”

DIFFICULT CONCEPT(S)

DIFFICULT CONCEPT(s)
TRANSLATION DOUBTFUL

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

Luke iii.14

Ngatun bara Soldier ko wiya bōn wiyelliella,

minnung bunnun ngeen? ngatun noa wiya barun, bukka mai yi-kora yantin kore, [27] ngatun wiyea-yemmai yikora ngakoyellai kan yantin kore; ngatun murroi kauwa nura ngalooa kan ngutoara kan nurun ba.

ngadun bara SOLDIERGu wiya bun wiyiliyila

[14] And the soldiers likewise demanded of him, saying,

And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

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

And they, the soldier(s) spoke (to) him [JOHN], speaking: ...

... minnung bunnun ngeen? ...

minang banan ngiyin

... And what shall we do? ...

what do-will we-all

... “What shall we do?” ...

... ngatun noa wiya barun, ...

ngadun nuwa wiya barun

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

AND he speak-PH them-all

... And he [JOHN] spoke (to) them: ...

[continues from previous frame]

... *bukka mai yi-kora yantin kore, [27]...*

bagamagura yandin guri

... Do violence to no man, ...

anger-make-IMP! not all (any) man

... “Do not make anger [i.e. do violence to] all men,...

-yi-gura MISCONCEPTION

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

... *ngatun wiyea-yemmai yikora ngakoiyellai kan yantin kore; ...*

ngadun wiyayimagura ngaguyilagan yandin guri

... neither accuse any falsely; ...

AND speak-lead (accuse)-IMP! not fib-speak-persist-agent all (any) man

... and do not fib-speak-agent [i.e. falsely] speak-lead [i.e. accuse] all men; ...

-yi-gura MISCONCEPTION

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

... *ngatun murroi kauwa nura ngalooa kan ngutoara kan nurun ba.*

ngadun maruwi gawa nura ngaluwagan ngudwaragan nurunba

... and be content with your wages.

AND success be-IMP! [yes] you-all this-fellow [nearby]-BEness give-done to-BEness ye-all-of

... and you must be success [i.e. content with] that, your give-endowed-ness [i.e. your wages].”

-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

DIFFICULT CONCEPT(S)

DIFFICULT CONCEPT(s)
 TRANSLATION DOUBTFUL

Luke iii.15

Ngatun bara ba kore kōttelliella,

*ngatun yanṯin to kore ko kōttelliella murrung ka ba ko,
būlbūl la ba ko barun kin ba ko ngikōung Joanne nung,
minaring noa Krist ta mirka keawarān;*

ngadun bara ba guri gudiliyila

[15] And as the people were in expectation,
and all men mused in their hearts of John, whether he were the Christ, or not

AND they-all WHEN/if man think-ing recently

And when they, the men [i.e. people] were thinking, ...

... ngatun yanṯin to kore ko kōttelliella ...

ngadun yandindu gurigu gudiliyila

... and all men mused ...

AND all-ERG man-ERG think-ing recently

... and all the men were thinking ...

*... murrung ka ba ko, būlbūl la ba ko
barun kin ba ko ...*

**marangGabagu bulbulabagu
barunGinbagu**

... in their hearts ...

inside-at-using heart-at-using them-all-at-using

... using inside-at [i.e. doing so in] their hearts, ...

DOUBTFUL Tkld TRANSLATION

KJV *the people were in expectation*
Tkld **bara ... guri gudiliyila**
they-all... man think-ing recently
PERHAPS INSTEAD OF 'thinking':

bara guri midi-li-yila
they-all men wait-ing-recently
the men [i.e. people] were waiting

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

COMBINED SUFFIX **-gaba-gu** (-daba-gu, -laba-gu, -raba-gu)
LOCative + **-gu**,
-gu COULD BE ERGative (subject),
INSTRumental (using),
OR ALLative (to); OR PURPositive (for)

'heart' METAPHOR

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

ANGLICISM

THIS ANGLICISM PHRASE MIGHT HAVE BEEN BETTER SIMPLY OMITTED

[continues from previous frame]

... ngikōung Joanne nung, ...

ngigung JOHNnung

... of John, ...

him JOHN-ACC

... (about) him, John, ...

-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

SPECIAL WORD: about

<i>soon</i>	about to move	uwa-gulang
<i>approx.</i>	about three	maga nguru
<i>concerning</i>	because of	-din, -gayi
<i>everywhere</i>	round about	wanda-bu
		wanda-bu

DOUBTFUL Tkld TRANSLATION

KJV *of John* [i.e. about John]
Tkld **ngigung JOHNnung**
him JOHN-ACC
PERHAPS 'concerning':
JOHN-gayi
JOHN-because
about JOHN

... minaring noa Krist ta mirka keawarān;

minaring nuwa CHRIST da
maga giyawaran

... whether he were the Christ, or not

what he CHRIST AFFirm perhaps not-now

... what [i.e. whether] he [JOHN] (was)
Christ, aye, perhaps not.

DOUBTFUL ANGLICISM

KJV *whether he were the Christ, or not*

.....
'or not' IS AN ENGLISH WAY OF EXPRESSING THE IDEA OF CONTRASTING POSSIBILITY. PERHAPS IT WOULD HAVE BEEN OMITTED, OR EXPRESSED DIFFERENTLY. PERHAPS:

nuwa-bu CHRIST da nga giyawayi CHRIST
he-EMPH CHRIST AFFirm OR no CHRIST
(was) he emphatically CHRIST, aye, or not CHRIST

OBSCURE SENTENCE

OBSCURE SENTENCE AND EQUALLY OBSCURE Tkld INTERPRETATION AND TRANSLATION

Luke iii.16

*Joanne to noa wiya barun yant̄n ta,
wiyelliella, karimulliko bang katan nurun bato ko; wonto ba wakōl
kaiyu kan kauwolkauwol kan ngatoa kiloa uwonnun, murrorong
korien bang porungbungngulliko t̄ngnga-n̄ng ko ngikoemba ko;
niuwoata karimunnun nurun Marai to yirriyirri ko ngatun koiyung ko:*

JOHNdu nuwa wiya barun yandin da

[16] John answered, saying unto them all,
I indeed baptize you with water; but one mightier than I cometh, the latchet
of whose shoes I am not worthy to unloose: he shall baptize you with the
Holy Ghost and with fire:

JOHN-ERG he speak-PH them-all all AFFirm

He, John, spoke (to) them all, aye, ...

... wiyelliella, karimulliko bang katan nurun bato ko; ...

wiyiliyila garimaligu bang gadan nurun badugu

... I indeed baptize you with water; ...

speak-ing-recently deep-make-ing-for I be-AFF-now ye-all water-using

... speaking: "I be drown-making [baptising] you using water; ...

[continues next frame]

[continues from previous frame]

... wonto ba wakōl kaiyu kan kauwolkauwol kan ngatoa kiloa uwonnun, ...

wandu ba wagal gayugan gawal gawalgan ngaduwagiluwa uwanan

... but one mightier than I cometh, ...

instead DONE one able-agent big big [many]-BEness I like this move-will

... instead one big big able-agent [i.e. more capable] like [i.e. than] I will move [i.e. come], ...

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**

-giluwa: -LIKE

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

-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

... murrorong korien bang porungbungngulliko tūngnga-nūng ko ngikoemba ko; ...

marurungGurin bang burangbangGaligu dungGanungGu ngigumbagu

... the latchet of whose shoes I am not worthy to unloose: ...

good-lacking I loose-do-compel-ing-for SHOE-for him-of-for

... I am lacking good [i.e. unworthy] for loosening his [COMER's] shoes; ...

MYSTERY WORD: dunGa...

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

[continues next frame]

[continues from previous frame]

... niuwoata karimunnun nurun Marai to yirriyirri ko ngatun koyung ko:

nyuwuwa da garimanan nurun marayidu yiri yirigu ngadun gwiyangGu

... he shall baptize you with the Holy Ghost and with fire:

he AFFirm deep-make-will ye-all spirit-using sacred-using AND fire-using

... he [COMER], aye, will baptise you using the sacred spirit [i.e. Holy Ghost] and using fire.

Luke ii.17

Pituon ngikoemba mankillin mutturra ba

ngatun murkun noa umunnun bunkilli ngel la ba ngikoemba, ngatun noa ka-umunnun weat ngikoumba ta ko kokira ko; wonto ba tirri kiyubunnun wal noa koyung ka talokulli korien ta.[28]

PITUON ngigumba manGilin madaraba

[17] Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

FAN him-of take-be-ing-now hand-at

“His [COMER's] fan taking at [i.e. in his] hand, ...

WORD SUGGESTION

A WORD FOR

fan

MIGHT BE

leaf: **girang**

ba FUNCTIONS

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

... ngatun murkun noa umunnun bunkilli ngel la ba ngikoemba, ...

ngadun magan nuwa umanan bunGilingilaba ngigumba

... and he will thoroughly purge his floor, ...

AND clean he make-will beat-ing-place-at him-of

... and he [COMER] will make clean at his beating-place [i.e. threshing floor], ...

[continues next frame]

[continues from previous frame]

... ngatun noa ka-umunnun weat ngikoumba ta ko kokira ko; ...

ngadun nuwa gawumanan WHEAT ngigumbadagu gugiragu

... and will gather the wheat into his garner; ...

AND he gather-make-will WHEAT him-of-to hut-to

... and he [COMER] will gather his wheat to his hut; ...

... wonto ba tirri kiyubunnun wal noa
koiyung ka talokulli korien ta. [28]

wandu ba diri giyubanan wal
nuwa gwiyangGa dalugaligurinda

... but the chaff he will burn with fire unquenchable.

instead DONE nail (chaff/reed?) burn-do-will
certainly he fire-at hold-be-ing-lacking-at

... instead he [COMER] will certainly burn nail(s)
[i.e. chaff, reeds] at the fire, lacking holding [i.e.
that cannot be held, unquenchable],

MYSTERY WORD: 'quench'

'unquenchable': **dalugalayigurin**
NO POSITIVE IDENTIFICATION OF THIS WORD
WAS SUCCESSFULLY UNDERTAKEN. THE
CLOSEST MEANING IS BASED ON 'hold', BUT
THIS SEEMS UNLIKELY.
THERE IS A SIMILAR SENTENCE AT LUKE III:17.
AN ALTERNATIVE MIGHT BE:

nimaligurin: pinch-ing lacking

SPECIAL WORD: dalu- 'hold'

dalamali-gu:	'hold by the hands'	<i>clasp</i>
daliyama-li-gu:	'catch any thing thrown'	<i>clasp</i>
TKId DERIVED CONCEPTS FROM THESE:		
— dalugan	'hold-ness' [property]	<i>possess</i>
— dalugalayigurin	'hold-time [?]-lacking [unquenchable]	
— daluga-li-gurin	'hold-be-ing[?]-lacking [unquenchable]	
— daluyaragayi	'hold bad' [rich]	<i>possess</i>
— daluduluwa	'hold straight' [trust]	<i>maintain</i>
— dalamabali	'hold-make-PH voice' [were silent]	<i>stop</i>

DERIVATIONS UNRELATED TO 'clasp' MAY BE DOUBTFUL

Luke iii.18

Tarai ta yantin kauwulkauwul wiya noa

ngatun wiyelli ta ba ko barun kore.

darayi da yandin gawal gawal wiya nuwa

[18] And many other things in his exhortation
preached he unto the people.

other AFFirm all big big [many] speak-PH he

Many, all, other, aye, (things) he [JOHN] spoke ...

... ngatun wiyelli ta ba ko barun kore.

ngadun wiyilidabagu barun guri

... preached he unto the people.

AND speak-ing-at-to them-all man

... and speaking [i.e. preaching] at to them, the men [i.e. people].

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

COMBINED SUFFIX **-gaba-gu** (**-daba-gu, -laba-gu, -raba-gu**)

LOCative + **-gu**,

-gu COULD BE ERGative (subject),

INSTRumental (using),

OR ALLative (to); OR PURPositive (for)

Luke iii.19

Wonto noa ba Herod-nung Tetrak-nung piralma bōn noa

bounnoun kin Herodia kin nukung ka Philip-ūmba ngikoemba kōtti koba, ngatun yanfīn yarakai noa ba uma Herod to,

wandu nuwa ba HERODnung
TETRARCHnung biralma bun nuwa

[19] But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

instead he WHEN/if HEROD-ACC TETRARCH-ACC hard-make-PH him he

Instead when he [JOHN], he hard-made [i.e. harassed] him, Herod the tetrarch, ...

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**

... bounnoun kin Herodia kin nukung ka Philip-ūmba ngikoemba kōtti koba, ...

buwanuwanGin HERODIASgin nugang
Ga PHILIPumba ngigumba gudiguba

... being reproved by him for Herodias his brother Philip's wife, ...

her-because HERODIAS-because woman be PHILIP-of him-of kinsman-of

... because of her, because of Herodias, be the woman [i.e. wife] of his kinsman Philip, ...

-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

VERB 'to be'

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

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

[continues from previous frame]

... *ngatun yantīn yarakai noa ba uma Herod to,*

ngadun yandin yaragayi nuwa ba uma HERODdu

... and for all the evils which Herod had done,

AND all bad he DONE make-PH HEROD-ERG

... and all the bad [i.e. evils] he, Herod, >done<-made [i.e. had done].

Luke iii.20

Yanti unni uma,

*wirringbakulla bōn noa
Joanne nung Prison ka.*

yandi ani uma

[20] Added yet this above all,
that he shut up John in prison.

thus this make-PH

This made [i.e. done] thus, ...

... wirringbakulla bōn noa Joanne nung Prison ka.

wiringbagala bun nuwa JOHNnung PRISONga

... that he shut up John in prison.

shut-do-be-PH him he JOHN-ACC PRISON-at

... he confined [i.e. shut, closed] him, John, at [i.e. in] prison.

Luke iii.21

Yakita barun ba karima yantīn kore,
kakulla ngaia karimulliella bōn Jesou-nung ngatun wiyelliella,
moroko ngaia warung-ka-leun,

yagida barun ba garima yandin guri

[21] Now when all the people were baptized,
it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

now them-all WHEN/if deep-make-PH all man

Now when (someone) drown-made [i.e. baptised]
them, all the men [i.e. people], ...

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...)

... kakulla ngaia, karimulliella bōn Jesou-nung ...

gagala ngaya garimaliyila bun JESUSnung

... it came to pass, that Jesus also being baptized, ...

be-be-PH then deep-make-ing-recently him JESUS-ACC

... then it was (that) (someone) was baptising him, Jesus, ...

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

[continues next frame]

[continues from previous frame]

... *ngatun wiyelliella*, ...

ngadun wiyiliyila

... and praying, ...

AND speak-ing-recently

... and was speaking [i.e. praying], ...

... *moroko ngaia warung-ka-leun*. [sic]

murugu ngaya warangGaliyan

... the heaven was opened,

sky then open-be-ing-did

... then (someone) was opening the sky [i.e. heaven].

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke iii.22

Ngatun uwa barān Marai-kan yirriyirri kan

*murrīn kiloa purroang kan kiloa, ngikoung kin; ngatun wakōl pulle kakulla
Moroko tin, wiyelliella, Ngintoa ta emmoemba yenal pittulmullikanne; pittul-
man bang ngiroung.*

ngadun uwa baran marayigan yiri yirigan

[22] And the Holy Ghost descended

in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

AND move-PH DOWN spirit-agent sacred-agent

And the sacred spirit [i.e. Holy Ghost] moved down, ...

ANGLICISM 'down': *baran*

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

- 9 **sit** down rest
- 3 **cut, hew,** down fell
- 9 **fall** down collapse
- 5 **put, lay.let** deposit
- come, go,** down descend
- take, let,** down lower
- pull** down demolish

Also 'down' in:

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

... murrīn kiloa purroang kan kiloa, ...

marinGiluwa baruwangGanGiluwa

... in a bodily shape like a dove ...

body-like dove-agent like

... (with a) body like a dove-agent, ...

-giluwa: -LIKE

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

[continues next frame]

[continues from previous frame]

... *ngatun wakōl pulle kakulla*
Moroko tin, wiyelliella, ...

ngadun wagul baLi gagala
murugudin wiyiliyila

... and a voice came from heaven, which said, ...

AND one voice be-be-PH
 sky-from speak-ing-recently

... and one voice was from heaven, speaking: ...

... *Ngintoa ta emmoemba yenal pittulmullikanne; ...*

nginduwa da imuwumba yinal bidalmaligani

... Thou art my beloved Son; ...

thou AFFirm me-of son joy-make-ing-entity

... you, aye, (are) my joy-make-ing-entity [i.e. beloved] son; ...

... *pittul-man bang ngiroung.*

bidalman bang ngirung

... in thee I am well pleased.

joy-make-now I thee

... I will joy-make 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

-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

DOUBTFUL Tkld TRANSLATION

KJV in thee I am well pleased
 Tkld **bidalman bang ngirung**
 joy-make-now I thee
 TKLD SAYS : I joy-make [please] you, WHICH IS THE WRONG WAY ROUND. PERHAPS:
bidalman bi diva
 joy-make-now thou me
you please me [i.e. I am pleased by you]

Luke iii.23

Ngatun niuwoa bo Jesou kakilliliella

wunulla thirty-ka ngiroemba,

puntelliella bōn, yinal Joseph-ūmba, wonto yinal Heli-ūmba; [29]

**ngadun nyuwuwabu JESUS gagiliyila
wunala THIRTYga ngirumba**

[23] And Jesus himself began to be about thirty years of age,
being (as was supposed) the son of Joseph, which was the son of Heli,

AND he-EMPH JESUS be-be-ing-recently
hot (summer/year)-at THIRTY-at thee-of

And emphatically he, Jesus, being at his thirty summer(s), ...

**MS ERROR:
thee-of / him-of**
ngirumba: thee-of
MS ERROR FOR
ngigumba: him-of

DOUBTFUL WORD: himself
Tkld USED FOR 'himself':
44 nyuwuwa-bu he-EMPH
2 nuwa gudi-bu he self-EMPH
1 bun ngigung gudi him him self

POSSIBLE ADJUSTMENT
nyuwuwa-bu: he-EMPH
PERHAPS SHOULD BE :
ngigung-bu: him-EMPH

... puntelliella bōn, yinal Joseph-ūmba, ...

bandiliyila bun yinal JOSEPHumba

... being (as was supposed) the son of Joseph, ...

pretend-ing-recently him son JOSEPH-of

... pretending [i.e. supposed to be] him, the son of Joseph, ...

MYSTERY WORD: bandi...

bandi...	fall	35
banda	mistake	6
bandi...	pretend	5
bunda...	depart [?]	1
bandimayi	messenger	16

... wonto yinal Heli-ūmba; [29]

wandu yinal HELIumba

... which was the son of Heli,

instead son HELI-of

... instead the son of Heli;

Luke iii.24

*Wonto yinal Matthat-ūmba,
wonto yinal Levi-ūmba, wonto yinal Melchi-ūmba,
wonto yinal Ianna-ūmba, wonto yinal Joseph-ūmba*

wandu yinal MATTHATumba

[24] Which was the son of Matthat,
which was the son of Levi, which was the son of Melchi, which
was the son of Janna, which was the son of Joseph,

instead son MATTHAT-of

Instead [i.e. which was the] son of MATTHAT ...

... wonto yinal Levi-ūmba,...

wandu yinal LEVI

... which was the son of Levi,...

instead son LEVI-of

... instead [i.e. which was the] son of LEVI ...

[continues next frame]

[continues from previous frame]

... *wonto yinal Melchi-ūmba*,...

wandu yinal MELCHI

... which was the son of Melchi,...

instead son MELCHI-of

... instead [i.e. which was the] son of MELCHI ...

... *wonto yinal Ianna-ūmba, wonto yinal Joseph-ūmba*

wandu yinal JANNA wandu yinal JOSEPH

... which was the son of Janna, which was the son of Joseph,

instead son JANNA-of instead son JOSEPH-of

... instead [i.e. which was the] son of JANNA

instead [i.e. which was the] son of JOSEPH ...

Luke iii.25

Wonto yinal Mattathias-ūmba,

*wonto yinal Amos-ūmba, wonto yinal Naum-ūmba,
wonto yinal Esli-ūmba, wonto yinal Nagge-ūmba,*

wandu yinal MATTATHIASumba

[25] Which was the son of Mattathias,
which was the son of Amos, which was the son of Naum, which was
the son of Esli, which was the son of Nagge,

instead son MATTATHIAS-of

Instead [i.e. which was the] son of MATTATHIAS ...

... wonto yinal Amos-ūmba, ...

wandu yinal AMOSumba

... which was the son of Amos, ...

instead son AMOS-of

... instead [i.e. which was the] son of AMOS ...

[continues next frame]

[continues from previous frame]

... *wonto yinal Naum-ūmba, ...*

wandu yinal NAUMumba

... which was the son of Naum, ...

instead son NAUM-of

... instead [i.e. which was the] son of NAUM ...

... *wonto yinal Esli-ūmba, wonto yinal Nagge-ūmba,*

wandu yinal ESLIumba wandu yinal NAGGEumba

... which was the son of Esli, which was the son of Nagge,

instead son ESLI-of instead son NAGGE-of

... instead [i.e. which was the] son of ESLI
instead [i.e. which was the] son of NAGGE.

Luke iii.26

*Wonto yinal Maath-ūmba,
wonto yinal Mattathias-ūmba, wonto yinal
Semei-ūmba, wonto yinal Joseph-ūmba, wonto
yinal Juda-ūmba,*

wandu yinal MAATHumba

[26] Which was the son of Maath,
which was the son of Mattathias, which was the son of Semei,
which was the son of Joseph, which was the son of Juda,

instead son MAATH-of

Instead [i.e. which was the] son of MAATH ...

... wonto yinal Mattathias-ūmba, ...

wandu yinal MATTATHIASumba

... which was the son of Mattathias, ...

instead son MATTATHIAS-of

... instead [i.e. which was the] son of MATTATHIAS ...

[continues next frame]

[continues from previous frame]

... *wonto yinal Semei-ūmba, ...*

wandu yinal SEMEIumba

... which was the son of Semei, ...

instead son SEMEI-of

... instead [i.e. which was the] son of SEMEI ...

... *wonto yinal Joseph-ūmba, wonto yinal Juda-ūmba,*

wandu yinal JOSEPHumba wandu yinal JUDAumba

... which was the son of Joseph, which was the son of Juda,

instead son JOSEPH-of instead son JUDA-of

... instead [i.e. which was the] son of JOSEPH

instead [i.e. which was the] son of JUDA.

Luke iii.27

*Wonto yinal Joanna-ūmba,
wonto yinal Rhesa-ūmba, wonto yinal Zorobabel-
ūmba, wonto yinal Salathiel-ūmba, wonto yinal
Neri-ūmba,*

wandu yinal JOANNAumba

[27] Which was the son of Joanna,
which was the son of Rhesa, which was the son of Zorobabel,
which was the son of Salathiel, which was the son of Neri,

instead son JOANNA-of

Instead [i.e. which was the] son of JOANNA ...

... wonto yinal Rhesa-ūmba, ...

wandu yinal RHESAumba

... which was the son of Rhesa, ...

instead son RHESA-of

... instead [i.e. which was the] son of RHESA ...

[continues next frame]

[continues from previous frame]

... *wonto yinal Zorobabel-ūmba, ...*

wandu yinal ZOROBABELumba

... which was the son of Zorobabel, ...

instead son ZOROBABEL-of

... instead [i.e. which was the] son of ...

... *wonto yinal Salathiel-ūmba, wonto yinal Neri-ūmba,*

wandu yinal SALATHIELumba wandu yinal NERIumba

... which was the son of Salathiel, which was the son of Neri,

instead son SALATHIEL-of instead son NERI-of

... instead [i.e. which was the] son of SALATHIEL

instead [i.e. which was the] son of NERI.

Luke iii.28

Wonto yinal Melchi-ūmba,

wonto yinal Addi-ūmba, wonto yinal Cosam-ūmba, wonto yinal Elmodam-ūmba, wonto yinal Er-ūmba,

wandu yinal MELCHIumba

[28] Which was the son of Melchi,

which was the son of Addi, which was the son of Cosam,
which was the son of Elmodam, which was the son of Er,

instead son MELCHI-of

Instead [i.e. which was the] son of MELCHI ...

... wonto yinal Addi-ūmba, ...

wandu yinal ADDIumba

... which was the son of Addi, ...

instead son ADDI-of

... instead [i.e. which was the] son of ADDI ...

[continues next frame]

[continues from previous frame]

... *wonto yinal Cosam-ūmba, ...*

wandu yinal COSAMumba

... which was the son of Cosam, ...

instead son COSAM-of

... instead [i.e. which was the] son of COSAM ...

... *wonto yinal Elmodam-ūmba, wonto yinal Er-ūmba,*

wandu yinal ELMODAMumba wandu yinal ERumba

... which was the son of Elmodam, which was the son of Er,

instead son ELMODAM-of instead son ER-of

... instead [i.e. which was the] son of ELMODAM

instead [i.e. which was the] son of ER.

Luke iii.29

Wonto yinal Jose-ūmba,

*wonto yinal Eliezer-ūmba, wonto yinal
Jorim-ūmba, wonto yinal Matthat-ūmba,
wonto yinal Levi-ūmba,*

wandu yinal JOSEumba

[29] Which was the son of Jose,
which was the son of Eliezer, which was the son of Jorim,
which was the son of Matthat, which was the son of Levi,

instead son JOSE-of

Instead [i.e. which was the] son of JOSE ...

... wonto yinal Eliezer-ūmba, ...

wandu yinal ELIEZERumba

... which was the son of Eliezer, ...

instead son ELIEZER-of

... instead [i.e. which was the] son of ELIEZER ...

[continues next frame]

[continues from previous frame]

... *wonto yinal Jorim-ūmba, ...*

wandu yinal JORIMumba

... which was the son of Jorim, ...

instead son JORIM-of

... instead [i.e. which was the] son of JORIM ...

... *wonto yinal Matthat-ūmba, wonto yinal Levi-ūmba,*

wandu yinal MATTHATumba wandu yinal LEVIumba

... which was the son of Matthat, which was the son of Levi,

instead son MATTHAT-of instead son LEVI-of

... instead [i.e. which was the] son of MATTHAT

instead [i.e. which was the] son of LEVI.

Luke iii.30

Wonto yinal Simeon-ūmba,

wonto yinal Juda-ūmba, wonto yinal Joseph-ūmba, wonto yinal [30] Ionan-ūmba, wonto yinal Eliakim-ūmba,

wandu yinal SIMEONumba

[30] Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

instead son SIMEON-of

Instead [i.e. which was the] son of SIMEON ...

... wonto yinal Juda-ūmba, ...

wandu yinal JUDAumba

... which was the son of Juda, ...

instead son JUDA-of

... instead [i.e. which was the] son of JUDA ...

[continues next frame]

[continues from previous frame]

... *wonto yinal Joseph-ūmba, ...*

wandu yinal JOSEPHumba

... which was the son of Joseph, ...

instead son JOSEPH-of

... instead [i.e. which was the] son of JOSEPH ...

... *wonto yinal [30] Ionan-ūmba, wonto yinal Eliakim-ūmba,*

wandu yinal JONANumba wandu yinal ELIAKIMumba

which was the son of Jonan, which was the son of Eliakim,

instead son JONAN-of instead son ELIAKIM-of

... instead [i.e. which was the] son of JONAN

instead [i.e. which was the] son of ELIAKIM.

Luke iii.31

Wonto yinal Melea-ūmba,

*wonto yinal Menan-ūmba, wonto yinal
Mattatha-ūmba, wonto yinal Nathan-ūmba,
wonto yinal Dabid-ūmba,*

wandu yinal MALEAumba

[31] Which was the son of Melea,
which was the son of Menan, which was the son of Mattatha,
which was the son of Nathan, which was the son of David,

instead son MALEA-of

Instead [i.e. which was the] son of MALEA ...

... wonto yinal Menan-ūmba, ...

wandu yinal MENANumba

... which was the son of Menan, ...

instead son MENAN-of

... instead [i.e. which was the] son of MENAN ...

[continues next frame]

[continues from previous frame]

... *wonto yinal Mattatha-ūmba, ...*

wandu yinal MATTATHAumba

... which was the son of Mattatha, ...

instead son MATTATHA-of

... instead [i.e. which was the] son of MATTATHA

... *wonto yinal Nathan-ūmba, wonto yinal Dabid-ūmba,*

wandu yinal NATHANumba wandu yinal DAVIDumba

... which was the son of Nathan, which was the son of David,

instead son NATHAN-of instead son DAVID-of

... instead [i.e. which was the] son of NATHAN
instead [i.e. which was the] son of DAVID.

Luke iii.32

Wonto yinal Jesse-ūmba,

wonto yinal Obed-ūmba, wonto yinal Booz-ūmba, wonto yinal Salmon-ūmba, wonto yinal Naasson-ūmba,

wandu yinal JESSEumba

[32] Which was the son of Jesse,
which was the son of Obed, which was the son of Booz,
which was the son of Salmon, which was the son of Naasson,

instead son JESSE-of

Instead [i.e. which was the] son of JESSE ...

... wonto yinal Obed-ūmba, ...

wandu yinal OBEDumba

... which was the son of Obed, ...

instead son OBED-of

... instead [i.e. which was the] son of OBED ...

[continues next frame]

[continues from previous frame]

... *wonto yinal Booz-ūmba, ...*

wandu yinal BOOZumba

... which was the son of Booz, ...

instead son BOOZ-of

... instead [i.e. which was the] son of BOOZ ...

... *wonto yinal Salmon-ūmba, wonto yinal Naasson-ūmba,*

wandu yinal SALMONumba wandu yinal NAASSONumba

... which was the son of Salmon, which was the son of Naasson,

instead son SALMON-of instead son NAASSON-of

... instead [i.e. which was the] son of SALMON

instead [i.e. which was the] son of NAASSON.

Luke iii.33

Wonto yinal Aminabab-ūmba,

*wonto yinal Aram-ūmba, wonto yinal Esrom-ūmba,
wonto yinal Phares-ūmba, wonto yinal Juda-ūmba,*

wandu yinal AMINADABumba

[33] Which was the son of Aminadab,

which was the son of Aram, which was the son of Esrom, which was
the son of Phares, which was the son of Juda,

instead son AMINADAB-of

Instead [i.e. which was the] son of AMINADAB ...

... wonto yinal Aram-ūmba, ...

wandu yinal ARAMumba

... which was the son of Aram, ...

instead son ARAM-of

... instead [i.e. which was the] son of ARAM ...

[continues next frame]

[continues from previous frame]

... *wonto yinal Esrom-ūmba, ...*

wandu yinal ESROMumba

... which was the son of Esrom, ...

instead son ESROM-of

... instead [i.e. which was the] son of ESROM ...

... *wonto yinal Phares-ūmba, wonto yinal Juda-ūmba,*

wandu yinal PHARESumba wandu yinal JUDAumba

... which was the son of Phares, which was the son of Juda,

instead son PHARES-of instead son JUDA-of

... instead [i.e. which was the] son of PHARES

instead [i.e. which was the] son of JUDA.

Luke iii.34

*Wonto yinal Jakob-ūmba,
wonto yinal Isaak-ūmba, wonto yinal Abraham-
ūmba, wonto yinal Thara-ūmba, wonto yinal
Nachor-ūmba,*

wandu yinal JACOBumba

[34] Which was the son of Jacob,
which was the son of Isaac, which was the son of Abraham,
which was the son of Thara, which was the son of Nachor,

instead son JACOB-of

Instead [i.e. which was the] son of JACOB ...

... wonto yinal Isaak-ūmba, ...

wandu yinal ISAACumba

... which was the son of Isaac, ...

instead son ISAAC-of

... instead [i.e. which was the] son of ISAAC ...

[continues next frame]

[continues from previous frame]

... *wonto yinal Abraham-ūmba, ...*

wandu yinal ABRAHAMumba

... which was the son of Abraham, ...

instead son ABRAHAM-of

... instead [i.e. which was the] son of ABRAHAM ...

... *wonto yinal Thara-ūmba, wonto yinal Nachor-ūmba,*

wandu yinal THARAumba wandu yinal NACHORumba

... which was the son of Thara, which was the son of Nachor,

instead son THARA-of instead son NACHOR-of

... instead [i.e. which was the] son of THARA

instead [i.e. which was the] son of NACHOR.

Luke iii.35

Wonto yinal Saruch-ūmba,

*wonto yinal Ragau-ūmba, wonto yinal Phalec-ūmba,
wonto yinal Heber-ūmba, wonto yinal Sala-ūmba,*

wandu yinal SARUCHumba

[35] Which was the son of Saruch,

which was the son of Ragau, which was the son of Phalec,
which was the son of Heber, which was the son of Sala,

instead son SARUCH-of

Instead [i.e. which was the] son of SARUCH ...

... wonto yinal Ragau-ūmba, ...

wandu yinal RAGAUumba

... which was the son of Ragau, ...

instead son RAGAU-of

... instead [i.e. which was the] son of RAGAU ...

[continues next frame]

[continues from previous frame]

... *wonto yinal Phalec-ūmba, ...*

wandu yinal PHALECumba

... which was the son of Phalec, ...

instead son PHALEC-of

... instead [i.e. which was the] son of PHALEC ...

... *wonto yinal Heber-ūmba, wonto yinal Sala-ūmba,*

wandu yinal HEBERumba wandu yinal SALAumba

... which was the son of Heber, which was the son of Sala,

instead son HEBER-of instead son SALA-of

... instead [i.e. which was the] son of HEBER

instead [i.e. which was the] son of SALA.

Luke iii.36

*Wonto yinal Cainan-ūmba,
wonto yinal Arphaxad-ūmba, wonto yinal Sem-
ūmba, wonto yinal Noe-ūmba, wonto yinal
Lameshi-ūmba,*

wandu yinal CAINANumba

[36] Which was the son of Cainan,
which was the son of Arphaxad, which was the son of Sem,
which was the son of Noe, which was the son of Lamech,

instead son CAINAN-of

Instead [i.e. which was the] son of CAINAN ...

... wonto yinal Arphaxad-ūmba, ...

wandu yinal ARPHAXADumba

... which was the son of Arphaxad, ...

instead son ARPHAXAD-of

... instead [i.e. which was the] son of ARPHAXAD ...

[continues next frame]

[continues from previous frame]

... *wonto yinal Sem-ūmba, ...*

wandu yinal SEMumba

... which was the son of Sem, ...

instead son SEM-of

... instead [i.e. which was the] son of SEM ...

... *wonto yinal Noe-ūmba, wonto yinal Lameshi-ūmba,*

wandu yinal NOEumba wandu yinal LAMECHumba

... which was the son of Noe, which was the son of Lamech,

instead son NOE-of instead son LAMECH-of

... instead [i.e. which was the] son of NOE

instead [i.e. which was the] son of LAMECH ...

Luke iii.37

*Wonto yinal Mathusala-ūmba,
wonto yinal [31] Enoch-ūmba, wonto yinal Jared-ūmba,
wonto yinal Maleleel-ūmba, wonto yinal Cainan-ūmba,*

wandu yinal MATHUSALAumba

[37] Which was the son of Mathusala,
which was the son of Enoch, which was the son of Jared, which was
the son of Maleleel, which was the son of Cainan,

instead son MATHUSALA-of

Instead [i.e. which was the] son of MATHUSALA ...

... wonto yinal [31] Enoch-ūmba, ...

wandu yinal ENOCHumba

... which was the son of Enoch, ...

instead son ENOCH-of

... instead [i.e. which was the] son of ENOCH ...

[continues next frame]

[continues from previous frame]

... *wonto yinal Jared-ūmba, ...*

wandu yinal JAREDUmba

... which was the son of Jared, ...

instead son JARED-of

... instead [i.e. which was the] son of JARED ...

... *wonto yinal Maleleel-ūmba, wonto yinal Cainan-ūmba,*

wandu yinal MALELEELumba wandu yinal CAINANumba

... which was the son of Maleleel, which was the son of Cainan,

instead son MALELEEL-of instead son CAINAN-of

... instead [i.e. which was the] son of MALELEEL

instead [i.e. which was the] son of CAINAN.

Luke iii.38

Wonto yinal Enoth-ūmba,

wonto yinal Thet-ūmba, wonto yinal Adam-ūmba, wonto yinal Eloī-ūmba.

wandu yinal ENOSumba

[38] Which was the son of Enos,

which was the son of Seth, which was the son of Adam,
which was the son of God.

instead son ENOS-of

Instead the son of Enos,

... wonto yinal Thet-ūmba, ...

wandu yinal SETHumba

... which was the son of Seth, ...

instead son SETH-of

... instead the son of Seth, ...

[continues next frame]

[continues from previous frame]

... *wonto yinal Adam-ūmba, ...*
wandu yinal ADAMumba

... which was the son of Adam, ...

instead son ADAM-of

... instead the son of Adam, ...

... *wonto yinal Eloī-ūmba.*

wandu yinal ELOIumba

... which was the son of God.

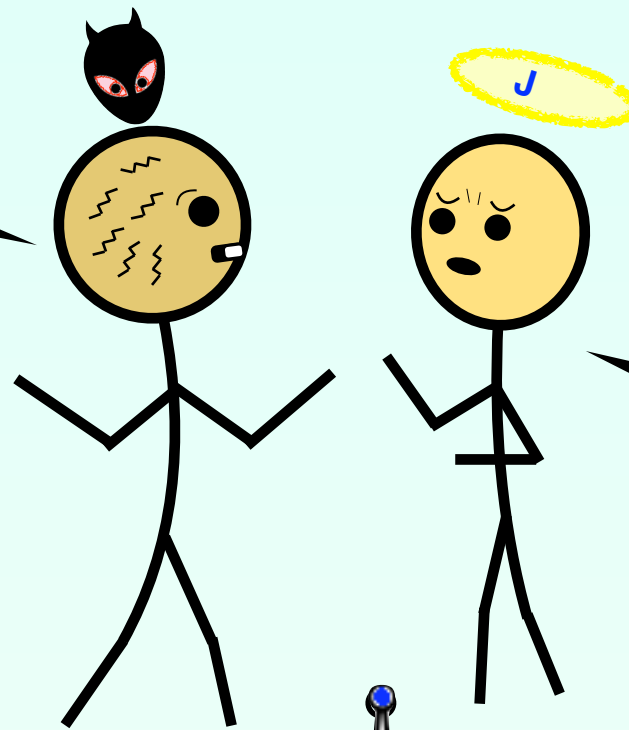
instead son GOD-of

... instead the son of God.



yinala bi ba
ani ELOIguba
warigaliya bi
andibirang

If you're the son of
God, throw yourself
down from here!



yanuwa
wal bi numa gura
bun JEHOVAHnung
ELOInung
ngirumba

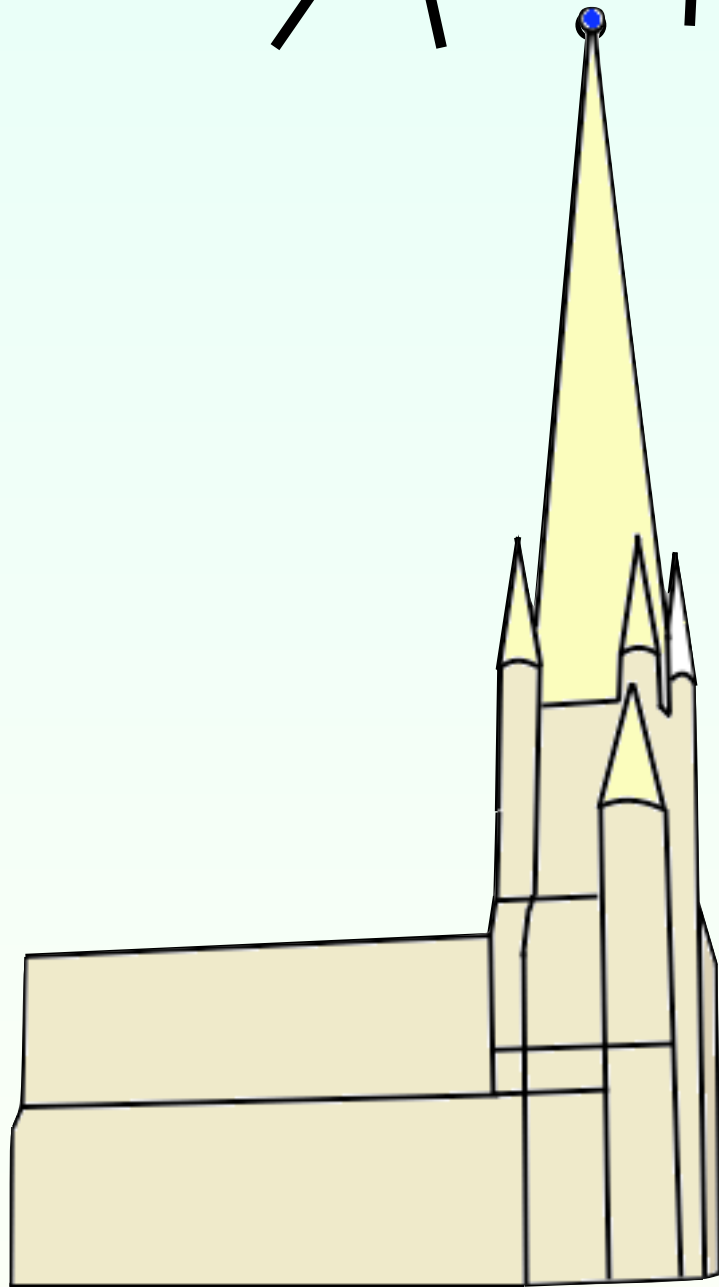
Do not tempt the
Lord your God!

[9] And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, **If thou be the Son of God, cast thyself down from hence:**

[10] For it is written, He shall give his angels charge over thee, to keep thee:

[11] And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

[12] And Jesus answering said unto him, ... **Thou shalt not tempt the Lord thy God.**



Luke iv.01

Ngatun noa Jesou warapāl kan Marai kan yirriyirri kan,
willungba kakulla Jordan ta birung, ngatun bōn yutea Marai to korung kolang,

ngadun nuwa JESUS warabalgan marayigan yiri yirigan

[1] And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

AND he JESUS fill-PATient-BEness spirit-BEness sacred-BEness

And he, Jesus, (someone) filled (with) the sacred spirit [i.e. Holy Ghost], ...

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

PASSIVE IGNORED
 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...)

-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

... willungba kakulla Jordan ta birung, ...

wilang ba gagala JORDANdabirang

... returned from Jordan, ...

return DONE be-be-PH JORDAN-away from

... >done<-return was from Jordan, ...

... ngatun bōn yutea Marai to korung kolang,

ngadun bun yudiya marayidu gurangGulang

... and was led by the Spirit into the wilderness,

AND him guide-PH spirit-ERG scrub-towards

... and the spirit led him towards the scrub.

Luke iv.02

Nupi-toara bōn purreung ka forty ka Devil to

ngatun unta tara purreung ka keawai noa ta ba; ngatun ngoloin ba unta tara kakulla, kapiirri ngaiya noa kakulla.

nubidwara bun bariyangGa

FORTYga DEVILdu

[2] Being forty days tempted of the devil.

And in those days he did eat nothing: and when they were ended, he afterward hungered.

tempt-do-done to him day(light)-at
FORTY-at DEVIL-ERG

The Devil tempt-endowed [i.e. tempted]
him at [i.e. for] forty days, ...

SPECIAL WORD: tempt/touch/ try/teach

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

DOUBTFUL Tkld TRANSLATION

1. DEVIL-du SHOULD BE DEVIL-lu: ERG
2. Tkld CONVERTED PASSIVE TO ACTIVE, BUT RETAINED -dwara 'done to'. PERHAPS IT SHOULD HAVE BEEN:

nu-bi-li-yila bun ... DEVIL-lu
tempt-do-ing-recently him DEVIL-ERG
The Devil was tempting him ...

PASSIVE: -dwara

Tkld USED -dwara: done to
TO REPRESENT PASSIVE FORMS, e.g.:

wiya-dwara speak-done to spoken
yuruba-dwara hide-done to hidden
ngu-dwara give-done to given
RENDERED: speak-, hide-, give-endowed

... ngatun unta tara purreung ka keawai noa ta ba; ...

ngadun andadara bariyangGa giyawayi nuwa da ba

... And in those days he did eat nothing:...

AND there-PLUR day(light)-at no he eat DONE

... and at [i.e. in] these days he not >done<-eat; ...

DOUBTFUL Tkld TRANSLATION

KJV he did eat nothing
Tkld *giyawayi nuwa da ba*
no he eat DONE
PERHAPS MORE IDIOMATICALLY:

da-gi-li-gurin nuwa
eat-be-ing-lacking he
he lacking eating

[continues next frame]

[continues from previous frame]

... ngatun ngoloin ba unta tara kakulla, ...

ngadun nguluwin ba andadara gagala

... and when they were ended, ...

AND finish WHEN/IF there-PLUR be-be-PH

... and when those (days) were finish(ed), ...

... kapiirri ngaiya noa kakulla.

gabiri ngaya nuwa gagala

... he afterward hungered.

hunger then he be-be-PH

... then he was hungry.

Luke iv.03

Ngatun noa Devil lo wiya bōn

*wiya bi ba yinal Eloī koba, wiyalia unni tunūng
kauwil koa kunto.*

ngadun nuwa DEVILu wiya bun

[3] And the devil said unto him,

If thou be the Son of God, command this stone that it be made bread.

AND he DEVIL-ERG speak-PH him

And he, the Devil, spoke to him: ...

... wiya bi ba yinal Eloī koba, ...

wiya bi ba yinal ELOIguba

... If thou be the Son of God, ...

QUESTION thou WHEN/if son GOD-of

... “QUERY if you (are) the son of God, ...

... wiyalia unni tunūng kauwil koa kunto.

wiyaliya ani dunung gawilguwa gandu

... command this stone that it be made bread.

speaking-IMP! this stone be-might-having VEGfood

... (you) must speak (to) this stone that it be might-doing vegetable food [i.e. bread]”.

Luke iv.04

Ngatun noa Jesou ko bōn wiya,

wiyelliella, wupatōara ta, keawai kore kunnun moron kunto ka birung, wonto ba Eloī koba pullē ta birung.

ngadun nuwa JESUSgu bun wiya

[4] And Jesus answered him,

saying, It is written, That man shall not live by bread alone, but by every word of God.

AND he JESUS-ERG him speak-PH

And he, Jesus, spoke (to) him, ...

... wiyelliella, wupatōara ta, ...

wiyiliyila wubadwara da

... saying, It is written, ...

speak-ing-recently do [write]-done to AFFirm

... speaking: "Do-endowed [i.e. it is written], aye, ...

PASSIVE: -dwara

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

[continues from previous frame]

... *keawai kore kunnun morōn [32] kunto ka birung, ...*

giyawayi guri ganān murun gandugabirang

... That man shall not live by bread alone, ...

no man be-will alive VEGfood-away from

... no man will be alive from vegetable food [i.e. bread] (alone),

... *wonto ba Eloī koba pullē ta birung.*

wandu ba ELOīguba baLidabirang

... but by every word of God.

instead DONE GOD-of voice-away from

... instead from the voice of God”.

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

Luke iv.05

*Ngatun noa Devil ko yutea bōn waita bulkurrā ko,
nanunbēa bōn yantin pirriwul koba purrai ta ba, tantoa kal bo kurrakai.*

ngadun nuwa DEVILgu yudiya bun wada balgaragu

[5] And the devil, taking him up into an high mountain,
shewed unto him all the kingdoms of the world in a moment of time.

AND he DEVIL-ERG guide-PH him depart hill-PLUR-to

And he, the Devil, guided him depart to the hills, ...

*... nanunbēa bōn yantin pirriwul koba
purrai ta ba, tantoa kal bo kurrakai.*

**namanbiya bun yandin biriwalguba
barayidaba danduwagalbu garagayi**

... shewed unto him all the kingdoms
of the world in a moment of time.

see-make-permit-PH him all chief-of (kingdom)
earth-at enough-belong-EMPH [immediately] quick

... permitted him to see all the kingdom(s)
of the earth, immediately quick.

MS ERROR [?]

nanunbēa
ASSUME MS ERROR FOR
namunbēa
see-PERMit-did

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]

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 iv.06

Ngatun noa Devil ko wiya bōn,

*yanfīn kaiyu ka ko ngūnnun bang ngiroung, ngatun
pittulmulliko ngali tara ko; koito ba ngukulla tia emmoung,
ngatun bang ngutān nganūm bo pittul bang ba katan.*

ngadun nuwa DEVILgu wiya bun

[6] And the devil said unto him,

All this power will I give thee, and the glory of them: for
that is delivered unto me; and to whomsoever I will I give it.

AND he DEVIL-ERG speak-PH him

And he, the Devil, spoke (to) him: ...

... yanfīn kaiyu ka ko ngūnnun bang ngiroung, ...

yandin gayugagu ngunan bang ngirung

... All this power will I give thee, ...

all able-to give-will I thee

... "All (this) able [i.e. power] <to> I will give (to) you, ...

-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]

... ngatun pittulmulliko ngali tara ko; ...

ngadun bidalmaligu ngalidaragu

... and the glory of them: ...

AND joy-make-ing-for this-PLUR-for

... and joy-making for these; ...

[continues from previous frame]

... *koito ba ngukulla tia emmoung, ...*

guwidu ba ngugala diya imuwung

... for that is delivered unto me; ...

because DONE give-be-PH me me

... because (someone) gave it (to) me, ...

but / because / therefore

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

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...)

... *ngatun bang ngutan nganum bo pittul bang ba katan.*

ngadun bang ngudan nganumba bidal bang ba gadan

... and to whomsoever I will I give it.

AND I give-AFF-now who-of joy I DONE de-AFF-now

... and I (will) give of [i.e. to] whom it (will) be (that) I joy do [i.e. and I will give it to whomsoever I please.]

ba FUNCTIONS

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

MS ERROR [?]

nganum bo
 ASSUME MS ERROR FOR
nganumba
 who-of

Luke iv.07

*Ngintoa ba, wiyunnun tia,
kunnun b̄n yant̄n ngiroemba.*

nginduwa ba wiyanan diya

[7] If thou therefore wilt worship me,
all shall be thine.

thou WHEN/if speak-will me

“If you will speak (to) [i.e. worship] me,

... kunnun b̄n yant̄n ngiroemba.

ganan bin yandin ngirumba

... all shall be thine.

be-will thee all thee-of

... all will be (to) you, yours.”

**POSSESSIVE
unattached**

A POSSESSIVE SHOULD
BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

PERHAPS

ganan bin yandin ngirung-Gin

be-will thee all thee-at
all will be to you, yours.

Luke iv.08

Ngatun noa Jesou ko wiya bōn,

kauwa bi Satan willung ka emmoung kin; koito ba upatōara, wiyunnun wal bi Jehova nung ngiroumba Eloinung, ngatun ngikoung bo ngurrunnun wal bi.

ngadun nuwa JESUSgu wiya bun

[8] And Jesus answered and said unto him,

Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

AND he JESUS-ERG speak-PH him

And he, Jesus, spoke (to) him: ...

... kauwa bi Satan willung ka emmoung kin; ...

gawa bi SATAN wilangGa imuwungGin

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

be-IMP! thou SATAN behind-at me-at

... "You must be, Satan, behind me; ...

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

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

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

... koito ba upatōara, ...

guwidu ba ubadwara

... for it is written, ...

because DONE do [write]-done to

... because (it is) do-endowed [i.e. written], ...

but / because / therefore

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

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

[continues from previous frame]

... wiyunnun wal bi Jehova nung ngiroumba Eloï nung, ...

wiyanan wal bi JEHOVAHnung ngirumba ELOInung

... Thou shalt worship the Lord thy God, ...

speak-will certainly thou JEHOVAH-ACC thee-of GOD-ACC

... you shall certainly speak (to) [i.e. worship] Jehovah your God, ...

... ngatun ngikoung bo ngurrunnun wal bi.

ngadun ngigungbu ngaranan wal bi

... and him only shalt thou serve.

AND him-EMPH hear-will certainly thou

... and you will certainly hear [i.e. serve] only him.”

Luke iv.09

Ngatun noa bōn yutea Jerusalem kolang,

ngatun wūnkulla bōn būlwara ka Ieron ka, ngatun wiya bōn, Yinal la bi ba unni Eloi-koba, [33] warikullia bi unti birung barān:

ngadun nuwa bun yudiya JERUSALEMgulang

[9] And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

AND he him guide-PH JERUSALEM-towards

And he guided him towards Jerusalem, ...

... ngatun wūnkulla bōn būlwara ka Ieron ka, ...

ngadun wunGala bun bulwaRaga TEMPLEga

... and set him on a pinnacle of the temple, ...

AND deposit-be-PH him summit-at TEMPLE-at

... and deposited him at the summit at [i.e. of] the temple, ...

... ngatun wiya bōn, ...

ngadun wiya bun

... and said unto him, ...

AND speak-PH him

... and spoke (to) him: ...

[continues from previous frame]

... *Yinal la bi ba unni Eloikoba [33], ...*

yinala bi ba ani ELOIguba

... If thou be the Son of God, ...

son-at thou WHEN/if this GOD-of

... “If you are this son of God, ...

MS ERROR

yinal-la: son-at
MS ERROR FOR
yinal: son

... *warikullia bi unti birung barān:*

warigaliya bi andibirang baran

... cast thyself down from hence:

reject-RFLX-IMP! thou here-away from DOWN

... you must reject yourself [i.e. cast yourself] down from here”.

ANGLICISM ‘down’: *baran*

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

- 9 **sit** down *rest*
- 3 **cut, hew,** down *fell*
- 9 **fall** down *collapse*
- 5 **put, lay, let** *deposit*
- come, go,** down *descend*
- take, let,** down *lower*
- pull** down *demolish*

Also ‘down’ in:

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

Luke iv.10

Kulla ba upatoara ta,
wyunnun noa barun Angelo ko nakilliko
ngiroung, ngōlomulliko ngiroung;

gala ba ubadwara da

[10] For it is written,
He shall give his angels charge over
thee, to keep thee:

because DONE do [write]-done to ABSTR

Because (it is) do-endowed [i.e. written], ...

but / because / therefore

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

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

... wyunnun noa barun Angelo ko nakilliko ngiroung, ...

wiyanan nuwa barun ANGELgu nagiligu ngirung

... He shall give his angels charge over thee, ...

speaK-will he them-all ANGEL-ERG see-be-ing-for thee

... he will speak (to) them, the angel(s)
for seeing [i.e. for looking after] you, ...

DOUBTFUL Tkld TRANSLATION

KJV He shall give his angels ...
Tkld **wiyanan nuwa barun ANGELgu ...**
speaK-will he them-all ANGEL-ERG ...
COMMENT: 'Angel(s) PERHAPS SHOULD
BE ACCusative. TO BE ERG, THE
SENTENCE WOULD NEED TO BE:

wiya-nan nuwa barun ANGEL-nung.
ANGEL-gu bara na-gi-li-nan ngirung
speaK-will he them-all ANGEL-ACC
ANGEL-ERG they-all see-be-ing-will thee
he will speak to them, the angels.
The angels, they will be seeing
(i.e. watching (over) you

... ngōlomulliko ngiroung;

ngulumaligu ngirung

... to keep thee:

protect-ing-for thee

... for protecting you”

Luke iv.11

*Ngatun bara bīn mannun Mutturro wokka lang,
tinna koa ngiroung pulteakun tunūng ko yanfīn ta.*

ngadun bara bin manan madaru wagalang

[11] And in their hands they shall bear thee up,
lest at any time thou dash thy foot against a stone.

AND they-all thee take-will hand-using high-ness

“And they will take you using (their)
hand(s) highness [i.e. up high], ...

ANGLICISM waga: ‘up’

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

DOUBTFUL Tkld TRANSLATION

KJV *in their hands they shall bear thee up*
Tkld **bara bin manan madaru wagalang**
they-all thee take-will hand-using high-ness
PERHAPS:
bara bin madaru buru-ma-li-nan
they-all thee hand-using raise-make-ing-will
they will raise you using (their) hands

*... tinna koa ngiroung pulteakun
tunūng ko yanfīn ta.*

**dinaguwa ngirung baldiyagan
dunungGu yandin da**

... lest at any time thou dash thy foot against a stone.

**foot-having thee beat-AFF-lest-now
stone-OPP all AFFirm**

... foot-having you [i.e. your foot] lest beat against a
stone all, aye, [i.e. at any time] [i.e. lest hurt your foot
using a stone on another day all [i.e. any time]].”

-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**

-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.
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-ko: against (OPP)

THERE ARE 14 INSTANCES WHERE THE SUFFIX **-gu** APPEARS TO DENOTE ‘against’, IDENTIFIED HERE AS ‘OPP’, for **OPP**osite.

Luke iv.12

*Ngatun Jesou ko wiyelliella, wiya bōn,
wiyatoara ta yanōa wal bi numa yikora bon Jehova nung Eloī nung ngiroemba.*

ngadun JESUSgu wiyiliyila wiya bun

[12] And Jesus answering said unto him,
It is said, Thou shalt not tempt the Lord thy God.

AND JESUS-ERG speak-RECIP-recently speak-PH him

And Jesus reciprocally speaking [i.e. answering], spoke (to) him: ...

... *wiyatoara ta ...*

wiyadwara da

... It is said, ...

Speak-done to AFFirm

... “Speak-endowed [i.e. it is spoken], aye: ...

PASSIVE: -dwara

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

*... yanōa wal bi numa yikora bon Jehova nung
Eloī nung ngiroemba.*

**yanuwa wal bi numa gura bun
JEHOVAHnung ELOInung ngirumba**

... Thou shalt not tempt the Lord thy God.

let-it-be certainly thou tempt-IMP! not him
JEHOVAH-ACC GOD-ACC thee-of

... ‘Desist! you certainly must not
tempt him, Jehovah, your God’ ”.

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	

-yi-gura MISCONCEPTION

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

Luke iv.13

*Ngatun noa Devil ko ngoloin
kakulla unni tara nupatoara,
waita ngaia noa uwa ngikoung kin birung yukita ko.*

**ngadun nuwa DEVILgu nguluwin
gagala anidara nubadwara**

[13] And when the devil had ended all the temptation,
he departed from him for a season.

AND he DEVIL-ERG finish be-be-PH
this-PLUR tempt-done to

And (when) he, the Devil, finished
these tempt(s)-endowed, ...

MISSING TRANSLATION

Tkld DID NOT TRANSLATE:
'when'
PERHAPS:
ngadun nuwa ba ...
AND he WHEN/if ...
And when he ...

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	

... waita ngaia noa uwa ngikoung kin birung yukita ko.

wada ngaya nuwa uwa ngigungGinbirang yugidagu

... he departed from him for a season.

depart then he move-PH him-away from after-to

... he depart-moved then from him for after(wards) [i.e. for a season].

Luke iv.14

Ngatun noa Jesou ko willung bo kakulla

kaiyu kan Marai kan Galilaia ka ko: ngatun totōng bōn kakulla yantīn ta purrai karing ka.

ngadun nuwa JESUSgu wilangbu gagala

[14] And Jesus returned

in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

AND he JESUS-ERG return-EMPH be-be-PH

And he, Jesus, was emphatically-return [i.e. did return], ...

... kaiyu kan Marai kan Galilaia ka ko: ...

gayugan marayigan GALILEEgagu

... in the power of the Spirit into Galilee: ...

able-agent spirit-agent GALILEE-to

... capable spirit, to Galilee: ...

DOUBTFUL Tkld TRANSLATION
KJV *in the power of the Spirit into Galilee*
Tkld **gayugan marayigan GALILEEgagu**
able-agent spirit-agent GALILEE-to
COMMENT: DETAIL OMITTED. PERHAPS:
gayu-ga marayi-guba GALILEE-gagu
power-at spirit-of GALILEE-to
in the power of the spirit to GALILEE

... ngatun totōng bōn kakulla yantīn ta purrai karing ka.

ngadun dudung bun gagala yandinda barayi garingGa

... and there went out a fame of him through all the region round about.

AND good news him be-be-PH all-at earth all-at

... and good news (of) him was at all the earth everywhere.

Luke iv.15

Ngatun noa wiyelliella Sunagogue ka barun ka ta,
pittul wiyatoara bōn yantin to.

ngadun nuwa wiyiliyila SYNAGOGUEga barunGada

[15] And he taught in their synagogues,
being glorified of all.

AND he speak-ing-recently SYNAGOGUE-at them-all-of-at

And he was speaking at [i.e. in] their synagogue(s), ...

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

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgLOC	ngigungGinba	ngigungGa
3plGEN	barunba	barunGa

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

... *pittul wiyatoara bōn yantin to.*

bidal wiyadwara bun yandindu

... being glorified of all.

joy speak-done to him all-ERG

... all [i.e. everyone] joy speak-endowed him.

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

DOUBTFUL Tkld TRANSLATION
KJV being glorified of all
Tkld **bidal wiyadwara bun yandindu**
joy speak-done to him all-ERG
COMMENT: Tkld APPEARS TO HAVE
ATTEMPTED TO CONVERT THE
PASSIVE INTO ACTIVE. BUT PERHAPS
SHOULD BE:
bidal-ma-li-yila bun yandin-du
joy-make-ing-recently him all-ERG
all were glorifying him

Luke iv.16

*Ngatun noa uwa Nazaret ta ko,
kakulla noa poaikullēun unta; ngatun yanti ka tai noa
ba, [34] uwa noa Sunagogue ka ko purreung ka Sabbath
ta, ngatun ngarokea wokka lang wiyelliko.*

ngadun nuwa uwa NAZARETHdagu

[16] And he came to Nazareth,
where he had been brought up: and, as his custom was, he
went into the synagogue on the sabbath day, and stood up
for to read.

AND he move-PH NAZARETH-to

And he moved to Nazareth, ...

... kakulla noa poaikulleun unta; ...

gagala nuwa buwayigaliyan anda

... where he had been brought up: ...

be-be-PH he grow-be-ing-did there

... he being growing there; ...

... ngatun yanti ka tai noa ba, [34] ...

ngadun yandi gadayi nuwa ba

... and, as his custom was, ...

AND thus be-AFF-HAB (always) he DONE

... and always done, ...

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]

... uwa noa Sunagogue ka ko purreung ka Sabbath ta, ...

uwa nuwa SYNAGOGUEgagu bariyangGa SABBATH da

... he went into the synagogue on the sabbath day, ...

move-PH he SYNAGOGUE-to day(light)-at SABBATH-at

... he moved to the synagogue at [i.e. on] the Sabbath day, ...

... ngatun ngarokea wokka lang wiyelliko.

ngadun ngarugiya wagalang wiyiligu

... and stood up for to read.

AND stand-be-PH high-ness speak-ing-for

... and stood >high< for speaking [i.e. to read].

ANGLICISM waga: 'up'

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

Luke iv.17

Ngatun ngukulla bōn book ta prophet koba Esaias koba:

ngatun bungbungnga noa ba book, nakulla ngaia noa ngiakai upatoara,

ngadun ngugala bun BOOK da PROPHETguba ESAIASguba

[17] And there was delivered unto him the book of the prophet Esaias.

And when he had opened the book, he found the place where it was written,

AND give-be-PH him BOOK AFFirm PROPHET-of ESAIAS-of

And (someone) gave him the book, aye, of the prophet Esaias; ...

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

... ngatun bungbungnga noa ba book, ...

ngadun bangbangGa nuwa ba BOOK

... And when he had opened the book, ...

AND open-do-compel-PH he WHEN/if BOOK

... and when he opened the book, ...

... nakulla ngaia noa ngiakai upatoara,

nagala ngaya nuwa

ngiyagayi ubadwara

... he found the place where it was written,

see-be-PH then he like this do-done to

... then he saw like this [i.e. where it was] do-endowed [i.e. written.

see / FIND

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED 'see' FOR 'find'

na-gi-li-gu see (see-be-ing-for)

bami-li-gu seek (search-ing-for)

girawa-li-gu seek/find (...-ing-for)

dungGa-mali-gu find (show-make...)

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

Luke iv.18

Marai ta unni Jehova koba emmoung kin ba,

kulla noa tia pūtia wiyelliko Evagelion barun kin mirrul la; yuka noa tia turōn-umulliko minki kan ko, wiyelliko barun wūntoara ko wamunbilliko, ngatun nauwil koa barra munmīn to, burung-bungngulliko barun būntoara

marayi da ani JEHOVAH guba imuwung Ginba

[18] The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

spirit AFFirm this JEHOVAH-of me-at

“This, the spirit, aye, of Jehovah, (is) at [i.e. upon] me, ...

... kulla noa tia pūtia wiyelliko Evagelion barun kin mirrul la; ...

gala nuwa diya budiya wiyiligu GOSPEL barun Gin mirula

... because he hath anointed me to preach the gospel to the poor; ...

because he me oil-PH speak-ing-for GOSPEL them-all-at poor-at

... because he did oil [i.e. anoint] me for speaking [i.e. preaching] the gospel at [i.e. to] them the poor; ...

DOUBTFUL Tkld TRANSLATION

KJV he hath anointed me

Tkld **nuwa diya budiya**

he me oil-PH

COMMENT: ‘anointed’ MEANS ‘chosen’. SO PERHAPS:

nuwa diya ngiri-ma
he me choose-make-PH
he chose me

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

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

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

[continues from previous frame]

... yuka noa tia turōn-umulliko minki kan ko, ...

yuga nuwa diya durun umaligu minGiganGu

... he hath sent me to heal the brokenhearted, ...

send-PH him me clean make-ing-for emotion-agent-for

... he sent me for making clean for the emotion-agents [i.e. broken-hearted], ...

...wiyelliko barun wūntoara ko wamunbilliko, ...

wiyiligu barun wundwaragu wamanbiligu

... to preach deliverance to the captives, ...

speak-ing-for them-all deposit-done to-for move-make-permit-ing-for

... speaking [i.e. preaching] (to) them, for the deposited (people) [i.e. captives], for permitting to move [i.e. be free], ...

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

[continues next frame]

[continues from previous frame]

... ngatun nauwil koa barra munmīn to,

ngadun nawilguwa bara manmindu

... and recovering of sight to the blind, ...

AND see-might-having they-all blind-ERG

... and that they, the blind, see might-doing, ...

... burung-bungngulliko barun būntoara

burangbangGaligu barun bundwara

... to set at liberty them that are bruised,

loose-do-compel-ing-for them-all beat-done to

... for compelling them, the beaten (people), to be loosed.

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

Luke iv.19

Wiyelliko ngurrurbunbilliko wūnnul la pittulmulli kan ne Jehova koba.

wiyiligu ngarabanbiligu wunala bidalmaligani JEHOVAHguba

[19] To preach the acceptable year of the Lord.

speaking-for hear-permitting-for hot-at (summer/year)
joy-making-entity JEHOVAH-of

Speaking [i.e. preaching] at [i.e. about] the joy-making-entity
summer [i.e. acceptable year] of Jehovah.

Luke iv.20

Ngatun noa wiring-bungnga book,

ngatun noa ngutēa kan bōn umullikan ko, ngatun yellawa barān, ngatun bara bōn pimilliella ngaikung ko, yantīn Sunagogue ka ba ko.

ngadun nuwa wiringbangGa BOOK

[20] And he closed the book,
and he gave it again to the minister, and sat down.
And the eyes of all them that were in the synagogue
were fastened on him.

AND he operate-do-compel-PH BOOK

And he operate-compelled [i.e. shut, closed] the book, ...

... ngatun noa ngutēa kan bōn umullikan ko, ...

ngadun nuwa ngudiyagan bun umaliganGu

... and he gave it again to the minister, ...

AND he give-AFF-again-now him make-ing-agent-to

... and he gave (it) again (to) him the making-agent [i.e. minister], ...

-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**

[continues next frame]

[continues from previous frame]

... *ngatun yellawa barān*, ...

ngadun yilawa baran

... and sat down. ...

AND sit-PH DOWN

.. and sat <down>, ...

ANGLICISM 'down': *baran*

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

- 9 *sit down* rest
- 3 *cut, hew, down* fell
- 9 *fall down* collapse
- 5 *put, lay, let* deposit
- come, go, down* descend
- take, let, down* lower
- pull down* demolish

Also 'down' in:

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

... *ngatun bara bōn pimilliella ngaikung ko*, ...

ngadun bara bun bimiliyila ngayigangGu

... And the eyes of all them [... that were in the synagogue ...] were fastened on him.

AND they-all him stare-ing-recently eye-using

... and they stared using eye(s) (at) him, ...

DOUBTFUL WORD *bimi*...

THERE IS ONLY ONE OTHER RECORD FEATURING *bimi*-...ALSO POSSIBLY MEANING 'stare'

... *yantīn Sunagogue ka ba ko*.

yandin SYNAGOGUEgabagu

... all them that were in the synagogue ...

all SYNAGOGUE-at-ERG

... all at the synagogue.

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

COMBINED SUFFIX **-gaba-gu** (**-daba-gu, -laba-gu, -raba-gu**)
 LOCative + **-gu**,
-gu COULD BE ERGative (subject),
 INSTRumental (using),
 OR ALLative (to); OR PURPositive (for)

Luke iv.21

Ngatun noa barun tanoa bo wiya,

*turīn-pai-bea unni wiya upatoara nurun kin ngurrēung [35]
ka unti purreung ka.*

ngadun nuwa barun danuwabu wiya

[21] And he began to say unto them,

This day is this scripture fulfilled in your ears.

AND he them-all presently-EMPH speak-PH

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

UNIDENTIFIED TERMS

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

... turīn-pai-bea unni wiya upatoara nurun kin ngurrēung [35] ka unti purreung ka.

durin bayibiya ani wiya ubadwara nurunGin ngariyangGa andi bariyangGa

... This day is this scripture fulfilled in your ears.

true appear-do-PH this speak do-done to ye-all-at ear-at here day(light)-at

... “This speak-written [i.e. scripture] appeared at [i.e. in] you ear(s) here at [i.e. on] this day.”

Luke iv.22

Ngatun yant̄in to bara ngurrulliella b̄on

*ngatun kōtta bara pullē murroi kurraka ka birung ngikoung kin birung.
ngatun bara wiyā, wiya, unni ta Joseph-ūmba yinal?*

ngadun yandindu bara ngaraliyila bun

[22] And all bare him witness,
and wondered at the gracious words which proceeded
out of his mouth. And they said, Is not this Joseph's son?

AND all-ERG they-all hear-ing-recently him

And they were hearing him, ...

... ngatun kōtta bara pullē murroi kurraka ka birung ngikoung kin birung. ...

ngadun guda bara baLi maruwi garagagabirang ngigungGinbirang

... and wondered at the gracious words which proceeded out of his mouth. ...

AND think-PH they-all voice success mouth-away from him-away from

... and they thought [i.e. wondered at] the success [i.e. gracious] voice from his mouth. ...

[continues next frame]

[continues from previous frame]

... *ngatun bara wiyā, ...*

ngadun bara wiya

... And they said, ...

AND they-all speak-PH

... And they spoke: ...

... *wiya unni ta Joseph-ūmba yinal?*

wiya ani da JOSEPHumba yinal

... Is not this Joseph's son?

QUESTION this AFFirm JOSEPH-of son

... “QUERY Is this, aye, the son of Joseph?”

Luke iv.23

Ngatun noa barun wiyā,

*Nura ta wiyennun tia unni wiyellikanne,
Karākul, turōn bi umullia ngintoa bo; ngurra
ngeen ba umatoara Kapernaum ka, umulla bi
unti yanfīn ta purrai ta ngiroemba ka.*

ngadun nuwa barun wiya

[23] And he said unto them,

Ye will surely say unto me this proverb, Physician,
heal thyself: whatsoever we have heard done in
Capernaum, do also here in thy country.

AND he them-all speak-PH

And he spoke (to) them:

... Nura ta wiyennun tia unni wiyellikanne, ...

nura da wiyinan diya ani wiyiligani

... Ye will surely say unto me this proverb, ...

you-all AFFirm speak-will me this speak-ing-entity

... “You, aye, will speak (to) me this speaking-entity [i.e. proverb], ...

... Karākul, turōn bi umullia ngintoa bo; ...

garagal durun bi umaliya nginduwabu

...Physician, heal thyself: ...

doctor clean thou make-ing-IMP! thou-EMPH

... ‘Doctor, you must make yourself clean; ...

[continues from previous frame]

... ngurra ngeen ba umatoara Kapernaum ka, ...

ngara ngiyin ba umadwara CAPERNAUMga

... whatsoever we have heard done in Capernaum, ...

hear-PH we-all DONE make-done to CAPERNAUM-at

... we >done<-heard make-endowed
[i.e. what was done] at [i.e. in] Capernaum, ...

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

... umulla bi unti yantīn ta purrai ta ngiroemba ka.

umala bi andi yandinda barayida ngirumbaga

... do also here in thy country.

make-IMP! thou here all-at earth-at thee-of-at

... you must do here in your ground [i.e. country].’ ”

DOUBTFUL Tkld TRANSLATION

KJV *do also here in thy country*
Tkld **umala bi andi yandinda barayida ngirumbaga**
make-IMP! thou here all-at earth-at thee-of-at
ERROR: **yandin** ‘all’ INSTEAD OF **yandi**
thus. PERHAPS:
umala bi andi yandi barayida ngirumbaga
make-IMP! thou here thus earth-at thee-of-at
you must do here as in your country

Luke iv.24

*Ngatun noa wiya,
tuloa nurun bāng wiyān, keawai
Prophet ngurrā korien ngikoung
ka ta purrai ta kōti ka.*

ngadun nuwa wiya

[24] And he said,
Verily I say unto you, No prophet
is accepted in his own country.

AND he speak-PH

And he spoke: ...

... tuloa nurun bāng wiyān, ...

duluwa nurun bang wiyan

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

straight ye-all I speak-now

... “I speak straight (to) you now, ...

[continues next frame]

[continues from previous frame]

... *keawai Prophet ngurrā korien ngikoung ka ta purrai ta kōti ka.*

giyawayi PROPHET ngaragurin
ngigungGada barayida gudiga

... No prophet is accepted in his own country.

no PROPHET hear-lacking him-of-at
AFFirm earth-at self-at

... no prophet lacks hearing [is accepted] at
[i.e. in] his, aye, own earth [i.e. ground, land].”

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)

ka ta / -ka ta

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

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

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

AND VARIANTS WITH ngirung, nurun, etc.

Luke iv.25

Wonto bang ba nurun wiyān tuloa,

kauwul-kauwul ta mabōgun Israel kulleen purreung ka Elia-ūmba ka, yakita wirring-ba kulla moroko ta wūnnul ta ngoro ngatun yellenna sik-ta, tara-warā kakulla yanfīn ta purrai karing ka.

wandu bang ba nurun wiyān duluwa

[25] But I tell you of a truth,

many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

instead I DONE ye-all speak-now straight

“Instead I speak straight (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**

... kauwul-kauwul ta mabōgun Israel kulleen purreung ka Elia-ūmba ka, ...

gawal gawal da mabugan ISRAEL galiyan bariyangGa ELIASumbaGa

... many widows were in Israel in the days of Elias, ...

big big [many] AFFirm widow ISRAEL be-ing-did day(light)-at ELIAS-of-at

... many, aye, widow(s) were (in) Israel at [i.e. in] the day(s) of Elias, ...

[continues next frame]

[continues from previous frame]

... yakita wirring-ba kulla moroko ta wūnnul ta ngoro ngatun yellenna sik-ta, ...

yagida wiringbagala murugu da
wunal da nguru ngadun yilina SIX da

... when the heaven was shut up three years and six months, ...

now shut-do-be-PH sky AFFirm hot (summer/year) AFFirm
three AND moon SIX AFFirm

... now (something) operated [i.e. shut, closed] the sky, aye,
three hot(s) [i.e. summer(s)] and six moons [i.e. months], ...

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...)

... tara-warā kakulla yantīn ta purrai karing ka.

darawara gagala yandinda barayi garingGa

... when great famine was throughout all the land;

dry-xxx [famine] be-be-PH all-at earth all-at

... famine was at [i.e. over] all the earth.”

Luke iv.26

*Keawai Elia-ngung yuka ba barun kin ko [36],
wonto ba Sarepta ka ko Sidon ka ko nukung ka ko mabōngung ta ko.*

giyawayi ELIASngung yuga ba barunGinGu

[26] But unto none of them was Elias sent,
save unto Sarepta, a city of Sidon, unto a woman that was a widow.

no ELIAS-ACC send-PH DONE them-all-to

(Someone) did not send Elias to them, ...

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...)

... wonto ba Sarepta ka ko Sidon ka ko nukung ka ko mabōngung ta ko.

wandu ba SAREPTAgagu SIDONgagu
nugangGagu mabungGandagu

... save unto Sarepta, a city of Sidon, unto a woman that was a widow.

instead DONE SAREPTA-to SIDON-to woman-to widow-to

... instead to Sarepta, to Sidon, to a woman, a widow.

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS 'instead'.

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

180 **wandu ba**

70 **wandu xxx ba**

Luke iv.27

Ngatun kauwul kauwul kan Lepro-kan Israel ka

yaki kalai Eliseus-koba Prophet koba; keawarān wakōl barun kin birung turōn umatoara, wonto ba noa Naaman Siria kal.

ngadun gawal gawalgan LEPERgan ISRAELga

[27] And many lepers were in Israel

in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

AND big big [many]-agent LEPER-agent ISRAEL-at

And (there were) big big-agent [i.e. many] leper(s) at [i.e. in] Israel ...

... yaki kalai Eliseus-koba Prophet koba; ...

yagi galayi ELISEUSguba PROPHETguba

... in the time of Eliseus the prophet; ...

now time ELISEUS-of PROPHET-of

... now time [i.e. at the time] of the prophet Eliseus; ...

yandi gadayi / galayi / giluwa

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

[continues next frame]

[continues from previous frame]

... *keawarān wakōl barun kin birung turōn umatoara, ...*

giyawaran wagal barunGinbirang durun umadwara

... and none of them was cleansed, ...

not-now one them-all-away from clean make-done to

... not one from them was make-endowed clean [i.e. cleansed], ...

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

... *wonto ba noa Naaman Siria kal.*

wandu ba nuwa NAAMAN SYRIAAgal

... saving Naaman the Syrian.

instead DONE he NAAMAN SYRIA-belong

... instead done [i.e. other than]
 Naaman (of the) Syria mob.

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**

-gan / -gani / -gal

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

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

Luke iv.28

*Ngatun yant̄in bara kakulla Sunagog ka,
ngurra bara unni tara, bukka kauwul kakulla.*

ngadun yandin bara gagala SYNAGOGUEga

[28] And all they in the synagogue,
when they heard these things, were filled with wrath,

AND all they-all be-be-PH SYNAGOGUE-at

And they were at [i.e. in] the synagogue, ...

... ngurra bara unni tara, bukka kauwul kakulla.

ngara bara anidara baga gawal gagala

... when they heard these things, were filled with wrath,

hear-PH they-all this-PLUR anger big be-be-PH

... (when) they heard these (things), were big anger [i.e. they were very angry].

WORD MISSING: when

KJV when they heard ...
PERHAPS:

ngara bara ba ...
hear-PH they-all WHEN/if ...
when they heard ...

Luke iv.29

Ngatun boungkulleen

*ngatun yipa bōn kokira birung, ngatun
bōn yutēa pita ka ko bulkurrā ko kokirā
ko wittitoara ko, warri-kau-wil koa barā
bōn wollungngōn barān.*

ngadun bungGaliyan

[29] And rose up,
and thrust him out of the city, and
led him unto the brow of the hill
whereon their city was built, that
they might cast him down
headlong.

AND rise-be-ing-did

And rose, ...

... ngatun yipa bōn kokira birung, ...

ngadun yiba bun gugirabirang

... and thrust him out of the city, ...

AND eject-PH him hut [town] away from

... and ejected him from the town, ...

SPECIAL WORD: gugira

gugira

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

gugira garing: 'hut all'
FOR 'town'

[continues next frame]

[continues from previous frame]

... ngatun bōn yutēa pita ka ko
 bulkurrā ko kokirā ko wittitoara ko, ...

ngadun bun yudiya bidagagu
 balgaragu gugiragu wididwaragu

... and led him unto the brow of the hill whereon their city was built,...

AND him guide-PH side-to hill-to hut [town]-to build-done to-to

... and led him to the side to [i.e. of the] hill
 to the built-endowed town, ...

DOUBTFUL Tkld TRANSLATION

KJV unto ...whereon their city was built
 Tkld ... **gugiragu wididwaragu**
 to the town / to where built
 THIS SHOULD PERHAPS BE 'at' NOT 'to':
gugira-gu widi-dwara-da
 hut [town]-to build-done to-**at**
 to the town **at** [i.e. where] built

MYSTERY WORD: widi

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

COMMENT: 'build' AND 'achieve'
 are similar concepts
wi: INLAND WORD FOR 'fire'

... warri-kau-wil koa barā
 bōn wollungngōn barān.

warigawilguwa bara bun
 walangNGun baran

... that they might cast him down headlong.

reject [fall?]-might-having they-all
 him head-agent DOWN

... (that) they reject might-doing
 him down head(wards?).

MYSTERY suffix: -kon

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

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

Anglicism DOWN

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

come, go, <i>down</i>	descend
take, let, <i>down</i>	lower
pull <i>down</i>	demolish
sit <i>down</i>	rest
cut, hew, <i>down</i>	fell
fall <i>down</i>	collapse

Also 'down' in:
run, take, bow, kneel, stoop, press,
pour, lay, cast, etc.

Luke iv.30

Wonto noa ba uwolliella willi koa barun katoa
waita uwa.

wandu nuwa ba uwaliyila wiliguwa barunGaduwa

[30] But he passing through the midst of them
went his way,

instead he WHEN/if move-ing-recently middle-having (through/by)
them-all-having (through/by)

Instead when he was moving through the middle through [i.e. of] them, ...

... waita uwa.

wada uwa

... went his way,

depart move-PH

... (he) depart-moved.

Luke iv.31

*Ngatun noa uwa barān Kapernaum ka ko,
kokirā ko Galilaia ka ko, ngatun wiyelliella barun purreung ka Sabbat ka.*

ngadun nuwa uwa baran CAPERNAUMgagu

[31] And came down to Capernaum,
a city of Galilee, and taught them on the sabbath days.

AND he move-PH DOWN CAPERNAUM-to

And he moved down to Capernaum, ...

Anglicism DOWN

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

- come, go,** down *descend*
- take, let,** down *lower*
- pull** down *demolish*
- sit** down *rest*
- cut, hew,** down *fell*
- fall** down *collapse*

Also 'down' in:

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

... kokirā ko Galilaia ka ko, ...

gugiragu GALILEEgagu

.. a city of Galilee, ...

hut [town]-to GALILEE-to

... to a Galilee town, ...

SPECIAL WORD: gugira

gugira

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

gugira garing: 'hut all'
FOR **'town'**

... ngatun wiyelliella barun purreung ka Sabbat ka.

ngadun wiyiliyila barun bariyangGa SABBATHga

... and taught them on the sabbath days.

AND speak-ing-recently them-all day(light)-at SABBATH-at

... and was speaking (to) them at [i.e. on] the Sabbath day(s).

Luke iv.32

Ngatun bara kōtta wiyellikanne tin ngikoemba tin;

kulla ngikoemba pulle kaiyukan. [37]

ngadun bara guda wiyiliganidin ngigumbadin

[32] And they were astonished at his doctrine:

for his word was with power.

AND they-all think-PH speak-ing-entity-because him-of-because

And they thought [i.e. were astonished] because of his speaking-entity [i.e. doctrine], ...

-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

... kulla ngikoemba pulle kaiyukan. [37]

gala ngigumba baLi gayugan

... for his word was with power.

because him-of voice able-BEness

... because his voice (was) able-ness [i.e. capable, powerful].

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

Luke iv.33

*Ngatun kakulla wakōl kore Sunagog ka,
ngikoung kin minki ka marai kakulla Devil-lo koba yarakai koba, ngatun
noa kaipulleen wokka.*

ngadun gagala wagul guri SYNAGOGUEga

[33] And in the synagog there was a man,
which had a spirit of an unclean devil, and cried out with a loud voice,

AND be-be-PH one man SYNAGOGUE-at

And (there) was one man at [i.e. in] the synagogue, ...

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

*... ngikoung kin minki ka marai
kakulla Devil-lo koba yarakai koba, ...*

**ngigungGin minGiga marayi
gagala DEVILguba yaragayiguba**

... which had a spirit of an unclean devil, ...

him-at inside-at spirit be-be-PH DEVIL-of bad-of

... a spirit of a bad devil was
at [i.e. in, inside] 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

TRANSCRIPTION Devil-lo
Devil-lo koba
ASSUME -lo- IS ATTACHED TO THE FOREIGN WORD (IN INSTANCES AS ABOVE) NOT AS A SUFFIX BUT TO TO PROVIDE EUPHONIC FLOW

... ngatun noa kaipulleen wokka.

ngadun nuwa gayibaliyan waga

... and cried out with a loud voice,

AND he call-do-ing-did high

... and he called high [i.e. loudly].

DOUBTFUL INTENSIFIER waga
waga = 'high'
DOUBTFUL IF ITS USE AS AN INTENSIFIER [e.g. 'loud'] WOULD HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE. PERHAPS INSTEAD: **gawal** 'big'

Luke iv.34

Wiyelliella, kammunbilla ngearun;

minnung bunnun ngeen b̄n, ngintoa Jesou Nazaret kal? uwa bi ngearun tetti umulli kolang? ngimill̄n banūng ngintoa ta; wakol bota yirriyirri kan Eloī koba.

wiyiliyila gamanbila ngiyarun

[34] Saying, Let us alone;

what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

speaking-recently be-make-permit-IMP! us-all

Speaking, let us be; ...

... minnung bunnun ngeen b̄n, ngintoa Jesou Nazaret kal? ...

minang banan ngiyin bin nginduwa JESUS NAZARETHgal

... what have we to do with thee, thou Jesus of Nazareth? ...

what do-will we-all thee thou JESUS NAZARETH-belong

... what will we do (to/with) you, you, Jesus (of the) Nazareth mob? ...

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

... uwa bi ngearun tetti-umulli kolang? ...

uwa bi ngiyarun didi umaligulang

... art thou come to destroy us? ...

move-PH thou us-all dead make-ing-towards

... you moved [i.e. did you come] towards [i.e. for] making us dead? ...

[continues from previous frame]

... ngimill̄n banūng ngintoa ta; ...

ngimilin ba nung nginduwa da

... I know thee who thou art; ...

know-make-ing-now I-thee thou AFFirm

... I am knowing you, you, aye: ...

CONJOINED PRONOUNS: Tkld

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

SPECULATIVE COMPLETE SET

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

... wakol bota yirriyirri kan Eloī koba.

wagulbu da yiri yirigan ELOīguba

... the Holy One of God.

one-EMPH AFFirm sacred-agent GOD-of

... emphatically one, aye [i.e. only one],
 the sacred-agent of God.

-bu da: EMPHatic AFFirm

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

"-bo- ta."	-bu da	"Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus-wakōl-bo-ta, one only, one by itself, one alone."	[only]	Tkld AWA Key 1850 [52:29]
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Luke iv.35

*Ngatun bōn Jesu ko koakulla, wiyelliella,
kaiyellea bi, ngatun paikullea ngikoung kin birung, ngatun bōn ba warika
willika Devil ko, paikulleen noa ngikoung kin birung, ngatun keawai bōn
tetti buntima ba.*

ngadun bun JESUSgu guwagala wiyiliyila

[35] And Jesus rebuked him, saying,

Hold thy peace, and come out of him. And when the devil had
thrown him in the midst he came out of him and hurt him not

AND him JESUS-ERG scold-be-PH speak-ing-recently

And Jesus scolded him, speaking: ...

... *kaiyellea bi, ...*

gayiliya bi

... Hold thy peace, ...

stop-ing-IMP! thou

... "You must stop, ...

... *ngatun paikullea ngikoung kin birung, ...*

ngadun bayigaliya ngigungGinbirang

... and come out of him. ...

AND appear-be-ing-IMP! him-away from

... and (you) must appear from him." ...

[continues from previous frame]

... *ngatun bōn ba warika willika Devil ko, ...*

ngadun bun ba wariga wiliga DEVILgu

... And when the devil had thrown him in the midst, ...

AND him WHEN/if reject-PH middle-at DEVIL-ERG

... And when the Devil had rejected him at [i.e. in] the middle, ...

... *paikulleen noa ngikoung kin birung, ...*

bayigaliyan nuwa ngigungGinbirang

... he came out of him, ...

appear-be-ing-did he him-away from

... he appeared away from him, ...

... *ngatun keawai bōn tetti buntima ba.*

ngadun giyawayi bun didi bundima BA

... and hurt him not.

AND not him dead beat-AFF-make-PH NEG

... and did not make him beat-die [i.e. hurt him].

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 didi bundima

KJV *hurt him not*

Tkld **didi bundi-ma**
didi bun-di-ma
didi-ba-ndi-ma

dead fall-make
dead beat-AFF-make
dead-do-AFF-make

Tkld COULD HAVE INTENDED ANY ANALYSIS ABOVE. ALL MIGHT BE CONSTRUED AS 'hurt'

ba FUNCTIONS

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

Luke iv.36

*Natun bara yant̄in to kōtta,
ngatun wiyelliella bara bo bara bo, minnaring
unni wiyellikanne! kulla noa wiya kaiyu k̄an-to
barun Devil-nung yarakai kan, ngatun barun
paikulleen warai ta ko.*

ngadun bara yandindu guda

[36] And they were all amazed,
and spake among themselves, saying, What a word is this!
for with authority and power he commandeth the unclean
spirits, and they come out.

AND they-all all-ERG think-PH

And they all thought [i.e. were amazed], ...

... ngatun wiyelliella bara bo bara bo, ...

ngadun wiyiliyila barabu barabu

... and spake among themselves, saying, ...

AND speak-RECIP-recently they-all-EMPH they-all-EMPH [amongst themselves]

... and were speaking amongst themselves: ...

... minnaring unni wiyellikanne! ...

minaring ani wiyiligani

... What a word is this! ...

what this speak-ing-entity

... “What (is) this speaking-entity [i.e. word]! ...

[continues from previous frame]

... *kulla noa wiya kaiyu k̄an-to barun Devil-nung yarakai kan, ...*

gala nuwa wiya gayugandu barun DEVILnung yaragayigan

... for with authority and power he commandeth the unclean spirits, ...

because he speak-PH able-agent-ERG them-all DEVIL-ACC bad-agent

... Because he, the able-agent, spoke (to) them the Devil (and) the bad-agents [i.e. evil spirits], ...

... *ngatun barun paikulleen warai ta ko.*

ngadun barun bayigaliyan warayidagu

... and they come out.

AND them-all eject-be-ing-did outside-to

... and ejected them to the outside”.

ANGLICISM warayi ‘out’

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

Luke iv.37

*Ngatun tōtōng ngikoemba kakulla
yantīn toa [38] purrai karing koa.*

**ngadun dudung ngigumba gagala
yandinduwa barayi garingGuwa**

[37] And the fame of him went out into every place of the country round about.

AND good news him-of be-be-PH
all-having (through/by) earth
all-having (through/by)

And his good news was all-through,
all country-through [i.e. all about,
throughout the land]

DOUBTFUL Tkld TRANSLATION

KJV And the fame of him went out
Tkld **ngadun dudung ngigumba gagala**
AND good news him-of be-be-PH
MIS-ATTACHED POSSESSIVE.
READS 'And his fame ...': PERHAPS
ngadun dudung ngigung-Gin gagala
AND good news him-because be-be-PH
And fame because of [i.e. about] him was ...

-toa / -koa COMIT / PROP / PERL

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

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

-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 iv.38

Ngatun noa uwa Sunagog ka birung

*ngatun polōng-kulleen Simon kin ko kokirā ko; ngatun tunkan
Simon-ūmba nukung-koba munni kakulla karīn kan; ngatun bōn
bara wiya bonnnoun kai kolang.*

ngadun nuwa uwa SYNAGOGUEgabirang

[38] And he arose out of the synagogue,
and entered into Simon's house. And Simon's wife's mother was taken
with a great fever; and they besought him for her.

AND he move-PH SYNAGOGUE-away from

And he moved away from the synagogue, ...

... ngatun polōng-kulleen Simon kin ko kokirā ko; ...

ngadun bulungGaliyan SIMONGinGu gugiragu

... and entered into Simon's house. ...

AND enter-be-ing-did SIMON-to hut-to

... and entered (in)to the house (of) Simon; ...

[continues next frame]

[continues from previous frame]

... ngatun tunkan Simon-ūmba nukung-koba munni kakulla karīn kan; ...

ngadun danGan SIMONnumba nugangGuba mani gagala garinGan

... And Simon's wife's mother was taken with a great fever; ...

AND mother SIMON-of woman-of ill be-be-PH pain-agent

... and the mother of the woman [i.e. wife] of Simon was ill and a pain-agent [i.e. in pain, had a fever]; ...

... ngatun bōn bara wiya bonnnoun kai kolang.

ngadun bun bara wiya buwanuwanGayigulang

... and they besought him for her.

AND him they-all speak-PH her-at-towards

... and they spoke (to) him her-at-towards [i.e. on her behalf].

-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 iv.39

Ngatun noa ngarokea bounoun kin turrung ka,

ngatun noa koakulla karin; ngatun warika ngaiya bounoun karin to; ngatun bountoa bounkulleen tantoa kal bo, ngatun umulliella barun kai ko.

ngadun nuwa ngarugiya buwanuwanGin darangGa

[39] And he stood over her,
and rebuked the fever; and it left her: and
immediately she arose and ministered unto them.

AND he stand-be-did her-at near-at

And he stood near her, ...

-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 noa koakulla karin; ...

ngadun nuwa guwagala garin

... and rebuked the fever; ...

AND he scold-be-PH pain

... and he scolded (the) pain [i.e. fever]; ...

... ngatun warika ngaiya bounoun karin to; ...

ngadun wariga ngaya buwanuwan garindu

... and it left her: ...

AND reject-PH then her pain-ERG

... and (the) pain [i.e. fever] then rejected [i.e. departed from] her; ...

DOUBTFUL Tkld TRANSLATION

KJV it [the pain] left her

Tkld **wariga ngaya buwanuwan garindu**
reject-PH then her pain-ERG
THE pain DID NOT REJECT her, BUT
away from her. PERHAPS:

*wariga ngaya buwanuwan-Gin-birang
garin du*

reject-PH then her-away from pain-ERG
the fever then rejected from her

[continues from previous frame]

... ngatun bountoa boungkulleen tantoa kal bo, ...

ngadun buwanduwa bungGaliyan danduwagalbu

... and immediately she arose ...

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

... and she was rising immediately, ...

IMMEDIATELY

Tkld uses the following for 'immediately':

40	danduwa-gal-bu	enough-belong-EMPH
6	dinduwa-gal-bu	enough-belong-EMPH
5	danduwa-bu	enough-EMPH
4	danduwa-gal	enough-belong
1	duluwa-gu	straight-to

...ngatun umulliella barun kai ko.

ngadun umaliyila barunGayigu

... and ministered unto them.

AND make-ing-recently them-all-to

...and was making [i.e. ministering] to them.

MS ERROR

barunGayigu
 them-all-to
 MS ERROR
 FOR:**barun-Gin-Gu**

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

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

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

Luke iv.40

*Ngatun punnul ba pulōng-kullileen,
yantīn bara mankulla munnimunni kan ngikoung kin ko; ngatun
noa wupilleen barun kin mutturra yantīn ta, ngatun turōn uma
barun.*

ngadun banal ba bulungGaliliyan

[40] Now when the sun was setting,
all they that had any sick with divers diseases brought them unto
him; and he laid his hands on every one of them, and healed them.

AND sun WHEN/IF enter-be-ing-ing-did

And when the sun was constantly entering, ...

*... yantīn bara mankulla munnimunni kan
ngikoung kin ko; ...*

**yandin bara manGala mani manigan
ngigungGinGu**

... all they that had any sick with divers
diseases brought them unto him; ...

all they-all take-be-PH ill ill-agent him-to

... they all took the ill-agent(s)
[i.e. those who were sick] to him, ...

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]
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DOUBTFUL Tkld TRANSLATION

*KJV all they that had any sick with divers diseases
brought them unto him*

Tkld **yandin bara manGala mani manigan ngigungGinGu**
all they-all take-be-PH ill ill-agent him-to
they all took the sick to him

INCONGRUENT .PERHAPS

**yandin bara mani mani-gan-Guwa manGala ngala-dara
ngigung-Gin-Gu**

all they-all ill ill-agent-having take-be-PH that-PLUR him-to
they all, having very-ill-agent(s), took those fellows to him

[continues from previous frame]

... *ngatun noa wupilleen barun kin mutturra yant̄in ta, ...*

ngadun nuwa wubiliyan barunGin madara yandinda

... and he laid his hands on every one of them, ...

AND he do-ing-did them-all-at hand all-at

... and he he did [i.e put] (his) hand at [i.e. on] (them) all, ...

-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 turōn uma barun.*

ngadun durun uma barun

... and healed them.

AND clean make-PH them-all

... and made them clean.

Luke iv.41

Ngatun Devil kauwulkauwul paikulleen kauwulkauwul la birung, kaibulliella, Ngintoa ta Krist ta, yinal ta Eloikoba. Ngatun noa barun koakulla wiya korien; kulla wal bara ngimilleen bōn Krist ta noa unnoa. [39]

ngadun DEVIL gawal gawal bayigaliyan gawal gawalabirang

[41] And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

AND DEVIL big big [many] appear-be-ing-did big big [many]-away from

And many devils appeared from many, ...

... *kaibulliella*, ...

gayibaliyila

... crying out, and saying, ...

call-do-ing recently

... calling: ...

... *Ngintoa ta Krist ta*, ...

nginduwa da CHRIST da

... Thou art Christ ...

thou AFFirm CHRIST AFFirm

... "You, aye, (are) Christ, aye, ...

[continues from previous frame]

...yinal ta Eloi-koba. ...

yinal da ELOIguba

... the Son of God. ...

son AFFirm GOD-of

... son, aye, of God". ...

... Ngatun noa barun koakulla wiya korien; ...

ngadun nuwa barun guwagala wiyagurin

... And he rebuking them suffered them not to speak: ...

AND he them-all scold-be-PH speak-lacking

... And he scolded them, speak-lacking [i.e. not to speak]. ...

DOUBTFUL TkId TRANSLATION

KJV *he rebuking them suffered them not to speak*

TkId **nuwa barun guwagala wiyagurin**

he them-all scold-be-PH speak-lacking

THIS MEANS 'he scolded them without speaking'

PERHAPS EITHER OF THE FOLLOWING:

nuwa barun guwagala — wiya-la giyawayi nura

— **wiya-la-gurin**

he them-all scold-be-PH — speak-IMP! no you-all

— speak-IMP!-lacking

he scolded them — you must not speak

... kulla wal bara ngimilleen bōn Krist ta noa unnoa. [39]

gala wal bara ngimiliyan bun CHRIST da nuwa anuwa

... for they knew that he was Christ.

because certainly they-all know-make-ing-did him CHRIST AFFirm he that

... because they certainly were knowing (about) him, (that) he (was) that-fellow Christ, aye.

Luke iv.42

Ngatun purreung ba kakulla

waita noa uwa koraring; ngatun bara kore ko tiwa bōn, ngatun uwa ngikoung kin, ngatun mima bara bōn, keawai noa waita wapa barun kin birung.

ngadun bariyang ba gagala

[42] And when it was day,

he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

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

And when (it) was daylight ...

... waita noa uwa koraring; ...

wada nuwa uwa guraring

... he departed and went into a desert place: ...

depart he move-PH scrub-to

... he depart-moved (to) the scrub; ...

-ring: TOWARDS

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

WITH OTHER WORDS, e.g.

minaring: what

mararing: inside

yuring: go away

IT DOES NOT

... ngatun bara kore ko tiwa bōn, ...

ngadun bara gurigu diwa bun

... and the people sought him, ...

AND they-all man-ERG search-PH him

... and they, the men [i.e. people] searched (for) him; ...

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...)

[continues from previous frame]

... *ngatun uwa ngikoung kin, ...*

ngadun uwa ngigungGin

... and came unto him, ...

AND move-PH him-at

... and moved at (i.e. 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

... *ngatun mima bara bōn, ...*

ngadun mima bara bun

... and stayed him, ...

AND detain-PH they-all him

... and they detained him, ...

... *keawai noa waita wapa barun kin birung.*

giyawayi nuwa wadawa BA barunGinbirang

... that he should not depart from them.

no he depart-move NEG them-all-away from

... (that) he (did) not depart-move from them.

ba FUNCTIONS

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

DOUBLE NEGATIVE

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

Luke iv.43

*Ngatun noa wiya barun,
wiyennun bo ta wāl bang pirriwul ngēl la
Eloi koba tarai kan ta kokira; kulla wal tia
ngaliko yuka.*

ngadun nuwa wiya barun

[43] And he said unto them,
I must preach the kingdom of God to other cities
also: for therefore am I sent.

AND he speak-PH them-all

And he spoke (to) them: ...

*wiyennun bo ta wāl bang pirriwul ngēl la
Eloi koba tarai kan ta kokira; ...*

wiyinanbu da wal bang

biriwalngila ELOIguba

darayigan da gugira

... I must preach the kingdom of God
to other cities also: ...

**speak-will-EMPH AFFirm certainly I
chief (kingdom) place-at GOD-of
other-agent-at hut [town]**

... "Certainly I will emphatically speak
[i.e. preach], aye, the chief-place [i.e.
kingdom] of God at [i.e. in] other-
agent town(s); ...

Tkld INVENTIONS: property / town / kingdom

Tkld coined the following terms:
property: **dalugang** hold-BE-ness
town **gugiri garing** hut all
kingdom **biriwal-guba** chief-of [kingdom]

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]

-bu da: EMPHatic AFFirm

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

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

SPECIAL WORD: gugira

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

[continues from previous frame]

...kulla wal tia ngaliko yuka.

gala wal diya ngaligu yuga

... for therefore am I sent.

because certainly me
this-for send-PH

... because (someone)
certainly sent me for this.

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 for therefore am I sent

Tkld *gala wal diya ngali-gu yuga*

COMMENT: **ngali-gu** CAN BE TRANSLATED TWO WAYS

1. because certainly me **this fellow [i.e. God]-ERG** send-PH
because God certainly sent me
 2. because certainly (someone) me **this-for** send-PH
because (someone) certainly sent me for this (reason)
- THE SECOND IS THE BETTER MATCH FOR THE KJV TEXT

Luke iv.44

[NO VERSE 44 IN MS] JMS DEvised ENTRY

[ngadun wiyiliyila nuwa SYNAGOGUEga GALILEEga]

[44] And he preached in the synagogues of Galilee.

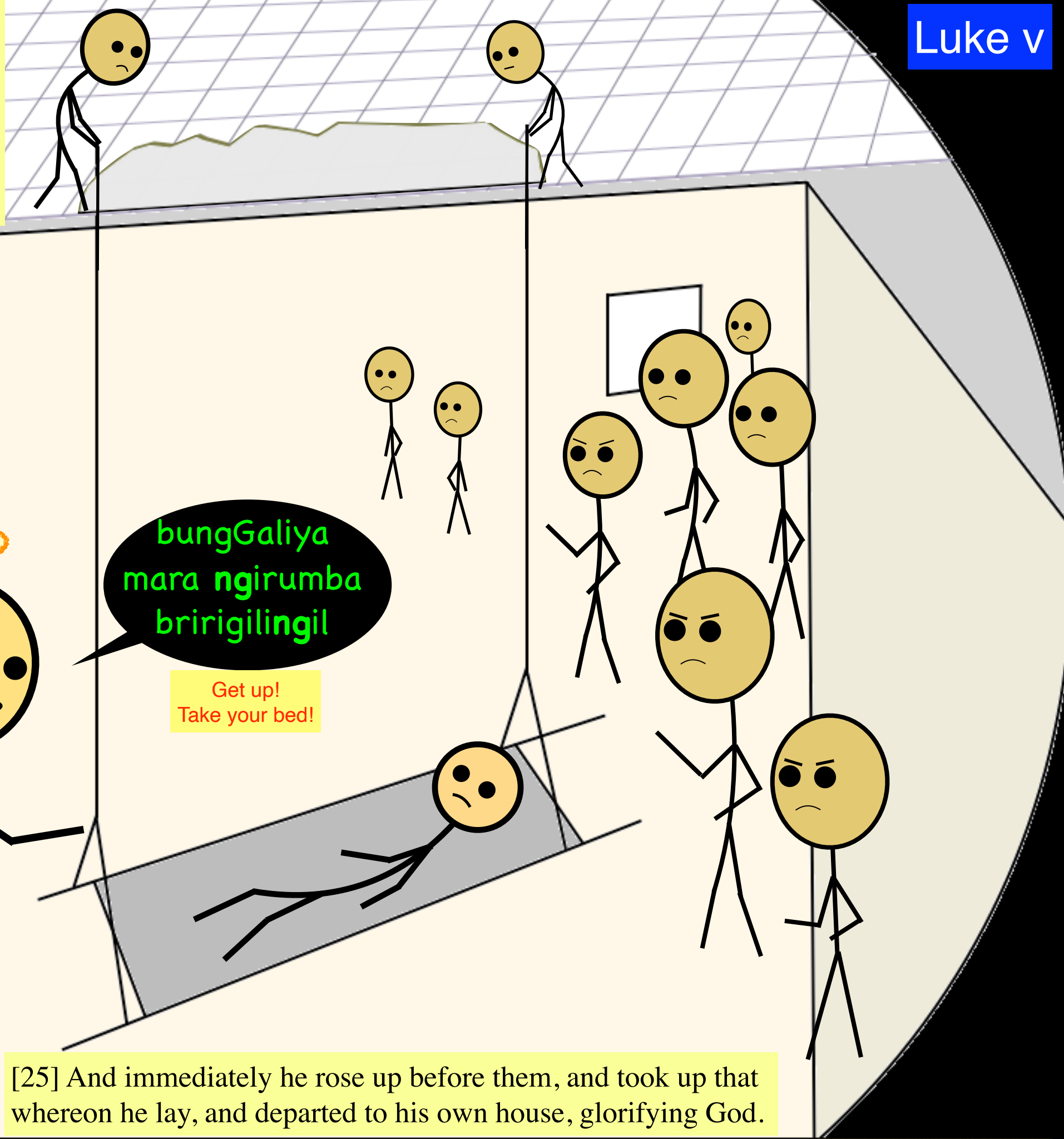
[[AND he speak-ing-recently SYNAGOGUE-at GALILEE-at]]

... and he spoke [i.e. preached] at [i.e. in] the synagogue(s) in Galilee.

MISSING TRANSLATION

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

[19] And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.



bungGaliya
mara ngirumba
bririgilingil

Get up!
Take your bed!

[24] ... I say unto thee, Arise, and take up thy couch, and go into thine house.

[25] And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

Luke v.01

Ngatun yakita kakulla,

*warapa bōn ba bara kore ko, ngurrulliko
wiyllikanne Eloi koba, ngarrokea noa
pitta ka waraka Gennesaret ta.*

ngadun yagida gagala

[1] And it came to pass,
that, as the people pressed upon him to hear
the word of God, he stood by the lake of
Gennesaret,

AND now be-be-PH

And now (it) was, ...

... warapa bōn ba bara kore ko, ...

waraba bun ba bara gurigu

... that, as the people pressed upon ...

fill-do-PH him WHEN/if they-all man-ERG

... when the man [i.e. people] filled [i.e. pressed upon] him, ...

[continues next frame]

[continues from previous frame]

... ngurrulliko wiyellikanne Eloï koba, ...

ngaraligu wiyiligani ELOïguba

... to hear the word of God, ...

hear-ing-for speak-ing-entity GOD-of

... for hearing the speaking-entity [i.e. word] of God, ...

... ngarrokea noa pitta ka waraka Gennesaret ta.

ngarugiya nuwa bidaga waraga GENNESARETda

... he stood by the lake of Gennesaret,

stand-be-PH he side-at lake-at GENNESARET-at

... he stood at the side at the lake at Gennesaret.

Luke v.02

Ngatun nakulla buloara murrinauwai kakilliella wara-ka;

wonto ba bara makoro bān waita uwa murrinauwai ta birung, ngatun bara umulliella pika mirkun.

ngadun nagala bulwara mari nawi gagiliyila waraga

[2] And saw two ships standing by the lake:

but the fishermen were gone out of them, and were washing their nets.

AND see-be-PH two big canoe be-be-ing-recently lake-at

He saw two big canoes [i.e. ships] were at the lake; ...

SYDNEY WORDS: mari nawi

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

... wonto ba bara makoro bān waita

uwa murrinauwai ta birung, ...

wandu ba bara maguruban wada

uwa mari nawidabirang

... but the fishermen were gone out of them, ...

instead DONE they-all fish-do-agent
depart move-PH big canoe-away from

... instead they, the fish-DOness [i.e. fishermen]
depart-did from the big canoe [i.e. ship], ...

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**

-gan / -gan(g)

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

SYDNEY WORDS: mari nawi

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

... ngatun bara umulliella pika mirkun.

ngadun bara umaliyila biga magan

... and were washing their nets.

AND they-all make-ing-recently container clean

... and they were making the container [i.e. nets] clean.

Luke v.03

Ngatun noa uwa wakol-la murrinauwai ta Simon koba ka, ngatun wiya bōn yōngyōng umullia purrai ta birung. Ngatun noa yellawa barān, ngatun wiyelliella barun kore murrinauwai ka birung. [40]

ngadun nuwa uwa wagula mari nawida SIMONgubaga

[3] And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

AND he move-PH one-at big canoe-at SIMON-of-at

And he moved at [i.e. into] one big canoe [i.e. ship] of Simon's, ...

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

... ngatun wiya bōn yōngyōng umullia purrai ta birung. ...

ngadun wiya bun yung yung umaliya barayidabirang

... and prayed him that he would thrust out a little from the land. ...

AND speak-PH him there there make-ing-IMP! earth-away from

... and spoke (to) him: '(You) must making there there [i.e. distant] from the land'. ...

[continues next frame]

[continues from previous frame]

... *Ngatun noa yellawa barān, ...*

ngadun nuwa yilawa baran

... And he sat down, ...

AND he sit-PH DOWN

... And 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 wiyelliella barun kore murrinauwai ka birung. [40]*

ngadun wiyiliyila barun guri mari nawigabirang

... and taught the people out of the ship.

AND speak-ing-recently them-all man big canoe-away from

... and was speaking (to) [i.e. teaching] them, the men [i.e. people] from the big canoe [i.e. ship].

SYDNEY WORDS: mari nawi

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

Luke v.04

Ngatun ngoloin noa ba wiya,

*wiya noa Simon nung bōn, tuirkullia pirriko ka ko,
ngatun wura pika nurun ba mankilliko.*

ngadun nguluwin nuwa ba wiya

[4] Now when he had left speaking,

he said unto Simon, Launch out into the deep, and let down your nets for a draught.

AND finish he WHEN/if speak-PH

And when he spoke-finish [i.e. finished speaking], ...

... wiya noa Simon nung bōn, ...

wiya nuwa SIMONnung bun

... he said unto Simon, ...

speak-PH he SIMON-ACC him

... he spoke (to) him, Simon: ...

[continues next frame]

[continues from previous frame]

... *tuirkullia pirriko ka ko, ...*

duwiringaliya birigugagu

... Launch out into the deep, ...

drag-be-ing-IMP! deep-to

“(You) must drag to the deep, ...

MYSTERY WORD: danda...

THERE ARE 4 EXAMPLES OF **danda...** POSSIBLY MEANING ‘excess’, ‘no room’

danda danda: ‘flood’, excess (of water?)

PERHAPS RELATED TO:

danduwa: enough

... *ngatun wura pika nurun ba mankilliko.*

ngadun wura biga nurunba manGiligu

... and let down your nets for a draught.

AND move-URG container ye-all-of take-be-ing-for

... and move your containers [i.e. nets] for taking [i.e for catching (fish)]”.

MYSTERY WORD: wura

THIS IS THE ONLY EXAMPLE OF **wura** IT MEANS ‘let down’, HENCE ‘sink’, ‘descend’.

POSSIBLE ANALYSIS:

wu-ra: move-URG [**wa**- ‘move’]
deposit-URG [**wun**: deposit]

MYSTERY WORD: *wura ...*

wura: descend [?] [L 05.04]

wura-wil: descend-might [L 12.17]

wura wura: net [?] [descend-article [?] [L 04.18]

wurubil / **wuruwan**: cloak, blanket

wuri.../ wura...: lie [Kre, Gdg]

ALSO: fight, fly, hair, neck, pigeon, swell ...

Luke v.05

Ngatun Simon to wiyelliella,

*wiya bōn, Pirriwul, uma ngeen tokoi ta yanti ka tai,
ngatun mān korien; kulla bi wiyān wupinnun wal
bang barān pika.*

ngadun SIMONdu wiyiliyila

[5] And Simon answering

said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

AND SIMON-ERG speak-ing-recently

And Simon was speaking, ...

... wiya bōn, Pirriwul, ...

wiya bun biriwal

... said unto him, Master, ...

speak-PH him chief

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

...uma ngeen tokoi ta yanti ka tai, ...

uma ngiyin duguwida yandi gadayi

...we have toiled all the night,...

make-PH we-all night-at thus be-AFF-HAB (always)

... we made [i.e. toiled] at night always [i.e. all the night], ...

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 mān korien; ...*

ngadun manGurin

... and have taken nothing: ...

AND take-lacking

... and take laking [i.e. caught nothing]; ...

... *kulla bi wiyān wupinnun
wal bang barān pika.*

**gala bi wiyān wubinan
wal bang baran biga**

... nevertheless at thy word I will let down the net.

because thou speak-now do-will
certainly I DOWN container

... (but) because you speak, I will certainly
do [i.e. let] down the container [i.e. net].

DOUBTFUL Tkld TRANSLATION

KJV will let down the net
Tkld **wubinan ... baran biga**
do-will ... DOWN container
'lower': UNLIKELY TO BE 'do down'
PERHAPS: **bara-ma**: down'make, BUT
THERE ARE NO EXAMPLES OF THIS

Anglicism DOWN

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

come, go, <small>down</small>	<i>descend</i>
take, let, <small>down</small>	<i>lower</i>
pull <small>down</small>	<i>demolish</i>
sit <small>down</small>	<i>rest</i>
cut, hew, <small>down</small>	<i>fell</i>
fall <small>down</small>	<i>collapse</i>

Also 'down' in:
run, take, bow, kneel, stoop, press, pour, lay, cast, etc.

Luke v.06

Ngatun uma bara ba unni,

kokoikokoi bara uma makoro katai kal; ngatun pika kilpaiya.

ngadun uma bara ba ani

[6] And when they had this done,
they inclosed a great multitude of fishes: and their net brake.

AND make-PH they-all WHEN/if this

And when they had made [i.e. done] this, ...

... kokoikokoi bara uma makoro katai kal; ...

guguwi guguwi bara uma maguru gadayigal

... they inclosed a great multitude of fishes: ...

surround they-all make-PH fish every-belong

... they surrounded made fish every-belong [i.e. of every kind]; ...

MYSTERY WORD: guguwi guguwi

kokoikokoi

guguwi guguwi: surround [?]

NO OTHER EXAMPLES. NOTHING SIMILAR.

guguwin: 'water'

THIS IS EVEN ON A LAKE, BUT THE LINK TO 'water' SEEMS UNLIKELY, THE FISH BEING SURROUNDED BY A NET, NOT BY WATER.

... ngatun pika kilpaiya.

ngadun biga gilbaya

... and their net brake.

AND container snap-PH

... and the container [i.e. net] snapped.

Luke v.07

Ngatun bara wokkaimulleen barun ba tarai ta ba murrinawai ta ba;
wauwil koa barun wintamulliko. Ngatun bara uwa, ngatun warapāl bara wupea buloara murrinawai pillukulliella ngaiya bara.

ngadun bara wagayimaliyan barunba darayidaba mari nawidaba

[7] And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

AND they-all high-lead-ing-did them-all-of other-at big canoe-at

And they were high-leading [i.e. beckoned] at other(s) of them, at [i.e. on] the big canoe [i.e. ship]; ...

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

... wauwil koa barun wintamulliko. ...

wawilguwa barun windamaligu

... that they should come and help them. ...

move-might-having them-all part-make [help]-ing-for

... (that they) move might-doing for helping them. ...

DOUBTFUL Tkld TRANSLATION
KJV *help them*
Tkld **barun windamaligu**
them-all part-make-ing-for
COMMENT: 'part-make' SEEMS
UNLIKELY FOR 'help'.
IN SEVERAL INSTANCES Tkld USED
uma, umi (make) FOR 'help'

... Ngatun bara uwa, ...

ngadun bara uwa

... And they came, ...

AND they-all move-PH

... And they moved, ...

[continues from previous frame]

... *ngatun warapāl bara wupea buloara murrinauwai* ...

ngadun warabal bara wubiya bulwara mari nawi

... and filled both the ships, ...

AND fill-PATient they-all do-PH two big canoe

... and they filled did two big canoes [i.e. ships]; ...

SYDNEY WORDS: mari nawi

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

PASSIVE: -bal

ASSUME **-bal** = PATient,
 i.e. THE RECIPIENT OF
 SOMETHING — A PASSIVE
 CONSTRUCTION. e.g.

wara-bal: full, filled
yidara-bal: named

...*pillukulliella ngaiya bara.*

bilugaliyila ngaya bara

... so that they began to sink.

sink-be-ing-recently then they-all

... they then (were) sinking.

UNIDENTIFIED TERMS

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

Luke v.08

Nakulla noa ba Simon to Peter-ko,

puntimulleen noa Jesou kin warōmbung ka, wiyelliella, Ella, Pirriwul, yuring bi wolla emmoung kin birung; kulla bang yarakarān kore katān.

nagala nuwa ba SIMONdu PETERgu

[8] When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

see-be-PH he WHEN/if SIMON-ERG PETER-ERG

When he, Simon Peter, saw (it), ...

... puntimulleen noa Jesou kin warōmbung ka, ...

bandimaliyan nuwa JESUSgin warumbangGa

... he fell down at Jesus' knees, ...

fall-make-ing-did he JESUS-at knee-DOness-at

... he was falling at the knee at Jesus, ...

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

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

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

... wiyelliella, Ella, Pirriwul, ...

wiyiliyila yila biriwal

... saying, [Depart from me; for I am a sinful man,] O Lord....

speak-ing-recently ho chief

... speaking: "Hey, chief, ...

REARRANGEMENT
TkId TRANPOSED
MS TEXT SEGMENTS

[continues from previous frame]

... *yuring bi wolla emmoung kin birung; ...*

yuring bi wala imuwungGinbirang

... Depart from me; ...

go away thou move-IMP! me-away from

... you must depart-move from me; ...

REARRANGEMENT

TklD TRANSPOSED
MS TEXT SEGMENTS

... *kulla bang yarakarān kore katān.*

gala bang yaragaran guri gadan

... for I am a sinful man, ...

because I bad-URGness man be-AFF-now

... because I am a bad man”.

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

Luke v.09

Kulla noa kōtta

ngatun yan̄tīn bara ngikoung
 [41] *katoa ba, kauwul-lin*
makorin mankulla bara ba.

gala nuwa guda

[9] For he was astonished,
 and all that were with him, at the draught of the
 fishes which they had taken:

because he think-PH

Because he thought [i.e. was astonished], ...

... ngatun yan̄tīn bara ngikoung [41] *katoa ba, ...*

ngadun yandin bara ngigungGaduwa ba

...and all that were with him, ...

AND all they-all him-in company with DONE

... and they all done 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)

ba FUNCTIONS

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

... kauwul-lin makorin mankulla bara ba.

gawalin magurin manGala bara ba

... at the draught of the fishes which they had taken:

big-because fish-because take-be-PH them-all DONE

... because of the big fish(es) they >done<-caught.

-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 v.10

*Ngatun yantibo bara James ngatun Joanne,
yinal ta Zebedαιο-koba, Mankillai bula ba Simōn katoa. Ngatun Jesou ko noa wiya
bōn Simon nung, kinta kora bi, yakita birung manun wal bi barun kore.*

ngadun yandibu bara JAMES ngadun JOHN

[10] And so was also James, and John,
the sons of Zebedee, which were partners with Simon. And Jesus said
unto Simon, Fear not; from henceforth thou shalt catch men.

AND thus-EMPH they-all JAMES AND JOHN

And emphatically thus [i.e. so were] they, James and John, ...

... yinal ta Zebedαιο-koba, ...

yinal da ZEBEDEEguba

... the sons of Zebedee, ...

son AFFirm ZEBEDEE-of

... son(s), aye, of Zebedee, ...

... Mankillai bula ba Simon katoa. ...

manGilayi bula ba SIMONgaduwa

... which were partners with Simon. ...

take-be-RECIP-actor two DONE SIMON-in company with

... takers [i.e. partners] with Simon. ...

-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 Jesou ko noa wiya bōn Simon nung, ...*

ngadun JESUSgu nuwa wiya bun SIMONnung

... And Jesus said unto Simon, ...

AND JESUS-ERG he speak-PH him SIMON-ACC

... And he, Jesus, spoke to him, Simon: ...

... *kinta kora bi, ...*

ginda gura bi

... Fear not; ...

fear not thou

... “You must not fear; ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

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

3 PRECEDED BY -n-

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

NOTE: **yikora**
NOT USED IN THIS INSTANCE

... *yakita birung manun wal bi barun kore.*

yagidabirang manan wal bi barun guri

... from henceforth thou shalt catch men.

now-away from take-will certainly thou them-all man

... from now (on) you will certainly take [i.e. catch] them, men”.

Luke v.11

Ngatun mankulla bara ba murrinauwi barān purrai ta ko,
wūnkulla bara yantīn, wirroba bōn bara.

ngadun manGala bara ba mari nawi baran barayidagu

[11] And when they had brought their ships to land,
they forsook all, and followed him.

AND take-be-PH they-all WHEN/if big canoe DOWN earth-to

And when they took the big canoe [i.e. ship]
<down> to the earth [i.e. land], ...

SYDNEY WORDS: mari nawi

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

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

... wūnkulla bara yantīn, ...

wunGala bara yandin

... they forsook all, ...

deposit-be-PH they-all all

... they deposited [i.e. abandoned] all, ...

... wirroba bōn bara.

wiruba bun bara

... and followed him.

follow-PH him they-all

... (and) they followed him.

Luke v.12

*Ngatun yakita kakulla,
kakulla noa ba tarai ta kokēra, À !wakōl kore
kauwul Lepro-kan; nakilliella noa Jesou-
nung, puntimulleen ngoar-rā-ko, ngatun
wiya bōn, wiyelliella, Pirriwul, wiya bi ba
kaiyu-kan kunnun, umunnun bi tia turōn.*

ngadun yagida gagala

[12] And it came to pass,
when he was in a certain city, behold a man full of
leprosy: who seeing Jesus fell on his face, and
besought him, saying, Lord, if thou wilt, thou
canst make me clean.

AND now be-be-PH

And now it was, ...

... kakulla noa ba tarai ta kokēra, ...

gagala nuwa ba darayi da gugira

... when he was in a certain city, ...

be-be-PH he WHEN/if other-at hut [town]-at

... when he was at [i.e. in] (an)other town: ...

SPECIAL WORD: gugira

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

... A, wakōl kore kauwul Lepro-kan; ...

ya! wagul guri gawal LEPERgan

... behold a man full of leprosy: ...

ah one man big LEPROSY-agent

... ah, one big leprosy-agent man [i.e. man full of leprosy]; ...

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

[continues from previous frame]

... *nakilliella noa Jesou-nung, puntimulleen ngoar-rā ko, ...*

nagiliyila nuwa JESUSnung bandimaliyan nguwaragu

... who seeing Jesus fell on his face, ...

see-be-ing-recently he JESUS-ACC fall-make-ing-did face-to

... he seeing Jesus, fell to [i.e. on his] face, ...

... *ngatun wiya bōn, ...*

ngadun wiya bun

... and besought him, ...

AND speak-PH him

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

... *wiyelliella, Pirriwul, ...*

wiyiliyila biriwal

... saying, Lord, ...

speak-ing-recently chief

... speaking: "Chief, ...

[continues next frame]

[continues from previous frame]

... *wiya bi ba kaiyu-kan kunnun, ...*

wiya bi ba gayugan ganan

... if thou wilt,...

QUESTION thou WHEN/if able-agent be-will

... QUERY if you will be able-agent [i.e. capable], ...

-gan / -gani / -gal

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

... *umunnun bi tia turōn.*

umanan bi diya durun

... thou canst make me clean.

make-will thou me clean

... you will make me clean”.

CONJOINED SINGULAR 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**)

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

 SPECULATIVE COMPLETE SET ->

Luke v.13

Ngatun noa bōn wupilleen mutturrur ngikoung kin, wiyelliella, kauwā; turōn bi kauwa. Ngatun tantoa kal bo Lepro-ta warika ngikoung kin birung ko. [42]

ngadun nuwa bun wubiliyan madara ngigungGin [ngadun bun numa]

[13] And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

AND he him do-ing-did hand him-at
[AND touch-make-PH him]

And he was doing [i.e. putting forth] (his) hand at [i.e. to] him, [and touched him] ...

MISSING TRANSLATION

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

SPECIAL WORD: tempt/touch/ try/teach

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

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

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

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

... wiyelliella, kauwā; ...

wiyiliyila gawa

... saying, I will: ...

speaking-recently be-IMP! (yes)

... speaking: "Yes, ...

[continues next frame]

[continues from previous frame]

... *turōn bi kauwa.* ...

durun bi gawa

... be thou clean. ...

clean thou be-IMP!

... you be clean". ...

... *Ngatun tantoa kal bo Lepro-ta warika ngikoung kin birung ko.* [42]

ngadun danduwagalbu LEPER da wariga ngigungGinbirangGu

... And immediately the leprosy departed from him.

AND enough-belong-EMPH [immediately]
LEPROSY AFFirm reject-PH him away from-OPP

... And immediately the leprosy, aye, rejected from against him.

DOUBTFUL Tkld TRANSLATION

KJV leprosy departed from him
Tkld LEPER **da wariga ngigungGinbirangGu**
LEPROSY-AFFirm reject-PH him away from-OPP
TRANSLATION DOUBT. PERHAPS TRANSPOSE:
LEPER-gu wariga ngigungGinbirang da
LEPROSY-ERG reject-PH him away from AFFirm
the leprosy rejected from him, aye

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.
-gu **PUR**Positive 'for' / **-gu** **DAT**ive 'to'
-gu **INSTR**umental 'using'
-gu **OPP**ose 'against' [RARELY]

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

da FUNCTIONS

da AFFirm
da ABSTR
-da LOCative
da

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 v.14

Ngatun noa bōn wiya,
wiyēakun koa noa barun kore; wonto ba yuring
uwa tūngngunbilliko Ngintoa bo Ieru kin ko,
ngatun ngūwa kulla bi turōn umatoara, yanti ta
Mose ko noa ba wiya, ngurrulliko kakilliko barun.

ngadun nuwa bun wiya

[14] And he charged him
to tell no man: but go, and shew thyself to the
priest, and offer for thy cleansing, according as
Moses commanded, for a testimony unto them.

AND he him speak-PH

And he spoke (to) him, ...

... *wiyeakun koa noa barun kore; ...*

wiyiyaganGuwa nuwa barun guri

... to tell no man: ...

speak-lest-now-having he them-all man

... lest he be speaking (to) them, the man [i.e. speak to no man]; ...

-yaga: 'again' / 'lest'

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

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

POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**

wiyi-yaga-nGuwa: speak-lest-
now-having

'again' / 'lest' INCONGRUENT

[continues from previous frame]

*... wonto ba yuring uwa tūngngunbilliko
Ngintoa bo Ieru kin ko, ...*

wandu ba yuring uwa **dungGanbiligu**
nginduwabu PRIESTginGu

... but go, and shew thyself to the priest, ...

instead DONE go away move-IMP!
show-do-ing-for thou-EMPH PRIEST-to

... instead go away-move, (you) must
for showing yourself to the priest, ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS 'instead'.

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

180 **wandu ba**

70 **wandu xxx ba**

MYSTERY WORD: *dunGa...*

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

... ngatun ngūwa kulla bi turōn umatoara, ...

ngadun nguwa gala bi durun umadwara

... and offer for thy cleansing, ...

AND give-IMP! because thou clean make-done to

... and, (you) must give, because you make clean
make-endowed [i.e. for your cleansing], ...

PASSIVE: -dwara

Tkld USED **-dwara**: done to
TO REPRESENT PASSIVE FORMS, e.g.:

wiya-dwara	speaking-done to	spoken
yuruba-dwara	hide-done to	hidden
ngu-dwara	give-done to	given

RENDERED: speak-, hide-, give-endowed

[continues next frame]

[continues from previous frame]

... yanti ta Mose ko noa ba wiya, ...

yandi da MOSESgu nuwa ba wiya

... according as Moses commanded, ...

thus AFFirm MOSES-ERG he DONE speak-PH

... thus, aye, he, Moses, >done<-spoke [i.e. commanded], ...

... ngurrulliko kakilliko barun.

ngaraligu gagiligu barun

... for a testimony unto them.

hear-ing-for be-be-ing-for them-all

... for being for hearing [i.e. for a testimony] (to) them.

Luke v.15

Wonto ba yantīn kakulla tōtōng ngikoung yantīn toa purrai toa:

ngatun kauwul konaro uwa ngurrulliko, ngatun turōn kakilliko barun munnimunni ngikoung kin birung ko.

wandu ba yandin gagala dudung
ngigung yandinduwa barayiduwa

[15] But so much the more went there a fame abroad of him:

and great multitudes came together to hear, and to be healed by him of their infirmities.

instead DONE all be-be-PH good news him
all-having (through/by) earth-having (through/by)

Instead all was good news (about) him, through(out) all the earth: ...

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

... ngatun kauwul konaro uwa ngurrulliko, ...

ngadun gawal gunaru uwa ngaraligu

... and great multitudes came together to hear, ...

AND big crowd move-PH hear-ing-for

... and the big crowd(s) moved [i.e. came] for hearing (him), ...

... ngatun turōn kakilliko barun munnimunni ngikoung kin birung ko.

ngadun durun gagiligu barun mani mani ngigungGinbirangGu

... and to be healed by him of their infirmities.

AND clean be-be-ing-for them-all ill ill him-away from-using

... and for them [i.e. their] sickness being
clean [i.e. cured] from using [i.e. by] him.

-gu FUNCTIONS: ERG/PURP/INSTR/OPP				
-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: ERG ative.				
-gu PURPositive 'for' / -gu DATive 'to'				
-gu INSTRumental 'using'				
-gu OPPose 'against' [RARELY]				
-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.

Luke v.16

*Ngatun noa uwa korung ka ko,
ngatun wiyelliella.*

ngadun nuwa uwa gurangGagu

[16] And he withdrew himself into the wilderness,
and prayed.

AND he move-PH scrub-to

And he moved to the scrub, ...

... ngatun wiyelliella.

ngadun wiyiliyila

... and prayed.

AND speak-ing-recently

... and was speaking [i.e. praying].

Luke v.17

Yakita kakulla tarai ta purreung ka,

*wiyelliella noa ba, yellawa bara Pharisai ngatun Didaskolo
wiyellikanne koba, yanfīn ta birung kokirā birung Galilaia ka
birung, ngatun Judaia ka birung, ngatun Jerousalem ka birung;
ngatun kaiyu ta Jehova-ūmba kakulla turōn umulliko barun.*

yagida gagala darayida bariyangGa

[17] And it came to pass on a certain day,
as he was teaching, that there were Pharisees and doctors of the law sitting
by, which were come out of every town of Galilee, and Judaea, and
Jerusalem: and the power of the Lord was present to heal them.

now be-be-PH other-at day(light)-at

Now (it) was at [i.e. on] (an)other day, ...

... wiyelliella noa ba, ...

wiyiliyila nuwa ba

... as he was teaching, ...

speak-ing-recently he WHEN/if

... when he was speaking [i.e. teaching], ...

... yellawa bara Pharisai ngatun Didaskolo wiyellikanne koba, ...

yilawa bara PHARISEE ngadun DOCTOR wiyiliganiguba

..., that there were Pharisees and doctors of the law sitting by, ...

sit-PH they-all PHARISEE AND DOCTOR speak-ing-entity-of

... they, the Pharisee(s) sat, and doctor(s) of the speaking-entity [i.e. law], ...

... *yantīn ta birung kokirā birung Galilaia ka birung, ...*

yandindabirang gugirabirang GALILEEgabirang

... which were come out of every town of Galilee, ...

all-away from hut [town]-away from GALILEE-away from

... from all the town(s) of Galilee, ...

SPECIAL WORD: gugira

gugira

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

gugira garing: 'hut all'
FOR 'town'

... *ngatun Joudaia ka birung, ...*

ngadun JUDAEA-gabirang

... and Judaea, ...

AND JUDAEA-away from

... and from Judaea, ...

... *ngatun Jerousalem ka birung; ...*

ngadun JERUSALEMgabirang

... and Jerusalem: ...

AND JERUSALEM-away from

... and from Jerusalem, ...

... *ngatun kaiyu ta Jehova-ūmba kakulla turōn umulliko barun.*

ngadun gayu da JEHOVAHumba gagala durun umaligu barun

... and the power of the Lord was present to heal them.

AND able AFFirm JEHOVAH-of be-be-PH clean make-ing-for them-all

... and the able [i.e. power], aye, of Jehovah was making them clean.

Luke v.18

A, ngatun bara kore wakōl kore kurrea pirikilli ngēl la munni kan karāl,
ngatun numa bara bōn kurrilliko kokēre kolang, ngatun [43] wūnkilliko bōn ngikoung kin ko mikan ta ko.

ya ngadun bara guri wagul guri
gariya birigilingila manigan garal

[18] And, behold, men brought in a bed a man which was taken with a palsy:
 and they sought means to bring him in, and to lay him before him.

ah AND they-all man one man carry-PH lie-ing-place-at ill-agent tremble

Ah, and they, the men, carried one man at [i.e. on] a lying-place [i.e. bed], sick tremble [i.e. with palsy], ...

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

... ngatun numa bara bōn kurrilliko kokēre kolang, ...

ngadun numa bara bun gariligu gugirigulang

.. and they sought means to bring him in, ...

AND try-PH they-all him carry-ing-for hut-towards

... and they tried for carrying him towards the house, ...

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 [43] wūnkilliko bōn ngikoung kin ko mikan ta ko.

ngadun wunGiligu bun ngigungGinGu migandagu

... and to lay him before him.

AND deposit-ing-for him him-to in front-to

... and depositing him to in front of him [i.e. Jesus].

Luke v.19

*Ngatun keawai bara napa wonnēn
kurrilliko murrung kolang konara tin,
uwa bara wokka lang kokera būlwara ka, ngatun wupea bōn barān
kulla koa williwilli ka ko pirrikillingēl kan Jesou kin mikan ta.*

**ngadun giyawayi bara na ba wanin
gariligu marangGulang gunaradin**

[19] And when they could not find
by what way they might bring
him in because of the multitude,
they went upon the housetop, and let him down through the
tiling with his couch into the midst before Jesus.inside

**AND no they-all see-PH WHEN/if HOW
carry-ing-for inside-towards crowd-because**

And when they do not see how carrying
towards inside because of the crowd, ...

... uwa bara wokka lang kokera būlwara ka, ...
uwa bara wagalang gugira bulwaraga
... they went upon the housetop, ...
move-PH they-all high-ness hut-at summit-at
... they went highness [i.e. up high] at [i.e. to] the house summit, ...

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

-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

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

PERHAPS: **ngala-gu**
that-using

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

DOUBTFUL Tkld TRANSLATION
KJV upon the housetop
Tkld **wagalang gugira bulwaraga**
high-ness hut-at summit-at
COMMENT: **wagalang** IS PERHAPS
INCORRECT, AS WELL AS PERHAPS
UNNECESSARY

[continues from previous frame]

... ngatun wupea bōn barān kulla koa ...

ngadun wubiya bun baran galaguwa

... and let him down through the tiling ...

AND do-PH him DOWN
tile-having (through/by)

... and did [i.e. lowered] him
down through the tile(s) ...

Anglicism DOWN

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

- come, go**, *down* descend
- take, let**, *down* lower
- pull** *down* demolish
- sit** *down* rest
- cut, hew**, *down* fell
- fall** *down* collapse

Also 'down' in:

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

-toa / -koa COMIT / PROP / PERL

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

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

... williwilli ka ko pirrikillingēl kan Jesou kin mikan ta.

wili wiligagu birigilingilgan JESUSgin miganda

... with his couch into the midst before Jesus.

middle middle-to lie-ing-place-agent JESUS-at in front-at

... the lying-place-agent [i.e. person in the bed] to the very middle [i.e. in the midst] at [i.e. in] front of Jesus.

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

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

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

Luke v.20

Ngatun nakulla noa ba kōttellikanne barun ba,
wiya noa bōn, Ella, Kore, yarakai ngiroemba warika ngiroung kin birung.

ngadun nagala nuwa ba gudiligani barunba

[20] And when he saw their faith,
he said unto him, Man, thy sins are forgiven thee.

AND see-be-PH he WHEN/if think-ing-entity them-all-of

And when he saw their thinking-entity [i.e. faith], ...

... wiya noa bōn, ...

wiya nuwa bun

... he said unto him, ...

speak-PH he him

... he spoke (to) him: ...

... Ella, Kore, yarakai ngiroemba warika ngiroung kin birung.

yila guri yaragayi ngirumba wariga ngirungGinbirang

... Man, thy sins are forgiven thee.

ho man bad thee-of reject-PH thee-away from

... “Hey, man, (someone) rejected your bad [i.e. sins] from you”.

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke v.21

Ngatun bara Grammatēu ngatun Pharisai kōtta,

wiyelliella, ngan ke unni wiyan ba yarakai? Ngan-to kaiyu-kan-to warikulliko yarakai wonto ba wakōl-lo Eloī-to?

ngadun bara SCRIBE ngadun PHARISEE guda

[21] And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

AND they-all SCRIBE AND PHARISEE think-PH

And they, the scribe(s) and Pharisee(s) thought [i.e. began to reason], ...

... wiyelliella, ngan ke unni wiyan ba yarakai? ...

wiyiliyila ngan Gi ani wiyan ba yaragayi

.. saying, Who is this which speaketh blasphemies? ...

speaking-recently who be this speak-now DONE bad

... speaking: “Who is this (who) >done<-speaks bad [i.e. blasphemies]? ...

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]

... *Ngan-to kaiyu-kan-to warikulliko yarakai ...*

ngandu gayugandu warigaligu yaragayi

... Who can forgive sins, ...

who-ERG able-agent-ERG reject-ing-for bad

... Who (is) the capable (one) for rejecting bad [i.e. sins], ...

... *wonto ba wakōl-lo Eloī-to?*

wandu ba wagulu ELOIdu

... but God alone?

instead DONE one-ERG GOD-ERG

... instead [i.e. but, except] the one God?"

DOUBTFUL Tkld CASE

COMMENT:
USE OF ERGative DOUBTFUL
PERHAPS:

wagul-bu ELOI-bu
one-EMPH GOD-EMPH
emphatically the one God

Luke v.22

*Wonto noa ba Jesou ko ngurra kōttatoara barun ba,
niuwoa wiya wiyelliella barun, minnaring tin nurur kōttelliella būlbūl la ko nurun kin ba ko.*

wandu nuwa ba JESUSgu ngara gudadwara barunba

[22] But when Jesus perceived their thoughts,
he answering said unto them, What reason ye in your hearts?

instead he WHEN/if JESUS-ERG hear-PH think-done to them-all-of

Instead when he, Jesus, heard their think-endowed [i.e. thoughts], ...

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**

... *niuwoa wiya wiyelliella barun, ...*

nyuwuwa wiya wiyiliyila barun

... he answering said unto them, ...

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

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

... *minnaring tin nurur kōttelliella
būlbūl la ko nurun kin ba ko.*

minaringdin nura gudiliyila
bulbulagu nurunGinbagu

... What reason ye in your hearts?

what-because you-all think-ing-recently
heart-at-using ye-all-at-using

... “What because [i.e. what] were you
thinking at [i.e. in] using your heart(s)?”

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

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

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

‘heart’ METAPHOR

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

Luke v.23

Wonnēn murrorong wiyelliko

*ngiroemba ko yarakai to warika ngiroung kin birung;
nga wiyelliko boungkullia ngatun uwolliko? [44]*

wanin marurung wiyiligu

[23] Whether is easier, to say,

Thy sins be forgiven thee; or to say, Rise up and walk?

how good speak-ing-for

How [i.e. whether] good [i.e. easier] for speaking: ...

wanang: INTERROGATIVE

wanang where? what?
INTERROGATIVE—
NOT RELATIVE PRONOUN
RELATIVE PRONOUN [refers back to a noun]

who, whom, whose, which, that
ALSO **wan / wanda / wanin**

... ngiroemba ko yarakai to warika ngiroung kin birung; ...

ngirumbagu yaragayidu wariga ngirungGinbirang

... Thy sins be forgiven thee; ...

thee-of-ERG bad-ERG reject thee-away from

... “(Someone) rejected your bad [i.e. sin(s)] from you”; ...

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...)

... nga wiyelliko boungkullia ngatun uwolliko? [44]

nga wiyiligu bungGaliya ngadun uwaligu

... or to say, Rise up and walk?

OR speak-ing-for rise-be-ing-IMP! AND move-ing-for

... or for speaking: “(You) must rise and (be) moving”?

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]

Luke v.24

Wonto ba ngurrauwil koa nura

kaiyu-kan noa yināl kore koba purrai ta ba yarakai warikulliko (wiya noa munni karāl), wiyān banūng boungkullia ngatun mara ngiroumba pirrikillingēl, ngatun waita uwolla ngiroung kata ko kokira ko.

wandu ba ngarawilguwa nura

[24] But that ye may know

that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

instead DONE hear-might-having you-all

“Instead you hear might-doing [i.e. you may know] ...

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**

-toa / -koa COMIT / PROP / PERL

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

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

... kaiyu-kan noa yināl kore koba purrai ta ba yarakai warikulliko ...

gayugan nuwa yinal guriguba barayidaba yaragayi warigaligu

... that the Son of man hath power upon earth to forgive sins, ...

able-BEness he son man-of earth-at bad reject-ing-for

... he, the son of man, able-ness [i.e. (is) capable, has the power] at [i.e. on] earth for rejecting bad [i.e. sins]”, ...

-gan / -gan(g): BEness

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

PROPRietive having

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

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

-gan [**gayin**] GLOSSED ‘agent’, ‘BEness’
-guwa IS ASSUMED FOR PROPRietive

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

... (*wiya noa munni karāl*), ...

wiya nuwa mani garal

... (he said unto the sick of the palsy,) ...

Speak-PH he ill tremble

... (he spoke (to) the tremble ill [i.e. sick of the palsy]), ...

... *wiyān banūng bounkullia ngatun mara ngiroumba pirrikillingēl*, ...

wiyan ba nung bungGaliya ngadun mara ngirumba bririgilingil

... and go into thine house.

Speak-now I-thee rise-be-ing-IMP!
AND take-IMP! thee-of lie-ing-place

... “I speak (to) you: ‘(You) must rise and take your lying-place [i.e. bed], ...

CONJOINED PRONOUNS: Tkld

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

... *ngatun waita uwolla ngiroung kata ko kokira ko*.

ngadun wada uwala ngirungGadagu gugiragu

... and go into thine house.

AND depart move-IMP! thee-of-to hut-to

... and (you) must depart-move at [i.e. to] your house’.”

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgLOC	ngigungGinba	ngigungGa
3plGEN	barunba	barunGa

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

ka ta / -ka ta

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

Luke v.25

*Ngatun tentoa kal bo boungkulleen
noa barun kin mikan ta,*

*ngatun mānkulla unnung ngikoemba pirrikea noa ba, ngatun waita
uwa ngikoung ka ta ko kokērā ko koti, pittulmulliella bōn Eloi-nung.*

**ngadun dinduwagalbu bungGaliyan
nuwa barunGin miganda**

[25] And immediately he rose up before them,
and took up that whereon he lay, and departed to his own house, glorifying God.

AND enough-belong-EMPH [immediately]
rise-be-ing-did he them-all-at in front-at

And immediately he was rising at in front of them, ...

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

-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 mānkulla unnung ngikoemba pirrikea noa ba, ...

ngadun manGala anang ngigumba birigiya nuwa ba

... and took up that whereon he lay, ...

AND take-be-PH that him-of lie-PH he DONE

... and took that (what) he >done<-lay (upon), ...

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

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

[continues next frame]

[continues from previous frame]

... *ngatun waita uwa ngikoung ka ta ko
kokērā ko koti ta ko, ...*

**ngadun wada uwa ngigungGadagu
gugiragu gudidagu**

... and departed to his own house, ...

AND depart move-PH him-of-to hut-of-to **self-to**

... and depart-moved to his **self [i.e. own]** house, ...

... *pittulmulliella bōn Eloinung.*

bidalmaliyila bun ELOInung

... glorifying God.

joy-make-ing-recently him GOD-ACC

... joy-making [i.e. glorifying] God.

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

ka ta / -ka ta

SOME 80 INSTANCES OF
ka ta: ga da.

INTERPRETATIONS:

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

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgLOC	ngigungGinba	ngigungGa
3plGEN	barunba	barunGa

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

Luke v.26

Ngatun yant̄in bara kōttelliella,

ngatun bara ngaiya pittul-ma bō Eloi-nung, ngatun kinta lang bara kauwul katān, wiyelliella, nakulla ngeen minnaring konēn bungngai.

ngadun yandin bara gudiliyila

[26] And they were all amazed,
and they glorified God, and were filled with fear, saying,
We have seen strange things to day.

AND all they-all think-ing-recently

And they all were thinking [i.e. were amazed], ...

... ngatun bara ngaiya pittul-ma bōn Eloi-nung, ...

ngadun bara ngaya bidalma bun ELOInung

... and they glorified God, ...

AND they-all then joy-make-PH him GOD-ACC

... and they then made-joy [i.e. glorified] him, God, ...

[continues next frame]

[continues from previous frame]

... *ngatun kinta lang bara kauwul katān, ...*

ngadun gindalang bara gawal gadan

... and were filled with fear, ...

AND fear-ness they-all big be-AFF-now

... and they are big fearness [i.e. much afraid], ...

... *wiyelliella, nakulla ngeen minnaring konēn bungngai.*

wiyiliyila nagala ngiyin minaring gunin bangGayi

... saying, We have seen strange things to day.

speaking-recently see-be-PH we-all WHAT pretty now

... speaking: "We saw what pretty [i.e. strange] now [i.e. today]".

minaring: INTERROGATIVE

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

PERHAPS: **ngala-bu**
 that-EMPH

DOUBTFUL TkId TRANSLATION

KJV We have seen strange things to day
 BETTER TRANSLATION [?]:
nagala ngiyin gunin-dara bangGayi
 see-be-PH we-all pretty-PLUR now
we saw pretty things today

Luke v.27

Ngatun yakita yukita waita uwa noa,

*ngatun nakulla wakōl Telone-nung, ngiakai yiturra Levi,
yellawollīn wūnkillingēl la; ngatun noa wiya bōn, yettiwolla tia.*

ngadun yagida yugida wada uwa nuwa

[27] And after these things he went forth,

and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

AND now after depart move-PH he

And now after he depart-moved, ...

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)		

... ngatun nakulla wakōl Telone-nung, ...

ngadun nagala wagul PUBLICANnung

... and saw a publican, ...

AND see-be-PH one PUBLICAN-ACC

... and saw one publican, ...

wagul ARTICLE

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

... ngiakai yiturra Levi, ...

ngiyagayi yidara LEVI

... named Levi, ...

like this name LEVI

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

[continues from previous frame]

... *yellawollīn wūnkillingēl la; ...*

yilawalin wungGilingila

... sitting at the receipt of custom: ...

sit-ing-now deposit-ing-place-at

... sitting at (the) depositing-place [i.e. receipt of custom]; ...

... *ngatun noa wiya bōn, ...*

ngadun nuwa wiya bun

... and he said unto him, ...

AND he speak-PH him

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

... *yettiwolla tia.*

yidiwala diya

... Follow me.

follow-move-IMP! me

... "Follow me".

Luke v.28

Ngatun noa wūnkulla yanti bo, boungkulleen,

[45] ngatun noa bōn yettiwa.

ngadun nuwa wunGala yandibu bungGaliyan

[28] And he left all, rose up,
and followed him.

AND he deposit-be-PH thus-EMPH rise-be-ing-did

And he deposited [i.e. abandoned]
thus emphatically [i.e. all], was rising, ...

DOUBTFUL Tkld TRANSLATION

KJV he left all

Tkld **nuwa wunGala yandibu**
he deposit-be-PH thus-EMPH

ERROR [?]:

yandi thus INSTEAD OF **yandin** all
PERHAPS:

nuwa wunGala yandin-bu
he deposit-be-PH **all**-EMPH
he abandoned all

... ngatun noa bōn yettiwa.

ngadun nuwa bun yidiwa

... and followed him.

AND he him follow-move-PH

... and he followed him.

Luke v.29

Ngatun Levi ko bōn noa upea

*kauwul takillikanne ngikoung ka ta koti ka kokirā:
ngatun kauwul kakulla konara Telone ka, ngatun
tarai to, yellawa barun katoa.*

ngadun LEVIgu bun nuwa ubiya

[29] And Levi made him

a great feast in his own house: and there was
a great company of publicans and of others
that sat down with them.

AND LEVI-ERG him he do-PH

And Levi he did [i.e. made] him ...

*... kauwul takillikanne ngikoung ka ta
koti ka kokirā: ...*

**gawal dagiligani ngigungGada
gudiga gugira**

... a great feast in his own house: ...

big eat-be-ing-entity him-of-at self-at hut-at

... (a) big eating-entity [i.e. feast]
at his self [i.e. own] house: ...

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

ka ta / -ka ta

SOME 80 INSTANCES OF

ka ta: ga da.

INTERPRETATIONS:

be AFFirm: be, aye
xxx-at AFFirm xxx-at, aye

ngigungGada him-of-at

ngigungGadagu him-of-to

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgLOC	ngigungGinba	ngigungGa
3plGEN	barunba	barunGa

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

[continues next frame]

[continues from previous frame]

... *ngatun kauwul kakulla konara Telone ka, ...*

ngadun gawal gagala gunara PUBLICANgu

... and there was a great company of publicans ...

AND big be-be-PH crowd PUBLICAN-ERG

... and big was the crowd, the publican(s) ...

DOUBTFUL TkId MS

Telone ka

Telone-ka: PUBLICAN-at
ASSUME THIS SHOULD HAVE BEEN

Telone-ko: PUBLICAN-ERG
MATCHING **darayi-du:** other-ERG
• PERHAPS BETTER : NO SUFFIX

... *ngatun tarai to, yellawa barun katoa.*

ngadun darayidu yilawa barunGaduwa

... and of others that sat down with them.

AND other-ERG sit-PH them-all-in company with

... and other(s) (who) sat with them.

-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 v.30

Wonto ba barun ba Grammateu ngatun Pharisai

koakillan bara barun wirrobullikan ngikoemba, wiyelliella, Minnaring tin nura tatān ngatun pittān barun katoa Telone koa ngatun yarakai toa?

wandu ba barunba SCRIBE ngadun PHARISEE

[30] But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

instead DONE them-all-of SCRIBE AND PHARISEE

Instead their scribe(s) and Pharisee(s), ...

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**

... koakillan bara barun wirrobullikan ngikoemba, ...

guwagilan bara barun wirubaligan ngigumba

... murmured against his disciples, ...

scold-be-persist-now they-all them-all follow-ing-agent him-of

... they were scolding them, his following-agent(s) [i.e. disciples], ...

MS ERROR [?]
koakillan
guwa-gi-la-n: scold-be-persist-now
PERHAPS MS ERROR FOR
guwiya: murmur-PH
koiyas

[continues next frame]

[continues from previous frame]

... *wiyelliella, Minnaring tin nura tatān ngatun pittān ...*

wiyiliyila minaringdin nura dadan ngadun bidan

... saying, Why do ye eat and drink ...

speaking-recently what-because you-all eat-AFF-now AND drink-now

... speaking: "What-because [i.e. why] do you eat and drink ..."

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 **minyīn** (BB)

... *barun katoa Telone koa ngatun yarakai toa?*

barunGaduwa PUBLICANguwa ngadun yaragayiduwa

... with publicans and sinners?

them-all-in company with PUBLICAN-in company with AND bad-in company with

... with them, with publican(s) and with bad [i.e. sinner(s)]?"

-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 v.31

Ngatun noa Jesou ko wiya barun wiyelliella,

Bara ba mōrōn tai katan keawai bara wiyān karākul; wonto ba bara munni katan.

ngadun nuwa JESUSgu wiya barun wiyiliyila

[31] And Jesus answering said unto them,

They that are whole need not a physician; but they that are sick.

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

And he, Jesus, spoke to them, speaking: ...

... Bara ba mōrōn tai katan keawai bara wiyān karākul; ...

bara ba murundayi gadan giyawayi bara wiyān garagal

... They that are whole need not a physician; ...

they-all DONE alive-ITEM be-AFF-now not they-all speak-now doctor

... “They (who) are alive-items [i.e. well], they do not speak (for) [i.e. need] a doctor; ...

... wonto ba bara munni katan.

wandu ba bara mani gadan

... but they that are sick.

instead DONE they-all ill be-AFF-now

... instead they (who) are ill (do).

-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

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

Luke v.32

*Uwa bang wiya korien ko murrōng tai ko,
wonto ba yarakai-willung ko minki kakilliko.*

**uwa bang wiyagurinGu
marangdayigu**

[32] I came not to call the righteous,
but sinners to repentance.

move-PH I speak-lacking-for
good-ITEM-for

I moved [i.e. came] for speak-lacking
[i.e. not for calling] for good-items
[i.e. the righteous],...

DOUBTFUL TkId TRANSLATION

KJV I came not to call the righteous
TkId **uwa bang wiyagurinGu marangdayigu**
move-PH I speak-lacking-for good-ITEM-for
INCONGRUENT. READS:
I came for the speak-lacking righteous
PERHAPS:
giyawayi bang uwa gayi-ba-li-gu marang-dayi-Gu
not I move-PH call-do-ing-for good-ITEM-for
I did not come for calling for the righteous

-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

... wonto ba yarakai-willung ko minki kakilliko.

wandu ba yaragayi wilangGu minGi gagiligu

... but sinners to repentance.

instead DONE bad-return/behind (past) [sinner]-for
emotion be-be-ing-for

... instead for bad-return(s) [i.e. sinner(s)]
being for emotion [i.e. for repentance]

wandu ba: whereas / INSTEAD

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

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)

Luke v.33

*Ngatun wiya bōn bara,
Minnaring tin bara mupai katan mur-
[141] rīnmurrīn wirrobullikan Joanne-
umba, ngatun wiyān wiyellikanne, ngatun
yantibo bara Pharisai-koba; wonto ba
ngiroemba ko tatān ngatun pittān? [46]*

ngadun wiya bun bara

[33] And they said unto him,
Why do the disciples of John fast often, and make
prayers, and likewise the disciples of the Pharisees;
but thine eat and drink?

AND speak-PH him they-all

And they spoke (to) him, ...

*... Minnaring tin bara mupai katan mur-[141]
rīnmurrīn wirrobullikan Joanne-umba, ...*

minaringdin bara mubayi gadan marin marin wirubaligan JOHNumba

... Why do the disciples of John fast often, ...

what-because they-all shut be-AFF-now
frequent follow-ing-agent JOHN-of

... what-because [i.e. why] are [i.e. do] they, the
disciples of John, shut [i.e. fast] frequent(ly), ...

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 **minyīn** (BB)

Tkld INVENTIONS: disciple / passover / generation

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

[continues from previous frame]

... *ngatun wiyan wiyellikanne, ...*

ngadun wiyan wiyiligani

... and make prayers, ...

AND speak-now speak-ing-entity

... and speak speaking-entities [i.e. say prayers], ...

... *ngatun yantibo bara Pharisai-koba; ...*

ngadun yandibu bara PHARISEEguba

... and likewise the disciples of the Pharisees; ...

AND thus-EMPH they-all PHARISEES-of

... and emphatically thus (the disciples) of the Pharisees; ...

... *wonto ba ngiroemba ko tatān ngatun pittān? [46]*

wandu ba [wirubaligandu]

ngirumbagu dadan ngadun bidan

... but thine eat and drink?

instead DONE [follow-ing-agent-ERG]
thee-of-ERG eat-AFF-now AND drink-now

... instead your [disciples] eat and drink?

MISSING TRANSLATION

THIS WORDING
IS PROPOSED SO AS TO
AVOID UNATTACHED
POSSESSIVE **ngirumba**

wandu ba: whereas / INSTEAD

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

Luke v.34

Ngatun noa wiya barun,

*Wiya, nura kaiyu kan mupai umulliko barun
wonnai kakillai kanne yakita kalai poribai ba
katān barun katoa ba?*

ngadun nuwa wiya barun

[34] And he said unto them,

Can ye make the children of the bridechamber fast,
while the bridegroom is with them?

AND he speak-PH them-all

And he spoke (to) them: ...

... Wiya nura kaiyu kan mupai umulliko barun wonnai kakillai kanne ...

wiya nura gayugan mubayi umaligu barun wanayi gagilayigani

... Can ye make the children of the bridechamber fast, ...

QUESTION you-all able-agent shut make-ing-for them-all child be-be-ing-HAB-entity

**“QUERY, (are) you capable (of) for making shut [i.e. fasting] them, the
habitually-being-entity child(ren) [i.e. children of the bedchamber] ...**

[continues next frame]

[continues from previous frame]

... yakita kalai poribai ba
katān barun katoa ba?

yagida galayi buribayi ba
gadan barunGaduwaba

... while the bridegroom is with them?

now time spouse-ITEM WHEN/if be-AFF-now
them-all-in company with-at

... now-time [i.e. at present] when the
spouse-item [i.e. husband] (is) at with them?"

yandi gadayi / galayi / giluwa

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

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

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

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

-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

-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 v.35

*Wonto ba purreung kunnun wal,
mānun wal bōn ba poribai barun kin birung, ngatun yakita
ngaiya bara mupai-kakillinun purreung ka unta tara.*

wandu ba bariyang ganan wal

[35] But the days will come,
when the bridegroom shall be taken away from
them, and then shall they fast in those days.

instead DONE day(light) be-will certainly

Instead day(s) will certainly be, ...

wandu ba: whereas / INSTEAD

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

... mānun wal bōn ba poribai barun kin birung,...

manan wal bun ba buribayi barunGinbirang

... when the bridegroom shall be
taken away from them, ...

take-will certainly him WHEN/if
husband-ITEM them-all-away from

... when (someone) will certainly take
him, the husband, from them, ...

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 / --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 yakita ngaiya bara mupai-kakillinun purreung ka unta tara.

ngadun yagida ngaya bara mubayi gagilinan bariyangGa andadara

... and then shall they fast in those days.

AND now then they-all shut be-be-ing-will day(light)-at there-PLUR

... and now then they will being shut [i.e. will fast] at [i.e. in] those day(s).

TIME

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

Luke v.36

Ngatun wiya noa barun wakōl Parabol ngiakai;

keawai kore ko wupillinnun bungngaikal korokalla; nga ba yanti bungngai kal yūr-bungngannun ngaiya wal, ngatun pōntōl bungngai kal labirung keawai korokal kiloa katān.

ngadun wiya nuwa barun wagul PARABLE ngiyagayi

[36] And he spake also a parable unto them;

No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

AND speak-PH he them-all one PARABLE like this

And he spoke (to) them one parable, like this: ...

wagul ARTICLE

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

... keawai kore ko wupillinnun bungngaikal korokalla; ...

giyawayi gurigu wubilinan bangGayigal gurugala

... No man putteth a piece of a new garment upon an old; ...

no man-ERG do-ing-will new-belong longtime-belong-at

... no man will do [i.e. put on] a new-belong [i.e. something new] at [i.e. on] longtime-belong [i.e. something old]; ...

[continues next frame]

[continues from previous frame]

*... nga ba yanti bungngai kal
yiir-bungngunnun ngaiya wal, ...*

**nga ba yandi bangGayigal
yiyirbangGanan ngaya wal**

... if otherwise, then both the new maketh a rent, ...

OR WHEN/IF thus new-belong
shred-do-compel-will then certainly

... or if, thus the something-new
will certainly shred, ...

nga MEANINGS

nga = or/nor/neither 69
nga = be (alternative to **ga**) 12
nga = see (alternative to **na**)
 OFTEN UNCLEAR WHICH
 MEANING TklD INTENDED

DOUBTFUL Conjunctions

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

*... ngatun pōntōl bungngai kal la birung
keawai korokal kiloa katān.*

**ngadun bundul bangGayigalabirang
giyawayi gurugalgiluwa gadan**

... and the piece that was taken out
of the new agreeth not with the old.

AND piece new-belong-away from
no longtime-belong-like be-AFF-now

... and the piece from the new-something
is not like the old-something.

-giluwa: -LIKE

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

Luke v.37

*Ngatun keawai kore ko wupinnun
bungngai-kal Wine pika ka korokāl-la;*

*kulla bungngai kallo potopai-yunnun wal pikā ka, ngatun
kiroabullinnun, ngatun pika kunnun yarakai.*

**ngadun giyawayi gurigu wubinan
bangGayigal WINE bigaga gurugala**

[37] And no man putteth new wine into old bottles;
else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

AND no man-ERG do-will new-belong
WINE container-at longtime-belong-at

And no man will do [i.e. will put] new-something
wine at [i.e. in] an old-something] (container); ...

... kulla bungngai kallo potopai-yunnun wal pikā ka, ...

gala bangGayigalu budubayanan wal bigaga

... else the new wine will burst the bottles, ...

because new-time-ERG burst-do-DECL-will certainly container-at

... because the new-something will certainly burst <at> the container, ...

[continues from previous frame]

... *ngatun kiroabullinnun, ...*

ngadun giruwabalinan

... and be spilled, ...

AND pour-do-ing-will

... and (it) will do pouring, ...

... *ngatun pika kunnun yarakai.*

ngadun biga ganan yaragayi

... and the bottles shall perish.

AND container be-will bad

... and the container will be bad.

Luke v.38

*Wonto ba bunggaikal wine
wūnun wal bunggaikālla pika ka;
ngatun buloara murrorōng katan.*

wandu ba bangGayigal WINE
wunan wal bangGayigala bigaga

[38] But new wine must be put into new bottles;
and both are preserved.

instead DONE new-belong WINE deposit-will
certainly new-belong-at container-at

Instead (someone) certainly will deposit [i.e. put] the new-
belong wine at [i.e. into] the new-belong container(s); ...

... ngatun buloara murrorōng katan.

ngadun bulwara marurung gadan

... and both are preserved.

AND they-two good be-AFF-now

... and the two are good.

wandu ba: whereas / INSTEAD

wandu ba

Tkld: “Whereas; a compound phrase:
Won, the interrogative adverb of place,
where? to, ...”
RENDERED AS ‘instead’.

SOMETIMES **wandu ba** IS SPLIT, AS:
180 **wandu ba**
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PASSIVE IGNORED

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

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

Luke v.39

Ngatun keawai kore koba pittunnun korokāl wine

[47] *keawai noa mānnun bungngaikal Wine, kulla noa wiyān korokāl ta murrorōng.*

ngadun giyawayi gurigu ba bidanan gurugal WINE

[39] No man also having drunk old wine

straightway desireth new: for he saith, The old is better.

AND no man-ERG DONE drink-will longtime-belong WINE

And no man (who) >done<-will drink old-something wine, ...

... keawai noa mānnun bungngaikal Wine, ...

giyawayi nuwa manan bangGayigal WINE

... straightway desireth new: ...

no he take-will new-belong WINE

... he will not take new-something wine; ...

... kulla noa wiyān korokāl ta murrorōng.

gala nuwa wiyān gurugal da marurung

... for he saith, The old is better.

because he speak-now longtime-belong AFFirm good

... because he says (the) old-something, aye (i.e. is) good [i.e. better].

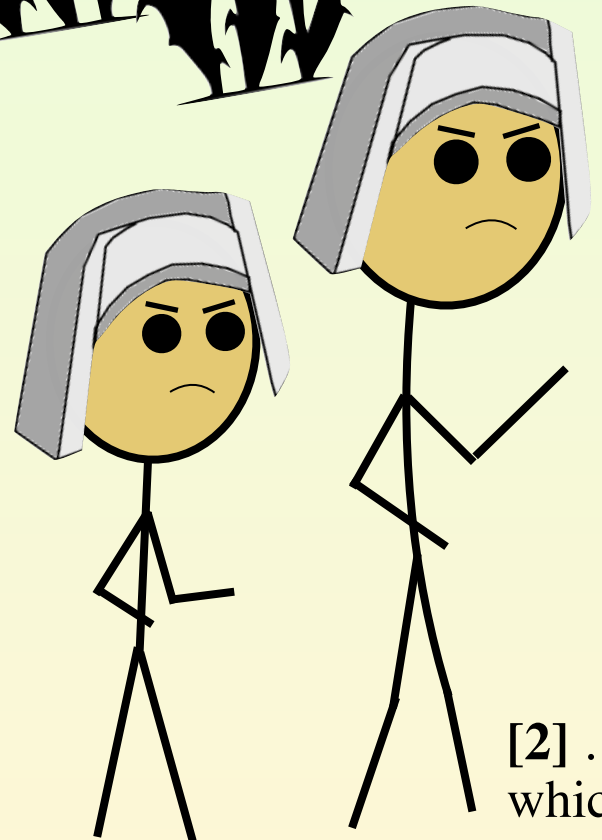
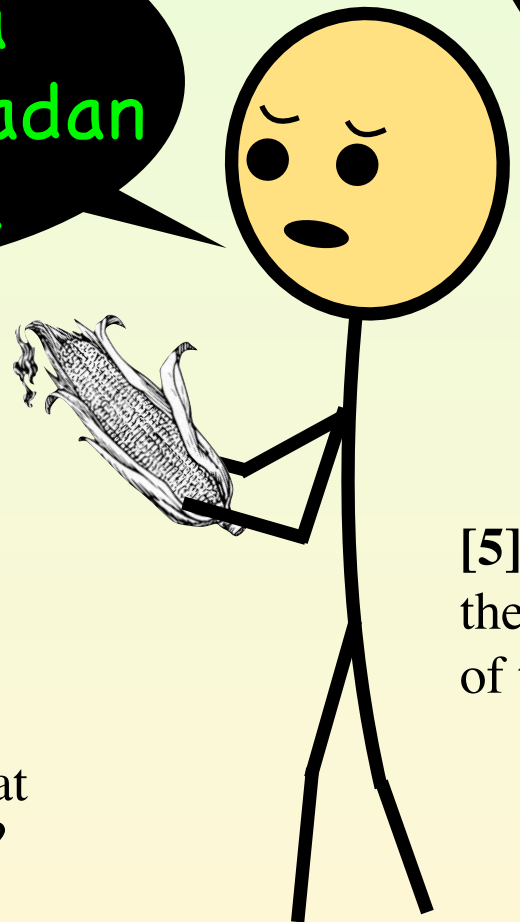
[1] ... on the second sabbath..., he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

Sabbath Day
L vi.i



yinal
da guriguba
biriwal nuwa gadan
SABBATHgu

The Son of Man is Lord for the Sabbath



[2] ... the Pharisees said ..., Why do ye that which is not lawful... on the sabbath days?

[5] ... he said unto them, ... the Son of man is Lord also of the sabbath.

Luke vi.01

Ngatun yakita Sabbat ka buloara, yukita Sabbat ka kurrikurri ka, uwa ngaiya noa murrung koa yeai-ngēl loa; ngatun bara wirrobulli kan to ngikounh ka to, tittia wollung yeai, ngatun takulla, mirromirromā muttarrā barun kin.

ngadun yagida SABBATHga bulwara

[1] And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

AND now SABBATH-at two

And now at [i.e. on] the two [i.e. second] Sabbath, ...

... yukita Sabbat ka kurrikurri ka, ...

yugida SABBATHga gari gariga

...the second sabbath after the first, ...

after SABBATH-at first-at

... after at [i.e. on] the first Sabbath, ...

... uwa ngaiya noa murrung koa yeai-ngēl loa; ...

uwa ngaya nuwa marangGuwa yiyayingiluwa

... that he went through the corn fields; ...

move-PH then he inside-having (through/by)
fruit-place-having (through/by)

... he then moved through inside through the fruit-place [i.e. through the interior of the fruit (corn) fields]; ...

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

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

[continues from previous frame]

... ngatun bara wirrobulli kan to
ngikoung ka to, tittia wollung yeai, ...

ngadun bara wirubaligandu
ngigungGadu didiya walang yiyayi

... and his disciples plucked the ears of corn, ...

AND they-all follow-ing-agent-ERG
him-of-ERG pluck-PH head fruit

... and they, his disciples, plucked
the head fruit [i.e. ears (of) corn], ...

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

PRONOUN IRREGULARITIES

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

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

... ngatun takulla, mirromirromā muttarra barun kin.

ngadun dagala miru miruma
madara barunGin

... and did eat, rubbing them in their hands.

AND eat-be-PH rub rub-make-PH
hand-at them-all-at

... and ate, rubbed at [i.e. in] their hands.

SPECIAL WORD: hand-at

'into the hands' etc.: hand-at

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

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

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

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

Luke vi.02

*Ngatun tarai kan to Pharasaikoba wiya barun,
minnaring tin nurur umān unnoa keawarān murrorōng umulliko unti tara purreung
ka Sabbat ka?*

ngadun darayigandu PHARISEEguba wiya barun

[2] And certain of the Pharisees said unto them,
Why do ye that which is not lawful to do on the sabbath days?

AND other-agent-ERG PHARISEE-of speak-PH them-all

And (an)other-agent [i.e. another] of the Pharisee(s) spoke (to) them: ...

... minnaring tin nurur umān unnoa ...

minaringdin nura uman anuwa

... Why do ye that ...

what-because you-all make-now that

... “What-because [i.e. why] do you make that ...

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)

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

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

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

[continues next frame]

[continues from previous frame]

... *keawarān murrorōng umulliko* ...

giyawaran marurung umaligu

... which is not lawful to do ...

not-now good make-ing-for

... (which is) not good for making [i.e. what is not lawful] ...

... *unti tara purreung ka Sabbath ka?*

andidara bariyangGa SABBATHga

... on the sabbath days?

this-PLUR day(light)-at SABBATH-at

... at [i.e. on] these Sabbath day(s)?

Luke vi.03

Ngatun noa Jesou ko wiya, wiyelliella,

*wiya nurur wiya ba unni, Dabid-to noa ba upa, niuwoa bo ba kapiirri
kakilliella ngatun bara ngikoung katoa;*

ngadun nuwa JESUSgu wiya wiyiliyila

[3] And Jesus answering them said,

Have ye not read so much as this, what David did, when himself
was an hungred, and they which were with him;

AND he JESUS-ERG speak-PH speak-ing-recently

And he, Jesus, spoke, speaking: ...

... wiya nurur wiya ba unni, ...

wiya nura wiya ba ani

... Have ye not read so much as this, ...

QUESTION you-all speak-PH DONE this

... "QUERY (Have) you >done<-spoken [i.e. read] this, ...

... Dabid to noa ba upa, ...

DAVIDu nuwa ba uba

... what David did, ...

DAVID-ERG he WHENif do-PH

... (what) he, David, did, ...

[continues from previous frame]

... *niuwoa bo ba kampirri kakilliella* ...

nyuwuwabu ba gabiri gagiliyila

..when himself was an hungred, ...

he-EMPH WHEN/if hunger be-be-ing-recently

... when emphatically he [i.e. himself] was hunger [i.e. famished], ...

DOUBTFUL WORD: himself

Tkld USED FOR 'himself':

- 44 **nyuwuwa-bu** he-EMPH
- 2 **nuwa gudi-bu** he self-EMPH
- 1 **bun ngigung gudi** him him self

POSSIBLE ADJUSTMENT

- nyuwuwa-bu**: he-EMPH
- PERHAPS SHOULD BE :
- ngigung-bu**: him-EMPH

... *ngatun bara ngikoung katoa;*

ngadun bara ngigungGaduwa

... and they which were with him;

AND they-all him-in company with

... and they 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 vi.04

*Uwa noa ba kokere guba kai Eloī kai koba,
ngatun mankulla takulla nulai nakillikanne, ngatun ngukulla barun ngikoung
katoa ba ko, keawarān murrorōng takilliko, wonto ba barun ba ko [48] Ieru koba?*

uwa nuwa ba gugirigubagayi ELOIgayiguba

[4] How he went into the house of God,
and did take and eat the shewbread, and gave also to them that were with
him; which it is not lawful to eat but for the priests alone?

move-PH he DONE hut-of-at GOD-at-of

“He >done<-moved at [i.e. to] the house of God, ...

DOUBTFUL TkId SUFFIXES

-gayi-guba 8 instances -at-of
-guba-gayi 1 instance -of-at
-guba-ga 21 instances -of-at
UNLIKELY TO BE CORRECT:
-guba-gayi VERY UNLIKELY
-gayi-guba QUITE UNLIKELY

-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

... ngatun mankulla takulla nulai nakillikanne, ...

ngadun manGala dagala nulayi nagiligani

... and did take and eat the shewbread, ...

AND take-be-PH eat-be-PH fruit see-be-ing-entity

... and took (and) ate the seeing-fruit [i.e. ‘shewbread’, ‘showbread’], ...

TkId INVENTIONS: yes / shewbread

TkId coined the following terms:

yes: **gawa** be-IMP!
shewbread: **BREAD nagiligani** seeing-entity-bread
shewbread: **nulayi nagiligani** seeing-entity fruit

[continues next frame]

[continues from previous frame]

... ngatun ngukulla barun
ngikoung katoa ba ko, ...

ngadun ngugala barun
ngigungGaduwabagu

... and gave also to them
that were with him; ...

AND give-be-PH them-all
him-in company with-at-to

... and gave (to) them with him; ...

DOUBTFUL TkId SUFFIXES

ngikoung katoa ba ko,

ngigung-Gaduwa-ba-gu
POSSIBLE ERROR FOR
ngigung-Gaduwa
him-in company with
THIS PERHAPS INFLUENCED BY:

barun ba ko

barunba-gu them-all-of-at
OCCURRING 2 BARS BELOW

-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)

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

COMBINED SUFFIX -gaba-gu
(-daba-gu, -laba-gu, -raba-gu)
LOCative + -gu,
-gu COULD BE ERGative (subject),
INSTRumental (using),
OR ALLative (to); OR PURPositive (for)

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: ERGative.
-gu PURPositive 'for' / -gu DATive 'to'
-gu INSTRumental 'using'
-gu OPPose 'against' [RARELY]

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

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

... keawarān murrorōng takilliko, ...

giyawaran marurung dagiligu

... which it is not lawful to eat ...

not-now good eat-be-ing-for

... (that which is) not good for eating [i.e. not lawful to eat] ...

... wonto ba barun ba ko [48] Ieru koba?

wandu ba barunbagu PRIESTguba

... but for the priests alone?

instead DONE them-all-for PRIEST-of

... instead [i.e. except] for <of> them the priest(s)."

wandu ba: whereas / INSTEAD

wandu ba

TkId: "Whereas; a compound phrase: Won, the interrogative adverb of place, where? to,"
RENDERED AS 'instead'.

SOMETIMES wandu ba IS SPLIT, AS:

180 wandu ba

70 wandu xxx ba

Luke vi.05

Ngatun noa barun wiya,

*Yināl ta kore koba, Pirriwul noa katān
yantīn ko Sabbath ko.*

ngadun nuwa barun wiya

[5] And he said unto them,

That the Son of man is Lord also of the sabbath.

AND he them-all speak-PH

And he spoke (to) them, ...

... Yināl ta kore koba, ...

yinal da guriguba

... That the Son of man ...

son AFFirm man-of

... (that) the son, aye, of man, ...

... Pirriwul noa katān yantīn ko Sabbath ko.

biriwal nuwa gadan yandinGu SABBATHgu

... is Lord also of the sabbath.

chief he be-AFF-now all-for SABBATH-for

... he is chief for all [i.e. also] for the Sabbath.

Luke vi.06

*Ngatun yakita kakulla tarai ta Sabbath ta,
uwa ngaiya noa Sunagog ka ngatun wiyelliella: ngatun wakōl kore unta
kakulla, mutturra ngikoemba tūngkangkeri tirrai kakulla.*

ngadun yagida gagala darayida SABBATHda

[6] And it came to pass also on another sabbath,
that he entered into the synagogue and taught: and there was a man whose right hand
was withered.

AND now be-be-PH other-at SABBATH-at

And now (it) was at [i.e. on] (an)other Sabbath, ...

... uwa ngaiya noa Sunagog ka ngatun wiyelliella: ...

uwa ngaya nuwa SYNAGOGUEga ngadun wiyiliyila

... that he entered into the synagogue and taught: ...

move-PH then he SYNAGOGUE-at AND speak-ing-recently

... he then moved at [i.e. to] the synagogue, and was speaking [i.e. was teaching]: ...

[continues next frame]

[continues from previous frame]

... *ngatun wakōl kore unta kakulla, ...*

ngadun wagul guri anda gagala

... and there was a man ...

AND one man there be-be-PH

... and one man was there, ...

wagul ARTICLE

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

DOUBTFUL 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**

... *mutturra ngikoemba tūngkangkeri tirrai kakulla.*

madara ngigumba

dungGangGiri dirayi gagala

... whose right hand was withered.

hand him-of right-(hand)(side) wither be-be-PH

... his right hand was withered.

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

INALIENABLE POSSESSION

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

Luke vi.07

*Ngatun bara Grammateu ko ngatun Pharasai ko tumimea bōn,
wiya bōn noa ba turōn umulla purreung ka Sabbath ta; wiyayemmauwil koa bara bōn.*

ngadun bara SCRIBEGu ngadun PHARISEEGu dumimiya bun

[7] And the scribes and Pharisees watched him,
whether he would heal on the sabbath day; that they might find an accusation against him.

AND they-all SCRIBE-ERG AND PHARISEE-ERG watch-make-PH him

And they, the scribes and pharisees. watched him, ...

SPECIAL WORD: *duma / dumi*
duma / dumi APPEAR TO SIGNIFY :
— watch
— keep
AND ALSO regard, save

... wiya bōn noa ba turōn umulla purreung ka Sabbath ta; ...

wiya bun nuwa ba durun umala bariyangGa SABBATHda

... whether he would heal on the sabbath day; ...

QUESTION him he WHEN/IF clean make-PH day(light)-at SABBATH-at

... QUERY If he made him clean at [i.e. on] the Sabbath day; ...

... wiyayemmauwil koa bara bōn.

wiyayimawilguwa bara bun

... that they might find an accusation against him.

speak-lead (accuse)-might-having they-all him

... (that) they might speak-lead [i.e. accuse] him.

Luke vi.08

*Wonto noa ba kōtta barun ba ngurrulliella,
wiya bōn noa mutturra kan tirrai kan, bounkullia ngatun ngarōkilla willi ka,
ngatun noa bounkulleen, ngatun ngarokēa.*

wandu nuwa ba guda barunba ngaraliyila

[8] But he knew their thoughts,
and said to the man which had the withered hand, Rise up,
and stand forth in the midst. And he arose and stood forth.

instead he DONE think-PH them-all-of hear-ing-recently

Instead he did know their thinking, ...

... wiya bōn noa mutturra kan tirrai kan, ...

wiya bun nuwa madaragan dirayigan

... and said to the man which had the withered hand, ...

speak-PH him he hand-agent wither-agent

... he spoke (to) him, the withered hand-agent
[i.e. with the withered hand]: ...

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

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

[continues from previous frame]

... *boungkullia ngatun ngarōkilla willi ka, ...*

bungGaliya ngadun ngarugila wiliga

... Rise up, and stand forth in the midst. ...

rise-be-ing-IMP! AND stand-be-IMP! middle-at

... “(You) must be rising and stand at [i.e. in] the middle”, ...

... *ngatun noa boungkulleen, ngatun ngarokēa.*

ngadun nuwa bungGaliyan ngadun ngarugiya

... And he arose and stood forth.

AND he rise-be-ing-did AND stand-be-did

... and he was rising and stood.

Luke vi.09

*Wiya ngaiya noa Jesou ko barun,
wiyennun wal bang nurun [142] unni; wiya tuloa ta umulliko
murrorōng, nga yarakai umulliko purreung ka Sabbat ta?
morōn umulliko, nga warikulliko?*

wiya ngaya nuwa JESUSgu barun

[9] Then said Jesus unto them,
I will ask you one thing; Is it lawful on the sabbath days
to do good, or to do evil? to save life, or to destroy it?

speak-PH then he JESUS-ERG them-all

He, Jesus, then spoke (to) them: ...

wiyennun wal bang nurun [142] unni; ...

wiyinan wal bang nurun ani

... I will ask you one thing; ...

speak-will certainly I ye-all this

... "I will certainly speak this (to) you: ...

... wiya tuloa ta umulliko murrorōng, ...

wiya duluwa da umaligu marurung

... Is it lawful on the sabbath days to do good, ...

QUESTION straight AFFirm make-ing-for good

... QUERY (Is it) straight [i.e. lawful], aye, for making good, ...

[continues from previous frame]

... *nga yarakai umulliko purreung ka Sabbat ta?* ...

nga yaragayi umaligu bariyangGa SABBATHda

... or to do evil? ... [on the sabbath days]

OR bad make-ing-for day(light)-at SABBATH-at

... or for making bad, at [i.e. on] the Sabbath day? ...

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]

... *morōn umulliko,* ...

murun umaligu

... to save life, ...

alive make-ing-for

... for making alive, ...

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]

... *nga warikulliko?*

nga warigaligu

... or to destroy it?

OR reject-ing-for

... or for rejecting [i.e destroying]?”

Luke vi.10

Ngatun nakilliella karikari yantin barun,

wiya [49] bōn noa, tutullia bi mutturra ngiroemba, ngatun upulleen ngaiya noa: ngatun mutturra ngaiya bōn tūrōn uma yanti tarai ba.

ngadun nagiliyila gari gari yandin barun

[10] And looking round about upon them all,

he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

AND see-be-ing-recently twist twist all them-all

And seeing around all them, ...

... *wiya [49] bōn noa, ...*

wiya bun nuwa

... he said unto the man, ...

speech-PH him he

... he spoke (to) him: ...

... *tutullia bi mutturra ngiroemba, ...*

dudaliya bi madara ngirumba

... Stretch forth thy hand. ...

stretch-ing-IMP! thou hand thee-of

... “You must stretch your hand”; ...

INALIENABLE POSSESSION

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

[continues from previous frame]

... *ngatun upulleen ngaiya noa: ...*

ngadun ubaliyan ngaya nuwa

... And he did so: ...

AND do-ing-did then he

... and then he doing (this): ...

... *ngatun mutturra ngaiya bōn tūrōn uma yanti tarai ba.*

ngadun madara ngaya bun durun uma yandi darayi ba

.... and his hand was restored whole as the other.

AND hand then him clean make-PH thus other DONE

... and (someone) then made the hand clean thus [i.e. as] done (the) other.

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke vi.11

Ngatun bara warapal kan bukka kan kakulla;
ngatun murrorong wiyellān bara bo bara bo, minnung-bunnun bara bōn ba Jesou nung.

ngadun bara warabalgan bagagan gagala

[11] And they were filled with madness;
and communed one with another what they might do to Jesus.

AND they-all fill-PATient-agent anger-agent be-be-PH

And they were filled-agent(s) anger-agent(s)
[i.e. they were filled with anger, madness]; ...

... ngatun murrorong wiyellān bara bo bara bo, ...

ngadun marurung wiyilan barabu barabu

... and communed one with another ...

AND good speak-RECIP-now they-all-EMPH they-all-EMPH [amongst themselves]

... and speaking good amongst themselves, ...

... minnung-bunnun bara bōn ba Jesou nung....

minang banan bara bun ba JESUSnung

... what they might do to Jesus.

WHAT do-will they-all him DONE JESUS-ACC

... WHAT they will do (with) Jesus.

-bal PATient

THERE ARE 12 INSTANCES OF
-bal PATient
IN THE AWA RECORDS, AND ALL ARE
FOR THE WORD **wara-bal**: fill-PATient,
OR MEANING 'flat, WITH THE SAME
UNDERLYING SENSE

PASSIVE: -bal

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

PASSIVE IGNORED

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...)

minang: INTERROGATIVE

minang INTERROGATIVE
—NOT RELATIVE PRONOUN
INTERROGATIVES

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

RELATIVE PRONOUN [refers back
to a noun]

who, whom, whose, which, that
DEMONSTRATIVE [points to a thing]
this, that, these, those, neither, none

RELATIVE PRONOUNS

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

PERHAPS: **ngalabu**

Luke vi.12

*Yakita unta purreung ka,
uwa noa bulkarā kolang wiyelliko, yanti katai
noa tokoi ta wiyelliella bōn Eloī nung.*

yagida anda bariyangGa

[12] And it came to pass in those days,
that he went out into a mountain to pray, and continued all night in
prayer to God.

now there day(light)-at

Now there at daylight, ...

... uwa noa bulkarā kolang wiyelliko, ...

uwa nuwa balgaraGulang wiyiligu

... that he went out into a mountain to pray, ...

move-PH he hill-towards speak-ing-for

... he moved towards the hill(s), for speaking [i.e. praying], ...

... yanti katai noa tokoi ta wiyelliella bōn Eloī nung.

yandi gadayi nuwa duguwida wiyiliyila bun ELOInung

... and continued all night in prayer to God.

thus be-AFF-HAB (always) he night-at speak-ing-recently him GOD-ACC

... he always [i.e. continued] speaking at night (to) him, God.

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*]

Luke vi.13

*Ngatun yakita purreung ta,
kaai ba noa barun wirrobullikan ngikoemba;
ngirimulleen noa barun kin birung Twelve,
niuwoa barun wiya ngiakai yitirra Aposol ;*

ngadun yagida bariyang da

[13] And when it was day,
he called unto him his disciples: and of them he
chose twelve, whom also he named apostles;

AND now day(light) AFFirm

And now day(light), aye, ...

DOUBTFUL Tkld SUFFIXES
KJV *when it was day*
bariyang da
day(light) AFFirm
BUT Tkld PROBABLY INTENDED:
bariyangGa
day(light)-at
daytime

... kaai ba noa barun wirrobullikan ngikoemba; ...

gayiba nuwa barun wirubaligan ngigumba

... he called unto him his disciples: ...

call-do-PH he them-all follow-ing-agent him-of

... he called (to) them, his following-agents [i.e. disciples]; ...

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

[continues next frame]

[continues from previous frame]

... ngirimulleen noa barun kin birung Twelve, ...

ngirimaliyan nuwa barunGinbirang TWELVE

... and of them he chose twelve, ...

choose-make-ing-did he them-all-away from TWELVE

... he chose twelve from them, ...

... niuwoa barun wiya ngiyakai yiturra Aposol ;

nyuwuwa barun wiya ngiyagayi yidara APOSTLE

.... whom also he named apostles;

he them-all speak-PH like this name APOSTLE

... he spoke (of) them name(d) like this 'Apostle';

Luke vi.14

Simon-nung (wiya noa ngiyakai yiturra Petro nung,)

ngatun ngikoemba kurrakōng Andre, ngatun Jakobo ngatun Joanne, ngatun Philip ngatun Bartolomai.

SIMONnung wiya nuwa ngiyagayi yidara PETERnung

[14] Simon, (whom he also named Peter,)

and Andrew his brother, James and John, Philip and Bartholomew,

SIMON-ACC speak-PH he like this name PETER-ACC

Simon, he spoke like this the name Peter, ...

... ngatun ngikoemba kurrakōng Andre, ...

ngadun ngigumba garagung ANDREW

... and Andrew his brother, ...

AND him-of brother ANDREW

... and his brother Andrew, ...

MYSTERY WORD: *kōn*

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

MEANINGS SUGGESTED HERE ARE DOUBTFUL

MYSTERY suffix: *-kon*

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

[continues next frame]

[continues from previous frame]

... ngatun Jakobo ngatun Joanne, ...

ngadun JAMES ngadun JOHN

... James and John, ...

AND JAMES AND JOHN

... and James and John, ...

... ngatun Philip ngatun Bartolomai.

ngadun PHILIP ngadun BARTHOLOMEW

... Philip and Bartholomew,

AND PHILIP AND BARTHOLOMEW

... and Philip and Bartholomew.

Luke vi.15

*Mattaio ngatun Thoma,
ngatun Yakobo Alphaiūmba, ngatun Simon
ngiyakai wiya yiturra Zelote, [50]*

MATTHEW ngadun THOMAS

[15] Matthew and Thomas,
James the son of Alphaeus, and Simon called
Zelotes,

MATTHEW AND THOMAS

Matthew and Thomas, ...

... ngatun Yakobo Alphaiūmba, ...

ngadun JAMES ALPHAEUS Sumba

... James the son of Alphaeus, ...

AND JAMES ALPHAEUS-of

and James of Alphaeus, ...

... ngatun Simon ngiyakai wiya yiturra Zelote, [50]

ngadun SIMON ngiyagayi wiya yidara ZELOTES

... and Simon called Zelotes,

AND SIMON like this speak-PH name ZELOTES

... and Simon like this name(d) spoken Zelotes,

Luke vi.16

*Ngatun Joudas kurrakōng ta Jakobo ūmba,
ngatun Jouda Iskariot, niuwoa ngakoiya yē noa.*

**ngadun JUDAS garagung da
JAMESumba**

[16] And Judas the brother of James,
and Judas Iscariot, which also was the traitor.

AND JUDAS brother AFFirm JAMES-of
And Judas the brother, aye, of James, ...

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

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

... ngatun Jouda Iskariot, niuwoa ngakoiya yē noa.

ngadun JUDAS ISCARIOT nyuwuwa ngaguwiyai nuwa

... and Judas Iscariot, which also was the traitor.

AND JUDAS ISCARIOT he fib-speak-actor he
... and Judas Iscariot, he the fib-speaker [i.e. traitor], he.

Luke vi.17

Ngatun noa uwa barān barun katoa, ngatun ngarawōn ta ko ngarokea noa, ngatun konara wirrobullikan ngikoemba, ngatun kauwul konara kore Joudaia kal, ngatun Jerusalem kal, ngatun korowa-tarīn Tyre ngatun Sidon kal, uwa bara ngurrulliko bōn, ngatun turōn umulli ko barun ba munni;

ngadun nuwa uwa baran barunGaduwa

[17] And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

AND he move-PH DOWN them-all-in company with

And he moved down with them, ...

... ngatun ngarawōn ta ko ngarokea noa, ...

ngadun ngarawandagu ngarugiya nuwa

... and stood in the plain, ...

AND plain-to stand-be-PH he

and he stood to [i.e. in] the plain, ...

... ngatun konara wirrobullikan ngikoemba, ...

ngadun gunara wirubaligan ngigumba

... and the company of his disciples, ..

AND crowd follow-ing-agent him-of

... and a crowd of his following-agents [i.e. disciples], ...

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

-gaduwa: IN COMPANY WITH

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

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

DOUBTFUL SUFFIX: -dagu

ngarawōn ta ko

-gagu / -dagu ARE ALLative: 'to' HERE THE MEANING IS LOCative 'at' PERHAPS:

ngarawan-daba
plain-at
in the plain

Tkld INVENTIONS: disciple / passover / generation

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

[continues from previous frame]

... ngatun kauwul konara kore Joudaia kal, ...

ngadun gawal gunara guri JUDAEAgal

... and a great multitude of people out of all Judaea ...

AND big crowd man JUDAEA-belong

... and a big crowd (of) Judaea-mob men [i.e. people], ...

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

... ngatun Jerusalem kal, ...

ngadun JERUSALEMgal

... and Jerusalem, ...

AND JERUSALEM-belong

... and Jerusalem-mob, ...

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

... ngatun korowa-tarīn Tyre ngatun Sidon kal, ...

ngadun guruwa darin

TYRE ngadun SIDONgal

... and from the sea coast of Tyre and Sidon, ...

AND sea coast TYRE AND SIDON-belong

... and the seacoast Tyre and Sidon-mob, ...

MYSTERY WORD: darin

MYSTERY SIGNIFICANCE —EXAMPLES:

guruwa daring	sea coast
guruwa darin	sea coast
mani-gan-darin	ill-agent-xxx
wiyi-li-da-rin	speak-ing ABSTR-by
gulayi-darin	timber-xxx
guda-gurin-darin	think-lacking xxx
ngala-darin	that-PLUR-AFF-because [?]
gawal gawal daring	many things
ngara-ma-yinga-li-darin	hear-make-almost-ing-AFF-because [?]

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

[continues next frame]

[continues from previous frame]

... *uwa bara ngurrulliko bōn, ...*

uwa bara ngaraligu bun

... which came to hear him, ...

move-PH they-all hear-ing-for him

... they moved [i.e. came] for hearing him, ...

... *ngatun turōn umulli ko barun ba munni;*

ngadun durun umaligu barunba mani

... and to be healed of their diseases;

AND clean make-ing-for them-all-of ill

... and for making clean of their ill [i.e. diseases].

Luke vi.18

Ngatun bara wonkul-mān yarakai to marai to:

ngatun barun uma turōn.

ngadun bara wanGalman yaragayidu marayidu

[18] And they that were vexed with unclean spirits:

and they were healed.

AND they-all stupid-MAKEness bad-using spirit-using

And they stupid-ness using [i.e. with] bad spirits: ...

-gan / -gan(g): BEness

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

... ngatun barun uma turōn.

ngadun barun uma durun

... and they were healed.

AND them-all make-PH clean

... and (someone) made them clean.

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke vi.19

Ngatun yantīn to konarrō numulla bōn bara;

kulla murrorōng paibēa ngikoung kin birung, ngatun noa turōn uma yantīn barun.

ngadun yandindu gunaru numala bun bara

[19] And the whole multitude sought to touch him:

for there went virtue out of him, and healed them all.

AND all-ERG crowd-ERG touch-PH him they-all

And they, all the crowd, touched him; ...

SPECIAL WORD: tempt/touch/ try/teach

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

... kulla murrorōng paibēa ngikoung kin birung, ...

gala marurung bayibiya ngigungGinbirang

... for there went virtue out of him, ...

because good appear-do-PH him-away from

... because good [i.e. virtue] appeared [i.e. was ejected] from him, ...

... ngatun noa turōn uma yantīn barun.

ngadun nuwa durun uma yandin barun

... and healed them all.

AND he clean make-PH all them-all

... and he made them all clean.

Luke vi.20

*Ngatun noa wokka-lān nakulla
ngaikung ko ngikoemba wirrobullikan,
ngatun wiya, murrorōng umatoara mirrul ko, kulla nurun ba pirriwul
ngēl la Eloī koba.*

**ngadun nuwa wagalan nagala
ngayigangGu ngigumba wirubaligan**

[20] And he lifted up his eyes on his disciples,
and said, Blessed be ye poor: for yours is the kingdom of God.

AND he high-ness see-be-PH eye-using
him-of follow-ing-agent

And using (his) eye(s) he saw his disciples, ...

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

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

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

... ngatun wiya, murrorōng umatoara mirrul ko, ...

ngadun wiya marurung umadwara miralgu

... and said, Blessed be ye poor: ...

AND speak-PH good make-done to poor-to

... and spoke: "Good make-endowed [i.e. blessed] to the poor; ...

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

[continues next frame]

[continues from previous frame]

... *kulla nurun ba pirriwul ngēl la Eloī koba.*

gala nurunba biriwalngila ELOI guba

... for yours is the kingdom of God.

because ye-all-of chief (kingdom)-place-at GOD-of

... because yours is at the kingdom of God.

POSSESSIVE unattached

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

DOUBTFUL Tkld TRANSLATION

KJV yours is the kingdom
Tkld **nurunba biriwalngila**
ye-all-of chief-place-at
MEANS: *at your kingdom*
ABORIGINAL LANGUAGES MIGHT PERHAPS EXPRESS THIS IDEA AS:
nura biriwal-ngil-guwa
you-all chief-place-having
you've got (the) kingdom

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 vi.21

Murrorong umatoara nura kapidri kan yakita;

kulla nura warapān wal kakilliko. [51] Murrorōng umatoara nura tūnkilīn yakita, kulla nura kintellinnun wal.

marurung umadwara nura gabirigan yagida

[21] Blessed are ye that hunger now:

for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

good make-done to you-all hunger-agent now

You (are) good make-endowed [i.e. blessed]
(who are) hunger-agents [i.e. hungry] now; ...

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

...kulla nura warapān wal kakilliko. [51] ...

gala nura waraban wal gagiligu

.. for ye shall be filled. ...

because you-all fill-DOness certainly be-be-ing-for

... because you are certainly for filling. ...

-gan / -gan(g): BEness

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

[continues next frame]

[continues from previous frame]

... *Murrorōng umatoara nura tūnkilīn yakita, ...*

marurung **umadwara** **nura** **dunGilin** **yagida**

... Blessed are ye that weep now: ...

good make-done to you-all cry-ing-now now

... You (are) good make-endowed [i.e. blessed] (who are) crying now, ...

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

... *kulla nura kintellinnun wal.*

gala **nura** **gindilinan** **wal**

... for ye shall laugh.

because you-all laugh-ing-will certainly

... because you will certainly (be) laughing.

Luke vi.22

Murrorōng umatoara nura,

yarakai umunnun ngaiya nurun kore ko, ngatun warikunnun nurun, ngatun yarakai wiyennun nurun, ngatun warikunnun yiturra nurun ba yanti yarakai ba, ngikoung kin birung yinal kore koba ka birung.

marurung umadwara nura

[22] Blessed are ye,

when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

good make-done to you-all

Good make-endowed [i.e. blessed] (are) 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

... yarakai umunnun ngaiya nurun kore ko, ...

yaragayi umanan ngaya nurun gurigu

... when men shall hate you, ...

bad make-will then ye-all man-ERG

... then men will make bad (for) you, ...

... ngatun warikunnun nurun, ...

ngadun wariganan nurun

... and when they shall separate you from their company, ...

AND reject-will ye-all

... and will reject you, ...

[continues from previous frame]

... ngatun yarakai wiyennun nurun, ...

ngadun yaragayi wiyinan nurun

... and shall reproach you, ...

AND bad speak-will ye-all

... and will speak bad [i.e. reproach] you, ...

... ngatun warikunnun yiturra nurun ba yanti yarakai ba, ...

ngadun wariganan yidara nurunba yandi yargayi ba

... and cast out your name as evil, ...

AND reject-will name ye-all-of thus bad DONE

... and will reject your name thus [i.e. as] bad, ...

... ngikoung kin birung yināl kore koba ka birung.

ngigungGinbirang yinal gurigubagabirang

... for the Son of man's sake.

him-away from son man-of-away from

... away from him, from the son of man.

DOUBTFUL Tkld SUFFIXES

KJV for the Son of man's sake

Tkld **ngigungGinbirang yinal**

gurigubagabirang

him-away from son man-of-away from

away from him, from of man, the son

DOUBTFUL AGREEMENT: PERHAPS:

ngigungGinbirang yinalgabirang guriguba

him-away from son-away from man-of

away from him, from the son of man

Luke vi.23

Pittul nura kauwa ngatun ūntellia unta purreung ka;

kulla nurun ba ngukillikanne kauwul katan Moroko ka ba; yanti uma bara biyungbai ta ko barun ka to barun Prophet-nung.

bidal nura gawa ngadun undiliya anda bariyangGa

[23] Rejoice ye in that day, and leap for joy:

for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

joy you-all be-IMP! AND dance-ing-IMP! there day(light)-at

You must be joy(ful), and must dance, there at day(time); ...

... kulla nurun ba ngukillikanne kauwul katan Moroko ka ba; ...

gala nurunba ngugiligani gawal gadan murugugaba

... for, behold, your reward is great in heaven: ...

because ye-all-of give-be-ing-entity big be-AFF-now sky-at

... because your give-being-entity [i.e. reward] is big at the sky [i.e. in heaven]; ...

[continues next frame]

[continues from previous frame]

*...yanti uma bara biyungbai ta ko
barun ka to barun Prophet-nung.*

yandi uma bara biyangbayidagu
barunGadu barun PROPHETnung

... for in the like manner did their fathers unto the prophets.

thus make-PH they-all father-ITEM-AFF-ERG
them-all-of-ERG them-all PROPHET

... thus did they, their fathers,
(to) them (the) prophet(s).

-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]

MS ERROR [?]
barun ka to
barunGadu
IRREGULARITY FOR
barunba-du
them-all-of-ERG

PRONOUN IRREGULARITIES

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

AND VARIANTS WITH ngirung, nurun, etc.

Luke vi.24

Yapāl nura porōlkan katan!

kulla nura mankulla ta pittul nurun ba.

yabal nura burulgan gadan

[24] But woe unto you that are rich!

for ye have received your consolation.

woe you-all heavy-agent be-AFF-now

Woe be you heavy-agent(s) [i.e. rich]! ...

... kulla nura mankulla ta pittul nurun ba.

gala nura manGala da bidal nurunba

... for ye have received your consolation.

because you-all take-be-PH AFFirm joy ye-all-of

... because you took, aye, [i.e. received] your joy.

Tkld INVENTIONS:
rich man / crucify /argue

Tkld coined the following terms:

rich man **burul-gan** heavy agent

crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...

divided **ngara ngara** hear hear (argue)

Luke vi.25

Yapāl nura warakan!

*kulla nura kapiṛri kunnun. Yapāl nura
kintellan yakita! kulla nura
ngirellinnun ngatun tūnkillinnun.*

yabal nura waragan

[25] Woe unto you that are full!

for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

woe you-all fill-agent

woe you fill-agent(s)! ...

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

... kulla nura kapiṛri kunnun. ...

gala nura gabiri ganān

... for ye shall hunger. ...

because you-all hunger be-will

... because you will be hungry. ...

[continues from previous frame]

... *Yapāl nura kintellan yakita! ...*

yabal nura gindilan yagida

... Woe unto you that laugh now! ...

woe you-all laugh-persist-now now

... Woe you (who are) laughing now! ...

...*kulla nura ngirellinnun ngatun tūnkillinnun.*

gala nura ngirilinan ngadun dunGilinan

... for ye shall mourn and weep.

because you-all shedtear-ing-will AND cry-ing-will

... because you will be weeping and crying.

MYSTERY WORD: *dunGa...*

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

[continues next frame]

Luke vi.26

Yapāl nura

murrorōng wiyennun ba yantīn to Kore ko nurun! yanti bo barun ba Biyungbai ta ko barun ngakoyayē Prophet nung.

yabal nura

[26] Woe unto you,
when all men shall speak well of you! for
so did their fathers to the false prophets.

woe you-all

Woe (to) you, ...

... murrorōng wiyennun ba yantīn to Kore ko nurun! ...

marurung wiyinan ba yandindu gurigu nurun

... when all men shall speak well of you! ...

good speak-will WHEN/if all-ERG man-ERG ye-all

.. when all men will speak good (of) you! ...

[continues next frame]

[continues from previous frame]

... *yanti bo barun ba Biyungbai ta ko barun ngakoyayē Prophet nung.*

yandibu barunba biyangbayidagu
barun ngaguyayi PROPHETnung

.... for so did their fathers to the false prophets.

thus-EMPH them-all-of father-ITEM-AFF-ERG
them-all fib-speak-actor PROPHET-ACC

... emphatically thus their father(s) (to the) fib-speak [i.e. false] prophet(s)

-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

-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]

Luke vi.27

Ngiyakai bang wiyan nurun ngurrullikan,

[52] *pittul umulla barun yarakai willung nurun ba; murrorōng umulla barun, yarakai nurun ba uman.*

ngiyagayi bang wiyan nurun ngaraligan

[27] But I say unto you which hear,

Love your enemies, do good to them which hate you,

like this I speak-now ye-all hear-ing-agent

I speak (to) you hearing-agents [i.e. hearers] like this, ...

... pittul umulla barun yarakai willung nurun ba; ...

bidal umala barun yaragayi wilang nurunba

... Love your enemies, ...

joy make-IMP! them-all bad-return/behind (past) [sinner] ye-all-of

... (you) must joy-make [i.e. love] them, your bad-return(s) [i.e. sinners, those that hate you]; ...

... murrorōng umulla barun, yarakai nurun ba uman.

marurung umala barun yaragayi nurunba uman

... do good to them which hate you,

good make-IMP! them-all bad ye-all-of make-now

... (you) must make good (to) them, (who) make your bad [i.e. your misfortune—i.e. who hate you].

Tkld INVENTIONS:
divided / sin / sinner

Tkld coined the following terms:

divided **ngara ngara** hear hear (argue)

sin: **yaragayi umali da**: bad make-ing ABSTR

sinner: **yaragayi wilang** bad-return (past)

Luke vi.28

Murrorong barun wiyella, koatan nurun ba;

ngatun wiyella (bon Eloi nung) wiyellia barun yarakai nurun ba uman.

marurung barun wiyila guwadan nurun ba

[28] Bless them that curse you,

and pray for them which despitefully use you.

good them-all speak-IMP! scold-AFF-now ye-all DONE

(You) must good speak [i.e. bless] them (that) >done<-scold you, ...

... ngatun wiyella (bon Eloi nung) ...

ngadun wiyila bun ELOInung

,,, and pray ...

AND speak-IMP! him GOD-ACC

...and (you) must speak (i.e. pray) (to) him, God, ...

... wiyellia barun yarakai nurun ba uman.

wiyiliya barun yaragayi nurun ba uman

... for them which despitefully use you.

speak-ing-HAB them-all bad ye-all DONE make-now

... (for) them (who) habitually >done<-make speaking bad(ly) (i.e. spitefully use) you.

Luke vi.29

*Ngatun bün-nun ba wakōl ngan kullo tarai to,
tarai ngukillia; ngatun niuwoa mānnun wurabil ngiroemba, wiya yikora wiwi
mankiyikora unni Kōt.*

ngadun bunan ba wagul ngan galu darayidu

[29] And unto him that smiteth thee on the one cheek
offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.

AND beat-will DONE one who cheek other-using

And one who will beat using the >other< cheek, ...

DOUBTFUL Tkld TRANSLATION

Tkld TRANSLATION DOUBTFUL.
PERHAPS:

*ngadun ngan-du bun-nan bi luwa galu
wagulu
AND who-ERG beat-will he thee cheek-
using one-using
and he who will beat you using [i.e on]
one cheek ...*

... tarai ngukillia; ...

darayi ngugiliya

... offer also the other; ...

other give-be-ing-IMP!

... (you must be) giving [i.e. offering] the other; ...

[continues next frame]

[continues from previous frame]

... *ngatun niuwoa mānnun wurabil ngiroemba, ...*

ngadun nyuwuwa manan wurabil ngirumba

... and him that taketh away thy cloke ...

AND he take-will blanket [cloak] thee-of

... and he (who) will take your blanket [i.e. cloak], ...

... *wiya yikora wiwi mankiyikora unni Kōt.*

wiya gura wiwi manGi gura ani COAT

... forbid not to take thy coat also.

speak-IMP! not warning take-be-IMP!-not this COAT

... (you) must not-speak [i.e. forbid]: 'Warning, do not take this coat'.

-yi-gura MISCONCEPTION

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

Luke vi.30

Nguwa barun yantīn ko wiyellinnun ba ngiroung kin;

ngatun niuwoa ba mankulla tullokān ngiroemba wiya yikora kari bōn.

nguwa barun yandinGu wiyilinan ba ngirungGin

[30] Give to every man that asketh of thee;

and of him that taketh away thy goods ask them not again.

give-IMP! them-all all-ERG speak-ing-will WHEN/if thee-at

When all will be speaking [i.e. asking] at [i.e. of] you, (you) must give (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

... ngatun niuwoa ba mankulla tullokān ngiroemba ...

ngadun nyuwuwa ba manGala dalugan ngirumba

... and of him that taketh away thy goods ...

AND he DONE take-be-PH hold-BEness [property] thee-of

... and he (who) >done<-took your property, ...

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

-gan / -gani / -gal

-gan agent (person who acts) (cf. Eng. -er baker, walker)

-gani entity

-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED

-gan (agent) AND -gang (BEness)

... wiya yikora kari bōn.

wiya gura gari bun

... ask them not again.

speak-IMP! not more him

... do not speak more to him [i.e. do not ask him again (i.e. ask for it back)]

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

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

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING

AND INCORRECT ANALYSIS, AND

THAT THE NEGATIVE IS SIMPLY **gura**

DOUBTFUL Tkld TRANSLATION

KJV *ask them not again*

Tkld **wiya gura gari bun**

speak-IMP! not more him

INCONGRUENT. KJV INTENTION IS 'do not ask for the goods back again'. SO PERHAPS

wiya gura bun ngu-ba-yi-li-gu dalugan

speak-IMP! not him give-do-back-ing-for

hold-BEness (property)

(you) must not ask him for returning property

Luke vi.31

Ngatun unnoa ta kōttān nura ba

murrorong umulliko barun kore nurun, umulla nura yanti bota barun.

ngadun anuwa da gudan nura ba

[31] And as ye would

that men should do to you, do ye also to them likewise.

AND that AFFirm think-now you-all DONE

And you done think that, aye, ...

... murrorong umulliko barun kore nurun, ...

marurung umaligu barun guri nurun

... that men should do to you, ...

good make-ing-for them-all man ye-all

... for making [i.e. doing] good (to) them, men, (to) you, ...

DOUBTFUL TkId TRANSLATION

KJV *that men should do to you*
 TkId **marurung umaligu barun guri nurun**
 good make-ing-for them-all man ye-all
for making good to them men, to you [?]
 INCONGRUENT. PERHAPS:
uma-wil-guwa bara marurung nurun-Gin
 make-might-having they-all good you-all-at
(that) they might behave(ing) well at [i.e. to] you

... umulla nura yanti bota barun.

umala nura yandibu da barun

... do ye also to them likewise.

make-IMP! you-all thus-EMPH AFFirm them-all

... you must make [i.e. do] emphatically thus, aye, (to) them.

-bu da: EMPHatic AFFirm

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

"-bo-ta."	-bu da	"Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus-wakōl-bo-ta, one only, one by itself, one alone."	[only]	TkId AWA Key 1850 [52:29]
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Luke vi.32

*Kulla nura pittul-man barun pittul-man nurun,
minnaring ko ke unnoa? kulla bara yarakai kan to yanti bo uman.*

gala nura bidalman barun bidalman nurun

[32] For if ye love them which love you,
what thank have ye? for sinners also love those that love them.

because you-all joy-make-now them-all joy-make-now ye-all

Because you joy-make [i.e. love] them (who) love you, ...

DOUBTFUL Tkld TRANSLATION
KJV *For if ye love them which love you*
Tkld **gala nura bidalman barun bidalman nurun**
because you-all joy-make-now them-all joy-make-now ye-all
PERHAPS:
gala bidalman nura ba barun ngan-du bidalman nurun
because joy-make-now t you-all WHEN/if them-all who-ERG joy-make-now ye-all
because if you love them who love you

... minnaring ko ke unnoa? ...

minaringGu gi anuwa

... what thank have ye? ...

what-for be that

... what is that for? ...

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.

... kulla bara yarakai kan to yanti bo uman.

gala bara yaragayigandu yandibu uman

... for sinners also love those that love them.

because they-all bad-agent-ERG thus-EMPH make-now

... Because they, the bad-agents [i.e. sinners], do emphatically thus.

Luke vi.33

*Ngatun murrorong nura umunnun ba
barun ngali [53] murrorōng nurun uman,
minnaring ko ke unnoa? kulla bara yarakai kan to yanti bo umān.*

**ngadun marurung nura umanan ba
barun ngali marurung nurun uman**

[33] And if ye do good to them which do good to you,
what thank have ye? for sinners also do even the same.

AND good you-all make-will WHEN/if
them-all this fellow good ye-all make-now

And if you will make [i.e. do] good (to) them,
these fellow(s), (who) make [i.e. do] good (to) you, ...

... minnaring ko ke unnoa? ...

minaringGu gi anuwa

... what thank have ye? ...

what-for be that

... what do that for? ...

...kulla bara yarakai kan to yanti bo umān.

gala bara yaragayigandu yandibu uman

... for sinners also do even the same.

because they-all bad-agent-ERG thus-EMPH make-now

...because they, the bad agent(s) [i.e. sinners] make [i.e. do] emphatically thus.

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 vi.34

Ngatun mumbinnun nura ba barun

kōttan nura willambo upilliko barun, minnaring ko ke unnoa? kulla bara yarakai willung mumbillān barun willemba upilliko yanti bo.

ngadun mambinan nura ba barun

[34] And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

AND lend-will you-all WHEN/if them-all

And if you lend (to) them (who) ...

... kōttan nura willambo upilliko barun, ...

gudan nura wilambu ubiligu barun

... of whom ye hope to receive, ...

think-now you-all return-EMPH do-ing-for them-all

... you think [i.e. hope] (are) them [i.e. the ones] for emphatically-return-doing [i.e. receiving],

[continues next frame]

[continues from previous frame]

... *minnaring ko ke unnoa?* ...

minaringGu gi anuwa

... what thank have ye? ...

what-for be that

... what be that for? [i.e. what are you doing that for?] ...

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.

... *kulla bara yarakai willung* ...

gala bara yaragayi wilang

... for sinners ...

because they-all bad-return/behind (past) [sinner]

... because they, the bad return(s) [i.e. sinners] ...

Tkld INVENTIONS:
divided / sin / sinner

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

... *mumbillān barun willembo upilliko yanti bo.*

mambilan barun wilambu ubaligu yandibu

... also lend to sinners, to receive as much again.

lend-persist-now them-all return-EMPH do-ing-for thus-EMPH

... are lending (to) them [i.e. each other] (so as to) for emphatically-doing-return emphatically thus [i.e. so as to receive as much again].

Luke vi.35

Wonto ba nura pittul umulla barun yarakai willung nurun ba;

ngatun murrorong umulla ngatun mumbilla kōttan keawai willembo upulliko; ngatun ngutoara kauwul kunnun nurun ba, ngatun nura wonnai kunnun wokka koba; kulla noa murrorong umān barun wiyapaiyē korien ngatun barun yarakai.

wandu ba nura bidal umala
barun yaragayi wilang nurunba

[35] But love ye your enemies,
and do good, and lend, hoping for nothing again; and your
reward shall be great, and ye shall be the children of the
Highest: for he is kind unto the unthankful and to the evil.

instead DONE you-all joy make-IMP! them-all bad-return/behind (past) [enemy] ye-all-of

Instead you must joy-make [i.e. love] them, the bad returns [i.e. enemies], of yours; ...

... ngatun murrorong umulla ...

ngadun marurung umala

... and do good, ...

AND good make-IMP!

... and (you) must make [i.e. do] good; ...

...ngatun mumbilla kōttan keawai willembo upulliko; ...

ngadun mambila gudan giyawayi wilimbu ubaligu

... and lend, hoping for nothing again; ...

AND lend-IMP! think-now no return-EMPH do-ing-for

...and (you) must lend, think [i.e. hope] for no emphatically-return-doing [i.e. nothing again]; ...

Tkld INVENTIONS: divided / sin / sinner

Tkld coined the following terms:

divided **ngara ngara** hear hear (argue)

sin: **yaragayi umali da**: bad make-ing ABSTR

sinner: **yaragayi wilang** bad-return (past)

OBSCURE TRANSLATION

OBSCURE CONCEPT
OBSCURE Tkld TRANSLATION

[continues from previous frame]

... *ngatun ngutoara kauwul kunnun nurun ba, ...*

ngadun ngudwara gawal ganan nurunba

... and your reward shall be great, ...

AND give-done to big be-will ye-all-of

... and your give-endowed [i.e. reward] will be big, ...

... *ngatun nura wannai kunnun wokka koba; ...*

ngadun nura wanayi ganan wagaguba

.. and ye shall be the children of the Highest: ...

AND you-all child be-will high-of

...and you will be the child(ren) of (the) high, ...

... *kulla noa murrorong umān barun wiyapaiyē korien ngatun barun yarakai.*

gala nuwa marurung uman barun wiyabayigurin ngadun barun yaragayi

... for he is kind unto the unthankful and to the evil.

because he good make-now them-all speak-do-back-lacking AND them-all bad

... because he makes good (to) them lacking speak-back
[i.e. lacking gratitude (the unthankful)] and (to) them, the bad.

Luke vi.36

Kauwa nura minki kan,
yanti bo Biyungbai nurun ba minki katan.

gawa nura minGigan

[36] Be ye therefore merciful,
as your Father also is merciful.

be-IMP! you-all emotion-agent

You must be emotion-agent(s) [i.e. merciful], ...

... yanti bo Biyungbai nurun ba minki katan.

yandibu biyangbayi nurunba minGi gadan

... as your Father also is merciful.

thus-EMPH father-ITEM ye-all-of emotion be-AFF-now

... emphatically-thus [i.e. as] your father is emotion [i.e. merciful].

-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 vi.37

Kōtta yikora yarakai,
ngatun keawai nurun Kōttenun yarakai:
pirriral mai yikora nura, ngatun keawai
nurun pirriral-munnun: warikilla nura,
ngatun nurun ba warikunnun.

guda gura yaragayi

[37] Judge not,
and ye shall not be judged: condemn not, and ye shall
not be condemned: forgive, and ye shall be forgiven:

think-IMP! not bad

(You) must not think-bad [i.e. judge], ...

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

... ngatun keawai nurun Kōttenun yarakai: ...

ngadun giyawayi nurun gudinan yaragayi

...and ye shall not be judged: ...

AND no ye-all think-will bad

... and (someone) will not think-bad [i.e. judge] you; ...

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...)

... pirriral mai yikora nura, ...

biriralma gura nura

... condemn not, ...

hard-make-IMP! not you-all

... you must not make hard [i.e. condemn], ...

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

[continues from previous frame]

...ngatun keawai nurun pirrirāl-munnun: ...

ngadun giyawayi nurun biriralmanan

... and ye shall not be condemned: ...

AND not ye-all hard-make-will

... and (someone) will not make hard [i.e. condemn] you; ...

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...)

...warikilla nura, ...

warigila nura

.. forgive, ...

forgive-IMP!

... you must reject [i.e. forgive], ...

PASSIVE IGNORED

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

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

...ngatun nurun ba warikunnun.

ngadun nurun ba wariganan

... and ye shall be forgiven:

AND ye-all DONE reject-will

... and (someone) >done<-will reject [i.e. forgive] you.

Luke vi.38

Nguwa, ngatun ngunnun wal nurun; warapal, [54] upulla barān, ngatun tōlomulla kaumulli ko, ngatun kiroa-bullīn barān, ngunun wal bara kore nurun ngielkang-ka nurun kin; kulla yanti bo upitoara nura upullīn, upea kunnun nurun.

nguwa ngadun ngunan wal nurun

[38] Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

give-IMP! AND give-will certainly ye-all

Give, and (someone) certainly will give (to) you; ...

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...)

... warapal, [54] upulla barān, ...

warabal ubala baran

... good measure, pressed down, ...

fill-PATient do-PH DOWN

... (someone) did fill <down>, ...

PASSIVE: -bal

ASSUME -bal = PATient, i.e. THE RECIPIENT OF SOMETHING — A PASSIVE CONSTRUCTION. e.g.

wara-bal: full, filled

yidara-bal: named

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

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 tōlomulla kaumulli ko, ...

ngadun dulumala gawumaligu

... and shaken together, ...

AND shake-make-PH gather-ing-for

... and shaken together, ...

DOUBTFUL Tkld TRANSLATION

KJV shaken together

Tkld dulumala gawumaligu

shake-make-PH gather-ing-for

gawumaligu MEANS 'to assemble', 'to group': 'to gather', NOT 'collectively', 'one with another', 'together'.

PERHAPS, SPECULATIVELY:

dulu-ma-la wagul-bu darayi-bu

shake-make-PH one-EMPH other-EMPH

shaken together [?]

DOUBTFUL Tkld COMPETENCE

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

[continues from previous frame]

...ngatun kiroa-bullin baran, ...
ngadun giruwabalin baran
 .. and running over, ...
AND pour-DO-ing-now DOWN
 ... and pouring 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

...ngunun wal bara kore nurun ngielkang-ka nurun kin; ...
ngunan wal bara guri nurun ngiyilgangGa nurunGin
 ... shall men give into your bosom. ...
 give-will certainly they-all man ye-all bosom-at ye-all-at
 ... they, men, will certainly give you at [i.e. in] your bosom; ...

'bosom' METAPHOR
 'bosom': English CONCEPT OF 'LOCUS OF COMFORT AND SECURITY' UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME PERHAPS REPLACE WITH THE EQUIVALENT CONCEPT OF 'camp', 'country', 'place': **ngura**

MYSTERY WORD: "ngielkang"
 ngiyilgang SUPPOSEDLY MEANS 'bosom' THERE ARE NO OTHER EXAMPLES. NOR ANY MATCHES FOR 'breast', 'chest' OR WORDS BEGINNING: **ngal-, ngul- OR ngiyil-**

-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]

...*kulla yanti bo upitoara nura upullīn, ...*

gala yandibu ubidwara nura ubalin

... For with the same measure that ye mete withal ...

because thus-EMPH do-done to you-all do-ing-now

... because emphatically-thus (what) you are doing [i.e. mete out] (is) do-endowed, ...

OBSCURE TRANSLATION

OBSCURE CONCEPT
OBSCURE TkId TRANSLATION

...*upea kunnun nurun.*

ubiyaganan nurun

... it shall be measured to you again.

do-again-will ye-all

... (someone) will do again (to) you.

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...)

-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 vi.39

Ngatun noa wiya barun wakol parabol,

wiya, munm̄n-to yutinnun tarai munm̄n? wiya wal bula boloara bo warikullinnun barān kirunta ko?

ngadun nuwa wiya barun wagul PARABLE

[39] And he spake a parable unto them,

Can the blind lead the blind? shall they not both fall into the ditch?

AND he speak-PH them-all one PARABLE

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

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

... wiya, munm̄n-to yutinnun tarai munm̄n? ...

wiya manmindu yudinan darayi manmin

... Can the blind lead the blind? ...

QUESTION blind-ERG guide-will other blind

... "QUERY: will the blind lead other blind (people)? ...

... wiya wal bula bolōara bo warikullinnun barān kirunta ko?

wiya wal bula bulwarabu warigalinan baran girundagu

... shall they not both fall into the ditch?

QUESTION certainly they-two they-two-EMPH reject-be-ing-will DOWN ditch-to

... QUERY: will they-two certainly be rejecting [i.e. falling] down to the ditch?"

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 vi.40

Wirrobullikan ta keawarān noa kauwul korien ngikoung kin Pirriwul-la; wonto ba tuloa katān, kunnun noa yanti Pirriwul ba ngikoung ba.

wirubaligan da giyawaran nuwa gawalgurin ngigungGin biriwala

[40] The disciple is not above his master: but every one that is perfect shall be as his master.

follow-ing-agent AFFirm not-now he big-lacking him-at chief-at

The following-agent, aye [i.e. disciple], he (is) not lacking big [i.e. size] at [i.e. in relation to] his chief; ...

-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

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

... *wonto ba tuloa katān, ...*

wandu ba duluwa gadan

... but every one that is perfect ...

instead DONE straight be-AFF-now

... instead (anyone who) is straight [i.e. perfect], ...

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 every one that is perfect
Tkld **wandu ba duluwa gadan**
instead DONE straight be-AFF-now
MISSING ‘everyone’. READS ‘but is straight’. PERHAPS, SPECULATIVELY:
wandu ba ngali nuwa bara duluwa duluwa gadan
instead DONE that he they-all straight straight be-AFF-now
but that fellow he they [i.e. everyone who] is very straight [i.e. perfect]

[continues from previous frame]

...*kunnun noa yanti Pirriwul ba ngikoung ba.*

ganan nuwa yandi biriwal ba ngigung ba

... shall be as his master.

be-will he thus chief DONE him DONE

... he will be done thus [i.e. as, in the same way as] him, the chief.

DOUBTFUL Tkld MS

KJV his master

Tkld biriwal ba ngigung ba
chief-xxx him-xxx

IS THIS AN ALTERNATIVE TO:

biriwal-guba ngigumba
chief-of him-of
his master

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

AND VARIANTS WITH ngirung, nurun, etc.

Luke vi.41

Ngatun minnaring tin bi natān

moring ngiroung ka ta ba ngaikung ka ba kurrakōng ka ba, wonto ba na korien bi tulkirri ngaikung ka ba ngiroung kin ba koti ka ba?

ngadun minaringdin bi nadan

[41] And why beholdest thou

the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

AND what-because thou see-AFF-now

“And why do you see ...

... mōring ngiroung ka ta ba ngaikung ka ba kurrakōng ka ba, ...

muring ngirungGadaba ngayigangGaba garagungGaba

... the mote that is in thy brother's eye, ...

speck thee-of-at eye-at first (born)-at

... the speck (that) is at [i.e. in] your first-born's [i.e. (elder) brother's] eye, ...

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)

-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

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

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

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

ka ta / -ka ta

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

INTERPRETATIONS:

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

MYSTERY suffix: *-kon*

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

[continues from previous frame]

... wonto ba na korien bi tulkirri ...

wandu ba nagurin bi dalgiri

... but perceivest not the beam ...

instead DONE see-lacking thou thorn

... instead you (are) lacking see(ing) the thorn...

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**

... ngaikung ka ba ngiroung kin ba koti ka ba?

ngayigangGaba ngirungGinba gudigaba

... that is in thine own eye?

eye-at thee-at self-at

... at [i.e. in] your self [i.e. own] eye?”

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

Luke vi.42

Nga, yakoai bi wiyān bōn kurrakōng ngiroung ba,

*Bingai, yakoai tia porungbunggabunbilla mōring ngiroung kin ba ngaikung ka ba, [55]
keawai bi ba nakillin tulkirri ngiroung kin ba kōti ka ba ngaikung ka ba? Ngintoa
ngakoiyayē burungbung ngala karikari tulkirri ngaikung ka ba ngiroung kin ba kōti [144]
ka ba, ngatun nanun ngaiya bi murro-murrorōng umulliko moring ngaikung ka ba
kurrakōng ka ba ngiroung ka ta ba.*

**nga yaguwayi bi wiyān bun
garagung ngirungba**

[42] Either how canst thou say to thy brother,

Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

OR how thou speak-now him brother thee-of

Or how (do) you speak (to) him,
your (elder) brother: ...

*... Bingai, yakoai tia pōrungbunggabunbilla mōring
ngiroung kin ba ngaikung ka ba, [55] ...*

**bingGayi yaguwayi diya burangbangGabanbila
muring ngirungGinba ngayigangGaba**

... Brother, let me pull out the mote that is in thine eye, ...

brother how me loose-do-compel-permit-IMP! speck thee-at eye-at

... 'Brother, how (you) must permit me to
loosen the speck at [i.e. in] your eye', ...

DOUBTFUL Conjunctions

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

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

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

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

MYSTERY suffix: *-kon*

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

MS ERROR

TKID MIGHT HAVE INADVERTENTLY
REPEATED **yaguwayi** 'how'..
PERHAPS MORE ACCURATELY:
**bingGayi burang-ba-ngGa-banbi-la diya
muring ngayigang-Gaba ngirumba-ga**
brother loose-do-compel-permit-IMP! me
speck eye-at thee-of-at
*brother, (you) must permit me to loosen
the speck in your eye*

[continues from previous frame]

... *keawai bi ba nakill̄n tulkirri ngiroung kin ba kōti ka ba ngaikung ka ba?* ...

giyawayi bi ba nagilin dalgiri **ngirung**Ginba
gudigaba **ngayigang**Gaba

... when thou thyself beholdest not the beam that is in thine own eye? ...

no thou WHEN/IF see-be-ing-now thorn thee-at **self-at** eye-at

... if you are not seeing the thorn at [i.e. in] your **self [i.e. own]** eye? ...

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

... *Ngintoa ngakoiyayē* ...

nginduwa ngaguwiyayi

... Thou hypocrite, ...

thou fib-speak-actor

... You fib-speaker [i.e. hypocrite]! ...

[continues next frame]

[continues from previous frame]

...burungbung ngala karikari tulkirri ngaikung ka ba
ngiroung kin ba kōti [144] ka ba, ...

burangbangGala gari gari dalgiri
ngayigangGaba ngirungGinba gudigaba

... cast out first the beam out of thine own eye, ...

loose-do-compel-IMP! first thorn eye-at thee-at self-at

... (You) must compel loose first the thorn at [i.e. in] your self [i.e. own] eye, ...

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

...ngatun nanun ngaiya bi murro-murrorōng...

ngadun nanan ngaya bi maru marurung

... and then shalt thou see clearly...

AND see-will then thou good-good

... and then you will see good-good [i.e. clearly] ...

... umulliko moring ngaikung ka ba
kurrakōng ka ba ngiroung ka ta ba.

umaligu muring ngayigangGaba
garagungGaba ngirungGadaba

... to pull out the mote that is in thy brother's eye.

make-ing-for speck eye-at brother-at thee-of-at

... for doing the speck at [i.e. in]
the eye at [i.e. of] your brother.

ka ta / -ka ta

SOME 80 INSTANCES OF

ka ta: ga da.

INTERPRETATIONS:

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

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigungba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

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

Luke vi.43

Kulla ba kolai murrorōng ta katan,

*keawai yeai yarakai upīn; nga keawai kolai yarakai ta katan
yeai murrorōng upīn.*

gala ba gulayi marurung da gadan

[43] For a good tree bringeth not forth

corrupt fruit; neither doth a corrupt tree bring forth good fruit.

because WHEN/if timber good AFFirm be-AFF-now

Because if a tree (is) good, aye, ...

but / because / therefore

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

... keawai yeai yarakai upīn; ...

giyawayi yiyayi yaragayi ubin

... corrupt fruit; ...

no fruit bad do-now

... it does not do bad fruit; ...

[continues next frame]

[continues from previous frame]

...*nga keawai kolai yarakai ta katan* ...

nga giyawayi gulayi yaragayi da gadan

... neither doth a corrupt tree bring forth ...

OR no timber bad AFFirm be-AFF-now

... nor no, a tree (that) is bad, aye, ...

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]

...*yai murrorōng upīn.*

yiyayi marurung ubin

... good fruit.

fruit good do-now

... does good fruit.

Luke vi.44

Wonto ba yant̄in kolai ngimilliko kōti tin yeai tin;

kulla bara kore mān korien kokung tulkiritulkiri tin, nga titi korien bara grape maro tin

wandu ba yandin gulayi
ngimiligu gudidin yiyayidin

[44] For every tree is known by his own fruit.
For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

instead DONE all timber know-ing-for self-
because (through/by) fruit-because (through/by)

Instead all tree(s) for knowing [i.e. is
known] by (its) self [i.e. own] fruit; ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

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

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

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

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

... kulla bara kore mān korien kokung tulkiritulkiri tin, ...

gala bara guri mangurin gugang dalgiri dalgiridin

... For of thorns men do not gather figs, ...

because they-all man take-lacking fig thorn thorn-at

... because they, the men, lack tak(ing) [i.e.
do not gather] fig(s) at [i.e. from] thorns, ...

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

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

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

[continues next frame]

[continues from previous frame]

...nga titi korien bara grape maro tin

nga didigurin bara GRAPE marudin

... nor of a bramble bush gather they grapes.

OR pick [?]-lacking they-all
GRAPE bramble-at

... nor they lack pick(ing)
GRAPE(s) at [i.e. from] brambles.

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]

MYSTERY WORD: didi

KJV *nor ... gather they*

Tkld **didigurin bara**

didi MEANS ‘dead’, BUT IS

ALWAYS SPELT **tetti**, NOT **titi**

NO **didi** MATCHES FOR ‘reap’,

‘harvest’, ‘pick’, SO THIS **didi** IS A

MYSTERY

-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

Murrorōng ko noa kore ko wupillīn noa murrorōng

wūnkillingēl la birung minki ka birung būlbūl la birung ngikoung kin birung; ngatun noa yarakai wupullīn noa yarakai wūnkilli-ngēl la birung yarakai ta birung minki kangbirung būlbūl la birung ngikoung kin birung; [56] kulla ngikoemba ko kurraka ko wiyān kauwul la birung ko būlbūl la birung ko.

marurungGu nuwa gurigu wubilin nuwa marurung

[45] A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

good-ERG he man-ERG do-ing-now he good

He, a good man, he is doing good ...

... wūnkillingēl la birung minki ka birung būlbūl la birung ngikoung kin birung; ...

**wunGilingilabirang minGigabirang
bulbulabirang ngigungGinbirang**

... out of the good treasure of his heart ...

deposit-be-ing-place-away from emotion-away from
heart-away from him-away from

... from the depositing place [i.e. treasure], from
the emotion [i.e. cheerfulness] from his heart; ...

'heart' METAPHOR

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

[continues from previous frame]

... ngatun noa yarakai wupullin noa yarakai ...

ngadun nuwa yaragayi wubalin nuwa yaragayi

... and an evil man out of the evil treasure of his heart
bringeth forth that which is evil: ...

AND he bad do-ing-now he bad

... and he, the bad, he is doing bad ...

... wūnkili-ngēl la birung yarakai ta birung minki
kabirung būlbūl la birung ngikoung kin birung; [56] ...

wunGilingilabirang yaragayidabirang
minGigabirang bulbulabirang ngigungGinbirang

... out of the evil treasure of his heart: ...

deposit-ing-place-away from bad-away from
emotion-away from heart-away from him-away from

... from the depositing place [i.e. treasure], from
the bad emotion [i.e. nastiness] from his heart; ...

'heart' METAPHOR

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

[continues next frame]

[continues from previous frame]

*... kulla ngikoemba ko kurraka ko wiyān
kauwul la birung ko būlbūl la birung ko.*

**gala ngigumbagu garagagu wiyān
gawalabirangGu bulbulabirangGu**

... for of the abundance of the heart his mouth speaketh.

because him-of-ERG mouth-ERG speak-now
big-away from-using heart-away from-using

... because his mouth speaks from using
the big [i.e. abundance] from (his) heart.

'heart' METAPHOR

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

Luke vi.46

Ngatun minnaring tin nura tia wiyān

Pirriwul, Pirriwul, ngatun uma korien nura unnoa tara wiyān nurun bang ba.

ngadun minaringdin nura diya wiyān

[46] And why call ye me,

Lord, Lord, and do not the things which I say?

AND what-because you-all me speak-now

And what-because [i.e. why] (do) you speak [i.e. call] me, ...

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)

-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

...Pirriwul, Pirriwul, ngatun uma korien nura unnoa tara wiyān nurun bang ba.

biriwal biriwal ngadun umagurin nura anuwadara wiyān nurun bang ba

... Lord, Lord, and do not the things which I say?

chief chief AND make-lacking you-all that-PLUR speak-now ye-all I DONE

... Chief, Chief, and you lack-making [i.e. doing] those things I >done<-speak (to) you?

Luke vi.47

Ngan tia ba uwonnun emmoung kin,

*ngatun ngurrān wiyellita emmoemba, ngatun ngaloa umān,
tūngngunbinnun bang nurun ngan kiloa noa:*

ngan diya ba uwanan imuwungGin

[47] Whosoever cometh to me,

and heareth my sayings, and doeth them, I will shew you
to whom he is like

who me DONE move-will me-at

Who, me, >done<-will move [i.e. come] at [i.e. to] me, ...

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

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

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

... ngatun ngurrān wiyellita emmoemba, ...

ngadun ngaran wiyili da imuwumba

... and heareth my sayings, ...

AND hear-now speak-ing ABSTR [word] me-of

... and hears my words, ...

[continues next frame]

[continues from previous frame]

... *ngatun ngaloa umān, ...*

ngadun ngaluwa uman

... and doeth them, ...

AND that make-now

... and makes that [i.e. does what I said], ...

... *tūngngunbinnun bang nurun ngan kiloa noa:*

dungGanbinan bang nurun nganGiluwa nuwa

... I will shew you to whom he is like

show-do-will I ye-all who-like he

... I will show (to) you who he (is) like.

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

-giluwa: -LIKE

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

Luke vi.48

Niuwoa ba wakōl yanti kore kiloa,

witia noa kokere ngatun pinnia pirriko, ngatun wupea tūngnga tūnūng ka; ngatun poaikulleen ba tuntatunta, waiumbul murrā koribibi kokeroa, ngatun ngeawai tōlomā pa; kulla wal wittia tūnūng ka.

nyuwuwa ba wagul yandi gurigiluwa

[48] He is like a man

which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock

he DONE one thus man-like

He (is) thus like one man, ...

... *witia noa kokere ngatun pinnia pirriko, ...*

widiya nuwa gugiri ngadun biniya birigu

... which built an house, and digged deep, ...

build-PH he hut AND dig-PH deep

... he built a house, and dug deep, ...

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

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

-giluwa: -LIKE

-giluwa like

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

MYSTERY WORD: *widi*

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

COMMENT: 'build' AND 'achieve' are similar concepts

wi: INLAND WORD FOR 'fire'

[continues next frame]

[continues from previous frame]

...ngatun wupea tūngnga tūnūng ka; ...

ngadun wubiya **dungGa** **dunungGa**

... and laid the foundation on a rock: ...

AND do-PH foundation stone-at

... and did the foundation at [i.e. on a] stone; ...

MYSTERY WORD: *dunGa...*

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

...ngatun poaikulleen ba tuntatunta, ...

ngadun buwayigaliyan ba **danda danda**

... and when the flood arose, ...

AND grow-be-ing-did WHEN/if excess excess [flood]

... and when the excess [i.e. flood] grew, ...

MYSTERY WORD: *danda...*

THERE ARE 4 EXAMPLES OF **danda...** POSSIBLY MEANING 'excess', 'no room'
danda danda: 'flood', excess (of water?)
 PERHAPS RELATED TO:
danduwa: enough

..waiumbul murrā koribibi kokeroa, ...

wambul mara **guribibi** **gugiruwa**

... the stream beat vehemently upon that house, ...

stream run-PH tumultuous hut-having

... the stream ran tumultuous (at the) house, ...

MYSTERY WORD: *guribibi*

guribibi MEANINGS GIVEN ARE 'violent', 'vehement'
 POSSIBLY RELATED TO 'deep', OR 'throw', BUT 'tempestuous', 'choppy', 'tumultuous' ADOPTED HERE

[continues from previous frame]

... *ngatun ngeawai tōlomā pa; ...*

ngadun ngiyawayi duluma BA

... and could not shake it: ...

AND no shake-make-PH NEG

... and did not shake (it), ...

MS ERROR [?]

ngeawai

ngeawai

no

MS ERROR FOR **keawai** [?]
NO OTHER EXAMPLE OF
'no' SPELT LIKE THIS

DOUBLE NEGATIVE

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

ba FUNCTIONS

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

... *kulla wal wittia tūnūng ka.*

gala wal widiya dunungGa

... for it was founded upon a rock

because certainly achieve-PH stone-at

... because it was certainly achieved [i.e. built] on a stone.

MYSTERY WORD: *widi*

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

COMMENT: 'build' AND 'achieve' are similar concepts

wi: INLAND WORD FOR 'fire'

Luke vi.49

*Wonto ba ngurrān ngatun umā korien,
kore kiloa noa, wittia kokeri tūngnga korien purrai ta: waiumbul
murrā koribibi ngali, ngatun warikulleen tantoa kal bo; kauwul la
unnoa warikullīn kokere koba.*

wandu ba [ngala] ngaran ngadun umagurin

[49] But **he that** heareth, and doeth not,
is like a man that without a foundation built an house upon the earth;
against which the stream did beat vehemently, and immediately it fell;
and the ruin of that house was great

instead DONE [**that fellow**] hear-now AND make-lacking

Instead [**that fellow**] (who) hears, and lacks making [i.e. doing], ...

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**

MISSING TRANSLATION

AS Tkld DID NOT PROVIDE
A TRANSLATION ,

THIS WORDING
IS PROPOSED.

... kore kiloa noa, wittia kokeri tūngnga korien purrai ta: ...

gurigiluwa nuwa widiya gugiri
dungGagurin barayida

... is like a man that without a foundation
built an house upon the earth; ...

man-like he build-PH hut foundation-lacking earth-at

... he (is) like the man (who) built a house
at [i.e. on] the earth lacking foundation: ...

-giluwa: -LIKE

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

MYSTERY WORD: *widi*

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

COMMENT: 'build' AND 'achieve'
are similar concepts

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MYSTERY WORD: *dunGa...*

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

[continues from previous frame]

... waiumbul murrā koribibi ngali, ...

wambul mara guribibi ngali

... against which the stream did beat vehemently, ...

stream run-PH tumultuous this

... the stream ran (beside) this, tumultuous, ...

MYSTERY WORD: guribibi

guribibi MEANINGS GIVEN ARE 'violent', 'vehement' POSSIBLY RELATED TO 'deep', OR 'throw', BUT 'tempestuous', 'choppy', 'tumultuous' ADOPTED HERE

... ngatun warikulleen tantoa kal bo; ...

ngadun warigaliyan danduwagalbu

... and immediately it fell; ...

AND reject-ing-did enough-belong-EMPH [immediately]

... and immediately (it) was rejecting [i.e. falling];...

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

... kauwul la unnoa warikullīn kokere koba.

gawala anuwa warigalin gugiriguba

... and the ruin of that house was great

big-at that reject-ing-now hut-of

... that rejecting [i.e. ruin] of the house (was) big.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

DOUBTFUL Tkld TRANSLATION

KJV the ruin of that house was great
 Tkld **gawala anuwa waragalin gugiriguba**
 big-at that fall-be-ing-now hut-of
 Tkld PERHAPS WRONG.
 'falling' IS A GERUND, NOT PRESENT TENSE,
 PERHAPS BETTER EXPRESSED:
anuwa wariga-li da gugiri-guba gawal da
 that reject-ing ABSTR hut-of big AFFirm
 that ruin of the hut (was) big, aye

Luke i

[26] And in the sixth month the angel Gabriel was sent from God

unto a city of Galilee, named **Nazareth**,

[39] And Mary arose in those days, and went into the hill country with haste, into a city of **Juda**;

[56] And Mary abode with her **[Elizabeth]** about three months, and returned to her **[Mary's]** own house. **[Nazareth]**

Luke ii

[4] And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called **Bethlehem**;

[39] And when they **[Jo&Mary]** had performed all things according to the law of the Lord, they **[Jo&Mary]** returned into Galilee, to their own city **Nazareth**.

[42] And when he **[Jesus]** was twelve years old, they **[Jo&Mary]** went up to **Jerusalem** after the custom of the feast.

Luke iii

[21] Now when all the people were baptized, it came to pass, that Jesus also being baptized,... **[Al-Maghtas]**

Luke iv

[9] And he **[Devil]** brought him **[Jesus]** to **Jerusalem**, ...

[14] And Jesus returned in the power of the Spirit into **Galilee**:

[16] And he **[Jesus]** came to **Nazareth**, where he **[Jesus]** had been brought up:

[31] And **[Jesus]** came down to **Capernaum**, a city of Galilee,

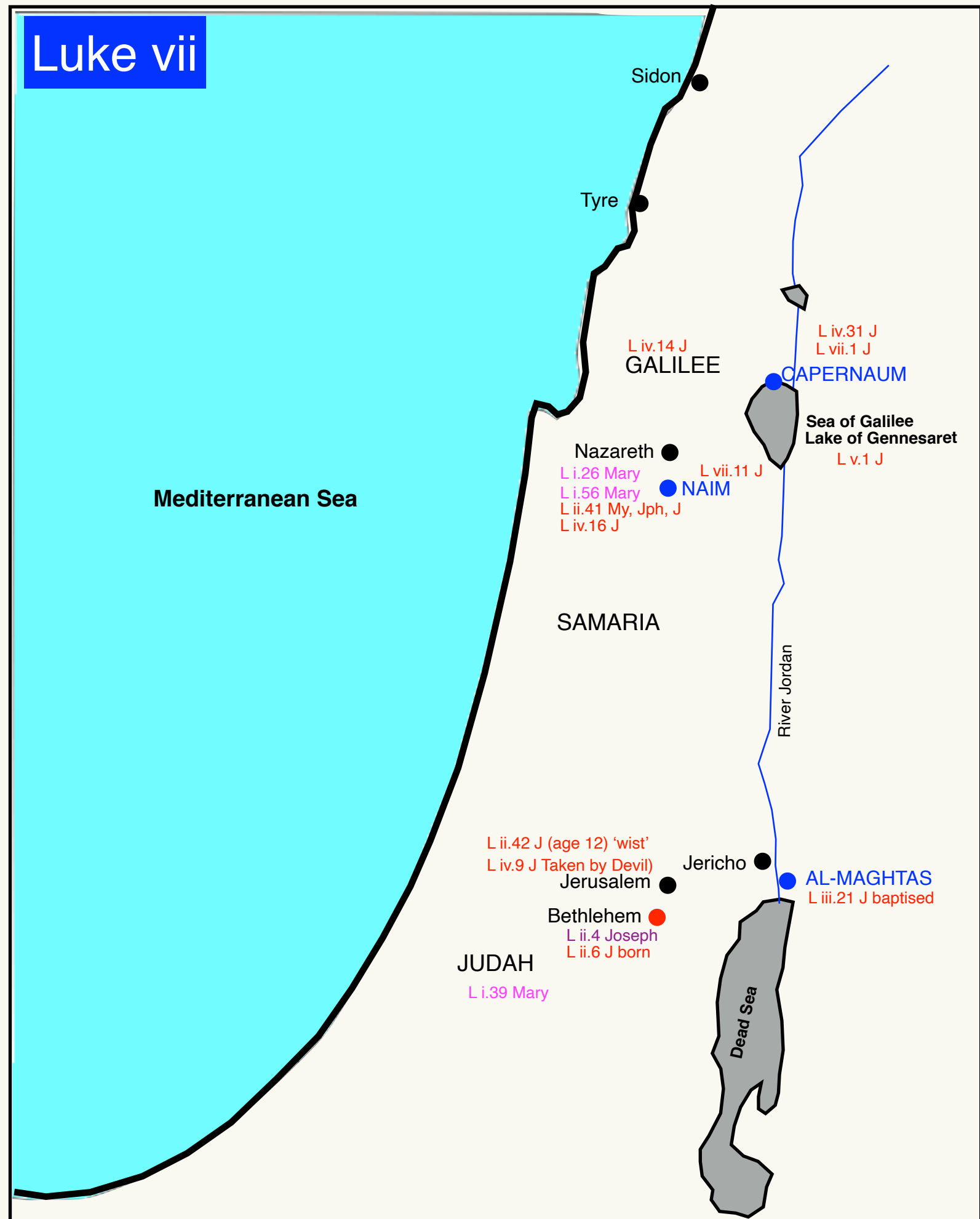
Luke v

[1] And it came to pass, that, as the people pressed upon him **[Jesus]** to hear the word of God, he **[Jesus]** stood by the **lake of Gennesaret**,

Luke vii

[1] Now when he **[Jesus]** had ended all his sayings in the audience of the people, he **[Jesus]** entered into **Capernaum**.

[11] And it came to pass the day after, that he **[Jesus]** went into a city called **Nain**;



Luke vii.01

Wiya noa ba ngoloin ngikoemba wiyellikannē,

mikān ta yantīn ta kore ka, uwā noa Kapernaun ka ko.

wiya nuwa ba nguluwin ngigumba wiyiligani

[1] Now when he had ended all his sayings

in the audience of the people, he entered into Capernaum.

speak-PH he WHEN/IF finish him-of speak-ing-entity

When he had finish(ed) his speaking, ...

... mikān ta yantīn ta kore ka, ...

miganda yandinda guriga

... in the audience of the people, ...

in front-at all-at man-at

... in front of all the men [i.e. people], ...

... uwā noa Kapernaun ka ko.

uwa nuwa CAPERNAUMgagu

... he entered into Capernaum.

move-PH he CAPERNAUM-to

... he moved to Capernaum.

Luke vii.02

Ngatun tarai koba Kaptin koba umullikan munni kakilliela

mulungkillilliella tetti, pittul umatoara noa ngikoumba.

ngadun darayiguba CENTURIONguba umaligan mani gagiliyila

[2] And a certain centurion's servant,
who was dear unto him, was sick, and ready to die.

AND other-of CENTURION-of make-ing-agent ill be-be-ing-recently

And a making-agent [i.e. servant] of (an)other centurion was being ill, ...

...mulungkillilliella tetti, ...

mulangGililiyila didi

... and ready to die.

near-be-ing-ing-recently dead

... being constantly near dead, ...

REARRANGEMENT
Tkld TRANSPOSED
MS TEXT SEGMENTS

...pittul umatoara noa ngikoumba.

bidal umadwara nuwa ngigumba

... who was dear unto him, ...

joy make-done to he him-of

... he [SERVANT] was joy make-endowed [i.e. dear] of [i.e. to] him [CENTURION].

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

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

PERHAPS
ngigung-Gayi
him-at
at [i.e. to] him

REARRANGEMENT
Tkld TRANSPOSED
MS TEXT SEGMENTS

Luke vii.03

*Ngatun, ngurrā noa ba Jesu nung,
wiyabunbea noa barun ngarokul Jew-koba, wiyelliella bōn
uwauwil koa noa pibungngulliko ngikoemba ko umullikan ko.*

ngadun ngara nuwa ba JESUSnung

[3] And when he heard of Jesus,
he sent unto him the elders of the Jews, beseeching him that
he would come and heal his servant.

AND hear-PH he WHEN/if JESUS-ACC

And when he [CENTURION] heard (of) Jesus, ...

... *wiyabunbea noa barun ngarokul Jew-koba, ...*

wiyabanbiya nuwa barun ngarugal JEWguba

... he sent unto him the elders of the Jews, ...

speak-permit-PH he them-all old-belong JEW-of

... he [CENTURION] permitted them to speak
[?], the old-mob [i.e. elders] of the Jews, ...

MS ERROR: send [?]

SEVERAL WORDS FOR 'send'. NONE ARE **wiya**
tiyumbilliko **diya-mbi-li-gu** to send any kind of property
yutilla **yudi-la** ... Send us ...
Yu-kul-li-ko, **yuga-li-gu** To send, as a messenger,
to send property
yukēa-kan **yugi-yaga-n** ... again he sent ...

DOUBTFUL Tkld TRANSLATION

KJV he sent unto him the elders of the Jews,
Tkld **wiyabanbiya nuwa barun ngarugal JEWguba**
speak-permit-PH he them-all old-belong JEW-of
INCONGRUENT. MISSING 'unto him'. PERHAPS:
yuga nuwa ngigung-Gu barun ngarugal JEW-of
send-PH he him-to them-all old-belong JEW-of
he sent to him [JESUS] them, elder(s) of the Jews

[continues next frame]

[continues from previous frame]

*...wiyelliella bōn uwauwil koa noa
pirbungngulliko ngikoemba ko umullikan ko.*

wiyiliyila bun uwawilguwa nuwa
birbangGaligu ngigumbagu umaliganGu

... beseeching him that he would come and heal his servant.

speak-ing-recently him move-might-having he
heal-compel-ing-for him-of-for make-ing-agent-for

... speaking [i.e. beseeching] him [JESUS] (that) he [JESUS]
move might-doing [i.e. that he might come] for compelling
to heal his [CENTURION'S] making-agent [i.e. servant].

DOUBTFUL AGREEMENT

UNCLEAR WHETHER
SUFFIXES ON ADJECTIVES
SHOULD AGREE WITH NOUNS

DOUBTFUL Tkld TRANSLATION

KJV come and heal his servant

Tkld **birbangGaligu ngigumbagu umaliganGu**
heal-compel-ing-for him-of-*for* make-ing-
agent-*for*

COMMENT: UNNECESSARY AGREEMENTS [?]
PERHAPS:

bir-ba-ngGa-li-gu uma-li-gan ngigumba
heal-compel-ing-for make-ing-agent him-of
for healing his servant

Luke vii.04

Ngatun uwā bara ba Jesou kin

*wiya ngaiya bōn bara tantoa kal bo, wiyelliella,
murrorōng noa umauwil koa noa bōn yanti:*

ngadun uwa bara ba JESUSgin

[4] And when they came to Jesus,
they besought him instantly, saying, That he was worthy for
whom he should do this:

AND move-PH they-all WHEN/if JESUS-at

And when they moved [i.e. came] at [i.e. to] Jesus, ...

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

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

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

... *wiya ngaiya bōn bara tantoa kal bo, wiyelliella,...*

wiya ngaya bun bara danduwagalbu wiyiliyila

... they besought him instantly, saying, ...

speak-PH then him they-all enough-belong-EMPH
[immediately] speak-ing-recently

... then they spoke immediately (to) him [JESUS], speaking, ...

IMMEDIATELY

TkId 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

... *murrorōng noa umauwil koa noa bōn yanti:*

marurung nuwa umawilguwa nuwa bun yandi

... That he was worthy for whom he should do this:

good he make-might-having he him thus

... he [CENTURION] (is) good, he [JESUS] make might-doing
[i.e. might be doing] like this (for) him [CENTURION].

Luke vii.05

*Kulla noa pittul m̄an ngearun ba kore,
ngatun noa wittia ngearun Sunagog.*

gala nuwa bidalman ngiyarunba guri

[5] For he loveth our nation,
and he hath built us a synagogue.

because he joy-make-now us-all-of man

Because he [CENTURION] joy-make [i.e. loves] our men [i.e. people], ...

... ngatun noa wittia ngearun Sunagog.

ngadun nuwa widiya ngiyarun SYNAGOGUE

... and he hath built us a synagogue.

AND he achieve-PH us-all SYNAGOGUE

... and he [CENTURION] achieved [i.e. built] a synagogue (for) us.

MYSTERY WORD: *widi*

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

COMMENT: 'build' AND 'achieve' are similar concepts

wi: INLAND WORD FOR 'fire'

Luke vii.06

Uwa ngaiya noa Jesou barun katoa.

Ngatun kalong korien ta noa ba kakulla kokeri kolang, yuka noa barun Kaptin to kōti ta ngikoung kin wiyelliella bōn, Pirriwul, yanoa bi; kulla [58] bang keawaran murrorōng korien uwauwil koa bi emmoung kin kokirā:

uwa ngaya nuwa JESUS barunGaduwa

[6] Then Jesus went with them.

And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

move-PH then he JESUS them-all-in company with

He, Jesus, then moved [i.e. went] with them. ...

... Ngatun kalong korien ta noa ba kakulla kokere kolang, ...

ngadun galungGurin da nuwa ba gagala gugirigulang

... And when he was now not far from the house, ...

AND distant-lacking AFFirm he WHEN/if be-be-PH hut-towards

... And when he [JESUS] (was) lacking distance, aye, towards the house, ...

... yuka noa barun Kaptin to kōti ta ngikoung kin ...

yuga nuwa barun CENTURIONdu gudi da ngigungGin

... the centurion sent friends to him, ...

send-PH he them-all CENTURION-ERG kinsman ABSTR him-at

... he, the centurion, sent them, his kinsmen, at [i.e. to] 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)

-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]

... wiyelliella bōn, Pirriwul, yanoa bi; ...

wiyiliyila bun biriwal yanuwa bi

... saying unto him, Lord, trouble not thyself: ...

speaking-recently him chief let-it-be! thou

... speaking (to) him [JESUS]: "Chief, you desist: ...

... kulla [58] bang keawaran murrorōng korien
uwauwil koa bi emmoung kin kokirā:

gala bang giyawaran marurungGurin
uwawilguwa bi imuwungGin gugira

... for I am not worthy that thou shouldest enter under my roof:

because I not-now good-lacking move-might-having thou me-at hut-at

... because I [CENTURION] (am) not lacking good(ness) [i.e. am unworthy]
(that) you [JESUS] might be moving at [i.e. to] my [CENTURION's] house.

MS VARIANT: hut-at

VERSIONS OF 'hut-at':

Tkld	
7	gugiridin
2	gugiriba
2	gugiraga(ba)
20	gugira

-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 vii.07

Yaki tin bang kōtta murrōng korien bang uwolliko ngiroung kin ko;

wonto ba wiyella wakōl wiyellikanne, ngatun emmoemba umullikān pir-kullinnun wal.

yagidin bang guda marurungGurin bang uwaligu ngirungGinGu

[7] Wherefore neither thought I myself worthy to come unto thee:

but say in a word, and my servant shall be healed.

now-because [therefore] I think-PH good-lacking I move-ing-for thee-to

Now-because [i.e. therefore] I did think I was lacking good(ness) [i.e. unworthy] for moving [i.e. coming] to you; ...

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

... wonto ba wiyella wakōl wiyellikanne, ...

wandu ba wiyila wagul wiyiligani

... but say in a word, ...

instead DONE speak-IMP! one speak-ing-entity

... instead (you) [JESUS] must speak one word, ...

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

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

... ngatun emmoemba umullikān pir-kullinnun wal.

ngadun imuwumba umaligan birgalinan wal

... and my servant shall be healed.

AND me-of make-ing-agent heal-be-ing-will certainly

... and my [CENTURION's] making-agent [i.e. servant] will certainly be healing.

Luke vii.08

Kulla bang ba kaiyu kan wiyelliko,
emmoung kin ba bara kakillīn Soldier; ngatun bang wiya
wakōl, yuring, ngatun waita ngaiya noa uwa; ngatun tarai,
kaai, ngatun noa uwa t̄anān; ngatun emmoemba umullikan,
umulla unni, ngatun uma ngaiya noa.

gala bang ba gayugan wiyiligu

[8] For I also am a man set under authority,
having under me soldiers, and I say unto one, Go, and he goeth; and to another,
Come, and he cometh; and to my servant, Do this, and he doeth it.

because I DONE able-agent speak-ing-for

Because I [CENTURION] (am) an able-agent for
speaking [i.e. a man set under authority], ...

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

*... emmoung kin ba bara
kakillīn Soldier; ...*

imuwung **ginba** **bara**
gagilin **SOLDIER**

... having under me soldiers, ...

me-at DOWN be-be-ing-now SOLDIER

... soldiers are being down at
[i.e. under] me [CENTURION], ...

PREPOSITIONS: up / down

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

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]
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PREPOSITIONS

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

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

[continues from previous frame]

... ngatun bang wiya wakōl, ...

ngadun bang wiya wagul

... and I say unto one, ...

AND I speak one

... and I [CENTURION] speak (to) one: ...

... yuring, ngatun waita ngaiya noa uwa; ...

yuring ngadun wada ngaya nuwa uwa

... Go, and he goeth; ...

go away AND depart then he move

... 'Go away', and he [SOLDIER 1] then depart-move [i.e. goes away]; ...

... ngatun tarai, ...

ngadun darayi

... and to another, ...

AND other

... and (an)other: ...

[continues next frame]

[continues from previous frame]

... *kaai, ngatun noa uwa t̄an̄ān; ...*

gayi ngadun nuwa uwa danan

... Come, and he cometh; ...

come AND he move approach

... 'Come', and he [SOLDIER 2] approach-move [i.e. comes]; ...

... *ngatun emmoemba umullikan, ...*

ngadun imuwumba umaligan

... and to my servant, ...

AND me-of make-ing-agent

... and (to) my [CENTURION'S] making-agent [i.e. servant]: ...

... *umulla unni, ngatun uma ngaiya noa.*

umala ani ngadun uma ngaya nuwa

... Do this, and he doeth it.

make-IMP! this AND make then he

... 'Make this', and he [SERVANT] then make [i.e. does what I said].

Luke vii.09

Jesou ko noa ba ngurrā unni tara

*kōtelliella noa ngikoung, ngatun warrakulleen noa, wiya ngaiya
noa barun wirroba bōn ba, wiyān bang nurun, keawaran bang na
pa yanti ngurrullikanne kauwul, keawai yanti Isreal la katan.*

JESUSgu nuwa ba ngara anidara

[9] When Jesus heard these things,
he marvelled at him, and turned him about, and said unto the
people that followed him, I say unto you, I have not found so
great faith, no, not in Israel.

JESUS-ERG he WHEN/if hear-PH this-PLUR

When he, Jesus, heard these (things), ...

... kōtelliella noa ngikoung, ...

gudiliyila nuwa ngigung

... he marvelled at him, ...

think-ing-recently he him

... he [JESUS] was thinking (about) [i.e. marvelled at] him [CENTURION], ...

... ngatun warrakulleen noa, ...

ngadun waragaliyan nuwa

... and turned him about, ...

AND turn-be-ing-did he

... and he [JESUS] was turning, ...

[continues from previous frame]

... *wiya ngaiya noa barun wirroba bōn ba, ...*

wiya ngaya nuwa barun wiruba bun ba

... and said unto the people that followed him, ...

speak-PH then he them-all follow-PH him DONE

... he [JESUS] then spoke (to) them (that) >done<-followed him [JESUS]: ...

... *wiyān bang nurun, ...*

wiyan bang nurun

... I say unto you, ...

speak-now I ye-all

... "I [JESUS] speak (to) you, ...

... *keawaran bang na pa yanti ngurrullikanne kauwul, ...*

giyawaran bang na BA yandi ngaraligani gawal

... I have not found so great faith, ..

not-now I see NEG thus hear-ing-entity big

... I [JESUS] do not see thus [i.e. so] big thinking-entity [i.e. faith], ...

DOUBTFUL Tkld TRANSLATION

KJV I have not found so great faith, no, not in Israel.

Tkld **giyawaran bang na BA yandi ngaraligani gawal giyawayi yandi ISRAELa gadan**

bird-ERG ... move-PH

IDIOMATIC DOUBTFUL. PERHAPS:

ngara-li-gani gawal giyawayi na-BA-gurin wal bang ISRAELa

hear-ing-entity big no see-lacking

certainly I ISLAEL-at

big thinking-entity [i.e. faith] I certainly

have not seen at [i.e. in] ISRAEL

ba FUNCTIONS

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

[continues from previous frame]

... *keawai yanti Isreal la katan.*

giyawayi yandi ISRAELa gadan

... no, not in Israel.

no thus ISRAEL-at be-AFF-now

... not thus is at [i.e. in] Israel.

Luke vii.10

Ngatun bara yukatoara,
willambo uwolliella [59] kokere kolang,
nakulla bōn umullikān munnī birung
pirbungatoara.

ngadun bara yugadwara

[10] And they that were sent,
returning to the house, found the servant whole that
had been sick.

AND they-all send-done to

And they sent-endowed [i.e. that were sent], ...

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

... *willambo uwolliella [59] kokere kolang,* ...

wilambu uwaliyila gugirigulang

... returning to the house, ...

return-EMPH move-ing-recently hut-towards

... emphatically-return moving to the house, ...

... *nakulla bōn umullikān*
munni birung pirbungatoara.

nagala bun umaligan

manibirang birbangGadwara

... found the servant whole that had been sick.

see-be-PH him make-ing-agent
ill-away from heal-do-compel-done to

... saw him, the making-agent [i.e. servant],
heal-compel-endowed from ill(ness).

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...)

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

*Ngatun yakita purreung ka yukita,
uwa noa kokeroa ngiakai yiterra Nain; ngatun kauwul uwa
ngikoemba wirrobullikan ngatun taraikan kore ngikoung katoa.*

ngadun yagida bariyangGa yugida

[11] And it came to pass the day after,
that he went into a city called Nain; and many of his disciples went
with him, and much people.

AND now day(light)-at after

And now after at daylight, ...

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

DOUBTFUL Tkld TRANSLATION
KJV And it came to pass the day after,
 Tkld **ngadun yagida bariyangGa yugida**
 AND now day(light)-at after
And now after day(light)
 TRANSLATION SAYS 'after daylight'
 NOT 'on the following day'
 PERHAPS:
ngadun gumba-giyin-da
 AND tomorrow-side-at
and at [i.e. on] the following day

... uwa noa kokeroa ngiakai yiterra Nain; ...

uwa nuwa gugiruwa ngiyagayi yidara NAIN

... that he went into a city called Nain; ...

move-PH he town-having (through/by) like this name NAIN

... he moved through the town name(d) Nain; ...

-toa / -koa COMIT / PROP / PERL
 -(ga)duwa, -guwa, -luwa, -ruwa

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

*... ngatun kauwul uwa ngikoemba wirrobullikan
ngatun taraikan kore ngikoung katoa.*

**ngadun gawal uwa ngigumba wirubaligan
ngadun darayigan guri ngigungGaduwa**

... and many of his disciples went with him, and much people.

AND big move-PH him-of follow-ing-agent
 AND other-agent man him-in company with

... and big [i.e. many] his following-agents [i.e. disciples], and
 other-agent-men [i.e. other people], moved [i.e. went] with 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

-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 vii.12

*Ngatun uwa noa ba papai pulōngkullingēl la kokere kolang,
nga, tetti kulwon kurrilliella kore warai kolang, wakōl bota yinal tunkan koba, bounnoun ba, ngatun
mabōngun bountoa, ngatun kauwulkawul kore kokera birung uwa bounnoun katoa.*

ngadun uwa nuwa ba babayi bulungGalingila gugirigulang

[12] Now when he came nigh to the gate of the city,
behold, there was a dead man carried out, the only son of his mother, and she was a widow:
and much people of the city was with her.

AND move-PH he WHEN/if near enter-be-ing-place-at
hut [town]-towards

And when he moved near the entering-place
[i.e. the entrance] towards the town, ...

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

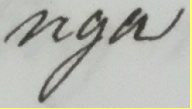
... *nga*, ...

nga

... behold, ...

see

... **see**, ...

MS ERROR [?]

nga
see
MS ERROR FOR
na-wa = see-IMP!
behold!

[continues next frame]

[continues from previous frame]

... *tetti kulwon kurrilliella kore warai kolang, ...*
didi galwun gariliyila guri warayigulang

... there was a dead man carried out, ...

dead stiff carry-ing-recently
 man outside-towards

... (someone) was carrying a dead-
 stiff man [DEAD SON] towards-outside,

ANGLICISM warayi 'out'

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

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...)

... *wakōl bota yinal tunkan koba, bounnoun ba, ...*

wagulbu da yinal danGanguba buwanuwanba

... the only son of his mother, ...

one-EMPH AFFirm son mother-of her-of

... the emphatically one, aye, [i.e. only one] son of (his) mother, ...

-bu da: EMPHatic AFFirm

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

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

MS ERROR

KJV *the only son of his mother,*
 Tkld **wagulbu da yinal danGanguba buwanuwanba**
 one-EMPH AFFirm son mother-of her-of
 READS 'her mother', NOT 'his ...'. PERHAPS
 ... **yinal danGanguba ngigumba**
 ... son mother-of **him-of**
the only, aye, son of his mother

[continues next frame]

[continues from previous frame]

... *ngatun mabōngun bountoa, ...*

ngadun mabungan buwanduwa

... and she was a widow: ...

AND widow she

... and she a widow, ...

... *ngatun kauwulkauwul kore
kokera birung uwa bounnoun katoa.*

**ngadun gawal gawal guri
gugirabirang uwa buwanuwanGaduwa**

... and much people of the city was with her.

AND big-big [many] man hut [town]-away from
move-PH her-in company with

... and many men from the
town moved [i.e. went] with her.

SPECIAL WORD: gugira

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

gugira garing: 'hut all'
FOR 'town'

-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 vii.13

*Ngatun nakulla bounnoun noa ba Pirriwul-lo,
ngurrirra bounnoun noa kakulla, ngatun wiya ngaiya noa bounnoun, tūngki yikora.*

ngadun nagala buwanuwan nuwa ba biriwalu

[13] And when the Lord saw her,
he had compassion on her, and said unto her, Weep not.

AND see-be-PH her he WHEN/if chief-ERG

And when he [JESUS], the chief, saw her, ...

... ngurrirra bounnoun noa kakulla, ...

ngarara buwanuwan nuwa gagala

... he had compassion on her, ...

pity-PH her he be-be-PH

... it was (that) he [JESUS] pitied [i.e. had compassion for] her, ...

[continues next frame]

[continues from previous frame]

... *ngatun wiya ngaiya noa bounnoun, ...*

ngadun wiya ngaya nuwa buwanuwan

... and said unto her, ...

AND speak-PH then he her

... and he [JESUS] then spoke (to) her: ...

... *tūngki yikora.*

dungGi gura

... Weep not.

cry-IMP! not

... “Do not cry”.

MYSTERY WORD: <i>dunGa...</i>		
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

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

Luke vii.14

*Ngatun uwa ngaiya noa numa kurrillingēl;
ngatun bara kurriā bōn ba ngakea korun; ngatun noa wiya, Unggurra, wiyān
banūng, boungkullia,*

ngadun uwa ngaya nuwa numa garilingil

[14] And he came and touched the bier:
and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

AND move-PH then he touch-PH carry-ing-place

And he [JESUS] then moved, (he) touched the carrying-place [i.e. bier]; ...

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 bara kurriā bōn ba ngakea korun; ...

ngadun bara gariya bun ba ngagiya gurun

... and they that bare him stood still. ..

AND they-all carry-PH him DONE stand-PH quiet

and they (who) >done<-carried him [DEAD SON] stood quiet(ly);

[continues from previous frame]

...ngatun noa wiya, ...

ngadun nuwa wiya

... And he said, ..

AND he speak-PH

... and he [JESUS] spoke: ...

... Ūngngurra, wiyān banūng, boungkullia,

wungGara wiyān ba nung bungGaliya

.... Young man, I say unto thee, Arise.

boy speak-now I-thee rise-be-ing IMP!

... “Boy, I speak (to) you [DEAD SON], (you) must rise”.

CONJOINED PRONOUNS: Tkld

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

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

SPECULATIVE COMPLETE SET

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

Luke vii.15

*Ngatun niuwoa tetti kabirung yellawa,
ngatun [60] tantoa kal bo wiya. Ngatun willambo bōn noa ngukulla
bounnoun kin ngikoemba ka tunkan ta.*

ngadun nyuwuwa didigabirang yilawa

[15] And he that was dead sat up,
and began to speak. And he delivered him to his mother.

AND he dead-away from sit-PH

And he [DEAD SON], from dead, sat (up), ...

... ngatun [60] tantoa kal bo wiya. ...

ngadun danduwagalbu wiya

... and began to speak. ...

AND enough-belong-EMPH [immediately] speak-PH

... and immediately spoke. ...

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

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

...Ngatun willambo bōn noa ngukulla bounnoun kin ngikoemba ka tunkan ta.

**ngadun wilambu bun nuwa ngugala
buwanuwanGin ngigumbaga danGanda**

... And he delivered him to his mother.

AND return-EMPH him he give-be-PH
her-at him-of-at mother-at

... And he [JESUS] emphatically-returned him [DEAD SON], (and) gave at [i.e. to] her, to his mother.

CASE AGREEMENT
buwanuwan- Gin ngigumba- ga danGan- da NOTE LOCative CASE AGREEMENTS: ...-kin ...-ka ...-ta

Luke vii.16

Ngatun bara kakulla kinta yantin;

*ngatun bara bōn pittul-mān Eloī-nung wiyelliella, kauwul
Phrophet ta paipea ngearun kin, ngatun noa Eloī to nakulla
ngikoemba kore.*

ngadun bara gagala ginda yandin

[16] And there came a fear on all:

and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

AND they-all be-be-PH fear all

And they were all afraid; ...

... ngatun bara bōn pittul-mān Eloī-nung wiyelliella, ...

ngadun bara bun bidalman ELOInung wiyiliyila

... and they glorified God, saying, ...

AND they-all him joy-make-now GOD-ACC speak-ing-recently

... and they joy-make [i.e. glorified] him, God, speaking: ...

[continues next frame]

[continues from previous frame]

... kauwul Phrophet ta paipea ngearun kin, ...

gawal PROPHET da bayibiya ngiyarunGin

.. That a great prophet is risen up among us; ...

big PROPHET AFFirm appear-do-PH us-all-at

... a big prophet, aye, appeared at [i.e. amongst] us, ...

-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, noa Eloī to nakulla ngikoemba kore.

ngadun nuwa ELOIdu nagala ngigumba guri

... and, That God hath visited his people.

AND he GOD-ERG see-be-PH him-of man

... and he, God, saw [i.e. visited] his men [i.e. people],

Luke vii.17

*Ngatun unni tōtōng ngikoemba
kakulla yāntīn toa Joudea koa,
ngatun yanīn toa purrai karing koa.*

**ngadun ani dudung ngigumba gagala
yandinduwa JUDAEAGuwa**

[17] And this rumour of him
went forth throughout all Judaea,
and throughout all the region round about.

AND this good news him-of be-be-PH
all-having (through) JUDAEA-having
(through)

And this good-news of him was through all Judaea, ...

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

POSSESSIVE unattached

A POSSESSIVE PRONOUN [e.g. **ngigumba**] SHOULD BE ATTACHED TO A NOUN, THUS IDIOMATIC EXPRESSION DOUBTFUL

PERHAPS
*ngadun ani dudung JUDAEAGa
 yandinda ngigungGayi gagala*
 AND this good news JUDAEA-at all-
 at him-because be-be-PH
*and this good news was at all
 JUDAEA because of him*

...ngatun yanīn toa purrai karing koa.

ngadun yandinduwa barayi garingGuwa

... and throughout all the region round about.

AND all-having (through/by) earth all-having (through/by)

... and through all earth [i.e. all the land].

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

Luke vii.18

*Ngatun Ioanne ūmba ko
wirrobullikan to wiya bōn unni tara.*

**ngadun JOHNumbagu
wirubaligandu wiya bun anidara**

[18] And the disciples of John
shewed him of all these things.

AND JOHN-of-ERG follow-ing-agent-ERG
speak-PH him this-PLUR

And the following-agents [i.e. disciples] of John
spoke (of) these (things) (to) him.

Tkld INVENTIONS: disciple / passover / generation

Tkld coined the following terms:

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

Luke vii.19

*Ngatun noa Ioanne to wiya
bulun wirrobullikan ngikoemba,
yuka bulun Jesou kin ko, wiyelliko, Ngintoa ta uwonnun?
nga, na-tea kunnun ngeen tarai kan?*

**ngadun nuwa JOHNdu wiya
bulun wirubaligan ngigumba**

[19] And John calling unto
him two of his disciples
sent them to Jesus, saying, Art thou he that
should come? or look we for another?

AND he JOHN-ERG speak-PH
them-two follow-ing-agent him-of

And he, John, spoke (to) two of his
following-agents [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

DOUBTFUL Tkld TRANSLATION

KJV And John calling
Tkld **ngadun nuwa JOHNdu wiya**
AND he JOHN-ERG speak-PH
PERHAPS:
ngadun nuwa JOHN-du wiyi-li-yila
AND he JOHN-ERG speak-ing-recently
And he, John, was speaking

... yuka bulun Jesou kin ko, ...
yuga bulun JESUSginGu

... sent them to Jesus, ...

send-PH them-two JESUS-to

... sent the two to Jesus, ...

[continues from previous frame]

... wiyelliko, Ngintoa ta uwonnun? ...

wiyiligu nginduwa da uwanan

... saying, Art thou he that should come? ..

speaking-for thou AFFirm move-will

... for speaking: "Are you, aye, (someone who) will move [i.e. come]? ...

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 saying, Art thou he that should come?

Tkld wiyiligu nginduwa da uwanan
 speak-ing-for thou AFFirm move-will

COMMENT

NO 'saying'; NO 'he that'. PERHAPS:

wiya nginduwa ngala nuwa da uwanan
 speak-PH thou that-fellow he AFFirm move-will

spoke: (Are) you that fellow, he (who) will come?"

... nga, na-tea kunnun ngeen tarai kan?

nga nadiyaganan ngiyin darayigan

... or look we for another?

OR see-AFF-again-will we-all other-agent

... or, will we see [i.e. look] again (for) (an)other?"

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]

-yaga: 'again' / 'lest'

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

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

POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**
na-di-yaga-nan: see-AFF-again-will 'again' / 'lest' INCONGRUENT
 POSSIBLE MEANING: **increase**

Luke vii.20

*Uwa bara ba kore
ngikoung kin ko wiya bara,
Ioanne to kurrimullikan to ngearun yukā
ngiroung kin ko, wiyelliko, Ngintoa ta uwonnun?
nga, natēa-kunnun tarai kan?[61]*

uwa bara ba guri ngigungGinGu wiya bara

[20] When the men were
come unto him, they said,
John Baptist hath sent us unto thee, saying, Art
thou he that should come? or look we for another?

move-PH they-all WHEN/if man him-to speak-PH they-all

When they, the men [i.e. people] moved to him, they spoke:

... Ioanne to kurrimullikan to ngearun yukā ngiroung kin ko, ...

JOHNdu gurimaligandu ngiyarun yuga ngirungGinGu

... John Baptist hath sent us unto thee, ..

JOHN-ERG deep-make-ing-agent-ERG us-all send-PH thee-to

... John the deep-make-ing-agent [i.e. baptist] sent us to you, ...

[continues next frame]

[continues from previous frame]

... *wiyelliko, Ngintoa ta uwonnun?* ...

wiyiligu nginduwa da uwanan

... saying, Art thou he that should come? ..

Speak-ing-for thou AFFirm move-will

... for speaking: "Are you, aye, (someone who) will move [i.e. come]? ..."

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TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

DOUBTFUL Tkld TRANSLATION

KJV *saying, Art thou he that should come?*

Tkld **wiyiligu nginduwa da uwanan**

Speak-ing-for thou AFFirm move-will

COMMENT

NO 'he that'. PERHAPS:

wiyi-li-gu nginduwa ngala nuwa da uwa-nan

Speak-ing-for thou **that-fellow he** AFFirm move-will
for speaking: (Are) you that fellow, he (who) will come?"

... *nga, natea-kunnun tarai kan?* [61]

nga nadiyaganan darayigan

... or look we for another?

OR see-AFF-again-will other-agent

... or, will we see [i.e. look] again (for) (an)other?"

DOUBTFUL Conjunctions

nga = or 69

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

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CONJUNCTIONS UNUSUAL

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

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37 **past historic** PH and IMP!: **-∅**

0 **past** tense: **-yan**

POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**

na-di-yaga-nan: see-AFF-again-will 'again' / 'lest' INCONGRUENT

POSSIBLE MEANING: **increase**

Luke vii.21

*Ngatun tantoa kal bo hour ka pir-bungnga
noa kauwulkauwul munnimunni,
ngatun marai yarakai kan; ngatun kauwulkauwul munmīn uma noa barun
nakilliko.*

**ngadun danduwagalbu HOURga
birbangGa nuwa gawal gawal mani mani**

[21] And in that same hour he cured
many of their infirmities and plagues,
and of evil spirits; and unto many that were blind he gave sight.

AND enough-belong-EMPH [immediately] HOUR-at
heal-do-compel-PH he big big [many] ill ill

And immediately at the hour he healed
many ill ill [i.e. people (of) illness], ...

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

... ngatun marai yarakai kan; ...
ngadun marayi yarayigan

... and of evil spirits; ...

AND spirit bad-agent

... and (of) bad-spirit-agent(s); ...

DOUBTFUL Tkld TRANSLATION

KJV ngatun marai yarakai kan;
Tkld **ngadun marayi yarayigan**
AND spirit bad-agent

COMMENT
Tkld's TRANSLATION ACTUALLY READS:
he cured many sick (people) and evil spirits,
NOT THAT he cured them **of** their sickness,
and **of their** evil spirits. PERHAPS

**ngadun wariga-ba-ngGa nuwa marayi
yarayigan**

AND reject-do-compel-PH he spirit bad-agent
and he compelled-reject evil spirit(s)

[continues from previous frame]

... ngatun kauwulkauwul munm̄n uma noa barun nakilliko.

ngadun gawal gawal manmin uma nuwa barun nagiligu

... and unto many that were blind he gave sight.

AND big big [many] blind make-PH he them-all see-be-ing-for

... and many blind, he made them for seeing.

Luke vii.22

*Wiya ngaiya noa barun Jesou, wiyelliella,
waita lang nura, ngatun wiyella bōn Ioanne nung unni tara nakulla nura ba
ngatun ngurra; Munmīn ta birung ko natan, wūrwiir birung ko uwān,
wamunwamun ta birung turōn kakulla, wonkul la birung ngurrān, tetti ka
birung boungkulleen, barun mirrul ko wiyān ta Evangelion.*

wiya ngaya nuwa barun JESUS wiyiliyila

[22] Then Jesus answering said unto them,
Go your way, and tell John what things ye have seen and heard; how that the
blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are
raised, to the poor the gospel is preached.

speak-PH then he them-all JESUS speak-ing-recently

Then he, Jesus, spoke (to) them, speaking: ...

... waita lang nura, ...

wadalang nura

... Go your way, ...

depart-ness you-all

... "You departure [i.e. go your way)], ...

... ngatun wiyella bōn Ioanne nung unni tara nakulla nura ba ngatun ngurra; ...

ngadun wiyila bun JOHNnung anidara nagala nura ba ngadun ngara

... and tell John what things ye have seen and heard; ...

AND speak-IMP! him JOHN-ACC this-PLUR see-be-PH you-all DONE AND hear-PH

... and (you) must speak (to) [i.e. tell] him, John, these (things) you >done<-saw and heard; ...

[continues from previous frame]

... *Munmīn ta birung ko natān, ...*

manmindabirangGu nadan

... how that the blind see, ...

blind-away from-ERG see-AFF-now

... the from-blind(ness) (people) now see; ...

... *wiirwiir birung ko uwān, ...*

wiyir wiyirbirangGu uwan

... the lame walk, ...

lame lame-away from-ERG move-now

... the lame from lame(ness) (people) now move; ...

... *wamunwamun ta birung turōn kakulla, ...*

wamun wamundabirang durun gagala

... the lepers are cleansed, ...

leper leper-away from clean be-be-PH

... the leper from leper(osy) were clean; ...

[continues next frame]

[continues from previous frame]

... *wonkul la birung ngurrān, ...*

wanGalabirang ngaran

... the deaf hear, ...

stupid-away from hear-now

... the from stupid [i.e. deaf(ness)] (people) now hear; ...

... *tetti ka birung boungkulleen, ...*

didigabirang bungGaliyan

... the dead are raised, ...

dead-away from rise-be-ing-did

... the from dead (people) were rising; ...

... *barun mirrul ko wiyan ta Evangelion.*

barun miralgu wiyan da GOSPEL

... to the poor the gospel is preached.

them-all poor-to speak-now AFFirm GOSPEL

... to them, the poor, (someone) speaks, aye [i.e. preaches] the Gospel”.

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 vii.23

*Ngatun pittul umatoara yant̄in to
niuwara korien kunnun emmoung kin.*

**ngadun bidal umadwara yandindu
nyuwaragurin ganan imuwungGin**

[23] And blessed is he, whosoever shall not be offended in me.

AND joy make-done to all-ERG anger-lacking be-will me-at

And all [i.e. everyone] will be joy-make-endowed [i.e. blessed] (who are) lacking anger at [i.e. with] 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

Luke vii.24

*Ngatun waita ka ba bara ba
puntimai Ioanne ūmba,
wiya ngaiya noa barun kore Ioanne nung bōn,
minnaring tin nura uwā korung kolang nakilliko?
kōngka tolomān wibbi ko?*

ngadun wada ga ba bara ba bandimayi JOHNumba

[24] And when the messengers
of John were departed,
he began to speak unto the people concerning John, What
went ye out into the wilderness for to see? A reed shaken
with the wind?

AND depart be DONE they-all WHEN/if messenger JOHN-of

And when they, the messenger(s) of John, >done<-be depart(ed), ...

ba FUNCTIONS

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

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.

MYSTERY WORD: bandi...

bandi...	fall	35
banda	mistake	6
bandi...	pretend	5
bunda...	depart [?]	1
bandimayi	messenger	16

... wiya ngaiya noa barun kore Ioanne nung bōn, ...

wiya ngaya nuwa barun guri JOHNnung bun

... he began to speak unto the people concerning John, ...

Speak-PH then he them-all man JOHN-ACC him

... he then spoke (to) them, the men [i.e. people] (about) him, John: ...

UNIDENTIFIED TERMS

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

[continues from previous frame]

... *minnaring tin nura uwā korung kolang nakilliko?* ...

minaringdin nura uwa gurangGulang nagiligu

... What went ye out into the wilderness for to see? ...

what-because you-all move-PH scrub-towards see-be-ing-for

... “What because [i.e. why] did you move [i.e. go] for seeing [i.e. looking for] towards [i.e. in] the scrub? ...

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)

... *kōngka tolomān wibbi ko?*

gungGa duluman wibigu

... A reed shaken with the wind?

reed shake-make-now wind-using

... (someone) shaking a reed using the wind?”

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke vii.25

Minnaring ko nura uwa korung kolang nakilliko?

wakōl upulleen kore poitōng ko ki[62]rikin to? A! bara upulleen konēn to ngatun bara murrorong katan takilliko, yellawa bara Pirriwul ngēl la.

minaringGu nura uwa gurangGulang nagiligu

[25] But what went ye out for to see?

A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

what-for you-all move-PH scrub-towards see-ing-for

What did you go to the scrub seeing [i.e. looking] for? ...

... wakōl upulleen kore poitōng ko ki[62]rikin to? ...

wagul ubaliyan guri buwidangGu girigindu

... A man clothed in soft raiment? ...

one do-ing-did man soft-using garment-using

... One man doing [i.e. clothed] using soft garment(s)? ...

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

... A! bara upulleen konēn to ...

ya bara ubaliyan gunindu

... Behold, they which are gorgeously apparelled, ...

ah they-all do-ing-did pretty-using

... Ah, they (who are) doing using pretty [i.e. apparelled gorgeously], ...

[continues from previous frame]

... *ngatun bara murrorong katan takilliko, ...*

ngadun bara marurung gadan dagiligu

... and live delicately, ...

AND they-all good be-AFF-now eat-be-ing-for

... and they (who) are for eating good [i.e. well], ...

... *yellawa bara Pirriwul ngēl la.*

yilawa bara biriwalngila

... are in kings' courts.

sit they-all chief-place-at

... they sit [i.e. stay] at the chief's place [i.e. in the king's courts].

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 vii.26

Minnaring ko nura uwa korung kolang nakilliko?

wakol Prophet? Kauwa, wiyān nurun bang kauwul lan noa ba Prophet kiloa.

minaringGu nura uwa gurangGulang nagiligu

[26] But what went ye out for to see?

A prophet? Yea, I say unto you, and much more than a prophet.

what-for you-all move-PH scrub-towards see-ing-for

What did you go to the scrub seeing [i.e. looking] for? ...

... wakol Prophet? ...

wagul PROPHET

... A prophet? ...

one PROPHET

... One prophet? ...

wagul ARTICLE

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

... Kauwa, wiyān nurun bang kauwul lan noa ba Prophet kiloa.

gawa wiyān nurun bang gawalan nuwa ba PROPHETgiluwa

... Yea, I say unto you, and much more than a prophet.

be-IMP! [yes] speak now ye-all I big-ness he DONE PROPHET-like

... Yes, I speak (to) you, he (is) bigness [i.e. more] (than) like a prophet.

-giluwa: -LIKE

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

Luke vii.27

Ngali noa wiyatoara upa unni,

A, yukan bang puntimai emmoumba ngiroung kin mikan ta, umunnun wal noa yapung ngiroung.

ngali nuwa wiyadwara uba ani

[27] This is he, of whom it is written,

Behold, I send my messenger before thy face, which shall prepare thy way before thee.

this fellow he speak-done to make-PH this

This fellow (is) he, speak-endowed [i.e. spoken about), (someone) did [i.e. wrote (about)] this: ...

PASSIVE IGNORED

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

ngan-du: someone

ngandu

someone (did whatever...)

PASSIVE: -dwara

Tkld USED **-dwara**: done to TO REPRESENT PASSIVE FORMS, e.g.:

wiya-dwara speak-done to spoken

yuruba-dwara hide-done to hidden

ngu-dwara give-done to given

RENDERED: speak-, hide-, give-endowed

...A, yukan bang puntimai emmoumba

ngiroung kin mikan ta, ...

ya yugan bang bandimayi

imuwumba ngirungGin miganda

... Behold, I send my messenger before thy face, ...

ah send-now I messenger me-of thee-at in front-at

... "Ah, I send my messenger in front at [i.e. of] of you; ...

MYSTERY WORD: bandi...

bandi...	fall	35
banda	mistake	6
bandi...	pretend	5
bunda...	depart [?]	1
bandimayi	messenger	16

-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

... umunnun wal noa yapung ngiroung.

umanan wal nuwa yabang ngirung

... which shall prepare thy way before thee.

move-will certainly he path thee

... he will certainly make the path (for) you".

Luke vii.28

*Kulla bang wiyan nurun,
keawai Prophet kauwul katan yanti Ioanne noa
ba kurrimullikan pōrkullitoara ngapāl la
birung; Niuwoa warea ta katan pirriwul ngēl la
Eloi koba ka kauwul noa katan niuwoa kiloa.*

gala bang wiyan nurun

[28] For I say unto you,
Among those that are born of women there is
not a greater prophet than John the Baptist:
but he that is least in the kingdom of God is
greater than he.

because I speak-now ye-all

“Because I now speak (to) you, ...

... keawai Prophet kauwul katan yanti Ioanne noa ba kurrimullikan ...

giyawayi PROPHET gawal gadan yandi JOHN nuwa ba gurimaligan

... Among those that are born of women
there is not a greater prophet than John the Baptist: ...

no PROPHET big be-AFF-now thus JOHN he DONE deep-make-ing-agent

... no prophet is (as) big thus [i.e. as] he, John the deep-making-agent [i.e. baptist], ...

TEXT ORDER VARIATON

Tkld REARRANGED THE
ORDER OF THE PARTS OF
THE SENTENCE

[continues next frame]

[continues from previous frame]

... *pōrkullitoara ngapāl la birung; ...*

burgalidwara ngabalabirang

... Among those that are born of women
there is not a greater prophet than John the Baptist: ...

drop-be-ing-done to woman-away from

... dropping-endowed [i.e. born] from woman; ...

TEXT ORDER VARIATION

Tkld REARRANGED THE ORDER OF THE PARTS OF THE SENTENCE

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

DOUBTFUL Tkld TRANSLATION

KJV *Among those that are born of women*
Tkld **burgalidwara ngabalabirang**
drop-be-ing-done to woman-away from
DOUBTFUL SUFFIX ES. PERHAPS:
burgalidwara-da-birang ngabalguba
drop-be-ing-done-away from to woman-of
from the dropping-endowed of women

... *Niuwoa warea ta katan*

pirriwul ngēl la Eloī koba ka ...

nyuwuwa wariya da gadan

biriwalngila ELOI gubaga

... but he that is least in the kingdom of God ...

he little AFFirm be-AFF-now chief-place (kingdom)-at GOD-of-at

... (but) he (that) is little, aye, at [i.e. in] the kingdom of God ...

DOUBTFUL Tkld TRANSLATION

KJV *he that is least*
Tkld **nyuwuwa wariya da gadan**
he little AFFirm be-AFF-now
he (that) is little, aye
PERHAPS, TO CAPTURE superlative:
nyuwuwa wariyabu da gadan
he little-**EMPH** AFFirm be-AFF-now
he (that) is emphatically little, aye

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]

... *kauwul noa katan niuwoa kiloa.*

gawal nuwa gadan nyuwuwagiluwa

... is greater than he.

big he be-AFF-now he-like

... he is big like he [i.e. bigger than he].

DOUBTFUL Tkld TRANSLATION

KJV *is greater than he*
Tkld **gawal nuwa gadan nyuwuwagiluwa**
big he be-AFF-now he-like
he is big like he
PERHAPS, TO CAPTURE comparative:
gawalbu da nuwa gadan ngigunggiluwa
big-**EMPH** AFFirm he be-AFF-now
he is emphatically big, aye, like him

Luke vii.29

Ngatun yant̄in to kore ko ngurra bōn,

*ngatun bara Telone pittul ma bōn Eloī nung, kurrimatoara katan
bara Ioanne kai birung kurrimulli birung.*

ngadun yandindu gurigu ngara bun

[29] And all the people that heard him,
and the publicans, justified God, being baptized with the baptism of
John.

AND all-ERG man-ERG hear-PH him

And all men [i.e. the people] heard him, ...

... ngatun bara Telone ...

ngadun bara PUBLICAN

... and the publicans, ...

AND they-all PUBLICAN

... and they, the publican(s) ...

[continues next frame]

[continues from previous frame]

... *pittul ma bōn Eloī nung, ...*

bidalma bun ELOInung

... justified God, ...

joy-make-PH him GOD-ACC

... joy-made [i.e. celebrated, justified] him, God, ...

... *kurrimatoara katan bara Ioanne kai birung kurrimulli birung.*

garimadwara gadan bara JOHNgayibirang garimalibirang

... being baptized with the baptism of John.

deep-make-done to be-AFF-now they-all JOHN-away from deep-make-ing away from

... they deep-endowed [i.e. being baptised] from [i.e. by] the baptising from John.

PASSIVE: -dwara

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

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

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

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

Luke vii.30

Wonto ba bara Telone

*ngatun bara [†nomikoi (Fraser)]
ngurramainga wiyellikannē Eloī koba
barun kin, [63] keawai kurrimatoara
korien Ioanne kai.*

wandu ba bara PHARISEE

[30] But the Pharisees

and lawyers rejected the counsel of God against themselves, being not baptized of him.

instead DONE they-all PHARISEES

Instead they, the Pharisees ...

MS ERROR

Tkd USED THE WRONG WORD FOR Pharisees [*Telone* [publican], AND OMITTED 'lawyers' [Nomikoi]: Fraser (1892) INSERTED **Parithaioi** FOR 'Pharisees' **nomikoi** FOR 'lawyers'

... ngatun bara [†nomikoi (Fraser)] ...

ngadun bara LAWYER

... and lawyers ...

AND they-all LAWYER

... and they (the lawyers) ...

[continues next frame]

[continues from previous frame]

... ngurramainga wiyellikannē Eloī koba barun kin, [63] ...

ngaramayinga wiyiligani ELOIguba barunGin

... rejected the counsel of God against themselves, ...

hear-make-almost-PH speak-ing-entity GOD-of them-all-at

...almost-make-hear(ing) [i.e. rejected] the speaking-entity [i.e. counsel] of God at [i.e. against] 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

... keawai kurrimatoara korien Ioanne kai.

giyawayi garimadwaragurin JOHNgayi

... being not baptized of him.

no deep-make done to-lacking JOHN-because

... not-<lacking> deep-make-done [i.e. not baptised] because of [i.e. by] John.

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)

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

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

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

*Ngatun noa Pirriwul lo wiya,
yakoai kiloa bara kore unti kal willung ngēl? ngatun
minnaring kiloa bara?*

ngadun nuwa biriwalu wiya

[31] And the Lord said,
Whereunto then shall I liken the men of this
generation? and to what are they like?

AND he chief-ERG speak-PH

And he, the chief, spoke: ...

*... yakoai kiloa bara kore
unti kal willung ngēl? ...*

**yaguwayigiluwa bara guri
andigal wilangNGil**

... Whereunto then shall I liken
the men of this generation? ...

how like they-all man here-belong
return/behind (past)-place [generation]

... “How like [i.e. in what way] (are) they, the
men belonging to this generation, here? ...

... ngatun minnaring kiloa bara?

ngadun minaringGiluwa bara

... and to what are they like?

AND what-like they-all

... And what are they like?

yaguwayi: HOW

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

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

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

-giluwa: -LIKE

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

minaring: INTERROGATIVE

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

PERHAPS: **ngalabu**

RELATIVE PRONOUNS

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

Luke vii.32

*Bara yanti wonnai kiloa yellawoll̄n ngukilli ngēl la,
ngatun kaipull̄n tarai kan, ngatun wiyell̄n, tirkima ngeen nurun, ngatun keawai nura ūntelli
korien; minki ngeen kakulla nurun, ngatun keawai nura tūngkilli korien.*

bara yandi wanayigiluwa yilawalin ngugilingila

[32] They are like unto children sitting in the marketplace,
and calling one to another, and saying, We have piped unto you, and ye have not danced; we have
mourned to you, and ye have not wept.

they-all thus child-like sit-ing-now give-be-ing-place-at

They (are) thus like child(ren) sitting at
[i.e. in] the giving-place [i.e. market], ...

... ngatun kaipull̄n tarai kan, ...

ngadun gayibalin darayigan

... and calling one to another, ...

AND call-do-RECIP-now other-agent

... and reciprocally calling the other-agent [i.e. calling to one another], ...

... ngatun wiyell̄n, ...

ngadun wiyilin

... and saying, ...

AND speak-ing-now

... and speaking: ...

-giluwa: -LIKE

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

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

[continues from previous frame]

Luke vii.32

<https://search.sl.nsw.gov.au/permalink/f/1ocrdr/ADLIB110332872>

... *tirkima ngeen nurun, ...*

dirgima ngiyin nurun

... We have piped unto you, ..

music-make-PH we-all ye-all

... "We made music (for) you, ...

... *ngatun keawai nura ūntelli korien; ...*

ngadun giyawayi nura undiligurin

... and ye have not danced; ..

AND no you-all dance-ing-lacking

... and not-<lacking> you dancing, ...

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)

... *minki ngeen kakulla nurun, ...*

minGi ngiyin gagala nurun

... we have mourned to you, ..

emotion we-all be-be-PH ye-all

... we were emotion (to) you, ...

... *ngatun keawai nura tūngkilli korien.*

ngadun giyawayi nura dungGiligurin

... and ye have not wept.

AND no you-all cry-be-ing-lacking

... and you not-<lacking> crying.

MYSTERY WORD: *dunGa...*

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

DOUBLE NEGATIVE

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giyawayi na-gurin *not seeing*
giyawayi wanayi-gurin *no children*
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

Luke vii.33

Kulla noa Ioanne kurrimullikan uwa

*keawai kunto ta-pa, nga oin keawai pita-pa; ngatun nura wiyàn,
Devil noa ngikoung katoa ba.*

gala nuwa JOHN garimaligan uwa

[33] For John the Baptist came
neither eating bread nor drinking wine; and ye say, He
hath a devil.

because he JOHN deep-make-ing-agent move-PH

Because he, John the deep-making-agent [i.e. baptist], came ...

... keawai kunto ta-pa, nga oin keawai pita-pa; ...

giyawayi gandu da BA nga

WINE giyawayi bida BA

... neither eating bread nor drinking wine; ...

no VEGfood eat-PH NEG

OR WINE no drink-PH NEG

... not ate vegetable food [i.e. bread],
aye, or not drank wine; ...

DOUBTFUL Conjunctions

nga = or 69

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

ngadun = and
CONJUNCTIONS UNUSUAL

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

ba FUNCTIONS

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

DOUBLE NEGATIVE

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

[continues from previous frame]

... *ngatun nura wiyān*, ...
ngadun nura wiyān

... and ye say, ...

AND you-all speak-now

... and you speak: ...

... *Devil noa ngikoung katoa ba.*

DEVIL nuwa ngigungGaduwaba

... He hath a devil.

DEVIL he him-in company with-at

... “He, the Devil, is with him”.

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

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

Luke vii.34

*Yināl ta kore koba uwa takiliko ngatun pitelliko,
ngatun nura wiyan, A! matayē kore unni, ngatun oin pita-ye, koti ta Telone koba ngatun
yarakai willung koba!*

yinal da guriguba uwa dagiligu ngadun bidiligu

[34] The Son of man is come eating and drinking;
and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

son AFFirm man-of move-PH eat-be-ing-for AND drink-ing-for

The son, aye, of man moved [i.e. came] eating and drinking, ...

... ngatun nura wiyan, ...

ngadun nura wiyan

... and ye say, ..

AND you-all speak-now

... and you speak: ...

... A! matayē kore unni, ...

ya madayi guri ani

... Behold a gluttonous man, ..

ah glutton-actor man this

... "Ah, this man (is) a glutton, ...

[continues from previous frame]

... *ngatun oin pita-ye, ...*

ngadun WINE bidayi

... and a winebibber, ..

AND WINE drink-actor

... and wine drinker, ...

... *koti ta Telone koba ngatun yarakai willung koba!*

gudi da PUBLICANguba ngadun yaragayi wilangGuga

... a friend of publicans and sinners!

kinsman ABSTR PUBLICAN-of AND bad-return/behind (past) [sinner]-of

... a kinsman of publican(s) and bad-return(s) [i.e. sinners]”.

Tkld INVENTIONS:
divided / sin / sinner

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

Luke vii.35

*Wonto ba yantīn to wonnai to nguraki koba ko
piralmān bōn nguraki. [64]*

wandu ba yandindu wanayidu
nguragigubagu biralman bun nguragi

[35] But wisdom is justified of all her children.

instead DONE all-ERG child-ERG hear-be [wise]-of-ERG
hard-make-now him hear-be [wise]

Instead all child(ren) of hear-be [i.e. wisdom, wise people]
hard-makes [i.e. hardens] him, the wise-person.
[i.e. But all children of wisdom fortify him (to be) wise.]

DOUBTFUL TkId TRANSLATION

KJV But wisdom is justified of all her children.

THIS MEANS <Internet: Bible hub>:

—But wisdom is shown to be right by the lives of those who follow it.

—Yet, wisdom is proved right by all its results.

—And wisdom is justified by all its works.

PERHAPS, SPECULATIVELY:

ngarali da duluwa ngala-dara-gu ngarali-gu

wise ABSTR (wisdom) straight those-fellows-for

wise-using

wisdom (is) correct for those using wise

Luke vii.36

*Ngatun wakol lo Pharise koba ko wiya bōn tauwil koa noa ngikoung katoa,
ngatun uwa noa kokera Pharise koba, ngatun yellawa noa barnn takilliko.*

**ngadun wagulu PHARISEEgubagu wiya
bun dawilguwa nuwa ngigungGaduwa**

[36] And one of the Pharisees desired him that he would eat with him.
And he went into the Pharisee's house, and sat down to meat.

AND one-ERG PHARISEE-of-ERG speak-PH him
eat-might-having he him-in company with

And one of the Pharisee(s) spoke (to) him
(about) he eat might-doing (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)

... ngatun uwa noa kokera Pharise koba, ...

ngadun uwa nuwa gugira PHARISEEguba

... And he went into the Pharisee's house, ...

AND move-PH he hut-at PHARISEE-of

... and he moved at [i.e. went to] the house of the Pharisee, ...

MS VARIANT: hut-at

VERSIONS OF 'hut-at':
Tkld

7	gugiridin
2	gugiriba
2	gugiraga(ba)
20	gugira

... ngatun yellawa noa barnn takilliko.

ngadun yilawa nuwa baran dagiligu

... and sat down to meat.

AND sit-PH he DOWN eat-be-ing-for

... and he sat down for eating.

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 vii.37

*Ngatun ngapal wakōl yarakai kan bountoa,
ngurrā bountoa ba Jesou nung bōn yellawai takilli ta ba kokera Pharise koba
ka, mānkulla bountoa wūnkillingēl Alabaoto putillikannē.*

ngadun ngabal wagul yaragayigan buwanduwa

[37] And, behold, a woman in the city, which was a sinner,
when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

AND woman one bad-agent she

And a woman, she a bad-agent [i.e. sinner], ...

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

... ngurrā bountoa ba Jesou nung bōn yellawai takilli ta ba kokera Pharise koba ka, ...

ngara buwanduwa ba JESUSnung bun yilawayi dagilidaba gugira PHARISEEgubaga

.. when she knew that Jesus sat at meat in the Pharisee's house, ..

hear-PH she WHEN/IF JESUS-ACC him sit-PH eat-be-ing-at hut PHARISEE-of-at

... when she heard him, Jesus, sat eating at the house of the Pharisee, ...

... mānkulla bountoa wūnkillingēl Alabaoto putillikannē.

manGala buwanduwa wunGilingil ALABASTER budiligani

... brought an alabaster box of ointment,

take-be-PH she deposit-ing-place ALABASTER oil-ing-entity

... she took an alabaster oiling-entity depositing-place [i.e. ointment box].

Luke vii.38

Ngatun ngarokēa bountoa tinna ka bulka ka ngikoung kin, tūngkillīn, ngatun bountoa putia bounnoun ka to ngurrun to tinna ngikoemba, ngatun pirripa bounnoun ka to kittung ko wollung koba ko bounnoun ka to, ngatun būngbūngka bōn tinna ngikoemba, ngatun putia bōn putillingēl-lo.

ngadun ngarugiya buwanduwa dinaga balgaga ngigungGin dungGilin

[38] And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

AND stand-be-PH she foot-at back-at him-at cry-ing-now

And she stood at (his) feet at his back, crying, ...

... ngatun bountoa putia bounnoun ka to ngurrun to tinna ngikoemba, ...

ngadun buwanduwa budiya buwanuwanGadu ngarundu dina ngigumba

... and began to wash his feet with tears, ...

AND she oil-PH her-at-using shedtear-using foot him-of

... and she oiled his feet using (the) tears at her [i.e. with her tears], ...

-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

MYSTERY WORD: *dunGa...*

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

UNIDENTIFIED TERMS

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

[continues from previous frame]

... ngatun pirripa bounnoun ka to kittung ko wollung koba ko bounnoun ka to, ...


ngadun biriba buwanuwanGadu gidangGu walangGubagu buwanuwanGadu

... and did wipe them with the hairs of her head, ...

AND wipe-do-PH her-at-using hair-using head-of-using her-at-using

... and wiped (them) using the hair of head at her [i.e. with the hair of her head], ...

DOUBTFUL TkId MS



ERROR [?]:
buwanuwanGadu
 'her-at-using' OCCURS TWICE

... ngatun būngbūngka bōn tinna ngikoemba, ...

ngadun bungbungGa bun dina ngigumba

... and kissed his feet, ...

AND kiss-be-PH him foot him-of

... and kissed him, his feet, ...

... ngatun putia bōn putillingēl-lo.

ngadun budiya bun budilingilu

... and anointed them with the ointment.

AND oil-PH him oil-ing-place-using

... and oiled him using the oiling-place [i.e. ointment].

Luke vii.39

Yakita nakulla noa ba unni ngali Pharise wiya bon ba,
wiyaleen ngaiya noa niuwoa bo minki ka, wiyalliella, unni kore Prophet ba noa ngurrapa noa wonta
kōnto ka [65] ngapāl lo numa bōn; kulla bountoa yakarān.

yagida nagala nuwa ba ani
ngali PHARISEE wiya bun ba

[39] Now when the Pharisee which had bidden him saw it,
he spake within himself, saying, This man, if he were a prophet, would have known who and what manner
of woman this is that toucheth him: for she is a sinner.

now see-be-PH he WHEN/if this this
PHARISEE speak-PH him DONE

Now when he this fellow the Pharisee
(who) >done<-spoke (to) him saw this, ...

... wiyaleen ngaiya noa niuwoa bo minki ka, wiyalliella, ...

wiyaliyan ngaya nuwa nyuwuwabu minGiGa wiyaliyila

... he spake within himself, saying, ...

speak-ing-did then he he-EMPH inside-at speak-ing-recently

... he, emphatically he, was then speaking at inside
[i.e. he was speaking inside himself], speaking: ...

... unni kore Prophet ba noa ...

ani guri PROPHET ba nuwa

... This man, if he were a prophet, ..

this man PROPHET WHEN/IF he

... “This man, if he (were) a prophet, ...

DOUBTFUL Tkld TRANSLATION

*KJV Now when the Pharisee which had bidden
him saw it*

Tkld TRANSLATION ACTUALLY MEANS:

*Now when he saw this,
this-fellow, the Pharisee, spoke (to) him*
NEEDS ERGative MARKERS.

POSSIBLY BETTER AS:

yagida yugida PHARISEEgu wiya bun ba
nagala nyaya nuwa ani

now after PHARISEE-ERG speak-PH him DONE
see-be-PH then he this

*Now after the Pharisee >done<- spoke (to) him he
then saw this*

THIS MIGHT NOT BE RIGHT, BUT THE ERG/
NOM MARKER IDENTIFIES THE SUBJECT,
AND THE WORD ORDER GIVES A BETTER
INDICATION OF INTENDED MEANING.

DOUBTFUL Tkld TRANSLATION

ANGLICISM MEANING ‘he spoke to himself’,
OR SIMPLY ‘he thought’

Tkld ATTEMPTED A LITERAL TRANSLATION
he, emphatically he, was speaking at the inside
WHICH IT IS DOUBTFUL IF IT WOULD HAVE
BEEN UNDERSTOOD,
PERHAPS BETTER SIMPLY AS:

gudiliyan nuwa ngaya wiyaliyila
think-ing-did he then speak-ing-recently
he was thinking, then was speaking

[continues from previous frame]

... ngurrapa noa wonta kōnto ka
[65] ngapāl lo numa bōn; ...

ngaraba nuwa wandagundu
ga ngabalu numa bun

... would have known who and what manner
of woman this is that toucheth him: ...

hear-do-PH he where-agent-ERG be
woman-ERG touch-PH him

... he (would) know the where/what-agent
woman (who) touched him, ...

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

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

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

SPECIAL WORD: tempt/touch/ try/teach

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

DOUBTFUL Tkld TRANSLATION
KJV would have known who and what manner
of woman this is that toucheth him:
Tkld TRANSLATION DOUBTFUL
PERHAPS:
ngara-wil-guwa nuwa nabal ngandu bun numa
hear-might-having he woman who-ERG him
touch-PH
he might knowing the woman who touched him

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,
gi 'be' WOULD BE A Tkld INVENTION.

... kulla bountoa yakarān.

gala buwanduwa yagaran

... for she is a sinner.

because she bad

... because she (is) bad [i.e. a sinner]".

Luke vii.40

*Ngatun Jesou ko noa wiyayelleen,
wiyelliella bōn, Simon, wiyauwil koa banūng, ngatun noa wiya,
Pirriwul wiyellia.*

ngadun JESUSgu nuwa wiyayiliyan

[40] And Jesus answering
said unto him, Simon, I have somewhat to say
unto thee. And he saith, Master, say on.

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

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

... wiyelliella bōn, Simon, wiyauwil koa banūng, ...

wiyiliyila bun SIMON wiyawilguwa ba nung

... said unto him, Simon, I have somewhat to say unto thee. ...

speak-ing-recently him SIMON speak-might-having I-thee

... was speaking (to) him: “Simon, I speak
might-doing (about something to) you”; ...

CONJOINED PRONOUNS: Tkld

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

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

... ngatun noa wiya, Pirriwul wiyellia.

ngadun nuwa wiya biriwal wiyiliya

... And he saith, Master, say on.

AND he speak-PH chief speak-ing-IMP!

... and he spoke: “Chief, (you) must (be) speaking”.

Luke vii.41

Tarai ta kakulla ngukillikan wakōl buloara mumbitoara ngikoemba;

wakōllo noa mumbilleen five-hundred denari, ngatun tarai ta fifty munbilleen.

**darayi da gagala ngugiligan wagul
bulwara mambidwara ngigumba**

[41] There was a certain creditor which had two debtors:
the one owed five hundred pence, and the other fifty.

other AFFirm be-be-PH give-be-ing-agent one two lend-done to him-of

(There) was (an) other, aye, giving-agent [i.e. creditor],
one (who had) two lend-endowed [i.e. debtors] of his; ...

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

DOUBTFUL Tkld TRANSLATION

KJV had two debtors
Tkld **bulwara mambidwara ngigumba**
two lend-done to him-of
'had' OMITTED. PERHAPS:
nuwa mambi-dwara-guwa bulwara-guwa
he lend-done to-having two-having
he (was) having two debtors
NOTE; NO EXAMPLES OF **-dwara+guwa**

... wakōllo noa mumbilleen five-hundred denari, ...

wagulu nuwa mambiliyan FIVE HUNDRED PENNY

... the one owed five hundred pence, ..

one-ERG he lend-ing-did FIVE HUNDRED PENNY

... one, he was lending [i.e. owing] 500 pence; ...

... ngatun tarai ta fifty munbilleen [sic].

ngadun darayi da FIFTY manbiliyan

... and the other fifty.

AND other AFFirm FIFTY lend-ing-did

... and the other, aye, (he) was lending [i.e. owing] 50.

*Ngatun keawai bula ngupaiye pa ba yarung ka bōn,
warekā ngaiya noa bulun ba, wonta tin bulun kin birung pittul mānnun kauwul bon?*

**ngadun giyawayi bula ngubayi BA
ba yarangGa bun**

[42] And when they had nothing to pay,
he frankly forgave them both. Tell me therefore, which of them will love
him most?

AND no they-two give-do-back-PH
NEG WHEN/if turn-at him

And when they-two no <not> gave-back
[i.e. did not pay]him at [i.e. in] turn, ...

... warekā ngaiya noa bulun ba, ...

wariga ngaya nuwa bulunba

...he frankly forgave them both. ..

reject-PH then he them-two DONE

... he then >done<-rejected [i.e. forgave] them. ...

... wonta tin bulun kin birung pittul mānnun kauwul bon?

wandadin bulunGinbirang bidalmanan gawal bun

... Tell me therefore, which of them will love him most?

where-because them-two-away from joy-make-will big him

... Wherefore (who) from them-two will joy-make him big [i.e. more]?

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**

MYSTERY WORD: yurang

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

PLACE

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

MISSING TRANSLATION

KJV Tell me therefore
Tkld DID NOT TRANSLATE 'tell me'
PERHAPS:
wiya diya speak-IMP! me

Luke vii.43

*Simon to noa wiya wiyelliella,
mirka ngikoung warika noa ba kauwul. Ngatun noa
wiya bōn, kōttā bi tuloa.*

SIMONdu nuwa wiya wiyiliyila

[43] Simon answered and said,
I suppose that he, to whom he forgave most. And he
said unto him, Thou hast rightly judged.

SIMON-ERG he speak-PH speak-ing-recently

He, Simon, spoke, speaking: ...

... mirka ngikoung warika noa ba kauwul. ...

maga ngigung wariga nuwa ba gawal

... I suppose that he, to whom he forgave most. ..

perhaps him reject-PH he DONE big

... “Perhaps him, he (who) >done<-rejected [i.e. forgave] big [i.e. more]. ...

[continues next frame]

[continues from previous frame]

... *Ngatun noa wiya bōn, ...*

ngadun nuwa wiya bun

... And he said unto him, ..

AND he speak-PH him

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

... *kōttā bi tuloa.*

guda bi duluwa

... Thou hast rightly judged.

think-PH thou straight

... “You thought straight”.

Luke vii.44

Ngatun noa warkulleen napal ko,

ngatun wiya Simon nung, natān bi unni napal? uwa bang kokera ko ngiroung ka ta ko, keawai bi tia ngupa bāto tinna ko; wonto bountoa ba putia tia tinna bounnoun ka to ngurrun to, [66] ngatun watia bounnoun ka to wollung ka birung ko kittung ko.

ngadun nuwa waragaliyan nabalgu

[44] And he turned to the woman,
and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

AND he turn-be-ing-did woman-to

And he turned to the woman, ...

... ngatun wiya Simon nung, ...

ngadun wiya SIMONnung

... and said unto Simon, ...

AND speak-PH SIMON-ACC

... and spoke (to) Simon: ...

... natān bi unni napal? ...

nadan bi ani nabal

... Seest thou this woman? ...

see-AFF-now thou this woman

... "You see this woman? ...

[continues from previous frame]

... *uwa bang kokera ko ngiroung ka ta ko, ...*
uwa bang gugiragu ngirungGadagu

... I entered into thine house, ...

move-PH I hut-to thee-of-to

... I moved to your house, ...

ka ta / -ka ta

SOME 80 INSTANCES OF
ka ta: ga da.

INTERPRETATIONS:

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

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

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

... *keawai bi tia ngupa bāto tinna ko;*
giyawayi bi diya nguBa badu dinagu

... thou gavest me no water for my feet: ...

no thou me give-PH NEG water foot-for

... you did not give me water for (my) feet; ...

CONJOINED PRONOUNS: Tkld

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

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

SPECULATIVE COMPLETE SET

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

[continues next frame]

[continues from previous frame]

... wonto bountoa ba putia tia tinna bounnoun ka to ngurrun to, [66] ...

wandu buwanduwa ba budiya diya
dina buwanuwanGadu ngarundu

... but she hath washed my feet with tears, ...

instead she DONE oil-PH me foot her-using shedtear-using

... instead she oiled my feet using her tears, ...

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**

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

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

... ngatun watia bounnoun ka to
wollung ka birung ko kittung ko.

ngadun wadiya buwanuwanGadu
walangGabirangGu gidangGu

... and wiped them with the hairs of her head.

AND wipe-PH her-using head-away from-using
hair-using

... and wiped (them) using the hair from at her head.

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

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

Luke vii.45

Keawai bi tia būmbūm ka pa:
wonto ba unni napal, būmbūm-kulliella tia tinna yakita birung uwa bang ba.

giyawayi bi diya bumbumGa BA

[45] Thou gavest me no kiss:
 but this woman since the time I came in hath not ceased to kiss my feet.

no thou me kiss-be-PH NEG

You did not kiss 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**)

SPECULATIVE COMPLETE SET

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**

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

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

... wonto ba unni napal, ...
wandu ba ani nabal

... but this woman ...
instead DONE this woman

... instead this woman ...

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

... būmbūm-kulliella tia tinna yakita birung uwa bang ba.
bumbumGaliyila diya dina yagidabirang uwa bang ba

... since the time I came in hath not ceased to kiss my feet.
kiss-be-ing-recently me foot now-away from move-PH I DONE

... was kissing me, the feet, from now [i.e. from the time] I >done<-moved [i.e. came (here)].

Luke vii.46

Keawai bi pūti pa emmoemba wollung kipai to,

wonto ba unni napal putia emmoemba tinna kipai to.

giyawayi bi budi BA imuwumba walang gibayidu

[46] My head with oil thou didst not anoint:

but this woman hath anointed my feet with ointment.

not thou oil NEG me-of head fat-using

You did not oil my head using fat, ...

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

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

ba FUNCTIONS

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

... wonto ba unni napal putia emmoemba tinna kipai to.

wandu ba ani nabal budiya imuwumba dina gibayidu

... but this woman hath anointed my feet with ointment.

instead DONE this woman oil-PH me-of foot fat-using

... instead this woman oiled my feet using fat [i.e. ointment].

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS 'instead'.

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

180 **wandu ba**

70 **wandu xxx ba**

Luke vii.47

Ngiakai tin banūng wiyān,

arakai umatoara bounnoun ba, kauwul ta, warikatoara bounnoun ba; kulla bounnoun pittul ma kauwul: kulla barun ba warikatoara warea, pittul ma bara warea.

ngiyagayidin ba nung wiyān

[47] Wherefore I say unto thee,

Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

like this-because I-thee speak-now

Because of like this I speak (to) you: ...

-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

CONJOINED PRONOUNS: Tkld

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

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

SPECULATIVE COMPLETE SET

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

... yarakai umatoara bounnoun ba, kauwul ta, warikatoara bounnoun ba; ...

yaragayi umadwara buwanuwanba gawal da warigadwara buwanuwan ba

... Her sins, which are many, are forgiven; ..

bad make-done to her-of big AFFirm reject-done to her DONE

... her big, aye, bad-endowed [i.e. sins] (are) reject-endowed [i.e. forgiven] her; ...

PASSIVE: -dwara

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

[continues from previous frame]

... *kulla bounnoun pittul ma kauwul: ...*

gala buwanuwan bidalma gawal

... for she loved much:...

because her joy-make-PH big

... because her [i.e. she] joy-made big [i.e. loved much]; ...

DOUBTFUL Tkld TRANSLATION

KJV for she loved much

Tkld **gala buwanuwan bidalma gawal**

because her joy-make-PH big

COMMENT: Tkld USED 'her'. NOT 'she'
CONSEQUENTLY THIS SHOULD BE

gala buwanduwa bidalma gawal

because **she** joy-make-PH big

because she made great joy

... *kulla barun ba warikatoara warea, ...*

gala barunba warigadwara wariya

... but to whom little is forgiven, ..

because them-all-of reject-done to little

... but of them reject-endowed [i.e. forgiven] little, ...

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

... *pittul ma bara warea.*

bidalma bara wariya

... the same loveth little.

joy-make they-all little

... they joy-make [i.e. love] little.

Luke vii.48

*Ngatun noa bounnoun wiya,
warikā umatoara ngiroemba yarakai.*

ngadun nuwa buwanuwan wiya

[48] And he said unto her,
Thy sins are forgiven.

AND he her speak-PH

And he spoke (to) her: ...

... warikā umatoara ngiroemba yarakai.

wariga umadwara ngirumba yaragayi

... Thy sins are forgiven.

reject-PH make-done to thee-of bad

... “Your bad [sins] (are) reject make-endowed [i.e. forgiven]”.

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

Luke vii.49

*Ngatun bara yellawan ngikoung kin ba takilli ta ba,
bara bo wiyalān minki ka, ngan ke unni warikan noa yarakai?*

ngadun bara yilawan ngigung Ginba dagilidaba

[49] And they that sat at meat with him
began to say within themselves, Who is this that forgiveth sins also?

AND they-all sit-now him-at eat-be-ing-at

And they (who were) sitting eating at [i.e. with] him, ...

... bara bo wiyalān minki ka, ...

barabu wiyalan minGiga

... began to say within themselves, ...

they-all-EMPH speak-RFLX-now inside-at

... emphatically they were speaking
inwardly to themselves: ...

... ngan ke unni warikan noa yarakai?

ngan Gi ani warigan nuwa yaragayi

... Who is this that forgiveth sins also?

who-be this reject-now he bad

... “Who is this, he (who) rejects [i.e. forgives] bad [i.e. sins]?”

UNIDENTIFIED TERMS

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

within oneself

‘speaking / thinking’ etc. within oneself IS AN ANGLICISM EFFECTIVELY MEANING ‘introspectively thinking’, OR SIMPLY ‘thinking’, ‘thought’.
IT IS DOUBTFUL THAT THE LITERAL TRANSLATIONS MADE BY Tkld WOULD HAVE BEEN UNDERSTOOD, PERHAPS BETTER SIMPLY EXPRESSED AS:
gudi-li-yan / gudi-li-yila / guda
think-ing-did / think-ing-recently / think-PH

VERB ‘to be’

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

Luke vii.50

*Ngatun noa bounnoun wiya,
ngurrulli ta birung ngiroumba morōn bi katan;
yuring bi pittul kakilliko. [67]*

ngadun nuwa buwanuwan wiya

[50] And he said to the woman,
Thy faith hath saved thee; go in peace.

AND he her speak-PH

And he spoke (to) her: ...

... ngurrulli ta birung ngiroumba morōn bi katan; ...

ngaralidabirang ngirumba murun bi gadan

... Thy faith hath saved thee; ...

hear-ing-ABSTR-away from thee-of life thou be-AFF-now

... “From your hearing [i.e. faith], you are life [i.e. living, are saved]; ...

... yuring bi pittul kakilliko. [67]

yuring bi bidal gagiligu

... go in peace.

go away thou joy be-be-ing-for

... you go away joy-being [i.e. in peace]”.



[23] But as they sailed he fell asleep:

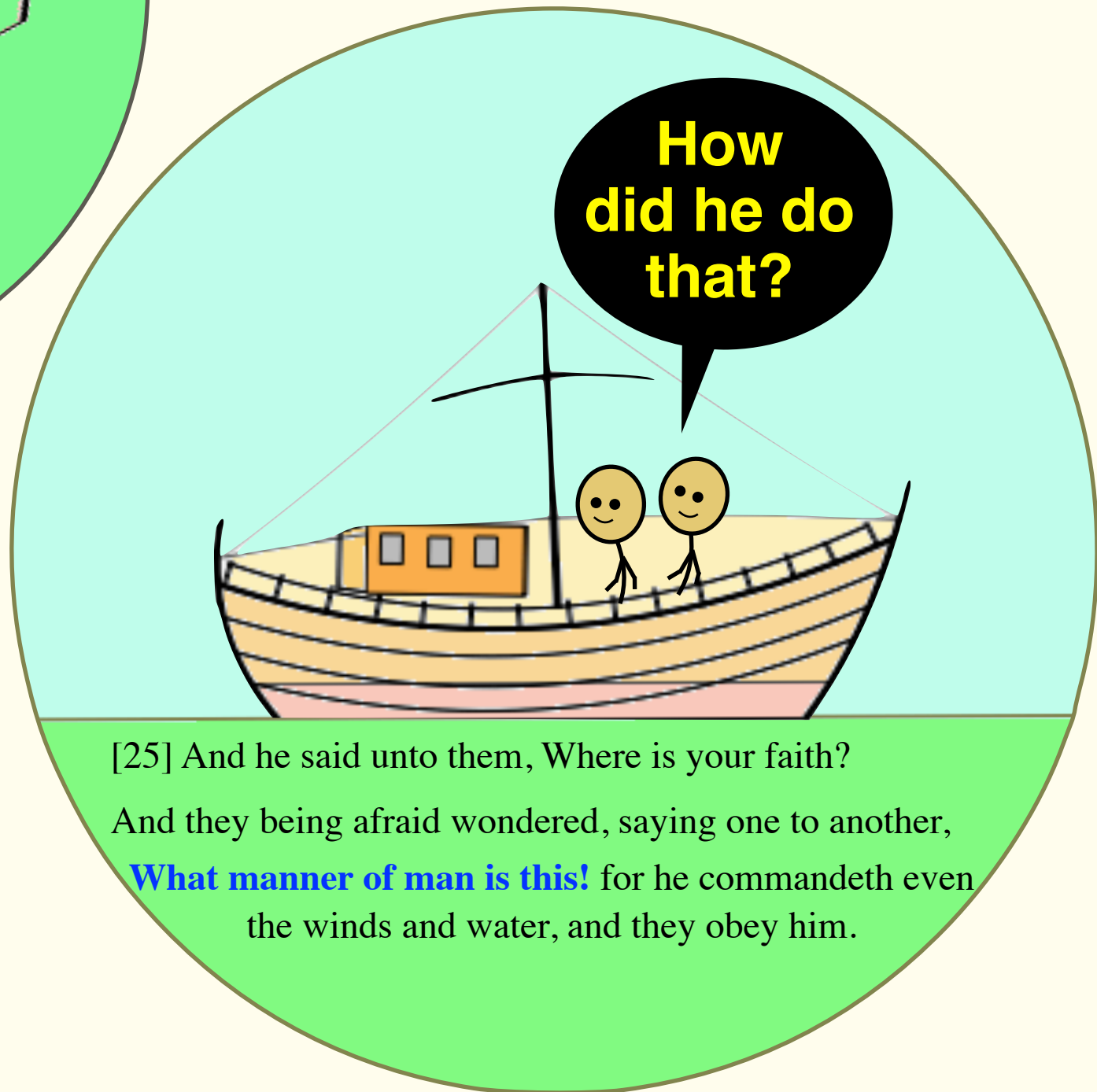
and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

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

Master, master, we perish.

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

and they ceased, and there was a calm.



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

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

Luke viii.01

Ngatun yakita yukita,

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

ngadun yagida yugida

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

AND now after

And now, after, ...

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

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

uwa nuwa yandinduwa barayiduwa gugira

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

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

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

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

-toa / -koa COMIT / PROP / PERL

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

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

SPECIAL WORD: gugira

gugira

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

gugira garing: 'hut all'
FOR 'town'

[continues from previous frame]

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

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

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

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

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

MYSTERY WORD: *dunGa...*

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

... ngatun bara twelve ta ngikoung katoa ba.

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

... and the twelve were with him,

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

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

-gaduwa: IN COMPANY WITH

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

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

ba FUNCTIONS

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

Luke viii.02

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

ngadun bara nabal darayigan

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

AND they-all woman other-agent

And they, other-agent women, ...

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

durun umadwara marayi yaragayidabirang ngadun manigabirang

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

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

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

PASSIVE: -dwara

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

[continues next frame]

[continues from previous frame]

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

MARY yidara ngiyagayi MAGDALENE

... Mary called Magdalene, ..

MARY name like this MAGDALENE

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

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

buwanuwanGinbirang bayibiya DEVIL SEVEN da

... out of whom went seven devils,

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

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

Luke viii.03

Ngatun Ioanna porikunbai Kusa-ūmba,

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

ngadun JOANNA buriganbayi CHUZAumba

[3] And Joanna the wife of Chuza

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

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

And Joanna wife of Chuza, ...

-gayi / --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

... Herod-ūmba umullikan, ...

HERODumba umaligan

... Herod's steward, ...

HEROD-of make-ing-agent

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

... ngatun Sousanna, ...

ngadun SUSANNAH

... and Susanna, ...

AND SUSANNAH

... and Susanna, ...

[continues from previous frame]

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

.. and many others, ..

AND other-agent big

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

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

ngala bara ngugala bun andagal
dalugangGabirang barunGayi

... which ministered unto him of their substance.

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

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

Tkld INVENTIONS:
 property / town / kingdom

Tkld coined the following terms:

property: **dalugang** hold-BE-ness
 town **gugiri garing** hut all
 kingdom **biriwal-guba** chief-of [kingdom]

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

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

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

Luke viii.04

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

ngadun widilin bara ba guri gawal gawal

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

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

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

MYSTERY WORD: *widi*

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

COMMENT: 'build' AND 'achieve' are similar concepts

wi: INLAND WORD FOR 'fire'

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

ngadun uwa ngigungGinGu

.. and were come to him ..

AND move-PH him-to

... and moved to him, ...

[continues next frame]

[continues from previous frame]

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

yandindabirang gugirabirang

... out of every city, ..

all-away from hut [town]-away from

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

SPECIAL WORD: gugira

gugira

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

gugira garing: 'hut all'
FOR 'town'

...*wiya noa unni Parabol:*

wiya nuwa ani PARABLE

... he spake by a parable:

speak-PH he this PARABLE

... he spoke this parable: ...

Luke viii.05

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

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

ubiligan nuwa uwa yiyayigu ubaligu ngigumbagu

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

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

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

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

... ngatun upulliella noa ba, ...

ngadun ubaliyila nuwa ba

... and as he sowed, ..

AND do-ing-recently he WHEN/if

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

[continues next frame]

[continues from previous frame]

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

winda burgaliyan
gayinGunda yabangGa

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

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

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

MYSTERY WORD: *kōn*

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

MEANINGS SUGGESTED HERE ARE DOUBTFUL

MYSTERY suffix: *-kon*

kaiyīnkōn

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

-gan / -gani / -gal

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

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

... *ngatun waita-wa barān, ...*

ngadun wadawa baran

... was trodden down, ...

AND trample-move-PH DOWN

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

PASSIVE IGNORED

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

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

ANGLICISM 'down': baran

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

[continues next frame]

[continues from previous frame]

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

ngadun dibindu dagala murugudindu

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

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

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

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

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

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

Luke viii.06

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

ngadun winda burgaliyan dunungGa

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

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

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

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

ngadun buwayigaliyan ba wagalang didi ngaya gagala

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

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

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

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

... koito ba bato korien ta.

guwidu ba badugurin da

... because it lacked moisture.

because DONE water-lacking AFFirm

... because lacking, aye, water.

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

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

Luke viii.07

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

ngadun winda burgaliyan dalgiri dalgira

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

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

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

... ngatun poaikulleen tulkirritulkirri matti, ...

ngadun buwayigaliyan dalgiri dalgiri madi

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

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

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

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

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

... ngatun murrungkummā.

ngadun marangGama

... and choked it.

AND crush-be-make-PH

... and crushed.

Luke viii.08

Ngatun tarai ta pōrkulleen purrai murrorōng purrai ta,

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

ngadun darayi da burgaliyan barayi marurung barayida

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

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

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

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

... ngatun poaikulleen wokka lang, ...

ngadun buwayigaliyan wagalang

... and sprang up, ...

AND grow-be-ing-did high-ness

... and was growing high, ...

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

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

ngadun yiyayi gariya HUNDRED da

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

AND fruit carry-PH HUNDRED AFFirm

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

[continues from previous frame]

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

ngadun nuwa ba wiya anidara

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

AND he WHEN/if speak-PH this-PLUR

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

... kaaipulleen ngaiya noa, ...

gayibaliyan ngaya nuwa

... he cried, ...

call-ing-did then he

... he was then calling: ...

[continues next frame]

[continues from previous frame]

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

**nyuwuwa ba ngariyungGan
gadan ngaraligu**

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

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

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

PROPrietive having

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

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

-gan [**gayin**] GLOSSED ‘agent’, ‘BEness’
-guwa IS ASSUMED FOR PROPrietive

"kain "

gayin

"in possession
of; having"

having

Tkld/Frsr
AWA Lex
[212:25]

nyuwuwa ba / nyuwuwa-bu

niuwoa ba

niuwoa ba OR **niuwoa bo**

niuwoa ba: he- DONE (8) [= ‘himself’]

niuwoa bo he-EMPH (17) [= ‘himself’]

ANY DIFFERENCE BETWEEN THE TWO
FORMS WOULD SEEM TO BE MINOR

... *ngurrur-bunbilla bōn.*

ngarabanbila bun

... let him hear.

hear-permit-IMP! him

... permit him to hear”.

Luke viii.09

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

ngadun wirubaligandu ngigumbagu wiya bun

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

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

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

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

... wiyelliella, minnaring ke unni Parabol ?

wiyiliyila minaring gi ani PARABLE

... saying, What might this parable be?

speak-ing-recently what be this PARABLE

... speaking, what is this parable?

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

Luke viii.10

Ngatun noa wiya,

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

ngadun nuwa wiya

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

AND he speak-PH

And he spoke: ...

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

ngudan ngaraligu nurun biriral BASILEUSguba ELOIumba

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

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

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

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

[continues from previous frame]

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

wandu barun darayida PARABLEda

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

instead them-all other-at PARABLE-at

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

wandu ba: whereas / INSTEAD

wandu ba

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


RENDERED AS 'instead'.

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

180 **wandu ba**

70 **wandu xxx ba**

MS ERROR [?]



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

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

nadan bara giyawayi bara na BA

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

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

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

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

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

ba FUNCTIONS

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

... ngatun ngurran bara keawai bara ngimilli pa.

ngadun ngaran bara giyawayi bara ngimili BA

... and hearing they might not understand.

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

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

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

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

ba FUNCTIONS

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

Luke viii.11

Ngiakai ta unni Parabol:

Yeai ta wiyellikanne ta Eloï koba.

ngiyagayi da ani PARABLE

[11] Now the parable is this:

The seed is the word of God.

like this AFFirm this PARABLE

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

... Yeai ta wiyellikanne ta Eloï koba.

iyiyayi da wiyiligani da ELOIguba

... The seed is the word of God.

fruit AFFirm speak-ing-entity ABSTR GOD-of

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

Luke viii.12

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

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

bara gayinGundaba

yabangGaba ngaraligan bara

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

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

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

... uwa ngaiya noa Devil, ...

uwa ngaya nuwa DEVIL

... then cometh the devil, ...

move then he DEVIL

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

MYSTERY WORD: *kōn*

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

MEANINGS SUGGESTED HERE ARE
DOUBTFUL

MYSTERY suffix: *-kon*

kaiyīnkōn

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

[continues next frame]

[continues from previous frame]

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

ngadun manGala wiyiligani barunba minGigabirang bulbulabirang

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

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

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

'heart' METAPHOR

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

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

ngariyaganGuwa bara

... lest they should believe ...

hear-lest-now-having they-all

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

-yaga: 'again' / 'lest'

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

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

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

ngadun murunguwa bara gadiyagan

... and be saved.

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

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

-yaga: 'again' / 'lest'

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

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

POSSIBLE: more [10]; emph [13]

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

Luke viii.13

Bara tunūng ka ba

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

bara dunungGaba

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

they-all stone-at

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

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

ngara bara ba wiyiligani bidalgandu

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

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

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

-gan / -gan(g): BEness

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

DOUBTFUL Tkld TRANSLATION

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

[continues from previous frame]

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

ngadun anidara wiragurin gadan

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

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

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

... *kōtta bara warea ba, ...*

guda bara wariya ba

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

think they-all little DONE

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

DOUBTFUL WORD

wariya: little

PROBABLY MEANS

little in physical size

MIGHT NOT MEAN:

few, short time, not much quantity

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

ngadun yagida numaliganida

wariga ngaya bara

... and in time of temptation fall away.

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

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

TIME

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

SPECIAL WORD: tempt/touch/ try/teach

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

Luke viii.14

Ngatun unnoa tara pōrkulleen tulkirritulkirrā,

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

ngadun anuwadara burgaliyan dalgiri dalgira

[14] And that which fell among thorns are they,

which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

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

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

... bara ba ngurra, ...

bara ba ngara

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

they-all WHEN/if hear-PH

... when they heard, ...

... waita uwa ngaiya, ...

wada uwa ngaya

... go forth, ..

depart move-PH then

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

[continues from previous frame]

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

ngadun marangGama umaliganidu

... and are choked with cares ...

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

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

DOUBTFUL WORD

umaliganidu:

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

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

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

*ngandu
someone (did whatever...)*

... *ngatun porōl lo, ...*

ngadun burulu

... and riches ...

AND heavy-using

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

... *ngatun pirun to morōn koba, ...*

ngadun birundu murunGuba

... and pleasures of this life, ..

AND glad-using life-of

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

[continues from previous frame]

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

ngadun garigurin yiyayi marurung gagiligu

... and bring no fruit to perfection.

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

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

Luke viii.15

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

wandu ba anuwa marurungGaba barayidaba

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

instead DONE that good-at earth-at

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

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

... bara ba ngurrā wiyellikanne ...

bara ba ngara wiyiligani

... having heard the word, ...

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

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

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

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

duluwagan ngadun
marurungGan bulbulgan

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

straight-BEness AND good-BEness
heart-agent

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

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

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

[continues from previous frame]

... *tumān bara*, ...

duman bara

... keep it, ...

keep-now they-all

... they keep (it) ...

SPECIAL WORD: *duma / dumi*

duma / dumi APPEAR TO SIGNIFY :

— watch

— keep

AND ALSO regard, save

... *ngatun yeai kurrīn murroi to*.

ngadun yiyayi garin maruwidu

... and bring forth fruit with patience.

AND fruit carry-now peace-using

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

Keawai kore ko wirrōngbunnun kaibung,

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

giyawayi gurigu wirangbanan gayibang

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

no man-ERG ignite-do-will light

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

... *wutinnun ngaiya tenti ko, ...*

wudinan ngaya dindigu

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

cover-will then bowl-using

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

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

nga wudinan baraga birigilingila

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

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

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

DOUBTFUL Conjunctions

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

MS ERROR [?]

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

PREPOSITIONS

“Note that Australian languages seldom have anything that could reasonably be described as ‘articles’ or ‘prepositions’. Definite specification can be achieved by the use of demonstratives, but is often established simply by the context; ...
The semantic load carried by prepositions ... is very effectively handled by the case system, in most Australian languages.” [Dixon 1980:272:6]

MS ERROR [?]

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

PREPOSITIONS: up / down

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

[continues from previous frame]

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

wandu ba wubinan gayibangNGila

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

instead DONE do-will light place-at

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

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS 'instead'.

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

180 **wandu ba**

70 **wandu xxx ba**

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

nawilguwa bara uwalidabagu gayibang

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

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

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

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

COMBINED SUFFIX **-gaba-gu**

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

LOCative + **-gu**,

-gu COULD BE ERGative (subject),

INSTRumental (using),

OR ALLative (to); OR PURPositive (for)

Luke viii.17

Kulla yantīn ta ngetti birung

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

gala yandin da ngidibirang

[17] For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.

because all AFFirm know-AFF-away from

Because all, aye, (that is) away from know [i.e. is secret], ...

Tkld INTERPRETATION

KJV For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.

New International Version
For whatever is hidden is meant to be disclosed, and whatever is concealed is meant to be brought out into the open.

New Living Translation
For everything that is hidden will eventually be brought into the open, and every secret will be brought to light.

English Standard Version
For nothing is hidden except to be made manifest; nor is anything secret except to come to light. Tkld Because all is secret that will be for knowing. and all will be from hidden that will be knowing, and will appear

Tkld Because all (that) is secret, (that) will be for know(ing); and all (that) will be <from> hidden, (that) will be for know(ing), and will appear.

... ngurrunnun wal kakilliko; ...

ngaranan wal gagiligu

... that shall not be made manifest; ...

hear-will certainly be-be-ing-for

... (someone) will certainly hear [i.e. know] for being ...

PASSIVE IGNORED

Tkld RENDERS THE PASSIVE AS ACTIVE. THE UNIDENTIFIED SUBJECT IS INDICATED BY '(someone)' IN SUCH INSTANCES.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

DOUBTFUL Tkld TRANSLATION

KJV that shall not be made manifest

Tkld **ngaranan wal gagiligu**
hear-will certainly be-be-ing-for (someone) will certainly hear [i.e. know] for being MEANING OBSCURE OR LOST. PERHAPS:

ga-nan wal ngara-li-gu
be-will certainly hear-ing-for
will certainly be for knowing

... ngatun yantīn ta yuropatōara birung ...

ngadun yandin da yurubadwarabirang

... neither any thing hid, ...

AND all (any) AFFirm hide-done to-away from

... and all, aye, (that) will be away from hidden, ...

PASSIVE: -dwara

Tkld USED **-dwara**: done to TO REPRESENT PASSIVE FORMS, e.g.:

wiya-dwara	speaK-done to	spoken
yuruba-dwara	hide-done to	hidden
ngu-dwara	give-done to	given

RENDERED: speak-, hide-, give-endowed

[continues from previous frame]

... *ngurrunnun wal kakilliko* ...

ngaranan wal gagiligu

... that shall not be known ...

hear-will certainly be-be-ing-for

... (someone) will certainly hear
[i.e. know] for being ...

PASSIVE IGNORED

Tkld RENDERS THE PASSIVE AS ACTIVE. THE UNIDENTIFIED SUBJECT IS INDICATED BY '**(someone)**' IN SUCH INSTANCES.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT
ngan-du: someone
ngandu
someone (*did whatever...*)

DOUBTFUL Tkld TRANSLATION

KJV *that shall not be known*

Tkld **ngaranan wal gagiligu**

hear-will certainly be-be-ing-for
(someone) will certainly hear [i.e. know] for being
MEANING OBSCURE OR LOST. PERHAPS:

ga-nan wal ngara-li-gu
be-will certainly hear-ing-for
will certainly be for knowing

... *ngatun paipinnun wal.*

ngadun bayibinan wal

... and come abroad.

AND appear-do-will certainly

... and will certainly appear.

Luke viii.18

Yakoai nura ngurrulla;

kulla ngikoung kin ba, ngunnun wal ngikoung kin; ngatun keawai noa ka korien, mantillinnun wal bōn ngikoung kin birung, unnoa ta paipitoara ngikoung kin ba.

yaguwayi nura ngarala

[18] Take heed therefore how ye hear:

for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

beware you-all hear-IMP!

Beware, you must hear! ...

... kulla ngikoung kin ba, ngunnun wal ngikoung kin; ...

gala ngigungGinba ngunan wal ngigungGin

... for whosoever hath, to him shall be given; ...

because him-at give-will certainly him-at

... because at him [i.e. who has], (someone) will certainly give at [i.e. to] him; ...

... ngatun keawai noa ka korien, ...

ngadun giyawayi nuwa gagurin

... and whosoever hath not, ...

AND no he be-lacking

... and he (who is) is <not> be-lacking [i.e. has not], ...

yaguwayi: BEWARE

yaguwayi: 'how'
ALSO MEANS 'beware'

yaguwayi: HOW

INTERROGATIVE 'how': **yaguwayi**
ENGLISH **how** HAS SEVERAL MEANINGS, e.g.:

- interrogative 'How does it work?'
- in what manner 'I don't know how to do it'
- what quality 'How was the movie today?'
- modifier 'How funny that is'
- = 'what' 'How about some dinner?'

yaguwayi: PROBABLY FIRST MEANING

PERHAPS: **anangGu**
that [i.e. what]-using

PASSIVE IGNORED

Tkld RENDERS THE PASSIVE AS ACTIVE. THE UNIDENTIFIED SUBJECT IS INDICATED BY '(someone)' IN SUCH INSTANCES.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT
ngan-du: someone
ngandu
someone (did whatever...)

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM:
no ... [the item or action]-lacking
giyawayi na-gurin *not seeing*
giyawayi wanayi-gurin *no children*
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

[continues from previous frame]

... *mantillinnun wal bōn ngikoung kin birung, ...*

mandilinan wal bun ngigungGinbirang

... from him shall be taken even that which he seemeth to have.

take-AFF-ing-will certainly him him-away from

... (someone) will certainly take him [i.e. it] from him, ...

PASSIVE IGNORED

Tkld RENDERS THE PASSIVE AS ACTIVE. THE UNIDENTIFIED SUBJECT IS INDICATED BY '(someone)' IN SUCH INSTANCES.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT
ngan-du: someone
ngandu
someone (did whatever...)

... *unnoa ta paipitoara ngikoung kin ba.*

anuwa da bayibidwara ngigungGinba

... that which he seemeth to have.

that AFFirm appear-do-done to him-at

... that, aye, appear-endowed at him [i.e. what he seems to have].

Luke viii.19

*Ngatun tunkan ngikoung kin ko ngatun bara [71] kōti ta ngikoemba uwā,
ngatun keawai bara wa pa ngikoung kin ko konarrin, kulla kauwul waita-wollān.*

ngadun danGan ngigungGinGu ngadun bara gudi da ngigumba uwa

[19] Then came to him his mother and his brethren,
and could not come at him for the press.

AND mother him-to AND they-all kinsman ABSTR him-of move-PH

And his mother and they, his kinsmen, moved [i.e. came] to him, ...

*... ngatun keawai bara wa pa
ngikoung kin ko konarrin, ...*

**ngadun giyawayi bara wa
BA ngigungGinGu gunarin**

... and could not come at him ...

AND no they-all move NEG
him-to crowd-because

... and they did not move [i.e. come]
to him because of the crowd, ...

... kulla kauwul waita-wollān.

gala gawal wadawalan

... for the press.

because big trample-move-persist-now

... because (of the) big trampling.

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM:
no ... [the item or action]-lacking
giyawayi na-gurin *not seeing*
giyawayi wanayi-gurin *no children*
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

ba FUNCTIONS

ba WHEN/if
ba DONE
ba / BA NEGative
ba place of

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

Luke viii.20

*Winta ko bōn wiya ngiakai,
ngarokillīn bara warai ta ba ngikoemba tunkan
ngatun kōti ta nauwil koa bara ngiroung.*

windagu bun wiya ngiyagayi

[20] And it was told him by certain which said,
Thy mother and thy brethren stand without, desiring to see thee.

part-ERG him speak-PH like this

Part [i.e. someone] spoke (to) him like this: ...

*... ngarokillīn bara warai ta ba
ngikoemba tunkan ngatun kōti ta ...*

ngarugin bara warayidaba ngigumba
danGan ngadun gudi da

... Thy mother and thy brethren stand without, ...

stand-be-ing-now they-all outside-at him
[thee?]-of mother AND kinsman ABSTR

... “They are standing at the outside, his[MISTAKE FOR ‘thy’] mother and kinsmen, ...

... nauwil koa bara ngiroung.

nawilguwa bara ngirung

... desiring to see thee.

see-might-having they-all thee

... (that) they see might-doing you”.

OUTSIDE: warayi / waraba

Tkld GENERALLY USED **warayi**
FOR ‘outside’, BUT ON ABOUT 4
OCCASIONS USED **waraba**
OTHER USE: **wara-ba**: fill-PH

MS ERROR

ngikoemba tunkan

ngigumba danGan
MS ERROR FOR
ngirumba danGan

Luke viii.21

*Ngatun noa wiyayelleen barun, wiyelliella,
unni tara tia katan emmoemba tunkan ngatun kōti ta ngurrullikan
wiyellikanne Eloi koba ngatun umullikan.*

ngadun nuwa wiyayiliyan barun wiyiliyila

[21] And he answered and said unto them,
My mother and my brethren are these which hear the word of God, and do it.

AND he speak-back-ing-did them-all speak-ing-recently

And he was speaking back [i.e. answering] them, speaking: ...

... unni tara tia katan emmoemba tunkan ngatun kōti ta ...

anidara diya gadan imuwumba danGan ngadun gudi da

... My mother and my brethren are these ...

this-PLUR me be-AFF-now me-of mother AND kinsman ABSTR

... “These are (to) me, my mother and kinsmen, ...

... ngurrullikan wiyellikanne Eloi koba ...

ngaraligan wiyiligani ELOIguba

... which hear the word of God, ...

hear-ing-agent speak-ing-entity GOD-of

... hearing-agents [i.e. hearers] the speaking-entity [i.e. word] of God ...

[continues from previous frame]

... *ngatun umullikan.*

ngadun umuligan

... and do it.

AND make-ing-agent

... and making-agents [i.e. do it]”.

Luke viii.22

Ngatun yakita tarai ta purreung ka, uwa noa murrinauwai ta ko ngikoung katoa wirrobullikan toa ngikoumba; ngatun noa barun wiya, waita ngeen waingauwil kaiyin kolang wārā kolang. Ngatun bara tōlka mureung kolang.

ngadun yagida darayida bariyangGa

[22] Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

AND now other-at day(light)-at

And now at (an)other daylight, ...

... uwa noa murrinauwai ta ko ngikoung katoa wirrobullikan toa ngikoumba; ...

uwa nuwa mari nawidagu ngigungGaduwa wirubaliganduwa ngigumba

... that he went into a ship with his disciples: ...

move-PH he big canoe [ship]-to him-in company with follow-ing-agent-in company with him-of

... he moved to the ship in company with his following-agents [i.e. disciples]; ...

... ngatun noa barun wiya, ...

ngadun nuwa barun wiya

... and he said unto them, ...

AND he them-all speak-PH

... and he spoke (to) them: ...

SYDNEY WORDS: mari nawi

mari nawi: big canoe
SYDNEY LANGUAGE WORDS USED BY THE SYDNEY PEOPLE FOR 'ship'

-gaduwa: IN COMPANY WITH

-gaduwa	-guwa	-duwa	-luwa	-ruwa
159	14	13	8 [> l]	4 [> r]

(Multiple, and different, of the above forms might occur in the same entry)

Tkld INVENTIONS: disciple / passover / generation

Tkld coined the following terms:
disciple **wiruba-li-gan** following agent
Passover **gawi-dwara** come-done to
generation **wilang-NGil** behind/past place

Luke viii.22

... waita ngeen waingauwil kaiyin kolang wārā kolang. ...

wada ngiyin wayingawil gayinGulang waragulang

... Let us go over unto the other side of the lake. ...

depart we-all move-almost-might side-towards lake-towards

... “We depart-might-almost-move towards the lakeside”. ...

... Ngatun bara tōlka mureung kolang.

ngadun bara dalga muriyangGulang

... And they launched forth.

AND they-all thrust-be-PH forward-towards

... And they launched towards forwards.

Luke viii.23

*Wonto ba bara uwolliella,
pirrikea noa kōng-ngōng; ngatun wibbi kauwul
kakulla wārā ka; ngatun bara warapal, ngatun
kinta kakilliella.*

wandu ba bara uwaliyila

[23] But as they sailed

he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

instead WHEN/if they-all move-ing-recently

Instead when they were moving, ...

... pirrikea noa kōng-ngōng; ...

birigiya nuwa gungung

... he fell asleep: ...

lie-PH he snore

... he lay snor(ing); ...

... ngatun wibbi kauwul kakulla wārā ka; ...

ngadun wibi gawal gagala waraga

... and there came down a storm of wind on the lake; ...

AND wind big be-be-PH lake-at

... and a big wind was at [i.e. on] the lake; ...

wandu ba: whereas / INSTEAD

wandu ba

TkId: “Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to,”

RENDERED AS ‘instead’.

SOMETIMES **wandu ba** IS SPLIT, AS:

180 **wandu ba**

70 **wandu xxx ba**

[continues from previous frame]

... *ngatun bara warapal, ...*

ngadun bara warabal
[guguwindin]

... and they were filled with water, ...

AND they-all fill-PATient
[water-because (through/by)]

... and they (someone) filled
[by [i.e. with] water]; ...

... *ngatun kinta kakilliella.*

ngadun ginda gagiliyila

... and were in jeopardy.

AND fear be-be-ing-recently

... and were fear(ful).

PASSIVE: -bal

ASSUME **-bal** = PATient, i.e. THE RECIPIENT OF SOMETHING — A PASSIVE CONSTRUCTION. e.g.

wara-bal: full, filled
yidara-bal: named

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	—
-din	168	25	—	8
-lin	12	—	—	—
-rin	2	—	—	5

MISSING TRANSLATION

AS Tkld DID NOT PROVIDE A TRANSLATION ,
THIS WORDING
IS PROPOSED.

Luke viii.24

Ngatun bara uwa ngikoung kin, boungbungnga ngaiya bōn, wiyelliella, Piriwul, Piriwul, tetti kolang ngeen! boungkulleen ngaiya noa, ngatun wiya noa wibbi, ngatun tulkun wombul koba; ngatun kōrun kakulla, ngatun yurang ngaiya kakulla.

ngadun bara uwa ngigungGin

[24] And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

AND they-all move-PH him-at

And they moved at [i.e. to] to him, ...

... boungbung [72] nga ngaiya bōn, ...

bungbangGa ngaya bun

... and awoke him, ...

rise-do-compel-PH then him

... then made him rise, ...

... wiyelliella, Piriwul, Piriwul, tetti kolang ngeen! ...

wiyiliyila biriwal biriwal didigulang ngiyin

... saying, Master, master, we perish. ...

speaking-recently chief chief dead-towards we-all

... speaking: "Chief, Chief, we are towards dead!" ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

[continues from previous frame]

... *boungkulleen ngaiya noa, ...*

bungGaliyan ngaya nuwa

... Then he arose, ...

rise-be-ing-did then he

... He then rose, ...

... *ngatun wiya noa wibbi, ...*

ngadun wiya nuwa wibi

... and rebuked the wind ...

AND speak-PH he wind

... and he spoke (to) the wind, ...

... *ngatun tulkun wombul koba; ...*

ngadun dalgan wambulguba

... and the raging of the water: ...

AND thrust-BEness sea-of

... and the surge of the sea; ...

-gan / -gan(g): BEness

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

[continues next frame]

[continues from previous frame]

... *ngatun kōrun kakulla, ...*

ngadun gurun gagala

... and they ceased, ...

AND quiet be-be-PH

... and (it) was quiet, ...

... *ngatun yurang ngaiya kakulla.*

ngadun yurang ngaya gagala

... and there was a calm.

AND calm then be-be-PH

... and (it) was then calm

MYSTERY WORD: *yurang*

yarang	hunger	6	yirung	hair	3
yarang	turn [?]	4	yurang	calm	2
yaring	laugh	4	yuring	go away	66
yirang	role [?]	2	yurung	dive	3
yirung	point	13			

Luke viii.25

*Ngatun noa wiya barun,
wonnung ke nurun ba kōttellita? Ngatun bara
kinta kakulla kōtelliella, wiyalan tarai kan tarai
kan, wonta kōn unni kore! kulla noa wiyān
wibbi, ngatun bato, ngatun ngurra ngaiya bōn.*

ngadun nuwa wiya barun

[25] And he said unto them,
Where is your faith? And they being afraid wondered,
saying one to another, What manner of man is this!
for he commandeth even the winds and water, and
they obey him.

AND he speak-PH them-all

And he spoke to them: ...

... *wonnung ke nurun ba kōttellita?* ...

wanang Gi nurunba gudili da

... Where is your faith? ...

where-be ye-all-of think-ing ABSTR

... “Where is your thinking [i.e. faith]?” ...

... *Ngatun bara kinta kakulla kōtelliella,* ...

ngadun bara ginda gagala gudiliyila

... And they being afraid wondered, ...

AND they-all fear be-be-PH think-ing-recently

... And they were afraid, thinking, ...

PLACE			
wanda	where	anang	there
wanang	where	anambu	there
andi	here	anda	there
ani	here	anduwa	there

VERB ‘to be’

ACCORDING TO R.M.W. DIXON,
“Most Australian languages lack
any verb ‘to be’ ” [Dixon 1980
491:12]
IF THIS IS THE CASE FOR
Awabakal, **ga / gi** ‘be’
WOULD BE A TkId INVENTION.

[continues from previous frame]

... *wiyalan tarai kan tarai kan, ...*

wiyalan darayigan darayigan

... saying one to another, ...

speak-RECIP-now other-agent other-agent

... speaking (to) one another: ...

... *wonta kōn unni kore! ...*

wanda gun ani guri

... What manner of man is this! ...

where type this man

... "Where [i.e. what] type [?] this man? ...

MYSTERY WORD: *kōn*

koiyung kōn fire-type-at
2 kaiyīnkōn ta ba side-agent-at
kaiyīn kōn ta side-agent-at
wonta kōn what-type
turo kōn billi ta punish-agent-do-ing
 ABSTR
 MEANINGS SUGGESTED HERE ARE
 DOUBTFUL

MYSTERY suffix: *-kon*

THERE ARE ABOUT 18 EXAMPLES OF Tkld USING THE SUFFIX **-kon**, COMPARED WITH ABOUT 800 **-kan**, INTERPRETED AS 'agent', 'BENess' THE **-kon** SPELLING DOES NOT APPEAR TO BE AN ERROR, AS IT TENDS TO APPEAR REPEATEDLY WITH THE SAME WORD

PLACE

wanda	where	anang	there
wanang	where	anambu	there
andi	here	anda	there
ani	here	anduwa	there

[continues next frame]

[continues from previous frame]

... *kulla noa wiyān wibbi, ngatun bato, ...*

gala nuwa wiyān wibi ngadun badu

... for he commandeth even the winds and water, ...

because he speak-now wind AND water

... Because he speaks (to) the wind, and water, ...

DOUBTFUL badu 'water'

badu

badu IS THE SYDNEY LANGUAGE WORD FOR WATER
MORE LIKELY WORDS ARE:

gali / galing

guguwin

ngadung

HOWEVER, 7 **badu** RECORDS, FOR
Wrmi, Bpi, Dark & Kre

... *ngatun ngurra ngaiya bōn.*

ngadun ngara ngaya bun

... and they obey him.

AND hear then him

... and (they) then hear him.”

Luke viii.26

*Ngatun bara uwa purrai ta ko Gadarene ta ko,
kaiyin ta ba Galile ka ba.*

ngadun bara uwa barayidagu GADARENEEdagu

[26] And they arrived at the country of the Gadarenes,
which is over against Galilee.

AND they-all move-PH earth-to GADARENE-to

And they all moved to Gadarene earth [i.e. land/country], ...

... kaiyin ta ba Galile ka ba.

gayiyindaba GALILEEEgaba

... which is over against Galilee.

side-at GALILEE-at

... at [i.e. on] the Galilee side.

Luke viii.27

Ngatun noa ba yankulleen purrai ta ko, nungngurrawa bōn wakōl lo kore ko kokera birung ko, Devil-kan noa katālla yuraki, ngatun keawai noa upilli-pa kirrikin to, keawai noa katan kokirā, nikki ka noa kakulla.

ngadun nuwa ba yanGaliyan barayidagu

[27] And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

AND he WHEN/if go-be-ing-did earth-to

And when he [Jesus] went to the earth [i.e. land], ...

... nungngurrawa bōn wakōl lo kore ko kokera birung ko, ...

nangGarawa bun wagulu gurigu gugirabirangGu

... there met him out of the city a certain man, ...

meet-move-PH him one-ERG man-ERG hut [town]-away from-ERG

... one man away from the town met him, ...

SPECIAL WORD: gugira

gugira

PROPERLY IS 'house', 'hut'
Tkld ALSO USED IT FOR 'town'
IN Mark HE USED

gugira garing: 'hut all'

FOR 'town'

... Devil-kan noa katālla yuraki, ...

DEVILGan nuwa gadala yuragi

... which had devils long time, ...

DEVIL-agent he be-AFF-PH longtime

... he was [i.e. had been] a devil-agent (for) a long time, ...

PROPrietive having

Tkld GAVE **gayin [-gan]** FOR PROPrietive **-having**

Tkld USED IT WITH 'hath', 'had', 'having', 'have' over 40 times. PERHAPS CORRECT. ASSUMED IN NORTH DB TO BE agentive:

-gan [gayin] GLOSSED 'agent', 'BEness'

-guwa IS ASSUMED FOR PROPrietive

"kain"

gayin

"in possession of; having"

having

Tkld/Frsr
AWA Lex
[212:25]

[continues from previous frame]

... *ngatun keawai noa upilli-pa kirrikin to, ...*

ngadun giyawayi nuwa ubili BA girigindu

... and ware no clothes, ...

AND no he do-ing NEG garment-using

... and he (was) not doing (i.e wearing) using clothes, ...

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM:
no ... [the item or action]-lacking
giyawayi na-gurin *not seeing*
giyawayi wanayi-gurin *no children*
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

ba FUNCTIONS

ba WHEN/if
ba DONE
ba / BA NEGative
ba place of

... *keawai noa katan kokirā, ...*

giyawayi nuwa gadan gugira

... neither abode in any house, ...

no he be-AFF-now hut-at

... he is not being at a hut [i.e. house], ...

MS VARIANT: hut-at

VERSIONS OF 'hut-at':
Tkld
7 **gugiridin**
2 **gugiriba**
2 **gugiraga(ba)**
20 **gugira**

... *nikki ka noa kakulla.*

nigiga nuwa gagala

... but in the tombs.

grave-at he be-be-PH

... he was at the grave(s).

Luke viii.28

*Nakulla noa ba Jesounung,
kaaibulleen ngaiya noa, ngatun puntimulleen ngikoung
kin mikan ta, ngatun, wokka wiyelleen wiyelliella,
minnung bunnun ke bi tia Jesou Yinal ta Eloï koba
wokka kaba koba? Yanoa bi tia piral-mai-yi-kora.*

nagala nuwa ba JESUSnung

[28] When he saw Jesus,
he cried out, and fell down before him, and
with a loud voice said, What have I to do with
thee, Jesus, thou Son of God most high? I
beseech thee, torment me not.

see-be-PH he WHEN/if JESUS-ACC

When he [devils man] saw Jesus, ...

... kaaibulleen ngaiya noa, ...

gayibaliyan ngaya nuwa

... he cried out, ...

call-do-ing-did then he

... he [devils man] (was) then calling him [JESUS], ...

... ngatun puntimulleen ngikoung [73] kin mikan ta, ...

ngadun bandimaliyan ngigungGin miganda

... and fell down before him, ...

AND fall-make-ing-did him-at in front-at

... and (was) falling in front at [i.e. of] him [JESUS], ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	—
-din	168	25	—	8
-lin	12	—	—	—
-rin	2	—	—	5

[continues from previous frame]

... ngatun, wokka wiyelleen wiyelliella, ...

ngadun waga wiyiliyan wiyiliyila

... and with a loud voice said, ...

AND high speak-ing-did speak-ing-recently

... and high speaking [i.e. speaking in a loud voice], he [devils man] spoke: ...

... minnung bunnun ke bi tia Jesou ...

minang banan gi bi diya JESUS

... What have I to do with thee, Jesus, ...

what do-will be thou me JESUS

... “What will you be do(ing with) me [devils man], Jesus, ...

VERB ‘to be’

ACCORDING TO R.M.W. DIXON, “Most Australian languages lack any verb ‘to be’” [Dixon 1980 491:12] IF THIS IS THE CASE FOR Awabakal, ga / gi ‘be’ WOULD BE A Tkld INVENTION.

CONJOINED PRONOUNS: Tkld

‘Conjoined pronouns’: Tkld/Fraser p.17:
 I thee **ba-nung** she thee **bin-toa**
 I her **ba-noun**
 thou me **bi-tia** thou her **bi-noun**
 thou him **bi-nung**
 he thee **bi-loa** (he me **tia-loa**)

SPECULATIVE COMPLETE SET

	I	THOU	HE	SHE
ME	.....	bi diya	[nu diya]	[duwa diya]
THEE	ba bin	.....	[nu bin]	[duwa bin]
HIM	[ba bun]	[bi bun]	[nu bun]	[duwa bun]
HER	[ba nuwan]	[bi nuwan]	[nu nuwan]	[duwa nuwan]

[continues next frame]

[continues from previous frame]

... *Yinal ta Eloī koba wokka kaba koba? ...*
yinal da ELOIguba wagagabaguba

... thou Son of God most high? ...

son AFFirm GOD-of high-at-of

... son, aye, of God at [i.e. on] high. ...

... *Yanoa bi tia pirāl-mai-yi-kora.*

yanuwa bi diya biralma gura

... I beseech thee, torment me not.

let-it-be! thou me hard-make-IMP! not

... Desist, you [Jesus] must not hard-make
 [i.e. torment] me [devils man]!”

CONJOINED PRONOUNS: Tkld

‘Conjoined pronouns’: Tkld/Fraser p.17:

I thee	ba-nung	she thee	bin-toa
I her	ba-noun		
thou me	bi-tia	thou her	bi-noun
thou him	bi-nung		
he thee	bi-loa	(he me	tia-loa

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

Luke viii.29

*(Kulla noa wiya marai yarakai
kan paikulliko kore ka birung.*

*kulla bōn mankulla murrīnmurrīn; ngatun wiria bōn
tībōn ko; ngatun noa tūr-bungnga tībōn, ngatun yuaipea
bōn Devil ko korung kolang).*

gala nuwa wiya marayi yaragayigan bayigaligu gurigabirang

[29] (For he had commanded the
unclean spirit to come out of the man.

For oftentimes it had caught him: and he was kept bound with chains
and in fetters; and he brake the bands, and was driven of the devil
into the wilderness.)

because he speak-PH spirit bad-agent appear-be-ing-for man-away from

Because he [Jesus] spoke [i.e. ordered] the bad spirit for appearing away from the man. ...

... *kulla bōn mankulla murrīnmurrīn; ...*

gala bun manGala marin marin

... For oftentimes it had caught him: ...

because him take-be-PH frequent

... Because (it [devil]) had taken [i.e. caught] him [devils man] often; ...

... *ngatun wiria bōn tībōn ko; ...*

ngadun wiriya bun dibunGu

... and he was kept bound with chains and in fetters; ...

AND operate-PH him chain-using

... and operated [i.e. bound] him [devils man] using chain(s); ...

[continues from previous frame]

...ngatun noa tiir-bungnga tībōn, ...

ngadun nuwa dyirbangGa dibun

... and he brake the bands, ...

AND he break-do-compel-PH chain

... and he [devils man] made the chain(s) break, ...

...ngatun yuaipea bōn Devil ko korung kolang).

ngadun yuwayibiya bun DEVILgu gurangGulang

... and was driven of the devil into the wilderness.)

AND push-back-do-PH him DEVIL-ERG scrub-towards

... and the Devil pushed him [devils man] towards the scrub.

Luke viii.30

Ngatun Jesou ko noa wiya bōn,

wiyelliella, wonnēn bi yiturra? Ngatun noa wiya Legion bang; kulla kauwulkauwul Devil uwa murraring ngikoung kin ko minki ka ko.

ngadun JESUSgu nuwa wiya bun

[30] And Jesus asked him,

saying, What is thy name? And he said, Legion: because many devils were entered into him.

AND JESUS-ERG he speak-PH him

And Jesus spoke to him [devils man], ...

... wiyelliella, wonnēn bi yiturra? ...

wiyiliyila wanin bi yidara

... saying, What is thy name? ...

speak-ing-recently where/how thou name

... speaking: "What (is) your [devils man] name?" ...

wanang: INTERROGATIVE

wanang where? what?
INTERROGATIVE—
NOT RELATIVE PRONOUN
RELATIVE PRONOUN [refers back to a noun]
who, whom, whose, which, that
ALSO **wan / wanda / wanin**

... Ngatun noa wiya ...

ngadun nuwa wiya

... And he said, ...

AND he speak-PH

... And he [devils man] spoke, ...

[continues from previous frame]

... *Legion bang; ...*

LEGION bang

... Legion: ...

LEGION I

“I [devils man] (am) Legion”; [i.e. plentiful]

... *kulla kauwulkauwul Devil uwa murraring ngikoung kin ko minki ka ko.*

gala gawal gawal DEVIL uwa mararing ngigungGinGu minGigagu

... because many devils were entered into him.

because big big [many] DEVIL move-PH inside him-to inside-to

... because many devil(s) (had) moved inside to him [devils man].

Luke viii.31

Ngatun bara bōn wiya,

*yanoa wiya yi kora ngearun bi pirriko
kolang kakilliko.*

ngadun bara bun wiya

[31] And they besought him

that he would not command them to go out into the deep.

AND they-all him speak-PH

And they [devils] spoke (to) him [Jesus]: ...

... yanoa wiya yi kora ngearun bi pirriko kolang kakilliko.

yanuwa wiya gura ngiyarun bi birigugulang gagiligu

... that he would not command them to go out into the deep.

let-it-be! speak-IMP! not us-all thou deep-towards be-be-ing-for

... “Desist! You [Jesus] must not speak to (i.e. command)
us [devils] for (i.e. to) being towards the deep”.

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING
AND INCORRECT ANALYSIS, AND
THAT THE NEGATIVE IS SIMPLY **gura**

Luke viii.32

Ngatun kakulla unta kal wirrul takilliella bulkara ba ko;

ngatun bara wiya bōn pulōngkulli ko barun minkika ko Swine ka ko. Ngatun noa wamunbea barun.

**ngadun gagala andagal wirul
dagiliyila balgarabagu**

[32] And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

AND be-be-PH there-belong herd eat-be-ing-recently hill-at-for

And (there) was thereabouts a herd eating for at [i.e. on] the hill; ...

MS ERROR

balgara-ba-gu

hill-at-for

MS ERROR FOR

balgara-da-gu OR **balgara-ga-gu**

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.

-gu **PURP**ositive 'for' / -gu **DAT**ive 'to'

-gu **INSTR**umental 'using'

-gu **OPP**ose 'against' [RARELY]

-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.
-----	----------------------	--------------------------------------	---------------------------------	-----------------------------------

...ngatun bara wiya bōn pulōngkulli ko barun minkika ko Swine ka ko. ...

ngadun bara wiya bun bulungGaligu barun minGiGagu SWINEgagu

... and they besought him that he would suffer them to enter into them. ...

AND they-all speak-PH him enter-be-ing-for them-all inside-to SWINE-to

... and they [devils] spoke (to) him [Jesus] for entering them [devils] to the inside of the swine. ...

...Ngatun noa wamunbea barun.

ngadun nuwa wamanbiya barun

... And he suffered them.

AND he move-make-permit-PH them-all

... And he [Jesus] move-permitted [i.e. allowed] them [devils] (to (move into the swine)).

Luke viii.33

*Uwa ngaiya bara waita Devil minki
ta [74] birung kore ka birung,
ngatun pulōng-kulleen Swine ka koiro ka; ngatun wirrul-murrā
barān karakai pirriko koba wārā ka ko, kurrīn ta ngaiya bara.*

uwa ngaya bara wada DEVIL minGidabirang gurigabirang

[33] Then went the devils out of the man,
and entered into the swine: and the herd ran violently down a steep place
into the lake, and were choked.

move-PH then they-all depart DEVIL inside-away from man-away from

They, Devil(s) then depart-moved away from inside the man, ...

... ngatun pulōng-kulleen Swine ka koiro ka; ...

ngadun bulungGaliyan SWINEga guwiruga

... and entered into the swine: ...

AND enter-be-ing-did SWINE-at herb-at

... and were entering at [i.e. into] the 'gwiru' herb, into the swine [?]; ...

MYSTERY WORD: guwiru

THERE ARE ONLY 2 EXAMPLES OF:
koiro
MEANING GIVEN: 'herb'
BUT 'herb' DOES NOT SEEM TO BE
APPROPRIATE IN THIS INSTANCE

[continues next frame]

[continues from previous frame]

... *ngatun wirrul-murrā barān karakai pirriko koba wārā ka ko, ...*

ngadun wirul mara baran garagayi biriguguba waragagu

...and the herd ran violently down a steep place into the lake, ...

AND herd run-PH DOWN quick deep-of lake-to

... and the herd ran down quick(ly) to the deep lake, ...

Anglicism DOWN

Threlkeld appears to have literally translated the word 'down' in English idioms such as the following, where synonyms show it to be unnecessary:

come, go, down *descend*

take, let, down *lower*

pull down *demolish*

sit down *rest*

cut, hew, down *fell*

fall down *collapse*

Also 'down' in:

run, take, bow, kneel, stoop, press, pour, lay, cast, etc.

... *kurrīn ta ngaiya bara.*

garin da ngaya bara

... and were choked.

choke AFFirm then they-all

... then they choked [i.e. drowned], aye.

Luke viii.34

*Nakulla bara ba tamunbea unnoa tara umatoara,
murrā ngaiya bara ngatun waita uwa kokere kolang ngatun korung kolang wiya ngaiya ngaloo.*

nagala bara ba damanbiya anuwadara umadwara

[34] When they that fed them saw what was done,
they fled, and went and told it in the city and in the country.

see-be-PH they-all WHEN/if eat-make-permit-PH that-PLUR make-done to

When they (who) permitted to eat saw those things made-endowed [i.e. what was done], ...

PASSIVE: -dwara
Tkld USED **-dwara**: done to
TO REPRESENT PASSIVE FORMS, e.g.:
wiya-dwara speak-done to spoken
yuruba-dwara hide-done to hidden
ngu-dwara give-done to given
RENDERED: speak-, hide-, give-endowed

... murrā ngaiya bara ...

mara ngaya bara

... they fled, ...

run-PH then they-all

... then they ran, ...

... ngatun waita uwa kokere kolang ngatun korung kolang ...

ngadun wada uwa gugirigulang ngadun gurangGulang

... and went and told it in the city and in the country....

AND depart move-PH town-towards AND scrub-towards

... and depart-moved towards (the) town, and towards the scrub; ...

MS TRANSPOSITION
KJV *and told it*
'and told it' TRANSPOSED TO
THE SEXT SEGMENT, BELOW

... wiya ngaiya ngaloo.

wiya ngaya ngaluwa

... [and told it]

speak-PH then this

... then spoke (about) this.

REARRANGEMENT
Tkld TRANSPOSED
MS TEXT SEGMENTS

Luke viii.35

Uwa ngaiya bara nakilliko umatoara ko;

*ngatun uwa Jesou kin, ngatun nakulla bara bōn unnoa kore paipitoara
birung Devil bara waita uwa, yellowolliella Jesou ka ta tinna ka, kirrikin
kan ngatun tuloa ngurrullikān ngatun kinta bara kakulla.*

uwa ngaya bara nagiligu umadwaragu

[35] Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

move-PH then they-all see-be-ing-for make-done to-for

They then moved for seeing (what was) make-endowed [i.e. done]; ...

PASSIVE: -dwara

Tkld USED **-dwara**: done to TO REPRESENT PASSIVE FORMS, e.g.:
wiya-dwara speak-done to spoken
yuruba-dwara hide-done to hidden
ngu-dwara give-done to given
 RENDERED: speak-, hide-, give-endowed

... ngatun uwa Jesou kin, ...

ngadun uwa JESUSgin

.. and came to Jesus, ...

AND move-PH JESUS-at

... and moved at Jesus [i.e. came to Jesus], ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

... ngatun nakulla bara bōn unnoa kore ...

ngadun nagala bara bun anuwa guri

... and found the man, ...

AND see-be-PH they-all him that man

... and they saw him [devils man], that man, ...

see / FIND

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED 'see' FOR 'find'
na-gi-li-gu see (see-be-ing-for)
bami-li-gu seek (search-ing-for)
girawa-li-gu seek/find (...-ing-for)
dungGa-mali-gu find (show-make...)

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

...paipitoara birung bara Devil waita uwa, ...

bayibidwarabirang bara DEVIL wada uwa

... out of whom the devils were departed, ...

appear [eject]-do-done to-away from they-all Devil depart move-PH

... (that) they, the Devil(s), (had) depart-moved ejected from, ...

...yellawolliella Jesou ka ta tinna ka, ...

yilawaliyila JESUSga da dinaga

... sitting at the feet of Jesus, ...

sit-ing-recently JESUS-at AFFirm foot-at

... sitting at the feet at [i.e. of] Jesus, aye, ...

ka ta / -ka ta

SOME 80 INSTANCES OF
ka ta: ga da.

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
ngigungGada	him-of-at
ngigungGadagu	him-of-to

...kirrikin kan ngatun tuloa ngurrullikān ...

giriginGan ngadun duluwa ngaraligan

... clothed, and in his right mind: ...

garment-agent AND straight hear-ing-agent

... garment-agent [i.e. clothed], and straight hearing-agent [i.e. mentally alert]; ...

...ngatun kinta bara kakulla.

ngadun ginda bara gagala

... and they were afraid.

AND fear they-all be-be-PH

... and they were afraid.

Luke viii.36

Yantīn to nakulla unnoa, wiya barun,
yanti bōn ba turōn uma Devil kan kauwul kan.

yandindu nagala anuwa wiya barun

[36] They also which saw it told them
by what means he that was possessed of the devils was healed.

all-ERG see-be-PH that speak-PH them-all

All (who) saw that, spoke (to) them,...

...yanti bōn ba turōn uma Devil kan kauwul kan.

yandi bun ba durun uma DEVILgan gawalgan

... by what means he that was possessed of the devils was healed.

thus him DONE clean make-PH DEVIL-agent big-agent

... thus [i.e. how] (someone) >done<-clean(ed) him [devils man], the big Devil agent [i.e. the person possessed of devils].

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke viii.37

Ngatun yant̄in to konaro purrai ta ko Gaderene ta ko

wiya ngaiya bōn waita uwolliko barun kin birung; kulla bara kinta kan kauwul kakulla. Ngatun noa uwa murrinauwai [38] ta ko, ngatun willembō kakulla.

ngadun yandindu gunaru barayidagu GADARENESdagu

[37] Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

AND all-ERG crowd-ERG earth-to GADARENES-to

And all the crowd to the earth [i.e. country] to the Gadarenes ...

... wiya ngaiya bōn waita uwolliko barun kin birung; ...

wiya ngaya bun wada uwaligu barunGinbirang

... besought him to depart from them; ...

speak-PH then him depart move-ing-for them-all-away from

... then spoke (to) him [Jesus] for [i.e. about] depart-moving from them; ...

... kulla bara kinta kan kauwul kakulla. ...

gala bara gindagan gawal gagala

... for they were taken with great fear: ...

because they-all fear-agent big be-be-PH

... because they were big fear-agents [i.e. much afraid]. ...

[continues from previous frame]

... *Ngatun noa uwa murrinauwai [75] ta ko, ...*

ngadun nuwa uwa mari nawidagu

... and he went up into the ship, ...

AND he move-PH big canoe [ship]-to

... And he moved to the ship ...

SYDNEY WORDS: mari nawi

mari nawi: big canoe
 SYDNEY LANGUAGE WORDS
 USED BY THE SYDNEY PEOPLE
 FOR 'ship'

... *ngatun willembo kakulla.*

ngadun wilimbu gagala

... and returned back again.

AND return-EMPH be-be-PH

... and was emphatically-return(ed) [i.e. did return].

Luke viii.38

*Ngatun unnoa kore ka birung Devil bara waita uwa,
wiya bōn kauwil koa noa ngikoung katoa: wonto noa ba Jesou ko yuka bōn waita wiyelliella,*

ngadun anuwa gurigabirang DEVIL bara wada uwa

[38] Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

AND that man-away from DEVIL they-all depart move-PH

And that man from (whom) the Devil(s) depart-moved, ...

here / there // this / that
Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

... wiya bōn kauwil koa noa ngikoung katoa: ...

wiya bun gawilguwa nuwa ngigungGaduwa

... besought him that he might be with him: ...

speak-PH him be-might-having he him-in company with

... spoke (to) [i.e. urged] him [Jesus] (that) he [ex-devils man] be might-doing in company with him [Jesus] [i.e. that he might be with him]: ...

-gaduwa: IN COMPANY WITH

-gaduwa	-guwa	-duwa	-luwa	-ruwa
159	14	13	8 [> l]	4 [> r]

(Multiple, and different, of the above forms might occur in the same entry)

... wonto noa ba Jesou ko yuka bōn waita wiyelliella,

wandu nuwa ba JESUSgu yuga bun wada wiyiliyila

... but Jesus sent him away, saying,

instead he DONE JESUS-ERG send-PH him depart speak-ing-recently

... instead he, Jesus, sent him depart [i.e. sent away], speaking:

wandu ba: whereas / INSTEAD

wandu ba
TkId: "Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to, ..."
RENDERED AS 'instead'.
SOMETIMES **wandu ba** IS SPLIT, AS:
180 **wandu ba**
70 **wandu xxx ba**

Luke viii.39

Willambo bi wolla, ngiroung ka ta ko kokera ko, ngatun ngurrabunbilliko unnoa tara umā noa ba Eloī to ngiroung. Ngatun noa waita uwa, ngatun wiya yanfīn toa kokeroa, yanti Jesou ko noa umā bōn.

wilambu bi wala ngirungGadagu gugiragu

[39] Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

return-EMPH thou move-IMP! thee-of-to hut-to

“You must move-emphatically-return to your house, ...

ka ta / -ka ta

SOME 80 INSTANCES OF **ka ta**: ga da.

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
ngigungGada	him-of-at
ngigungGadagu	him-of-to

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

AND VARIANTS WITH **ngirung**, **nurun**, etc.

... *ngatun ngurrabunbilliko unnoa tara umā noa ba Eloī to ngiroung.* ...

ngadun ngarabanbiligu anuwadara uma nuwa ba ELOIdu ngirung

... and shew how great things God hath done unto thee. ...

AND hear-permit-ing-for that-PLUR make-PH he DONE GOD-ERG thee

...and for permitting hearing [i.e. making known] (about) those things (that) he, God, >done<-made [i.e. did] (for) you.” ...

...*Ngatun noa waita uwa,* ...

ngadun nuwa wada uwa

... And he went his way, ...

AND he depart move-PH

... And he depart-moved, ...

[continues from previous frame]

...ngatun wiya yantīn toa kokeroa, ...

ngadun wiya yandinduwa gugiruwa

... and published throughout the whole city ...

AND speak-PH all-having (through/by) town-having (through/by)

... and spoke though all the town ...

-toa / -koa COMIT / PROP / PERL			
-(ga)duwa, -guwa, -luwa, -ruwa			
	COMIT-ative	PROP-rietary	PERLative
-guwa -duwa	'in company with'	having [cp. PRIV lacking]	movement through, across, along, by.

SPECIAL WORD: gugira

gugira
 PROPERLY IS 'house', 'hut'
 Tkld ALSO USED IT FOR 'town'
 IN Mark HE USED
gugira garing: 'hut all'
 FOR 'town'

...yanti Jesou ko noa umā bōn.

yandi JESUSgu nuwa uma bun

... how great things Jesus had done unto him.

thus JESUS-ERG he make-PH him

... thus [i.e. about what] he, Jesus, had made [i.e. done] (for) him.

Luke viii.40

*Ngatun yakita kakulla,
willambo noa ba Jesou kakulla pittul bara
kakilliella kore, kulla bara bōn mittilliella
yanfīn to.*

ngadun yagida gagala

[40] And it came to pass,
that, when Jesus was returned, the people
gladly received him: for they were all waiting
for him.

AND now be-be-PH

And now (it) was, ...

... willambo noa ba Jesou kakulla ...

wilambu nuwa ba JESUS gagala

... that, when Jesus was returned, ...

return-EMPH he WHEN/if JESUS be-be-PH

... when he, Jesus, was [i.e. had] emphatically-return(ed,) ...

[continues next frame]

[continues from previous frame]

...*pittul bara kakilliella kore, ...*

bidal bara gagiliyila guri

...the people gladly received him: ...

joy they-all be-be-ing-recently man

... they, the men [i.e. people] were being glad, ...

...*kulla bara bōn mittilliella yantīn to.*

gala bara bun midiliyila yandindu

... for they were all waiting for him.

because they-all him wait-ing-recently all-ERG

... because they all were waiting (for) him.

Luke viii.41

*Ngatun yakita uwa wakōl kore tanān,
ngiakai yiturra Jaeiro wiyellikan noa Sunagog ka ko; ngatun noa
puntimulleen Jesou kin tinna ka, ngatun wiya bōn uwolliko
ngikoung kin ko kokera ko:*

ngadun yagida uwa wagul guri danan

[41] And, behold, there came a man
named Jairus, and he was a ruler of the synagogue: and he fell down
at Jesus' feet, and besought him that he would come into his house:

AND now move-PH one man approach

And now approach-moved one man, ...

wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35] Tkld's USE OF **wagul** 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

... ngiakai yiturra Jaeiro ...

ngiyagayi yidara JAIRUS

... named Jairus, ...

like this name JAIRUS

... name(d) like this, Jairus, ...

... wiyellikan noa Sunagog ka ko; ...

wiyiligan nuwa SYNAGOGUEgagu

... and he was a ruler of the synagogue: ...

speaking-agent he SYNAGOGUE-to

... he a speaking-agent [i.e. ruler] to the synagogue; ...

[continues from previous frame]

...ngatun noa puntimulleen Jesou kin tinna ka, ...

ngadun nuwa bandimaliyan JESUSgin dinaga

... and he fell down at Jesus' feet, ...

AND he fall-make-ing-did JESUS-at foot-at

... and he fell at the feet at [i.e. of] Jesus, ...

-kin /-din: CAUS/LOC/ALL/PERL
 IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	—
-din	168	25	—	8
-lin	12	—	—	—
-rin	2	—	—	5

...ngatun wiya bōn uwolliko ngikoung kin ko kokera ko:

ngadun wiya bun uwaligu ngigungGinGu gugiragu

... and besought him that he would come into his house:

AND speak-PH him move-ing-for him-to hut-to

... and spoke (to) him for [i.e. about] moving to his house.

Luke viii.42

Kulla bōn wakōl yinalkun kakulla,

twelve wūnul ta bounnoun ba, ngatun bountoa [43] pirrikilliella tetti kakilliella. Ngatun uwa ngaiya noa, kore ko bōn murrung ka ma.

gala bun wagul yinalgan gagala

[42] For he had one only daughter,

about twelve years of age, and she lay a dying. But as he went the people thronged him.

because him one daughter be-be-PH

Because one daughter was him [i.e. he had one daughter], ...

...twelve wūnul ta bounnoun ba, ...

TWELVE wunal da buwanuwanba

... about twelve years of age, ...

TWELVE hot AFFirm her-of

... of her twelve summer(s) [i.e. 12 years old], aye, ...

...ngatun bountoa [76] pirrikilliella tetti kakilliella. ...

ngadun buwanduwa birigiliyila didi gagiliyila

... and she lay a dying. ...

AND she lie-ing-recently dead be-be-ing-recently

... and she was lying being recently dead. ...

[continues from previous frame]

...Ngatun uwa ngaiya noa, ...

ngadun uwa ngaya nuwa

... But as he went ...

AND move-PH then he

... And then [i.e. as] he moved, ...

...kore ko bōn murrung ka ma.

gurigu bun marangGama

... the people thronged him.

man-ERG him crush-be-make-PH

... the man [i.e. people] crushed [i.e. crowded around] him.

Luke viii.43

*Ngatun wakōl nukung,
kūmara kan twelve wunul ta bounnoun ba,
ngukilleen bountoa kirun tullokān
bounnoun ba karākul ko, keawai bara
bounnoun turōn uma pa,*

ngadun wagul nugang

[43] And a woman
having an issue of blood twelve
years, which had spent all her
living upon physicians, neither
could be healed of any,

AND one woman

And one woman, ...

wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35] Tkld's USE OF **wagul** 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

... kūmara kan twelve wunul ta bounnoun ba, ...

gumaragan TWELVE wunal da buwanuwanba

... having an issue of blood twelve years, ...

blood-agent TWELVE hot AFFirm her DONE

... a blood-agent her twelve years, aye, ...

PROPriative having

Tkld GAVE **gayin** [-gan] FOR PROPriative **-having**

Tkld USED IT WITH 'hath', 'had', 'having', 'have' over 40 times. PERHAPS CORRECT. ASSUMED IN NORTH DB TO BE agentive:

-gan [**gayin**] GLOSSED 'agent', 'BEness'
-guwa IS ASSUMED FOR PROPriative

"kain"

gayin

"in possession of; having"

having

Tkld/Frsr
AWA Lex
[212:25]

[continues from previous frame]

...ngukilleen bountoa kirun tullokān
bounnoun ba karākul ko, ...

ngugiliyan buwanduwa girun
dalugan buwanuwanba garagalgu

... which had spent all her living upon physicians, ...

give-be-ing-did she all hold-BEness
[property] her-of doctor-to

... she was giving all her property to doctor(s), ...

-gan / -gan(g): BEness

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

Tkld INVENTIONS:
property / town / kingdom

Tkld coined the following terms:

property:	dalugang	hold-BE-ness
town	gugiri garing	hut all
kingdom	biriwal-guba	chief-of [kingdom]

...keawai bara bounnoun turōn uma pa,

giyawayi bara buwanuwan durun uma BA

... neither could be healed of any,

no they-all her clean make-PH NEG

... they (could) not make her clean [i.e. healed].

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM:
no ... [the item or action]-lacking
giyawayi na-gurin *not seeing*
giyawayi wanayi-gurin *no children*
William Dawes PROVIDED 12 LIKE
EXAMPLES FOR BB (SYDNEY)

ba FUNCTIONS

ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of

Luke viii.44

Uwa bountoa bulka ka ko

ngatun numa pita ngikoemba kirrikin; ngatun tantoa kal bo kumara ngaiya kakulla korun.

uwa buwanduwa balgagagu

[44] Came behind him,

and touched the border of his garment: and immediately her issue of blood stanchd.

move-PH she back-to

She moved to the back, ...

... ngatun numa pita ngikoemba kirrikin; ...

ngadun numa bida ngigumba girigin

... and touched the border of his garment: ...

AND touch-PH side him-of garment

... and touched the side [i.e. edge] of his garment; ...

SPECIAL WORD: tempt/touch/ try/teach

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

...ngatun tantoa kal bo kumara ngaiya kakulla korun.

ngadun danduwagalbu gumara ngaya gagala gurun

... and immediately her issue of blood stanchd.

AND enough-belong-EMPH [immediately] blood then be-be-PH quiet

... and then immediately the blood was quiet [i.e. stopped].

IMMEDIATELY

Tkld uses the following for 'immediately':
 40 **danduwa-gal-bu** enough-belong-EMPH
 6 **dinduwa-gal-bu** enough-belong-EMPH
 5 **danduwa-bu** enough-EMPH
 4 **danduwa-gal** enough-belong
 1 **duluwa-gu** straight-to

Luke viii.45

Ngatun noa Jesou ko wiya,

Nganto tia numa? Yant̄in to wiya keawai, wiya ngaiya noa Peter ko ngatun bara ngikoung ka to, Pirriwul, konara b̄in murrungka-ma, ngatun waita wa, ngatun bi wiyān, nganto tia numa?

ngadun nuwa JESUSgu wiya

[45] And Jesus said,

Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

AND he JESUS-ERG speak-PH

And he, Jesus, spoke: ...

... Nganto tia numa? ...

ngandu diya numa

... Who touched me? ...

who-ERG me touch-PH

... “Who touched me?” ...

SPECIAL WORD: tempt/touch/ try/teach

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

... Yant̄in to wiya keawai, ...

yandindu wiya giyawayi

... When all denied, ...

all-ERG speak-PH not

... All spoke: “No”. ...

... *wiya ngaiya noa Peter ko ngatun bara ngikoung ka to, ...*

wiya *ngaya nuwa PETERgu ngadun bara ngigungGadu*[wa]

... Peter and they that were with him said, ...

... speak-PH then he PETER-ERG AND they-all him-in company with

... Then he, Peter, and they with him, spoke: ...

MS ERROR

ngigung ka to

ngigung-Gadu
him-in company with
MS ERROR FOR
ngiigung-Gaduwa

... *Pirriwul, konara b̄n murrungka-ma, ngatun waita wa, ...*

biriwal gunara bin marangGama ngadun wadawa

... Master, the multitude throng thee and press thee, ...

... chief crowd thee crush-be-make AND trample

... “Chief, the crowd crush and trample you, ...

... *ngatun bi wiyān, ...*

ngadun bi wiyān

... and sayest thou, ...

AND thou speak-now

... and you say: ...

... *nganto tia numa?*

ngandu diya numa

... Who touched me?

who-ERG me touch-PH

... ‘Who touched me?’ ”

SPECIAL WORD: tempt/touch/ try/teach

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

Luke viii.46

Ngatun noa Jesou ko wiya,

Wakol lo ta tia numa: kulla bang ngurran waita ka ba kaiyu emmoung kin birung.

ngadun nuwa JESUSgu wiya

[46] And Jesus said,

Somebody hath touched me: for I perceive that virtue is gone out of me.

AND he JESUS-ERG speak-PH

And he, Jesus, spoke: ...

... *Wakol lo ta tia numa: ...*

wagulu da diya numa

... Somebody hath touched me: ...

one-ERG AFFirm me touch-PH

... "One, aye, did touch me: ...

DOUBTFUL someone/somebody

KJV *Somebody* ...
 Tkld **wagulu** ...
 one-ERG ...
 THE FORM FOR 'someone' IS PROBABLY **ngandu**: who/
 someone-ERG
 SEE DIXON 1980, pp. 277 & 372

WHO / SOMEONE

It is normal in Australian languages to encounter a set of forms that can have indefinite or interrogative force. There is generally one form that can be glossed 'who' or 'someone', in different instances of use, and another that means 'what' or 'something'; the actual lexical forms that recur are surveyed in 11 .4. [Dixon 1980. 277]

SPECIAL WORD: tempt/touch/ try/teach

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

...*kulla bang ngurran waita ka ba kaiyu emmoung kin birung.*

gala bang ngaran wada ga ba gayu imuwungGinbirang

... for I perceive that virtue is gone out of me.

because I hear-now depart be DONE able me-away from

... because I hear [i.e. sense] (that) able [i.e. virtue] >done<-is [i.e. has] depart(ed) from me."

VERB 'to be'

ACCORDING TO R.M.W. DIXON, "Most Australian languages lack any verb 'to be'" [Dixon 1980 491:12]
 IF THIS IS THE CASE FOR Awabakal, **ga / gi** 'be' WOULD BE A Tkld INVENTION.

Luke viii.47

*Ngatun bountoa ba nukung ko
nakulla yuropa korien bountoa,
uwa bountoa pūllūl-pūllūl, ngatun puntimulleen ngikoung
kin [48] mikan ta, wiya bōn bountoa mikan ta yanfīn ta
kore ka, minnaring tin bountoa numa bōn, ngatun tantoa
kal bo bountoa kakulla turōn.*

ngadun buwanduwa ba nugangGu
nagala yurubagurin bunduwa

[47] And when the woman
saw that she was not hid,
she came trembling, and falling down before
him, she declared unto him before all the people
for what cause she had touched him and how she
was healed immediately.

AND she WHEN/IF woman-ERG
see-be-PH hide-lacking she

And when she, the woman, saw she was lacking hiding, ...

... uwa bountoa pūllūl-pūllūl, ...

uwa buwanduwa bulul bulul

... she came trembling, ...

move-PH she tremble

... she moved [i.e. came] trembles, ...

[continues from previous frame]

... *ngatun puntimulleen ngikoung kin [77] mikan ta, ...*

ngadun bandimaliyan ngigungGin miganda

... and falling down before him, ...

AND fall-make-ing-did him-at in front-at

... and was falling in front at [i.e. of] him, ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

... *wiya bōn bountoa mikan ta yantīn ta kore ka, ...*

wiya bun buwanduwa miganda yandinda guriga

...she declared unto him before all the people ...

speak-PH him she in front-at all-at man-at

... she spoke (to) him in front at [i.e. of] all the men [i.e. people], ...

[continues next frame]

[continues from previous frame]

... *minnaring tin bountoa
numa bōn, ...*

**minaringdin buwanduwa
numa bun**

... for what cause she had
touched him ...

WHAT-because
she touch-PH him

... what-because [i.e. why]
she touched him, ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS. THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

SPECIAL WORD: tempt/touch/ try/teach

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

minaringdin: WHY

Tkld DID NOT CONVINCINGLY PROVIDE A WORD FOR 'why', OTHER THAN **minaring-din** 'what-because' (AROUND 50 EXAMPLES) **yaguwayi** = 'how', BUT Tkld USES IT ABOUT 4 TIMES FOR 'why'. WORDS FOR 'why' ARE EXPECTED TO BE IN THE FORM OF min..., SUCH AS **minyin** (BB)

RELATIVE PRONOUNS

who, whom, which, whose, that
this is the cat that killed the rat
 THIS ^{rat} THAT
ngali this **ngala** that
ani this **anuwa** that
 what = **anduwa** that
 'that' **anang** that
 which' **ngaluwa** that
nginuwa that

PERHAPS: **ngali-din**

... *ngatun tantoa kal bo bountoa kakulla turōn.*

ngadun danduwagalbu buwanduwa gagala durun

... and how she was healed immediately.

AND enough-belong-EMPH [immediately] she be-be-PH clean

... and immediately she was clean [i.e. healed].

IMMEDIATELY

Tkld uses the following for 'immediately':
 40 **danduwa-gal-bu** enough-belong-EMPH
 6 **dinduwa-gal-bu** enough-belong-EMPH
 5 **danduwa-bu** enough-EMPH
 4 **danduwa-gal** enough-belong
 1 **duluwa-gu** straight-to

Luke viii.48

Ngatun noa bounnoun wiya,

Yinalkun, kauwa bi pittul; ngurrulli to ngiromba ko turōn bīn uwa; yuring waita pittul kakilliko.

ngadun nuwa buwanuwan wiya

[48] And he said unto her,

Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

AND he her speak-PH

And he spoke (to) her: ...

... Yinalkun, kauwa bi pittul; ...

yinalgan gawa bi bidal

... Daughter, be of good comfort:...

daughter be-IMP! [yes] thou joy

... “Daughter, you must be joy(ful); ...

[continues next frame]

[continues from previous frame]

...ngurrulli to ngiromba ko turōn bīn uwa; ...

ngaralidu ngirumbagu durun bin uwa [uma]

...: thy faith hath made thee whole; ...

hear-ing-ERG thee-of-ERG clean thee make-PH

... your hearing [i.e. faith] made you clean [i.e. healed]; ...

MS ERROR

durun bin uwa
clean thee move-PH
MS ERROR FOR:

durun bin uma
clean thee make-PH

...yuring waita pittul kakilliko.

yuring wada bidal gagiligu

... go in peace.

go away depart joy be-be-ing-for

... depart-go away for being joy(ful)".

Luke viii.49

*Ngatun wiyelliella noa ba,
tanān uwa wakol-lo wiyellikan ta birung kokera
birung, wiyelliella bōn ngiroemba yinalkun tetti
kakulla; yanoa Pirriwul, pirriwal-mai yikora bōn.*

ngadun wiyiliyila nuwa ba

[49] While he yet spake,
there cometh one from the ruler of the
synagogue's house, saying to him, Thy daughter
is dead; trouble not the Master.

AND speak-ing-recently he WHEN/if

And when he was speaking, ...

... tanān uwa wakol-lo wiyellikan ta birung kokera birung, ...

danan uwa wagulu wiyiligandabirang gugirabirang

... there cometh one from the ruler of the synagogue's house, ...

approach move-PH one-ERG speak-ing-agent-away from hut-away from

... one (person) approach-moved [i.e. came] from the house
from [i.e. of] the speaking-agent [i.e. ruler], ...

[continues next frame]

[continues from previous frame]

... *wiyelliella bōn ngiroemba yinalkun tetti kakulla; ...*

wiyiliyila bun ngirumba yilalgan didi gagala

... saying to him, Thy daughter is dead; ...

speak-ing-recently him thee-of daughter dead be-be-PH

... speaking (to) him: “Your daughter was dead [i.e. died]; ...

... *yanoa Pirriwul, pirriral-mai yikora bōn.*

yanuwa biriwal biriralma gura bun

... trouble not the Master.

let-it-be! chief hard-make-IMP! not him

... desist; do not make hard [i.e. trouble] (for) him, the chief”.

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

Luke viii.50

Wonto noa ba Jesou ko ngurra,

wiyayelleen noa bōn wiyelliella, kinta kora bi; ngurrulla wal bi, ngatun turōn ngaiya wal bountoa kunnun.

wandu nuwa ba JESUSgu ngara

[50] But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.

instead he WHEN/if JESUS-ERG hear-PH

Instead when he, Jesus, heard, ...

wandu ba: whereas / INSTEAD

wandu ba

Tkld: "Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to,"

RENDERED AS 'instead'.

SOMETIMES **wandu ba** IS SPLIT, AS:

180 **wandu ba**

70 **wandu xxx ba**

... wiyayelleen noa bōn wiyelliella, ...

wiyayiliyan nuwa bun wiyiliyila

... he answered him, saying, ...

speak-back-ing-did he him speak-ing-recently

... he was speaking-back [i.e. answering] him, speaking: ...

... kinta kora bi; ...

ginda gura bi

.. Fear not: ...

fear not thou

... "You must not fear [i.e. be afraid]; ...

[continues from previous frame]

... *ngurrulla wal bi, ...*

ngarala wal bi

... believe only, ...

hear-IMP! certainly thou

... you must certainly hear [i.e. believe], ...

... *ngatun turōn ngaiya wal bountoa kunnun.*

ngadun durun ngaya wal buwanduwa ganan

... and she shall be made whole.

AND clean then certainly she be-will

... and then clean [i.e. healed] she will certainly be”.

Luke viii.51

*Ngatun noa ba uwa kokere ko ba murraring,
keawai noa tarai kan wommunbi-pa ngikoung kin wonto ba Peter-nung ngatun
Jakobo-nung, ngatun Ioanne-nung, ngatun [78] ngatun [REPEATED] biyungbai
ngatun Tunkān murrakeen koba.*

ngadun nuwa ba uwa gugiriguba mararing

[51] And when he came into the house,
he suffered no man to go in, save Peter, and James, and John, and the
father and the mother of the maiden.

AND he WHEN/if move-PH hut-of inside

And when he moved inside of the hut, ...

... *keawai noa tarai kan
wommunbi-pa ngikoung kin ...*

giyawayi nuwa darayigan wamanbi BA ngigungGin

... he suffered no man to go in, ...

no he other-agent move-make-
permit NEG him-at

... he did not let (any) other(s)
to <not> move at [i.e. to] him ...

ba FUNCTIONS	
ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking
giyawayi na-gurin not seeing
William Dawes PROVIDED 12 LIKE
EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	—
-din	168	25	—	8
-lin	12	—	—	—
-rin	2	—	—	5

[continues from previous frame]

*...wonto ba Peter-nung ngatun Jakobo-nung,
ngatun Ioanne-nung, ...*

wandu ba PETERnung ngadun
JAMESnung ngadun JOHNNung

... save Peter, and James, and John, ...

instead DONE PETER-ACC AND
JAMES-ACC AND JOHN-ACC

... instead [i.e. other than] Peter
and James and John, ...

*...ngatun [78] ngatun [REPEATED] biyungbai
ngatun Tunkān murrakeen koba.*

ngadun biyangbaya ngadun
danGan maraginGuba

... and the father and the mother of the maiden.

AND father-ITEM AND mother lass-of

... and the father and mother of the lass.

wandu ba: whereas / INSTEAD

wandu ba

Tkld: "Whereas; a compound phrase:
Won, the interrogative adverb of place,
where? to, ..."

RENDERED AS 'instead'.

SOMETIMES wandu ba IS SPLIT, AS:

180 wandu ba

70 wandu xxx ba

Luke viii.52

Ngatun yant̄in t̄ungkilleen

ngatun minki– kakulla bounnoun kai: wonto noa ba wiya t̄ungki yi kora; keawaran bountoa tetti korien, wonto ba ngarabo kakill̄in.

ngadun yandin dungGiliyan

[52] And all wept,
and bewailed her: but he said, Weep
not; she is not dead, but sleepeth.

AND all cry-ing-did

And all were crying ...

MYSTERY WORD: *dunGa...*

dunGan(g)	mother (thumb)	54 (2)
dung(G)i	cry	44
dungGa...	show	57
dungGang	big	26
dungGangGiri	right(hand)	26
dangGa	before	18
dangGa	shoe/foundation	9
dungGa	find	3
dung dung	marrow	2

... ngatun minki– kakulla bounnoun kai: ...

ngadun minGi gagala buwanuwanGayi

... and bewailed her: ...

AND emotion be-be-PH her-because

... and were emotion[al] because of her: ...

-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

... wonto noa ba wiya ...

wandu nuwa ba wiya

... but he said, ...

instead he DONE speak-PH

... instead he spoke: ...

wandu ba: whereas / INSTEAD

wandu ba

Tkld: “Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to,”

RENDERED AS ‘instead’.

SOMETIMES **wandu ba** IS SPLIT, AS:

180 **wandu ba**

70 **wandu xxx ba**

[continues from previous frame]

...*tūngki yi kora*; ...

dungGi gura

... Weep not; ...

cry-IMP! not

... “Cry not; ...

MYSTERY WORD: *dunGa...*

dunGan(g)	mother (thumb)	54 (2)
dung(G)i	cry	44
dungGa...	show	57
dungGang	big	26
dungGangGiri	right(hand)	26
dangGa	before	18
dangGa	shoe/foundation	9
dungGa	find	3
dung dung	marrow	2

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
 83 PRECEDED by -i-
 36 PRECEDED by -a- (8 **wiya (yi)gura**)
 3 PRECEDED BY -n-
 PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

...*keawaran bountoa tetti korien*, ...

giyawaran buwanduwa didigurin

... she is not dead, ...

not-now she dead-lacking

... she (is) not dead <lacking>, ...

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS ‘did not have/do something’ TkId USED A DOUBLE NEGATIVE, IN THE FORM: no ... [the item or action]-lacking
giyawayi na-gurin *not seeing*
giyawayi wanayi-gurin *no children*
 William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

...*wonto ba ngarabo kakill̄n*.

wandu ba ngarabu gagilin

... but sleepeth.

instead DONE sleep be-be-ing-now

... instead was sleeping now”.

wandu ba: whereas / INSTEAD

wandu ba

TkId: “Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to,”
 RENDERED AS ‘instead’.
 SOMETIMES **wandu ba** IS SPLIT, AS:
 180 **wandu ba**
 70 **wandu xxx ba**

Luke viii.53

*Ngatun bara bōn bēelma,
nakilliella tetti bountoa kakulla.*

ngadun bara bun biyilma

[53] And they laughed him to scorn,
knowing that she was dead.

AND they-all him mock-make-PH

And they made mock(ery of) him, ...

... nakilliella tetti bountoa kakulla.

nagiliyila didi buwanduwa gagala

... knowing that she was dead.

see-be-ing-recently dead she be-be-PH

... seeing (that) she was dead.

Luke viii.54

Ngatun noa kirun barun yipā warai ta ko,
ngatun noa mankulla bounnoun mutturrin, ngatun wiya, Murrakeen, boungkullia.

ngadun nuwa girun barun yiba warayidagu

[54] And he put them all out,
and took her by the hand, and called, saying, Maid,
arise.

AND he all them-all eject-PH outside-to

And he ejected them all to the outside, ...

ANGLICISM 'out': warayi

'out' IS AN IDIOMATIC ADJUNCT FOR VERBS OF OLD-ENGLISH RATHER THAN LATIN ORIGIN, AS 'pluck out', 'cast out', 'go out' AND SHOULD NOT BE TRANSLATED LITERALLY, THE out-ness BEING IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE [extract, eject, leave, etc.]

... ngatun noa mankulla bounnoun mutturrin, ...

ngadun nuwa manGala buwanuwan madarin

... and took her by the hand, ...

AND he take-be-PH her hand-by

... and he took her by the hand, ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	—
-din	168	25	—	8
-lin	12	—	—	—
-rin	2	—	—	5

...ngatun wiya, Murrakeen, boungkullia.

ngadun wiya maragin bungGaliya

... and called, saying, Maid, arise.

AND speak-PH lass rise-be-ing-IMP!

... and spoke: "Lass, (you) must rise".

Luke viii.55

*Ngatun bounnoun ba Marai katea kan,
ngatun bountoa boungkulleen tantoa kal bo: ngatun noa wiya bounnoun
takilliko.*

ngadun buwanuwanba marayi gadiyagan

[55] And her spirit came again,
and she arose straightway: and he commanded to give
her meat.

AND her-of spirit be-AFF-again-now

And her spirit was [i.e. came] again, ...

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga**
IS USED FOR BOTH 'again' AND 'lest'.

189 present tense: **-n**

57 future tense: **-nan**

37 past historic PH and IMP!: **-∅**

0 past tense: **-yan**

... ngatun bountoa boungkulleen tantoa kal bo: ...

ngadun buwanduwa bungGaliyan danduwagalbu

... and she arose straightway: ...

AND she rise-be-ing-did enough-belong-EMPH [immediately]

... and she was rising immediately; ...

IMMEDIATELY

Tkld uses the following for 'immediately':

40 **danduwa-gal-bu** enough-belong-EMPH

6 **dinduwa-gal-bu** enough-belong-EMPH

5 **danduwa-bu** enough-EMPH

4 **danduwa-gal** enough-belong

1 **duluwa-gu** straight-to

... ngatun noa wiya bounnoun takilliko.

ngadun nuwa wiya buwanuwan dagiligu

... and he commanded to give her meat.

AND he speak-PH her eat-be-ing-for

... and he spoke (about) her, for eating [i.e. something to eat].

Luke viii.56

Ngatun kinta kan biyungbai ngatun tunkan bounnoun ba:

wonto noa ba wiya barun yanoa wiya yikora tarai kan kore unni umatoara.

ngadun gindagan biyangbayi ngadun danGan buwanuwanba

[56] And her parents were astonished:

but he charged them that they should tell no man what was done.

AND laugh/fear-agent father-ITEM AND mother her-of

And her father and mother (were) laugh/fear agents [i.e. astonished]: ...

... wonto noa ba wiya barun ...

wandu nuwa ba wiya

... but he charged them ...

instead he DONE speak-PH

... instead he spoke to them: ...

wandu ba: whereas / INSTEAD

wandu ba

Tkld: “Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to,”

RENDERED AS ‘instead’.

SOMETIMES **wandu ba** IS SPLIT, AS:

180 **wandu ba**

70 **wandu xxx ba**

... yanoa wiya yikora tarai kan kore unni umatoara.

yanuwa wiya gura darayigan guri ani umadwara

... that they should tell no man what was done.

let-it-be! speak-IMP! not other-agent man this make-done to

... “Desist, do not speak (to) other men [i.e. people] (about) this make-endowed [i.e. what has happened]”.

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

PASSIVE: -dwara

Tkld USED **-dwara**: done to TO REPRESENT PASSIVE FORMS, e.g.:

wiya-dwara speak-done to spoken

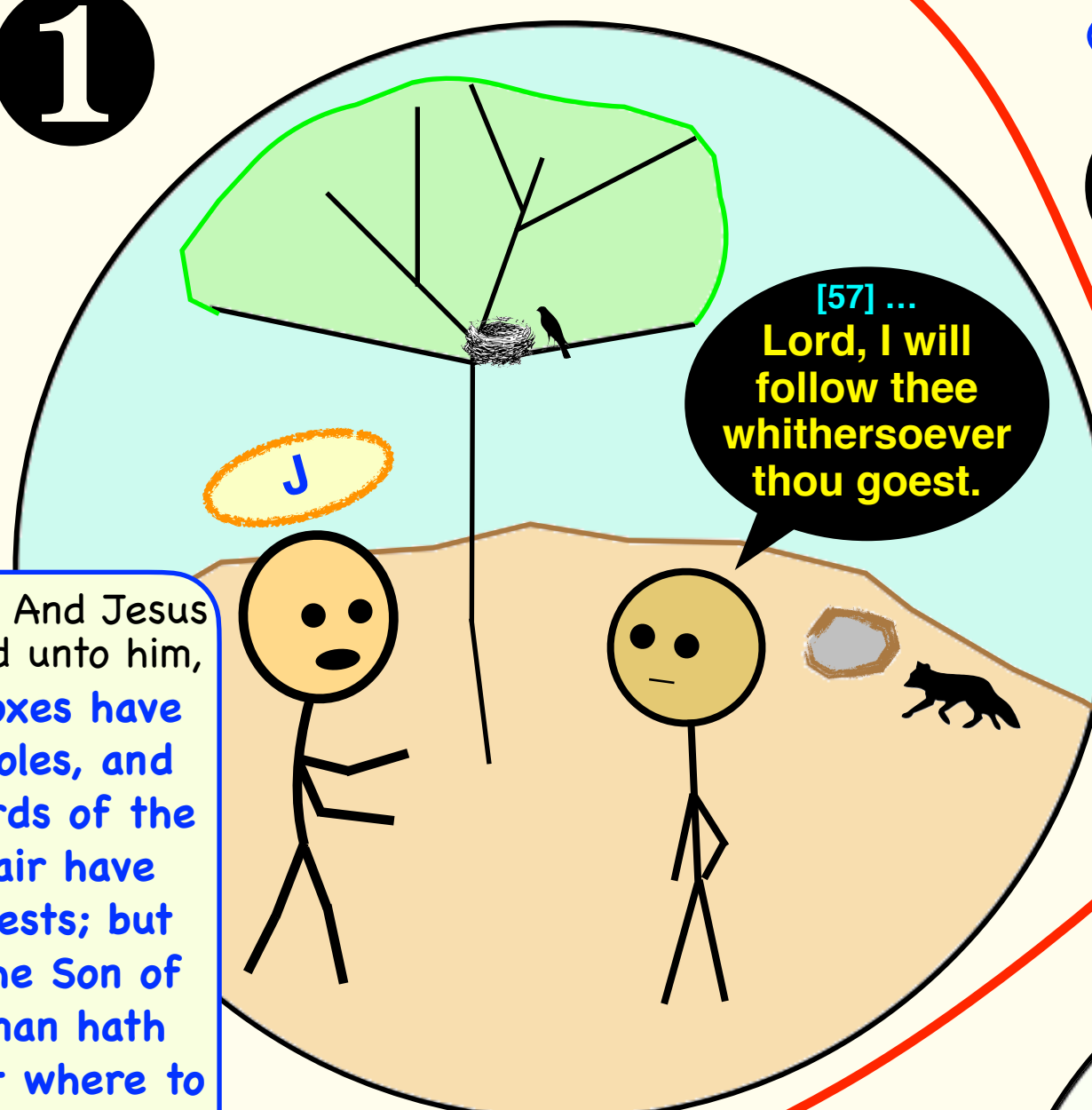
yuruba-dwara hide-done to hidden

ngu-dwara give-done to given

RENDERED: speak-, hide-, give-endowed

1

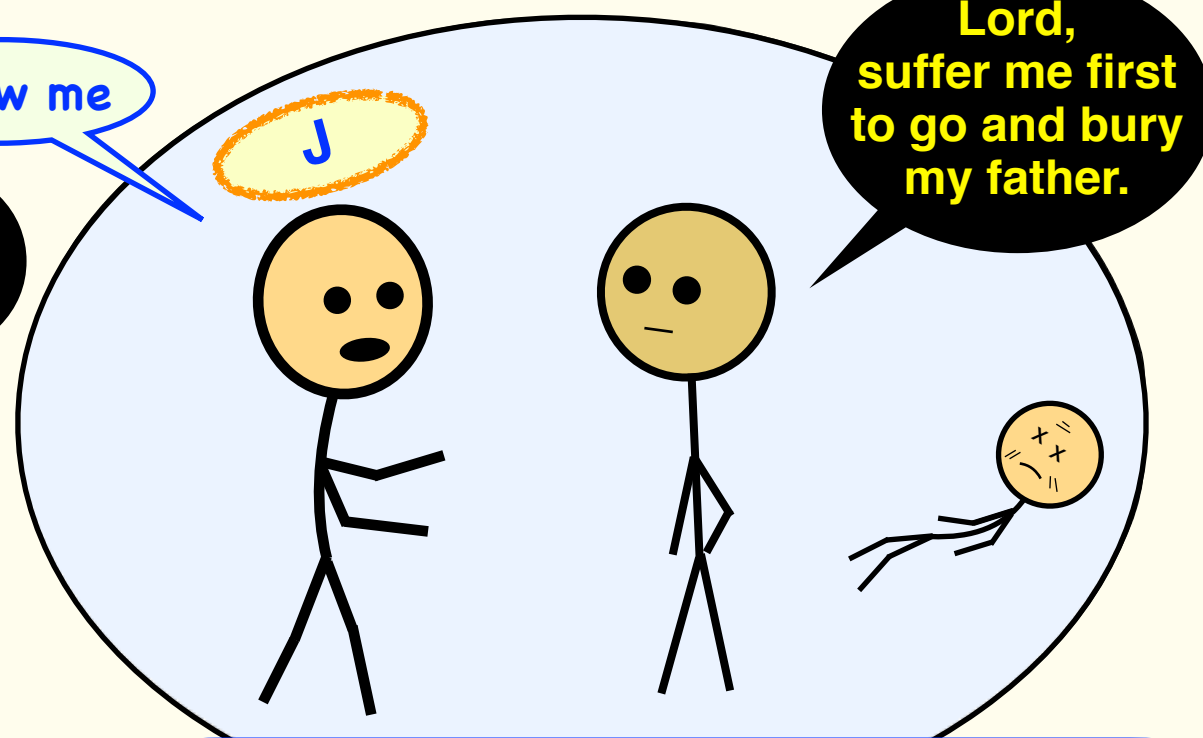
[58] And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.



[57] ... Lord, I will follow thee whithersoever thou goest.

2

Follow me

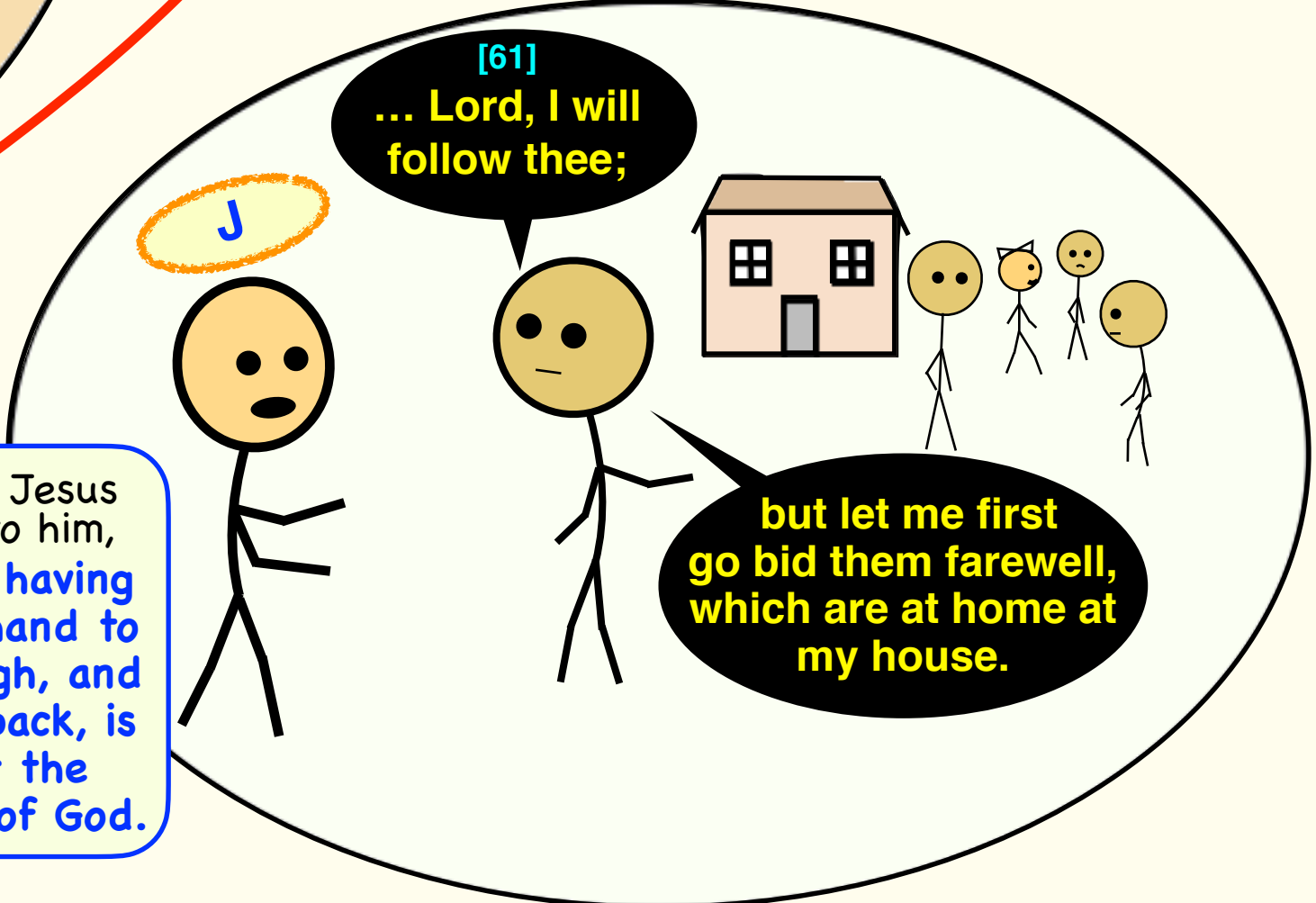


Lord, suffer me first to go and bury my father.

[60] Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

3

[62] And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.



[61] ... Lord, I will follow thee;

but let me first go bid them farewell, which are at home at my house.

Luke ix.01

*Wiya ngaiya noa barun twelve
ta ngikoemba kāūmulliko,*

*ngatun ngukulla barun kaiyu- [79] kakilliko, ngatun
wiyellikan kakilliko yantīn ko Devil ko, ngatun turōn
umulliko yantīn munnī kan ko.*

wiya **ngaya** nuwa barun **TWELVE**
da **ngigumba** gawumaligu

[1] Then he called his twelve disciples together,
and gave them power and authority over all devils, and to cure diseases.

speak-PH then he them-all **TWELVE**
AFFirm him-of gather-make-ing-for

He then spoke (to) his twelve, aye, for gathering, ...

... ngatun ngukulla barun kaiyu- [79] kakilliko, ...

ngadun ngugala barun gayu gagiligu

... and gave them power ...

AND give-be-PH them-all able be-be-ing-for

... and gave (to) them for being able [i.e. for having the power], ...

[continues next frame]

[continues from previous frame]

...ngatun wiyellikan kakilliko yant̄in ko Devil ko, ...

ngadun wiyiligan gagiligu yandinGu DEVILgu

... and authority over all devils, ...

AND speak-ing-agent be-be-ing-for all-OPP DEVIL-OPP

... and for being speaking-agent(s) [i.e. having authority] against all devil(s), ...

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: ERGative.

-gu PURPositive '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 turōn umulliko yant̄in munni kan ko.

ngadun durun umaligu yandin manigangu

... and to cure diseases.

AND clean make-ing-for all ill-agent-for

... and for making clean [i.e. healing] for all ill-agent(s) [i.e. sick people].

Luke ix.02

*Ngatun noa barun yukā wiyelliko Basileo Eloi koba,
ngatun tūron umulliko munni ko.*

ngadun nuwa barun yuga wiyiligu BASILEUS ELOI guba

[2] And he sent them to preach the kingdom of God,
and to heal the sick.

AND he them-all send-PH speak-ing-for KINGDOM GOD-of

And he sent them for speaking [i.e. preaching] the kingdom of God, ...

...ngatun tūron umulliko munni ko.

ngadun durun umaligu manigu

... and to heal the sick.

AND clean make-ing-for ill-for

... and for making clean [i.e. healing] for the ill.

Luke ix.03

Ngatun noa wiya barun,

manki yikora waita kolang keawai tupatupa mānnun, keawai yinung, keawai kunto, keawai money, keawai buloara mannun kirrikin, tarai ko tarai ko.

ngadun nuwa wiya barun

[3] And he said unto them,

Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

AND he speak-PH them-all

And he spoke (to) them: ...

... manki yikora waita kolang ...

manGi gura wadagulang

... Take nothing for your journey, ...

take-be-IMP! not depart-towards

... "Take not depart towards [i.e. take nothing for (your) departure]: ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
83 PRECEDED by -i-
36 PRECEDED by -a- (8 **wiya (yi)gura**)
3 PRECEDED BY -n-
PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

... keawai tupatupa mānnun, ...

giyawayi duba duba manan

... neither staves, ...

no stave take-will

... (you) will take no stave(s), ...

...*keawai yinung*, ...

giyawayi yinang

... nor scrip, ...

no bag

... no bag(s), ...

...*keawai kunto*, ...

giyawayi gandu

... neither bread, ...

no VEGfood

... no vegetable food [i.e. bread], ...

...*keawai money*, ...

giyawayi MONEY

... neither money; ...

no MONEY

... no money, ...

...*keawai buloara mannun kirrikin, tarai ko tarai ko.*

giyawayi bulwara manan girigin darayigu darayigu

... neither have two coats apiece.

no two take-will garment other-using other-using

... will not take two garments (or) using other [i.e. or anything else]".

Luke ix.04

*Ngatun uwonnun nura ba tarai ta kokerā,
tantoa kauwa, ngatun waita uwolla untoa birung.*

ngadun uwanan nura ba darayida gugira

[4] And whatsoever house ye enter into,
there abide, and thence depart.

AND move-will you-all WHEN/if other-at hut

And when at other [i.e. in whatsoever] house you will move, ...

... tantoa kauwa, ...

danduwa gawa

... there abide, ...

enough be-IMP!

... (you) must be there (long) enough, ...

MS ERROR [?]

tāntoa kauwa

danduwa gawa enough be-IMP!

MS ERROR [?] FOR: **anduwa be-IMP!**
nearby be-IMP! *abide nearby*

COMMENT: EXAMPLES:

anduwa	'that' / 'nearby'	many
danduwa	'enough'	2
danduwa	'there'	1

...ngatun waita uwolla untoa birung.

ngadun wada uwala anduwabirang

... and thence depart.

AND depart move-IMP! there-away from

... and (you) must depart-move away from there.

Luke ix.05

Ngatun bara keawai nurun wommunbi korien,

*waita nura ba wonnun untoa birung kokerā birung, tiritirillia yullo ka birung
moring tinna ka birung nurun kin birung, tūngnga kakilliko barun kin ko.*

ngadun bara giyawayi nurun wamanbigurin

[5] And whosoever will not receive you,

when ye go out of that city, shake off the very dust from your feet for a testimony against them.

AND they-all no ye-all move-make-permit-lacking

And they (who) do not move-make-permit-<lacking>
[i.e. do not receive] you, ...

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)

... waita nura ba wonnun untoa birung kokerā birung, ...

wada nura ba wanan anduwabirang gugirabirang

... when ye go out of that city, ...

depart you-all WHEN/if move-will there-away from hut [town]-away from

... when you will depart-move from there, from (that) town, ...

SPECIAL WORD: gugira

gugira
PROPERLY IS 'house', 'hut'
Tkld ALSO USED IT FOR 'town'
IN Mark HE USED
gugira garing: 'hut all'
FOR 'town'

[continues next frame]

[continues from previous frame]

...tirritirillia yūllo ka birung moring tinna ka birung nurun kin birung, ...

diri diriliya yulugabirang muring dinagabirang nurunGinbirang

... shake off the very dust from your feet ...

shake shake-ing-IMP! sole-away from speck foot-away from ye-all-away from

... (you) must be shaking the speck [i.e. dust] from your feet, ...

... tūngnga kakilliko barun kin ko.

dungGa gagiligu barunGinGu

... for a testimony against them.

show be-be-ing-for them-all-at-OPP

... for being a show [i.e. testimony] at-against them.

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

-ko: against (OPP)

THERE ARE 14 INSTANCES WHERE THE SUFFIX **-gu** APPEARS TO DENOTE 'against', IDENTIFIED HERE AS 'OPP', for OPPosite.

-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 ix.06

*Ngatun waita bara uwā,
ngatun uwā kokeroa willi koa, wiyelliella
Evangelion, ngatun turōn umulliella yantīn
ta purrai ta.*

ngadun wada bara uwa

[6] And they departed,
and went through the towns, preaching the
gospel, and healing every where.

AND depart they-all move-PH

And they depart-moved, ...

... ngatun uwā kokeroa willi koa, ...

ngadun uwa gugiruwa wiliguwa

... and went through the towns, ...

AND move-PH hut-having (through/by) middle-having (through/by)

... and moved through the middle of 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'

[continues next frame]

[continues from previous frame]

... *wiyelliella Evangelion, ...*

wiyiliyila GOSPEL

... preaching the gospel, ...

speak-ing-recently GOSPEL

... speaking [i.e. preaching] the Gospel, ...

... *ngatun turōn umulliella yantīn ta purrai ta.*

ngadun durun umaliyila yandinda barayida

... and healing every where.

AND clean make-ing-recently all-at earth-at

... and making clean [i.e. healing] at all the earth [i.e. everywhere].

Luke ix.07

Ngatun noa Herod to Tetrark ko ngurrā unni [80] tara umā noa ba;

ngatun kōttelliella niuwoa bo, kulla wiyatoara tarai kan to Joanne noa bounkullea tetti ka birung;

ngadun nuwa HERODdu TETRARCHgu ngara anidara uma nuwa ba

[7] Now Herod the tetrarch heard of all that was done by him:

and he was perplexed, because that it was said of some, that John was risen from the dead;

AND he HEROD-ERG TETRARCH-ERG hear-PHthis-PLUR make-PH he DONE

And he, Herod Tetrarch, heard these (things) he [Jesus] (had) made [i.e. done]; ...

... ngatun kōttelliella niuwoa bo, ...

ngadun gudiliyila nyuwuwabu

... and he was perplexed, ...

AND think-ing-recently he-EMPH

... and he [HerodTet]-emphatically was thinking, ...

...kulla wiyatoara tarai kan to Joanne noa bounkullea tetti ka birung;

gala wiyadwara darayigandu JOHN nuwa bungGaliya didigabirang

... because that it was said of some, that John was risen from the dead;

because speak-done to other-agent-ERG JOHN he rise-be-ing-PH dead-away from

... because other-agent(s), (it was) speak-endowed [i.e. said], (that) he, John, did rise from dead.

Luke ix.08

Ngatun winta ko, paipea noa Elias;

ngatun tarai kan to, wakōl ngangka-kal Prophet ta birung bounkalleen.

ngadun windagu bayibiya nuwa ELIAS

[8] And of some, that Elias had appeared;

and of others, that one of the old prophets was risen again.

AND part-ERG appear-do-PH he ELIAS

And some (thought that), he, Elias, (had) appeared; ...

... ngatun tarai kan to, ...

ngadun darayigandu

... and of others,...

AND other-agent-ERG

... and other-agents, ...

... wakōl ngangka-kal Prophet ta birung bounkalleen.

wagul ngangGagal PROPHETdabirang bungGaliyan

... that one of the old prophets was risen again.

one first (elder)-belong PROPHET-away from rise-be-ing-did

... (that) one from the older-mob prophets was rising.

Luke ix.09

*Ngatun noa Herod wiya,
kōlbuntia bang bōn Joanne nung wollung;
Ngan ke unni ngurrān bang unni tara?
ngatun noa nauwil koa bōn.*

ngadun nuwa HEROD wiya

[9] And Herod said,
John have I beheaded: but who is
this, of whom I hear such things?
And he desired to see him.

AND he HEROD speak-PH

And he, Herod, spoke: ...

... kōlbuntia bang bōn Joanne nung wollung; ...

gulbandiya bang bun JOHNnung walang

... John have I beheaded: ...

cut-AFF-PH I him JOHN-ACC head

... I cut him, John, the head. ...

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-li-gu** to cut round; to circumcise
- galing-di-li-gu** to cut, as with a knife or stone such cutting instrument

[continues next frame]

[continues from previous frame]

...Ngan ke unni ngurrān bang unni tara? ...

ngan Gi ani ngaran bang anidara

... but who is this, of whom I hear such things? ...

who be this hear-now I this-PLUR

... Who is this I hear these things?" ...

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.

...ngatun noa nauwil koa bōn.

ngadun nuwa nawilguwa bun

... And he desired to see him.

AND he see-might-having him

... And he see might-doing him [i.e. wanted to see him].

Luke ix.10

Ngatun bara Aposol lo

willambo bara ba kakulla wiya ngaiya bōn yantin unni tara umā bara ba. Ngatun noa barun yutea, ngatun kara uwa mirrulla ko, kokerā ko yiturra Bethsaida ka ko.

ngadun bara APOSTLElu

[10] And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

AND they-all APOSTLE-ERG

And they, the Apostles, ...

... *willambo bara ba kakulla ...*

wilambu bara ba gagala

... when they were returned, ...

return-EMPH they-all WHEN/if be-be-PH

... when they were emphatically-return(ed), ...

... *wiya ngaiya bōn yantin unni tara umā bara ba. ...*

wiya **ngaya** bun yandin anidara uma bara ba

... told him all that they had done. ...

speak-PH then him all this-PLUR make-PH they-all DONE

... then spoke [i.e. told] him all these things they >done<-made [i.e. had done]. ...

[continues from previous frame]

...*Ngatun noa barun yutea, ...*

ngadun nuwa barun yudiya

... And he took them, ...

AND he them-all guide-PH

... And he led them, ...

...*ngatun kara uwa mirrulla ko, ...*

ngadun gara uwa miralagu

... and went aside privately into a desert place ...

AND secret move-PH poor-to

... and moved secret(ly) to a poor [i.e. desolate] (place), ...

MYSTERY WORD: *kara*

kara: *gara* MEANINGS INCLUDE:

slow	9	humble	2
secret	8	diligent	3
safe	1	be (neg?)	

'humble', 'diligent' AND 'slow'
MIGHT BE DIFFERENT VIEWS
OF THE SAME IDEA

...*kokerā ko yiturra Bethsaida ka ko.*

gugiragu yidara BETHSAIDAgagu

... belonging to the city called Bethsaida.

hut [town]-to name BETHSAIDA-to

... to a town named Bethsaida.

SPECIAL WORD: *gugira*

gugira

PROPERLY IS 'house', 'hut'
TKld ALSO USED IT FOR 'town'
IN Mark HE USED

gugira garing: 'hut all'
FOR '*town*'

Luke ix.11

Ngatun bara kore, ngurra bara ba

wirropa bara bōn; ngarokea noa wiyelliko barun Basileia Eloi koba, ngatun uma barun turōn kakilliko munni kan.

ngadun bara guri ngara bara ba

[11] And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

AND they-all man hear-PH they-all WHEN/IF

And they, the men [i.e. people], when they heard, ...

... wirropa bara bōn; ...

wiruba bara bun

... followed him: ...

follow-PH they-all him

... they followed him; ...

[continues next frame]

[continues from previous frame]

...ngarokea noa wiyelliko barun Basileia Eloī koba, ...

ngarugiya nuwa wiyiligu barun BASILEIA ELOI guba

... and he received them, and spake unto them of the kingdom of God, ...

stand-be-PH he speak-ing-for them-all KINGDOM GOD-of

... he stood [i.e. received] them for speaking (about) the kingdom of God, ...

...ngatun uma barun turōn kakilliko munni kan.

ngadun uma barun durun gagiligu manigan

... and healed them that had need of healing.

AND make-PH them-all clean be-be-ing-for ill-agent

and made them, the ill-agents, for being clean [i.e. healed the sick].

Luke ix.12

Ngatun purreung kakilliella yarēa kal,

*uwa ngaiya bara twelve ta, ngatun wiya bōn, yu-[81]kulla barun konāra
waita lang, uwauwil koa bara yanfīn toa purrai karing koa,
yellawolliko, ngatun takilliko; kulla ngeen katan unti mirrulla.*

ngadun bariyang gagiliyila yariyagal

[12] And when the day began to wear away,
then came the twelve, and said unto him, Send the multitude away, that they may
go into the towns and country round about, and lodge, and get victuals: for we
are here in a desert place.

AND day(light) be-be-ing-recently evening-belong

And it was daylight belonging (to the) evening, ...

... uwa ngaiya bara twelve ta, ...

uwa ngaya bara TWELVE da

... then came the twelve, ...

move-PH then they-all TWELVE AFFirm

... then they, (the) twelve, aye, moved, ...

... ngatun wiya bōn, ...

ngadun wiya bun

... and said unto him, ...

AND speak-PH him

... and spoke (to) him: ...

[continues from previous frame]

...*yu-[81]kulla barun konāra waita lang, ...*

yugala barun gunara wadalang

... Send the multitude away, ...

send-IMP them-all crowd depart-ness

... “Send them, the crowd, departness [i.e. away], ...

-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

...*uwauwil koa bara yantīn toa purrai karing koa, ...*

uwawilguwa bara yandinduwa barayi garingGuwa

... that they may go into the towns and country round about, ...

move-might-having (through/by) they-all
all-having (through/by) earth all-having (through/by)

... (that) they all move might-doing through all the land, ...

-toa / -koa COMIT / PROP / PERL			
-(ga)duwa, -guwa, -luwa, -ruwa			
	COMIT- ative	PROP- rietary	PERLative
-guwa -duwa	‘in company with’	having [cp. PRIV lacking]	movement through , across, along, by .

...*yellawolliko, ...*

yilawaligu

... and lodge, ...

sit-ing-for

... for sitting [i.e. staying], ...

[continues from previous frame]

...*ngatun takilliko*; ...

ngadun dagilagu

... and get victuals: ...

AND eat-be-ing-for

... and for eating, ...

...*kulla ngeen katan unti mirrulla*.

gala ngiyin gadan andi mirala

... for we are here in a desert place.

because we-all be-AFF-now here poor-at

... because we are at [i.e. in] this poor [i.e. desolate place]”.

Luke ix.13

*Wonto noa ba barun wiya,
nguwa barun ngaloo ko takilliko, ngatun bara
wiyā, keawai ngearūn ba kulla unni warān kunto
ngatun buloara makoro; wiya ngeen wirrilla
barun ngali ko takilliko yantin ko kore ko.*

wandu nuwa ba barun wiya

[13] But he said unto them,

Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

instead he DONE them-all speak-PH

Instead he spoke (to) them: ...

wandu ba: whereas / INSTEAD

wandu ba

Tkld: “Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to,”

RENDERED AS ‘instead’.

SOMETIMES **wandu ba** IS SPLIT, AS:

180 **wandu ba**

70 **wandu xxx ba**

... nguwa barun ngaloo ko takilliko, ...

nguwa barun ngaluwagu dagiligu

... Give ye them to eat. ...

give-IMP! them-all this-for eat-ing-for

... “Give them this [i.e. something] for eating”, ...

... ngatun bara wiyā, ...

ngadun bara wiya

... And they said, ...

AND they-all speak-PH

... and they said: ...

[continues from previous frame]

... *keawai ngearun ba
kulla unni warān kunto
ngatun buloara makoro; ...*

*giyawayi ngiyarunba
gala ani waran gandu
ngadun bulwara maguru*

... We have no more but five loaves and two fishes; ...

no us-all-of because/but this FIVE VEGfood AND two fish

... "Not of us [i.e. we have] but these four [i.e. five] vegetable food(s) [i.e. loaves] and two fishes". ...

POSSESSIVE PRONOUN unattached
A POSSESSIVE SHOULD PERHAPS BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION DOUBTFUL

DOUBTFUL Tkld TRANSLATION
KJV *We have no more but five loaves...*
Tkld **giyawayi ngiyarunba gala ani waran gandu**
no us-all-of because/but this FIVE VEGfood
UNATTACHED POSSESSIVE. PERHAPS:
yabalan ngiyin gandu-guwa waran-bu da
woe we-all VEGfood-having five-EMPH AFFirm
alas, we have (got) only five, aye, loaves

MYSTERY WORD: waran
waran: SEEMS TO BE EITHER four OR five, AS WELL AS HAVING OTHER MEANINGS
COULD **waran** INDICATE PLURALITY RATHER THAN SPECIFICALLY 'four' ?

PROPriative having
Tkld GAVE **gayin [-gan]** FOR PROPriative **-having**
Tkld USED IT WITH 'hath', 'had', 'having', 'have' over 40 times. PERHAPS CORRECT. ASSUMED IN NORTH DB TO BE agentive:
-gan [gayin] GLOSSED 'agent', 'BEness'
-guwa IS ASSUMED FOR PROPriative

"kain"	gayin	"in possession of; having"	having	Tkld/Frsr AWA Lex [212:25]
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[continues next frame]

[continues from previous frame]

... *wiya ngeen wirrilla barun ngali ko takilliko yantin ko kore ko.*

wiya ngiyin wirila barun ngaligu dagiligu yandinGu gurigu

... except we should **go and buy** meat for all this people.

QUESTION we-all operate-ing them-all this-for eat-be-ing-for all-for man-for

... QUERY: "(Do [i.e. should]) we operate [i.e. obtain] (for) them for eating, for all (these) men [i.e. people]?" [i.e. should we get edibles for all these people]".

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

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 ix.14

Kulla wal kore kauwul tausani ta five ta.

Ngatun noa wiya barun wirrobullikan, yellawabunbilla barun konara kakilliko fifty ta tarai ta ba kakilliko

gala wal guri gawal THOUSAND da FIVE da

[14] For they were about five thousand men.

And he said to his disciples, Make them sit down by fifties in a company.

because certainly man big THOUSAND AFFirm FIVE AFFirm

Because certainly (there were) big [i.e. about] FIVE, aye, THOUSAND, aye, man [i.e. people]. ...

... Ngatun noa wiya barun wirrobullikan, ...

ngadun nuwa wiya barun wirubaligan

... And he said to his disciples, ...

AND he speak-PH them-all follow-ing-agent

... And he spoke (to) them, the following-agents [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

...yellawabunbilla barun konara kakilliko fifty ta tarai ta ba kakilliko

yilawabanbilla barun gunara gagiligu FIFTY da darayidaba gagiligu

... Make them sit down by fifties in a company.

sit-permit-IMP! them-all crowd be-be-ing-for FIFTY-at other-at be-be-ing-for

... “(You) must permit them, the crowd, to be sitting, for being at fifty(s) at other(s) [i.e. fifty in a group, in a company].”

Luke ix.15

Ngatun uma ngaiya bara yanti,
ngatun yellawabunbea barun yantīn barān.

ngadun uma ngaya bara yandi

[15] And they did so,
and made them all sit down.

AND move-PH then they-all thus

And then they made thus [i.e. did so], ...

... ngatun yellawabunbea barun yantīn barān.

ngadun yilawabanbiya barun yandin baran

... and made them all sit down.

AND sit-permit-PH them-all all DOWN

... and permitted them all to sit <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

Luke ix.16

Mankulla ngaiya noa unnoa tara kunto warān

ngatun makoro bulōara; ngatun nakilliella wokka lang moroko koba, murroi wiyelliella unni tara, ngatun yiirbungnga, ngatun ngukulla barun wirrobullikan ko [82] wūnkilliko barun kin mikān ta konāra.

manGala **ngaya** nuwa anuwadara gandu waran

[16] Then he took the five loaves

and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

take-be-PH then he that-PLUR VEGfood four

He then took those four [i.e. five] vegetable food(s) [i.e. loaves] ...

MYSTERY WORD: *waran*

waran: SEEMS TO BE EITHER four OR five, AS WELL AS HAVING OTHER MEANINGS
COULD **waran** INDICATE PLURALITY RATHER THAN SPECIFICALLY 'four' ?

... ngatun makoro bulōara; ...

ngadun maguru bulwara

... and the two fishes, ...

AND fish two

... and two fish; ...

ANGLICISM waga: 'up'

...ngatun nakilliella wokka lang moroko koba, ...

ngadun nagiliyila wagalang muruguguba

... and looking up to heaven, ...

AND see-be-ing-recently high-ness sky-of

... and was seeing [i.e. looking] highness [i.e. up high] of [i.e. in] the sky, ...

Tkld TRANSLATED ENGLISH IDIOMATIC 'up' LITERALLY IN SUCH INSTANCES AS: grow up, go up, lift up (raise), stand up, rise up, look up, carry up, spring up, pluck up, climb up, take up, bear up, sit up, jump up, run up, fill up,,
THE MILD EMPHATIC 'up' SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE up-ness BEING ALREADY IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

...*murroi wiyelliella unni tara, ...*

maruwi wiyiliyila anidara

... he blessed them, ...

peace speak-ing-recently this-PLUR

... speaking peace [i.e. blessed] these things, ...

...*ngatun yiirbungnga, ...*

ngadun yiyirbangGa

... and brake,...

AND shred-do-compel-PH

... and compelled to shred [i.e. broke], ...

...*ngatun ngukulla barun wirrobullikan ko [82] ...*

ngadun ngugala barun wirubaliganGu

... and gave to the disciples ...

AND give-be-PH them-all follow-ing-agent-to

... and gave to them (the) following-agents [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

...*wūnkilliko barun kin mikān ta konāra.*

wunGiligu barunGin miganda gunara

... to set before the multitude.

deposit-ing-for them-all-at in front-at crowd

... for depositing in front of at [i.e. of] them, the crowd.

-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 ix.17

*Ngatun takulla bara,
ngatun warakān ngaiya bara kuttawān
yantīn; ngatun mankulla bara warān
ta twelve ka wimbi ka wūntawai
birung barun kai.*

ngadun dagala bara

[17] And they did eat,
and were all filled: and there was taken
up of fragments that remained to them
twelve baskets.

AND eat-be-PH they-all

And they ate, ...

... ngatun warakān ngaiya bara kuttawān yantīn; ...

ngadun waragan ngaya bara gadawan yandin

... and were all filled: ...

AND fill-agent then they-all replete-now all

... and then they, the fill-agent(s) [i.e. the eaters], (are) now all replete; ...

-gan / -gani / -gal

- gan** agent (person who acts)
(cf. Eng. **-er** baker, walker)
- gani** entity
- gal** belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BEness)

[continues next frame]

[continues from previous frame]

... *ngatun mankulla bara warān ta twelve ka wimbi ka ...*

ngadun manGala bara waran da TWELVEga wimbiga

... and there was taken up of fragments that remained to them twelve baskets. ...

AND take-be-PH they-all several AFFirm TWELVE-at bowl-at

... and they took several, aye, at [i.e. of] twelve bowl(s) ...

MYSTERY WORD: *waran*

waran: SEEMS TO BE EITHER four OR five, AS WELL AS HAVING OTHER MEANINGS
 COULD **waran** INDICATE PLURALITY RATHER THAN SPECIFICALLY 'four' ?

... *wūntawai birung barun kai.*

wundawayibirang barunGayi

... and there was taken up of fragments that remained to them twelve baskets. ...

deposit-AFF-ITEM-away from them-all-at

... from deposit-items [i.e. fragments] at [i.e. with] them.

-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 ix.18

Ngatun yakita

*wiyelliella noa ba niuwoa bo pūnbai,
ngikoemba wirrobuli kan ngikoung katoa;
ngatun noa wiya barun, wiyelliella;
Ngānnung wiyān kore ko ngān bang ba?*

ngadun yagida

[18] And it came to pass,
as he was alone praying, his disciples were
with him: and he asked them, saying, Whom
say the people that I am?

AND now

And now, ...

... *wiyelliella noa ba niuwoa bo pūnbai, ...*

wiyiliyila nuwa ba nyuwuwabu bunbayi

... as he was alone praying, ...

speaking-recently he WHEN/if he-EMPH him-ITEM (alone)

... when he was speaking [i.e. praying]

emphatically-he [i.e. by himself] alone, ...

-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

... *ngikoemba wirrobuli kan ngikoung katoa; ...*

ngigumba wirubaligan ngigungGaduwa

... his disciples were with him: ...

him-of follow-ing-agent him-in company with

... his following-agent(s) [i.e. disciples] in company with 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

-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 wiya barun, ...*

ngadun nuwa wiya barun

... and he asked them, ...

AND he speak-PH them-all

... and he spoke (to) them, ...

... *wiyelliella; Ngān-nung wiyān kore ko ngān bang ba?*

wiyiliyila nganang wiyān gurigu ngan bang ba

... saying, Whom say the people that I am?

speak-ing-recently who-ACC speak-now man-ERG who I DONE

... speaking; “Who, the man [i.e. people] speaks [i.e. says] who I, aye [i.e. who am I]?”

Luke ix.19

Wiyayelleen bara, wiyelliella,

*Joanne ta bi kurrimulli-kan; wonto ba tarai to wiyān
Elias ta bi; ngatun tarai to wiyān, wakōl nganka-kal
Prophet koba, bōungkullia-kān, katea kun.*

wiyayiliyan bara wiyiliyila

[19] They answering said,

John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

speak-back-ing-did they-all speak-ing-recently

They were speaking back [i.e. answering], speaking: ...

... Joanne ta bi kurrimulli-kan; ...

JOHN da bi gurimaligan

... John the Baptist; ...

JOHN AFFirm thou deep-make-ing-agent

... “John, aye, you (are) the deep-make-ing-agent [i.e. baptist]”; ...

... wonto ba tarai to wiyān Elias ta bi; ...

wandu ba darayidu wiyān ELIAS da bi

... but some say, Elias; ...

instead DONE other-ERG speak-now ELIAS AFFirm thou

... instead other(s) speak: “You (are) Elias, aye”; ...

wandu ba: whereas / INSTEAD

wandu ba

Tkld: “Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to,”

RENDERED AS ‘instead’.

SOMETIMES **wandu ba** IS SPLIT, AS:

180 **wandu ba**

70 **wandu xxx ba**

[continues from previous frame]

...ngatun tarai to wiyān, wakōl nganka-kal Prophet koba, ...

ngadun darayidu wiyān wagul nganGagal PROPHETguba

.. and others say, that one of the old prophets...

AND other-ERG speak-now one first (elder)-belong PROPHET-of

... and other(s) speak: “One elder mob [i.e. elders, old ones] of the prophet(s) ...

...bōungkullia-kān, katea kun.

bungGaliyagan gadiyagan

... is risen again.

rise-be-ing-again-now be-AFF-again-now

... rising-again being-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 ix.20

Wiya noa barun,

*Ngānto tia nura wiyān ngan bang
ba? Peter ko noa wiyayelleen,
wiyelliella, Krist ta bi Eloī-ūmba.*

wiya nuwa barun

[20] He said unto them,

But whom say ye that I am? Peter answering
said, The Christ of God.

speak did he them-all

He spoke (to) them: ...

... Ngānto tia nura wiyān ngan bang ba? ...

ngandu diya nura wiyān ngan bang ba

... But whom say ye that I am? ...

who-ERG me you-all speak-now who I DONE

... “Who, me, (is it) you speak [i.e. say] who I >done<-am?” ...

... Peter ko noa wiyayelleen, ...

PETERgu nuwa wiyayiliyan

... Peter answering said, ...

PETER-ERG he speak-back-ing-did

... He, Peter, spoke back [i.e. answered]: ...

[continues from previous frame]

... *wiyelliella, Krist ta bi Eloī-ūmba.*

wiyiliyila CHRIST da bi ELOIumba

... The Christ of God.

speaking-recently CHRIST AFFirm thou God-of

... speaking, "You are Christ. aye, of God".

Luke ix.21

Ngatun noa barun pirālma,

wiyēakun koa bara unnoa tara tarai ko kore ko;

ngadun nuwa barun biralma

[21] And he straitly charged them,

and commanded them to tell no man that thing;

AND he them-all hard-make-PH

And he hard-made [i.e. charged] them, ...

... wiyēakun koa bara unnoa tara tarai ko kore ko;

wiyiyaganGuwa bara anuwadara darayigu gurigu

... and commanded them to tell no man that thing;

speak-lest-now-having they-all that-PLUR other-to man-to

... lest they be speaking those things to other man [i.e. people].

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

- 189 **present** tense: **-n**
- 57 **future** tense: **-nan**
- 37 **past historic** PH and IMP!: **-∅**
- 0 **past** tense: **-yan**

POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**

wiyi-yaga-nGuwa: speak-lest-now-having
'again' / 'lest' INCONGRUENT

Luke ix.22

Wiyelliella, Yināl ta kore koba yarakai kauwul wal bōn umunnun,

ngatun warikunnun [83] wal bōn bara ngangkakai, ngatun bara Iereu kān pirriwul, ngatun bara Grammateu kān, ngatun būnnun wal tetti, ngatun boungbunggunnun ngaiya bōn tarai ta purreung ngorō ka.

wiyiliyila yinal da guriguba yaragayi gawal wal bun umanan

[22] Saying, The Son of man must suffer many things,

and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

speaking-recently son AFFirm man-of bad big certainly him make-will

Was speaking: "(Someone) will certainly make [i.e. do] big bad [i.e. many bad things] (to) him, the son, aye, of man, ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

... ngatun warikunnun [83] wal bōn bara ngangkakai, ...

ngadun wariganan wal bun bara ngangGagal

... and be rejected of the elders ...

AND reject-will certainly him they-all first (elder)-belong

... and they, the elder mob, will certainly reject him, ...

... ngatun bara Iereu kān pirriwul, ...

ngadun bara PRIESTgan biriwal

... and chief priests and scribes, ...

AND they-all PRIEST-agent chief

... and they the chief priest-agent(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 kān, ...

ngadun bara SCRIBEGan

... and scribes, ...

AND they-all SCRIBE-agent

... and they the scribe-agent(s), ...

...ngatun būnnun wal tetti, ...

ngadun bunan wal didi

... and be slain, ...

AND beat-will certainly dead

... and will certainly beat (him) dead, ...

...ngatun bounbungngunnun ngaiya bōn tarai ta purreung ngorō ka.

ngadun bungbangGanan ngaya bun darayida bariyang nguruga

... and be raised the third day.

AND rise-do-compel-will then him other-at day(light) three-at

... and will then compel him to rise at i.e. on] the other three daylight(s) [i.e. on the third day]”.

Luke ix.23

Ngatun wiya noa barun yantīn,

wonnun tia ba tarai kan kore uwonnun, ngurrullia noa niuwoa bo, ngatun marauwil koa noa taling-ka-billikanne ngikoemba yantin ta purreung ka, ngatun wirrobulla tia.

ngadun wiya nuwa barun yandin

[23] And he said to them all,

If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

AND speak-PH he them-all all

And he spoke (to) them all: ...

... wonnun tia ba tarai kan kore uwonnun, ...

wanan diya ba darayigan guri uwanan

... If any man will come after me, ...

move-will me WHEN/if other-agent man move-will

... "If other-agent man [i.e. if any other man] will move [i.e. come] (after) me, <will move>, ...

MS ERROR [?]

wonnun uwonnun

wa-nan / uwa-nan
move-will

PROBABLE MS ERROR:
move-will APPEARS TWICE

... ngurrullia noa niuwoa bo, ...

ngaraliya nuwa nyuwuwabu

... let him deny himself, ...

hear-ing-IMP! he he-EMPH

... he, emphatically he, must be hearing, ...

DOUBTFUL WORD: himself

Tkld USED FOR 'himself':

44	nyuwuwa-bu	he-EMPH
2	nuwa gudi-bu	he self-EMPH
1	bun ngigung gudi	him him self

POSSIBLE ADJUSTMENT
nyuwuwa-bu: he-EMPH
PERHAPS SHOULD BE :
ngigung-bu: him-EMPH

[continues from previous frame]

*...ngatun marauwil koa noa taling-ka-billikanne
ngikoemba yantin ta purreung ka, ...*

**ngadun marawilguwa nuwa dalingGabiligani
ngigumba yandinda bariyangGa**

... and take up his cross daily, ...

AND take-URG-might-having he cross be-do-ing-entity
him-of all-at day(light)-at

... and he take might-doing his cross-doing-entity [i.e might
be taking his cross] at all daylight(s) [i.e. every day], ...

...ngatun wirrobulla tia.

ngadun wirubala diya

... and follow me.

AND follow-IMP! me

... and follow me.

Luke ix.24

*Nganto ba miromunnun mōrōn ngikoemba,
warikunnun wal noa; kulla noa warikunnun mōrōn ngikoemba emmoung kin,
ngaloa noa mōrōn umunnun.*

ngandu ba mirumanan murun ngigumba

[24] For whosoever will save his life
shall lose it: but whosoever will lose his life for my sake, the same

who-ERG WHEN/if protect-will life him-of

If who [i.e. someone] will protect his life, ...

... *warikunnun wal noa; ...*

wariganan wal nuwa

... shall lose it: ...

reject-will certainly he

... he will certainly reject [i.e. lose] (it); ...

[continues next frame]

[continues from previous frame]

...kulla noa warikunnun mōrōn ngikoemba emmoung kin, ...

gala nuwa wariganan murun ngigumba imuwungGin

... but whosoever will lose his life for my sake, ...

because he reject-will life him-of me-at

... but he (who) will reject [i.e. lose] his life at [i.e. for] me, ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

...ngaloa noa mōrōn umunnun.

ngaluwa nuwa murun umanan

... the same shall save it.

this-fellow he life make-will

... he, this fellow, will make [i.e. save] (his) life.

Luke ix.25

*Wonnung ke murrorōng kore ko,
mānkiliko purrai karing ko, ngatun noa tetti wal ngaiya
kunnun niuwoa bo, nga warikunnun wal?*

wanang Gi marurung gurigu

[25] For what is a man advantaged,
if he gain the whole world, and lose himself, or be cast away?

where-be good man-for

What is good for (a) man, ...

... mānkiliko purrai karing ko, ...

manGiligu barayi garingGu

... if he gain the whole world, ...

take-be-ing-for earth all-for

... for taking all the earth, ...

*... ngatun noa tetti wal
ngaiya kunnun niuwoa bo, ...*

**ngadun nuwa didi wal
ngaya ganan nyuwuwabu**

... and lose himself, ...

AND he dead certainly then be-will he-EMPH

...and then he, emphatically he, will certainly be dead, ...

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.

INCONGRUENT TRANSLATION
KJV and lose himself,
TRANSLATION DOES NOT MATCH TEXT,
BUT INVENTIVE ALTERNATIVE

DOUBTFUL WORD: himself
TkId USED FOR 'himself':
44 **nyuwuwa-bu** he-EMPH
2 **nuwa gudi-bu** he self-EMPH
1 **bun ngigung gudi** him him self

POSSIBLE ADJUSTMENT
nyuwuwa-bu: he-EMPH
PERHAPS SHOULD BE :
ngigung-bu: him-EMPH

[continues from previous frame]

... *nga warikunnun wal?*

nga wariganan wal

... or be cast away?

OR reject-will certainly

... or (someone) will certainly reject (him) [i.e. be cast away].

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 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]

Luke ix.26

*Ngan tia ba koiyun-kunnun emmoung kai,
ngatun wiyellikanne emmoemba, Yinal kore koba [84] koiyun ngikoung kai,
uwonnun noa ba killibīnbīn kan koti ngikoung kin ba, ngatun Biyungbai koba,
ngatun Angelo yirriyirri-kan koba barun ba.*

ngan diya ba guwiyun ganan imuwungGayi

[26] For whosoever shall be ashamed of me
and of my words, of him shall the Son of man be ashamed, when he shall come
in his own glory, and in his Father's, and of the holy angels.

who me WHEN/if shame be-will me-because

If who [i.e. someone] will be shame [i.e. ashamed] because of me, ...

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY,
about (concerning) **because** **at** **ITEM**

-gayi	42	41	12
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

... ngatun wiyellikanne emmoemba, ...

ngadun wiyiligani imuwumba

... and of my words, ...

AND speak-ing-entity me-of

... and my speaking-entity [i.e. words], ...

... Yinal kore koba [84] koiyun ngikoung kai, ...

yinal guriguba guwiyān ngigungGayi

... of him shall the Son of man be ashamed, ...

son man-of shame him-at

... the son of man (is) ashamed at [i.e. of] him, ...

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY,
about (concerning) **because** **at** **ITEM**

-gayi	42	41	12
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

[continues from previous frame]

... *uwonnun noa ba killib̄nb̄n kan
koti ngikoung kin ba, ...*

**uwanan nuwa ba gilibinbinGan
gudi ngigungGinba**

... when he shall come in his own glory, ...

move-will he WHEN/if shine-INTNS-INTNS-BEness
self him-at

... when he will move [i.e. come] at him **self** shining-
ness [i.e. in his **own** glory], ...

... *ngatun Biyungbai koba, ...*

ngadun biyangbayiguba

... and in his Father's, ...

AND father-ITEM-of

... and of (the) father, ...

... *ngatun Angelo yirriyirri-kan koba barun ba.*

ngadun ANGEL yiri yiriganguba barunba

... and of the holy angels.

AND ANGEL sacred-agent-of them-all-of

... and of them, the sacred-agent [i.e. holy] angel(s).

MYSTERY WORD: shining

gili: light. spark
gili-bin-bin: shining
ANALYSIS UNCERTAIN.
PERHAPS:
light-do-now/do-now
shine-INTNS-INTENS
36 EXAMPLES OF 'shine', 'shining'
ALL BUT 3 are **gilibinbin**

-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 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

-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 ix.27

*Kulla bang wiyān nurun tuloa,
unni winta ngarrokeen ba, keawai bara tetti kunnun,
kabo nauwil koa bara Basileo-nung Eloī koba.*

gala bang wiyān nurun duluwa

[27] But I tell you of a truth,
there be some standing here, which shall not taste of
death, till they see the kingdom of God.

because I speak-now ye-all straight

Because I speak (to) you straight, ...

... unni winta ngarrokeen ba, ...

ani winda ngarugiyān ba

... there be some standing here, ...

this part stand-be-did DONE

... this part [i.e. some] were >done<-standing, ...

... keawai bara tetti kunnun, ...

giyawayi bara didi ganān

... which shall not taste of death, ...

no they-all dead be-will

... they will not be dead, ...

[continues from previous frame]

... kabo nauwil koa bara Basileo-nung Eloi koba.

gabunawilguwa bara BASILEUSnung ELIOguba

... till they see the kingdom of God.

presently see-might-having they-all KINGDOM-ACC GOD-of

... presently they see might-doing [i.e. might be able to see] the kingdom of God.

UNIDENTIFIED TERMS

begin	INCHOative / INCEPtive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

Luke ix.28

Ngatun yakita kakulla

purreung ka eight ta yurikita unni tara wiyellikanne, yutea noa barun Peter nung, ngatun Joanne nung, ngatun Jakobo nung ngatun uwa wokka lang bulkara kolang wiyelliko.

ngadun yagida gagala

[28] And it came to pass

about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

AND now be-be-PH

And now it was ...

... purreung ka eight ta yurikita unni tara wiyellikanne, ...

bariyangGa EIGHTda yugida anidara wiyiligani

... about an eight days after these sayings, ...

day(light)-at EIGHT-at after this-PLUR speak-ing-entity

... at eight daylight(s) after these speaking-entities [i.e. sayings], ...

TIME

gabu	soon	yagida	now
ngaya	then	yugida	after
dangGa	before	gumba	tomorrow
...	until	wara	yesterday
yandi gadayi	always (<i>thus every</i>)		
yaguwanda	when		
duwanda	afterwards, future		
bunin	beforehand		
bangGayi	now		

MS ERROR [?]

ASSUME MS ERROR FOR **yugida**: after 45 EXAMPLES OF **yugida**, NONE OTHERS FOR **yurigida**

[continues from previous frame]

... yutea noa barun Peter nung, ...

yudiya nuwa barun PETERnung

... he took Peter ...

guide-PH he them-all PETER-ACC

... he guided them, Peter, ...

... ngatun Joanne nung, ngatun Jakobo nung ...

ngadun JOHNnung ngadun JAMESnung

...and John and James, ...

AND JOHN-ACC AND JAMES-ACC

... and John, and James, ...

... ngatun uwa wokka lang
bulkara kolang wiyelliko.

ngadun uwa wagalang
balgaragulang wiyiligu

... and went up into a mountain to pray.

AND move-PH high-ness
hill-PLUR-towards speak-ing-for

... and moved highness [i.e. went up] towards
the hill(s) for speaking [i.e. praying].

ANGLICISM waga: 'up'

Tkld TRANSLATED ENGLISH IDIOMATIC 'up' LITERALLY IN SUCH INSTANCES AS: grow up, go up, lift up (raise), stand up, rise up, look up, carry up, spring up, pluck up, climb up, take up, bear up, sit up, jump up, run up, fill up,, THE MILD EMPHATIC 'up' SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE up-ness BEING ALREADY IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

PREPOSITIONS

“Note that Australian languages seldom have anything that could reasonably be described as ‘articles’ or ‘prepositions’. Definite specification can be achieved by the use of demonstratives, but is often established simply by the context;

The semantic load carried by prepositions ... is very effectively handled by the case system, in most Australian languages.” [Dixon 1980:272:6]

Luke ix.29

Ngatun noa ba wiyelliella,

*takin bōn tarai warkulleen, ngatun ngikoemba
kirikān purrul kakulla, ngatun killibīnbīn kakulla.*

ngadun nuwa ba wiyiliyila

[29] And as he prayed,
the fashion of his countenance was altered,
and his raiment was white and glistering.

AND he WHEN/if speak-ing-recently

And when he was speaking [i.e. praying], ...

... takin bōn tarai warkulleen, ...

dagin bun darayi wargaliyan

... the fashion of his countenance was altered, ...

face him other turn-be-ing-did

... (someone) other turned [i.e. changed] him, the face, ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

... ngatun ngikoemba kirikān purrul kakulla, ...

ngadun ngigumba girigin barul gagala

... and his raiment was white ...

AND him-of garment white be-be-PH

... and his garment was white, ...

[continues from previous frame]

... *ngatun killibīnbīn kakulla.*

ngadun gilibinbin gagala

... and glistering.

AND shine-INTNS-INTNS be-be-PH

... and was shining.

MYSTERY WORD: shining

gili: light. spark
gili-bin-bin: shining
 ANALYSIS UNCERTAIN.
 PERHAPS:
 light-do-now/do-now
 shine-INTNS-INTNS
 36 EXAMPLES OF 'shine', 'shining'
 ALL BUT 3 are **gilibinbin**

MYSTERY SUFFIX: -bin

burulbin	heavy
dimbiribin	adder
gilibinbin	shine
gindiyirabin	[extinct volcano]
mulubin	fern
wungarabin	youth
wuwibin	eyelash
yiriwilbin	fig
yiriwildabin	fig

Luke ix.30

Ngatun wiyelliella bōn kore ko, Mose-ko, ngatun Elia ko.

ngadun wiyiliyila bun gurigu MOSESgu ngadun ELIASgu

[30] And, behold, there talked with him two men, which were Moses and Elias:

AND speak-ing recently him man-ERG MOSES-ERG AND ELIAS-ERG

And man (men), Moses, and Elias were speaking (with) him.

Luke ix.31

Paipea bula killib̄nb̄n,
ngatun wiya bula ngikoemba tetti tin kauwil
koa Jerusalem ka.

bayibiya bula gilibinbin

[31] Who appeared in glory,
and spake of his decease which he should
accomplish at Jerusalem.

appear-do-PH they-two shine-INTNS-INTNS

They appeared shining, ...

MYSTERY WORD: shining

gili: light. spark
gili-bin-bin: shining
ANALYSIS UNCERTAIN.
PERHAPS:
light-do-now/do-now
shine-INTNS-INTENS
36 EXAMPLES OF 'shine', 'shining'
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MYSTERY SUFFIX: -bin

burulbin	heavy
dimbiribin	adder
gilibinbin	shine
gindiyirabin	[extinct volcano]
mulubin	fern
wungarabin	youth
wuwibin	eyelash
yiriwilbin	fig
yiriwildabin	fig

... ngatun wiya bula ngikoemba tetti tin kauwil koa Jerusalem ka.

ngadun wiya bula ngigumba dididin gawilguwa JERUSALEMga

... and spake of his decease which he should accomplish at Jerusalem.

AND speak-PH two him-of dead-because be-might-having JERUSALEM-at

... and the two spoke because of [i.e. about] his death (which)
be might-doing [i.e. might be taking place] at Jerusalem.

Luke ix.32

Wonto ba Peter noa ngatun bara ngikoung katoa,

porōl kan bara birikea kōngōng; nga[85]tun bara kakulla tirāng nakulla bara ngikoemba killibīnbīn, ngatun buloara bula kore ngarokea ngikoung katoa,

wandu ba PETER nuwa ngadun bara ngigungGaduwa

[32] But Peter and they that were with him

were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

instead DONE PETER he AND they-all him-in company with

Instead he, Peter, and they 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)

... *porōl kan bara birikea kōngōng; ,,,*

burulgan bara birigiya gungung

... were heavy with sleep: ...

heavy-agent they-all lie-PH snore

... they heavy-agent(s), lay, snore; ...

Tkld INVENTIONS:

rich man / crucify /argue

Tkld coined the following terms:

rich man **burul-gan** heavy agent

crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...

divided **ngara ngara** hear hear (argue)

... *nga[85]tun bara kakulla tirāng ...*

ngadun bara [ba] gagala dirang

... and when they were awake, ...

AND they-all [WHEN/if] be-be-PH awake

... and [when] they were awake ...

MISSING TRANSLATION

AS TKld DID NOT PROVIDE A TRANSLATION ,

THIS WORDING

IS PROPOSED.

[continues from previous frame]

... *nakulla bara ngikoemba killibīnbīn, ...*

nagala bara ngigumba gilibinbin

.. they saw his glory, ...

see-be-PH they-all him-of shine-INTNS-INTNS

... they saw his shining, ...

MYSTERY WORD: shining

gili: light. spark
gili-bin-bin: shining
 ANALYSIS UNCERTAIN.
 PERHAPS:
 light-do-now/do-now
 shine-INTNS-INTNS
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MYSTERY SUFFIX: -bin

burulbin heavy
dimbiribin adder
gilibinbin shine
gindiyirabin [extinct volcano]
mulubin fern
wungarabin youth
wuwibin eyelash
yiriwilbin fig
yiriwildabin fig

... *ngatun buloara bula kore ngarokea ngikoung katoa,*

ngadun bulwara bula guri ngarugiya ngigungGaduwa

... and the two men that stood with him.

AND two two man stand-be-PH him-in company with

... and (the) two, two, men (that) stood 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 ix.33

Ngatun kakulla yakita bula ba waita

uwolliella ngikoung kin birung,

*Peter ko noa wiya bōn Jesou nung, A, Pirriwul, murrorōng
ngearun unti ko kakilliko; ngatun umabunbilla ngoro kokere;
wakōl bīn, ngatun wakōl Mosē-nung, ngatun wakōl Elia-nung;
ngurrur korien minnaring noa wiya kōng-ōng kan to.*

**ngadun gagala yagida bula ba
wada uwaliyila ngigungGinbirang**

[33] And it came to pass, as they departed from him,

Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

AND be-be-PH now two WHEN/if depart
move-ing-recently him-away from

And now it was when the two were depart-moving from him, ...

... Peter ko noa wiya bōn Jesou nung, ...

PETERgu nuwa wiya bun JESUSnung

... Peter said unto Jesus, ...

PETER-ERG he speak-PH JESUS-ACC

... he, Peter, said (to) him, Jesus: ...

[continues next frame]

[continues from previous frame]

...A, Pirriwul, murrorōng ngearun unti ko kakilliko; ...

ya biriwal marurung ngiyarun andigu gagiligu

... Master, it is good for us to be here: ...

ah chief good us-all here-for be-be-ing-for

... “Ah, chief, (it is) good (for) us for being here; ...

... ..ngatun umabunbilla ngoro kokere; ...

ngadun umabanbila nguru gugiri

... and let us make three tabernacles; ...

AND make-permit-IMP! three hut

... and (you) must permit us to make three huts; ...

... ..wakōl bīn ngatun wakōl Mosē-nung, ...

wagul bin ngadun wagul MOSESnung

... one for thee, and one for Moses, ...

one thee AND one MOSES-ACC

... one (for) you and one (for) Moses ...

[continues next frame]

[continues from previous frame]

... ..*ngatun wakōl Elia-nung; ...*

ngadun wagul ELIASnung

... and one for Elias: ..

AND one ELIAS-ACC

... and one (for) Elias"; ...

... *ngurrur korien minnaring
noa wiya kōng-ōng kan to.*

**ngaragurin minaring nuwa
wiya gungungGandu**

... not knowing what he said.

hear-PH-lacking WHAT he
speak-PH snore-agent-ERG.

... lacking hear(ing) [i.e. not knowing]
what he, the snore-agent, spoke.

minaring: INTERROGATIVE

minaring INTERROGATIVE
—NOT RELATIVE PRONOUN

minaring what? what object?
RELATIVE PRONOUN [refers back
to a noun]
who, whom, whose, which, that

RELATIVE PRONOUNS

THIS	THAT
ngali this	ngala that
ani this	anuwa that
what = 'that which'	anduwa that
	anang that
	ngaluwa that
	nginuwa that

PERHAPS: **ngalabu**

Luke ix.34

Wiyelliella noa ba, yareil kakulla

*ngatun wutea barun; ngatun bara kinta kakulla, waita bara
ba woliella murraring yareil la.*

wiyiliyila nuwa ba yaril gagala

[34] While he thus spake, there came a cloud,
and overshadowed them: and they feared as they entered into the cloud.

speaking-recently he WHEN/if cloud be-be-PH

When he was speaking, (there) was a cloud, ...

... ngatun wutea barun; ...

ngadun wudiya barun

... and overshadowed them: ...

AND cover-PH them-all

... and (it) covered them; ...

... ngatun bara kinta kakulla, ...

ngadun bara ginda gagala

... and they feared ...

AND they-all fear be-be-PH

... and they were afraid, ...

[continues from previous frame]

... *waita bara ba wolliella murraring yareil la.*

wada bara ba waliyila mararing yarila

... as they entered into the cloud.

depart they-all WHEN/if move-ing-recently inside cloud-at

... when they were depart-moving inside at [i.e. of] the cloud.

Luke ix.35

*Ngatun pulli kakulla yareil la birung,
wiyelliella, Unni ta emmoemba koti yinal pittulmullikan; ngurrulla bōn.*

ngadun baLi gagala yarilabirang

[35] And there came a voice out of the cloud,
saying, This is my beloved Son: hear him.

AND voice be-be-PH cloud-away from

And (there) was a voice from the cloud, ...

... wiyelliella, Unni ta emmoemba koti yinal pittulmullikan; ...

wiyiliyila ani da imuwumba gudi yinal bidalmaligan

... saying, This is my beloved Son: ...

speaking-recently this AFFirm me-of self son joy-make-ing-agent

... speaking: "This, aye [i.e. is] my own son, a joy-making-agent [i.e. beloved]; ...

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

...ngurrulla bōn.

ngarala bun

... hear him.

hear-IMP! him

... hear [i.e. listen to] him".

Luke ix.36

Ngatun pulli ba kakulla korun

Jesou noa kakilliella pūn bai. Keawai bara unni tara wiya pa unta-toara, natoara purreung ka tarai kan ta.

ngadun bAli ba gagala gurun

[36] And when the voice was past,

Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

AND voice WHEN/if be-be-PH quiet

And when the voice was quiet, ...

... Jesou noa kakilliella pūn bai. ...

JESUS nuwa gagaliyila bunbayi

... Jesus was found alone. ...

JESUS he be-be-ing-recently him-ITEM (alone)

... he, Jesus, was being alone. ...

-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

... Keawai bara unni tara wiya pa unta-toara ...

giyawayi bara anidara wiya BA andadwara

... And they kept it close and told no man, ...

no they-all this-PLUR speak-PH NEG there-done to

... They did not <not> speak these things there-happened [i.e. that happened there], ...

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**

ba FUNCTIONS

ba WHEN/if
ba DONE
ba / BA NEGative
ba place of

[continues from previous frame]

https://www.bible.com/bible/1/luke.9.36

... *natoara purreung ka tarai kan ta.*

nadwara bariyangGa darayigan da

... in those days any of those things which they had seen.

see-done to day(light)-at other-BEness AFFirm

... other thing(s) seen at [i.e. in] the day(s).

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

-gan / -gan(g)

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

Luke ix.37

*Ngatun yakita kakulla purreung ka tarai ta [86] unta,
uwa bara ba barān bulkara birung, kauwol-lo kore ko nunggurra-wa bōn.*

ngadun yagida gagala bariyangGa darayida anda

[37] And it came to pass, that on the next day,
when they were come down from the hill, much people met him.

AND now be-be-PH day(light)-at other-at there

And now (it) was, at the other daylight there, ...

... uwa bara ba barān bulkara birung, ...

uwa bara ba baran balgarabirang

... when they were come down from the hill, ...

move-PH they-all WHEN/if DOWN hill-PLUR-away from

... when they moved <down> from the hill(s), ...

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

... kauwol-lo kore ko nunggurra-wa bōn.

gawalu gurigu nangGarawa bun

... much people met him.

big-ERG man-ERG meet-move-PH him

... big [i.e. many] men met him.

Luke ix.38

*A, ngatun wakōl kore konara koba kaibulleen,
wiyelliella, Pirriwul, kai bi nauwillia yināl emmoemba; kulla noa emmoemba wakōl wonnai;*

ya ngadun wagul guri gunaraguba gayibaliyan

[38] And, behold, a man of the company cried out,
saying, Master, I beseech thee, look upon my son: for he is mine only child.

ah AND one man crowd-of call-do-ing-did

Ah, and one man of the crowd was calling, ...

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

... wiyelliella, Pirriwul, kai bi nauwillia yināl emmoemba; ...

wiyiliyila biriwal gayi bi nawiliya yinal imuwumba

... saying, Master, I beseech thee, look upon my son: ...

speaking-recently chief call thou see-might-IMP! son me-of

... speaking: "Chief, come, (you) might see my son; ...

UNUSUAL WORD: na-wil-ya
nauwillia
THIS IS THE ONLY EXAMPLE OF **nawilya** : see-might-IMP!
THIS ANALYSIS IS SPECULATIVE

... kulla noa emmoemba wakōl wonnai;

gala nuwa imuwumba wagul wanayi

... for he is mine only child.

because he me-of one child

... because he (is) my one child.

Luke ix.39

A, ngatun mairai to bōn mānkulla,

ngatun ngaiya noa kaaibulleen wokka; ngatun yīir-bungnga bōn, ngatun kurrangtoanbungnga; ngatun būntoara noa, waita ngaiya ngikoung kin birung uwā.

ya ngadun marayidu bun manGala

[39] And, lo, a spirit taketh him,

and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

ah AND spirit-ERG him take-be-PH

Ah, and the spirit then took him, ...

... ngatun ngaiya noa kaaibulleen wokka; ...

ngadun ngaya nuwa gayibaliyan waga

... and he suddenly crieth out; ...

AND then he call-do-ing-did high

... and then he was calling high [i.e. aloud]; ...

... ngatun yīir-bungnga bōn, ...

ngadun yiyirbangGa bun

... and it teareth him ...

AND shred-do-compel-PH him

... and shredded him, ...

ANGLICISM waga: 'up'

Tkld TRANSLATED ENGLISH IDIOMATIC 'up' LITERALLY IN SUCH INSTANCES AS: grow up, go up, lift up (raise), stand up, rise up, look up, carry up, spring up, pluck up, climb up, take up, bear up, sit up, jump up, run up, fill up,, THE MILD EMPHATIC 'up' SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE up-ness BEING ALREADY IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

[continues from previous frame]

... *ngatun kurrangtoanbungnga*; ...

ngadun garangduwanbangGa

... that he foameth again, ...

AND foam-having-do-compel-PH

... and compelled (him) to foam; ...

UNUSUAL WORD: foam

kurrangtoanbungnga

garang-duwan-ba ...

foam-having-do —

THIS ANALYSIS IS SPECULATIVE.

ESP. AS **-guwa** EXPECTED FOR

'having', not **duwan**

... *ngatun būntoara noa*, ...

ngadun bundwara nuwa

... and bruising him hardly ...

AND beat-done to he

... and he (was) beat(en), ...

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

... *waita ngaiya ngikoung kin birung uwā.*

wada ngaya ngigungGinbirang uwa

... departeth from him.

depart then him-away from move-PH

... then depart-moved away from him.

Luke ix.40

Ngatun bang wiya barun

*wirrobullikan ngiroemba warrikulliko bōn;
keawai bara kaiyu korien.*

ngadun bang wiya barun

[40] And I besought

thy disciples to cast him out; and
they could not.

AND I speak-PH them-all

And I spoke (to) them, ...

... wirrobullikan ngiroemba warrikulliko bōn; ...

wirubaligan ngirumba warigaligu bun

... thy disciples to cast him out; ...

follow-ing-agent thee-of reject-ing-for him

... your following-agent(s) [i.e. disciples] for [i.e. about] rejecting 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

... keawai bara kaiyu korien.

giyawayi bara gayugurin

... and they could not.

no they-all able-lacking

... they (were) not able-<lacking> [i.e. were not able to do so].

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	<i>not seeing</i>
giyawayi wanayi-gurin	<i>no children</i>

William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

Luke ix.41

Ngatun noa Jesou ko wiya, wiyelliella,

A, ngurrur korien ngatun pirriral unni willung-ngēl! Yakounta lang bang kunnun nurun kin, ngatun wal bang kummunbinnun nurun? Mara bōn tanān ngiroemba yinal unti ko.

ngadun nuwa JESUSgu wiya wiyiliyila

[41] And Jesus answering said,

O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

AND he JESUS-ERG speak-PH speak-ing-recently

And he, Jesus, spoke, speaking: ...

... A, ngurrur korien ngatun pirriral unni willung-ngēl! ...

ya ngaragurin ngadun biriral ani wilangNGil

... O faithless and perverse generation, ...

ah hear-lacking AND hard this
return/behind (past)-place [generation]

... “Ah, hear-lacking [i.e. faithless] and
this hard past-place [i.e. generation]! ...

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]

... *Yakounta lang bang kunnun nurun kin, ...*

yaguwandalang bang ganan nurunGin

... how long shall I be with you, ...

when-ness I be-will ye-all-at

... When-ness [i.e. how long] will I be at [i.e. with] you, ...

TIME			
gabu	soon	yagida	now
ngaya	then	yugida	after
dangGa	before	gumba	tomorrow
...	until	wara	yesterday
yandi gadayi	always (<i>thus every</i>)		
yaguwanda	when		
duwanda	afterwards, future		
bunin	beforehand		
bangGayi	now		

-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

-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 wal bang kummunbinnun nurun? ...*

ngadun wal bang gamanbinan nurun

... and suffer you? ...

AND certainly I be-make-permit-will ye-all

... and will I certainly be permitting you? ...

... *Mara bōn tanān ngiroemba yinal unti ko.*

mara bun danan ngirumba yinal andigu

... Bring thy son hither.

bring-IMP! him approach thee-of son here-to

... (You) must take-approach [i.e. bring] him, your son, <to> here.”

Luke ix.42

Ngatun uwolliella noa ba tanān

*Devil to bōn [87] puntima baran ngatun yūryūr uma.
Ngatun noa Iēthuko koakulla bon marai yarakai kan,
ngatun bon wonnai turon uma, ngatun ngutēakan ngaiya
bon biyungbai ta ngikoūmba tin.*

ngadun uwaliyila nuwa ba danan

[42] And as he was yet a coming,
the devil threw him down, and tare him. And Jesus rebuked
the unclean spirit, and healed the child, and delivered him
again to his father.

AND move-ing-recently he WHEN/if approach

And when he was approach-moving. ...

... *Devil to bōn [87] puntima barān ngatun yūryūr uma. ...*

DEVILdu bun bandima baran ngadun yiyir yiyir uma

... the devil threw him down, ...

DEVIL-ERG him fall-make-PH DOWN and shred shred make-PH

... the Devil made him fall DOWN, and shred-made [i.e. tore at him]. ...

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 noa Jēsou ko koakulla bōn marai yarakai kan, ...*

ngadun nuwa JESUSgu guwagala bun marayi yaragayigan

... And Jesus rebuked the unclean spirit, ...

AND he JESUS-ERG scold-be-PH him spirit bad-agent

... And he, Jesus, scolded him, the bad-agent spirit [i.e. evil spirit], ...

[continues from previous frame]

... ngatun bōn wonnai turōn uma, ...

ngadun bun wanayi durun uma

... and healed the child, ...

AND him child clean make-PH

... and made him, the child, clean [i.e. healed the child], ...

... ngatun nguteakan ngaiya bōn
biyungbai ta ngikoemba tin.

ngadun ngudiyagan ngaya bun

biyangbayida ngigumbadin

... and delivered him again to his father.

AND give-AFF-again-now then him
father-ITEM-at him-of-at

... and then gave him
again at [i.e. to] his father.

-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**

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY, about (concerning) **because at ITEM**

-gayi	42	41	12
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

Luke ix.43

Ngatun yant̄in bara kinta kakulla kaiyu tin kauwollin Eloī koba tin;

ngatun kōttelliella bara ba yant̄in unni tara Jesou ko noa ba uma, wiya ngaiya noa barun wirrobullikan ngikoumba,

ngadun yandin bara ginda gagala gayudin gawalin ELOI gubadin

[43] And they were all amazed at the mighty power of God.

But while they wondered every one at all things which Jesus did, he said unto his disciples,

AND all they-all fear be-be-PH able-because big-because GOD-of-because

And they were all afraid because of the big able [i.e. power] of God; ...

-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 kōttelliella bara ba yant̄in unni tara Jesou ko noa ba uma, ...

ngadun gudiliyila bara ba yandin anidara JESUSgu nuwa ba uma

... But while they wondered every one at all things which Jesus did, ...

AND think-ing-recently they-all WHEN/if all this-PLUR JESUS-ERG he DONE make-PH

... and when they were thinking (about) all these things, he, Jesus, >done<- made, ...

... wiya ngaiya noa barun wirrobullikan ngikoumba,

wiya ngaya nuwa barun wirubaligan ngigumba

... he said unto his disciples,

Speak-PH then he them-all follow-ing-agent him-of

... he then spoke (to) them, his following-agent(s) [i.e. disciples]: ...

Tkld INVENTIONS: disciple / passover / generation

Tkld coined the following terms:
disciple **wiruba-li-gan** following agent
Passover **gawi-dwara** come-done to
generation **wilang-NGil** behind/past place

Luke ix.44

Kummunbilla unni tara wiyellikanne

murruring ngurreung kako nurun kin; kulla noa yināl kore koba wupinnun wal bōn mutturra kore ka.

gamanbila anidara wiyiligani

[44] Let these sayings

sink down into your ears: for the Son of man shall be delivered into the hands of men.

be-make-permit-IMP! this-PLUR speak-ing-entity

(You) must let these speaking-entities [i.e. sayings] ...

... murruring ngurreung kako nurun kin; ...

mararing ngariyangGagu nurunGin

... sink down into your ears: ...

inside ear-to ye-all-at

... into your ear(s); ...

... kulla noa yināl kore koba ...

gala nuwa yinal guriguba

... for the Son of man ...

because he son man-of

... because he, the son of man, ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

[continues from previous frame]

... *wupinnun wal bōn mutturra kore ka.*

wubinan wal bun madara guriga

... shall be delivered into the hands of men.

do-will certainly him hand-at man-at

... (someone) will certainly do him at
[i.e. into] the hand(s) at [i.e. of] men [i.e.
will be delivered into the hands of men].

SPECIAL WORD: hand-at

'into the hands' etc.: hand-at

Gospel	usage	#
Luke	madara	5
Mark	madar-rin	3
Matthew	madara-gaba	1

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 ix.45

Keawai bara ngurrur pa unni wiyellikanne,

ngatun yuropa ngali barun kin birung, keawai bara ngimilli korien; ngatun bara kinta kakulla wiyelliko bōn ngali tin wiyellikanne tin.

giyawayi bara ngara BA ani wiyiligani

[45] But they understood not this saying,

and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

no they-all hear-PH NEG this speak-ing-entity

They did not hear [i.e. understand]
this speaking-entity [i.e. saying], ...

ba FUNCTIONS

- ba** WHEN/if
- ba** DONE
- ba / BA** NEGative
- ba** place of

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM: no ... [the item or action]-lacking

giyawayi na-gurin *not seeing*

giyawayi wanayi-gurin *no children*

William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

... ngatun yuropa ngali barun kin birung, ...

ngadun yuruba ngali barunGinbirang

... and it was hid from them, ...

AND hide-PH this them-all-away from

... and (someone) his this away from them, ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

[continues next frame]

[continues from previous frame]

... *keawai bara ngimilli korien; ...*

giyawayi bara ngimiligurin

... that they perceived it not: ..

no they-all know-make-ing-lacking

... they were not knowing-<lacking> [i.e. did not know]; ...

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)

... *ngatun bara kinta kakulla wiyelliko*

bōn ngali tin wiyellikanne tin.

ngadun bara ginda gagala wiyiligu

bun ngalidin wiyiliganidin

... and they feared to ask him of that saying.

AND they-all fear be-be-PH speak-ing-for him this-because speak-ing-entity-because

... and they were afraid for speaking (to) him because (of) [i.e. about] this speaking-entity [i.e. saying].

but / because / therefore

gala for, because
ngala-din that-because (therefore)
yagi-din now-because (therefore)
guwidu (ba) because, therefore
wandu ba but, instead, whereas

-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 ix.46

Yakita ngaiya bara wiyellan bara bo, bara bo,

[88] *Ngan ke kunnun kauwol pirriwul barun kin birung.*

yagida ngaya bara wiyilan barabu barabu

[46] Then there arose a reasoning among them,
which of them should be greatest.

now then they-all speak-RECIP-now they-all-EMPH
they-all-EMPH [amongst themselves]

Now then they spoke to one another, ...

... Ngan ke kunnun kauwol pirriwul barun kin birung.

ngan Gi ganan gawal biriwal barunGinbirang

... which of them should be greatest.

who be be-will big chief them-all-away from

... who will be the big chief from (amongst) 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 ix.47

*Ngatun Jesou ko noa ngimilleen kōttatoara būlbūl la birung barun kin birung,
mankulla noa wonnai, ngatun yellawabunbea bōn ngikoung kin tarung ka,*

**ngadun JESUSgu nuwa ngimiliyan
gudadwara bulbulabirang barunGinbirang**

[47] And Jesus, perceiving the thought of their heart,
took a child, and set him by him,

AND JESUS-ERG he think-ing-did think-done to
heart-away from them-all-away from

And he, Jesus, was thinking (about what was) the thought from their heart(s), ...

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

... mankulla noa wonnai, ...

manGala nuwa wanayi

... took a child, ...

take-be-PH he child

... he took (a) child, ...

... ngatun yellawabunbea bōn ngikoung kin tārung ka,

ngadun yilawabanbiya bun ngigungGin darangGa

... and set him by him,

AND sit-permit-PH him him[self]-at near-at

... and permitted him [i.e. the child] to sit at
his arm [i.e. beside him [JESUS)], ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	—
-din	168	25	—	8
-lin	12	—	—	—
-rin	2	—	—	5

Luke ix.48

Ngatun noa barun wiya,

Nganto ba unni wonnai pittul mānnun emmoung kin ba, pittul manun ngaiya tia, ngatun nganto ba tia pittul mannun, pittul mannun bōn ngala yuka tia ba; ngatun niuwoa katan warea nurun kin ba yanfīn ta ba, yanti bota wal noa kauwul kunnun.

ngadun nuwa barun wiya

[48] And said unto them,

Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

AND he them-all speak-PH

And he spoke (to) them: ...

... *Nganto ba unni wonnai pittul mānnun emmoung kin ba, ...*

ngandu ba ani wanayi bidalmanan imuwungGinba

...Whosoever shall receive this child in my name ...

who-ERG DONE this child joy-make-will me-at

... “Who >done<-will joy-make this child at me [i.e. succours this child in my name], ...

... *pittul manun ngaiya tia, ...*

bidalmanan ngaya diya

... receiveth me: ...

joy make-will then me

... then will succour me; ...

... *ngatun nganto ba tia pittul mānnun, ...*
ngadun ngandu ba diya bidalmanan

... and whosoever shall receive me ...

AND who-ERG DONE me joy-make-will

... and who >done<-succours me, ...

... *pittul mānnun bōn ngala yuka tia ba; ...*
bidalmanan bun ngala yuga diya ba

... receiveth him that sent me: ...

joy-make-will him that fellow send-PH me DONE

... succours him that fellow (who) >done<-sent me; ...

... *ngatun niuwoa katan warea nurun kin ba yantīn ta ba, ...*
ngadun nyuwuwa gadan wariya nurunGinba yandindaba

... for he that is least among you all, ...

AND he be-AFF-now little ye-all-at all-at

... and he (who) is little at [i.e. amongst] you all, ...

... *yanti bota wal noa kauwul kunnun.*
yandibu da wal nuwa gawal ganan

... the same shall be great.

thus-EMPH AFFirm certainly he big be-will

... emphatically-thus, aye, certainly he will be big”.

-bu da: EMPHatic AFFirm

Tkld USES THE EMPHATIC AFFIRMATION **-bu da** OVER 60 TIMES: LUKE: 20; MARK 42; MATTHEW 2

"-bo-ta."

-bu da

"Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus-*wakōl-bo-ta*, one only, one by itself, one alone."

[only]

Tkld AWA Key 1850 [52:29 []

Luke ix.49

Ngatun noa Joanne to wiya, wiyelliella

*Piriwul, nakulla ngeen wakōl lo paibungngulliella barun Devil
ngiroung katoa birung yiturra birung; wiya ngeen bōn yanoa, koito ba
keawai noa wapa ngearun katoa.*

ngadun nuwa JOHNdu wiya wiyiliyila

[49] And John answered and said,

Master, we saw one casting out devils in thy name; and we
forbad him, because he followeth not with us.

AND he JOHN-ERG speak-PH speak-ing-recently

And he, John, spoke, speaking: ...

... Piriwul, nakulla ngeen wakōl lo ...

biriwal nagala ngiyin wagulu

... Master, we saw one...

chief see-be-PH we-all one-ERG

... “Chief, we saw one ...

[continues next frame]

[continues from previous frame]

... *paibungngulliella barun Devil*
ngiroung katoa birung yiterra birung; ...

bayibangGaliyila barun DEVIL
ngirungGaduwabirang yidarabirang

... casting out devils in thy name; ...

eject-do-compel-ing-recently them-all
 DEVIL thee-of-having-away from
 name-away from

... compelling-eject them, Devil(s),
 through / from your name; ...

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgLOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

AND VARIANTS WITH **ngirung**, **nurun**, etc.

-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)

IRREGULAR SUFFIX [?]

ngirung-Gayi
 POSSIBLE MS
 ALTERNATIVE FOR
ngirung-Ga

DOUBTFUL Tkld TRANSLATION

KJV casting out devils in thy name
 Tkld **bayibangGaliyila barun DEVIL**
ngirungGaduwabirang yidarabirang
 eject-do-compel-ing-recently them-all DEVIL thee-**in**
company with-away from name-away from
 DOUBTFUL, cf Mark. PERHAPS:
bayi-ba-ngGa-li-yila barun DEVIL yidaru ngirumba-gu
 eject-do-compel-ing-recently them-all DEVIL
name-using thee-of-using
compelling-eject them, Devil(s), using your name

“... Devil yitirró ngiroumba ko, ...”	DEVIL yidaru ngirumbagu	“... devils in thy name, ...”	DEVIL name-using thee-of-using	Tkld MARK [IX:09:38::1 45:20] [Awa]
--	------------------------------------	----------------------------------	-----------------------------------	---

... *wiya ngeen bōn yanoa, ...*

wiya ngiyin bun yanuwa

... and we forbad him, ...

speak-PH we-all him let-it-be

... we spoke (to) him: ‘Desist!’, ...

[continues from previous frame]

... *koito ba keawai noa wapa ngearun katoa.*

guwidu ba giyawayi nuwa
wa BA ngiyarunGaduwa

... because he followeth not with us.

because DONE not he move
NEG us-all-in company with

... because he (is) not mov(ing) with us".

but / because / therefore

gala for, because
ngala-din that-because (therefore)
yagi-din now-because (therefore)
guwidu (ba) because, therefore
wandu ba but, instead, whereas

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM: no ... [the item or action]-lacking
giyawayi na-gurin not seeing
giyawayi wanayi-gurin no children
William Dawes PROVIDED 12 LIKE
EXAMPLES FOR BB (SYDNEY)

ba FUNCTIONS

ba WHEN/if
ba DONE
ba / BA NEGative
ba place of

-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 ix.50

Ngatun noa Jesou ko bōn wiya,

wiwi yikora, wiya yikora; koito noa ba keawai bukka korien [89] ngearun, niuwoa ngearun katoa ba.

ngadun nuwa JESUSgu bun wiya

[50] And Jesus said unto him,

Forbid him not: for he that is not against us is for us.

AND he JESUS-ERG him speak-PH

And he, Jesus, spoke (to) him: ...

... *wiwi yikora, wiya yikora; ...*

wiwi gura wiya gura

... Forbid him not: ...

warning not speak-IMP! not

... “Warning not! (You) must not speak! ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
83 PRECEDED by -i-
36 PRECEDED by -a- (8 **wiya (yi)gura**)
3 PRECEDED BY -n-
PERHAPS THIS WAS A MIS-HEARING
AND INCORRECT ANALYSIS, AND
THAT THE NEGATIVE IS SIMPLY **gura**

DOUBTFUL Tkld TRANSLATION

KJV Forbid him not:
Tkld **wiwi gura wiya gura**
warning not speak-IMP! not
COMMENT: **wiwi** IS AN EXCLAMATION
AND AS SUCH SHOULD STAND ALONE:
wiwi! wiya gura
warning! speak-IMP! not
Warning! Don't speak (forbid)!

[continues next frame]

[continues from previous frame]

... *koito noa ba keawai bukka korien [89] ngearun, ...*

guwidu nuwa ba giyawayi bagagurin ngiyarun

... for he that is not against us ...

because he DONE no anger-lacking us-all

... because he (that does) not anger-<lacking>
[i.e. he who is not hostile] (to) us, ...

but / because / therefore

gala for, because
ngala-din that-because (therefore)
yagi-din now-because (therefore)
guwidu (ba) because, therefore
wandu ba but, instead, whereas

ba FUNCTIONS

ba WHEN/if
ba DONE
ba / BA NEGative
ba place of

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM:
 no ... [the item or action]-lacking
giyawayi na-gurin *not seeing*
giyawayi wanayi-gurin *no children*
 William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

... *niuwoa ngearun katoa ba.*

nyuwuwa ngiyarunGaduwaba

... is for us.

he us-all-in company with-at

... he is with <at> us".

-gaduwa: IN COMPANY WITH

-gaduwa	-guwa	-duwa	-luwa	-ruwa
159	14	13	8 [> l]	4 [> r]

(Multiple, and different, of the above forms might occur in the same entry)

ba FUNCTIONS

ba WHEN/if
ba DONE
ba / BA NEGative
ba place of

Luke ix.51

*Ngatun yakita kakulla purreung
mannun bōn ba wokka kolang,
piral noa kakilliella waita Jerusalem kolang,*

**ngadun yagida gagala bariyang
manan bun ba wagagulang**

[51] And it came to pass, when the time
was come that he should be received up,
he stedfastly set his face to go to Jerusalem,

**AND now be-be-PH day(light) take-will
him WHEN/if high-towards**

**And now (it) was daylight, when
(someone) will take him towards high,...**

... piral noa kakilliella waita Jerusalem kolang,

biral nuwa gagiliyila wada JERUSALEMgulang

... he stedfastly set his face to go to Jerusalem,

hard he be-be-ing-recently depart JERUSALEM-towards

... he was being hard [i.e. he resolutely] depart(ed) towards Jerusalem.

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 And it came to pass, when the time was
come that he should be received up,*
COMMENT: Tkld's TRANSLATIONS IS
INCONGRUENT. IT WAS NOT THAT
'he would be taken up at daylight'
PERHAPS:

**yagida yugida gagala ngan-du ma-wil-guwa
bun murugu-gulang**
now after be-be-PH who-ERG take-might-
having him sky-towards
*About now it was (that) someone might be
taking him towards heaven*

Luke ix.52

Ngatun noa yuka barun buntimai ngikoumba nganka;

ngatun bara uwa kokere kolang Samaria ka ko; umulliko ngikoung.

ngadun nuwa yuga barun bandimayi ngigumba nganGa

[52] And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

AND he send-PH them-all messenger him-of first

And he sent them, his messenger(s), before [i.e. first]; ...

MYSTERY WORD: bandi...

bandi...	fall	35
banda	mistake	6
bandi...	pretend	5
bunda...	depart [?]	1
bandimayi	messenger	16

... ngatun bara uwa kokere kolang Samaria ka ko; ...

ngadun bara uwa gugirigulang SAMARIAgagu

... and entered into a village of the Samaritans, ...

AND they-all move-PH town-towards SAMARIA-to

... and they moved towards the town, to Samaria; ...

SPECIAL WORD: gugira

gugira
 PROPERLY IS 'house', 'hut'
 Tkld ALSO USED IT FOR 'town'
 IN Mark HE USED
gugira garing: 'hut all'
 FOR **'town'**

... umulliko ngikoung.

umaligu ngigung

... to make ready for him.

make-ing-for him

... for making him [i.e. for preparing for him].

Luke ix.53

*Ngatun bara bōn keawai pittul ma pa,
kulla noa piral kakulla wa pa noa ba Jerusalem kolang.*

ngadun bara bun giyawayi bidalma BA

[53] And they did not receive him,
because his face was as though he would go to Jerusalem.

AND they-all him no joy-make NEG

And they did not succour him, ...

ba FUNCTIONS

- ba** WHEN/if
- ba** DONE
- ba / BA** NEGative
- ba** place of

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM:
no ... [the item or action]-lacking
giyawayi na-gurin *not seeing*
giyawayi wanayi-gurin *no children*
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

... kulla noa piral kakulla wa pa noa ba Jerusalem kolang.

gala nuwa biral gagala wa BA nuwa ba JERUSALEMgulang

... because his face was as though he would go to Jerusalem.

because he hard be-be-PH move NEG he DONE JERUSALEM-towards

... because he was hard [i.e. determined] (that) he (would) not >done<-move [i.e. go] towards Jerusalem.

DOUBTFUL Tkld TRANSLATION

KJV because his face was as though he would go to Jerusalem
COMMENT: INTERNET COMMENTATORS AFFIRM THAT 'he was determined to go to Jerusalem', WHICH WAS THE REASON 'they' WOULD NOT RECEIVE HIM.
Tkld's TRANSLATION READS AS THOUGH 'he would NOT go to Jerusalem'
PERHAPS DELETE **BA NEG**

Luke ix.54

Ngatun bula wirrobullikan ngikoumba,

James ngatun Joanne nakulla bula unni, wiya bula, Pirriwul, wiya bi wiyauwil koa ngeen koiyung koa kauwil barān moroko ka birung, winnauwil koa barun, yanti Elia noa ba uma?

ngadun bula wirubaligan ngigumba

[54] And when his disciples

James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

AND two follow-ing-agent him-of

And (when) his two following-agents [i.e. disciples], ...

DOUBTFUL TkId TRANSLATION

KJV And when his disciples

TkId **ngadun bula wirubaligan ngigumba**

AND two follow-ing-agent him-of

COMMENT: 'when' MISSING. PERHAPS:

ngadun bula ba wirubaligan ngigumba

AND two WHEN/if follow-ing-agent him-of

and when his two disciples

... James ngatun Joanne nakulla bula unni, ...

JAMES ngadun JOHN nagala bula ani

... James and John saw this, ...

JAMES AND JOHN see-be-PH two this

... James and John, the two, saw this, ...

... wiya bula, Pirriwul, ...

wiya bula biriwal

... they said, Lord, ...

speak-PH they-two chief

... the two spoke: "Chief, ...

[continues from previous frame]

*... wiya bi wiyauwil koa ngeen koiyung koa
kauwil barān moroko ka birung, ...*

*wiya bi wiyawilguwa ngiyin gwiyangGuwa
gawil baran murugugabirang*

... wilt thou that we command fire to come down from heaven, ...

QUESTION thou speak-might-having we-all
fire-having be-might DOWN sky-away from

... QUERY: (do) you (wish that) we speak might-doing [i.e. that we
command] (that) might be having fire down from the sky ...

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

... winnauwil koa barun, ...

winawilguwa barun

... and consume them, ...

burn-might-having them-all

... (and) might burn them, ...

... yanti Elia noa ba uma?

yandi ELIAS nuwa ba uma

... even as Elias did?

thus ELIAS he DONE make-PH

... thus [i.e. as] he, Elias, did do?"

Luke ix.55

*Wonto noa ba wakulleen,
koakulla ngaiya barun noa, ngatun wiya, keawarān
nurur ngimilli korien nurun ba kōti būlbūl.*

wandu nuwa ba wagaliyan

[55] But he turned,
and rebuked them, and said, Ye know
not what manner of spirit ye are of.

instead he DONE turn-be-ing-did

Instead he was turning, ...

... koakulla ngaiya barun noa, ...

guwagala ngaya barun nuwa

... and rebuked them, ...

scold-be-PH then them-all he

... then he scolded them, ...

... ngatun wiya, keawarān nurur
ngimilli korien nurun ba kōti būlbūl.

ngadun wiya giyawaran nura
ngimiligurin nurunba gudi bulbul

... and said, Ye know not what manner of spirit ye are of.

AND speak-PH not-now you-all
know-ing-lacking ye-all-of self heart

... and spoke: "You are not knowing-<lacking>
[i.e. do not know] your own heart".

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**

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)

'heart' METAPHOR

'heart': English (European?) CONCEPT OF 'LOCUS OF SINCERITY' UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME PERHAPS OMIT OR SIMPLY ACCEPT THIS AS ONE OF MANY CONCEPTS NECESSARY FOR BIBLICAL UNDERSTANDING

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

Luke ix.56

Koito ba noa yinal kore koba keawarān noa tanan wa pa,

būnkilliko kore ko barun, wonto [90] ba murrīn umulliko, ngatun bara uwa tarai ta ko kokera ko.

**guwidu ba nuwa yinal guriguba
giyawaran nuwa danan wa BA**

[56] For the Son of man is not come

to destroy men's lives, but to save them. And they went to another village.

because DONE he son man-of
not-now he approach move NEG

Because he, the son of man, he did
not approach-move [i.e. come], ...

but / because / therefore

gala	for, because
ngala-din	that-because (therefore)
yagi-din	now-because (therefore)
guwidu (ba)	because, therefore
wandu ba	but, instead, whereas

ba FUNCTIONS

ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM: no ... [the item or action]-lacking

giyawayi na-gurin *not seeing*
giyawayi wanayi-gurin *no children*

William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

... būnkilliko kore ko barun, ...

bunGiligu gurigu barun

... to destroy men's lives, ...

beat-be-ing-for man-for them-all

... for beating [i.e. destroying] them, men. ...

-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.
------------	----------------------	--------------------------------	---------------------------------	-----------------------------------

[continues next frame]

[continues from previous frame]

... *wonto [90] ba murr̄n umulliko, ...*

wandu ba marin umaligu

... but to save them. ...

instead DONE body make-ing-for

... instead for making the body [i.e. for saving bodies, lives]. ...

wandu ba: whereas / INSTEAD

wandu ba

Tkld: “Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to,”

RENDERED AS ‘instead’.

SOMETIMES **wandu ba** IS SPLIT, AS:

180 **wandu ba**

70 **wandu xxx ba**

... *ngatun bara uwa tarai ta ko kokera ko.*

ngadun bara uwa darayidagu gugiragu

... And they went to another village.

AND they-all move-PH other-to hut [town]-to

... And they moved to (an)other town.

SPECIAL WORD: gugira

gugira

PROPERLY IS ‘house’, ‘hut’

Tkld ALSO USED IT FOR ‘town’

IN Mark HE USED

gugira garing: ‘hut all’

FOR **‘town’**

Luke ix.57

Ngatun yakita kakulla

*uwolliella bara ba, yuring yapung koa,
tarai to bōn wiya, Pirriwul wirrobunbinnun
banūng, wontaring bi ba uwonnun.*

ngadun yagida gagala

[57] And it came to pass,
that, as they went in the way, a certain man
said unto him, Lord, I will follow thee
whithersoever thou goest.

AND now be-be-PH

And now (it) was, ...

... uwolliella bara ba, yuring yapung koa, ...

uwaliyila bara ba yuring yabangGuwa

... that, as they went in the way, ...

move-ing-recently they-all WHEN/if go away path-having

... when they were moving, go(ing) away path-having [i.e. along the path], ...

... tarai to bōn wiya, ...

darayidu bun wiya

... a certain man said unto him, ...

other-ERG him speak-PH

... (an)other spoke (to) him: ...

[continues from previous frame]

... *Pirriwul wirrobunbinnun
banūng, ...*

**biriwal wirubanbinan
ba nung**

... Lord, I will follow thee ...

chief follow-permit-will I-thee

... "Chief, permit (that)
I will follow you, ...

DOUBTFUL Tkld TRANSLATION

KJV I will follow thee
Tkld **wirubanbinan ba nung**
follow-permit-will I-thee
COMMENT: 'permit' NOT IN KJV TEXT
PERHAPS:
wirubanan ba nung
follow-will I thee
I will follow you

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:
I thee **ba-nung** she thee **bin-toa**
I her **ba-noun**
thou me **bi-tia** thou her **bi-noun**
thou him **bi-nung**
he thee **bi-loa** (he me **tia-loa**)

SPECULATIVE COMPLETE SET

	I	THOU	HE	SHE
ME	.....	bi diya	[nu diya]	[duwa diya]
THEE	ba bin	.....	[nu bin]	[duwa bin]
HIM	[ba bun]	[bi bun]	[nu bun]	[duwa bun]
HER	[ba nuwan]	[bi nuwan]	[nu nuwan]	[duwa nuwan]

... *wontaring bi ba uwonnun.*

wandaring bi ba uwanan

... whithersoever thou goest.

where-to thou DONE move-will

... where(ever) you do move".

PLACE

wanda where **anang** there
wanang where **anambu** there
andi here **anda** there
ani here **anduwa** there

Luke ix.58

*Ngatun noa Jesou ko bōn wiya,
murrōng-kai ko kūmiri barun ba, ngatun tibbin moroko ka
koba kunta barun ba, wonto ba yinal kore koba keawaran
bōn ngikoumba birrikilli-ngēl wollong ko ngikoumba ko.*

ngadun nuwa JESUSgu bun wiya

[58] And Jesus said unto him,
Foxes have holes, and birds of the air have nests; but
the Son of man hath not where to lay his head.

AND he JESUS-ERG him speak-PH

And he, Jesus, spoke (to) him: ...

... *murrōng-kai ko kūmiri barun ba, ...*
marungGayigu gumiri barunba

... Foxes have holes, ...

wolf-ITEM-ERG hole them-all-of

... "Wolves (have) their holes, ...

-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

DOUBTFUL Tkld TRANSLATION

KJV Foxes have holes

Tkld **marungGayigu gumiri barunba**
wolf-ITEM-ERG hole them-all-of
PERHAPS USING PROPRIETIVE:

marungGayi bara gumiriguwa
wolf-ITEM they-all hole-having
they, wolves, have hole(s)

PROPRIETIVE having

Tkld GAVE **gayin [-gan]** FOR PROPRIETIVE
-having

Tkld USED IT WITH 'hath', 'had', 'having',
'have' over 40 times. PERHAPS CORRECT.
ASSUMED IN NORTH DB TO BE agentive:

-gan [gayin] GLOSSED 'agent', 'BEness'
-guwa IS ASSUMED FOR PROPRIETIVE

"kain"

gayin

"in possession
of; having"

having

Tkld/Frsr
AWA Lex
[212:25]

[continues from previous frame]

... *ngatun tibbin moroko ka koba kunta barun ba, ...*

ngadun dibin murugugaguba ganda barunba

... and birds of the air have nests; ...

AND bird sky-at-of nest them-all-of

... and bird(s) in/of the sky (have) their nest(s), ...

MS ERROR [?]

moroko ka koba

murugu-ga-guba: ske-at-of
SUFFIX SEQUENCE SHOULD BE
-guba-ga

murugu-guba-ga: shy-of-at

DOUBTFUL Tkld TRANSLATION

KJV *birds ... have nests*

Tkld **dibin ... ganda barunba**
bird ... nest them-all-of
PERHAPS USING PROPRIETIVE:

dibin bara ganda-guwa
bird they-all nest-having
they, birds, have nest(s)

... *wonto ba yinal kore koba keawaran bōn
ngikoumba birrikilli-ngēl wollong ko ngikoumba ko.*

**wandu ba yinal guriguba giyawarān bun
ngigumba birigilingil walangGu ngigumbagu**

... but the Son of man hath not where to lay his head.

instead DONE son man-of not-now him
him-of lie-ing-place head-for him-of-for

... instead the son of man (has) not, him, his lying-place for his head”.

wandu ba: whereas / INSTEAD

wandu ba

Tkld: “Whereas; a compound phrase:
Won, the interrogative adverb of place,
where? to,”

RENDERED AS ‘instead’.

SOMETIMES **wandu ba** IS SPLIT, AS:

180 **wandu ba**

70 **wandu xxx ba**

Luke ix.59

*Ngatun noa tarai wiya,
wirrobulla tia wonto noa ba wiya, Piriwul,
wamunbilla tia nganka-bapauwil koa bang
emmoumba biyungbai.*

ngadun nuwa darayi wiya

[59] And he said unto another,
Follow me. But he said, Lord, suffer me first to go and
bury my father.

AND he other speak-PH

And he spoke (to) (an)other: ...

... wirrobulla tia ...

wirubala diya

... Follow me. ...

follow-IMP! me

... “(You) must follow me”. ...

[continues next frame]

[continues from previous frame]

... *wonto noa ba wiya, ...*

wandu nuwa ba wiya

... But he said, ...

instead he DONE speak-PH

... Instead he spoke: ...

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**

... *Piriwul, wamunbilla tia nganka-bapauwil koa bang emmoumba biyungbai.*

biriwal wamanbila diya nganGa
babawilguwa bang imuwumba biyangbayi

... Lord, suffer me first to **go and bury** my father.

chief move-make-permit-IMP! me first
bury-might-having I me-of father-ITEM

... “Chief, (you) must permit me first move (that) I bury might-doing my father”.

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

Luke ix.60

*Wiya bon noa Jesou ko,
bapabunbilla barun tetti, tetti barun ba;
Ngintoa yuring bi wolla wiyelliko pirriwul
koba Eloï koba.*

wiya bun nuwa JESUSgu

[60] Jesus said unto him,
Let the dead bury their dead: but go thou and
preach the kingdom of God.

speak-PH him he JESUS-ERG

Jesus spoke (to) him: ...

... *bapabunbilla barun tetti, tetti barun ba; ...*

bababanbila barun didi didi barunba

... Let the dead bury their dead: ...

bury-permit-IMP! them-all dead dead them-all-of

... “(You) must permit them, the dead, to bury them their dead; ...

INCONGRUENT TRANSLATION

KJV Let the dead bury their dead
Tkld **bababanbila barun didi didi barunba**
bury-permit-IMP! them-all dead dead them-all-of
INCONGRUENT: PERHAPS:
baba-banbi-la barun didi baba-li-gu didi barunba
bury-permit-IMP! them-all dead bury-ing-for dead them-all-of
permit them to bury the dead, for burying their dead

... *Ngintoa yuring bi wolla wiyelliko pirriwul koba Eloï koba.*

nginduwa yuring bi wala wiyiligu biriwalguba ELOIguba

... but go thou and preach the kingdom of God.

thou go away thou move-IMP! speak-ing-for chief-of (kingdom) GOD-of

... you, go away, you must move for speaking [i.e. preaching] of [i.e. about] the kingdom of God”.

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 ix.61

*Ngatun tarai to wiya,
Pirriwul, wirrobunnun banūng;
wamunbilla tia nganka wiyellikoa barun
bang unnung emmoung kin ba kokira ba.*

ngadun darayidu wiya

[61] And another also said,
Lord, I will follow thee; but let me first go bid
them farewell, which are at home at my house.

AND other-ERG speak-PH

And (an)other spoke: ...

... Pirriwul, wirrobunnun banūng; ...

biriwal wirubanan ba nung

... Lord, I will follow thee; ...

chief follow-will I-thee

... “Chief, I will follow you; ...

CONJOINED PRONOUNS: TkId

‘Conjoined pronouns’: TkId/Fraser p.17:

I thee	ba-nung	she thee	bin-toa
I her	ba-noun		
thou me	bi-tia	thou her	bi-noun
thou him	bi-nung		
he thee	bi-loa	(he me	tia-loa

SPECULATIVE COMPLETE SET

	I	THOU	HE	SHE
ME	.....	bi diya	[nu diya]	[duwa diya]
THEE	ba bin	.....	[nu bin]	[duwa bin]
HIM	[ba bun]	[bi bun]	[nu bun]	[duwa bun]
HER	[ba nuwan]	[bi nuwan]	[nu nuwan]	[duwa nuwan]

[continues next frame]

[continues from previous frame]

... *wamunbilla tia nganka wiyellikoa barun bang ...*

wamanbila diya nganGa wiyiliguwa barun bang

... but let me first go bid them farewell, ...

move-make-permit-IMP! me first speak-ing-having them-all I

... (you) must permit me first (that) I have speaking (to) them ...

... *unnung emmoung kin ba kokira ba.*

anang imuwungGinba gugiraba

... which are at home at my house.

there me-at hut-at

... yonder at my house”.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

MS VARIANT: hut-at

VERSIONS OF ‘hut-at’:

Tkld

7 **gugiridin**

2 **gugiriba**

2 **gugiraga(ba)**

20 **gugira**

Luke ix.62

*Ngatun noa Jesou ko bōn wiya,
keawai tarai [91] kan to upillinnun mutturra purrai ngēl-
la, ngatun willung-wuminnun keawarān noa murrarong
korien-kakilliko pirriwul ko Eloī koba ko.*

ngadun nuwa JESUSgu bun wiya

[62] And Jesus said unto him,

No man, having put his hand to the plough, and
looking back, is fit for the kingdom of God.

AND he JESUS-ERG him speak-PH

And he, Jesus, spoke (to) him: ...

... keawai tarai [91] kan to upillinnun mutturra purrai ngēl-la, ...

giyawayi darayigandu ubilinan madara barayingila

... No man, having put his hand to the plough, ...

no other-agent-ERG do-ing-will hand earth-place-at

... “No other-agent (who) will be doing [i.e. putting] (his) hand at the earth-place [i.e. plough], ...

... ngatun willung-wuminnun ...

ngadun wilang wuminan

... and looking back, ...

AND behind make-will

... and will behind-make [i.e. will look back], ...

[continues from previous frame]

... *keawarān noa murrarong korien
kakilliko pirriwul ko Eloī koba ko.*

giyawaran nuwa marurungGurin
gagiligu biriwalgu ELOIgubagu

... is fit for the kingdom of God.

not-now he good-lacking be-be-ing-for
chief (kingdom)-for GOD-of-for

... he is not-<lacking>-good [i.e. is
not fit] for the kingdom of God”.

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)

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]

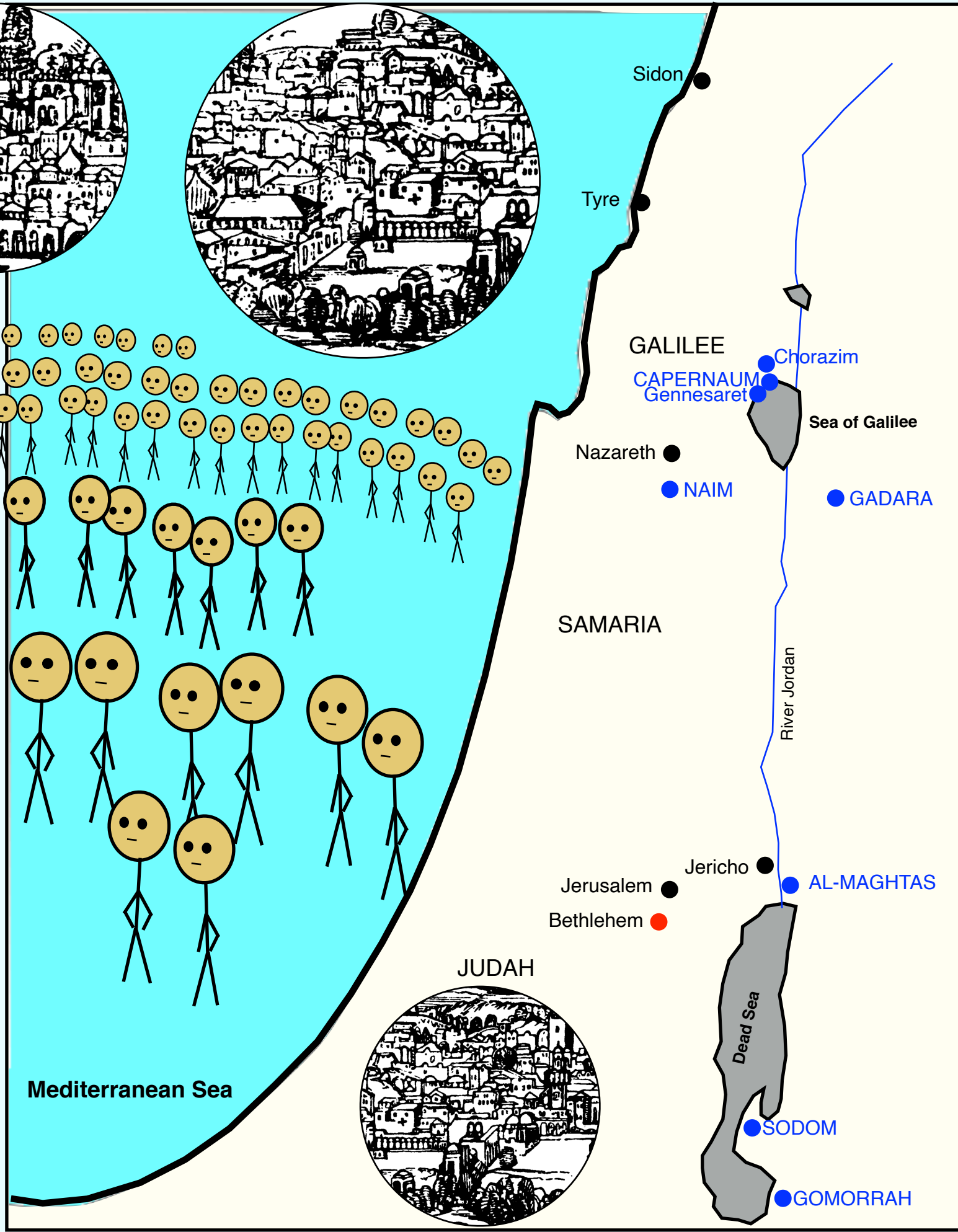
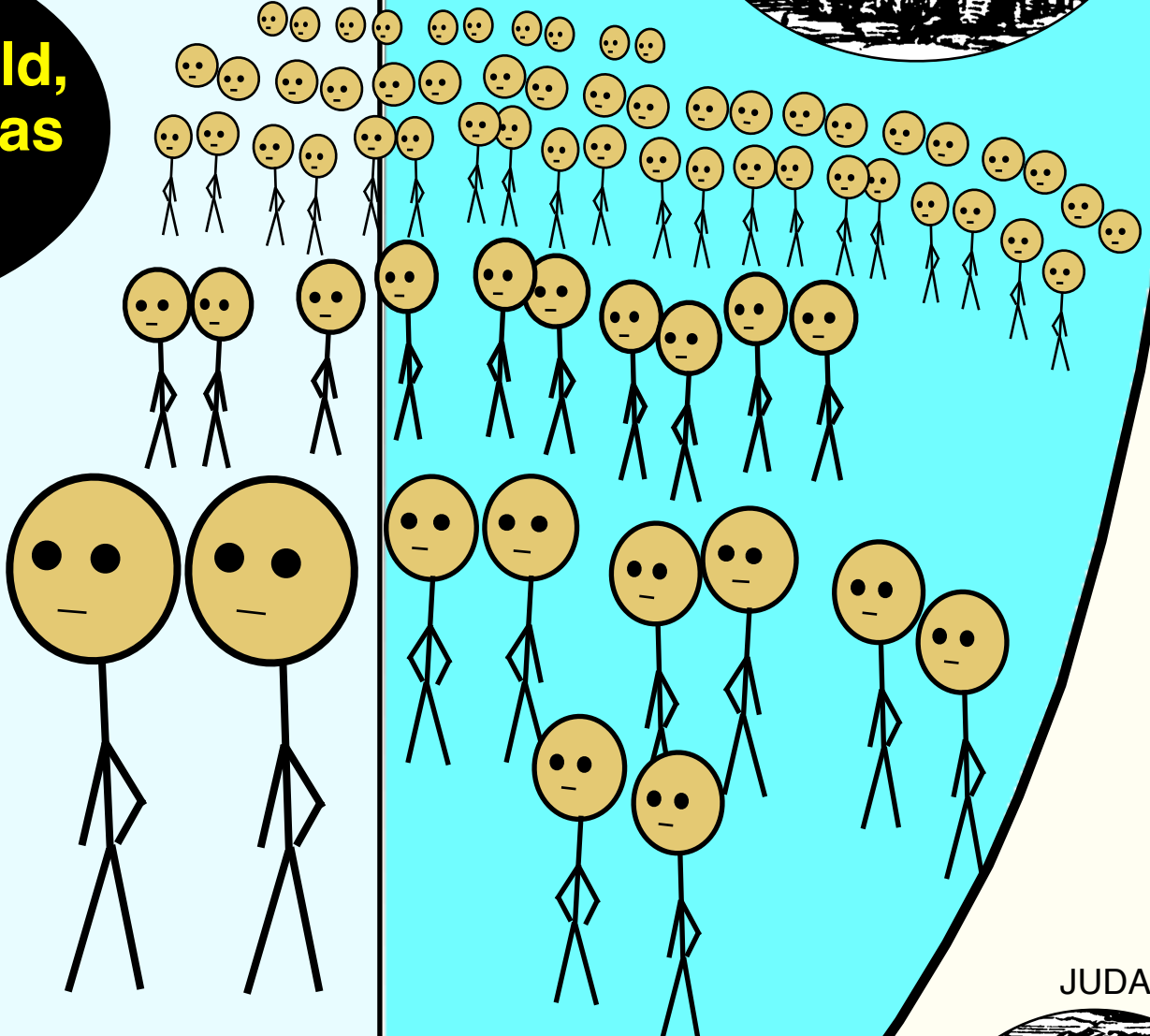
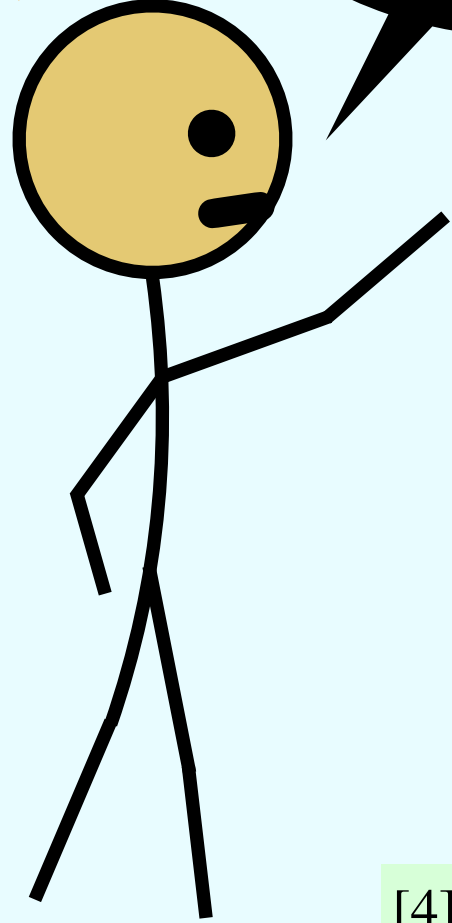
[1] ... the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

[3] **Go your ways: behold, I send you forth as lambs among wolves.**

[4] Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

Luke x

J



Luke x.01

*Yakita ngaiya kakulla unni tara,
Pirriwullo noa ngearimulleen tarai kan Seventy ta, ngatun
yuka barun buloara buloara, ngikoung kin mikan ta, yanfin
ta ko kokira ko uwunnun noa ba niuwoa bo.*

yagida **ngaya** gagala anidara

[1] After these things
the Lord appointed other seventy also,
and sent them two and two before his
face into every city and place, whither
he himself would come.

now then be-be-PH this-PLUR

Now then were these things, ...

... Pirriwullo noa ngearimulleen tarai kan Seventy ta, ...

biriwalu nuwa **ngirimaliyan** darayigan SEVENTY da

... the Lord appointed other seventy also, ...

chief-ERG he choose-make-ing-did other-agent SEVENTY AFFirm

... he, the chief, was choosing seventy, aye, other-agent(s) ...

... ngatun yuka barun buloara buloara, ngikoung kin mikan ta, ...

ngadun yuga barun bulwara bulwara **ngigungGin** miganda

... and sent them two and two before his face ...

AND send-PH them-all two two him-at in front-at

... and sent them two (by) two in front at [i.e. of] him, ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	—
-din	168	25	—	8
-lin	12	—	—	—
-rin	2	—	—	5

[continues from previous frame]

... *yantīn ta ko kokira ko ...*

yandindagu gugiragu

... into every city and place, ...

all-to hut [town]-to

... to all town(s) ...

SPECIAL WORD: gugira

gugira

PROPERLY IS 'house', 'hut'
Tkld ALSO USED IT FOR 'town'
IN Mark HE USED

gugira garing: 'hut all'
FOR 'town'

... *uwunnun noa ba niuwoa bo.*

uwanan nuwa ba nyuwuwabu

...whither he himself would come.

move-will he WHEN/if he-EMPH

... when he, emphatically he, [i.e. himself] will move [i.e. come].

DOUBTFUL WORD: himself

Tkld USED FOR 'himself':

44 **nyuwuwa-bu** he-EMPH
2 **nuwa gudi-bu** he self-EMPH
1 **bun ngigung gudi** him him self

POSSIBLE ADJUSTMENT

nyuwuwa-bu: he-EMPH
PERHAPS SHOULD BE :
ngigung-bu: him-EMPH

Luke x.02

Ngatun noa barun wiya

kauwul-lan unni mulai katan keawai bo katillikan kore kauwulkauwul; ngali tin wiyella nura bon, Pirriwul mulai-ngel koba yukauwil koa noa barun katillikan mulai ko katilliko, ngikoung kai ko.

ngadun nuwa barun wiya

[2] Therefore said he unto them,

The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

AND he them-all speak-PH

And he spoke (to) them: ...

... *kauwul-lan unni mulai katan ...*

gawalan ani nulayi gadan

... The harvest truly is great, ...

big-ness this fruit be-AFF-now

... "Bigness [i.e. great] is this fruit [i.e. harvest], ...

-gan / -gan(g): BEness				
ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

... *keawai bo katillikan kore kauwulkauwul; ...*

giyawayibu gadiligan guri gawal gawal

... but the labourers are few: ...

no-EMPH manage-ing-agent man big-big

...(there are) emphatically no(t) many men, managing-agents [i.e. labourer(s)]; ...

[continues from previous frame]

... *ngali tin wiyella nura bon, ...*

ngalidin wiyila nura bun

... pray ye therefore ...

this-because speak-IMP! you-all him

... because of this, you must speak [i.e. pray] (to) him, ...

but / because / therefore

gala	for, because
ngala-din	that-because (therefore)
yagi-din	now-because (therefore)
guwidu (ba)	because, therefore
wandu ba	but, instead, whereas

-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

... *Pirriwul nulai-ngēl koba ...*

biriwal nulayingilguba

... the Lord of the harvest, ...

chief fruit-place-of

... the chief of the fruit-place [i.e. harvest], ...

... *yukauwil koa noa barun katillikan ...*

yugawilguwa nuwa barun gadiligan

... that he would send forth labourers ...

send-might-having he them-all manage-ing-agent

... (that) he send might-doing them, managing-agents [i.e. labourer(s)], ...

[continues next frame]

[continues from previous frame]

... *nulai ko katilliko, ngikoung kai ko.*

nulayigu gadiligu ngigungGayigu

... into his harvest.

fruit-for manage-ing-for him-of-for

... for managing for his fruit [i.e. harvest]”.

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY, about (concerning) **because** **at** **ITEM**

	because	at	ITEM
-gayi	42	41	12
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

IRREGULAR SUFFIX [?]

ngigungGayi
POSSIBLE MS
ALTERNATIVE FOR
ngigung-Ga

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgLOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

AND VARIANTS WITH **ngirung**, **nurun**, etc.

Waita nura yuring wolla:

A, yukan nurun bang waita kolang yanti kiloa warea ta tipu barun kin murrōng ka ta.

wada nura yuring wala

[3] Go your ways:

behold, I send you forth as lambs among wolves.

depart you-all go away move-IMP!

“You must depart, go away move! ...”

... *A, yukan nurun bang waita kolang ...*

ya yugan nurun bang wadagulang

... behold, I send you forth ...

ah send-now ye-all I depart-towards

... Ah, I send you towards depart(ing) ...

... *yanti kiloa warea ta tipu barun kin murrōng ka ta.*

yandigiluwa wariya da SHEEP barunGin marungGa da

... as lambs among wolves.

thus-like little AFFirm SHEEP them-all-at wolf-at AFFirm

... thus-like little, aye, sheep at [i.e. among] them, wolves, aye.”

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*]

-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	–
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-rin	2	–	–	5

ka ta / -ka ta

SOME 80 INSTANCES OF **ka ta**: ga da.

INTERPRETATIONS:

- be AFFirm: be, aye
- xxx-at AFFirm: xxx-at, aye
- ngigungGada**: him-of-at
- ngigungGadagu**: him-of-to

Luke x.04

Kurri yikora yanoa munnī ngēl,

*ngatun yinung, keawai tungganung; ngatun ya^[92]noa
wiya yikora yapung koa tarai kan kore.*

gari gura yanuwa MONEYngil

[4] Carry neither purse,
nor scrip, nor shoes: and salute no man by
the way.

carry-IMP! not let-it-be! MONEY-place [purse]

Do not carry, desist, a MONEY-place [i.e. purse], ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING
AND INCORRECT ANALYSIS, AND
THAT THE NEGATIVE IS SIMPLY **gura**

... *ngatun yinung,* ...

ngadun yinang

... nor scrip, ...

AND bag

... and bag, ...

[continues next frame]

[continues from previous frame]

... *keawai tungnganūng*; ...
giyawayi dangGanung

... nor shoes: ...

not SHOE

... not shoe(s), ...

MYSTERY WORD: *dunGa...*

<i>dunGan(g)</i>	mother (thumb)	54 (2)
<i>dung(G)i</i>	cry	44
<i>dungGa...</i>	show	57
<i>dungGang</i>	big	26
<i>dungGangGiri</i>	right(hand)	26
<i>dangGa</i>	before	18
<i>dangGa</i>	shoe/foundation	9
<i>dungGa</i>	find	3
<i>dung dung</i>	marrow	2

... *ngatun ya[92]noa wiya yikora*
yapung koa tarai kan kore.

ngadun yanuwa wiya gura
yabangGuwa darayigan guri

... and salute no man by the way.

AND let-it-be! speak-IMP! not path-
 having (through/by) other-agent man

... and, desist, do not speak [i.e. salute] other-agent(s)
 men [i.e. other men] along the path.

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
 83 PRECEDED by -i-
 36 PRECEDED by -a- (8 *wiya (yi)gura*)
 3 PRECEDED BY -n-
 PERHAPS THIS WAS A MIS-HEARING
 AND INCORRECT ANALYSIS, AND
 THAT THE NEGATIVE IS SIMPLY *gura*

-toa / -koa COMIT / PROP / PERL

-(ga)duwa, -guwa, -luwa, -ruwa

	COMIT- ative	PROP- riative	PERLative
-guwa -duwa	'in company with'	<i>having</i> [cp. PRIV <i>lacking</i>]	movement <i>through</i> , <i>across</i> , <i>along</i> , <i>by</i> .

Luke x.05

Ngatun uwonnun nura ba kokira ko tarai kan ta ko,
wiyella kurri ngiakai, pittul kauwa unni kokera ba.

ngadun uwanan nura ba gugiragu darayigandagu

[5] And into whatsoever house ye enter,
first say, Peace be to this house.

AND move-will you-all WHEN/if hut-to other-BEness-to

And when you move to (an)other-ness [i.e. some other] house, ...

-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

... *wiyella kurri ngiakai, ...*

wiyila gari nyiyagayi

... first say, ...

Speak-IMP! first like this

... (you) must speak first like this: ...

... *pittul kauwa unni kokera ba.*

bidal gawa ani gugiraba

... Peace be to this house.

joy be-IMP! this hut-at

... 'Joy be at this house!'

MS VARIANT: hut-at

VERSIONS OF 'hut-at':
Tkld

7	gugiridin
2	gugiriba
2	gugiraga(ba)
20	gugira

Luke x.06

*Ngatun ba yinal koba
pittul koba kunnun unta,
nurun ba pittul kunnun ngaiya unta; keawai
ba nurun kin katea kunnun willambo.*

**ngadun ba yinalguba
bidalguba ganan anda**

[6] And if the son of peace be there,
your peace shall rest upon it: if not, it shall turn to you again.

**AND WHEN/if son-of
joy-of be-will there**

And if the son of joy with be there, ...

... nurun ba pittul kunnun ngaiya unta; ...

nurunba bidal ganan ngaya anda

... your peace shall rest upon it: ...

ye-all-of joy be-will then there

... your joy will then be there; ...

ALTERNATIVE TRANSLATION

New International Version

If someone who promotes peace is there, your peace will rest on them; if not, it will return to you.

English Standard Version

And if a son of peace is there, your peace will rest upon him. But if not, it will return to you.

New Heart English Bible

If a peaceful person is there, your peace will rest on him; but if not, it will return to you.

DOUBTFUL AGREEMENT

KJV the son of peace

Tkld **yinalguba bidalguba**

ADJECTIVES AGREE WITH NOUNS.
NOT NOUNS ~ NOUNS. PERHAPS:

yinal bidalguba

son joy-of

the son of peace

ALTERNATIVE TRANSLATION

KJV And if the son of peace be there

POSSIBLE ALTERNATIVES

ngadun ba yinal bidal-guba gugira

AND WHEN/if son-joy-of house-at

and if the son of peace (is) at the house

[i.e. there]

ALTERNATIVE TRANSLATION

KJV your peace shall rest upon it

POSSIBLE ALTERNATIVES

bidal nurunba ganan wal ngigung-Gin

joy ye-all-of be-will him-at

your joy will certainly be at [i.e. with] him

[continues next frame]

[continues from previous frame]

... keawai ba nurun kin katea kunnun willambo.

giyawayi ba nurunGin

gadiyaganan wilambu

... if not, it shall turn to you again.

no WHEN/if ye-all-at be-AFF-again-
will return-EMPH

... if not, (it) will emphatically-return-be
again at [i.e. will return to] you.

-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**

ALTERNATIVE TRANSLATION

KJV if not, it shall turn to you again.
POSSIBLE ALTERNATIVES

**giyawayi gugira ba anda gadiyaganan
nurunGin wilambu**
no hut-at WHEN/if there be-AFF-again-
will ye-all-at hut-at
*if not there at the house, it will be with
you again emphatically-return(ed)*

Luke x.07

*Ngatun yellawonnun nura unta kokirā,
takilliko ngatun pittalliko ngunun bara ba nurun; kulla noa umullikan to
mān ba ngutoara ngikoumba. Uwai yikora kokere kolang kokere kolang.*

ngadun yilawanan nura anda gugira

[7] And in the same house remain,
eating and drinking such things as they give: for the labourer is
worthy of his hire. Go not from house to house.

AND sit-will you-all there hut-at

And you will sit there at [i.e. in] the house, ...

MS VARIANT: hut-at

VERSIONS OF 'hut-at':	
Tkld	
7	gugiridin
2	gugiriba
2	gugiraga(ba)
20	gugira

... takilliko ngatun pittalliko ngūnun bara ba nurun; ...

dagiligu ngadun bidaligu ngunan bara ba nurun

... eating and drinking such things as they give:...

eat-be-ing-for AND drink-ing-for give-will they-all DONE ye-all

... eating and drinking (what) they >done<-will give you; ...

[continues next frame]

[continues from previous frame]

... *kulla noa umullikan to mān ba ngutoara ngikoumba. ...*

gala nuwa umaligandu man ba ngudwara ngigumba

... for the labourer is worthy of his hire. ...

because he make-ing-agent-ERG take-now DONE give-done to him-of

... because he, the making-agent [i.e. labourer],
>done<-takes (what is) give-endowed of [i.e. to] him. ...

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

... *Uwai yikora kokere kolang, kokere kolang.*

uwa gura gugirigulang gugirigulang

... Go not from house to house.

move-IMP! not hut-towards hut-towards

... (You) must not go house-towards house-towards
[i.e. to one house after another].

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
83 PRECEDED by -i-
36 PRECEDED by -a- (8 **wiya (yi)gura**)
3 PRECEDED BY -n-
PERHAPS THIS WAS A MIS-HEARING
AND INCORRECT ANALYSIS, AND
THAT THE NEGATIVE IS SIMPLY **gura**

Luke x.08

Ngatun uwonnun nura ba yantīn ta kokeroa,

ngatun bara nurun pittul mannun; tauwa untoa tara wūnnun ba mikān ta nurun kin.

ngadun uwanan nura ba yandinda gugiruwa

[8] And into whatsoever city ye enter,

and they receive you, eat such things as are set before you:

AND move-will you-all WHEN/if all-at town-having

And when you will move at [i.e. into] all town(s), ...

DOUBTFUL WORD

gugiruwa
town-having
SHOULD PERHAPS BE:
gugira
town-at

SPECIAL WORD: gugira

gugira
PROPERLY IS 'house', 'hut'
TkId ALSO USED IT FOR 'town'
IN Mark HE USED
gugira garing: 'hut all'
FOR 'town'

MS VARIANT: hut-at

VERSIONS OF 'hut-at':
TkId
7 **gugiridin**
2 **gugiriba**
2 **gugiraga(ba)**
20 **gugira**

... ngatun bara nurun pittul mannun; ...

ngadun bara nurun bidalmanan

... and they receive you, ...

AND they-all ye-all joy-make-will

... and they will joy-make [i.e. succour] you; ...

... tauwa untoa tara wūnnun ba mikān ta nurun kin.

**dawa anduwadara wunan
ba miganda nurunGin**

... eat such things as are set before you:

eat-IMP! that-PLUR deposit-will
WHEN/if in front-at ye-all-at

... (you) must eat those things (someone) will
>done<-deposit [i.e. put] in front at [i.e. of] you.

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...)

-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 x.09

Ngatun turōn barun umulla unta tara;
ngatun wiyella barun Pirriwul koba Eloī koba papai uwa nurun kin ba.

ngadun durun barun umala andadara

[9] And heal the sick that are therein,
and say unto them, The kingdom of God is come nigh unto you.

AND clean them-all make-IMP! there-PLUR

And (you) must make them clean [i.e. heal] those there; ...

... ngatun wiyella barun ...

ngadun wiyila barun

... and say unto them, ...

AND speak-IMP! them-all

... and (you) must speak (to) them: ...

... Pirriwul koba Eloī koba papai uwa nurun kin ba.

biriwalguba ELOIguba babayi

uwa nurunGinba

... The kingdom of God is come nigh unto you.

chief-of (kingdom) GOD-of near move ye-all-at

... 'The kingdom of God moves near at [i.e. to] you'.

DOUBTFUL AGREEMENT

KJV The kingdom of God
Tkld **biriwalguba ELOIguba**
ADJECTIVES AGREE WITH NOUNS.
NOT NOUNS ~ NOUNS. PERHAPS:
biriwal ELOIguba
chief [i.e. kingdom] God-of
the kingdom of God

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 x.10

Uwonnun nura ba tarai ta kokiroa,

nga[93]tun bara keawai pittul ma korien nurun, uwea ka nura warai ta ko yapung ka ko, ngatun wiyella,

uwanan nura ba darayida gugiruwa

[10] But into whatsoever city ye enter,

and they receive you not, go your ways out into the streets of the same, and say,

move-will you-all WHEN/if other-at town-having

When you will move at [i.e. into] (an)other [i.e. whatever] town, ...

DOUBTFUL WORD

gugiruwa
town-having
SHOULD PERHAPS BE:
gugira
town-at

SPECIAL WORD: gugira

gugira
PROPERLY IS 'house', 'hut'
Tkld ALSO USED IT FOR 'town'
IN Mark HE USED
gugira garing: 'hut all'
FOR 'town'

MS VARIANT: hut-at

VERSIONS OF 'hut-at':
Tkld
7 **gugiridin**
2 **gugiriba**
2 **gugiraga(ba)**
20 **gugira**

... nga[93]tun bara keawai pittul ma korien nurun, ...

ngadun bara giyawayi bidalmagurin nurun

... and they receive you not, ...

AND they-all no joy-make-lacking ye-all

... and they do not joy-make-<lacking> [i.e. do not succour] you, ...

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM:
no ... [the item or action]-lacking
giyawayi na-gurin not seeing
giyawayi wanayi-gurin no children
William Dawes PROVIDED 12 LIKE
EXAMPLES FOR BB (SYDNEY)

[continues next frame]

[continues from previous frame]

... *uwea ka nura warai ta ko yapung ka ko, ...*

uwiyaga nura warayidagu yabangGagu

... go your ways out into the streets of the same, ...

move-again-IMP! you-all outside-to path-to

... (you) must go again to the outside, to the path, ...

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

189 **present** tense: **-n**

57 **future** tense: **-nan**

37 **past historic** PH and IMP!: **-∅**

0 **past** tense: **-yan**

POSSIBLE: more [10]; emph [13]

DOUBTFUL -yaga

uwi-yaga: move-again-IMP!
'again' / 'lest' INCONGRUENT

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 wiyella,*

ngadun wiyila

... and say,

AND speak-IMP!

... and (you) must speak:

Luke x.11

Umulleen ngeen punūl unti kal ngearun kin ba;

nurun kin; A, köttellia nura unni ta, uwān ta papai katān nurun kin pirriwul koba Eloi koba,

umaliyan ngiyin bunul andigal ngiyarunGinba

[11] Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

make-ing-did we-all powder here-belong us-all-at

We were making [i.e. being covered with] powder [i.e. dust] right here at us [i.e. all over us]; ...

DOUBTFUL TkId TRANSLATION

KJV [the dust of your city sticks to us]

TkId [We were making [sticking] the dust on us]

COMMENT: INCONGRUENT. PERHAPS:

bunun gugiraguba nurunba umaliyan ngiyarunGinba
dust town-of you-all-of make-ing-did us-all-at
the dust of your town was making [i.e. sticking] on us

... nurun kin; ...

[durun umalin ngiyin] nurunGin

... we do wipe off against you: ...

[clean make-ing-now we-all] ye-all-at

... [we are cleaning] at [i.e. on] you; ...

MISSING TRANSLATION

AS TkId DID NOT PROVIDE A TRANSLATION ,
THIS WORDING
IS PROPOSED.

[continues next frame]

[continues from previous frame]

... *A, kōttellia nura unni ta, ...*
ya gudiliya nura ani da

... notwithstanding be ye sure of this, ...

ah think-ing-IMP! you-all this AFFirm

... Ah, you must be thinking this, aye, ...

... *uwān ta papai katān nurun kin*
pirriwul koba Eloī koba,

uwan da babayi gadan nurunGin
biriwalguba ELOIguba

... that the kingdom of God is come nigh unto you.

move-now AFFirm near be-AFF-now
 ye-all-at chief-of (kingdom) God-of

... (that) the kingdom of God moves,
 aye, near at [i.e. to] you.

-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

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 x.12

*Wiyān nurun bang,
murrōng kunnun unta ta tarai ta
purreung ka Sodom ka ko, keawarān
ngala ko kokere ko.*

wiyān nurun bang

[12] But I say unto you,
that it shall be more tolerable in that day for
Sodom, than for that city.

speaK-now ye-all I

“I speak (to) you, ...

... murrōng kunnun unta ta tarai ta purreung ka Sodom ka ko, ...

marurung ganān andada darayida bariyangGa SODOMgagu

... that it shall be more tolerable in that day for Sodom, ...

good be-will there-at other-at day(light)-at SODOM-to

... it will be good to Sodom at [i.e. on] there other day, ...

... keawarān ngala ko kokere ko.

giyawaran ngalagu gugirigu

... than for that city.

not-now that-for town-for

... not [i.e. more than] for that town.’

SPECIAL WORD: gugira

gugira

PROPERLY IS ‘house’, ‘hut’
TKld ALSO USED IT FOR ‘town’
IN Mark HE USED

gugira garing: ‘hut all’
FOR **‘town’**

Luke x.13

Yapāllun bi Korazin!

yapāllun bi Bethsaida! Kulla umatoara ba kauwulkauwul kaiyu birung, ka pa Tyre ka ngatun Sidon ka; uma ngiroung kin, minki bara ka pa yuraki yallawa pa barā piral la kirrikin ta ngatun bonōng ka.

yabalan bi CHORAZIN

[13] Woe unto thee, Chorazin!

woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

woe-ness thou CHORAZIN

Woe (to) you, Korazin! ...

... yapāllun bi Bethsaida! ...

yabalan bi BETHSAIDA

... woe unto thee, Bethsaida! ...

woe-ness thou BETHSAIDA

... Woe (to) you, Bethsaida! ...

[continues next frame]

[continues from previous frame]

... *Kulla umatoara ba kauwulkauwul kaiyu birung, ka pa ...*

gala umadwara ba gawal gawal gayubirang ga ba

... for if the mighty works had been done ...

because make-done to WHEN/if big big [many] able-away from be DONE

...Because if many made-endowed [i.e. works] from able had >done<-been [i.e. had been achieved], ...

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

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.

but / because / therefore

gala (ba) for, because
ngala-din that-because (therefore)
yagi-din now-because (therefore)
guwidu (ba) because, therefore
wandu ba but, instead, whereas

ba FUNCTIONS

ba WHEN/if
ba DONE
ba / BA NEGative
ba place of

... *Tyre ka ngatun Sidon ka; ...*

TYREga ngadun SIDONga

... in Tyre and Sidon, ...

TYRE-at AND SIDON-at

... at Tyre and at Sidon, ...

... *uma ngiroung kin, ...*

uma ngirungGin

... which have been done in you, ...

make-PH thee-at

... (as) made at you [i.e. as done in you], ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	—
-din	168	25	—	8
-lin	12	—	—	—
-rin	2	—	—	5

[continues next frame]

[continues from previous frame]

... *minki bara ka pa yuraki ...*

minGi bara ga ba yuragi

... they had a great while ago repented, ...

emotion they-all be DONE longtime

... had they emotion [i.e. repented] long ago, ...

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.

ba FUNCTIONS

ba WHEN/if
ba DONE
ba / BA NEGative
ba place of

... *yallawa pa barā piral la kirrikin ta ngatun bonōng ka.*

yilawa ba bara birala giriginda ngadun bunungGa

... sitting in sackcloth and ashes.

sit DONE they-all hard-at garment-at AND powder-at

... they (would) >done<-sit at [i.e. in] hard-garment(s) [i.e. sackcloth] and ash.

ba FUNCTIONS

ba WHEN/if
ba DONE
ba / BA NEGative
ba place of

Luke x.14

Murrorōng buloara kunnun Tyre ngatun Sidon

unta purreung wiyellai-kan-nē ta keawarān bi.

marurung bulwara ganan TYRE ngadun SIDON

[14] But it shall be more tolerable for Tyre and Sidon

at the judgment, than for you.

good two be-will TYRE AND SIDON

It will be good (for) the two, Tyre and Sidon ...

... unta purreung wiyellai-kan-nē ta keawarān bi.

anda bariyang wiyilayiganida giyawaran bi

... at the judgment, than for you.

there day(light) speak-ITEM-entity-at not-now thou

... there daylight at-the-speak-item-entity [i.e. day of judgement], not (for) you.

Luke x.15

Ngatun ngintoa Kapernaum,

wunkulla wokka lang Moroko ka, yuaipinnun wal barān pirri-kā-ko.

ngadun nginduwa CAPERNAUM

[15] And thou, Capernaum,

which art exalted to heaven, shalt be thrust down to hell.

AND thou CAPERNAUM

And you Capernaum, ...

... wunkulla wokka lang Moroko ka, ...

wunGala wagalang muruguga

... which art exalted to heaven, ...

deposit-be-PH high-ness sky-at

... (which) (someone) deposited [i.e. placed] highness at the sky [i.e. high in heaven], ...

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...)

... yuaipinnun wal barān pirri-kā-ko. [94]

yuwayibinan wal baran birigagu

... shalt be thrust down to hell.

push-back-do-will certainly DOWN deep-to

... (someone) will certainly push down to the deep.

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...)

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 x.16

Niuwoa ngurrān nurun ba,

*ngurrān ta noa tia; ngatun niuwoa waitimān
nurun ba, waitimān noa tia; ngatun niuwoa tia
waitimān <waitimān> noa bōn yuka noa tia ba.*

nyuwuwa ngaran nurun ba

[16] He that heareth you

heareth me; and he that despiseth you
despiseth me; and he that despiseth me
despiseth him that sent me.

he hear-now ye-all DONE

He (who) >done<-hears you, aye, ...

... ngurrān ta noa tia; ...

ngaran da nuwa diya

... heareth me; ...

hear-now AFFirm he me

... he hears, aye, me; ...

... ngatun niuwoa waitimān nurun ba, ...

ngadun nyuwuwa wayidiman nurun ba

... and he that despiseth you ...

AND he distress-AFF-make now [despise] ye-all DONE

... and he (who) >done<-distress-makes [i.e. despises] you, ...

[continues from previous frame]

... *waitimān noa tia; ...*

wayidiman nuwa diya

... despiseth me; ...

distress-AFF-make now [despise] he me

... he despises me; ...

... *ngatun niuwoa tia waitimān ...*

ngadun nyuwuwa diya wayidiman

... and he that despiseth me ...

AND he me distress-AFF-make now [despise]

... and he (who) despises me, ...

... *<waitimān> noa bōn yuka noa tia ba.*

wayidiman nuwa bun yuga nuwa diya ba

... despiseth him that sent me.

distress-AFF-make now [despise] he him send he me DONE

... he <despises> him he (who) >done<-sent me.

Luke x.17

*Ngatun bara Seventy ta willambo kakulla pittul kan,
wiyelliella, A, Pirirwul, ngurrulli-kan bara Devil lo ngearun ngiroung katoa yitirraa.*

ngadun bara SEVENTY da wilambu gagala bidalgan

[17] And the seventy returned again with joy,
saying, Lord, even the devils are subject unto us through thy name.

AND they-all SEVENTY AFFirm return-EMPH be-be-PH joy-agent

And they seventy, aye, emphatically returned joy-agent(s), ...

... *wiyelliella, A, Pirirwul, ...*

wiyiliyila ya biriwal

... saying, Lord, ...

speaking-recently ah chief

... speaking: "Ah, chief, ...

... *ngurrulli-kan bara Devil lo ngearun
ngiroung katoa yitirraa.*

**ngaraligan bara DEVILu ngiyarun
ngirungGaduwa yidaruwa**

... even the devils are subject unto us through thy name.

hear-ing-agent they-all DEVIL-ERG us-all thee-
of-having (through/by) name-having (through/by)

... they, the Devil(s), (are) hearing-agent(s)
(of) us [i.e. subject to us] through your name.

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgLOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

AND VARIANTS WITH **ngirung**, **nurun**, etc.

-toa / -koa COMIT / PROP / PERL

-(ga)duwa, -guwa, -luwa, -ruwa

	COMIT- ative	PROP- riative	PERLative
-guwa -duwa	'in company with'	having [cp. PRIV lacking]	movement through , across , along , by .

Luke x.18

Ngatun noa barun wiya

*nakulla bōn bang Satan-nung puntimulleen
barān moroko tin yanti mālma kiloa.*

ngadun nuwa barun wiya

[18] And he said unto them,

I beheld Satan as lightning fall from heaven.

AND he them-all speak-PH

And he spoke (to) them: ...

... nakulla bōn bang Satan-nung ...

nagala bun bang SATANnung

... I beheld Satan ...

see-be-PH him I SATAN-ACC

... "I saw him, Satan, ...

*... puntimulleen barān moroko tin
yanti mālma kiloa.*

**bandimaliyan baran murugudin
yandi malmagiluwa**

... as lightning fall from heaven.

fall-make-ing-did DOWN sky-
from thus lightning-like

... (who) was falling <down> from the sky
[i.e. from heaven] thus like lightning".

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

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS be- cause	LOC from at	ALL to	PERL thru/by
-gin	5	93	46	-
-din	168	39	25	8
-lin	12	-	-	-
-rin	2	-	-	5

... *A, ngutān bang nurun kaiyu*

waitawolliko maiya ko ngatun wuarai ko, ngatun yantīn ko kaiyu bukka kan ko; ngatun keawai wal nurun yarakai umulliko.

ya ngudan bang nurun gayu

[19] Behold, I give unto you power

to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

ah give-AFF-now I ye-all able

Ah, I give you able [i.e. power] ...

... *waitawolliko maiya ko ngatun wuarai ko, ...*

wadawaligu mayaGu ngadun wurayigu

... to tread on serpents and scorpions, ...

trample-move-ing-for snake-using AND scorpion-using

... for trampling using snake(s) and scorpion(s), ...

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: ERGative.

-gu PURPositive '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 yantīn ko kaiyu bukka kan ko; ...*

ngadun yandinGu gayu bagaganGu

... and over all the power of the enemy: ...

AND all-using able anger-BEness-using

... and using all the anger-ness able [i.e. enemy power]; ...

-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

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: ERGative.

-gu PURPositive 'for' / -gu DATive 'to'

-gu INSTRumental 'using'

-gu OPPose 'against' [RARELY]

-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.
-----	---------------	------------------------	--------------------------	----------------------------

[continues from previous frame]

... *ngatun keawai wal nurun yarakai umulliko.*

ngadun giyawayi wal nurun yaragayi umaligu

... and nothing shall by any means hurt you.

AND no certainly ye-all bad make-ing-for

... and certainly no [i.e. nothing] (will be) for bad-making [i.e. hurting] you.

Luke x.20

Pittul mai yikora nura

*ngali tin ngurulli kan tin bara Marai
nurun ba; unti birung pittul-ma nura,
kulla yituroa nurun ba upatoara
moroko ka ba.*

bidalma gura nura

[20] Notwithstanding in this rejoice not,
that the spirits are subject unto you; but rather rejoice, because your names
are written in heaven.

joy-make-IMP! not you-all

You must not joy-make [i.e. rejoice] ...

*... ngali tin ngurulli kan tin
bara Marai nurun ba; ...*

**ngalidin ngaraligandin
bara marayi nurunba**

... that the spirits are subject unto you; ...

that-because hear-ing-agent-because
they-all spirit ye-all-of DONE

... because they, the spirits, (are) these hearing-
agent(s) of yours [i.e. your subjects] ...

OBSCURE SENTENCE

OBSCURE SENTENCE
AND EQUALLY OBSCURE
Tkld INTERPRETATION
AND TRANSLATION

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
83 PRECEDED by -i-
36 PRECEDED by -a- (8 **wiya (yi)gura**)
3 PRECEDED BY -n-
PERHAPS THIS WAS A MIS-HEARING
AND INCORRECT ANALYSIS, AND
THAT THE NEGATIVE IS SIMPLY **gura**

but / because / therefore

gala for, because
ngala-din that-because (therefore)
yagi-din now-because (therefore)
guwidu (ba) because, therefore
wandu ba but, instead, whereas

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

DOUBTFUL Tkld TRANSLATION

KJV that the spirits are subject unto you
Tkld [TRANSLATION OBSCURE]
PERHAPS:

*gala ngali marayi bara ngaraligan
nurunba*

because that-mob spirit(s) they-all hear-
ing-agent(s) you-all-of

*because the spirits are your hearing-
agents [i.e. subjects]*

[continues from previous frame]

... *unti birung pittul-ma nura, ...*

andibirang bidalma nura

... but rather rejoice, ...

here-away from joy-make you-all

... you (should) joy-make [i.e. rejoice] from this, ...

... *kulla yituroa nurun ba upatoara moroko ka ba.*

gala yidaruwa nurunba ubadwara murugugaba

... because your names are written in heaven.

because name-having ye-all-of do-done to sky-at

... because (of) having your name(s) do-endowed [i.e. written] in the sky [i.e. in heaven].

-toa / -koa COMIT / PROP / PERL

-(ga)duwa, -guwa, -luwa, -ruwa

	COMIT-ative	PROP-rietary	PERLative
-guwa	'in company with'	having	movement
-duwa		[cp. PRIV lacking]	through, across, along, by.

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

MS ERROR [?]

yidaruwa
 name-having
 MS ERROR [?] FOR
yidara
 name

Luke x.21

Yakita ta noa pittul-lān kakulla marai [95] ta, ngatun wiyelliella, kauwa tia yanti, Biyung, Pirriwul ta moroko koba ngatun purrai koba, kulla bi ba unnoa tara yuropā ngali unta birung nguraki ta birung, ngatun bi tūngkai-ya unnoa tara barun bobōng ko; kauwa yanti Biyung, koito ba murrorōng ta ngiroung kin katān mikān ta.

yagida da nuwa bidalan gagala marayida

[21] In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

now AFFirm he joy-ness be-be-PH spirit-at

Just now, aye, he was joy-ness at [i.e. in] spirit, ...

-gan / -gan(g): BEness

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

... ngatun wiyelliella, ...

ngadun wiyiliyila

... and said, ...

AND speak-ing recently

... and was speaking: ...

... kauwa tia yanti, Biyung, ...

gawa diya yandi biyang

... I thank thee, O Father, ...

be-IMP! [yes] me thus father

... "Be me thus, Father, ...

DOUBTFUL Tkld TRANSLATION

KJV *I thank thee*

Tkld **gawa diya yandi**

be-IMP! [yes] me thus

INCONGRUENT TRANSLATION.

THERE ARE NO COURTESY TERMS
(please, thank you, hallo, goodbye etc.)

PERHAPS:

marurung wiya ba nung

good speak I you: *I thank you*

[continues from previous frame]

... Pirriwul ta moroko koba ngatun purrai koba, ...

biriwal da muruguguba ngadun barayiguba

... Lord of heaven and earth, ...

chief AFFirm sky-of AND earth-of

... chief, aye, of heaven and earth, ...

*... kulla bi ba unnoa tara yuropā ngali
unta birung nguraki ta birung, ...*

**gala bi ba anuwadara yuruba
ngali andabirang nguragidabirang**

... that thou hast hid these things from the wise and prudent, ...

because thou DONE that-PLUR hide-PH this
there-away from hear-be [wise]-away from

... because you hid those things from these there,
the hear-be [i.e. from the wise and prudent], ...

but / because / therefore

gala (ba)	for, because
ngala-din	that-because (therefore)
yagi-din	now-because (therefore)
guwidu (ba)	because, therefore
wandu ba	but, instead, whereas

[continues next frame]

[continues from previous frame]

... *ngatun bi tūngkai-ya unnoa tara barun bobōng ko; ...*

ngadun bi dungGaya
anuwadara barun bubungGu

... and hast revealed them unto babes: ...

AND thou show-DECL-PH
that-PLUR them-all baby-to

... and you showed those things
(to) them, the babies; ...

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

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.
-gu **PUR**Positive 'for' / **-gu** **DAT**ive 'to'
-gu **INSTR**umental 'using'
-gu **OPP**ose 'against' [RARELY]

-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.
------------	----------------------	--------------------------------------	--	---

... *kauwa yanti Biyung, ...*

gawa yandi biyang

... even so, Father; ...

be-IMP! [yes] thus father

... be thus [i.e. even so], Father, ...

[continues next frame]

[continues from previous frame]

... *koito ba murrorōng ta
ngiroung kin katān mikān ta.*

*guwidu ba marurung da
ngirungGin gadan miganda*

... for so it seemed good in thy sight.

because DONE good AFFirm
thee-at be-AFF-now in front-at

... because (it is) good, aye, in front of
you [i.e. in your sight].

but / because / therefore

gala (ba) for, because
ngala-din that-because (therefore)
yagi-din now-because (therefore)
guwidu (ba) because, therefore
wandu ba but, instead, whereas

-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 x.22

Yanf̄n ta tia wupea emmoung kin ko Biung-bai to;
ngatun keawai kore ko b̄n yināl ngimilli pa, wonto ba Biyungbai to; ngatun Biyungbai yināl-
lo ngimilleen, ngatun niuwoa yinal lo tūng-ngunbinnun b̄n Biyungbai.

yandin da diya wubiya imuwungGinGu biyangbayidu

[22] All things are delivered to me of my Father:
and no man knoweth who the Son is, but the Father; and who the Father is, but the Son,
and he to whom the Son will reveal him.

All AFFirm me do-did me-to father-ITEM-ERG

The Father, (to) me, did [i.e. delivered] all, aye, to me; ...

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:
about (concerning) **because** **at** **ITEM**

-gayi	42	41	12
-bayi	-	-	3
-dayi	-	-	2
-wayi	-	-	4

... *ngatun keawai kore ko b̄n yināl ngimilli pa, ...*

ngadun giyawayi gurigu bun yinal ngimili BA

... and no man knoweth who the Son is, ...

AND no man-ERG him son know-ing NEG

... and no man (is) <not> knowing him, the son, ...

ba FUNCTIONS

- ba** WHEN/if
- ba** DONE
- ba / BA** NEGative
- ba** place of

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' TkId USED A DOUBLE NEGATIVE, IN THE FORM:
no ... [the item or action]-lacking
giyawayi na-gurin *not seeing*
giyawayi wanayi-gurin *no children*
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

... *wonto ba Biyungbai to; ...*

wandu ba biyangbayidu

... but the Father; ...

instead DONE father-ITEM-ERG

... instead [i.e. except] the Father (does know); ...

wandu ba: whereas / INSTEAD

wandu ba

TkId: "Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to,"
RENDERED AS 'instead'.

SOMETIMES **wandu ba** IS SPLIT, AS:

180 **wandu ba**

70 **wandu xxx ba**

[continues from previous frame]

... *ngatun Biyungbai yināl-lo ngimilleen, ...*

ngadun biyangbayi yinalu ngimiliyan

... but the Son, ...

AND father-ITEM son-ERG know-ing-did

... and the son was knowing the Father, ...

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	about (concerning)	because	at	ITEM
-gayi	42		41	12
-bayi	–	–	–	3
-dayi	–	–	–	2
-wayi	–	–	–	4

... *ngatun niuwoa yinal lo tūng-ngunbinnun bōn Biyungbai.*

ngadun nyuwuwa yinalu dungGanbinan bun biyangbayi

... and he to whom the Son will reveal him.

AND he son-ERG show-do-will him father-ITEM

... and he, the son, will be showing him, the Father.

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 x.23

*Ngatun noa willaring kakulla
ngikoung kai koba wirrobullikan koba,
ngatun wiyelliella kara, kauwa yanti murrorong ta natān ngaikung ko
unni tara natān nura ba:*

**ngadun nuwa wilaring gagala
ngigungGayiguba wirubaliganGuba**

[23] And he turned him unto his disciples,
and said privately, Blessed are the eyes which see the things that ye see:

AND he twist-to be-be-PH
him-at-of follow-ing-agent-of

And he turned to his following-agents [i.e. disciples], ...

... *ngatun wiyelliella kara, ...*

ngadun wiyiliyila gara

... and said privately, ...

AND speak-ing-recently secret

... and was speaking secret(ly): ...

... *kauwa yanti murrorong ta natān ngaikung ko unni tara natān nura ba:*

gawa yandi marurung da nadan ngayigangGu anidara nadan nura ba

... Blessed are the eyes which see the things that ye see:

be-IMP! [yes] thus good AFFirm see-AFF-now eye-ERG this-PLUR see-AFF-now you-all DONE

..."Be thus good, aye, [i.e. blessed], the eye(s) (that) see these things (that) you all >done<-see:

-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

-ring: TOWARDS

WITH SOME WORDS, THE SUFFIX **-ring** APPEARS TO MEAN **towards**.

WITH OTHER WORDS, e.g.

minaring: what

mararing: inside

yuring: go away

IT DOES NOT

MS ERROR

his disciples

THERE ARE AT LEAST 31 EXAMPLES OF

wiruba-li-gan ngigumba

follow-ing-agent him-of

THIS IS THE ONLY EXAMPLE OF DOUBTFUL

noun-adjective AGREEMENT FEATURING

-guba

ngigung-Gayi-guba wiruba-li-gan-Guba

OMIT **-guba**

MYSTERY WORD: kara

kara: gara MEANINGS INCLUDE:

slow	9	humble	2
secret	8	diligent	3
safe	1	be (neg?)	

'humble', 'diligent' AND 'slow' MIGHT BE DIFFERENT VIEWS OF THE SAME IDEA

Luke x.24

*Kulla bang nurun wiyān,
kauwollo Prophet to, ngatun Pirriwul lo na pa
unni tara natān nura ba, ngatun bara keawai
na korien; ngatun ngurra pa unni tara ngurrān
nura ba, [96] ngatun keawai ngurrā korien.*

gala bang nurun wiyān

[24] For I tell you,
that many prophets and kings have
desired to see those things which ye
see, and have not seen them; and to
hear those things which ye hear, and
have not heard them.

because I ye-all speak-now

Because I speak (to) you, ...

... *kauwollo Prophet to, ngatun Pirriwul lo na pa unni tara natān nura ba, ...*

gawalu PROPHETdu ngadun biriwalu na BA anidara nadan nura ba

... that many prophets and kings have desired to see those things which ye see, ...

big-ERG PROPHET-ERG AND chief-ERG see NEG this-PLUR see-AFF-now DONE

... big [i.e. many] Prophet(s) and Chief(s) not seen these things you >done<-see [i.e. but would like to], ...

ba FUNCTIONS	
ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of

... *ngatun bara keawai na korien; ...*

ngadun bara giyawayi nagurin

... and have not seen them; ...

AND they-all no see-lacking

... and they do not see <lacking>; ...

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM:
no ... [the item or action]-lacking
giyawayi na-gurin not seeing
giyawayi wanayi-gurin no children
William Dawes PROVIDED 12 LIKE
EXAMPLES FOR BB (SYDNEY)

[continues from previous frame]

... *ngatun ngurra pa unni tara ngurrān nura ba, [96] ...*

ngadun ngara BA anidara ngaran nura ba

... and to hear those things which ye hear, ...

AND hear NEG this-PLUR hear-now you-all DONE

... and (they) do not hear these things you >done<-hear [i.e. but would like to], ...

ba FUNCTIONS

ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of

... *ngatun keawai ngurrā korien.*

ngadun giyawayi ngaragurin

... and have not heard them.

AND no hear-PH-lacking

... and do not hear <lacking>.

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 x.25

*A, tarai wakōl Nomiko ngarokea wokka lang,
ngatun wiya bōn, nuwiyelliella, Pirriwul, minnung bunnun bang morōn kakilliko
yanti katai?*

ya darayi wagul LAWYER
ngarugiya wagalang

[25] And, behold, a certain lawyer stood up,
and tempted him, saying, Master, what shall I do to inherit eternal life?

ah other one LAWYER stand-be-PH high-ness

Ah, (an)other one, a lawyer, stood UP, ...

... ngatun wiya bōn, nuwiyelliella, ...

ngadun wiya bun nuwiyiliyila

... and tempted him, saying, ...

AND speak-PH him tempt-DECL-ing-recently

... and spoke (to) him, tempting (him): ...

... Pirriwul, minnung bunnun bang morōn kakilliko yanti katai?

biriwal minang banan bang murun gagiligu yandi gadayi

... Master, what shall I do to inherit eternal life?

chief what do-will I life be-be-ing-for thus be-AFF-HAB (always)

... “Chief, what shall I do for being always life [i.e. alive]?”

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

ANGLICISM waga: 'up'

Tkld TRANSLATED ENGLISH IDIOMATIC 'up' LITERALLY IN SUCH INSTANCES AS: grow up, go up, lift up (raise), stand up, rise up, look up, carry up, spring up, pluck up, climb up, take up, bear up, sit up, jump up, run up, fill up,, THE MILD EMPHATIC 'up' SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE up-ness BEING ALREADY IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

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	

yandi gadayi / galayi / giluwa

30 **yandi gadayi**
thus be-AFF-HAB
always

3 **yandi galayi**
thus time [time passing?]

9 **yagi / yagida galayi**
now time [point in time?]

32 **yandi-giluwa**
thus-like [**likewise**]

Luke x.26

Wiya bōn noa,
minnaring upā wiyellikanne?
Yakoai bi wiyān?

wiya bun nuwa

[26] He said unto him,
What is written in the law? how readest thou?

Speak-PH him he

He spoke (to) him: ...

... minnaring upā wiyellikanne? ...

minaring uba wiyiligani

... What is written in the law? ...

what do-PH speak-ing-entity

... “What did (someone) do [i.e. what was written] (in the) speaking-entity [i.e. law]? ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.
ngan-du: someone

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT
ngandu
someone (did whatever...)

... Yakoai bi wiyān?

yaguwayi bi wiyān

... how readest thou?

how thou speak-now

... How do you speak [i.e. read it]?”

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

Luke x.27

Ngatun noa wiyayelleen, wiyelliella,

Pittul kakilliko bi Pirriwul ko Eloī ko ngiroumba ko, yantin to būlbūl-lo ngiroūmba ko, ngatun yanfīn to marai to ngiroūmba ko, ngatun yanfīn to kaiyu ko ngiroumba ko, ngatun yanfīn to kōttellito ngiroumba ko; ngatun kōti ta ngiroumba yānti ngintoa bo ba.

ngadun nuwa wiyayiliyan wiyiliyila

[27] And he answering said,

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

AND he speak-back-ing-did speak-ing-recently

And he was speaking back [i.e. answering], speaking: ...

... Pittul kakilliko bi Pirriwul ko Eloī ko ngiroumba ko, ...

bidal gagiligu bi biriwalgu ELOIgu ngirumbagu

... Thou shalt love the Lord thy God ...

joy be-be-ing-for thou chief-for GOD-for thee-of-for

... “You are for being joy(ful) [i.e. you love] for your Chief, for God, ...

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.

-gu **PUR**Positive ‘for’ / **-gu** **DAT**ive ‘to’

-gu **INSTR**umental ‘using’

-gu **OPP**ose ‘against’ [RARELY]

-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.
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... yantin to būlbūl-lo ngiroūmba ko, ...

yandindu bulbulu ngirumbagu

... with all thy heart, ...

all-using heart-using thee-of-using

... using all your heart, ...

‘heart’ METAPHOR

‘heart’: English (European?) CONCEPT OF ‘LOCUS OF SINCERITY’ UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME PERHAPS OMIT

OR SIMPLY ACCEPT THIS AS ONE OF MANY CONCEPTS NECESSARY FOR BIBLICAL UNDERSTANDING

... *ngatun yantīn to marai to ngiroūmba ko, ...*

ngadun yandindu marayidu ngirumbagu

... and with all thy soul, ...

AND all-using spirit-using thee-of-using

... and using all your spirit, ...

... *ngatun yantīn to kaiyu ko ngiroumba ko, ...*

ngadun yandindu gayugu ngirumbagu

... and with all thy strength, ...

AND all-using able-using thee-of-using

... and using all your able [i.e. strength], ...

... *ngatun yantīn to kōttellito ngiroumba ko; ...*

ngadun yandindu gudilidu ngirumbagu

... and with all thy mind; ...

AND all-using think-ing-using thee-of-using

... and using all your thinking [i.e. mind], ...

... *ngatun kōti ta ngiroumba yānti ngintoa bo ba.*

ngadun gudi da ngirumba yandi nginduwabu ba

... and thy neighbour as thyself.

AND kinsman ABSTR thee-of thus thou-EMPH DONE

... and your kinsman thus emphatically you."

-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 x.28

*Ngatun noa wiya bōn,
ngintoa wiyayaleen tuloa; unni ta umulla,
ngatun morōn koa bi kauwil*

ngadun nuwa wiya bun

[28] And he said unto him,
Thou hast answered right: this do, and thou shalt
live.

AND he speak-PH him

And he spoke (to) him: ...

... ngintoa wiyayaleen tuloa; ...

nginduwa wiyayaliyan duluwa

... Thou hast answered right: ...

thou speak-back-ing-did straight

... “You were speaking-back [i.e. answering] straight; ...

... unni ta umulla, ngatun morōn koa bi kauwil

ani da umala ngadun murunGuwa bi gawil

... this do, and thou shalt live.

this AFFirm make-IMP! AND life-having thou be-might

... (you) must do this, aye, and you might be life-having [i.e. alive]”.

Luke x.29

Wonto noa ba kōtelliella tuloa ko niuwoa bo,
wiya bōn noa Jesounung, Ngan kē tia koti ta emmoumba ?

wandu nuwa ba gudiliyila
duluwagu nyuwuwabu

[29] But he, willing to justify himself,
said unto Jesus, And who is my neighbour?

instead he DONE think-ing-recently straight-using he-EMPH

Instead he, emphatically he, done [i.e. was] thinking
using straight [i.e. using straight thinking], ...

... *wiya bōn noa Jesounung, ...*

wiya bun nuwa JESUSnung

... said unto Jesus, ...

speak-PH him he JESUS-ACC

... he spoke (to) him, Jesus: ...

... *Ngan kē tia koti ta emmoumba ?*

ngan Gi diya gudi da imuwumba

... And who is my neighbour?

who-be me kinsman ABSTR me-of

... “Who, (for) me, (is) my kinsman?”

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 WORD: himself

Tkld USED FOR ‘himself’:

44 **nyuwuwa-bu** he-EMPH

2 **nuwa gudi-bu** he self-EMPH

1 **bun ngigung gudi** him him self

POSSIBLE ADJUSTMENT

nyuwuwa-bu: he-EMPH

PERHAPS SHOULD BE :

ngigung-bu: him-EMPH

VERB ‘to be’

ACCORDING TO R.M.W. DIXON,
“Most Australian languages lack
any verb ‘to be’” [Dixon 1980
491:12]

IF THIS IS THE CASE FOR
Awabakal, **ga / gi** ‘be’
WOULD BE A Tkld INVENTION.

Luke x.30

*Ngatun noa Jesou ko wiya,
Tarai kan waita [97] uwa barān Jerusalem ka birung
Jeriko ka ko, ngatun nungngurrurwa mānkiyē,
mantilleen bōn kirrikin, ngatun būnkulla, ngatun
bara waita uwa warika ngaiya bōn būntōara.*

ngadun nuwa JESUSgu wiya

[30] And Jesus answering said,
A certain man went down from Jerusalem to Jericho, and
fell among thieves, which stripped him of his raiment, and

AND he JESUS-ERG speak-PH

And he, Jesus, spoke: ...

... Tarai kan waita [97] uwa barān Jerusalem ka birung Jeriko ka ko, ...

darayigan wada uwa baran JERUSALEMgabirang JERICHOgagu

... A certain man went down from Jerusalem to Jericho, ...

other-agent depart move-PH DOWN JERUSALEM-away from JERICHO-to

... “(An)other-agent depart-moved <down> from Jerusalem to Jericho, ...

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 nungngurrurwa mānkiyē, ...

ngadun nangGarawa manGiyi

... and fell among thieves, ...

AND meet-move-PH take-be-actor [thief]

... and met thieves, ...

[continues from previous frame]

... *mantilleen bōn kirrikin, ...*

mandiliyan bun girigin

... which stripped him of his raiment, ...

take-AFF-ing-did him garment

... (who) took him [i.e. his] clothes, ...

... *ngatun būnkulla, ...*

ngadun bunGala

... and wounded him, ...

AND beat-be-PH

... and beat (him), ...

... *ngatun bara waita uwa warika ngaiya bōn būntōara.*

ngadun bara wada uwa wariga ngaya bun bundwara

... and departed, leaving him half dead.

AND they-all depart move-PH reject-PH then him beat-done to

... and they depart-moved, rejected him then, beaten.

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

Luke x.31

Yakita ngati uwa wakōl Iereu barān yapung koa;
ngatun nakulla bōn noa ba, uwa noa tarung koa kaiyīn ta koa.

yagida ngadi uwa wagul
 PRIEST baran yabangGuwa

[31] And by chance there came
 down a certain priest that way:
 and when he saw him, he passed by on the other side.

now secret move-PH one PRIEST
 DOWN path-having (through/by)

Now secret [i.e. by chance] moved [i.e. came]
 one priest <down> by the path; ...

... *ngatun nakulla bōn noa ba, ...*

ngadun nagala bun nuwa ba

... and when he saw him, ...

AND see-be-PH him he WHEN/if

... and when he saw him, ...

... *uwa noa tarung koa kaiyīn ta koa.*

uwa nuwa darangGuwa gayindaguwa

... he passed by on the other side.

move-PH he near-having (through/by) side-at-having (through/by)

... he moved by the near side.

wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35] Tkl'd's USE OF **wagul** 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

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

-toa / -koa COMIT / PROP / PERL

-(ga)duwa, -guwa, -luwa, -ruwa

	COMIT-ative	PROP-rietary	PERLative
-guwa -duwa	'in company with'	having [cp. PRIV lacking]	movement through, across, along, by.

-toa / -koa COMIT / PROP / PERL

-(ga)duwa, -guwa, -luwa, -ruwa

	COMIT-ative	PROP-rietary	PERLative
-guwa -duwa	'in company with'	having [cp. PRIV lacking]	movement through, across, along, by.

Luke x.32

Ngatun yanti kiloa wakōl Levite

kakulla noa ba unta, uwa nakulla ngaiya bōn, ngatun noa uwa tarung koa kaiyīn ta koa.

ngadun yandigiluwa wagul LEVITE

[32] And likewise a Levite,

when he was at the place, came and looked on him, and passed by on the other side.

AND thus-like one LEVITE

And thus-like [i.e. likewise], one Levite, ...

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*]

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

... kakulla noa ba unta, ...

gagala nuwa ba anda

... when he was at the place, ...

be-be-PH he WHEN/IF there

... when he was there, ...

... uwa nakulla ngaiya bōn, ...

uwa nagala ngaya bun

... came and looked on him, ...

move-PH see-be-PH then him

... (he) moved, then saw him, ...

[continues from previous frame]

... *ngatun noa uwa tarung koa kaiyīn ta koa.*

ngadun nuwa uwa darangGuwa gayindaguwa

... and passed by on the other side.

AND he move-PH near-having (through/by) side-at-having (through/by)

... and he moved by the near side.

-toa / -koa COMIT / PROP / PERL			
-(ga)duwa, -guwa, -luwa, -ruwa			
	COMIT- ative	PROP- rietary	PERLative
-guwa -duwa	'in company with'	having [cp. PRIV <i>lacking</i>]	movement through , across, along, by .

Luke x.33

*Wonto ba wakōl kore
Samaria kal uwolliella ba,
uwa yaparing kakilliella noa ba; ngatun
nakulla bōn noa ba, minki bōn noa kakulla
ngikoung kai,*

wandu ba wagul guri
SAMARIAgal uwaliyila ba

[33] But a certain Samaritan, as he journeyed,
came where he was: and when he saw him, he had compassion on him,

instead DONE one man SAMARITAN-
belong move-ing-recently WHEN/if

Instead one man, a Samaritan,
when (he) was moving, ...

... uwa yaparing kakilliella noa ba; ...

uwa yabaring gagiliyila nuwa ba

... came where he was: ...

move-PH path-to be-ing-recently he WHEN/if

... when he moved to the path (where) he was; ...

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**

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

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)
-gani entity
-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BENess)

ba FUNCTIONS

ba WHEN/if
ba DONE
ba / BA NEGative
ba place of

-ring: TOWARDS

WITH SOME WORDS, THE SUFFIX **-ring** APPEARS TO MEAN **towards**.
WITH OTHER WORDS, e.g.
minaring: what
mararing: inside
yuring: go away
IT DOES NOT

ba FUNCTIONS

ba WHEN/if
ba DONE
ba / BA NEGative
ba place of

[continues from previous frame]

... *ngatun nakulla bōn noa ba, ...*

ngadun nagala bun nuwa ba

... and when he saw him, ...

AND see-be-PH him he WHEN/if

... and when he saw him, ...

ba FUNCTIONS

ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of

... *minki bōn noa kakulla ngikoung kai,*

minGi bun nuwa gagala ngigungGayi

... he had compassion on him,

emotion him he be-be-PH him-because

... he was emotion(al) (for) him, because of him,

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY,
about (concerning) **because** **at** **ITEM**

-gayi	42	41	12
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

Luke x.34

*Ngatun uwa ngikoung kai koba,
ngatun ngira bōn būntoara ngikoumba, kiroabulliella kipai
ngatun oin, ngatun yellawabunbea bōn ngikoung ka ta kōti
ka buttikāng, ngatun yutea bōn takillingēl la ko, ngatun
miromā bōn. [98]*

ngadun uwa ngigungGayiguba

[34] And went to him,
and bound up his wounds, pouring in oil
and wine, and set him on his own beast, and
brought him to an inn, and took care of him.

AND move-PH him-at-of

And moved at [i.e. to] of him, ...

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY,
about (concerning) **because** **at** **ITEM**

-gayi	42	41	12
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

DOUBTFUL TkId TRANSLATION

KJV *went to him*

TkId **uwa ngigungGayiguba**
move-PH him-at-of

COMMENT: WHY **-guba** ‘-of’ [?]
PERHAPS SIMPLY:

uwa ngigungGayi
move-PH him-at

... ngatun ngira bōn būntoara ngikoumba, ...

ngadun ngira bun bundwara ngigumba

... and bound up his wounds, ...

AND tie-PH him beat-done to him-of

... and tied him his beat-endowed [i.e. wounds], ...

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

... kiroabulliella kipai ngatun oin, ...

giruwabaliyila gibayi ngadun WINE

... pouring in oil and wine, ...

pour-do-ing-recently fat AND WINE

... pouring fat [i.e. oil] and wine, ...

[continues from previous frame]

... *ngatun yellawabunbea bōn ngikoung ka ta kōti ka buttikāng, ...*

ngadun yilawabanbiya bun ngigungGada gudiga badigang

... and set him on his own beast, ...

AND sit-permit-PH him him-of-at **self-at** bite-BEness

... and permitted him to sit at [i.e. on] his **own** animal, ...

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa
AND VARIANTS WITH ngirung, nurun , etc.		

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

ka ta / -ka ta

SOME 80 INSTANCES OF **ka ta**: ga da.

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
ngigungGada	him-of-at
ngigungGadagu	him-of-to

-gan / -gan(g)

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

... *ngatun yutea bōn takillingēl la ko,*

ngadun yudiya bun dagilingilagu

... and brought him to an inn, ...

AND guide-PH him eat-be-ing-place-to

... and guided him to the eating-place [i.e. inn], ...

... *ngatun miromā bōn. [98]*

ngadun miruma bun

... and took care of him.

AND protect-PH him

... and protected him.

Luke x.35

Ngatun tarai ta purreung ka wakōl la waita noa ba uwa

mankulla ngaiya noa buloara denari, ngatun ngukulla kokere-teen ko, ngatun bōn wiya, ngolomulla bōn; kirun bi ba upinnun uweakunnun bang ba willambo ngutea kunnun ngaiya banūng.

ngadun darayida bariyangGa wagula wada nuwa ba uwa

[35] And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

AND other-at day(light)-at one-at depart he WHEN/IF move-PH

And at the one other daylight [i.e. on the next day] when he depart-moved, ...

... mankulla ngaiya noa buloara denari, ...

manGala ngaya nuwa bulwara DENARI

... he took out two pence, ...

take-be-PH then he two PENCE

... he then took two pence, ...

... ngatun ngukulla kokere-teen ko, ...

ngadun ngugala gugiridinGu

... and gave them to the host, ...

AND give-be-PH hut-at-to

... and gave to the house [i.e. host], ...

MS VARIANT: hut-at

VERSIONS OF 'hut-at':
Tkld

- 7 **gugiridin**
- 2 **gugiriba**
- 2 **gugiraga(ba)**
- 20 **gugira**

-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

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.

-gu **PUR**Positive 'for' / **-gu** **DAT**ive 'to'

-gu **INSTR**umental 'using'

-gu **OPP**ose 'against' [RARELY]

-gu	ERG (many)	DAT/PURP (many)	INSTR using (many)	OPP against 14 appx.
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[continues from previous frame]

... *ngatun bōn wiya*, ...

ngadun bun wiya

... and said unto him, ...

AND him speak-PH

... and spoke (to) him: ...

... *ngolomulla bōn*; ...

ngulumala bun

... Take care of him; ...

protect-IMP! him

... "(You) must protect him; ...

... *kirun bi ba upinnun* ...

girun bi ba ubinan

... and whatsoever thou spendest more, ...

all thou DONE do-will

... all you will do [i.e. spend], ...

[continues next frame]

[continues from previous frame]

... *uweakunnun bang ba willambo ...*

uwiyaganan bang ba wilambu

... when I come again, ...

move-again-will I WHEN/IF return-EMPH

... when I will emphatically return-come 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**

... *ngutea kunnun ngaiya banung.*

ngudiyaganan ngaya ba nung

... I will repay thee.

give-AFF-again-will then I-thee

... I will then give you again [i.e. repay you]."

-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**

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 x.36

Wonnung ke kōti ta ngikoumba

nungngurrurwā mankiyē unti birung ngoro ka birung kore ka birung kōttella bi?

wanang Gi gudi da ngigumba

[36] Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

what be kinsman ABSTR him-of

What [i.e. which] is his kinsman, ...

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.

... unti birung ngoro ka birung kore ka birung ...

andibirang ngurugabirang gurigabirang

... of these three, ...

this-away from three-away from man-away from

... from [i.e. out of] these three men, ...

TEXT ORDER VARIATON

TkId REARRANGED THE ORDER OF THE PARTS OF THE SENTENCE

... kōttella bi?

gudila bi

... thinkest thou, ...

think-persist thou

... do you think,

TEXT ORDER VARIATON

TkId REARRANGED THE ORDER OF THE PARTS OF THE SENTENCE

[continues from previous frame]

... *nungngurrurwā mankiyē* ...

nangGarawa manGiyi

... that fell among the thieves?

meet-move-PH take-be-actor [thief]

... met thieves?

TEXT ORDER VARIATION

Tkld REARRANGED THE
ORDER OF THE PARTS OF
THE SENTENCE

Luke x.37

*Ngatun noa wiya,
niuwoa ngolomā bōn, wiya noa bōn
Jesou ko, yuring, yanti kiloa umulla bi.*

ngadun nuwa wiya

[37] And he said,
He that shewed mercy on him.
Then said Jesus unto him, Go,
and do thou likewise.

AND he speak-PH

And he spoke: ...

... niuwoa ngolomā bōn, ...

nyuwuwa nguluma bun

... He that shewed mercy on him. ...

he protect-PH him

... “He (who) protected him”. ...

... wiya noa bōn Jesou ko, ...

wiya nuwa bun JESUSgu

... Then said Jesus unto him, ...

speak-PH he him JESUS-ERG

... He, Jesus, spoke (to) him: ...

[continues from previous frame]

... *yuring*, ...

yuring

... Go, ...

go away

... “Go away, ...

... *yanti kiloa umulla bi.*

yandigiluwa umala bi

... and do thou likewise.

thus like make-IMP! thou

... you must make [i.e. do] thus-like [i.e. likewise]”.

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**]

Luke x.38

Ngatun yakita kakulla,

*uwa bara ba, uwa noa murrung koa kokeroa;
ngatun tarai to napal-lo Martha ko yiturrur,
wamunbea bōn bounnoun kin kokerā.*

ngadun yagida gagala

[38] Now it came to pass,

as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

AND now be-be-PH

And now (it) was, ...

... uwa bara ba, ...

uwa bara ba

... as they went, ...

move-PH they-all WHEN/if

... when they moved, ...

... uwa noa murrung koa kokeroa; ...

uwa nuwa marangGuwa gugiruwa

... that he entered into a certain village: ...

move-PH he inside-having (through/by)
town-having (through/by)

... he moved through inside the town; ...

-toa / -koa COMIT / PROP / PERL			
-(ga)duwa, -guwa, -luwa, -ruwa			
	COMIT- ative	PROP- riative	PERLative
-guwa -duwa	'in company with'	having [cp. PRIV lacking]	movement through, across, along, by.

SPECIAL WORD: gugira
gugira
 PROPERLY IS 'house', 'hut'
 TKld ALSO USED IT FOR 'town'
 IN Mark HE USED
gugira garing: 'hut all'
 FOR 'town'

[continues from previous frame]

... *ngatun tarai to napal-lo* ...

ngadun darayidu nabalu

... and a certain woman ...

AND other-ERG woman-ERG

... and (an)other woman ...

... *Martha ko yiturrur,* ...

MARTHAgu yidara

... named Martha ...

MARTHA-ERG name

... name(d) Martha, ...

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.

-gu **PUR**Positive 'for' / -gu **DAT**ive 'to'

-gu **INSTR**umental 'using'

-gu **OPP**ose 'against' [RARELY]

-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.
-----	----------------------	--------------------------------	---------------------------------	-----------------------------------

... *wamunbea bōn bounnoun kin kokerā.*

wamanbiya bun buwanuwanGin gugira

... received him into her house.

move-make-permit-PH him her-at hut

... permitted him to move at [i.e. into] her house.

-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 x.39

Ūngngunbai bounnoun ba ngiya kai,
yiturrur Mari yellawā bountoa Jesou kin yūllo ka, ngatun ngurrā
bon wiyellita

wungGanbayi buwanuwanba ngiyagayi

[39] And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

sister-ITEM her-of like this

Her sister like this ...

... *yiturrur Mari* ...

yidara MARY

... called Mary, ...

name MARY

... named Mary, ...

... *yellawā bountoa Jesou kin yūllo ka,* ...

yilawa buwanduwa JESUSgin yuluga

... which also sat at Jesus' feet, ...

sit-PH she JESUS-at foot-at

... she sat at Jesus's feet, ...

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY, about (concerning) **because** **at** **ITEM**

-gayi	42	41	12
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

[continues from previous frame]

... *ngatun ngurrā bon wiyellita*

ngadun ngara bun wiyili da

... and heard his word.

AND hear-PH him speak-ing ABSTR [word]

... and heard him [i.e. his] word(s).

Luke x.40

Wonto ba Martha, kummullān buntoa ma-[99]raimarai umullita,
ngatun uwā buntoa ngikoung kin, ngatun wiyā, Pirriwul kora bi natān tia warika tia ūngngunbai emmoumba
umulliko wakōl lo? wiyella bounnoun umulli koa buntoa tia.

wandu ba MARTHA gamalan
buwanduwa marayi marayi umali da

[40] But Martha was cumbered about much serving,
and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone?
bid her therefore that she help me.

instead DONE MARTHA trouble-persist-now she busy make-ing ABSTR

Instead Martha, she (was) troubled [i.e. anxious]
(and) busy (about) making [i.e. serving], ...

wandu ba: whereas / INSTEAD

wandu ba

Tkld: “Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to,”
RENDERED AS ‘instead’.
SOMETIMES **wandu ba** IS SPLIT, AS:
180 **wandu ba**
70 **wandu xxx ba**

... *ngatun uwā buntoa ngikoung kin, ...*

ngadun uwa buwanduwa ngigungGin

... and came to him, ...

AND move-PH she him-to

... and she moved at [i.e. 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

... *ngatun wiyā, Pirriwul ...*

ngadun wiya biriwal

... and said, Lord, ...

AND speak-PH chief

... and spoke: “Chief, ...

[continues from previous frame]

... *...kora bi natān tia warika tia ūngngunbai emmoumba ...*

gura bi nadan diya wariga diya wungGanbayi imuwumba

... dost thou not care that my sister hath left me ...

not thou see-AFF-now me reject-PH me sister-ITEM me-of

... do you not see me, my sister, rejected me, ...

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY, about (concerning) **because at ITEM**

-gayi	42	41	12
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

... *umulliko wakōl lo? ...*

umaligu wagulu

... to serve alone? ...

make-ing-for one-using

... making [i.e. serving] one-using [i.e. alone]? ...

... *wiyella bounnoun umulli koa bountoa tia.*

wiyila buwanuwan umaliguwa buwanduwa diya

... bid her therefore that she help me.

speak-IMP! her make-ing-having she me

... (You) must speak (to) her she making-having [i.e. about helping] me”.

-toa / -koa COMIT / PROP / PERL

-(ga)duwa, -guwa, -luwa, -ruwa

	COMIT-ative	PROP-rietary	PERLative
-guwa	‘in company with’	having	movement
-duwa		[cp. PRIV lacking]	through, across, along, by.

Luke x.41

Ngatun noa Jesou ko wiyeleen,

*ngatun wiya bounnoun, Ella, Martha, Martha, ngintoa
kummullān maraimarai minnambo-minnambo ka;*

ngadun nuwa JESUSgu wiyiliyan

[41] And Jesus answered

and said unto her, Martha, Martha, thou art
careful and troubled about many things:

AND he JESUS-ERG speak-ing-did

And he, Jesus, was speaking, ...

... *ngatun wiya bounnoun, ...*

ngadun wiya buwanuwan

... and said unto her, ...

AND speak-PH her

... and spoke (to) her: ...

... *Ella, Martha, Martha, ...*

yila MARTHA MARTHA

... Martha, Martha, ...

ho MARTHA MARTHA

... “Hey, Martha, Martha, ...

[continues from previous frame]

... *ngintoa kummullān maraimarai minnambo-minnambo ka;*

nginduwa gamalan marayi marayi minambu minambuga

... thou art careful and troubled about many things:

thou trouble-ness busy what-EMPH what-EMPH-at

... you (are) troubling [i.e. anxious] (and) busy at whatever:"

-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

minang: INTERROGATIVE

minang INTERROGATIVE
—NOT RELATIVE PRONOUN
minang what? what object?
RELATIVE PRONOUN
[refers back to a noun]
who, whom, whose, which, that

RELATIVE PRONOUNS

THIS	THAT	
ngali this	ngala that	
ani this	anuwa that	
<div style="border: 1px solid black; padding: 5px; display: inline-block;"> what = 'that which' </div>	anduwa that	
	anang that	
	ngaluwa that	
	nginuwa that	

PERHAPS: **ngalabu ngalabu**

Luke x.42

Wonto ba wakōl murrorōng katan:

*ngatun Mari ko bountoa ngeremulleen unnoa murrorōng bo,
keawai wal mantillinnun bounnoun kin birung.*

wandu ba wagul marurung gadan

[42] But one thing is needful:

and Mary hath chosen that good part, which shall not be taken away from her.

instead DONE one good be-AFF-now

Instead one good (thing) is [i.e. needed]: ...

wandu ba: whereas / INSTEAD

wandu ba

Tkld: “Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to, ...”

RENDERED AS ‘instead’.

SOMETIMES **wandu ba** IS SPLIT, AS:

180 **wandu ba**

70 **wandu xxx ba**

... ngatun Mari ko bountoa ngeremulleen unnoa murrorōng bo, ...

ngadun MARYgu buwanduwa ngirimaliyan anuwa marurungbu

... and Mary hath chosen that good part, ...

AND MARY-ERG she choose-make-ing-did that good-EMPH

... and she, Mary, was choosing that emphatically good [i.e. good part], ...

... keawai wal mantillinnun bounnoun kin birung.

giyawayi wal mandilinan buwanuwanGinbirang

... which shall not be taken away from her.

no certainly take-AFF-ing-will her-away from

... (which someone) certainly will not (be) taking away from her.

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

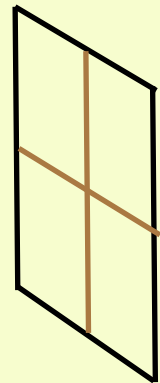
someone (did whatever...)

[5] ... Which of you shall have a friend, and shall go unto him at midnight, and say unto him, **Friend, lend me three loaves;**

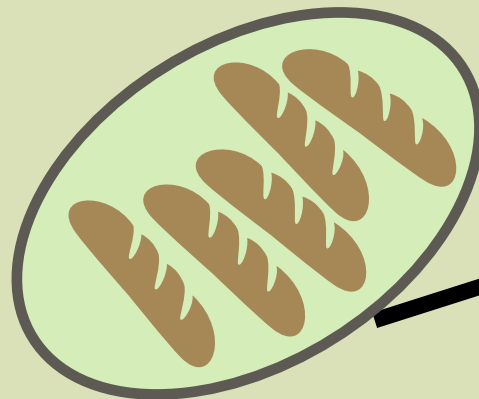
Friend, lend me three loaves for a friend

Oh, please!!!

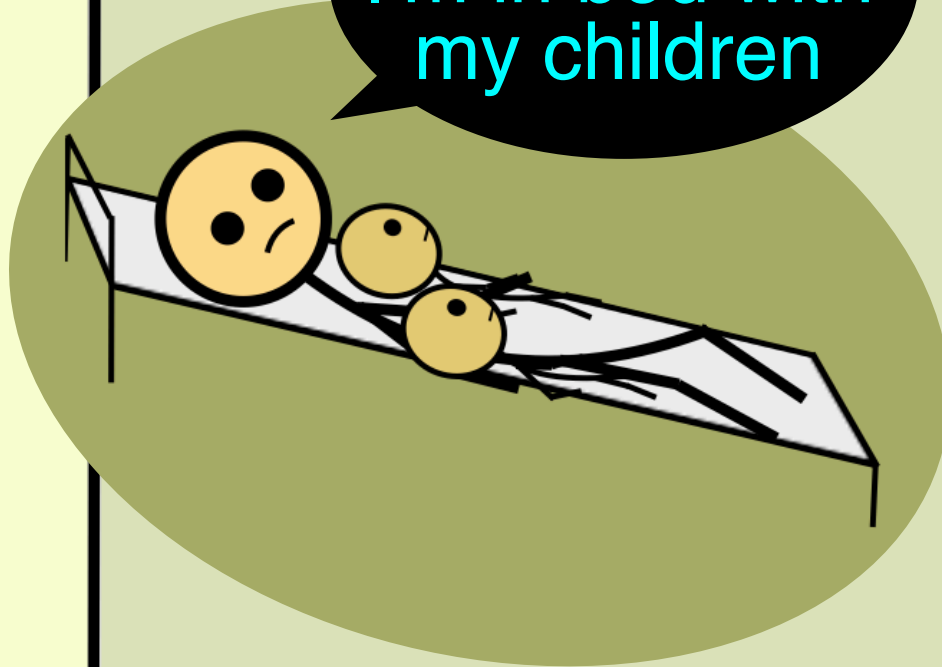
Please!!!



Have as many as you want



It's midnight. I'm in bed with my children



[7] ... **Trouble me not:** the door is now shut, and **my children** are with me in bed; I cannot rise and give thee.

[8] ... Though he will not rise and give him, because he is his friend, ...

yet **because of his importunity** he will rise and give him as many as he needeth.

Luke xi.01

Ngatun yakita kakulla

wiyelliella noa ba tarai ta purrai ta, kaiulleen noa ba wiyelli ta, wakōl-lo bōn wiya ngikoung ka to wirrobuli kan to, Pirriwul, wiyella ngearun bi wiylliko, yanti kiloa Joanne to noa wiya barun ngikoumba wirrobuli kan.

ngadun yagida gagala

[1] And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

AND now be-be-PH

And now it was, ...

... wiyelliella noa ba tarai ta purrai ta, ...

wiyiliyila nuwa ba darayida barayida

... that, as he was praying in a certain place, ...

speaking-recently he WHEN/if other-at earth-at

... when he was speaking [i.e. praying] at (an)other earth [i.e. place], ...

... kaiulleen noa ba wiyelli ta, ...

gayaliyan nuwa ba wiyili da

... when he ceased, ...

stop-ing-did he WHEN/IF speaking ABSTR

... when he was stopping the abstract speaking [i.e.sermon], ...

... *wakol-lo bōn wiya ngikoung ka to wirrobulli kan to, ...*

wagulu bun wiya
ngigungGadu wirubaligandu

... one of his disciples said unto him, ...

one-ERG him speak-PH him-of-ERG
follow-ing-agent-ERG

... one of his following-agents
[i.e. disciples] spoke (to) him: ...

Tkld INVENTIONS:
disciple / passover / generation

Tkld coined the following terms:
disciple **wiruba-li-gan** following agent
Passover **gawi-dwara** come-done to
generation **wilang-NGil** behind/past place

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

AND VARIANTS WITH **ngirung**, **nurun**, etc.

... *Pirriwul, wiyella ngearun bi wiylliko, ,,,*

biriwal wiyila ngiyarun bi wiyiligu

... Lord, teach us to pray, ..

chief speak-IMP! us-all thou speak-ing-for

... “Chief, you must speak (to) us for speaking [i.e. about praying], ...

... *yanti kiloa Joanne to noa wiya barun ngikoumba wirrobulli kan. [100]*

yandigiluwa JOHNdu nuwa wiya
barun ngigumba wirubaligan

... as John also taught his disciples.

thus like JOHN-ERG he speak-PH them-all
him-of follow-ing-agent

... thus-like [i.e. likewise] he, John, spoke
(to) [i.e. taught] them, his disciples”.

yandi gadayi / galayi / giluwu

- 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-giluwu**
thus-like [*likewise*]

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 xi.02

Ngatun noa wiya barun,

*wiyunnun nura ba, ngiakai nura wiyunnun,
Biyungbai ngearunba wokka ka ba Moroko ka ba
katān, Kummunbilla yiturra ngiroumba yirriyirri
kakilli ko. Paipibunbilla Pirriwul koba ngiroumba;
Ngurrurbunbilla wiyellikānnē ngiroumba, yanti
moroko ka ba, yanti ta purrai ta ba;*

ngadun nuwa wiya barun

[2] And he said unto them,

When ye pray, say, Our Father which art in heaven,
Hallowed be thy name. Thy kingdom come. Thy
will be done, as in heaven, so in earth.

AND he speak-PH them-all

And he spoke (to) them: ...

... *wiyunnun nura ba, ...*

wiyanan nura ba

...When ye pray, ...

speak-will you-all WHEN/if

... “When you will speak [i.e. pray], ...

... *ngiakai nura wiyunnun, ...*

ngiyagayi nura wiyanan

... say, ...

like this you-all speak-will

... you will speak [i.e. pray] like this: ...

[continues from previous frame]

... *Biyungbai ngearunba wokka ka ba Moroko ka ba katān, ...*

biyangbayi ngiyarunba wagagaba murugugaba gadan

... Our Father which art in heaven, ...

father-ITEM us-all-of high-at sky-at be-AFF-now

... 'Our father (who) is at [i.e. in] the high sky, ...

-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

... *Kummunbilla yiturra ngiroumba yirriyirri kakilli ko. ...*

gamanbila yidara ngirumba yiri yiri gagiligu

...Hallowed be thy name. ...

be-make-make-permit-IMP! name thee-of sacred be-be-ing-for

... (someone) must permit your name for being sacred, ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.
ngan-du: someone

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

... *Paipibunbilla Pirriwul koba ngiroumba; ...*

bayibibanbila biriwalguba ngirumba

... Thy kingdom come. ...

appear-do-permit-IMP! chief-of (kingdom) thee-of

... (someone) must permit your kingdom to appear, ...

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]

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.
ngan-du: someone

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

[continues next frame]

[continues from previous frame]

... *Ngurrurbunbilla wiyellikānnē ngiroumba, ...*

ngarabanbila wiyiligani ngirumba

... Thy will be done, ...

hear-permit-IMP! speak-ing-entity thee-of

... (someone) must permit (to) hear your speaking-entity [i.e. let your will 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...)

... *yanti moroko ka ba, ...*

yandi murugugaba

..., as in heaven, so...

thus sky-at

... thus at [i.e. in] the sky, ...

... *yanti ta purrai ta ba;*

yandi da barayidaba

... so in earth.

thus AFFirm earth-at

... thus, aye, at [i.e. on] earth; ...

Luke xi.03

Nguwa ngearun purreung ka, purreung ka takilliko.

nguwa ngiyarun bariyangGa bariyangGa dagiligu

[3] Give us day by day our daily bread.

give-IMP! us-all day(light)-at day(light)-at eat-be-ing-for

(You) must give (to) us at [i.e. each] day, for eating each day.

Luke xi.04

Ngatun warikilla ngearun ba yarakai umatoara,

kulla ngeen yanti ta warika yanti ta wiyapaiyeen ngearun ba. Ngatun yuti yikora ngearun yarakai umullikān kolang; miromulla ngearun yarakai ta birung.

ngadun warigila ngiyarunba yaragayi umadwara

[4] And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

AND reject-IMP! us-all-of bad make-done to

And (you) must forgive our bad make-endowed(s) [i.e. sins], ...

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

... kulla ngeen yanti ta warika yanti ta wiyapaiyeen ngearun ba. ...

gala ngiyin yandi da wariga yandi da wiyabayiyan ngiyarunba

... for we also forgive every one that is indebted to us. ...

because we-all thus AFFirm reject thus AFFirm speak-do-back-did us-all-at

... because we thus, aye, reject [i.e. forgive] thus, aye, (that) were speaking-back [i.e. indebted] at [i.e. to] us. ...

MS ERROR [?]

ngiyarunba: us-all-at
POSSIBLE MS ERROR, AS **nyirarunba** IS 'us-all-of'. THERE ARE SEVERAL EXAMPLES OF 'us-all-at' AS:

ngiyarun-Gin
ngiyarun-Ginba

[continues next frame]

[continues from previous frame]

... *Ngatun yuti yikora ngearun yarakai umullikān kolang; ...*

ngadun yudi gura ngiyarun yaragayi umaliganGulang

... And lead us not into temptation; ...

AND guide-IMP! not us-all bad make-ing-ness-towards

... And (you) must not guide us towards bad-making-ness [i.e. lead us into temptation]; ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
 83 PRECEDED by -i-
 36 PRECEDED by -a- (8 **wiya (yi)gura**)
 3 PRECEDED BY -n-
 PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

-gan / -gan(g)

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

... *miromulla ngearun yarakai ta birung.*

mirumala ngiyarun yaragayidabirang

... but deliver us from evil.

protect-IMP! us-all bad-away from

... (you) must protect us from bad [i.e. evil]

Luke xi.05

Ngatun noa barun wiya,

*Ngān nurun kin birung kōti ngikoumba,
ngatun uwonnun ngikoung kin tokoi ta,
ngatun bōn wiyunnun, Ella, kōti, mumbilla
tia wikkai to ngoro ko;*

ngadun nuwa barun wiya

[5] And he said unto them,

Which of you shall have a friend, and shall go
unto him at midnight, and say unto him, Friend,
lend me three loaves;

AND he them-all speak-PH

And he spoke (to) them: ...

... Ngān nurun kin birung kōti ngikoumba, ...

ngan nurunGinbirang gudi ngigumba

... Which of you shall have a friend, ...

who ye-all-away from kinsman him-of

... “Who from [i.e. among] you (is) his friend, ...

DOUBTFUL Tkld TRANSLATION

KJV Which of you shall have a friend

Tkld **ngan nurunGinbirang gudi ngigumba**

who ye-all-away from kinsman him-of

COMMENT: ‘his friend’ OR ‘your friend’ [?]

PERHAPS:

ngan nurun-Gin-birang gudi nurun-Guwa

who ye-all-away from kinsman you-all-having

who from you, *having* your friend, ...

... ngatun uwonnun ngikoung kin tokoi ta, ...

ngadun uwanan ngigungGin duguwida

... and shall go unto him at midnight, ...

AND move-will him-at night-at

... and will move at [i.e. to] him [friendA] at [i.e. in] the night, ...

[continues from previous frame]

... *ngatun bōn wiyunnun*, ...

ngadun bun wiyanan

... and say unto him, ...

AND him speak-will

... and will speak (to) him [friendA]: ...

... *Ella, kōti, mumbilla tia wikkai to ngoro ko;*

yila gudi mambila diya wigayidu ngurugu

... Friend, lend me three loaves;

ho kinsman lend-IMP! me bread-using three-using

... ‘Hey, kinsman [friendA], (you) must lend me [AnyMan] using three bread(s) [i.e. loaves]?’”

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: ERGative.

-gu PURPositive ‘for’ / -gu DATive ‘to’

-gu INSTRumental ‘using’

-gu OPPose ‘against’ [RARELY]

-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.
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Luke xi.06

*Kulla noa emmoumba kōti uwa
kalong tin emmoung kin ko,
ngatun keawai bang wūn korien ngikoung kin mikan ta
takilliko?[101]*

**gala nuwa imuwumba gudi
uwa galungdin imuwungGinGu**

[6] For a friend of mine in
his journey is come to me,
and I have nothing to set before him?

because he me-of kinsman
move-PH distant-at me-to

Because he [friendB], a kinsman of mine [AnyMan],
moved at distant [i.e. from far] to me [AnyMan], ...

*... ngatun keawai bang wūn korien
ngikoung kin mikan ta takilliko?*

**ngadun giyawayi bang wunGurin
ngigungGin miganda dagiligu**

... and I have nothing to set before him?

AND no I deposit-lacking him-at
in front-at eat-be-ing-for

... and I [AnyMan] not <lacking> deposit(ing) [i.e. putting]
(anything) for eating in front at [i.e. of] him [friendB].

-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

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)

-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 xi.07

Niuwoa murrung ka ba ko wiyennun,

wai tia wiyellau; kulla unni kurrurka wirringbakulla, kulla wonnai tara emmoumba emmoung katoa ba pirrikilli-ngel la ba; keawarān bang boungkulli korien ngukilli ko ngiroung.

nyuwuwa marang Gabagu wiyinan

[7] And he from within shall answer and say,

Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

he inside-at-ERG speak-will

He [friendA] at [i.e. on the] inside will speak, ...

-gaba-gu: LOC + Erg / INSTR / ALL
COMBINED SUFFIX **-gaba-gu** (-daba-gu, -laba-gu, -raba-gu)
LOCative + **-gu**,
-gu COULD BE ERGative (subject), INSTRumental (using), OR ALLative (to); OR PURPositive (for)

-gu FUNCTIONS: ERG/PURP/INSTR/OPP
-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.
-gu **PUR**Positive 'for' / **-gu** **DAT**ive 'to'
-gu **INSTR**umental 'using'
-gu **OPP**ose 'against' [RARELY]

-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.
------------	----------------------	--------------------------------------	---------------------------------	-----------------------------------

... *wai tia wiyellau; ...*


wayi diya wiyila

... Trouble me not: ...

distress [move-IMP! [?] me speak-IMP!

... '(You) must (not) distress speak (to) me [friendA]; ...

MS DOUBT



wiyi-la: speak-IMP! [?]
KJV *Trouble me not*
IS **wayi** 'distress', 'nastiness' etc'?
OR PERHAPS **wa-yi** move-IMP!
do not speak distress (to) me
speak (to) me: move (away)!

... *kulla unni kurrurka wirringbakulla, ...*

gala ani garaga wiringbagala

... the door is now shut, ...

because this mouth shut-do-be-PH

... because (someone) operated this mouth [i.e. shut this door(way)], ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '**(someone)**'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT **ngan-du:** someone
ngandu
someone (did whatever...)

[continues from previous frame]

... *kulla wonnai tara emmoumba
emmoung katoa ba pirrikilli-ngēl la ba; ...*

*gala wanayidara imuwumba
imuwungGaduwaba birigilingilaba*

... and my children are with me in bed; ...

because child-PLUR me-of me-in company with-at
lie-ing-place-at

... because my [friendA's] children (are) with me
[friendA] at [i.e. in] the lying-place [i.e. bed]; ...

-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

... *keawarān bang bounkulli korien ngukilli ko ngiroung.*

giyawaran bang bungGaligurin ngugiligu ngirung

... I cannot rise and give thee.

not-now I rise-be-ing-lacking give-be-ing-for thee

... I [friendA] not rise-<lacking> and for giving (to) you [AnyMan].

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 xi.08

Wiyān nurun bang,

*keawai noa boungkulli korien
ngukilliko bōn, kulla noa ba ngikoumba
kōti; kulla wal noa bōn pirral-mulli
tin boungkullinnun ngaiya noa
ngukilliko bon wiyellinnun noa ba.*

wiyan nurun bang

[8] I say unto you,

Though he will not rise and give him,
because he is his friend, yet because
of his importunity he will rise and
give him as many as he needeth.

speak-now ye-all I

I speak now (to) you: ...

... *keawai noa boungkulli korien ngukilliko bōn, ...*

giyawayi nuwa bungGaligurin ngugiligu bun

... Though he will not rise and give him, ...

no he rise-be-ing-lacking give-ing-for him

... He [friendA] (is) not rising-<lacking> for giving (to) him [AnyMan], ...

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)

... *kulla noa ba ngikoumba kōti; ...*

gala nuwa ba ngigumba gudi

... because he is his friend, ...

because he DONE him-of kinsman

... because he [friendA] (is) his [AnyMan's] kinsman; ...

but / because / therefore

gala (ba) for, because
ngala-din that-because (therefore)
yagi-din now-because (therefore)
guwidu (ba) because, therefore
wandu ba but, instead, whereas

[continues from previous frame]

... *kulla wal noa bōn pirriral-mulli tin boungkullinnun ...*

gala wal nuwa bun birirmalidin bungGalinan

... yet because of his importunity he will rise ...

because certainly he him hard-make-ing-because rise-be-ing-will

... but certainly, because he [AnyMan] was hard-making him [friendA] [i.e. his importunity], (he, [friendA]) will be rising, ...

-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

... *ngaiya noa ngukilliko bon wiyellinnun noa ba.*

ngaya nuwa ngugiligu bun wiyilinan nuwa ba

... and give him as many as he needeth.

then he give-be-ing-for him speak-ing-will he DONE

... then he [friendA] will be for giving him [AnyMan] (what) he [AnyMan] will speak [i.e. ask for].'

Luke xi.09

Ngatun nurun bang wiyān,

wiyella, ngatun ngūnun ngaiya nurun; ngatun tiwolla, ngatun karawollinnun ngaiya nura; wirrillia, ngatun umunnun ngaiya nurun.

ngadun nurun bang wiyān

[9] And I say unto you,

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

AND ye-all I speak-now

And I speak (to) you, ...

... wiyella, ngatun ngūnun ngaiya nurun; ...

wiyila ngadun ngunan ngaya nurun

... Ask, and it shall be given you; seek, ...

Speak-IMP! and give-will then ye-all

... (You) must speak, and then (someone) will give (to) you; ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

[continues next frame]

[continues from previous frame]

... *ngatun tiwolla, ngatun karawollinnun ngaiya nura; ...*

ngadun diwala ngadun garawalinan ngaya nura

... seek, and ye shall find; ...

AND search-IMP! AND find-ing-will then you-all

... and (you) must search, and then you will be finding; ...

... *wirrillia, ngatun umunnun ngaiya nurun.*

wiriliya ngadun umanan ngaya nurun

... knock, and it shall be opened unto you..

operate-ing-IMP! AND make-will then ye-all

... (you) must operate [i.e. knock]. and then (someone) will make [i.e. open] (for) you.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke xi.10

Yant̄in ba wiyellinnun, manun wal;

ngatun noa tiwollinnun, karawollinnun ngaiya noa; ngatun ngikoung wirrillinnun noa ba, umunnun ngaiya wal.

yandin ba wiyilinan manan wal

[10] For every one that asketh receiveth;
and he that seeketh findeth; and to him that knocketh it shall be opened.

all DONE speak-ing-will take-will certainly

All done (who) will be speaking [i.e. asking], certainly will take [i.e. receive]; ...

... ngatun noa tiwollinnun, ...

ngadun nuwa diwalinan

... and he that seeketh...

AND he search-ing-will

... and he (who) will (be) searching, ...

... karawollinnun ngaiya noa; ...

garawalinan ngaya nuwa

... findeth; ...

find-ing-will then he

... then he will be finding; ...

[continues from previous frame]

... *ngatun ngikoung wirrilinnun noa ba, ...*

ngadun ngigung wirilinan nuwa ba

... and to him that knocketh ...

AND him operate-ing-will he DONE

... and him, he (who) done operating [i.e. knocking], ...

... *umunnun ngaiya wal.*

umanan ngaya wal

... it shall be opened.

make-will then certainly

... (someone) will then certainly make [i.e. open it].

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke xi.11

Yinal lo ba wiyennun nulai yant̄n ta nurun kin

biyungbai ta ba, wiya noa [102] ngunun t̄nūng? nga makoro, wiya noa maiyā ngunun makorā?

yinalu ba wiyinan nulayi yandinda nurunGin

[11] If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

son-ERG WHEN/if speak-will fruit all (any)-at ye-all-at

If a son will speak [i.e. ask for] fruit [i.e. bread] at [i.e. from] you all, ...

-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

... *biyungbai ta ba, ...*

biyangbaya da ba

... that is a father, ...

father-ITEM AFFirm DONE

... that done [i.e. is] a father, ...

-gaya / --baya: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY, about (concerning) because at ITEM

-gaya	42	41	12
-baya	–	–	3
-daya	–	–	2
-waya	–	–	4

da FUNCTIONS

da AFFirm
da ABSTR
-da LOCative
da

ba FUNCTIONS

ba WHEN/if
ba DONE
ba / BA NEGative
ba place of

... *wiya noa [102] ngunun t̄nūng? ...*

wiya nuwa ngunan dunung

... will he give him a stone? ...

QUESTION he give-will stone

... QUERY: will he give a stone? ...

[continues from previous frame]

... *nga makoro*, ...

nga maguru

... or if he ask a fish, ...

OR fish

... or fish, ...

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 noa maiyā ngunun makorā?*

wiya nuwa maya ngunan magura

... will he for a fish give him a serpent?

QUESTION he snake give-will fish-at

... QUERY: will he give a snake at [i.e. for] a fish?

Luke xi.12

*Nga ba wiyellān noa ba yārro,
wiya noa bōn ngupaiyinnun wuarai?*

nga ba wiyilan nuwa ba yaru

[12] Or if he shall ask an egg,
will he offer him a scorpion?

OR WHEN/if speak-persist-now he DONE egg

Or if he is speaking [i.e. asking for] an egg, ...

... wiya noa bōn ngupaiyinnun wuarai?

wiya nuwa bun ngubayinan wurayi

... will he offer him a scorpion?

QUESTION he him give-do-back-will scorpion

... QUERY: will he give him back a scorpion?

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]

ba FUNCTIONS

-ba- do

ba WHEN/if

ba DONE

ba / BA NEGative

ba place of

Luke xi.13

Nura ba yarakai kan katan

ngukilliko ngutoara murrorong wonnai ko nurun ba ko; kauwa yanti ngunun noa Biyungbai to moroko ka ba ko Marai murrorong barun wiya bōn ba?

nura ba yaragayigan gadan

[13] If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

you-all WHEN/if bad-agent be-AFF-now

If you are bad-agent(s), ...

... ngukilliko ngutoara murrorong wonnai ko nurun ba ko; ...

[ngarala] ngugiligu ngudwara marurung wanayigu nurunbagu

... know how to give good gifts unto your children: ...

[hear-IMP!] give-be-ing-for give-done to good child-for ye-all-of-for

... [(you) must hear [i.e. know]] for giving good givens [i.e. gifts] to your children; ...

MISSING TRANSLATION

AS Tkld DID NOT PROVIDE A TRANSLATION , **THIS WORDING** IS PROPOSED.

[continues next frame]

[continues from previous frame]

... *kauwa yanti ngunun noa Biyungbai to moroko ka ba ko ...*

gawa yandi ngunan nuwa biyangbayidu murugugabagu

... how much more shall your heavenly Father give ...

be-IMP! [yes] thus give-will he father-ITEM-ERG sky-at-ERG

... yes thus, will he, the Father at [i.e. in] the sky [i.e. heavenly Father], give ...

-gaba-gu: LOC + Erg / INSTR / ALL

COMBINED SUFFIX **-gaba-gu** (**-daba-gu, -laba-gu, -raba-gu**)

LOCative + **-gu**,

-gu COULD BE ERGative (subject),

INSTRumental (using),

OR ALLative (to); OR PURPositive (for)

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.

-gu **PUR**Positive 'for' / **-gu** **DAT**ive 'to'

-gu **INSTR**umental 'using'

-gu **OPP**ose 'against' [RARELY]

-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.
------------	----------------------	--------------------------------------	---------------------------------	-----------------------------------

... *Marai murrorong barun wiya bōn ba?*

marayi marurung barun wiya bun ba

... the Holy Spirit to them that ask him?

spirit good them-all speak him **DONE**

... the good spirit (to) them (who) done speak [i.e. ask] him?

Luke xi.14

Ngatun noa ba paibungngulliella wakōl Devil,

ngatun noa ngōngo, ngatun yakita ngaiya kakulla, waita ba uwa Devil, wiya ngaiya noa ngongo ka birung ko; ngatun bara kore kōtelliella.

ngadun nuwa ba bayibangGaliyila wagul DEVIL

[14] And he was casting out a devil,

and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

AND he DONE eject-do-compel-ing-recently one DEVIL

And he was compulsorily ejecting one devil, ...

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

... ngatun noa ngōngo, ...

ngadun nuwa ngungu

... and it was dumb. ...

AND he dumb

... and he [i.e. it] (was) dumb; ...

... ngatun yakita ngaiya kakulla, ...

ngadun yagida ngaya gagala

.. And it came to pass, ...

AND now then be-be-PH

... and now then it was [i.e. came to pass], ...

[continues from previous frame]

... *waita ba uwa Devil, ...*

wada ba uwa DEVIL

... when the devil was gone out,...

depart WHEN/if move-PH DEVIL

... when the devil depart-moved, ...

... *wiya ngaiya noa ngongo ka birung ko;*

wiya ngaya nuwa ngungugabirangGu

...the dumb spake; ...

speak-PH then he dumb-away from-ERG

... he, the dumb-departed-from [i.e. formerly dumb], then spoke; ...

... *ngatun bara kore kōtelliella.*

ngadun bara guri gudiliyila

... and the people wondered.

AND they-all man think-ing-recently

... and they, the men [i.e. people], were thinking [i.e. wondering].

Luke xi.15

Wonto ba tarai kan to wiya,
paibungnga noa barun Devil Beelzebub katoa
birung, piriwalloa birung †diabol koba ko.

wandu ba darayigandu wiya

[15] But some of them said,
He casteth out devils through Beelzebub the chief
of the devils.

instead DONE other-agent-ERG speak-PH

Instead other-agents spoke: ...

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**

... *paibungnga noa barun Devil Beelzebub katoa birung, ...*

bayibangGa nuwa barun DEVIL BEELZEBUBgaduwabirang

... He casteth out devils through Beelzebub ,...

eject-do-compel he them-all DEVIL
BEELZEBUB-of-having (through/by)-away from

... “He compulsorily ejects them, devils, through of from Beelzebub, ...

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgLOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

AND VARIANTS WITH **ngirung**, **nurun**, etc.

... *Pirriwul loa birung Devil koba ko.*

biriwaluwabirang DEVILgubagu

... the chief of the devils.

chief-having (through/by)-away from devil DEVIL-of-ERG

... through-from the chief of the devils”.

DOUBTFUL AGREEMENT

KJV *the chief of the devils*
Tkld **biriwaluwabirang DEVILgubagu**
ADJECTIVES AGREE WITH NOUNS.
NOT NOUNS ~ NOUNS, ESP. NOT NOUNS
WITH PREVIOUS NOUNS. PERHAPS:
biriwal DEVIL-guba-gu
chief DEVIL-of-ERG
the chief of the DEVIL(s)

Luke xi.16

Ngatun tarai kan to nuiyelliella,

wiya bōn tūngnga Moroko tin.

ngadun darayigandu nuwiyiliyila

[16] And others, tempting him,

sought of him a sign from heaven.

AND other-agent-ERG tempt-DECL-ing-recently

And other-agents, (who) were tempting, ...

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	

... wiya bōn tūngnga Moroko tin.

wiya bun dungGa murugudin

... sought of him a sign from heaven.

Speak-PH him show sky-from

... spoke (to) him [i.e. asked him for] a show from the sky.

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

-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 xi.17

Wonto noa ba, ngimilleen barun ba kōtelli [103] kan ne,

wiya barun, yantīn Pirriwul koba ngarungngara umulla bara bo tetti bara kunnun; ngatun kokere koba bara bo warikullia bara.

wandu nuwa ba ngimiliyan barunba gudiligani

[17] But he, knowing their thoughts,

said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

instead he DONE know-ing-did them-all-of think-ing entity

Instead he, knowing their thinking-entity [i.e. thoughts], ...

OBSCURE SENTENCE

OBSCURE SENTENCE
AND EQUALLY OBSCURE
Tkld INTERPRETATION
AND TRANSLATION

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**

... *wiya barun, ...*

wiya barun

... said unto them, ...

Speak-PH them-all

... spoke (to) them: ...

... *yantīn Pirriwul koba ngarungngara umulla ...*

yandin biriwalguba ngara ngara umala

... Every kingdom divided against itself ...

all chief-of (kingdom) hear-hear
(argue/split) make-RFLX-PH

... “All [i.e. every] kingdom (that) made
itself split [i.e. divided against itself], ...

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]

Tkld INVENTIONS:

rich man / crucify /argue

Tkld coined the following terms:

rich man **burul-gan** heavy agent

crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...

divided **ngara ngara** hear hear (argue)

[continues from previous frame]

... *bara bo tetti bara kunnun; ...*

barabu didi bara ganan

... is brought to desolation; ...

they-all-EMPH dead they-all be-will

... emphatically they, they will be dead; ...

... *ngatun kokere koba bara bo warikullia bara.*

ngadun gugiriguba barabu warigaliya bara

... and a house divided against a house falleth.

AND hut-of they-all-EMPH reject-RFLX-PH they-all

... and a House, emphatically they, they were rejecting themselves [i.e. their House was falling].

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]

gugiri-guba: 'HOUSE'

Tkld ADOPTED
gugiri-guba 'hut-of'
 FOR 'dynasty', 'House'
 BY ALALOGY WITH
biriwal-guba: kingdom

Luke xi.18

*Satan noa ba ngarungngara kunnun niuwoa bo,
yakoai ngikoumba Pirriwul koba kunnun? kulla nura wiyang paibungnga bang ba barun
Devil Beelzebub katoa birung.*

SATAN nuwa ba ngara ngara ganan nyuwuwabu

[18] If Satan also be divided against himself,
how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

SATAN he WHEN/IF hear-hear (argue/split) be-will he-EMPH

If he, Satan, emphatically-he will be split [i.e. he will argue-argue, i.e. be divided against himself], ...

Tkld INVENTIONS: rich man / crucify /argue

Tkld coined the following terms:
rich man **burul-gan** heavy agent
crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...
divided **ngara ngara** hear-hear (argue/split)

DOUBTFUL WORD: himself

Tkld USED FOR 'himself':
44 **nyuwuwa-bu** he-EMPH
2 **nuwa gudi-bu** he self-EMPH
1 **bun ngigung gudi** him him self

POSSIBLE ADJUSTMENT
nyuwuwa-bu: he-EMPH
PERHAPS SHOULD BE :
ngigung-bu: him-EMPH

... yakoai ngikoumba Pirriwul koba kunnun? ...

yaguwayi ngigumba biriwalguba ganan

... how shall his kingdom stand? ...

how him-of chief-of (kingdom) be-will

... how will his kingdom be? ...

yaguwayi: HOW

INTERROGATIVE 'how': **yaguwayi**
ENGLISH **how** HAS SEVERAL MEANINGS, e.g.:
—interrogative 'How does it work?'
—in what manner 'I don't know how to do it'
—what quality 'How was the movie today?'
—modifier 'How funny that is'
— = 'what' 'How about some dinner?'
yaguwayi: PROBABLY FIRST MEANING

PERHAPS: **anangGu**
that [i.e. what]-using

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 next frame]

[continues from previous frame]

*... kulla nura wiyan paibungnga bang ba
barun Devil Beelzebub katoa birung.*

**gala nura wiyan bayibangGa bang ba
barun DEVIL BEELZEBUBgaduwabirang**

... because ye say that I cast out devils through Beelzebub.

because you-all speak-now eject-do-compel I DONE them-all
DEVIL BEELZEBUB-of-having (through/by)-away from

... because you speak [i.e. say] I compulsorily
eject(ed) devils through of from Beelzebub,

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgLOC	ngigungGinba	ngigungGada
3pIGEN	barunba	barunGa
AND VARIANTS WITH ngirung, nurun, etc.		

Luke xi.19

*Ngatun ngatoa ba paibunggunnun barun Devil Beelzebub katoa birung,
ngan katoa birung nurun ba ko yinal lo paibungnga?*

**ngadun ngaduwa ba bayibangGanan
barun DEVIL BEELZEBUBgaduwabirang**

[19] And if I by Beelzebub cast out devils,
by whom do your sons cast them out? therefore shall they be your judges.

AND I WHEN/IF eject-do-compel-will them-all DEVIL
BEELZEBUB-of-having (through/by)-away from

And if I will compulsorily eject them, devil(s), through of from Beelzebub, ...

PRONOUN IRREGULARITIES		
	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgLOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa
AND VARIANTS WITH ngirung, nurun, etc.		

... ngan katoa birung nurun ba ko yinal lo paibungnga?

nganGaduwabirang nurunbagu yinalu bayibangGa

... by whom do your sons cast them out? ...

who-of-having (through/by)-away from
ye-all-of-ERG son-ERG eject-do-compel

... who-through of from do your son(s) compulsorily eject (them)? ...

PRONOUN IRREGULARITIES		
	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgLOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa
AND VARIANTS WITH ngirung, nurun, etc.		

... NO TKLD TEXT

[guwidu ganan bara wiyiligan nurunba]

... therefore shall they be your judges.

[therefore be-will they-all speak-ing-agent ye-all-of]

... [therefore they will be your speaking-agent(s) [i.e. judges]].

but / because / therefore	
gala	for, because
ngala-din	that-because (therefore)
yagi-din	now-because (therefore)
guwidu (ba)	because, therefore
wandu ba	but, instead, whereas

MISSING TRANSLATION
AS TKld DID NOT PROVIDE
A TRANSLATION ,
THIS WORDING
IS PROPOSED.

Luke xi.20

*Ngatoa paibunggunnun mutturroa
birung Eloī koba ko barun Devil,
kauwa tuloa uwa ngaiya pirriwul ko ba Eloī koba nurun kin ba.*

**ngaduwa bayibangGanan madaruwabirang
ELOIgubagu barun DEVIL**

[20] But if I with the finger
of God cast out devils,
no doubt the kingdom of God is come upon you.

I eject-do-compel-will hand-having (through/by)-away from
GOD-of-using them-all DEVIL

I will compulsorily eject, with the
hand of God, them, Devil(s), ...

but / because / therefore	
gala	for, because
ngala-din	that-because (therefore)
yagi-din	now-because (therefore)
guwidu (ba)	because, therefore
wandu ba	but, instead, whereas

DOUBTFUL Tkld TRANSLATION

KJV But if I with the finger of God cast out devils
Tkld COMPLEX AND INCONGRUENT. PERHAPS:
*wandu ba bayi-ba-ngGa-nan ngaduwa ba barun
DEVIL-nung maduru Eloī-guba*
instead DONE eject-do-compel-will I WHEN/if them-all
DEVIL-ACC hand-using GOD-of
*but if I compulsorily eject them, Devil(s), using the
hand of GOD*

... kauwa tuloa uwa ngaiya pirriwul ko ba Eloī koba nurun kin ba.

gawa duluwa uwa ngaya biriwalguba ELOIguba nurunGinba

... no doubt the kingdom of God is come upon you.

be-IMP! straight move-PH then chief-of (kingdom) GOD-of ye-all-at

... yes, straight, then the kingdom of God moved at [i.e. to] you.

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 xi.21

*Ngolomunnun noa ba tarai kore mokul porōl ngikoung kin kokera,
ngikoumba tullokan murroi katan.*

**ngulumanan nuwa ba darayi guri
mugal burul ngigungGin gugira**

[21] When a strong man armed keepeth his palace,
his goods are in peace:

protect-will he WHEN/if other man weapon heavy him-at hut

When he, (an)other heavy weapon man,
will protect at him [i.e. in his] house, ...

-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

... ngikoumba tullokan murroi katan.

ngigumba dalugan maruwi gadan

... his goods are in peace:

him-of hold-BEness [property] peace be-AFF-now

... his property is (at) peace.

Tkld INVENTIONS: property / town / kingdom

Tkld coined the following terms:

property:	dalugang	hold-BE-ness
town	gugiri garing	hut all
kingdom	biriwal-guba	chief-of [kingdom]

Luke xi.22

Wonto ba tanan uwonnun tarai mokul porōl kan kauwul kan ngikoung kin,

ngatun [104] keakeama noa bōn mantillinnun ngaiya wal bōn kirun mokul ngikoumba pirrirāl-matoara; ngatun ngutillinnun noa mokul ngikoumba.

wandu ba danan uwanan darayi mugal
burulgan gawalgan ngigungGin

[22] But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

instead WHEN/if approach move-will other
weapon heavy-agent big-agent him-at

Instead when (an)other big weapon heavy-agent
will approach-move at [i.e. to] him, ...

... ngatun [104] keakeama noa bōn ...

ngadun giya giyama nuwa bun

... and overcome him, ...

AND victor-make he him

... and he victor-make [i.e. overcome] him, ...

wandu ba: whereas / INSTEAD

wandu ba

Tkld: “Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to, ...”

RENDERED AS ‘instead’.

SOMETIMES **wandu ba** IS SPLIT, AS:

180 **wandu ba**
70 **wandu xxx ba**

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

[continues from previous frame]

... *mantillinnun ngaiya wal bōn kirun mokul ngikoumba pirrirāl-matoara; ...*

mandilinan ngaya wal bun girun mugal ngigumba biriralmadwara

...he taketh from him all his armour wherein he trusted, ...

take-AFF-ing-will then certainly him all weapon him-of hard-make-done to

... (he) will then certainly be taking (from) him all his hard make-endowed weapon(s) [i.e. armour], ...

... *ngatun ngutillinnun noa mokul ngikoumba.*

ngadun ngudilinan nuwa mugal ngigumba

... and divideth his spoils.

AND give-AFF-ing-will he weapon him-of

... and he will be giving [i.e. dividing] his weapon(s).

Luke xi.23

Niuwoa keawai emmoung katoa,
niuwoa katan kōti korien; ngatun noa keawai boama korien
emmoung katoa, wariwari kan.

nyuwuwa giyawayi imuwungGaduwa

[23] He that is not with me
is against me: and he that gathereth not with me
scattereth.

he no me-in company with

He (who is) not in company with me, ...

... *niuwoa katan kōti korien; ...*

nyuwuwa gadan gudigurin

... is against me: ...

he be-AFF-now kinsman-lacking

... he is lacking kinsmen [i.e. unfriendly]; ...

-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 next frame]

[continues from previous frame]

... *ngatun noa keawai boama korien
emmoung katoa, ...*

**ngadun nuwa giyawayi
buwamagurin imuwungGaduwa**

... and he that gathereth not with me...

AND he no gather-lacking me-in company with

... and he (who does) not gather-<lacking>
in company with me, ...

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' TkId USED A DOUBLE NEGATIVE, IN THE FORM:
no ... [the item or action]-lacking
giyawayi na-gurin *not seeing*
giyawayi wanayi-gurin *no children*
William Dawes PROVIDED 12 LIKE
EXAMPLES FOR BB (SYDNEY)

-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)

... *wariwari kan.*

wari warigan

... scattereth.

scatter-agent

... (is) a scatter-agent.

Luke xi.24

Paikullinnun ba Marai yarakai kore ka birung,

uwan noa yuring purrai toa tarawaroa nakilliko korilliko; ngatun noa keawai na korien, wiyān noa, willungbunnun wal bang willam bo kokēra ko emmoung ka ta ko, unta birung uwa bang ba.

bayigalanan ba marayi yaragayi gurigabirang

[24] When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

appear-be-ing-will WHEN/if spirit bad man-away from

When the bad spirit will be appearing from the man, ...

... uwan noa yuring purrai toa tarawaroa ...

uwan nuwa yuring barayiduwa darawaruwa

... he walketh through dry places, ...

move-now he go away earth-having (through/by) dry-move-having (through/by)

... he will move-go away through the dry earth [i.e. land], ...

[continues next frame]

[continues from previous frame]

... *nakilliko korilliko; ...*

nagiligu guriligu

... seeking rest; ...

see-be-ing-for stop-ing-for

... for seeing [i.e. looking for] for resting; ...

DOUBTFUL Tkld TRANSLATION

KJV seeking rest

Tkld **nagiligu guriligu**

see-be-ing-for stop-ing-for

Tkld TRANSLATED 'seeing', NOT 'seeking'.

BUT LITERAL TRANSLATION NOT

APPROPRIATE: INTENDED MEANING IS

'being tired' (**bira-guwa**: tired-having) OR

'wanting to rest' (**birigi-wil-guwa**: lie-might

having—wanting to lie down)

... *ngatun noa keawai na korien, ...*

ngadun nuwa giyawayi nagurin

... and finding none, ...

AND he no see-lacking

... and he not see-<lacking> (any), ...

DOUBTFUL Tkld TRANSLATION

KJV and finding none

Tkld's TRANSLATION IS LITERAL. BUT

NOT POSSIBLE TO 'see rest'. INTENDED

MEANING IS 'lacking lying down'.

PERHAPS:

birigi-li-gurin

lie-ing-lackng

... *wiyan noa, ...*

wiyan nuwa

.. he saith, ...

speak-now he

... he speaks: ...

[continues next frame]

[continues from previous frame]

... *willungbunnun wal bang willam bo
kokēra ko emmoung ka ta ko, ...*

wilangbanan wal bang wilambu
gugiragu imuwungGadagu

... I will return unto my house ...

return-do-will certainly I
return-EMPH hut-to me-of-to

... “I will certainly return, emphatically return, to my house, ...

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa
AND VARIANTS WITH ngirung , nurun , etc.		

ka ta / -ka ta

SOME 80 INSTANCES OF
ka ta: ga da.

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
ngigungGada	him-of-at
ngigungGadagu	him-of-to

... *unta birung uwa bang ba.*

andabirang uwa bang ba

... whence I came out.

there-away from move-PH I DONE

... from there [i.e. whence] I >done<-moved”.

Luke xi.25

*Ngatun uwonnun noa ba
nakulla ngaiya noa ba wirea kiriiri [kirun?]
ngatun konēn.*

ngadun uwanan nuwa ba

[25] And when he cometh,
he findeth it swept and garnished.

AND move-will he WHEN/if

And when he will move, ...

*... nakulla ngaiya noa ba wirea
kiriiri [kirun?] ngatun konēn.*

**nagala ngaya nuwa ba
wiriya girun ngadun gunin**

... he findeth it swept and garnished.

see-be-PH then he DONE
operate-PH all [?] AND pretty

... he did then see (it) >done<-operated
[i.e. swept] all and pretty [i.e. garnished].

see / FIND

NOT KNOWN IF Tkld SOMETIMES
DELIBERATELY USED 'see' FOR 'find'

- na-gi-li-gu** see (see-be-ing-for)
- bami-li-gu** seek (search-ing-for)
- girawa-li-gu** seek/find (...-ing-for)
- dungGa-mali-gu** find (show-make...)

MYSTERY WORD: kiriiri

kiriiri

NONE OF **gir**-WORDS SEEMS LIKELY:

- | | | | |
|----------------------|---------|---------------|--------|
| gira gira | search | | |
| gin / giriyan | light | | |
| girun / gurun | quiet | | |
| girawi | long | gin | pain |
| girayi | round | giri | locust |
| girayi | ditch | girun | all |
| girun | ditch | girung | green |
| girigin | garment | giruwa | pour |

Luke xi.26

Uwan ngaiya noa

*ngatun yutea tarai kan Seven ta
Marai yarakai kauwul yanti
niuwoa ba [sic]; ngatun bara uwa
murraring ngatun kakulla ngaiya
bara unta; ngatun yarakai [105]
kauwul noa unnoa katan yakita,
kakulla noa ba kurrikurri.*

uwan ngaya nuwa

[26] Then goeth he,
and taketh to him seven other spirits
more wicked than himself; and they
enter in, and dwell there: and the last
state of that man is worse than the first.

move-now then he

Then he moves, ...

... ngatun yutea tarai kan Seven ta Marai ...

ngadun yudiya darayigan SEVEN da marayi

... and taketh to him seven other spirits ...

AND guide-PH other-agent SEVEN AFFirm spirit

... and guided seven, aye, other-agent spirit(s), ...

[continues next frame]

[continues from previous frame]

... *yarakai kauwul yanti niuwoa ba [sic]; ...*
yaragayi gawal yandi nyuwuwabu

... more wicked than himself; ...

bad big thus he-EMPH

... big bad thus emphatically he
 [i.e. more evil than he himself]; ...

MS ERROR [?]

niuwoa ba

POSSIBLE MS ERROR FOR:

nyuwuwa-bu: he-EMPH

DOUBTFUL WORD: himself

Tkld USED FOR 'himself':

44 **nyuwuwa-bu** he-EMPH

2 **nuwa gudi-bu** he self-EMPH

1 **bun ngigung gudi** him him self

POSSIBLE ADJUSTMENT

nyuwuwa-bu: he-EMPH

PERHAPS SHOULD BE :

ngigung-bu: him-EMPH

... *ngatun bara uwa murraring ...*

ngadun bara uwa mararing

... and they enter in, ...

AND they-all move-PH inside

... and they moved inside, ...

... *ngatun kakulla ngaiya bara unta; ...*

ngadun gagala ngaya bara anda

... and dwell there: ...

AND be-be-PH then they-all there

... and they were then there; ...

[continues next frame]

[continues from previous frame]

... *ngatun yarakai [105] kauwul noa unnoa katan yakita, ...*

ngadun yaragayi gawal nuwa anuwa gadan yagida

... and the last state of that man ...

AND bad big he that-fellow be-AFF-now now

... and he, that fellow, be big(ger) bad now, ...

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

... *kakulla noa ba kurrikurri.*

gagala nuwa ba gari gari

... is worse than the first.

be-be-PH he DONE first

... (than) was he (the) first.

Luke xi.27

Ngatun yakita kakulla

*wiyelliella noa ba, kaibulleen tarai nukung
ngali koba konara koba, ngatun wiya bōn
bountoa, murrorōng kauwa yanti pika
kurra bīn ba, ngatun paiyīl pitta bi ba.*

ngadun yagida gagala

[27] And it came to pass,
as he spake these things, a certain woman of
the company lifted up her voice, and said
unto him, Blessed is the womb that bare thee,
and the paps which thou hast sucked.

AND now be-be-PH

And now (it) was, ...

... *wiyelliella noa ba, ...*

wiyiliyila nuwa ba

... as he spake these things, ...

speaking-recently he WHEN/if

... when he was speaking, ...

... *kaibulleen tarai nukung ngali koba konaro koba, ...*

gayibaliyan darayi nugang ngaliguba gunaruguba

... a certain woman of the company lifted up her voice, ...

call-do-ing-did other woman this-of crowd-of

... another woman of this crowd was calling, ...

[continues from previous frame]

... *ngatun wiya bōn bountoa, ...*

ngadun wiya bun buwanduwa

... and said unto him, ...

AND speak-PH him she

... and she spoke (to) him: ...

... *murrorōng kauwa yanti pika kurrea bīn ba, ...*

marurung gawa yandi biga gariya bin ba

... Blessed is the womb that bare thee, ...

good be-IMP! [yes] thus container carry-PH thee DONE

... “Good [i.e. blessed] be thus the container [i.e. womb] (that) >done<-carry you, ...

... *ngatun paiyīl pitta bi ba.*

ngadun bayil bida bi ba

... and the paps which thou hast sucked.

AND breast drink-PH thou DONE

... and the breast you >done<-drink [i.e. suckle]”.

Luke xi.28

*Wonto noa ba wiya,
kauwa yanti, murrorōng kauwul katan
bara ngurrulli kan wiyelli kanne Eloi
koba, ngatun mirromulli ko.*

wandu nuwa ba wiya

[28] But he said,
Yea rather, blessed are they that
hear the word of God, and keep it.

instead he DONE speak-PH

Instead he >done<-spoke: ...

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**

... *kauwa yanti, ...*

gawa yandi

... Yea rather, ...

be-IMP! [yes] thus

... “Yes, thus, ...

[continues next frame]

[continues from previous frame]

... murrorōng kauwul katan bara ngurrulli kan wiyelli kanne Eloï koba, ...

marurung gawal gadan bara ngaraligan wiyiligani ELOIguba

... blessed are they that hear the word of God, ...

good big be-AFF-now they-all hear-ing-agent speak-ing-entity GOD-of

... much good [i.e. blessed] be they hearing-agent(s)
[i.e. who hear] the speaking-entity [i.e. word] of God, ...

... ngatun mirromulli ko.

ngadun mirumaligu

... and keep it.

AND protect-ing-for

... and for protecting [i.e. keeping] (it)".

Luke xi.29

*Ngatun yakita kakulla,
wittillan bara ba kore, wiya noa kurrikurri,
unni ta yarakai katan willung ngēl; nakillīn
bara tūngnga; keawai wal barun ngūnun, unni
bo ta wal tūngnga Iona-ūmba Prophet koba.*

ngadun yagida gagala

[29] And

when the people were gathered thick together, he began to say,
This is an evil generation: they seek a sign; and there shall no
sign be given it, but the sign of Jonas the prophet.

AND now be-be-PH

And now it was, ...

... *wittillan bara ba kore, ...*

widilan bara ba guri

... when the people were gathered thick together, ...

build-persist-now they-all WHEN/if man

... when they, the men [i.e. people] were building [i.e. gathering], ...

MYSTERY WORD: *widi*

<i>widi</i> -...	build	22
<i>widi</i> -...	achieve	8
<i>widi</i> -...	sing	10
<i>widi</i> -...	fall	9
<i>widi</i> -...	gather	3
<i>widi</i> -...	search	3
<i>wi-di</i> -...	burn, smoke	2

COMMENT: 'build' AND 'achieve'
are similar concepts

wi: INLAND WORD FOR 'fire'

... *wiya noa kurrikurri, ...*

wiya nuwa gari gari

... he began to say, ...

speak-PH he first

... he spoke first: ...

UNIDENTIFIED TERMS

begin	INCHOative / INCEptive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

[continues from previous frame]

... *unni ta yarakai katan willung ngēl; ...*

ani da yaragayi gadan wilangNGil

... This is an evil generation: ...

this AFFirm bad be-AFF-now return/behind (past)-place [generation]

... “This, aye, is a bad past-place [i.e. generation]; ...

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

... *nakillīn bara tūngnga; ...*

nagilin bara dungGa

... they seek a sign; ...

see-be-ing-now they-all show

... they are seeing [i.e. seeking] a sign; ...

see / SEEK

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED ‘see’ FOR ‘seek’

na-gi-li-gu	see (see-be-ing-for)
diwa-li-gu	seek (search-ing-for)
dyuwa-li-gu	seek (search-ing-for)
waba-li-gu	seek (search-ing-for)
girawa-li-gu	seek/find (...-ing-for)

... *keawai wal barun ngūnun, ...*

giyawayi wal barun ngunan

... and there shall no sign be given it, ...

no certainly them-all give-will

... (someone) will certainly not give them (one), ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY ‘(someone)’.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu
someone (did whatever...)

[continues from previous frame]

... *unni bo ta wal tūngnga*
Iona-ūmba Prophet koba.

anibu da wal dungGa

JONASumba PROPHEtGuba

... but the sign of Jonas the prophet.

this-EMPH AFFirm certainly show
JONAS-of PROPHEt-of

... (except) certainly emphatically-this,
aye, the sign of Jonas the Prophet.'

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

-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 xi.30

*Yanti kiloa Iona tūngnga kakulla noa barun kore Nineva ka,
yanti bota wal kunnun noa yinal kore koba barun ngali ko willung ngēl ko.*

yandigiluwa JONAS dungGa gagala
nuwa barun guri NINEVEHga

[30] For as Jonas was a sign unto the Ninevites,
so shall also the Son of man be to this generation.

thus like JONAS show be-be-PH
he them-all man NINEVEH-at

Thus-like [i.e. likewise], he, Jonas, was a sign (for)
them, the men [i.e. people] at [i.e. of] Nineveh, ...

yandi gadayi / galayi / giluwā	
30	yandi gadayi thus be-AFF-HAB <i>always</i>
3	yandi galayi thus time [time passing?]
9	yagi / yagida galayi now time [point in time?]
32	yandi-giluwā thus-like [<i>likewise</i>]

MYSTERY WORD: <i>dunGa...</i>		
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

*... yanti bota wal kunnun noa yinal kore koba
barun ngali ko willung ngēl ko.*

yandibu da wal ganān nuwa yinal guriguba
barun ngaligu wilangNGilgu

... so shall also the Son of man be to this generation.

thus-EMPH AFFirm certainly be-will he son man-of
them-all this-to return/behind (past)-place [generation]-to

... emphatically-thus, aye, certainly he, the son of man,
will be (to) them, to this generation.

-bu da: EMPHatic AFFirm
TkId 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	TkId AWA Key 1850 [52:29 []
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TkId INVENTIONS:
disciple / passover / generation
TkId coined the following terms:
disciple **wiruba-li-gan** following agent
Passover **gawi-dwara** come-done to
generation **wilang-NGil** behind/past place

Luke xi.31

Boungkullinnun wal Pirriwul kireen pakai

[106] birung purreung ka wiyelli ngēl la

kore koa unti kaloa willung-ngēl loa, ngatun pirālmunnun barun, kulla bountoa uwa kalong ka birung purrai ta birung wiran ta birung ngurrulli bōn nguraki ko Solomon ko ; A, kauwul katan Solomōn kiloa unni bo.

**bungGalinan wal biriwal QUEEN
bagayibirang bariyangGa wiyilingila**

[31] The queen of the south shall rise up in the judgment

with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

rise-be-ing-will certainly chief QUEEN south-away from day(light)-at speak-ing-place-at

The chief queen from the south will certainly be rising at [i.e. in] the day (of) speaking-place [i.e. judgement] ...

... kore koa unti kaloa willung-ngēl loa, ...

guriguwa andigaluwa wilangNGiluwa

... with the men of this generation,...

man-in company with here-belong-in company with return/behind (past)-place [generation]-in company with

... in company with the men belonging (to) this past-place [i.e. generation], ...

DOUBTFUL Tkld TRANSLATION

KJV with the men of this generation

Tkld **guriguwa andigaluwa
wilangNGiluwa**

COMMENT: DOUBTFUL AGREEMENTS OF DISSIMILAR ENTITIES. PERHAPS
guri-gaduwa wilang-NGil-guba ngali-guba
man-in company with return-place
(generation)-of this-of
with the men of this generation

[continues from previous frame]

... *ngatun pirālmunnun barun, ...*

ngadun biralmanan barun

... and condemn them: ...

AND hard-make-will them-all

... and will hard-make [i.e. condemn] them, ...

... *kulla bountoa uwa kalong ka birung
purrai ta birung wiran ta birung ...*

**gala buwanduwa uwa galungGabirang
barayidabirang wirandabirang**

... for she came from the utmost parts of the earth ...

but she move-PH distant-away from
earth-away from end-away from

... but she moved from distant [i.e. afar]
end [i.e. parts] of the earth, ...

DOUBTFUL WORD wiran

wiran

wiran MEANS 'branch' AND ALSO 'end'
WERE *branches* PERCEIVED AS 'ends' ON TREES?
WAS 'end' PHYSICAL RATHER THAN ABSTRACT AS IN 'the end of time', 'this is the end' [?]

DOUBTFUL AGREEMENT

KJV from the utmost parts of the earth
Tkld **galungGabirang barayidabirang wirandabirang**
1. NOUN AGREEMENTS SEEM UNLIKELY
2. CONCEPT ALSO UNLIKELY
IF IT WERE: 'came from afar, from the ends of the earth', THEN PERHAPS:
uwa galungGabirang wirandabirang barayi-guba
BUT PERHAPS SIMPLY:
danan uwa galungGabirang
approach-moved from afar

[continues next frame]

[continues from previous frame]

... *ngurrulli bōn nguraki ko Solomon ko ; ...*

ngarali bun nguragigu SOLOMONgu

... to hear the wisdom of Solomon; ...

hear-ing him hear-be [wise]-for SOLOMON-for

... (for) hearing him [i.e. it], the wise-be (i.e. wisdom) (of) Solomon; ...

DOUBTFUL Tkld TRANSLATION

KJV to hear the wisdom of Solomon

Tkld **ngarali ... nguragigu SOLOMONgu**

hear-ing ... wisdom-for SOLOMON-for

DOUBTFUL IF 'for Solomon' IS CORRECT,
OR 'for the wisdom'.

PERHAPS:

ngara-li-gu ... ngura-gi SOLOMON-guba

hear-ing-for ... wisdom SOLOMON-of

for hearing the wisdom of Solomon

... *A, kauwul katan Solomōn kiloa unni bo.*

ya gawal gadan SOLOMONgiluwa anibu

... and, behold, a greater than Solomon is here.

ah big be-AFF-now SOLOMON-like this-EMPH

... Ah, a big (one) like Solomon is now emphatically here
[i.e. someone greater than Solomon is now here].

Luke xi.32

Boungkullinnun wal bara kore Nineva kal purreung ka

wiyelli ngēl la kore koa unti kal loa willungngēl loa ngatun pirālmannun barun; kulla bara minki kakulla wiyellita Iona-ūmba ka; A, kauwol katan Iona ki loa unni bo.

bungGalinan wal bara guri NINEVEHgal bariyangGa

[32] The men of Nineve shall rise up

in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

rise-be-ing-will certainly they-all man NINEVEH-belong day(light)-at

They, the Nineveh-mob men, will certainly rise at daylight ...

DOUBTFUL Tkld TRANSLATION

KJV *The men of Nineve shall rise up*

Tkld **bungGalinan wal bara guri ...**

COMMENT: 'rise up' DOUBTFUL, IF IT MEANS wake up in the morning, AS OPPOSED TO take up arms. PERHAPS:

bun-Gi-li-nan wal bara guri ...

beat-be-RECIP-will certainly they-all man they, the men, will certainly fight ...

-gan / -gani / -gal

-gan agent (person who acts) (cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

... wiyelli ngēl la kore koa unti kal loa willungngēl loa ...

wiyilingila guriguwa andigaluwa wilangNGiluwa

... in the judgment with this generation, ...

speaking-place-at man-in company with here-belong-in company with return/behind (past)-place [generation]-in company with

... at the speaking-place [i.e. in the judgement] (of) this past-place [i.e. generation] (of) men,...

DOUBTFUL Tkld TRANSLATION

KJV *in the judgment with this generation*

Tkld **wiyilingila guriguwa andigaluwa wilangNGiluwa**

COMMENT: DOUBTFUL. PERHAPS:

wiyi-li-ngil-la guri-guba wilang-NGil-guba ngali-guba

speaking-place-at man-of generation-of this-of

in the judgement of men of this generation

-gaduwa: IN COMPANY WITH

-gaduwa	-guwa	-duwa	-luwa	-ruwa
159	14	13	8 [> l]	4 [> r]

(Multiple, and different, of the above forms might occur in the same entry)

Tkld INVENTIONS: disciple / passover / generation

Tkld coined the following terms:

disciple **wiruba-li-gan** following agent

Passover **gawi-dwara** come-done to

generation **wilang-NGil** behind/past place

[continues from previous frame]

... *ngatun pirālmunnun barun; ...*

ngadun biralmanan barun

... and shall condemn it: ...

AND hard-make-will them-all

... and will hard-make [i.e. condemn] them; ...

... *kulla bara minki kakulla wiyellita Iona-ūmba ka; ...*

gala bara minGi gagala wiyili da JONASumbaga

... for they repented at the preaching of Jonas; ...

because they-all emotion be-be-PH speak-ing ABSTR JONAS-of-at

... because they were emotion(al) [i.e repented] at the abstract speaking [i.e. preaching] of Jonas; ...

... *A, kauwol katan Iona ki loa unni bo.*

ya gawal gadan JONASgiluwa anibu

... and, behold, a greater than Jonas is here.

ah big be-AFF-now JONAS-like this-EMPH

... Ah, (someone) big(ger) like Jonas is emphatically here.

PASSIVE IGNORED

Tkld RENDERS THE PASSIVE AS ACTIVE. THE UNIDENTIFIED SUBJECT IS INDICATED BY '(someone)' IN SUCH INSTANCES.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke xi.33

*Keawai kore ko tarai kan to
wirrōng bungngunnun kaibung
wūnun ngaiya ngati ta, keawai barā ka wimbi ka, wonto ba
kaibung ngēl la, bara ba uwonnun nauwil koa bara kaibung.*

giyawayi gurigu darayigandu
wirungbangGanan gayibang

[33] No man, when he hath lighted a candle,
putteth it in a secret place, neither under a bushel, but on a candlestick, that they
which come in may see the light.

no man-ERG other-agent-ERG ignite-do-compel-will light

No other man will compel to light a light [i.e. candle], ...

... *wūnun ngaiya ngati ta, ...*

wunan ngaya ngadida

... putteth it in a secret place, ...

deposit-will then secret-at

... then will deposit [i.e. put it] at [i.e. in] a secret (place), ...

... *keawai barā ka wimbi ka, ...*

giyawayi baraga wimbiga

... neither under a bushel, ...

no DOWN-at bowl-at

... not at-down [i.e. under] a bowl, ...

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

PREPOSITIONS

"Note that Australian languages seldom have anything that could reasonably be described as 'articles' or 'prepositions'. Definite specification can be achieved by the use of demonstratives, but is often established simply by the context;

The semantic load carried by prepositions ... is very effectively handled by the case system, in most Australian languages."
[Dixon 1980:272:6]

[continues from previous frame]

... *wonto ba kaibung ngēl la, ...*

wandu ba gayibangNGila

... but on a candlestick, ...

instead DONE light-place-at

... instead at a light-place [i.e. on a candlestick], ...

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**

... *bara ba uwonnun nauwil koa bara kaibung.*

bara ba uwanan nawilguwa bara gayibang

... that they which come in may see the light.

they-all WHEN/if move-will see-might-having they-all light

... (that), if they will move [i.e. come], they see might-doing [i.e. they might be in a position to see] the light.

Luke xi.34

Kaibung ta murr̄n koba ngaikung;

wonto ba ngiroumba ngaikung tuloa katan yan̄t̄n b̄n katan murr̄n kaibung kan; wonto b̄n ba [107] ngaikung yarakai, kunnun murr̄n b̄n warapa tokoito.

gayibang da marinGuba ngayigang

[34] The light of the body is the eye:

therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

light AFFirm body-of eye

The light, aye, of the body (is) the eye; ...

... wonto ba ngiroumba ngaikung tuloa katan ...

wandu ba ngirumba ngayigang duluwa gadan

... therefore when thine eye is single, ...

instead WHEN/if thee-of eye straight be-AFF-now

... instead when your eye is straight, ...

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**

... yan̄t̄n b̄n katan murr̄n kaibung kan; ...

yandin bin gadan marin gayibangGan

... thy whole body also is full of light; ...

all thee be-AFF-now body light-BEness

... all you [i.e. your] body (is) a light-ness [i.e. full of light]; ...

DOUBTFUL Tkld TRANSLATION

NOT KNOWN WHY Tkld HAS USED **bin** 'thee' INSTEAD OF **ngirumba** 'thee-of'

-gan / -gan(g)

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

[continues from previous frame]

... wonto b̄in ba [107] ngaikung yarakai, ...

wandu bin ba ngayigang yaragayi

... but when thine eye is evil, ...

instead thee WHEN/if eye bad

... instead when you [i.e. your] eye (is) bad, ...

... kunnun murr̄in b̄in warapa tokoito.

ganan marin bin waraba duguwidu

... thy body also is full of darkness.

be-will body thee fill-do night-using

... you [i.e. your] body will be fill-do using night [i.e. full of darkness].

wandu ba: whereas / INSTEAD

wandu ba

Tkld: "Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to,"

RENDERED AS 'instead'.

SOMETIMES **wandu ba** IS SPLIT, AS:

180 **wandu ba**

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DOUBTFUL Tkld TRANSLATION

NOT KNOWN WHY Tkld HAS USED **bin** 'thee' INSTEAD OF **ngirumba** 'thee-of'

DOUBTFUL Tkld TRANSLATION

KJV thy body also is full of darkness

Tkld TRANSLATION INELEGANT [?]

PERHAPS:

marin ngirumba wara-ba-nan dugayi-du

body thee-of fill-do-will night-using

your body will fill with night (dark)

DOUBTFUL Tkld TRANSLATION

NOT KNOWN WHY Tkld HAS USED **bin** 'thee' INSTEAD OF **ngirumba** 'thee-of'

Luke xi.35

Yakoai bi

*mirka unnoa
nung kaibung
ngiroung kin ba
tokoi ta ba katan.*

yaguwayi bi

[35] Take heed
therefore that the light which
is in thee be not darkness.

beware thou

You beware, ...

yaguwayi: BEWARE

yaguwayi: 'how'
ALSO MEANS 'beware'

... mirka unnoa nung kaibung ngiroung kin ba tokoi ta ba katan.

maga anuwanung gayibang ngirung Ginba duguwidaba gadan

... that the light which is in thee be not darkness.

perhaps that-ACC light thee-at night-at be-AFF-now

... perhaps that light (which is) at [i.e. in] you is at night [i.e. darkness].

Luke xi.36

*Kulla ba yantīn ta ngiroumba
murrin ta ba warapan kaibung ko,
keawai tarai kan tokoi kunnun, yanti [sic, for yantīn] bo ta wal
warapan kaibung ko, yanti [WORDS MISSING: the bright
shining [?]] kaibung koba wupīn ngatun [sic, for ngutan] bīn
kirreen.*

**gala ba yandinda ngirumba
marindaba waraban gayibangGu**

[36] If thy whole body therefore be full of light,
having no part dark, the whole shall be full of light, as when the bright shining of a
candle doth give thee light.

because WHEN/if all-at thee-of
body-at fill-DOness light-using

Because if all your body is full using [i.e. of] light,

but / because / therefore

gala (ba) for, because
ngala-din that-because (therefore)
yagi-din now-because (therefore)
guwidu (ba) because, therefore
wandu ba but, instead, whereas

-gan / -gan(g): BEness

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

... keawai tarai kan tokoi kunnun, ...

giyawayi darayigan duguwi ganān

... having no part dark, ...

no other-BEness night be-will

... no otherness night will be [i.e. there will be no dark], ...

-gan / -gan(g): BEness

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

[continues next frame]

[continues from previous frame]

... *yanti [sic, for yantīn] bo ta wal warapan kaibung ko, ...*

yandinbu da wal waraban gayibangGu

... the whole shall be full of light, ...

thus-EMPH AFFirm certainly fill-DOness light-using

... emphatically-all, aye, [i.e. the whole] will certainly be full using [i.e. of] light, ...

MS ERROR [?]

yanti bo ta
yandi bo ta

MS ERROR FOR:

yandin-bu da

all-EMPH AFFirm
emphatically-all, aye

... *yanti kaibung koba wupīn ngatun [sic, for ngutan] bīn kirreen.*

yandi gayibangGu ba wubin ngudan bin girin

... as when the bright shining of a candle doth give thee light.

thus light-ERG DONE do-now give-AFF-now thee light

... thus the light [i.e. candle] >done<-gives you light.

MS ERROR [?]

ngatun bin
ngatun bīn

and thee

MS ERROR FOR:

ngu-da-n bin

give-AFF-now thee
gives you

Luke xi.37

Ngatun wiyelliella noa ba,
tarai to Pharisee ko wiya bōn tauwil koa noa
ngikoung katoa; ngatun noa uwa murraring
ngatun yellawa takilliko.

ngadun wiyiliyila nuwa ba

[37] And as he spake,
a certain Pharisee besought him to dine with
him: and he went in, and sat down to meat.

AND speak-ing-recently he WHEN/if

And when he was speaking, ...

... tarai to Pharisee ko wiya bōn tauwil koa noa ngikoung katoa; ...

darayidu PHARISEEgu wiya bun
dawilguwa nuwa ngigungGaduwa

...a certain Pharisee besought him to dine with him: ...

other-ERG PHARISEE-ERG speak-PH him
eat-might-having he him-in company with

... (an)other Pharisee spoke (to) him (that)
he eat might-doing (i.e. dining) 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)

... ngatun noa uwa murraring ngatun yellawa takilliko.

ngadun nuwa uwa mararing ngadun yilawa dagiligu

... and he went in, and sat down to meat.

AND he move-PH inside AND sit-PH eat-be-ing-for

... and he moved inside, and sat for eating.

ANGLICISM 'went in'

TkId TRANSLATED ENGLISH
IDIOMATIC 'went in' LITERALLY:
uwa mararing: move-PH inside
WHY NOT:

bulung-Ga-li-yan
enter-be-ing-did

OR:

bulung-Gi-ya
enter-be-PH

Luke xi.38

*Ngatun noa ba Pharise ko nakulla,
umulli korien noa bato ka kurrikurri takilli kolang, kōtelliella noa.*

ngadun nuwa ba PHARISEEgu nagala

[38] And when the Pharisee saw it,
he marvelled that he had not first washed before dinner.

AND he WHEN/if PHARISEE-ERG see-be-PH

And when he, the Pharisee, saw (it), ...

... umulli korien noa bato ka kurrikurri takilli kolang, ...

umaligurin nuwa baduga gari gari dagiligulang

... that he had not first washed before dinner.

make-ing-lacking he water-at first eat-be-ing-towards

... he was lacking-making at-water [i.e. was not washing]
first towards [i.e. about to be, before] eating, ...

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

... kōelliella noa.

gudiliyila nuwa

... he marvelled ...

think-ing-recently he

... he was thinking.

TEXT ORDER VARIATON

Tkld REARRANGED THE
ORDER OF THE PARTS OF
THE SENTENCE

Luke xi.39

Ngatun bōn noa Pirriwullo wiya,

yakita nura Pharise ko umullia mirkun karai-ngōn tunti ngatun pikirri; wonto ba nurun ba murrin warapan williro ngatun yarakai to. [108]

ngadun bun nuwa biriwalu wiya

[39] And the Lord said unto him,

Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

AND him he chief-ERG speak-PH

And he, the chief, spoke (to) him: ...

... yakita nura Pharise ko umullia mirkun karai-ngōn tunti ngatun pikirri; ...

yagida nura PHARISEEgu umaliya magan

garayingan dandi ngadun bigiri

... Now do ye Pharisees make clean the outside of the cup and the platter; ...

now you-all PHARISEE-ERG make-ing-PH clean outside bowl AND bark

... "Now you Pharisees made clean outside the bowl and bark [i.e. platter]; ...

MYSTERY WORD: outside

karai-ngōn

garayingan: 2 EXAMPLES ONLY.
SIMILAR WORD: **garinan** 'wind'
POSSIBLY UNRELATED, BUT
'wind' OCCURS 'outside'

"karai-ngon"	garayingan	"... outside of the cup ..."	outside	Tkld LUKE [Xl:11:39::160:3.22] [Awa]
"karaingon"	garayingan	"... outside"	outside	Tkld/Frsr AWA Lex [213:44] [Awa]
"Currynine"	gari-nan	"North wind"	wind north	Long Dick [3.2:16] [LD]
"Kurreenine"	gari-nan	"East wind"	wind east	Tkld KRE c.1835 [137:29.1] [Kre]

[continues next frame]

[continues from previous frame]

... wonto ba nurun ba murr̄n warapan
williro ngatun yarakai to. [108]

wandu ba nurunba marin waraban
wiliru ngadun yaragayidu

... but your inward part is full
of ravening and wickedness.

instead DONE ye-all-of body fill-DOness
crave-using AND bad-using

... instead your body fills using [i.e. with]
craving and bad(ness) [i.e. evil]”.

-gan / -gan(g)				
ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

Luke xi.40

Wonkul nura !
*yan [sic] ta noa uma unnoa
yanti unnoa ba warrai ta
ba, yanti bo uma noa
murrung ka ba ?*

wanGal nura

[40] Ye fools,
did not he that made that
which is without make
that which is within also?

stupid you-all

You (are) stupid! ...

... .. *yan [sic] ta noa uma unnoa
yanti unnoa ba warrai ta ba, ...*

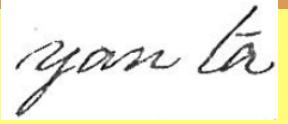
yari da nuwa uma anuwa
yandi anuwa ba warayidaba

... did not he that made that
which is without make ...

stop AFFirm he make-PH that
thus that DONE outside-at

... stop, aye, he made [i.e. did he not make] that,
thus that done [i.e. which is] at the outside, ...

MANUSCRIPT WRITER DOUBT



yan da FOR yari da
WAS IT REALLY Tkld WHO WROTE
THIS GOSPEL TRANSLATION.
SEEMS AN UNLIKELY ERROR, IF SO.

OUTSIDE: warayi / waraba

Tkld GENERALLY USED **warayi**
FOR 'outside', BUT ON ABOUT 4
OCCASIONS USED **waraba**
OTHER USE: **wara-ba**: fill-PH

[continues from previous frame]

... *yanti bo uma noa murrung ka ba ?*

yandibu uma nuwa marangGaba

... that which is within also?

thus-EMPH make-PH he inside-at

... emphatically-thus [i.e. so also] he made at the inside?

Luke xi.41

*Nguwa nura untoa kal nurun kin birung,
ngatun yantīn nurun ba tuloa ka katan.*

nguwa nura anduwagal nurunGinbirang

[41] But rather give alms of such things as ye have;
and, behold, all things are clean unto you.

give-IMP! you-all that-belong ye-all-away from

You must give that-belong [i.e. such that] from you, ...

... ngatun yantīn nurun ba tuloa ka katan.

ngadun yandin nurunba duluwaga gadan

... and, behold, all things are clean unto you.

AND all ye-all-of straight-at be-AFF-now

... and all yours is <at> straight.

POSSESSIVE unattached

A POSSESSIVE SHOULD PERHAPS
BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION DOUBTFUL

PERHAPS

yandin-dara nurunGin duluwa gadan
all-PLUR ye-all-at straight be-AFF-now
all things are straight at [i.e. with] you

Luke xi.42

Yapal nura Pharise!

kulla nura ngukillan winta kal Mint ta birung, ngatun Rue ta birung, ngatun yaki tara, ngatun ngurramaingān tuloa, ngatun pittul umulli kan ne Eloī koba : unni tara nura uma pa, ngatun keawai tarai kan warika pa uma korien.

yabal nura PHARISEE

[42] But woe unto you, Pharisees!

for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

woe you-all PHARISEES

Woe you Pharisees! ...

... *kulla nura ngukillan winta kal Mint ta birung, ...*

gala nura ngugilan windagal MINTdabirang

... for ye tithe mint ...

because you-all give-be-ing-now part-belong MINT-away from

... because you are giving away [i.e. setting aside] part-belong [i.e. some] from the mint, ...

... *ngatun Rue ta birung, ...*

ngadun RUE [guwiru]dabirang

... and rue ...

AND [herb]-away from

... and from [the herb guwiru], ...

MISSING TRANSLATION

KJV and rue
Tkld DID NOT TRANSLATE 'rue'
'rue' IS A HERB, *Ruta graveolens*
PERHAPS THEN:

guwira-da-birang: herb-away from
guwiru IS A HERB, but NOT 'rue'

MISSING TRANSLATION

AS Tkld DID NOT PROVIDE
A TRANSLATION ,
THIS WORDING
IS PROPOSED.

[continues from previous frame]

... *ngatun yaki tara*, ...

ngadun yagidara

... and all manner of herbs,

AND plant [?]-PLUR

... and plants [?], ...

MYSTERY WORD: yagi

yaki tara

yagi / yagida MEANS 'now'
CONTEXT SUGGESTS
yagidara SHOULD MEAN
'plant' OR SIMILAR HERE

... *ngatun ngurramaingān tuloa*, ...

ngadun ngaramayingan duluwa

... and pass over judgment ...

AND hear-make-almost-now straight

... and almost-make-straight-hearing [i.e. pass judgement], ...

OBSCURE TRANSLATION

OBSCURE CONCEPT
OBSCURE TkId TRANSLATION

... *ngatun pittul umulli kan ne Eloī koba* : ...

ngadun bidalmaligani ELOīguba

... and the love of God: ...

AND joy-make-ing-entity GOD-of

... and joy-making-entity [i.e. the love] of God, ...

[continues next frame]

[continues from previous frame]

... *unni tara nura uma pa, ...*

anidara nura uma BA

... these ought ye to have done, ...

this-PLUR you-all make-PH NEG

... these you did not do, ...

ba FUNCTIONS	
ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of

... *ngatun keawai tarai kan warika pa uma korien.*

**ngadun giyawayi darayigan
wariga BA umagurin**

... and not to leave the other undone.

AND no other-BEness reject NEG make-PH-lacking

... and not reject the other-ness <not> made-
<lacking> [i.e. not leave the remainder undone].

-gan / -gan(g)				
ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

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**

ba FUNCTIONS	
ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of

Luke xi.43

Yapal nura Pharise!

kulla nura pittul man yellawolli kan ne wokka ka ba Sunagog ka ba, ngatun umullikanne ngukilli-ngēl la ko.

yabal nura PHARISEE

[43] Woe unto you, Pharisees!

for ye love the uppermost seats in the synagogues, and greetings in the markets.

woe you-all PHARISEE

Woe (to) you Pharisees! ...

... kulla nura pittul man yellawolli kan ne wokka ka ba Sunagog ka ba, ...

gala nura bidalman yilawaligani wagagaba SYNAGOGUEgaba

... for ye love the uppermost seats in the synagogues, ...

because you-all joy-make-now sit-ing-entity high-at SYNAGOGUE-at

... because you joy-make [i.e. love] the sitting-entities [i.e. seats] at high at the Synagogue [i.e. up high in the Synagogue], ...

... ngatun umullikanne ngukilli-ngēl la ko.

ngadun umaligani ngugilingilagu

... and greetings in the markets.

AND make-ing-entity give-be-ing-place-to

... and the making-entities [i.e. greetings] to the giving-place(s) [i.e. in the markets].

-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.
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INVENTIVE TRANSLATION

Tkld's SOLUTION INVENTIVE FOR THIS SENTENCE— EXCEPT FINAL -gu IS DOUBTFUL

Luke xi.44

Yapal nura Grammateu ngatun Pharise, ngakoiyayē!

kulla nura yanti tulmun kiloa paipi korien, ngatun bara kore uwan wokka tang tulmun toa, keawaran bara [109] na korien.

yabal nura SCRIBE ngadun PHARISEE ngaguwiyayi

[44] Woe unto you, scribes and Pharisees, hypocrites!

for ye are as graves which appear not, and the men that walk over them are not aware of them.

woe you-all SCRIBE AND PHARISEE fib-speak-actor

Woe (to) you scribes and Pharisees! fib-speaker(s)

[i.e. hypocrites]! ...

... kulla nura yanti tulmun kiloa paipi korien, ...

gala nura yandi dalmunGiluwa bayibigurin

... for ye are as graves which appear not, ...

because you-all thus grave-like appear-do-lacking

... because you (are) thus like graves lacking appearing, ...

-giluwa: -LIKE

-giluwa like
... A SUFFIX, NOT A
STAND-ALONE WORD

[continues next frame]

[continues from previous frame]

... *ngatun bara kore uwan
wokka tang tulmun toa, ...*

ngadun bara **guri** uwan
wagalang dalmunduwa

...and the men that walk over them ...

AND they-all man move-now high-ness
grave-having (through/by)

... and they, the men, move highness
by [i.e. over] the grave(s), ...

MS ERROR [?]

wokka tang tulmun toa

wokka tang: **wagadang** [?]
MS ERROR FOR
wagalang: 'high-ness'

ANGLICISM waga: 'up'

Tkld TRANSLATED ENGLISH IDIOMATIC 'up' LITERALLY IN SUCH INSTANCES AS: grow up, go up, lift up (raise), stand up, rise up, look up, carry up, spring up, pluck up, climb up, take up, bear up, sit up, jump up, run up, fill up,, THE MILD EMPHATIC 'up' SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE up-ness BEING ALREADY IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

PREPOSITIONS

"Note that Australian languages seldom have anything that could reasonably be described as 'articles' or 'prepositions'. Definite specification can be achieved by the use of demonstratives, but is often established simply by the context;

The semantic load carried by prepositions ... is very effectively handled by the case system, in most Australian languages."
[Dixon 1980:272:6]

... *keawaran bara [109] na korien.*

giyawaran bara **nagurin**

... are not aware of them.

not-now they-all see-lacking

... they (do) not see-<lacking>.

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 xi.45

Wiyayelleen ngaiya wakōl lo Nomiko ko

wiyelliella bōn, Pirriwul, ngiakai bi wiyān piralman bi ngearun.

wiyayiliyan ngaya wagulu LAWYERgu

[45] Then answered one of the lawyers,

and said unto him, Master, thus saying thou reproachest us also.

speak-back-ing-did then one-ERG LAWYER-ERG

One (of the) lawyer(s) was then speaking back [i.e. answering], ...

... *wiyelliella bōn, ...*

wiyiliyila bun

... and said unto him, ...

speak-ing-recently him

... speaking (to) him: ...

... *Pirriwul, ngiakai bi wiyān ...*

biriwal ngiyagayi bi wiyān

... Master, thus saying ...

chief like this thou speak-now

... “Chief, you speak like this, ...

[continues from previous frame]

... *piralman bi ngearun.*

biralman bi ngiyarun

... thou reproachest us also.

hard-make-now thou us-all

... you hard-make [i.e. reproach] us”.

Luke xi.46

Ngatun noa wiya,

*Yapal nura Nomikoi yantin bo!
kulla nura wūntan kore ka porōl ta
lo kauwol porōl kurrilliko, ngatun
keawai nura unnoa porōl numa
korien nurun ka to mutturrō.*

ngadun nuwa wiya

[46] And he said,

Woe unto you also, ye lawyers! for
ye lade men with burdens grievous
to be borne, and ye yourselves
touch not the burdens with one of
your fingers.

AND he speak-PH

And he spoke: ...

... Yapal nura Nomikoi yantin bo! ...

yabal nura LAWYER yandinbu

... Woe unto you also, ye lawyers! ...

woe you-all LAWYER all-EMPH

... “Woe emphatically-all (to) you lawyer(s)! ...

[continues next frame]

[continues from previous frame]

... *kulla nura wūntan kore ka porōl ta lo, kauwol porōl kurrilliko, ...*

gala nura wundan guriga buruldalu gawal burul gariligu

... for ye lade men with burdens grievous to be borne, ...

because you-all deposit-AFF-now man-at slow/heavy-ABSTR-using big slow/heavy carry-ing-for

... because you deposit at men using heavy [i.e. put burdens on men], big heavy for carrying [i.e. grievous to be borne], ...

INVENTIVE TRANSLATION

Tkld's SOLUTION INVENTIVE FOR THIS SENTENCE

... *ngatun keawai nura unnoa porōl numa korien nurun ka to mutturrō.*

ngadun giyawayi nura anuwa burul numagurin nurunGadu madaru

.... and ye yourselves touch not the burdens with one of your fingers.

AND no you-all that heavy touch-lacking ye-all-of-using hand-using

... and you (do) not touch that [i.e. the burdens] using your hand(s)".

SPECIAL WORD: tempt/touch/ try/teach

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

MS ERROR

nurun kato

ASSUME MS ERROR FOR:
nurunba-du: ye-all-of-using OR IRREGULAR PRONOUN

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

AND VARIANTS WITH **ngirung, nurun**, etc.

Luke xi.47

Yapal nura!

*kulla nura ba wittiman tulmun barun ba Prophet koba, ngatun
Biyungbai to nurun ba ko būnkulla barun tetti kulwon.*

yabal nura

[47] Woe unto you!

for ye build the sepulchres of the prophets, and your fathers killed them.

woe you-all

Woe (to) you! ...

*... kulla nura ba wittiman tulmun
barun ba Prophet koba, ...*

gala nura ba widiman dalmun barunba PROPHETguba

... for ye build the sepulchres of the prophets, ...

because you-all DONE build-make-now
grave them-all-of PROPHET-of

... because you build grave(s)
of them, the Prophets, ...

but / because / therefore

- gala (ba)** for, because
- ngala-din** that-because (therefore)
- yagi-din** now-because (therefore)
- guwidu (ba)** because, therefore
- wandu ba** but, instead, whereas

MYSTERY WORD: *widi*

- widi-...** build 22
- widi-...** achieve 8
- widi-...** sing 10
- widi-...** fall 9
- widi-...** gather 3
- widi-...** search 3
- wi-di-...** burn, smoke 2

COMMENT: 'build' AND 'achieve'
are similar concepts

wi: INLAND WORD FOR 'fire'

... ngatun Biyungbai to nurun ba ko būnkulla barun tetti kulwon.

ngadun biyangbayidu nurunbagu bunGala barun didi gulwan

... and your fathers killed them.

AND father-ITEM-ERG ye-all-of-ERG beat-be-PH them-all dead stiff

... and your father(s) beat them dead stiff [i.e. killed them].

-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 xi.48

Kauwa tuloa ta,

piralman nura umatoara Biyungbai koba nurun ba; kulla bara yuna bo ta barun b̄nkulla tetti, ngatun nura wittill̄n tulmun barun ba.

gawa duluwa da

[48] Truly

ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

be-IMP! straight AFFirm

Yes, straight, aye, ...

... piralman nura umatoara Biyungbai koba nurun ba; ...

biralman nura umadwara biyangbayiguba nurunba

... ye bear witness that ye allow the deeds of your fathers: ...

hard-make-now you-all make-done to father-ITEM-of ye-all-of

... you hard-make [i.e. endure, bear witness] the make-endowed [i.e. deeds] of your father(s); ...

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY, about (concerning) **because** **at** **ITEM**

-gayi	42	41	12
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

[continues next frame]

[continues from previous frame]

... *kulla bara yuna bo ta barun b̄nkulla tetti, ...*

gala bara yunabu da barun bunGala didi

... for they indeed killed them, ...

because they-all true-EMPH AFFirm
them-all beat-be-PH dead

... because they emphatically-true, aye, [i.e. indeed]
beat them dead [i.e. killed them], ...

-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 □]

... *ngatun nura wittill̄n tulmun barun ba.*

ngadun nura widilin dalmun barunba

... and ye build their sepulchres.

AND you-all build-ing-now grave them-all-of

... and you are building their grave(s).

MYSTERY WORD: widi

widi-...	build	22
widi-...	achieve	8
widi-...	sing	10
widi-...	fall	9
widi-...	gather	3
widi-...	search	3
wi-di-...	burn, smoke	2

COMMENT: 'build' AND 'achieve'
are similar concepts

wi: INLAND WORD FOR 'fire'

Luke xi.49

*Yaki tin wiya nguraki to Eloï koba ko,
yukunnun wal bang barun Prophet ngatun Aposolo barun kin, ngatun
winta barun kin [110] birung būnnun wal bara ngatun yarakai umunnun;*

yagidin wiya nguragidu ELOïgubagu

[49] Therefore also said the wisdom of God,
I will send them prophets and apostles, and some of them they shall slay and persecute:

now-because [therefore] speak-PH wise-[hear be]-ERG GOD-of-ERG

Now-because [i.e. therefore] the wisdom of God spoke: ...

but / because / therefore	
gala	for, because
ngala-din	that-because (therefore)
yagi-din	now-because (therefore)
guwidu (ba)	because, therefore
wandu ba	but, instead, whereas

... yukunnun wal bang barun Prophet ngatun Aposolo barun kin, ...

yuganan wal bang barun PROPHET ngadun APOSTLE barunGin

... I will send them prophets and apostles, ...

send-will certainly I them-all PROPHET AND APOSTLE them-all-to

... "I will certainly send them, Prophet(s) and Apostle(s) 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

... ngatun winta barun kin [110] birung būnnun wal bara ngatun yarakai umunnun;

ngadun winda barunGinbirang bunan wal bara ngadun yaragayi umanan

... and some of them they shall slay and persecute:

AND part them-all-away from beat-will certainly they-all AND bad make-will

... and part [i.e. some] from them they will certainly beat [i.e. kill] and will bad-make [i.e. persecute].

Luke xi.50

Wiyauwil koa

*ngorōng yantīn koba Prophet
koba kiroabatoara yaki ta birung
kurrikurri ta birung purrai ta
birung, unni barun willung ngēl;*

wiyawilguwa

[50] That the blood of all the prophets, which
was shed from the foundation of the world,

may be required
of this generation;

Speak-might-having

(Someone) speak might-doing [i.e. (it)
might be spoken (asked, required)], ...

TEXT ORDER VARIATION

Tkld REARRANGED THE
ORDER OF THE PARTS OF
THE SENTENCE

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...)

... *ngorōng yantīn koba Prophet koba* ...

ngurung yandinGuba PROPHETguba

... the blood of all the prophets, ...

blood all-of PROPHET-of

... the blood of all the Prophets, ...

[continues next frame]

[continues from previous frame]

... *kiroabatoara yaki ta birung*
kurrikurri ta birung purrai ta birung, ...

giruwabadwara yagidabirang
gari garidabirang barayidabirang

... which was shed from the foundation of the world, ...

pour-do-done to now-away from [forthwith]
first-away from earth-away from

... (which was) pour-endowed [i.e. shed] from
 now from the first, [i.e. from the beginning,
 foundation] from [i.e. of] the world], ...

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

DOUBTFUL AGREEMENT

KJV from the foundation of the world
 Tkld **yagidabirang gari garidabirang**
barayidabirang
 now-away from [forthwith] first-away from
 earth-away from
 ‘-away from” ON ALL WORDS DOUBTFUL.
 PERHAPS:
yagida-birang gari gari-da-birang barayi-guba
 now-away from first-away from earth-of
from now, from the first, of the earth

... *unni barun willung ngēl;*

ani barun wilangNGil

... may be required of this generation;

this them-all return/behind (past)-place [generation]

... (from) them, this generation.

TEXT ORDER VARIATON

Tkld REARRANGED THE
 ORDER OF THE PARTS OF
 THE SENTENCE

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 xi.51

*Ngorōng ka birung Abel-ūmba ka birung,
ngorōng ka ko Zacharia-ūmba ka ko būntoara willi ka Altar ta ngatun kokira;
Kauwa tuloa ta wiyān nurun bang, wiyauwil koa unni barun willung-ngēl.*

ngurungGibirang ABELumbagibirang

[51] From the blood of Abel
unto the blood of Zacharias, which perished between
the altar and the temple: verily I say unto you, It
shall be required of this generation.

blood-away from ABEL-of-away from

From the blood of Abel, ...

AGREEMENT: adjective~noun
ADJECTIVES AGREE WITH NOUNS
NOUNS DO NOT AGREE WITH NOUNS

DOUBTFUL AGREEMENT
PERHAPS SIMPLY
ngurung-Ga-birang ABEL-umba
blood-away from ABEL-of

... ngorōng ka ko Zacharia-ūmba ka ko ...

ngurungGagu ZACHARIASumbagagu

... unto the blood of Zacharias,...

blood-to ZACHARIAS-of-to

... to the blood of Zacharias, ...

AGREEMENT: adjective~noun
ADJECTIVES AGREE WITH NOUNS
NOUNS DO NOT AGREE WITH NOUNS

DOUBTFUL AGREEMENT
PERHAPS SIMPLY
ngurung-Gagu ZACHARIAS-umba
blood-to ZACHARIAS-of

[continues next frame]

[continues from previous frame]

... *būntoara willi ka Altar ta ngatun kokira; ...*

bundwara wiliga ALTARda ngadun gugira

... which perished between the altar and the temple: ...

beat-done to middle-at ALTAR-at AND hut-at;

... (which someone) beat-endowed [i.e. killed] at the middle [i.e. between] the Altar and the house [i.e. temple]; ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT **ngan-du**: someone
 ngandu
 someone (did whatever...)

PASSIVE: -dwara

Tkld USED **-dwara**: done to TO REPRESENT PASSIVE FORMS, e.g.:
wiya-dwara speak-done to spoken
yuruba-dwara hide-done to hidden
ngu-dwara give-done to given
 RENDERED: speak-, hide-, give-endowed

MS VARIANT: hut-at

VERSIONS OF 'hut-at':
 Tkld
 7 **gugiridin**
 2 **gugiriba**
 2 **gugiraga(ba)**
 20 **gugira**

... *Kauwa tuloa ta wiyān nurun bang, ...*

gawa duluwa da wiyān nurun bang

... verily I say unto you, ...

be-IMP! straight AFFirm speak-now ye-all I

... Yes, straight, aye, I speak (to) you, ...

[continues next frame]

[continues from previous frame]

... *wiyauwil koa unni barun willung-ngēl.*

wiyawilguwa ani barun wilangNGil

... It shall be required of this generation.

Speak-might-having this them-all
return/behind (past)-place [generation]

... (someone) speak might-doing [i.e. it will be said (asked)], (from) them, this generation.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT
ngan-du: someone
ngandu
someone (did whatever...)

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 xi.52

Yapal nura Nomiko!

*kulla nura mankulla wirringbakillingēl
nguraki koba; keawai nura wapa, ngatun
nura miya barun uwa bara ba.*

yabal nura LAWYER

[52] Woe unto you, lawyers!

for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

woe you-all LAWYER

Woe (to) you lawyers! ...

... kulla nura mankulla wirringbakillingēl nguraki koba; ...

gala nura manGala wiringbagilingil nguragiguba

... for ye have taken away the key of knowledge: ...

because you-all take-be-PH shut-do-be-ing-place wise [hear be]-of

**... because you took the shut-doing-place
[i.e. key] of hear-be [i.e. knowledge]; ...**

DOUBTFUL TkId TRANSLATION

KJV the key of knowledge

TkId **wiringbagilingil ngaragiguba**
shut-do-be-ing-**place** wise [hear be]-of

COMMENTS:

1. A 'key' IS NOT A **place** BUT AN **entity**.

2. UNATTACHED POSSESSIVE

SO PERHAPS:

wiring-ba-gi-li-gani ngaragi-li da-gu
shut-do-be-ing-**entity** hear-be-ing-ABSTR-for
the shutting entity (key) for wisdom

[continues next frame]

[continues from previous frame]

... *keawai nura wapa, ...*

giyawayi nura wa BA

... ye entered not in yourselves, ...

no you-all move-PH NEG

... you did not move [i.e. enter], ...

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM:
 no ... [the item or action]-lacking
giyawayi na-gurin not seeing
giyawayi wanayi-gurin no children
 William Dawes PROVIDED 12 LIKE
 EXAMPLES FOR BB (SYDNEY)

ba FUNCTIONS

ba WHEN/if
ba DONE
ba / BA NEGative
ba place of

... *ngatun nura miya barun uwa bara ba.*

ngadun nura miya barun uwa bara ba

... and them that were entering in ye hindered.

AND you-all hinder-PH them-all move-PH they-all DONE

... and you hindered them (when) they moved [i.e. entered].

Luke xi.53

Ngatun wiya noa ba unni tara barun,

*pirrirāl ma bōn bara Grammateu to ngatun Pharise ko wiyauwil
koa noa minnam bo wiyelliko;*

ngadun wiya nuwa ba anidara barun

[53] And as he said these things unto them,
the scribes and the Pharisees began to urge him vehemently, and to provoke him
to speak of many things:

AND speak-PH he WHEN/if this-PLUR them-all

And when he spoke these (things) (to) them, ...

... pirrirāl ma bōn bara Grammateu to ngatun Pharise ko ...

biriralma bun bara SCRIBEdu ngadun PHARISEEgu

... the scribes and the Pharisees began to urge him vehemently, ...

hard-make-PH him they-all SCRIBE-ERG AND PHARISEE-ERG

... they, the scribes and Pharisees, hard-made [i.e. urged] him ...

... wiyauwil koa noa minnam bo wiyelliko;

wiyawilguwa nuwa minambu wiyiligu

... and to provoke him to speak of many things:

speak-might-having he
WHAT-EMPH speak-ing-for

... (that) he speak might-doing [i.e. provoke]
emphatically-what for-speaking [i.e. many things].

DOUBTFUL Tkld TRANSLATION

KJV to speak of many things
Tkld **minambu wiyiligu**
what-EMPH speak-ing-for
PERHAPS REPLACE INTERROGATIVE:
gawal gawal-dara wiyi-li-gu
big big-PLUR [i.e. many] speak-ing-for
for speaking of many (things)

minang: INTERROGATIVE

minang INTERROGATIVE
—NOT RELATIVE PRONOUN
INTERROGATIVES
min what? which
minang what? what object?
minaring what is it?
minan how many?
RELATIVE PRONOUN [refers back
to a noun]
who, whom, whose, which, that
DEMONSTRATIVE [points to a thing]
this, that, these, those, neither, none

Mittill̄n bara bōn

*ngatun nakill̄n ngur[111]rulliko
ngikoung kin ba ko kurrurka ba
ko, wiyayemmauwil koa bara bōn.*

midilin bara bun

[54] Laying wait for him,
and seeking to catch something out of his
mouth. that they might accuse him.

wait-ing-now they-all him

They are waiting (for) him, ...

*... ngatun nakill̄n ngur[111]rulliko
ngikoung kin ba ko kurrurka ba ko, ...*

ngadun nagilin ngaraligu
ngigungGinbagu garagabagu

... and seeking to catch
something out of his mouth, ...

AND see-be-ing-now hear-ing-for
him-at-using mouth-at-using

... and seeing for hearing using
at [i.e. from] his mouth, ...

... wiyayemmauwil koa bara bōn.

wiyayimawilguwa bara bun

... that they might accuse him.

speak-lead (accuse)-might-having they-all him

... (that) they speak-lead might-doing [i.e. might accuse] him.

see / SEEK

NOT KNOWN IF TkId SOMETIMES
DELIBERATELY USED 'see' FOR 'seek'

- na-gi-li-gu see (see-be-ing-for)
- diwa-li-gu seek (search-ing-for)
- dyuwa-li-gu seek (search-ing-for)
- waba-li-gu seek (search-ing-for)
- girawa-li-gu seek/find (...-ing-for)

-gaba-gu: LOC + Erg / INSTR / ALL

COMBINED SUFFIX -gaba-gu (-daba-gu, -laba-gu,-raba-gu)
LOCative + -gu,
-gu COULD BE ERGative (subject),
INSTRumental (using),
OR ALLative (to); OR PURPositive (for)

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF
A TRANSITIVE SENTENCE: ERGative.

-gu PURPositive 'for' / -gu DATive 'to'

-gu INSTRumental 'using'

-gu OPPose 'against' [RARELY]

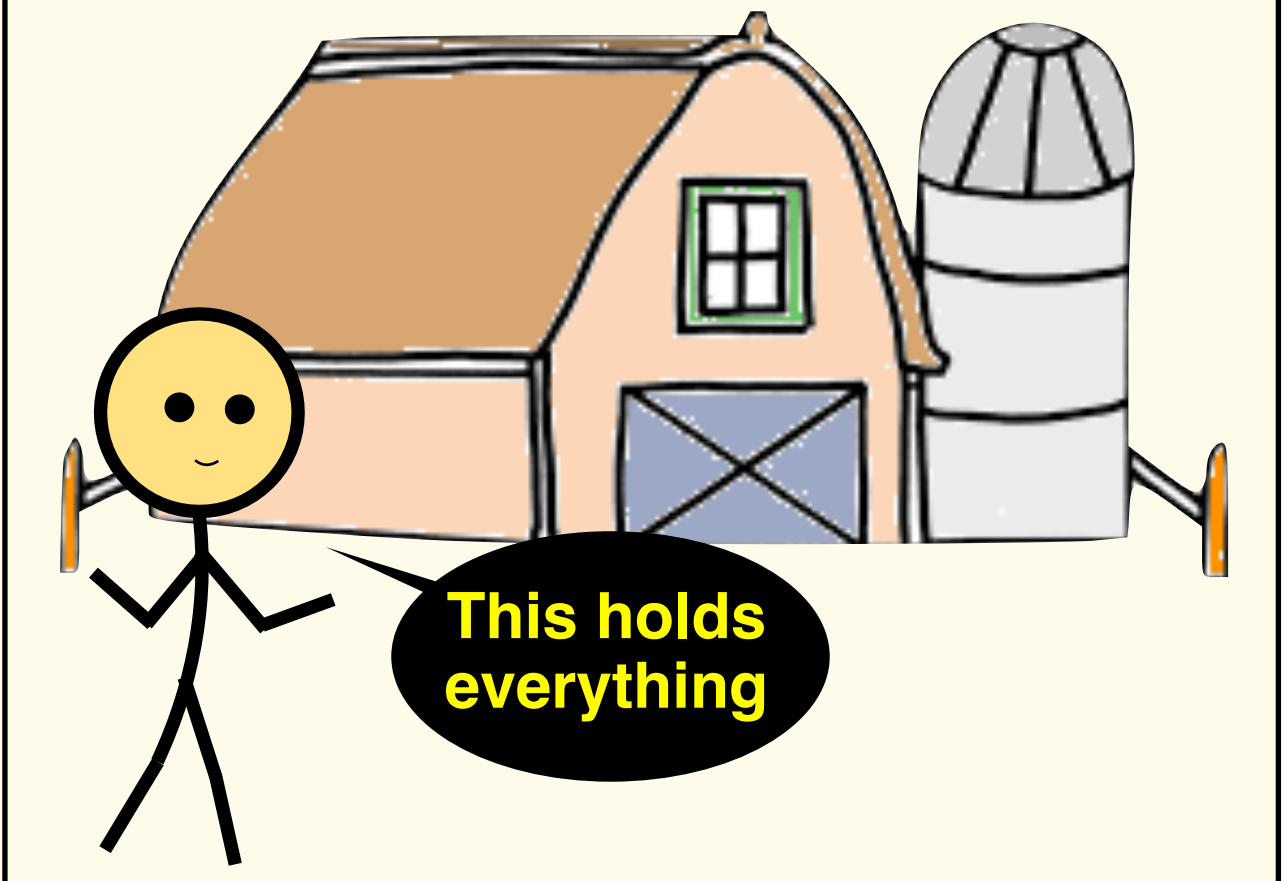
-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.
-----	---------------	------------------------	--------------------------	----------------------------

[16] ... The ground of a certain rich man brought forth plentifully:

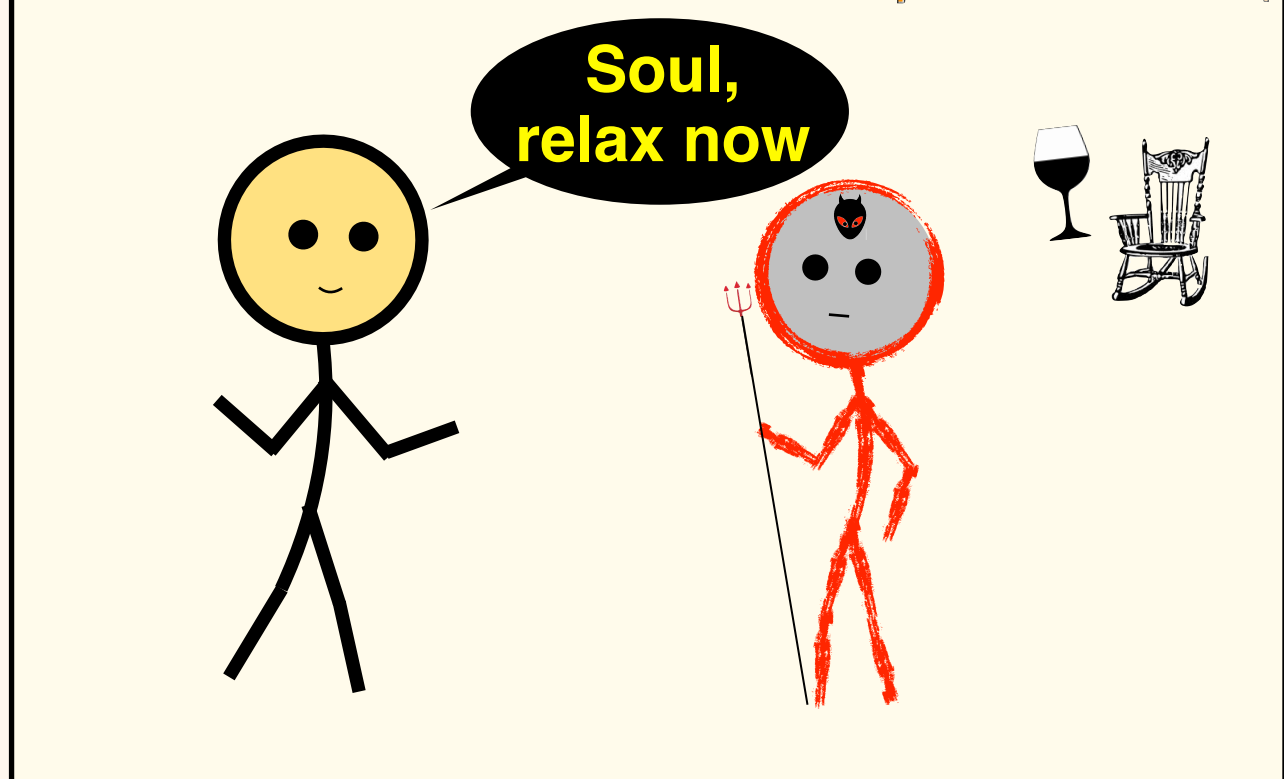
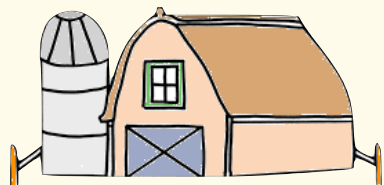
[17] And he thought within himself saying, What shall I do, because I have no room where to bestow my fruits?



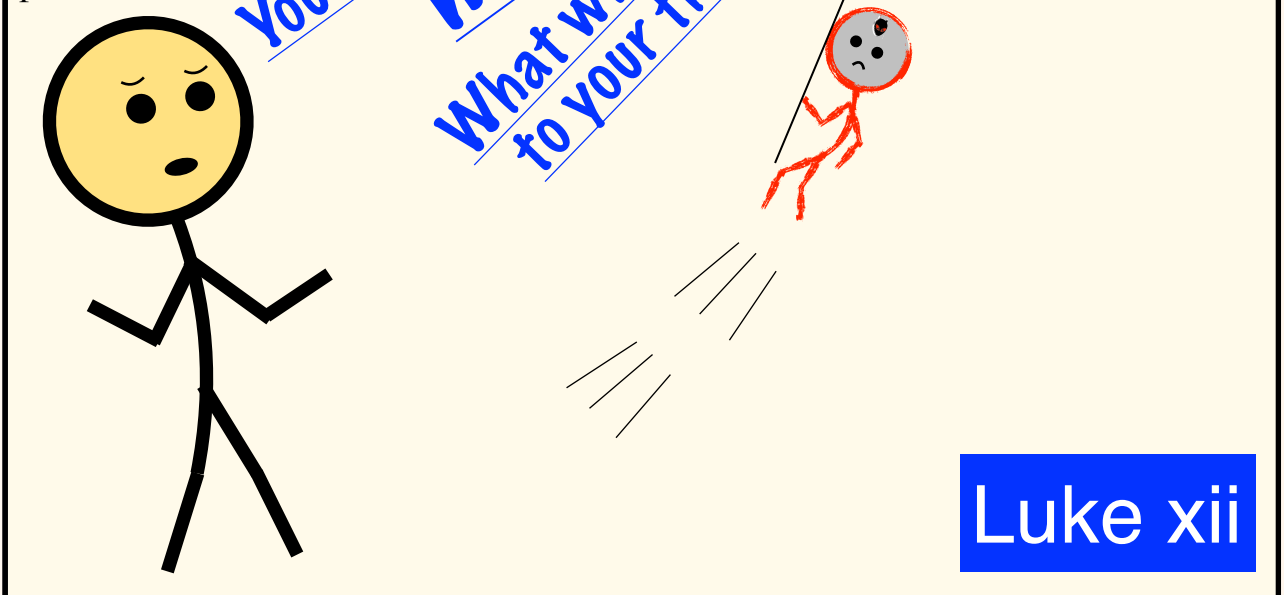
[18] ... I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.



[19] And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.



[20] But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?



Luke xii.01

Yakita kakulla

*wittillan bara ba yanti bo konara kore,
watawatawollān bara bo, wiya noa kurrikurri barun
wirrobullikan ngikoumba, yakoai nura Leaven
barun ba Pharise koba, ngakoiyaye ta unnoa.*

yagida gagala

[1] In the mean time,

when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

now be-be-PH

Now it was, ...

... *wittillan bara ba yanti bo konara kore, ...*

widilan bara ba yandibu gunara guri

... when there were gathered together an innumerable multitude of people, ...

build (gather)-persist-now they-all WHEN/if thus-EMPH crowd man

... when they all, emphatically-thus a crowd (of) men, were building [i.e. gathering], ...

MYSTERY WORD: *widi*

<i>widi</i> -...	build	22
<i>widi</i> -...	achieve	8
<i>widi</i> -...	sing	10
<i>widi</i> -...	fall	9
<i>widi</i> -...	gather	3
<i>widi</i> -...	search	3
<i>wi-di</i> -...	burn, smoke	2

COMMENT: 'build' AND 'achieve' are similar concepts

wi: INLAND WORD FOR 'fire'

... *watawatawollān bara bo, ...*

wada wadawalan barabu

... insomuch that they trode one upon another, ...

trample-move-RECIP-now they-all-EMPH

... emphatically-they (were) trampling (upon) one another, ...

[continues from previous frame]

... *wiya noa kurrikurri barun wirrobullikan ngikoumba, ...*

wiya nuwa gari gari barun wirubaligan ngigumba

... he began to say unto his disciples first of all, ...

speak-PH he first them-all follow-ing-agent him-of

... he spoke first (to) them, his following-agents [i.e. disciples]: ...

UNIDENTIFIED TERMS

begin	INCHOative / INCEPtive
under	
until	
having	PROPrietive
could	gayu-gan, gayu-gurin
except	

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

... *yakoai nura Leaven barun ba Pharise koba, ...*

yaguwayi nura LEAVEN barunba PHARISEEguba

... Beware ye of the leaven of the Pharisees, ...

beware you-all LEAVEN them-all-of PHARISEE-of

... “You be aware of the leaven of them, the Pharisees, ...

yaguwayi: BEWARE

yaguwayi: ‘how’
 ALSO MEANS ‘beware’

... *ngakoiyaye ta unnoa.*

ngaguwayi da anuwa

... which is hypocrisy.

fib-speak-HAB AFFirm that

... fib-speaking, aye, [i.e. hypocrisy] that”.

Luke xii.02

Yantīn ba wutea ta
tūngngunbinnun ngaiya wal;
ngatun yantīn ba yuropa ta
namunbinnun ngaiya wal.

yandin BA wudiya da

[2] For there is nothing covered,
that shall not be revealed; neither hid, that shall not be known.

all NEG cover-PH AFFirm

All is not covered, aye, ...

DOUBTFUL Tkld TRANSLATION
KJV *For there is nothing covered*
Tkld **yandin BA wudiya da**
all NEG cover-PH AFFirm
PASSIVE WOULD SEEM BETTER
EXPRESSED HERE BY **...-dwara**
yandin BA wudi-dwara da
all NEG cover-done to AFFirm
all is not covered, aye

PASSIVE: -dwara
Tkld USED **-dwara**: done to
TO REPRESENT PASSIVE FORMS, e.g.:
wiya-dwara speak-done to spoken
yuruba-dwara hide-done to hidden
ngu-dwara give-done to given
RENDERED: speak-, hide-, give-endowed

... tūngngunbinnun ngaiya wal; ...

dungGanbinan ngaya wal

..., that shall not be revealed; ...

show-do-will then certainly

... (that someone) will then certainly
show [i.e. it will be revealed]; ...

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 IGNORED
Tkld OFTEN RENDERS THE
PASSIVE IN THE ACTIVE
VOICE. IN SUCH INSTANCES,
THE UNIDENTIFIED SUBJECT
OF PASSIVE USAGES IS
INDICATED BY **'(someone)'**.
TO EFFECT PASSIVE INTENTION
IN ACTIVE VOICE, INSERT
ngan-du: someone
ngandu
someone (did whatever...)

[continues next frame]

[continues from previous frame]

... *ngatun yant̄in ba yuropa ta ...*

ngadun yandin BA yuruba da

... neither hid, ...

AND all NEG hide-PH AFFirm

... and all (that someone) did not hide, aye, ...

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...)

... *namunbinnun ngaiya wal.*

namanbinan ngaya wal

... that shall not be known.

see-make-permit-will then certainly

... (that someone) will then certainly permit-see [i.e. be known].

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 xii.03

Yaki tin,

*wiyellan nura tokoi ta
ngurrurbunbinnun wal kaibung ka;
ngatun unni ta wiya nura ba
ngureung ka waiya kan ta
wiyellinnun wal wokka ka kokirā.*

yagidin

[3] Therefore

whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

now-because [therefore]

Now-because [i.e. therefore], ...

but / because / therefore	
gala	for, because
ngala-din	that-because (therefore)
yagi-din	now-because (therefore)
guwidu (ba)	because, therefore
wandu ba	but, instead, whereas

*... wiyellan nura tokoi ta
ngurrurbunbinnun wal kaibung ka; ...*

wiyilan nura duguwida
ngarabanbinan wal gayibangGa

... whatsoever ye have spoken in darkness shall be heard in the light; ...

Speak-persist-now you-all night-at
hear-permit-will certainly light-at

... (what) you are speaking at [i.e. in] the night,
(someone) will certainly permit hear(ing) at [i.e. in] the light; ...

WORD MISSING: whatsoever

KJV *whatsoever* ye have spoken
PERHAPS:
wiyilan nura anuwa
speak-persist-now you-all that
that [i.e. whatsoever] you are speaking

PASSIVE IGNORED

TkId OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.
TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT
ngan-du: someone
ngandu
someone (did whatever...)

[continues from previous frame]

... *ngatun unni ta wiya nura ba ngureung ka waiya kan ta ...*

ngadun ani da wiya nura ba ngariyangGa wayaganda

... and that which ye have spoken in the ear in closets ...

AND this AFFirm speak-PH you-all DONE ear-at room-at

... and this [i.e. what], aye, you >done<-speak at [i.e in] the ear (and) room(s) ...

... *wiyellinnun wal wokka ka kokirā.*

wiyilinan wal wagaga gugira

... shall be proclaimed upon the housetops.

Speak-ing-will certainly high-at hut-at

... (someone) will certainly (be) speaking at [i.e. on] high on the house(s).

MS VARIANT: hut-at

VERSIONS OF 'hut-at':

Tkld

7 **gugiridin**

2 **gugiriba**

2 **gugiraga(ba)**

20 **gugira**

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TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke xii.04

Ngatun bang nurun wiyan kōti ta emmoumba,

kinta kora nura barun kin būnkillikan tin murrin tin, ngatun yukita tantoa bo ta wal bara kaiyu kan to bunnun.

ngadun bang nurun wiyan gudi da imuwumba

[4] And I say unto you my friends,

Be not afraid of them that kill the body, and after that have no more that they can do.

AND I ye-all speak-now kinsman ABSTR me-of

And I speak (to) you, my kinsmen [i.e. friends], ...

... kinta kora nura barun kin būnkillikan tin murrin tin, ...

**ginda gura nura barunGin
bunGiligandin marindin**

... Be not afraid of them that kill the body, ...

fear not you-all them-all-because beat-be-ing-agent-because body-because

... You (should) not fear because of them, because of the body beating-agent(s) ...

AGREEMENT: adjective~noun

ADJECTIVES AGREE WITH NOUNS

NOUNS DO NOT AGREE WITH NOUNS

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	—
-din	168	25	—	8
-lin	12	—	—	—
-rin	2	—	—	5

DOUBTFUL Tkld TRANSLATION

KJV Be not afraid of them that kill the body

Tkld **ginda gura nura barunGin
bunGiligandin marindin**

... them-all-because beat-be-ing-agent-because body-because

DOUBTFUL AGREEMENTS. PERHAPS:

ginda gura nura barun bunGillayi marin
fear not you-all them-all beat-be-ing-AB body
do not fear them habitually beating the body

[continues from previous frame]

... *ngatun yukita tantoa bo ta wal bara kaiyu kan to būnnun.*

ngadun yugida danduwabu da wal bara gayugandu banan

... and after that have no more that they can do.

AND after enough-EMPH AFFirm certainly they-all able-BEness-using do-will

... and after, they will certainly do [i.e. achieve] really enough, aye, using able-BEness [i.e. do what they can.]

OBSCURE TRANSLATION

OBSCURE CONCEPT
OBSCURE TkId TRANSLATION

-bu da: EMPHatic AFFirm

TkId USES THE EMPHATIC AFFIRMATION **-bu da** OVER 60 TIMES: LUKE: 20; MARK 42; MATTHEW 2

"-bo-ta."

-bu da

"Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus-*wakōl-bo-ta*, one only, one by itself, one alone."

[only]

TkId
AWA
Key
1850
[52:29]

-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

PROPriative having

TkId GAVE **gayin [-gan]** FOR PROPriative **-having**
TkId USED IT WITH 'hath', 'had', 'having', 'have' over 40 times. PERHAPS CORRECT. ASSUMED IN NORTH DB TO BE agentive:
-gan [gayin] GLOSSED 'agent', 'BEness'
-guwa IS ASSUMED FOR PROPriative

"kain"

gayin

"in possession of; having"

having

TkId/Frsr
AWA Lex
[212:25]

Luke xii.05

Tūngngunbinnun wal bang nurun;

ngan[112]-kai nura kinta wal kunnun; kinta bōn kauwa ngikoung kai, yukita noa ba būnkulla kaiyu kan noa warrikulliko koyung kako pirriko ka ko; kauwa wiyān bang nurun, kinta bōn kauwa ngikoung kai.

dungGanbinan wal bang nurun

[5] But I will forewarn you

whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

show-do-will certainly I ye-all

I will certainly show you; ...

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

... ngan [112] kai nura kinta wal kunnun; ...

nganGayi nura ginda wal ganān

... whom ye shall fear: ...

who-at you-all fear certainly be-will

... at [i.e. of] whom you will certainly be afraid; ...

OBSCURE SENTENCE

OBSCURE SENTENCE AND EQUALLY OBSCURE TkId INTERPRETATION AND TRANSLATION

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY, about (concerning) **because** **at** **ITEM**

-gayi	42	41	12
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

[continues next frame]

[continues from previous frame]

... *kinta bōn kauwa ngikoung kai, ...*

ginda bun gawa ngigungGayi

... Fear him, ...

fear him be-IMP! [yes] him-at

... fear him, yes, at [i.e. of] him, ...

OBSCURE SENTENCE

OBSCURE SENTENCE
AND EQUALLY OBSCURE
TKID INTERPRETATION
AND TRANSLATION

-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

... *yukita noa ba būnkulla ...*

yugida nuwa ba bunGala

... which after he hath killed ...

after he WHEN/if beat-be-PH

... when after he did beat [i.e. kill], ...

[continues next frame]

[continues from previous frame]

... *kaiyu kan noa warrikulliko
koiyung kako pirriko ka ko; ...*

*gayugan nuwa warigaligu
gwiyangGagu birigugagu*

... hath power to cast into hell;...

able-BENess he reject-ing-for fire-to deep-to

... he able-ness [i.e. power] for
rejecting to the deep fire [i.e. hell]; ...

PROPriative having
Tkld GAVE **gayin [-gan]** FOR PROPriative
-having
Tkld USED IT WITH 'hath', 'had', 'having',
'have' over 40 times. PERHAPS CORRECT.
ASSUMED IN NORTH DB TO BE agentive:
-gan [gayin] GLOSSED 'agent', 'BENess'
-guwa IS ASSUMED FOR PROPriative

"kain"	gayin	"in possession of; having"	having	Tkld/Frsr AWA Lex [212:25]
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-gan / -gan(g)

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

... *kauwa wiyan bang nurun, kinta bōn kauwa ngikoung kai.*

*gawa wiyan bang nurun ginda
bun gawa ngigungGayi*

... yea, I say unto you, Fear him.

be-IMP! [yes] speak-now I ye-all fear him be-IMP! him-at

... yes, I speak (to) you, yes, fear him, at [i.e. of] him.

OBSCURE SENTENCE
OBSCURE SENTENCE
AND EQUALLY OBSCURE
Tkld INTERPRETATION
AND TRANSLATION

-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 xii.06

*Wiya warān tibbin warea ta
ngupaiyiko buloara farthing,
ngatun keawai wakōl unti birung wongngūnti korien
ngikoung kin Eloī kin?*

**wiya waran dibin wariya da
ngubayigu bulwara FARTHING**

[6] Are not five sparrows sold for two farthings,
and not one of them is forgotten before God?

**QUESTION FIVE bird little AFFirm
give-do-back-for two FARTHING**

**QUERY: five little, aye, bird(s) give-back
[i.e. sold] for two farthing(s), ...**

*... ngatun keawai wakōl unti birung wongngūnti
korien ngikoung kin Eloī kin?*

**ngadun giyawayi wagul andibirang
wangGundigurin ngigungGin ELOIgin**

... and not one of them is forgotten before God?

**AND no one here-away from
forget-AFF-lacking him-at GOD-at**

**... and (someone is) not forget-<lacking> [i.e.
forgetting] one from here, at [i.e. before] him, God.**

MYSTERY WORD: *waran*

waran: SEEMS TO BE EITHER four OR five, AS WELL AS HAVING OTHER MEANINGS
COULD **waran** INDICATE PLURALITY RATHER THAN SPECIFICALLY 'four' ?

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

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)

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TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	—
-din	168	25	—	8
-lin	12	—	—	—
-rin	2	—	—	5

Luke xii.07

*Kulla yant̄n wollung ka ba
kitung murrayatoara katan,
kinta kora nura ngali tin; kulla nura murrorōng
kauwul kan katan keawaran ngali tara ko tibbin ko
warea ta ko kauwul kauwul ko.*

**gala yandin walangGaba
gidang marabadwara gadan**

[7] But even the very hairs of
your head are all numbered.
Fear not therefore: ye are of more value than many
sparrows.

because all head-at hair run-do-done to [numbered] be-AFF-now

Because all the hair at [i.e. of] the head be numbered, ...

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

... *kinta kora nura ngali tin; ...*

ginda gura nura ngalidin

... Fear not therefore: ...

fear not you-all this-because

... you must not fear because of this; ...

but / because / therefore
gala for, because
ngala-din that-because (therefore)
yagi-din now-because (therefore)
guwidu (ba) because, therefore
wandu ba but, instead, whereas

-kin /-din: CAUS/LOC/ALL/PERL
IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

[continues next frame]

[continues from previous frame]

... *kulla nura murrorōng kauwul kan katan ...*

gala nura marurung gawalgan gadan

... ye are of more value ...

because you-all good big-agent be-AFF-now

... because you are good big-agent(s) [i.e. better (people)], ...

... *keawaran ngali tara ko tibbin ko warea ta ko kauwul kauwul ko.*

giyawaran ngalidaragu dibinGu wariyadagu gawal gawalgu

... not [i.e. than] those many little birds (are).

not-now this-PLUR-ERG bird-ERG
little-at-ERG big-big [many]-ERG

... not [i.e. than] those many little birds (are).

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: ERGative.

-gu PURPosive 'for' / -gu DATive 'to'

-gu INSTRumental 'using'

-gu OPPose 'against' [RARELY]

-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.
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DOUBTFUL Tkld TRANSLATION

KJV than many sparrows

Tkld *giyawaran ngalidaragu dibinGu wariyadagu gawal gawalgu*
not-now this-PLUR-ERG bird-ERG little-at-ERG big-big [many]-ERG
USE OF ERGative DOUBTFUL AS NOT THE SUBJECT OF TRANSITIVE SENTENCE). PERHAPS:

giyawaran ngalidara dibin wariya gawal gawal
not-now this-PLUR bird little-at big-big [many]
not [i.e. than] those many little birds

Luke xii.08

Unni ta nurun bang wiyān,

*yanfīn to emmoung wiyennun mikan ta kore ka,
ngikoung wiyennun noa yinal kore koba mikan ta
Angelo ka Eloi koba ko.*

ani da nurun bang wiyān

[8] Also I say unto you,

Whosoever shall confess me before men,
him shall the Son of man also confess before
the angels of God:

this AFFirm ye-all I speak-now

This, aye, I speak (to) you, ...

... yanfīn to emmoung wiyennun mikan ta kore ka, ...

yandindu imuwung wiyinan miganda guriga

... Whosoever shall confess me before men, ...

all-ERG me speak-will in front-at man-at

... all (who) will speak [i.e. confess] me in front at [i.e. before] men, ...

... ngikoung wiyennun noa yinal kore koba ...

ngigung wiyinan nuwa yinal guriguba

... him shall the Son of man also confess ...

him speak-will he son man-of

... him will he, the son of man, speak [i.e. confess] ...

[continues from previous frame]

... *mikan ta Angelo ka Eloi koba ko.*

miganda ANGELga ELOIgubagu

... before the angels of God:

in front-at ANGEL-at GOD-of-for

... in front at [i.e. before] the Angel(s) of God.

MS ERROR [?]

Angelo ka Eloi koba ko

ANGELga ELOIgubagu

ANGEL-at GOD-of-for

-ga 'at' MORE LIKELY THAN **-gu** 'for'

NB: noun-noun AGREEMENT UNLIKELY.

PERHAPS SIMPLY:

ANGEL-ga ELOI-guba

at the Angel of God

Luke xii.09

Wonto ba niuwoa nganbullinnun tia
emmoung mikan ta kore ka, nganbullinnun [113] wal bōn mikan ta
Angelo ka Eloi koba ka.

wandu ba nyuwuwa nganbalinan diya

[9] But he that denieth
me before men shall be denied before
the angels of God.

instead DONE he who-do-ing-will me

Instead he who-will-be-doing
[i.e. denying] me, ...

wandu ba: whereas / INSTEAD

wandu ba
Tkld: “Whereas; a compound phrase:
Won, the interrogative adverb of place,
where? to, ...”
RENDERED AS ‘instead’.
SOMETIMES **wandu ba** IS SPLIT, AS:
180 **wandu ba**
70 **wandu xxx ba**

DOUBTFUL Tkld TRANSLATION

KJV he that denieth
Tkld **nyuwuwa ngan-ba-li-nan**
he who-do-ing-will
MORE LIKELY WORDS FOR ‘deny’:
ngara-ma-yinga-... hear-make-almost ...
ngagu-wiya-... fib-speak-...

... *emmoung mikan ta kore ka,*...

imuwung miganda guriga

... me before men ...

me in front-at man-at

... me in front at [i.e. before] men, ...

[continues next frame]

[continues from previous frame]

... *nganbullinnun* [113] *wal bōn* ...

nganbalinan wal bun

... shall be denied ...

who-be-ing-will certainly him

... (someone) certainly who-will-be-doing [i.e. denying] him ...

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TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT
ngan-du: someone
ngandu
someone (did whatever...)

... *mikan ta Angelo ka Eloi koba ka.*

miganda ANGELga ELOIgubaga

... before the angels of God.

in front-at ANGEL-at GOD-of-at

... in front at [i.e. before] the Angel(s) of God.

DOUBTFUL AGREEMENT

Angelo ka Eloi koba ka.

ANGELga ELOIgubaga
 ANGEL-at GOD-of-at

NB: noun-noun AGREEMENT UNLIKELY. PERHAPS SIMPLY:

ANGEL-ga ELOI-guba
 at the Angel of God

Luke xii.10

Ngatun nganto ba yarakai wiyennun ngikoung yinal kore koba,
kummunbinnun wal bōn; wonto bōn ba yarakai wiyellikan Marai kan yirriirrikan, keawai bōn kummunbinnun.

ngadun ngandu ba yaragayi wiyinan
ngigung yinal guriguba

[10] And whosoever shall speak a word against the Son of man,
it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

AND who-ERG DONE bad speak-will him son man-of

And who will speak bad (against) him, the son of man, ...

-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.
-----	---------------	------------------------	--------------------------	----------------------------

POSSIBLE ADJUSTMENT

ngigung-GU yinal-GU guriguba
him-OPP son-OPP man-of

... *kummunbinnun wal bōn; ...*

gamanbinan wal bun

... it shall be forgiven him: ...

be-make-permit-will certainly him

... (someone) will certainly be permitting [i.e. forgiving] him; ...

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TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

[continues next frame]

[continues from previous frame]

... wonto bōn ba yarakai wiyellikan
Marai kan yirriyirrikan, ...

wandu bun ba yaragayi wiyiligan
marayigan yiri yirigan

... but unto him that blasphemeth
against the Holy Ghost ...

instead him DONE bad speak-ing-agent
spirit-agent sacred-agent

... instead (to) him the bad-speaking-agent
(against) the sacred spirit [i.e. Holy Ghost], ...

... keawai bōn kummunbinnun.

giyawayi bun gamanbinan

... it shall not be forgiven.

no him be-make-permit-will

... (someone) will not be permitting [i.e. forgiving] him.

DOUBTFUL Tkld TRANSLATION

KJV unto him that blasphemeth against the Holy Ghost
Tkld bun ... yaragayi wiyiligan marayigan yiri yirigan
him ... bad speak-ing-agent spirit-agent sacred-agent
COMMENT: MISSING 'unto' / 'against'. PERHAPS:
ngigungGayi yaragayi wiyiligan marayiganGu yiri yiriganGu
him-at bad speak-ing-agent spirit-agent-OPP sacred-agent-OPP
at [i.e. to] him against the bad-Holy-Ghost-speaking-agent

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

- gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: ERGative.
- 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.
-----	---------------	------------------------	--------------------------	----------------------------

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

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ngan-du: someone
ngandu
someone (did whatever...)

Luke xii.11

Ngatun manun nurun bara Sunagog ka ko

ngatun wiyelli kan ta ko, ngatun kaiyu kan ta ko, kōtta yikora nura wonnung nura ba wiyayellinnun, nga minnaring nura wiyennun.

ngadun manan nurun bara SYNAGOGUEgagu

[11] And when they bring you unto the synagogues,

and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

AND take-will ye-all they-all SYNAGOGUE-to

And they will take you to the Synagogue ...

DOUBTFUL Tkld TRANSLATION

KJV *when they bring you unto the synagogues*

Tkld **manan nurun bara SYNAGOGUEgagu**
take-will ye-all they-all SYNAGOGUE-to

COMMENTS:

1. 'when' NOT TRANSLATED

2. SEQUENCE: NOM before ACC; WHEN/if

AFTER PRONOUNS: PERHAPS:

ma-nan bara nurun ba SYNAGOGUE-gagu
take-will they-all ye-all **WHEN/if** SYNAGOGUE-to
when they will take you to the synagogue

... ngatun wiyelli kan ta ko, ...

ngadun wiyiligandagu

... and unto magistrates, ...

AND speak-ing-agent-to

... and to the speaking-agent(s) [i.e. magistrates], ...

... ngatun kaiyu kan ta ko, ...

ngadun gayugandagu

... and powers, ...

AND able-agent-to

... and to the able-agents [i.e. powers], ...

[continues from previous frame]

... *kōtta yikora nura wonnung
nura ba wiyayellinnun, ...*

**guda gura nura wanang
nura ba wiyayilinan**

... take ye no thought how or
what thing ye shall answer, ...

think-IMP! not you-all WHAT you-
all DONE speak-back-ing-will

... you must not think what you will
>done<-speaking back [i.e. answering], ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
83 PRECEDED by -i-
36 PRECEDED by -a- (8 **wiya (yi)gura**)
3 PRECEDED BY -n-
PERHAPS THIS WAS A MIS-HEARING
AND INCORRECT ANALYSIS, AND
THAT THE NEGATIVE IS SIMPLY **gura**

wanang: INTERROGATIVE

wanang where? what?
INTERROGATIVE—
NOT RELATIVE PRONOUN
RELATIVE PRONOUN [refers back
to a noun]
who, whom, whose, which, that
ALSO **wan / wanda / wanin**

PLACE

wanda	where	anang	there
wanang	where	anambu	there
andi	here	anda	there
ani	here	anduwa	there

POSSIBLE ADJUSTMENT

ngala
that

... *nga minnaring nura wiyennun.*

nga minaring nura wiyinan

... or what ye shall say:

OR THAT WHICH you-all speak-will

... or what you will speak [i.e. say].

DOUBTFUL Conjunctions

nga = or 69
nga = be (alternative to **ga**) 12
ngadun = and
CONJUNCTIONS UNUSUAL
“Most languages lack specific coordinat-
ing and subordinating particles, of the
types ‘and’, ‘but’, ‘when’, ‘because’,
‘if’. However, these are found in a few
languages.” [Dixon 2002:86:10]

minaring: INTERROGATIVE

minaring INTERROGATIVE
—NOT RELATIVE PRONOUN
minaring what? what object?
RELATIVE PRONOUN [refers back
to a noun]
who, whom, whose, which, that

POSSIBLE ADJUSTMENT

ngala
that

Luke xii.12

*Kulla nurun Marai kan to
yirriyirri kan to wiyennun wal
yakita bo ngaiya minnaring wal nura wiyennun.*

gala nurun marayigandu yiri yirigandu wiyinan wal

[12] For the Holy Ghost shall teach you
in the same hour what ye ought to say.

because ye-all spirit-agent-ERG sacred-agent-ERG speak-will certainly

Because the sacred spirit [i.e. Holy Ghost] will certainly speak (to) [i.e. teach] you ...

... yakita bo ngaiya minnaring wal nura wiyennun.

yagidabu ngaya minaring wal nura wiyinan

... in the same hour what ye ought to say.

now-EMPH then THAT WHICH certainly you-all speak-will

... emphatically now then what you
certainly will speak [i.e. ought to say].

minaring: INTERROGATIVE

minaring INTERROGATIVE
—NOT RELATIVE PRONOUN
minaring what? what object?
RELATIVE PRONOUN [refers back
to a noun]
who, whom, whose, which, that

POSSIBLE ADJUSTMENT
ngala
that

Luke xii.13

*Ngatun wiya bōn wakōl lo konara birung ko,
Pirriwul, wiyella emmoumba bingai nung, ngukulli koa noa purrai emmoung kai.*

ngadun wiya bun wagulu gunarabirangGu

[13] And one of the company said unto him,
Master, speak to my brother, that he divide the inheritance with me.

AND speak-PH him one-ERG crowd-away from-ERG

And one from the crowd spoke (to) him: ...

... Pirriwul, wiyella emmoumba bingai nung, ...

biriwal wiyila imuwumba bingGayinung

... Master, speak to my brother, ...

chief speak-IMP! me-of brother-ACC

... “Chief, (you) must speak (to) my brother, ...

... ngukulli koa noa purrai emmoung kai.

**ngugaliguwa nuwa
barayi imuwungGayi**

... that he divide the inheritance with me.

give-be-ing-having he earth me-at

... (that) he might be giving [i.e. dividing]
the earth [i.e. inheritance] at [i.e. with] me”.

DOUBTFUL Tkld TRANSLATION

KJV *he divide the inheritance with me*
Tkld **ngugaliguwa nuwa barayi imuwungGayi**
give-be-ing-having he earth me-at
INCLUDE ‘part’, ‘some’ [?] PERHAPS:
ngu-wil-guwa nuwa winda barayi imuwung-Gayi
give-might-having he **part** earth me-at
*he might give at [i.e. to] me **some** (of the) inheritance*

-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 xii.14

Ngatun noa bōn wiya,

Kore, nganto tia uma wiyellikan, nga ngukillikan, ngi[114]roung kin?

ngadun nuwa bun wiya

[14] And he said unto him,

Man, who made me a judge or a divider over you?

AND he him speak-PH

And he spoke (to) him: ...

... Kore, nganto tia uma wiyellikan, ...

guri ngandu diya uma wiyiligan

... Man, who made me a judge ...

man who-ERG me make-PH speak-ing-agent

... “Man, who made me a speaking-agent [i.e. judge], ...

... nga ngukillikan,

ngi[114]roung kin?

nga ngugiligan

ngirungGin

... or a divider over you?

OR give-be-ing-agent thee-at

... or a giving-agent [i.e. divider] at [i.e. over] you?”

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]

DOUBTFUL Tkld TRANSLATION

KJV or a divider over you

Tkld **nga ngugiligan ngirungGin**

OR give-be-ing-agent thee-at

COMMENT: **ngugiligan**: ‘giving agent’, NOT ‘divider’. Tkld USED

duwin: ‘count’. for ‘divide’

PERHAPS:

nga duwin-bi-li-gan ngirung-Gin

OR count-do-ing-agent thee-at

or a counting-agent at you [i.e. divider over you]

-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 xii.15

Ngatun noa barun wiya,

*Yakoi ngatun murroi kauwa williri kora;
kulla morōn kore koba ka korien ta
kauwulkauwul la tullokān ka ngikoung ka ta.*

ngadun nuwa barun wiya

[15] And he said unto them,

Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

AND he them-all speak-PH

And he spoke (to) them: ...

... Yakoi ngatun murroi kauwa williri kora; ...

yaguwayi ngadun maruwi gawa wiliri gura

...Take heed, and beware of covetousness: ...

beware AND peace be-IMP! [yes] crave not

... “Beware and be (at) peace, do not crave; ...

yaguwayi: BEWARE

**yaguwayi: ‘how’
ALSO MEANS ‘beware’**

[continues next frame]

[continues from previous frame]

... .. *kulla morōn kore koba ka korien ta ...*

gala murun guriguba gagurin da ...

... for a man's life consisteth not ...

because life man-of be-lacking AFFirm

... because the life of a man is lacking, aye, [i.e. does not consist] ...

... *kauwulkauwul la tullokān ka ngikoung ka ta.*

gawal gawala daluganGa ngigungGa da

... in the abundance of the things which he possesseth.

big-big [many]-at hold-BEness [property]-at him-of AFFirm

... at [i.e. in] his, aye, many property(s) [i.e. wealth]”.

Tkld INVENTIONS:
property / town / kingdom

Tkld coined the following terms:

property:	dalugang	hold-BE-ness
town	gugiri garing	hut all
kingdom	biriwal-guba	chief-of [kingdom]

ka ta / -ka ta

SOME 80 INSTANCES OF **ka ta**: ga da.

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
ngigungGada	him-of-at
ngigungGadagu	him-of-to

-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

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

AND VARIANTS WITH **ngirung**, **nurun**, etc.

Luke xii.16

Ngatun noa wiya barun unni Parabol wiyelliella,

Purraī ta porōl kan koba poaikulleen kauwul:

ngadun nuwa wiya barun ani PARABLE wiyiliyila

[16] And he spake a parable unto them, saying,

The ground of a certain rich man brought forth plentifully:

AND he speak-PH them-all this PARABLE speak-ing-recently

And he spoke (to) them this Parable, speaking: ...

... Purraī ta porōl kan koba poaikulleen kauwul:

barayi da burulganguba buwayigaliyan gawal

... The ground of a certain rich man brought forth plentifully:

earth AFFirm heavy-agent-of grow-be-ing-did big

... "The earth, aye, of a heavy-agent [i.e. rich man] was growing big [i.e. plentiful]; ...

Luke xii.17

Ngatun noa kōttelleen niuwoa bo,

wiyelliella, minnung bunnun bang, kulla wal unni tuntān uwa, wiya wal bang wonta wurauwil unni tara emmoumba?

ngadun nuwa gudiliyan nyuwuwabu

[17] And he thought within himself,

saying, What shall I do, because I have no room where to bestow my fruits?

AND he think-ing-did he-EMPH

And he, emphatically he, was thinking, ...

within oneself

'speaking / thinking' etc. within oneself IS AN ANGLICISM EFFECTIVELY MEANING 'introspectively thinking', OR SIMPLY 'thinking', 'thought'.

IT IS DOUBTFUL THAT THE LITERAL TRANSLATIONS MADE BY Tkld WOULD HAVE BEEN UNDERSTOOD, PERHAPS BETTER SIMPLY EXPRESSED AS:

gudi-li-yan / gudi-li-yila / guda
think-ing-did / think-ing-recently / think-PH

DOUBTFUL WORD: himself

Tkld USED FOR 'himself':

- 44 **nyuwuwa-bu** he-EMPH
- 2 **nuwa gudi-bu** he self-EMPH
- 1 **bun ngigung gudi** him him self

POSSIBLE ADJUSTMENT

nyuwuwa-bu: he-EMPH
PERHAPS SHOULD BE :
ngigung-bu: him-EMPH

... wiyelliella, minnung bunnun bang, ...

wiyiliyila minang banan bang

... saying, What shall I do, ...

speak-ing-recently what do-will I

... speaking: "What shall I do, ...

[continues next frame]

[continues from previous frame]

... ..*kulla wal unni tuntān uwa, ...*
gala wal ani dandan uwa

... because I have no room ...

because certainly this excess-now move-PH

... because certainly this excess moved [i.e. accumulated (?), ...

OBSCURE SENTENCE

OBSCURE SENTENCE AND EQUALLY OBSCURE Tkld INTERPRETATION AND TRANSLATION

DOUBTFUL Tkld TRANSLATION

KJV because I have no room
 Tkld *gala ... ani dandan uwa*
 because ... this excess-now move-PH
 OBSCURE TRANSLATION. PERHAPS:
gala wal bang wun-Gi-li-ngil-gurin
 because certainly I deposit-be-ing-place-lacking
because I am certainly lacking a depositing place

MYSTERY WORD: danda...

THERE ARE 4 EXAMPLES OF *danda...* POSSIBLY MEANING 'excess', 'no room'
danda danda: 'flood', excess (of water?)
 PERHAPS RELATED TO:
danduwa: enough

... *wiya wal bang wonta wurauwil unni tara emmoumba?*

wiya wal bang wanda wurawil anidara imuwumba

... where to bestow my fruits?

QUESTION certainly I where descend-might this-PLUR me-of

... QUERY certainly where I might descend [i.e. put down] these my (things)?"

MYSTERY WORD: wura ...

wura: descend [?] [L 05.04]
wura-wil: descend-might [L 12.17]
wura wura: net [?] [descend-article [?] [L 04.18]
wurubil / wuruwan: cloak, blanket
wuri... / wura...: lie [Kre, Gdg]
 ALSO: fight, fly, hair, neck, pigeon, swell ...

PLACE

<i>wanda</i>	where	<i>anang</i>	there
<i>wanang</i>	where	<i>anambu</i>	there
<i>andi</i>	here	<i>anda</i>	there
<i>ani</i>	here	<i>anduwa</i>	there

DOUBTFUL Tkld TRANSLATION

KJV where to bestow my fruits
 Tkld **[INCONGRUENT]**
 PERHAPS:
wun-di-li-gu yiyayi imuwungGayi
 deposit-AFFiing-for fruit me-of
for depositing my fruits

Luke xii.18

Ngatun noa wiya unni

*bang umunnun; umunnun wal bang barān
wūnkillingēl emmoumba; ngatun wittia
kunnun kauwul; ngatun unta bang wūnnun
yanfīn emmoumba nulai ngatun tullokān.*

ngadun nuwa wiya

[18] And he said,

This will I do: I will pull down
my barns, and build greater; and
there will I bestow all my fruits
and my goods.

AND he speak-PH

And he spoke: ...

... unni bang umunnun; ...

ani bang umanan

... This will I do: ...

this I make-will

... "This I will make [i.e. do]; ...

[continues next frame]

[continues from previous frame]

... *umunnun wal bang barān wūnkillingēl emmoumba*; ...

umanan wal bang baran wunGilingil imuwumba

... I will pull down my barns, ...

make-will certainly I DOWN deposit-be-ing-place me-of

... I will certainly make [i.e. pull] down my depositing-place(s) [i.e. barns]; ...

DOUBTFUL Tkld TRANSLATION

KJV *I will pull down my barns*

Tkld *umanan wal bang baran wunGilingil imuwumba*

make-will certainly I DOWN deposit-ing-place me-of

1. DOES NOT CONVEY SENSE OF 'demolish', 'destroy';
2. 'make down' IS AN ANGLICISM.

IF 'pull down' (break, demolish) IS INTENDED. PERHAPS

bindi-li-nan wal bang wunGilingil imuwumba

demolish-ing-will certainly I...

I will certainly demolish...

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 wittia kunnun kauwul*; ...

ngadun widiyaganan gawal

... and build greater; ...

AND build-again-will big

... and will build again big(ger); ...

MYSTERY WORD: *widi*

widi -...	build	22
widi -...	achieve	8
widi -...	sing	10
widi -...	fall	9
widi -...	gather	3
widi -...	search	3
wi-di -...	burn, smoke	2

COMMENT: 'build' AND 'achieve' are similar concepts

wi: INLAND WORD FOR 'fire'

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

189	present tense:	-n
57	future tense:	-nan
37	past historic PH and IMP!:	-∅
0	past tense:	-yan

POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**

widi-yaga-nan: build-again-will 'again' / 'lest' INCONGRUENT POSSIBLE MEANING: *increase*

[continues from previous frame]

*... ngatun unta bang wūnnun yantīn
emmoumba nulai ngatun tullokān.*

**ngadun anda bang wunan yandin
imuwumba nulayi ngadun dalugan**

... and there will I bestow all my fruits and my goods.

AND there I deposit-will all me-of
fruit AND hold-BEness [property]

... and I will deposit there all my fruit and property”.

Tkld INVENTIONS:
property / town / kingdom

Tkld coined the following terms:

property:	dalugan	hold-BE-ness
town	gugiri garing	hut all
kingdom	biriwal-guba	chief-of [kingdom]

Luke xii.19

Ngatun bang wiyennun emmoumba marai,

A! Marai, kauwul tullokan ngiroumba wūnkulla kauwulkauwul la ko wūnnal la ko; [115] yellawolla murroi bi, tauwa, pittella, ngatun pittul kauwa.

ngadun bang wiyinan imuwumba marayi

[19] And I will say to my soul,

Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

AND I speak-will me-of spirit

And I will speak (to) my spirit: ...

... A! Marai, kauwul tullokan ngiroumba ...

ya marayi gawal dalugan ngirumba

... Soul, thou hast much goods ...

ah spirit big hold-BEness [property] thee-of

... “Ah, spirit, your big property ...

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property / town / kingdom

Tkld coined the following terms:

property:	dalugan	hold-BE-ness
town	gugiri garing	hut all
kingdom	biriwal-guba	chief-of [kingdom]

... wūnkulla kauwulkauwul la ko wūnnal la ko; [115] ...

wunGala gawal gawalagu wunalagu

... laid up for many years;...

deposit-be-PH big big (many)-at-for hot-at-for [summer/year]

... deposited for many summer(s) [i.e. years]; ...

[continues from previous frame]

... *yellawolla murroi bi, tauwa, pittella, ...*

yilawala maruwi bi dawa bidila

... take thine ease, eat, drink, ...

sit-IMP! peace thou eat-IMP! drink-IMP!

... you must sit (at) peace; (you) must eat; drink; ...

... *ngatun pittul kauwa.*

ngadun bidal gawa

... and be merry.

AND joy be-IMP!

... and (you) must be joy(ful).

Luke xii.20

*Wonto ba Eloi-to bōn wiya,
Wonkul-lan bi! unti tokoi ta ngiroumba marai
mantillinnun wal ngiroung kin birung; nganto ngaiya
unnoa tara tullokan mannun tuingko bi ba uma?*

wandu ba ELOIdu bun wiya

[20] But God said unto him,
Thou fool, this night thy soul shall be required of
thee: then whose shall those things be, which thou
hast provided?

instead DONE GOD-ERG him speak-PH

Instead God spoke (to) him: ...

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**

... *Wonkul-lan bi!* ...

wangGalan bi

... Thou fool, ...

stupid-ness thou

... “Stupidity, you! ...

-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

... *unti tokoi ta ngiroumba marai mantillinnun wal ngiroung kin birung; ...*

andi duguwi da ngirumba marayi mandilinan wal ngirungGinbirang

... this night thy soul shall be required of thee: ...

this night AFFirm thee-of spirit take-AFF-ing-will certainly thee-away from

... this night, aye, (someone) will certainly be taking your spirit from you; ...

PASSIVE IGNORED
Tkld OFTEN RENDERS THE
PASSIVE IN THE ACTIVE
VOICE. IN SUCH INSTANCES,
THE UNIDENTIFIED SUBJECT
OF PASSIVE USAGES IS
INDICATED BY ‘(someone)’.
TO EFFECT PASSIVE INTENTION
IN ACTIVE VOICE, INSERT
ngan-du: someone
ngandu
someone (did whatever...)

[continues from previous frame]

... *nganto ngaiya unnoa tara tullokan mannun* ...

ngandu ngaya anuwadara dalugan manan

... then whose shall those things be, ...

who-ERG then that-PLUR hold-BEness [property] make-will

... then who will take those property(s), ...

Tkld INVENTIONS:
property / town / kingdom

Tkld coined the following terms:

property:	dalugang	hold-BE-ness
town	gugiri garing	hut all
kingdom	biriwal-guba	chief-of [kingdom]

OBSCURE TRANSLATION

OBSCURE CONCEPT
OBSCURE Tkld TRANSLATION

... *tingko bi ba uma?*

duwingGu bi ba uma

... which thou hast provided?

preserve-for thou DONE make-PH

... you made to preserve.”

MYSTERY WORD: duwing

dun / duwing

MEANINGS: exchange, count, preserve, divide, connect

DIFFERENT WORDS:
duwanda / duwinda: eventually, after

TIME

bangGayi	now	bunin	beforehand
dangGa	before	duwanda	afterwards, future
gabu	soon	gumba	tomorrow
...	until	wara	yesterday
ngaya	then	yaguwanda	when
yagida	now	yugida	after
yandi gadayi	always (<i>thus every</i>)		
yagida galayi	now time (until)		
yandi galayi	thus time (once upon a time; so long as)		

Luke xii.21

Yanti niuwoa ba wupea-kan tullokān ngikoumba ko, ngatun keawai porōl korien Eloī kai koba.

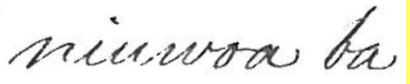
yandi nyuwuwa ba wubiyagan dalugan ngigumbagu

[21] So is he that layeth up treasure for himself, and is not rich toward God.

thus he DONE do-again-now hold-BEness [property] him-of-for

Thus he does [i.e. lays up] again for-his property [i.e. lays up treasure for himself], ...

DOUBTFUL Tkld TRANSLATION
 KJV *layeth up treasure for himself*
 Tkld **wubiyagan dalugan ngigumbagu**
 do-again-now hold-BEness [property] him-of-for
 Tkld DID NOT CLEARLY IDENTIFY '...self'
 'for himself': **ngigumba-gu**
 'him self': **ngigung-bu / ngigung gudi / nyuwuwa-bu / nuwa-bu / yourself: ngirung-bu / nginduwa-bu / nginduwa-bu gudi**
 PERHAPS:
wubi-yaga-n dalu-gan ngigung-bu-gu
 do-again-now hold-BEness him-EMPH-for
lays (up) property for himself

nyuwuwa ba / nyuwuwa-bu

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

BACK-TRANSLATION
dalugan ngigumbagu
 BACK-TRANSLATES AS:
for his property
 NOT: 'property for himself'
 PERHAPS:
dalugan ngigung-bu-gu

-yaga: 'again' / 'lest'
 THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.
 189 **present** tense: **-n**
 57 **future** tense: **-nan**
 37 **past historic** PH and IMP!: **-∅**
 0 **past** tense: **-yan**
 POSSIBLE: more [10]; emph [13]

Tkld INVENTIONS:
 property / town / kingdom
 Tkld coined the following terms:
 property: **dalugan** hold-BE-ness
 town **gugiri garing** hut all
 kingdom **biriwal-guba** chief-of [kingdom]

DOUBTFUL **-yaga**
wubi-yaga-n: do-again-now 'again' / 'lest' INCONGRUENT

... ngatun keawai porōl korien Eloī kai koba.

ngadun giyawayi burulgurin ELOIgayiguba

... and is not rich toward God.

AND no heavy-lacking GOD-at-of

... and (is) not rich-lacking at of [i.e. towards] God.

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)

-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 xii.22

Ngatun noa wiya barun wirrobulli kan,

yaki tin wiyan bang nurun, yanoa, kōtta yi kora nurun ba morōn takilliko; nga keawai murrīn ko wupulliko.

ngadun nuwa wiya barun wirubaligan

[22] And he said unto his disciples,

Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

AND he speak-PH them-all follow-ing-agent

And he spoke to them, the following-agents [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

... yaki tin wiyan bang nurun, ...

yagidin wiyan bang nurun

... Therefore I say unto you, ...

now-because [therefore] speak-now I ye-all

... “Therefore I speak (to) you, ...

but / because / therefore

gala	for, because
ngala-din	that-because (therefore)
yagi-din	now-because (therefore)
guwidu (ba)	because, therefore
wandu ba	but, instead, whereas

... yanoa, kōtta yi kora nurun ba morōn takilliko; ...

yanuwa guda gura nurunba murun dagiligu

... Take no thought for your life, ...

let-it-be! think-IMP!-not ye-all-of life eat-be-ing-for

... desist, (you) must not think of (i.e. about) your life, for eating, ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83	PRECEDED by -i-
36	PRECEDED by -a- (8 wiya (yi)gura)
3	PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

[continues from previous frame]

... *nga keawai murrin ko wupulliko.*

nga giyawayi marinGu wubaligu

... neither for the body, what ye shall put on.

OR no body-for do-ing-for

... or not [i.e. nor] for doing for (your) body”.

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]

Luke xii.23

*Morōn ta kauwul katan murrorōng takilli kan ne keawarān,
ngatun murrīn ta kauwul katan murrorōng kirrikin keawarān.*

murun da gawal gadan marurung dagiligani giyawaran

[23] The life is more than meat,
and the body is more than raiment.

life AFFirm big be-AFF-now good eat-be-ing-entity not

Life, aye, is big(ger) not [i.e. than] good eating-entity [i.e. meat], ...

... ngatun murrīn ta kauwul katan murrorōng kirrikin keawarān.

ngadun marin da gawal gadan marurung girigin giyawaran

... and the body is more than raiment.

AND body AFFirm big be-AFF-now good garment not-now

... and the body, aye, is big(ger) not [i.e. than] good garment(s).

Luke xii.24

Kōttella wakun barun;

*koito bara ba keawai wupa korien,
ngatun keawai kōlbunti korien; keawai
barun ba tuingko wupilli ngil, keawai
[116] barun ba kokere; ngatun noa Eloi
to ngiratiman barun; kauwa kauwul nura
katan murrorōng tıbbın bara keawarān.*

gudila wagun barun

[24] Consider the ravens:

for they neither sow nor reap; which neither have
storehouse nor barn; and God feedeth them: how
much more are ye better than the fowls?

think-IMP! crow them-all

Think [i.e. consider] them, the crow(s); ...

... *koito bara ba keawai wupa korien, ...*

guwidu bara ba giyawayi wubagurin

... for they neither sow ...

because they-all DONE no do-lacking

... because they (do) not do-<lacking>
[i.e. do not sow], ...

but / because / therefore

gala for, because
ngala-din that-because (therefore)
yagi-din now-because (therefore)
guwidu (ba) because, therefore
wandu ba but, instead, whereas

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM: no ... [the item or action]-lacking
giyawayi na-gurin *not seeing*
giyawayi wanayi-gurin *no children*
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

[continues next frame]

[continues from previous frame]

... *ngatun keawai kōlbunti korien; ...*

ngadun giyawayi gulbandigurin

... nor reap; ...

AND no cut-AFF-lacking

... and (do) not cut-<lacking> [i.e. reap]; ...

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

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)

... *keawai barun ba tuingko wupilli ngil, ...*

giyawayi barunba duwingGu wubilingil

... which neither have storehouse ...

not them-all-of preserve-for do-ing-place

... not their preserve-doing-place(s) [i.e. they have no storehouse(s)]; ...

DOUBTFUL Tkld TRANSLATION (having)

KJV which neither have storehouse

Tkld **giyawayi barunba duwingGu wubilingil**
 not them-all-of preserve-for do-ing-place
 USING PROPrietive **-guwa** 'having',
 PERHAPS:

guwidu giyawayi bara duwing-Gu wubi-li-ngil-guwa
 because not they-all preserve-for do-ing-place-**having**
because they are not having storehouse(s)

guwidu bara duwing-Gu wubi-li-ngil-gurin
 because they-all preserve-for do-ing-place-**lacking**
because they are lacking storehouse(s)

giyawayi barun-Gayi duwing-Gu wubi-li-ngil
 not them-all-at preserve-for do-ing-place
they not (equipped with) storehouse(s)

PROPrietive having

Tkld GAVE **gayin [-gan]** FOR PROPrietive **-having**
 Tkld USED IT WITH 'hath', 'had', 'having', 'have' over 40 times. PERHAPS CORRECT. ASSUMED IN NORTH DB TO BE agentive:
-gan [gayin] GLOSSED 'agent', 'BEness'
-guwa IS ASSUMED FOR PROPrietive

"kain"	gayin	"in possession of; having"	having	Tkld/Frsr AWA Lex [212:25]
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TIME

bangGayi	now	bunin	beforehand
dangGa	before	duwanda	afterwards, future
gabu	soon	gumba	tomorrow
...	until	wara	yesterday
ngaya	then	yaguwanda	when
yagida	now	yugida	after
yandi gadayi	always (<i>thus every</i>)		
yagida galayi	now time (until)		
yandi galayi	thus time (once upon a time; so long as)		

MYSTERY WORD: duwing

dun / duwing
 MEANINGS: exchange, count, preserve, divide, connect
 DIFFERENT WORDS:
duwanda / duwinda: eventually, after

[continues next frame]

[continues from previous frame]

... *keawai* [116] *barun ba kokere*; ...

giyawayi barunba gugiri

.. nor barn; ...

no them-all-of hut

... not their house(s) [i.e. barns]; ...

SIMILARLY AS ABOVE:

giyawayi barun-Gayi gugiri
not them-all-at gut
they not (equipped with) barn(s)

POSSIBLE ADJUSTMENT

giyawayi bara gugiri-guwa
not they-all hut [i.e. barn]-having

... *ngatun noa Eloī to ngiratiman barun*; ...

ngadun nuwa ELOIdu ngiradiman barun

... and God feedeth them: ...

AND he GOD-ERG feed-AFF-make-now them-all

... and he, God, feeds them; ...

... *kauwa* [sic] *kauwul nura katan murrorōng tibbin bara keawarān*.

gawa gawal nura gadan marurung dibin bara giyawaran

... how much more are ye better than the fowls?

be-IMP! [yes] big you-all be-AFF-now good bird they-all not-now

... yes, are you not big good [i.e. bigger] (than) they,
the bird(s) [i.e. aren't you bigger than they, the birds]?

DOUBTFUL Tkld TRANSLATION

KJV *how much more are ye better than the fowls*

Tkld

POSSIBLE ALTERNATIVE:

minan gawal marurungGan nura giyawayi barun dibin
how much big good-BEness you-all not them-all bird
how much you big [i.e. more] goodness, not them birds
[how much more good, you (than) birds]

Luke xii.25

Ngatun ngān nurun kin birung, kōttellita kunnun

umea kunnun morōn ngikoumba warea ka kakilliko Cubit ka ko?

ngadun ngan nurunGinbirang gudili da ganan

[25] And which of you with taking thought

can add to his stature one cubit?

AND who ye-all-away from think-ing ABSTR be-will

And who from you, will be thinking [i.e. using thought], ...

... umea kunnun morōn ngikoumba

warea ka kakilliko Cubit ka ko?

umiyaganan murun ngigumba

wariyaga gagiligu CUBITgagu

... can add to his stature one cubit?

make-again-will life him-of little-at

be-be-ing-for CUBIT-to

... will make again his life [i.e. increase size, stature]

for being at little [i.e. by as little as] to a cubit?

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

189 **present** tense: **-n**

57 **future** tense: **-nan**

37 **past historic** PH and IMP!: **-∅**

0 **past** tense: **-yan**

POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**

umi-yaga-nan: make-again-will 'again' / 'lest' INCONGRUENT

POSSIBLE MEANING: **increase**

Luke xii.26

Wiya nura ba kaiyu korien to umulliko unni warea,
minnaring tin nura kōttellīn unnoa tara?

wiya nura ba gayugurindu umaligu ani wariya

[26] If ye then be not able to do that thing which is least,
 why take ye thought for the rest?

QUESTION you-all WHEN/if able-lacking-ERG [?]
 making-ing-for this little

QUERY: if you, able-lacking for making this little (thing), ...

MYSTERY SUFFIX: -du

kaiyu korien to gayu-gurin-du

[1] **-du ERG**, ... able lackers ... BUT **gayu-gurin-gan-du** 'able-lacking-agents-ERG' MIGHT BE EXPECTED, STILL THE SENTENCE DOES NOT PROPERLY WORK.

[2] **-du INSTR**, ... 'using [i.e. by] able-lacking' ... BUT **umali** MIGHT BE EXPECTED, NOT **umaligu**.

[3] **da AFFirm**: POSSIBLE MS ERROR

nura ba gayu-gurin da uma-li-gu ani wariya

If you, are able-lacking, **aye**, for making this little thing, ... THIS LAST SEEMS THE MOST LIKELY

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.

-gu PURPosive 'for' / **-gu DAT**ive 'to'

-gu INSTRumental 'using'

-gu OPPose 'against' [RARELY]

-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.
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... minnaring tin nura kōttellīn unnoa tara?

minaringdin nura gudilin anuwadara

... why take ye thought for the rest?

what-because you-all think-ing-now that-PURal

... what-because [i.e. why] are you thinking those (things)?

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 **minyīn** (BB)

-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 xii.27

Kōttēlla nura kenukūn tūrukīn bara ba;

keawai bara uma korien, wupi korien bara; ngatun bang wiyān nurun, Solomon noa ba, konēn kan, keawai bōn wupa korien yanti kiloa wakōl unti tara birung.

gudila nura ginugun durugin bara ba

[27] Consider the lilies how they grow:

they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

think-IMP! you-all lily pierce-will (grow) they-all DONE

You must think [i.e. consider] the lilies, they >done<-will grow; ...

... keawai bara uma korien, ...

giyawayi bara umagurin

... they toil not, ...

no they-all make-lacking

... they not make-<lacking> [i.e. they do not toil]; ...

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)

... wupi korien bara; ...

wubigurin bara

... wupi korien bara; ...

do-lacking they-all

... they do not do-<lacking> [i.e. spin]; ...

... *ngatun bang wiyān nurun*, ...

ngadun bang wiyān nurun

... and yet I say unto you, ...

AND I speak-now ye-all

... and I speak (to) you: ...

... *Solomon noa ba, konēn kan* ...

SOLOMON nuwa ba guninGan

... that Solomon in all his glory ...

SOLOMON he WHEN/if pretty-agent

... when he, Solomon, (is) a pretty-agent [i.e. dressed in finery], ...

... *keawai bōn wupa korien yanti
kiloa wakōl unti tara birung.*

**giyawayi bun
wubagurin yandigiluwa
wagul andidarabirang**

... was not arrayed like one of these.

no him do-lacking thus-like
one this-PLUR-away from

... (someone) did not do-<lacking>
him [i.e. did not dress him] thus-like
from [i.e. as] one (of) these.

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...)

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)

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*]

Luke xii.28

Upunnun noa ba Eloī to woiyo yanti,

*yakita purreung ka unta ba purrai ta katan, ngatun kūmba
warekakān murrung ka wollo ka; wiya nurun noa upunnun, A,
nura ngurrullikan wareakan?*

ubanan nuwa ba ELOIdu wuwiyu yandi

[28] If then God so clothe the grass,

which is to day in the field, and to morrow is cast into the oven;
how much more will he clothe you, O ye of little faith?

do-will he WHEN/if GOD-ERG grass thus

If he, God, will do [i.e. clothe] the grass thus, ...

... yakita purreung ka unta ba purrai ta katan, ...

yagida bariyangGa anda ba barayida gadan

... which is to day in the field, ...

now day(light)-at there DONE earth-at be-AFF-now

... now at daylight [i.e. today] is there at the earth [i.e. in the field], ...

... ngatun kūmba warikakān murrung ka wollo ka; ...

ngadun gumba warigagin marangGa waluga

... and to morrow is cast into the oven; ...

AND tomorrow reject-will inside-at den-at

... and tomorrow (someone) will reject [i.e. cast] (it) inside the den [i.e. oven]; ...

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TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

[continues from previous frame]

... *wiya nurun noa upunnun, ...*

wiya nurun nuwa ubanan

... how much more will he clothe you, ...

QUESTION ye-all he do-will

... QUERY: will he do you? ...

WORDS MISSING how much more

KJV *how much more will he clothe you,*

Tkld *wiya nurun nuwa ubanan*

QUESTION ye-all he do-will

MISSING: 'how much', 'more'. PERHAPS:

wiya minan nurun nuwa badi ubanan

QUESTION *how much* ye-all he *more* do-will

how much more will he do [i.e. clothe] you

... *A, nura ngurrullikan warea kan?*

ya nura ngaraligan wariyagan

... O ye of little faith?

ah you-all hear-ing-agent little-agent

... Ah, you little hearing-agents [i.e. you of little faith].

Ngatun na-ki yikora nura

minnaring nu-[117]run ba takilliko ngatun pittulliko, nga kōtta yikora nura minki ko.

ngadun nagi gura nura

[29] And seek not ye

what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

AND see-be-IMP! not you-all

And you must not see ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

... *minnaring nu-[117]run ba takilliko ngatun pittulliko, ...*

minaring nurun ba dagiligu ngadun bidaligu

... what ye shall eat, or what ye shall drink, ...

WHAT ye-all DONE eat-be-ing-for AND drink-ing-for

... what (is) >done<-for eating and for drinking (for) you, ...

DOUBTFUL TkId TRANSLATION

KJV what ye shall eat, or what ye shall drink

TkId

minaring INTERROGATIVE, NOT RELATIVE PRONOUN. PERHAPS:

anuwa nura dagilinan da ngadun bidalinan

that you-all eat-be-ing-will AFFirm AND drink-ing-will what you will be eating, aye, and drinking

... *nga kōtta yikora nura minki ko.*

nga guda gura nura minGiGu

... neither be ye of doubtful mind.

OR think-IMP! not you-all emotion-for

... or [i.e. nor] you must not think for emotion [i.e. be doubtful].

DOUBTFUL Conjunctions

nga = or 69

nga = be (alternative to **ga**) 12

ngadun = and

CONJUNCTIONS UNUSUAL

“Most languages lack specific coordinating and subordinating particles, of the types ‘and’, ‘but’, ‘when’, ‘because’, ‘if’. However, these are found in a few languages.” [Dixon 2002:86:10]

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-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.
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Luke xii.30

Koito ba bara yantīn to purrai ta ba ko

natan yantīn unni tara, ngatun nurun ba to Biyung-bai to ngurran unni tara ngukillikan ne nurun ba murrorong kakilliko:

guwidu ba bara yandindu barayidabagu

[30] For all these things
do the nations of the world
seek after: and your Father knoweth that ye have
need of these things.

because DONE they-all all-ERG earth-at-ERG

Because all at [i.e. of] the earth [i.e. all nations], they ...

-gaba-gu: LOC + Erg / INSTR / ALL

COMBINED SUFFIX **-gaba-gu (-daba-gu, -laba-gu,-raba-gu)**

LOCative + **-gu**,

-gu COULD BE ERGative (subject),
INSTRumental (using),

OR ALLative (to); OR PURPPositive (for)

but / because / therefore

gala	for, because
ngala-din	that-because (therefore)
yagi-din	now-because (therefore)
guwidu (ba)	because, therefore
wandu ba	but, instead, whereas

... natan yantīn unni tara, ...

nadan yandin anidara

... seek after: ...

see-AFF-now all this-PLUR

... see [i.e. seek] all these (things), ...

see / SEEK

NOT KNOWN IF TkId SOMETIMES
DELIBERATELY USED 'see' FOR 'seek'

na-gi-li-gu	see (see-be-ing-for)
diwa-li-gu	seek (search-ing-for)
dyuwa-li-gu	seek (search-ing-for)
waba-li-gu	seek (search-ing-for)
girawa-li-gu	seek/find (...-ing-for)

[continues next frame]

[continues from previous frame]

... *ngatun nurun ba to Biyung-bai to ngurran ...*

ngadun nurunbadu biyangbayidu ngaran

... and your Father knoweth ...

AND ye-all-of-ERG father-ITEM-ERG hear-now

... and your Father hears [i.e. knows] ...

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY, about (concerning) **because** **at** **ITEM**

	because	at	ITEM
-gayi	42	41	12
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

... *unni tara ngukillikan ne nurun ba murrorong kakilliko:*

anidara ngugiligani nurunba marurung gagiligu

... that ye have need of these things.

this-PLUR give-be-ing-entity ye-all-of good be-be-ing-for

... these, your giving-entity(s) [i.e. alms], are for being good.

DOUBTFUL TkId TRANSLATION

TRANSLATION INCONGRUENT BUT TkId HAD LITTLE ALTERNATIVE. NO KNOWN WORDS TO EXPRESS 'want', 'need', SO HE WTOTE: 'your gifts are good'.

Luke xii.31

*Wonto ba nura nauwa pirriwul koba Eloī koba,
ngatun yantīn unni tara ngunnun nurun kin.*

wandu ba nura nawa
biriwalguba ELOI guba

[31] But rather seek ye the kingdom of God;

instead DONE you-all see-IMP!
chief-of (kingdom) GOD-of

Instead you must see [i.e. seek]
the kingdom of God, ...

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**

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]

see / SEEK

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED ‘see’ FOR ‘seek’

na-gi-li-gu see (see-be-ing-for)

diwa-li-gu seek (search-ing-for)

dyuwa-li-gu seek (search-ing-for)

waba-li-gu seek (search-ing-for)

girawa-li-gu seek/find (...-ing-for)

... ngatun yantīn unni tara ngunnun nurun kin.

ngadun yandin anidara ngunan nurunGin

... and all these things shall be added unto you.

AND all this-PLUR give-will ye-all-to

... and (someone) will give all these (things) to you.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY ‘(someone)’.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

CAUS because LOC **at** ALL **to** PERL **thru/by**

-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

Luke xii.32

Kinta kora, wirrul warea;

kulla pittulmān bōn Biyungbai nurun ba ngukilliko pirriwul ngēl ta nurun kin.

ginda gura wirul wariya

[32] Fear not, little flock;

for it is your Father's good pleasure to give you the kingdom.

fear not herd little

Fear not, little herd; ...

... *kulla pittulmān bōn Biyungbai nurun ba ...*

gala bidalman bun biyangbayi nurunba

... for it is your Father's good pleasure ...

because joy-make-now him father-ITEM ye-all-of

... because (someone) makes him, your father, joy(ful) ...

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...)

... *ngukilliko pirriwul ngēl ta nurun kin.*

ngugiligu biriwalngil da nurunGin

... to give you the kingdom.

give-be-ing-for chief-place AFFirm ye-all-to

... for giving at [i.e. to] you the kingdom, aye.

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]

-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 xii.33

*Ngukillea nurun ba,
ngatun nguwa ngukillikanne: umulla
nura yinung nurun ba, keawai koa
korokal katea kun, porōl-kan ta moroko
ka ba kakilliko ka korien kakilliko,
keawai ba unta ko uwa korien mankiye,
ngatun keawai ba yarakai puntaye.*

ngugiliya nurunba

[33] Sell that ye have,
and give alms; provide yourselves bags
which wax not old, a treasure in the heavens
that faileth not, where no thief approacheth,

give-be-ing-IMP! ye-all-of

(You) must be selling your (goods), ...

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

POSSESSIVE unattached
A POSSESSIVE SHOULD PERHAPS
BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION DOUBTFUL
POSSIBLE ADJUSTMENT
ngu-gi-li-ya dalugan nurunba
give-be-ing-IMP! **property** ye-all-of

... *ngatun nguwa ngukillikanne: ...*

ngadun nguwa ngugiligani

... and give alms; ...

AND give-IMP! give-be-ing-entity

... and (you) must give giving-entity(s) [i.e. alms]; ...

[continues next frame]

[continues from previous frame]

... *umulla nura yinung nurun ba, ...*

umala nura yinang nurunba

... provide yourselves bags ...

make-IMP! you-all bag ye-all-of

... you must make your bag(s), ...

PROPRIETIVE having

Tkld GAVE **gayin** [-gan] FOR PROPRIETIVE
-having

Tkld USED IT WITH 'hath', 'had', 'having',
'have' over 40 times. PERHAPS CORRECT.
ASSUMED IN NORTH DB TO BE agentive:

-gan [gayin] GLOSSED 'agent', 'BENess'
-guwa IS ASSUMED FOR PROPRIETIVE

"kain"

gayin

"in possession
of; having"

having

Tkld/Frsr
AWA Lex
[212:25]

DOUBTFUL Tkld TRANSLATION

KJV *provide yourselves bags*

Tkld **umala nura yinang nurunba**
make-IMP! you-all bag ye-all-of
READS AS: 'you must make your bag(s)'.
PERHAPS:

yinangGuwa nura
bag-having you-all
you (must) have bags

... *keawai koa korokal katea kun, ...*

giyawayiguwa gurugal gadiyagan

... which wax not old, ...

no-having longtime-belong be-AFF-again-now

... not having be-again longtime [i.e. not being old], ...

OBSCURE SENTENCE

OBSCURE SENTENCE
AND EQUALLY OBSCURE
Tkld INTERPRETATION
AND TRANSLATION

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga**
IS USED FOR BOTH 'again' AND 'lest'.

189 **present** tense: **-n**
57 **future** tense: **-nan**
37 **past historic** PH and IMP!: **-∅**
0 **past** tense: **-yan**

POSSIBLE: more [10]; emph [13]

DOUBTFUL -yaga

ga-di-yaga-n: be-AFF-again-now
'again' / 'lest' INCONGRUENT

... *porōl-kan ta moroko ka ba kakilliko ka korien kakilliko, ...*

burulgan da murugugaba

gagiligu gagurin gagiligu

... a treasure in the heavens that faileth not, ...

heavy-agent AFFirm sky-at be-be-ing-for be-lacking be-be-ing-for

... a wealth, aye, for being in the sky [i.e. heaven],
(that) is lacking for being [i.e. that does not fail] ...

OBSCURE SENTENCE

OBSCURE SENTENCE
AND EQUALLY OBSCURE
Tkld INTERPRETATION
AND TRANSLATION

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]

... *keawai ba unta ko uwa korien mankiye, ...*

giyawayi ba andagu uwagurin manGiyi

... where no thief approacheth, ...

no DONE there-to move-lacking take-be-actor [thief]

... not to there [i.e. where] a thief moves-<lacking>
[i.e. where no thief goes], ...

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' TkId USED A DOUBLE NEGATIVE, IN THE FORM:
no ... [the item or action]-lacking
giyawayi na-gurin *not seeing*
giyawayi wanayi-gurin *no children*
William Dawes PROVIDED 12 LIKE
EXAMPLES FOR BB (SYDNEY)

... *ngatun keawai ba yarakai puntaye.*

ngadun giyawayi ba yaragayi bandayi

... neither moth corrupteth.

AND no DONE bad mistake-HAB [actor?]

... and no bad failure (happens).

MYSTERY WORD: bandi...

bandi...	fall	35
banda	mistake	6
bandi...	pretend	5
bunda...	depart [?]	1
bandimayi	messenger	16

OBSCURE SENTENCE

OBSCURE SENTENCE
AND EQUALLY OBSCURE
TkId INTERPRETATION
AND TRANSLATION

Luke xii.34

*Wonnun ta nurun ba tullokan,
unta bo kunnun nurun ba bŭlbŭl yanti bo. [118]*

wanan da nurunba dalugan

[34] For where your treasure is,
there will your heart be also.

where AFFirm ye-all-of hold-BEness [property]

Where, aye, your property is, ...

... unta bo kunnun nurun ba bŭlbŭl yanti bo. [118]

andabu ganan nurunba bulbul yandibu

... there will your heart be also.

there-EMPH be-will ye-all-of heart thus-EMPH

... emphatically-so will your heart be emphatically-there.

Tkld INVENTIONS: property / town / kingdom

Tkld coined the following terms:

property: **dalugang** hold-BE-ness

town **gugiri garing** hut all

kingdom **biriwal-guba** chief-of [kingdom]

'heart' METAPHOR

'heart': English (European?) CONCEPT OF 'LOCUS OF SINCERITY' UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME PERHAPS OMIT OR SIMPLY ACCEPT THIS AS ONE OF MANY CONCEPTS NECESSARY FOR BIBLICAL UNDERSTANDING

Luke xii.35

*Ngirullia nura winnal nurun ba,
ngatun nurun ba kaibung winnabunbilla;*

ngiraliya nura winal nurunba

[35] Let your loins be girded about,
and your lights burning;

tie-RFLX-IMP! you-all loins ye-all-of

You must be tying your loins, ...

... ngatun nurun ba kaibung winnabunbilla;

ngadun nurunba gayibang winabanbila

... and your lights burning;

AND ye-all-of light burn-permit-IMP!

... and (you) must let your light(s) burn;

Luke xii.36

Ngatun nura bo yanti kiloa kore ba

mittill̄n barun ba ko Pirriwul ko, willung-bunnun noa ba mānkill̄ngēl la birung; uwonnun noa ba tanan ngatun wirrillinnun umunnun ngaiya bōn tantoa kal bo.

ngadun nurabu yandigiluwa guri ba

[36] And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

AND you-all thus-like man DONE

And emphatically-you do this-like [i.e. likewise] (to) men, ...

yandi gadayi / galayi / giluwa

- 30 **yandi gadayi**
thus be-AFF-HAB
always
- 3 **yandi galayi**
thus time [time passing?]
- 9 **yagi / yagida galayi**
now time [point in time?]
- 32 **yandi-giluwa**
thus-like [**likewise**]

... mittill̄n barun ba ko Pirriwul ko, ...

midilin barunbagu biriwalgu

... that wait for their lord, ...

wait-ing-now them-all-of-for chief-for

... waiting for their chief, ...

... willung-bunnun noa ba mānkill̄ngēl la birung; ...

wilangbanan nuwa ba manGilingilabirang

... when he will return from the wedding; ...

return-do-will he WHEN/if take-be-ing-place-away from

... when he will return from the taking-place [i.e. wedding], ...

[continues from previous frame]

... *uwonnun noa ba tanan ngatun wirrillinnun ...*

uwanan nuwa ba danan ngadun wirilinan

... that when he cometh and knocketh, ...

move-will he WHEN/if approach AND operate-ing-will

... when he will approach-move [i.e. come], and will be operating [i.e. knocking], ...

... *umunnun ngaiya bōn tantoa kal bo.*

umanan ngaya bun danduwagalbu

... they may open unto him immediately.

make-will then him enough-belong-EMPH [immediately]

... (someone) will then make [i.e. open] (for) him immediately.

IMMEDIATELY

Tkld uses the following for 'immediately':

- 40 **danduwa-gal-bu** enough-belong-EMPH
- 6 **dinduwa-gal-bu** enough-belong-EMPH
- 5 **danduwa-bu** enough-EMPH
- 4 **danduwa-gal** enough-belong
- 1 **duluwa-gu** straight-to

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '**(someone)**'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke xii.37

Pittul-matoara kunnun bara unnoa tara mankillikan,

yakita Pirriwul noa ba uwonnun noa ba barun kin nanun noa ba barun nakilli ta; wiyang bang tuloa nurun ngirullinnun noa koti bo, ngatun yellawa-bumbea barun takilli kolang, ngatun uwonnun noa ngukilliko barun.

bidalmdwara ganan bara
anuwadara manGiligan

[37] Blessed are those servants,
whom the lord when he cometh shall find watching: verily
I say unto you, that he shall gird himself, and make them
to sit down to meat, and will come forth and serve them.

joy-make-done to be-will they-all
that-PLUR take-be-ing-agent

Joy-endowed [i.e. blessed] will be
those taking-agents [i.e. servants], ...

... *yakita Pirriwul noa ba uwonnun ...*

yagida biriwall nuwa ba uwanan

... whom the lord when he cometh ...

now chief he WHEN/IF move-will

... now when he, the chief, will come ...

PASSIVE: -dwara

Tkld USED **-dwara**: done to
TO REPRESENT PASSIVE FORMS, e.g.:
wiya-dwara speak-done to spoken
yuruba-dwara hide-done to hidden
ngu-dwara give-done to given
RENDERED: speak-, hide-, give-endowed

[continues from previous frame]

... *noa ba barun kin* ...

nuwa ba barunGin

... ..

he DONE them-all-at

... he at [i.e. 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

... *nanun noa ba barun nakilli ta;* ...

nanan nuwa ba barun nagili da

... shall find watching: ...

see-will he DONE them-all see-be-ing AFFirm

... he will >done<-see [i.e. find] them seeing, aye [i.e. watching]; ...

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...)

... *wiyan bang tuloa nurun* ...

wiyan bang duluwa nurun

... verily I say unto you, ...

speak-now I straight ye-all

... I speak (to) you straight, ...

[continues from previous frame]

... *ngirullinnun noa koti bo, ...*

ngiralinan nuwa gudibu

... that he shall gird himself, ...

tie-ing-will he self-EMPH

... he will be tying emphatically-self [i.e. himself], ...

DOUBTFUL WORD: himself

Tkld USED FOR 'himself':

44 **nyuwuwa-bu** he-EMPH

2 **nuwa gudi-bu** he self-EMPH

1 **bun ngigung gudi** him him self

DOUBTFUL Tkld TRANSLATION

KJV he shall gird himself

Tkld **ngiralinan nuwa gudibu**

THIS COULD BE:

—he himself will tie ...

—he will tie himself

TO SPECIFY THIS UNEQUIVOCALLY:

ngira-li-nan gudi-gu-bu nuwa: ... self-**ERG** EMPH
he himself will be tying ...

ngira-li-nan nuwa gudi-nung-bu: ... he self-**ACC**- EMPH
he will be tying himself ...

... *ngatun yellawa-bunbea barun takilli kolang, ...*

ngadun yilawabanbiya barun dagiligulang

... and make them to sit down to meat, ...

AND sit-permit-PH them-all eat-be-ing-towards

... and permitted [ERROR FOR will permit] them to sit for eating, ...

DOUBTFUL Tkld TRANSLATION

KJV make them to sit down to meat

Tkld **yilawabanbiya barun ...**

sit-permit-PH them-all ...

PAST [PH], IN ERROR FOR FUTURE

yilawa-bambi-li-nan barun ...

sit-permit-ing-will them-all ...

will permit them to sit ...

... *ngatun uwonnun noa ngukilliko barun.*

ngadun uwanan nuwa ngugiligu barun

... and will come forth and serve them.

AND move-will he give-be-ing-for them-all

... and he will move [i.e. come forth] for giving (to) [i.e. serving] them.

Luke xii.38

Ngatun tanan uwonnun noa ba,

*yakita buloara nakillikan ta, nga, yakita ngoro ka
nakillikan ta, ngatun nanun barun yanti bo nakilli ta,
pittul-matoara bara unnoa tara mankillikan.*

ngadun danan uwanan nuwa ba

[38] And if he shall come

in the second watch, or come in the third watch,
and find them so, blessed are those servants.

AND approach move-will he WHEN/if

And if he will approach-move [i.e. come], ...

... yakita buloara nakillikan ta, ...

yagida bulwara nagiliganda

... in the second watch, ...

now two see-be-ing-BEness-at

... now at two seeing(s) [i.e. the second watch], ...

-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

... nga, yakita ngoro ka nakillikan ta, ...

nga yagida nguruga nagiliganda

... or come in the third watch, ...

OR now three-at see-be-ing-BEness-at

... or now at the three [i.e. third] watch, ...

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]

-gan / -gan(g): BEness

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

[continues from previous frame]

... *ngatun nanun barun yanti bo nakilli ta, ...*

ngadun nanan barun yandibu nagili da

... and find them so, ...

AND see-will them-all thus-EMPH see-be-ing ABSTR

... and will see [i.e. find] them emphatically-thus seeing [i.e. looking, watching], ...

see / FIND

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED 'see' FOR 'find'

na-gi-li-gu	see (see-be-ing-for)
bami-li-gu	seek (search-ing-for)
girawa-li-gu	seek/find (...-ing-for)
dungGa-mali-gu	find (show-make...)

... *pittul-matoara bara unnoa tara mankillikan.*

bidalmdwara bara anuwadara manGiligan

... blessed are those servants.

joy-make-done to they-all that-PLUR take-be-ing-agent

... they (are) joy-endowed [i.e. blessed], these taking-agent(s) [i.e. servants].

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

Luke xii.39

*Ngatun ngurrulla unni,
wiya noa ba [119] kokere-teen to ngurra-pa,
yakounta ba uwa pa mankiye na pa noa,
keawai ngaiya kokere ngikoumba potobunti pa*

ngadun ngarala ani

[39] And this know,
that if the goodman of the house had
known what hour the thief would come,
he would have watched, and not have
suffered his house to be broken through.

AND hear-IMP! this

And (you) must hear [i.e. know] this, ...

... *wiya noa ba [119] kokere-teen to ngurra-pa, ...*

wiya nuwa ba gugiridindu ngara ba

... that if the goodman of the house had known ...

QUESTION he WHEN/if hut-at-ERG hear-PH DONE

... QUERY If he, the at-house [i.e. in-house, i.e.
goodman of the house], >done<-hear [i.e. did know], ...

MS VARIANT: hut-at

VERSIONS OF 'hut-at':
Tkld
7 **gugiridin**
2 **gugiriba**
2 **gugiraga(ba)**
20 **gugira**

MYSTERY SUFFIX: -dindu

THERE ARE MORE THAN 20
EXAMPLES OF THE SUFFIX **-dindu**
USED TO MEAN 'from (a place).
THESE MOSTLY CANNOT READILY
BE CONSTRUED AS -at-ERG

... *yakounta ba uwa pa mankiye ...*

yaguwanda ba uwa ba manGiyi

... what hour the thief would come, ...

when WHEN/if move-PH DONE take-be-actor

... when the take-actor [i.e. thief] >done<-came, ...

TIME

bangGayi	now	bunin	beforehand
dangGa	before	duwanda	afterwards, future
gabu	soon	gumba	tomorrow
...	until	wara	yesterday
ngaya	then	yaguwanda	when
yagida	now	yugida	after
yandi gadayi	always (<i>thus every</i>)		
yagida galayi	now time (until)		
yandi galayi	thus time (once upon a time; so long as)		

[continues from previous frame]

... *na pa noa*, ...

na ba nuwa

... he would have watched, ...

see-PH DONE he

... he >done<-see, ...

... *keawai ngaiya kokere ngikoumba potobunti pa*

giyawayi ngaya gugiri ngigumba budubandi ba

... and not have suffered his house to be broken through.

no then hut him-of burst-permit-AFF-PH DONE

... (and) not then permit (someone) (to) burst
[i.e. have broken through] his house.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke xii.40

Yanti tin kauwa nura nakilliko;

kulla noa yinal kore koba uwonnun yakita kōtta korien nura ba.

yandidin gawa nura nagiligu

[40] Be ye therefore ready also:

for the Son of man cometh at an hour when ye think not.

thus-because [therefore] be-IMP! [yes] you-all see-be-ing-for

Thus-because [i.e. therefore] you must be for seeing [i.e. ready], ...

... kulla noa yinal kore koba ...

gala nuwa yinal guriguba

.. for the Son of man ...

because he son man-of

... because he, the son of man, ...

... uwonnun yakita kōtta korien nura ba.

uwanan yagida gudagurin nura ba

... cometh at an hour when ye think not.

move-will now think-lacking you-all WHEN/if

... will move [i.e. come] now when you (are) think-lacking.

MS ERROR: therefore

yandi-din 'therefore' [only example]
PROBABLY MS ERROR FOR
yagi-din 'therefore'[13]

but / because / therefore

gala	for, because
ngala-din	that-because (therefore)
yagi-din	now-because (therefore)
guwidu (ba)	because, therefore
wandu ba	but, instead, whereas

Luke xii.41

*Wiya ngaiya noa bōn Petro ko,
Pirriwul, wiyān bi unni Parabol ngearun bo, nga
ngearun yantīn ?*

wiya ngaya nuwa bun PETERgu

[41] Then Peter said unto him,
Lord, speakest thou this parable unto us, or even to all?

Speak-PH then he him PETER-ERG

Then he, Peter spoke (to) him: ...

... Pirriwul, wiyān bi unni Parabol ngearun bo, ...

biriwal wiyān bi ani PARABLE ngiyarunbu

... Lord, speakest thou this parable unto us,...

chief speak-now thou this PARABLE us-all-EMPH

... “Chief, do you speak this parable (to) emphatically-us, ...

... nga ngearun yantīn ?

nga ngiyarun yandin

... or even to all?

OR us-all all

... or to us all?”

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]

DOUBTFUL Tkld TRANSLATION

KJV or even to all
Tkld **nga ngiyarun yandin**
OR us-all all
COMMENT: NOT ‘us all’ BUT ‘everyone’
PERHAPS
nga guri yandin
OR men all
or everyone

Luke xii.42

*Ngatun noa Pirriwul-lo wiya,
ngan ke noa mankillikan murrorōng ngatun nguraki,
Pirriwul-lo noa umunnun bōn wiyellikan kakilliko
kokera ko ngikoung ka ta ko, ngu-uwil koa noa
takilliko yakita ngukillingēl la?*

ngadun nuwa biriwalu wiya

[42] And the Lord said,
Who then is that faithful and wise steward,
whom his lord shall make ruler over his
household, to give them their portion of meat
in due season?

AND he chief-ERG speak-PH

And he [JESUS], the chief, spoke: ...

... ngan ke noa mankillikan murrorōng ngatun nguraki, ...

ngan Gi nuwa manGiligan marurung ngadun nguragi

... Who then is that faithful and wise steward, ...

who be he take-be-ing-agent good AND hear-be [wise]

... “Who is he [servant], the good and wise taking-agent [i.e. servant], ...

VERB ‘to be’

ACCORDING TO R.M.W. DIXON,
“Most Australian languages lack
any verb ‘to be’” [Dixon 1980
491:12]
IF THIS IS THE CASE FOR
Awabakal, **ga / gi** ‘be’
WOULD BE A TkId INVENTION.

[continues next frame]

[continues from previous frame]

... *Pirriwul-lo noa umunnun bōn wiyellikan
kakilliko kokera ko ngikoung ka ta ko, ...*

*biriwalu nuwa umanan bun wiyiligan
gagiligu gugiragu ngigungGadagu*

... whom his lord shall make ruler over his household, ...

chief-ERG he make-will him speak-ing-agent
be-be-ing-for hut-to him-of-to

... (whom) he [lord], the chief, will make him [servant] for-
being the speaking-agent [i.e. ruler] of to his [lord's] house, ...

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa
AND VARIANTS WITH ngirung, nurun, etc.		

ka ta / -ka ta

SOME 80 INSTANCES OF

ka ta: ga da.

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
ngigungGada	him-of-at
ngigungGadagu	him-of-to

... *ngu-wil koa noa takilliko yakita ngukillingēl la?*

nguwilguwa nuwa dagiligu yagida ngugilingila

... to give them their portion of meat in due season?

give-might-having he eat-be-ing-for now give-be-ing-place-at

... (that) he [lord] now give might-doing for eating [i.e. give their
[servants'] portion] at the giving-place [i.e. in due season]".

OBSCURE TRANSLATION

OBSCURE CONCEPT
OBSCURE Tkld TRANSLATION

Luke xii.43

Pittul-matoara katan unnoa mankillikan
umunnun noa ba ngikoumba Pirriwul nanun ngaiya noa bōn umulli ta yanti.

bidal**madwara** gadan
anuwa man**Giligan**

[43] Blessed is that servant,
whom his lord when he cometh shall find so doing.

joy-make-done to be-AFF-now that take-be-ing-agent

Joy-endowed [i.e. blessed] be that taking-agent [i.e. **servant**], ...

here / there // this / that			
Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:			
	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

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

... *umunnun noa ba ngikoumba Pirriwul ...*

umanan nuwa ba ngigumba biriwal

... whom his lord when he cometh ...

make-will he WHEN/if him-of chief

... (whom) when he **lord**, his lord, will make [MS ERROR for 'come'], ...

MS ERROR

umunnun,

umanan: make-will
MS ERROR FOR
uwa-nan: move-will
will come

... *nanun ngaiya noa bōn umulli ta yanti.*

nanan ngaya nuwa bun umali da yandi

... shall find so doing.

see-will then he him make-ing ABSTR thus

... he **lord** will then see [i.e. find] him **servant** making [i.e. doing] thus.

see / FIND

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED 'see' FOR 'find'

na-gi-li-gu see (see-be-ing-for)
bami-li-gu seek (search-ing-for)
girawa-li-gu seek/find (...-ing-for)
dungGa-mali-gu find (show-make...)

Luke xii.44

Wiyan bang tuloa,

*umunnun bōn noa wiyellikan
kakilliko yantīn ta ko.*

wiyan [nurun] bang duluwa

[44] Of a truth I say unto you ,
that he will make him ruler over all that he hath.

speak-now [you-all] I straight

I [JESUS] speak straight [(to) you], ...

MISSING TRANSLATION

AS Tkld DID NOT PROVIDE
A TRANSLATION ,
THIS WORDING
IS PROPOSED.

... umunnun bōn noa wiyellikan kakilliko yantīn ta ko.

umanan bun nuwa wiyiligan gagiligu yandindagu

... that he will make him ruler over all that he hath.

make-will him he speak-ing-agent be-be-ing-for all-to

... he [lord] will make him [servant] for
being speaking-agent [i.e. ruler] to all.

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]
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Luke xii.45

*Wonto noa ba wiyennun ngala
mankillikanto, [120] būlbūl la,*

*Emmoumba Pirriwul mīnkīn uwa korien; ngatun ngaiya noa
būnkilli kolang barun kore mankillikan, ngatun napāl, ngatun
takillikolang, ngatun pittellikolang ngatun kutta-wai kolang;*

wandu nuwa ba wiyinan ngala
manGiligandu bulbula

[45] But and if that

servant say in his heart,

My lord delayeth his coming; and shall begin
to beat the menservants and maidens, and to
eat and drink, and to be drunken;

instead he WHEN/if speak-will that fellow
take-be-ing-agent-ERG heart-at

Instead if he [servant], that-fellow the taking-agent
[i.e. servant], will speak at [i.e. in] (his [servant's]) heart, ...

... Emmoumba Pirriwul mīnkīn uwa korien; ...

imuwumba biriwal minGin uwagurin

... My lord delayeth his coming; ...

me-of chief wait-be-now move-lacking

... my chief [servant's lord] move-<lacking> waits [i.e. delays coming]; ...

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**

'heart' METAPHOR

'heart': English (European?) CONCEPT
OF 'LOCUS OF SINCERITY' UNLIKELY
TO HAVE BEEN MEANINGFUL TO AN
ABORIGINAL AUDIENCE OF THE TIME
PERHAPS OMIT

OR SIMPLY ACCEPT THIS AS ONE OF
MANY CONCEPTS NECESSARY FOR
BIBLICAL UNDERSTANDING

DOUBTFUL Tkld TRANSLATION

KJV delayeth his coming

Tkld **minGin uwagurin**

wait-be-now move-lacking

'coming' = move-lacking [?]. PERHAPS:

minGin uwali da ngigumba

wait-be-now move-ing ABSTR him-of

waits (for) his moving [i.e. coming]

[continues from previous frame]

... *ngatun ngaiya noa bünkilli kolang
barun kore mankillikan, ...*

**ngadun ngaya nuwa bunGiligulang
barun guri manGiligan**

... and shall begin to beat the menservants ...

AND then he beat-be-ing-towards
them-all man take-be-ing-agent

... and then he [servant] about to [i.e. begins] beating
them, the men, the taking-agent(s) [i.e. manservant(s)], ...

UNIDENTIFIED TERMS	
begin	INCHOative / INCEPTive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

... *ngatun napāl, ...*

ngadun nabal

... and maidens, ...

AND woman

... and women, ...

... *ngatun takillikolang, ...*

ngadun dagiligulang

... and to eat ...

AND eat-be-ing-towards

... and about to (be) eating, ...

[continues next frame]

[continues from previous frame]

... *ngatun pittellikolang* ...

ngadun bidiligulang

... and drink, ...

AND drink-ing-towards

... and about to (be) drinking, ...

... *ngatun kutta-wai kolang*;

ngadun gadawayigulang

and to be drunken;

AND replete-HAB-towards

... and about to (be) a replete-actor [i.e. drunkard].

Luke xii.46

*Pirriwul ngala koba mankillikan koba,
uwonnun wal noa purreung ka na korien ta, ngatun yakita ngaiya kōtta
korien ta bōn, ngatun būnnun bōn buloara kan, ngatun ngūnun bōn
winta ngikoung kai barun kin ngurra korien ta.*

biriwal ngalaguba manGiliganguba

[46] The lord of that servant
will come in a day when he looketh not for him,
and at an hour when he is not aware, and will cut
him in sunder, and will appoint him his portion with
the unbelievers.

chief that fellow-of take-be-ing-agent-of

The chief [lord] of that-fellow [servant], the taking-agent [i.e. servant], ...

OBSCURE SENTENCE

OBSCURE SENTENCE
AND EQUALLY OBSCURE
Tkld INTERPRETATION
AND TRANSLATION

... uwonnun wal noa purreung ka na korien ta,

uwanan wal nuwa bariyangGa nagurin da

... will come in a day when he looketh not for him, ...

move-will certainly he day(light)-at see-lacking AFFirm

... he [lord] will certainly move [i.e. come] at [i.e. on] a daylight (that is) see-lacking, aye, [i.e. a day when not looking, when he [lord] is unexpected], ...

OBSCURE SENTENCE

OBSCURE SENTENCE
AND EQUALLY OBSCURE
Tkld INTERPRETATION
AND TRANSLATION

... ngatun yakita ngaiya kōtta korien ta bōn, ...

ngadun yagida ngaya gudagurin da bun

... and at an hour when he is not aware, ...

AND now then think-lacking AFFirm him

... and now then [i.e. at an hour] think-lacking, aye [i.e. when (the servant [servant] is) not thinking about] him [lord], ...

OBSCURE SENTENCE

OBSCURE SENTENCE
AND EQUALLY OBSCURE
Tkld INTERPRETATION
AND TRANSLATION

[continues from previous frame]

... *ngatun būnnun bōn buloara kan, ...*

ngadun bunan bun bulwaragan

... and will cut him in sunder, ...

AND beat-will him two-BEness

... and [lord] will beat [i.e. cut] him [servant] two-ness [in two], ...

OBSCURE SENTENCE

OBSCURE SENTENCE AND EQUALLY OBSCURE TklD INTERPRETATION AND TRANSLATION

-gan / -gan(g)

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

... *ngatun ngūnun bōn winta ngikoung kai ...*

ngadun ngunan bun winda ngigungGayi

... and will appoint him his portion ...

AND give-will him part him-at

... and [lord] will give him [servant] his part [i.e. his lot, his due] ...

OBSCURE SENTENCE

OBSCURE SENTENCE AND EQUALLY OBSCURE TklD INTERPRETATION AND TRANSLATION

-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

... *barun kin ngurra korien ta.*

barunGin ngaragurin da

... with the unbelievers.

them-all-at hear-lacking AFFirm

... at [i.e. with] them, the hear-lacking, aye [i.e. the unbelievers].

OBSCURE SENTENCE

OBSCURE SENTENCE AND EQUALLY OBSCURE TklD INTERPRETATION AND TRANSLATION

-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 xii.47

Ngatun unnoa mānkillikān

ngurran noa kōttelli ta Pirriwul koba ngikoumba, ngatun keawai uma korien, keawai noa uma pa yanti kōttelli ta ngikoumba, būnnun wal ngaiya bōn kauwulkauwul.

ngadun anuwa manGiligan

[47] And that servant,

which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

AND that take-be-ing-agent

And that taking-agent [servant] [i.e. servant], ...

... *ngurran noa kōttelli ta Pirriwul koba ngikoumba, ...*

ngaran nuwa gudili da biriwalguba ngigumba

... which knew his lord's will, ...

hear-now he think-ing ABSTR chief-of him-of

... he [servant] hears the thinking [i.e. will] of his chief [lord], ...

... *ngatun keawai uma korien, ...*

ngadun giyawayi umagurin

... and prepared not himself, ...

AND no-make-PH-lacking

... and [servant] not make-<lacking> [i.e. does not prepare], ...

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM: no ... [the item or action]-lacking

giyawayi na-gurin not seeing
giyawayi wanayi-gurin no children

William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

[continues from previous frame]

... *keawai noa uma pa yanti kōttelli ta ngikoumba, ...*

giyawayi nuwa uma BA yandi gudili da ngigumba

... neither did according to his will, ...

no he make-PH NEG thus think-ing ABSTR him-of

... he [servant] did not make-<not> thus his [lord's] thinking [i.e. did not act according to his [lord's] will], ...

ba FUNCTIONS

ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of

... *būnnun wal ngaiya bōn kauwulkauwul.*

bunan wal ngaya bun gawal gawal

... shall be beaten with many stripes.

beat-will certainly then him big big [many]

... (someone) will then certainly beat him [servant] plenty.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT
ngan-du: someone
ngandu
someone (did whatever...)

Luke xii.48

Wonto noa ba niuwoa ngurra korien

*ngatun yarakai umatoara yaki tin bün ba bön, bünun wal warea.
Kulla bön ngupa kauwul wiyapaiyennun wal kauwul ngikoung
kin[121]birung; ngatun kore ko ngukulla kauwul, wiyellia
kunnun bara ngaiya kauwulkauwul ngikoung kin birung.*

wandu nuwa ba nyuwuwa ngaragurin

[48] But he that knew not,
and did commit things worthy of stripes, shall
be beaten with few stripes. For unto
whomsoever much is given, of him shall be
much required: and to whom men have
committed much, of him they will ask the more.

instead he DONE he hear-PH-lacking

Instead he [servant], he hear-lacking [i.e. who did not know], ...

wandu ba: whereas / INSTEAD

wandu ba

Tkld: "Whereas; a compound phrase:
Won, the interrogative adverb of place,
where? to,"

RENDERED AS 'instead'.

SOMETIMES **wandu ba** IS SPLIT, AS:

180 **wandu ba**

70 **wandu xxx ba**

... ngatun yarakai umatoara yaki tin bün ba bön, ...

ngadun yaragayi umadwara
yagidin bun ba bun

... and did commit things worthy of stripes, ...

AND bad make-done to now-because
[therefore] beat DONE him

... and (who) [servant] bad make-endowed [i.e. committed bad
things], (someone) therefore >done<-beat him [servant], ...

but / because / therefore

gala for, because
ngala-din that-because (therefore)
yagi-din now-because (therefore)
guwidu (ba) because, therefore
wandu ba but, instead, whereas

PASSIVE IGNORED

Tkld OFTEN RENDERS THE
PASSIVE IN THE ACTIVE
VOICE. IN SUCH INSTANCES,
THE UNIDENTIFIED SUBJECT
OF PASSIVE USAGES IS
INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION
IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

[continues from previous frame]

... *būnnun wal warea.* ...

bunan wal wariya

... shall be beaten with few stripes. ...

beat-will certainly little

... (someone) will certainly beat [servant] little. ...

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...)

... *Kulla bōn ngupa kauwul* ...

gala bun ngu ba gawal

... For unto whomsoever much is given, ...

because him give WHEN/if big

... Because if (someone) does give him [recipient] big, ...

ba FUNCTIONS

- ba** WHEN/if
- ba** DONE
- ba / BA** NEGative
- ba** place of

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...)

... *wiyapaiyennun wal kauwul ngikoung kin[121]birung;* ...

wiyabayinan wal gawal ngigungGinbirang

... of him shall be much required: ...

speak-do-back-will certainly big him-away from

... (something) will certainly speak-back [i.e. be required] big from him [recipient]: ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

[continues from previous frame]

... *ngatun kore ko ngukulla kauwul, ...*

ngadun gurigu ngugala gawal

... and to whom men have committed much, ...

AND man-ERG give-be-PH big

... and [to recipient] (whom) men gave big ...

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.

-gu **PUR**Positive 'for' / **-gu** **DAT**ive 'to'

-gu **INSTR**umental 'using'

-gu **OPP**ose 'against' [RARELY]

-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.
------------	----------------------	--------------------------------------	--	---

... *wiyellia kunnun bara ngaiya kauwulkauwul ngikoung kin birung.*

wiyiliyaganan bara ngaya

gawal gawal ngigungGinbirang

... of him they will ask the more.

speaking-again-will they-all then big big [many] him-away from

... they [men] will then speaking-again [i.e. asking] plenty from him [recipient].

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

189 **present** tense: **-n**

57 **future** tense: **-nan**

37 **past historic** PH and IMP!: **-∅**

0 **past** tense: **-yan**

POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**

wiyi-li-yaga-nan: speak-ing-again-will

'again' / 'lest' INCONGRUENT

Luke xii.49

*Uwan ta bang unni yukulliko
koiyung ko purrai ta ko;
minnung-bullinnun bang kauwa ba tantoa kal bo
wirrong-kullea? [163]*

uwan da bang ani yugaligu gwiyangGu barayidagu

[49] I am come to
send fire on the earth;
and what will I if it be already kindled?

move-now AFFirm I here send-ing-for fire-using earth-to

I move, aye, [i.e. come] here for sending fire to the earth; ...

*... minnung-bullinnun bang kauwa ba
tantoa kal bo wirrong-kullea? [163]*

**minang balinan bang gawa ba
danduwagalbu wirangGaliya**

... and what will I if it be already kindled?

what do-ing-will I be-IMP! [yes] WHEN/IF enough-
belong-EMPH [immediately] ignite-be-ing-PH

... what will I do, yes, if (someone)
immediately [i.e. already] ignited (it)?

PASSIVE IGNORED

TkId OFTEN RENDERS THE
PASSIVE IN THE ACTIVE
VOICE. IN SUCH INSTANCES,
THE UNIDENTIFIED SUBJECT
OF PASSIVE USAGES IS
INDICATED BY '(someone)'.
ngan-du: someone

TO EFFECT PASSIVE INTENTION
IN ACTIVE VOICE, INSERT
ngandu
someone (did whatever...)

IMMEDIATELY

TkId 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 xii.50

*Kulla tia kurrimulli-kan-ne
emmoung kin ba kurrimulliko;
ngatun yakoai bang katan ngoloin koa kawil kakilliko!*

gala diya gurimaligani imuwung **Ginba gurimaligu**

[50] But I have a baptism
to be baptized with;
and how am I straitened till it be
accomplished!

because me deep-make-ing-entity me-at deep-make-ing-for

Because (someone has) a deep-making-entity [i.e. baptism]
at [i.e. for] me, for deep-making [i.e. baptising] me; ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE
PASSIVE IN THE ACTIVE
VOICE. IN SUCH INSTANCES,
THE UNIDENTIFIED SUBJECT
OF PASSIVE USAGES IS
INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION
IN ACTIVE VOICE, INSERT
ngan-du: someone
ngandu
someone (did whatever...)

... *ngatun yakoai bang katan* ...

ngadun yaguwayi bang gadan

... and how am I straitened ...

AND how I be-AFF-now

... and how am I now ...

yaguwayi: HOW

INTERROGATIVE 'how': **yaguwayi**
ENGLISH **how** HAS SEVERAL
MEANINGS, e.g.:

- interrogative 'How does it work?'
- in what manner 'I don't know how to do it'
- what quality 'How was the movie today?'
- modifier 'How funny that is'
- = 'what' 'How about some dinner?'

yaguwayi: PROBABLY FIRST MEANING

PERHAPS: **anangGu**
that [i.e. what]-using

POSSIBLE ADJUSTMENT [?]

ngadun anang-Gu ngan-Gu ngira-li-n diya
AND that-using someone-ERG tie-ing-now me
*and using what someone is tying me [i.e. how
I am being tied (straitened)]*

OBSCURE TRANSLATION

OBSCURE CONCEPT
OBSCURE Tkld TRANSLATION

[continues next frame]

[continues from previous frame]

... *ngoloin koa kauwil kakilliko!*

nguluwinGuwa gawil gagiligu

... till it be accomplished!

finish-having be-might be-be-ing-for

... (something) for might being having-finish [i.e. completed].

OBSCURE TRANSLATION

OBSCURE CONCEPT
OBSCURE Tkld TRANSLATION

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 till it be accomplished
Tkld **nguluwinGuwa gawil gagiligu**
finish-having be-might be-be-ing-for INCONGRUENT. SPECULATIVE:
yagida galayi-dagu nguluwin gawil
now time-to [until] end be-might
until the end might be

UNIDENTIFIED TERMS

begin	INCHOative / INCEPTive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

Luke xii.51

Kōttan nura, uwa bang ba Pittul ngukilliko purrai ta ko?

Wiyān bang ba keawai; wonto ba ngurrunggurra kakilliko;

gudan nura uwa bang ba bidal ngugiligu barayidagu

[51] Suppose ye that I am come to give peace on earth?

I tell you, Nay; but rather division:

think-now you-all move I DONE joy give-be-ing-for earth-to

Do you think I >done<-move [i.e. come] for giving joy to the earth? ...

... Wiyān bang ba keawai; ...

wiyān bang ba giyawayi

... I tell you, Nay; ...

speak-now I DONE no

... I >done<-speak, no; ...

... wonto ba ngurrunggurra kakilliko;

wandu ba ngara ngara gagiligu

... but rather division:

instead DONE hear-hear (argue/split) be-be-ing-for

... instead for being split [i.e. divided]
[i.e. being in a state of disarray].

wandu ba: whereas / INSTEAD

wandu ba

Tkld: “Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to, ...”

RENDERED AS ‘instead’.

SOMETIMES **wandu ba** IS SPLIT, AS:

180 **wandu ba**

70 **wandu xxx ba**

Luke xii.52

*Kulla wal unti birung kunnun
kakilliko waran kokira wakolla,
ngurrungurra birung, ngoro bulun kin birung, ngatun
buloara ngoro kabirung.*

**gala wal andibirang ganan
gagiligu waran gugira wagula**

[52] For from henceforth there shall be five in one house divided, three against two, and two against three.

because certainly here-away from be-will be-be-ing-for FIVE hut one-at

Because certainly from here will be for being five at one house, ...

MYSTERY WORD: waran
waran: SEEMS TO BE EITHER four OR five, AS WELL AS HAVING OTHER MEANINGS
COULD **waran** INDICATE PLURALITY RATHER THAN SPECIFICALLY 'four' ?

... ngurrungurra birung, ...

ngara ngarabirang

... divided, ...

hear-hear (argue/split)-away from

... split from [i.e. from being in a state of disarray], ...

Tkld INVENTIONS:
rich man / crucify /argue
Tkld coined the following terms:
rich man **burul-gan** heavy agent
crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...
divided **ngara ngara** hear-hear (argue/split)

[continues from previous frame]

... *ngoro bulun kin birung, ...*

nguru bulunGinbirang

... three against two, ...

three them-two-away from

... three from them-two, ...

DOUBTFUL Tkld TRANSLATION

KJV three against two

Tkld **nguru bulunGinbirang**

three them-two-away from

WHY NOT OPPOSE SUFFIX [?] PERHAPS:

nguru bulun-Gu

three two-OPP

three against two

-ko: against (OPP)

THERE ARE 14 INSTANCES WHERE THE SUFFIX **-gu** APPEARS TO DENOTE 'against', IDENTIFIED HERE AS 'OPP', for OPPOSITE.

... *ngatun buloara ngoro kabirung.*

ngadun bulwara ngurugabirang

... and two against three.

AND two three-away from

... and two from three.

-ko: against (OPP)

THERE ARE 14 INSTANCES WHERE THE SUFFIX **-gu** APPEARS TO DENOTE 'against', IDENTIFIED HERE AS 'OPP', for OPPOSITE.

Luke xii.53

Biyungbai ngurrunggurra kunnun yināl la-birung, ngatun yinal biyungbai ta birung; ngatun tunkān yinalkun ta-birung, ngatun yinalkun tunkan ta birung, Tūnngaikun [122] bounnoun ba kurrinānbai ta birung, ngatun kurrinānbai bounnoun ba tūnngaikun ta birung.

biyangbayi ngara ngara ganan yinalabirang

[53] The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

father-ITEM hear-hear (argue/split) be-will son-away from

Father will be divide(d) from the son, ...

Tkld INVENTIONS: rich man / crucify /argue

Tkld coined the following terms:
rich man **burul-gan** heavy agent
crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...
divided **ngara ngara** hear-hear (argue/split)

-ko: against (OPP)

THERE ARE 14 INSTANCES WHERE THE SUFFIX **-gu** APPEARS TO DENOTE 'against', IDENTIFIED AS 'OPP', for OPPOSITE. Tkld HAD NOT USED THE 'OPP' SUFFIX IN THIS INSTANCE

... *ngatun yinal biyungbai ta birung;*

ngadun yinal biyangbayidabirang

... and the son against the father; ...

AND son father-ITEM-away from

... and son from the father; ...

-ko: against (OPP)

THERE ARE 14 INSTANCES WHERE THE SUFFIX **-gu** APPEARS TO DENOTE 'against', IDENTIFIED AS 'OPP', for OPPOSITE. Tkld HAD NOT USED THE 'OPP' SUFFIX IN THIS INSTANCE

-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 tunkān yinalkun ta-birung, ...*

ngadun danGan yinalgandabirang

... the mother against the daughter, ...

AND mother daughter-away from

... and mother from the daughter, ...

-ko: against (OPP)

THERE ARE 14 INSTANCES WHERE THE SUFFIX **-gu** APPEARS TO DENOTE 'against', IDENTIFIED AS 'OPP', for OPPOSITE. Tkld HAD NOT USED THE 'OPP' SUFFIX IN THIS INSTANCE

MYSTERY WORD: *dunGa...*

dunGan(g)	mother (thumb)	54 (2)
dung(G)i	cry	44
dungGa...	show	57
dungGang	big	26
dungGangGiri	right(hand)	26
dangGa	before	18
dangGa	shoe/foundation	9
dungGa	find	3
dung dung	marrow	2

[continues from previous frame]

... *ngatun yinalkun tunkan ta birung, ...*

ngadun yinalgan danGandabirang

... and the daughter against the mother; ...

AND daughter mother-away from

... and daughter from the mother, ...

-ko: against (OPP)

THERE ARE 14 INSTANCES WHERE THE SUFFIX **-gu** APPEARS TO DENOTE 'against', IDENTIFIED HERE AS 'OPP', for OPPosite.

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

... *Tūnngaikun [122] bounnoun ba kurrinānbai ta birung, ...*

dungayigan buwanuwanba garinanbayidabirang

... the mother in law against her daughter in law, ...

mother-in-law her-of daughter-in-law-away from

... the mother-in-law from her daughter-in-law, ...

-ko: against (OPP)

THERE ARE 14 INSTANCES WHERE THE SUFFIX **-gu** APPEARS TO DENOTE 'against', IDENTIFIED HERE AS 'OPP', for OPPosite.

MYSTERY WORD: *dunGa...*

dunGan(g)	mother (thumb)	54 (2)
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dungGangGiri	right(hand)	26
dangGa	before	18
dangGa	shoe/foundation	9
dungGa	find	3
dung dung	marrow	2

... *ngatun kurrinānbai bounnoun ba tūnngaikun ta birung.*

ngadun garinanbaya buwanuwanba

dungayigandabirang

... and the daughter in law against her mother in law.

AND daughter-in-law her-of mother-in-law-away from

... and the daughter-in law from her mother-in-law.

-ko: against (OPP)

THERE ARE 14 INSTANCES WHERE THE SUFFIX **-gu** APPEARS TO DENOTE 'against', IDENTIFIED HERE AS 'OPP', for OPPosite.

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 xii.54

Ngatun noa barun kore wiya,

nanun nura ba yareil wokka lang punnul ba pulōngkullingēl-lin, wiyennun ngaiya nura koiwon tanan ba; ngatun kauwa yanti.

ngadun nuwa barun guri wiya

[54] And he said also to the people,

When ye see a cloud rise out of the west, straightway ye say,
There cometh a shower; and so it is.

AND he them-all man speak-PH

And he spoke (to) them, the men [i.e. people]: ...

... nanun nura ba yareil wokka lang punnul ba pulōngkullingēl-lin, ...

nanan nura ba yaril wagalang banal ba bulungGalingilin

... When ye see a cloud rise out of the west, ...

see-will you-all WHEN/if cloud high-ness sun DONE enter-be-ing-place-at

... “When you will see a cloud high at the sun entering place [i.e. in the west], ...

ba FUNCTIONS	
ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of

... wiyennun ngaiya nura koiwon tanan ba; ...

wiyinan ngaya nura guwiwan danan ba

... straightway ye say, There cometh a shower; ...

speak-will then you-all rain approach DONE

... then you will speak: ‘Rain >done<-approach’, ...

ba FUNCTIONS	
ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of

[continues from previous frame]

... *ngatun kauwa yanti.*

ngadun gawa yandi

... and so it is.

and be-IMP! [yes] thus

... and yes thus [i.e. so be it]”.

Luke xii.55

Ngatun kareawung ba kunnun,

wiyellinnun ngaiya nura karol kunnun; ngatun yanti ngaiya kunnun.

ngadun gariyawang ba ganan

[55] And when ye see the south wind blow,
ye say, There will be heat; and it cometh to pass.

AND wind-MOVEness (south wind) WHEN/if be-will

And when the south wind will be, ...

... wiyellinnun ngaiya nura karōl kunnun; ...

wiyilinan ngaya nura garul ganan

... ye say, There will be heat; ...

speaking-will then you-all sweat be-will

... then you will be speaking: '(It) will be sweat' [i.e. hot]; ...

... ngatun yanti ngaiya kunnun.

ngadun yandi ngaya ganan

... and it cometh to pass.

AND thus then be-will

... and then so (it) will be.

Luke xii.56

A, nura nakoiyayē!

*natān nura takīn moroko koba
ngatun purrai koba; Minnaring tin
koa nura na korien unti yakita?*

ya nura naguwiayyi

[56] Ye hypocrites,

ye can discern the face of the sky
and of the earth; but how is it that
ye do not discern this time?

ah you-all fib-speak-actor

Ah, you fib-speak-actors [i.e. hypocrites]! ...

... natān nura takīn moroko koba ngatun purrai koba; ...

nadan nura dagin muruguguba ngadun barayiguba

... ye can discern the face of the sky and of the earth; ...

see-AFF-now you-all face sky-of AND earth-of

... You see the face of the sky and of the earth; ...

... Minnaring tin koa nura na korien unti yakita?

minaringdinguwa nura nagurin andi yagida

... but how is it that ye do not discern this time?

what-because-having you-all see-lacking here now

... what-because-having [i.e. why is it that]
you are see-lacking [i.e. do not see] this
now [i.e. present time]?

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)

-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 xii.57

Kauwa, kora koa nura kōtta ba nurun kin birung tuloa?

gawa guraguwa nura guda ba nurunGinbirang duluwa

[57] Yea, and why even of yourselves judge ye not what is right?

be-IMP! (yes) not-having (why not) you-all think-PH DONE ye-all-away from straight

Yes, why (are) you not [i.e. unable to] think straight from [i.e. about] you?

Luke xii.58

Uwonnun bi ba ngikoung katoa bukka-kan toa

ngikoung kinko wiyellikan ta ko, yapung koa nuiyellia bi bōn wamunbiuwil koa biloa murroi kakilliko ngikoung kin birung; yuteakun koa biloa wiyellikan kauwul la ko, ngatun wiyellikan to kauwul lo wamunbinnūn [129] biloa yarakan ta ko, ngatun yarakan to wupinnun biloa Prison ka ko.

uwanan bi ba ngigungGaduwa bagaganduwa

[58] When thou goest with thine adversary

to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

move-will thou WHEN/IF him-in company with anger-agent-in company with

When you will move in company with him, the anger-agent [i.e. adversary] ...

-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)

... *ngikoung kinko wiyellikan ta ko, ...*

ngigungGinGu wiyiligandagu

... to the magistrate, ...

him-to speak-ing-agent-to

... to him the speaking-agent [i.e. magistrate], ...

... *yapung koa nuiyellia bi bōn ...*

yabangGuwa nuwiyiliya bi bun

... as thou art in the way, give diligence...

path-having touch/try/tempt-DECL-ing-IMP! thou him

... along the path, you must try (with) him ...

SPECIAL WORD: tempt/touch/ try/teach

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

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**)

[continues from previous frame]

... *wamunbiuwil koa biloa murroi kakilliko ngikoung kin birung; ...*

wamanbiwilguwa bi luwa maruwi gagiligu ngigungGinbirang

... that thou mayest be delivered from him; ...

move-make-permit-might-having thou-him peace be-be-ing-for him-away from

... he, you: (someone) might enable peace(ful) move-doing from him [i.e. have you delivered from him]; ...

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...)

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**)

... *yuteakun koa biloa wiyellikan kauwul la ko, ...*

yudiyaganGuwa bi luwa wiyiligan gawalagu

... lest he hale thee to the judge, ...

guide-lest-now-having thee-he speak-ing-agent big-to

... lest he be guiding you to the big speaking-agent [i.e. judge], ...

-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**

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**)

[continues from previous frame]

... *ngatun wiyellikan to kauwul lo wamunbinnun*
[123] biloa yarakan ta ko, ...

ngadun wiyiligandu gawalu
wamanbinan bi luwa yaragandagu

... and the judge deliver thee to the officer, ...

AND speak-ing-agent-ERG big-ERG move-
 make-permit-will thee-he stop-agent-to

... and the judge will move-permit [i.e. deliver]
 you (to) him, the stop-agent [i.e. officer], ...

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:
 I thee **ba-nung** she thee **bin-toa**
 I her **ba-noun**
 thou me **bi-tia** thou her **bi-noun**
 thou him **bi-nung**
 he thee **bi-loa** (he me **tia-loa**)

SPECULATIVE COMPLETE SET

	I	THOU	HE	SHE
ME	.....	bi diya	[nu diya]	[duwa diya]
THEE	ba bin	.....	[nu bin]	[duwa bin]
HIM	[ba bun]	[bi bun]	[nu bun]	[duwa bun]
HER	[ba nuwan]	[bi nuwan]	[nu nuwan]	[duwa nuwan]

... *ngatun yarakan to wupinnun biloa Prison ka ko.*

ngadun yaragandu wubinan bi luwa PRISONgagu

... and the officer cast thee into prison.

AND stop-agent-ERG do-will thee-he PRISON-to

... and he, the stop-agent [i.e. officer],
 will do [i.e. put] you into prison.

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 xii.59

*Wiyān banūng,
keawai bi waita uwa korien
unta birung, ngukillinnun bi
ba mite ta kirun warea ta.*

wiyān ba nung

[59] I tell thee,
thou shalt not depart
thence, till thou hast paid
the very last mite.

Speak-now I-thee

I speak (to) you,...

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	ba-nung	she thee	bin-toa
I her	ba-noun		
thou me	bi-tia	thou her	bi-noun
thou him	bi-nung		
he thee	bi-loa	(he me	tia-loa

SPECULATIVE COMPLETE SET

	I	THOU	HE	SHE
ME	.....	bi diya	[nu diya]	[duwa diya]
THEE	ba bin	.....	[nu bin]	[duwa bin]
HIM	[ba bun]	[bi bun]	[nu bun]	[duwa bun]
HER	[ba nuwan]	[bi nuwan]	[nu nuwan]	[duwa nuwan]

... *keawai bi waita uwa korien unta birung, ...*

giyawayi bi wada uwagurin andabirang

... thou shalt not depart thence, ...

no thou depart move-lacking there-away from

... you do not depart-move-<lacking> from there, ...

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)

... *ngukillinnun bi ba mite ta kirun warea ta.*

ngugilinan bi ba MITE da girun wariya da

... till thou hast paid the very last mite.

give-be-ing-will thou WHEN/if
MITE AFFirm all little AFFirm

... when [i.e. until] you will be giving a
mite, aye, all little, aye [i.e. the very last].

UNIDENTIFIED TERMS

begin	INCHOative / INCEPtive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

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

[24] Strive to enter in at the strait gate

[27] But he shall say, ... I know you not ...; depart.., all ye workers of iniquity.

Don't know you!

Go away! Iniquity!

Open up!

We ate together. You taught in our streets

[24] ... many...will seek to enter in, and shall not be able.



Luke xiii.01

Kakulla bara unta yakita tarai kan

*wiya bōn barun Galile kal, ngorōng barun ba tarong-kama
Pilate-to Sacrafice barun ba.*

gagala bara anda yagida darayigan

[1] There were present at that season

some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.

be-be-PH they-all there now other-agent

They were now there other-agents ...

**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*

... wiya bōn barun Galile kal, ...

wiya bun barun GALILEEgal

... some that told him of the Galilaeans, ...

speak-PH him them-all GALILEE-belong

...(who) spoke (to) him (about) them, the Galilee mob: ...

POSSIBLE ADJUSTMENT

KJV ... some ... told him of the Galilaeans

darayi-gan-Gu wiya bun barun-Gayi GALILEE-gal
other-agent-ERG speak-PH him them-all-**about**
GALILEE-mob

others spoke to him about them, the Galilee-mob

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BEness)

... ngorōng barun ba tarōng-kama Pilate-to Sacrafice barun ba.

ngurung barunba darungGama PILATEdu SACRIFICE barunba

... whose blood Pilate had mingled with their sacrifices.

blood them-all-of mix-be-make-PH PILATE-ERG SACRIFICE them-all-of

... Pilate mixed their blood (and) their sacrifice(s).

Luke xiii.02

*Ngatun noa Jesu ko wiyayelleen,
wiyelliella noa barun, wiya, nura kōttell̄n unnoa tara Galile
kal yarakai bara kakulla kauwul barun kin birung Galile kal
la birung, kulla barun ba mankulla unnoa tara?*

ngadun nuwa JESUSgu wiyayiliyan

[2] And Jesus answering

said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?

AND he JESUS-ERG speak-back-ing-did

And he, Jesus, was speaking-back [i.e. answering], ...

... wiyelliella noa barun, ...

wiyiliyila nuwa barun

... said unto them, ...

speak-ing-recently he them-all

... he was speaking (to) them: ...

... wiya, nura kōttell̄n unnoa tara Galile kal...

wiya nura gudilin anuwadara GALILEEgal

... Suppose ye that these Galilaeans ...

QUESTION you-all think-ing-now that-PLUR GALILEE-belong

... "QUERY: you are thinking those [i.e. these] Galilee mob, ...

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

[continues from previous frame]

... *yarakai bara kakulla kauwul barun kin birung Galile kal la birung, ...*

yaragayi bara gagala gawal barunGinbirang GALILEEgalabirang

... were sinners above all the Galilaeans, ...

bad they-all be-be-PH big them-all-away from GALILEE-belong-away from

... (that) they were big(ger) bad (than) from them the Galilee-mob, ...

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

TkId INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BEness)

... *kulla barun ba mankulla unnoa tara?...*

gala barunba manGala anuwadara

... because they suffered such things?

because them-all-of take-be-PH that-PLUR

... because (someone) took those things of theirs [i.e. they suffered]”.

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 xiii.03

Wiyān nurun bang,
keawai kulla nura keawai minki katan,
yantīn ngaiya nura tettitetti kunnun.

wiyān nurun bang

[3] I tell you,
Nay: but, except ye
repent, ye shall all
likewise perish.

speak-now ye-all I

I speak (to) you, ...

... keawai kulla nura keawai minki katan, ...

giyawayi gala nura giyawayi minGi gadan

... Nay; but, except ye repent, ...

no because you-all no emotion be-AFF-now

... no; because [i.e. unless] you be not emotion [i.e. do not repent], ...

... yantīn ngaiya nura tettitetti kunnun.

yandin ngaya nura didi didi ganān

... ye shall all likewise perish.

all then you-all dead-dead be-will

... then you all will be dead.

Luke xiii.04

*Nga barun Eighteen ta wunkulleen kokere barān,
ngatun tettitetti barun wirria, wiya nura kōttellin barun yarakai bara ba [124] kakulla
kauwul barun kore ka birung kakillin Jerusalem ka?*

**nga barun EIGHTEEN da
wunGaliyan gugiri baran**

[4] Or those eighteen, upon
whom the tower in Siloam fell,
and slew them, think ye that they were sinners above all
men that dwelt in Jerusalem?

**OR them-all EIGHTEEN AFFirm
deposit-be-ing-did hut DOWN**

Or them eighteen, aye, (that someone) was depositing
the hut down [i.e. on whom the tower fell], ...

... ngatun tettitetti barun wirria, ...

ngadun didi didi barun wiriya

... and slew them, ...

AND dead-dead them-all operate-PH

... and dead them operated [i.e. killed them]; ...

PASSIVE IGNORED

TkId OFTEN RENDERS THE
PASSIVE IN THE ACTIVE
VOICE. IN SUCH INSTANCES,
THE UNIDENTIFIED SUBJECT
OF PASSIVE USAGES IS
INDICATED BY '(someone)'.
ngan-du: someone

TO EFFECT PASSIVE INTENTION
IN ACTIVE VOICE, INSERT
ngandu
someone (did whatever...)

DOUBTFUL Conjunctions

nga = or 69
nga = be (alternative to **ga**) 12
ngadun = and
CONJUNCTIONS UNUSUAL
“Most languages lack specific coordinat-
ing and subordinating particles, of the
types ‘and’, ‘but’, ‘when’, ‘because’,
‘if’. However, these are found in a few
languages.” [Dixon 2002:86:10]

ANGLICISM ‘down’: baran

‘down’ IS AN IDIOMATIC ADJUNCT
FOR VERBS OF OLD-ENGLISH
RATHER THAN LATIN ORIGIN, AS ‘sit
down’, ‘fall down’, AND SHOULD NOT
BE TRANSLATED LITERALLY INTO
OTHER LANGUAGES, THE down-
ness BEING IMPLIED IN THE VERB
FORM OF THE TARGET LANGUAGE

[continues from previous frame]

... *wiya nura kōttellīn barun yarakai bara ba [124] kakulla ...*

wiya nura gudilin barun yaragayi bara ba gagala

... think ye that they were sinners ...

QUESTION you-all think-ing-now them-all bad they-all DONE be-be-PH

... QUESTION: Are you thinking they were, them, bad [i.e. sinners], ...

... *kauwul barun kore ka birung kakillīn Jerusalem ka?*

gawal barun gurigabirang gagilin JERUSALEMga

... above all men that dwelt in Jerusalem?

big them-all man-away from be-be-ing JERUSALEM-at

... big(ger) (than) them men [i.e. people] being at [i.e. in] Jerusalem?

Luke xiii.05

Wiyān nurun bang keawai;

*Kulla nura keawai minki katan, yanṭīn ngaiya
nura tettitetti kunnun.*

wiyān nurun bang giyawayi

[5] I tell you, Nay:

but, except ye repent, ye shall all
likewise perish.

speak-now ye-all I no

I speak (to) you, no; ...

... Kulla nura keawai minki katan, ...

gala nura giyawayi minGi gadan

... but, except ye repent, ...

because you-all no emotion be-AFF-now

... because [i.e. except] you (are) not emotion [i.e. do not repent], ...

... yanṭīn ngaiya nura tettitetti kunnun.

yandin ngaya nura didi didi ganān

... ye shall all likewise perish.

all then you-all dead-dead be-will

... then you all will be dead.

Luke xiii.06

Wiya noa unni yanti Parabol:

Tarai kan to kore ko wupea yiriwilbin purrai ta ngikoung ka ta; ngatun noa uwa yēai ko nakilliko, ngatun noa keawai ngaiya na pa.

wiya nuwa ani yandi PARABLE

[6] He spake also this parable;

A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

speak-PH he this thus PARABLE

He spoke this parable, thus: ...

... Tarai kan to kore ko wupea yiriwilbin purrai ta ngikoung ka ta; ...

darayigandu gurigu wubiya yiriwilbin barayida ngigungGada

... A certain man had a fig tree planted in his vineyard; ...

other-agent-ERG man-ERG do-PH fig earth-at him-of-at

... "Another-agent, a man, did [i.e. planted] a fig tree at [i.e. in] his earth; ...

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

ka ta / -ka ta

SOME 80 INSTANCES OF **ka ta**: ga da.

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
ngigungGada	him-of-at
ngigungGadagu	him-of-to

"kain"

gayin

"in possession of; having"

having

Tkld/Frsr
AWA Lex
[212:25]

MYSTERY SUFFIX: -bin

burulbin	heavy
dimbiribin	adder
gilibinbin	shine
gindiyirabin	[extinct volcano]
mulubin	fern
wungarabin	youth
wuwibin	eyelash
yiriwilbin	fig
yiriwildabin	fig

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

AND VARIANTS WITH **ngirung**, **nurun**, etc.

[continues from previous frame]

... *ngatun noa uwa yēai ko nakilliko, ...*

ngadun nuwa uwa yiyayigu nagiligu

... and he came and sought fruit thereon, ...

AND he move-PH fruit-for see-be-ing-for

... and he moved [i.e. came] for seeing for fruit, ...

... *ngatun noa keawai ngaiya na pa.*

ngadun nuwa giyawayi ngaya na BA

... and found none.

AND he no then see NEG

... and he did not then see [.e. find] (any).

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)

see / FIND

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED 'see' FOR 'find'
na-gi-li-gu see (see-be-ing-for)
bami-li-gu seek (search-ing-for)
girawa-li-gu seek/find (...-ing-for)
dungGa-mali-gu find (show-make...)

ba FUNCTIONS

- ba** WHEN/if
- ba** DONE
- ba / BA** NEGative
- ba** place of

Luke xiii.07

Wiya ngaiya noa bōn upullikān,

Ella, ngoro-ka wunul la unti, uwa bang nakilliko yēai ko unti birung ko yirriwiltabān ta ko, ngatun keawai ngaiya bang na pa; kōlbūntilla unnoa barān; minnaring tin unnoa katan purrai ta?

wiya ngaya nuwa bun ubaligan

[7] Then said he unto the dresser of his vineyard,

Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

speak-PH then he him do-ing-agent

He spoke then (to) him, the doing-agent [i.e. worker]: ...

... Ella, ngoro-ka wunul la unti, ...

yila nguruga wunala andi

... Behold, these three years ...

ho three-at hot (summer/year)-at here

... “Hey, at three summer(s) [i.e. years] here, ...

... uwa bang nakilliko yēai ko unti birung ko yirriwiltabān ta ko, ...

uwa bang nagiligu yiyayigu andibirangGu yiriwildabindagu

... I come seeking fruit on this fig tree, ...

move I see-be-ing-for fruit-for here-away from-for fig-at-for

... I move [i.e. come] for seeing for the fruit, for from at this fig tree, ...

[continues from previous frame]

... *ngatun keawai ngaiya bang na pa; ...*

ngadun giyawayi ngaya bang na BA

... and find none: ...

AND no then I see NEG

... and I do not see [i.e. find] (any): ...

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)

see / FIND

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED 'see' FOR 'find'
na-gi-li-gu see (see-be-ing-for)
bami-li-gu seek (search-ing-for)
girawa-li-gu seek/find (...-ing-for)
dungGa-mali-gu find (show-make...)

ba FUNCTIONS

ba WHEN/if
ba DONE
ba / BA NEGative
ba place of

... *kōlbūntilla unnoa barān; ...*

gulbandila anuwa baran

... cut it down; ...

cut-AFF-IMP! that DOWN

... (you) must cut that down; ...

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

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

... *minnaring tin unnoa katan purrai ta?*

minaringdin anuwa gadan barayida

... why cumbereth it the ground?

what-because that be-AFF-now earth-at

... what-because [i.e. why] is that at [i.e. in] the earth [i.e. ground]?"

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)

Luke xiii.08

Ngatun noa wiyayelleen, wiyelliella bōn,

Pirriwul, kummunbilla unnoa unti wunul la pinniwil koa bang untoa kal ko, ngatun konung koa bang wupiuwil;

ngadun nuwa wiyayiliyan wiyiliyila bun

[8] And he answering said unto him,

Lord, let it alone this year also, till I shall dig about it, and dung it:

AND he speak-back-ing-did speak-ing-recently him

And he speaking-back [i.e. answering], speaking (to) him: ...

... Pirriwul, kummunbilla unnoa unti wunul la ...

biriwal gamanbila anuwa andi wunala

... Lord, let it alone this year also, ...

chief be-make-permit-IMP! that here hot-at

... “Chief, permit that to be at this summer [i.e. during this year], ...

[continues next frame]

[continues from previous frame]

... *pinniwil koa bang untoa kal ko, ...*

biniwilguwa bang anduwagalgu

... till I shall dig about it, ...

dig-might-having I there-belong-for

... I dig might-doing for there-about (it), ...

UNIDENTIFIED TERMS

begin	INCHOative / INCEPtive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

... *ngatun konung koa bang wupiuwil;*

ngadun gunangGuwa bang wubiwil

... and dung it:

AND excrement-having I do-might

... and might do having the dung [manure].

Luke xiii.09

*Ngatun yeai ba kunnun,
murrorong ngaiya [125] kunnun; ngatun ka
korien ba, ngatun yukita ngaiya
kōlbuntinnun wal bi unni barān.*

ngadun yiyayi ba ganan

[9] And if it bear fruit,
well: and if not, then after that thou shalt
cut it down.

AND fruit WHEN/if be-will

And if the fruit will be, ...

... murrorong ngaiya [125] kunnun; ...

marurung ngaya ganan

... well: ...

good then be-will

... then (it) will be good; ...

[continues next frame]

[continues from previous frame]

... *ngatun ka korien ba, ...*

ngadun gagurin ba

... and if not, ...

AND be-lacking WHEN/if

... and if be-lacking [i.e. if not], ...

... *ngatun yukita ngaiya kōlbuntinnun wal bi unni barān.*

ngadun yugida ngaya gulbandinan wal bi ani baran

... then after that thou shalt cut it down.

AND after then cut-AFF-will certainly thou this DOWN

... and then after you will certainly cut this 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

Luke xiii.10

Ngatun noa wiyelliella wakol la Sunagog ka purreung ka Sabbat ka.

ngadun nuwa wiyiliyila wagula SYNAGOGUEga bariyangGa SABBATHga

[10] And he was teaching in one of the synagogues on the sabbath.

AND he speak-ing-recently one-at SYNAGOGUE-at day(light)-at SABBATH-at

And he was speaking at [i.e. in] one synagogue at [i.e. on] the sabbath day(light).

Luke xiii.11

Ngatun kakulla unta wakōl napāl
munni lang bountoa ba kauwulkauwul wunul Eighteen ta,
ngatun woinu bountoa, ngatun keawai bountoa kaiyu korien
wokka lan kakilliko.

ngadun gagala anda wagul nabal

[11] And, behold, there was a woman
which had a spirit of infirmity eighteen years, and was bowed
together, and could in no wise lift up herself.

AND be-be-PH there one woman

And was there one woman, ...

**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

... munni lang bountoa ba kauwulkauwul wunul Eighteen ta, ...

manilang buwanduwa ba gawal gawal wunal EIGHTEEN da

... which had a spirit of infirmity eighteen years, ...

ill-ness she DONE big big [many] hot EIGHTEEN AFFirm

... illness she done many eighteen, aye, summer(s) [i.e. years], ...

-gan / -gan(g): BEness

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

[continues next frame]

[continues from previous frame]

... *ngatun woinu bountoa, ...*

ngadun wuwinu buwanduwa

... and was bowed together, ...

AND stoop she

... and she (was) bent, ...

... *ngatun keawai bountoa kaiyu korien wokka lan kakilliko.*

ngadun giyawayi buwanduwa gayugurin wagalan gagiligu

... and could in no wise lift up herself.

AND no she able-lacking high-ness be-be-ing-for

... and she was not able-<lacking> for being highness
[i.e. was unable to be high, upright].

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 xiii.12

Ngatun nakulla noa ba Jesu ko bounnoun,

kai pa bounnoun noa ngatun wiyelliella bounnoun, Napāl, ngintoa burung-kulleen woinu ka birung ngiroung kin birung.

ngadun nagala nuwa ba JESUSgu buwanuwan

[12] And when Jesus saw her,

he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

AND see-be-PH he WHEN/if JESUS-ERG her

And when he, Jesus, saw her, ...

... kai pa bounnoun noa ...

gayi ba buwanuwan nuwa

...he called her to him, ...

call DONE her he

... he >done<-called her, ...

[continues next frame]

[continues from previous frame]

... *ngatun wiyelliella bounnoun, ...*

ngadun wiyiliyila buwanuwan

... and said unto her, ...

AND speak-ing-recently her

... and speaking (to) her, ...

... *Napāl, ngintoa burung-kulleen
woinu ka birung ngiroung kin birung.*

**nabal nginduwa burangGaliyan
wuwinugabirang ngirungGinbirang**

... Woman, thou art loosed
from thine infirmity.

woman thou loose-be-ing-did
stoop-away from thee-away from

... “Woman, (someone) was
loosing (you) from your bend(ing)”.

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 thou art loosed from thine infirmity

Tkld **nginduwa burangGaliyan wuwinugabirang ngirungGinbirang**
thou loose-be-ing-did stoop-away from thee-away from
READS THAT she DID THE loosening. PERHAPS:

[ngan-du] burang-Ga-li-ya bin wuwinu-ga-birang ngirung-Gin-birang
[someone] loose-be-ing-PH thee stoop-away from thee-away from
someone freed you from your stoop(ing)

Luke xiii.13

*Ngatun noa upilleen mutturra bounnoun kin;
ngatun tantoa kal bo bounnoun tuloa uma ngatun pittul-ma bōn Eloī nung.*

ngadun nuwa ubiliyan madara buwanuwanGin

[13] And he laid his hands on her:
and immediately she was made straight, and glorified God.

AND he do-ing-did hand her-at

And he was doing [i.e. putting] (his) hand(s) at [i.e. on] her; ...

-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 tantoa kal bo bounnoun tuloa uma ...

**ngadun danduwagalbu
buwanuwan duluwa uma**

... and immediately she was made straight, ...

AND enough-belong-EMPH [immediately]
her straight make-PH

... and immediately (someone) made her straight, ...

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

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.
TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT
ngan-du: someone
ngandu
someone (did whatever...)

... ngatun pittul-ma bōn Eloī nung.

ngadun bidalma bun ELOInung

... and glorified God.

AND joy-make-PH him GOD-ACC

... and (she) joy-made [i.e. glorified] him, God.

Luke xiii.14

Ngatun Pirriwul-lo Sunagog ka ko

wiyyalleen bukka kan to, kulla noa Jesu ko turōn uma purreung ka Sabbath ka, ngatun wiya barun kore, Six ta purreung ka umulliko kore [126] ko; unti tara purreung ka tanan uwolla turōn umulliko, ngatun keawai Sabbath ta purreung ka.

ngadun biriwalu SYNAGOGUEgagu

[14] And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

AND chief-ERG SYNAGOGUE-at-ERG

And the chief at [i.e. of] the synagogue ...

DOUBTFUL Tkld TRANSLATION

KJV *the ruler of the synagogue*
 Tkld biriwalu SYNAGOGUEgagu
 chief-ERG SYNAGOGUE-at-ERG
 DOUBTFUL ...at-ERG. WHY NOT:
 biriwal-lu SYNAGOGUE-guba
 ruler-ERG SYNAGOGUE-of
ruler of the Synagogue
 OR
 biriwal-lu SYNAGOGUE-gu
 ruler-ERG SYNAGOGUE-ERG
Synagogue ruler

... wiyyalleen bukka kan to, ...

wiyyayiliyan bagagandu

... answered with indignation,...

speak-back-ing-did anger-BEness-using

... was speaking-back [i.e. answering]
 using anger-ness [i.e. with indignation], ...

-gan / -gan(g)

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

-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.
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[continues from previous frame]

... *kulla noa Jesu ko turōn uma purreung ka Sabbath ka, ...*

gala nuwa JESUSgu durun uma bariyangGa SABBATHga

... because that Jesus had healed on the sabbath day, a...

because he JESUS-ERG clean make-PH day(light)-at SABBATH-at

... because he, Jesus, made clean [i.e. healed] at [i.e. on] the Sabbath day(light), ...

... *ngatun wiya barun kore, ...*

ngadun wiya barun guri

... and said unto the people, ...

AND speak-PH them-all man

... and spoke (to) them, the men [i.e. people]: ...

... *Six ta purreung ka umulliko kore [126] ko; ...*

SIXda bariyangGa umaligu gurigu

... There are six days in which men ought to work: ...

SIX-at day(light)-at make-ing-for man-ERG

... "Men (are) for making [i.e. working] at [i.e. on] six day(light)(s); ...

[continues next frame]

[continues from previous frame]

... *unti tara purreung ka tanan uwolla turōn umulliko, ...*

andidara bariyangGa danan uwala durun umaligu

... in them therefore come and be healed, ...

this-PLUR day(light)-at approach move-IMP! clean make-ing-for

... at [i.e. on] these day(lights), (you) must approach-move for making clean [i.e. healing], ...

... *ngatun keawai Sabbat ta purreung ka.*

ngadun giyawayi SABBATHda bariyangGa

... and not on the sabbath day.

AND no SABBATH-at day(light)-at

... and not at [i.e. on] the Sabbath day(light)".

Luke xiii.15

Pirriwul lo noa bōn wiyayelleen, ngatun wiyelliella,

Ngintoa ngakoiyaye! wiya yanfīn to nura burunbungngan buttikang Ox, ngatun Ass, purreung ka Sabbat ka, unta birung kokira birung, yemmamauwil kokoin kolang pittelliko?

biriwalu nuwa bun wiyayiliyan ngadun wiyiliyila

[15] The Lord then answered him, and said,

Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

chief-ERG he him speak-back-ing-did AND speak-ing-recently

He, the chief, was speaking-back (to) [i.e. answering] him, and was speaking: ...

... Ngintoa ngakoiyaye! ...

nginduwa ngaguwiyayi

... Thou hypocrite, ...

thou fib-speak-actor

... “You fib-speaker [i.e. hypocrite]! ...

... wiya yanfīn to nura burunbungngan buttikang Ox, ngatun Ass, ...

wiya yandindu nura burangbangGan badigang OX ngadun ASS

... doth not each one of you on the sabbath loose his ox or his ass from the stall, ...

QUESTION all-ERG you-all loose-do-compel-now bite-BEness OX AND ASS

... QUERY: Do you all set loose the ox and ass, ...

-gan / -gan(g)				
ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

[continues from previous frame]

... *purreung ka Sabbat ka ...*

bariyangGa SABBATHga

.. on the sabbath ...

day(light)-at SABBATH-at

... at [i.e. on] the Sabbath day(light),

... *unta birung kokira birung, ...*

andabirang gugirabirang

... from the stall, ...

there-away from hut-away from

... away from the house [i.e. stall] there, ...

... *yemmamauwil kokoin kolang pittelliko?*

yimamawil guguwinGulang bidiligu

... and lead him away to watering?

lead-make-might water-towards drink-ing-for

... (so) might lead (them) towards water for drinking?"

Luke xiii.16

Ngatun keawai wal unni napāl

yinal ta Abraham-ūmba, ngiratoara bounnoun Satan to noa, unni tara eighteen ta wunul la, burungbungngulliko yanti birung, unti Sabbat ta purreung ka?

ngadun giyawayi wal ani nabal

[16] And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

AND no certainly this woman

And certainly not this woman, ...

... yinal ta Abraham-ūmba, ...

yinal da ABRAHAMumba

... being a daughter of Abraham, ...

son AFFirm ABRAHAM-of

... son, aye, [i.e. daughter] of Abraham, ...

MS ERROR
KJV *being a daughter of Abraham*
Tkld yinal da ABRAHAMumba
son AFFirm ABRAHAM-of
yinal MS ERROR FOR **yinalgan**
yinalgan da ABRAHAM-umba
daughter of Abraham

... ngiratoara bounnoun Satan to noa, ...

ngiradwara buwanuwan SATANdu nuwa

... whom Satan hath bound, ...

tie-done to her SATAN-ERG he

... he, Satan, tie-endowed [i.e. bound] her, ...

PASSIVE: -dwara
Tkld USED **-dwara**: done to
TO REPRESENT PASSIVE FORMS, e.g.:
wiya-dwara speak-done to spoken
yuruba-dwara hide-done to hidden
ngu-dwara give-done to given
RENDERED: speak-, hide-, give-endowed

[continues from previous frame]

... *unni tara eighteen ta wunul la, ...*
anidara EIGHTEEN da wunala

... lo, these eighteen years, ...

this-PLUR EIGHTEEN AFFirm hot-at

... at [i.e. over] these eighteen, aye, summer(s) [i.e. years], ...

... *burungbungulliko yanti birung, ...*
burangbangGaligu yandibirang

... be loosed from this bond ...

loose-do-compel-ing-for thus-away from

... (someone) compelling to loosen from thus, ...

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...)

... *unti Sabbat ta purreung ka?*

andi SABBATHda bariyangGa

... on the sabbath day?

this SABBATH-at day(light)-at

... at [i.e. on] this Sabbath day(light).

Luke xiii.17

*Ngatun wiya noa ba unni tara,
koiyān bara ngaiya katan yantīn bukkamaiyē ngikoung
kai; ngatun yantīn kore pittul kakulla yantīn tin
umatoarin kauwollin ngikoung birung.*

ngadun wiya nuwa ba anidara

[17] And when he had said these things,
all his adversaries were ashamed: and all the people rejoiced for all the
glorious things that were done by him.

AND speak-PH he WHEN/if this-PLUR

And when he spoke [i.e. said] these things, ...

*... koiyān bara ngaiya katan yantīn
bukkamaiyē ngikoung kai; ...*

guwiyān bara ngaya gadan yandin bagamayi ngigungGayi

... all his adversaries were ashamed: ...

shame they-all then be-AFF-now
all anger-ITEM him-because

... then they, all the anger-item(s)
[i.e. adversaries], are ashamed
because of him [OR all his
adversaries are ashamed], ...

-gai / --bai: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY,
about (concerning) **because** **at** **ITEM**

-gai	42	41	12
-bai	-	-	3
-dayi	-	-	2
-wayi	-	-	4

DOUBTFUL Tkld TRANSLATION

KJV *his adversaries were ashamed*

Tkld **guwiyān bara ... gadan ... bagamayi ngigungGayi**
shame they-all ... be-AFF-now all anger-ITEM him-because

COMMENTS:

1. PASSIVE

2. 'his adversaries': **bagamayi ngigungGayi**: IS THIS Tkld
AGREEMENT OF **ngigungGayi** [him-ITEM] WITH **bagamayi**
[anger-ITEM], AND NOT **ngigungGayi**: him-because [?]

PERHAPS:

bagamayi ngigumba bara ngaya gadan yandin guwiyān-Gan
anger-ITEM him-of they-all then be-AFF-now all shame-agent
they, his adversaries, then are all shame-agents (i.e. ashamed)

IRREGULAR SUFFIX [?]

ngigungGayi
POSSIBLE MS
ALTERNATIVE FOR
ngigung-Ga

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgLOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa
AND VARIANTS WITH ngirung , nurun , etc.		

[continues from previous frame]

... *ngatun yant̄in kore pittul kakulla ...*

ngadun yandin guri bidal gagala

... and all the people rejoiced ...

AND all man joy be-be-PH

... and all the men [i.e. people] were joy(ful) ...

... *yant̄in tin umatoarin kauwollin ngikoung birung.*

yandindin umadwarin

gawalin ngigungbirang

... for all the glorious things that were done by him.

all-because made-done to-because

big-because him-away from

... because of all the big make-endowed(s)

[i.e. glorious things] from 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

but / because / therefore

gala for, because
ngala-din that-because (therefore)
yagi-din now-because (therefore)
guwidu (ba) because, therefore
wandu ba but, instead, whereas

DOUBTFUL TkId TRANSLATION

KJV for all the glorious things that were done by him

TkId **yandindin umadwarin gawalin ngigungbirang**

all-because made-done to-because big-because him-away from

COMMENT:

1. PASSIVE

2. “done by him”: **umadwarin ...ngigungbirang**: : him-away from [?]

IS THIS A TkId ERROR FOR, SAY, **ngigungGayi**: ‘him-because’ [?]

PERHAPS:

gala anidara yandin-dara marurung-dayi uma nuwa
 because this-PLUR all-PLUR goor-ITEM make-PH he
because (of) all these good items he made [i.e. did]

Luke xiii.18

*Wiya ngaiya noa,
minnaring kiloa Pirriwul ko ba
Eloi koba? ngatun yakoai kiloa
bang tūng-[127]ngunbinnun?*

wiya ngaya nuwa

[18] Then said he,
Unto what is the kingdom of God
like? and whereunto shall I
resemble it?

Speak-PH then he

He then spoke: ...

... minnaring kiloa Pirriwul ko ba Eloi koba? ...

minaringGiluwa biriwalguba ELOIguba

... Unto what is the kingdom of God like? ...

what-like chief-of (kingdom) GOD-of

... "What-like (is) the kingdom of God? ...

-giluwa: -LIKE

-giluwa like
... A SUFFIX, NOT A
STAND-ALONE WORD

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]

... ngatun yakoai kiloa bang tūng-[127]ngunbinnun?

ngadun yagwayigiluwa bang dungGanbinan

... and whereunto shall I resemble it?

AND how-like I show-do-will

... And how-like will I show [i.e. resemble] (it)?'

-giluwa: -LIKE

-giluwa like
... A SUFFIX, NOT A
STAND-ALONE WORD

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 xiii.19

*Yanti kiloa ta yeai ba Sinapi koba,
mankulla kore ko, ngatun meapa purrai ta ngikoung kai ta;
ngatun boaikulleen wokka lang ngatun kakulla kauwul kolai;
ngatun tibbin moroko tin yellawa wiran ta.*

yandigiluwa da yiyayi ba MUSTARDguba

[19] It is like a grain of mustard seed,
which a man took, and cast into his garden; and it grew, and waxed a
great tree; and the fowls of the air lodged in the branches of it.

thus-like AFFirm fruit DONE MUSTARD-of

(It is) thus-like [i.e. likewise], aye, a fruit [i.e. grain] done of mustard, ...

yandi gadayi / galayi / giluwā

30 **yandi gadayi**
thus be-AFF-HAB
always

3 **yandi galayi**
thus time [time passing?]

9 **yagi / yagida galayi**
now time [point in time?]

32 **yandi-giluwa**
thus-like [*likewise*]

-giluwa: -LIKE

-giluwa like
... A SUFFIX, NOT A
STAND-ALONE WORD

... *mankulla kore ko, ...*

manGala gurigu

... which a man took, ...

take-be-PH man-ERG

... (that) a man took, ...

... *ngatun meapa purrai ta
ngikoung kai ta; ...*

ngadun miyaba barayida ngigungGayi da

... and cast into his garden; ...

AND plant-do-PH earth-at him-at AFFirm

... and planted at (i.e. in) his, aye, earth [i.e. his ground]; ...

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY:

	about (concerning)	because	at	ITEM
-gayi	42	41		12
-bayi	–	–		3
-dayi	–	–		2
-wayi	–	–		4

[continues from previous frame]

... *ngatun boaikulleen wokka lang ...*

ngadun buwayigaliyan wagalang

... and it grew, ...

AND grow-be-ing-did high-ness

... and (it) was growing high, ...

ANGLICISM waga: 'up'

TkId TRANSLATED ENGLISH IDIOMATIC 'up' LITERALLY IN SUCH INSTANCES AS: grow up, go up, lift up (raise), stand up, rise up, look up, carry up, spring up, pluck up, climb up, take up, bear up, sit up, jump up, run up, fill up, THE MILD EMPHATIC 'up' SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE up-ness BEING ALREADY IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

... *ngatun kakulla kauwul kolai; ...*

ngadun gagala gawal gulayi

... and waxed a great tree; ...

AND be-be-PH big timber

... and (it) was [i.e. became] a big tree; ...

... *ngatun tibbin moroko tin yellawa wiran ta.*

ngadun dibin murugudin yilawa wiranda

... and the fowls of the air lodged in the branches of it.

AND bird sky-at sit-PH branch-at

... and the bird(s) at [i.e. in] the sky sat at [i.e. on] the branch(es).

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-din	168	25	—	8
-lin	12	—	—	—
-rin	2	—	—	5

Luke xiii.20

*Ngatun noa wiyea-kun,
yakoai kiloa bang tūngngunbinnun
Pirriwul koba Eloī koba?*

ngadun nuwa wiyiyagan

[20] And again he said,
Whereunto shall I liken the kingdom of God?

AND he speak-again-now

And he speaks 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

*... yakoai kiloa bang tūngngunbinnun
Pirriwul koba Eloī koba?*

yaguwayigiluwa bang dungGanbinan biriwalguba ELOIguba

... Whereunto shall I liken the kingdom of God?

how like I show-do-will
chief-of (kingdom) GOD-of

... "How-like shall I show
the kingdom of God?"

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: **ngan-Giluwa**
who [i.e. what]-like

-giluwa: -LIKE

-giluwa like
... A SUFFIX, NOT A STAND-ALONE WORD

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dungGang	big	26
dungGangGiri	right(hand)	26
dangGa	before	18
dangGa	shoe/foundation	9
dungGa	find	3
dung dung	marrow	2

Luke xiii.21

*Yanti leaven keloā,
mankulla napal-lo, ngatun yuropa
ngoroka ngukillingēl la nulai ta,
kakulla wal yantibo leaven kiloa.*

yandi LEAVENgiluwa

[21] It is like leaven,
which a woman took and hid in three
measures of meal, till the whole was
leavened.

thus LEAVEN-like

Thus like leaven, ...

-giluwa: -LIKE

-giluwa like
... A SUFFIX, NOT A
STAND-ALONE WORD

... *mankulla napal-lo, ...*

manGala nabalū

... which a woman took ...

take-be-PH woman-ERG

... (which) a woman took ...

[continues next frame]

[continues from previous frame]

... *ngatun yuropa ngoroka ngukillingēl la nulai ta, ...*

ngadun yuruba nguruga ngugilingila nulayida

... and hid in three measures of meal, ...

AND hide-PH three-at give-be-ing-place-at fruit-at

... and hid at [i.e. in] three giving-place(s)
[i.e. measures] at [i.e. of] fruit [i.e. meal], ...

... *kakulla wal yantibo leaven kiloa.*

gagala wal yandibu LEAVENgiluwa

... till the whole was leavened.

be-be-PH certainly thus-EMPH LEAVEN-like

... it was certainly thus like leaven.

UNIDENTIFIED TERMS

begin	INCHOative / INCEPTive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

-giluwa: -LIKE

-giluwa like
... A SUFFIX, NOT A
STAND-ALONE WORD

Luke xiii.22

Ngatun noa uwa kokeroa, ngatun kauwul loa kokeroa, wiyal̄n, ngātun uwoll̄n Jerusalem kolang.

ngadun nuwa uwa gugiruwa ngadun gawaluwa gugiruwa

[22] And he went through the cities and villages,

AND he move-PH town-having (through/by) AND big-having (through/by) town-having (through/by)

And he moved [i.e. went] through the villages and the towns, ...

SPECIAL WORD: gugira

gugira
 PROPERLY IS 'house', 'hut'
 TklD ALSO USED IT FOR 'town'
 IN Mark HE USED
gugira garing: 'hut all'
 FOR 'town'

-toa / -koa COMIT / PROP / PERL

-(ga)duwa, -guwa, -luwa, -ruwa

	COMIT-ative	PROP-riative	PERLative
-guwa -duwa	'in company with'	having [cp. PRIV lacking]	movement through , across , along , by .

... wiyal̄n, ngātun uwoll̄n Jerusalem kolang.

wiyalin ngadun uwalin JERUSALEMgulang

... teaching, and journeying toward Jerusalem.

speaking-ing-now AND move-ing-now JERUSALEM-towards

... speaking [i.e. teaching], and moving towards Jerusalem.

Luke xiii.23

Wiya ngaiya bōn wakōl-lo,

*Pirriwul, wiya waroi morōn kakilliko? ngatun
noa wiya barun,*

wiya ngaya bun wagulu

[23] Then said one unto him,

Lord, are there few that be saved? And he said unto them,

speak-PH then him one-ERG

One then spoke (to) him: ...

... Pirriwul, wiya waroi morōn kakilliko? ...

biriwal wiya warayi murun gagiligu

... Lord, are there few that be saved? ...

chief QUESTION little alive be-be-ing-for

... “Chief, QUERY: Few being alive?” ...

... ngatun noa wiya barun,

ngadun nuwa wiya barun

... And he said unto them,

AND he speak-PH them-all

... And he spoke (to) them: ...

Luke xiii.24

Nuwolla pulōngkulli kolang tuloa tīn yapung tin:
kulla bang nurun wiyān kauwulkauwul-lo nuwonnun murruring pulōngkulli kolang,
[128] ngatun keawai wal kaiyu korien.

nuwala bulungGaligulang
duluwadin yabangdin

[24] Strive to enter in at the strait gate:
 for many, I say unto you, will seek to enter in, and shall not be able.

try-move-IMP! enter-be-ing-towards
 straight-at (through/by) path-at (through/by)

(You) must try-move entering
 towards by the straight path: ...

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	

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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

... *kulla bang nurun wiyān* ...

gala bang nurun wiyān

... for many, I say unto you, ...

because I ye-all speak-now

... because I speak (to) you, ...

[continues next frame]

[continues from previous frame]

... *kauwulkauwul-lo nuwonnun murruring pulōngkulli kolang, [128] ...*

gawal gawalu nuwanan mararing bulungGaligulang

... will seek to enter in, ...

big big [many]-ERG try-move-will inside enter-be-ing-towards

... many will try-move towards entering inside, ...

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 keawai wal kaiyu korien.*

ngadun giyawayi wal gayugurin

... and shall not be able.

AND no certainly able-lacking

... and certainly (will be) not able-<lacking>.

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 xiii.25

Boungkullinnun noa ba kokereteen wokka lang, ngatun wirringba kulla pulōng kullingēl, ngatun nura ngarokea warai ta, ngatun wirrilleen toto pulōngkullingēl, wiyellin Pirriwul, Pirriwul, umulla ngearun; ngatun noa wiyayellinnun ngatun wiyennun, keawaran bang nurun ngimilli korien, wonta birung wal nura.

bungGalinan nuwa ba gugiridin wagalang

[25] When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

rise-be-ing-will he WHEN/IF hut-at high-ness

When he at the house [i.e. master of the house] will be rising high, ...

... *ngatun wirringba kulla pulōng kullingēl, ...*

ngadun wiringbagala bulungGalingil

... and hath shut to the door, ...

AND shut-do-be-PH enter-be-ing-place

... and operated [i.e. shut, closed] the entering-place [i.e. door], ...

... *ngatun nura ngarokea warai ta, ...*

ngadun nura ngarugiya warayida

... and ye begin to stand without, ...

AND you-all stand-be-PH outside-at

... and you stood at the outside, ...

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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

MS VARIANT: hut-at

VERSIONS OF 'hut-at':

Tkld	
7	gugiridin
2	gugiriba
2	gugiraga(ba)
20	gugira

ANGLICISM waga: 'up'

Tkld TRANSLATED ENGLISH IDIOMATIC 'up' LITERALLY IN SUCH INSTANCES AS: grow up, go up, lift up (raise), stand up, rise up, look up, carry up, spring up, pluck up, climb up, take up, bear up, sit up, jump up, run up, fill up,, THE MILD EMPHATIC 'up' SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE up-ness BEING ALREADY IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

UNIDENTIFIED TERMS

begin	INCHOative / INCEptive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

OUTSIDE: warayi / waraba

Tkld GENERALLY USED **warayi** FOR 'outside', BUT ON ABOUT 4 OCCASIONS USED **waraba** OTHER USE: **wara-ba**: fill-PH

[continues from previous frame]

... *ngatun wirrilleen toto pulōngkullingēl, ...*

ngadun wiriliyan dudu bulungGalingil

... and to knock at the door, ...

AND operate-ing-did knock enter-be-ing-place

... and were operating [i.e. did] knock the entering-place, ...

MYSTERY WORD: wura

THIS IS THE ONLY EXAMPLE OF **dudu**
THE USUAL WORD FOR 'knock' IS:

wiri-li-gu
operate-ing-for

dudu MIGHT MEAN SOMETHING ELSE.

... *wiyellin Pirriwul, Pirriwul, umulla ngearun; ...*

wiyilin biriwal biriwal umala ngiyarun

... saying, Lord, Lord, open unto us; ...

speak-ing-now chief chief make-IMP! us-all

... speaking: "Chief, Chief, (you) must make [i.e. open to] us"; ...

... *ngatun noa wiyayellinnun ngatun wiyennun, ...*

ngadun nuwa wiyayilinan ngadun wiyinan

... and he shall answer and say unto you, ...

AND he speak-back-ing-will AND speak-will

... and he will be speaking-back [i.e. answering], and will speak [i.e. say]: ...

[continues next frame]

[continues from previous frame]

... *keawaran bang nurun ngimilli korien, ...*

giyawaran bang nurun ngimiligurin

... I know you not ...

not-now I ye-all know-ing-lacking

... "I am not knowing-<lacking> you, ...

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)

... *wonta birung wal nura:*

wandabirang wal nura

... whence ye are:

where-away from certainly you-all

... where you are certainly from".

PLACE

wanda	where	anang	there
wanang	where	anambu	there
andi	here	anda	there
ani	here	anduwa	there

Luke xiii.26

*Wiyennun ngaiya wal nura,
takeen ngeen, ngatun pittakeen ngiroung kin mikan
ta, ngatun ngintoa wiyakeen ngearun kin yapung ka.*

wiyinan ngaya wal nura

[26] Then shall ye begin to say,
We have eaten and drunk in thy presence, and thou hast
taught in our streets.

Speak-will then certainly you-all

You will then certainly speak: ...

UNIDENTIFIED TERMS	
begin	INCHOative / INCEptive
under	
until	
having	PROPrietive
could	gayu-gan, gayu-gurin
except	

... takeen ngeen, ngatun pittakeen ngiroung kin mikan ta, ...

dagiyan ngiyin ngadun bidagiyan ngirungGin miganda

... We have eaten and drunk in thy presence, ...

eat-be-did we-all AND drink-be-did thee-at in front-at

... "We did eat, and we did drink in front at [i.e. of] you, ...

-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 ngintoa wiyakeen ngearun kin yapung ka.

ngadun nginduwa wiyagiyan ngiyarunGin yabangGa

... and thou hast taught in our streets.

AND thou speak-be-did us-all-at path-at

... and you did speak [i.e. taught] at us at the path(s) [i.e. in our streets]".

-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
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-lin	12	–	–	–
-rin	2	–	–	5

Luke xiii.27

Wonto wal noa ba wiyennun,

wiyan bang nurun keawaran bang nurun ngimilli korien, wonta birung wal nura; yuring tia wolla emmoung kin birung, yanṯin nura yarakai umullikan.

wandu wal nuwa ba wiyinan

[27] But he shall say,

I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

instead certainly he DONE speak-will

Instead he will certainly >done<-speak: ...

... *wiyan bang nurun* ...

wiyan bang nurun

... I tell you, ...

speak-now I ye-all

... "I speak (to) you, ...

... *keawaran bang nurun ngimilli korien,* ...

giyawaran bang nurun ngimiligurin

... I know you not ...

not-now I ye-all know-ing-lacking

... I (am) not knowing-<lacking> 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**

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM:

no ... [the item or action]-lacking

giyawayi na-gurin *not seeing*

giyawayi wanayi-gurin *no children*

William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

[continues from previous frame]

... *wonta birung wal nura; ...*

wandabirang wal nura

... whence ye are; ...

where-away from certainly you-all

... where you certainly (are) from; ...

PLACE			
wanda	where	anang	there
wanang	where	anambu	there
andi	here	anda	there
ani	here	anduwa	there

... *yuring tia wolla emmoung kin birung, ...*

yuring diya wala imuwungGinbirang

...depart from me, ...

go away me move-IMP! me-away from

... (you) must go-away move from me, ...

... *yantīn nura yarakai umullikan.*

yandin nura yaragayi umaligan

... all ye workers of iniquity.

all you-all bad make-ing-agent

... all you bad making-agent(s) [i.e. workers]”.

Luke xiii.28

Unta ta wal tūngkillinnun

ngatun turrngātpuntullinnun, nanun ngaiya nura ba [129] barun, Abraham-nung, ngatun Isaac-nung, ngatun Jacob-nung, ngatun yanfīn Prophetnung, kakillīn bara ba Pirriwul koba ka Eloī koba, ngatun nurunbo yuaipea warai ta ko.

anda da wal dungGilinan

[28] There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

there AFFirm certainly cry-ing-will

(Someone) certainly will be crying there, aye, ...

... ngatun turrngātpuntullinnun, ...

ngadun dur ngad bandalīnan

... and gnashing of teeth, ...

AND pierce quick fall-ing-will

... and will pierce-quick-falling [i.e. gnashing], ...

da FUNCTIONS

da AFFirm
da ABSTR
-da LOCative
da

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

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

MYSTERY WORD: dunGa...

dunGan(g)	mother (thumb)	54 (2)
dung(G)i	cry	44
dungGa...	show	57
dungGang	big	26
dungGangGiri	right(hand)	26
dangGa	before	18
dangGa	shoe/foundation	9
dungGa	find	3
dung dung	marrow	2

Tkld MIS-INVENTIONS:

many things / thank / gnash

Tkld coined the following terms, possibly incorrect:

many things	minangbu minangbu	what-EMPH what-EMPH
thank	bidal-ma	joy-make
gnash:	dur ngad banda-li-gu	pierce quick fall

MYSTERY WORD: gnash

SPECULATIVE ANALYSIS	dur	bandan	ngad	ba	(n)da	n	dur	pierce	hurry, quick	fall-now	do	AFF	now
----------------------	-----	--------	------	----	-------	---	-----	--------	--------------	----------	----	-----	-----

[continues from previous frame]

... *nanun ngaiya nura ba [129] barun, ...*

nanan ngaya nura ba barun

... when ye shall see ...

see-will then you-all WHEN/if them-all

... when you will then see them, ...

ba FUNCTIONS

ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of

... *Abraham-nung, ngatun Isaac-nung, ngatun Jacob-nung, ...*

ABRAHAMnung ngadun ISAACnung ngadun JACOBnung

... Abraham, and Isaac, and Jacob, ...

ABRAHAM-ACC AND ISAAC-ACC AND JACOB-ACC

... Abraham and Isaac, and Jacob, ...

... *ngatun yantīn Prophet-nung, ...*

ngadun yandin PROPHETnung

... and all the prophets, ...

AND all PROPHET-ACC

... and all the prophet(s), ...

[continues next frame]

[continues from previous frame]

... *kakill̄n bara ba Pirriwul koba ka Eloī koba, ...*

gagilin bara ba biriwalgubaga ELOIguba

.. in the kingdom of God, ...

be-be-ing-now they-all DONE chief-of (kingdom)-at GOD-of

... they being at [i.e. in] the kingdom of God, ...

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]

... *ngatun nurunbo yuaipea warai ta ko.*

ngadun nurunbu

yuwayibiya warayidagu

... and you yourselves thrust out.

AND ye-all-EMPH push-back-do-PH outside-to

... and (someone) pushed emphatically-you back to the outside.

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...)

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]

Luke xiii.29

*Ngatun bara uwonnun muriung tin,
ngatun krai tin, ngatun kummari tin, ngatun pakai tin, ngatun
yellawonnun wal Pirriwul koba ka Eloï koba ka.*

ngadun bara uwanan muriungdin

[29] And they shall come from the east,
and from the west, and from the north, and from the south, and shall sit
down in the kingdom of God.

AND they-all move-will east-from

And they will move from the east, ...

... *ngatun krai tin,* ...

ngadun garayidin

... and from the west, ...

AND west-from

... and from the west, ...

... *ngatun kummari tin,* ...

ngadun gamaridin

... and from the north, ...

AND north-from

... and from the north, ...

-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

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

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-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

[continues from previous frame]

... *ngatun pakai tin, ...*

ngadun bagayidin

... and from the south, ...

AND south-from

... and from the south, ...

-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

... *ngatun yellawonnun wal Pirriwul koba ka Eloï koba ka.*

ngadun yilawanan wal biriwalgubaga ELOIgubaga

... and shall sit down in the kingdom of God.

AND sit-will certainly chief-of (kingdom)-at God-of-at

... and will sit at [i.e. in] the kingdom of God.

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 xiii.30

*A, ngatun bara willung katan,
kabo wal bara nganka kunnun, ngatun bara nganka
katan, kabo wal bara willung kunnun.*

ya ngadun bara wilang gadan

[30] And, behold, there are last
which shall be first, and there are first which shall be last.

ah AND they-all behind be-AFF-now

Ah, and they (who) are behind, ...

... kabo wal bara nganka kunnun, ...

gabuwal bara nganGa ganan

... which shall be first, ...

presently certainly they-all first be-will

... soon certainly they will be first, ...

... ngatun bara nganka katan, ...

ngadun bara nganGa gadan

...and there are first ...

AND they-all first be-AFF-now

... and they (who) are first, ...

[continues from previous frame]

... *kabo wal bara willung kunnun.*

gabū wal bara wilang ganān

... which shall be last.

presently certainly they-all behind/last be-will

... soon certainly they will be behind(s).

Luke xiii.31

Unta purreung ka winta uwa Pharise ka birung

wiyell̄n bōn, yuring bi waita wolla unta birung, kulla noa Herod to biloa būnnun tetti.

anda bariyangGa winda uwa PHARISEEgabirang

[31] The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

there day(light)-at part move-PH PHARISEE-away from

There at day(light) moved [i.e. came] part [i.e. some] from the Pharisees, ...

**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*

**POSSIBLE
ADJUSTMENT [?]**

danan uwa
approach move-PH
came

... *wiyell̄n bōn, ...*

wiyilin bun

... saying unto him, ...

speaking-now him

... speaking (to) him: ...

... *yuring bi waita wolla unta birung, ...*

yuring bi wada wala andabirang

... Get thee out, and depart hence: ...

go away thou depart move-IMP! there-away from

... "You must depart move from there, ...

[continues from previous frame]

... *kulla noa Herod to biloa būnnun tetti.*

gala nuwa HERODdu bi luwa bunan didi

... for Herod will kill thee.

because he HEROD-ERG he-thee beat-will dead

... because he, Herod, he will kill you dead”.

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 xiii.32

*Ngatun noa barun wiya,
yuring nura wolla, wiyauwil koa bōn unnoa
Fox, A, paibunggan bang barun Devil,
ngatun turōn bang uman bung-ai, ngatun
kūmba, ngatun [130] kūmba kīn ta wal
ngoloin tia kunnun.*

ngadun nuwa barun wiya

[32] And he said unto them,
Go ye, and tell that fox, Behold, I cast out devils,
and I do cures to day and to morrow, and the third
day I shall be perfected.

AND he them-all speak-PH

And he spoke (to) them: ...

... yuring nura wolla, ...

yuring nura wala

... Go ye, ...

go away you-all move-IMP!

... “You must go away, ...

... wiyauwil koa bōn unnoa Fox, ...

wiyawilguwa bun anuwa FOX

... and tell that fox, ...

speak-might-having him that FOX

... (and) speak might-doing (to) him, that fox: ...

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

[continues from previous frame]

A, paibungngan bang barun Devil, ...

ya bayibangGan bang barun DEVIL

... Behold, I cast out devils, ...

ah eject-do-compel-now I them-all DEVIL

... 'Ah, I compel-eject them, Devil(s), ...

... ngatun turōn bang uman bung-ai, ngatun kūmba, ...

ngadun durun bang uman bangayi ngadun gumba

... and I do cures to day and to tomorrow, ...

AND clean I make-now now AND tomorrow

... and I make clean (i.e. cure) today, and tomorrow, ...

... ngatun [130] kūmba kēn ta wal ngoloin tia kunnun.

ngadun gumbaginda wal nguluwin diya ganan

... and the third day I shall be perfected.

AND tomorrow-to-at [day after tomorrow]
certainly finish me be-will

... and at [i.e. on] the day after tomorrow certainly
(someone) will be finish me [i.e. I shall be perfected]' ”.

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

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TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke xiii.33

Yantīn tin uwonnun wal bang bungai

*ngatun kūmba, ngatun kūmba kēn ta; kulla wal keawaran wal wakōl
Prophet ka korien tetti Jerusalem ka birung.*

yandindin uwanan wal bang bangayi

[33] Nevertheless I must walk to day,
and to morrow, and the day following: for it cannot be that a prophet
perish out of Jerusalem.

all-because move-will certainly I now

Because of all [i.e. all in all,] I will certainly move today ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

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-lin	12	–	–	–
-rin	2	–	–	5

... ngatun kūmba ...

ngadun gumba

... and to morrow, ...

AND tomorrow

... and tomorrow; ...

[continues next frame]

[continues from previous frame]

... *ngatun kūmba kēn ta; ...*

ngadun gumbaginda

... and the day following: ...

AND tomorrow-to-at [day after tomorrow]

... and at [i.e. on] the day after tomorrow; ...

-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
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-lin	12	–	–	–
-rin	2	–	–	5

... *kulla wal keawarān wal wakōl Prophet ka korien tetti Jerusalem ka birung.*

**gala wal giyawaran wal wagul PROPHET
gagurin didi JERUSALEMgabirang**

... for it cannot be that a prophet perish out of Jerusalem.

because certainly not-now certainly one PROPHET
be-lacking dead JERUSALEM-away from

... because certainly one prophet certainly is-<lacking> not dead
from Jerusalem [i.e. no prophet is dead out of Jerusalem].

wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35] Tkl'd's USE OF **wagul** 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkl'd 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 xiii.34

Yipālun, Jerusalem, Jerusalem,

būnkiyē tetti wirriyē barun Prophet, ngatun pintia barun tunung ko yupitoara ngiroung kin ko, murrīnmurrīn bang ka-u-ma pa bang barun wonnai tara ngiroumba, yanti kiloa tibbin to ba ka-u-mauwil yiring ka barā ka bounnoun ba warea tāra, ngatun keawarān nura ka-u-ma korien.

yibalan JERUSALEM JERUSALEM

[34] O Jerusalem, Jerusalem,

which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

woe-ness JERUSALEM JERUSALEM

Woe, Jerusalem, Jerusalem, ...

... *būnkiyē tetti wirriyē barun Prophet, ...*

bunGiyi didi wiriyi barun PROPHET

... which killest the prophets, ...

beat-be-ACTor dead operate-actor them-all PROPHET

... beat/operate-actor dead [i.e. killer] (of) them, the Prophets, ...

[continues next frame]

[continues from previous frame]

... *ngatun pintia barun tunūng ko yupitoara ngiroung kin ko, ...*

ngadun bindiya barun dunungGu yubidwara ngirungGingu

... and stonest them that are sent unto thee; ...

AND demolish-PH them-all stone-using do-done to thee-to

... and demolished, using stones, them done [i.e. sent]-endowed to you, ...

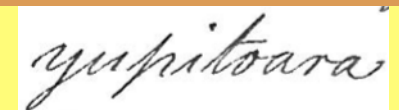
SPECIAL STEM: yu-

	ENGLISH	examples
(y) 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

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

MS ERROR [?]



yubi-dwara: do-done to **ubi** = 'do'. BUT THERE IS ONE OTHER [Gdg] EXAMPLE MEANING 'send' PERHAPS 'send' IS OK

... *murrīnmurrīn bang ka-u-ma pa bang barun wannai tara ngiroumba, ...*

marin marin bang gawuma ba bang barun wanayidara ngirumba

... how often would I have gathered thy children together, ...

frequent I gather DONE I them-all child-PLUR thee-of

... frequent(ly) I >done<-gathered, I, them, your children, ...

ba FUNCTIONS

- ba** WHEN/if
- ba** DONE
- ba / BA** NEGative
- ba** place of

[continues next frame]

[continues from previous frame]

... *yanti kiloa tibbin to ba ka-u-mauwil yiring ka barā ka bounnoun ba warea tāra, ...*

yandigiluwa dibindu ba gawumawil yiringGa baraga buwanuwanba wariyadara

... as a hen doth gather her brood under her wings, ...

thus like bird-ERG WHEN/if gather-might point-at down-at her-of little-PLUR

... thus-like [i.e. likewise] when a bird might gather her little(s) at-down point(s) [i.e. under (her) feathers], ...

-giluwa: -LIKE

-giluwa like
... A SUFFIX, NOT A STAND-ALONE WORD

yandi gadayi / galayi / giluwā

- 30 **yandi gadayi**
thus be-AFF-HAB
always
- 3 **yandi galayi**
thus time [time passing?]
- 9 **yagi / yagida galayi**
now time [point in time?]
- 32 **yandi-giluwa**
thus-like [*likewise*]

... *ngatun keawarān nura ka-u-ma korien.*

ngadun giyawarān nura gawumagurin

.. and ye would not!

AND not-now you-all gather-lacking

... and you not gather-<lacking> [i.e. you would not (so gather)]

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 xiii.35

A, nurun ba kokere kakillīn mirrul kakilliko,

*ngatun bang wiyān tuloa nurun, keawai nura tia nanun, yakita ko kunnun ba,
wiyennun wal nura ba, Pittulkummunbilla bōn uwān noa ba yiturrōa Pirriwul
koba koa. [140]*

ya nurunba gugiri gagilin miral gagiligu

[35] Behold, your house is left unto you desolate:

and verily I say unto you, Ye shall not see me, until the time come when ye shall say,
Blessed is he that cometh in the name of the Lord.

ah ye-all-of hut be-be-ing poor be-be-ing-for

Ah, your house is for being poor, ...

... ngatun bang wiyān tuloa nurun, ...

ngadun bang wiyān duluwa nurun

... and verily I say unto you, ...

AND I speak-now straight ye-all

... and I speak (to) you straight, ...

... keawai nura tia nanun, ...

giyawayi nura diya nanan

... Ye shall not see me, ...

no you-all me see-will

... you will not see me, ...

[continues from previous frame]

... *yakita ko kunnun ba, ...*

yagidagu ganan ba

... until the time come ...

now-to be-will WHEN/if

... to now [i.e. until] when (it) will be, ...

UNIDENTIFIED TERMS

begin	INCHOative / INCEPtive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

TIME

bangGayi	now	bunin	beforehand
dangGa	before	duwanda	afterwards, future
gabu	soon	gumba	tomorrow
...	until	wara	yesterday
ngaya	then	yaguwanda	when
yagida	now	yugida	after
yandi gadayi	always (<i>thus every</i>)		
yagida galayi	now time (until)		
yandi galayi	thus time (once upon a time; so long as)		

... *wiyennun wal nura ba, ...*

wiyinan wal nura ba

... when ye shall say, ...

speak-will certainly you-all WHEN/if

... when you will certainly speak [i.e. say]: ...

... *Pittulkummunbilla bōn uwān noa ba yiturrōa Pirriwul koba koa.*

bidalgamanbila bun uwan nuwa

ba yidaruwa biriwalgubaguwa

... Blessed is he that cometh in the name of the Lord.

joy-be-make-permit-IMP! him move-now he
WHEN/if name-having chief-of-having

... '(You) must joy-permit [i.e. bless] him when he moves (i.e. comes) having [i.e. in] the name of the chief'.

-toa / -koa COMIT / PROP / PERL

-(ga)duwa, -guwa, -luwa, -ruwa

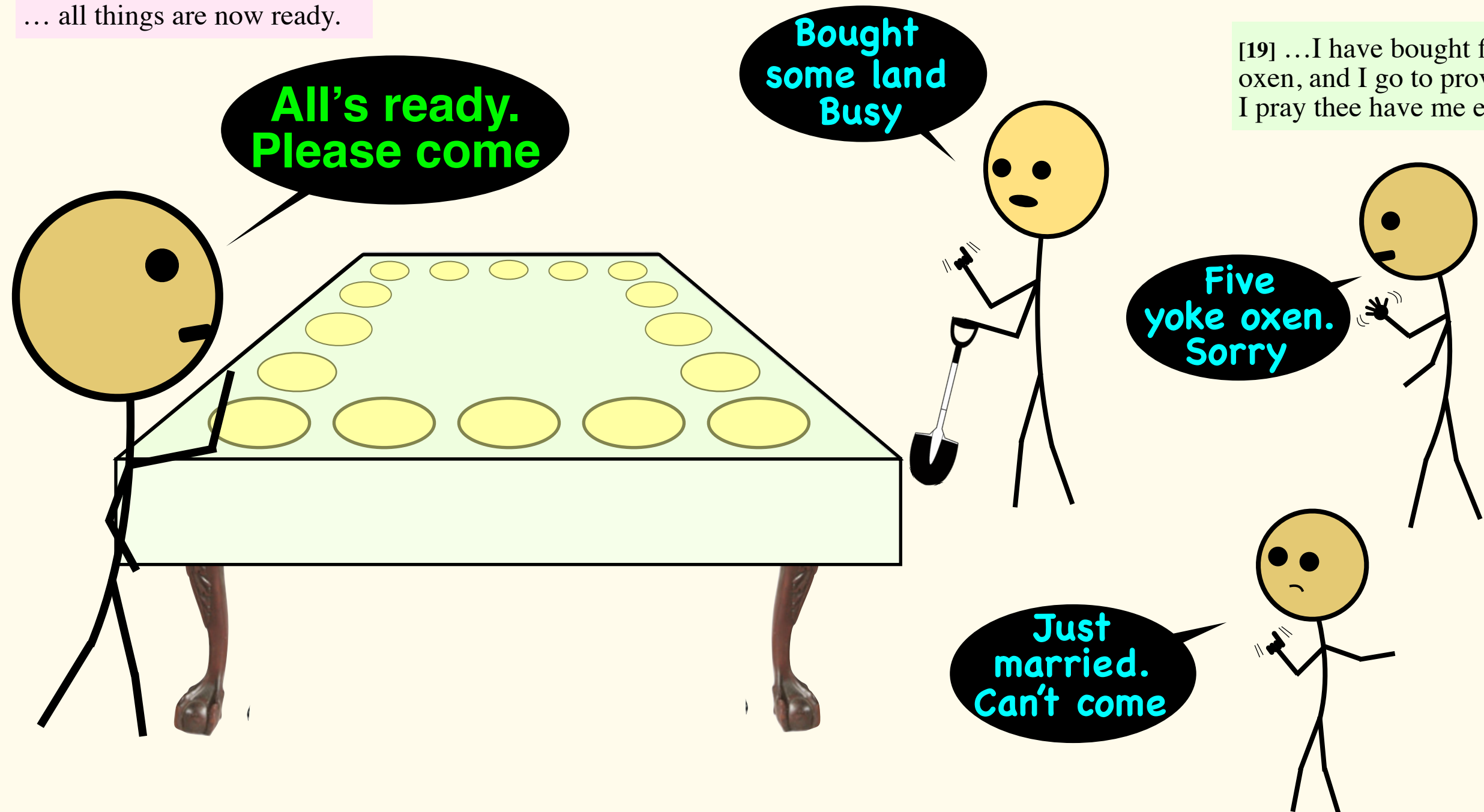
	COMIT-ative	PROP-riative	PERLative
-guwa -duwa	'in company with'	having [cp. PRIV <i>lacking</i>]	movement through, across, along, by.

[18] And they all with one consent began to make excuse.

[16] ... A certain man made a great supper, and bade many: ... all things are now ready.

[18] ... I have bought a piece of ground, and I must needs go and see it.

[19] ...I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.



[20] ... I have married a wife, and therefore I cannot come.

Luke xiv.01

Ngatun yakita kakulla

*uwa noa ba murraring kokera pirriwul
koba ka Pharise koba takilliko nulai ko
purreung ka Sabbat ka, tumimēa ngaiya
bōn bara.*

ngadun yagida gagala

[1] And it came to pass,
as he went into the house of one of the
chief Pharisees to eat bread on the sabbath
day, that they watched him.

AND now be-be-PH

And now (it) was, ...

... uwa noa ba murraring kokera pirriwul koba ka Pharise koba ...

uwa nuwa ba mararing gugira biriwalgubaga PHARISEEguba

... as he went into the house of one of the chief Pharisees ...

move-PH he WHEN/if inside hut chief-of-at PHARISEE-of

... when he moved inside at [i.e. of] the house of the chief of the Pharisee(s) ...

[continues next frame]

[continues from previous frame]

... *takilliko nulai ko purreung ka Sabbat ka, ...*

dagiligu nulayigu bariyangGa SABBATHga

... to eat bread on the sabbath day, ...

eat-be-ing-for fruit-for day(light)-at SABBATH-at

... for eating fruit at [i.e. on] the Sabbath day(light), ...

... *tumimēa ngaiya bōn bara.*

dumimiya ngaya bun bara

... that they watched him.

watch-make-PH then him they-all

... they then watched him.

SPECIAL WORD: *duma / dumi*

duma / dumi APPEAR TO SIGNIFY :

— watch

— keep

AND ALSO regard, save

Luke xiv.02

A, ngatun nganka ba kakulla wakōl kore kokoin kan warakāng.

ya ngadun nganGa ba gagala wagul
guri guguwinGan waragang

[2] And, behold, there was a certain man before him which had the dropsy.

ah AND in front DONE be-be-PH
one man water-agent fill-BEness

Ah, and there in front was one man full-
ness water-agent [i.e. full of the dropsy].

-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

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

PROPriative having

Tkld GAVE **gayin** [-gan] FOR PROPriative **-having**
Tkld USED IT WITH 'hath', 'had', 'having', 'have' over 40 times. PERHAPS CORRECT. ASSUMED IN NORTH DB TO BE agentive:
-gan [gayin] GLOSSED 'agent', 'BEness'
-guwa IS ASSUMED FOR PROPriative

"kain"

gayin

"in possession of; having"

having

Tkld/Frsr
AWA Lex
[212:25]

Luke xiv.03

*Ngatun Jesu ko noa wiyayelleen,
wiya barun Nomiko-nung ngatun Pharisee-nung, wiyelliella
wiya murrorōng turōn umulliko purreung ka Sabbat ka?*

ngadun JESUSgu nuwa wiyayiliyan

[3] And Jesus answering
spake unto the lawyers and Pharisees, saying,
Is it lawful to heal on the sabbath day?

AND JESUS-ERG he speak-back-ing-did

And he, Jesus, was speaking-back [i.e. answering], ...

... wiya barun Nomiko-nung ngatun Pharisee-nung, wiyelliella ...

wiya barun LAWYERnung ngadun PHARISEEning wiyiliyila

... spake unto the lawyers and Pharisees, saying, ...

speak-PH them-all LAWYER-ACC AND PHARISEE-ACC speak-ing-recently

... spoke (to) them, the lawyers and Pharisees, speaking: ...

... wiya murrorōng turōn umulliko purreung ka Sabbat ka?

wiya marurung durun umaligu bariyangGa SABBATHga

... Is it lawful to heal on the sabbath day?

QUESTION good clean make-ing-for day(light)-at SABBATH-at

... “QUERY, (is it) good for making clean [i.e. healing] at [i.e. on] the Sabbath day(light)?”

Luke xiv.04

Ngatun bara tullama pullī,
ngatun noa bōn turōn uma ngatun wamunbea bōn;

ngadun bara dalama baLi

[4] And they held their peace.
And he took him, and healed him, and let him go;

AND they-all hold-make-PH voice

And they held (their) voice, ...

... ngatun noa bōn turōn uma ...

ngadun nuwa bun durun uma

... And he took him, and healed him, ...

AND he him clean make-PH

... and he made him clean, ...

... ngatun wamunbea bōn;

ngadun wamanbiya bun

... and let him go;

AND move-make-permit-PH him

... and permitted him to move [i.e. let him go].

DOUBTFUL TkId TRANSLATION

KJV they held their peace

TkId **bara dalama baLi**

they-all hold-make-PH voice

COMMENT: THE GOSPEL MEANING is
'say nothing'. PERHAPS:

bara mubayi-gan

they (were) dumb-agents'

OR:

bara wiya-gurin

they (were) speak-lacking'

Luke xiv.05

Ngatun wiyayelleen noa barun wiyelliella,

Nganto nurun kin birung ko puntimunnun buttikang ba Ass ba, nga Ox ba, nurun ba kirai ta, ngatun keawai ngaiya bōn mānnun wokka lang purreung ka Sabbath ka?

ngadun wiyayiliyan nuwa barun wiyiliyila

[5] And answered them, saying,

Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

AND speak-back-ing-did he them-all speak-ing-recently

And he speaking-back [i.e. answering] them, speaking: ...

... Nganto nurun kin birung ko puntimunnun buttikang ba Ass ba, nga Ox ba, nurun ba kirai ta, ...

ngandu nurunGinbirangGu bandimanan badigang

ba ASS ba nga OX ba nurunba girayi da

... Which of you shall have an ass or an ox fallen into a pit, ...

who-ERG ye-all-away from-ERG fall-make-will bite-BEness
WHEN/if ASS WHEN/if OR OX-WHEN/if ye-all-of ditch-at

... “Who from you, when your animal, ass or ox, will fall, at [i.e. into] a ditch, ...

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]

ba FUNCTIONS

ba WHEN/if
ba DONE
ba / BA NEGative
ba place of

-gan / -gan(g)

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

[continues from previous frame]

*... ngatun keawai ngaiya bōn mānnun
wokka lang purreung ka Sabbath ka?*

**ngadun giyawayi ngaya bun manan
wagalang bariyangGa SABBATHga**

... and will not straightway pull him out on the sabbath day?

AND no then him take-will high-ness
day(light)-at SABBATH-at

... and will not then take him highness [i.e. pull it up]
at [i.e. on] the Sabbath day(light)?”

ANGLICISM waga: ‘up’

Tkld TRANSLATED ENGLISH IDIOMATIC ‘up’ LITERALLY IN SUCH INSTANCES AS: grow up, go up, lift up (raise), stand up, rise up, look up, carry up, spring up, pluck up, climb up, take up, bear up, sit up, jump up, run up, fill up,,
THE MILD EMPHATIC ‘up’ SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE up-ness BEING ALREADY IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

Luke xiv.06

*Ngatun keawai bara bōn
wiyayelli pa unni tara. [132]*

**ngadun giyawayi bara
bun wiyayili BA anidara**

[6] And they could not answer
him again to these things.

**AND no they-all him speak-
back-ing NEG this-PLUR**

And they were not <not> speaking-
back [i.e. answering] these things.

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**

could

Tkld USED **gayu** 'able' FOR 'could'
gayu-gan [1] able-agent (someone who) could
ganu-gurin [7] able-lacking could not

POSSIBLE ADJUSTMENT

giyawayi ganu-gurin bara bun wiyayili BA
no **able-lacking** they-all him speak-back-ing NEG
*they **could not** answering him*

Luke xiv.07

*Ngatun noa wiya wakōl Parabol barun ngala ko wiyatora ko,
nakulla noa ba ngirimēa bara murrorōng waiya-kan; wiyelliella barun,*

**ngadun nuwa wiya wagul PARABLE
barun ngalagu wiyadwaragu**

[7] And he put forth a parable to those which were bidden,
when he marked how they chose out the chief rooms; saying unto them,

AND he speak-PH one PARABLE them-all
that fellow-to speak-done to-to

And he spoke one parable (to) them, those-speak-endowed-fellow(s), ...

wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35] Tkl'd's USE OF **wagul** 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

PASSIVE: -dwara

Tkl'd 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

... nakulla noa ba ngirimēa bara murrorōng waiya-kan; ...

nagala nuwa ba ngirimiya bara marurung wayagan

... when he marked how they chose out the chief rooms; ...

see-be-PH he WHEN/if choose-make-PH they-all good room

... when he saw they chose good room(s); ...

DOUBTFUL Tkl'd TRANSLATION

KJV chief rooms
Tkl'd **marurung wayagan**
good room
'room' MEANS 'space', 'place', NOT ROOM IN A BUILDING. PERHAPS:
marurung ngura

... wiyelliella barun, ...

wiyiliyila barun

... saying unto them,

speak-ing-recently them-all

... speaking (to) them: ...

Luke xiv.08

Wiyinnun b̄n ba tarai to kore ko

*uwauwil koa bi mankilli kolang nukung kolang, yellawa yikora
wokka waiya kan ta, mirka ta tarai kore pirriwul wiyatoara ta;*

wiyinan bin ba darayidu gurigu

[8] When thou art bidden of any man

to a wedding, sit not down in the highest room; lest a more
honourable man than thou be bidden of him;

speak-will thee WHEN/if other-ERG man-ERG

When (an)other man will speak (to) you ...

... uwauwil koa bi mankilli kolang nukung kolang, ...

uwawilguwa bi manGiligulang nugangGulang

... to a wedding, ...

move-might-having thou take-be-ing-towards woman-towards

... (about) you move might-doing [i.e. coming]

to woman-taking [i.e. to a wedding], ...

[continues next frame]

[continues from previous frame]

... *yellawa yikora wokka waiya-kan ta, ...*

yilawa gura waga wayaganda

... sit not down in the highest room; ...

sit-IMP! not high room-at

... (you) must not sit at [i.e. in] the high room, ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
 83 PRECEDED by -i-
 36 PRECEDED by -a- (8 **wiya (yi)gura**)
 3 PRECEDED BY -n-
 PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

DOUBTFUL Tkld TRANSLATION

KJV *room(s)*
 Tkld **wayagan**
 room
 'room' MEANS 'space', 'place', NOT ROOM IN A BUILDING. PERHAPS:
ngura

... *mirka ta tarai kore pirriwul wiyatoara ta;*

maga da darayi guri biriwal wiyadwara da

... lest a more honourable man than thou be bidden of him;

perhaps AFFirm other man chief speak-done to ABSTR

... perhaps, aye, (an)other chief man [i.e. more important] (is) speak-endowed [i.e. spoken (for) by (the host)].

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

Luke xiv.09

*Ngatun noa niuwoa wiya biloa ngatun ngikoung,
 tanan uwolli ko ngatun wiyelli ko bin, nguwa bōn ngaliko; ngatun ngintoa koiyun bi ba
 kunnun waita wonnun waiya kan kolang barā ka bo.*

ngadun nuwa nyuwuwa wiya bi luwa ngadun ngigung

[9] And he that bade thee and him
 come and say to thee, Give this man place; and thou begin
 with shame to take the lowest room.

AND he he speak-PH thee-he AND him

And he, he (who) spoke (to) you, and him, ...

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	ba-nung	she thee	bin-toa
I her	ba-noun		
thou me	bi-tia	thou her	bi-noun
thou him	bi-nung		
he thee	bi-loa	(he me	tia-loa

SPECULATIVE COMPLETE SET

	I	THOU	HE	SHE
ME	.....	bi diya	[nu diya]	[duwa diya]
THEE	ba bin	.....	[nu bin]	[duwa bin]
HIM	[ba bun]	[bi bun]	[nu bun]	[duwa bun]
HER	[ba nuwan]	[bi nuwan]	[nu nuwan]	[duwa nuwan]

... *tanan uwolli ko ngatun wiyelli ko bin, ...*

danan uwaligu ngadun wiyiligu bin

... come and say to thee, ...

approach move-ing-for AND speak-ing-for thee

... approach-moving [i.e. (about coming)], and speaking (to) you: ...

... *nguwa bōn ngaliko; ...*

nguwa bun ngaligu

... Give this man place; ...

give-IMP! him this fellow-to

... "Give him [i.e. it, (the high room)] to this fellow, ...

DOUBTFUL Tkld TRANSLATION

KJV Give this man place
 Tkld **nguwa bun ngaligu**
 give-IMP! him

ngali = 'this', 'this fellow'
 WHAT Tkld INTENDED WITH **ngaligu**
 IS UNCERTAIN.
 HOWEVER if **bun** = 'it', THE
 MEANING BECOMES: 'Give it to him'.

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.
-gu **PUR**Positive 'for' / **-gu** **DAT**ive 'to'
-gu **INSTR**umental 'using'
-gu **OPP**ose 'against' [RARELY]

	ERG	DAT/	INSTR	OPP
-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.

[continues from previous frame]

... *ngatun ngintoa koiyun bi ba kunnun* ...

ngadun nginduwa guwiyān bi ba ganān

... and thou begin with shame ...

AND thou shame thou DONE be-will

... and you, you will be >done<-shame(d), ...

UNIDENTIFIED TERMS

begin	INCHOative / INCEptive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

ba FUNCTIONS

ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of

... *waita wonnun waiya kan kolang barā ka bo.*

wada wanān wayaganGulang baragabu

... to take the lowest room.

depart move-will room-towards down-at-EMPH

... (and) will depart-move [i.e. go] towards the room at emphatically down [i.e. go to the low(est)] room”.

DOUBTFUL Tkld TRANSLATION

KJV *room(s)*
 Tkld **wayagan**
 room

‘room’ MEANS ‘space’, ‘place’, NOT ROOM IN A BUILDING. PERHAPS:

ngura

Luke xiv.10

Wonto ba b̄n wyennun ba,
yuring bi yellawolli ta ko barā ka ko waiya-kan ka ko; ngatun uwonnun noa ba wiya biloa ba, wiyennun biloa, Kōti, yuring wokka lang wolla, yakita ngaiya pittul-munnun b̄n mikan ta barun kin tanun ba kunto ngiroung katoa.

wandu ba bin wiyinan ba

[10] But when thou art bidden,
go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

instead WHEN/if thee speak-will DONE

Instead when (someone) will speak (to) you, ...

... yuring bi yellawolli ta ko barā ka ko waiya-kan ka ko; ...

yuring bi yilawalidagu baragagu wayaganGagu

... **go and sit down** in the lowest room; ...

go away thou sit-ing-to DOWN-to room-to

... you go-away to sitting to the down [i.e. low(est)] room; ...

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...)

wandu ba: whereas / INSTEAD

wandu ba
Tkld: "Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to,"
RENDERED AS 'instead'.
SOMETIMES **wandu ba** IS SPLIT, AS:
180 **wandu ba**
70 **wandu xxx ba**

ba FUNCTIONS

- ba** WHEN/if
- ba** DONE
- ba / BA** NEGative
- ba** place of

DOUBTFUL Tkld TRANSLATION

KJV room(s)
Tkld **wayagan:** room
'room' MEANS 'space', 'place', NOT ROOM IN A BUILDING. PERHAPS:
ngura

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

da FUNCTIONS

- da** AFFirm
- da** ABSTR
- da** LOCative
- da**

POSSIBLE ADJUSTMENT

yilawa-la bi bara-ga wayagan-da
sit-IMP! down-at room-at
you must sit at [i.e. in] the low room

[continues from previous frame]

... *ngatun uwonnun noa ba wiya biloa ba, ...*

ngadun uwanan nuwa ba wiya bi luwa ba

... that when he that bade thee cometh, ...

AND move-will he WHEN/if speak-PH thee-he DONE

... and when he, he (that) >done<-spoke
(to) you, will come, ...

DOUBTFUL Tkld TRANSLATION

KJV *he that bade thee*
 Tkld **wiya bi luwa ba**
 speak-PH thee-he DONE
 PERHAPS CLARIFY **instructing** AND saying:
ngali-gu biral wiya bi-luwa ba
 that fellow-ERG **hard speak**-PH thee-he DONE
*that fellow , he (who) had **ordered** you ...*

ba FUNCTIONS

ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of

... *wiyennun biloa, ...*

wiyinan bi luwa

... he may say unto thee, ...

speak-will thee-he

... he will speak (to) you: ...

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	ba-nung	she thee	bin-toa
I her	ba-noun		
thou me	bi-tia	thou her	bi-noun
thou him	bi-nung		
he thee	bi-loa	(he me	tia-loa

... *Kōti, yuring wokka lang wolla, ...*

gudi yuring wagalang wala

... Friend, go up higher: ...

kinsman go away high-ness move-IMP!

... "Kinsman [i.e. friend], go-away, (you) must
move highness [i.e. must go up higher]", ...

[continues from previous frame]

... *yakita ngaiya pittul-munnun b̄n* ...

yagida ngaya bidalmanan bin

... then shalt thou have worship ...

now then joy-make-will thee

... now then (someone) will joy-make you [i.e. someone will honour you] ...

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...)

... *mikan ta barun kin tanun ba kunto ngiroung katoa.*

miganda barunGin danan ba gandu ngirungGaduwa

... in the presence of them that sit at meat with thee.

in front-at them-all-at eat-will DONE VEGfood thee-in company with

... in front at [i.e. of] them (who) will >done<- eat vegetable food [i.e. bread] with you”.

-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

-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 xiv.11

*Ngan umullinnun niuwoa bo wokka ka ko,
umunnun wal bōn barā ka ko; ngatun niuwoa umullinnun niuwoa ba barā ka
ko, umullinnun wal wokka ka ko.*

ngan umalinan nyuwuwabu wagagagu

[11] For whosoever exalteth himself
shall be abased; and he that humbleth himself shall be exalted.

who make-RFLX-will he-EMPH high-to

Who will be making emphatically-he to high
[i.e. will exalt himself], ...

POSSIBLE ADJUSTMENT

nyuwuwa-bu: he-EMPH
PERHAPS SHOULD BE :
ngigung-bu: him-EMPH

"... ngatun ngikoung bo ngurrānūn wal bi."	ngadun ngigungbu ngaranan wal bi	"... and him only shalt thou serve."	AND him- EMPH hear-will certainly thou	Tkld LUKE [04:4:8::1 37:4] [Awa]
"... mankilliko ngikoungbo piriwākanne-ta, ..."	manGiligu ngigungbu biriwalganida	"... to receive for himself a kingdom, ..."	take-be-ing-for him-EMPH chief-entity-at	Tkld LUKE [XIX:19:12 ::178:12.1] [Awa]

... umunnun wal bōn barā ka ko; ...

umanan wal bun baragagu

... shall be abased; ...

make-will certainly him down-to

... (someone) will certainly make him to down; ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE
PASSIVE IN THE ACTIVE
VOICE. IN SUCH INSTANCES,
THE UNIDENTIFIED SUBJECT
OF PASSIVE USAGES IS
INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION
IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

[continues next frame]

[continues from previous frame]

... *ngatun [133] niuwoa umullinnun niuwoa bo barā ka ko, ...*

ngadun nyuwuwa umalinan nyuwuwabu baragagu

... and he that humbleth himself ...

AND he make-RFLX-will he-EMPH down-to

... and he (who) will be making, emphatically-he, to down [i.e. will be humbling himself], ...

DOUBTFUL WORD: himself

Tkld USED FOR 'himself':
 44 **nyuwuwa-bu** he-EMPH
 2 **nuwa gudi-bu** he self-EMPH
 1 **bun ngigung gudi** him him self

POSSIBLE ADJUSTMENT
nyuwuwa-bu: he-EMPH
 PERHAPS SHOULD BE :
ngigung-bu: him-EMPH

... *umullinnun wal wokka ka ko.*

umalinan wal wagagagu

... shall be exalted.

make-ing-will certainly high-to

... (someone) will certainly be making to high.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT
ngan-du: someone
ngandu
 someone (did whatever...)

Luke xiv.12

*Wiya ngaiya noa ngala wiya bōn noa ba,
ngunun bi ba takilli ko bŭlwara ka nga yarea ka, wiyayikora bi ngiroumba
kōti, nga kōti ta, nga porōl kan; wīyēa kunnun bīn ba bara, ngatun
ngupaiyēa kunnun bīn yarung ka.*

wiya ngaya nuwa ngala wiya bun nuwa ba

[12] Then said he also to him that bade him,
When thou makest a dinner or a supper, call not thy friends, nor thy brethren,
neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a
recompence be made thee.

speak-PH then he that fellow speak-PH him he DONE

He then spoke (to) that-fellow, he (that) >done<-spoke (to) him: ...

DOUBTFUL Tkld TRANSLATION

KJV *him that bade him*
Tkld **wiya bun nuwa ba**
speak-PH him he DONE
PERHAPS CLARIFY **instructing** AND saying:
ngali-gu biral wiya bun nuwa ba
that fellow-ERG **hard speak**-PH him he DONE
*that fellow , he (who) had **ordered** him ...*

*... ngunun bi ba takilli ko
bŭlwara ka nga yarea ka, ...*

**ngunan bi ba dagiligu
bulwaraga nga yariyaga**

... When thou makest a dinner or a supper, ...

give-will thou WHEN/if eat-be-ing-for
summit-at OR evening-at

... "When you will give for eating at summit
[i.e. noon] or at [i.e. in] the evening, ...

DOUBTFUL Conjunctions

nga = or 69
nga = be (alternative to **ga**) 12
ngadun = and
CONJUNCTIONS UNUSUAL
"Most languages lack specific coordinat-
ing and subordinating particles, of the
types 'and', 'but', 'when', 'because',
'if'. However, these are found in a few
languages." [Dixon 2002:86:10]

POSSIBLE ADJUSTMENT

ngu-nan INSTEAD OF **uma-nan**
give-will make-will
SEE Luke xiv.13 below:

"Wonto bi ba umānūn takilliko, ..."	wandu bi ba umanan dagiligu	"[13] But when thou makest a feast, ..."	instead thou WHEN/if make- will eat-be-ing-for	Tkld LUKE [XIV:14:13: :167:30.1] [Awa]
---	--	---	--	--

[continues from previous frame]

... *wiya yikora bi ngiroumba kōti*, ...

wiya gura bi ngirumba gudi

... call not thy friends, ...

... speak-IMP! not thou thee-of kinsman

... you must not speak [i.e. call] your kinsmen [i.e. friend(s)], ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
 83 PRECEDED by -i-
 36 PRECEDED by -a- (8 **wiya (yi)gura**)
 3 PRECEDED BY -n-
 PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

... *nga kōti ta, nga porōl kan*; ...

nga gudi da nga burulgan

... nor thy brethren, neither thy kinsmen,
 nor thy rich neighbours; ...

OR kinsman ABSTR OR heavy-agent

... or (to) brethren, or heavy-agent(s)
 [i.e. rich (people)]; ...

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]

Tkld INVENTIONS:
 rich man / crucify /argue

Tkld coined the following terms:
 rich man **burul-gan** heavy agent
 crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...
 divided **ngara ngara** hear-hear (argue/split)

[continues next frame]

[continues from previous frame]

... *wīyēa kunnun bīn ba bara, ...*

wiyiyaganan bin ba bara

... lest they also bid thee again, ...

speak-lest/again-will thee DONE they-all

... lest they will >done<-speak (to) you 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**

ba FUNCTIONS

- ba** WHEN/if
- ba** DONE
- ba / BA** NEGative
- ba** place of

... *ngatun ngupaiyēa kunnun bīn yarung ka.*

ngadun ngubaiyaganan bin yarangGa

... and a recompense be made thee.

AND give-do-back-again-will thee turn [?]-at

... and (lest they) will give back again at [i.e. pay] (to) you.'

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

-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**

MYSTERY WORD: *yurang*

yarang	hunger	6	yirung	hair	3
yarang	turn [?]	4	yurang	calm	2
yaring	laugh	4	yuring	go away	66
yirang	role [?]	2	yurung	dive	3
yirung	point	13			

Luke xiv.13

Wonto bi ba umunnun takilliko,
wiyella barun mirrulmirrāl-kan, ngatun munnimunni-
kan, ngatun wüürwüir-kan, ngatun munmīn-kan:

wandu bi ba umanan dagiligu

[13] But when thou makest a feast,
call the poor, the maimed, the lame, the blind:

instead thou WHEN/if make-will eat-be-ing-for

Instead when you will make for eating, ...

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

... *wiyella barun mirrulmirrāl-kan, ...*

wiyila barun miral miralغان

... call the poor, ...

speak-IMP! them-all poor poor-agent

... (you) must speak (to) them the poor-agent(s), ...

... *ngatun munnimunni-kan, ...*

ngadun mani manigan

... the maimed, ...

AND ill ill-agent

... and the ill-agent(s), ...

[continues from previous frame]

... *ngatun wiirwiir-kan*, ...

ngadun wiyir wiyirgan

... the lame, ...

AND lame lame-agent

... and the lame-agent(s), ...

... *ngatun munmīn-kan*:

ngadun manminGan

... the blind:

AND blind-agent

... and the blind-agent(s): ...

Luke xiv.14

Ngatun bīn pittul manun;
kulla bara keawai ngupaiyi-korien yarung ka;
kulla bīn ngupaiyēa-kunnun yarung ka; yakita ba
morōn kunnun murrorōng-tai tettitetti ka-birung.

ngadun bin bidalmanan

[14] And thou shalt be blessed;
 for they cannot recompense thee: for thou shalt be
 recompensed at the resurrection of the just.

AND thee joy-make-will

And (someone) will joy-make [i.e. bless] you; ...

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...)

... *kulla bara keawai ngupaiyi-korien*
yarung ka; ...

gala bara giyawayi ngubayigurin yarangGa

... for they cannot recompense thee: ...

because they-all no give-do-back-lacking
 turn [?]-at

... because they not give-back-<lacking>
 [i.e. pay] at [i.e. in] exchange [i.e. they
 cannot recompense]; ...

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

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did
 not have/do something' Tkld USED A
 DOUBLE NEGATIVE, IN THE FORM:
 no ... [the item or action]-lacking
giyawayi na-gurin not seeing
giyawayi wanayi-gurin no children
 William Dawes PROVIDED 12 LIKE
 EXAMPLES FOR BB (SYDNEY)

MYSTERY WORD: yurang

yarang	hunger	6	yirung	hair	3
yarang	turn [?]	4	yurang	calm	2
yaring	laugh	4	yuring	go away	66
yirang	role [?]	2	yurung	dive	3
yirung	point	13			

[continues from previous frame]

... *kulla bīn ngupaiyēa-kunnun yarung ka; ...*

gala bin ngubaiyaganan yarungGa

... for thou shalt be recompensed ...

because thee give-do-back-again-will turn [?]-at

... because (someone) will give-you-back-again [i.e. pay] at [i.e. in] exchange [i.e. you will be recompensed], ...

... *yakita ba morōn kunnun murrorōng-tai tettitetti ka-birung.*

yagida ba murun ganan marurungdayi didi didigabirang

... at the resurrection of the just.

now WHEN/if alive be-will good-ITEM dead dead-away from

... when now the good-item(s) [i.e. the just] will be life [i.e. alive] from dead.

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

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

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MYSTERY WORD: yurang

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yarang	turn [?]	4	yurang	calm	2
yaring	laugh	4	yuring	go away	66
yirang	role [?]	2	yurung	dive	3
yirung	point	13			

-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 xiv.15

*Ngatun wakōl barun kin birung
yellawa ngikoung kin takilliela,
ngurra noa ba unni tara wiya bōn noa, Pittul-matoara noa
[134] tanun wal kunto pirriwul-la ko Eloī koba ka.*

**ngadun wagul barunGinbirang
yilawa ngigungGin dagiliyila**

[15] And when one of them
that sat at meat with him heard
these things, he said unto him, Blessed is he that shall
eat bread in the kingdom of God.

AND one them-all-away from sit-PH
him-at eat-be-ing-recently

And one from [i.e. of] them sat
at [i.e. with] him, eating; ...

... ngurra noa ba unni tara ...

ngara nuwa ba anidara

... heard these things, ...

hear-PH he WHEN/if this-PLUR

... when he heard these (things); ...

DOUBTFUL Tkld TRANSLATION
KJV *And when one of them*
Tkld **ngadun wagul barunGinbirang**
AND one them-all-away from
'when' NOT TRANSLATED. PERHAPS:
ngadun wagul ba barun-Gin-birang
AND one **WHEN/if** them-all-away from
And **when** one from [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

[continues from previous frame]

... *wiya bōn noa*, ...

wiya bun nuwa

... he said unto him, ...

... speak-PH him he

... he spoke (to) him: ...

... *Pittul-matoara noa [134] tanun wal kunto pirriwul-la ko Eloī koba ka.*

bidalmdwara nuwa danan wal gandu biriwalagu ELOīgubaga

... Blessed is he that shall eat bread in the kingdom of God.

... joy-make-done to he eat-will certainly VEGfood chief (kingdom)-to GOD-of-at

... “He is joy-make-endowed [i.e. blessed] (who) will eat vegetable food [i.e. bread] to [i.e. in] the kingdom of God”.

DOUBTFUL Tkld TRANSLATION

KJV in the kingdom of God
 Tkld **biriwalagu ELOīgubaga**
 chief [i.e. kingdom]-to GOD-of-at
 Tkld INCONSISTENT WITH ‘kingdom’ SUFFIXES. PERHAPS:
biriwal-guba-ga ELOī-guba
 chief-of (kingdom) at GOD-of
in the kingdom of God
 BUT PERHAPS BETTER:
biriwal-ngil-[l]a ELOī-guba
 chief-place [i.e. kingdom] at GOD-of

Tkld INVENTIONS:
 property / town / kingdom

Tkld coined the following terms:
 property: **dalugang** hold-BE-ness
 town **gugiri garing** hut all
 kingdom **biriwal-guba** chief-of [kingdom]

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

Luke xiv.16

Wiya ngaiya noa bōn,

*Tarai to kore ko wupea kauwul
takilliko yarea ka, ngatun wiya barun
kauwulkauwul kore:*

wiya ngaya nuwa bun

[16] Then said he unto him,

A certain man made a great supper, and bade many:

other-ERG man-ERG do-PH big eat-be-ing-for evening-at

... and bade many:

... Tarai to kore ko wupea kauwul takilliko yarea ka, ...

darayidu gurigu wubiya gawal dagiligu yariyaga

... A certain man made a great supper, ...

other-ERG man-ERG do-PH big eat-be-ing-for evening-at

... “(An)other man did a big eating at [i.e. in] the evening, ...

... ngatun wiya barun kauwulkauwul kore:

ngadun wiya barun gawal gawal guri

... and bade many:

AND speak-PH them-all big big [many] man

... and spoke (to) them, the many men:

Luke xiv.17

*Ngatun yarea ka yuka noa bōn ngikoumba mankillikan,
wiyelliko barun, wiyatoara ko, tanan kulla yantīn unnung tara wupea yakita.*

ngadun yariyaga yuga nuwa bun ngigumba manGiligan

[17] And sent his servant at supper time
to say to them that were bidden, Come; for all things are now ready.

AND evening-at send-PH he him him-of take-be-ing-agent

And at [i.e. in] the evening, he sent him, his taking-agent [i.e. servant], ...

SPECIAL STEM: yu-		
	ENGLISH	examples
(y) 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

... *wiyelliko barun, wiyatoara ko, tanan ...*

wiyiligu barun wiyadwaragu danan

... to say to them that were bidden, Come; ...

speaking-for them-all
speak-done to-to approach

... for speaking (to) them, for the speak-
endowed(s) [i.e. for those bidden]: "Approach ...

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

-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]

	ERG	DAT/ PURP	INSTR	OPP
-gu	(many)	(many)	using (many)	against 14 appx.

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

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...)

... *kulla yantīn unnung tara wupea yakita.*

gala yandin anangdara wubiya yagida

... for all things are now ready.

because all that-PLUR do-PH now

... because all things (someone) did now".

Luke xiv.18

Ngatun bara yant̄n wiyellān wakōlwakōl ngakoiyellan.

Kurrikurri to wakōl lo wiya ngikoung, ngukilleen bang winta purrai, ngatun waita wal bang uwonnun nakilli ko ngalako; wiyān biloa wamunbilli ko tia.

ngadun bara yandin wiyilan wagul wagul ngaguwiyilan

[18] And they all with one consent began to make excuse.

The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

AND they-all all speak-persist-now one one fib-speak-persist-now

And they all were persistently speaking to one another, persistently fib-speaking. ...

... Kurrikurri to wakōl lo wiya ngikoung, ...

gari garidu wagulu wiya ngigung

... The first said unto him, ...

first-ERG one-ERG speak-PH him

... The first, one, spoke (to) him: ...

... ngukilleen bang winta purrai, ...

ngugiliyan bang winda barayi

... I have bought a piece of ground, ...

give-be-ing-did I part earth

... "I was giving [i.e. buying] a part (of the) earth, ...

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

[continues from previous frame]

... *ngatun waita wal bang uwonnun nakilli ko ngalako; ...*

ngadun wada wal bang uwanan nagiligu ngalagu

... and I must needs go and see it: ...

AND depart certainly I move-will see-be-ing-for that fellow-for

... and I will certainly depart-move for seeing (it); ...

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

... *wiyan biloa wamunbilli ko tia.*

wiyan bi luwa wamanbiligu diya

... I pray thee have me excused.

speak-now thee-he move-make-permit-ing-for me

... (someone) speaks (to) you for [i.e. about] permitting me to move.

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**)

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY ‘(someone)’.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke xiv.19

*Ngatun tarai to wiya,
ngukilleen bang warān-tunba Ox buttikang,
ngatun bang waita uwan numulliko barun;
wiyān biloa wamunbilliko tia.*

ngadun darayidu wiya

[19] And another said,
I have bought five yoke of oxen, and I go
to prove them: I pray thee have me
excused.

AND other-ERG speak-PH

And (an)other spoke: ...

... *ngukilleen bang warān-tūnba
Ox buttikang, ...*

ngugiliyan bang waran dunba OX badigang

.. I have bought five yoke of oxen, ...

give-be-ing-did I FIVE-connect
OX bite-BEness

... "I was giving [i.e. buying] five
connect [i.e. yoke] (of) oxen, ...

buy / sell
Tkd 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

MYSTERY WORD: waran
waran: SEEMS TO BE EITHER four OR
five, AS WELL AS HAVING OTHER
MEANINGS
COULD **waran** INDICATE PLURALITY
RATHER THAN SPECIFICALLY 'four' ?

-gan / -gan(g)

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

[continues from previous frame]

... *ngatun bang waita uwan numulliko barun; ...*

ngadun bang wada uwan numaligu barun

... and I go to prove them: ...

AND I depart move-now touch/try-ing-for them-all

... and I depart-move for trying them; ...

SPECIAL WORD: tempt/touch/ try/teach

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

... *wiyan biloa wamunbilliko tia.*

wiyan bi luwa wamanbiligu diya

... I pray thee have me excused.

Speak-now thee-he move-
make-permit-ing-for me

... he, (someone), speaks (to) you for
[i.e. about] permitting me to move".

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**)

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.
TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone
ngandu
someone (did whatever...)

Luke xiv.20

Ngatun tarai to wiya;
mankulla bang nukung emmoumba,
yaki tin keawai bang uwa korien

ngadun darayidu wiya

[20] And another said,
I have married a wife, and therefore I
cannot come.

AND other-ERG speak-PH

And (an)other spoke: ...

... mankulla bang nukung emmoumba, ...

manGala bang nugang imuwumba

... I have married a wife, ...

take-be-PH I woman me-of

... "I took [i.e. married] my wife, ...

... yaki tin keawai bang uwa korien

yagidin giyawayi bang uwagurin

... and therefore I cannot come.

now-because [therefore] no I move-lacking

... now-because [i.e. therefore] I not move-
<lacking> [i.e. so now I cannot come]".

-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

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 xiv.21

Uwa ngaiya noa unni mankillikan,

ngatun [135] wiya bōn pirriwul ngikoumba unni tara wiya bōn ngaiya noa kokereteen to bukka kan to, ngikoumba mankillikān, Yuring wolla karrakai yapung koa kokeroa, ngatun yutilla barun tanan unti ko, mirrulumirrāl kai ngatun munnimunni kai, ngatun wiirwiir kai, ngatun munmān kai.

uwa ngaya nuwa ani manGiligan

[21] So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

move-PH then he this take-be-ing-agent

He then moved [i.e. came], this taking-agent [i.e. servant], ...

... ngatun [135] wiya bōn pirriwul ngikoumba unni tara ...

ngadun wiya bun biriwal ngigumba anidara

... and shewed his lord these things. ...

AND speak-PH him chief him-of this-PLUR

... and spoke (to) him, his chief, (about) these things. ...

[continues next frame]

[continues from previous frame]

... *wiya bōn ngaiya noa kokereteen to bukka kan to, ngikoumba mankillikān, ...*

wiya bun ngaya nuwa gugiridindu bagagandu ngigumba manGiligan

... Then the master of the house being angry said to his servant, ...

speak-PH him then he hut-at-ERG anger-agent-ERG him-of take-being-agent

... He at-the-house, anger-agent, [i.e. the angry master of the house] then spoke (to) him, his taking-agent [i.e. servant]: ...

MS VARIANT: hut-at

VERSIONS OF 'hut-at':
Tkld

7	gugiridin
2	gugiriba
2	gugiraga(ba)
20	gugira

-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

... *Yuring wolla karrakai yapung koa kokeroa, ...*

yuring wala garagayi yabangGuwa gugiruwa

... Go out quickly into the streets and lanes of the city, ...

go away move-IMP! quick path-having (through/by) town-having (through/by)

... “Go away, (you) must move quick(ly) by the town path, ...

-toa / -koa COMIT / PROP / PERL

-(ga)duwa, -guwa, -luwa, -ruwa

	COMIT- ative	PROP- riative	PERLative
-guwa -duwa	‘in company with’	having [cp. PRIV lacking]	movement through , across, along, by .

[continues next frame]

[continues from previous frame]

... *ngatun yutilla barun tanan unti ko, mirrulmirrāl kai ...*

ngadun yudila barun danan andigu miral miralGayi

... and bring in hither the poor, ...

AND guide-IMP! them-all approach here-to poor poor-ITEM

... and (you) must guide-approach them to here, the poor-items, ...

SPECIAL STEM: yu-		
	ENGLISH	examples
(y) 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

-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

... *ngatun munnimunni kai, ...*

ngadun mani maniGayi

... and the maimed, ...

AND ill ill-ITEM

... and the ill-items, ...

-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

[continues next frame]

[continues from previous frame]

... *ngatun wiirwiir kai*, ...

ngadun wiyir wiyirgayi

... and the halt, ...

AND lame lame-ITEM

... and the lame-items ...

-gayi / --baya: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY, about (concerning) **because** **at** **ITEM**

	because	at	ITEM
-gayi	42	41	12
-baya	–	–	3
-dayi	–	–	2
-wayi	–	–	4

... *ngatun munmān kai*.

ngadun manminGayi

... and the blind.

AND blind-ITEM

... and the blind-items.

-gayi / --baya: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY, about (concerning) **because** **at** **ITEM**

	because	at	ITEM
-gayi	42	41	12
-baya	–	–	3
-dayi	–	–	2
-wayi	–	–	4

Luke xiv.22

Ngatun noa mankilli kan to wiya,

*Pirriwul, upatoara ta yanti bi ba wiya, ngatun kauwul
kauwulla ko ka unti ko.*

ngadun nuwa manGiligandu wiya

[22] And the servant said,

Lord, it is done as thou hast commanded, and yet there is room.

AND he take-be-ing-agent-ERG speak-PH

And he, the taking-agent [i.e. servant]. spoke: ...

... Pirriwul, upatoara ta yanti bi ba wiya, ...

biriwal ubadwara da yandi bi ba wiya

... Lord, it is done as thou hast commanded, ...

chief do-done to AFFirm thus thou DONE speak-PH

... “Chief, (it is) do-endowed [i.e. done],
aye, thus [i.e. as] you >done<-spoke, ...

da FUNCTIONS

- da AFFirm
- da ABSTR
- da LOCative
- da

ba FUNCTIONS

- ba WHEN/if
- ba DONE
- ba / BA NEGative
- ba place of

PASSIVE: -dwara

Tkld USED **-dwara**: done to TO REPRESENT PASSIVE FORMS, e.g.:

wiya-dwara	speak-done to	spoken
yuruba-dwara	hide-done to	hidden
ngu-dwara	give-done to	given

RENDERED: speak-, hide-, give-endowed

... ngatun kauwul kauwulla ko ka unti ko.

ngadun gawal gawalagu ga andigu

... and yet there is room.

AND big big [many]-for be here-for

... and (it) is for-plenty here
[i.e. there is much room here]”.

-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.
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VERB ‘to be’

ACCORDING TO R.M.W. DIXON, “Most Australian languages lack any verb ‘to be’” [Dixon 1980 491:12]
IF THIS IS THE CASE FOR Awabakal, **ga / gi** ‘be’ WOULD BE A Tkld INVENTION.

Luke xiv.23

Ngatun noa bōn Pirriwul-lo wiya mankillikan,
yuring wolla, yapung koa ngatun korung koa, ngatun pirriālmulla barun tanan
uwolliko, emmoumba koa kokere warapauwil.

ngadun nuwa bun biriwalu wiya manGiligan

[23] And the lord said unto the servant,
Go out into the highways and hedges, and compel them to come in, that
my house may be filled.

AND he him chief-ERG speak-PH take-be-ing-agent

And he, the Chief, spoke (to) him, the taking-agent [i.e. servant]: ...

... yuring wolla, yapung koa
ngatun korung koa, ...

yuring wala yabangGuwa
ngadun gurangGuwa

..., Go out into the highways and hedges, ...

go away move-IMP! path-having (through/by)
AND scrub-having (through/by)

... “(You) must go away-move, by the
path(s) and through the scrub, ...

-toa / -koa COMIT / PROP / PERL			
-(ga)duwa, -guwa, -luwa, -ruwa			
	COMIT- ative	PROP- riative	PERLative
-guwa -duwa	‘in company with’	having [cp. PRIV lacking]	movement through, across, along, by.

[continues next frame]

[continues from previous frame]

... *ngatun pirrirālmulla barun tanan uwolliko, ...*

ngadun birirmala barun danan uwaligu

.. and compel them to come in, ...

AND hard-make-IMP! them-all approach move-ing-for

... and (you) must hard-make them for approach-moving, ...

... *emmoumba koa kokere warapauwil.*

imuwumbaguwa gugiri warabawil

... that my house may be filled.

me-of-having hut fill-do-might

... (that someone) might fill-having my house”.

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 that my house may be filled

Tkld **imuwumbaguwa gugiri warabawil**

me-of-having hut fill-do-might

PERHAPS BETTER REARRANGED:

waraba-wil-guwa gugiri imuwumba

fill-do-might-having hut me-of

(that someone) might fill-having my house

Luke xiv.24

*Kulla bang wiyān nurun,
keawai wal bara untoa kal-lo wiyatoara
nutunnun emmoumba kunto.*

gala bang wiyān nurun

[24] For I say unto you,
That none of those men which were bidden
shall taste of my supper.

because I speak-now ye-all

“Because I speak (to) you, ...

... *keawai wal bara untoa kal-lo wiyatoara ...*

giyawayi wal bara anduwagalu wiyadwara

... That none of those men which were bidden ...

no certainly they-all that-belong-ERG speak-done to

... that mob, they (were) certainly not speak-endowed
[i.e. certainly none of those (who) were told] ...

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

... *nutunnun emmoumba kunto.*

nudanan imuwumba gandu

... shall taste of my supper.

taste-will me-of VEGfood

... will taste my vegetable food [i.e. bread].”

SPECIAL WORD: tempt/touch/ try/teach

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

Luke xiv.25

Ngatun kore kauwulkauwul uwa ngikoung katoa:

ngatun noa willaring warkulleen, ngatun wiya ngaiya barun. [136]

ngadun guri gawal gawal uwa ngigungGaduwa

[25] And there went great multitudes with him:

and he turned, and said unto them,

AND man big big [many] move-PH him-in company with

And many men moved 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)

... ngatun noa willaring warkulleen, ...

ngadun nuwa wilaring wargaliyan

... and he turned, ...

AND he twist-INERTness turn-be-ing-did

... and he was twist turning, ...

-ring: TOWARDS

WITH SOME WORDS, THE SUFFIX **-ring** APPEARS TO MEAN **towards**.

WITH OTHER WORDS, e.g.

minaring: what

mararing: inside

yuring: go away

IT DOES NOT

... ngatun wiya ngaiya barun. [136]

ngadun wiya ngaya barun

... and said unto them,

AND speak-PH then them-all

... and spoke then (to) them: ...

Luke xiv.26

*Uwonnun tia ba tarai kan kore emmoung kin,
ngatun warika korien ngikoumba biyungbai ngatun tunkan, ngatun nukung, ngatun
wonnai tara, ngatun kōti-tara, ngatun wūngunbai, kauwa, ngikoumba katan morōn
keawai noa kunnun emmoumba wirrobullikan.*

uwanan diya ba darayigan guri imuwungGin

[26] If any man come to me,
and hate not his father, and mother, and wife, and
children, and brethren, and sisters, yea, and his own
life also, he cannot be my disciple.

move-will me WHEN/if other-agent man me-at

If (an)other-agent man will, me, move at [i.e. come to] me, ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

... ngatun warika korien ngikoumba biyungbai ...

ngadun warigagurin ngigumba biyangbayi

... and hate not his father, ...

AND reject-lacking him-of father-ITEM

... and reject-lacking [i.e. not forsaking] his father, ...

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY,
about (concerning) **because** **at** **ITEM**

	because	at	ITEM
-gayi	42	41	12
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

... ngatun tunkan, ...

ngadun danGan

... and mother, ...

AND mother

... and mother, ...

[continues from previous frame]

... *ngatun nukung*, ...

ngadun nugang

... and wife, ...

AND woman

... and woman [i.e. wife], ...

... *ngatun wonnai tara*, ...

ngadun wanayidara

... and children, ...

AND child-PLUR

... and children, ...

... *ngatun kōti-tara*, ...

ngadun gudidara

... and brethren, ...

AND kinsman-PLUR

... and kinsmen [i.e. brother(s)], ...

[continues next frame]

[continues from previous frame]

... *ngatun wūngunbai, ...*

ngadun wungGanbayi

... and sisters, ...

AND sister-ITEM

... and sister(s), ...

-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

... *kauwa, ngikoumba katan morōn ...*

gawa ngigumba gadan murun

... yea, and his own life also, ...

be-IMP! him-of be-AFF-now life

... yes, his be-now life [i.e. his very life], ...

... *keawai noa kunnun emmoumba wirrobullikan.*

giyawayi nuwa ganan imuwumba wirubaligan

... he cannot be my disciple.

no he be-will me-of follow-ing-agent

... he will not be my following-agent [i.e. disciple].

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 xiv.27

Ngan to bo ba kurri korien ngikoumba taling-kabillikannē
ngatun uwolla emmoung katoa, keawai noa kunnun emmoumba wirrobullikān.

ngandubu ba garigurin ngigumba dalingGabiligani

[27] And whosoever doth not bear his cross,
and come after me, cannot be my disciple.

who-ERG-EMPH DONE carry-lacking him-of cross-be-do-ing-entity

Emphatically-who (is) carry-lacking [i.e. does not bear] his cross, ...

Tkld INVENTIONS:
rich man / crucify / argue

Tkld coined the following terms:
rich man **burul-gan** heavy agent
crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...
divided **ngara ngara** hear-hear (argue/split)

... ngatun uwolla emmoung katoa, ...

ngadun uwala imuwungGaduwa

... and come after me, ...

AND move-persist me-in company with

... and persistently-moves [i.e. comes] with me, ...

-gaduwa: IN COMPANY WITH

-gaduwa	-guwa	-duwa	-luwa	-ruwa
159	14	13	8 [> l]	4 [> r]

(Multiple, and different, of the above forms might occur in the same entry)

... keawai noa kunnun emmoumba wirrobullikān.

giyawayi nuwa ganān imuwumba wirubaligan

... cannot be my disciple.

no he be-will me-of follow-ing-agent

... he will not be my following-agent [i.e. disciple].

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 xiv.28

Ngan to nurun kin birung ko,

*kōtellīn wittimulliko kokere, wiya noa yellawonnun
kurrikurri ngatun tuingko umulliko, mirka keawai
ngoloin witti korien?*

ngandu nurunGinbirangGu

[28] For which of you,
intending to build a tower, sitteth not
down first, and counteth the cost, whether
he have sufficient to finish it?

who-ERG ye-all-away from-ERG

Who from you, ...

... kōtellīn wittimulliko kokere, ...

gudilin widimaligu gugiri

... intending to build a tower, ...

think-ing-now build-make-ing-for hut

... thinking (about) building a house, ...

... wiya noa yellawonnun kurrikurri ...

wiya nuwa yilawanan gari gari

... sitteth not down first, ...

QUESTION he sit-will first

... QUERY: will he sit first, ...

MYSTERY WORD: *widi*

widi-...	build	22
widi-...	achieve	8
widi-...	sing	10
widi-...	fall	9
widi-...	gather	3
widi-...	search	3
wi-di-...	burn, smoke	2

COMMENT: 'build' AND 'achieve'
are similar concepts

wi: INLAND WORD FOR 'fire'

[continues from previous frame]

... *ngatun tuingko umulliko, ...*

ngadun duwingGu umaligu

... and counteth the cost, ...

AND count-for make-ing-for

... and for count-making [i.e. counting (the cost)], ...

MYSTERY WORD: *duwing*

dun / duwing

MEANINGS: exchange, count, preserve, divide, connect

DIFFERENT WORDS:

duwanda / duwinda: eventually, after

... *mirka keawai ngoloin witti korien?*

maga giyawayi nguluwin widigurin

... whether he have sufficient to finish it?

perhaps no finish achieve-lacking

... perhaps not finish build-<lacking>. [i.e. does not complete building].

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM: no ... [the item or action]-lacking

giyawayi na-gurin *not seeing*

giyawayi wanayi-gurin *no children*

William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

MYSTERY WORD: *widi*

widi-...	build	22
widi-...	achieve	8
widi-...	sing	10
widi-...	fall	9
widi-...	gather	3
widi-...	search	3
wi-di-...	burn, smoke	2

COMMENT: 'build' AND 'achieve' are similar concepts

wi: INLAND WORD FOR 'fire'

Luke xiv.29

*Mirroma, yukita wupea noa ba tūngnga,
ngatun keawai noa kaiyu korien ngoloin wittilliko, yanfīn to ba nanun
beelmunnun ngaiya bōn.*

miruma yugida wubiya
nuwa ba dungGa

[29] Lest haply, after he hath laid the foundation,
and is not able to finish it, all that behold it begin to mock him,

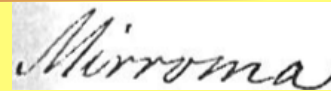
protect/rub-make [?] after do-PH
he DONE foundation

Perhaps [?], after he >done<-do-did [i.e.
made] the origin [i.e. foundation], ...

DOUBTFUL Tkld TRANSLATION

KJV *Lest haply*
Tkld **miruma**
protect/rub-make
COMMENT: protect, rub, save SEEM TO
HAVE NOTHING TO DO WITH 'Lest haply'

MS ERROR [?]



miruma: protect/rub-make
POSSIBLE MS ERROR FOR:
mirka
maga: perhaps

MYSTERY WORD: *dunGa...*

dunGan(g)	mother (thumb)	54 (2)
dung(G)i	cry	44
dungGa...	show	57
dungGang	big	26
dungGangGiri	right(hand)	26
dangGa	before	18
dangGa	shoe/foundation	9
dungGa	find	3
dung dung	marrow	2

... ngatun keawai noa kaiyu korien ngoloin wittilliko, ...

ngadun giyawayi nuwa
gayugurin nguluwin widiligu

... and is not able to finish it, ...

AND no he able-lacking finish achieve-ing-for

... and he not able-<lacking> for finish building
[i.e. unable to finish building], ...

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
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wi-di-...	burn, smoke	2

COMMENT: 'build' AND 'achieve'
are similar concepts
wi: INLAND WORD FOR 'fire'

[continues from previous frame]

... *yantīn to ba nanun beelmunnun ngaiya bōn.*

yandindu ba nanan biyilmanan ngaya bun

... all that behold it begin to mock him,

all-ERG DONE see-will mock-make-will then him

... all (who) will see (it), will then mock him.

Luke xiv.30

Wiyellinnun, ngali kore ko nutea wittimulliko, ngatun kaiyu korien noa ngoloin wittimulliko. [137]

wiyilinan ngali gurigu nudiya widimaligu

[30] Saying, This man began to build, and was not able to finish.

speaK-Ing-will this fellow man-ERG taste-PH build-make-ing-for

Will be speaking: this-fellow, the man, tasted [i.e. began] for building, ...

SPECIAL WORD: tempt/touch/ try/teach

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	di/a					3
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

UNIDENTIFIED TERMS

begin	INCHOative / INCEPtive
under	
until	
having	PROPrietive
could	gayu-gan, gayu-gurin
except	

MYSTERY WORD: widi

widi-...	build	22
widi-...	achieve	8
widi-...	sing	10
widi-...	fall	9
widi-...	gather	3
widi-...	search	3
wi-di-...	burn, smoke	2

COMMENT: 'build' AND 'achieve' are similar concepts
wi: INLAND WORD FOR 'fire'

... ngatun kaiyu korien noa ngoloin wittimulliko. [137]

ngadun gayugurin nuwa nguluwin widimaligu

... and was not able to finish.

AND able-lacking he finish achieve-make-ing-for

... and he able-lacking [i.e. was unable] to finish building.

MYSTERY WORD: widi

widi-...	build	22
widi-...	achieve	8
widi-...	sing	10
widi-...	fall	9
widi-...	gather	3
widi-...	search	3
wi-di-...	burn, smoke	2

COMMENT: 'build' AND 'achieve' are similar concepts
wi: INLAND WORD FOR 'fire'

Luke xiv.31

Nga, ngan Pirriwul,

*uwonnun noa ba wuruwai kolang tarai ko Pirriwul ko,
yellawa noa kurrikurri, ngatun kōtelliella wiya noa ba kaiyu
kan uwauwil koa ten-thousand-to nungngurrurwauwil koa
bōn taimīn to ke twenty-thousand-to?*

nga ngan biriwal

[31] Or what king,

going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

OR who chief

Or, who [i.e. what] chief, ...

... uwonnun noa ba wuruwai kolang tarai ko Pirriwul ko, ...

uwanan nuwa ba wuruwayigulang darayigu biriwalgu

... going to make war against another king, ...

move-will he WHEN/if fight-towards other-OPP chief-OPP

...when he will move towards a fight against (an)other chief, ...

... yellawa noa kurrikurri, ...

yilawa nuwa gari gari

... sitteth not down first, ...

sit he first

... he will sit first, ...

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]

ba FUNCTIONS

ba WHEN/if

ba DONE

ba / BA NEGative

ba place of

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: ERGative.

-gu PURPositive ‘for’ / -gu DATive ‘to’

-gu INSTRumental ‘using’

-gu OPPose ‘against’ [RARELY]

-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.
-----	---------------	------------------------	--------------------------	----------------------------

[continues from previous frame]

... *ngatun kōtelliella* ...

ngadun gudiliyila

... and consulteth whether ...

AND think-ing-recently

... and thinking, ...

... *wiya noa ba kaiyu kan uwauwil koa ten-thousand-to* ...

wiya nuwa ba gayugan uwawilguwa TEN-THOUSANDdu

... he be able with ten thousand ...

QUESTION he WHEN/if able-agent move-might-having TEN THOUSAND-using

... QUERY: if he, able-agent, move might-doing [i.e. might he be able to move] using 10 000 ...

... *nungngurrurwauwil koa bōn taimīn to ke twenty-thousand-to ?*

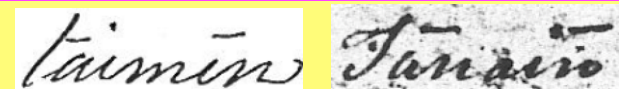
nangGarawawilguwa bun dayimindu gi TWENTY THOUSANDdu

... to meet him that cometh against him with twenty thousand?

meet-move-might-having him side [?]-to be TWENTY THOUSAND-using

... (when he) might be meeting him using DAYIMIN [?] 20 000?

MYSTERY WORD: *dayimin*



taimin **dayimin** // [**danan**: Karree list] **COULD NOT RESOLVE THIS.** INTERNET SEARCHED WITHOUT SUCCESS FOR Greek soldiers, Roman warriors

- POSSIBLE MS ERROR FOR **danan**: 'approach' [?]. SEE MS ITEM FROM Karree LIST ABOVE RIGHT: **danan**: 'approach'
- POSSIBLE MS ERROR FOR **gayin** 'side'

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 xiv.32

Nga ba, kalōng ka ba noa Pirriwul tarai ta
yuka noa wakōl buntimai wiyelliko pittul koa kakillai.

nga ba galungGaba nuwa biriwal darayi da

[32] Or else, while the other is yet a great way off,
 he sendeth an ambassage, and desireth conditions of peace.

OR WHEN/IF distant-at he chief other AFFirm

Or when he, the other, aye, chief, (is) at distant [i.e. far off], ...

DOUBTFUL Conjunctions

nga = or 69
nga = be (alternative to **ga**) 12
ngadun = and
CONJUNCTIONS UNUSUAL
 “Most languages lack specific coordinat-
 ing and subordinating particles, of the
 types ‘and’, ‘but’, ‘when’, ‘because’,
 ‘if’. However, these are found in a few
 languages.” [Dixon 2002:86:10]

... yuka noa wakōl buntimai ...

yuga nuwa wagul bandimayi

... he sendeth an ambassage, ...

send he one messenger

... he send(s) one messenger, ...

wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35] Tkl'd's USE OF **wagul** 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

MYSTERY WORD: *bandi...*

bandi... fall 35
banda mistake 6
bandi... pretend 5
bunda... depart [?] 1
bandimayi messenger 16

SPECIAL STEM: *yu-*

	ENGLISH	examples
(y) 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

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY, about (concerning) **because** **at** **ITEM**

-gayi	42	41	12
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

[continues from previous frame]

... *wiyelliko pittul koa kakillai.*

wiyiligu bidalguwa gagilayi

... and desireth conditions of peace.

speak-ing-for joy-having be-be-ing-HAB

... for speaking (about) being habitually joy-having [i.e. about peace].

Luke xiv.33

Yanti kiloa,

yantīn to nurun kin birung ko warika korien noa yantīn ngikoumba, keawai noa kunnun emmoumba wirrobulli kān.

yandigiluwa

[33] So likewise,

whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

thus-like

Thus-like [i.e. likewise], ...

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*]

...yantīn to nurun kin birung ko warika korien noa yantīn ngikoumba, ...

yandindu nurunGinbirangGu warigagurin nuwa yandin ngigumba

... whosoever he be of you that forsaketh not all that he hath, ...

all-ERG ye-all-away from-ERG reject-lacking he all him-of

... all from [i.e. of] you (who) reject-lacking [i.e. who do not reject], he his all [i.e. all he has], ...

POSSESSIVE unattached

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

POSSIBLE ADJUSTMENT

yandin ngigung-Gin
all him-at
all (that) he has

... keawai noa kunnun emmoumba wirrobulli kān.

giyawayi nuwa ganān imuwumba wirubaligan

... he cannot be my disciple.

no he be-will me-of follow-ing-agent

... he will not be my following-agent [i.e. disciple].

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 xiv.34

Pulli ta unni murrorōng;

wonto ba pulli ka korien, yakoai kunnun upilliko?

baLi da ani marurung

[34] Salt is good:

but if the salt have lost his savour,
wherewith shall it be seasoned?

salt AFFirm this good

Salt, aye, this (is) good, ...

... wonto ba pulli ka korien, ...

wandu ba baLi gagurin

... but if the salt have lost his savour, ...

instead WHEN/if salt be-lacking

... instead if salt is lacking, ...

... yakoai kunnun upilliko?

yaguwayi ganan ubiligu

... wherewith shall it be seasoned?

how be-will do-ing-for

... how will (it) be for doing [i.e. what is to be done about it]?

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 xiv.35

Keawai murrorōng korien ta purrai ko,

nga ba konung-ngēl ko; warika ngaiya kore ko. Niuwoaba nguriung-kan ngurrulliko, ngurrurbunbilla bōn.

giyawayi marurungGurin da barayigu

[35] It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

no good-lacking AFFirm earth-for

(It) is no good-<lacking>, aye, for the ground, ...

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)

... nga ba konung-ngēl ko; ...

nga ba gunangNGilgu

... nor yet for the dunghill;...

OR DONE excrement-place-for

... or >done<-for the excrement-place [i.e. dunghill]. ...

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]

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: ERGative.

-gu PURPositive 'for' / -gu DATive 'to'

-gu INSTRumental 'using'

-gu OPPose 'against' [RARELY]

-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.
-----	---------------	------------------------	--------------------------	----------------------------

... warika ngaiya kore ko. ...

wariga ngaya gurigu

... but men cast it out. ...

reject-PH then man-ERG

... man [i.e. people] then reject (it). ...

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: ERGative.

-gu PURPositive 'for' / -gu DATive 'to'

-gu INSTRumental 'using'

-gu OPPose 'against' [RARELY]

-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.
-----	---------------	------------------------	--------------------------	----------------------------

[continues from previous frame]

... *Niuwoaba nguriung-kan ngurrulliko, ...*

niyuwuwabu ngariyangGan ngaraligu

... He that hath ears to hear, ...

he-EMPH ear-agent hear-ing-for

... Emphatically-he ear-agent
[i.e. he who has ear(s)] for hearing, ...

... *ngurrurbunbilla bōn.*

ngarabanbila bun

... let him hear.

hear-permit-IMP! him

... (someone) must permit him to hear.

MS ERROR [?]

Niuwoaba

nyuwuwa-ba

ASSUME MS ERROR FOR:

nyuwuwa-bu: he-EMPH

PROPriative having

Tkld GAVE **gayin [-gan]** FOR PROPriative
-having

Tkld USED IT WITH 'hath', 'had', 'having',
'have' over 40 times. PERHAPS CORRECT.
ASSUMED IN NORTH DB TO BE agentive:

-gan [gayin] GLOSSED 'agent', 'BEness'
-guwa IS ASSUMED FOR PROPriative

"kain"

gayin

"in possession
of; having"

having

Tkld/Frsr
AWA Lex
[212:25]

PASSIVE IGNORED

Tkld OFTEN RENDERS THE
PASSIVE IN THE ACTIVE
VOICE. IN SUCH INSTANCES,
THE UNIDENTIFIED SUBJECT
OF PASSIVE USAGES IS
INDICATED BY '**(someone)**'.

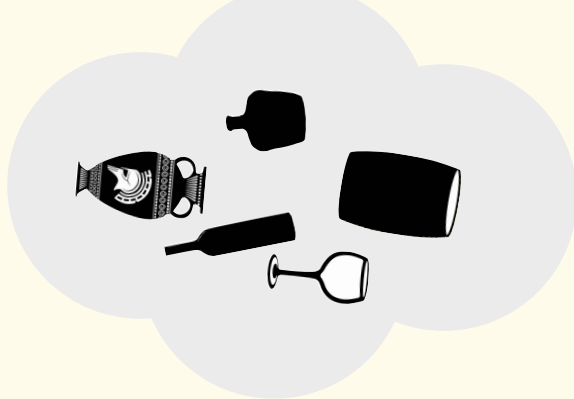
TO EFFECT PASSIVE INTENTION
IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

[21] ... Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.



[24] For this my son was dead, and is alive again; he was lost, and is found.

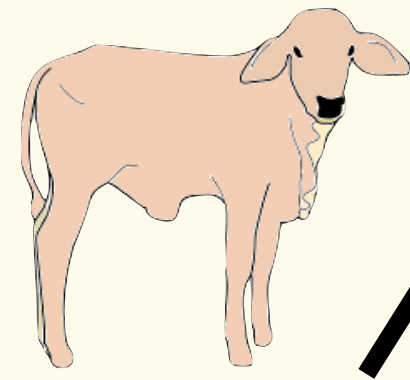


giyawayi bang marurung-Gurin

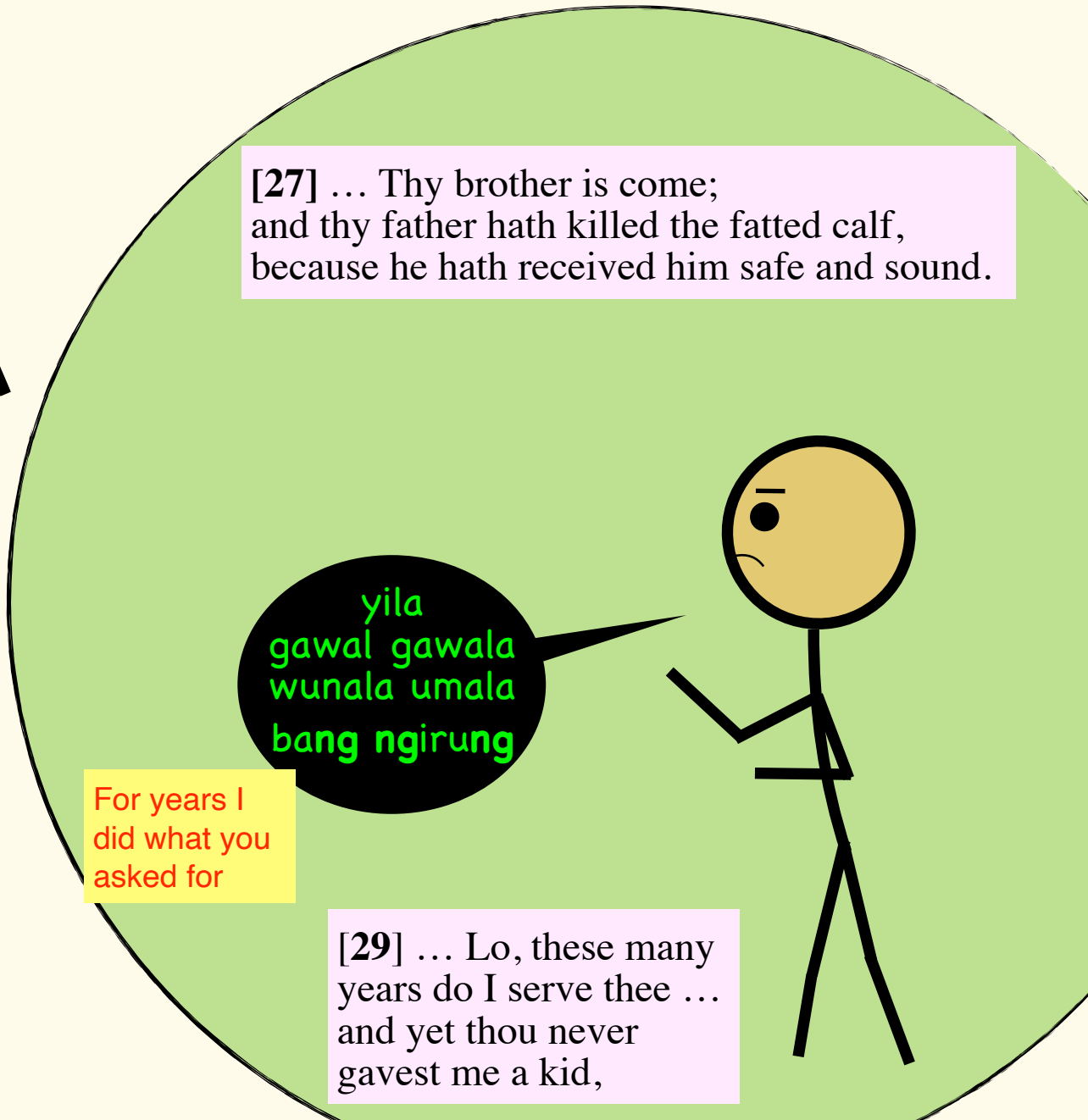
I'm no good

ngara-wa-di-li-yan nuwa

He was lost!



[27] ... Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.



yila gawal gawala wunala umala bang ngirung

For years I did what you asked for

[29] ... Lo, these many years do I serve thee ... and yet thou never gavest me a kid,

Luke xv.01

Papai ngaiya bara uwa ngikoung kin

yan̄in Telone ngatun yarrakai-willung [138] ngurrulliko bōn.

babayi ngaya bara uwa ngigungGin

[1] Then drew near unto him

all the publicans and sinners for to hear him.

near then they-all move-PH him-at

They then moved near at [i.e. 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

... yan̄in Telone ngatun yarrakai-willung [138] ...

yandin PUBLICAN ngadun yaragayi wilang

... all the publicans and sinners ...

all PUBLICAN AND bad-return/behind (past) [sinner]

... all the publican(s) and bad-return(s) [i.e. sinner(s)], ...

Tkld INVENTIONS:

divided / sin / sinner

Tkld coined the following terms:

divided **ngara ngara** hear hear (argue)

sin: **yaragayi umali da**: bad make-ing ABSTR

sinner: **yaragayi wilang** bad-return (past)

... ngurrulliko bōn.

ngaraligu bun

... for to hear him.

hear-ing-for him

... for hearing him.

Luke xv.02

*Ngatun koiya bara Pharise ko ngatun Gramateu ko wiyelliella,
unni kore murrorōng noa umān barun yarakai-willung ngatun tatān noa barun katoa.*

ngadun guwiya bara PHARISEE ngadun SCRIBEGu wiyiliyila

[2] And the Pharisees and scribes murmured, saying,
This man receiveth sinners, and eateth with them.

AND murmur-PH they-all PHARISEE-ERG AND SCRIBE-ERG speak-ing-recently

And they, the Pharisee(s) and the scribe(s), murmured, speaking: ...

... unni kore murrorōng noa umān barun yarakai-willung ...

ani guri marurung nuwa uman barun yaragayi wilang

... This man receiveth sinners, ...

this man good he make [receive]-now them-all
bad-return/behind (past) [sinner]

... “This man (is) good, he receives them bad-return(s) [i.e. sinner(s)], ...

Tkld INVENTIONS:
divided / sin / sinner

Tkld coined the following terms:
divided **ngara ngara** hear hear (argue)
sin: **yaragayi umali da**: bad make-ing ABSTR
sinner: **yaragayi wilang** bad-return (past)

FRASER INTERVENTION
murrarāg korien
Fraser ADDED -korien, AND
CHANGED Tkld’s MEANING

... ngatun tatān noa barun katoa.

ngadun dadan nuwa barunGaduwa

... and eateth with them.

AND eat-AFF-now he them-all-in company with

... and he eats with them”.

-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 xv.03

Ngatun noa wiya barun unni Parabol, wiyelliella,

ngadun nuwa wiya barun ani PARABLE wiyiliyila

[3] And he spake this parable unto them, saying, ...

AND he speak-PH them-all this PARABLE speaking-ing-recently

And he spoke (to) them this parable, speaking: ...

Luke xv.04

Ngan kore nurun kin birung,

Hundred ta Sheep ngikoumba, wakōl noa ba yurea umunnun barun kin birung, wiya noa wūnnun barun ninety-nine ta korung ka, ngatun waita noa uwonnun nauwil koa noa yurea-matōara karauwolli koa noa ?

ngan guri nurunGinbirang

[4] What man of you,

having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

who man ye-all-away from

Who [i.e. what] man from [i.e. among] you, ...

... Hundred ta Sheep ngikoumba, ...

HUNDRED da SHEEP ngigumba

... having an hundred sheep, ...

HUNDRED AFFirm SHEEP him-of

... his 100, aye, sheep, ...

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

POSSIBLE ADJUSTMENT

SHEEPguwa nuwa HUNDRED da
sheep-having he 100 aye
having 100, aye, sheep

"kain"	gayin	"in possession of; having"	having	Tkld/Frsr AWA Lex [212:25]
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... wakōl noa ba yurea umunnun barun kin birung, ...

wagul nuwa ba yuriya umanan barunGinbirang

... if he lose one of them, ...

one he WHEN/if lose make-will them-all-away from

... if he lose one will take from them: ...

[continues from previous frame]

... *wiya noa wūnnun barun ninety-nine ta korung ka, ...*

wiya nuwa wunan barun NINETY-NINE da gurangGa

... doth not leave the ninety and nine in the wilderness, ...

QUESTION he deposit-will them-all NINETY-NINE AFFirm scrub-at

... QUERY: will he abandon them, 99, aye, at [i.e. in] the scrub ...

... *ngatun waita noa uwonnun nauwil koa noa yurea-matōara ...*

ngadun wada nuwa uwanan

nawilguwa nuwa yuriyamadwara

... and go after that which is lost, ...

AND depart he move-will see-might-having he lose-make-done to

... and will he depart-move (that) he see might-doing the make-lose-endowed [i.e. the lost sheep], ...

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

... *karauwolli koa noa ?*

garawaliguwa nuwa

... until he find it?

find-ing-having he

... (until) he having finding (it)?

UNIDENTIFIED TERMS

begin	INCHOative / INCEptive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

Luke xv.05

*Ngatun karawolleen noa ba,
wūnkilleen ngaiya noa ba mirrung ka ngikoung kin
pittul lo ba.*

ngadun garawaliyan nuwa ba

[5] And when he hath found it,
he layeth it on his shoulders, rejoicing.

AND find-ing-did he WHEN/if

And when he was finding (it), ...

ba FUNCTIONS	
ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of

... .. *wūnkilleen ngaiya noa ba mirrung ka ngikoung kin ...*

wunGiliyan ngaya nuwa ba mirangGa ngigungGin

... he layeth it on his shoulders, ...

deposit-be-ing-did then he DONE shoulder-at him-at

... he then was >done<-depositing (it) at [i.e. on] his shoulder(s), ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

... *pittul lo ba.*

bidalu ba

... rejoicing.

joy-using DONE

... joy-using [i.e. with joy].

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.

-gu **PUR**Positive 'for' / **-gu** **DAT**ive 'to'

-gu **INSTR**umental 'using'

-gu **OPP**ose 'against' [RARELY]

-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.

Luke xv.06

Ngatun uwa noa ba ngura ka ko,

*wiya noa barun kōtti ta ngatun tarai kan wiyell̄n barun,
pittullia kauwa emmoung katoa; kulla bang karauwolleen
Sheep ta emmoemba [139] unni yurea ba kakulla.*

ngadun uwa nuwa ba nguragagu

[6] And when he cometh home,

he calleth together his friends and neighbours, saying
unto them, Rejoice with me; for I have found my sheep
which was lost.

AND move-PH he WHEN/if camp-to

And when he moved to the camp [i.e. home], ...

... *wiya noa barun kōtti ta ngatun tarai kan ...*

wiya nuwa barun gudi da ngadun darayigan

... he calleth together his friends and neighbours, ...

speak-PH he them-all kinsman ABSTR AND other-agent

... he spoke (to) them, friend(s) and other-agent(s), ...

... *wiyell̄n barun, ...*

wiyilin barun

... saying unto them, ...

speak-ing-now them-all

... speaking (to) them: ...

[continues from previous frame]

... *pittullia kauwa emmoung katoa*; ...

bidaliya gawa imuwungGaduwa

... Rejoice with me; ...

joy-ing-IMP! be-IMP! me-in company with

... “(You) must joy-ing [i.e. rejoice], yes, with me; ...

-gaduwa: IN COMPANY WITH

-gaduwa	-guwa	-duwa	-luwa	-ruwa
159	14	13	8 [> l]	4 [> r]

(Multiple, and different, of the above forms might occur in the same entry)

... *kulla bang karauwolleen Sheep ta emmoemba [139] unni* ...

gala bang garawaliyan SHEEP da imuwumba ani

... for I have found my sheep ...

because I find-ing-did SHEEP AFFirm me-of here

... because I was finding my sheep, aye, here, ...

... *yurea ba kakulla.*

yuriya ba gagala

... which was lost.

lose-PH DONE be-be-PH

... (which someone) be did >done<-lose”.

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 which was lost.

Tkld **yuriya ba gagala**

lose-PH DONE be-be-PH

CONTRIVED PASSIVE WITH ‘was’.

PERHAPS:

[ngan-Gu] ba yuriya

who [i.e. someone]-ERG done lose-PH
(which) [someone] lost

Luke xv.07

Wiyan bang nurun, yanti kiloa

pittul kunnun kauwullan moroko ka ba minki noa ba wakōl yarakaikan, keawai barun kai murrorōng tai tin ninety-nine ta tin, minki korien.

wiyan bang nurun yandigiluwa

[7] I say unto you, that likewise

joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

speak-now I ye-all thus-like

I speak (to) you, thus-like [i.e. likewise], ...

... *pittul kunnun kauwullan moroko ka ba ...*

bidal ganan gawalan murugugaba

... joy shall be in heaven ...

joy be-will big-ness sky-at

... joy will be bigness [i.e. there will be great joy] at the sky [i.e. in heaven] ...

... *minki noa ba wakōl yarakaikan, ...*

minGi nuwa ba wagul yarayigan

... over one sinner that repenteth, ...

emotion he WHEN/IF one bad-agent

... when he, one bad-agent [i.e. sinner], emotion [i.e. repents] ...

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*]

-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

-gan / -gan(g): BEness

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

[continues from previous frame]

... *keawai barun kai murrorōng tai tin*
ninety-nine ta tin, ...

giyawayi barunGayi marurungdayidin
 NINETY-NINE dadin

... more than over ninety and nine just persons, ...

not them-all-ITEM good-ITEM-at
 NINETY-NINE-AFFirm-because

... not because of them
 99 good-items, aye, ...

... *minki korien.*

minGigurin

... which need no repentance.

emotion-lacking

... (which are) emotion [i.e. repent]-lacking
 [i.e. who do not need to repent].

-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

-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

MS ERROR [?] Clitic da

da AFFirm (aye)
 PERHAPS **da** : ISOLATED, AT THE END[?]
cf Dixon:
 “Most Australian languages have a small set of **clitics**. These can be added to any type of word and always follow the final inflection; ...” [Dixon 1980 284:22]

da FUNCTIONS

da AFFirm
 da ABSTR
 -da LOCative
 da

Luke xv.08

*Nga wonnung ke nukung pūndōl
Silver ta ten ta bounnoun kin ba,
yurea bountoa ba umunnun wakōl pūndōl, wiya bountoa
wirrōngbunnun kaipung, ngatun wirrillinnun wirrillikannē
to kirrā kirra wollī koa bountoa?*

**nga wanang Gi nugang bundul
SILVERda TENda buwanuwanGinba**

[8] Either what woman
having ten pieces of silver,
if she lose one piece, doth not light a candle, and
sweep the house, and seek diligently till she find it?

OR what be woman piece
SILVER-at TEN-at her-at

Or what woman is at [i.e. having]
her ten silver piece(s), ...

here / there // this / that			
Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:			
	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

PLACE			
wanda	where	anang	there
wanang	where	anambu	there
andi	here	anda	there
ani	here	anduwa	there

da FUNCTIONS	
da	AFFirm
da	ABSTR
-da	LOCative
da	.....

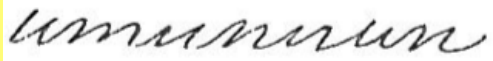
DOUBTFUL Conjunctions
nga = or 69
nga = be (alternative to **ga**) 12
ngadun = and
CONJUNCTIONS UNUSUAL
 “Most languages lack specific coordinating and subordinating particles, of the types ‘and’, ‘but’, ‘when’, ‘because’, ‘if’. However, these are found in a few languages.” [Dixon 2002:86:10]

VERB ‘to be’
 ACCORDING TO R.M.W. DIXON, “Most Australian languages lack any verb ‘to be’” [Dixon 1980 491:12]
 IF THIS IS THE CASE FOR Awabakal, **ga / gi** ‘be’ WOULD BE A Tkld INVENTION.

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]
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*... yurea bountoa ba umunnun wakōl pūndōl, ...
yuriya buwanduwa ba umanan wagul bundul*
 ... if she lose one piece, ...
 lose she WHEN/if make-will one piece
 ... if she will make-lose one piece: ...

MS ERROR [?]

umanan: make-will
 NOT AN INCONGRUENT TRANSLATION. THERE ARE 4 EXAMPLES WHERE THE ‘make-lose’ FORM IS USED.

[continues from previous frame]

... *wiya bountoa wirrōngbunnun kaipung, ...*

wiya buwanduwa wirangbanan gayibang

... doth not light a candle, ...

QUESTION she ignite-do-will light

... QUERY: will she ignite a light [i.e. candle], ...

... *ngatun wirrillinnun wirrillikannē to ...*

ngadun wirilinan wiriliganidu

... and sweep the house, ...

AND operate-ing-will operate-ing-entity-using

... and will be operating an operating-entity [i.e. sweeping with a broom], ...

... *kirrā kirra wolle koa bountoa?*

gira girawaliguwa buwanduwa

... and seek diligently till she find it?

search-search-ing-having she

... she having search-search [i.e. searching everywhere]?

Luke xv.09

Ngatun kirrawolleen bountoa ba,

wiya ngaiya bountoa ba kōtti ta ngatun tarai kan tuīng ko, wiyellīn, Pittullia kauwa emmoung katoa; kulla bang kirrawolleen yurea bang ba uma.

ngadun girawaliyan buwanduwa ba

[9] And when she hath found it,

she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

AND find-ing-did she WHEN/if

And when she was finding (it), ...

... wiya ngaiya bountoa ba kōtti ta ngatun tarai kan tuīng ko, ...

wiya ngaya buwanduwa ba gudi da ngadun darayigan duwingGu

... she calleth her friends and her neighbours together, ...

she speak-PH then she DONE kinsman ABSTR AND other-agent preserve-for

... she then spoke (to) friends and other-agent(s) for preserving [??], ...

DOUBTFUL WORD
duwingGu
THE CONTEXT DOES NOT SUGGEST 'preserve', 'count' OR SIMILAR.
USAGE HERE UNRESOLVED.

MYSTERY WORD: duwing
dun / duwing
MEANINGS: exchange, count, preserve, divide, connect
DIFFERENT WORDS:
duwanda / duwinda: eventually, after

[continues next frame]

[continues from previous frame]

... *wiyell̄n, Pittullia kauwa emmoung katoa; ...*

wiyilin bidaliya gawa imuwungGaduwa

... saying, Rejoice with me; ..

speaking-now joy-ing-IMP! be-IMP! [yes] me-in company with

... speaking: “(You) must be joying [i.e. rejoicing] with me; ...

-gaduwa: IN COMPANY WITH

-gaduwa	-guwa	-duwa	-luwa	-ruwa
159	14	13	8 [> l]	4 [> r]

(Multiple, and different, of the above forms might occur in the same entry)

... *kulla bang kirrawolleen yurea bang ba uma.*

gala bang girawaliyan yuriya bang ba uma

... for I have found the piece which I had lost.

because I find-ing-did lose-PH I DONE make-PH

... because I was finding (what) I >done<-make-lost”.

Luke xv.10

*Yanti kiloa wiyan bang nurun,
unnung ta pittul katan mikan ta Angelo ka Eloi koba
wakōl lin ba yarakai willung min^[140]ki kunnun.*

yandigiluwa wiyan bang nurun

[10] Likewise, I say unto you,
there is joy in the presence of the angels of God over
one sinner that repenteth.

thus like speak-now I ye-all

Thus-like [i.e. likewise] I speak (to) you, ...

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*]

*... unnung ta pittul katan mikan ta
Angelo ka Eloi koba ...*

**anang da bidal gadan
miganda ANGELga ELOI guba**

... there is joy in the presence of the angels of God ...

yonder AFFirm joy be-AFF-now
in front-at ANGEL-at GOD-of

... there, aye, is joy at [i.e. in]
front of the angel of God ...

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

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
'there', 'there, aye'
PERHAPS BETTER IF
OMITTED

[continues from previous frame]

... *wakōl lin ba yarakai willung min*^[140]*ki kunnun.*

wagulin ba yaragayi wilang minGi ganan

... over one sinner that repenteth.

one-at DONE bad-return/behind
(past) [sinner] emotion be-will

... at [i.e. over] one bad-return [i.e. sinner]
(who) will be emotion [i.e. will repent].

MS ERROR [?]

wakōl lin ba

wagulin ba: one-at DONE
PERHAPS **ba** SHOULD BE **da**
AFFirm, 'aye'

Tkld INVENTIONS:
divided / sin / sinner

Tkld coined the following terms:
divided **ngara ngara** hear hear (argue)
sin: **yaragayi umali da:** bad make-ing ABSTR
sinner: **yaragayi wilang** bad-return (past)

Luke xv.11

Ngatun noa wiya,

*Tarai to kore ko yinal bula
buloara ngikoumba:*

ngadun nuwa wiya

[11] And he said,

A certain man had two sons:

AND he speak-PH

And he spoke: ...

*... Tarai to kore ko yinal
bula buloara ngikoumba:*

**darayidu gurigu yinal
bula bulwara ngigumba**

... A certain man had two sons:

other-ERG man-ERG
son they-two him-of

... "(An)other man, two, them-two,
sons of his [i.e. had two sons]: ...

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]
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DOUBTFUL Tkld TRANSLATION
KJV A certain man had two sons
Tkld **darayidu gurigu yinal bula
bulwara ngigumba**
other-ERG man-ERG son they-two
him-of
SPECULATIVE ALTERNATIVE
darayi guri nuwa yinal-guwa bula-guwa
other man he son-having two-having
another man having two sons

Luke xv.12

*Ngatun Mitti ko bulun kin birung
ko wiya bōn Biyungbai ngikoumba,
Biyung, nguwa tia winta tullokan kauwil koa emmoumba, ngatun
tunbilliella noa bulun tullokan*

**ngadun midigu bulunGinbirangGu
wiya bun biyangbayi ngigumba**

[12] And the younger of
them said to his father,
Father, give me the portion of goods that falleth
to me. And he divided unto them his living.

AND little-ERG them-two-away from-ERG
speak-PH him father-ITEM him-of

And the small from them-two spoke (to) him, his father: ...

... Biyung, nguwa tia winta tullokan kauwil koa emmoumba, ...

**biyang nguwa diya winda
dalugan gawilguwa imuwumba**

... Father, give me the portion of goods that falleth to me. ...

father give-IMP! me part hold-BEness
[property] be-might-having me-of

... “Father, (you) must give me part (of the)
property (that) might-be-doing mine”, ...

-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

DOUBTFUL Tkld TRANSLATION

imuwumba: me-of, my, mine
POSSESSIVE PRONOUNS GO WITH A NOUN
SO THIS SENTENCE WOULD BE READ AS:
... **dalugan ... imuwumba:** my property
SO PERHAPS:
KJV the portion of goods that falleth to me.

**ngala winda dalugan-Guba
ga-wil-guwa winda imuwumba**
that part property-of be-might-having part me-of
that part of the property (as) might be my part

[continues from previous frame]

... *ngatun tunbilliella noa bulun tullokan*

ngadun danbilyila nuwa bulun dalugan

... And he divided unto them his living.

AND count [divide]-ing-recently he
them-two hold-BEness [property]

... and he divided (to, for) them the property.

MYSTERY WORD: *duwing*

dun / duwing

MEANINGS: exchange, count,
preserve, divide, connect

DIFFERENT WORDS:

duwanda / duwinda: eventually, after

Tkld INVENTIONS:
property / town / kingdom

Tkld coined the following terms:

property: **dalugan** hold-BE-ness

town **gugiri garing** hut all

kingdom **biriwal-guba** chief-of [kingdom]

Luke xv.13

*Ngatun keawai kauwulkauwul
korien ta purreung ka yukita,
ka-uma noa mitti ko yinal lo, ngatun waita noa uwa
kalōng koba, ngatun unta noa wariwari ka tullokan
ngikoumba pittellingēl la.*

ngadun giyawayi gawal gawalgurin da bariyangGa yugida

[13] And not many days after
the younger son gathered all together, and took his
journey into a far country, and there wasted his
substance with riotous living.

AND no big big [many]-lacking-at day(light)-at after

And at not many-<lacking> day(lights) after, ...

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)

... ka-uma noa mitti ko yinal lo, ...

gawuma nuwa midigu yinalu

... the younger son gathered all together, ...

gather-make-PH little-ERG son-ERG

... he, the little son, gathered, ...

[continues next frame]

[continues from previous frame]

... *ngatun waita noa uwa kalōng koba, ...*

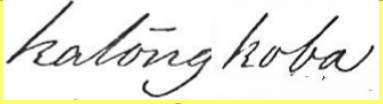
ngadun wada nuwa uwa galungGuba

... and took his journey into a far country, ...

AND depart he move-PH distant-of

... and he depart-moved of distant [i.e. went afar], ...

DOUBTFUL Tkld MS



galungGuba: distant-of
NOT COMFORTABLE TRANSLATION
PERHAPS
galungGu ba: distant-to DONE
(went) to distant [i.e. (went) afar]

ALTERNATIVE WORD

galung: distant
distant-at: **galung-Gaba** [7]
distant-at: **galung-Ga** [10]
MS ERROR
galung-Guba: POSSIBLE MS
ERROR FOR **galung-Gaba**

... *ngatun unta noa wariwari ka tullokan ngikoumba pittellingēl la.*

ngadun anda nuwa wari wariga dalugan ngigumba bidilingila

... and there wasted his substance with riotous living.

AND there he scatter-PH hold-BEness [property] him-of drink-ing-place-at

... and there he scattered his property at the drinking-place.

Tkld INVENTIONS:
property / town / kingdom

Tkld coined the following terms:

property:	dalugang	hold-BE-ness
town	gugiri garing	hut all
kingdom	biriwal-guba	chief-of [kingdom]

Luke xv.14

*Ngatun wariwari ka noa ba kirun,
kauwul kakulla unta kunto korien; ngatun tantoa kal bo
kakulla ngaiya noa kapiirri kan.*

ngadun wari wariga nuwa ba girun

[14] And when he had spent all,
there arose a mighty famine in that land; and he began to
be in want.

AND scatter-PH he WHEN/if all

And when he (had) scattered all, ...

... kauwul kakulla unta kunto korien; ...

gawal gagala anda gandugurin

... there arose a mighty famine in that land; ...

big be-be-PH there VEGfood-lacking

... big was vegetable food-lacking
there [i.e. a big famine was there]; ...

DOUBTFUL ANGLICISM EXISTENTIAL there

*there is, there are, there was,
there were ...*
'there' IS A PRONOUN, OR A
NOUN [c.f. Fr. *Il y a...*]
IT DOES NOT DENOTE A
LOCATION IN THESE USAGES

POSSIBLE ADJUSTMENT

OMIT *anda*

DOUBTFUL TkId TRANSLATION

KJV arose a mighty famine in that land
TkId **gawal gagala ... gandugurin**
big be-be-PH ... VEGfood-lacking
TEXT MISING. PERHAPS:

gawal gandugurin barayi-da gagala
..... earth-at
a big famine at i.e. in] the land

... ngatun tantoa kal bo kakulla ngaiya noa kapiirri kan.

ngadun danduwagalbu gagala ngaya nuwa gabirigan

... and he began to be in want.

AND enough-belong-EMPH [immediately] be-be-PH then he hunger-agent

... and he was then immediately a hunger-agent.

IMMEDIATELY

TkId 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 xv.15

Ngatun uwa ngaiya noa

*umulliko kore ka ko unta ko purrai ta ko;
ngatun noa bōn yuka ngikoung ka ta ko
purrai ta ko ngiratimulliko buttikang ko
Swine ko. [141]*

ngadun uwa ngaya nuwa

[15] And he went

and joined himself to a citizen
of that country; and he sent him
into his fields to feed swine.

AND move-PH then he

And then he moved, ...

... umulliko kore ka ko unta ko purrai ta ko; ...

umaligu gurigagu andagu barayidagu

... and joined himself to a citizen of that country; ...

make-ing-for man-to there-to earth-to

... for making [i.e. joining] to a man
to [i.e. of] that earth [i.e. country]; ...

DOUBTFUL Tkld TRANSLATION

KJV joined himself to a citizen of that country

Tkld **umaligu gurigagu andagu barayidagu**

make-ing-for man-to there-to earth-to

WHY NOT:

uma-li-gu guri-gagu anda-da barayi-da

make-ing-for man-to there-**at** earth-**at**

for jointing to a man at [i.e. of]

that country there

[continues next frame]

[continues from previous frame]

... *ngatun noa bōn yuka ngikoung ka ta ko purrai ta ko ...*

ngadun nuwa bun yuga

ngigungGadagu barayidagu

... and he sent him into his fields ...

AND he him send-PH him-of-to earth-to

... and he sent him to his earth [i.e. to his fields], ...

ka ta / -ka ta

SOME 80 INSTANCES OF

ka ta: ga da.

INTERPRETATIONS:

be AFFirm: be, aye
 xxx-at AFFirm xxx-at, aye
ngigungGada him-of-at
ngigungGadagu him-of-to

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa
AND VARIANTS WITH ngirung , nurun , etc.		

... *ngiratimulliko buttikang ko Swine ko. [141]*

ngiradimaligu badigangGu SWINEgu

... to feed swine.

feed-AFF-make-ing for
 bite-BEness-for SWINE-for

... for feeding >for< the swine
 bite-things [i.e. animals].

-gan / -gan(g)

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.
-gu **PUR**Positive 'for' / **-gu** **DAT**ive 'to'
-gu **INSTR**umental 'using'
-gu **OPP**ose 'against' [RARELY]

-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.

Luke xv.16

Pittul ngaiya noa kakulla takilliko

tauwil ba buttikang ko, ngatun keawai kore ko bōn ngupa.

bidal ngaya nuwa gagala dagiligu

[16] And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

joy then he be-be-PH eat-be-ing-for

He was then joy for eating [i.e. he wanted to be eating], ...

DOUBTFUL Tkld TRANSLATION

KJV he would fain have filled his belly with the husks

Tkld **bidal ngaya nuwa gagala dagiligu**
joy then he be-be-PH eat-be-ing-for
INCOMPLETE. PERHAPS

maga bidalmawilguwa nuwa dagiligu yiyayigi
perhaps joy-make-might-having he eat-be-ing-for
fruit [i.e. husks]-using
he perhaps might enjoy eating **husks**

... tauwil ba buttikang ko, ...

dawil ba badigangGu

... that the swine did eat: ...

eat-might DONE bite-BEness-ERG

... (what) the bite-thing(s) [i.e. animals] might >done<-eat, ...

-gan / -gan(g)				
ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

... ngatun keawai kore ko bōn ngupa.

ngadun giyawayi gurigu bun nguBa

... and no man gave unto him.

AND no man-ERG him give-PH NEG

... and no man gave (to) him.

Luke xv.17

Ngatun noa kakilliella ba niuwoa bo,

wiyelliella ngaiya noa, kauwulkauwul la umullikan Biyungbai koba emmoumba koba, kunto kauwul barun ba takilliko, ngatun ngukilliko, ngatun ngatoa kapirrō wirribanbillin!

ngadun nuwa gagiliyila ba nyuwuwabu

[17] And when he came to himself,

he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

AND he be-be-ing-recently WHEN/if he-EMPH

And when he was being emphatically he [i.e. himself], ...

... *wiyelliella ngaiya noa, ...*

wiyiliyila ngaya nuwa

... he said, ...

speaking-recently then he

... he was then speaking: ...

DOUBTFUL WORD: himself

Tkld USED FOR 'himself':

44 **nyuwuwa-bu** he-EMPH

2 **nuwa gudi-bu** he self-EMPH

1 **bun ngigung gudi** him him self

POSSIBLE ADJUSTMENT

nyuwuwa-bu: he-EMPH

PERHAPS SHOULD BE :

ngigung-bu: him-EMPH

[continues next frame]

[continues from previous frame]

... *kauwulkauwul la umullikan*
Biyungbai koba emmoumba koba, ...

gawal gawala umaligan
biyangbayiguba imuwumbaguba

... How many hired servants of my father's ...

big big [many]-at make-ing-agent
 father-ITEM-of me-of-of

... "At [i.e. how] many making-agent(s)
 [i.e. servants] of my father's, ...

DOUBTFUL TkId TRANSLATION

KJV *How many hired servants ...*
 TkId **gawal gawala umaligan ...**
 big big [many]-at make-ing-agent ...
 AROUND 30+ EXAMPLES OF **minan** =
 'how many?': PERHAPS
minan umaligan ...
 how many make-ing-agent(s) ...
how many servants ...

MS ERROR [?]

DOUBLE POSSESSIVE SUFFIXES
ngirumba-guba: thee-of-of
 MS ERROR FOR
ngirumba: thee-of

... *kunto kauwul barun ba takilliko, ngatun ngukilliko, ...*

gandu gawal barunba dagiligu ngadun ngugiligu

... have bread enough and to spare, ...

VEGfood big them-all-of eat-be-ing-for AND give-be-ing-for

... big bread of them for eating, and for giving, ...

POSSIBLE ADJUSTMENT

gandu-guwa barun daguligu
 VEGfood-having them-all
them having bread

... *ngatun ngatoa kapirrō wirribanbillin!*

ngadun ngaduwa gabiru wiribanbilin

... and I perish with hunger!

AND I hunger-using operate-permit-ing-now

... and I am permitting-operating [i.e. happening,
 suffering] using [i.e. with] hunger!

DOUBTFUL TkId TRANSLATION

KJV *I perish with hunger*
 TkId **ngaduwa gabiru wiribanbilin**
 I hunger-using operate-permit-ing-now
 PERHAPS INSTEAD:
didi-ba-li-n bang gabiru-ga-birang
 dead-do-ing-now I hunger-away from
I am dying from hunger

Luke xv.18

*Boungkullinnun wal bang,
waita Biyungbai ta ko, ngatun wiyennun wal bon,
Biyung, yarakai bang uma mikan ta moroko ka,
ngatun ngiroung kin.*

bungGalinan wal bang

[18] I will arise
and go to my father, and will say
unto him, Father, I have sinned
against heaven, and before thee,

rise-be-ing-will certainly I

I certainly will be rising, ...

... *waita Biyungbai ta ko, ...*

wada biyangbayidagu

... and go to my father, ...

depart father-ITEM-to

... depart to father, ...

... *ngatun wiyennun wal bon, ...*

ngadun wiyinan wal bun

... and will say unto him, ...

AND speak-will certainly him

... and will certainly speak (to) him: ...

-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

[continues from previous frame]

... *Biyung, yarakai bang uma mikan ta moroko ka, ...*

biyang yaragayi bang uma miganda muruguga

... Father, I have sinned against heaven, ...

father bad I make-PH in front-at sky-at

... "Father, I made bad in front at [i.e. of] the sky [i.e. heaven], ...

... *ngatun ngiroung kin.*

ngadun ngirungGin

... and before thee,

AND thee-at

... and at [i.e. of] you".

-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 xv.19

Ngatun keawai bang murrorōng korien

wiyauwil koa tia ngiroumba yinal yiturra: umulla tia wakōl yanti umullikan ngiroumba.

ngadun giyawayi bang marurungGurin

[19] And am no more worthy

to be called thy son: make me as one of thy hired servants.

AND no I good-lacking

And I not good-<lacking> ...

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)

... wiyauwil koa tia ngiroumba yinal yiturra: ...

wiyawilguwa diya ngirumba yinal yidara

... to be called thy son: ...

Speak-might-having me thee-of son name

... (that someone) speak might-doing [i.e. might call] me (by) the name of your son: ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.
ngan-du: someone
ngandu
someone (did whatever...)

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

... umulla tia wakōl yanti umullikan ngiroumba.

umala diya wagul yandi umaligan ngirumba

... make me as one of thy hired servants.

make-IMP! me one thus make-ing-agent thee-of

... (you) must make me thus [i.e. as] one of your making-agent(s) [i.e. servants].

Luke xv.20

Ngatun noa boungkullēūn,

uwa ngaiya noa biyungbai tako. Wonto noa ba kalong ka kauwāl kakulla, nakulla noa bon biyungbai-to ngikoūmba-ko, minki ngaiya noa kakulla, murrā ngaiya noa, puntimullēūn ngaiya noa ngikong kin wuroka, ngatun būmbūmbēa-kan ngaiya bon.

ngadun nuwa bungGaliyan

[20] And he arose,

and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

AND he rise-be-ing-did

And he was rising, ...

... uwa ngaiya noa Biyungbai ta ko. ...

uwa ngaya nuwa biyangbayidagu

... and came to his father. ...

move-PH then he father-ITEM-to

... he then went to his father. ...

... Wonto noa ba kalōng ka kauwul kakulla, ...

wandu nuwa ba galungGa gawal gagala

... But when he was yet a great way off, ...

instead he WHEN/IF distant-at big be-be-PH

... Instead when he was at a big distance, ...

-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

wandu ba: whereas / INSTEAD

wandu ba

TkId: “Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to,”

RENDERED AS ‘instead’.

SOMETIMES **wandu ba** IS SPLIT, AS:

180 **wandu ba**

70 **wandu xxx ba**

[continues from previous frame]

... *nakulla noa bōn Bi*^[142]*yungbai to ngikoumba ko ...*

nagala nuwa bun biyangbayidu ngigumbagu

... his father saw him, ...

see-be-PH he him father-ITEM-ERG him-of-ERG

... he, his father, saw him; ...

-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

... *minki ngaiya noa kakulla, ...*

minGi ngaya nuwa gagala

... and had compassion, ...

emotion then he be-be-PH

... he then was emotion [i.e. had compassion], ...

... *murrā ngaiya noa, ...*

mara ngaya nuwa

... and ran, ...

run-PH then he

... he then ran, ...

[continues from previous frame]

... *puntimulleen ngaiya noa ngikoung kin wuroka ...*

bandimaliyan ngaya nuwa ngigungGin wuruga

... and fell on his neck, ...

fall-make-ing-did then he him-at neck-at

... he was then falling at [i.e. on] his neck, ...

DOUBTFUL Tkld TRANSLATION

KJV fell on his neck

Tkld **bandimaliyan ... nuwa ngigungGin wuruga**

fall-make-ing-did then he him-at neck-at

COMMENT: "fell on his neck" means 'to embrace someone affectionately or thankfully'. INSTEAD LESS MYSTIFYING PERHAPS:

dala-ma-li-yan bidal-guwa nuwa bun
grasping-did he him joy-having
he grasped [i.e. hugged] him with joy

-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 bumbūm ka ngaiya bōn.*

ngadun bumbunga ngaya bun

... and kissed him.

AND kiss-be-PH then him

... and then kissed him.

Luke xv.21

*Ngatun noa bōn yinal lo wiya,
yarakai bang umulleen mikan ta moroko ka ngatun
ngiroung kin, keawai bang murrorōng korien wiyauwil
koa tia ngiroumba yinal yiturma.*

ngadun nuwa bun yinalu wiya

[21] And the son said unto him,
Father, I have sinned against heaven, and in thy sight, and
am no more worthy to be called thy son.

AND he him son-ERG speak-PH

And he, the son, spoke (to) him: ...

*... Biyung, yarakai bang umulleen mikan ta
moroko ka ngatun ngiroung kin, ...*

**biyang yaragayi bang umaliyan
miganda muruguga ngadun ngirungGin**

... Father, I have sinned against
heaven, and in thy sight, ...

father bad I make-ing-did in front-at
sky-at AND thee-at

... “Father, I was making bad in front at [i.e.
of] the sky [i.e. heaven] and at [i.e. of] you, ...

-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]

... *keawai bang murrorōng korien* ...

giyawayi bang marurungGurin

... and am no more worthy ...

no I good-lacking

... I (am) not good-<lacking>, ...

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' TkId USED A DOUBLE NEGATIVE, IN THE FORM:
no ... [the item or action]-lacking
giyawayi na-gurin not seeing
giyawayi wanayi-gurin no children
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

... *wiyauwil koa tia ngiroumba yinal yiturra.*

wiyawilguwa diya ngirumba yinal yidara

... to be called thy son.

Speak-might-having me thee-of son name

... (that someone) speak-name might-doing [i.e. might call] me your son".

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 xv.22

*Wonto noa ba Biyungbai to wiya
barun mānkilikan ngiroumba,
Mara unnoa unnung upillingēl ngatun upilla bōn konēn ka
ko, ngatun upilla Ring ngikoung kin mutturra, ngatun
upilla bōn tungganōng yulo ka ngikoung kin.*

wandu nuwa ba biyangbayidu
wiya barun manGiligan ngirumba

[22] But the father said to his servants,
Bring forth the best robe, and put it on him; and put a ring on his hand,
and shoes on his feet:

instead he DONE father-ITEM-ERG speak-PH
them-all take-be-ing-agent thee-of

Instead, the father, he spoke (to) them, your
[ERROR: his] taking-agent(s) [i.e. servants]: ...

MS ERROR

ngiroumba

ngirumba: thee-of
MS ERROR FOR:
ngigumba: him-of

-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

... *Mara unnoa unnung upillingēl ...*
mara anuwa anang ubilingil

... Bring forth the best robe, ...

bring-IMP! that yonder do-ing-place

... “(You) must bring that there
doing-place [i.e. robe], ...

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

DOUBTFUL WORD

KJV Bring forth the best robe, and put it on him;
Tkld FIGURATIVELY TRANSLATED THIS:
Bring that doing-place, and make him pretty
BUT WHY ubi-li-ngil: do-ing-place [robe] ?
WHY NOT girigin: garment [?]

[continues from previous frame]

... *ngatun upilla bōn konēn ka ko, ...*

ngadun ubila bun guninGagu

.. and put it on him; ...

AND do-IMP! him pretty-to

... and (you) must do him to pretty [make him look nice], ...

... *ngatun upilla Ring ngikoung kin mutturra, ...*

ngadun ubila RING ngigungGin madara

... and put a ring on his hand, ...

AND do-IMP! RING him-at hand-at

... and (you) must do [i.e. put] a ring at him [i.e. on his] hand, ...

SPECIAL WORD: hand-at

'into the hands' etc.: hand-at

Gospel	usage	#
Luke	madara	5
Mark	madar-rin	3
Matthew	madara-gaba	1

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

CAUS because LOC **at** ALL **to** PERL **thru/by**

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

INALIENABLE POSSESSION

SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.

[continues next frame]

[continues from previous frame]

... *ngatun upilla bōn tūngnganōng
yulo ka ngikoung kin.*

ngadun ubila bun **dungGanang**

yuluga **ngigungGin**

... and shoes on his feet:

AND do-IMP! him SHOE foot-at him-at

... and (you) must do shoe(s) at him
foot [i.e. put shoes on his feet]”.

-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
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INALIENABLE POSSESSION

SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.

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 xv.23

Ngatun mara tanan untiko

*butikkang calf, ngirattimatoara kipai, ngatun tūrulla
tamunbilla ngearun ngatun pittul koa ngeen kauwil:*

ngadun mara danan andigu

[23] And bring hither

the fatted calf, and kill it; and let us
eat, and be merry:

AND bring-IMP! approach here-to

And (you) must bring-approach to here ...

... *butikkang, calf, ngirattimatoara kipai, ...*

badigang CALF ngiradimadwara gibayi

... the fatted calf, ...

bite-BEness CALF feed-AFF-make-done to fat

... the bite-thing calf, feed-make-endowed fat [i.e. fattened], ...

-gan / -gan(g)				
ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

... *ngatun tūrulla ...*

ngadun durala

... and kill it; ...

AND pierce-IMP!

... and (you) must pierce (it), ...

[continues from previous frame]

... *tamunbilla ngearun* ...

damanbila ngiyarun

... and let us eat, ...

eat-make-permit-IMP! us-all

... (you) must let us eat, ...

... *ngatun pittul koa ngeen kauwil:*

ngadun bidalguwa ngiyin gawil

... and be merry:

AND joy-having we-all be-might

... and we might be having joy.

Luke xv.24

Koito ba unni emmoumba yinal tetti kakulla [143]

yakita ngaiya noa morōn katan ngarawatilleen noa, ngatun yakita bummilleen ngaiya bōn, ngatun pittul bara kakilli kolang.

guwidu ba ani imuwumba yinal didi gagala

[24] For this my son was dead,
and is alive again; he was lost, and is found. And they
began to be merry.

because DONE this me-of son dead be-be-PH

Because this my son was dead, ...

but / because / therefore	
gala	for, because
ngala-din	that-because (therefore)
yagi-din	now-because (therefore)
guwidu (ba)	because, therefore
wandu ba	but, instead, whereas

... yakita ngaiya noa morōn katan ...

yagida ngaya nuwa murun gadan

... and is alive again; ...

now then he alive be-AFF-now

... now then he is alive, ...

DOUBTFUL Tkld TRANSLATION	
<i>KJV</i>	<i>is alive again</i>
Tkld	nuwa murun gadan he alive be-AFF-now
WHY NOT 'again' [?] PERHAPS:	
	nuwa murun gadIYAGAn he alive be- AGAIN -now <i>he is alive again</i>

... ngarawatilleen noa, ...

ngarawadiliyan nuwa

... he was lost, ...

lose-move-AFF-RFLX-did he

... he lost himself, ...

[continues from previous frame]

... *ngatun yakita bummilleen ngaiya bōn, ...*

ngadun yagida bamiliyan ngaya bun

... and is found. ...

AND now find-ing-did then him

... and (someone) now then was finding him, ...

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...)

... *ngatun pittul bara kakilli kolang.*

ngadun bidal bara gagiligulang

... And they began to be merry.

AND joy they-all be-be-ing-towards

... and they were towards being joy [i.e. began to be joyful].

Luke xv.25

*Unta ta Ngarro ngikoumba,
kakilliella upull̄ngēl la purrai ta;
ngatun uwolliella noa ba papai kokere koba ngurrā noa tekki
ngatun ūntelli ta.*

**anda da ngaru ngigumba
gagiliyila ubalingila barayida**

[25] Now his elder son was in the field:
and as he came and drew nigh to the house, he heard musick and dancing.

there AFFirm old him-of be-be-ing-recently
do-ing-place-at earth-at

There [i.e. now], aye, it was his old (son, who)
was at [i.e. in] the earth doing-place [i.e. field]; ...

da FUNCTIONS	
da	AFFirm
da	ABSTR
-da	LOCative
da	.....

... ngatun uwolliella noa ba papai kokere koba ...


ngadun uwaliyila nuwa ba babayi gugiriguba

... and as he came and drew nigh to the house, ...

AND move-ing-recently he WHEN/if near hut-of

... and when he was moving near of [i.e. to] the house, ...

MS ERROR [?]



gugiri-guba: hut-of
POSSIBLE MS ERROR FOR:
gugiri-guba: hut-at

... ngurrā noa tekki ngatun ūntelli ta.

ngara nuwa digi ngadun undili da

... he heard musick and dancing.

hear-PH he MUSIC AND dance-ing ABSTR

... he heard music and dancing.

SPECIAL WORD: digi

KJV *musick:* **digi**
Tkld ALSO RECORDS:
dirgi-ma: music-make
THERE ARE FEW 'music'
RECORDS IN NSW LANGUAGES
Central Coast Dangadi HAS:
digi: 'ear'
AS Music IS heard, OR listened to,
THIS COULD BE RELATED.

Luke xv.26

Ngatun noa kaaipa wakōl mankillikan

ngatun wiya minnung ban ngali tara minnaring tin?

ngadun nuwa gayiba wagul manGiligan

[26] And he called one of the servants,
and asked what these things meant.

AND he call-do-PH one take-be-ing-agent

And he called one taking-agent [i.e. servant] ...

... ngatun wiya minnung ban ngali tāra minnaring tin?

ngadun wiya minang ban ngalidara minaringdin

... and asked what these things meant.

AND speak-PH what do-now this-PLUR what-because

... and spoke [i.e. asked]: “What do these things
what-because [i.e. why] [i.e. mean]?”

DOUBTFUL Tkld TRANSLATION

KJV what these things meant

Tkld **minang ban ngalidara minaringdin**
what do-now this-PLUR what-because
COULD Biraban REALY HAVE APPROVED
THIS TRANSLATION? DOUBTFUL
PERHAPS INSTEAD:

minang minang ngali-dara
what what this-PLUR
what, what, (are) these things?

ALTERNATIVELY:

minang ba-n ngali-dara wiya-wil-guwa-gu
what do-now this-PLUR speak-might-having-for
What do these things might be for saying?

Luke xv.27

*Ngatun wiya bōn noa,
unni ta uwan ngiroumba Bingai; ngatun
ngiroumba ko Biyungbai to tūra
ngirattimatoara buttikang, calf, kipai ta,
kulla wal pittul noa ngikoung kai morōn
tin katān.*

ngadun wiya bun nuwa

[27] And he said unto him,
Thy brother is come; and thy father hath killed the
fatted calf, because he hath received him safe and
sound.

AND speak-PH him he

And he spoke (to) him: ...

... unni ta uwan ngiroumba Bingai; ...

ani da uwan ngirumba bingGayi

... Thy brother is come; ...

this AFFirm move-now thee-of brother

... “Here, aye, moves [i.e. comes] your brother; ...

... ngatun ngiroumba ko Biyungbai to tūra ...

ngadun ngirumbagu biyangbayidu dura

... and thy father hath killed ...

AND thee-of-ERG father-ITEM-ERG pierce-PH

... and your father pierced ...

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY,
about (concerning) **because** **at** **ITEM**

-gayi	42	41	12
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

[continues from previous frame]

... ngirattimatoara buttikang, Calf, kipai ta, ...

ngiradimadwara

badigang CALF gibayi da

... the fatted calf, ...

feed-make-done to bite-BEness
CALF fat AFFirm

... the feed-make-endowed bite-thing fat,
aye, calf [i.e. the fatted calf], ...

... kulla wal pittul noa
ngikoung kai morōn tin katān.

gala wal bidal nuwa

ngigungGayi murundin gadan

... because he hath received him safe and sound.

because certainly joy he him-because
life-because be-AFF-now

... because he certainly is joy(ful) because
of him life [i.e. because he is alive].

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

-gan / -gan(g)

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY,
about (concerning) **because at ITEM**

-gayi	42	41	12
-bayi	—	—	3
-dayi	—	—	2
-wayi	—	—	4

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	—
-din	168	25	—	8
-lin	12	—	—	—
-rin	2	—	—	5

DOUBTFUL Tkld TRANSLATION

KJV *because he hath received him safe
and sound*
PERHAPS ALTERNATIVE TO Tkld:
*bidal wal nuwa gala yinal murun-Guwa
didi-gurin*
joy certainly he because son life-having
dead-lacking
he is joyful because son is alive, not dead

Luke xv.28

*Ngatun noa niuwara kakulla,
keawai noa murrung kolang wapa; yaki tin noa
Biyungbai ngikoumba uwa ngatun pirirāl-ma bōn.*

ngadun nuwa nyuwara gagala

[28] And he was angry,
and would not go in: therefore came his
father out, and intreated him.

AND he anger be-be-PH

And he was angry, ...

... keawai noa murrung kolang wapa; ...

giyawayi nuwa marangGulang wa BA

... and would not go in: ...

not he inside-towards move-PH NEG

... he did not move towards the inside, ...

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM:
no ... [the item or action]-lacking

giyawayi na-gurin *not seeing*

giyawayi wanayi-gurin *no children*

William Dawes PROVIDED 12 LIKE
EXAMPLES FOR BB (SYDNEY)

[continues next frame]

[continues from previous frame]

... *yaki tin noa Biyungbai ngikoumba uwa ...*

yagidin nuwa biyangbayi ngigumba uwa

... therefore came his father out, ...

now-because [therefore] he father-ITEM him-of move-PH

... now-because [i.e. therefore] he, his father, moved, ...

Tkld INVENTIONS:
flog / why not / therefore

Tkld coined the following terms:
flog **WIYIL-gu-ri-li-gu** wale-using-ing-for
why not **gura-guwa** not-having
therefore **yagi-din** now-because

-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

-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 pirrirāl-ma bōn.*

ngadun biriralma bun

... and intreated him.

AND hard-make-PH him

... and hard-made [i.e. entreated] him.

Luke xv.29

Ngatun noa bōn wiyayelliella ngikoumba [144] Biyungbai,

Ella, kauwulkauwulla wūnnulla umālla bang ngikoung; keawai bang ngiroumba wiyellikannē uma korien; ngatun keawai bi tia ngupa warea buttikang, kid, pittul koa tia kauwil bara emmoumba kōtti ta:

ngadun nuwa bun wiyayiliyila ngigumba biyangbayi

[29] And he answering said to his father,

Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

AND he him speak-back-ing-recently him-of father-ITEM

And he was speaking-back [i.e. answering] his father: ...

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY, about (concerning) **because** **at** **ITEM**

-gayi	42	41	12
-bayi	-	-	3
-dayi	-	-	2
-wayi	-	-	4

... Ella, kauwulkauwulla wūnnulla umālla bang ngikoung; ...

yila gawal gawala wunala umala bang ngigung

... Lo, these many years do I serve thee, ...

ho big big [many]-at hot [summer/year]-at make-PH I him [thee?]

... “Hey, at [i.e. over] many summer(s) I made [i.e. served] him [MISTAKE FOR ‘you’]; ...

MS ERROR

ngigung: him
MS ERROR FOR
ngirung: thee

[continues from previous frame]

... *keawai bang ngiroumba wiyellikannē uma korien; ...*

giyawayi bang ngirumba wiyiligani umagurin

... neither transgressed I at any time thy commandment: ...

no I thee-of speak-ing-entity make-PH-lacking

... I did not make-<lacking> [i.e. transgress]
your speaking-entity [i.e. commandment]; ...

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)

... *ngatun keawai bi tia ngupa warea buttikang, kid, ...*

ngadun giyawayi bi diya ngu BA wariya badigang KID

... and yet thou never gavest me a kid, ...

AND no thou me give-PH
NEG little bite-BEness KID

... and you did not give me
a little bite-thing kid, ...

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**)

-gan / -gan(g)

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

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)

... *pittul koa tia kauwil bara emmoumba kōtti ta:*

bidalguwa diya gawil bara imuwumba gudi da

... that I might make merry with my friends:

joy-having me be-might they-all me-of kinsman ABSTR

... (that) they, my kinsmen, might be joy-having (with) me”.

DOUBTFUL Tkld TRANSLATION

KJV *that I might make merry with my friends*
Tkld **bidalguwa diya gawil bara imuwumba gudi da**
COMMENT: **gudi da** DOES NOT SEEM TO TAKE SUFFIXES, HENCE NO **-gaduwa** 'in company with'. PERHAPS:
bidal-wil-guwa ngiyin ngaduwa imuwumba gudi da
joy-might-having we-all I me-of kinsman ABSTR
we might (be) rejoicing, I (and) my friends

Luke xv.30

Wonto ba tanoa bo [sic] ngiroumba yinal uwa

ngali wariwari ka ngiroumba tullokāng yarakai-willung koa ko ngapal loa, tura ngaiya bi ngikoung buttikang, calf, ngiratimatoara.

wandu ba danuwabu ngirumba yinal uwa

[30] But as soon as this thy son was come,

which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

instead WHEN/if enough-EMPH
thee-of son move-PH

Instead immediately when your son moved,...

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**

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

danuwa-bu: TWO EXAMPLES OF THIS FOR immediately

... ngali wariwari ka ngiroumba tullokāng ...

ngali wari wariga ngirumba dalugang

... which hath devoured thy living ...

this-fellow reject-reject-PH thee-of hold-BEness [property]

... this-fellow scattered your property ...

Tkld INVENTIONS: property / town / kingdom

Tkld coined the following terms:

property: **dalugang** hold-BE-ness

town **gugiri garing** hut all

kingdom **biriwal-guba** chief-of [kingdom]

[continues next frame]

[continues from previous frame]

... *yarakai-willung koa ko ngapal loa, ...*

yaragayi wilangGuwagu ngabaluwa

... with harlots, ...

bad return/behind (past)
[sinner]-in company with-using
woman-in company with

... using in company with bad-return
women [i.e. with 'sinner women', i.e.
harlots], ...

-gaduwa: IN COMPANY WITH

-gaduwa	-guwa	-duwa	-luwa	-ruwa
159	14	13	8 [> l]	4 [> r]

(Multiple, and different, of the above forms might occur in the same entry)

Tkld INVENTIONS:
divided / sin / sinner

Tkld coined the following terms:
divided **ngara ngara** hear hear (argue)
sin: **yaragayi umali da**: bad make-ing ABSTR
sinner: **yaragayi wilang** bad-return (past)

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.
-gu **PUR**Positive 'for' / **-gu** **DAT**ive 'to'
-gu **INSTR**umental 'using'
-gu **OPP**ose 'against' [RARELY]

-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.
------------	----------------------	--------------------------------------	---------------------------------	-----------------------------------

... *tura ngaiya bi ngikoung
buttikang, calf, ngiratimatoara.*

dura ngaya bi ngigung
badigang CALF ngiradimadwara

... thou hast killed for him the fatted calf.

pierce-PH then thou him bite-BEness
CALF feed-AFF-make-done to

... then you pierced (for) him, the feed-
endowed bite-thing calf [i.e. the fatted calf],

-gan / -gan(g)

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

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

Luke xv.31

Ngatun noa wiya bōn,

Yinal, yellawan bi emmoung kin yanti katai, ngatun yantīn unni tara emmoumba ngiroung kin kunnun.

ngadun nuwa wiya bun

[31] And he said unto him,
Son, thou art ever with me, and all that I have is thine.

AND he speak-PH him

And he spoke (to) him: ...

... .. *Yinal, yellawan bi emmoung kin yanti katai, ...*

yinal yilawan bi imuwungGin yandi gadayi

... Son, thou art ever with me, ...

son sit-now thou me-at thus be-AFF-HAB (always)

... “Son, you sit at [i.e. with] me always, ...

... *ngatun yantīn unni tara emmoumba ngiroung kin kunnun.*

ngadun yandin anidara imuwumba ngirungGin ganan

... and all that I have is thine.

AND all this-PLUR me-of thee-at be-will

... and all these my things will be at [i.e. belong to] you”.

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	—
-din	168	25	—	8
-lin	12	—	—	—
-rin	2	—	—	5

TIME

gabu	soon	yagida	now
ngaya	then	yugida	after
dangGa	before	gumba	tomorrow
...	until	wara	yesterday
yandi gadayi	always (<i>thus every</i>)		
yaguwanda	when		
duwanda	afterwards, future		
bunin	beforehand		
bangGayi	now		

-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 xv.32

*Murrorōng ta kakulla
takilliko ngatun pittelliko;
koito ba unni ngiroumba ūmbeara-kang tetti
kakulla, ngatun morōn kateakan; ngatun
ngarawatilleen, ngatun bummilleen bōn yakita.*

marurung da gagala dagiligu ngadun bidiligu

[32] It was meet that we should
make merry, and be glad:
for this thy brother was dead, and is alive again; and was
lost, and is found.

good AFFirm be-be-PH eat-be-ing-for AND drink-be-ing-for

Good, aye, (it) was for eating and drinking; ...

... koito ba unni ngiroumba ūmbeara-kang tetti kakulla, ...

guwidu ba ani ngirumba wumbiyaragang didi gagala

... for this thy brother was dead, ...

because DONE this thee-of brother dead be-be-PH

... because this your brother was dead, ...

but / because / therefore	
gala	for, because
ngala-din	that-because (therefore)
yagi-din	now-because (therefore)
guwidu (ba)	because, therefore
wandu ba	but, instead, whereas

... ngatun morōn kateakan; ...

ngadun murun gadiyagan

... and is alive again; ...

AND alive be-again-now

... and is alive 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

[continues from previous frame]

... *ngatun ngarawatilleen, ...*

ngadun ngarawadiliyan

... and was lost, ...

AND lose-AFF-RFLX-did

... and did lose himself, ...

... *ngatun bummilleen bōn yakita.*

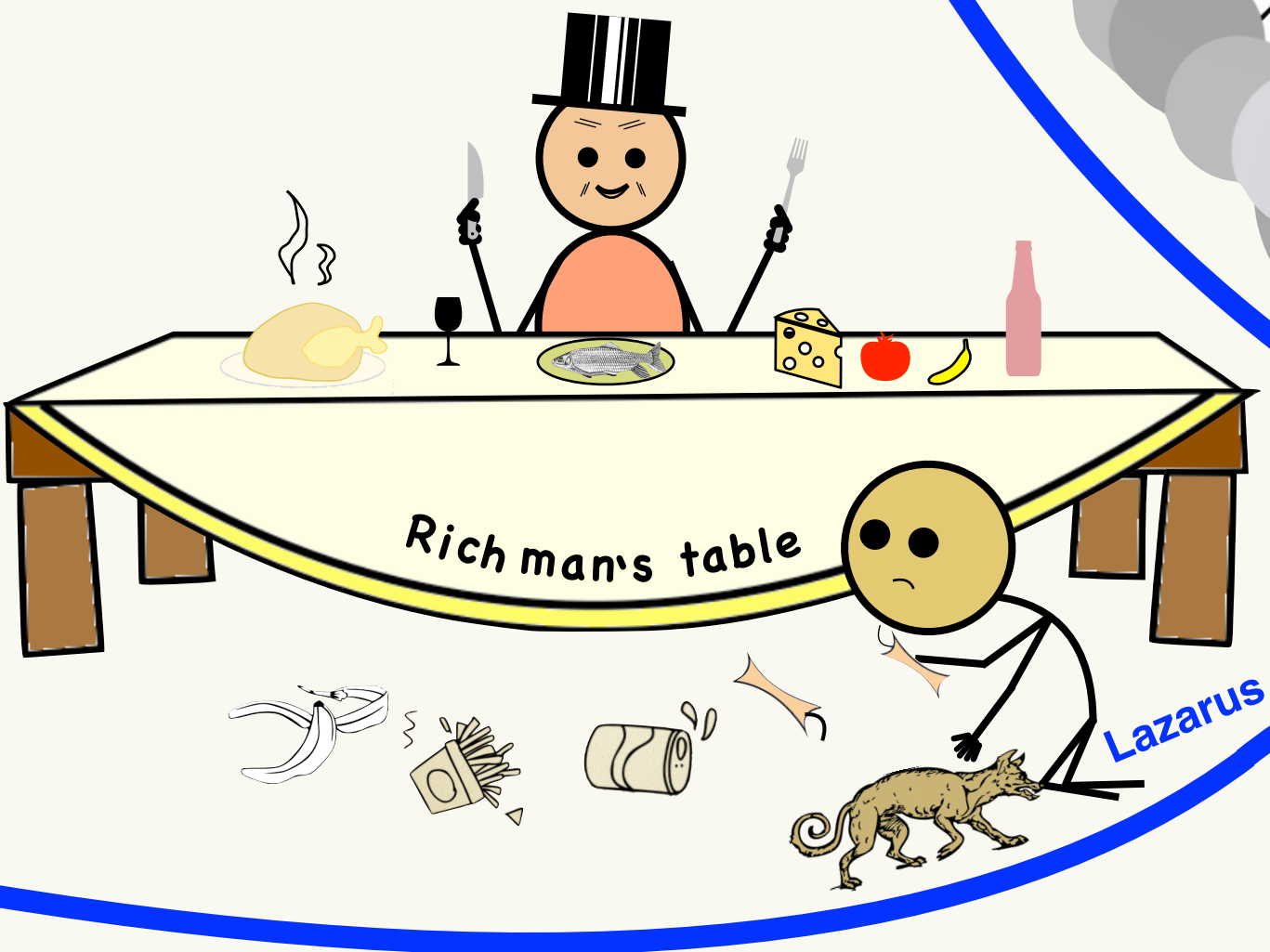
ngadun bamiliyan bun yagida

... and is found.

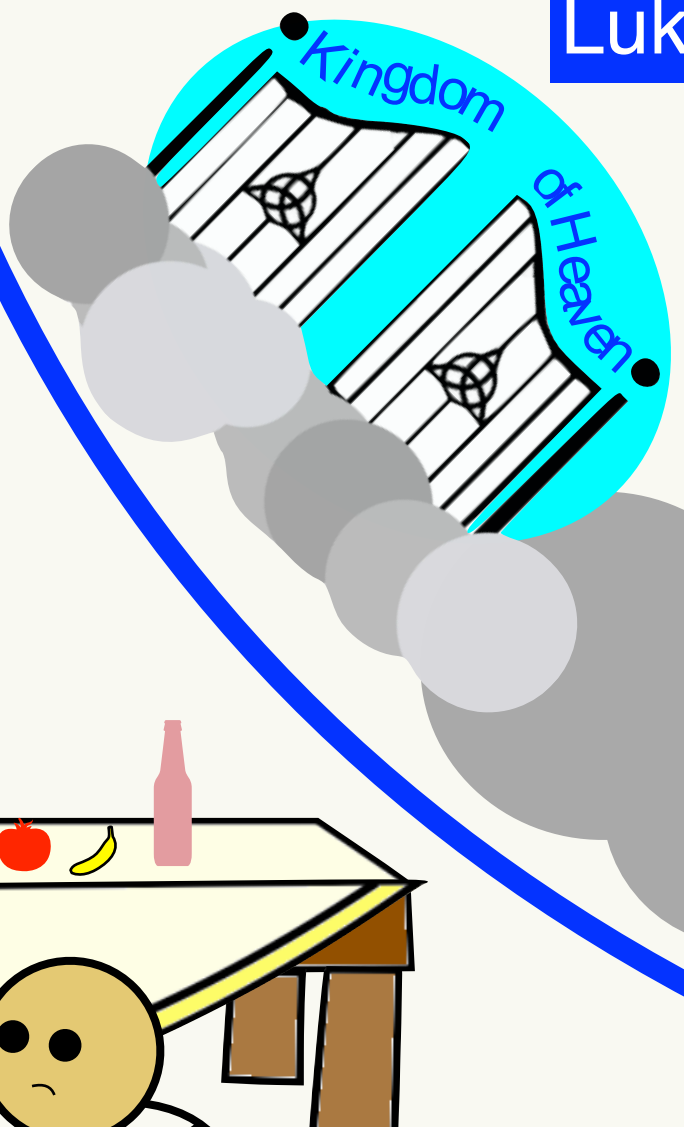
AND find-RFLX-did him now

... and now found himself.

[20-1] And there was a certain beggar named **Lazarus**, ... full of sores, desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

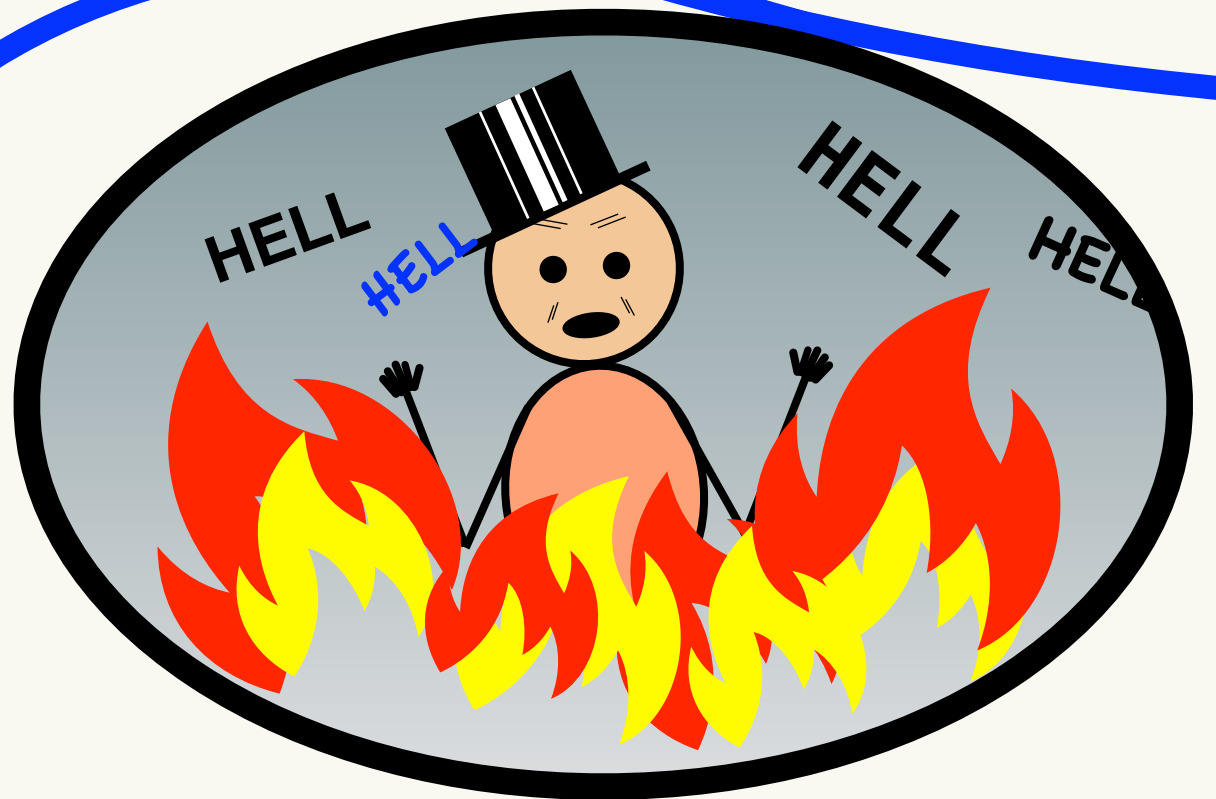


Luke xvi



[22] ... the beggar ... was carried by the angels into **Abraham's** bosom

[23] And in **hell** [the rich man] lift up his eyes, being in torments, and seeth **Abraham** afar off, and **Lazarus** in his bosom.
[24] And [the rich man] cried and said, Father **Abraham**, have mercy on me, and send **Lazarus**, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.



Luke xvi.01

*Ngatun noa wiya barun
ngikoumba wirrobullikan,
untoa ta tarai ta wakōl kore [145] tullokang
porōlkan, mankillikan pirriwul ngikoumba;
ngatun wiyayemma bōn ngikoung warika noa
ngikoumba tullokang.*

ngadun nuwa wiya barun ngigumba wirubaligan

[1] And he said also unto his disciples,
There was a certain rich man, which had a steward; and the same was
accused unto him that he had wasted his goods.

AND he speak-PH them-all him-of follow-ing-agent

And he spoke (to) them, his following-agents [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

*... untoa ta tarai ta wakōl kore
[145] tullokang porōlkan, ...*

**anduwa da darayi da wagul
guri dalugang barulgan**

... There was a certain rich man, ...

there AFFirm other AFFirm one man
hold-BEness [property] heavy-agent

... “There, aye, was (an)other, aye, one
man property heavy-agent [i.e. rich man], ...

**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

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

Tkld INVENTIONS:
property / town / kingdom

Tkld coined the following terms:
property: **dalugang** hold-BE-ness
town **gugiri garing** hut all
kingdom **biriwal-guba** chief-of [kingdom]

[continues from previous frame]

... *mankillikan pirriwul ngikoumba*; ...

manGiligan biriwal ngigumba

... which had a steward; ...

take-be-ing-agent chief him-of

... taking-agent [i.e. servant] of him, the chief; ...

DOUBTFUL Tkld TRANSLATION

KJV which had a steward;
 Tkld **manGiligan biriwal ngigumba**
 take-be-ing-agent chief him-of
 THIS TRANSLATES AS:
his servant (and) chief
 PERHAPS INSTEAD:
man-Gi-li-gan-Guwa nuwa
 take-be-ing-agent-having he
he having a servant

... *ngatun wiyayemma bōn ngikoung* ...

ngadun wiyayima bun ngigung

... and the same was accused unto him ...

AND speak-lead (accuse)-PH him him

... and (someone) speak-led [i.e. accused] him
 [servant] (to) him [rich man] ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.
 TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone
ngandu
someone (did whatever...)

DOUBTFUL Tkld TRANSLATION

KJV the same was accused unto him
 Tkld **wiyayima bun ngigung**
 speak-lead-PH (accuse) him him
 CONFUSION OF 'him's. PERHAPS:
wiyayima bun ngigung-Gin
 speak-lead-PH him him-at
and someone accused him at [i.e. to] him

... *warika noa ngikoumba tullokang*.

wariga nuwa ngigumba dalugang

... that he had wasted his goods.

... reject-PH he him-of hold-BEness [property]

... (that) he [servant] rejected [i.e. wasted] his [rich man's] property.

Tkld INVENTIONS:
 property / town / kingdom

Tkld coined the following terms:
 property: **dalugang** hold-BE-ness
 town **gugiri garing** hut all
 kingdom **biriwal-guba** chief-of [kingdom]

Luke xvi.02

*Ngatun noa wiya bōn, wiyelliella,
Yakoai bang ngurrā ngiroung kin ba? wiyella bi tia minnaring
bi ba umulliella; keawai bi kārā kunnun umullikan.*

ngadun nuwa wiya bun wiyiliyila

[2] And he called him, and said unto him,
How is it that I hear this of thee? give an account of thy stewardship; for
thou mayest be no longer steward.

AND he speak-PH him speak-ing-recently

And he spoke (to) him, speaking: ...

... *Yakoai bang ngurrā ngiroung kin ba? ...*

yaguwayi bang ngara ngirungGin ba

... How is it that I hear this of thee? ...

how I hear-PH thee-at DONE

... “How I >done<-heard at [i.e. of] you? ...

-kin /-din: CAUS/LOC/ALL/PERL
IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS be- cause	LOC at	ALL to	PERL thru/by
-gin	5	93	46	—
-din	168	39	25	8
-lin	12	—	—	—
-rin	2	—	—	5

DOUBTFUL Tkld TRANSLATION
KJV How is it that I hear this of thee?
COMMENT
THE SENSE OF ‘How is it that I ...’ IS
‘Why have I’
PERHAPS:
minaring-din bang ngara ...

minaringdin: WHY
Tkld DID NOT CONVINCINGLY
PROVIDE A WORD FOR ‘why’,
OTHER THAN **minaring-din** ‘what-
because’ (AROUND 50 EXAMPLES)
yaguwayi = ‘how’, BUT Tkld USES
IT ABOUT 4 TIMES FOR ‘why’.
WORDS FOR ‘why’ ARE
EXPECTED TO BE IN THE FORM
OF min..., SUCH AS **minyin** (BB)

[continues from previous frame]

... *wiyella bi tia minnaring bi ba umulliella; ...*

wiyila bi diya minaring bi ba umaliyila

... give an account of thy stewardship; ...

speak-IMP! thou me WHAT
thou DONE make-ing-recently

... You must speak (to) me what you
>done<-made [i.e. have done]; ...

minaring: INTERROGATIVE

minaring INTERROGATIVE
—NOT RELATIVE PRONOUN
minaring what? what object?
RELATIVE PRONOUN [refers back to a noun]
who, whom, whose, which, that

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 me **tia-loa**
he thee **bi-loa**

RELATIVE PRONOUNS

who, whom, which, whose, that
this is the cat that killed the rat

what = 'that which'	THIS	THAT
	ngali	ngala
	ani	anuwa
		anduwa
		anang
		ngaluwa
		nginuwa

PERHAPS: **ngalabu**

... *keawai bi kārā kunnun umullikan.*

giyawayi bi gara ganan umaligan

... for thou mayest be no longer steward.

no thou be-not be-will make-ing-agent

... you will not be a making-agent [i.e. servant]

MYSTERY WORD: kara

kara: gara MEANINGS INCLUDE:

slow	9	humble	2
secret	8	diligent	3
safe	1	be (neg?)	

'humble', 'diligent' AND 'slow'
MIGHT BE DIFFERENT VIEWS
OF THE SAME IDEA

Luke xvi.03

*Wiyelleen ngaiya noa
mankillikan niuwoa bo,*

*minnung bunnun bang, kulla wal lea
pirriwul-lo emmoumba ko mantilleen keawai
bang mankillikān kunnun: keawai bang
pinninnun; koiyun bang poiyeelliko.*

**wiyiliyan ngaya nuwa
manGiligan nyuwuwabu**

[3] Then the steward said within himself,

What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

speak-ing-did then he take-
be-ing-agent he-EMPH

Speaking then he, the taking-agent
[i.e. servant], emphatically he [i.e.
to himself]: ...

... minnung bunnun bang, ...

minang banan bang

... What shall I do? ...

what do-will I

... “What will I do, ...

within oneself

‘speaking / thinking’ etc. within oneself IS AN ANGLICISM EFFECTIVELY MEANING ‘introspectively thinking’, OR SIMPLY ‘thinking’, ‘thought’.
IT IS DOUBTFUL THAT THE LITERAL TRANSLATIONS MADE BY Tkld WOULD HAVE BEEN UNDERSTOOD, PERHAPS BETTER SIMPLY EXPRESSED AS:

gudi-li-yan / gudi-li-yila / guda
think-ing-did / think-ing-recently / think-PH

DOUBTFUL Tkld TRANSLATION

the steward said within himself
ANGLICISM MEANING ‘he spoke to himself’, OR SIMPLY ‘he thought’
Tkld ATTEMPTED A LITERAL TRANSLATION
he, emphatically he, was speaking
PERHAPS BETTER SIMPLY AS:

gudiliyan ngaya nuwa manGiligan
think-ing-did then he take-be-ing-agent
then he, the servant, was thinking

DOUBTFUL WORD: himself

Tkld USED FOR ‘himself’:
44 **nyuwuwa-bu** he-EMPH
2 **nuwa gudi-bu** he self-EMPH
1 **bun ngigung gudi** him him self

[continues from previous frame]

... *kulla wal lea pirriwul lo emmoumba ko mantilleen ...*

gala wal liya [ba?] biriwalu imuwumbaGu mandiliyan

... for my lord taketh away from me ...

because certainly me chief-ERG me-of-ERG take-AFF-ing-did

... because certainly my chief was taking (from) me, ...

UNRESOLVED WORD

kulla wal lea pirriwullo

KJV *my lord taketh away from me*
 Tkld **biriwalu imuwumbaGu mandiliyan**
 chief-ERG me-of-ERG take-AFF-ing-did
my chief was taking ...
 2 EXAMPLES OF **waliya**, both based on **wa-** 'move'
 Tkld DID NOT TRANSLATE '**from me**',
 UNLESS *wal liya* [?] is **wal diya**: certainly me

MYSTERY WORD: waliya

kulla wal lea

POSSIBILITIES:

- MS error for **tia** (**diya**): me
 - **waliya** A VARIANT OF **wal**: certainly
 - MS TRANSCRIPTION ERROR FOR **ba**
- MOST LIKELY **gala + ba** [c. 20 examples]

kulla wal ba: gala wal ba
 because certainly

MANUSCRIPT WRITER DOUBT

On COMPARING OF THE HANDWRITING OF Mark AND Luke IT APPEARS Tkld DID ACTUALLY WRITE BOTH MANUSCRIPTS. PERHAPS IN COPYING EARLIER VERSIONS OF THE Luke TEXT, Tkld MADE OCCASIONAL SLIP-UPS. BUT COULD HE REALLY HAVE WRITTEN

wal lea INSTEAD OF **wal ba**?

... *keawai bang mankillikān kunnun: ...*

giyawayi bang manGiligan ganan

... the stewardship: ...

no I take-be-ing-agent be-will

... I will not be (a) taking-agent [i.e. steward] ...

[continues from previous frame]

... *keawai bang pinninnun; ...*

giyawayi bang bininan

... I cannot dig; ...

no I dig-will

... I will not dig; ...

... *koiyun bang poiyelliko.*

guwiyun bang buwiyiligu

... to beg I am ashamed.

shame I beg-ing-for

... for begging, I am shame [i.e. ashamed]".

Luke xvi.04

*Ngali wal bang umulliko,
yipunnun tia ba emmoumba mankillingēl la
birung, wamunbiuwil koa tia bara kata ko
kokera ko.*

ngali wal bang umaligu

[4] I am resolved what to do,
that, when I am put out of the stewardship, they may
receive me into their houses.

that certainly I make-ing-for

This certainly I am for making [i.e. doing], ...

... yipunnun tia ba emmoumba mankillingēl la birung, ...

yibanan diya ba imuwumba manGilingilabirang

... that, when I am put out of the stewardship, ...

reject-will me WHEN/if me-of take-be-ing-place-away from

... when (someone) will eject me from
the taking-place [i.e. stewardship], ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE
PASSIVE IN THE ACTIVE
VOICE. IN SUCH INSTANCES,
THE UNIDENTIFIED SUBJECT
OF PASSIVE USAGES IS
INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION
IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

[continues next frame]

[continues from previous frame]

... *wamunbiuwil koa tia
bara kata ko kokera ko.*

wamanbiwilguwa diya bara gadagu
[barunGadagu [?] gugiragu

... they may receive me into their houses.

move-make-permit-might-having
me they-all be-AFF-to hut-to

... they move-permit might-doing
me [i.e. might be receiving me]
to be to [??] house(s).

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgLOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

AND VARIANTS WITH **ngirung**, **nurun**, etc.

MS ERROR

bara kata ko

KJV *they ... into their houses*

Tkld **bara gadagu gugiragu**
they-all be-AFF-to hut-to

ANALYSIS IMPLAUSIBLE &
INCONGRUENT. MS ERROR FOR:

bara ... barunba-dagu gugira-gu
they them-all-of-to hut-to
they [admit me] (in)to their houses

cf Luke v.24 'into thine house':
ngirung-Ga-dagu gugira-gu

Luke xvi.05

Yanti ba wiya noa barun wiyatoara pirriwul koba ngikoumba,
ngatun noa wiya [146] wakōl kurrikurri ka, Minnān bi wiyapaiyeen emmoumba pirriwul koba?

yandi ba wiya nuwa barun
wiyadwara biriwalguba ngigumba

[5] So he called every one of his lord's debtors unto him,
and said unto the first, How much owest thou unto my lord?

thus DONE speak-PH he them-all speak-done to chief-of him-of

Thus-done [i.e. likewise] he spoke (to) them, the
speak-endowed [i.e. debtor(s)] of his chief, ...

... ngatun noa wiya [146] wakōl kurrikurri ka, ...

ngadun nuwa wiya wagul gari gariga

... and said unto the first, ...

AND he speak-PH one first-at

... and he spoke at (i.e. to) the first one, ...

... Minnān bi wiyapaiyeen emmoumba pirriwul koba?

minan bi wiyabayiyan imuwumba biriwalguba

... How much owest thou unto my lord?

how many thou speak-do-back-did me-of chief-of

... "How much did you speak-back [i.e. owe to] my chief?"

DOUBTFUL AGREEMENT

UNCLEAR WHETHER
SUFFIXES ON ADJECTIVES
SHOULD AGREE WITH NOUNS

DOUBTFUL AGREEMENT

UNCLEAR WHETHER
SUFFIXES ON ADJECTIVES
SHOULD AGREE WITH NOUNS

Luke xvi.06

Ngatun noa wiya,
hundred ta wimbi ka karauwa.
Ngatun noa wiya bōn mara bi
unni, yellawa kurrakai, upulla
Fifty koa kauwil.

ngadun nuwa wiya

[6] And he said,
An hundred measures of oil.
And he said unto him, Take thy
bill, and sit down quickly, and
write fifty.

AND he speak-PH

And he spoke: ...

... hundred ta wimbi ka karauwa. ...

HUNDRED da wimbiga garawa

... An hundred measures of oil. ...

HUNDRED Affirm bowl-at oil

... “A hundred, aye, at [i.e. in] oil bowl(s).” ...

... Ngatun noa wiya bōn ...

ngadun nuwa wiya bun

... And he said unto him, ...

AND he speak-PH him

... And he spoke (to) him: ...

[continues from previous frame]

... *mara bi unni, ...*

mara bi ani

... Take thy bill, ...

take-IMP! thou this

... "You must take this, ...

... *yellawa kurrakai, ...*

yilawa garagayi

... and sit down quickly, ...

sit quick

... sit quick(ly), ...

... *upulla Fifty koa kauwil.*

ubala FIFTYguwa gawil

.... and write fifty.

do-IMP! FIFTY-having be-might

... (you) must do [i.e. write] (that there) might be having fifty."

Luke xvi.07

*Wiya ngaiya noa tarai,
minnān bi wiyapaiyeen pirriwul koba,
ngatun noa wiya wakōl hundred ta wimbi
Wheat, ngatun bōn noa wiyā, mara bi
unni upulla Eighty koa kauwil.*

wiya ngaya nuwa darayi

[7] Then said he to another,
And how much owest thou? And he said, An
hundred measures of wheat. And he said unto
him, Take thy bill, and write fourscore.

speak-PH then he other

He then spoke (to) (an)other: ...

... minnān bi wiyapaiyeen pirriwul koba, ...
minan bi wiyabayiyan biriwalguba

... And how much owest thou? ...

how many thou speak-do-back-did chief-of

“How much did you speak-back of [i.e. owe to] the chief?”

**POSSESSIVE
unattached**

A POSSESSIVE SHOULD
BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

PERHAPS
minan wiya-ba-yi-yan bi-nung biriwal
how many speak-do-back-did thou-him chief
How much did you speak-back
[i.e. owe (to)] him, the chief?

... ngatun noa wiya ...

ngadun nuwa wiya

... And he said, ...

AND he speak-PH

... And he spoke: ...

... *wakōl hundred ta wimbi Wheat, ...*

wagul HUNDRED da wimbi WHEAT

... An hundred measures of wheat. ...

HUNDRED AFFirm bowl WHEAT

... “One hundred, aye, bowl(s) wheat”. ...

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

... *ngatun bōn noa wiyā, ...*

ngadun bun nuwa wiya

... And he said unto him, ...

AND him he speak-PH

... And he spoke (to) him: ...

... *mara bi unni ...*

mara bi ani

... Take thy bill, ...

take-IMP! thou this

... “You must take this; ...

... *upulla Eighty koa kauwil.*

ubala EIGHTYguwa gawil

... and write fourscore.

do-IMP! EIGHTY-having be-might

... (you) must do [i.e. write] (that there) might be having eighty.”

Luke xvi.08

Ngatun noa pirriwullo

murrorōng bōn wiya unnoa mankillikan yarakai ka, kulla noa uma nguraki to; kulla bara wonnai tara unti ko purrai ta ko barun ba willung-ngēl koba nguraki bara, keawai bara wonnai kaibung koba.

ngadun nuwa biriwalu

[8] And the lord

commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

AND he chief-ERG

And he, the chief, ...

... *murrorōng bōn wiya unnoa mankillikan yarakai ka, ...*

marurung bun wiya anuwa
manGiligan yaragayi gan

... commended the unjust steward, ...

good him speak-PH that take-be-ing-agent bad-agent

... spoke good [i.e. commended] him, that-fellow
bad taking-agent [i.e. unjust steward], ...

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

MS ERROR

yarakai ka MS ERROR FOR **yarakai kan**

COMPARE Mark iii.11:

marayigan yaragayigan: spirit-agent bad-agent (bad spirit)

Marai kan yarakai kan,

WITH Luke xvi.8:

make-be-ing-agent bad-agent (bad servant)

mankillikan yarakai ka

[continues from previous frame]

... *kulla noa uma nguraki to; ...*

gala nuwa uma nguragidu

... because he had done wisely: ...

because he make-PH hear-be [wise]-using

... because he made hear-be-using [i.e. did wisely]; ...

... *kulla bara wannai tara unti ko purrai ta ko barun ba willung-ngēl koba ...*

gala bara wanayidara andigu barayidagu barunba wilangNGilguba

... for the children of this world are in their generation ...

because they-all child-PLUR here-to earth-to them-all-of return/behind (past)-place [generation]-of

... because they, the children here, to [i.e. of] the earth (are) of their past-place [i.e. generation], ...

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]

... *nguraki bara, ...*

nguragi bara

... wiser ...

hear-be [wise] they-all

... they are hear-be [i.e. wise], ...

... *keawai bara wannai kaibung koba.*

giyawayi bara wanayi gayibangGuba

... than the children of light.

no they-all child light-of

... not [i.e. than] they, the child(ren), of the light.

Luke xvi.09

Ngatun Ngatoa nurun wiyan

umulla nura bo kōtti ta kakilliko tullo yarakai ta-birung; tetti nura ba kunnun wamunbilla ngaiya nurun kokera yuraki ba katan [147] yanti-ka tai.

ngadun ngaduwa nurun wiyan

[9] And I say unto you,

Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

AND I ye-all speak-now

And I speak (to) you, ...

... umulla nura bo kōtti ta kakilliko tullo yarakai ta-birung; ...

umala nurabu gudi da gagiligu dalu yaragayidabirang

... Make to yourselves friends of the mammon of unrighteousness; ...

make-IMP! you-all-EMPH kinsman ABSTR
be-be-ing-for hold-bad [RICH]-away from

... emphatically-you must make friend(s) for being from [i.e. of] the hold-bad [i.e. mammon of unrighteousness]; ...

Tkld INVENTIONS: property / town / kingdom

Tkld coined the following terms:

property:	dalugang	hold-BE-ness
town	gugiri garing	hut all
kingdom	biriwal-guba	chief-of [kingdom]

[continues next frame]

[continues from previous frame]

... *tetti nura ba kunnun* ...

didi nura ba ganan

... that, when ye fail, ...

dead you-all WHEN/if be-will

... (that) when you will be dead, ...

... *wamunbilla ngaiya nurun kokera yuraki ba katan [147] yanti-ka tai.*

wamanbila ngaya nurun gugira yuragi ba gadan yandi gadayi

... they may receive you into everlasting habitations.

move-make-permit-IMP! then ye-all hut longtime DONE be-AFF-now thus be-AFF-HAB (always)

... (someone) must then permit you to move (to) the house(s) (that) >done<-are always longtime [i.e. everlasting habitations].

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...)

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-gilua**
thus-like [**likewise**]

Luke xvi.10

*Niuwoa miroman ngali warea ta,
yanti miroman noa kauwul ngali ta, ngatun niuwoa yarakai-
mayē ngali warea ta, yanti yarakai-mayē ngali kauwul ta.*

nyuwuwa miruman ngali wariya da

[10] He that is faithful in that which is least
is faithful also in much: and he that is unjust in the least is unjust also in much.

he protect-now this little AFFirm

He (who) protects [i.e. is faithful in] this little (thing), aye ...

... *yanti miroman noa kauwul ngali ta, ...*

yandi miruman nuwa gawal ngali da

... is faithful also in much: ...

thus protect-now he big this AFFirm

... thus protects [i.e. is faithful in] this, aye, (that is) big; ...

[continues next frame]

[continues from previous frame]

... *ngatun niuwoa yarakai-mayē ngali warea ta, ...*

ngadun nyuwuwa yaragayimayi ngali wariya da

... and he that is unjust in the least ...

AND he bad-make-ITEM this little AFFirm

... and he (who) is a bad-make-actor
[i.e. unjust in] this, aye, (that is) little, ...

-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

... *yanti yarakai-mayē ngali kauwul ta.*

yandi yaragayimayi ngali gawal da

... is unjust also in much.

thus bad-make-ITEM this big AFFirm

... thus a bad-make-actor [i.e. unjust in] this, aye, (that) is big.

-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 xvi.11

Yaki tin keawai nura ba miroma pa

tullo-yarakai ta, nganto wal nurun ngunun tullo-tuloa ta miromulliko?

yagidin giyawayi nura ba miruma BA

[11] If therefore ye have not been faithful

in the unrighteous mammon, who will commit to your trust the true riches?

now-because [therefore] no you-all WHEN/if protect NEG

If now-because [i.e. therefore] you not protect [i.e. have not been faithful] ...

ba FUNCTIONS

- ba WHEN/if
- ba DONE
- ba / BA NEGative
- ba place of

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM: no ... [the item or action]-lacking

giyawayi na-gurin *not seeing*
giyawayi wanayi-gurin *no children*

William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

... *tullo-yarakai ta, ...*

dalu yaragayi da

... in the unrighteous mammon, ...

hold-bad [RICH]-at

... at [i.e. in] the hold-bad [i.e. bad rich], ...

... *nganto wal nurun ngunun tullo-tuloa ta miromulliko?*

ngandu wal nurun ngunan dalu duluwa da mirumaligu

... who will commit to your trust the true riches?

who-ERG certainly ye-all give-will hold-straight AFFirm protect-ing-for

... who will certainly give you for protecting [i.e. commit to your trust] the hold-straight [i.e. true riches], aye?

Luke xvi.12

*Ngatun keawai nura ba
miroma pa tarai koba,
nganto wal ngunun nurun ba kōtti ta ko ?*

ngadun giyawayi nura miruma BA darayiguba

[12] And if ye have not been faithful
in that which is another man's,
who shall give you that which is your own?

AND no you-all WHEN/if protect-PH NEG other-of

And if you did not protect [i.e. were not faithful] of (an)other (man), ...

POSSESSIVE unattached

A POSSESSIVE SHOULD PERHAPS
BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION DOUBTFUL

PERHAPS
yandin darayi-guba
all other-of
another man's all

... nganto wal ngunun nurun ba kōtti ta ko ?

ngandu wal ngunan nurunba gudidagu

... who shall give you that which is your own?

who-ERG certainly give-will ye-all-of **self-to**

... who certainly will give you **to self**
[i.e. give you what is your **own**]?

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

POSSIBLE ADJUSTMENT
ngan-du wal ngu-nan nurun ngala-bu nurunba
who-ERG certainly give-will ye-al that-EMPH you-all-of
who will certainly give you that (which is) yours

Luke xvi.13

*Keawai wal mankilli kan to umunnun
buloara bulun pirriwul bula;*

*kulla noa yarakai umunnun wakōl bōn ngatun murrorōng umunnun
tarai, nga ba kunnun noa wakōl la, ngatun beelunnun bōn tarai. Keawai
nura kaiyu korien umulliko Eloī ko ngatun tullokang ko yarakai ko.*

giyawayi wal manGiligandu umanan
bulwara bulun biriwal bula

[13] No servant can serve two masters:

for either he will hate the one, and love the other; or else he will hold
to the one, and despise the other. Ye cannot serve God and mammon.

no certainly take-be-ing-agent-ERG
make-will two them-two chief two

Certainly the taking-agent [i.e. servant] will not
make [i.e. serve] two, them-two, two chief(s); ...

... kulla noa yarakai umunnun wakōl bōn ...

gala nuwa yaragayi umanan wagul bun

... for either he will hate the one, ...

because he bad make-will one him

... because he will make-bad [i.e. hate] him, the one, ...

[continues next frame]

[continues from previous frame]

... *ngatun murrorōng umunnun tarai, ...*

ngadun marurung umanan darayi

... and love the other; ...

AND good make-will other

... and will make-good [i.e. love] the other, ...

... *nga ba kunnun noa wakōl la, ...*

nga ba ganan nuwa wagula

... or else he will hold to the one, ...

OR DONE be-will he one-at

... or he >done<-will be at [i.e. will hold to] one, ...

ba FUNCTIONS	
-ba-	do
ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of

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]

... *ngatun beelmunnun bōn tarai. ...*

ngadun biyilmanan bun darayi

... and despise the other. ...

AND mock-make-will him other

... and will mock-making [i.e. despise] him, the other. ...

[continues from previous frame]

... *Keawai nura kaiyu korien umulliko Eloï ko ...*

giyawayi nura gayugurin umaligu ELOïgu

... Ye cannot serve God ...

no you-all able-lacking make-ing-for GOD-for

... You are not able-<lacking> for making [i.e. helping] for God, ...

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)

... *ngatun tullokang ko yarakai ko.*

ngadun dalugangGu yaragayigu

... and mammon.

AND hold-BEness [property]-for bad-for

... and for the bad hold-ness [i.e. mammon].

Tkld INVENTIONS: property / town / kingdom

Tkld coined the following terms:
property: **dalugang** hold-BE-ness
town **gugiri garing** hut all
kingdom **biriwal-gaba** chief-of [kingdom]

Luke xvi.14

*Ngatun unni tara bara ngurra Pharise ko,
willirrikan bara katan, ngatun bōn bara beelma. [148]*

ngadun anidara bara ngara PHARISEEgu

[14] And the Pharisees also, who were covetous. heard all these things:
and they derided him.

AND this-PLUR they-all hear-PH PHARISEE-ERG

And they, the Pharisee(s) heard these things, ...

... willirrikan bara katan, ...

wilirigan bara gadan

... who were covetous, ...

crave-agent they-all be-AFF-now

... they are crave-agents [i.e. covetous], ...

... ngatun bōn bara beelma. [148]

ngadun bun bara biyilma

and they derided him.

AND him they-all mock-make-PH

... and they mocked him.

Luke xvi.15

Ngatun noa barun wiya,

Kauwa murrorōng koa nura kauwil mikan ta barun kin kore ka; wonto noa ba Eloī to ngurrān nurun ba bŭlbŭl la ba: kulla unni tara murrorōng ta katan barun kin ba kore ka, yakarān ta katan mikān ta Eloī kin.

ngadun nuwa barun wiya

[15] And he said unto them,

Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

AND he them-all speak-PH

And he spoke (to) them: ...

... Kauwa murrorōng koa nura kauwil mikan ta barun kin kore ka; ...

gawa marurungGuwa nura gawil miganda barunGin guriga

... Ye are they which justify yourselves before men; ...

be-IMP! good-having you-all be-might in front-at them-all-at man-at

... “Yes, you might be good-<having> [i.e. justify (yourselves)] in front at [i.e. of] them, the men; ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS. THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

[continues from previous frame]

... wonto noa ba Eloi to ngurrān
nurun ba būlbūl la ba: ...

wandu nuwa ba ELOIdu
ngaran nurunba bulbulaba

... but God knoweth your hearts: ...

instead he DONE GOD-ERG
hear-now ye-all-of heart-at

... instead he, God, knows
at [i.e. in] your heart(s): ...

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**

'heart' METAPHOR

'heart': English (European?) CONCEPT
OF 'LOCUS OF SINCERITY' UNLIKELY
TO HAVE BEEN MEANINGFUL TO AN
ABORIGINAL AUDIENCE OF THE TIME
PERHAPS OMIT
OR SIMPLY ACCEPT THIS AS ONE OF
MANY CONCEPTS NECESSARY FOR
BIBLICAL UNDERSTANDING

... kulla unni tara murrorong ta katan barun kin ba kore ko, ...

gala anidara marurung da gadan barunGinba guriga

... for that which is highly esteemed among men ...

because this-PLUR good AFFirm be-AFF-now them-all-at man-at

... because these things (that) are good, aye, at [i.e. among] them, the men, ...

MS ERROR

guri-gu: man-ERG / INSTR
PROBABLE MS ERROR FOR:
guri-ga: man-at [i.e. among]

... yakarān ta katan mikān ta Eloi kin.

yagaran da gadan miganda ELOIgin

... is abomination in the sight of God.

bad AFFirm be-AFF-now in front-at GOD-at

... (are) bad, aye, in front at [i.e. of] God".

-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 xvi.16

*Wiyellikanne ta ngatun bara Prophet
kakulla Ioanne noa ba paipea;
yaki ta birung pirriwul koba Eloï koba wiyabunbea, ngatun yantîn
kore waita-waita-wolleen murrung kolang.*

wiyiligani da ngadun bara PROPHET
gagala JOHN nuwa ba bayibiya

[16] The law and the prophets were until John:
since that time the kingdom of God is preached, and every man presseth into it.

speaking-entity ABSTR AND they-all PROPHET
be-be-PH JOHN he DONE appear-do-PH

Speaking-entity [i.e. the law] and they, the Prophets,
were (until) he John >done<-appeared; ...

UNIDENTIFIED TERMS	
begin	INCHOative / INCEPtive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

[continues next frame]

[continues from previous frame]

... *yaki ta birung pirriwul koba*
Eloi koba wiyabunbea, ...

yagidabirang biriwalguba
ELOIguba wiyabanbiya

... since that time the kingdom of God is preached, ...

now-away from [forthwith] chief-of
 [i.e. kingdom] GOD-of speak-permit-PH

... from now [i.e. thereafter, since] (someone) permitted
 to speak [i.e. preach] the kingdom of God, ...

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...)

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]

DOUBTFUL Tkld TRANSLATION

KJV the kingdom of God is preached

Tkld **biriwalguba ELOIguba wiyabanbiya**
 chief-of GOD-of speak-permit-PH

This statement, with its possessive form for 'kingdom' and absence of passive, was likely obscure for its audience. PERHAPS

(ngan-du) wiya biriwal-gani-din ELOI-guba
 (someone-ERG) speak-PH chief-entity-about GOD-of
 (someone) spoke [i.e. preached] about the kingdom of God

... *ngatun yantīn kore waitawaita-wolleen murrung kolang.*

ngadun yandin guri wada wadawaliyan marangGulang

... and every man presseth into it.

AND all man trample-move-ing-did inside-towards

... and all men were trampling [i.e. pressed] towards the inside.

Luke xvi.17

*Ngatun Moroko ta ngatun Purrai
ta kaiyu kan kunnun waita kolang,
keawai warea-ta wiyellikannē koba ka korien kakilliko.*

**ngadun murugu da ngadun barayi
da gayugan ganan wadagulang**

[17] And it is easier for
heaven and earth to pass,
than one tittle of the law to fail.

AND sky AFFirm AND earth AFFirm able-BEness be-will depart-towards

And the sky, aye, and the earth, aye, will be able-ness
[i.e. capable] (of) depart-towards [i.e. passing], ...

-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

OBSCURE TRANSLATION

OBSCURE CONCEPT
OBSCURE TkId TRANSLATION

... keawai warea-ta wiyellikannē koba ka korien kakilliko.

giyawayi wariya da wiyiliganiguba gagurin gagiligu

... than one tittle of the law to fail.

no little AFFirm speak-ing-entity-of be-lacking be-be-ing-for

... not little, aye, [i.e. than one tittle] of the speaking-entity
[i.e. law] to lack being for being [i.e. to fail].

OBSCURE TRANSLATION

OBSCURE CONCEPT
OBSCURE TkId TRANSLATION

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' TkId USED A DOUBLE NEGATIVE, IN THE FORM:
no ... [the item or action]-lacking
giyawayi na-gurin *not seeing*
giyawayi wanayi-gurin *no children*
William Dawes PROVIDED 12 LIKE
EXAMPLES FOR BB (SYDNEY)

Luke xvi.18

Nganto ba wūnnun porikunbai ngikoumba,

ngatun tarai bumbea ka, yarakai bumbea noa: ngatun nganto ba bumbinnun warikatoara poribai ta birung, yarakai bumbea noa.

ngandu ba wunan buriganbayi ngigumba

[18] Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

who-ERG DONE deposit-will wife-agent-[f]-ITEM him-of

Who >done<-will abandon his wife, ...

... *ngatun tarai bumbea ka, ...*

ngadun darayi bumbiyaga

... and marrieth another, ...

AND other marry-again

... and (an)other marry-again, ...

... *yarakai bumbea noa: ...*

yaragayi bumbiya nuwa

... committeth adultery: ...

bad marry-PH he

... he married bad(ly) [i.e. committed adultery]; ...

-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

-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**

[continues from previous frame]

... *ngatun nganto ba bumbinnun
warikatoara poribai ta birung, ...*

**ngadun ngandu ba bumbinan
warigadwara buribayidabirang**

... and whosoever marrieth her that
is put away from her husband ...

AND who-ERG DONE marry-will reject-
done to husband-ITEM-away from

... and who >done<-will marry the
reject-endowed from husband, ...

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

... *yarakai bumbea noa.*

yaragayi bumbiya nuwa

... committeth adultery.

bad marry-PH he

... he married bad(ly) [i.e. committed adultery].

Luke xvi.19

*Kakulla ta noa wakōl pōrōl kan,
upulleen noa ngorōngngorōng ko ngatun murrorōng ko
[149] karingkareung ko, ngatun bōn kakulla
minnambominnambo kauwul takilliko ngatun pītelliko
yanfīn ta pureung ka.*

gagala da nuwa wagul burulgan

[19] There was a certain rich man,
which was clothed in purple and fine linen, and fared
sumptuously every day:

be-be-PH AFFirm he one heavy-agent

He, one heavy-agent [i.e. rich man], aye,

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

Tkld INVENTIONS:
rich man / crucify / argue
Tkld coined the following terms:
rich man **burul-gan** heavy agent
crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...
divided **ngara ngara** hear-hear (argue/split)

*... upulleen noa ngorōngngorōng ko
ngatun murrorōng ko [149] karingkareung ko, ...*

**ubaliyan nuwa ngurung ngurungGu
ngadun marurungGu garingGariyangGu**

... which was clothed in purple and fine linen, ...

do-ing-did he blood-blood-using
AND good-using fine-garment-using

... was, doing [i.e. clothed] using blood-blood
[i.e. purple], and using good fine linen, ...

MYSTERY WORD
karingkareung
karingkareung: garingGariyang
POSSIBLE Tkld INVENTION
garing = 'all';
gari-yang: TO DO WITH 'carrying'
(i.e. 'wearing' clothes) [?]
OR: 'all longness', REFERRING TO
LONG GOWNS BEING WORN [?]

[continues from previous frame]

... *ngatun bōn kakulla minnambominnambo
kauwul takilliko ...*

**ngadun bun gagala minambu minambu
gawal dagiligu**

... and fared sumptuously ...

AND him be-be-PH what-EMPH
what-EMPH big eat-be-ing-for

... and him [rich man] was whatever for big eating ...

... *ngatun pittelliko yantīn ta pureung ka.*

ngadun bidiligu yandinda bariyangGa

... every day:

AND drink-ing-for all-at day(light)-at

... and for drinking at all day [i.e. every day].

minang: INTERROGATIVE

minang INTERROGATIVE
—NOT RELATIVE PRONOUN
INTERROGATIVES

- min** what? which
- minang** what? what object?
- minaring** what is it?
- minan** how many?

RELATIVE PRONOUN [refers back to a noun]

who, whom, whose, which, that

DEMONSTRATIVE [points to a thing]

this, that, these, those, neither, none

RELATIVE PRONOUNS

THIS	THAT
ngali this	ngala that
ani this	anuwa that
what = 'that which'	anduwa that
	anang that
	ngaluwa that
	nginuwa that

PERHAPS: **ngalabu ngalabu**

Luke xvi.20

Ngatun kakulla ta wakōl poiyyaye ngiakai yiturra Lazarus
wūnkulla bōn ba yapung-ngēl ngikoung ka ta, warapāl mitamitang.

ngadun gagala da wagul buwiyayi
ngiyagayi yidara LAZARUS

[20] And there was a certain beggar named Lazarus,
which was laid at his gate, full of sores,

AND be-be-PH AFFirm one beg-actor like this name LAZARUS

And was, aye, one beggar, name like this Lazarus, ...

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

... *wūnkulla bōn ba yapung-ngēl ngikoung ka ta, ...*

wunGala bun ba
yabangNGil ngigungGada

... which was laid at his gate, ...

deposit-be-PH him DONE path-place him-of-at

... (someone) >done<-deposited him [Lazarus]
at his [rich man's] path-place [i.e. gate], ...

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...)

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

AND VARIANTS WITH **ngirung**, **nurun**, etc.

ka ta / -ka ta
SOME 80 INSTANCES OF
ka ta: ga da.
INTERPRETATIONS:
be AFFirm: be, aye
xxx-at AFFirm xxx-at, aye
ngigungGada him-of-at
ngigungGadagu him-of-to

... *warapāl mitamitang.*

warabal mida midang

... full of sores,

fill-PATient sore

... full (of) sore(s).

Luke xvi.21

Ngatun wiya bōn ba mutung ko takilliko

ngikoung kai Porōl-been tin takillingēl la birung; ngatun warikul uwa bara woata ngaiya bōn mitamitang.

ngadun wiya bun ba mudangGu dagiligu

[21] And desiring to be fed with the crumbs

which fell from the rich man's table: moreover the dogs came and licked his sores.

AND speak-PH him DONE crumb-using eat-be-ing-for

And (someone) >done<-spoke (to) him for eating using crumb(s)...

... ngikoung kai Porōl-been tin takillingēl la birung; ...

ngigungGayi burulbindin dagilingilabirang

... which fell from the rich man's table: ...

him-at heavy-agent-at eat-be-ing-place-away from

... from the eating-place [i.e. table] at [i.e. of] him, the heavy-agent [i.e. rich man]; ...

MYSTERY SUFFIX: *-bin*

burulbin	heavy
dimbiribin	adder
gilibinbin	shine
gindiyirabin	[extinct volcano]
mulubin	fern
wungarabin	youth
wuwibin	eyelash
yiriwilbin	fig
yiriwildabin	fig

-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

-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

[continues from previous frame]

... *ngatun warikul uwa bara* ...

ngadun warigal uwa bara

... moreover the dogs came ...

AND dog move-PH they-all

... and they, the dog(s), moved [i.e. came], ...

... *woata ngaiya bōn mitamitang.*

wuwada ngaya bun mida midang

... and licked his sores.

lick-AFF-PH then him sore-plenty

... then licked him, plenty sore(s).

Luke xvi.22

Yakita kalai tetti kakulla Poiyaiye,

ngatun kurria bara bōn Angel lo ko Abraham kin ko purrang ka ko: tetti ngaiya noa porōlkān kakulla, ngatun bōn nūl-ka.

yagida galayi didi gagala buwiyayi

[22] And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

now time dead be-be-PH beg-actor

Now-time [i.e. To the present] the beg-actor [i.e. beggar] was dead [i.e. died], ...

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*]

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)		

... ngatun kurria bara bōn Angel lo ko Abraham kin ko purrang ka ko: ...

ngadun gariya bara bun ANGELugu

ABRAHAMginGu barangGagu

... and was carried by the angels into Abraham's bosom: ...

AND carry-PH they-all him ANGEL-ERG ABRAHAM-to belly-to

... and they, the angel(s) carried him to the belly [i.e. bosom] of Abraham: ...

'bosom' METAPHOR

'bosom': English CONCEPT OF 'LOCUS OF COMFORT AND SECURITY' UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME PERHAPS REPLACE WITH THE EQUIVALENT CONCEPT OF 'camp', 'country', 'place': **ngura**

[continues from previous frame]

... *tetti ngaiya noa porōlkān kakulla*, ...

didi ngaya nuwa burulgan gagala

... the rich man also died, ...

dead then he heavy-agent be-be-PH

... then he, the heavy-agent [i.e. rich man] was dead, ...

... *ngatun bōn nūl-ka.*

ngadun bun nulga

... and was buried;

AND him bury-PH

... and (someone) buried him.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke xvi.23

Ngatun noa unta koiyung ka, hell ka,

bungkulleen ngikoumba ngaikung, kakilliella tirikki ka, ngatun nakilliella bōn Abraham nung kalong ka, ngatun noa Lazarus parrang ka kakilliella Abraham kin.

ngadun nuwa anda gwiyangGa HELLga

[23] And in hell

he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

AND he there fire-at HELL-at

And he, there, at [i.e. in] the fire, at [i.e. in] hell, ...

... bungkulleen ngikoumba ngaikung, ...

bungGaliyan ngigumba ngayigang

... he lift up his eyes, ...

rise-be-ing-did him-of eye

... was raising his eye(s), ...

DOUBTFUL Tkld TRANSLATION

KJV he lift up his eyes
MEANING 'he looked': EXPRESSION DOUBTFULLY MEANINGFUL TO THE LOCAL PEOPLE. PERHAPS:

na-gi-li-yila nuwa
see be-ing-recently he
he was seeing [i.e. looking]

INALIENABLE POSSESSION

SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.

... kakilliella tirikki ka, ...

gagiliyila dirigiga

... being in torments, ...

be-be-ing-recently red-at

... being recently at red [i.e. burning], ...

DOUBTFUL Tkld TRANSLATION

KJV being in torments
Tkld **gagiliyila dirigiga**
be-be-ing-recently red-at
PERHAPS INSTEAD:

garin garinGan nuwa
pain pain-agent he
he (in) much pain

[continues from previous frame]

... *ngatun nakilliella bōn Abraham nung kalong ka, ...*

ngadun nagiliyila bun ABRAHAMnung galungGa

... and seeth Abraham afar off, ...

AND see-be-ing-recently him ABRAHAM-ACC distant-at

... and was seeing him, Abraham, at distant [i.e. in the distance], ...

... *ngatun noa Lazarus ...*

ngadun nuwa LAZARUS

... and Lazarus ...

AND he LAZARUS

... and he, Lazarus, ...

... *parrang ka kakilliella Abraham kin.*

barangGa gagiliyila ABRAHAMgin

... in his bosom.

belly-at be-be-ing-recently ABRAHAM-at

... being recently at the belly at [i.e. in the bosom of] Abraham.

‘bosom’ METAPHOR

‘bosom’: English CONCEPT OF ‘LOCUS OF COMFORT AND SECURITY’ UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME PERHAPS REPLACE WITH THE EQUIVALENT CONCEPT OF ‘camp’, ‘country’, ‘place’: **ngura**

-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 xvi.24

Ngatun noa kaibulleen, wiyelliella,

Biyung [150] Abraham, ngurrurra tia kauwa, ngatun yukulla bōn Lazarus-nung, kurrimulli koa noa kokoin to, ngatun moiya koa tia tullun wupiuwil; kulla wal bang kirrīn katān unti trikki ka koiyung ka.

ngadun nuwa gayibaliyan wiyiliyila

[24] And he cried and said,

Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

AND he call-do-ing-did speak-ing-recently

And he was calling, speaking recently: ...

... *Biyung [150] Abraham, ngurrurra tia kauwa, ...*

biyang ABRAHAM ngarara diya gawa

... Father Abraham, have mercy on me, ...

father ABRAHAM pity-IMP! me be-IMP!

... “Father Abraham, yes, (you) must pity me! ...

... *ngatun yukulla bōn Lazarus-nung, ...*

ngadun yugala bun LAZARUSnung

... and send Lazarus, ...

AND send-be-IMP! him LAZARUS-ACC

... and (you) must send him, Lazarus, ...

[continues from previous frame]

... *kurrimulli koa noa kokoin to, ...*

garimaliguwa nuwa guguwindu

... that he may dip the tip of his finger in water, ...

deep-make-ing-having he water-using

... he for deep-making [i.e. dipping] using water, ...

... *ngatun moiya koa tia tullun wupiuwil; ...*

ngadun muwiyaguwa diya dalan wubiwil

... and cool my tongue; ...

AND cool-having me tongue do-might

... and for might-doing having me cool the tongue, ...

... *kulla wal bang kurrin katān unti trikki ka koiyung ka.*

gala wal bang girin gadan andi dirigiga gwiyangGa

... for I am tormented in this flame.

because certainly I pain be-AFF-now here red-at fire-at

... because I certainly am pain at [i.e. in] the red fire”.

Luke xvi.25

*Wonto noa ba Abraham ko wiya,
Yinal, ngurrulla ngintoa yukita morōn ta mantālla murrorōng-
tai ngiroumba, wonto noa ba Lazarus yakarān mantālla;
ngatun noa yakita pittul katan, wonto bi ba kirrīn katān.*

wandu nuwa ba ABRAHAMgu wiya

[25] But Abraham said,
Son, remember that thou in thy lifetime
receivedst thy good things, and likewise
Lazarus evil things: but now he is
comforted, and thou art tormented.

instead he DONE ABRAHAM-ERG speak-PH

Instead he, Abraham, spoke: ...

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**

*... Yinal, ngurrulla ngintoa yukita morōn ta
mantālla murrorōng-tai ngiroumba, ...*

yinal ngarala nginduwa yugida murunda
mandala marurungdayi ngirumba

... Son, remember that thou in thy
lifetime receivedst thy good things, ...

son hear-IMP! thou after alive-at
take-AFF-PH good-ITEM thee-of

... “Son, you must hear [i.e. remember] (that) at [i.e. in] after
life(time), (you) took [i.e. received] your good-item(s); ...

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY,
about (concerning) **because at ITEM**

-gayi	42	41	12
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

[continues from previous frame]

... *wonto noa ba Lazarus yakarān mantālla; ...*

wandu nuwa ba LAZARUS yagaran mandala

... and likewise Lazarus evil things: ...

instead he DONE LAZARUS bad take-AFF-PH

... instead he, Lazarus, took [i.e. received] bad; ...

wandu ba: whereas / INSTEAD

wandu ba

Tkld: “Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to,”

RENDERED AS ‘instead’.

SOMETIMES **wandu ba** IS SPLIT, AS:

180 **wandu ba**

70 **wandu xxx ba**

... *ngatun noa yakita pittul katan, ...*

ngadun nuwa yagida bidal gadan

... but now he is comforted, ...

AND he now joy be-AFF-now

... and he is now joy(ful); ...

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 bi ba kirrīn katān.*

wandu bi ba girin gadan

... and thou art tormented.

instead thou DONE pain be-AFF-now

... instead you be (in) pain”.

Luke xvi.26

Ngatun yanti unni ba,

ngearun kin ba willika ba pirri ko wūnkulla; keawai uwonnun unti kal untoa kolang: keawai bara unta birung uwonnun unti ko ngearun kin ko.

ngadun yandi ani ba

[26] And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

AND thus this DONE

And thus done this, ...

... ngearun kin ba willika ba pirri ko wūnkulla; ...

ngiyarunGinba wiliga ba birigu wunGala

... between us and you there is a great gulf fixed: ...

us-all-at middle-at DONE deep deposit-be-PH

... (someone) deposited a deep (gulf) at the middle at [i.e. of] us; ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT **ngan-du**: someone
ngandu
someone (did whatever...)

[continues from previous frame]

... *keawai uwonnun unti kal untoa kolang: ...*

giyawayi uwanan andigal anduwagulang

... so that they which would pass from hence to you cannot; ...

no move-will here-belong there-towards

... (someone) will not move here-belong [i.e. hence] towards there; ...

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...)

... *keawai bara unta birung uwonnun unti ko ngearun kin ko.*

giyawayi bara andabirang uwanan andigu ngiyarunGinGu

... neither can they pass to us, that would come from thence.

no they-all there-away from move-will here-to us-all-to

... they will not move from there to us here.

Luke xvi.27

Wiya ngaiya noa,

*wiyān banūng, Biyung,
yukauwil koa bōn bīntun kin
ko kokere kolang:*

wiya ngaya nuwa

[27] Then he said,

I pray thee therefore, father, that
thou wouldest send him to my
father's house:

speak-PH then he

He then spoke: ...

... wiyān banūng, Biyung, ...

wiyan ba nung biyang

... I pray thee therefore, father, ...

speak-now I-thee father

... "I speak (to) you, Father, ...

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

... yukauwil koa bōn bīntun kin ko kokere kolang:

yugawilguwa bun bindanGingu gugirigulang

... that thou wouldest send him to my father's house:

send-might-having him father-to hut-towards

... (about) send might-doing him to the father, to the house".

Luke xvi.28

Kulla wal lia emmoumba kōti ta warān;

wiyauwil koa noa barun, yanoa bara ba tanan uwonnun unti kolang trikitriki ka ko. [151]

gala wal liya [ba?]

imuwumba gudi da waran

[28] For I have five brethren;

that he may testify unto them, lest they also come into this place of torment.

because certainly DONE [?]
me-of kinsman ABSTR FIVE

Because, certainly, my kinsmen
five [i.e. I have five brothers]; ...

MYSTERY WORD: waran

waran: SEEMS TO BE EITHER four OR five, AS WELL AS HAVING OTHER MEANINGS

COULD **waran** INDICATE PLURALITY RATHER THAN SPECIFICALLY 'four' ?

MANUSCRIPT WRITER DOUBT

On COMPARING OF THE HANDWRITING OF Mark AND Luke IT APPEARS Tkld DID ACTUALLY WRITE BOTH MANUSCRIPTS. PERHAPS IN COPYING EARLIER VERSIONS OF THE Luke TEXT, Tkld MADE OCCASIONAL SLIP-UPS. BUT COULD HE REALLY HAVE WRITTEN

wal lia INSTEAD OF **wal ba**?

MYSTERY WORD: waliya

POSSIBILITIES:

- MS error for **tia** (**diya**): me
 - **waliya** A VARIANT OF **wal**: certainly
 - MS TRANSCRIPTION ERROR FOR **ba**
- MOST LIKELY **gala + ba** [c. 20 examples]

kulla wal ba: gala wal ba
because certainly

but / because / therefore

- gala (ba)** for, because
- ngala-din** that-because (therefore)
- yagi-din** now-because (therefore)
- guwidu (ba)** because, therefore
- wandu ba** but, instead, whereas

... wiyauwil koa noa barun, ...

wiyawilguwa nuwa barun

... that he may testify unto them, ...

... speak-might-having he them-all

... (that) he speak might-doing [i.e. testify] (to) them: ...

[continues next frame]

[continues from previous frame]

... *yanoa bara ba tanan uwonnun
unti kolang trikitriki ka ko. [151]*

*yanuwa bara ba danan uwanan
andigulang dirigi dirigigagu*

... lest they also come into this place of torment.

let-it-be! they-all WHEN/if approach
move-will here-towards red red-to

... “Don’t worry, if [i.e. unless] they will approach-move
towards here, to the red-red [i.e. to the torment-place here].”

ba FUNCTIONS

ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of

Luke xvi.29

*Abraham ko noa wiya bōn,
Moses noa, ngatun bara Prophet barun katoa ba;
ngurrurbunbilla barun.*

ABRAHAM **gu nuwa wiya bun**

[29] Abraham saith unto him,
They have Moses and the prophets; let them hear them.

ABRAHAM-ERG he speak-PH him

He, Abraham, spoke (to) him: ...

*... Moses noa, ngatun bara
Prophet barun katoa ba; ...*

MOSES nuwa **ngadun bara**
PROPHET barun **Gaduwaba**

...They have Moses and the prophets; ...

MOSES he AND they-all **PROPHET**
them-all-in company with-at

... "He, Moses, and they, the
Prophet(s) (are) at with them; ...

... ngurrurbunbilla barun.

ngarabanbila barun

... let them hear them.

hear-permit-IMP! them-all

... (you) must permit [i.e. let them] hear them.

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]

-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 xvi.30

Ngatun noa wiyā, keawarān, Biyung, Abraham,
wakōl ba wolla barun kin unta birung tetti ka birung, ngurrurnun ngaiya wal bara.

ngadun nuwa wiya giyawaran biyang ABRAHAM

[30] And he said, Nay, father Abraham:
but if one went unto them from the dead, they will repent.

AND he speak-PH not-now father ABRAHAM

And he spoke: "No, father Abraham, ...

... wakōl ba wolla barun kin unta birung tetti ka birung, ...

wagal ba wala barunGin andabirang didigabirang

... but if one went unto them from the dead, ...

one WHEN/if move-PH them-all-at there-away from dead-away from

... if one moved at [i.e. to] them from the dead, ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

... ngurrurnun ngaiya wal bara.

ngaranan ngaya wal bara

... they will repent.

hear-will then certainly they-all

... then they will certainly hear [i.e. repent].

Luke xvi.31

*Ngatun noa bōn wiya,
keawai bara ba ngurrurnun bōn Moses-
nung ngatun barun Prophet nung,
keawai wal bara ngurrurnun wakōl ba
paikullinnun morōn tetti ka birung.*

ngadun nuwa bun wiya

[31] And he said unto him,
If they hear not Moses and the prophets, neither
will they be persuaded, though one rose from
the dead.

AND he him speak-PH

And he spoke (to) him: ...

*... keawai bara ba ngurrurnun bōn Moses-nung
ngatun barun Prophet nung, ...*

giyawayi bara ba ngaranan bun

MOSESnung ngadun barun PROPHETnung

... If they hear not Moses and the prophets, ...

no they-all WHEN/if hear-will him MOSES-ACC
AND them-all PROPHET-ACC

... “If they will not hear him, Moses, and them, the Prophet(s), ...

[continues from previous frame]

... *keawai wal bara ngurrurnun* ...

giyawayi wal bara ngaranan

... neither will they be persuaded, ...

no certainly they-all hear-will

... they will certainly not hear [i.e. be persuaded] ...

... *wakōl ba paikullinnun morōn tetti ka birung.*

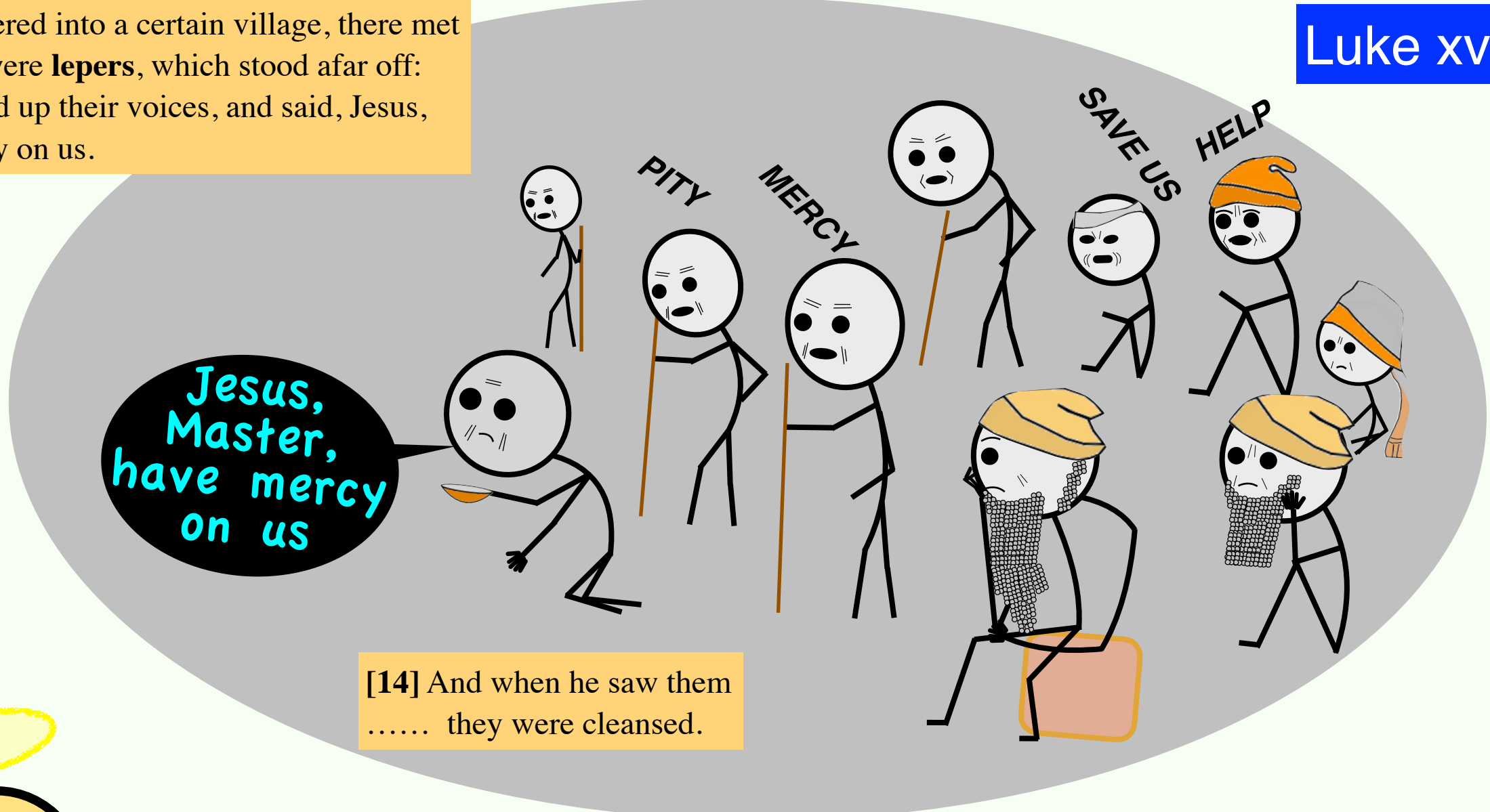
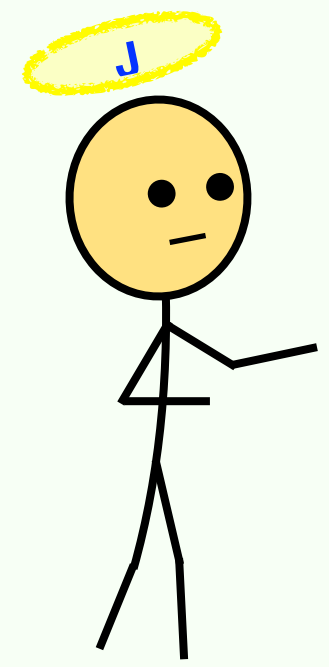
wagul ba bayigalanan murun didgabirang

... though one rose from the dead.

one WHEN/if appear-be-ing-will alive dead away from

... if one will be appearing alive from the dead”.

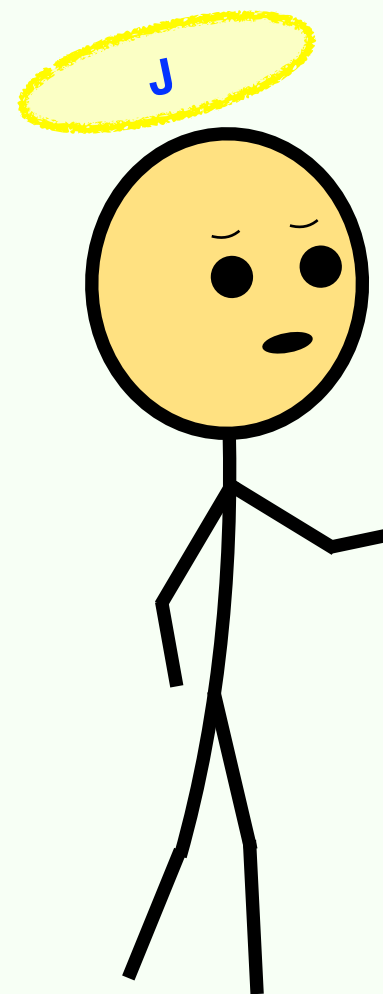
[12] And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:
[13] And they lifted up their voices, and said, Jesus, Master, have mercy on us.



Jesus, Master, have mercy on us

[14] And when he saw them they were cleansed.

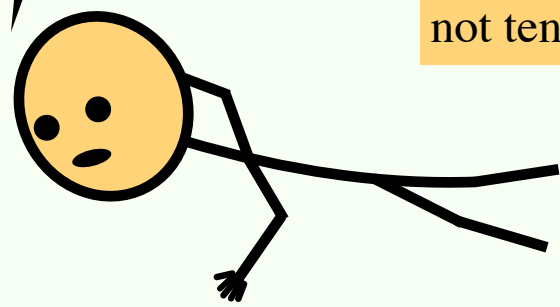
[15] And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,
[16] And fell down on his face at his feet, giving him thanks: and he was a Samaritan.
[17] And Jesus answering said, Were there not ten cleansed? but where are the nine?



Weren't ten cured?

Where are the other 9?

Thank you! Glory to God!



Luke xvii.01

Wiya ngaiya noa barun wirrobulli kan ngikoumba,

kauwa yanti kunnun bota wal yarakai; Yapal-la noa ngikoung kin birung yarakai ta birung!

wiya ngaya nuwa barun wirubaligan ngigumba

[1] Then said he unto the disciples,

It is impossible but that offences will come: but woe unto him, through whom they come!

speak-PH then he them-all follow-ing-agent him-of

He then spoke (to) them, his following-agent(s) [i.e. disciples]: ...

Tkld INVENTIONS:
disciple / passover / generation

Tkld coined the following terms:

disciple	wiruba-li-gan	following agent
Passover	gawi-dwara	come-done to
generation	wilang-NGil	behind/past place

... kauwa yanti kunnun bota wal yarakai; ...

gawa yandi ganambu da wal yaragayi

... It is impossible but that offences will come: ...

be-IMP! [yes] thus be-will-EMPH AFFirm certainly bad

... "Yes, thus certainly (there) will be emphatically, aye, bad; ...

-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 □]

... Yapal-la noa ngikoung kin birung yarakai ta birung!

yabala nuwa ngigungGinbirang yaragayidabirang

... but woe unto him, through whom they come!

woe-IMP! he him-away from bad-away from

... he, woe: from him bad(ness)!"

DOUBTFUL Tkld TRANSLATION

KJV woe unto him, through whom they come!
THIS MEANS 'woe to him who causes the offences'
Tkld TRANSLATION DOUBTFUL. PERHAPS:

yabala ngigung yaragayi-mayi
woe-IMP! him bad-make-ITEM
woe (to) him, the bad-maker

Luke xvii.02

*Murroi ka ba noa ngirauwil
koa kulliung koa bōn tunūng,
ngatun warikauwil koa bōn korowa ka, unni noa
yanoa yarakai [152] umabunbi yikora unti tara birung
wakōl wonnai tara birung.*

maruwi ga ba nuwa ngirawilguwa
galiyungGuwa bun dunung

[2] It were better for him that a
millstone were hanged about his neck,
and he cast into the sea, than that he should offend one of these little
ones.

success be DONE he tie-might-having
neck-having him stone

(It) be success [i.e. it would be
better] if he tie might-doing [i.e. that
he be tying] a stone him neck, ...

... ngatun warikauwil koa bōn korowa ka, ...

ngadun warigawilguwa bun guruwaga

... and he cast into the sea, ...

AND reject-might-having him sea-at

... and (someone) reject might-doing him at [i.e. into] the sea, ...

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.

DOUBTFUL TkId TRANSLATION

*KJV It were better for him that a millstone were
hanged about his neck*
NO comparative; NO passive. PERHAPS:
**marurung nuwa ba ngan-Gu ngira-wil dunung
ngigung-Ginba galiyang-Ga**
good he WHEN.if [who/someone-ERG tie-PH-
might stone him-at neck-at
*he (is) good if [someone] might tied stone at
[i.e. around] his neck*

cf. SIMILAR PASSAGE IN Mark

"... murro- róng ta bón ngirulli koa ... tunúng ... kulleung ka ..."	marurung da bun ngirali- guwa ... dunung ... galiyangGa	"... it is better for him that a millstone were hanged about his neck, ..."	good AFFirm him tie-ing- having ... stone ... neck-at	TkId MARK [IX:09:42::14 7:21] [Awa]
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PASSIVE IGNORED

TkId OFTEN RENDERS THE
PASSIVE IN THE ACTIVE
VOICE. IN SUCH INSTANCES,
THE UNIDENTIFIED SUBJECT
OF PASSIVE USAGES IS
INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION
IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

[continues from previous frame]

... *unni noa yanoa yarakai [152] umabunbi yikora ...*
ani nuwa yanuwa yaragayi umabanbi gura

... than that he should offend ...

this he let-it-be bad make-permit not

... this (i.e. than) he desist [i.e. should] not bad-make [i.e. offend] ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
 83 PRECEDED by -i-
 36 PRECEDED by -a- (8 **wiya (yi)gura**)
 3 PRECEDED BY -n-
 PERHAPS THIS WAS A MIS-HEARING
 AND INCORRECT ANALYSIS, AND
 THAT THE NEGATIVE IS SIMPLY **gura**

... *unti tara birung wakōl wannai tara birung.*

andidarabirang wagul wanayidarabirang

... one of these little ones.

this-PLUR-away from one child-PLUR-away from

... from [i.e. any] one (of) these children [than he should offend any of these children]

Luke xvii.03

Yakoai nura kauwa:

Kōti koba ngiroung yarakai ngiroung ka to, wiyella bōn; ngatun minki noa ba kunnun kummunbilla bōn.

yaguwayi nura gawa

[3] Take heed to yourselves:

If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

beware you-all be-IMP!

You must beware! ...

yaguwayi: BEWARE

yaguwayi: 'how'
ALSO MEANS 'beware'

... *Kōti koba ngiroung yarakai ngiroung ka to, ...*

gudigu ba ngirung yaragayi
[umanan] ngirungGadu

... If thy brother trespass against thee, ...

kinsman-ERG WHEN/if thee
bad make-will thee-of-OPP

... If your kinsman [will do]
bad of against [i.e. to] you, ...

DOUBTFUL Tkld TRANSLATION

KJV If thy brother trespass against thee, Tkld:

1. POSSESSIVE NOT INDICATED
2. VERB OMITTED
3. IRREGULAR 2sgGEN

PERHAPS:

*gudi-gu ba ngirumba yaragayi umanan
nuwa ngirung-Ginba-gu*
kinsman-ERG WHEN/if thee-of bad make-
will he thee-at-OPP
*if he, your brother, will make bad [i.e.
trespass] against you*

MISSING TRANSLATION

AS Tkld DID NOT PROVIDE
A TRANSLATION ,
THIS WORDING
IS PROPOSED.

-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.
-----	---------------	------------------------	--------------------------	----------------------------

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

AND VARIANTS WITH **ngirung**, **nurun**, etc.

[continues from previous frame]

... *wiyella bōn*; ...

wiyila bun

... rebuke him; ...

speak-IMP! him

... (you) must speak (to) him; ...

... *ngatun minki noa ba kunnun* ...

ngadun minGi nuwa ba ganan

... and if he repent, ...

AND emotion he WHEN/IF be-will

... and if he will be emotion(al) [i.e. will repent], ...

... *kummunbilla bōn*.

gamanbila bun

... forgive him.

be-make-permit-IMP! him

... (you) must permit him (to) be [i.e. forgive him].

Luke xvii.04

*Ngatun kauwulkauwul la biloa ba
yarakai umunnun wakōl la purreung ka,
ngatun kauwulkauwul la biloa willaring noa kunnun wakōl la purreung ka,
wiyellinnun biloa, Minki bang katān; kummunbinnun wal binūng.*

**ngadun gawal gawala bi luwa ba
yaragayi umanan wagula bariyangGa**

[4] And if he trespass against thee seven times in a day,
and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

AND big big [many]-at thee-he WHEN/if
bad make-will one-at day(light)-at

And if he will make bad [i.e. trespass against] you
at many [i.e. seven times] at [i.e. in] one day, ...

CONJOINED PRONOUNS: TkId

'Conjoined pronouns': TkId/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

wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35]
TkId's USE OF wagul 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

*... ngatun kauwulkauwul la biloa willaring
noa kunnun wakōl la purreung ka, ...*

**ngadun gawal gawala bi luwa wilaring
nuwa ganān wagula bariyangGa**

... and seven times in a day turn again to thee, ...

AND big big [many]-at thee-he twist-INERTness
he be-will one-at day(light)-at

... and (if) he, he will be twisting (against) you,
at many [i.e. seven times] at [i.e. in] one day, ...

CONJOINED PRONOUNS: TkId

'Conjoined pronouns': TkId/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

-ring: TOWARDS

WITH SOME WORDS, THE SUFFIX **-ring** APPEARS TO MEAN **towards**.
WITH OTHER WORDS, e.g.
minaring: what
mararing: inside
yuring: go away
IT DOES NOT

wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35]
TkId's USE OF wagul 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

[continues from previous frame]

... *wiyellinnun biloa, ...*

wiyilinan bi luwa

.. saying, ...

speaking-will thee-he

... he will be speaking (to) you: ...

CONJOINED PRONOUNS: TkId

'Conjoined pronouns': TkId/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

... *Minki bang katān; ...*

minGi bang gadan

... I repent; ...

emotion I be-AFF-now

... "I am now emotion(al) [i.e. I repent]", ...

... *kummunbinnun wal binūng.*

gamanbinan wal bi nung

... thou shalt forgive him.

be-make-permit-will certainly thou him

... you will certainly let him be [i.e. forgive him].

CONJOINED PRONOUNS: TkId

'Conjoined pronouns': TkId/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 xvii.05

*Ngatun bōn bara Apostle wiya, Pirriwul,
kauwul koa ngearun ba ngurrulli ta kauwil kakilliko.*

ngadun bun bara APOSTLE wiya biriwal

[5] And the apostles said unto the Lord,
Increase our faith.

AND him they-all APOSTLE speak-PH chief

And they, the Apostles, spoke (to) him, the chief: ...

... kauwul koa ngearun ba ngurrulli ta kauwil kakilliko.

gawalguwa ngiyarunba ngarali da gawil gagiligu

... Increase our faith.

big-having us-all-of hear-ing ABSTR be-might be-be-ing-for

... “Let our abstract-hearing [i.e. faith] be having
big for being”. [i.e. let our faith be being big (grow)]

Luke xvii.06

*Ngatun noa Pirriwul lo wiya,
ka ba nurun ba ngurrulli ta yanti kiloa mitti yeai
Mustard koba, wiyella wal nura ba unni kolai
Sycamine, wokka lang bi kauwa wirrakan bo, ngatun
meapullia bi korowa ka; ngatun ngala nurun
ngurrurnun ngaiya. wal. [153]*

ngadun nuwa biriwalu wiya

[6] And the Lord said,
If ye had faith as a grain of mustard seed,
ye might say unto this sycamine tree, Be
thou plucked up by the root, and be thou
planted in the sea; and it should obey you.

AND he chief-ERG speak-PH

And he, the chief, spoke: ...

... ka ba nurun ba ngurrulli ta yanti kiloa mitti yeai Mustard koba, ...

ga ba nurunba ngarali da yandigiluwa midi yiyayi MUSTARDguba

... If ye had faith as a grain of mustard seed, ...

be WHEN/if ye-all-of hear-ing ABSTR thus-like little fruit MUSTARD-of

... "If your abstract-hearing [i.e. If your faith] be thus-like [i.e. likewise, as] the little fruit of mustard [i.e. mustard seed], ...

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.

... wiyella wal nura ba unni kolai Sycamine, ...

wiyila wal nura ba ani gulayi SYCAMINE

... ye might say unto this sycamine tree, ...

speak-IMP! certainly you-all DONE this timber SYCAMINE

... you must certainly >done<-speak(to) this Sycamine tree: ...

[continues from previous frame]

... wokka lang bi
kauwa wirrakan bo, ...

[didiliya] wagalang bi
gawa wiraganbu [du?]

... Be thou plucked up by the root, ...

[pluck-ing-IMP!] high-ness
thou be-IMP! [yes] root-
BEness-EMPH [using?]

... "(Someone) must pluck
you, yes, high-ness root-using
[i.e. up, by the root(s)], ...

MISSING TRANSLATION

AS Tkld DID NOT PROVIDE
A TRANSLATION ,
THIS WORDING
IS PROPOSED.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE
PASSIVE IN THE ACTIVE
VOICE. IN SUCH INSTANCES,
THE UNIDENTIFIED SUBJECT
OF PASSIVE USAGES IS
INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION
IN ACTIVE VOICE, INSERT
ngan-du: someone
ngandu
someone (did whatever...)

-gan / -gan(g)

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

ANGLICISM waga: 'up'

Tkld TRANSLATED ENGLISH IDIOMATIC
'up' LITERALLY IN SUCH INSTANCES AS:
grow up, go up, lift up (raise), stand up, rise
up, look up, carry up, spring up, pluck up,
climb up, take up, bear up, sit up, jump up,
run up, fill up,,
THE MILD EMPHATIC 'up' SHOULD NOT
BE TRANSLATED LITERALLY INTO OTHER
LANGUAGES, THE up-ness BEING
ALREADY IMPLIED IN THE VERB FORM
OF THE TARGET LANGUAGE

MS ERROR [?]



wiraganbu: root-BEness-EMPH
EMPH MS ERROR FOR **INSTR** [?]

wira-gan-du: root-BEness-using
by the root

DOUBTFUL Tkld TRANSLATION

KJV *Be thou plucked up by the root*

Tkld **wagalang bi gawa wiraganbu**

high-ness thou be-IMP! [yes] root-BEness-EMPH [?]

COMMENTS:

1. 'pluck' NOT TRANSLATED **[didi-li-gu]**
2. PASSIVE **[someone]**
3. PRONOUN: NOM or ACC [?] **[bi OR bin]**

PERHAPS:

[ngan-bu] didi-li-ya bin wira-gan-du
[someone] pluck-ing-IMP! thee root-BEness-using
(someone) must plucking you by the root

PRONOUN CASE

NOM/ERG		ACC
ngaduwa	bang	diya
nginduwa	bi	bin
nyuwuwa	nuwa	bun
	ngiyin	
	nura	nurun
	bara	barun

[continues next frame]

[continues from previous frame]

... *ngatun meapullia bi korowa ka; ...*

ngadun miyabaliya bi guruwaga

.. and be thou planted in the sea; ...

AND plant-do-ing-DECL-IMP! thou sea-at

... and (someone) do planting
you at [i.e. in] the sea, ...

POSSIBLE ADJUSTMENT

miyabaliya bi
PERHAPS CHANGE TO:
miyabaliya bin

PRONOUN CASE

NOM/ERG		ACC
ngaduwa	bang	diya
nginduwa	bi	bin
nyuwuwa	nuwa	bun
	ngiyin	
	nura	nurun
	bara	barun

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.
(someone)

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT
ngan-du: someone
ngandu
someone (did whatever...)

... *ngatun ngala nurun ngurrurnun ngaiya wal. [153]*

ngadun ngala nurun ngaranan ngaya wal

... and it should obey you.

AND that-fellow ye-all hear-will then certainly

... and that-fellow will then certainly hear [i.e. obey] you”.

Luke xvii.07

*Ngan nurun kin birung ko,
upull̄n purrai nurun ka to mankilli kan to, nga
tām̄unb̄n buttikang, wiyennun b̄n kabo,
uwonnun noa ba upullinḡl la birung, yuring bi
wolla, yellawolli ko tauwil koa?*

ngan nurunGinbirangGu

[7] But which of you,
having a servant plowing or feeding
cattle, will say unto him by and by, when
he is come from the field, Go and sit
down to meat?

who ye-all-away from-ERG

Who from you-all, ...

*... upull̄n purrai nurun ka to
mankilli kan to, ...*

ubalin barayi nurunGadu manGiligandu

... having a servant plowing ...

do-ing-now earth ye-all-of-ERG
take-be-ing-agent-ERG

... your taking-agent [i.e. servant]
doing [i.e. ploughing] the earth, ...

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

AND VARIANTS WITH **ngirung**, **nurun**, etc.

PROPriative having

Tkld GAVE **gayin** [-gan] FOR PROPriative
-having

Tkld USED IT WITH 'hath', 'had', 'having',
'have' over 40 times. PERHAPS CORRECT.
ASSUMED IN NORTH DB TO BE agentive:
-gan [gayin] GLOSSED 'agent', 'BEness'
-guwa IS ASSUMED FOR PROPriative

"kain"	gayin	"in possession of; having"	having	Tkld/Fsr AWA Lex [212:25]
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[continues from previous frame]

... *nga tāmunbīn buttikang, ...*

nga damanbin badigang

... or feeding cattle, ...

OR eat-make-permit-now bite-BEness

... or letting the bite-thing(s) [i.e. animal(s)] eat, ...

... *wiyennun bōn kabo, ...*

wiyinan bun gabu

... will say unto him by and by, ...

speak-will him presently

... will speak (to) him soon, ...

... *uwonnun noa ba upullingēl la birung, ...*

uwanan nuwa ba ubalingilabirang

... when he is come from the field, ...

move-will he WHEN/if do-ing-place-away from

... when he will move from the doing-place [i.e. field]: ...

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]

-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

nga MEANINGS

nga = or/nor/neither 69

nga = be (alternative to **ga**) 12

nga = see (alternative to **na**)

OFTEN UNCLEAR WHICH MEANING TklD INTENDED

[continues next frame]

[continues from previous frame]

... *yuring bi wolla, ...*

yuring bi wala

... Go and ...

go away thou move-IMP!

... "Go away, you, move! ..."

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

... *yellawolli ko tauwil koa?*

yilawaligu dawilguwa

... sit down to meat?

sit-ing-for eat-might-having

... for sitting (and) eat might-doing"?

Luke xvii.08

*Ngatun wiya bōn noa wiyennun,
kurrakai umulla tauwil koa bang, ngatun ngirullia bi ngintoa
bo, ngatun marauwil koa bi tia tauwil koa bang ngatun
pittauwil; ngatun willung ngaiya bi tanun ngatun pittennun?*

ngadun wiya bun nuwa wiyinan

[8] And will not rather say unto him,
Make ready wherewith I may sup, and gird thyself, and serve me, till
I have eaten and drunken; and afterward thou shalt eat and drink?

AND QUESTION him he speak-will

And QUERY: Will he speak (to) him: ...

... kurrakai umulla tauwil koa bang, ...

garagayi umala dawilguwa bang

... Make ready wherewith I may sup, ...

quick make-IMP! eat-might-having I

... “(You) must make quick [i.e. Be quick!], (with what) I eat might-doing, ...

... ngatun ngirullia bi ngintoa bo, ...

ngadun ngiraliya bi nginduwabu

... and gird thyself, ...

AND tie-RFLX-IMP! thou thou-EMPH

... and you must be tying [i.e. girding] yourself, ...

ANGLICISM gird thyself

‘gird thyself’ MEANS:
‘prepare yourself ... often for a
challenge that might not go well’
IT DOES NOT MEAN ‘tying’

POSSIBLE ADJUSTMENT

guda-la bi
think-IMP! thou
you must think!

[continues from previous frame]

... *ngatun marauwil koa bi tia tauwil koa bang ngatun pittauwil; ...*

ngadun marawilguwa bi diya dawilguwa bang ngadun bidawil

... and serve me, till I have eaten and drunken; ...

AND take-URG-might-having thou me eat-might-having I AND drink-might

... and you bring might-doing me (that) I eat might-doing and drink might-doing, ...

UNIDENTIFIED TERMS	
begin	INCHOative / INCEPtive
under	
until	
having	PROPrietive
could	gayu-gan, gayu-gurin
except	

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)

ba FUNCTIONS	
ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of

POSSIBLE ADJUSTMENT

PERHAPS THIS IS AN INSTANCE WHERE **ba** 'DONE' MIGHT HAVE BEEN USED:

dawilguwa bang ba ngadun bidawil ba
 eat-might-having I **DONE** AND drink-might **DONE**
 (until) I might **done** eat(ing) and might **done** drink(ing)

... *ngatun willung ngaiya bi t̄anun ngatun pittennun?*

ngadun wilang ngaya bi danan ngadun bidinan

... and afterward thou shalt eat and drink?

AND behind (past) then thou eat-will AND drink-will

... and behind then [i.e. afterwards] you will eat and drink”.

Luke xvii.09

Wiya noa, wiyapaiyeen bōn mankillikan,

koito noa ba uma unni tara wiya bōn ba? Kōttan bang kearān.

wiya nuwa wiyabayian bun manGiligan

[9] Doth he thank that servant

because he did the things that were commanded him? I know not.

QUESTION he speak-do-back-did him take-be-ing-agent

QUERY: (Is it that) he spoke-back [i.e. thanked] him, the taking agent [i.e. servant],

... koito noa ba uma unni tara wiya bōn ba? ...

guwidu nuwa ba uma anidara wiya bun ba

... because he did the things that were commanded him?...

because he DONE make-PH this-PLUR

speak-PH him DONE

... because he made these things (that someone)

>done<-speak [i.e. commanded] him? ...

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...)

but / because / therefore

gala	for, because
ngala-din	that-because (therefore)
yagi-din	now-because (therefore)
guwidu (ba)	because, therefore
wandu ba	but, instead, whereas

... Kōttan bang kearān.

gudan bang giyaran

... I know not.

think-now I not-now

... I now think not.

Luke xvii.10

*Yanti nura wiyella,
umunnun nura ba yantin unni tara
wiyatoara nurun, umullikan ngeen
murrorōng korien katan; uma ta ngeen
unni wiyatoara umulliko ngearun.*

yandi nura wiyila

[10] So likewise ye,
when ye shall have done all those things
which are commanded you, **Say**, We
are unprofitable servants: we have done
that which was our duty to do.

thus you-all speak-IMP!

Thus you must speak!, ...

*... umunnun nura ba yantin
unni tara wiyatoara nurun, ...*

umanan nura ba yandin
anidara wiyadwara nurun

... when ye shall have done all those
things which are commanded you, ...

make-will you-all WHEN/if all
this-PLUR speak-done to ye-all

... when you will make [i.e. do] all these things
speak-endowed [i.e. commanded of] you: ...

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

[continues from previous frame]

... *umullikan ngeen murrorōng korien katan; ...*

umaligan ngiyin marurungGurin gadan

... say, We are unprofitable servants: ...

make-ing-agent we-all good-lacking be-AFF-now

... “We are the good-lacking making-agents [i.e. unprofitable servants]; ...

... *uma ta ngeen unni wiyatoara umulliko ngearun.*

uma da ngiyin ani wiyadwara umaligu ngiyarun

... we have done that which was our duty to do.

make-PH AFFirm we-all this speak-done to make-ing-for us-all

... we made, aye, [i.e. we did] this speak-endowed for making (to) us [i.e. we did what told to do]”.

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

Luke xvii.11

Ngatun yakita kakulla

*uwolliella noa ba Jerusalem kolang, uwa willi
koa noa Samaria koa ngatun Galile koa. [154]*

ngadun yagida gagala

[11] And it came to pass,

as he went to Jerusalem, that he passed
through the midst of Samaria and Galilee.

AND now be-be-PH

And now (it) was, ...

... uwolliella noa ba Jerusalem kolang,

uwaliyila nuwa ba JERUSALEMgulang

... as he went to Jerusalem, ...

move-ing-recently he WHEN/if JERUSALEM-towards

... when he was moving towards Jerusalem, ...

... uwa willi koa noa Samaria koa ngatun Galile koa. [154]

uwa wiliguwa nuwa SAMARIAguwa ngadun GALILEEguwa

... that he passed through the midst of Samaria and Galilee.

move-PH middle-having (through/by) he SAMARIA-having (through/by)
AND GALILEE-having (through/by)

... he moved middle-through [i.e. between] Samaria and Galilee.

-toa / -koa COMIT / PROP / PERL			
-(ga)duwa, -guwa, -luwa, -ruwa			
	COMIT- ative	PROP- rietary	PERLative
-guwa -duwa	'in company with'	having [cp. PRIV lacking]	movement through, across, along, by.

Luke xvii.12

Ngatun noa uwolliella ba tarai toa kokeroa,
nungngurrawā ngaiya bōn bara kore Ten ta purrulwommunwommun, ngarokea kalongka;

ngadun nuwa uwaliyila ba darayiduwa gugiruwa

[12] And as he entered into a certain village,
there met him ten men that were lepers, which stood afar off:

AND he move-ing-recently WHEN/if other-
having (through/by) town-having (through/by)

And when he was moving through [i.e. entering] (an)other town, ...

SPECIAL WORD: gugira

gugira
PROPERLY IS 'house', 'hut'
TKld ALSO USED IT FOR 'town'
IN Mark HE USED
gugira garing: 'hut all'
FOR 'town'

... nungngurrawā ngaiya bōn bara kore Ten ta purrulwommunwommun, ...

nangGarawa ngaya bun bara guri TEN da barul wamun wamun

... there met him ten men that were lepers, ...

meet-move-PH then him they-all man TEN AFFirm white leper leper

...they then met him: ten, aye, men (who were) white leper(s), ...

... ngarokea kalongka;

ngarugiya galungGa

... which stood afar off:

stand-be-PH distant-at

... (who) stood at [i.e. in] the distance.

Luke xvii.13

*Ngatun bara paibungnga pullī,
ngatun wiya Jesu, Pirriwul, ngurrurrumulla ngearun.*

ngadun bara bayibangGa baLi

[13] And they lifted up their voices,
and said, Jesus, Master, have mercy on us.

AND they-all eject-do-compel-PH voice

And they ejected [i.e. raised] (their) voice(s), ...

... ngatun wiya Jesu, ...

ngadun wiya JESUS

... and said, Jesus, ...

AND speak-PH JESUS

... and spoke: "Jesus, ...

... Pirriwul, ngurrurrumulla ngearun.

biriwal ngararamala ngiyarun

... Master, have mercy on us.

chief pity-make-IMP! us-all

... chief, (you) must pity us".

Luke xvii.14

Ngatun nakulla noa ba barun,

wiya barun noa, yuring nura wolla, tūngngunbillia nura barun kin Iereu ka. Ngatun yakita kakulla uwolliella bara ba, turōn bara kakulla tantoa kal bo.

ngadun nagala nuwa ba barun

[14] And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

AND see-be-PH he WHEN/if them-all

And when he saw them, ...

... wiya barun noa, ...

wiya barun nuwa

... he said unto them, ...

speak-PH them-all he

... he spoke (to) them: ...

... yuring nura wolla, ...

yuring nura wala

... Go ...

go away you-all move-IMP!

... "Go away, you must move! ...

[continues from previous frame]

... *tūngngunbillia nura barun kin Iereu ka. ...*

dungGanbiliya nura barunGin PRIESTga

... shew yourselves unto the priests. ...

show-do-RFLX-IMP! you-all them-all-at PRIEST-at

... You must show yourselves at [i.e. to] them, the priest(s)". ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

MYSTERY WORD: *dunGa...*

dunGan(g)	mother (thumb)	54 (2)
dung(G)i	cry	44
dungGa...	show	57
dungGang	big	26
dungGangGiri	right(hand)	26
dangGa	before	18
dangGa	shoe/foundation	9
dungGa	find	3
dung dung	marrow	2

... *Ngatun yakita kakulla ...*

ngadun yagida gagala

... And it came to pass, ...

AND now be-be-PH

... And now (it) was, ...

[continues next frame]

[continues from previous frame]

... *uwolliella bara ba, ...*

uwaliyila bara ba

... as they went, ...

move-ing-recently they-all WHEN/if

... when they were moving, ...

... *turōn bara kakulla tantoa kal bo.*

durun bara gagala danduwagalbu

... they were cleansed.

clean they-all be-be-PH enough-belong-EMPH [immediately]

... they were immediately clean.

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 xvii.15

*Ngatun wakōl lo barun kin birung ko,
nakilleen noa ba turōn noa ba kakulla, willung bo noa uwā, ngatun
kaaipulleen noa wokka, pittulmulliella bon Eloi-nung.*

ngadun wagulu barunGinbirangGu

[15] And one of them,
when he saw that he was healed, turned
back, and with a loud voice glorified
God,

AND one-ERG them-all-away from-ERG

And one from them, ...

... nakilleen noa ba turōn noa ba kakulla, ...

nagiliyan nuwa ba durun nuwa ba gagala

... when he saw that he was healed, ...

see-be-ing-did he WHEN/IF clean he DONE be-be-PH

... when he saw (that) he was clean, ...

... willung bo noa uwā, ...

wilangbu nuwa uwa

... turned back, ...

return-EMPH he move-PH

... he emphatically-return-moved [i.e. turned back], ...

[continues from previous frame]

... *ngatun kaaipulleen noa wokka, ...*

ngadun gayibaliyan nuwa waga

.. and with a loud voice ...

AND call-do-ing-did he high

... and he was calling high [i.e. loudly], ...

DOUBTFUL Tkld TRANSLATION

KJV with a loud voice

Tkld **gayibaliyan nuwa waga**
call-do-ing-did he high

wage 'high' UNLIKELY. PERHAPS:

gayibaliyan nuwa baLi-gu gawalu

call-do-ing-did he voice-using big-using
he called using a big [i.e. loud] voice

... *pittulmulliella bon Eloi-nung.*

bidalmaliyila bun ELOInung

... glorified God,

joy-make-ing-recently him GOD-ACC

... was joy-making [i.e. glorifying] him, God.

Luke xvii.16

Ngatun puntimulleen noa barān

ngoara ko, ngikoung kin tinna ka, murrorōng noa bōn wiyelleen; ngatun noa Samaria kal.

ngadun bandimaliyan nuwa baran

[16] And fell down

on his face at his feet, giving him thanks: and he was a Samaritan.

AND fall-make-ing-did he DOWN

And he was falling down ...

ANGLICISM 'down': baran

IN ENGLISH, 'down' IS USED AS AN ADJUNCT TO CERTAIN VERBS, BUT THE SENSE IS AS MUCH EMPHATIC AS 'downwards'. Tkld NEVERTHELESS TRANSLATED THE WORD LITERALLY IN ABOUT 60 INSTANCES: sit down, cut down, fall down, kneel down, bow down etc.

... ngoara ko, ngikoung kin tinna ka, ...

nguwaragu ngigungGin dinaga

... on his face at his feet, ...

face-using him-at foot-at

... using (i.e. on) face at his foot, ...

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: ERGative.

-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.
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-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	—
-din	168	25	—	8
-lin	12	—	—	—
-rin	2	—	—	5

[continues next frame]

[continues from previous frame]

... *murrorōng noa bōn wiyelleen: ...*

marurung nuwa bun wiyiliyan

... giving him thanks: ...

good he him speak-ing-did

... he was speaking good [i.e. thanking] him; ...

... *ngatun noa Samaria kal.*

ngadun nuwa SAMARIAgal

... and he was a Samaritan.

AND he SAMARIA-belong

... and he a Samaritan.

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

TkId INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BEness)

Luke xvii.17

Ngatun noa Jesu ko wiyayelleen, wiyelliella,

wiya ten ta turōn kakulla? nga wonnung ke bara tarai kan Nine ta? [155]

ngadun nuwa JESUSgu wiyayiliyan wiyiliyila

[17] And Jesus answering said,

Were there not ten cleansed? but where are the nine?

AND he JESUS-ERG speak-back-ing-did speak-ing-recently

And he, Jesus, was speaking back [i.e. answering], speaking: ...

... wiya ten ta turōn kakulla? ...

wiya TEN da durun gagala

... Were there not ten cleansed? ...

QUESTION TEN AFFirm clean be-be-PH

... "QUERY: Ten, aye, were clean? ...

... nga wonnung ke bara tarai kan Nine ta? [155]

nga wanang Gi bara darayigan NINE da

... but where are the nine?

be (it is) where be they-all other-agent NINE AFFirm

... Where is it be [i.e. are] they, the nine, aye, other-agent(s)?"

DOUBTFUL Conjunctions

nga = or 69
nga = be (it is) (alternative to **ga**) 22
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]

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 TKld INVENTION.

Luke xvii.18

Keawai bara willung pa ba,
pittulmulliko bōn Eloī-nung wakōl ta noa unni ngowi kan ko.

giyawayi bara wilang BA ba

[18] There are not found that returned
to give glory to God, save this stranger.

no they-all return NEG DONE

No they >done<-return not [i.e. they did not return]

... pittulmulliko bōn Eloī-nung ...

bidalmaligu bun ELOInung

... to give glory to God, ...

joy-make-ing-for him GOD-ACC

... for giving joy [i.e. glory] (to) him, God; ...

... wakōl ta noa unni ngowi kan ko.

wagul da nuwa ani nguwigang

... save this stranger.

one AFFirm he this strange-agent-ERG

... he this one, aye, strange-agent (did give glory).

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking
giyawayi na-gurin not seeing
William Dawes PROVIDED 12 LIKE
EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**

ba FUNCTIONS

- | | |
|----------------|----------|
| ba | WHEN/if |
| ba | DONE |
| ba / BA | NEGative |
| ba | place of |

Luke xvii.19

*Ngatun noa wiya bōn,
boungkullia, yuring bi wolla; ngiroung ka
ta ko ngurrulli birung ko turōn bi katan.*

ngadun nuwa wiya bun

[19] And he said unto him,
Arise, go thy way: thy faith hath made thee whole.

AND he speak-PH him

And he spoke (to) him: ...

... *boungkullia, yuring bi wolla; ...*

bungGaliya yuring bi wala

... Arise, go thy way: ...

rise-be-ing-IMP! go away thou move-IMP!

... “(You) must rise! You go away! (You) must move! ...

... *...ngiroung ka ta ko ngurrulli birung ko
turōn bi katan.*

**ngirungGadagu ngaralibirangGu
durun bi gadan**

... thy faith hath made thee whole.

thee-of-to-ERG hear-ing-away from-ERG
clean thou be-AFF-now

... From [i.e. because of] your hearing
[i.e. faith], you are clean.”

ka ta / -ka ta

SOME 80 INSTANCES OF
ka ta: ga da.

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
ngigungGada	him-of-at
ngigungGadagu	him-of-to

DOUBTFUL Tkld TRANSLATION

KJV thy faith hath made thee whole
Tkld **ngirungGadagu ngaralibirangGu
durun bi gadan**

COMMENTS:

—irregular 3sgGEN pronoun ...**ga** + **da-gu**

—**da** has no function in this instance

PERHAPS INSTEAD:

guwidu ngarali da durun bi gadan
because hear-ing ABSTR [i.e. faith] clean
thou be-AFF-now
because of (your) faith, you are clean

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

AND VARIANTS WITH **ngirung**, **nurun**, etc.

but / because / therefore

gala	for, because
ngala-din	that-because (therefore)
yagi-din	now-because (therefore)
guwidu (ba)	because, therefore
wandu ba	but, instead, whereas

Luke xvii.20

Ngatun wiya bōn ba bara Pharise ko,

yakounta ke paipinnun pirriwul koba Eloī koba, wiyayelleen noa barun, wiyelliella, tanan uwan pirriwul koba Eloī koba keawai na korien.

ngadun wiya bun ba bara PHARISEEgu

[20] And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

AND speak-PH him WHEN/if they-all PHARISEE-ERG

And when they, the Pharisee(s), spoke (to) him, ...

ba FUNCTIONS	
ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of

*... yakounta ke paipinnun
pirriwul koba Eloī koba, ...*

**yaguwanda gi bayibinan
biriwalguba ELOIguba**

... when the kingdom of God should come, ...

when be appear-do-will
chief-of (kingdom) GOD-of

...(about) when be the
kingdom of God will appear, ...

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.

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]

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)		

[continues from previous frame]

... *wiyayelleen noa barun, wiyelliella, ...*
wiyayiliyan nuwa barun wiyiliyila

... he answered them and said, ...

speak-back-ing-did he them-all speak-ing-recently

... he spoke back [i.e. answered] them, speaking: ...

... *tanan uwan pirriwul koba*
Eloi koba keawai na korien.

danan uwan biriwalguba
ELOIguba giyawayi nagurin

... The kingdom of God cometh not with observation:

approach move-now chief-of (kingdom)
 GOD-of no see-lacking

... “The kingdom of God approach-moves,
 (someone) not see-<lacking> (it) [not with
 observation].

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...)

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)

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 xvii.21

Keawai bara wiyennun wal,

A, unni ta, nga unta ta. A, kulla pirriwul koba Eloī koba, murrung ka ba katan nurun kin ba.

giyawayi bara wiyinan wal

[21] Neither shall they say,

Lo here! or, lo there! for, behold, the kingdom of God is within you.

no they-all speak-will certainly

They shall certainly not speak [i.e. say]: ...

... A, unni ta, nga unta ta. ...

ya ani da nga anda da

... Lo here! or, lo there! ...

ah this AFFirm OR there AFFirm

... “Ah, here, aye, or there, aye! ...

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]

... A, kulla pirriwul koba Eloī koba, murrung ka ba katan nurun kin ba.

ya gala biriwalguba ELOIguba marangGaba gadan nurunGinba

... for, behold, the kingdom of God is within you.

ah because chief-of (kingdom) God-of inside-at be-AFF-now ye-all-at

... Ah, because the kingdom of God is inside at [i.e. of] you”.

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 xvii.22

Ngatun noa wiya barun wirrobullikan,

*A, purreung ta wal kunnun nauwil koa nura wakōl purreung yinal
koba kore koba, ngatun keawai wal nura nanun.*

ngadun nuwa wiya barun wirubaligan

[22] And he said unto the disciples,

The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

AND he speak-PH them-all follow-ing-agent

And he spoke (to) them, the following-agent(s) [i.e. disciples]: ...

Tkld INVENTIONS: disciple / passover / generation

Tkld coined the following terms:

disciple	wiruba-li-gan	following agent
Passover	gawi-dwara	come-done to
generation	wilang-NGil	behind/past place

... A, purreung ta wal kunnun ...

ya bariyang da wal ganan

... The days will come, ...

ah day(light) AFFirm certainly be-will

... “Ah, the day(light), aye, will certainly be ...

da FUNCTIONS

da	AFFirm
da	ABSTR
-da	LOCative
da	.....

[continues next frame]

[continues from previous frame]

... *nauwil koa nura wakōl purreung yinal koba kore koba, ...*

nawilguwa nura wagul bariyang yinalguba guriguba

... when ye shall desire to see one of the days of the Son of man, ...

see-might-having you-all one day(light) son-of man-of

... (when) you see might-doing [i.e. might wish to see] one day(light) of the son of man, ...

... *ngatun keawai wal nura nanun.*

ngadun giyawayi wal nura nanan

... and ye shall not see it.

AND no certainly you-all see-will

... and you certainly will not see (it)".

Luke xvii.23

Ngatun bara nurun wiyennun wal,

nauwa unni; nga, nauwa unnung: Yanoa barun uwa yikora, wirroba yikora. [156]

ngadun bara nurun wiyinan wal

[23] And they shall say to you,

See here; or, see there: go not after them, nor follow them.

AND they-all ye-all speak-will certainly

And they will certainly speak (to) you: ...

... nauwa unni; ...

nawa ani

... See here; ...

see-IMP! this

... "(You) must see here! ...

... nga, nauwa unnung: ...

nga nawa anang

... or, see there: ...

OR see-move-IMP! there

... or (You) must see there! ...

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]

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

[continues from previous frame]

... *Yanoa barun uwa yikora, ...*
yanuwa barun uwa gura

... go not after them, ...

let-it-be! them-all move-IMP!-not

... Desist! (You) must not move [i.e. go] (after) them, ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

... *wirroba yikora. [156]*

wiruba gura

... nor follow them.

follow-IMP! not

... (you) must not follow (them).

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

Luke xvii.24

*Yanti kiloa pirringngun to uwan
tarai ta birung ko moroko birung ko,
tarai ta ka ko moroko ka ko; kauwa yanti kiloa wal kunnun yinal
kore koba purreung ka ngikoung ka ta.*

yandigiluwa biringGandu uwan
darayidabirangGu murugubirangGu

[24] For as the lightning, that lighteneth
out of the one part under heaven,
shineth unto the other part under heaven; so shall also the Son of man be
in his day.

thus-like lightning-agent-ERG move-now
other-away from-ERG sky-away from-ERG

Thus-like [i.e. likewise] lightning, from
another (part of) the sky, moves, ...

... .. *tarai ta ka ko moroko ka ko; ...*

darayidagagu murugugagu

... shineth unto the other part under heaven; ...

other-at-to sky-at-to

... at to (an)other (part of) the sky; ...

-giluwa: -LIKE

-giluwa like
... A SUFFIX, NOT A
STAND-ALONE WORD

yandi gadayi / galayi / giluwā

- 30 **yandi gadayi**
thus be-AFF-HAB
always
- 3 **yandi galayi**
thus time [time passing?]
- 9 **yagi / yagida galayi**
now time [point in time?]
- 32 **yandi-giluwa**
thus-like [*likewise*]

[continues from previous frame]

... *kauwa yanti kiloa wal kunnun yinal kore koba purreung ka ngikoung ka ta.*

gawa yandigiluwa wal ganan yinal guriguba bariyangGa ngigungGada

... so shall also the Son of man be in his day.

be-IMP! [yes] thus-like certainly be-will son man-of day(light)-at him-of-at

... yes, thus-like [i.e. likewise] the son of man will certainly be at [i.e. in] his day.

-giluwa: -LIKE

-giluwa like
... A SUFFIX, NOT A STAND-ALONE WORD

yandi gadayi / galayi / giluwā

- 30 **yandi gadayi**
thus be-AFF-HAB
always
- 3 **yandi galayi**
thus time [time passing?]
- 9 **yagi / yagida galayi**
now time [point in time?]
- 32 **yandi-giluwa**
thus-like [*likewise*]

ka ta / -ka ta

SOME 80 INSTANCES OF **ka ta**: ga da.

INTERPRETATIONS:

- be AFFirm: be, aye
- xxx-at AFFirm xxx-at, aye
- ngigungGada** him-of-at
- ngigungGadagu** him-of-to

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

AND VARIANTS WITH **ngirung**, **nurun**, etc.

Luke xvii.25

*Ngatun kurrikurrī ta bōn
umunnun minnambo minnambo,
ngatun warikatea wal bōn ngali koba willungngēl koba.*

**ngadun gari gari da bun
umanan minambu minambu**

[25] But first must he suffer many things,
and be rejected of this generation.

AND first AFFirm him make-will
what-EMPH what-EMPH

And first, aye, (someone) will
make him whatever, ...

*... ngatun warikatea wal bōn
ngali koba willungngēl koba.*

**ngadun warigadiya wal bun
ngaliguba wilangNGilguba**

... and be rejected of this generation.

AND reject-AFF-PH certainly him this fellow-of
return/behind (past)-place [generation]-of

and (someone) certainly rejected him
of this past-place [i.e. generation].

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT
ngan-du: someone
ngandu
someone (did whatever...)

minang: INTERROGATIVE

minang INTERROGATIVE
—NOT RELATIVE PRONOUN
INTERROGATIVES

- min** what? which
- minang** what? what object?
- minaring** what is it?
- minan** how many?

RELATIVE PRONOUN [refers back to a noun]
who, whom, whose, which, that
DEMONSTRATIVE [points to a thing]
this, that, these, those, neither, none

PERHAPS: **ngalabu ngalabu**

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TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT
ngan-du: someone
ngandu
someone (did whatever...)

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 xvii.26

*Ngatun yakita ba kakulla
purreung ka Noe-ūmba ka,
yanti bo ta wal kunnun purreung ka Yinal koba.*

**ngadun yagida ba gagala
bariyangGa NOEumbaGa**

[26] And as it was in the days of Noe,
so shall it be also in the days of the Son of man.

AND now WHEN/if be-be-PH day(light)-at NOAH-of-at

And when now (it) was at [i.e. in] the day(light)(s) of Noah, ...

... yanti bo ta wal kunnun purreung ka Yinal koba.

**yandibu da wal ganan bariyangGa
yinalguba [guriguba]**

... so shall it be also in the days of the Son of man.

thus-EMPH AFFirm certainly be-will
day(light)-at son-of **[man-of]**

... emphatically-thus, aye, certainly (it) will be at
[i.e. in] the day(light)(s) of the son[**of man**].

-bu da: EMPHatic AFFirm

Tkld USES THE EMPHATIC
AFFIRMATION **-bu da** OVER 60 TIMES:
LUKE: 20; MARK 42; MATTHEW 2

"-bo-
ta."

-bu
da

"Only: a compound of bo, self: ta, it is, meaning it is
that self same thing only to which it is affixed; thus-
wakōl-bo-ta, one only, one by itself, one alone."

EMPH
aye

Tkld
AWA
Key
1850
[52:29]

MISSING TRANSLATION

AS Tkld DID NOT PROVIDE
A TRANSLATION ,
THIS WORDING
IS PROPOSED.

Luke xvii.27

Takillāla bara,

pittellāla bara, būmbillāla bara nukung, ngukillāla būmbilli ka, yakita purreung ka kakulla noa ba Noe uwa murraring murrinawai Ark ka, ngatun tuntatunta kakulla, ngatun kirun ngaiya barun nuropa.

dagilala bara

[27] They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

eat-be-persist-PH they-all

They ate persistently, ...

... *pittellāla bara,* ...

bidilala bara

... they drank, ...

drink-persist-PH they-all

... they drank persistently, ...

... *būmbillāla bara nukung,* ...

bumbilala bara nugang

... they married wives, ...

marry-persist-PH they-all woman

... they all persistently married women, ...

[continues next frame]

[continues from previous frame]

... *ngukillāla bumbilli ka, ...*

ngugilala bumbili ga

... they were given in marriage, ...

give-be-persist-PH marry-ing-at

... (someone) persistently gave (them) at [i.e. in] marrying, ...

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 they were given in marriage,
 Tkld **ngugilala bumbili ga**
 give-be-persist-PH marry-ing-at
 COMMENTS:
 1. PASSIVE
 2. 'give in marriage' ANGLICISM
 3. LOCative ON A VERB DOUBTFUL
 POSSIBLE ALTERNATIVE:
[ngan-du] ngu-gi-la-la bumbi-li-gu
 (someone) give-be-persist-PH marry-ing-for
 (someone) gave persistently for marrying

... *yakita purreung ka kakulla ..*

yagida bariyangGa gagala

... until the day ...

now day(light)-at be-be-PH

... now [i.e. until] at the day(light) (it) was, ...

UNIDENTIFIED TERMS

begin	INCHOative / INCEPtive
under	
until	
having	PROPrietive
could	gayu-gan, gayu-gurin
except	

... *noa ba Noe uwa murraring murrinauwai Ark ka, ...*

nuwa ba NOAH uwa mararing mari nawi ARKga

... that Noe entered into the ark, ...

he WHEN/IF NOAH move-PH inside big canoe ARK-at

... when, he, Noah, moved inside at [i.e. into] the Ark big-canoe [i.e. ship], ...

SYDNEY WORDS: mari nawi

mari nawi: big canoe
 SYDNEY LANGUAGE WORDS
 USED BY THE SYDNEY PEOPLE
 FOR 'ship'

[continues next frame]

[continues from previous frame]

... *ngatun tuntatunta kakulla, ...*

ngadun danda danda gagala

... and the flood came, ...

AND excess excess be-be-PH

... and the excess was [i.e. flood came], ...

MYSTERY WORD: danda ...

THERE ARE 4 EXAMPLES OF **danda...** POSSIBLY MEANING 'excess', 'no room'
danda danda: 'flood', excess (of water?)
 PERHAPS RELATED TO:
danduwa: enough

... *ngatun kirun ngaiya barun nuropa.*

ngadun girun ngaya barun nuruba

... and destroyed them all.

AND all then them-all destroy-PH

... and then destroyed them all.

MYSTERY WORD: nuruba

THERE ARE NO WORDS SIMILAR TO **nuruba**, MEANING 'drown', 'destroy', 'kill' ... OR VIRTUALLY ANYTHING AT ALL
 CLOSEST ARE 'sleep', 'change', 'hear', BUT ALL UNLIKELY

MANUSCRIPT WRITER DOUBT

On COMPARING OF THE HANDWRITING OF Mark AND Luke IT APPEARS Tkld DID ACTUALLY WRITE BOTH MANUSCRIPTS. PERHAPS IN COPYING EARLIER VERSIONS OF THE Luke TEXT, Tkld MADE OCCASIONAL SLIP-UPS. HE MIGHT HAVE WRITTEN **nuropa** INSTEAD OF **kiyupa** (burn-PH).

Luke xvii.28

*Ngatun yanti yakita ba kakulla
purreung ka Lot-ūmba,
takillāla bara, pittellāla bara, wirrilliāla bara, ngukillāla
bara, meapāla bara, wittiāla bara; [157]*

ngadun yandi yagida ba
gagala bariyangGa LOTumba

[28] Likewise also as it
was in the days of Lot;
they did eat, they drank, they bought, they
sold, they planted, they builded;

AND thus now WHEN/if be-be-PH
day(light)-at LOT-of

And thus now when (it) was
at [i.e. in] the day(s) of Lot, ...

NEUTRAL + ba
SEVERAL 'neutrals' (ADVERBS,
CONJUNCTIONS, etc.) MAY BE
COUPLED WITH **ba**,
INCLUDING:
yandi (ba)
yagida (ba)

... .. *takillāla bara, ...*

dagilala bara

... they did eat, ...

eat-be-persist-PH they-all

... they persistently ate, ...

[continues from previous frame]

... *pittellāla bara*, ...

bidilala bara

... they drank, ...

drink-persist-PH they-all

... they persistently drank, ...

... *wirrilliāla bara*, ...

wiriliyala bara

... they bought, ...

operate-ing-DECL-persist-PH they-all

... they persistently operated [i.e. bought], ...

... *ngukillāla bara*, ...

ngugilala bara

... they sold, ...

give-be-persist-PH they-all

... they persistently gave [i.e. sold], ...

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-li-gu** give-back-ing-for
dunbi-li-gu exchange-ing-for

[continues next frame]

[continues from previous frame]

... *meapāla bara*, ...

miyabala bara

... they planted, ...

plant-do-PH they-all

... they planted, ...

... *wittiāla bara*; [157]

widiyala bara

... they builded;

build-DECL-PH they-all

... they built;

MYSTERY WORD: *widi*

widi -...	build	22
widi -...	achieve	8
widi -...	sing	10
widi -...	fall	9
widi -...	gather	3
widi -...	search	3
wi-di -...	burn, smoke	2

COMMENT: 'build' AND 'achieve' are similar concepts

wi: INLAND WORD FOR 'fire'

Luke xvii.29

Wonto ba yakita unta purreung ka

*Lot noa uwa Sodom ka birung patea ngaiya koiyung ko ngatun
Brimstone ko wokka tin moroko tin, ngatun kiyupa barun
yantīn kirun tettitetti.*

wandu ba yagida anda bariyangGa

[29] But the same day

that Lot went out of Sodom it rained fire
and brimstone from heaven, and
destroyed them all.

instead DONE now there day(light)-at

Instead now at [i.e. on] that day, ...

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**

... Lot noa uwa Sodom ka birung ...

LOT nuwa uwa SODOMgabirang

... that Lot went out of Sodom ...

LOT he move-PH SODOM-away from

... he, Lot, moved from Sodom, ...

[continues next frame]

[continues from previous frame]

... *patea ngaiya koiyung ko ngatun Brimstone ko wokka tin moroko tin, ...*

badiya ngaya gwiyangGu ngadun BRIMSTONEgu wagadin murugudin

... it rained fire and brimstone from heaven, ...

bite-PH then fire-ERG AND BRIMSTONE-ERG high-from sky-from

... fire and brimstone bit [i.e. rained] from high from the sky, ...

-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

... *ngatun kiyupa barun yant̄in kirun tettitetti.*

ngadun giyuba barun yandin girun didi didi

... and destroyed them all.

AND burn-PH them-all all all dead dead

... and burnt them all dead [i.e. destroyed them all].

Luke xvii.30

*Yanti kiloa kunnun yakita purreung ka
paipinnun noa ba Yinal kore koba.*

yandigiluwa ganan yagida bariyangGa

[30] Even thus shall it be in the day
when the Son of man is revealed.

thus-like be-will now day(light)-at

Thus-like [i.e. likewise] (it) will be now at [i.e. in the] day(light) ...

-giluwa: -LIKE

-giluwa like
... A SUFFIX, NOT A
STAND-ALONE WORD

... paipinnun noa ba Yinal kore koba.

bayibinan nuwa ba yinal guriguba

... when the Son of man is revealed.

appear-will he WHEN/IF son man-of

... when he, the son of man, will appear.

Luke xvii.31

Unta yakita purreung ka katan noa ba wokka kokira,

*ngatun ngikoumba tullokan murrung ka ba kokera ba, keawai bōn uwabunbi yikora barān
mankilliko tullokan ko; ngatun katan noa ba upullingel la ba, keawai bōn uwabunbi yikora
willung kolang.*

anda yagida bariyangGa gadan nuwa ba waga gugira

[31] In that day, he which shall be upon the housetop,
and his stuff in the house, let him not come down to take it away: and he that is in the field, let
him likewise not return back.

there now day(light)-at be-AFF-now he WHEN/if high hut-at

There now at day(light) [i.e. On that day],
when he is high at [i.e. on] the house, ...

MS VARIANT: hut-at

VERSIONS OF 'hut-at':

Tkld

7 **gugiridin**

2 **gugiriba**

2 **gugiraga(ba)**

20 **gugira**

ba FUNCTIONS

ba WHEN/if
ba DONE
ba / BA NEGative
ba place of

MS VARIANT: hut-at

VERSIONS OF 'hut-at':

Tkld

7 **gugiridin**

2 **gugiriba**

2 **gugiraga(ba)**

20 **gugira**

... ngatun ngikoumba tullokan murrung ka ba kokera ba, ...

ngadun ngigumba dalugan marangGaba gugiraba

... and his stuff in the house, ...

AND him-of hold-BEness [property] inside-at hut-at

... and his property at inside house [i.e. in the house], ...

-gan / -gan(g)

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

[continues from previous frame]

... *keawai bōn uwabunbi yikora barān
mankilliko tullokan ko; ...*

**giyawayi bun uwabanbi gura
baran manGiligu dalugandu**

.. let him not come down to take it away: ...

not him move-permit not DOWN take-
be-ing-for hold-BEness [property]-for

... no, let him not move down for
taking <for> the property [i.e. come
down to take the property away]; ...

... *ngatun katan noa ba upullingel la ba, ...*

ngadun gadan nuwa ba ubalingilaba

... and he that is in the field, ...

AND be-AFF-now he DONE do-ing-place-at

... and when he is at [i.e. in] the doing-place [i.e. field], ...

... *keawai bōn uwabunbi yikora willung kolang.*

giyawayi bun uwabanbi gura wilangGulang

... let him likewise not return back.

not him move-permit not return-towards

... no, do not let him return-towards [i.e. come back].

Tkld INVENTIONS:
property / town / kingdom

Tkld coined the following terms:

property: **dalugang** hold-BE-ness
town **gugiri garing** hut all
kingdom **biriwal-guba** chief-of [kingdom]

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**

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

- 83 PRECEDED by -i-
 - 36 PRECEDED by -a- (8 **wiya (yi)gura**)
 - 3 PRECEDED BY -n-
- PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

ANGLICISM 'down': baran

IN ENGLISH, 'down' IS USED AS AN ADJUNCT TO CERTAIN VERBS, BUT THE SENSE IS AS MUCH EMPHATIC AS 'downwards'. Tkld NEVERTHELESS TRANSLATED THE WORD LITERALLY IN ABOUT 60 INSTANCES: sit down, cut down, fall down, kneel down, bow down etc.

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**

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

- 83 PRECEDED by -i-
 - 36 PRECEDED by -a- (8 **wiya (yi)gura**)
 - 3 PRECEDED BY -n-
- PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

Luke xvii.32

Kōttella bounnoun kai nukung Lot-ūmba tin.

gudila buwanuwanGayi
nugang LOTumbadin

[32] Remember Lot's wife.

think-IMP! her-because woman LOT-of-because

(You) must think [i.e. remember] because of [i.e. about] her, about the wife of Lot.

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY, about (concerning) **because** **at** **ITEM**

	because	at	ITEM
-gayi	42	41	12
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

Luke xvii.33

*Nganto ba ngikoumba morōn
miromunnun morōn kakilliko,
wongūntinnun wal noa; ngatun nganto ba wongūntinnun
ngikoumba morōn, kunnun wal morōn kakilliko.*

ngandu ba ngigumba murun mirumanan murun gagiligu

[33] Whosoever shall seek to save his life
shall lose it; and whosoever shall lose his life shall preserve it.

who-ERG DONE him-of life protect-will life be-be-ing-for

Who >done<-will protect his life for being, ...

... wongūntinnun wal noa; ...

wangundinan wal nuwa

... shall lose it; ...

forget-AFF-will certainly he

... he certainly will forget [i.e. lose it]; ...

[continues next frame]

[continues from previous frame]

... *ngatun nganto ba wongūntinnun ngikoumba morōn, ...*

ngadun ngandu ba wangundinan ngigumba murun

... and whosoever shall lose his life ...

AND who-ERG DONE forget-AFF-will him-of life

... and who >done<-will forget [i.e. lose] his life, ...

... *kunnun wal morōn kakilliko.*

ganan wal murun gagiligu

... shall preserve it.

be-will certainly alive be-be-ing-for

... will be certainly for being alive.

Luke xvii.34

*Wiya nurun bang,
yakita unta tokoi ta, buloara ta
kunnun birrikillingēl la wakōl la;
mānnun wal wakōl, ngatun tarai
ngaiya [158] wūnnun.*

wiya nurun bang

[34] I tell you,
in that night there shall be
two men in one bed; the one
shall be taken, and the other
shall be left.

speak ye-all I

I speak (to) you, ...

... yakita unta tokoi ta, ...

yagida anda duguwida

... in that night there ...

now there night-at

... now, there, at [i.e. on] that night, ...

... buloara ta kunnun birrikillingēl la wakōl la; ...

bulwara da ganān birigilingila wagula

... shall be two men in one bed; ...

two AFFirm be-will lie-be-ing-place-at one-at

... two, aye, (men) will be at [i.e. in] one lying-place [i.e. bed]; ...

[continues next frame]

[continues from previous frame]

... *mānnun wal wakōl*, ...

manan wal wagul

... the one shall be taken, ...

take-will certainly one

... (someone) will certainly take one, ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

... *ngatun tarai ngaiya [158] wūnnun*.

ngadun darayi ngaya wunan

... and the other shall be left.

AND other then deposit-will

... and the other (someone) will then abandon,

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke xvii.35

Buloaro umullinnun bula;

mānnun wal wakōl, ngatun tarai ngaiya wūnnun.

bulwaru [nugangGu] umalinan bula

[35] Two women shall be grinding together;
the one shall be taken, and the other left.

two-ERG [**woman-ERG**] make-ing-will two

Two [**women**] will (be) making, two [i.e. two
(women) will be doing something together]; ...

MISSING TRANSLATION

AS TkId DID NOT PROVIDE A TRANSLATION ,
THIS WORDING
IS PROPOSED.

... mānnun wal wakōl, ...

manan wal wagul

... the one shall be taken, ...

take-will certainly one

... (someone) will certainly take one, ...

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...)

... ngatun tarai ngaiya wūnnun.

ngadun darayi ngaya wunan

... and the other left.

AND other then deposit-will

... and the other (someone) will then abandon.

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 xvii.36

*Buloaro katea kunnun upullingēl la;
mānnun wal wakōl, ngatun tarai ngaiya wūnnun.*

bulwaru [gurigu] gadiyaganan ubalingila

[36] Two men shall be in the field;
the one shall be taken, and the other left.

two-ERG [man-ERG] be-AFF-again-will do-ing-place-at

Two [men] will be again at the doing-place [i.e. in the field]; ...

MISSING TRANSLATION
AS TkId DID NOT PROVIDE A TRANSLATION ,
THIS WORDING
IS PROPOSED.

-yaga: 'again' / 'lest'
THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.
189 **present** tense: **-n**
57 **future** tense: **-nan**
37 **past historic** PH and IMP!: **-∅**
0 **past** tense: **-yan**
POSSIBLE: more [10]; emph [13]
DOUBTFUL -yaga
ga-di-yaga-nan: be-AFF-again-will 'again' / 'lest' INCONGRUENT

... mānnun wal wakōl, ...

manan wal wagul

... the one shall be taken, ...

take-will certainly one

... (someone) will certainly take one, ...

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...)

... ngatun tarai ngaiya wūnnun.

ngadun darayi ngaya wunan

... and the other left.

AND other then deposit-will

... and the other (someone) will then abandon.

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 xvii.37

*Ngatun wiyelleen bōn bara,
wiyelliela, Pirriwul, wonnung ke? ngatun noa
wiya barun, unta wonto ba katea kunnun murrin
ta, unta kolang ba ka-ūillinnun bara porowe.*

ngadun wiyiliyan bun bara

[37] And they answered and said unto him,
Where, Lord? And he said unto them, Wheresoever the body is, thither
will the eagles be gathered together.

AND speak-ing-did him they-all

And they were speaking (to) him, ...

... wiyelliela, Pirriwul, wonnung ke? ...

wiyiliyila biriwal wanang Gi

... and said unto him, Where, Lord? ...

speak-ing-recently chief where be

... speaking: "Chief, where is it?" ...

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 Tkld INVENTION.

... 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]

... *unta wonto ba katea kunnun murr̄n ta, ...*

anda wandu ba gadiyaganan marin da

... Wheresoever the body is, ...

there instead DONE be-AFF-again-will
body AFFirm

... “Instead there the body will be again, aye, ...

-yaga: ‘again’ / ‘lest’

THE DERIVATIONAL SUFFIX **-yaga**
IS USED FOR BOTH ‘again’ AND ‘lest’.

- 189 **present** tense: **-n**
- 57 **future** tense: **-nan**
- 37 **past historic** PH and IMP!: **-∅**
- 0 **past** tense: **-yan**

POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**

ga-di-yaga-nan: be-AFF-again-will
‘again’ / ‘lest’ INCONGRUENT

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**

... *unta kolang ba ka-ūtillinnun bara porowe.*

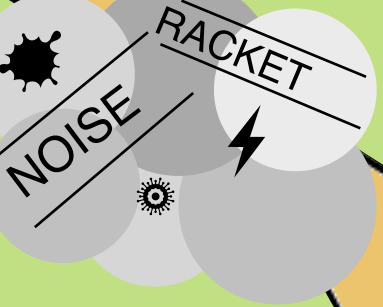
andagulang ba gawudilinan bara buruwi

... thither will the eagles be gathered together.

there-towards DONE gather-AFF-ing-will they-all eagle

... they, the eagle(s) >done<-will gather towards there”.

Luke xviii



Jesus!
Son of David-
Have mercy
on me!!

What's
that din?

Jesus of
Nazareth's
coming

Shhhh!!

[35] ... a certain blind man sat by the way side
begging: [36] And hearing the multitude pass by, he
asked what it meant. [37] And they told him, that
Jesus of Nazareth passeth by. [38] And he cried,
saying, Jesus, thou Son of David, have mercy on me.
[39] And they ... [said] he should hold his peace:

[41]... What
wilt thou that
I shall do
unto thee?
And he said,
Lord, that I
may receive
my sight.

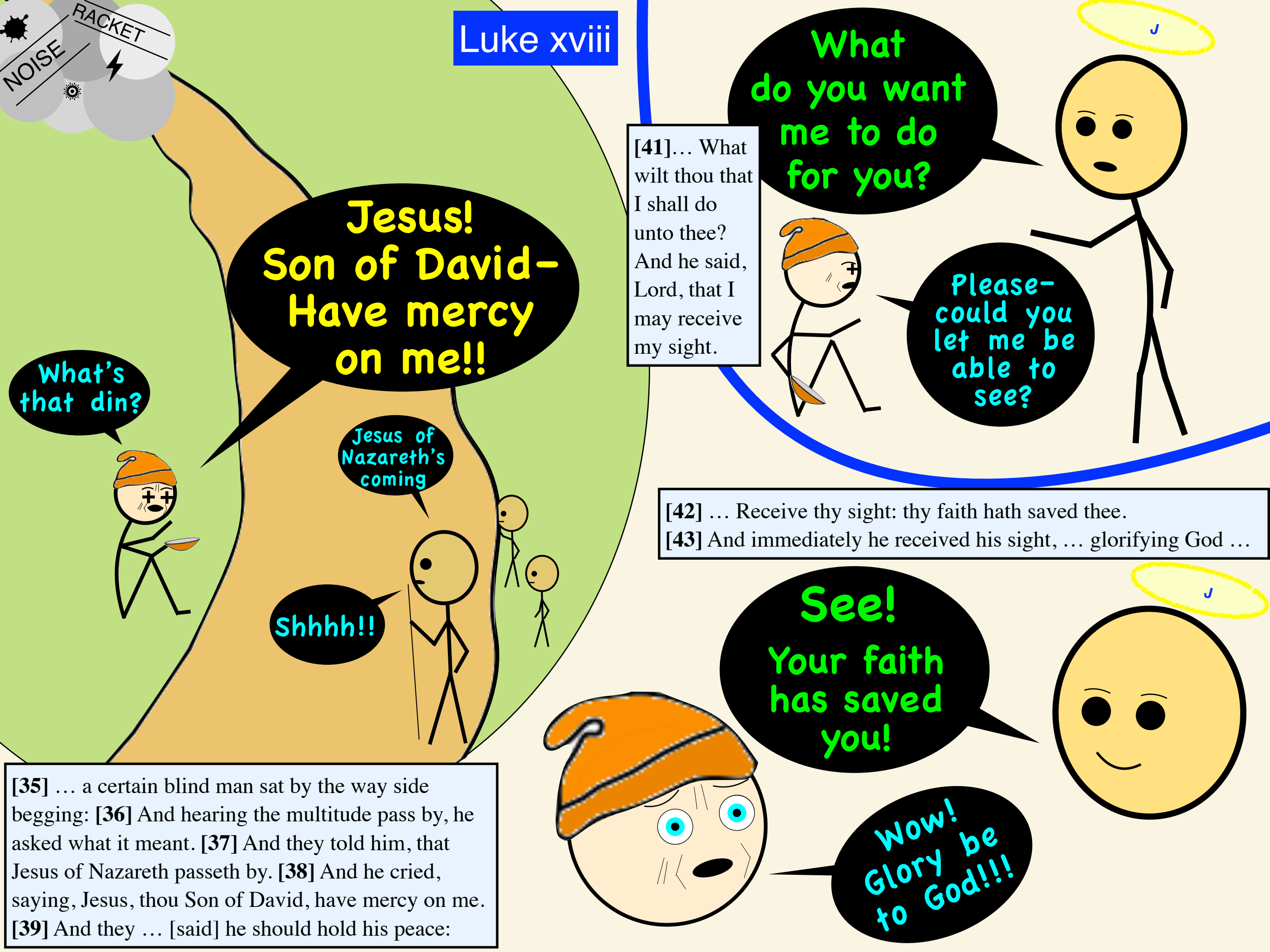
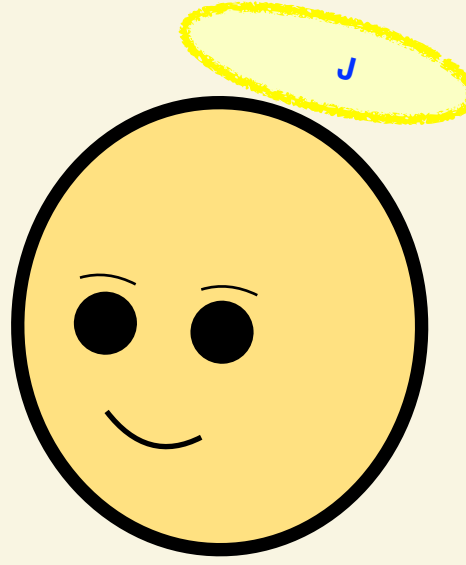
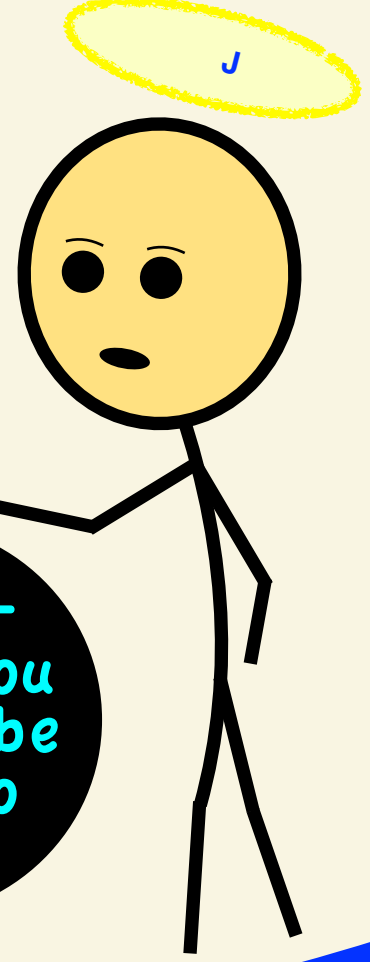
What
do you want
me to do
for you?

Please-
could you
let me be
able to
see?

[42] ... Receive thy sight: thy faith hath saved thee.
[43] And immediately he received his sight, ... glorifying God ...

See!
Your faith
has saved
you!

Wow!
Glory be
to God!!!



Luke xviii.01

*Ngatun noa wiya barun wakōl parabol,
wiyauwil koa bōn bara kore ko Eloī-nung, ngatun yari koa bara kaiyaleakun;*

ngadun nuwa wiya barun wagul PARABLE

[1] And he spake a parable unto them to this end,
that men ought always to pray, and not to faint;

AND he speak-PH them-all one PARABLE

And he spoke (to) them one parable: ...

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

... wiyauwil koa bōn bara kore ko Eloī-nung, ...

wiyawilguwa bun bara gurigu ELOInung

... that men ought always to pray, ...

speak-might-having him they-all man-ERG GOD-ACC

... "They, men, speak [i.e. pray] might-doing (to) him, God, ...

... ngatun yari koa bara kaiyaleakun;

ngadun yariguwa bara gayaliyagan

... and not to faint;

AND stop-having they-all stop-ing-again-now

... and they stop-<having> [i.e. not] stopping [i.e. fainting] again [i.e. and they not fainting]".

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

- 189 present tense: **-n**
- 57 future tense: **-nan**
- 37 past historic PH and IMP!: **-∅**
- 0 past tense: **-yan**

POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**
gaya-li-yaga-n: stop-ing-again-now
'again' / 'lest' INCONGRUENT

DOUBTFUL Tkld TRANSLATION

KJV not to faint

Tkld **yariguwa bara gayaliyagan**

AND stop-having they-all stop-ing-again-now

COMMENT: THE MEANING IS 'not to give up'.

PERHAPS:

giyawayi bara gaya-li-guwa

no they-all stop-ing-having

they not stopping

Luke xviii.02

Wiyelliella, Unta ta kokera tarai ta
wakōl wiyellikan pirriwul kakulla, kinta korien kakulla noa bōn
Eloi-kai, ngatun keawai noa tuma korien barun kore:

wiyiliyila anda da gugira darayida

[2] Saying, There was in a city
a judge, which feared not God, neither regarded man:

speak-ing-recently there AFFirm
hut [town]-at other-at

Speaking, "There [i.e. now], aye,
at [i.e. in] (an)other town,

MS VARIANT: hut-at

VERSIONS OF 'hut-at':
Tkld
7 **gugiridin**
2 **gugiriba**
2 **gugiraga(ba)**
20 **gugira**

SPECIAL WORD: gugira

gugira
PROPERLY IS 'house', 'hut'
Tkld ALSO USED IT FOR 'town'
IN Mark HE USED
gugira garing: 'hut all'
FOR 'town'

DOUBTFUL ANGLICISM EXISTENTIAL there

there is, there are, there was,
there were ...
'there' IS A PRONOUN, OR A
NOUN [c.f. Fr. *Il y a...*]
IT DOES NOT DENOTE A
LOCATION IN THESE USAGES

POSSIBLE ADJUSTMENT

OMIT **anda**

DOUBTFUL Tkld TRANSLATION

KJV There was in a city
Tkld **anda da gugira darayida**
there AFFirm hut [town]-at other-at
COMMENT: Tkld HAS TRANSLATED 'there'
LITERALLY AS 'there',
BUT THERE IS NO LOCative SENSE IN THE TEXT,
WHICH COULD BE 'a judge existed ...', 'a judge
occurred ...', 'a judge was manifested ...' WITHOUT
NEED OF 'there';
HENCE **anda** IS NOT REQUIRED

... *wakōl wiyellikan pirriwul kakulla, ...*
wagul wiyiligan biriwal gagala

... a judge, ...

one speak-ing-agent chief be-be-PH

... was one chief speaking-agent [i.e. judge], ...

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

[continues next frame]

[continues from previous frame]

... *kinta korien kakulla noa bōn Eloī-kai, ...*

gindagurin gagala nuwa bun ELOIgayi

... which feared not God, ...

fear-lacking be-be-PH he him GOD-at

... he was fear-lacking [i.e. unafraid] at [i.e. of] him, God, ...

-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

-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 keawai noa tuma korien barun kore:*

**ngadun giyawayi nuwa
dumagurin barun guri**

... neither regarded man:

AND no he watch-lacking them-all man

... and he did not watch-<lacking> [i.e. care for] them, men: ...

SPECIAL WORD: *duma / dumi*

duma / dumi APPEAR TO SIGNIFY :

- watch
 - keep
- AND ALSO regard, save

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 xviii.03

*Ngatun kakulla wakōl
mabōngun unta kokera;*

*ngatun bountoa uwa ngikoung kin,
wiyelliella, timbai kakillia tia emmoumba
[159] bukka ka ke.*

**ngadun gagala wagul
mabungan anda gugira**

[3] And there was a widow in that city;
and she came unto him, saying, Avenge me of mine adversary.

AND be-be-PH one widow there hut [town]-at

And was one widow there at [i.e. in] in town;

... ngatun bountoa uwa ngikoung kin, ...

ngadun buwanduwa uwa ngigungGin

... and she came unto him, ...

AND she move-PH him-at

... and she moved at [i.e. to] him, ...

wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35] Tkld's USE OF **wagul** 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

SPECIAL WORD: gugira

gugira PROPERLY IS 'house', 'hut' Tkld ALSO USED IT FOR 'town' IN Mark HE USED **gugira garing**: 'hut all' FOR 'town'

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**

MS VARIANT: hut-at

VERSIONS OF 'hut-at':
Tkld
7 **gugiridin**
2 **gugiriba**
2 **gugiraga(ba)**
20 **gugira**

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

[continues next frame]

[continues from previous frame]

... wiyelliella, timbai kakillia tia
emmoumba [159] bukka ka ke.

wiyiliyila dimbayi gagiliya diya
imuwumba bagagayi

... saying, Avenge me of mine adversary.

speaking-recently avenger be-be-ing-IMP!
me me-of anger-ITEM

... speaking: "(You) must avenge-being
me of my anger-item [i.e. adversary]"

MS ERROR [?]

bukka ka ke

bukka ka ke: kinsman they-
all
POSSIBLE ME ERROR FOR
bukka-kei
baga-gayi: anger -ITEM

-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 xviii.04

Ngatun keawai wal noa

ngurrur pa kabo kakullai ta ko;

*wonto noa ba yukita wiya ngikoung kin ko minki ka,
keawai bang kinta korien bōn Eloi-kai katan, nga keawai
kore tuman korien;*

ngadun giyawayi wal nuwa

ngara BA gabu gagalayidagu

[4] And he would not for a while:

but afterward he said within himself, Though I fear not God,
nor regard man;

AND no certainly he hear-PH NEG
presently be-be-persist-HAB-to

And he certainly did not hear [i.e. listen]
presently to-being [i.e. for a while]; ...

... wonto noa ba yukita wiya ngikoung kin ko minki ka, ...

wandu nuwa ba yugida wiya ngigungGinGu minGiga

... but afterward he said within himself, ...

instead he DONE after speak-PH him-to inside-at

... instead after(wards) he done spoke to him
at the inside [i.e. said within himself], ...

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**

within oneself

'speaking / thinking' etc. within oneself IS AN ANGLICISM EFFECTIVELY MEANING 'introspectively thinking', OR SIMPLY 'thinking', 'thought'.

IT IS DOUBTFUL THAT THE LITERAL TRANSLATIONS MADE BY TkId WOULD HAVE BEEN UNDERSTOOD, PERHAPS BETTER SIMPLY EXPRESSED AS:

gudi-li-yan / gudi-li-yila / guda
think-ing-did / think-ing-recently / think-PH

[continues next frame]

[continues from previous frame]

... *keawai bang kinta korien bōn Eloī-kai katan, ...*

**giyawayi bang gindagurin
bun ELOIgayi gadan**

...Though I fear not God, ...

no I fear-lacking him GOD-because be-AFF-now

... "I am not fear-<lacking> at him,
God [i.e. not afraid of God], ...

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)

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY, about (concerning) **because at ITEM**

-gayi	42	41	12
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

... *nga keawai kore tuman korien;*

nga giyawayi guri dumanGurin

... nor regard man;

OR no man watch-now-lacking

... or not watch [i.e. care]-<lacking>
man [i.e. nor regard for man.]”

SPECIAL WORD: *duma / dumi*

duma / dumi APPEAR TO SIGNIFY :
– watch
– keep
AND ALSO regard, save

DOUBTFUL Conjunctions

nga = or 69
nga = be (alternative to **ga**) 12
ngadun = and
CONJUNCTIONS UNUSUAL
“Most languages lack specific coordinat-
ing and subordinating particles, of the
types ‘and’, ‘but’, ‘when’, ‘because’,
‘if’. However, these are found in a few
languages.” [Dixon 2002:86:10]

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM:
no ... [the item or action]-lacking
giyawayi na-gurin *not seeing*
giyawayi wanayi-gurin *no children*
William Dawes PROVIDED 12 LIKE
EXAMPLES FOR BB (SYDNEY)

Luke xviii.05

Kulla bountoa tia unni mabōngun to pirālman

*ngatoa timbai kunnun bounnoun kin, murrīnmurrīn koa bountoa tia wauwil
kumburrobawān bountoa tia.*

gala buwanduwa diya ani mabungandu biralman

[5] Yet because this widow troubleth me,

I will avenge her, lest by her continual coming she weary me.

because she me this widow-ERG hard-make-now

Because she, this widow, hard-makes [i.e. troubles] me, ...

... ngatoa timbai kunnun bounnoun kin, ...

ngaduwa dimbayi ganān buwanuwanGin

... I will avenge her, ...

I avenge be-will her-at

... I will be avenge at her [i.e. I will avenge her], ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

[continues next frame]

[continues from previous frame]

... *murrīnmurrīn koa bountoa tia wauwil ...*

marin marinGuwa buwanduwa diya wawil

... lest by her continual coming ...

frequent-having she me move-might

... she might move frequently (to) me, ...

DOUBTFUL Tkld TRANSLATION

KJV lest by her continual coming

Tkld **marin marinGuwa buwanduwa diya wawil**

frequent-having (through/by) she me move-might

INCONGRUENT TRANSLATION. PERHAPS:

maga uwa-li da buwanuwan-Gayi marin marin-Guwa

perhaps move-ing ABSTR her-because frequent-having

perhaps because of her frequent moving

... *kumburrobawān bountoa tia.*

gambarubawan buwanduwa diya

... she weary me.

head (trouble)-do-move-now she me

... she troubles me.

Luke xviii.06

*Ngatun noa Pirriwul lo wiya,
ngurrulla bōn unni yarakai wiyellikan pirriwul wiyān ba.*

ngadun nuwa biriwalu wiya

[6] And the Lord said,
Hear what the unjust judge saith.

AND he chief-ERG speak-PH

And he, the Chief, spoke: ...

... ngurrulla bōn unni yarakai wiyellikan pirriwul wiyān ba.

ngarala bun ani yaragayi wiyiligan biriwal wiyan ba

... Hear what the unjust judge saith.

hear-IMP! him this bad speak-ing-agent chief speak-now DONE

... “(You) must hear him, (what) this bad chief speaking-agent [i.e. unjust judge], >done<-speaks”.

Luke xviii.07

*Ngatun wiya noa Eloī to timbai katillinnun barun,
ngikoumba ngirimatoara, bara wiyān bōn purreung ka ngatun tokoi ta, ngurrurlin noa
barun wiyelli ta kalōng tin to?*

ngadun wiya nuwa ELOIdu dimbayi gadilinan barun

[7] And shall not God avenge
his own elect, which cry day and night unto him,
though he bear long with them?

AND QUESTION he GOD-ERG avenge manage-ing-will them-all

And QUERY: will he, God, (be) avenge-managing them, ...

... *ngikoumba ngirimatoara, ...*

ngigumba ngirimadwara

... his own elect, ...

him-of choose-make-done to

.. his choose-endowed [i.e. chosen ones], ...

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

[continues next frame]

[continues from previous frame]

... *bara wiyān bōn purreung ka ngatun tokoi ta, ...*

bara wiyān bun bariyangGa ngadun duguwida

... which cry day and night unto him, ...

they-all speak-now him day(light)-at AND night-at

... they speak [i.e. cry] (to) him at day(light) and at night, ...

... *ngurrurlīn noa barun wiyelli ta kalōng tin to?*

ngaralin nuwa barun wiyili da galungdindu

... though he bear long with them?

hear-ing-now he them-all speak-ing ABSTR [word] distant-from

... he hearing them, the abstract speaking(s) [i.e. words, prayers/cries] from a distance [i.e. over a long time].

MYSTERY SUFFIX: -*dindu*

THERE ARE MORE THAN 20 EXAMPLES OF THE SUFFIX **-*dindu*** USED TO MEAN 'from (a place)'. THESE MOSTLY CANNOT READILY BE CONSTRUED AS -at-ERG

DOUBTFUL TkId TRANSLATION

KJV *though he bear long with them?*
 COMMENT: THE SENSE OF THIS IS:
 —yet he exercises patience with them
 —yet he is long-suffering over them
 —although he seems slow in taking action on their behalf
 —and will he delay long over them?
 PERHAPS SOMETHING LIKE:
yandi nuwa ngalawa barungaduwa guragal
 thus he sit them-in company with longtime
although he stays with them a long time

Luke xviii.08

Wiyān nurun bang,

timbai wal noa katillinnun barun kurrakai. Wonto noa ba uwonnun wal yināl kore koba tanan, wiya [160] noa nanun ngurrullikannē purrai ta ba?

wiyān nurun bang

[8] I tell you

that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

speak-now ye-all I

I now speak (to) you, ...

... timbai wal noa katillinnun barun kurrakai. ...

dimbayi wal nuwa gadilinan barun garagayi

... that he will avenge them speedily. ...

avenge certainly he manage-ing-will them-all quick

... he will certainly (be) avenge-managing them quickly. ...

[continues next frame]

[continues from previous frame]

... *Wonto noa ba uwonnun wal yināl kore koba tanan, ...*

wandu nuwa ba uwanan wal yinal guriguba danan

... Nevertheless when the Son of man cometh, ...

instead he WHEN/if move-will certainly son man-of approach

... Instead when he, the son of man, will certainly approach-move [i.e. come], ...

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**

... *wiya [160] noa nanun ngurrullikannē purrai ta ba?*

wiya nuwa nanan ngaraligani barayidaba

... shall he find faith on the earth?

QUESTION he see-will hear-ing-entity earth-at

... QUERY will he see [i.e. find] a hearing-entity [i.e. faith] at [i.e. on] the earth?

see / FIND

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED 'see' FOR 'find'

na-gi-li-gu see (see-be-ing-for)

bami-li-gu seek (search-ing-for)

girawa-li-gu seek/find (...-ing-for)

dungGa-mali-gu find (show-make...)

Luke xviii.09

Ngatun noa wiya barun unni parabol tarai ta ko

köttelleen bara ba murrorōng tai bara bo, ngatun yarakai bara köttellēn tarai kan:

ngadun nuwa wiya barun ani PARABLE darayidagu

[9] And he spake this parable unto certain
which trusted in themselves that they were righteous, and despised others:

AND he speak-PH them-all this PARABLE other-to

And he spoke this parable (to) them, to other(s) ...

... köttelleen bara ba murrorōng tai bara bo, ...

gudiliyan bara ba marurungdayi barabu

...which trusted in themselves that they were righteous, ...

think-ing-did they-all DONE good-ITEM they-all-EMPH

... thinking they, emphatically-they, done good-items, ...

ba FUNCTIONS

- ba WHEN/if
- ba DONE
- ba / BA NEGative
- ba place of

-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
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... ngatun yarakai bara köttellēn tarai kan:

ngadun yaragayi bara gudiliyan darayigan

... and despised others:

AND bad they-all think-ing-did other-agent

... and they were bad-thinking [i.e. despised] the other-agent(s).

Luke xviii.10

Buloara bula kore uwa Iero kolang wiyelliko:

Wakōl ta noa Pharise, ngatun tarai ta Telōne;

bulwara bula guri uwa TEMPLEgulang wiyiligu

[10] Two men went up into the temple to pray;
the one a Pharisee, and the other a publican.

two two man move-PH TEMPLE-towards speak-ing-for

The two, two [i.e. two] men, went to the temple for speaking [i.e. praying]; ...

... Wakōl ta noa Pharise, ngatun tarai ta Telōne;

wagul da nuwa PHARISEE ngadun darayi da PUBLICAN

... the one a Pharisee, and the other a publican.

one AFFirm he PHARISEE AND other AFFirm PUBLICAN

... one, aye, he (was) a Pharisee, and the other, aye, a publican.

ALTERNATIVE TRANSLATION

KJV *the one ... the other*

Tkld **wagul ... darayi**

one ... other

POSSIBLE ALTERNATIVE:

ngali ... ngala

this-fellow ... that-fellow

Luke xviii.11

*Ngarokea noa Pharise,
ngatun noa yanti wiyelliella niuwoabo ngiakai:
A, Eloi, pittulman bang ngiroung, kulla bang
ka korien yanti tarai ba katan, bara ka-u-
umayē, tuloa uma korien, mankiyē nukung ka,
nga ka korien bang yanti unni noa ba Telōne.*

ngarugiya nuwa PHARISEE

[11] The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

stand-be-PH he PHARISEE

He, the Pharisee, stood, ...

... ngatun noa yanti wiyelliella niuwoabo ngiakai: ...

ngadun nuwa yandi wiyiliyila nyuwuwabu ngiyagayi

... and prayed thus with himself, ...

AND he thus speak-ing-recently he-EMPH like this

... and he, emphatically he, was speaking [i.e. praying] thus, like this: ...

DOUBTFUL WORD: himself

Tkld USED FOR 'himself':

- 44 **nyuwuwa-bu** he-EMPH
- 2 **nuwa gudi-bu** he self-EMPH
- 1 **bun ngigung gudi** him him self

POSSIBLE ADJUSTMENT

nyuwuwa-bu: he-EMPH
 PERHAPS SHOULD BE :
ngigung-bu: him-EMPH

[continues from previous frame]

... *A, Eloi, pittulman bang ngiroung, ...*

ya ELOI bidalman bang ngiroung

... God, I thank thee, ...

ah GOD joy-make-now I thee

... "Ah, God, I joy-make [i.e. thank] you, ...

... *kulla bang ka korien yanti tarai ba katan, ...*

gala bang gagurin yandi darayi ba gadan

... that I am not as other men are, ...

because I be-lacking thus other
DONE [AFFirm [?]] be-AFF-now

... because I be-lacking thus other(s),
aye, [?] be [i.e. I am not as others are], ...

ba FUNCTIONS

- ba WHEN/if
- ba DONE
- ba / BA NEGative
- ba place of

da FUNCTIONS

- da AFFirm
- da ABSTR
- da LOCative
- da

MS ERROR [?]

tarai ba katan

darayi ba: other DONE [?]
THERE IS 1 OTHER **darayi ba** EXAMPLE,
AND IT PROBABLY IS **other DONE**
BUT THERE ARE 21 EXAMPLES OF
darayi da: other AFFirm (*other, aye*)
AND THE PRESENT INSTANCE
PERHAPS SHOULD ALSO BE **darayi da**

[continues next frame]

[continues from previous frame]

... *bara ka-u-umayē, tuloa uma korien, mankiyē nukung ka, ...*

umagurin manGiyi nugang Ga

... extortioners, unjust, adulterers, ...

they-all gather-ITEM straight make-lacking
take-be-actor [thief] woman be

... they are gather-maker(s) [i.e. extortioners], make-straight-lacking [i.e. unjust], woman taker(s) [i.e. adulterers], ...

-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

... *nga ka korien bang yanti unni noa ba Telōne.*

**nga gagurin bang yandi
ani nuwa ba PUBLICAN**

... or even as this publican.

OR be-lacking I thus this he DONE PUBLICAN

... or I be-lacking thus [i.e. am as unworthy as] he this >done<-publican.

NEUTRAL + ba

SEVERAL 'neutrals' (ADVERBS, CONJUNCTIONS, etc.) MAY BE COUPLED WITH **ba**, INCLUDING:

- yandi (ba)**
- yagida (ba)**

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]

Luke xviii.12

Ta korien bang buloara kal katan

wakōl la Sabbath birung ka, ngūtan bang winta unti kal emmoung kai yantīn ta birung.

dagurin bang bulwaragal gadan

[12] I fast twice

in the week, I give tithes of all that I possess.

eat-lacking I two-belong be-AFF-now

I am eat-lacking two-belong [i.e. I fast twice], ...

DIFFICULT CONCEPT

DIFFICULT CONCEPT(s)
QUESTIONABLE
TRANSLATION

... *wakōl la Sabbath birung ka, ...*

wagula SABBATHbirangGa

... in the week, ...

one-at Sabbath-away from-at

... at [i.e. on] one (of these occasions being) from the Sabbath, ...

DIFFICULT CONCEPT

DIFFICULT CONCEPT(s)
QUESTIONABLE
TRANSLATION

... *ngūtan bang winta unti kal emmoung kai yantīn ta birung.*

ngudan bang winda andigal imuwungGayi yandindabirang

... I give tithes of all that I possess.

give-AFF-now I part here-belong me-of all-away from

... I give part from all my here-belong [i.e. of all my possessions].

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgLOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

AND VARIANTS WITH **ngirung**, **nurun**, etc.

IRREGULAR SUFFIX [?]

imuwung-Gayi
POSSIBLE MS
ALTERNATIVE FOR
imuwung-Ga

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY, about (concerning) **because** **at** **ITEM**

	because	at	ITEM
-gayi	42	41	12
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

Luke xviii.13

Ngatun noa Telone ngarokilliella ba kalōng ka,

keawai noa ngaikung ko wokka [161] lang na pa moroko koba, wonto noa ba minki mōtilliella, wiyelliella ba, A, Eloi, miromulla bi tia yarakai bang ba katan.

ngadun nuwa PUBLICAN ngarugiliyila ba galungGa

[13] And the publican, standing afar off,

would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

AND he PUBLICAN stand-be-ing-recently DONE distant-at

And he, the publican, was >done<-standing at a distance, ...

... keawai noa ngaikung ko wokka [161] lang ...

giyawayi nuwa ngayigangGu wagalang

... would not lift up so much as his eyes ...

no he eye-using high-ness

... he (did) not highness using eyes [i.e. raise his eyes], ...

DOUBTFUL Tkld TRANSLATION

KJV *would not lift up so much as his eyes*

Tkld **giyawayi nuwa ngayigangGu wagalang**

no he eye-using high-ness

ANGLICISM 'lift eyes' MEANING 'look up'

PERHAPS:

giyawayi nuwa na-ma-la

no he see-make-PH

he did not look

SPECULATIVE : NO EXAMPLES OF **na-ma-** / **na-ba-** 'look', BUT IT SEEMS PROBABLE A STEM-FORMING SUFFIX MIGHT HAVE BEEN USED TO DISTINGUISH BETWEEN 'see' AND 'look'

... na pa moroko koba, ...

na BA muruguguba

... unto heaven, ...

see NEG sky-of

... (did) not see of the sky, ...

DOUBTFUL Tkld TRANSLATION

KJV *[did not look] unto heaven*

Tkld **na BA muruguguba**

see NEG sky-of

'sky-of' DOUBTFUL. PERHAPS 'sky-at' OR SIMPLY 'sky': POSSIBLE INSTEAD:

[giyawayi nuwa na-ma-la] murugu

[no he see-make-PH] sky

[he did not look] (at) the sky

[continues from previous frame]

... *wonto noa ba minki mōttiliella, wiyelliella ba, ...*

wandu nuwa ba minGi
mudiliyila wiyiliyila ba

... but smote upon his breast, saying, ...

instead he DONE emotion thump-ing-recently
speak-ing-recently DONE

... instead he was emotion-thumping,
>done<-speaking: ...

... *A, Eloi, miromulla bi tia ...*

ya ELOI mirumala bi diya

... God be merciful to me ...

ah GOD protect-IMP! thou me

... “Ah, God, you must protect me, ...

... *yarakai bang ba katan.*

yaragayi bang ba gadan

... a sinner.

bad I DONE be-AFF-now

... I am >done<-bad [i.e. am a sinner]”.

NEUTRAL + ba

SEVERAL ‘neutrals’ (ADVERBS, CONJUNCTIONS, etc.) MAY BE COUPLED WITH **ba**, INCLUDING:

yandi (ba)	guwidu (ba)
yagida (ba)	wandu ba
	gala (ba)

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

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 xviii.14

Wiyān nurun bang

unni noa kore uwa barān kokere koba ngikoung ka ta ko ngurrurmatoara, keawai tarai ta : kulla yanṭin bara pirriwul-buntelliko, kunnun wal bara koiyun-baratoro; ngatun niuwoa bo koiikoai korien bōn umunnun kawul wal bōn kakilliko.

wiyān nurun bang

[14] I tell you,

this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

speaK-now ye-all I

I speak (to) you, ...

... unni noa kore uwa barān kokere koba ngikoung ka ta ko ngurrurmatoara, ...

ani nuwa guri uwa **baran** gugiriguba ngigungGadagu ngaramadwara

.. this man went down to his house justified ...

this he man move-PH DOWN hut-of him-of-to hear-make-done to

... he, this man, moved down to his house; (he was) hear-make-endowed [i.e. listened to, justified], ...

ANGLICISM 'down': baran

IN ENGLISH, 'down' IS USED AS AN ADJUNCT TO CERTAIN VERBS, BUT THE SENSE IS AS MUCH EMPHATIC AS 'downwards'. TklD NEVERTHELESS TRANSLATED THE WORD LITERALLY IN ABOUT 60 INSTANCES: sit down, cut down, fall down, kneel down, bow down etc.

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

AND VARIANTS WITH **ngirung**, **nurun**, etc.

[continues from previous frame]

... *keawai tarai ta: ...*

giyawayi darayi da

... rather than the other: ...

no other AFFirm

... not the other [i.e. rather than the other (man)], aye: ...

... *...kulla yantīn bara pirriwul-buntelliko, ...*

gala yandin bara biriwal bandiligu

... for every one that exalteth himself ...

because all they-all chief pretend-ing-for

... because they all (who are) chief pretending [i.e. exalt themselves], ...

MYSTERY WORD: *bandi...*

bandi...	fall	35
banda	mistake	6
bandi...	pretend	5
bunda...	depart [?]	1
bandimayi	messenger	16

... *kunnun wal bara koīyun-baratoro; ...*

ganan wal bara guwiyānbaraduru

... shall be abased; ...

be-will certainly they-all shame-do-URG-must

... they will certainly be shame-endowed [i.e. be abased]; ...

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...)

MS ERROR [?]

koīyun-baratoro

guwiyun-bara-duru

shame-down-done to [?]

shame-do-URG-done to-using [?]

POSSIBLE MS ERROR FOR:

guwiyun-bara-dwara

shame-they-all-done to

UNRESOLVED

[continues next frame]

[continues from previous frame]

... *ngatun niuwoa bo koaikoai korien bōn* ...

ngadun nyuwuwabu guwayi guwayigurin bun

... and he that humbleth himself ...

AND he-EMPH proud proud-lacking him

... and emphatically he proud-lacking [i.e. humbling] him (self) ...

DOUBTFUL WORD: himself

Tkld USED FOR 'himself':

- 44 **nyuwuwa-bu** he-EMPH
- 2 **nuwa gudi-bu** he self-EMPH
- 1 **bun ngigung gudi** him him self

POSSIBLE ADJUSTMENT

nyuwuwa-bu: he-EMPH
 PERHAPS SHOULD BE :
ngigung-bu: him-EMPH

... *umunnun kawul wal bōn kakilliko.*

umanan gawal wal bun gagiligu

... shall be exalted.

make-will big certainly him be-be-ing-for

... (someone) will certainly make him for being big.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke xviii.15

Ngatun mankulla bara ngikoung kin ko wonnai tara

numauwil koa barun noa: wonto ba nakulla bara ba wirrobullikan to, yipa bara barun.

ngadun manGala bara ngigungGingu wanayidara

[15] And they brought unto him also infants,
that he would touch them: but when his disciples saw it, they rebuked them.

AND take-be-PH they-all him-to child-PLUR

And they took [i.e. brought] to him children, ...

... numauwil koa barun noa: ...

numawuwilguwa barun nuwa

... that he would touch them: ...

touch-make-might-having them-all he

... (that) he touch might-doing them: ...

SPECIAL WORD: tempt/touch/ try/teach

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

[continues next frame]

[continues from previous frame]

... *wonto ba nakulla bara ba wirrobullikan to, ...*

wandu ba nagala bara ba wirubaligandu

... but when his disciples saw it, ...

instead DONE see-be-PH they-all WHEN/if follow-ing-agent-ERG

... instead when they, the following-agent(s)
[i.e. disciples] saw (it), ...

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**

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

... *yipa bara barun.*

yiba bara barun

... they rebuked them.

rebuke-PH they-all them-all

... they ejected [i.e. rebuked] them.

Luke xviii.16

*Wonto ba noa Jesu ko wiya barun,
wiyelliella, wamunbilla barun wonnai tara emmoung kin ko,
ngatun yanoa barun yipai yikora; kulla barun kai kâl katea
kunnun pirriwul koba Eloi koba.*

wandu ba nuwa JESUSgu wiya barun

[16] But Jesus called them unto him,
and said, Suffer little children to come unto me, and forbid them
not: for of such is the kingdom of God.

instead DONE he JESUS-ERG speak-PH them-all

Instead he, Jesus, spoke (to) them, ...

NEUTRAL + ba
SEVERAL 'neutrals' (ADVERBS,
CONJUNCTIONS, etc.) MAY BE
COUPLED WITH **ba**,
INCLUDING:
yandi (ba) guwidu (ba)
yagida (ba) wandu ba
gala (ba)

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

... wiyelliella, wamunbilla barun wonnai tara emmoung kin ko, ...

wiyiliyila wamanbila barun wanayidara imuwungGinGu

... and said, Suffer little children to come unto me, ...

speak-ing-recently move-permit-IMP! them-all child-PLUR me-to

... speaking: "(You) must let them, the children, move [i.e. come] to me, ...

[continues next frame]

[continues from previous frame]

... *ngatun yanoa barun yipai yikora; ...*

ngadun yanuwa barun yiba gura

... and forbid them not: ...

AND let-it-be them-all eject-IMP! not

... and, desist, (you) must not eject [i.e. forbid] them, ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

... *kulla barun kai kal katea kunnun pirriwul koba Eloï koba.*

gala barunGayigal gadiyaganan biriwalguba ELOïguba

... for of such is the kingdom of God.

because them-all-at-belong be-AFF-again-will chief-of (kingdom) GOD-of

... because at-them-belong [i.e. theirs] will be again the chief of God [i.e. kingdom of God will be theirs 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**

POSSIBLE: more [10]; emph [13]

DOUBTFUL -yaga

ga-di-yaga-nan: be-AFF-again-will 'again' / 'lest' INCONGRUENT

Tkld INVENTIONS:
property / town / kingdom

Tkld coined the following terms:

property: **dalugang** hold-BE-ness

town **gugiri garing** hut all

kingdom **biriwal-guba** chief-of [kingdom]

biriwal-guba: KINGDOM

Tkld MAINLY ADOPTED **biriwal-guba** 'chief-of' FOR 'kingdom'

THIS FORM SEEMS DOUBTFUL

biriwal-guba ELOï-guba [30]

biriwal-guba ELOï-umba [6]

biriwal-guba murugu-guba [3]

Tkld ALSO USED—PERHAPS BETTER:

biriwal-ngil chief-place [9]

biriwal-gani chief-entity [2]

Luke xviii.17

Wiyang bang tuloa nurun,

*nganto ba ngur[162]ra korien pirriwul koba
Eloi koba, yanti wonnai warea ba, keawai wal
noa pulōngkullinnun unta kolang.*

wiyang bang duluwa nurun

[17] Verily I say unto you,

Whosoever shall not receive the kingdom of God
as a little child shall in no wise enter therein.

Speak-now I straight ye-all

I speak straight (to) you, ...

... nganto ba ngur[162]ra korien pirriwul koba Eloi koba, ...

ngandu ba ngaragurin biriwalguba ELOIguba

... Whosoever shall not receive the kingdom of God ...

who-ERG DONE receive-lacking chief-of (kingdom) GOD-of

... who >done<-receive-lacking [i.e. does
not receive] the kingdom of God, ...

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 next frame]

[continues from previous frame]

... *yanti wonnai warea ba, ...*

yandi wanayi wariya ba

... as a little child ...

thus child little WHEN/if

... thus when a little child, ...

... *keawai wal noa pulōngkullinnun unta kolang.*

giyawayi wal nuwa bulungGalinan andagulang

... shall in no wise enter therein.

no certainly he enter-be-ing-will there-towards

... he will certainly not be entering towards there.

Luke xviii.18

*Ngatun tarai to umullikan to pirriwul lo, wiya bōn,
wiyelliella, Pirriwul murrorōng-tai, minnungbullinnun bang morōn kakilliko yanti ka-tai?*

ngadun darayidu umaligandu biriwalu wiya bun

[18] And a certain ruler asked him,
saying, Good Master, what shall I do to inherit eternal life?

AND other-ERG make-ing-agent-ERG chief-ERG speak-PH him

And another chief making-agent [i.e. ruler] spoke (to) him, ...

... wiyelliella, Pirriwul murrorōng-tai, ...

wiyiliyila biriwal marurungdayi

... saying, Good Master, ...

speak-ing-recently chief good-ITEM

... speaking: "Chief, good-item [i.e. good master], ...

-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

... minnung bullinnun bang morōn kakilliko yanti ka-tai?

minang balinan bang murun gagiligu yandi gadayi

... what shall I do to inherit eternal life?

what do-ing-will I life be-be-ing-for thus be-AFF-HAB (always)

... what will I do for being always alive?

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**]

Luke xviii.19

*Ngatun noa Jesu ko wiya bōn,
minnaring tin bi tia wiyā murrōng-tai emmoung? keawai
wal wakōl murrōng-tai, wonto noa ba wakōl bo, Eloī ta.*

ngadun nuwa JESUSgu wiya bun

[19] And Jesus said unto him,
Why callest thou me good? none is good, save one,
that is, God.

AND he JESUS-ERG speak-PH him

And he, Jesus, spoke (to) him: ...

*... minnaring tin bi tia wiyā
murrōng-tai emmoung? ...*

minaringdin bi diya wiyā

marurungdayi imuwung

... Why callest thou me good? ...

what-because thou me speak-now good-ITEM me

... “What-because [i.e. why] do you speak
(to) me [i.e. call], me a good-item? ...

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**)

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY,
about (concerning) **because** **at** **ITEM**

-gayi	42	41	12
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

[continues from previous frame]

... *...keawai wal wakōl murrorōng-tai, ...*
giyawayi wal wagul marurungdayi

... none is good, ...

not certainly one good-ITEM

... (There is) certainly no one (who is a) good-item [i.e. no-one is good], ...

-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

... *wonto noa ba wakōl bo, ...*
wandu nuwa ba wagulbu

... save one, ...

instead he DONE one-EMPH

... instead he emphatically one [i.e. except one], ...

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**

UNIDENTIFIED TERMS

begin	INCHOative / INCEPtive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

... *Eloi ta.*

ELOI da

... that is, God.

GOD AFFirm

... God, aye.

Luke xviii.20

Ngurrān bi yantin wiyellikanne,

yanoa mānki yikora nukung tarai kan koba, yanoa būnki yikora tetti, yanoa mānki yikora, yanoa nakoia yikora, ngurulla bōn Biyungbai ngatun Tunkan ngiroumba.

ngaran bi yandin wiyiligani

[20] Thou knowest the commandments,

Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

hear-now thou all speak-ing-entity

You hear [i.e. know] all the speaking-entities [i.e. commandments]: ...

... yanoa mānki yikora nukung tarai kan koba, ...

yanuwa manGi gura nugang darayiganGuba

... Do not commit adultery, ...

let-it-be! take-be-IMP! not woman other-agent-of

... desist, (you) must not take the woman [i.e. wife] of (an)other-agent (person); ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
83 PRECEDED by -i-
36 PRECEDED by -a- (8 **wiya (yi)gura**)
3 PRECEDED BY -n-
PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

... ..yanoa būnki yikora tetti, ...

yanuwa bunGi gura didi

... Do not kill, ...

let-it-be! beat-be-IMP! not dead

... desist, (you) must not beat-kill; ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
83 PRECEDED by -i-
36 PRECEDED by -a- (8 **wiya (yi)gura**)
3 PRECEDED BY -n-
PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

[continues from previous frame]

... ..*yanoa mānki yikora, ...*

yanuwa manGi gura

... Do not steal, ...

let-it-be! take-IMP! not

... desist, (you) must not take [i.e. steal]; ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
 83 PRECEDED by -i-
 36 PRECEDED by -a- (8 **wiya (yi)gura**)
 3 PRECEDED BY -n-
 PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

... ..*yanoa nakoiya yikora, ...*

yanuwa naguwiya gura

... Do not bear false witness, ...

let-it-be! fib-speak-IMP! not

... desist, (you) must not fib-speak [i.e. bear false witness]; ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
 83 PRECEDED by -i-
 36 PRECEDED by -a- (8 **wiya (yi)gura**)
 3 PRECEDED BY -n-
 PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

... ..*ngurulla bōn Biyungbai ngatun Tunkan ngiroumba.*

ngurala bun biyangbayi ngadun danGan ngirumba

... Honour thy father and thy mother.

hear-IMP! him father-ITEM AND mother thee-of

... (you) must hear! [i.e. honour] him, father, and your mother.

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY, about (concerning) **because** **at** **ITEM**

	because	at	ITEM
-gayi	42	41	12
-bayi	-	-	3
-dayi	-	-	2
-wayi	-	-	4

Luke xviii.21

*Ngatun noa wiyā,
ngurrā bang unni tara
wiyellikannē yaki kalai ta birung
wonnai bang ba kakulla.*

ngadun nuwa wiya

[21] And he said,
All these have I kept from my
youth up.

AND he speak-PH

And he spoke: ...

... ngurrā bang unni tara wiyellikannē ...

ngara bang anidara wiyiligani

... All these have I kept ...

hear-PH I this-PLUR speak-ing-entity

... “I heard these things, speaking-entities [i.e. commandments] ...

... yaki kalai ta birung wonnai bang ba kakulla

yagi galayidabirang wanayi bang ba gagala

... from my youth up.

now time-away from child I WHEN/if be-be-PH

... now-from-time [i.e. since] when I was a child]”.

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*]

Luke xviii.22

Ngatun yakita ngurrā noa ba Jesu ko unnoa [163] tara,

wiya bōn noa, wakōl unnoa unnung uma korien bi ba; ngūkillia yanfīn tullokan ngiroumba ngūwil koa barun mirrul ko, ngatun tullokan ngiroumba kunnun wal wokka ka moroko ka; ngatun kai, wirrobauwil koa bi tia.

ngadun yagida ngara nuwa ba JESUSgu anuwadara

[22] Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

AND now hear-PH he WHEN/IF JESUS-ERG that-PLUR

And now when he, Jesus, heard those things, ...

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)		

... *wiya bōn noa, ...*

wiya bun nuwa

... he said unto him,

Speak-PH he him

... he spoke (to) him: ...

... *wakōl unnoa unnung uma korien bi ba; ...*

wagul anuwa anang umagurin bi ba

... Yet lackest thou one thing: ...

one that yonder make-lacking thou DONE

... “You >done<-make-lacking [i.e. lack] one that-there [i.e. thing], ...

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

[continues from previous frame]

... *ngūkillia yantīn tullokan ngiroumba ...*

**ngugiliya yandin
dalugan ngirumba**

... sell all that thou hast, ...

give-be-ing-IMP! all hold-BEness
[property] thee-of

... (you) must give-being [i.e. you
must sell] all your property, ...

buy / sell

Tkld DID NOT CLEARLY RESOLVE
buy / sell, USING MOSTLY FORMS OF
ngu-gi-li-gu

FOR BOTH.

PERHAPS:

buy: ngu-gi-li-gu	give-be-ing for
sell: ngu-ba-yi-li-gu	give-do-back-ing-for
dunbi-li-gu	exchange-ing-for

Tkld INVENTIONS:
property / town / kingdom

Tkld coined the following terms:

property: dalugang	hold-BE-ness
town gugiri garing	hut all
kingdom birival-guba	chief-of [kingdom]

... *ngūwil koa barun mirrul ko, ...*

nguwilguwa barun miralgu

... and distribute unto the poor, ...

give-might-having them-all poor-to

... give might-doing (to) them, to the poor, ...

[continues next frame]

[continues from previous frame]

... *ngatun tullokan ngiroumba kunnun wal wokka ka moroko ka; ...*

ngadun dalugan ngirumba ganan wal wagaga muruguga

... and thou shalt have treasure in heaven: ...

AND hold-BEness [property] thee-of be-will certainly high-at sky-at

... and your property will certainly be high in the sky
[i.e. your treasure will be in heaven]; ...

-gan / -gan(g)				
ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

... *ngatun kai, ...*

ngadun gayi

... and come, ...

AND come

... and come, ...

... *wirrobauwil koa bi tia.*

wirubawilguwa bi diya

... follow me.

follow-might-having thou me

... you follow might-doing 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 xviii.23

*Ngatun ngurrā noa ba unni,
minki noa kakulla kauwul; kulla noa porōl kakulla
kauwul kan.*

ngadun ngara nuwa ba ani

[23] And when he heard this,
he was very sorrowful: for he was very rich.

AND hear-PH he WHEN/if this

And when he heard this, ...

... minki noa kakulla kauwul; ...

minGi nuwa gagala gawal

... he was very sorrowful: ...

emotion he be-be-PH big

... he was big emotion [i.e. sorrowful]; ...

... kulla noa porōl kakulla kauwul kan.

gala nuwa burul gagala gawalgan

... for he was very rich.

because he heavy be-be-PH big-agent

... because he was a heavy big-agent
[i.e. very rich].

DOUBTFUL Tkld TRANSLATION

KJV for he was very rich

Tkld **gala nuwa burul gagala gawalgan**
because he heavy be-be-PH big-agent
MISPLACED SUFFIX? PERHAPS:

gala nuwa burul-gan gagala gawal
because he heavy-agent be-be-PH big
*because he was a heavy-agent big
[i.e. very rich].*

Tkld INVENTIONS:

rich man / crucify / argue

Tkld coined the following terms:

rich man **burul-gan** heavy agent
crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...
divided **ngara ngara** hear-hear (argue/split)

Luke xviii.24

Ngatun noa ba Jesu ko nakulla bōn

*minki noa ba kakulla kauwul-lang, wiya ngaiya noa, Piral ta
pulōngkulliko bara tullokan ta ba pirriwul koba ka ko Eloi koba ka ko!*

ngadun nuwa ba JESUSgu nagala bun

[24] And when Jesus saw

that he was very sorrowful, he said, How
hardly shall they that have riches enter into
the kingdom of God!

AND he WHEN/if JESUS-ERG see-be-PH him

And when he, Jesus, saw him, ...

... minki noa ba kakulla kauwul-lang, ...

minGi nuwa ba gagala gawalang

.. that he was very sorrowful, ...

emotion he DONE be-be-PH big-ness

... he >done<-be did [i.e. was] bigness emotion [i.e. very sorrowful], ...

[continues next frame]

[continues from previous frame]

... *wiya ngaiya noa, ...*

*wiya **ngaya nuwa***

... he said, ...

... he then spoke: ...

... he then spoke: ...

... *Piral ta pulōngkulliko bara tullokan ta ba
pirriwul koba ka ko Eloī koba ka ko!*

*biral da bulungGaligu bara dalugandaba
biriwalgubagagu ELOIgubagagu*

... How hardly shall they that have riches
enter into the kingdom of God!

hard AFFirm enter-be-ing-for they-all hold-BEness [property]-at
chief-of (kingdom)-to GOD-of-to

... “Hard, aye, they at-property [i.e. with riches]
for entering (in)to the kingdom of God”.

Tkld INVENTIONS:
property / town / kingdom

Tkld coined the following terms:

property:	dalugang	hold-BE-ness
town	gugiri garing	hut all
kingdom	biriwal-guba	chief-of [kingdom]

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 xviii.25

Kamel noa kaiyu kan katan

*pulōngkakilliko tingkung-koa ko needel la ko,
keawai porōlkan pulōngkakilliko pirriwul koba ka
ko, Eloī koba ka ko.*

CAMEL nuwa gayugan gadan

[25] For it is easier for a camel
to go through a needle's eye, than for a rich man to enter
into the kingdom of God.

CAMEL he able-BEness be-AFF-now

He, the camel, is capable ...

-gan / -gan(g): BEness

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

... *pulōngkakilliko tingkung-koa ko needel la ko, ...*

bulungGagiligu dingGangGuwagu NEEDLElagu

... to go through a needle's eye, ...

enter-be-be-ing-for hole-having (through/by)-using NEEDLE-to

... for entering, using having-a-hole to [i.e. in] a needle, ...

[continues next frame]

[continues from previous frame]

... ..*keawai porōlkan pulōngkakilliko
pirriwul koba ka ko, Eloī koba ka ko.*

*giyawayi burulgan bulungGagiligu
biriwalgubagagu ELOIgubagagu*

... than for a rich man to enter into the kingdom of God.

no heavy-agent enter-be-be-ing-for
chief-of (kingdom)-to GOD-of-to

... (than) not the heavy-agent [i.e. rich man]
for entering (in)to the kingdom of God.

Tkld INVENTIONS:
property / town / kingdom

Tkld coined the following terms:

property:	dalugang	hold-BE-ness
town	gugiri garing	hut all
kingdom	biriwal-guba	chief-of [kingdom]

biriwal-guba: KINGDOM

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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 xviii.26

Ngatun bara ba ngurrā, wiya bara,
Ngan ke wal mōrōn kunnun kakilliko?

ngadun bara ba ngara wiya bara

[26] And they that heard it said,
Who then can be saved?

AND they-all DONE hear-PH speak-PH they-all

And they >done<-heard (what) they spoke: ...

... Ngan ke wal mōrōn kunnun kakilliko?

ngan Gi wal murun ganan gagiligu

... Who then can be saved?

who-be certainly alive be-will be-be-ing-for

... “Who certainly be [i.e. who is it who] will be alive
—for being [i.e. who will be saved]?”

OBSCURE SENTENCE

OBSCURE SENTENCE
AND EQUALLY OBSCURE
Tkld INTERPRETATION
AND TRANSLATION

ALTERNATIVE TRANSLATION

KJV *they that heard it said*
Tkld **bara ba ngara wiya bara**
they-all DONE hear-PH speak-PH
they-all
POSSIBLE ALTERNATIVE:
bara ba ngara wiyili da
they-all DONE hear-PH speak-ing ABSTR
they heard the speaking

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.

ALTERNATIVE TRANSLATION

KJV *Who then can be saved*
Tkld **ngan Gi wal murun ganan gagiligu**
who-be certainly alive be-will be-be-ing-for
POSSIBLE ALTERNATIVE:
ngan Gi wal murun ba ngan-Gu marurung ga-manbi-nan
who be certainly alive WHEN/if someone-ERG good make-
permit-will
*who will certainly be alive when someone will force to be
good [i.e. well] [i.e. when someone will save]*

Luke xviii.27

*Ngatun noa wiya,
unni tara kaiyu korien [164]
kore ko umulliko, kaiyu kan to
Eloi to noa umulliko.*

ngadun nuwa wiya

[27] And he said,
The things which are impossible
with men are possible with God.

AND he speak-PH

And he spoke: ...

... unni tara kaiyu korien [164] kore ko umulliko, ...

anidara gayugurin gurigu umaligu

... The things which are impossible with men ...

this-PLUR able-lacking man-using make-ing-for

... “These things (which are) able-lacking for making
using men [i.e. that cannot be done by men], ...

... kaiyu kan to Eloi to noa umulliko.

gayugandu ELOIdu nuwa umaligu

... are possible with God.

able-agent-ERG GOD-ERG he make-ing-for

... God the able-agent, he (is) for making [i.e. God is capable of doing]”.

Luke xviii.28

*Ngatun Peter ko noa wiya,
Ella, wūnkulla ngeen yantīn ta, ngatun wirroba
ngeen bīn.*

ngadun PETERgu nuwa wiya

[28] Then Peter said,
Lo, we have left all, and followed thee.

AND PETER-ERG he speak-PH

And he, Peter, spoke: ...

... Ella, wūnkulla ngeen yantīn ta, ...

yila wunGala ngiyin yandin da

... Lo, we have left all, ...

ho deposit-be-PH we-all all AFFirm

... “Hey, we abandoned all, aye, ...

... ngatun wirroba ngeen bīn.

ngadun wiruba ngiyin bin

... and followed thee.

AND follow-PH we-all thee

... and we followed you”.

Luke xviii.29

*Ngatun noa wiya barun,
wiyennun bang tuloa, Niuwoa warika kokere
ngikoumba, nga Biyungbai, nga Tunkan, nga
napal, nga wonnai, ngikoung kin ko pirriwul
koba tin Eloï koba tin,*

ngadun nuwa wiya barun

[29] And he said unto them,
Verily I say unto you, There is no man that hath
left house, or parents, or brethren, or wife, or
children, for the kingdom of God's sake,

AND he speak-PH them-all

And he spoke (to) them: ...

... wiyennun bang tuloa, ...

wiyinan bang duluwa

...Verily I say unto you, ...

speak-will I straight

... "I will speak straight, ...

... Niuwoa warika kokere ngikoumba, ...

nyuwuwa wariga gugiri ngigumba

... There is no man that hath left house, ...

he reject hut him-of

... He rejects his house, ...

INCONGRUENT TRANSLATION

KJV There is no man that hath left house
SPECULATIVE CLOSER RENDERING:

**giyawayi gurigurin da nuwa wariga gugiri
ba ngigumba**

no man-lacking AFFirm he reject hut DONE
him-of

*(there is) no man, aye, he [i.e. who]
rejected his house*

... *nga Biyungbai, nga Tunkan, ...*

nga biyangbayi nga danGan

... or parents, ...

OR father-ITEM OR mother

... or father, or mother, ...

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]

... *nga napal, ...*

nga nabal

... or brethren, ...

OR woman

... or woman [i.e. wife], ...

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]

INCONGRUENT TRANSLATION

KJV *or brethren*

Tkld **nga nabal**

OR woman

PERHAPS MS ERROR FOR:

nga gudi da

OR kinsman ABSTR

or brethren

MS ERROR



THERE ARE 35 EXAMPLES OF **nabal/ngabal** MEANING woman/female. ONLY IN THIS INSTANCE DOES IT MEAN ‘brethren’. PERHAPS ERROR FOR **gudi (da)**: 19 EXAMPLES MEANING ‘brethren’

... *nga wonnai, ngikoung kin ko ...*

nga wanayi ngigungGingu

... or children, ...

OR child him-to

... or child(ren) to [i.e. of] him, ...

DOUBTFUL Tkld TRANSLATION

Tkld **ngigungGingu**

him-to

THIS DOES NOT REFLECT THE KJV TEXT,

IF Tkld REALLY INTENDED ‘or his children’, THEN **ngigumba** WOULD HAVE BEEN EXPECTED

... *pirriwul koba tin Eloi koba tin,*

biriwalgubadin ELOIgubadin

... for the kingdom of God's sake,

chief-of (kingdom)-because GOD-of-because

... because of the kingdom of God”.

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]

-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 xviii.30

*Mānnun wal noa kauwul unti yakita,
ngatun untoa tarai ta purrai ta tanan kakilliko, mōrōn noa kunnun
yanti katai.*

manan wal nuwa gawal andi yagida

[30] Who shall not receive manifold more in this present time,
and in the world to come life everlasting.

take-will certainly he big here now

He will certainly take [i.e. receive] big here now, ...

... ngatun untoa tarai ta purrai ta tanan kakilliko, ...

ngadun anduwa darayida barayida danan gagiligu

... and in the world to come ...

AND there other-at earth-at approach be-be-ing-for

... and there at [i.e. in] other earth [i.e. world] approach-for-being [i.e. to come], ...

... mōrōn noa kunnun yanti katai.

murun nuwa ganan yandi gadayi

... life everlasting.

alive he be-will thus be-AFF-HAB (always)

... he will always be alive.

TIME			
bangGayi	now	bunin	beforehand
dangGa	before	duwanda	afterwards, future
gabu	soon	gumba	tomorrow
...	until	wara	yesterday
ngaya	then	yaguwanda	when
yagida	now	yugida	after
yandi gadayi	always (<i>thus every</i>)		
yagida galayi	now time (until)		
yandi galayi	thus time (once upon a time; so long as)		

yandi gadayi / galayi / giluwa	
30	yandi gadayi thus be-AFF-HAB always
3	yandi galayi thus time [time passing?]
9	yagi / yagida galayi now time [point in time?]
32	yandi-giluwa thus-like [<i>likewise</i>]

Luke xviii.31

*Mankulla ngaiya noa barun Twelve ta wirrobullikan,
ngatun wiya barun, A, waita ngeen wokka kolang Jerusalem kolang, ngatun yantīn tara
wiyatoara Prophet to ngikoung kai Yināl lin kore koba tin kunnun wal umatoara kakilliko.*

manGala **ngaya nuwa barun TWELVE da wirubaligan**

[31] Then he took unto him the twelve,
and said unto them, Behold, we go up to Jerusalem, and all things that are
written by the prophets concerning the Son of man shall be accomplished.

take-be-PH then he them-all TWELVE AFFirm follow-ing-agent

He then took them twelve, aye, following-agent(s) [i.e. disciples], ...

... *ngatun wiya barun, ...*

ngadun wiya barun

... and said unto them, ...

AND speak-PH them-all

... and spoke (to) them: ...

... *A, waita ngeen wokka kolang Jerusalem kolang, ...*

ya wada ngiyin wagagulang JERUSALEMgulang

... Behold, we go up to Jerusalem, ...

ah depart we-all high-towards JERUSALEM-towards

... “Ah, we depart towards-high [i.e. up] towards Jerusalem, ...

ANGLICISM waga: ‘up’

Tkld TRANSLATED ENGLISH IDIOMATIC ‘up’ LITERALLY IN SUCH INSTANCES AS: grow up, go up, lift up (raise), stand up, rise up, look up, carry up, spring up, pluck up, climb up, take up, bear up, sit up, jump up, run up, fill up,, THE MILD EMPHATIC ‘up’ SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE up-ness BEING ALREADY IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

[continues from previous frame]

... *ngatun yant̄in tara wiyatoara Prophet to ngikoung kai yināl lin kore koba tin ...*

ngadun yandindara wiyadwara PROPHETdu ngigungGayi yinalin gurigubadin

... and all things that are written by the prophets concerning the Son of man ...

AND all-PLUR speak-done to PROPHET-using him-because (about) son-because (about) man-of-because (about)

... and all these things speak-endowed using the Prophet(s) [i.e. (that) were written by the prophets] because of [i.e. concerning] him, the son of man, ...

... *kunnun wal umatoara kakilliko.*

ganan wal umadwara gagiligu

... shall be accomplished.

be-will certainly make-done to be-be-ing-for

... will certainly be for-being make-endowed [i.e. be accomplished].

-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

-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

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: –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

Luke xviii.32

*Ngatun bōn ngūnun wal
barun kin [165] Gentile kin ko,
ngatun bōn beelmullinnun wal, ngatun bōn bukka-
munnun wal ngatun karangkobinnun.*

**ngadun bun ngunan wal
barunGin GENTILEGinGu**

[32] For he shall be delivered unto the Gentiles,
and shall be mocked, and spitefully entreated, and spitted on:

AND him give-will certainly
them-all-to GENTILE-to

And (someone) will certainly give
him to them, to the Gentiles, ...

... ngatun bōn beelmullinnun wal, ...

ngadun bun biyilmalanan wal

... and shall be mocked, ...

AND him mock-make-ing-will certainly

... and (someone) will certainly mock-making him, ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

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Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

[continues next frame]

[continues from previous frame]

... *ngatun bōn bukka-munnun wal ...*

ngadun bun bagamanan wal

... and spitefully entreated, ...

AND him anger-make-will certainly

... and (someone) will certainly anger-make him, ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

... *ngatun karangkobinnun.*

ngadun garangGubinan

... and spitted on:

AND foam-using-do-will

... and (someone) will foam-using [i.e. spit] (on him).

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke xviii.33

Ngatun weilkorinnun wal bara bōn,

*ngatun tetti wal bon wirrinnun; ngatun kūmba kēn ta
boungkalinnun ngaiya noa willung bo.*

ngadun WIYILgurinan wal bara bun

[33] And they shall scourge him,
and put him to death: and the third day he shall rise again.

AND flog-for-urg-will certainly they-all him

And they will certainly whip him, ...

... ngatun tetti wal bōn wirrinnun; ...

ngadun didi wal bun wirinan

... and put him to death: ...

AND dead certainly him operate-will

... and will certainly dead-operate [i.e. kill] him; ...

... ngatun kūmba kēn ta boungkalinnun ngaiya noa willung bo.

ngadun gumbaginda bungGalinan ngaya nuwa wilangbu

... and the third day he shall rise again.

AND tomorrow-to-at [day after tomorrow]
rise-be-ing-will then he return-EMPH

... and then at [i.e. on] the day after tomorrow
he will be rising emphatically-return [i.e. again].

-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 xviii.34

Ngatun keawai bara ngurrapa unni tara wiyatoara:
ngatun unni wiyellikannē yuropa barun kai, keawai bara ngurrapa unni tara wiyatoara.

ngadun giyawayi bara ngara
BA anidara wiyadwara

[34] And they understood none of these things:
 and this saying was hid from them, neither knew they the things which were spoken.

AND no they-all hear NEG this-PLUR speak-done to

And they did not hear [i.e. understand]
 these speak-endowed things; ...

ba FUNCTIONS

- ba** WHEN/if
- ba** DONE
- ba / BA** NEGative
- ba** place of

DOUBLE NEGATIVE

- DOUBLE NEGATIVES OCCUR IN THE FORMS:
- no ... [the item or action]-lacking **giyawayi na-gurin** not seeing William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
 - ALSO no + NEGative clitic **ba**
 - ALSO no + NEGative **gura**

PASSIVE: -dwara

Tkld USED **-dwara**: done to TO REPRESENT PASSIVE FORMS, e.g.:

wiya-dwara	speak-done to	spoken
yuruba-dwara	hide-done to	hidden
ngu-dwara	give-done to	given

RENDERED: speak-, hide-, give-endowed

... *ngatun unni wiyellikannē yuropa barun kai, ...*

ngadun ani wiyiligani yuruba barunGayi

... and this saying was hid from them, ...

AND this speak-ing-entity hide-PH them-all-from

... and (someone) hid this speaking-entity [i.e. saying] from them, ...

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...)

-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

[continues from previous frame]

... *keawai bara ngurrapa unni tara wiyatoara.*

giyawayi bara ngara BA anidara wiyadwara

... neither knew they the things which were spoken.

no they-all hear NEG this-PLUR speak-done to

... they did not hear [i.e. know] these
speak-endowed [i.e. spoken] things.

ba FUNCTIONS

ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking
giyawayi na-gurin not seeing
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

PASSIVE: -dwara

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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

Luke xviii.35

*Ngatun yakita kakulla,
uwolliella noa ba papai Jeriko ka, wakōl
munmīn kore yellawolliella yapung ka
bitta ka poiyeelliella:*

ngadun yagida gagala

[35] And it came to pass,
that as he was come nigh unto Jerichō, a
certain blind man sat by the way side begging:

AND now be-be-PH

And now be-did [i.e. it was], ...

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)		

... uwolliella noa ba papai Jeriko ka, ...

uwaliyila nuwa ba babayi JERICHOGa

... that as he was come nigh unto Jericho, ...

move-ing-recently he WHEN/if near JERICHO-at

... when he was moving near at Jericho, ...

[continues next frame]

[continues from previous frame]

... *wakōl munmīn kore yellawolliella yapung ka bitta ka ...*

wagul manmin guri yilawaliyila yabangGa bidaga

... a certain blind man sat by the way side ...

one blind man sit-ing-recently path-at side-at

... one blind man was sitting at [i.e. by] the side at [i.e. of] the path, ...

wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35] Tkl'd's USE OF **wagul** 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

... *poiyelliella:*

buwiyiliyila

... begging:

beg-ing-recently

... begging.

Luke xviii.36

*Ngatun ngurrulliella noa
barun konara yapung koa,
wiya noa minnaring unni ?*

**ngadun ngaraliyila nuwa
barun gunara yabangGuwa**

[36] And hearing the multitude pass by,
he asked what it meant.

AND hear-ing-recently he them-all
crowd path-having (through/by)

And he [blind man] was hearing them,
the crowd, having [i.e. by] the path, ...

-toa / -koa COMIT / PROP / PERL			
-(ga)duwa, -guwa, -luwa, -ruwa			
	COMIT- ative	PROP- rietary	PERLative
-guwa -duwa	'in company with'	having [cp. PRIV lacking]	movement through, across, along, by.

... wiya noa minnaring unni ?

wiya nuwa minnaring ani

... he asked what it meant.

speaking-PH he what this

... he [blind man] spoke: "What (is) this?"

minnaring: INTERROGATIVE
minnaring INTERROGATIVE —NOT RELATIVE PRONOUN
minnaring what? what object? RELATIVE PRONOUN [refers back to a noun] who, whom, whose, which, that

Luke xviii.37

Ngatun bara bōn wiya,
uwān noa Jesu Nazaret kal.

ngadun bara bun wiya

[37] And they told him,
that Jesus of Nazareth passeth by.

AND they-all him speak-PH

And they spoke (to) him [blind man]:...

... uwān noa Jesu Nazaret kal.

uwan nuwa JESUS NAZARETHgal

... that Jesus of Nazareth passeth by.

move-now he JESUS NAZARETH-belong

... “He, Jesus Nazareth-mob, moves [i.e. comes]”.

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

Luke xviii.38

Ngatun noa kaaipulleen,

*wiyelliella, Ella, Jesu, Yinal David-umba
ngurrurra-mulla bi tia. [166]*

ngadun nuwa gAyibaliyan

[38] And he cried,
saying, Jesus, thou Son of David,
have mercy on me.

AND he call-do-ing-did

And he [blind man] was calling, ...

... wiyelliella, Ella, Jesu, Yinal David-umba ...

wiyiliyila yila JESUS yinal DAVIDumba

... saying, Jesus, thou Son of David, ...

speaking-recently ho JESUS son DAVID-of

... saying: "Hey, Jesus, son of David, ...

... ngurrurra-mulla bi tia. [166]

ngararamala bi diya

... have mercy on me.

pity-make-IMP! thou me

... you [Jesus] must hear-make [i.e. have pity on] me [blind man]!"

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	ba-nung	she thee	bin-toa
I her	ba-noun		
thou me	bi-tia	thou her	bi-noun
thou him	bi-nung		
he thee	bi-loa	(he me	tia-loa

Luke xviii.39

Ngatun bara uwa ngangka

*wiya bōn koyelli koa noa, wonto noa ba butti
paiyelleen, Yinal David-ūmba ngintoa,
ngurruramulla bi tia.*

ngadun bara uwa nganGa

[39] And they which went before
rebuked him, that he should hold his peace: but he cried so
much the more, Thou Son of David, have mercy on me.

AND they-all move-PH first

And they (who) moved before ...

... wiya bōn koyelli koa noa, ...

wiya bun guwiyiliguwa nuwa

... rebuked him, that he should hold his peace: ...

speak-PH him murmur-ing-having he

... spoke (to) [i.e. rebuked] him [blind man] (that) he
[blind man] murmuring-having [i.e. that he be quiet], ...

[continues next frame]

[continues from previous frame]

... *wonto noa ba butti paiyelleen, ...*

wandu nuwa ba badi bayiliyan

... but he cried so much the more, ...

instead he DONE continue (more) noise-ing-did

... instead he [blind man] continued noising [i.e. made more noise]: ...

wandu ba: whereas / INSTEAD

wandu ba

Tkld: "Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to,"

RENDERED AS 'instead'.

SOMETIMES **wandu ba** IS SPLIT, AS:

180 **wandu ba**

70 **wandu xxx ba**

MYSTERY WORD: *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 [?]

MYSTERY WORD: bayliyan

Luke

Mark

bayi-li-yan: 'noise-ing-did' OCCURS ONLY TWICE, ABOUT THE SAME INCIDENT, REPORTED IN Luke xviii.39 AND Mark x.48

DID Tkld COPY THE ONE FROM THE OTHER [?]

POSSIBLY A MISTAKE FOR:

gayi-ba-li-yan: 'call-do-ing-did'

... *Yinal David-ūmba ngintoa, ...*

yinal DAVIDumba nginduwa

... Thou Son of David, ...

son DAVID-of thou

... "You, son of David, ...

... *ngurruramulla bi tia.*

ngararamala bi diya

... have mercy on me.

pity-make-IMP! thou me

... you must hear-make [i.e. have pity on] me [blind man]!"

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	ba-nung	she thee	bin-toa
I her	ba-noun		
thou me	bi-tia	thou her	bi-noun
thou him	bi-nung		
he thee	bi-loa	(he me	tia-loa

Luke xviii.40

*Ngatun ngarokea noa Jesu,
ngatun wiya bōn yutilliko bōn ngikoung kin ko;
ngatun uwa noa ba papai, wiya bōn noa,*

ngadun ngarugiya nuwa JESUS

[40] And Jesus stood,
and commanded him to be brought
unto him: and when he was come near,
he asked him,

AND stand-be-PH he JESUS

And he, Jesus, stood, ...

*... ngatun wiya bōn yutilliko
bōn ngikoung kin ko; ...*

ngadun wiya bun yudiligu bun ngigungGinGu

... and commanded him to be brought unto him: ...

AND speak-PH him guide-ing-for him him-to

... and spoke [i.e. commanded]
him [blind man] for guiding him
[blind man] to him [Jesus]; ...

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 *commanded him to be brought unto him*
Tkld **wiya bun yudiligu bun ngigungGinGu**
speak-PH him guide-ing-for him him-to
ONE 'him' TOO MANY. PERHAPS:

wiya yudi-li-gu bun ngigung-Gin-Gu

speak-PH guide-ing-for him him-to
*spoke for (someone) guiding him [blind man]
to him [Jesus]*

[continues from previous frame]

... *ngatun uwa noa ba papai, ...*

ngadun uwa nuwa ba babayi

... and when he was come near, ...

AND move-PH he WHEN/if near

... and when he [**blind man**] moved near, ...

... *wiya bōn noa,*

wiya bun nuwa

... he asked him,

Speak-PH him he

... he [**Jesus**] spoke (to) [i.e. asked] him [**blind man**],

Luke xviii.41

Wiyelliella, Minnung bulliko bi tia wiyan?

Ngatun noa wiyan, Pirriwul, namunbilliko tia umulla.

wiyiliyila minang baligu bi diya wiyan

[41] Saying, What wilt thou that I shall do unto thee?

And he said, Lord, that I may receive my sight.

speak-ing-recently what do-ing-for thou me speak-now

Speaking: "What do you [blind man] speak [i.e. ask] me [Jesus] for doing?" ...

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	ba-nung	she thee	bin-toa
I her	ba-noun		
thou me	bi-tia	thou her	bi-noun
thou him	bi-nung		
he thee	bi-loa	(he me	tia-loa

... Ngatun noa wiyan, Pirriwul, ...

ngadun nuwa wiyan biriwal

... And he said, Lord, ...

AND he speak-now chief

... And he [blind man] speaks: "Chief, ...

... namunbilliko tia umulla.

namanbiligu diya umala

... that I may receive my sight.

see-make-permit-ing-for me make-IMP!

... (you) must make me [blind man] for permit(ing) to see [i.e. let me be able to see]."

Luke xviii.42

Ngatun noa Jesu ko wiya bōn,
kummunbilla bīn nakilliko; ngiroumba tin ngurrulli tin
mōrōn uma.

ngadun nuwa JESUSgu wiya bun

[42] And Jesus said unto him,
 Receive thy sight: thy faith hath saved thee.

AND he JESUS-ERG speak-PH him

And he, Jesus, spoke (to) him [blind man]:...

... *kummunbilla bīn nakilliko; ...*

gamanbila bin nagiligu

... Receive thy sight: ...

be-make-permit-IMP! thee see-be-ing-for

... “(Someone) must permit you [blind man] for seeing; ...

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...)

... *ngiroumba tin ngurrulli tin mōrōn uma.*

ngirumbadin ngaralidin murun uma

... thy faith hath saved thee.

thee-of-because hear-ing-because alive make-PH

... because of your [blind man’s] hearing [i.e. faith], (someone) made you [blind man] live”.

-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

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Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY ‘(someone)’.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke xviii.43

*Ngatun noa tantoa kal bo nakulla,
ngatun bōn noa wirropa, pittulmulliella bōn Eloi-nung; ngatun
yantīn unni kore nakulla bara ba, pittulma bōn Eloi nung.*

ngadun nuwa danduwagalbu nagala

[43] And immediately he received his sight,
and followed him, glorifying God: and all the people, when they saw it, gave
praise unto God.

AND he enough-belong-EMPH [immediately] see-be-PH

And he [blind man] immediately saw, ...

IMMEDIATELY	
Tkld uses the following for 'immediately':	
40	danduwa-gal-bu enough-belong-EMPH
6	dinduwa-gal-bu enough-belong-EMPH
5	danduwa-bu enough-EMPH
4	danduwa-gal enough-belong
1	duluwa-gu straight-to

... ngatun bōn noa wirropa, ...

ngadun bun nuwa wiruba

... and followed him, ...

AND him he follow-PH

... and he [blind man] followed him [Jesus], ...

... pittulmulliella bōn Eloi-nung; ...

bidalmaliyila bun ELOInung

... glorifying God: ...

joy-make-ing-recently him GOD-ACC

... joy-making [i.e. glorifying] him, God: ...

[continues from previous frame]

... *ngatun yant̄in unni kore nakulla bara ba, ...*

ngadun yandin ani guri nagala bara ba

... and all the people, when they saw it, ...

AND all this man see-be-PH they-all WHEN/if

... and all these men, when they saw (it), ...

... *pittulma bōn Eloi nung.*

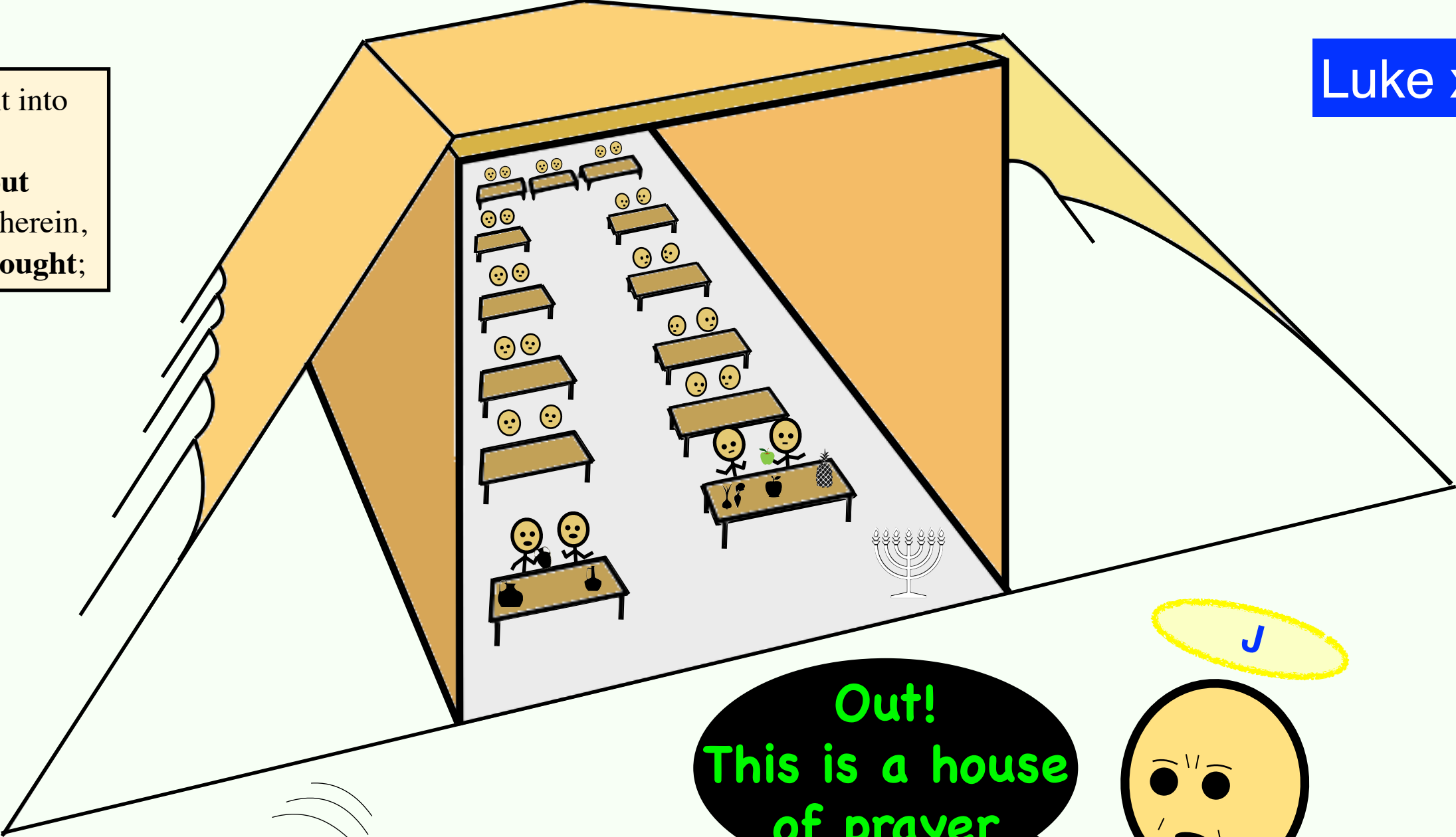
bidalma bun ELOInung

... gave praise unto God.

joy-make-PH him GOD-ACC

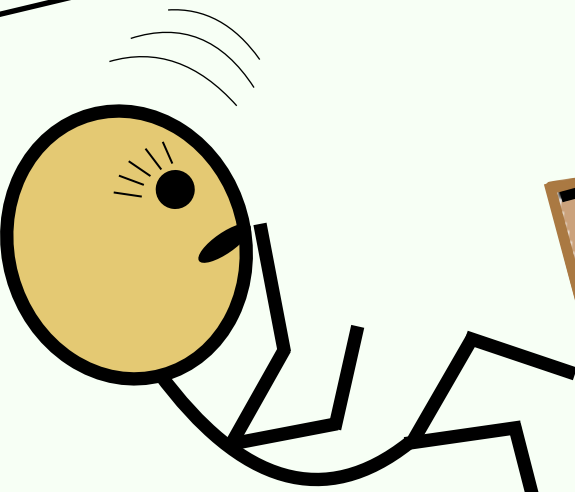
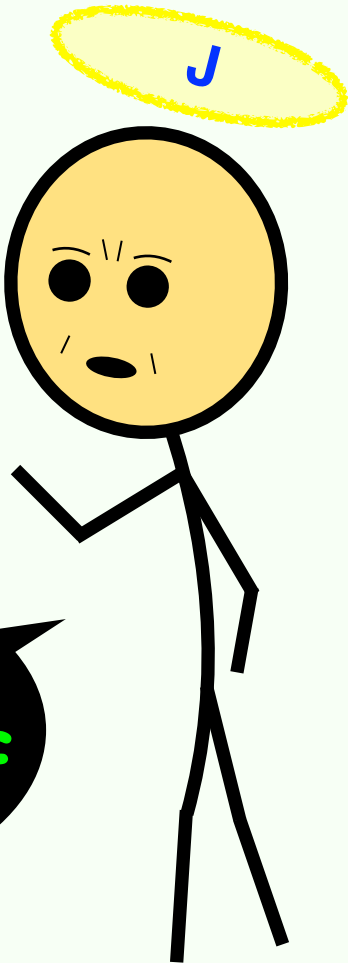
... joy-made [i.e praised] him, God.

[45] And he went into the temple, and began to cast out them that sold therein, and them that bought;

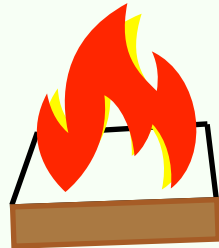


Out!
This is a house
of prayer

You've
turned it
into a den of
thieves



[46] Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.



Luke xix.01

Ngatun noa Jesu uwa willi koa Jeriko koa.

ngadun nuwa JESUS uwa wiliguwa JERICHOguwa

[1] And Jesus entered and passed through Jericho.

AND he JESUS move-PH middle-having (through/by) JERICHO-having (through/by)

And he, Jesus, moved through the middle of Jericho.

Luke xix.02

Ngatun kakulla unta kal wakōl kore ngiakai [167] Zaccheus yiturra,

Pirriwul Teloni kal noa kakulla, ngatun noa pōrōl kan.

ngadun gagala andagal wagul guri ngiyagayi ZACCHAEUS yidara

[2] And, behold, there was a man named Zacchaeus,

which was the chief among the publicans, and he was rich.

AND be-be-PH there-belong one man like this ZACCHAEUS name

And there was one man thereabouts like this named Zacchaeus, ...

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

... Pirriwul Teloni kal noa kakulla, ...

biriwal PUBLICANgal nuwa gagala

... which was the chief among the publicans,

chief PUBLICAN-belong he be-be-PH

... he was the publican-mob chief [i.e. chief of the publicans], ...

-gan / -gani / -gal

- gan agent (person who acts) (cf. Eng. **-er** baker, walker)
- gani entity
- gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED **-gan** (agent) AND **-gang** (BEness)

... ngatun noa pōrōl kan.

ngadun nuwa burulgan

... and he was rich.

AND he heavy-agent

... and he was a heavy-agent [i.e. was rich].

Luke xix.03

Ngatun noa numea nakilliko bōn Jesu-nung

ngān noa ba; ngatun noa keawai kulla konaro nūntima, kulla noa warea ngoiyōng.

ngadun nuwa numiya nagiligu bun JESUSnung

[3] And he sought to see Jesus

who he was; and could not for the press, because he was little of stature.

AND he try-make-PH see-be-ing-for him JESUS-ACC

And he tried for seeing him, Jesus, ...

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	

... *ngān noa ba; ...*

ngan nuwa ba

... who he was; ...

who he DONE

... who he done [i.e. who (Jesus) was]; ...

[continues next frame]

[continues from previous frame]

... *ngatun noa keawai kulla konaro nūntima, ...*

ngadun nuwa giyawayi gala gunaru nundima

... and could not for the press, ...

AND he no because crowd-ERG touch-AFF-make

... and he (could) not, because the crowd touch-made [i.e. pressed (him)], ...

SPECIAL WORD: tempt/touch/ try/teach

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

... *kulla noa warea ngoiyōng.*

gala nuwa wariya nguwiyang

... because he was little of stature.

because he little short-ness

... because he (was) little short.

*Ngatun noa murrā nganka,
ngatun noa kulliwa wokka-lang kolai tin Sycamore tin
nakilliko bōn, kulla noa unta kolang uwolli kolang.*

ngadun nuwa mara nganGa

[4] And he ran before,
and climbed up into a sycamore tree to
see him: for he was to pass that way.

AND he run-PH in front

And he ran in front, ...

*... ngatun noa kulliwa wokka-lang
kolai tin Sycamore tin nakilliko bōn, ...*

**ngadun nuwa galiwa wagalang
gulayidin SYCAMOREdin nagiligu bun**

... and climbed up into a sycamore tree to see him: ...

AND he climb-move-PH high-ness
timber-at SYCAMORE-at see-be-ing-for him

... and he climbed highness [i.e. up]
at the sycamore tree for seeing him, ...

... kulla noa unta kolang uwolli kolang.

gala nuwa andagulang uwaligulang

... for he was to pass that way.

because he there-towards move-ing-towards

... because he (was) moving towards there.

ANGLICISM waga: 'up'

Tkld TRANSLATED ENGLISH IDIOMATIC 'up' LITERALLY IN SUCH INSTANCES AS: grow up, go up, lift up (raise), stand up, rise up, look up, carry up, spring up, pluck up, climb up, take up, bear up, sit up, jump up, run up, fill up,, THE MILD EMPHATIC 'up' SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE up-ness BEING ALREADY IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

-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 xix.05

Ngatun Jesu noa ba uwa unta ko,

nakulla noa wokka-lang, ngatun bōn nakulla, ngatun bōn wiyā, Ella, Zacchaeus, tanān kurrakai tirabulla, kulla bungai koa bang yellawonnun ngiroung ka ta kokere.

ngadun JESUS nuwa ba uwa andagu

[5] And when Jesus came to the place,
he looked up, and saw him, and said unto him, Zacchaeus, make haste,
and come down; for to day I must abide at thy house.

AND JESUS he WHEN/IF move-PH there-to

And when he, Jesus, moved to there, ...

... nakulla noa wokka-lang, ...

nagala nuwa wagalang

... he looked up, ...

see-be-PH he high-ness

... he saw highness [i.e. looked up], ...

ANGLICISM waga: 'up'

Tkld TRANSLATED ENGLISH IDIOMATIC 'up' LITERALLY IN SUCH INSTANCES AS: grow up, go up, lift up (raise), stand up, rise up, look up, carry up, spring up, pluck up, climb up, take up, bear up, sit up, jump up, run up, fill up,,
THE MILD EMPHATIC 'up' SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE up-ness BEING ALREADY IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

... ngatun bōn nakulla, ...

ngadun bun nagala

... and saw him, ...

AND him see-be-PH

... and saw him, ...

[continues from previous frame]

... *ngatun bōn wiyā*, ...

ngadun bun wiya

... and said unto him, ...

AND him speak-PH

... and spoke (to) him: ...

... *Ella, Zacchaeus, tanān kurrakai tirabulla*, ...

yila ZACCHEUS danan garagayi dirabala

... Zacchaeus, make haste, ...

ho ZACCCHAEUS approach quick hurry-IMP!

... “Hey, Zacchaeus, approach quickly, hurry, ...”

MYSTERY WORD: *diraga*

THERE ARE ONLY 2 EXAMPLES OF:
diraga = ‘hurry’
 AND THEY OCCUR IN CONSECUTIVE
 VERSES OF Luke
 NO *dira*- WORDS SUGGEST ‘speed’
 NEAREST IS:
gara-gayi = ‘quick’

... *kulla bungai koa bang yellawonnun ngiroung ka ta kokere.*

gala bangGayiguwa bang yilawanan ngirungGada gugiri

... for to day I must abide at thy house.

because now-having I sit-will thee-of-at hut

... because today-having I will sit [i.e. stay] at your house”.

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

AND VARIANTS WITH *ngirung*, *nurun*, etc.

Luke xix.06

Ngatun tiraba noa

kurrakai barān ngatun pittul-bauwa bōn.

ngadun diraba nuwa

[6] And he made haste,
and came down, and received him joyfully.

AND hurry-PH he

And he hurried ...

... kurrakai barān ...

garagayi baran

... and came down, ...

quick DOWN

... quick(ly) 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 pittul-bauwa bōn.

ngadun bidalba uwa bun

... and received him joyfully.

AND joy-do-PH move-PH he

... and joy-did-moved him [i.e. received him joyfully].

DOUBTFUL Tkld MS



bidalba uwa

joy-do-PH move-PH

NO COMPARABLE EXAMPLES OF

-bauwa

DID Tkld REALLY INTEND THIS TO MEAN 'receive'?

Luke xix.07

*Ngatun nakulla bara ba,
wiyellan niuwara kan bara yantin to, wiyelliella,
waita noa uwa yarakai toa kōtti kakilliko.*

ngadun nagala bara ba

[7] And when they saw it,
they all murmured, saying, That he was gone to
be guest with a man that is a sinner.

AND see-be-PH they-all WHEN/if

And when they saw (it), ...

... wiyellan niuwara kan bara yantin to, wiyelliella, ...

wiyilan nyuwaragan bara yandindu wiyiliyila

... they all murmured, saying, ...

speak-RECIP-now anger-BEness they-all all-ERG speak-ing-recently

... they all were anger-ness [i.e. angrily]
speaking to one another, speaking: ...

-gan / -gan(g)				
ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

... waita noa uwa yarakai toa kōtti kakilliko.

wada nuwa uwa yaragayiduwa gudi gagiligu

... That he was gone to be guest with a man that is a sinner.

depart he move-PH bad-in company with kinsman be-be-ing-for

... “He depart-moved with a bad (person) [i.e. sinner] for being
a kinsman (friend) [i.e. he went with sinner as a friend/guest]”.

-toa / -koa COMIT / PROP / PERL			
-(ga)duwa, -guwa, -luwa, -ruwa			
	COMIT- ative	PROP- riative	PERLative
-guwa -duwa	‘in company with’	having [cp. PRIV lacking]	movement through, across, along, by.

Luke xix.08

Ngatun noa Zaccheus ngarokea,

ngatun [168] wiya bōn Pirriwul-nung, Ella, Pirriwul, winta bang ngutan emmoumba tullokan ka birung mirrul [178] kai ko; ngatun mankulla bang ba tullokan tarai kan ta birung yakitin ngakoiya yī tin, wupinnūn ngaiya bōn bang willembō warān ta ko.

ngadun nuwa ZACCHAEUS ngarugiya

[8] And Zacchaeus stood,

and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

AND he ZACCHAEUS stand-be-PH

And he, Zaccheus, stood, ...

... ngatun [168] wiya bōn Pirriwul-nung, ...

ngadun wiya bun biriwalnung

... and said unto the Lord; ...

and speak-PH him chief-ACC

... and spoke (to) him, the chief: ...

[continues next frame]

[continues from previous frame]

... *Ella, Pirriwul, winta bang ngutan emmoumba tullokan ka birung mirrul [178] kai ko; ...*

yila biriwal winda bang ngudan imuwumba daluganGabirang miralgayigu

... Behold, Lord, the half of my goods I give to the poor; ...

ho chief part I give-AFF-now me-of hold-BEness [property]-away from poor-ITEM-to

... “Hey, Chief, part of-from my property I give to the poor-items; ...

Tkld INVENTIONS:
property / town / kingdom

Tkld coined the following terms:
property: **dalugang** hold-BE-ness
town **gugiri garing** hut all
kingdom **biriwal-guba** chief-of [kingdom]

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	about (concerning) be-cause	from	at	ITEM
-gayi	42	4	41	12
-bayi	–		–	3
-dayi	–		–	2
-wayi	–		–	4

... *ngatun mankulla bang ba tullokan tarai kan ta birung yakitin ngakoiya yē tin, ...*

ngadun manGala bang ba dalugan darayigandabirang yagidin ngaguwiyayidin

... and if I have taken any thing from any man by false accusation, ...

AND take-be-PH I WHEN/if hold-BEness [property] other-agent away from now-because [therefore] fib-speak-HAB-because (through/by)

... and if I took property from (an)other-agent [i.e. someone else] by habitually fib-speaking therefore, ...

Tkld INVENTIONS:
flog / why not / therefore

Tkld coined the following terms:
flog **WIYIL-gu-ri-li-gu** wale-using-ing-for
why not **gura-guwa** not-having
therefore **yagi-din** now-because

Tkld INVENTIONS:
property / town / kingdom

Tkld coined the following terms:
property: **dalugang** hold-BE-ness
town **gugiri garing** hut all
kingdom **biriwal-guba** chief-of [kingdom]

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

[continues next frame]

[continues from previous frame]

... *wupinnun ngaiya bōn bang willembo warān ta ko.*

wubinan ngaya bun bang wilimbu warandagu

... I restore him fourfold.

do-will then him I return-EMPH four-to

... I will then do him emphatically-return to four
[i.e. in return, fourfold]”.

MYSTERY WORD: *waran*

waran: SEEMS TO BE EITHER four OR five, AS WELL AS HAVING OTHER MEANINGS
COULD **waran** INDICATE PLURALITY RATHER THAN SPECIFICALLY ‘four’ ?

Luke xix.09

*Ngatun noa Jesu ko bōn wiya,
tanān uwa morōn unti bungai purreung ka unti ko
kokera ko, kulla noa katan yinal ta Abraham-umba.*

ngadun nuwa JESUSgu bun wiya

[9] And Jesus said unto him,
This day is salvation come to this house, forsomuch
as he also is a son of Abraham.

AND he JESUS-ERG him speak-PH

And he, Jesus, spoke (to) him: ...

... tanan uwa morōn unti bungai purreung ka unti ko kokera ko, ...

danan uwa murun andi bangayi bariyangGa andigu gugiragu

... This day is salvation come to this house, ...

approach move-PH alive this today day(light)-at here-to hut-to

... “Alive [i.e. salvation] approach-moved [i.e. came] this today at daylight to this house, ...

... kulla noa katan yinal ta Abraham-umba.

gala nuwa gadan yinal da ABRAHAMumba

... forsomuch as he also is a son of Abraham.

because he be-AFF-now son AFFirm ABRAHAM-of

... because he is, aye, a son of Abraham”.

Luke xix.10

Kulla yinal kore koba uwa tiwolliko
ngatun tumulliko wongngūntoara ko.

gala yinal guriguba uwa diwaligu

[10] For the Son of man is come to seek
and to save that which was lost.

because son man-of move search-ing-for

Because the son of man moved for searching ...

... ngatun tumulliko wongngūntoara ko.

ngadun dumaligu wangGundidwaragu

... and to save that which was lost.

AND keep-ing-for forget-AFF-done to-for

... and for keeping forget-endowed-for
[i.e. for the forgotten].

SPECIAL WORD: *duma / dumi*

duma / dumi APPEAR TO SIGNIFY :

- watch
 - keep
- AND ALSO regard, save

Luke xix.11

*Ngatun, ngurra bara ba unni tara,
wyeakan butti noa ngatun wiya wakōl Parabōl, kulla noa papai
ta ba Jerusalem ka, ngatun kulla bara kōtta paipillinnun
pirriwul koba Eloī-koba tantoa kal bo.*

ngadun ngara bara ba anidara

[11] And as they heard these things,
he added and spake a parable, because he was nigh to Jerusalem,
and because they thought that the kingdom of God should
immediately appear.

AND hear-PH they-all WHEN/if this-PLUR

And, when they heard these things, ...

*... wyeakan butti noa ngatun
wiya wakōl Parabōl, ...*

wiyiyagan badi nuwa ngadun wiya wagul PARABLE

... he added and spake a parable, ...

Speak-again-now continue (more)
he AND speak-PH one PARABLE

... he spoke again more, and
spoke one parable, ...

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga**
IS USED FOR BOTH 'again' AND 'lest'.

- 189 present tense: **-n**
- 57 future tense: **-nan**
- 37 past historic PH and IMP!: **-∅**
- 0 past tense: **-yan**

POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**

wiyi-yaga-n: speak-again-now
'again' PERHAPS OK

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 [?]

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

[continues from previous frame]

... kulla noa papai ta ba Jerusalem ka, ...

gala nuwa babayidaba JERUSALEMga

... because he was nigh to Jerusalem, ...

because he near-at JERUSALEM-at

... because he (was) near at [i.e. to] Jerusalem, ...

*... ngatun kulla bara kōtta paipillinnun
pirriwul koba Eloī-koba tantoa kal bo.*

**ngadun gala bara guda bayibilinan
biriwalguba ELOIguba danduwagalbu**

... and because they thought that the
kingdom of God should immediately appear.

AND because they-all think-PH appear-do-ing-will
chief-of (kingdom) GOD-of enough-belong-EMPH [immediately]

... and because they thought the kingdom of God
will be appearing immediately.

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]

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 xix.12

Yaki tin noa wiya,

Tarai ta Pirriwul uwa tarai ta ko purrai ta ko kalōng ka ko, mankilliko ngikoung bo pirriwul-kan-ne ko, ngatun willem-[169]bulliko.

yagidin nuwa wiya

[12] He said therefore,

A certain nobleman went into a far country to receive for himself a kingdom, and to return.

now-because [therefore] he speak-PH

Therefore he spoke: ...

... Tarai ta Pirriwul uwa tarai ta ko purrai ta ko kalōng ka ko, ...

darayi da biriwal uwa darayidagu barayidagu galungGagu

... A certain nobleman went into a far country ...

other AFFirm chief move-PH other-to earth-to distant-to

... “(An)other, aye, chief, moved to (an)other distant earth [i.e. went to a distant country], ...

[continues next frame]

[continues from previous frame]

... *mankilliko ngikoung bo pirriwul-kan-ne ko, ...*

manGiligu ngigungbu biriwalganigu

... to receive for himself a kingdom, ...

take-be-ing-for him-EMPH chief-entity (kingdom)-for

... for taking emphatically him for a kingdom

[i.e. to acquire a kingdom for himself], ...

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]

... *ngatun willem-[169]bulliko.*

ngadun wilimbaligu

... and to return.

AND return-do-ing-for

... and for returning [i.e. and come back]”.

Luke xix.13

*Ngatun wiya noa barun
ngikoumba mankillikan Ten ta,
ngatun ngukulla noa barun kin pound ta ten ta, ngatun
wiya barun, miromulla uwonnun bang ba willem bo.*

ngadun wiya nuwa barun ngigumba manGiligan TEN da

[13] And he called his ten servants,
and delivered them ten pounds, and said unto them, Occupy till I
come.

AND speak-PH he them-all him-of take-be-ing-agent TEN AFFirm

And he spoke (to) them his ten, aye, taking-agent(s) [i.e. servants], ...

... ngatun ngukulla noa barun kin pound ta ten ta, ...

ngadun ngugala nuwa barunGin POUND da TEN da

... and delivered them ten pounds, ...

AND give-be-PH he them-all-at POUND AFFirm TEN AFFirm

... and he gave at [i.e. to] them ten, aye, pound(s), ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	—
-din	168	25	—	8
-lin	12	—	—	—
-rin	2	—	—	5

[continues next frame]

[continues from previous frame]

... *ngatun wiya barun, ...*

ngadun wiya barun

... and said unto them, ...

AND speak-PH them-all

... and spoke (to) them: ...

... *miromulla uwonnun bang ba willem bo.*

mirumala uwanan bang ba wilimbu

... Occupy till I come.

protect-IMP! move-will I WHEN/if return-EMPH

... “(You) must protect when [i.e. until] I will move emphatically-return [i.e. look after (this) until I come back]”.

DOUBTFUL TkId TRANSLATION

KJV Occupy till I come.

TkId **mirumala uwanan bang ba wilimbu**

protect-IMP! move-will I WHEN/if return-EMPH

COMMENT: ‘Occupy’ MEANS ‘occupy yourselves’, ‘busy yourselves’, ‘do work’, ‘buy and sell’.

PERHAPS INSTEAD:

uma-la nura wilang-Gulang uwa-nan bang

make-IMP! you-all return-towards move-will I

you must work (until) I will move towards return(ing)

ngu-gi-li-la ngu-ba-yi-la nura ...

(buy)-IMP! (sell)-IMP! you-all ...

you must buy (and) sell (until) ...

buy / sell

7 INCONSISTENT ‘buy’ [3] and ‘sell’ [4] EXAMPLES

buy: **ngu-gi-li-gu** give-be-ing/RECIP-for

sell: SAME AS FOR ‘buy’, except for:

ngu-ba-yi-la give-do-back-IMP!

COMMENT:

‘**buying**’ IS giving RECIPROCALLY (money for goods)

‘**selling**’ IS giving BACK (goods (for money))

Luke xix.14

*Wonto ba ngikoumba ko konara niawama bōn,
ngatun yuka bōn puntimai ngikoung, wiyelliella, keawai wal noa unni pirriwul
katillinnun ngearun.*

wandu ba ngigumbagu gunara
nyawama [nyuwara] bun

[14] But his citizens hated him,
and sent a message after him, saying, We will not have
this man to reign over us.

instead DONE him-of-ERG
crowd anger him

But his crowd [i.e. citizens] anger [i.e. hated] him, ...

DOUBTFUL Tkld TRANSLATION

KJV *his citizens hated him*
Tkld **ngigumbaGu gunara nyuwama bun**
him-of-ERG crowd anger-make-PH him
'crowd' ALSO ERGative [?]. PERHAPS :
ngigumba-gu gunara-gu nyuwama bun
him-of-ERG crowd anger-make-PH him
his crowd made anger [i.e. hated] him

MS ERROR [?]

niawama

MS ERROR **niawama** FOR **niuwarra** [?]

nyuwara

OCCURRENCES OF 'anger':

anger	baga-	nyuwa-
Luke	18	5
Mark	11	4
Matthew	2	-

NO OTHER EXAMPLES OF **niyawa(ma)**,
nyawa(ma) FOR 'hate' OR ANYTHING
ELSE

SEE Luke xix.27

... ngatun yuka bōn puntimai ngikoung, ...

ngadun yuga bun bandimayi ngigung

... and sent a message after him, ...

AND send-PH him messenger him

... and sent him, a messenger, (to) him, ...

MYSTERY WORD: bandi...

bandi...	fall	35
banda	mistake	6
bandi...	pretend	5
bunda...	depart [?]	1
bandimayi	messenger	16

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, keawai wal noa unni pirriwul katillinnun ngearun.

wiyiliyila giyawayi wal nuwa ani biriwal gadilinan ngiyarun

... saying, We will not have this man to reign over us.

speaking-recently no certainly he this chief manage-ing-will us-all

... speaking: "He, this chief, will certainly not (be) managing us".

Luke xix.15

*Ngatun kakulla yakita,
willung ba noa ba, māntōara pirriwul koba,
wiya ngaiya noa barun unnoa mankilli kan
ngan kin noa ba ngukulla moni, tanan
ngikoung kin, ngurrauwil koa noa minnān
barun kin ba ngutoara ngukilli ta birung.*

ngadun gagala yagida

[15] And it came to pass,
that when he was returned, having received the
kingdom, then he commanded these servants to
be called unto him, to whom he had given the
money, that he might know how much every
man had gained by trading.

AND be-be-PH now

And now (it) was, ...

... willung ba noa ba, ...

wilang ba nuwa ba

... that when he was returned, ...

return WHEN/if he DONE

... when he >done<-return [i.e. had returned], ...

[continues next frame]

[continues from previous frame]

... *māntōara pirriwul koba, ...*

mandwara biriwalguba

... having received the kingdom, ...

take-done to chief-of (kingdom)

... take-endowed of the chief [i.e. (having) received the kingdom], ...

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]

Tkld INVENTIONS:
property / town / kingdom

Tkld coined the following terms:

property: **dalugang** hold-BE-ness
town **gugiri garing** hut all
kingdom **biriwal-guba** chief-of [kingdom]

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

... *wiya ngaiya noa barun unnoa mankilli kan ...*

wiya ngaya nuwa barun anuwa manGiligan

... then he commanded these servants ...

Speak-PH then he them-all that take-be-ing-agent

... then he spoke [i.e. commanded] them, those taking-agent(s) [i.e. servants], ...

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

... *ngan kin noa ba ngukulla moni, ...*

nganGin nuwa ba ngugala MONEY

... to whom he had given the money, ...

who-at he DONE give-be-PH MONEY

... at [i.e. to] who(m) he >done<-gave money, ...

-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]

... *tanan ngikoung kin, ...*

danan ngigungGin

... to be called unto him, ...

approach him-at

... approach at [i.e. 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

... *ngurrauwil koa noa minnān barun kin ba ngutoara ngukilli ta birung.*

ngarawilguwa nuwa minan barunGinba ngudwara ngugilidabirang

... that he might know how much every man had gained by trading.

hear-might-having he how much them-all-at give-done to give-be-ing away from

... he hear might-doing [i.e. that he might know] how much at them give-endowed [i.e. what given to them] from give-being [i.e. trading].

minang: INTERROGATIVE

minang INTERROGATIVE
–NOT RELATIVE PRONOUN
INTERROGATIVES

min what? which
minang what? what object?
minaring what is it?
minan how many?

RELATIVE PRONOUN [refers back to a noun]

who, whom, whose, which, that

DEMONSTRATIVE [points to a thing]
this, that, these, those, neither, none

RELATIVE PRONOUNS

THIS	ngali	this	ngala	that
	ani	this	anuwa	that
		what	anduwa	that
		=	anang	that
		'that	ngaluwa	that
		which'	nginuwa	that

PERHAPS: **ngalabu ngalabu**

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 xix.16

*Tanan ngaiya uwa kurrikurri wakōl, wiyelliella,
Ella, Pirriwul, ngiroumba ta Pound unni wittia kauwul ten pound ta.*

danan ngaya uwa gari gari wagul wiyiliyila

[16] Then came the first, saying,
Lord, thy pound hath gained ten pounds.

approach then move-PH first one speak-ing-recently

Then one approach-moved first, speaking: ...

DOUBTFUL Tkld TRANSLATION

KJV Then came the first
Tkld **danan ngaya uwa gari gari wagul**
approach then move-PH first one
DOUBTFUL CONSTRUCTION. PERHAPS:
danan ngaya uwa nuwa nganGa gadala
approach then move-PH he first be-AFF-PH
approached then he (who) was first

*... Ella, Pirriwul, ngiroumba ta Pound
unni wittia kauwul ten pound ta.*

**yila biriwal ngirumba da POUND
ani widiya gawal TEN POUND da**

... Lord, thy pound hath gained ten pounds.

ho chief thee-of AFFirm POUND this
achieve-PH big TEN POUND AFFirm

... “Hey, Chief, your, aye, pound: this
achieved big [i.e. gained] ten pound(s), aye”.

MYSTERY WORD: *widi*

widi-...	build	22
widi-...	achieve	8
widi-...	sing	10
widi-...	fall	9
widi-...	gather	3
widi-...	search	3
wi-di-...	burn, smoke	2

COMMENT: ‘build’ AND ‘achieve’
are similar concepts

wi: INLAND WORD FOR ‘fire’

Luke xix.17

*Ngatun bōn noa wiya,
kauwa yanti, ngintoa mankillikan
murrorōng; kulla bi miroma [170] unnoa
warea ta, kaiyu kan bi kauwa ten ta kokerā.*

ngadun bun nuwa wiya

[17] And he said unto him,
Well, thou good servant: because thou hast been
faithful in a very little, have thou authority over
ten cities.

AND him he speak-PH

And he spoke (to) him: ...

... *kauwa yanti, ...*

gawa yandi

... Well, ...

be-IMP! [yes] thus

... “Yes, thus [i.e. let it be so], ...

... *ngintoa mankillikan murrorōng; ...*

nginduwa manGiligan marurung

... thou good servant: ...

thou take-be-ing-agent good

... you good taking-agent [i.e. servant]; ...

[continues from previous frame]

... *kulla bi miroma [170] unnoa warea ta, ...*

gala bi miruma anuwa wariya da

... because thou hast been faithful in a very little, ...

because thou protect-PH that little AFFirm

... because you protected this, aye, little, ...

... *kaiyu kan bi kauwa ten ta kokerā.*

gayugan bi gawa TEN da gugira

... have thou authority over ten cities.

able-agent thou be-IMP! [yes] TEN AFFirm hut [town]-at

... you are an able-agent, yes, [i.e. you have authority] at [i.e. over] ten, aye, 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'**

Luke xix.18

*Ngatun tarai uwa, wiyelliella,
Ella Pirriwul, ngiroumba ta pound unni wittia kauwul
five-pound ta.*

ngadun darayi uwa wiyiliyila

[18] And the second came, saying,
Lord, thy pound hath gained five pounds.

AND other move-PH speak-ing-recently

And (an)other moved [i.e. came], speaking: ...

*... Ella Pirriwul, ngiroumba ta pound
unni wittia kauwul five-pound ta.*

**yila biriwal ngirumba da POUND
ani widiya gawal FIVE POUND da**

... Lord, thy pound hath gained five pounds.

ho chief thee-of AFFirm POUND this
achieve-PH big FIVE POUND AFFirm

... “Hey, Chief, your, aye, pound: this
achieved big [i.e. gained] five pound(s), aye”.

MYSTERY WORD: *widi*

widi-...	build	22
widi-...	achieve	8
widi-...	sing	10
widi-...	fall	9
widi-...	gather	3
widi-...	search	3
wi-di-...	burn, smoke	2

COMMENT: ‘build’ AND ‘achieve’
are similar concepts

wi: INLAND WORD FOR ‘fire’

Luke xix.19

*Ngatun noa wiya ngaiya bōn,
kauwa bi kaiyu kan five ta kokera.*

ngadun nuwa wiya ngaya bun

[19] And he said likewise to him,
Be thou also over five cities.

AND he speak-PH then him

And he then spoke (to) him: ...

... kauwa bi kaiyu kan five ta kokera.

gawa bi gayugan FIVE da gugira

... Be thou also over five cities.

be-IMP! thou able-agent FIVE AFFirm hut [town]-at

... “Yes, you able-agent at [i.e. over] five, aye, 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’

Luke xix.20

*Ngatun tarai uwa,
wiyelliella, Ella Pirriwul, nauwa,
unni ta pound ngiroumba, wūnkulla
bang ba koroka wurobilla.*

ngadun darayi uwa

[20] And another came,
saying, Lord, behold, here is thy pound,
which I have kept laid up in a napkin:

AND other move-PH

And (an)other moved [i.e. came], ...

... wiyelliella, Ella Pirriwul, ...

wiyiliyila yila biriwal

... saying, Lord, behold, ...

speak-ing-recently ho chief

... speaking: "Hey, Chief, ...

[continues next frame]

[continues from previous frame]

... *nauwa, unni ta pound ngiroumba, ...*

nawa ani da POUND ngirumba

... here is thy pound, ...

see-IMP! this AFFirm POUND thee-of

... (you) must see! This, aye, pound of yours, ...

... *wūnkulla bang ba koroka wurobilla.*

wunGala bang ba guruga wurubila

... which I have kept laid up in a napkin:

deposit-be-PH I DONE hide-PH blanket-at

... I >done<-deposited (it), hid (it) at [i.e. in] a blanket”.

DOUBTFUL WORD koroka

koroka

guruga: hide

THERE ARE 19 EXAMPLES OF

yuruba = hide

AND ONLY 3 OF **guruga**

guruga MAY BE A

TRANSCRIPTION ERROR

Luke xix.21

Kulla bang kinta kakulla ngiroung kai,

kulla bi bukka kauwul; mantan bi wokka lang keawai bi ba wūn pa barān, ngatun kōlbūntia bi unnoa keawai bi ba meapa ba.

gala bang ginda gagala ngirungGayi

[21] For I feared thee,

because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

because I fear be-be-PH thee-because

Because I was afraid because of you, ...

-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

... kulla bi bukka kauwul ; ...

gala bi baga gawal

... because thou art an austere man: ...

because thou anger big

... because you big anger [i.e. (are) very angry]; ...

[continues next frame]

[continues from previous frame]

... *mantan bi wokka lang
keawai bi ba wūn pa barān, ...*

**mandan bi wagalang
giyawayi bi ba wun BA baran**

... thou takest up that thou layedst not down, ...

take-AFF-now thou high-ness no
thou DONE deposit NEG DOWN

... you take highness [i.e. you take up]
(what) you not >done<-deposit not down
[i.e. (what) you did not lay down], ...

... *ngatun kōlbuntia bi unnoa
keawai bi ba meapa ba.*

**ngadun gulbandiya bi anuwa
giyawayi bi ba miya BA ba**

... and reapest that thou didst not sow.

AND cut-AFF-PH thou that no
thou DONE plant NEG DONE

... and you cut [i.e. reap] what you not >done<-
plant <not> [i.e. what you did not sow].

ANGLICISM waga: 'up'

Tkld TRANSLATED ENGLISH IDIOMATIC 'up' LITERALLY IN SUCH INSTANCES AS: grow up, go up, lift up (raise), stand up, rise up, look up, carry up, spring up, pluck up, climb up, take up, bear up, sit up, jump up, run up, fill up,, THE MILD EMPHATIC 'up' SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE up-ness BEING ALREADY IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

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

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**

ba FUNCTIONS

ba WHEN/if
ba DONE
ba / BA NEGative
ba place of

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

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**

ba FUNCTIONS

ba WHEN/if
ba DONE
ba / BA NEGative
ba place of

Luke xix.22

*Ngatun noa bōn wiya,
ngiroung kin birung ko kōtti ko karaka ko
wiyān, pirrirāl-munnun banūng, ngintoa ta
mankillikan yarakai. Ngurra bi tia bukka
kauwul bang; mantillīn wokka lang keawai
bang wūn-pa barān, ngatun kōlbūntillīn unnoa
keawai [171] bang ba meapa ba:*

ngadun nuwa bun wiya

[22] And he saith unto him,
Out of thine own mouth will I judge thee, thou
wicked servant. Thou knewest that I was an austere
man, taking up that I laid not down, and reaping that I
did not sow:

AND he him speak-PH
And he spoke (to) him: ...

... *ngiroung kin birung ko kōtti ko karaka ko wiyān, ...*

ngirungGinbirangGu gudigu garagagu wiyān

... Out of thine own mouth ...

thee-away from-using self-using mouth-using speak-now

... “From using your own mouth, (it) speaks, ...

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

... *pirrirāl-munnun banūng, ...*

biriralmanan ba nung

... will I judge thee, ...

hard-make-will I-thee

... I will hard-make [i.e. judge] you; ...

CONJOINED PRONOUNS: Tkld
‘Conjoined pronouns’: Tkld/Fraser p.17:
I thee **ba-nung** she thee **bin-toa**
I her **ba-noun**
thou me **bi-tia** thou her **bi-noun**
thou him **bi-nung**
he thee **bi-loa** (he me **tia-loa**

[continues from previous frame]

... *ngintoa ta mankillikan yarakai.* ...

nginduwa da manGiligan yaragayi

... thou wicked servant. ...

thou AFFirm take-be-ing-agent bad

... you, aye, bad taking-agent [i.e. servant]. ...

... *Ngurra bi tia bukka kauwul bang;* ...

ngara bi diya baga gawal bang

... Thou knewest that I was an austere man, ...

hear-PH thou me anger big I

... You heard [i.e. knew] me (that) I big anger [i.e. was very angry (austere)], ...

CONJOINED PRONOUNS: TkId

'Conjoined pronouns': TkId/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

[continues next frame]

[continues from previous frame]

... *mantill̄n wokka lang
keawai bang wūn-pa barān, ...*

**mandilin wagalang giyawayi
bang wun BA baran**

... taking up that I laid not down, ...

take-AFF-ing-now high-ness
no I deposit NEG DOWN

... taking highness [i.e. up] (what)
I deposit-not down [i.e. what I did
not lay down], ...

ANGLICISM waga: 'up'

Tkld TRANSLATED ENGLISH IDIOMATIC 'up' LITERALLY IN SUCH INSTANCES AS: grow up, go up, lift up (raise), stand up, rise up, look up, carry up, spring up, pluck up, climb up, take up, bear up, sit up, jump up, run up, fill up,, THE MILD EMPHATIC 'up' SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE up-ness BEING ALREADY IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

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DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM: no ... [the item or action]-lacking
giyawayi na-gurin *not seeing*
giyawayi wanayi-gurin *no children*
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

ba FUNCTIONS

ba WHEN/if
ba DONE
ba / BA NEGative
ba place of

... *ngatun kōlbuntill̄n unnoa
keawai [171] bang ba meapa ba:*

**ngadun gulbandilin anuwa
giyawayi bang ba miya BA ba**

... and reaping that I did not sow:

AND cut-AFF-ing-now that no I DONE plant NEG DONE

... and cutting [i.e. reaping] what I not >done<-plant
not done [i.e. what I had not planted].”

ba FUNCTIONS

ba WHEN/if
ba DONE
ba / BA NEGative
ba place of

SPECIAL WORD: cut

DEFINITIONS MIGHT BE DOUBTFUL:
ganban-di-li-gu To cut with a knife
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giyawayi na-gurin *not seeing*
giyawayi wanayi-gurin *no children*
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

Luke xix.23

*Kora koa bi ngūpa emmoumba
moni ngukillingēl la ko
marauwil koa bang emmoumba kōtti, ngatun kopatoara
ta, emmoung ka ta uwolli ta?*

**guraguwa bi nguBA imuwumba
MONEY ngugilingilagu**

[23] Wherefore then gavest not
thou my money into the bank,
that at my coming I might have required mine own with
usury?

not-having (why not) thou give-PH NEG
me-of MONEY give-be-ing-place-to

Why did you not give my money
to the giving-place [i.e. bank], ...

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

OBSCURE SENTENCE
OBSCURE SENTENCE
AND EQUALLY OBSCURE
Tkld INTERPRETATION
AND TRANSLATION

THIS VERSE IS DOUBTFUL,
INCLUDING A DOUBTFUL
TRANSCRIPTION INTO THE MS OF
Tkld'S TRANSLATION, AND THE FINAL
THREE CLAUSES APPARENTLY IN THE
REVERSE ORDER OF THE KJV TEXT.

... marauwil koa bang emmoumba kōtti, ...

marawilguwa bang imuwumba gudi

... that at my coming I might have required *mine own with usury?*

take-URG-might-having I me-of self

... I, my own, might be take(ing), ...

TEXT ORDER VARIATON
Tkld REARRANGED THE
ORDER OF THE PARTS OF
THE SENTENCE

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

[continues from previous frame]

... *ngatun kopatoara ta, ...*

ngadun gubadwara da ...

<<*ngaduwa ngubadwara da*>>

... that at my coming *I might have required* mine own with usury?

AND xxx-done to ABSTR /

<< I give-do-done to ABSTR >>

... and xxx endowed, ... /

<<... I give-do-endowed [i.e. I be given] >>

TEXT ORDER VARIATON

Tkld REARRANGED THE ORDER OF THE PARTS OF THE SENTENCE

Tkld DOES NOT APPEAR TO HAVE TRANSLATED THE CLAUSES IN THE ORDER OF THE KJV TEXT, AND THIS GROUP DOES NOT SEEM TO FIT AT ALL. NO **kopatoara** IN THE RECORDS.

- **kopa** = 'upper arm'.
- **ngatun** [and]] INCONGRUENT KJV TRANSLATION. SO PERHAPS THE WORDS WERE WRONGLY WRITTEN BY THE TRANSCRIBER OF THE LUKE MS (CAN THIS REALLY HAVE BEEN Tkld [?]).

DOUBTFUL Tkld TRANSLATION

kopatoara

ngatun kopatoara ta
PERHAPS Tkld INTENDED:
ngaduwa ngu-ba-dwara da
I give-do-done to AFFirm
I give-do-endowed, aye
[i.e. I be given,
FOR I might have required [??]

... *emmoung ka ta uwolli ta?*

imuwungGada uwali da

... *that at my coming* I might have required mine own with usury?

me-of-at move-ing ABSTR

... at my moving [i.e. coming]?

TEXT ORDER VARIATON

Tkld REARRANGED THE ORDER OF THE PARTS OF THE SENTENCE

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgLOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa
AND VARIANTS WITH ngirung , nurun , etc.		

Luke xix.24

Ngatun noa wiya barun

ngarokilliella bara ba, tarung ka, mantillia unnoa pound unti birung bōn, ngatun nguwa bōn ngala ko ten kain ko ngikoung.

ngadun nuwa wiya barun

[24] And he said unto them

that stood by, Take from him the pound, and give it to him that hath ten pounds.

AND he speak-PH them-all

And he spoke (to) them, ...

... ngarokilliella bara ba, tarung ka, ..

ngarugiliyila bara ba darangGa

... that stood by, ...

stand-be-ing-recently they-all DONE near-at

... they >done<-standing at arm('s length) [i.e. nearby]" ...

INVENTIVE TRANSLATION
Tkld's SOLUTION INVENTIVE FOR THIS CONCEPT (near)

[continues next frame]

[continues from previous frame]

... *mantillia unnoa pound unti birung bōn, ...*

mandiliya anuwa POUND andibirang bun

... Take from him the pound, ...

take-AFF-ing-IMP! that POUND here-away from

... "(You) must be taking that pound from this, 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

... *ngatun nguwa bōn ngala ko ten kain ko ngikoung.*

ngadun nguwa bun ngalagu TENganGu ngigung

... and give it to him that hath ten pounds.

AND give-IMP! him that-to TEN-agent-to him

... and (you) must give (it to) him, to that-fellow having ten".

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 xix.25

*(Ngatun bara wiya bōn,
Pirriwul, ten ta pound māntān noa.)*

ngadun bara wiya bun

[25] (And they said unto him,
Lord, he hath ten pounds.)

AND they-all speak-PH him

And they spoke (to) him: ...

... Pirriwul, ten ta pound māntān noa.)

biriwal TEN da POUND mandan nuwa

... Lord, he hath ten pounds.)

chief TEN AFFirm POUND take-AFF-now he

... “Chief, ten, aye, pounds he takes [i.e. has]”.

Luke xix.26

Wiyān nurun bang,

yanṭīn ko barun māntān bara ba ngūnnun wal butti; ngatun keawarān noa ba, unnoa ta mantān noa ba mantillinnun wal bōn ngikoung kin birung.

wiyān nurun bang

[26] For I say unto you,

That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

speak-now ye-all I

I speak (to) you, ...

... yanṭīn ko barun māntān ...

yandinGu barun mandan

... That unto every one which hath ...

all-to them-all take-AFF-now

... to all them (who) takes [i.e. has], ...

... bara ba ngūnnun wal butti; ...

bara ba ngunan wal badi

... shall be given; ...

they-all DONE give-will certainly continue

... they >done<-will-give certainly more; ...

MS VARIANT

INSTANCES OF **yandin-...**

10 **yandin-Gu**

2 using / 2 ERG / 1 to / 4 for / 1 OPP

56 **yandin-du**

41 ERG / 11 using

ALTERNATIVE TRANSLATION

POSSIBLE ALTERNATIVE

KJV *unto every one which hath*

ngali guri dalagan-Guwa

this-fellow man hold BEness (property)-
having

this man having property

ALTERNATIVE TRANSLATION

POSSIBLE ALTERNATIVE

KJV *shall be given*

ngan-du ngu-gi-li-li-nan bun

who-ERG (someone) give-be-ing-ing-will him
someone will be continually giving (to) him

[continues from previous frame]

... *ngatun keawarān noa ba, ...*

ngadun giyawaran nuwa ba

... and from him that hath not, ..

AND not-now he DONE

... and he >done<-not [i.e. who does not have anything], ...

ba FUNCTIONS

ba WHEN/if
ba DONE
ba / BA NEGative
ba place of

ALTERNATIVE TRANSLATION

POSSIBLE ALTERNATIVE
KJV from him that hath not
ngala guri dalugan-Gurin
 that-fellow man hold BEness
 (property)-lacking
that man lacking property

... *unnoa ta mantān noa ba ...*

anuwa da mandan nuwa ba

... even that he hath ...

that AFFirm take-AFF-now he DONE

... that, aye, he >done<-takes [i.e. has], ...

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

ALTERNATIVE TRANSLATION

POSSIBLE ALTERNATIVE
KJV even that he hath
gawa yandi wariya dalugan ngigumba
 be-IMP! (yes) thus little property him-of
even his little property

... *mantillinnun wal bōn ngikoung kin birung.*

mandilinan wal bun ngigungGinbirang

... shall be taken away from him.

take-AFF-ing-will certainly him him-away from

... (someone) will certainly be taking him [i.e. it] from him.

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...)

ALTERNATIVE TRANSLATION

POSSIBLE ALTERNATIVE
KJV shall be taken away from him
ngan-du man-di-li-nan wal ngigung-Gin-birang
 who-ERG (someone) take-AFF-ing-will certainly
 him-away from
someone will certainly be taking away from him

Luke xix.27

*Kulla bara unnoa emmoumba niuwama ye,
keawai bara emmoung kunnun bi ba pirriwul barun, mara barun, buwil koa
barun emmoung kin mikan ta. [172]*

gala bara anuwa imuwumba nyuwamayi

[27] But those mine enemies,
which would not that I should reign over them, bring
hither, and slay them before me.

because they-all that me-of anger-ITEM

Because they those-fellows (are) my
anger-ITEM(s) [i.e. enemies], ...

here / there // this / that			
Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:			
	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

-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

... *keawai bara emmoung kunnun bi ba pirriwul barun, ...*

giyawayi bara imuwung ganan bi [?]


<gamanbi> ba biriwal barun

... which would not that I should reign over them, ...

no they-all me *be-will thou* [?] **<be-make-permit>**
DONE chief them-all /

... they not >done<-permit [i.e. want] me (to be) chief (over) them, ...

MS ERROR [?]



ga-nan bi: be-will thou: *you will be*
POSSIBLE MS ERROR
ga-manbi: be-make-permit: *let be, want*

[continues from previous frame]

... *mara barun*, ...

mara barun

... bring hither, ...

bring-IMP! them-all

... (you) must take [i.e. bring] them, ...

... *buwil koa barun emmoung kin mikan ta.* [172]

buwilguwa barun imuwungGin miganda

... and slay them before me.

beat-might-having them-all me-at in front-at

... beat [i.e. kill] might-doing them at [i.e. in] front of me.

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

Luke xix.28

*Ngatun wiya noa ba unnoa,
waita ngaiya noa ngangka uwa wokka lang
Jerusalem kolang.*

ngadun wiya nuwa ba anuwa

[28] And when he had thus spoken,
he went before, ascending up to Jerusalem.

AND speak-PH he WHEN/if that

And when he spoke [i.e. said] that, ...

... waita ngaiya noa ngangka uwa wokka lang Jerusalem kolang.

wada ngaya nuwa nganGa uwa

wagalang JERUSALEMgulang

... he went before, ascending up to Jerusalem.

depart then he first move-PH high-ness JERUSALEM-towards

... he depart(ed) then in front, (and) moved
highness [i.e. up] towards Jerusalem.

ANGLICISM waga: 'up'

Tkld TRANSLATED ENGLISH IDIOMATIC 'up' LITERALLY IN SUCH INSTANCES AS: grow up, go up, lift up (raise), stand up, rise up, look up, carry up, spring up, pluck up, climb up, take up, bear up, sit up, jump up, run up, fill up,, THE MILD EMPHATIC 'up' SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE up-ness BEING ALREADY IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

Luke xix.29

*Ngatun kakulla yakita,
uwa noa ba papai Bethpage ta ko ngatun
Bethany ta ko, bulkurra ta ngiakai yiturra
Olive ka la, yukunbea noa buloara bulun
ngikou mba wirrobuli kan.*

ngadun gagala yagida

[29] And it came to pass,
when he was come nigh to Bethphage and
Bethany, at the mount called the mount of
Olives, he sent two of his disciples,

AND be-be-PH now

And (it) was now, ...

... uwa noa ba papai Bethpage ta ko ngatun Bethany ta ko, ...

uwa nuwa ba babayi BETHPAGEdagu ngadun BETHANYdagu

...when he was come nigh to Bethphage and Bethany, ...

move-PH he WHEN/if near BETHPHAGE-to AND BETHANY-to

... when he moved near to Bethphage, and to Bethany, ...

[continues next frame]

[continues from previous frame]

... *bulkurra ta ngiakai yiturra Olive ka la, ...*


balgarada ngiyagayi yidara OLIVEgala [gaba?]

... at the mount called the mount of Olives, ...

hill-at like this name OLIVEs-at [OR of [?]]

... at the hill 'Olive' named like this, ...

MS ERROR [?]



OLIVE-ga-la
PROBABLY MS ERROR FOR:

- OLIVE-**gaba**: OLIVE-at
- OLIVE-**guba**: Olive-of

... *yukunbea noa buloara bulun ngikoumba wirrobulli kan.*

yuganbiya nuwa bulwara bulun ngigumba wirubaligan

... he sent two of his disciples,

send-do-PH he two them-two him-of follow-ing-agent

... he sent two, them-two, of his following-agent(s) [i.e. disciples].

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

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 xix.30

Wiyelliella, yuring nura wolla kokira ko kaiyīn ta ko;
uwollinnun nura ba untaring, nanūn ngaiya nura wirritoara warea buttikān, keawai yellawa pa kore bulka ka, burungbunggulla unnoa, ngatun yemmamulla unti ko.

wiyiliyila yuring nura wala gugiragu gayindagu

[30] Saying, Go ye into the village over against you;
in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

speak-ing-recently go away you-all
move-IMP! hut [town]-to side-to

Speaking: "You must go-move away,
to the village, to the side [i.e. edge]; ...

SPECIAL WORD: gugira
gugira
PROPERLY IS 'house', 'hut'
Tkld ALSO USED IT FOR 'town'
IN Mark HE USED
gugira garing: 'hut all'
FOR 'town'

-ko: against (OPP)
THERE ARE 14 INSTANCES
WHERE THE SUFFIX **-gu**
APPEARS TO DENOTE
'against', IDENTIFIED HERE
AS 'OPP', for OPPosite.

against
town-**to** side-**to** OR town-**OPP** side-**OPP** [?]
'against' HERE DOES NOT MEAN
'opposite', 'OR 'contrary',
BUT MORE LIKELY LOCative, meaning 'ahead
of you'. 'facing you', 'across the way from you'.

... *uwollinnun nura ba untaring, ...*

uwalinan nura ba andaring

... in the which at your entering ye shall find a colt tied, ...

move-ing-will you-all WHEN/if there-to

... when you will be moving [i.e. entering] to there, ...

TEXT ORDER VARIATON
Tkld REARRANGED THE
ORDER OF THE PARTS OF
THE SENTENCE

-ring: TOWARDS
WITH SOME WORDS, THE
SUFFIX **-ring** APPEARS TO
MEAN **towards**.
WITH OTHER WORDS, e.g.
minaring: what
mararing: inside
yuring: go away
IT DOES NOT

[continues next frame]

[continues from previous frame]

... *nanun ngaiya nura wirritoara warea buttikān, ...*

nanan ngaya nura
wiridwara wariya badigan

... in the which at your entering ye shall find a colt tied, ...

see-will then you-all operate-done to
little bite-BEness

... then you will see a little bite-thing [i.e. colt]
operate-endowed [i.e. tied up], ...

TEXT ORDER VARIATON

Tkld REARRANGED THE ORDER OF THE PARTS OF THE SENTENCE

see / FIND

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED 'see' FOR 'find'
na-gi-li-gu see (see-be-ing-for)
bami-li-gu seek (search-ing-for)
girawa-li-gu seek/find (...-ing-for)
dungGa-mali-gu find (show-make...)

-gan / -gan(g)

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	HAPpen ness

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

... *keawai yellawa pa kore bulka ka, ...*

giyawayi yilawa BA guri balgaga

... whereon yet never man sat: ...

no sit NEG man hill-at

... no man <not> sat at [i.e. on] (its) hill [i.e. back]; ...

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**

[continues next frame]

[continues from previous frame]

... *burungbunggulla unnoa, ...*

burangbangGala anuwa

... loose him, ...

loose-do-compel-IMP! that fellow

... (you) must set that-fellow loose, ...

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 yemmamulla unti ko.*

ngadun yimamala andigu

... and bring him hither.

AND lead-make-IMP! here-to

... and (you) must lead (it) to here.

Luke xix.31

*Ngatun tarai kan to ba wiyennun,
minnaring tin nura unnoa ta b̄urungbungngan? ngiakai nura
wiyella b̄on, kulla noa Pirriwul-lo wiya.*

ngadun darayigandu ba wiyinan

[31] And if any man ask you,
Why do ye loose him? thus shall ye say unto him,
Because the Lord hath need of him.

AND other-agent-ERG WHEN/if speak-will

And if (an)other-agent will speak [i.e. ask you]: ...

*... minnaring tin nura unnoa ta
b̄urungbungngan ? ...*

minnaringdin nura anuwa da burangbangGan

... Why do ye loose him? ...

what-because you-all that AFFirm
loose-do-compel-now

... “What because [i.e. why] do you
that-fellow, aye, set loose?” ...

minnaringdin: WHY

Tkld DID NOT CONVINCINGLY PROVIDE A WORD FOR ‘why’, OTHER THAN **minnaring-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)

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

[continues next frame]

[continues from previous frame]

... *ngiakai nura wiyella bōn*, ...

ngiyagayi nura wiyila bun

... thus shall ye say unto him, ...

like this you-all speak-IMP! him

... You must speak like this (to) him: ...

... *kulla noa Pirriwul-lo wiya.*

gala nuwa biriwalu wiya

... Because the Lord hath need of him.

because he chief-ERG speak-PH

... “Because he, the Chief, spoke [i.e. said so, i.e. needs him]”.

Luke xix.32

*Ngatun bara ba yukatoara,
waita uwa, ngatun nakulla ngaiya bara yanti noa
ba wiya barun ba.*

ngadun bara ba yugadwara

[32] And they that were sent
went their way, and found even as he had said unto
them.

AND they-all DONE send-done to

And they >done<-send-endowed [i.e. those sent], ...

... *waita uwa, ...*

wada uwa

... went their way, ...

depart move-PH

... depart-moved, ...

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

PASSIVE: *-dwara*

Tkld USED **-dwara**: done to
TO REPRESENT PASSIVE FORMS, e.g.:
wiya-dwara speak-done to spoken
yuruba-dwara hide-done to hidden
ngu-dwara give-done to given
RENDERED: speak-, hide-, give-endowed

[continues next frame]

[continues from previous frame]

... *ngatun nakulla ngaiya bara* ...

ngadun nagala ngaya bara

... and found ...

AND see-be-PH then they-all

... and then they saw: ...

see / FIND

NOT KNOWN IF Tkld SOMETIMES
DELIBERATELY USED 'see' FOR 'find'

na-gi-li-gu see (see-be-ing-for)

bami-li-gu seek (search-ing-for)

girawa-li-gu seek/find (...-ing-for)

dungGa-mali-gu find (show-make...)

... *yanti noa ba wiya barun ba.*

yandi nuwa ba wiya barun ba

... even as he had said unto them.

thus he DONE speak-PH them-all DONE

... thus he done >done<-spoke them [i.e.
(it was exactly) as he had told them].

ba FUNCTIONS

ba WHEN/if

ba DONE

ba / BA NEGative

ba place of

Luke xix.33

*Ngatun burungbungngulliella bara
ba unnoa [173] warea buttikan,
ngikoumba ko wiya barun, minnaring tin nura
burungbungngan unni warea buttikan?*

**ngadun burangbangGaliyila bara
ba anuwa wariya badigan**

[33] And as they were loosing the colt,
the owners thereof said unto them, Why loose ye the colt?

AND loose-do-compel-ing-recently
they-all WHEN/if that little bite-BEness

And when they were setting loose this-fellow,
the little bite-thing [i.e. colt], ...

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

... *ngikoumba ko wiya barun, ...*

ngigumbagu wiya barun

... the owners thereof said unto them, ...

him-of-ERG speak-PH them-all

... the of-him [i.e. owners] spoke (to) them: ...

DOUBTFUL Tkld TRANSLATION

KJV the owners thereof [OF THE COLT]

Tkld **ngigumbagu**

him-of-ERG

'of him' FOR 'owners' [?] PERHAPS:

guri-gu badi-gan-Guwa ...

man-ERG bite-BEness-having ...

the man [i.e. people] having the colt ...

[continues next frame]

[continues from previous frame]

... *minnaring tin nura burunbungngan unni warea buttikan?*

minaringdin nura burangbangGan ani wariya badigan

... Why loose ye the colt?

what-because you-all loose-do-compel-now
this little bite-BEness

... “What because [i.e. why] (do) you set loose this small bite-thing [i.e. colt]?”

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)

-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 xix.34

*Ngatun bara wiya,
Pirriwul-lo noa wiya ngala.*

ngadun bara wiya

[34] And they said,
The Lord hath need of him.

AND they-all speak-PH

And they spoke: ...

... Pirriwul-lo noa wiya ngala.

biriwalu nuwa wiya ngala

... The Lord hath need of him.

chief-ERG he speak-PH that fellow

... “He, the Chief, spoke (about) that-fellow”.

UNIDENTIFIED TERMS	
begin	INCHOative / INCEPTive
could	gayu-gan, gayu-gurin
having	PROPRIative
become	never
before	same
except	under
need	until

Luke xix.35

Ngatun bara yemmama bōn Jesu kin ko:

ngatun bara wupea barun ba kirikin bulka ka buttikan ka, ngatun wupea bōn bara Jesu-nung wokka ka.

ngadun bara yimama bun JESUSginGu

[35] And they brought him to Jesus:

and they cast their garments upon the colt, and they set Jesus thereon.

AND they-all lead-make-PH him-to

And they led him to Jesus, ...

... ngatun bara wupea barun ba kirikin bulka ka buttikan ka, ...

ngadun bara wubiya barun ba girigin balgaga badiganGa

... and they cast their garments upon the colt, ...

AND they-all do-PH them-all DONE garment back-at bite-BEness-at

... and they >done<-did them garment(s) at the back at [i.e. on the back of] the bite-thing [i.e. colt], ...

-gan / -gan(g): BEness

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

... ngatun wupea bōn bara Jesu-nung wokka ka.

ngadun wubiya bun bara JESUSnung wagaga

... and they set Jesus thereon.

AND do-PH him they-all JESUS-ACC high-at

... and they did [i.e. sat] him, Jesus, at [i.e. on] high.

Luke xix.36

*Ngatun, uwolliella noa ba,
wupea bara yapung ka kirrikin kan barun ba.*

ngadun uwaliyila nuwa ba

[36] And as he went,
they spread their clothes in the way.

AND move-ing-recently he WHEN/if

And, when he was moving [i.e. went], ...

... wupea bara yapung ka kirrikin kan barun ba.

wubiya bara yabangGa giriginGan barunba

... they spread their clothes in the way.

do-PH they-all path-at garment-BEness them-all-of

... they do-did [i.e. spread] their garment(s) at [i.e. on] the path.

-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 xix.37

Ngatun uwa noa ba papai

*barā ka Olive ka ba koba bulkurra koba,
yantīn konara wirrobullikan pittul ngaiya
kakulla, ngatun pittumulliella bōn Eloi-
nung kauwul-lo pullī to, yantin tin kauwul
lin uma ba nakulla bara ba;*

ngadun uwa nuwa ba babayi

[37] And when he was come nigh,
even now at the descent of the mount of Olives, the whole
multitude of the disciples began to rejoice and praise God with
a loud voice for all the mighty works that they had seen;

AND move-PH he WHEN/if near

And when he moved near, ...

... barā ka Olive ka ba koba bulkurra koba, ...

baraga OLIVEgabaguba balgaraguba

... even now at the descent of the mount of Olives, ...

down-at OLIVE-at-of hill-of

... at the down [i.e. foot] of the hill at [i.e. of] olive(s), ...

... yantīn konara wirrobullikan pittul ngaiya kakulla, ...

yandin gunara wirubaligan bidal ngaya gagala

... the whole multitude of the disciples began to rejoice ...

all crowd follow-ing-agent joy then be-be-PH

... all the following-agent(s) [i.e. disciple(s)] crowd were then joy(ful), ...

Tkld INVENTIONS:
disciple / passover / generation

Tkld coined the following terms:
disciple **wiruba-li-gan** following agent
Passover **gawi-dwara** come-done to
generation **wilang-NGil** behind/past place

[continues from previous frame]

... *ngatun pittumulliella bōn Eloī-nung kauwul-lo pullī to, ...*

ngadun bidalmaliyila bun ELOInung gawalu baLidu

... and praise God with a loud voice ...

AND joy-make-ing-recently him GOD-ACC big-using voice-using

... and were joymaking [i.e. praising] him, God, using a big voice, ...

... *yantin tin kauwul lin uma ba nakulla bara ba;*

yandindin gawalin uma ba nagala bara ba

... for all the mighty works that they had seen;

all-because big-because make-PH DONE see-be-PH they-all DONE

... because of all the big (works) >done<-made,
(that) they >done<-saw [i.e. had seen].

-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 xix.38

Wiyelliella,

*Pittulmabunbilla bōn Pirriwul ta
uwan noa ba Yehova-ūmba koa
yiturroa: pittul kamunbilla
moroko ka, ngatun killibīnbīn
kamunbilla wokka ka. [174]*

wiyiliyila

[38] Saying,

Blessed be the King that
cometh in the name of the
Lord: peace in heaven, and
glory in the highest.

speak-ing-recently

Speaking: ...

... Pittulmabunbilla bōn Pirriwul ta ...

bidalmabanbila bun biriwal da

... Blessed be the King ...

joy-make-permit-IMP! him chief AFFirm

... “(You) must joy-permit [i.e. bless] him, the Chief, aye, ...

... uwan noa ba Yehova-ūmba koa yiturroa: ...

uwan nuwa ba JEHOVAHumbaguwa yidaruwa

... that cometh in the name of the Lord: ...

move-now he WHEN/if JEHOVAH-of-having name-having

... when he moves [i.e. comes] having the name of Jehovah: ...

[continues next frame]

[continues from previous frame]

... *pittul kamunbilla moroko ka, ...*

bidalgamanbila muruguga

... peace in heaven, ...

joy be-make-permit-IMP! sky-at

... (someone) must joy-permit [i.e. peace to be] at [i.e. in] the sky [i.e. heaven], ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

... *ngatun killibīnbīn kamunbilla wokka ka. [174]*

ngadun gilibinbin gamanbila wagaga

... and glory in the highest.

AND shine-INTNS-INTNS
be-make-permit-IMP! high-at

... and (someone) must permit shining [i.e. glory] (to) be at [i.e. on] high.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

MYSTERY WORD: shining

gili: light. spark

gili-bin-bin: shining

ANALYSIS UNCERTAIN.

PERHAPS:

light-do-now/do-now

shine-INTNS-INTNS

36 EXAMPLES OF 'shine', 'shining'

ALL BUT 3 are **gilibinbin**

MYSTERY SUFFIX: -bin

burulbin	heavy
dimbiribin	adder
gilibinbin	shine
gindiyirabin	[extinct volcano]
mulubin	fern
wungarabin	youth
wuwibin	eyelash
yiriwilbin	fig
yiriwildabin	fig

Luke xix.39

*Ngatun winta ko Pharise ka birung konara birung, wiya bōn,
Pirriwul, koawa bi barun ngiroumba wirrobullikan.*

ngadun windagu PHARISEEgabirang gunarabirang wiya bun

[39] And some of the Pharisees from among the multitude said unto him,
Master, rebuke thy disciples.

AND part-ERG PHARISEE-away from crowd-away from speak-PH him

And part [i.e. some] from the Pharisee crowd, spoke (to) him: ...

... Pirriwul, koawa bi barun ngiroumba wirrobullikan.

biriwal gawuwa bi barun ngirumba wirubaligan

... Master, rebuke thy disciples.

chief scold-IMP! thou them-all thee-of follow-ing-agent

... “Chief, you must scold them, your 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 xix.40

*Ngatun noa wiya-yaleen barun, wiyelliella,
wiyān nurun bang, wiya bara ba kaiyellinnun mupai, kaibullinnun wal ngaiya
unni tara tunung tantoa kal bo.*

ngadun nuwa wiyayaliyan barun wiyiliyila

[40] And he answered and said unto them,
I tell you that, if these should hold their peace, the stones would immediately
cry out.

AND he speak-back-ing-did them-all speak-ing-recently

And he was speaking-back [i.e. answering] them, speaking: ...

... *wiyān nurun bang, ...*

wiyān nurun bang

... I tell you that, ...

speak-now ye-all I

... “I speak (to) you, ...

[continues next frame]

[continues from previous frame]

... *wiya bara ba kaiyellinnun mupai, ...*

wiya bara ba gayilinan mubayi

... if these should hold their peace, ...

QUESTION: they-all WHEN/if stop-ing-will shut

... QUERY: if they will stopping shut [i.e. hold their peace], ...

... *kaibullinnun wal ngaiya unni tara tunung tantoa kal bo.*

gayibalanan wal ngaya anidara dunung danduwagalbu

... the stones would immediately cry out.

call-do-ing-will certainly then this-PLUR
stone enough-belong-EMPH [immediately]

... then will these stones certainly
immediately (be) call [i.e. crying out]?"

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 xix.41

Ngatun uwa noa ba papai,

nakulla noa kokere karing, ngatun noa tūngkillimilleen ngaloarin,

ngadun uwa nuwa ba babayi

[41] And when he was come near,
he beheld the city, and wept over it,

AND move-PH he WHEN/if near

And when he moved [i.e. came] near, ...

... nakulla noa kokere karing, ...

nagala nuwa gugiri garing

... he beheld the city, ...

see-be-PH he hut all [town]

... he saw the town. ...

SPECIAL WORD: gugira

gugira

PROPERLY IS 'house', 'hut'
TKld ALSO USED IT FOR 'town'
IN Mark HE USED

gugira garing: 'hut all'
FOR 'town'

... ngatun noa tūngkillimilleen ngaloarin,

ngadun nuwa

dungGilimiliyan ngaluwarin

... and wept over it,

AND he cry-ing-make-ing-did this-at

... and he was cry-making at it.

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

-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 xix.42

*Wiyelliella, ngurra pa bi ba, ngintoa ta,
unti purreang ka ngiroung ka ta unni tara pittul kakilliko ngiroumba
ko! Wonto ba yakita yuropā ta ngiroung kai nakilli-tin ngaikung-tin.*

wiyiliyila ngara BA bi ba nginduwa da

[42] Saying, If thou hadst known, even thou,
at least in this thy day, the things which belong unto thy peace! but now they are
hid from thine eyes.

speaking-recently hear NEG thou WHEN/if thou AFFirm

Speaking: "If you did not heard [i.e. knew], you, aye, ...

ba FUNCTIONS		da FUNCTIONS	
ba	WHEN/if	da	AFFirm
ba	DONE	da	ABSTR
ba / BA	NEGative	-da	LOCative
ba	place of	da	.....

... unti purreang ka ngiroung ka ta ...

andi bariyangGa ngirungGada

... at least in this thy day, ...

here day(light)-at thee-of-at

... at [i.e. on] this your day, aye, ...

PRONOUN IRREGULARITIES		
	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa
AND VARIANTS WITH ngirung, nurun, etc.		

[continues next frame]

[continues from previous frame]

... unni tara pittul kakilliko ngiroumba ko! ...

anidara bidalgagiligu ngirumbagu

... the things which belong unto thy peace!...

this-PLUR joy-be-be-ing-for thee-of-for

... (about) these things of your being joy(ful) [i.e. at peace]! ...

... Wonto ba yakita yuropā ta ngiroung kai nakilli-tin ngaikung-tin.

wandu ba yagida yuruba da ngirungGayi nagilidin ngayigangdin

... but now they are hid from thine eyes.

instead DONE now hide AFFirm thee-from see-be-ing-from eye-from

... Instead (someone) now hid (them), aye, from your seeing eye(s).

-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

-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

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**

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY ‘(someone)’.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT
ngan-du: someone
ngandu
someone (did whatever...)

Luke xix.43

Kulla purreang ta kunnun ngikoung [sic] kin
bukka-kan to ngiroung [180] wirrinnun wal barā kirai karaikarai ngiroung, ngatun
karaikarai wirrinnin ngiroung, ngatun miromunnun bīn willi ka yanfīn ta kaiyīnkaiyīn ta.

gala bariyang da ganan ngirungGin

[43] For the days shall come upon thee,
 that thine enemies shall cast a trench about thee, and compass thee
 round, and keep thee in on every side,

because day(light) AFFirm be-will thee-at

Because day(light)(s), aye, will be at [i.e. upon] you, ...

... *bukka-kan to ngiroung [180] wirrinnun*
wal barā kirai karaikarai ngiroung, ...

bagagandu ngirung wirinan wal
bara girayi garayi garayi ngirung

... that thine enemies shall cast a trench about thee, ...

anger-agent-ERG thee operate-will
 certainly they-all ditch twist twist thee

... they, you(r) anger-agent(s) [i.e. enemies],
 will certainly operate a ditch [i.e. will cast a
 trench] around you, ...

MS ERROR

ngikoung kin

ngikoung kin: him-at
 MS ERROR FOR
ngirungGin: thee-at

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	—
-din	168	25	—	8
-lin	12	—	—	—
-rin	2	—	—	5

DOUBTFUL Tkld TRANSLATION

KJV *thine enemies ...*
 Tkld **bagagandu ngirung**
 anger-agent-ERG thee

COMMENT: THERE ARE 15 EXAMPLES OF **thee-of-ERG**. THIS WOULD SEEM THE APPLY HERE. THUS PERHAPS:

baga-gan-du ngiruumba-gu
 anger-agent-ERG thee-of-ERG
your enemies ...

MS DOUBT

barā

bara: they-all OR 'down' [?]
 BY APPLYING A MACRON
 OVER THE FINAL /a/
 Tkld MIGHT HAVE INTENDED
down

MS VARIANT

kirai karaikarai

ditch twist twist
 Tkld USED BOTH
girayi AND garayi
 SOMETIMES REDUPLICATED, FOR
 'round', 'twist', 'upside-down'
 —AND **girayi** ALSO FOR 'ditch'

[continues from previous frame]

... *ngatun karaikarai wirrinnun ngiroung, ...*

ngadun garayi garayi wirinan ngirung

... and compass thee round, ...

AND twist twist operate-will thee

... and will operate around you [i.e. compass thee around], ...

MS VARIANT

ngatun karaikarai

NOTE: **garayi garayi** IN THIS INSTANCE OF
twist twist
[i.e. round about, around]

... *ngatun miromunnun b̄n willika yant̄n ta kaiȳnkaiȳn ta.*

ngadun mirumanan bin wiliga yandinda gayin gayinda

... and keep thee in on every side,

AND protect-will thee middle-at all-at side side-at

... and will protect you at [i.e. in] the middle at [i.e. on] all sides.

WORD QUERY

miromunnun

THERE ARE c.50 EXAMPLES OF:
miruma-
MOSTLY MEANING 'protect, BUT
OCCASIONALLY 'rub'
ASSUME 'protect' SENSE INTENDED,
AND NOT SOMETHING ELSE

Luke xix.44

Ngatun pirikibunpinnun bīn purrai ta, ngatun ngiroumba wonnai tara murrung ka ba ngiroung [175] kin ba; ngatun keawai bara wupinnun tunūng tarai ta wokka ka; kulla keawai bi ba ngurra-pa yakita natala ba ngiroumba.

ngadun birigibanbinan bin [waran] barayida

[44] And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

AND lie-permit-will thee [flat] earth-at

And (someone) will let you lie [flat] at [i.e. on] the ground, ...

... ngatun ngiroumba wonnai tara murrung ka ba ngiroung [175] kin ba; ...

ngadun ngirumba wanayidara marangGaba ngirungGinba

... and thy children within thee; ...

AND thee-of child-PLUR inside-at thee-at

... and your children at [i.e. in] inside you; ...

OBSCURE SENTENCE
OBSCURE SENTENCE AND EQUALLY OBSCURE Tkld INTERPRETATION AND TRANSLATION

MISSING TRANSLATION
AS Tkld DID NOT PROVIDE A TRANSLATION , **THIS WORDING IS PROPOSED.**

WORD VARIANT
WORDS FOR 'flat (surface)' ARE:
awaba ngarawan waran / wara

WHO / SOMEONE
11.4 Indefinite-interrogative pronouns
Australian languages generally have a set of forms that can have indefinite or interrogative sense (or both). Bilingual informants will often translate a sentence with, say, the ergative of **ḡaan-**, as 'someone hit me — who did it?', the translation indicating that this is simultaneously an indefinite specification, and a request for further information. [Dixon 1980: 372:14]

DOUBTFUL Tkld TRANSLATION
KJV shall lay thee even with the ground
Tkld **birigibanbinan bin barayida**
lie-permit-will thee earth-at
COMMENT: THIS IS NOT ABOUT lying down BUT DESTROYING BUILDINGS. PERHAPS:
[ngan-du] dyir-ba-ngGa-li-nan (gugiri) ngirumba waran barayi-da
(someone) break-do-compel-ing-will (house(s)) thee-of flat earth-at
(someone) will be breaking your houses flat at [i.e. on] the ground

ALTERNATIVE TRANSLATION
KJV thy children within thee
Tkld **ngirumba wanayidara marangGaba ngirungGinba**
thee-of child-PLUR inside-at thee-at
COMMENT: THIS MEANS 'children in your (houses)'. POSSIBLE ALTERNATIVE:
wanayi-dara ngirumba marang-Gaba gugiri-din ngirumba-ga
child-PLUR thee-of inside-at hut-at thee-of-at
your children inside your house(s)

[continues from previous frame]

... ..ngatun keawai bara wupinnun tunūng tarai ta wokka ka; ...

ngadun giyawayi bara wubinan
[ngirungGinba] dunung darayida wagaga

... and they shall not leave in thee one stone upon another; ...

AND no they-all do-will [thee-at] stone other-at high-at

... and they will not do [i.e. put] stone(s) [at you [i.e. in your place]] at high at other(s) [i.e. one stone upon another]; ...

MISSING TRANSLATION

AS Tkld DID NOT PROVIDE A TRANSLATION ,
THIS WORDING
IS PROPOSED.

... kulla keawai bi ba ngurra-pa
yakita natala ba ngiroumba.

gala giyawayi bi ba ngara
BA yagida nadala ba
ngirumba

... because thou knewest not
the time of thy visitation.

because not thou DONE
hear-PH NEG now see-AFF-
PH WHEN/if DONE?] thee-of

... because you did not hear
[i.e. did not know] now when
(someone) did see you-of [i.e.
the time of thy visitation]

ba FUNCTIONS

ba WHEN/if
ba DONE
ba / BA NEGative
ba place of

OBSCURE TRANSLATION

OBSCURE CONCEPT
OBSCURE Tkld TRANSLATION

but / because / therefore

gala (ba) for, because
ngala-din that-because (therefore)
yagi-din now-because (therefore)
guwidu (ba) because, therefore
wandu ba but, instead, whereas

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**

POSSESSIVE unattached

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

PERHAPS
uwa-li-da ngirung-Gin-ba
move-ing ABSTR thee-of-at
at the moving [i.e. coming] at thee

DOUBTFUL Tkld TRANSLATION

KJV thou knewest not the time of thy visitation
COMMENT: THIS MEANS:
'because you did not recognise the time God visited you (to save you)'
PERHAPS:
gala giyawayi bi ba ngara BA uwali da ELOI-duwa ngirung-Ginba
because not thou DONE hear NEG move-ing ABSTR GOD-having
(through/by) thee-at
because you did not hear [i.e. did not know] not the moving
i.e. visitation] by GOD at [i.e. to] you
because you did not recognise the visit by God to you

Luke xix.45

*Ngatun noa uwa murraring Temple ko-lang,
ngatun yipa ngaiya noa barun ngukilli-kan ngatun barun mankilli-kan unta birung;*

ngadun nuwa uwa mararing TEMPLEgulang

[45] And he went into the temple,
and began to cast out them that sold therein, and them that
bought;

AND he move-PH inside TEMPLE-towards

And he moved inside towards the temple, ...

... ngatun yipa ngaiya noa barun ngukilli-kan ...

ngadun yiba ngaya nuwa barun ngugiligan

... and began to cast out them that sold therein, ...

AND eject-PH then he them-all give-be-ing-agent

... and he then ejected them, the giving-agent(s) [i.e. sellers] ...

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

... ngatun barun mankilli-kan unta birung;

ngadun barun manGiligan andabirang

... and them that bought;

AND them-all take-be-ing-agent there-away from

... and them taking-agents [i.e. purchasers] from there.

Luke xix.46

*Wiyelliella barun, Upatoara unni,
emmoumba kokere ta wiyellingēl kokere; wonto ba nura uma
unni wollo-kakilli-ko barun mānkiyē-ko.*

wiyiliyila barun ubadwara ani

[46] Saying unto them, It is written,
My house is the house of prayer: but ye have made it a den of
thieves.

speaking-recently them-all do-done to this

Speaking (to) them: "This (is) do-endowed [i.e. written], ...

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

... emmoumba kokere ta wiyellingēl kokere; ...

imuwumba gugiri da wiyilingil gugiri

... My house is the house of prayer: ...

me-of hut AFFirm speak-ing-place hut

... my house, aye, speaking-place house [i.e. (is) a prayer house]; ...

... wonto ba nura uma unni wollo-kakilli-ko barun mānkiyē-ko.

wandu ba nura uma ani walu gagiligu barun manGiyigu

... but ye have made it a den of thieves.

instead DONE you-all make-PH this den
be-be-ing-for them-all take-be-actor-for

... instead you made this a den being for them,
for the take-items [i.e. thieves].

wandu ba: whereas / INSTEAD
wandu ba
Tkld: "Whereas; a compound phrase:
Won, the interrogative adverb of place,
where? to,"
RENDERED AS 'instead'.
SOMETIMES **wandu ba** IS SPLIT, AS:
180 **wandu ba**
70 **wandu xxx ba**

Luke xix.47

*Ngatun wiyelliella noa purreung ka
yantīn ta murrung ka Temple ka.*

*Wonto ba pirriwul Iereu, ngatun bara Grammateu, ngatun bara
pirriwul kore koba, numa bara bōn būnkilli-kolang;*

**ngadun wiyiliyila nuwa bariyangGa
yandin da marangGa TEMPLEga**

[47] And he taught daily in the temple.
But the chief priests and the scribes and the chief of the people sought
to destroy him,

AND speak-ing-recently he day(light)-at
all AFFirm inside-at TEMPLE-at

And he was speaking at all, aye, day(light) [i.e.
daily] at the inside at [i.e. of] the temple. ...

... Wonto ba pirriwul Iereu, ...

wandu ba biriwal PRIEST

... But the chief priests ...

instead DONE chief PRIEST

... Instead the chief priest(s), ...

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**

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 scribe(s), ...

... *ngatun bara pirriwul kore koba, ...*

ngadun bara biriwal guriguba

... and the chief of the people ...

AND they-all chief man-of

... and they, the chiefs of the men [i.e. people], ...

... *numa bara bōn būnkilli-kolang;*

numa bara bun bunGiligulang

... sought to destroy him,

try-make-PH they-all him beat-be-ing-towards

... they tried beating-towards him [i.e. sought to destroy him].

SPECIAL WORD: tempt/touch/ try/teach

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

Luke xix.48

Yakoai bara ba umulli-ko

ngatun keawai bara, kulla yantīn ta kore pittul kakilliella ngurrulli-ko bōn.

yaguwayi bara ba umaligu

[48] And could not find

what they might do: for all the people were very attentive to hear him.

what they-all DONE make-ing-for

How they [chief priests and scribes] >done<-for-making [i.e. what might they do] ...

yaguwayi: BEWARE

yaguwayi: 'how'
ALSO MEANS 'beware'

yaguwayi MEANINGS

yaguwayi HAS THESE MEANINGS:
1. ADVERB INTERROGATIVE: 'how':, 'in what manner'
2. INTERJECTION: beware!
3. (AS USED BY Tkld)): 'what'
— PRONOUN (e.g. what is this?)

OBSCURE SENTENCE

OBSCURE SENTENCE AND EQUALLY OBSCURE Tkld INTERPRETATION AND TRANSLATION

INCONGRUENT TRANSLATION

KJV And could not find what they might do [to stop/hurt him]
SPECULATIVE ALTERNATIVE:
ngara-gurin bara uma-li-gu yaragayi ngigung-Gu
hear-lacking they-all make-ing-for bad him-to they understand-lacking for making bad to/for him

... *ngatun keawai bara, ...*

ngadun giyawayi bara

... what they might do: ...

AND no they-all

... and not they [chief priests and scribes] [i.e. and not do], ...

OBSCURE SENTENCE

OBSCURE SENTENCE AND EQUALLY OBSCURE Tkld INTERPRETATION AND TRANSLATION

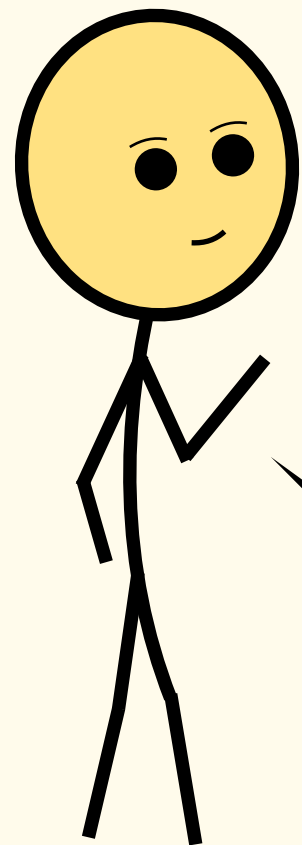
... *kulla yantīn ta kore pittul kakilliella ngurrulli-ko bōn.*

gala yandin da guri bidal gagiliyila ngaraligu bun

... for all the people were very attentive to hear him.

because all AFFirm man joy be-be-ing-recently hear-ing-for him

... because all, aye, men were being joy(ful) for hearing him.



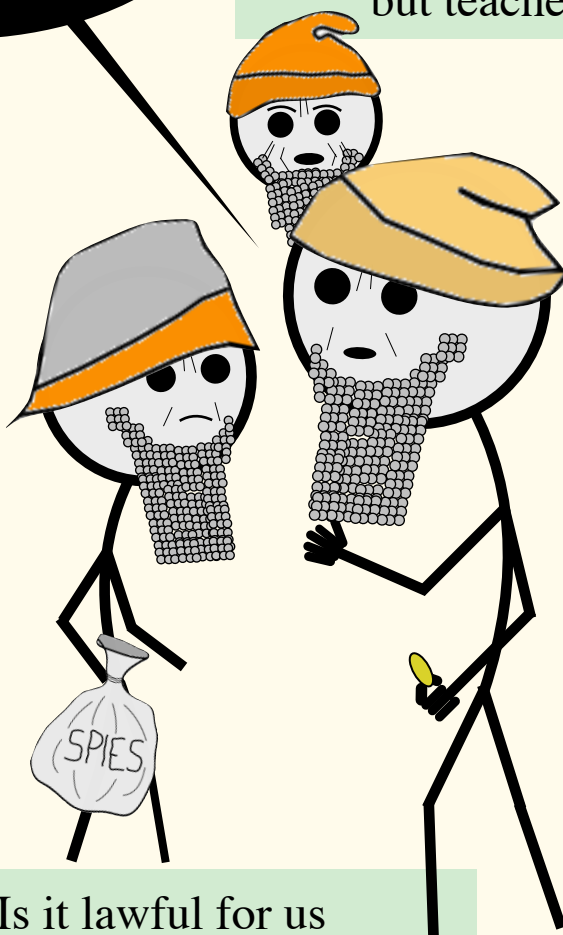
Why tempt me?

Show me a coin

Whose face is on it?

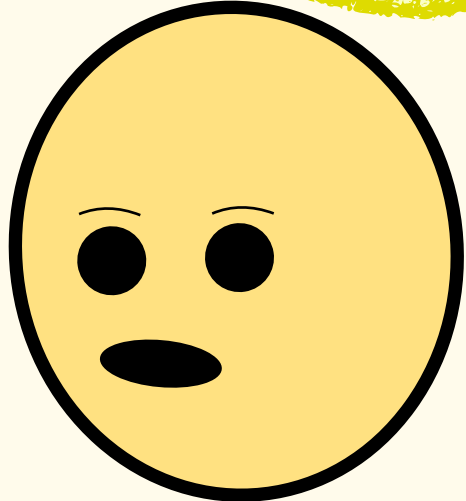
Is it OK to pay tribute to Caesar?

[21] And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly:



[22] Is it lawful for us to give tribute unto Caesar, or no?

[23] But he perceived their craftiness, and said unto them, Why tempt ye me?
[24] Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's.



Give Ceasar's things to Ceasar, and God's to God

[25] And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God he things which be God's.

Luke xx.01

Ngatun yakita kakulla,

*wakōl-la tarai ta pur^[176]reung ka,
wiyelliella noa ba barun kore Iero ka,
ngatun wiyelliella Evangelion, uwa ngaiya
bōn bara pirriwul Iereu ngatun bara
Grammateu, ngatun bara Presbutero,*

ngadun yagida gagala

[1] And it came to pass,
that on one of those days, as he taught the
people in the temple, and preached the
gospel, the chief priests and the scribes came
upon him with the elders,

AND now be-be-PH

And now (it) was, ...

... wakōl-la tarai ta pur^[176]reung ka, ...

wagula darayida bariyangGa

... that on one of those days, ...

one-at other-at day(light)-at

... at (i.e. on) one other day, ...

... wiyelliella noa ba barun kore Iero ka, ...

wiyiliyila nuwa ba barun guri TEMPLEga

... as he taught the people in the temple, ...

speaking-recently he WHEN/if them-all man TEMPLE-at

... when he was speaking (i.e. teaching) them, the men (i.e. people), at (i.e. in) the temple, ...

... *ngatun wiyelliella Evangelion, ...*

ngadun wiyiliyila GOSPEL

... and preached the gospel, ...

AND speak-ing recently GOSPEL

... and was speaking [i.e. teaching] the Gospel, ...

... *...uwa ngaiya bōn bara pirriwul Iereu ...*

uwa ngaya bun bara biriwal PRIEST

... the chief priests and the scribes came upon him ...

move-PH then him they-all chief PRIEST(s)

... they, the chief priest(s), then moved [i.e. came upon] him, ...

REARRANGEMENT
Tkld TRANSPOSED
MS TEXT SEGMENTS

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 bara Grammateu, ...*

ngadun bara SCRIBE

... and the scribes ...

AND they-all SCRIBE

... and they, the scribes, ...

REARRANGEMENT
Tkld TRANSPOSED
MS TEXT SEGMENTS

... *ngatun bara Presbutero,*

ngadun bara ELDER

... with the elders,

AND they-all ELDER

... and they, the elder(s).

Luke xx.02

*Ngatun wiya bōn, wiyelliella, wiyella ngearun, minnaring-tin kaiyu-tin
umullia bi unni tara? nga ngantō ke noa bīn unni ta kaiyu ngukulla ngiroung?*

ngadun wiya bun wiyiliyila

[2] And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

AND speak-PH him speak-ing-recently

And spoke (to) him, speaking: ...

... wiyella ngearun, ...

wiyila ngiyarun

... Tell us, ...

speak-IMP! us-all

... “(You) must speak (to) us, ...

[continues next frame]

[continues from previous frame]

... *minnaring-tin kaiyu-tin umullia bi unni tara?* ...

minaringdin gayudin umaliya bi anidara

... by what authority doest thou these things? ...

what-because (through/by) able-because
(through/by) make-ing-PH thou this-PLUR

... by what able [i.e. by what authority] were
you making [i.e. did you do] these things? ...

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)

-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

... *nga ngantō ke noa bīn unni ta kaiyu ngukulla ngiroung?*

nga ngandu gi nuwa bin ani da gayu ngugala ngirung

... or who is he that gave thee this authority?

OR who-ERG be he thee this
AFFirm able give-be-PH thee

... Or who be he (who) gave you this, aye,
able [i.e. authority] (to) you?"

DOUBTFUL Conjunctions

nga = or 69
nga = be (alternative to **ga**) 12
ngadun = and
CONJUNCTIONS UNUSUAL
"Most languages lack specific coordinating and subordinating particles, of the types 'and', 'but', 'when', 'because', 'if'. However, these are found in a few languages." [Dixon 2002:86:10]

VERB 'to be'

ACCORDING TO R.M.W. DIXON, "Most Australian languages lack any verb 'to be'" [Dixon 1980 491:12]
IF THIS IS THE CASE FOR Awabakal, **ga / gi** 'be' WOULD BE A Tkld INVENTION.

Luke xx.03

*Ngatun noa wiyayelleen,
ngatun wiyelliella barun, Ngatoa wiyunnun
nurun unni ta wakōl; ngatun wiyayellea tia;*

ngadun nuwa wiyayiliyan

[3] And he answered
and said unto them, I will also ask you
one thing; and answer me:

AND he speak-back-ing-did

And he was speaking-back [i.e. answering], ...

... ngatun wiyelliella barun, ...

ngadun wiyiliyila barun

... and said unto them, ...

AND speak-ing recently them-all

... and was speaking (to) them: ...

[continues next frame]

[continues from previous frame]

... *Ngatoa wiyunnun nurun unni ta wakōl; ...*

ngaduwa wiyanan nurun ani da wagul

... I will also ask you one thing; ...

I speak-will ye-all this AFFirm one

... “I will speak (to) [i.e. ask] you this, aye, one [i.e. one thing]; ...

... *ngatun wiyayellea tia;*

ngadun wiyayiliya diya

... and answer me:

AND speak-back-ing-IMP! me

... and (you) must speak-back (to) [i.e. answer] me”.

Luke xx.04

Kurrimulli-kan-nē ta Ioanne-ūmba,
wiya ta moroko ka birung, nga, kore koba?

garimaligani da JOHNumba

[4] The baptism of John,
was it from heaven, or of men?

deep-make-ing-entity ABSTR JOHN-of

The baptism of John, ...

... wiya ta moroko ka birung, ...

wiya da murugugabirang

... was it from heaven, ...

QUESTION AFFirm sky-away from

... QUERY, aye [i.e. is it] from the sky [i.e. heaven], ...

da FUNCTIONS
da AFFirm
da ABSTR
-da LOCative
da

DOUBTFUL da
Tkld APPEARS TO HAVE USED **da** AS THE VERB 'to be'. NOT ONLY IS THIS UNLIKELY, SO TOO IS ITS STANDING UNLINKED TO ANY OTHER WORD.

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.

... nga, kore koba?

nga guriguba

... or of men?

OR man-of

... or of men?

POSSESSIVE unattached
A POSSESSIVE SHOULD BE ATTACHED TO A NOUN IDIOMATIC EXPRESSION DOUBTFUL

PERHAPS
nga guri-ga-birang
OR man-away from
or from men

Luke xx.05

Ngatun bara wiyalān bara bo, wiyelliella,
wiyunnun ngeen ba, Moroko ka birung ta; wiyunnun ngaiya noa, kora koa
nura ngurra pa bōn ?

ngadun bara wiyalan barabu wiyiliyila

[5] And they reasoned with themselves, saying,
If we shall say, From heaven; he will say, Why then believed ye him not?

AND they-all speak-RECIP-now they-all-EMPH speak-ing-recently

And they spoke amongst themselves, speaking: ...

... *wiyunnun ngeen ba, ...*

wiyanan ngiyin ba

... If we shall say, ...

speak-will we-all WHEN/if

... “If we will speak [i.e. say], ...

... *Moroko ka birung ta; ...*

murugugabirang da

... From heaven; ...

sky-away from AFFirm

... ‘From the sky [i.e. heaven], aye’, ...

[continues from previous frame]

... *wiyunnun ngaiya noa, ...*

wiyanan ngaya nuwa

... he will say, ...

... speak-will then he

... he will then speak: ...

... *kora koa nura ngurra pa bōn?*

guraguwa nura ngara BA bun

... Why then believed ye him not?

not-having (why not) you-all hear-PH NEG him

... 'Why did you not hear [i.e. believe] him?' "

ba FUNCTIONS

- ba** WHEN/if
- ba** DONE
- ba / BA** NEGative
- ba** place of

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM:
 no ... [the item or action]-lacking
giyawayi na-gurin *not seeing*
giyawayi wanayi-gurin *no children*
 William Dawes PROVIDED 12 LIKE
 EXAMPLES FOR BB (SYDNEY)

Luke xx.06

Kulla ngeen wiyunnun ba,

*kore koba ta; yantīn to ngaiya ngearun kore ko
pintinnun tūnūng ko; kulla bara kōttan bōn
Ioanne-nung Prophet ta kakulla. [177]*

gala ngiyin wiyanan ba

[6] But and if we say,

Of men; all the people will stone us: for they be persuaded that John was a prophet.

because we-all speak-will WHEN/if

Because if we speak, ...

... kore koba ta; ...

guriguba da

... Of men; ...

man-of AFFirm

... of men, aye; ...

[continues next frame]

[continues from previous frame]

... *yanf̄in to ngaiya ngearun kore ko pintinnun t̄unūng ko; ...*

yandindu **ngaya ngiyarun gurigu bindinan dunungGu**

... all the people will stone us: ...

all-ERG then us-all man-ERG demolish-will stone-using

... all the men will then demolish us using stone(s); ...

... *kulla bara kōttan bōn Ioanne-nung Prophet ta kakulla. [177]*

gala bara gudan bun JOHNnung PROPHET da gagala

... for they be persuaded that John was a prophet.

because they-all think-now him JOHN-ACC PROPHET AFFirm be-be-PH

... because they think him, John, was a prophet, aye.

Luke xx.07

*Ngatun bara wiyayelleen,
keawai bara ngurra pa wonta birung ta.*

ngadun bara wiyayiliyan

[7] And they answered,
that they could not tell whence it was.

AND they-all speak-back-ing-did

And they spoke-back [i.e. answered]: ...

... keawai bara ngurra pa wonta birung ta.

giyawayi bara ngara BA wandabirang da

... that they could not tell whence it was.

no they-all hear-PH NEG where-away from AFFirm

... “They not heard [i.e. knew]-not from where, aye”.

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)

PLACE

wanda	where	anang	there
wanang	where	anambu	there
andi	here	anda	there
ani	here	anduwa	there

Luke xx.08

*Ngatun noa barun Jesu ko wiya,
keawai bang wiyunnun nurun minnaring tin kaiyu tin
uman bang unni tara.*

ngadun nuwa barun JESUSgu wiya

[8] And Jesus said unto them,
Neither tell I you by what authority I do these things.

AND he them-all JESUS-ERG speak-PH

And he, Jesus, spoke (to) them: ...

... keawai bang wiyunnun nurun ...

giyawayi bang wiyanan nurun

... Neither tell I you ...

no I speak-will ye-all

... “I will not speak (to) you ...

... minnaring tin kaiyu tin uman bang unni tara.

minaringdin gayudin uman bang anidara

... by what authority I do these things.

what-because (through/by) able-because
(through/by) make-now I this PLUR

... by what able [i.e. authority]
I make [i.e. do] these things”.

DOUBTFUL Tkld TRANSLATION
KJV *by what authority*
Tkld **minaringdin gayudin**
what-by able-by
minaring IS INTERROGATIVE INSTEAD
OF RELATIVE ADJECTIVE. PERHAPS
anuwa-din gayu-din
that (i.e. what)-by able-by
by what authority

-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 xx.09

Ngatun potopaiya ngaiya noa barun kore wiyelliko unni ta Parabol, Tarai to kore ko meapa Vine-ngēl la, ngatun wūnkulla barun kin upullikan ta, ngatun uwa ngaiya noa kalōng kolang, yuraki.

ngadun budubaya ngaya nuwa barun guri wiyiligu ani da PARABLE

[9] Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

AND burst-do-DECL-PH then he them-all man speak-ing-for this AFFirm PARABLE

And he then burst [i.e. began] for speaking (to) them, the men [i.e. people] this, aye, parable: ...

... Tarai to kore ko meapa Vine-ngēl la, ... darayidu gurigu miyaba VINEngila

... A certain man planted a vineyard, ...

other-ERG man-ERG plant-do-PH VINE-PLACE-at

... “(An)other [i.e. a certain] man planted at a vineyard, ...

DOUBTFUL Tkld TRANSLATION

KJV Then began he to speak to the people this parable

Tkld **ngadun budubaya ngaya nuwa ...**

AND burst-do-DECL-PH then he ...

COMMENT: ABORIGINAL LANGUAGES INDICATE ‘begin’, ‘become’ USING SUFFIXES ON THE VERB, NOT WITH A SEPARATE WORD (‘begin’) AS IN ENGLISH. Tkld DID NOT IDENTIFY THIS SUFFIX. SO PERHAPS (OMITTING IT):

ngadun ngaya wiyi-li-yan nuwa barun guri ani da PARABLE
AND then speak-ing-did he them-all man this AFFirm PARABLE
and he then was speaking (to) them, the men [i.e. people] this, aye, parable

UNIDENTIFIED TERMS

begin	INCHOative / INCEptive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

[continues from previous frame]

... *ngatun wūnkulla barun kin upullikan ta, ...*

ngadun wunGala barunGin ubaligan da

... and let it forth to husbandmen, ...

AND deposit-be-PH them-all-to do-ing-agent AFFirm

... and deposited (it) at them, the doing-agent(s)
[i.e. left it in the hands of the workers], ...

-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 kalōng kolang, yuraki.*

ngadun uwa ngaya nuwa galungGulang yuragi

... and went into a far country for a long time.

AND move-PH then he distant-towards longtime

... and he then moved towards the distance, a long time [i.e. he went away for a long while]”.

Luke xx.10

*Ngatun yakita poaikulleen ba,
yuka noa bon wakōl umullikan barun kin upullikan ta,
nguwil koa bara bōn yeai Vine-ngēl la birung; wonto
bara ba bunkulla bōn ngatun yuka bara bōn waita
yeai korien.*

ngadun yagida buwayigaliyan ba

[10] And at the season

he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

AND now grow-be-ing-did WHEN/if

And now when (it) was growing, ...

*... yuka noa bon wakōl umullikan
barun kin upullikan ta, ...*

yuga nuwa bun wagul umaligan barunGin ubaligan da

... he sent a servant to the husbandmen, ...

send-PH he him one make-ing-agent
them-all-to do-ing-agent AFFirm

... he sent him, one making-agent [i.e. servant],
to them, the doing-agent(s) [i.e. workers], aye, ...

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

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

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	—
-din	168	25	—	8
-lin	12	—	—	—
-rin	2	—	—	5

[continues next frame]

[continues from previous frame]

... *nguwil koa bara bōn yeai Vine-ngēl la birung; ...*

nguwilguwa bara bun yiyayi VINEngilabirang

... that they should give him of the fruit of the vineyard: ...

give-might-having they-all him fruit VINE-place-away from

... they give-might-doing him the fruit from the vine-place; ...

... *wonto bara ba būnkulla bōn ...*

wandu bara ba bunGala bun

... but the husbandmen beat him, ...

instead they-all DONE beat-be-PH him

... but they beat him, ...

wandu ba: whereas / INSTEAD

wandu ba

Tkld: “Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to,”

RENDERED AS ‘instead’.

SOMETIMES **wandu ba** IS SPLIT, AS:

180 **wandu ba**

70 **wandu xxx ba**

... *ngatun yuka bara bōn waita yeai korien.*

ngadun yuga bara bun wada yiyayigurin

... and sent him away empty.

AND send-PH they-all him depart fruit-lacking

... and they sent him depart, lacking fruit.

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

Luke xx.11

Ngatun noa toenta yukea-kan tarai umullikan:

ngatun bara bōn būntea kan yantibo, ngatun yarakai uma bara bōn, ngatun bōn bara vuka waita yeai korien.

ngadun nuwa duwinda
yugiyagan darayi umilagan

[11] And again he sent another servant:
and they beat him also, and entreated him shamefully, and sent him away empty.

AND he afterwards send-again-now
other make-ing-agent

And he afterwards sent again (an)other
making-agent [i.e. servant]; ...

... ngatun bara bōn būntea kan yantibo, ...

ngadun bara bun bundiyagan yandibu

... and they beat him also, ...

AND they-all him beat-AFF-again-now thus-EMPH

... and they beat him again emphatically-thus, ...

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

MYSTERY WORD: *duwing*

dun / duwing
MEANINGS: exchange, count, preserve, divide, connect
DIFFERENT WORDS:
duwanda / duwinda: eventually, after

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.
189 **present** tense: **-n**
57 **future** tense: **-nan**
37 **past historic** PH and IMP!: **-∅**
0 **past** tense: **-yan**
POSSIBLE: more [10]; emph [13]

-yaga: 'again' / 'lest'

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0 **past** tense: **-yan**
POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**
bun-di-yaga-n: beat-AFF-again-now
'again' / 'lest' INCONGRUENT
POSSIBLE MEANING: **increase**

[continues from previous frame]

... *ngatun yarakai uma bara bōn, ...*

ngadun yaragayi uma bara bun

... and entreated him shamefully, ...

AND bad make-PH they-all him

... and they bad-made [i.e. dealt shamefully with] him, ...

... *ngatun bōn bara yuka waita yeai korien.*

ngadun bun bara yuga wada yiyayigurin

... and sent him away empty.

AND him they-all send-PH depart fruit-lacking

... and they depart-sent him [i.e. sent him away] lacking fruit.

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

Luke xx.12

*Ngatun noa toenta yukea-kan Ngoro ta,
ngatun [178] bara bōn mūlarēa-kan, ngatun warika bara bōn warai ta ko.*

**ngadun nuwa duwinda
yugiyagan nguruda**

[12] And again he sent a third:
and they wounded him also, and cast him out.

AND he afterwards send-again-now
three AFFirm

And he afterwards sent again a third, aye, ...

... ngatun [178] bara bōn mūlarēa-kan, ...

ngadun bara bun mulariyagan

... and they wounded him also, ...

AND they-all him blood-instr-again-now

... and they blood again [i.e. wounded] him also, ...

... ngatun warika bara bōn warai ta ko.

ngadun wariga bara bun warayidagu

... and cast him out.

AND reject-PH they-all him outside-to

... and they rejected him to the outside.

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'

-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!: **-∅**

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-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

189 **present** tense: **-n**

57 **future** tense: **-nan**

37 **past historic** PH and IMP!: **-∅**

0 **past** tense: **-yan**

POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**

mula-ri-yaga-n: blood-instr-again-now
'again' / 'lest' INCONGRUENT
POSSIBLE MEANING: **increase**

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]

Luke xx.13

Wiya ngaiya noa Pirriwul lo Vine-ngēl koba,

*minnung bunnun kān bang?Yukunnun wāl bang emmoumba yinal
pittulmatoara; mirka bara bōn ngurrunun nanun bōn bara ba.*

wiya **ngaya** nuwa biriwalu VINEngilguba

[13] Then said the lord of the vineyard,

What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

speak-PH then he chief-ERG VINE-place-of

He, the chief of the vine-place [i.e. vineyard], then spoke: ...

... minnung bunnun kān bang? ...

minang banan gan bang

... What shall I do? ...

what do-will goodness knows I

... “What will I do-be [i.e. do], indeed? ...

SPECIAL WORD:
gan: INDEED

gan: goodness knows
Tkld STATES **gan** TO BE AN
IDIOM FOR ‘not know’, BUT
TRANSLATES IT AS ‘being’

... Yukunnun wāl bang emmoumba yinal pittulmatoara; ...

yuganan wal bang imuwumba yinal bidalmdwara

... I will send my beloved son: ...

send-will certainly I me-of son joy-make-done to

... I will certainly send my joy-endowed [i.e. beloved] son; ...

[continues from previous frame]

... *mirka bara bōn ngurrunnun* ...

maga bara bun ngaranan

... it may be they will reverence him ...

perhaps they-all him hear-will

... perhaps they will hear [i.e. reverence] him, ...

... *nanun bōn bara ba.*

nanan bun bara ba

... when they see him.

see-will him they-all WHEN/if

... when they will see him”.

Luke xx.14

*Wonto bara ba upullikan to nakulla bōn ba,
bara bo ngaiya wiyellān, wiyelliella, Unni ta Ūnggurra pirriwul: kai ngeen
buwil bōn, purrai koa kauwil ngearun ba.*

wandu bara ba ubaligandu nagala bun ba

[14] But when the husbandmen saw him,
they reasoned among themselves, saying, This is the heir: come, let us kill
him, that the inheritance may be ours.

instead they-all WHEN/if do-ing-agent-ERG see-be-PH him DONE

Instead when they, the doing agent(s), >done<-saw him, ...

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**

... *bara bo ngaiya wiyellān, wiyelliella, ...*

barabu ngaya wiyilan wiyiliyila

... they reasoned among themselves, saying, ...

they-all-EMPH then speak-RECIP-now speak-ing-recently

... emphatically-they then spoke to one another, speaking: ...

... *Unni ta Ūnggurra pirriwul: ...*

ani da wungGara biriwal

... This is the heir: ...

this AFFirm boy chief

... “This, aye [i.e. is] the chief boy [i.e. heir]: ...

[continues from previous frame]

... *kai ngeen buwil bōn, ...*

gayi ngiyin buwil bun

... come, let us kill him, ...

come we-all beat-might him

... come, we might beat [i.e. kill] him, ...

... *purrai koa kauwil ngearun ba.*

barayiguwa gawil ngiyarunba

... that the inheritance may be ours.

earth-having be-might us-all-of

... earth-having [i.e. that the inheritance] might be ours”.

POSSESSIVE unattached

A POSSESSIVE SHOULD PERHAPS BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION DOUBTFUL

DOUBTFUL TkId TRANSLATION

KJV that the inheritance may be ours

TkId **barayiguwa gawil ngiyarunba**
earth-having be-might us-all-of

THIS MEANS:

our earth-having [i.e. inheritance] might be
SPECULATIVE ALTERNATIVE:

dalugang-Guwa ngigumba ga-wil-guwa ngiyarun-Ginba
property-having him-of be-might-having us-all-at
his having-property be might at us

Luke xx.15

Yanti bōn bara warekā Vine-ngēl la birung,

ngatun būnkulla ngaiya bōn tetti. Minnung bunnun noa barun Pirriwul lo Vine-ngēl koba ko?

yandi bun bara wariga VINEngilabirang

[15] So they cast him out of the vineyard,
and killed him. What therefore shall the lord of the vineyard do unto them?

thus him they-all reject-PH VINE-place-away from

Thus they rejected him from the vine-place [i.e. vineyard], ...

... ngatun būnkulla ngaiya bōn tetti. ...

ngadun bunGala ngaya bun didi

... and killed him. ...

AND beat-be-PH then him dead

... and then beat him dead. ...

... Minnung bunnun noa barun Pirriwul lo Vine-ngēl koba ko?

minang banan nuwa barun biriwalu VINEngilgubagu

... What therefore shall the lord of the vineyard do unto them?

what do-will he them-all chief-ERG VINE-place-of-ERG

... What will he, the chief of the vineyard, do (to) them?

Luke xx.16

*Uwunnun wal noa tanān būnkilliko barun upilli kan ko,
ngatun ngunun wal Vine-ngēl tarai kan ko. Ngatun ngurra bara ba unni, wiya ngaiya bara,
kummunbi yikora Eloi to.*

uwanan wal nuwa danan bunGiligu barun ubiliganGu

[16] He shall come and destroy these husbandmen,
and shall give the vineyard to others. And when they heard it, they said, God forbid.

move-will certainly he approach beat-be-ing-for
them-all do-ing-agent-for

He will certainly approach-move for beating [i.e. killing]
for them the doing-agent(s) [i.e. workers]; ...

DOUBTFUL AGREEMENT

KJV ... *destroy these husbandmen,*

Tkld ... **bunGiligu barun ubiliganGu**

beat-be-ing-for them-all do-ing-agent-for

APART FROM DOUBTFUL AGREEMENT, **ubi-li-gan-Gu**

LOOKS LIKE **ERGative**, WHICH WOULD INVERT THE
SENSE OF THE SENTENCE.

PERHAPS THERE SHOULD BE **NO** AGREEMENT, HENCE

bunGiligu barun ubiligan
for killing them, the workers

... ngatun ngunun wal Vine-ngēl tarai kan ko. ...

ngadun ngunan wal WINEngil darayiganGu

... and shall give the vineyard to others. ...

AND give-will certainly WINE-place other-agent-to

... and (he) will certainly give the vine-place
[i.e. vineyard] to other-agent(s) [i.e. others]. ...

... Ngatun ngurra bara ba unni, ...

ngadun ngara bara ba ani

... And when they heard it, ...

AND hear-PH they-all WHEN/IF this

... And when they heard this, ...

[continues from previous frame]

... *wiya ngaiya bara, ...*

wiya ngaya bara

... they said, ...

speak-PH then they-all

... they then spoke: ...

... *kummunbi yikora Eloī to.*

gamanbiyi gura ELOIdu

... God forbid.

be-make-permit-IMP! not GOD-ERG

... “God must not >be<-permit (it) [i.e. forbid]!”

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

Luke xx.17

*Ngatun noa barun nakilliella,
ngatun wiya, Minnaring ke unni upatoara yanti,
Tūnūng ta warika wittillikan to, unnoa ta kateakunnun
wokka [179] ka waiyakan ta wollung?*

ngadun nuwa barun nagiliyila

[17] And he beheld them,
and said, What is this then that is written, The
stone which the builders rejected, the same is
become the head of the corner?

AND he them-all see-be-ing-recently

And he was seeing them, ...

... *ngatun wiya, ...*

ngadun wiya

... and said, ...

AND speak-PH

... and spoke: ...

... *Minnaring ke unni upatoara yanti, ...*

minaring Gi ani ubadwara yandi

... What is this then that is written, ...

what-be this do-done to thus

... “What is this do-endowed [i.e. written], thus, ...

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.

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

[continues from previous frame]

... *Tūnūng ta warika wittillikan to, ...*

dunung da wariga widiligandu

... The stone which the builders rejected,...

stone AFFirm reject-PH build-ing-agent-ERG

... “The building-agent(s) rejected the stone, aye; ...

MYSTERY WORD: *widi*

widi -...	build	22
widi -...	achieve	8
widi -...	sing	10
widi -...	fall	9
widi -...	gather	3
widi -...	search	3
wi-di -...	burn, smoke	2

COMMENT: ‘build’ AND ‘achieve’ are similar concepts

wi: INLAND WORD FOR ‘fire’

... *unnoa ta kateakunnun wokka [179] ka waiyakan ta wollung?*

anuwa da gadiyaganan

wagaga wayaganda walang

... the same is become the head of the corner?

that AFFirm be-AFF-again-now high-at room-at head

... that-fellow [i.e. the same stone], aye, will be again head at-the-high-room [i.e. of the corner].’ “

-yaga: ‘again’ / ‘lest’

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH ‘again’ AND ‘lest’.

189	present tense: -n
57	future tense: -nan
37	past historic PH and IMP!: -∅
0	past tense: -yan

POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**
ga-di-yaga-nan: be-AFF-again-will ‘again’ / ‘lest’ INCONGRUENT

DOUBTFUL Tkld TRANSLATION

KJV *become the head of the corner?*

Tkld **gadiyaganan wagaga wayaganda walang**
be-AFF-again-now high-at room-at head

WHAT THIS MEANS IS THAT THE REJECTED STONE HAS **BECOME THE CHIEF CORNERSTONE**

SPECULATIVE ALTERNATIVE:

yagida ani dunung biriwal da wayagan-da
now this stone chief AFFirm room-at
this stone is now the chief, aye at [i.e. of] the room

Luke xx.18

*Ngan ba puntimullinnun untoa tūnūng ka,
tiirpuntimullinnun wal; Ngan kin ba puntimullinnun minbinnun wal bōn mutamutān.*

ngan ba bandimalinan anduwa dunungGa

[18] Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

who DONE fall-make-ing-will there stone-at

Who >done<-will-falling at [i.e. on] that stone, ...

WHAT THIS ACTUALLY MEANS IS:
Anyone who stumbles over that stone will get hurt, but whoever the stone falls on, it will crush him.
BEST TO BE CLEAR ABOUT WHO IS THE AGENT. ERGative MARKS THE AGENT.

ALTERNATIVE TRANSLATION

KJV Whosoever shall fall upon that stone
Tkld **ngan ba bandimalinan anduwa dunungGa**
who DONE fall-make-ing-will there stone-at
POSSIBLE ALTERNATIVES
ngan-du ba bandi-ma-li-nan anduwa dunung-Ga
who-**ERG** DONE fall-make-ing-will there stone-at
who will be falling at [i.e. over] that stone

... tiirpuntimullinnun wal; ...

dyirbandimalinan wal

... shall be broken; ...

break-fall-make-ing-will certainly

... will certainly break-falling: ...

ALTERNATIVE TRANSLATION

POSSIBLE ALTERNATIVES
dunung-Gu yundi-li-nan wal bun
stone-**ERG** pain-ing-will certainly him
the stone will certainly injure him

[continues next frame]

[continues from previous frame]

... *Ngan kin ba puntimullinnun* ...

nganGinba bandimalinan

... but on whomsoever it shall fall, ...

who-at fall-make-ing-will

... at [i.e. on] whom it will be falling, ...

ALTERNATIVE TRANSLATION

POSSIBLE ALTERNATIVES

gala dunung-Gu nganGinba bandimalinan
but stone-ERG who-at fall-make-ing-will
but at [i,e, on] who(ever) the stone will fall

... *minbinnun wal bōn mutamutān.*

minbinan wal bun muda mudan

... it will grind him to powder.

grind-will certainly him powder powder-now

... (it) will certainly grind him powder-powder-now [i.e. to powder].

Luke xx.19

Ngatun tantoa kal bo kōttā bara pirriwul lo Iereu ko

ngatun Grammateu ko mankilliko bōn; [FRASER INSERTION: ngatun bara kinta kakulla konara tin;] kulla bara ngurrā wiya noa ba unni Parabol barun kin.

ngadun danduwagalbu guda bara biriwalu PRIESTgu

[19] And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

AND enough-belong-EMPH [immediately] think-PH they-all chief-ERG PRIEST-ERG

And immediately they, the chief priest(s) thought, ...

REARRANGEMENT

Tkld TRANSPOSED MS TEXT SEGMENTS

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

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 Grammateu ko mankilliko bōn; ...*

ngadun SCRIBEGu manGiligu bun

...and the scribes the same hour sought to lay hands on him; ...

AND SCRIBE-ERG take-be-ing-for him

... and the scribe(s), for taking him; ...

REARRANGEMENT

Tkld TRANSPOSED MS TEXT SEGMENTS

... *ngatun bara kinta kakulla konara tin ...*

ngadun bara ginda gagala gunaradin

... and they feared the people: ...

AND they-all fear be-be-PH crowd-because

... and they were afraid because of the people; ...

MISSING TRANSLATION

AS Tkld DID NOT PROVIDE A TRANSLATION, **THIS WORDING** WAS SUPPLIED BY John Fraser IN 1892.

-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]

... *kulla bara ngurrā* ...

gala bara ngara

... for they perceived ...

because they-all hear-PH

... because they heard [i.e. perceived] ...

... *wiya noa ba unni Parabol barun kin.*

wiya nuwa ba ani PARABLE barunGin

... that he had spoken this parable against them.

speak-PH him DONE this PARABLE them-all-at

... he >done<-spoke [i.e. had spoken] this parable at [i.e. against] 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 bara bōn tumimea,
ngatun yuka barun ngakoiyelli-kan, ngakōingkilli
ko barun bo kore murrōng-tai, ngurrauwil koa
bara ngikoumba wiyellikan-nē, yaki tin marauwil
koa bara bōn kaiyu ka ko Kavana kin ko.*

ngadun bara bun dumimiya

[20] And they watched him,
and sent forth spies, which should feign themselves
just men, that they might take hold of his words, that
so they might deliver him unto the power and
authority of the governor.

AND they-all him watch-make-PH

And they watched him, ...

SPECIAL WORD: *duma / dumi*

duma / dumi APPEAR TO SIGNIFY :
— watch
— keep
AND ALSO regard, save

... ngatun yuka barun ngakoiyelli-kan, ...

ngadun yuga barun ngaguwiyiligan

... and sent forth spies, ...

AND send-PH them-all fib-speak-ing-agent

... and sent them, fib-speaking-agent(s) [i.e. spies], ...

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

... ngakōngkilli ko barun bo kore murrōng-tai, ...

ngagungGiligu barunbu guri marurungdayi

... which should feign themselves just men, ...

pretend-be-ing-for them-all-EMPH man good-ITEM

... for pretending emphatically-them [i.e. themselves]
(to be) good-item [i.e. just] men, ...

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY,
about (concerning) **because** **at** **ITEM**

-gayi	42	41	12
-bayi	—	—	3
-dayi	—	—	2
-wayi	—	—	4

[continues from previous frame]

... *ngurrauwil koa bara ngikoumba wiyellikan-nē, ...*

ngarawilguwa bara ngigumba wiyiligani

... that they might take hold of his words, ...

hear-might-having they-all him-of speak-ing-entity

... they hear-might-doing his speaking-entities [i.e. might grasp his words], ...

... *yaki tin marauwil koa bara
bōn kaiyu ka ko Kavana kin ko.*

**yagidin marawilguwa bara bun
gayugagu GOVERNORginGu**

... that so they might deliver him unto
the power and authority of the governor.

now-because [therefore] take-URG-might-having
they-all him able-to GOVERNOR-to

... now-because [i.e. therefore] they take-might doing
him to the able [i.e. authority of] the Governor [i.e.
might take him to the authority of the Governor].

Tkld INVENTIONS:
flog / why not / therefore

Tkld coined the following terms:
flog **WIYIL-gu-ri-li-gu** wale-using-ing-for
why not **gura-guwa** not-having
therefore **yagi-din** now-because

Luke xx.21

Ngatun wiya bōn bara, wiyelliella,

*Pirriwul, ngurran ngeen wiyan bi ba tuloa, kinta kora bi
kauwa tarai kan tin kore kurring tin, wonto bi ba wiyan tuloa
wiyelli-kan-nē Eloi koba.*

ngadun wiya bun bara wiyiliyila

[21] And they asked him, saying,

Master, we know that thou sayest and teachest rightly, neither
acceptest thou the person of any, but teachest the way of God truly:

AND speak-PH him they-all speak-ing-recently

And they spoke (to) him, speaking: ...

... Pirriwul, ngurran ngeen wiyan bi ba tuloa, ...

biriwal ngaran ngiyin wiyan bi ba duluwa

... Master, we know that thou sayest and teachest rightly, ...

chief hear-now we-all speak-now thou DONE straight

... “Chief, we hear [i.e. know] you >done<-speak [i.e. have spoken] straight; ...

[continues next frame]

[continues from previous frame]

... *kinta kora bi kauwa tarai kan tin kore kurring tin, ...*

ginda gura bi gawa darayigandin guri garingdin

... neither acceptest thou the person of any, ...

fear-not thou be-IMP! [yes] other-agent-because man any-because

... you do not fear, yes, because of any other man, ...

OBSCURE TRANSLATION

OBSCURE CONCEPT
OBSCURE TkId TRANSLATION

COMMENTATORS SAY IT MEANS:
"you do not show favouritism"

ALTERNATIVE TRANSLATION

SPECULATIVE ALTERNATIVE

garing guri uma-ii bi yandi-bu ngali yandi-bu ngala

any man make-ing thou thus-EMPH this-fellow thus-EMPH that-fellow you make [i.e. treat] any man this fellow thus that fellow thus

... *wonto bi ba wiyan tuloa wiyelli-kan-nē Eloī koba.*

wandu bi ba wiyan duluwa wiyiligani ELOI guba

... but teachest the way of God truly:

instead thou DONE speak-now straight speak-ing-entity GOD-of

... instead you speak [i.e. teach] straight the word of God".

wandu ba: whereas / INSTEAD

wandu ba

TkId: "Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to,"

RENDERED AS 'instead'.

SOMETIMES **wandu ba** IS SPLIT, AS:

180 **wandu ba**

70 **wandu xxx ba**

Luke xx.22

*Wiya tuloa ta ngukilli ko ngearun
tullokān ngikoung kin Kaisar-kin,
nga wiya?*

**wiya duluwa da ngugiligu ngiyarun
dalugan ngigungGin CAESARgin**

[22] Is it lawful for us to give tribute unto Caesar,
or no?

QUESTION straight AFFirm give-be-ing-for us-all
hold-BEness [property] him-to CAESAR-to

QUERY: Straight, aye [i.e. is it] for giving, us,
holdings [i.e. property] to him, to Caesar, ...

Tkld INVENTIONS: property / town / kingdom

Tkld coined the following terms:

property:	dalugang	hold-BE-ness
town	gugiri garing	hut all
kingdom	biriwal-guba	chief-of [kingdom]

... nga wiya?

nga wiya

... or no?

OR QUESTION

... or QUERY?

DOUBTFUL ANGLICISM

'or not' IS AN ENGLISH WAY OF EXPRESSING THE
IDEA OF CONTRASTING POSSIBILITY.

PERHAPS IT WOULD HAVE BEEN OMITTED, OR
EXPRESSED DIFFERENTLY, AS e.g.

Is it straight — OR BAD — (that) we are ...

**wiya duluwa da yaragayi da ngugiligu ngiyarun
dalugan ngigungGin CAESARgin**

QUESTION straight AFFirm **bad AFFirm** give-be-ing-
for us-all hold-BEness [property] him-to CAESAR-to

QUERY: Is it straight, aye, **bad, aye**, for us for giving
property to him, Caesar?

Luke xx.23

Wonto noa ba ngurra ngakoiya barun ba,
nga[180]tun wiya barun, yakoai nura tia numān?

wandu nuwa ba ngara ngaguiya barunba

[23] But he perceived their craftiness,
and said unto them, Why tempt ye me?

instead he DONE hear-PH fib-speak them-all-of

Instead he heard their fib-speak [i.e. craftiness], ...

POSSESSIVE unattached

A POSSESSIVE SHOULD PERHAPS
BE ATTACHED TO A NOUN

KJV *perceived their craftiness*
Tkld **ngara ngaguwiya barunba**
hear-PH fib-speak them-all-of
UNATTACHED ADJECTIVE 'their', PERHAPS
ngara ngagu-wiya-li da barunba
hear-PH fib-speak-ing ABSTR them-all-of
heard [i.e. perceived] their fib-speaking
[i.e. craftiness]

... *nga[180]tun wiya barun, ...*

ngadun wiya barun

... and said unto them, ...

AND speak-PH them-all

... and spoke (to) them: ...

... *yakoai nura tia numān?*

yaguwayi nura diya numan

... Why tempt ye me?

how you-all me tempt

... "How [i.e. why] do you tempt me?"

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)

SPECIAL WORD: tempt/touch/ try/teach

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

Luke xx.24

Tūngngunbilla tia wakōl Penny.

*Ngan kiloa unnoa ~~ngoara~~ ngatun upatoara unni ta?
Wiyayelleen bara ngatun wiyelliella, Kaisar-ūmba ta.*

dungGanbila diya wagul PENNY

[24] Shew me a penny.

Whose image and superscription hath it?
They answered and said, Caesar's.

show-do-IMP! me one PENNY

(You) must show me one penny. ...

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

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

... *Ngan kiloa unnoa [ngoara] ngatun upatoara unni ta? ...*

nganGiluwa anuwa [nguwara] ngadun ubadwara ani da

... Whose image and superscription hath it? ...

who-like that face AND do-done to this AFFirm

... Who-like that face and do-endowed [i.e. written] (is) this, aye? ...

-giluwa: -LIKE

-giluwa like
... A SUFFIX, NOT A STAND-ALONE WORD

MISSING TRANSLATION

AS Tkld INADVERTENTLY OMITTED 'image', **THIS WORDING** WAS SUPPLIED BY John Fraser IN 1892.

[continues next frame]

[continues from previous frame]

... *Wiyayelleen bara ngatun wiyelliella, ...*
wiyayiliyan bara ngadun wiyiliyila

... They answered and said, ...

... speak-back-ing-did they-all AND speak-ing-recently

... They were speaking back [i.e. answering], and spoke: ...

... *Kaisar-ūmba ta.*

CAESARumba da

... Caesar's.

CAESAR-of AFFirm

... “(It is) Caesar’s, aye”.

Luke xx.25

Ngatun noa wiya barun,

*koito Kaisar-kin ko nguwa Kaisar-umba ta,
ngatun Elo-i-kin ko unnoa tara Elo-i-umba ta.*

ngadun nuwa wiya barun

[25] And he said unto them,

Render therefore unto Caesar the things which be
Caesar's, and unto God the things which be God's.

AND he speak-PH them-all

And he spoke (to) them: ...

... koito Kaisar-kin ko nguwa Kaisar-umba ta, ...

guwidu CAESARginGu

nguwa CAESARumba da

... Render therefore unto Caesar

therefore CAESAR-to give-IMP!
CAESAR-of AFFirm

... “Therefore (you) must give to Caesar, Caesar’s, aye; ...

but / because / therefore

gala	for, because
ngala-din	that-because (therefore)
yagi-din	now-because (therefore)
guwidu (ba)	because, therefore
wandu ba	but, instead, whereas

UNATTACHED POSSESSIVE

A POSSESSIVE SHOULD PERHAPS
BE ATTACHED TO A NOUN

KJV	<i>the things which be Caesar's</i>
Tkld	CAESARumba da CAESAR-of AFFirm
	UNATTACHED ‘Caesar’s’, PERHAPS: <i>anuwa-dara CAESAR-umba da</i> that-PLUR CAESAR-of AFFirm <i>those things (that are) Caesar’s, aye</i>

... ngatun Elo-i-kin ko unnoa tara Elo-i-umba ta.

ngadun ELOIginGu anuwadara ELOIumba da

... and unto God the things which be God's.

AND GOD-to that-PLUR GOD-of AFFirm

... and to God, those things (that are) God’s, aye”.

Luke xx.26

*Ngatun keawai bara mān
pa ngikoumba wiyelli ta
mikan ta barun kin kore ka: ngatun bara
kōttelliella ngikoumba wiyellita ngatun mupai
kakulla bara.*

**ngadun giyawayi bara man
BA ngigumba wiyili da**

[26] And they could not take hold of his words
before the people: and they marvelled at his answer, and held their peace.

AND no they-all take NEG him-of speak-ing ABSTR

And they did not take-not his words ...

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**

*... mikan ta barun kin kore ka: ...
miganda barunGin guriga*

... before the people: ...

in front-at them-all-at man-at

... at front at them [i.e. in front of them], the men [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

[continues next frame]

[continues from previous frame]

... *ngatun bara kōtelliella ngikoumba wiyellita ...*

ngadun bara gudiliyila ngigumba wiyili da

... and they marvelled at his answer, ...

AND they-all think-ing-recently him-of speak-ing ABSTR

... and they were thinking [i.e. marvelled at]
his abstract speaking [i.e. words, answer] ...

... *ngatun mupai kakulla bara.*

ngadun mubayi gagala bara

... and held their peace.

AND shut be-be-PH they-all

... and they were shut [i.e. held their peace].

Luke xx.27

*Uwa ngaiya tarai kan barun kin birung Sadukaio ka birung,
bara ngurramaingāyē morōn ta katea kunnun tetti ka birung; ngatun bara bōn wiyā,*

uwa ngaya darayigan barunGinbirang SADDUCEESgabirang

[27] Then came to him certain of the Sadducees,
which deny that there is any resurrection; and they asked him,

move-PH then other-agent them-all-away from Sadducees-away from

(An)other-agent [i.e. a certain fellow] then
moved [i.e. came] from them, the Sadducees, ...

... bara ngurramaingāyē morōn ta katea kunnun tetti ka birung; ...

bara ngaramayingayi murun da gadiyaganan didigabirang

... which deny that there is any resurrection; ...

they-all hear-make-almost-HAB life AFFirm
be-AFF-again-will dead-away from

... they (who) habitually-almost-hear [i.e. deny] life, aye,
will be again from the dead [i.e. there will be resurrection]; ...

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga**
IS USED FOR BOTH 'again' AND 'lest'.

- 189 present tense: **-n**
- 57 future tense: **-nan**
- 37 past historic PH and IMP!: **-∅**
- 0 past tense: **-yan**

POSSIBLE: more [10]; emph [13]

... ngatun bara bon wiyā,

ngadun bara bun wiya

... and they asked him,

AND they-all him speak-PH

... and they spoke (to) him:

Luke xx.28

Wiyelliella, Ella, Pirriwul,

Mose-to noa upa ngearun, Tarai-kan koba ba kōtti tetti kunnun ba porikunbai ngikoumba ta, ngatun tetti noa ba kunnun, wannai korien, marauwil koa ngikoumba kōtti [182] bounnoun ngikoumba pori[181]kunbai kauwil koa wannai ngikoumba kōtti koba.

wiyiliyila yila biriwal

[28] Saying, Master,

Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

speaking-recently ho chief

Speaking: "Hey, Chief, ...

... Mose-to noa upa ngearun, ...

MOSESdu nuwa uba ngiyarun

... Moses wrote unto us, ...

MOSES-ERG he do-PH us-all

... he, Moses, did [i.e. wrote to] us: ...

... Tarai-kan koba ba kōtti tetti kunnun ba ...

darayiganGuba ba gudi didi ganan ba

... If any man's brother die, ...

other-agent-of WHEN/if kinsman dead be-will DONE

... "If the kinsman [B] of (an)other-agent [A] will be >done<-dead [i.e. if he dies], ...

[continues from previous frame]

... *porikunbai ngikoumba ta, ..*

buriganbayi ngigumba da

... having a wife, ...

wife-agent-[f]-ITEM him-of AFFirm

... his [B's] wife, aye, ...

... *ngatun tetti noa ba kunnun, wonnai korien, ...*

ngadun didi nuwa ba ganan wanayigurin

... and he die without children, ...

AND dead he WHEN/if be-will child-lacking

... and if he [B] will be dead, lacking children, ...

... *marauwil koa ngikoumba kōtti [182] bounnoun ngikoumba pori[181]kunbai ...*

marawilguwa ngigumba gudi buwanuwan ngigumba buriganbayi

... that his brother should take his wife, ...

take-URG-might-having him-of kinsman her him-of wife-agent-[f]-ITEM

... his kinsman [A] take-might-doing [i.e. might take] her, his [B's] wife, ...

... *kauwil koa wonnai ngikoumba kōtti koba.*

gawilguwa wanayi ngigumba gudiguba

... and raise up seed unto his brother.

be-might-having child him-of kinsman-of

... be-might-doing [i.e. might have] the children of him, his kinsman [B].” ’

-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

ALTERNATIVE TRANSLATION

KJV *having a wife*
POSSIBLE ALTERNATIVE USING PROPreietive **-guwa**:

burigan-bayi-guwa nuwa
wife-agent-[f]-ITEM-having he
he having a wife

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-gayi	42	41	12
-bayi	–	–	3
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-wayi	–	–	4

Luke xx.29

Yakita ngaiya warān kakulla kōtti ta Seven-ta:

Ngatun kurri birung ko bumbea porikunbai kakilliko, ngatun tetti kakulla, wonnai korien.

yagida **ngaya waran gagala gudi da SEVEN da**

[29] There were therefore seven brethren:
and the first took a wife, and died without children.

now then several be-be-PH kinsman ABSTR SEVEN AFFirm

Now then (there) were several kinsman, seven, aye, ...

MYSTERY WORD: *waran*

waran: SEEMS TO BE EITHER four OR five, AS WELL AS HAVING OTHER MEANINGS

COULD **waran** INDICATE PLURALITY RATHER THAN SPECIFICALLY 'four' ?

... Ngatun kurri birung ko bumbea porikunbai kakilliko, ...

ngadun garibirangGu bumbiya buriganbayi gagiligu

... and the first took a wife, ...

AND first-away from-ERG marry-PH wife-agent-[f]-ITEM be-be-ing-for

... and the first-away from [i.e. the first of these] married a wife for being, ...

-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 tetti kakulla, wonnai korien.

ngadun didi gagala wanayigurin

... and died without children.

AND dead be-be-PH child-lacking

... and was dead, lacking children.

Luke xx.30

*Ngatun willung ka ba ko Second-to
bumbea bounnoun porikunbai kakilliko,
ngatun tetti noa kakulla wonnai korien.*

**ngadun wilangGabagu SECONDDu
bumbiya buwanuwan buriganbayi gagiligu**

[30] And the second took her to wife,
and he died childless.

AND behind-at-ERG SECOND-ERG marry-PH
her wife-agent-[f]-ITEM be-be-ing-for

And the at-behind [i.e. second] married her, for being wife, ...

-gaba-gu: LOC + Erg / INSTR / ALL

COMBINED SUFFIX **-gaba-gu** (-daba-gu, -laba-gu, -raba-gu)

LOCative + **-gu**,

-gu COULD BE ERGative (subject),

INSTRumental (using),

OR ALLative (to); OR PURPositive (for)

... ngatun tetti noa kakulla wonnai korien.

ngadun didi nuwa gagala wanayigurin

... and he died childless.

AND dead he be-be-PH child-lacking

... and he was dead lacking children.

Luke xx.31

*Ngatun willi ka ba ko Third-to bumbea
bounnoun porikunbai kakilliko;
ngatun yaki bo Seven-to; ngatun bara keawai wūnba wannai, ngatun
tetti bara kakulla.*

**ngadun wiligabagu THIRDU bumbiya
buwanuwan buriganbayi gagiligu**

[31] And the third took her;
and in like manner the seven also: and they left no
children, and died.

AND middle-at-ERG THIRD-ERG marry-PH
her wife-agent-[f]-ITEM be-be-ing-for

And the middle-at, the third, married her, for being wife; ...

... ngatun yaki bo Seven-to; ...

ngadun yagibu SEVENdu

... and in like manner the seven also: ...

AND now-EMPH SEVEN-ERG

... and emphatically-now the seven [i.e. took her]; ...

-gaba-gu: LOC + Erg / INSTR / ALL

COMBINED SUFFIX **-gaba-gu** (**-daba-gu, -laba-gu,-raba-gu**)
LOCative + **-gu**,
-gu COULD BE ERGative (subject),
INSTRumental (using),
OR ALLative (to); OR PURPositive (for)

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY,
about (concerning) **because** **at** **ITEM**

-gayi	42	41	12
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

[continues next frame]

[continues from previous frame]

... *ngatun bara keawai wūnba wonnai, ...*

ngadun bara giyawayi wunba wanayi

... and they left no children, ...

AND they-all no deposit-do-PH child

... and they did not deposit [i.e. bear] children, ...

... *ngatun tetti bara kakulla.*

ngadun didi bara gagala

... and died.

AND dead they-all be-be-PH

... and they were dead [i.e. died].

Luke xx.32

Willung ta tetti ba bountoa nukung.

wilang da didiba buwanduwa nugang

[32] Last of all the woman died also.

behind AFFirm dead-do-PH she woman

Behind [i.e. at last], aye, she, the woman, died.

*Ngan-ūmba barun kin ba unnoa
porikunbai kunnun kakilliko?*

*morōn ba katea kunnun tetti ka birung? kulla bara Seven-to
bounnoun bumbea porikunbai kakilli ko.*

nganumba barun
ginba anuwa
buriganbayi ganagan gagiligu

[33] Therefore in the resurrection whose wife of them is she?
for seven had her to wife.

who-of them-all-at that wife-agent-[f]-ITEM
be-will be-be-ing-for

Whose at [i.e. of] them will that wife be, for being, ...

... morōn ba katea kunnun tetti ka birung? ...

murun ba gadiyaganan didigabirang

... Therefore in the resurrection ...

alive WHEN/if be-AFF-again-now dead-away from

... when (all) will be alive again from the dead? ...

... kulla bara Seven-to bounnoun bumbea porikunbai kakilli ko.

gala bara SEVEN
du buwanuwan bumbiya buriganbayi gagiligu

... for seven had her to wife.

because they-all SEVEN her marry-PH wife-agent-[f]-ITEM be-be-ing-for

... Because they, the seven, married her for being wife.

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

REARRANGEMENT

Tkld TRANSPOSED
MS TEXT SEGMENTS

-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
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REARRANGEMENT

Tkld TRANSPOSED
MS TEXT SEGMENTS

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga**
IS USED FOR BOTH 'again' AND 'lest'.

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57	future tense: -nan
37	past historic PH and IMP!: -∅
0	past tense: -yan

-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 xx.34

*Ngatun noa Jesu ko wiyayelleen,
wiyelliella barun, Wonnai ta unti kal bumbilān porikunbai
ngatun ngukillaiko bumbilli ko: [182]*

ngadun nuwa JESUSgu wiyayiliyan

[34] And Jesus answering

said unto them, The children of this world
marry, and are given in marriage:

AND he JESUS-ERG speak-back-ing-did

And he, Jesus, was speaking back [i.e. answering], ...

... wiyelliella barun, ...

wiyiliyila barun

... said unto them, ...

speak-ing-recently them-all

... speaking (to) them, ...

[continues next frame]

[continues from previous frame]

... *Wonnai ta unti kal bumbilān porikunbai ...*

wanayi da andigal bumbilan buriganbayi

... The children of this world marry, ...

child AFFirm here-belong marry-RECIP-now wife-agent-[f]-ITEM

... “The children, aye, here-belong [of here] marry one another wives, ...

-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 ngukillaiko bumbilli ko: [182]*

ngadun ngugilayigu bambiligu

... and are given in marriage:

AND give-be-RECIP-HAB-for marry-ing-for

... and habitually give one another for marrying: ...

Luke xx.35

Wonto ba bara murrorōng-tai
kunnun uwolliko unta kolang tarai ta ko purrai ta ko
ngatun morōn kakilliko tetti ka birung, keawai bara
bumbilan, keawai ngukilān bumbilliko:

wandu ba bara marurungdayi

[35] But they which shall be accounted worthy
to obtain that world, and the resurrection from the dead, neither marry, nor are given
in marriage:

instead DONE they-all good-ITEM

Instead they, the good-item(s), ...

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 / --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

... kunnun uwolliko unta kolang tarai ta ko purrai ta ko ...

ganan uwaligu andagulang darayidagu barayidagu

... to obtain that world, ...

be-will move-ing-for there-towards other-to earth-to

... will be for moving towards there, to the other earth [i.e. world], ...

DOUBTFUL ANGLICISM
will be for moving towards there
Tkld: **ganan uwaligu andagulang**
‘will be moving’ SHOULD BE:
uwa-li-nan: move-ing-will
Tkld USED A LITERAL TRANSLATION
OF THE FORM IN ENGLISH

... ngatun morōn kakilliko tetti ka birung, ...

ngadun murun gagiligu didigabirang

... and the resurrection from the dead, ...

AND live be-be-ing-for dead-away from

... and for being alive, away from dead, ...

[continues from previous frame]

... *keawai bara bumbilan, ...*

giyawayi bara bumbilan

... neither marry, ...

no they-all marry-RECIP-now

... they not marry one another, ...

... *keawai ngukilān bumbilliko:*

giyawayi ngugilan bumbiligu

... nor are given in marriage:

no give-be-RECIP-now marry-ing-for

... not give one another for marrying.

Luke xx.36

Keawai wal bara tetti-bunnun yukita;

kulla bara yanti Angelo kiloa katan; ngatun wonnai tara katan Eloī-ūmba, katan bara wonnai tara ngali koba morōn kunnun tetti ka birung.

giyawayi wal bara didibanan yugida

[36] Neither can they die any more:

for they are equal unto the angels; and are the children of God, being the children of the resurrection.

no certainly they-all dead-do-will after

They will certainly not do [i.e. be] be dead after(wards); ...

... kulla bara yanti Angelo kiloa katan; ...

gala bara yandi ANGELgiluwa gadan

... for they are equal unto the angels; ...

because they-all thus ANGEL-like be-AFF-now

... because they are thus angel-like; ...

-giluwa: -LIKE

-giluwa like
... A SUFFIX, NOT A
STAND-ALONE WORD

... ngatun wonnai tara katan Eloī-ūmba, ...

ngadun wanayidara gadan ELOIumba

... and are the children of God, ...

AND child-PLUR be-AFF-now GOD-of

... and are the children of God, ...

[continues from previous frame]

... *katan bara wonnai tara ngali koba ...*

gadan bara wanayidara ngaliguba

... being the children ...

be-AFF-now they-all child-PLUR this fellow-of

... they are the children of that-fellow [i.e. e.g. God] ...

... *morōn kunnun tetti ka birung.*

murun ganan didigabirang

... of the resurrection.

alive be-will dead-away from

... (and) will be alive from the dead.

Luke xx.37

Ngatun Mose ko noa ba tūngngaiya wakōl-la kolai ta, bounbungngā barun tettitetti ka-birung, wiya noa ba bōn Jehova-nung, Eloī-ta Abraham-ūmba, ngatun Eloī-ta Isaac-ūmba, ngatun Eloī-ta Jacob-ūmba.

ngadun MOSESgu nuwa ba dungGaya wagula gulayida

[37] Now that the dead are raised, **even Moses shewed at the bush,** when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

AND MOSES-ERG he WHEN/if show-PH one-at timber-at

And when he, Moses, showed at one timber [i.e. bush], ...

REARRANGEMENT

Tkld TRANSPOSED MS TEXT SEGMENTS

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

... bounbungngā barun tettitetti ka-birung, ...

bungbangGa barun didi didigabirang

... Now that the dead are raised, ...

rise-do-compel-PH them-all dead dead-away from

... (someone) made them rise from the dead, ...

REARRANGEMENT

Tkld TRANSPOSED MS TEXT SEGMENTS

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...)

... wiya noa ba bōn Jehova-nung, Eloī-ta Abraham-ūmba, ...

wiya nuwa ba bun JEHOVAHnung ELOI da ABRAHAMumba

... when he calleth the Lord the God of Abraham, ...

speak-PH he WHEN/IF him JEHOVAH-ACC GOD AFFirm ABRAHAM-of

... when he [Moses] spoke (to) him, Jehovah, God, aye, of Abraham, ...

[continues from previous frame]

... ..*ngatun Eloi-ta Isaac-ūmba, ...*

ngadun ELOI da ISAACumba

... and the God of Isaac, ...

AND GOD AFFirm ISAAC-of

... and God, aye, of Isaac, ...

... ..*ngatun Eloi-ta Jacob-ūmba.*

ngadun ELOI da JACOBumba

... and the God of Jacob.

AND GOD AFFirm JACOB-of

... and God, aye, of Jacob.

Luke xx.38

Keawai noa Eloi-ta barun ba tettitetti koba,

wonto ba barun ba morōn koba; kulla yantīn morōn katan ngikoung kin.

giyawayi nuwa ELOI da barunba didi didiguba

[38] For he is not a God of the dead,

but of the living: for all live unto him.

no he GOD AFFirm them-all-of dead dead-of

He (is) not a god, aye, of them, of the dead, ...

da FUNCTIONS

da AFFirm
 da ABSTR
 -da LOCative
 da

... wonto ba barun ba morōn koba; ...

wandu ba barunba murunGuba

... but of the living: ...

instead DONE them-all-of life-of

... instead of them, of the alive [i.e. the living]; ...

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**

... kulla yantīn morōn katan ngikoung kin.

gala yandin murun gadan ngigungGin

... for all live unto him.

because all life be-AFF-now him-at

... because all life is at [i.e. 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

Luke xx.39

*Tarai to bara Grammateu-kal-lo
wiya ngaiya,
Pirriwul murrorōng bi wiyān.*

darayidu bara SCRIBEGalu wiya ngaya

[39] Then certain of the
scribes answering said,
Master, thou hast well said.

other-ERG they-all SCRIBE-belong-ERG speak-PH then

They, other scribe-mob, then spoke: ...

... Pirriwul murrorōng bi wiyān.

biriwal marurung bi wiyān

... Master, thou hast well said.

chief good thou speak-now

... “Chief, you speak good [i.e. well]”.

Luke xx.40

Ngatun yukita keawai bara bōn wiya pa kinta[183]-kan-to.

**ngadun yugida giyawayi bara
bun wiya BA gindagandu**

[40] And after that they durst not ask him any question at all.

AND after no they-all him speak NEG fear-agent-ERG

And after, they, fear-agent(s) [i.e. fearful people], did not (dare) <not> speak (to) him [i.e. ask him any questions].

ba FUNCTIONS

ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of

DOUBLE NEGATIVE

- DOUBLE NEGATIVES OCCUR IN THE FORMS:
- no ... [the item or action]-lacking
giyawayi na-gurin not seeing
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
 - ALSO no + NEGative clitic **ba**
 - ALSO no + NEGative **gura**

Luke xx.41

*Ngatun noa barun wiya,
Yakoai bara wiya Krist-ta yinal ta David-ūmba?*

ngadun nuwa barun wiya

[41] And he said unto them,
How say they that Christ is David's son?

AND he them-all speak-PH

And he spoke (to) them: ...

... Yakoai bara wiya Krist-ta yinal ta David-ūmba?

yaguwayi bara wiya CHRIST da yinal da DAVIDumba

... How say they that Christ is David's son?

how they-all speak CHRIST AFFirm son AFFirm DAVID-of

... “How do they speak (of) Christ, aye, the son, aye, of David?”

yaguwayi: HOW

INTERROGATIVE ‘how’: **yaguwayi**
ENGLISH **how** HAS SEVERAL
MEANINGS, e.g.:

- interrogative ‘How does it work?’
- in what manner ‘I don’t know how to do it’
- what quality ‘How was the movie today?’
- modifier ‘How funny that is’
- = ‘what’ ‘How about some dinner?’

yaguwayi: PROBABLY FIRST MEANING

PERHAPS: **anangGu**
that [i.e. what]-using

Luke xx.42

Ngatun David-to noa niuwoa bo wiya

*Book ka ba Psalm-koba, Jehova ko noa wiya bōn Pirriwul
emmoumba, yellowolla bi tūngakere ka emmoung kin.*

ngadun DAVIDdu nuwa nyuwuwabu wiya

[42] And David himself saith

in the book of Psalms, The LORD said unto my Lord,
Sit thou on my right hand,

AND DAVID-ERG he he-EMPH speak-PH

And David, he, emphatically he [i.e. himself], spoke ...

... Book ka ba Psalm-koba, ...

BOOKgaba PSALMguba

... in the book of Psalms, ...

BOOK-at PSALM-of

... at [i.e. in] the Book of Psalms: ...

[continues next frame]

[continues from previous frame]

... *Jehova ko noa wiya bōn Pirriwul emmoumba, ...*

JEHOVAHgu nuwa wiya bun biriwal imuwumba

... The LORD said unto my Lord, ...

JEHOVAH-ERG he speak-PH him chief me-of

... “He, Jehovah, spoke (to) him, my chief: ...

... *yellawolla bi tūngkakere ka emmoung kin.*

yilawala bi dungGagiriga imuwungGin

... Sit thou on my right hand,

sit-IMP! thou right-(hand)(side)-at me-at

... ‘You must sit at [i.e. on] my right hand.’ ”

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
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-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 xx.43

Umauwil koa bang barun bukka-kan ngikoumba

yulo-ngēl ko kakilliko ngikoung.

umawilguwa bang barun bagagan ngigumba

[43] Till I make thine enemies

thy footstool.

move-might-having I them-all anger-agent him-of

I might make them, his [MISTAKE FOR 'your']
anger-agent(s) [i.e. enemies] ...

UNIDENTIFIED TERMS

begin	INCHOative / INCEptive
could	gayu-gan, gayu-gurin
having	PROPriative
become	never
before	same
except	under
need	until

MS ERROR



ngigumba: him-of
MS ERROR FOR
ngirumba: thee-of

... yulo-ngēl ko kakilliko ngikoung.

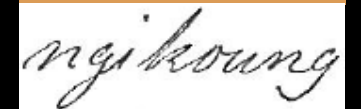
yulungilgu gagiligu ngigung

... thy footstool.

foot-place-for be-be-ing-for him

... for being for his [MISTAKE FOR 'your'] foot-place [i.e. footstool],

MS ERROR



ngigung: him
MS ERROR FOR
ngirung: thee

Luke xx.44

David-to noa ba wiya bōn Pirriwul yiturra,
yakoai ngaiya noa yinal ta ngikoumba?

DAVIDdu nuwa ba wiya bun biriwā yidara

[44] David therefore calleth him Lord,
how is he then his son?

DAVID-ERG he DONE speak-PH chief name

He, David, >done<-spoke [i.e. called] him, named [i.e. by the name of] 'Chief', ...

... yakoai ngaiya noa yinal ta ngikoumba?

yaguwayi ngaya nuwa yinal da ngigumba

... how is he then his son?

how then he son AFFirm him-of

... how then (is) he the son, aye, of him?

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

Luke xx.45

*Wiya ngaiya noa barun
ngikoumba wirrobulli kan
mikan ta yantīn ta kore ka,*

wiya ngaya nuwa barun ngigumba wirubaligan

[45] Then in the audience of all the people he said unto his disciples,

speak-PH then he them-all him-of follow-ing-agent

He then spoke (to) them, his following-agents, ...

REARRANGEMENT

Tkld TRANPOSED
MS TEXT SEGMENTS

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

... mikan ta yantīn ta kore ka,

miganda yandinda guriga

... in the audience of all the people ...

in front-at all-at man-at

... at [i.e. in] front at [i.e. of] all the men
[i.e. people: in front of all the people],

REARRANGEMENT

Tkld TRANPOSED
MS TEXT SEGMENTS

Luke xx.46

*Yakoai nura barun kai Grammateu tin,
pittul koa bara uwauwil kurrawitai-kan, ngatun umulliko ngukilli-ngēl
la ba ko, ngatun yellawolli-ngēl la wokka ka Sunagog ka, ngatun
pirriwul ngēl takilli-ngēl la ba;*

yaguwayi nura barunGayi SCRIBEdin

[46] Beware of the scribes,
which desire to walk in long robes, and love
greetings in the markets, and the highest seats in
the synagogues, and the chief rooms at feasts;

beware you-all them-all-because
SCRIBE-because

You beware, because of them,
the scribes, ...

... *pittul koa bara uwauwil kurrawitai-kan, ...*

bidalguwa bara uwawil garawidayigan

... which desire to walk in long robes, ...

joy-having they-all move-might long-ITEM-agent

... they having joy [i.e. wanting]
might move [i.e. walk] long-ITEM-
agent [i.e. in long clothes], ...

yaguwayi: BEWARE

yaguwayi: 'how'
ALSO MEANS 'beware'

yaguwayi: HOW

INTERROGATIVE 'how': **yaguwayi**
ENGLISH **how** HAS SEVERAL
MEANINGS, e.g.:

- interrogative 'How does it work?'
- in what manner 'I don't know how to do it'
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- = 'what' 'How about some dinner?'

yaguwayi: PROBABLY FIRST MEANING

-gayi / --baya: 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
-baya	—		—	3
-dayi	—		—	2
-wayi	—		—	4

-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

-toa / -koa COMIT / PROP / PERL

-(ga)duwa, -guwa, -luwa, -ruwa

	COMIT- ative	PROP- rietary	PERLative
-guwa -duwa	'in company with'	having [cp. PRIV lacking]	movement through, across, along, by.

-gayi / --baya: 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
-baya	—		—	3
-dayi	—		—	2
-wayi	—		—	4

[continues from previous frame]

... *ngatun umulliko ngukilli-ngēl la ba ko, ...*

ngadun umaligu ngugilingilabagu

... and love greetings in the markets, ...

AND make-ing-for give-be-ing-place-at-to

... and for making [i.e. love greetings]
for-at the giving-place(s) [i.e. in the markets], ...

-gaba-gu: LOC + Erg / INSTR / ALL

COMBINED SUFFIX **-gaba-gu** (**-daba-gu, -laba-gu,-raba-gu**)
LOCative + **-gu**,
-gu COULD BE ERGative (subject),
INSTRumental (using),
OR ALLative (to); OR PURPOsive (for)

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

SPECULATIVE ALTERNATIVE

KJV love greetings in the markets

Tkld **umaligu ngugilingilabagu**

make-ing-for give-be-ing-place-at-to

POSSIBLE ALTERNATIVES

nangGara-wa-li-da-guwa ngu-gi-li-ngil-laba-gu
meet-move-ing-ABSTR-having give-be-ing-place-at-to
having meetings at the giving place [i.e. market[s]]

... *ngatun yellawolli-ngēl la wokka ka Sunagog ka, ...*

ngadun yilawalingila wagaga SYNAGOGUEga

... and the highest seats in the synagogues, ...

AND sit-ing-place-at high-at SYNAGOGUE-at

... and at [i.e. in] the high sitting-place(s) at [i.e. in] the synagogue(s), ...

... *ngatun pirriwul ngēl takilli-ngēl la ba;*

ngadun biriwalngil dagilingilaba

... and the chief rooms at feasts;

AND chief-place eat-be-ing-place-at

... and at [i.e. in] the chief eating place(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]

Luke xx.47

*Mantān bara kokira ba Mabongun-koba,
ngatun umunnun wiyelli kan nē ta kurrauwai [184] tungngunbilli ko: yaki
tin bara kunnun kauwul tetti kakilli ko.*

mandan bara gugira ba mabungGanGuba

[47] Which devour widows' houses,
and for a shew make long prayers: the same shall receive greater
damnation.

take-AFF-now they-all hut DONE widow-of

They >done<-take [i.e. devour] house(s) of the widow(s), ...

*... ngatun umunnun wiyelli kan nē ta
kurrauwai [184] tungngunbilli ko: ...*

**ngadun umanan wiyiligani da
garawayi dungGanbiligu**

... and for a shew make long prayers:...

AND make-will speak-ing-entity ABSTR
long-ITEM show-do-ing for

... and will make long speaking-entities
[i.e. prayer(s)] for showing: ...

-gayi / --bayi: because, at, ITEM

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& PRAYERS, THE SUFFIXES SIGNIFY,
about (concerning) **because** **at** **ITEM**

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MYSTERY WORD: *dunGa...*

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dungGangGiri	right(hand)	26
dangGa	before	18
dangGa	shoe/foundation	9
dungGa	find	3
dung dung	marrow	2

... yaki tin bara kunnun kauwul tetti kakilli ko.

yagidin bara ganan gawal didi gagiligu

... the same shall receive greater damnation.

now-because [therefore] they-all be-will big dead be-be-ing-for

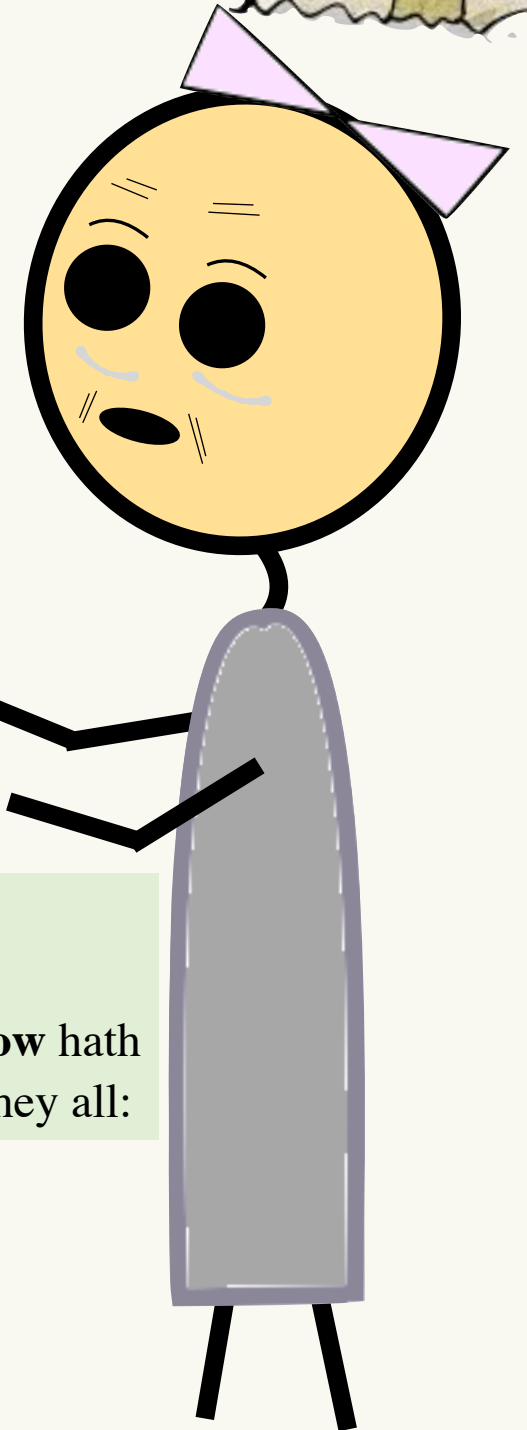
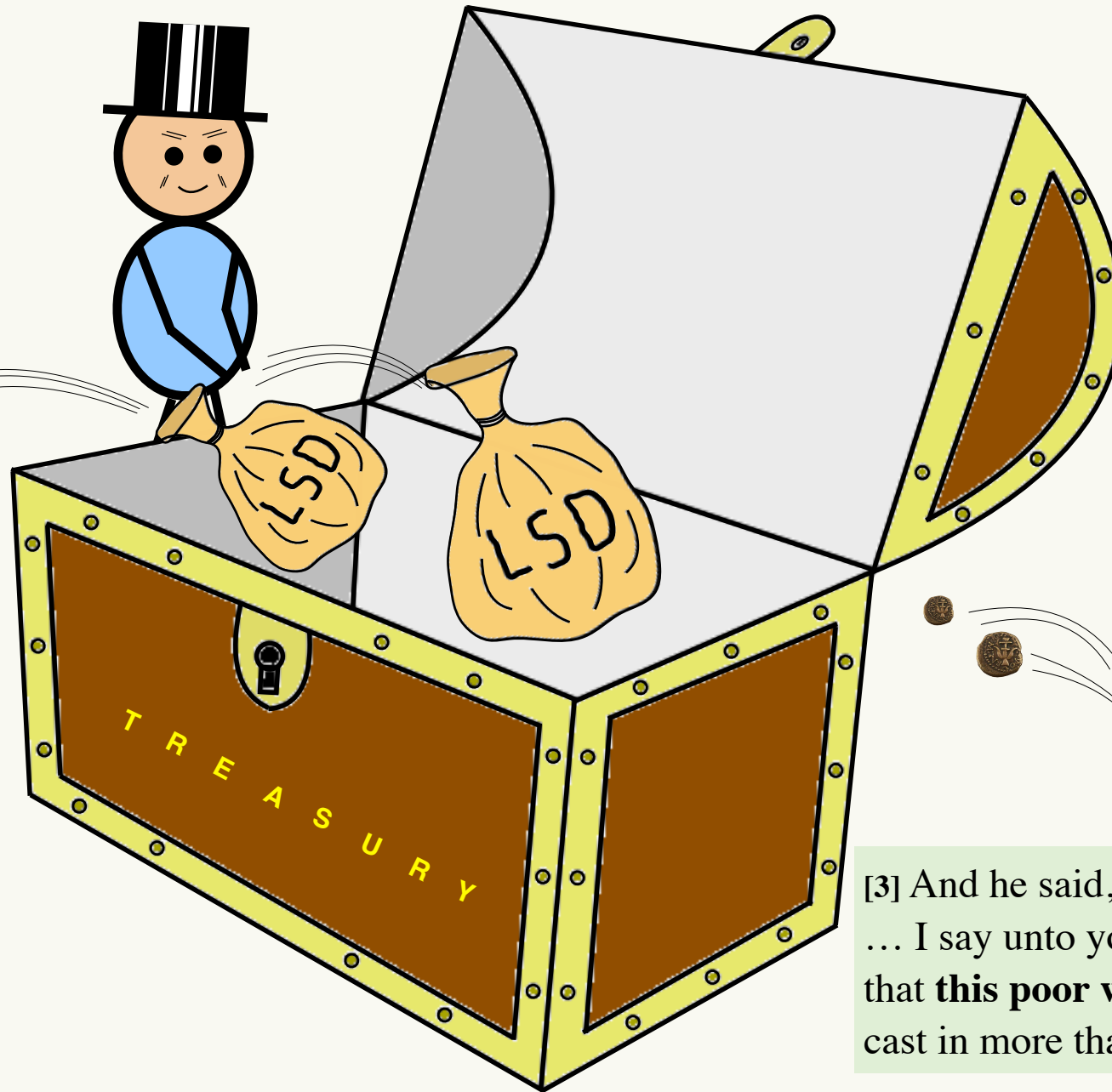
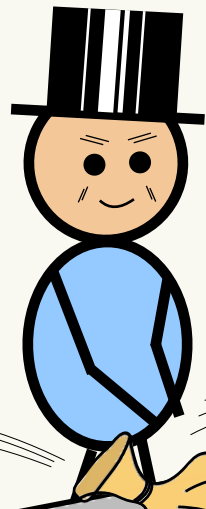
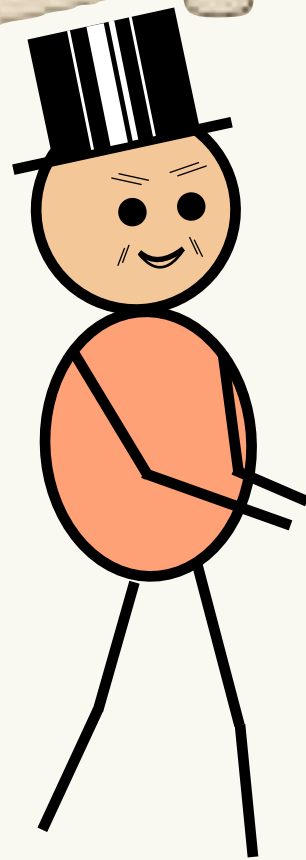
... now-because [i.e. therefore] they will-be for-being [i.e. will receive] big dead [i.e. greater damnation].

but / because / therefore

gala (ba)	for, because
ngala-din	that-because (therefore)
yagi-din	now-because (therefore)
guwidu (ba)	because, therefore
wandu ba	but, instead, whereas

[1] And he looked up, and saw the **rich men** casting their gifts into the treasury.

[2] And he saw also a certain **poor widow** casting in thither two mites.



[3] And he said,
... I say unto you,
that **this poor widow** hath
cast in more than they all:

Luke xxi

[4] For all these have of their abundance cast in unto the offerings of God:

but she of her penury hath cast in all the living that she had.

Luke xxi.01

*Ngatun noa nakulla wokka lang,
ngatun nakulla barun porōl-kan wūnkilliella ngutōara
barun ba wunkilli-ngēl-la.*

ngadun nuwa nagala wagalang

[1] And he looked up,
and saw the rich men casting their gifts
into the treasury.

AND he see-be-PH high-ness

And he saw highness [i.e. looked up], ...

... ngatun nakulla barun porōl-kan ...

ngadun nagala barun burulgan

... and saw the rich men ...

AND see-be-PH them-all heavy-agent

... and he saw them heavy-agent(s) [i.e. rich men] ...

... wūnkilliella ngutōara barun ba wunkilli-ngēl-la.

wunGiliyila ngudwara barunba wunGilingila

... casting their gifts into the treasury.

deposit-be-ing-recently give-done to them-all-of deposit-be-ing-place-at

... depositing their give-endowed [i.e. gifts] at [i.e. into] the depositing-place [i.e. treasury].

ANGLICISM waga: 'up'

Tkld TRANSLATED ENGLISH IDIOMATIC 'up' LITERALLY IN SUCH INSTANCES AS: grow up, go up, lift up (raise), stand up, rise up, look up, carry up, spring up, pluck up, climb up, take up, bear up, sit up, jump up, run up, fill up,, THE MILD EMPHATIC 'up' SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE up-ness BEING ALREADY IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

Tkld INVENTIONS: rich man / crucify /argue

Tkld coined the following terms:
rich man **burul-gan** heavy agent
crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...
divided **ngara ngara** hear-hear (argue/split)

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

Luke xxi.02

Ngatun noa nakulla tarai mabōngun mirrul-kan

wūnkiliella bountoa Mite buloara unta ko tarōng ka ko.

ngadun nuwa nagala darayi mabungan miralgan

[2] And he saw also a certain poor widow

casting in thither two mites.

AND he see-be-PH other widow poor-agent

And he saw (an)other poor-agent widow, ...

... wūnkiliella bountoa Mite buloara unta ko tarōng ka ko.

wunGiliyila buwanduwa MITE bulwara andagu darangGagu

... casting in thither two mites.

deposit-be-ing-recently she MITE two there-to near-to

... she was depositing two mites near to there.

Luke xxi.03

Ngatun noa wiya barun,

Wiyān bang nurun tuloa, ngali mabōngun-to mirrul-lo wūnkulla kauwul ta bara yanfīn kearān.

ngadun nuwa wiya barun

[3] And he said,

Of a truth I say unto you, that
this poor widow hath cast in
more than they all:

AND he speak-PH them-all

And he spoke (to) them: ...

... Wiyān bang nurun tuloa, ...

wiyān bang nurun duluwa

... Of a truth I say unto you, ...

speak-now I ye-all straight

... “I speak (to) you straight, ...

[continues next frame]

[continues from previous frame]

... *ngali mabōngun-to mirrul-lo wūnkulla ...*

ngali mabungandu miralu wunGala

... that this poor widow hath cast in ...

this widow-ERG poor-ERG deposit-be-PH

... this poor widow deposited ...

... *kauwul ta bara yantīn kearān.*

gawal da bara yandin giyaran

... more than they all:

big AFFirm they-all all not-now

... big, aye, they all not [i.e. bigger than they (did)]”.

Luke xxi.04

Kulla yantīn ngali

*wūnkulla bara tullokān barun ba
kauwul la birung ngutoara Eloī koba
ko: wonto bountoa ba bounnoun kin
birung mirrul koba wūnkulla yantīn
tullokān bounnoun ba.*

gala yandin ngali

[4] For all these

have of their abundance cast
in unto the offerings of God:
but she of her penury hath cast
in all the living that she had.

because all this

Because all these ...

*... wūnkulla bara tullokān
barun ba kauwul la birung ...*

wunGala bara dalugan barunba gawalabirang

... have of their abundance cast in ...

deposit-be-PH they-all hold-BEness
[property] them-all-of big-away from

... they deposited from their big property ...

-gan / -gan(g): BEness

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

Tkld INVENTIONS:

property / town / kingdom

Tkld coined the following terms:

property: **dalugang** hold-BE-ness
town **gugiri garing** hut all
kingdom **biriwal-guba** chief-of [kingdom]

[continues from previous frame]

... *ngutoara Eloī koba ko: ...*

ngudwara ELOīgubagu

... unto the offerings of God: ...

give-done to God-of-to

... to the give-endowed [i.e. offerings] of God: ...

DOUBTFUL Tkld TRANSLATION

KJV *unto the offerings of God:*

Tkld **ngudwara ELOīgubagu**

give-done to God-of-to

NOT QUITE CONGRUENT. PERHAPS:

ngu-dwara-gu ELOī-guba

give-done to-to God-of

to the give-endowed [i.e. offerings] of God

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

... *wonto bountoa ba bounnoun kin birung mirrul koba ...*

wandu buwanduwa ba buwanuwanGinbirang miralguba

... but she of her penury ...

instead she DONE her-away from poor-of

... instead she, from of her poor [i.e. poverty], ...

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**

... *wūnkulla yantīn tullokān bounnoun ba.*

wunGala yandin dalugan buwanuwanba

... hath cast in all the living that she had.

deposit-be-PH all hold-BEness [property] her-of

... deposited all her property.

-gan / -gan(g): BEness

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

**Tkld INVENTIONS:
property / town / kingdom**

Tkld coined the following terms:

property: **dalugan** hold-BE-ness

town **gugiri garing** hut all

kingdom **biriwal-guba** chief-of [kingdom]

Luke xxi.05

*Ngatun winta koba wiyelliella Iero tin,
umatoara unni konēn tūnūng ko murrorōng ko ngatun ngutoara, wiya
noa, [185]*

ngadun windaguba wiyiliyila TEMPLEdin

[5] And as some spake of the temple,
how it was adorned with goodly stones and gifts, he said,

AND part-of speak-ing-recently TEMPLE-because

And a part of (them) were speaking at [i.e. in] the temple, ...

POSSESSIVE unattached

A POSSESSIVE SHOULD PERHAPS BE ATTACHED TO A NOUN

PERHAPS
windaguba barun
part-of them-all
some 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

... umatoara unni konēn tūnūng ko murrorōng ko ngatun ngutoara, ...

**umadwara ani gunin dunungGu
marurungGu ngadun ngudwara**

... how it was adorned with goodly stones and gifts, ...

make-done to this pretty stone-using good-using AND give-done to

... make-endowed [i.e. adorned] using this
pretty good stone(s) and give-endowed [i.e. gifts], ...

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

... wiya noa, [185]

wiya nuwa

... he said,

speak-PH he

... he spoke:

Luke xxi.06

*Unni tara natān nura ba,
uwonnun ta purreung karing, ka korien
ngaiya ba wakōl tūnnūng wokka ka wokka
ka, yantīn wal warikullinnun barān.*

anidara nadan nura ba

[6] As for these things which ye behold,
the days will come, in the which there shall not be left one stone upon
another, that shall not be thrown down.

this-PLUR see-AFF-now you-all WHEN/if

When you see these things, ...

... uwonnun ta purreung karing, ...

uwanan da bariyang garing

... the days will come, ...

move-will AFFirm day(light) all

... all the days will move [i.e. come], aye, ...

... ka korien ngaiya ba ...

gagurin ngaya ba

... in the which there shall not be left ...

be-lacking then WHEN/if

... when be-lacking then [i.e. when there (will) then not be]....

ba FUNCTIONS

-ba-	do
ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of

VERB 'to be'

ACCORDING TO R.M.W. DIXON,
"Most Australian languages lack
any verb 'to be'" [Dixon 1980
491:12]
IF THIS IS THE CASE FOR
Awabakal, **ga / gi** 'be'
WOULD BE A TkId INVENTION.

[continues from previous frame]

... *wakōl tūnnūng wokka ka wokka ka, ...*

wagul dunung wagaga wagaga

... one stone upon another, ...

one stone high-at high-at

... one stone at [i.e. on] high, on high [i.e. upon one another], ...

... *yantīn wal warikullinnun barān.*

yandin wal warigalinan baran

... that shall not be thrown down.

all certainly reject-ing-will DOWN

... (that someone) certainly will be rejecting all down.

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...)

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 xxi.07

Ngatun bara bōn wiya, wiyelliella,

Pirriwul, yakounta ke unni tara kunnun? Ngatun minnaring tūngnga kunnun, unni tara ba ngaiya kunnun ?

ngadun bara bun wiya wiyiliyila

[7] And they asked him, saying,

Master, but when shall these things be? and what sign will there be when these things shall come to pass?

AND they-all him speak-PH speak-ing-recently

And they spoke (to) him, speaking: ...

... Pirriwul, yakounta ke unni tara kunnun? ...

biriwal yaguwanda gi anidara ganan

... Master, but when shall these things be? ...

chief when be this-PLUR be-will

... “Chief, when be, will be, these things? ...

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.

TIME

gabu	soon	yagida	now
ngaya	then	yugida	after
dangGa	before	gumba	tomorrow
...	until	wara	yesterday
yandi gadayi	always (<i>thus every</i>)		
yaguwanda	when		
duwanda	afterwards, future		
bunin	beforehand		
bangGayi	now		

... Ngatun minnaring tūngnga kunnun, unni tara ba ngaiya kunnun ?

ngadun minaring dungGa ganan anidara ba ngaya ganan

... and what sign will there be when these things shall come to pass?

AND what show be-will this-PLUR WHEN/if then be-will

... And what show [i.e. sign] will (there) be when these things will then be?’

MYSTERY WORD: *dunGa...*

dunGan(g)	mother (thumb)	54 (2)
dung(G)i	cry	44
dungGa...	show	57
dungGang	big	26
dungGangGiri	right(hand)	26
dangGa	before	18
dangGa	shoe/foundation	9
dungGa	find	3
dung dung	marrow	2

Ngatun noa wiya,

yakoai nura ngakoiya kora kal nura kauwil; kulla kauwulkauwul-lo tanan uwunnun emmoung kin yiturra, wiyellinnun, Ngatoa ta (Krist ta); ngatun papai ta kakillin; yanoa uwa yikora nura barun.

ngadun nuwa wiya

[8] And he said,

Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

AND he speak-PH

And he spoke: ...

... *yakoai nura* ...

yaguwayi nura

... Take heed ...

beware you-all

... "You beware ...

yaguwayi: BEWARE

yaguwayi: 'how'
ALSO MEANS 'beware'

yaguwayi: HOW

INTERROGATIVE 'how': **yaguwayi**
ENGLISH **how** HAS SEVERAL MEANINGS, e.g.:
— interrogative 'How does it work?'
— in what manner 'I don't know how to do it'
— what quality 'How was the movie today?'
— modifier 'How funny that is'
— = 'what' 'How about some dinner?'
yaguwayi: PROBABLY FIRST MEANING

... *ngakoiya kora kal nura kauwil; ...*

ngaguwiya guragal nura gawil

... that ye be not deceived: ...

fib-speak not-belong you-all be-might

... you might not be fib-spoken [i.e. deceived]; ...

MYSTERY WORD: guragal

kora kal

7	guragal	old-belong
4	guragal	not-belong
4	ngarugal	old-belong

THE ESSENTIAL MEANING OF **gura** IS NEGATIVE: *no, not*, AND **gurin**, *lacking* PERHAPS **guragal** (*old-belong*) WAS A MIS-HEARING OF **ngarugal**

... *kulla kauwulkauwul-lo tanan uwunnun emmoung kin yiturra, ...*

gala gawal gawalu danan uwanan imuwungGin yidara

... for many shall come in my name, ...

because big big [many]-ERG approach move-will me-at name

... because many will approach-move at [i.e. in] my name, ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

... *wiyellinnun, Ngatoa ta (Krist ta); ...*

wiyilinan ngaduwa da CHRIST da

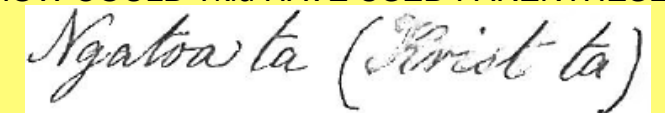
... saying, I am Christ; ...

speaking-will I AFFirm CHRIST AFFirm

... (and) will be speaking: 'I, aye, Christ, aye, ...

MANUSCRIPT WRITER DOUBT

ON COMPARING THE HANDWRITING OF Mark AND Luke IT APPEARS Tkld DID ACTUALLY WRITE BOTH MANUSCRIPTS. PERHAPS IN COPYING EARLIER VERSIONS OF THE Luke TEXT, Tkld MADE OCCASIONAL SLIP-UPS. HOW COULD Tkld HAVE USED PARENTHESES?



... *ngatun papai ta kakillin; ...*

ngadun babayida gagilin

... and the time draweth near: ...

AND near-at be-be-ing-now

... and (the time) is being at-near': ...

... *yanoa uwa yikora nura barun.*

yanuwa uwa gura nura barun

... go ye not therefore after them.

let-it-be! move-IMP! not you-all them-all

... desist, you must not move [i.e. go] (after) them”.

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
83 PRECEDED by -i-
36 PRECEDED by -a- (8 **wiya (yi)gura**)
3 PRECEDED BY -n-
PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

Luke xxi.09

Ngurrunnun ngaiya nura ba wūruwai kauwul,

ngatun koakillai ta ba kinta kora nura: kulla unni tara kunnun wal kurrikurri; kulla wirān keawai kunnun ka-bo.

ngaranan ngaya nura ba wuruwayi gawal

[9] But when ye shall hear of wars

and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

hear-will then you-all WHEN/IF fight big

Then when you will hear (about) big fight(s), ...

... ngatun koakillai ta ba ...

ngadun guwagilayi da ba

... and commotions, ...

AND scold-be-persist-HAB AFFirm WHEN/if

... and when scolding, aye, ...

... kinta kora nura: ...

ginda gura nura

... be not terrified: ...

fear not you-all

... you must not fear: ...

[continues from previous frame]

... *kulla unni tara kunnun wal kurrikurri; ...*

gala anidara ganān wal gari gari

... for these things must first come to pass; ...

because this-PLUR be-will certainly first

... because these things will certainly be first; ...

... *kulla wirān keawai kunnun ka-bo.*

gala wiran giyawayi ganān gabu

... but the end is not by and by.

because end no be-will presently

... because the end will not be soon [i.e. the end is not at hand].

DOUBTFUL WORD wiran

wiran

wiran MEANS 'branch' AND ALSO 'end'
WERE *branches* PERCEIVED AS 'ends' ON TREES?
WAS 'end' PHYSICAL RATHER THAN ABSTRACT AS IN 'the end of time', 'this is the end' [?]

Luke xxi.10

Wiya ngaiya noa barun,

*Bara kore ko wūruwai wal kunnun barun
kore ko, ngatun bara Pirriwul koba barun
Pirriwul koba ko: [186]*

wiya ngaya nuwa barun

[10] Then said he unto them,

Nation shall rise against nation, and kingdom against kingdom:

speak-PH then he them-all

He then spoke (to) them: ...

... Bara kore ko wūruwai wal kunnun barun kore ko, ...

bara gurigu wuruwayi wal ganan barun gurigu

... Nation shall rise against nation, ...

they-all man-ERG fight certainly be-wlll them-all man-OPP

... “They, the men, certainly will be fight against the men, them, ...

-ko: against (OPP)

THERE ARE 14 INSTANCES WHERE THE SUFFIX **-gu** APPEARS TO DENOTE ‘against’, IDENTIFIED HERE AS ‘OPP’, for OPPosite.

... ngatun bara Pirriwul koba barun Pirriwul koba ko: [186]

**ngadun bara biriwalguba
barun biriwalgubagu**

... and kingdom against kingdom:

AND they-all chief-of (kingdom)
 them-all chief-of (kingdom)-OPP

... and they the kingdom
 against them, the kingdom:

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]

-ko: against (OPP)

THERE ARE 14 INSTANCES WHERE THE SUFFIX **-gu** APPEARS TO DENOTE ‘against’, IDENTIFIED HERE AS ‘OPP’, for OPPosite.

Luke xxi.11

*Ngatun purrai ta ko pūllūllūllū
kakilliko winta ka ko,
ngatun kunto korien ta ko, ngatun munni kauwul kan;
ngatun kinta nakilli tara ngatun kauwul kunnun
tūngnga moroko ka birung.*

**ngadun barayidagu bulululu
gagiligu windagagu**

[11] And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

AND earth-AFFirm-ERG tremble be-be-ing-for part-at-ERG

And at-part(s) earth trembles, aye, [i.e. diverse earthquakes] (there) will be for being, ...

MS ERROR [?] Clitic da
da AFFirm (aye)
PERHAPS da: ISOLATED, AT THE END [?]
cf Dixon:
“Most Australian languages have a small set of *clitics*. These can be added to any type of word and always follow the final inflection; ...” [Dixon 1980 284:22]

DOUBTFUL Tkld COMPETENCE
Tkld’s TRANSLATIONS SUSPECT [?]
THERE ARE THREE WORDS WITH THE SUFFIX **-[t]a ko:**
ALLATIVE ‘-to’ [OR AFFirm ERG—EXCEPT CLITIC **AFFirm** STANDS AT THE END OF WORDS (except in 5 instances)]
FUNCTIONS HERE ARE ALL DIFFERENT, AND CANNOT BE INTERPRETED AS *-to*.
—**barayi-dagu**: [earth-to] IS NOMinative/ERGative
—**winda-gagu**: [part-to] (‘in divers places’): IS LOCative
—**gandu-gurin-dagu**: [vegfood-lacking-to (‘and famines’): SHOULD BE NOMinative, THE SAME AS barayi ‘earth’.
[NB: THIS FORMAT IS MUCH THE SAME AS IN THE TRANSLATION FOR MARK xiii.8]
PERHAPS:
ngadun barayi-du bulululu ga-gi-li-nan darayi-da ngura-ga / ngadun gandugurindagu
AND earth-ERG tremble-ERG be-be-ing-will other-at country-at / AND vegfood-lacking AND earthquakes will be at other places, AND famine(s)

“... ngatun purrai ta ko pūllul pūllul kunnun tara winta ka ko, ...”	ngadun barayidagu bulul bulul ganan dara windagagu	“... and there shall be earthquakes in divers places, ...”	AND earth-AFFirm-ERG tremble tremble be-will PLUR part-at-ERG	Tkld MARK [XIII:13:08::211:5] [Awa]
“... ngatun kunto korien ta ko, ...”	ngadun gandugurindagu	“... and there shall be famines ...”	AND VEGfood-lacking-AFFirm-ERG	Tkld MARK [XIII:13:08::211:6] [Awa]
“Ngatun purrai tako pulululu kakilliko winta kako, ngatun kunto korien ta ko, ...”	ngadun barayidagu bulululu gagiligu windagagu / ngadun gandugurindagu ...	“[11] And great earthquakes shall be in divers places, and famines, ...”	AND earth-AFFirm-ERG tremble be-be-ing-for part-at-ERG / AND VEGfood-lacking-AFFirm-ERG ...	Tkld LUKE [xxi:21:11::183:30.1] [Awa]

... ngatun kunto korien ta ko, ...

ngadun gandugurindagu

... and famines,...

AND VEGfood-lacking-to [?]

... and food-lacking [i.e. famine], aye, ...

[continues from previous frame]

... *ngatun munni kauwul kan; ...*

ngadun mani gawalgan

... and pestilences; ...

AND ill big-BEness

... and big-ness ill [i.e. pestilences], ...

-gan / -gan(g): BEness

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

... *ngatun kinta nakilli tara ...*

ngadun ginda nagilidara

... and fearful sights ...

AND fear see-be-ing ABSTR-PLUR

... and fear see-ing(s) [i.e. fearful sights], ...

da FUNCTIONS

da	AFFirm
da	ABSTR
-da	LOCative
da	.....

... *ngatun kauwul kunnun tūngnga moroko ka birung.*

ngadun gawal ganan dungGa murugugabirang

... and great signs shall there be from heaven.

AND big be-will show sky-away from

... and big will be show [i.e. signs] from the sky [i.e. heaven]

MYSTERY WORD: dunGa...

dunGan(g)	mother (thumb)	54 (2)
dung(G)i	cry	44
dungGa...	show	57
dungGang	big	26
dungGangGiri	right(hand)	26
dangGa	before	18
dangGa	shoe/foundation	9
dungGa	find	3
dung dung	marrow	2

Luke xxi.12

*Wonto ba kurrikurri ka unni tara ba kunnun,
mānnun wal bara mutturrō nurun, ngatun yarakai nurun umunnun, ngumullinnun
nurun Sunagog ka ko, ngatun Prison ko, māntoaro nurun mikan ta ko, pirriwul la
ko ngatun wiyellikan ta ko emmoung kin ko yiterra ko*

wandu ba gari gariga anidara ba ganan

[12] But before all these,
they shall lay their hands on you, and
persecute you, delivering you up to the
synagogues, and into prisons, being brought
before kings and rulers for my name's sake.

instead DONE first-at this-PLUR WHEN/if be-will

Instead at first [i.e. before], when these things will be, ...

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

... mānnun wal bara mutturrō nurun, ...

manan wal bara madaru nurun

... they shall lay their hands on you, ...

take-will certainly they-all hand-using ye-all

... they will certainly take [i.e. place] hand(s) (on) you, ...

... ngatun yarakai nurun umunnun, ...

ngadun yaragayi nurun umanan

... and persecute you, ...

AND bad ye-all make-will

... and will bad-make [i.e. persecute] you, ...

[continues from previous frame]

... *ngumullinnun nurun Sunagog ka ko, ...*

ngumalanan nurun SYNAGOGUEgagu

... delivering you up to the synagogues, ...

give-make-ing-will ye-all SYNAGOGUE-to

... will be give-making [i.e. delivering] you to the synagogue(s), ...

... *ngatun Prison ko, ...*

ngadun PRISONgu

... and into prisons, ...

AND PRISON-to

... and to prison, ...

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.

-gu **PUR**Positive 'for' / **-gu** **DAT**ive 'to'

-gu **INSTR**umental 'using'

-gu **OPP**ose 'against' [RARELY]

-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.
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... *māntoara nurun mikan ta ko, pirriwul la ko ...*

mandwara nurun migandagu biriwalagu

... being brought before kings ...

take-done to ye-all in front-to chief-to

... take-endowed you [i.e. your being brought] in front to [i.e. of] the chief(s) ...

PASSIVE: -dwara

Tkld USED **-dwara**: done to TO REPRESENT PASSIVE FORMS, e.g.:

wiya-dwara speak-done to spoken
yuruba-dwara hide-done to hidden
ngu-dwara give-done to given

RENDERED: speak-, hide-, give-endowed

[continues next frame]

[continues from previous frame]

... *ngatun wiyellikan ta ko* ...

ngadun wiyiligandagu

... and rulers ...

AND speak-ing-agent-to

... and to the speaking-agent(s) [i.e. rulers], ...

... *emmoung kin ko yiturra ko*

imuwungGinGu yidaragu

... for my name's sake.

me-to name-for

... for the name to [i.e. for] me.

Luke xxi.13

Ngatun unni ta kunnun nurun tūngnga kakilli ko.

ngadun ani da ganan nurun dungGa gagiligu

[13] And it shall turn to you for a testimony.

AND this AFFirm be-will ye-all show be-be-ing-for

And this, aye, will be (to) you, for being a show [i.e. testimony].

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 xxi.14

Yanoa nura kōtta yikora minki ko,
minnaring nura wiyayellinnun.

yanuwa nura guda gura minGiGu

[14] Settle it therefore in your hearts,
not to meditate before what ye shall answer:

let-it-be! you-all think-IMP! not inside-to

Desist, you must not think to the inside, ...

ANGLICISM within oneself / inside

ENGLISH IDIOMS:

- 'speaking / thinking' etc. within oneself
- 'in your heart(s)'

MEANING 'introspectively thinking'.

LITERAL TRANSLATIONS UNLIKELY TO HAVE BEEN UNDERSTOOD,

PERHAPS:

yanuwa nura ga-gi-la-guwa nura maruwi
let-it-be! you-all be-be-IMP!-having you-all peace
you must relax! you must be at peace!

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.

-gu **PUR**Positive 'for' / -gu **DAT**ive 'to'

-gu **INSTR**umental 'using'

-gu **OPP**ose 'against' [RARELY]

-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.
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'heart' METAPHOR

'heart': English (European?) CONCEPT OF 'LOCUS OF SINCERITY' UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME PERHAPS OMIT OR SIMPLY ACCEPT THIS AS ONE OF MANY CONCEPTS NECESSARY FOR BIBLICAL UNDERSTANDING

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

... minnaring nura wiyayellinnun.

minaring nura wiyayilinan

... not to meditate before what ye shall answer:

what you-all speak-back-ing-will

... what you will be speaking back [i.e. answering]

minaring: INTERROGATIVE

minaring INTERROGATIVE

—NOT RELATIVE PRONOUN

minaring what? what object?

RELATIVE PRONOUN [refers back to a noun]

who, whom, whose, which, that

RELATIVE PRONOUNS

who, whom, which, whose, that

this is the cat that killed the

rat THAT

THIS **ngali** this **ngala** that

ani this **anuwa** that

anduwa that

anang that

ngaluwa that

nginuwa that

PERHAPS: **ngalabu**

Luke xxi.15

*Kulla bang ngunun nurun kurrurka ngatun nguraki kakilli ko,
keawai wal yantīn bara nurun ba bukka kan to kaiyu kunnun wiyayelliko nga pirriral umulliko.*

gala bang ngunan nurun garaga ngadun nguragi gagiligu

[15] For I will give you a mouth and wisdom,
which all your adversaries shall not be able to gainsay nor resist.

because I give-will ye-all mouth AND wise [hear be] be-be-ing-for

Because I will give you a mouth and hear-be for being [i.e. wisdom], ...

... keawai wal yantīn bara nurun ba bukka kan to ...

giyawayi wal yandin bara nurunba bagagandu

... which all your adversaries ...

no certainly all they-all ye-of anger-agent-ERG

... all they, your anger-agent(s) [i.e. enemies] certainly not ...

... kaiyu kunnun wiyayelliko nga pirriral umulliko.

gayu ganan wiyayiligu nga biriral umaligu

... shall not be able to gainsay nor resist.

able be-will speak-back-ing-for OR hard-make-ing-for

... <will> be able to be speaking back
[i.e. answering], or hard-making [resisting].

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]

Luke xxi.16

Ngatun nura, ngakoiyellinnun wal nurun [187] biyungbai to,

ngatun tunkān to, ngatun kōtti ta ko karing ko, ngatun winta nurun kin birung būnnun wal tetti barun kai.

ngadun nura ngaguwiyilinan wal nurun biyangbayidu

[16] And ye shall be betrayed

both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

AND you-all fib-speak-ing-will certainly ye-all father-ITEM-ERG

And you: father will certainly fib-speaking [i.e. betray] you, ...

-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 tunkān to, ...

ngadun danGandu

... both by parents, ...

AND mother-ERG

... and mother ...

... ngatun kōtti ta ko karing ko, ...

ngadun gudidagu garingGu

... and brethren, and kinsfolks, and friends; ...

AND kinsman-ABSTR-ERG all-ERG

... and and all kinsmen ...

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.

-gu **PUR**Positive 'for' / **-gu** **DAT**ive 'to'

-gu **INSTR**umental 'using'

-gu **OPP**ose 'against' [RARELY]

-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.
------------	----------------------	--------------------------------------	---------------------------------	-----------------------------------

[continues from previous frame]

... *ngatun winta nurun kin birung* ...

ngadun winda nurunGinbirang

... and some of you ...

AND part ye-all-away from

... and a part from [i.e. some of] you ...

... *būnnun wal tetti barun kai.*

bunan wal didi barunGayi

... shall they cause to be put to death.

beat-will certainly dead them-all-at

... (someone) will certainly beat (you) dead because of them.

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...)

-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 xxi.17

*Ngatun nurun yarakai umunnun yant̄in to,
emmoumba tin yiturra tin.*

ngadun nurun yaragayi umanan yandindu

[17] And ye shall be hated of all men
for my name's sake.

AND ye-all bad make-will all-ERG

And all will make-bad [i.e. hate] you ...

TRANSLATION COMMENT
'of all men' MIGHT BE BETTER EXPRESSED AS :
yandin guri all man
yandin-du guri-gu all-ERG man-ERG

... emmoumba tin yiturra tin.

imuwumbadin yidaradin

... for my name's sake.

me-of-because name-because

... because of my name.

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	—
-din	168	25	—	8
-lin	12	—	—	—
-rin	2	—	—	5

Luke xxi.18

Wonto ba keawai wal

wakōl kittung ngikoung kin birung wollung ka birung tetti kunnun.

wandu ba giyawayi wal

[18] But there shall not
an hair of your head perish.

instead DONE no certainly

Instead certainly not ...

... wakōl kittung ngikoung kin birung wollung ka birung ...

wagul gidang ngigungGinbirang walangGabirang

... an hair of your head ...

one hair him-away from head-away from

... one hair from his [i.e. your] head ...

MS ERROR:
him / thee

ngigung-...: him-...
MS ERROR FOR
ngirung-...i: thee-...

... tetti kunnun.

didi ganan

... perish.

dead be-will

... will be dead.

Luke xxi.19

*Murroi kakilli kan nē nurun ba ka,
miromulla nura Marai nurun ba?*

maruwi gagiligani nurunbaga

[19] In your patience
possess ye your souls.

peace be-be-ing-entity ye-all-of-at

At [i.e. in] your peace-being-entity [i.e. patience], ...

... miromulla nura Marai nurun ba?

mirumala nura marayi nurunba

... possess ye your souls.

protect-IMP! you-all spirit ye-all-of

... you must protect your spirit.

Luke xxi.20

*Ngatun nanun nura ba Jerusalem
kirraikirrai ta ba konara ba,
ngurrulla papai ta ba ngaiya wariwarikulli ta ba unnung.*

**ngadun nanan nura ba JERUSALEM
girayi girayidaba gunara ba**

[20] And when ye shall see
Jerusalem compassed with armies,
then know that the desolation thereof is nigh.

**AND see-will you-all WHEN/if
JERUSALEM twist twist-at crowd DONE**

And when you will see Jerusalem at-twist-twist [i.e. surrounded with] crowd->done<-[i.e. armies], ...

... ngurrulla papai ta ba ngaiya wariwarikulli ta ba unnung.

ngarala babayidaba ngaya wari warigali da ba anang

... then know that the desolation thereof is nigh.

hear-IMP! near-at then scatter-be-ing ABSTR DONE yonder

... then (you) must hear [i.e. know] (that) at-near (is) the scattering [i.e. desolation], >done<-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

Luke xxi.21

Murrā-bunbilla ngaiya barun Judea ka ba waita bulkirra kolang;
ngatun uwa-bunbilla barun willi ka ba waita wārai ta ko: ngatun uwa-bunbi yikora barun tānān korung kaba unta ko.

marabanbila ngaya barun JUDAEA gaba wada balgaragulang

[21] Then let them which are in Judaea flee to the mountains;
and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

run-permit-IMP! then them-all JUDAEA-at depart hill-towards

(You) must then let them at [i.e. in] Judaea run-depart to the hill(s); ...

... ngatun uwa-bunbilla barun willi ka ba waita wārai ta ko: ...

ngadun uwabanbila barun wiligaba wada warayidagu

... and let them which are in the midst of it depart out; ...

AND move-permit-IMP! them-all middle-at depart outside-to

... and (you) must let them at [i.e. in] the middle depart-move to the outside: ...

ANGLICISM 'out': warayi

'out' IS AN IDIOMATIC ADJUNCT FOR VERBS OF OLD-ENGLISH RATHER THAN LATIN ORIGIN, AS 'pluck out', 'cast out', 'go out' AND SHOULD NOT BE TRANSLATED LITERALLY, THE out-ness BEING IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE [extract, eject, leave, etc.]

... ngatun uwa-bunbi yikora barun tānān korung kaba unta ko.

ngadun uwabanbi gura barun danan gurangGaba andagu

... and let not them that are in the countries enter thereinto.

AND move-permit-IMP! not them-all approach scrub-at there-to

... and (you) must not let them at [i.e. in] the scrub approach-move to there.

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
83 PRECEDED by -i-
36 PRECEDED by -a- (8 **wiya (yi)gura**)
3 PRECEDED BY -n-
PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

Luke xxi.22

*Kulla yakita unti tara purreung ka
bukka kakilli kān nē,*

kauwil koa yantīn upatoara kunnun wal kakilliko. [188]

gala yagida andidara bariyang Ga baga gagiligani

[22] For these be the days of vengeance,
that all things which are written may be fulfilled.

because now this-PLUR day(light) be anger be-be-ing-entity

Because now these are 'being-entities at-anger'
day(light)(s) [i.e. these are days of vengeance], ...

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.

... kauwil koa yantīn upatoara kunnun wal kakilliko. [188]

gawilguwa yandin ubadwara ganān wal gagiligu

... that all things which are written may be fulfilled.

be-might-having all do-done to be-will certainly be-be-ing-for

... (it) might be (that) all do-endowed(s) [i.e.
writing(s)] will certainly be being [i.e. be fulfilled].

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

Luke xxi.23

Yipāllun bara wonnai-kan

ngatun bara pittulli-kan, yakita ngaiya purreung ka! kulla wal kunnun kauwul yarakai purrai ta ngatun bukka unti yantīn ta kore ka.

yibalan bara wanayigan

[23] But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

woe-ness they-all child-agent

Woe they child-agents ...

... ngatun bara pittulli-kan, ...

ngadun bara bidaligan

... and to them that give suck, ...

AND they-all drink-ing-agent

... and they drinking-agent(s) [i.e. who give suck], ...

... yakita ngaiya purreung ka! ...

yagida ngaya bariyangGa

... in those days! ...

now then day(light)-at

... now then at day(light)(s) [i.e. in those days]! ...

[continues from previous frame]

... *kulla wal kunnun kauwul yarakai purrai ta ...*

gala wal ganan gawal yaragayi barayida

... for there shall be great distress in the land, ...

because certainly be-will big bad earth-at

... because (there) will certainly be big bad
[i.e. great distress] at [i.e. on] the earth, ...

... *ngatun bukka unti yantīn ta kore ka.*

ngadun baga andi yandinda guriga

... and wrath upon this people.

AND anger here all-at man-at

... and anger here at [i.e. upon] all men [i.e. people].

Luke xxi.24

*Ngatun bara tetti kapaiyinnun yirrā birung,
ngatun barun yutinnun wal mantoara kakilliko yantīn ta ko purrai karing ka
ko: ngatun Jerusalem wattawonnun barān bara Gentile to, yakita ka lai ta ko
barun ba Gentile koba ngoloin kunnun.*

ngadun bara didi gabayinan yirabirang

[24] And they shall fall by the edge of the sword,
and shall be led away captive into all nations: and Jerusalem shall be trodden down of the
Gentiles, until the times of the Gentiles be fulfilled.

AND they-all dead be-do-HAB-will sabre-away from

And they will become dead from sword(s), ...

*... ngatun barun yutinnun
wal mantoara kakilliko ...*

ngadun barun yudinan wal mandwara gagiligu

... and shall be led away captive ...

AND them-all guide-will certainly
take-done to be-be-ing-for

... and (someone) will certainly lead them
for being take-endowed [i.e. captive] ...

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

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

PASSIVE IGNORED

TkId OFTEN RENDERS THE
PASSIVE IN THE ACTIVE
VOICE. IN SUCH INSTANCES,
THE UNIDENTIFIED SUBJECT
OF PASSIVE USAGES IS
INDICATED BY '**(someone)**'.

TO EFFECT PASSIVE INTENTION
IN ACTIVE VOICE, INSERT
ngan-du: someone
ngandu
someone (did whatever...)

[continues from previous frame]

... *yantīn ta ko purrai karing ka ko: ...*

yandindagu barayi garingGagu

... into all nations: ...

all-to earth all-to

... to all land(s) everywhere: ...

... *ngatun Jerusalem wattawonnun barān bara Gentile to, ...*

ngadun JERUSALEM wadawanan **baran** bara GENTILEdu

... and Jerusalem shall be trodden down of the Gentiles, ...

AND JERUSALEM trample-move will DOWN they-all GENTILE-ERG

... and they, the Gentiles, will trample down Jerusalem, ...

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

... *yakita ka lai ta ko barun ba Gentile koba ngoloin kunnun.*

yagida galayidagu barunba
GENTILEguba nguluwin ganan

... until the times of the Gentiles be fulfilled.

now time-to them-all-of
GENTILE-of finish be-will

... now-time to [i.e. until the time] of them, of the Gentiles, will be finish [i.e. fulfilled].

UNIDENTIFIED TERMS

begin	INCHOative / INCEptive
could	gayu-gan, gayu-gurin
having	PROPriative
become	never
before	same
except	under
need	until

TIME

bangGayi	now	bunin	beforehand
dangGa	before	duwanda	afterwards, future
gabu	soon	gumba	tomorrow
...	until	wara	yesterday
ngaya	then	yaguwanda	when
yagida	now	yugida	after
yandi gadayi	always (<i>thus every</i>)		
yagida galayi	now time (until)		
yandi galayi	thus time (once upon a time; so long as)		

Luke xxi.25

*Ngatun ngaiya kunnun wal tūngnga punnul-la,
ngatun yellana ka, ngatun munnī ka: ngatun purrai ta ba yarakai ta barun kin kore ka,
ngatun kinta kauwul korowa ta ngatun bōk-kalōng kōlbilang-bullin;*

ngadun ngaya ganān wal dungGa banala

[25] And there shall be signs in the sun,
and in the moon, and in the stars; and upon the earth distress of nations,
with perplexity; the sea and the waves roaring;

AND then be-will certainly show sun-at

And then (there) will certainly be sign(s) at [i.e. in] the sun, ...

MYSTERY WORD: <i>dunGa...</i>		
dunGan(g)	mother (thumb)	54 (2)
dung(G)i	cry	44
dungGa...	show	57
dungGang	big	26
dungGangGiri	right(hand)	26
dangGa	before	18
dangGa	shoe/foundation	9
dungGa	find	3
dung dung	marrow	2

... *ngatun yellana ka, ...*

ngadun yilanaga

... and in the moon, ...

AND moon-at

... and in the moon, ...

... *ngatun munnī ka:*

ngadun maniga

.. and in the stars; ...

... and in the stars; ...

... and in the star(s); ...

[continues from previous frame]

... *ngatun purrai ta ba yarakai ta barun kin kore ka, ...*

ngadun barayidaba yaragayi da barun **gin guriga**

... and upon the earth distress of nations, ...

AND earth-at bad AFFirm them-all-at man-at

... and, at [i.e. on] the earth, bad, aye, at them, at the men [i.e. distress to people, nation(s)], ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

... *ngatun kinta kauwul...*

ngadun ginda gawal

... with perplexity; ...

AND fear big

... and big fear ...

... *korowa ta ngatun bōk-kalōng kōlbilang-bullīn;*

guruwa da ngadun bugalang gulbilang balin

... the sea and the waves roaring;

sea AFFirm AND anger-ness [wave] noise-ness do-ing-now

... (of) the sea, aye, and foam-ness [i.e. wave(s)] noiseness doing [i.e. roaring].

-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 xxi.26

*Kore koba būlbūl-lo kōttan kinta kan to,
ngatun nakilli ta birung ngaloo tara ko tānān ba uwunnun purrai kolang;
kulla wal barun toloomunnun wal kaiyu kan ta moroko koba.*

guriguba bulbulu gudan gindagandu

[26] Men's hearts failing them for fear,
and for looking after those things which are coming on the earth: for
the powers of heaven shall be shaken.

man-of heart-ERG think-now fear-BEness-using

The heart(s) of men think [i.e. worry]
fear-ness-using [i.e. for fear],

'heart' METAPHOR

'heart': English (European?) CONCEPT OF 'LOCUS OF SINCERITY' UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME PERHAPS OMIT OR SIMPLY ACCEPT THIS AS ONE OF MANY CONCEPTS NECESSARY FOR BIBLICAL UNDERSTANDING

-gan / -gan(g): BEness

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

*... ngatun nakilli ta birung ngaloo tara
ko tānān ba uwunnun purrai kolang; ...*

**ngadun nagilidabirang ngaluwadaragu
danan ba uwanan barayigulang**

... and for looking after those things which are coming on the earth: ...

AND see-be-ing-away from that-PLUR-for
approach WHEN/if move-will earth-towards

... and from seeing [i.e. looking] for those things when (they)
approach-move [i.e. are coming] towards [i.e. on] the earth; ...

RELATIVE PRONOUNS

THIS	THAT	
ngali this	ngala that	
ani this	anuwa that	
what = 'that which'	anduwa that	
	anang that	
	ngaluwa that	
	nginuwa that	

[continues from previous frame]

... *kulla wal barun toloomunnun
wal kaiyu kan ta moroko koba.*

*gala wal barun dulumanan
wal gayugan da muruguguba*

... for the powers of heaven shall be shaken.

because certainly them-all shake-make-will
certainly able-BEness AFFirm sky-of

... because certainly (someone) will certainly
make them, the capabilities, aye, at the sky
[i.e. the powers of heaven], shake.

-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

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 xxi.27

Ngatun yakita ngaiya wal nānun yinal ta [189] kore koba

tānān uwollinnun yarēil loa kaiyu koa, ngatun killibīnbīn koa kauwul-loa.

ngadun yagida ngaya wal nanan yinal da guriguba

[27] And then shall they see the Son of man

coming in a cloud with power and great glory.

AND now then certainly see-will son AFFirm man-of

And now then (someone) will certainly see the son, aye, of man ...

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...)

... tānān uwollinnun yarēil loa kaiyu koa, ...

danan uwalinan yariluwa gayuguwa

... coming in a cloud with power...

approach move-ing-will cloud-having able-having

... will approach-moving [i.e. be coming] cloud-having (and) able-having [i.e. in a cloud and with power], ...

... ngatun killibīnbīn koa kauwul-loa.

ngadun gilibinbinGuwa gawaluwa

... and great glory.

AND shine-INTNS-INTNS-having big-having

... and having big shining [i.e. with great glory].

MYSTERY WORD: shining

gili: light. spark

gili-bin-bin: shining

ANALYSIS UNCERTAIN.

PERHAPS:

light-do-now/do-now

shine-INTNS-INTNS

36 EXAMPLES OF 'shine', 'shining'

ALL BUT 3 are **gilibinbin**

Luke xxi.28

*Ngatun kunnun ba unni tara paipinnun,
nauwa wokka lang, ngatun wokka lang kauwa kiakia nurun ba wollung;
kulla t̄an̄an uwunnun papai nurun ba wommunbillikan n̄e ta.*

ngadun ganan ba anidara bayibinan

[28] And when these things begin to come to pass,
then look up, and lift up your heads; for your redemption draweth nigh.

AND be-will WHEN/IF this-PLUR appear-do-will

And when these things will be, will appear, ...

... nauwa wokka lang, ...

nawa wagalang

... then look up, ...

see-IMP! high-ness

... (you) must see highness [i.e. look up], ...

ANGLICISM waga: 'up'

Tkld TRANSLATED ENGLISH IDIOMATIC 'up'
LITERALLY IN SUCH INSTANCES AS: grow up, go up,
lift up (raise), stand up, rise up, look up, carry up, spring
up, pluck up, climb up, take up, bear up, sit up, jump up,
run up, fill up,
THE MILD EMPHATIC 'up' SHOULD NOT BE
TRANSLATED LITERALLY INTO OTHER LANGUAGES,
THE up-ness BEING ALREADY IMPLIED IN THE VERB
FORM OF THE TARGET LANGUAGE

[continues next frame]

[continues from previous frame]

... *ngatun wokka lang kauwa kiakia nurun ba wollung; ...*

ngadun wagalang gawa giya giya nurunba walang

... and lift up your heads; ...

AND high-ness be-IMP! [yes] victor [upright] ye-all-of head

... and your head(s) must be victor(ious) highness [i.e. upright]; ...

ANGLICISM waga: 'up'

Tkld TRANSLATED ENGLISH IDIOMATIC 'up' LITERALLY IN SUCH INSTANCES AS: grow up, go up, lift up (raise), stand up, rise up, look up, carry up, spring up, pluck up, climb up, take up, bear up, sit up, jump up, run up, fill up, THE MILD EMPHATIC 'up' SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE up-ness BEING ALREADY IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

kulla t̄an̄an uwunnun papai nurun ba wommunbillikan n̄e ta.

gala danan uwanan babayi nurunba wamanbiligani da

... for your redemption draweth nigh.

because approach move-will near ye-all-of move-make-permit-ing-entity AFFirm

... because your move-permitting-entity [i.e. redemption], aye, will approach-move [i.e. come] near.

Luke xxi.29

Ngatun noa wiya barun wakōl Parabol;

Nauwa kokung ta, ngatun yanfīn kolai ta;

ngadun nuwa wiya barun wagul PARABLE

[29] And he spake to them a parable;

Behold the fig tree, and all the trees;

AND he speak-PH them-all one PARABLE

And he spoke (to) them one parable: ...

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

... Nauwa kokung-ta, ngatun yanfīn kolai ta;

nawa gugang da ngadun yandin gulayi da

... Behold the fig tree, and all the trees;

see-IMP! fig AFFirm AND all timber AFFirm

... "(You) must see the fig(tree), aye, and all timber [i.e. tree(s)], aye; ...

Luke xxi.30

Paikullinnun bara ba,

*nānun nura ngatun ngurrunnun nura
nurun kin birung wūnul katan papai ta ba.*

bayigalanan bara ba

[30] When they now shoot forth,
ye see and know of your own selves that summer is now
nigh at hand.

appear-be-ing-will they-all WHEN/if

When they will be appearing, ...

... nānun nura ngatun ngurrunnun nura nurun kin birung ...

nanan nura ngadun ngaranan nura nurunGinbirang

... ye see and know of your own selves ...

see-will you-all AND hear-will you-all ye-all-away from

... you will see, and you will hear [i.e. know] from you [i.e. for yourselves] , ...

... wūnul katan papai ta ba.

wunal gadan babayidaba

... that summer is now nigh at hand.

hot [summer] be-AFF-now near-at

... summer is at near.

Luke xxi.31

*Yaki kiloa nura,
nānun nura ba, unni tara
paikulliko, ngurrulla ngaiya
nura pirriwul koba Eloī koba
katan papai ta ba.*

yagigiluwa nura

[31] So likewise ye,
when ye see these things come to
pass, know ye that the kingdom of
God is nigh at hand.

now-like you-all

Now-like [i.e. likewise] you, ...

... *nānun nura ba, unni tara paikulliko, ...*

nanan nura ba anidara bayigaligu

... when ye see these things come to pass, ...

see-will you-all WHEN/if this-PLUR appear-be-ing-for

... when you will see these things for appearing [i.e. coming to pass], ...

... *ngurrulla ngaiya nura pirriwul koba Eloī koba katan papai ta ba.*

ngarala ngaya nura biriwalguba ELOI guba gadan babayidaba

... know ye that the kingdom of God is nigh at hand.

hear-IMP! then you-all chief-of (kingdom) GOD-of be-AFF-now near-at

... then you must hear [i.e. know] the kingdom of God is at near.

MS ERROR [?]

Yaki kiloa

THIS IS THE ONLY EXAMPLE OF:
yagi-giluwa: now-like
THERE ARE 31 EXAMPLES OF:
yandi-giluwa: thus-like (likewise)

-giluwa: -LIKE

-giluwa like
... A SUFFIX, NOT A
STAND-ALONE WORD

yandi gadayi / galayi / giluwā

- 30 **yandi gadayi**
thus be-AFF-HAB
always
- 3 **yandi galayi**
thus time [time passing?]
- 9 **yagi / yagida galayi**
now time [point in time?]
- 32 **yandi-giluwā**
thus-like [*likewise*]

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 xxi.32

*Wiyān tuloa nurun bang,
keawai unni willung ngēl tettitetti kunnun,
yakita ko ngoloin ba kunnun.*

wiyān duluwa nurun bang

[32] Verily I say unto you,
This generation shall not pass away, till all be fulfilled.

Speak-now straight ye-all I

I now speak straight (to) you, ...

... keawai unni willung ngēl tettitetti kunnun, ...

giyawayi ani wilangNGil didi didi ganān

... This generation shall not pass away, ...

no this return/behind (past)-place [generation] dead dead be-will

... this past-place [i.e. generation] will not be dead, ...

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

... yakita ko ngoloin ba kunnun.

yagidagu nguluwin ba ganān

... till all be fulfilled.

now-to finish WHEN/if be-will

... to now [i.e. until] when (it)
will be finish [i.e. fulfilled].

UNIDENTIFIED TERMS	
begin	INCHOative / INCEPTive
under	
until	
having	PROPRIative
could	gayu-gan, gayu-gurin
except	

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)		

Luke xxi.33

*Moroko ta ngatun purrai ta kunnun wal waita uwunnun,
wonto ba keawai wal emmoumba wiyellikanne unni tara, keawai [190] wal waita uwunnun.*

murugu da ngadun barayi da ganan wal wada uwanan

[33] Heaven and earth shall pass away:
but my words shall not pass away.

sky AFFirm AND earth AFFirm be-will certainly depart move-will

The sky [i.e. heaven], aye, and the earth, aye, will
certainly be, will depart-move [i.e. pass away], ...

... wonto ba keawai wal emmoumba wiyellikanne unni tara, ...

wandu ba giyawayi wal imuwumba wiyiligani anidara

... but my words ...

instead DONE no certainly me-of speak-ing-entity this-PLUR

... instead, certainly not, these my speaking-entities [i.e. words], ...

wandu ba: whereas / INSTEAD
wandu ba
TkId: “Whereas; a compound phrase:
Won, the interrogative adverb of place,
where? to, ...”
RENDERED AS ‘instead’.
SOMETIMES **wandu ba** IS SPLIT, AS:
180 **wandu ba**
70 **wandu xxx ba**

... keawai [190] wal waita uwunnun.

giyawayi wal wada uwanan

... shall not pass away.

no certainly depart move-will

... certainly will not depart-move [i.e. go away].

Luke xxi.34

*Ngatun yakoai nura nura bo,
kauwa ba yantīn ta nurun ba būlbūl matayei koa katēa
kun ngatun kuttawai-bān koa katēa kun, ngatun umilli-
keen koa katea kun ngali koba mōrōn koba, ngatun
yantita purreung ka paipinnun nga ti nurun kin.*

ngadun yaguwayi nura nurabu

[34] And take heed to yourselves,
lest at any time your hearts be overcharged with surfeiting, and
drunkenness, and cares of this life, and so that day come upon
you unawares.

AND beware you-all you-all-EMPH

And beware you, emphatically-you, ...

*... kauwa ba yantīn ta nurun ba
būlbūl matayei koa katēa kun ...*

**gawa ba yandin da nurunba bulbul
madayiguwa gadiyagan**

... lest at any time your hearts be
overcharged with surfeiting, ...

**be-IMP! DONE all AFFirm ye-all-of heart
glutton-HAB-having be-lest-now**

**... be-done all [i.e. at any time], aye,
lest your heart(s) be glutton-having [i.e.
overcharged with surfeiting], ...**

OBSCURE SENTENCE

OBSCURE SENTENCE
AND EQUALLY OBSCURE
TKld INTERPRETATION
AND TRANSLATION

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

yaguwayi: BEWARE

yaguwayi: 'how'
ALSO MEANS 'beware'

DOUBTFUL Tkld MS

kauwa ba yantīn ta

gawa ba yandin da
be-IMP! DONE all (any) AFFirm
INCONGRUENT WITH KJV.
HOWEVER, Tkld USED **yandin da**
IN PART OR WHOLE FOR 'at any time'

'heart' METAPHOR

'heart': English (European?) CONCEPT
OF 'LOCUS OF SINCERITY' UNLIKELY
TO HAVE BEEN MEANINGFUL TO AN
ABORIGINAL AUDIENCE OF THE TIME
PERHAPS OMIT
OR SIMPLY ACCEPT THIS AS ONE OF
MANY CONCEPTS NECESSARY FOR
BIBLICAL UNDERSTANDING

ba FUNCTIONS

-ba- do
ba WHEN/if
ba DONE
ba / BA NEGative
ba place of

OBSCURE TRANSLATION

OBSCURE CONCEPT
OBSCURE Tkld TRANSLATION

[continues from previous frame]

... *ngatun kuttawai-bān koa katēa kun, ...*

ngadun gadawayibanGuwa gadiyagan

... and drunkenness, ...

AND replete-HAB-do-now-having be-lest-now

... and lest be replete-having [i.e. full of drunkenness], ...

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

- 189 present tense: **-n**
- 57 future tense: **-nan**
- 37 past historic PH and IMP!: **-∅**
- 0 past tense: **-yan**

POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**

ga-di-yaga-n: be-AFF-again-now
'again' / 'lest' INCONGRUENT

... *ngatun umulli-keen koa katea kun
ngali koba mōrōn koba, ...*

ngadun umaligiyanGuwa

gadiyagan ngaliguba murunGuba

... and cares of this life, ...

AND make-ing-be-did-having
be-lest-now this-of life-of

... and lest the having-making(s) of this life
were more [i.e. the increased cares of life], ...

-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!: **-∅**
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POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**

ga-di-yaga-n: be-lest-now
'again' / 'lest' INCONGRUENT

OBSCURE TRANSLATION

OBSCURE CONCEPT
OBSCURE Tkld TRANSLATION

[continues next frame]

[continues from previous frame]

... ngatun yantita purreung ka paipinnun nga ti nurun kin.

ngadun yandi da bariyangGa bayibinan ngadi nurunGin

... and so that day come upon you unawares.

AND thus AFFirm day(light)-at appear-do-will secret [chance] ye-all-at

... and thus, aye, at day(light) [i.e. on that day] (something) will appear to you secret(ly) [i.e. by chance].

-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

OBSCURE TRANSLATION

OBSCURE CONCEPT
OBSCURE TklD TRANSLATION

PASSIVE IGNORED

TklD OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT
ngan-du: someone
 ngandu
 someone (did whatever...)

Luke xxi.35

Kulla pika kiloa yanti

*uwunnun untoa purreung ka barun kin
yellawan yantīn ta, yaki tin purrai ta.*

gala bigagiluwa yandi

[35] For as a snare

shall it come on all them that dwell
on the face of the whole earth.

because container-like thus

Because like a container [i.e. snare] ...

-giluwa: -LIKE

-giluwa like
... A SUFFIX, NOT A
STAND-ALONE WORD

DOUBTFUL Tkld TRANSLATION

KJV For as a snare

Tkld **gala bigagiluwa yandi**

because container-like thus
'container' UNLIKELY. PERHAPS 'surprise':

gala garagayi

because quick

because of a sudden

... uwunnun untoa purreung ka barun kin ...

uwanan anduwa bariyangGa barunGin

... shall it come on all them ...

move-will there day(light)-at them-all-at

... (it) will move there, at daylight, at [i.e. on] 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

... yellawan yantīn ta, yaki tin purrai ta.

yilawan yandin da yagidin barayida

... that dwell on the face of the whole earth.

sit-now all AFFirm now-at earth-at

... all, aye, (that) sit [i.e. dwell] now at [i.e. on] the earth

-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 xxi.36

*Tumimilla nura,
ngatun wiyellia yanti katai to,
kauwil koa nura murrorōng
kakilli ko morōn ko unti tara
birung paikullinnun wal,
ngatun ngarokilliko mikan ta
ko yinal-la ko kore koba ko.*

dumimila nura

[36] Watch ye therefore,
and pray always, that ye may be accounted
worthy to escape all these things that shall come
to pass, and to stand before the Son of man.

watch-make-IMP! you-all

You must be watching, ...

SPECIAL WORD: *duma / dumi*

duma / dumi APPEAR TO SIGNIFY :
— watch
— keep
AND ALSO regard, save

... *ngatun wiyellia yanti katai to, ...*

ngadun wiyiliya yandi gadayidu

... and pray always,...

AND speak-ing-IMP!
thus be-AFF-HAB (always)-using [?]

... and (you) must be speaking [i.e. praying] always, ...

DOUBTFUL TkId MS
yanti katai to
-du: INSTRUMENTAL?
THERE ARE 39 EXAMPLES OF
yandi gadayi
AND THIS IS THE ONLY ONE
WITH A SUFFIX OF ANY KIND.
MEANING OBSCURE; ASSUME
THIS INSTANCE TO BE AN
ERROR IN MANUSCRIPT

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]

... *kauwil koa nura murrorōng kakilli ko morōn ko ...*

gawilguwa nura marurung gagiligu murunGu

... that ye may be accounted worthy to escape ...

be-might-having you-all good be-be-ing-for life-for

... (that) you might be good for being alive [i.e. worthy to escape], ...

... *unti tara birung paikullinnun wal, ...*

andidarabirang bayigalanan wal

... all these things that shall come to pass, ...

this-PLUR-away from appear-be-ing-will certainly

... from these things (that) will certainly be appearing, ...

... *ngatun ngarokilliko mikan ta ko yinal-la ko kore koba ko.*

ngadun ngarugiligu migandagu yinalagu gurigubagu

... and to stand before the Son of man.

AND stand-be-ing-for in front-to son-to man-of-to

... and for standing at [i.e. in] front to [i.e. of] the son of man.

Luke xxi.37

Ngatun purreung ka wiyelliella noa murrung ka Temple la;

ngatun noa uwa waita tokoi ta, ngatun yellawā noa bulkirrā ngiakai yiturra Olive ka la.

ngadun bariyangGa wiyiliyila nuwa marangGa TEMPLEIa

[37] And in the day time he was teaching in the temple;

and at night he went out, and abode in the mount that is called the mount of Olives.

AND day(light)-at speak-ing-recently he inside-at TEMPLE-at

And at day(light) he was speaking [i.e. teaching] at [i.e. in] inside the TEMPLE; ...

... ngatun noa uwa waita tokoi ta, ...

ngadun nuwa uwa wada duguwida

... and at night he went out, ...

AND he move-PH depart night-at

... and he depart-moved at night, ...

... ngatun yellawā noa bulkirrā ngiakai yiturra Olive ka la.

ngadun yilawa nuwa balgara ngiyagayi yidara OLIVEgaba

...and abode in the mount that is called the mount of Olives.

AND sit-PH he hill-at like this name OLIVE-at

... and he sat [i.e. stayed] at the hill named like this 'at olive(s)' [i.e. at the Mount of Olives].

MS ERROR [?]

Olive ka la

ASSUME

Olive ka la

ERROR FOR

Olive ka ba

Luke xxi.38

*Ngatun yant̄in bara kore uwa ngorokan ta
[191] ngikoung kin ko Temple-la ko
ngurrulliko b̄on.*

**ngadun yandin bara guri uwa
nguruganda ngigungGinGu TEMPLElagu**

[38] And all the people came early
in the morning to him in the temple,
for to hear him.

AND all they-all man move-PH night-BEness
[sunrise]-at him-to TEMPLE-to

And they, all the men [i.e. people], moved
at sunrise to him to the temple, ...

-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

... ngurrulliko b̄on.

ngaraligu bun

... for to hear him.

hear-ing-for him

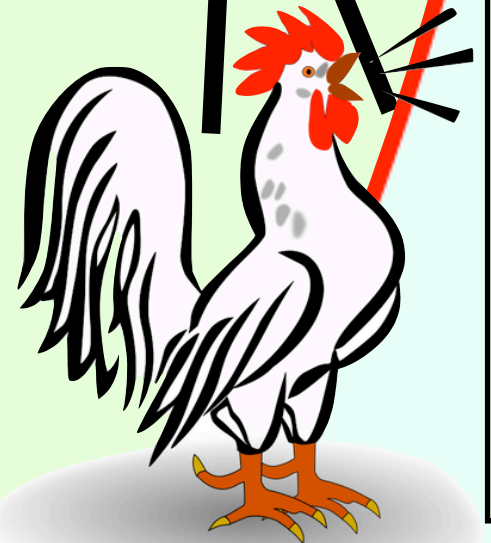
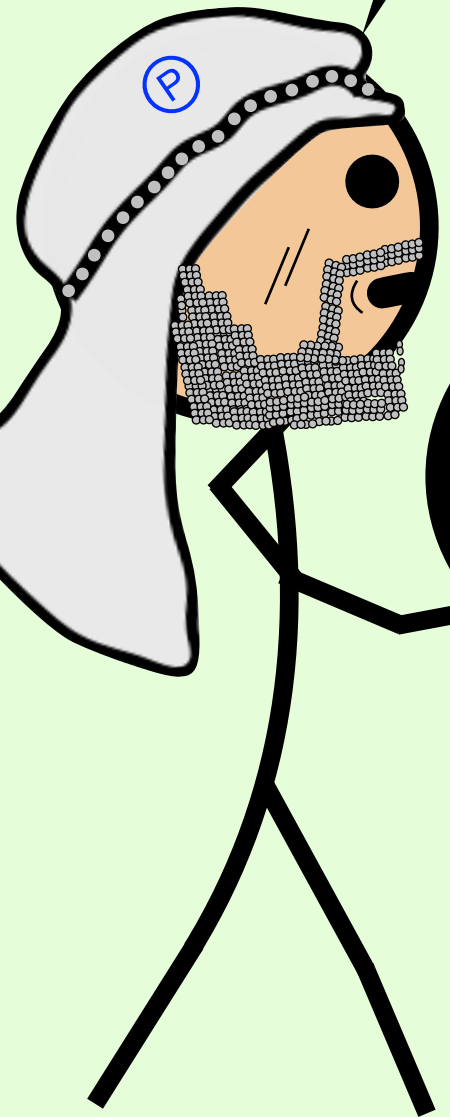
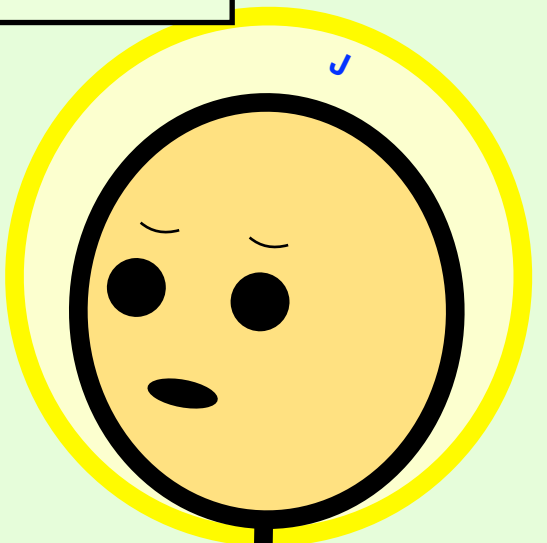
... for hearing him.

[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

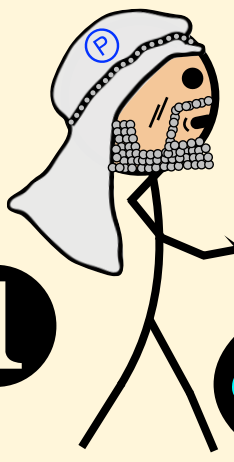


Luke xxii

He was with him

1

I don't know him



[55] ... they ... kindled a fire ... Peter sat ... among them.

[56] [A woman said:] This man was also with him.

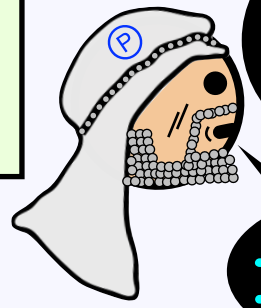
[57] [P] ... I know him not.

[58] ... another ... said, Thou art also of them. And Peter said, Man, I am not.

2

You're one of them!

No I'm not!



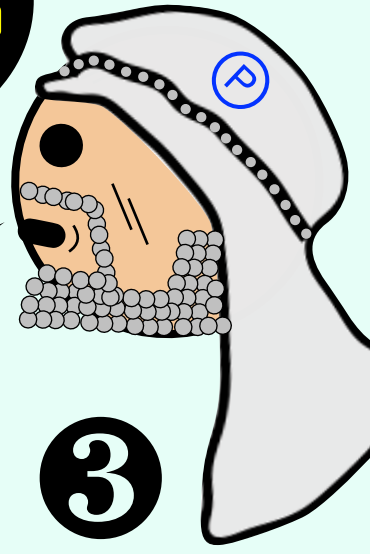
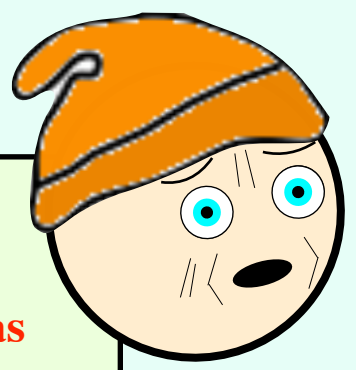
[59] ... another ... affirmed, ... this fellow ... was with him: for he is a Galilaean.

[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 xxii.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 xxii.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 xxii.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 xxii.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 PRIESTgu
- 4 biriwal PRIESTguba
- 1 biriwalgubagagu PRIESTgubagagu
- 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 xxii.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 xxii.06

Ngatun noa wiyai,
ngatun mittilliella noa
ngakomulliko bōn barun kin yakita
bara ba konara waita ngaiya uwa.

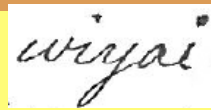
ngadun nuwa wiyayi

[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 xxii.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

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke xxii.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 xxii.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 xxii.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 xxii.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

[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 xxii.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

... *unnung umulla.*

anang umala

... there make ready.

there make-PH

... there (someone) make-did [i.e. made ready].

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

Luke xxii.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 xxii.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 xxii.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 [?]

gawul 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 xxii.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 xxii.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 xxii.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 xxii.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 nurunGayi**

... 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 / --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 xxii.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 xxii.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 xxii.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 xxii.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 xxii.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 xxii.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, ...

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

... *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].

Luke xxii.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 xxii.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 be- cause	from	LOC at	ALL to	PERL thru/by
-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 xxii.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 xxii.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'
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biriwal-guba ELOI-guba	[30]
biriwal-guba ELOI-umba	[6]
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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.

speaking-ing-now them-all crowd TWELVE AFFirm ISRAEL-of

... speaking [i.e. judging] them, the twelve, aye, crowds [i.e. tribes] of Israel.

Luke xxii.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 xxii.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 xxii.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

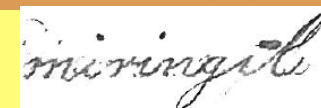
uwaligulang ngigungGaduwagu

... 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], ...

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-...

... 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]".

Luke xxii.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 xxii.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: 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

... *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 xxii.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** yinang**Gan**

... 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]
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[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 next frame]

[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 xxii.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

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

Tkld INVENTIONS:

divided / sin / sinner

Tkld 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 xxii.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 xxii.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 xxii.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 xxii.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 xxii.42

Wiyelliella, Biyung,

*wiya bi unni wimbi mannun
emmoung kin birung: yanoa
emmoumba köttelikannē ngiroumba
ta kummunbilla kakilliko.*

TRANSLATION COMMENT
SEE ALSO Mark xiv.36

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, ...

... *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 xxii.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.

biriralmalin 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 xxii.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 / 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*]

Luke xxii.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
3pIGEN	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 TklD SOMETIMES
DELIBERATELY USED 'see' FOR 'find'

na-gi-li-gu see (see-be-ing-for)
bami-li-gu seek (search-ing-for)
girawa-li-gu seek/find (...-ing-for)
dungGa-mali-gu find (show-make...)

-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 xxii.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 xxii.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, bumbūm 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 xxii.48

Wonto noa ba Jesu ko bōn wiya, Ella Jouda,

ngakomān binūng yinal kore koba būbungngulli 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 būbungngulli 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 xxii.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 xxii.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 xxii.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 xxii.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
tanan 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**Positive 'for' / **-gu** **DAT**ive 'to'
-gu **INSTR**umental 'using'
-gu **OPP**ose 'against' [RARELY]

-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.
------------	----------------------	--------------------------------------	---------------------------------	-----------------------------------

"... 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]
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Luke xxii.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 xxii.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) 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

[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 xxii.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 PURPositive '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 xxii.56

*Ngatun tarai to murrakeen-to nakulla bōn,
yellawa noa ba koyung 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 koyung 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 xxii.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 xxii.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 xxii.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 xxii.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 xxii.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 xxii.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 xxii.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 xxii.64

Ngatun munm̄n bara ba upea b̄n,

b̄nkulla [202] ngaiya b̄n bara ngoara, ngatun wiya b̄n, wiyelliella, wiyella bi, Nganto ke b̄n b̄nkulla?

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)

... b̄nkulla [202] ngaiya b̄n 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 xxii.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 xxii.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 xxii.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 xxii.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 xxii.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 xxii.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 xxii.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		
TkId 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.

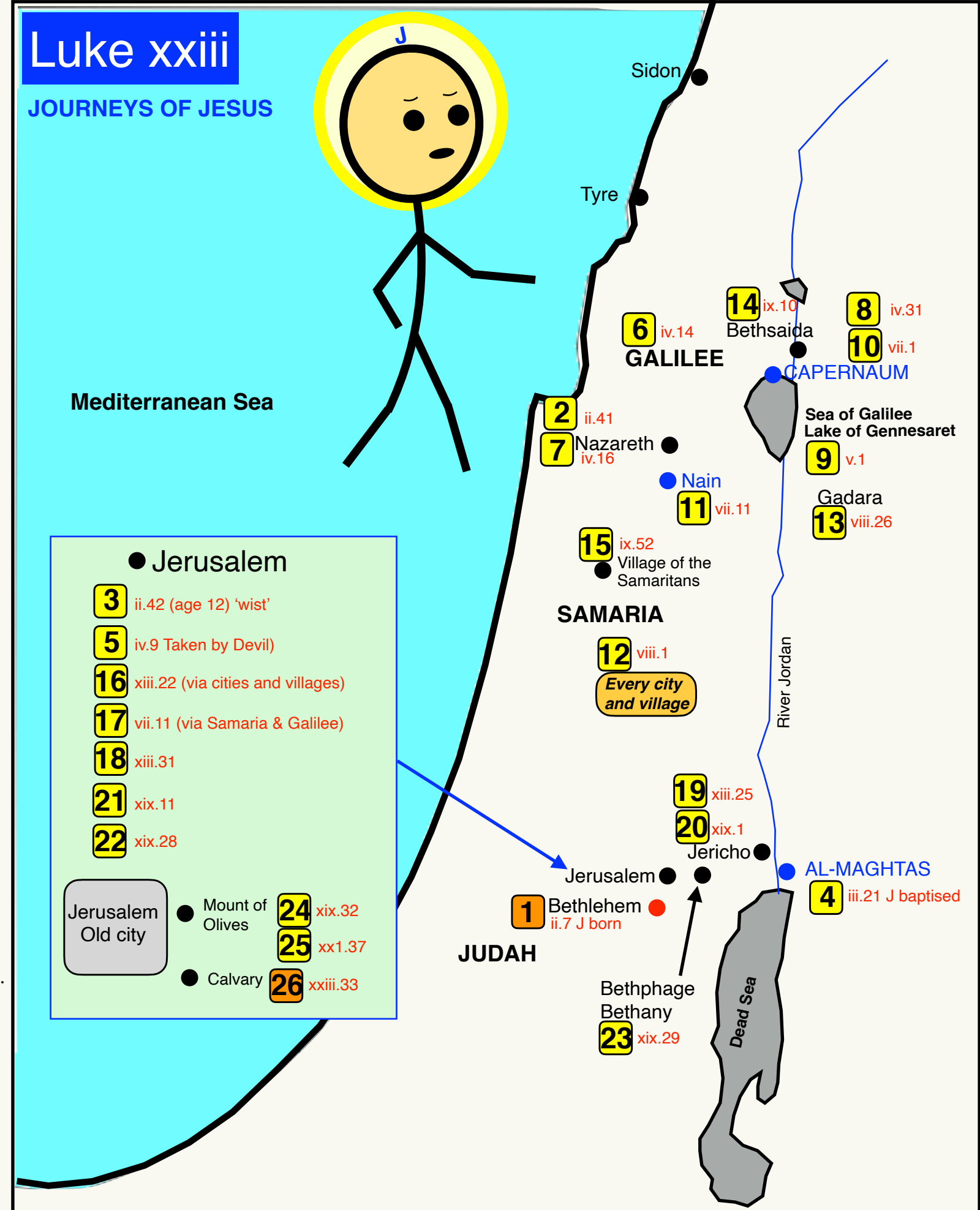
because we-all hear-PH we-all-EMPH mouth-away from
him-away from self-away from

... 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

- ii** **1** [7] ... **[Mary]** brought forth her firstborn son, ... and laid him **[Jesus]** in a manger; ... **[Bethlehem]**
- 2** [39] ... **[Jo&Mary]** returned into **Galilee**, to ... **Nazareth**.
- 3** [41] ... **[Jesus's]** parents **[Jo&Mary]** went to **Jerusalem** every year ...
- iv** **4** [1] And Jesus ... returned from **Jordan**, ...
- 5** [9] And he **[Devil]** brought him to **Jerusalem**, ...
- 6** [14] And Jesus returned... into **Galilee**: ...
- 7** [16] And he **[Jesus]** came to **Nazareth**, ...
- 8** [31] And came down to **Capernaum**, a city of Galilee, ...
- v** **9** [1] ... he stood by the **lake of Gennesaret**, ...
- vii** **10** [1] ...he entered into **Capernaum**.
- 11** [11] ... he went into a city called **Nain**; ...
- viii** **12** [1] ... he **[Jesus]** went throughout **every city and village**, preaching ...
- 13** [26] ... they **[J&disciples]** arrived at the country of the **Gadarenes**, which is over against **Galilee**.
- ix** **14** [10] ... And he **[Jesus]** took them **[apostles]**, ... into a desert place belonging to the city called **Bethsaida**.
- 15** [22] And **[Jesus]** he went through the **cities and villages**, teaching, and journeying toward **Jerusalem**.
- xiii** **16** [52] ... and they **[J&disciples]** went, ... into a **village of the Samaritans**, to make ready for him **[Jesus]**.
- xvii** **17** [11] ... as he **[Jesus]** went to **Jerusalem**, that he **[Jesus]** passed through ... **Samaria** and **Galilee**.
- xviii** **18** [31] ... Behold, we **[J+disciples]** go up to **Jerusalem**, ...
- 19** [35] ... as he **[Jesus]** was come nigh unto **Jericho**, ...
- xix** **20** [1] And Jesus entered and passed through **Jericho**.
- 21** [11] ... because he **[Jesus]** was nigh to **Jerusalem**, ...
- 22** [28] ... he **[Jesus]** went before, ascending up to **Jerusalem**.
- 23** [29] ... when he **[Jesus]** was come nigh to **Bethphage** and **Bethany**, at the mount called the **mount of Olives**, ...
- 24** [37] And when he **[Jesus]** was come nigh, even now at the descent of the **mount of Olives**, ...
- xxi** **25** [37] ... and at night he **[Jesus]** went out, and abode in the mount that is called the **mount of Olives**.
- xxiii** **26** [33] ... which is called **Calvary**, there they **[authorities]** crucified him **[Jesus]**, ...



Luke xxiii.01

*Ngatun bara yant̄in konara boungkulleen,
ngatun yutea bōn Pilate kin.*

ngadun bara yandin gunara bungGaliyan

[1] And the whole multitude of them arose,
and led him unto Pilate.

AND they-all all crowd rise-be-ing-did

And they all, the crowd, were rising, ...

... ngatun yutea bōn Pilate kin.

ngadun yudiya bun PILATEgin

... and led him unto Pilate.

AND guide-PH him PILATE-to

... and led him to Pilate.

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

-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 xxiii.02

Ngatun bōn bara piralma wiyelliella,

ngurra ngeen bōn unni ngakoyelliella noa ba barun kore willungngēl, ngatun wiyelliella, yanoa nguki yikora tullokan Kaisar-nung, wiyelliella, niuwoa bo ta Krist ta wakōl ta Pirriwul.

ngadun bun bara biralma wiyiliyila

[2] And they began to accuse him, saying,
We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

AND him they-all hard-make-PH speak-ing-recently

And they hard-made [i.e. began to accuse] him, speaking: ...

UNIDENTIFIED TERMS	
begin	INCHOative / INCEPtive
under	
until	
having	PROPrietive
could	gayu-gan, gayu-gurin
except	

... ngurra ngeen bōn unni ngakoyelliella noa ba barun kore willungngēl, ...

ngara ngiyin bun ani ngaguyiliyila nuwa ba barun guri wilangNGil

... We found this fellow perverting the nation, ...

hear-PH we-all him here fib-speak-ing-recently he DONE them-all man return/behind (past)-place [nation]

... “We heard [i.e. found] him here, he >done<-fib-speaking [i.e. perverting] them, the past-place men [i.e. generation (of) people (nation)], ...

see / FIND	
NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED ‘see’ FOR ‘find’	
na-gi-li-gu	see (see-be-ing-for)
bami-li-gu	seek (search-ing-for)
girawa-li-gu	seek/find (...-ing-for)
dungGa-mali-gu	find (show-make...)

COMMENT:
IN THIS INSTANCE Tkld USED **ngara**: ‘hear’, ‘think’, ‘listen’ FOR ‘find’

Tkld INVENTIONS: disciple / passover / generation	
Tkld coined the following terms:	
disciple	wiruba-li-gan following agent
Passover	gawi-dwara come-done to
generation	wilang-NGil behind/past place

[continues from previous frame]

... *ngatun wiyelliella, ...*

ngadun wiyiliyila

... ..

AND speak-ing-recently

... and was speaking, ...

... *yanoa nguki yikora tullokan Kaisar-nung, ...*

yanuwa ngugi gura dalugan CAESARnung

... and forbidding to give tribute to Caesar, ...

let-it-be! give-be-IMP! not hold-BEness [property] CEASAR-ACC

... “Desist, do not give property (to) Caesar”, ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

Tkld INVENTIONS:

property / town / kingdom

Tkld coined the following terms:

property: **dalugang** hold-BE-ness

town **gugiri garing** hut all

kingdom **biriwal-guba** chief-of [kingdom]

[continues next frame]

[continues from previous frame]

... *wiyelliella*, ...

wiyiliyila

... saying ...

speaking-recently

... speaking, ...

... *niuwoa bo ta Krist ta wakōl ta Pirriwul.*

nyuwuwabu da CHRIST da
wagul da biriwal

... that he himself is Christ a King.

he-EMPH AFFirm CHRIST
AFFirm one AFFirm chief

... emphatically he, aye, Christ, aye, one,
aye, chief [i.e. he himself (is) Christ, a king].

-bu da: EMPHatic AFFirm

Tkld USES THE EMPHATIC
AFFIRMATION **-bu da** OVER 60 TIMES:
LUKE: 20; MARK 42; MATTHEW 2

"-bo-
ta."

-bu
da

"Only: a compound of bo, self: ta, it is,
meaning it is that self same thing only to
which it is affixed; thus-wakōl-bo-ta, one
only, one by itself, one alone."

EMPH
aye

Tkld AWA
Key 1850
[52:29 □]

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 xxiii.03

Ngatun Pilate to wiya bōn, wiyelliella,

nga ngintoa ta Pirriwul katan barun ba jew koba? Ngatun noa wiyayelleen bōn, ngatun wiya, ngintoa ta wiyān.

ngadun PILATEdu wiya bun wiyiliyila

[3] And Pilate asked him, saying,

Art thou the King of the Jews? And he answered him and said, Thou sayest it.

AND PILATE-ERG speak-PH him speak-ing-recently

And Pilate spoke (to) him, speaking: ...

... nga ngintoa ta Pirriwul katan barun ba Jew koba? ...

nga nginduwa da biriwāl gadan barunba JEWguba

... Art thou the King of the Jews? ...

be (it is) thou AFFirm chief be-AFF-now them-all-of JEW-of

... “Is it you, aye, chief be of them, of the Jew(s)?” ...

nga MEANINGS

- nga = or/nor/neither 69
 - nga = be (it is) (alternative to ga) 22
 - nga = see (alternative to na)
- OFTEN UNCLEAR WHICH MEANING TKld INTENDED

[continues from previous frame]

... *Ngatun noa wiyayelleen bōn, ...*

ngadun nuwa wiyayiliyan bun

... And he answered him and said, ...

AND he speak-back-ing-did him

... And he was speaking-back (to) [i.e. answering] him, ...

... *ngatun wiya, ngintoa ta wiyan.*

ngadun wiya nginduwa da wiyan

... Thou sayest it.

AND speak-PH thou AFFirm speak-now

... and spoke: "You, aye, speak [i.e. say so]".

Luke xxiii.04

*Wiya ngaiya noa Pilate to barun
pirriwul Iereu ngatun barun kore,
keawai bang ngurra pa [204] yarakai unti kore ka.*

wiya **ngaya** nuwa **PILATE**du barun
biriwal **PRIEST** ngadun barun guri

[4] Then said Pilate to the
chief priests and to the people,
I find no fault in this man.

speak-PH then he **PILATE-ERG** them-all
chief **PRIEST** AND them-all man

He, Pilate, then spoke (to) them, the chief priest(s)
and them, the men [i.e. people]: ...

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**)

... keawai bang ngurra pa [204] yarakai unti kore ka.

giyawayi bang **ngara** **BA** yaragayi andi guriga

... I find no fault in this man.

no I hear-PH **NEG** bad this man-at

... "I do not hear-<not> bad [i.e. find no fault] at [i.e. in] this man".

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 + **NEG**ative clitic **ba**
- ALSO no + **NEG**ative **gura**

Luke xxiii.05

*Ngatun bara bukka butte-
bung-kea, wiyelliella,
piral-mān noa barun kore, wiyellīn, Yāntīn-to
Joudaia ka, Galile tīn to unti kolang.*

**ngadun bara baga
badibangGiya wiyiliyila**

[5] And they were the
more fierce, saying,
He stirreth up the people, teaching
throughout all Jewry, beginning from
Galilee to this place.

AND they-all anger continue (more)-
do-compel-PH speak-ing-recently

And they anger-continued [i.e. were more fierce],
speaking: ...

... pīral-mān noa barun kore, ...

biralman nuwa barun guri

... He stirreth up the people, ...

hard-make-now he them-all man

... "He hard-makes [i.e. stirs up] them, the men [i.e. people], ...

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 from previous frame]

... .. *wiyellīn, Yāntīn-to Joudaia ka, ...*

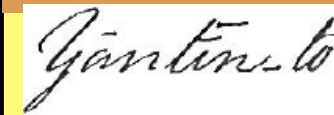
wiyilin yandindu JUDAEAGA

... teaching throughout all Jewry, ...

speaking-now all-at JUDAEA-at

... speaking [i.e. teaching], at [i.e. in] all Judaea, ...

MS ERROR



yandin-du: all-...
MS ERROR FOR
yandin-da: all-at

MANUSCRIPT WRITER DOUBT

HANDWRITING SIMILARITY IN Mark AND Luke SUGGESTS Tkld DID PRODUCE BOTH MANUSCRIPTS. PERHAPS IN COPYING EARLIER VERSIONS OF THE Luke TEXT, Tkld MADE OCCASIONAL SLIP-UPS. YET DOUBT LINGERS AS TO WHO ACTUALLY DID WRITE THIS MS.

... *Galile tīn to unti kolang.*

GALILEEdindu andigulang

... beginning from Galilee to this place.

GALILEE-from this-towards

... from Galilee towards here.

MYSTERY SUFFIX: -dindu

THERE ARE MORE THAN 20 EXAMPLES OF THE SUFFIX **-dindu** USED TO MEAN 'from (a place)'. THESE MOSTLY CANNOT READILY BE CONSTRUED AS -at-ERG

-dindu: from

-dindu: from

"Wonta tin to"	wanda-din-du	"What place from?"	where -from	Tkld 1834 GRAMMAR [111:6.1] [Awa]
"Unti tin to."	andi-din-du	"This place from."	here -from	Tkld 1834 GRAMMAR [111:6.2] [Awa]
"Unta tin to."	anda-din-du	"That place from."	there -from	Tkld 1834 GRAMMAR [111:6.3] [Awa]

Luke xxiii.06

Ngurra noa ba Pilat-to Galile ka,

wiya noa, unni kore Galile kal ?

ngara nuwa ba PILATEdu GALILEEga

[6] When Pilate heard of Galilee,

he asked whether the man were a Galilaean.

hear-PH he WHEN/if PILATE-ERG GALILEE-at

When he, PILATE, heard at [i.e. about] Galilee, ...

... wiya noa, unni kore Galile kal ?

wiya nuwa ani guri GALILEEgal

... he asked whether the man were a Galilaean.

speak-PH he this man GALILEE-belong

... he spoke: "(Is) this man a Galilee-belong [i.e. Galilee mob member]?"

Luke xxiii.07

Ngatun ngurra noa ba

*Herod-ūmba kan noa wottai-kān, yuka
bōn noa Herod kin ko, yakita ngaiya
niuwoa bo kakulla Jerusalem ka.*

ngadun ngara nuwa ba

[7] And as soon as he knew
that he belonged unto Herod's jurisdiction, he sent
him to Herod, who himself also was at Jerusalem
at that time.

AND hear-PH he WHEN/if

And when he heard [i.e. knew] ...

... Herod-ūmba kan noa wottai-kān, ...

HERODumbagan nuwa wadayigan

... that he belonged unto Herod's jurisdiction, ...

HEROD-of-agent he cover-actor-agent

... (that) he (was) a cover-agent [i.e. someone
covered by, a subject] of Herod's, ...

DOUBTFUL TRANSLATION

THIS BACK-TRANSLATION IS
SPECULATIVE, AND DOUBTFUL

-gan / -gani / -gal

- gan agent (person who acts)
(cf. Eng. **-er** baker, walker)
- gani entity
- gal belong (e.g. part of a group)

TkId INTERCHANGEABLY USED
-gan (agent) AND -gang (BEness)

[continues next frame]

[continues from previous frame]

... *yuka bōn noa Herod kin ko, ...*

yuga bun nuwa HERODginGu

... he sent him to Herod, ...

send-PH him he HEROD-to

... he sent him to Herod, ...

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

... *yakita ngaiya niuwoa bo kakulla Jerusalem ka.*

yagida ngaya nyuwuwabu gagala JERUSALEMga

... who himself also was at Jerusalem at that time.

now then he-EMPH be-be-PH JERUSALEM-at

... now then emphatically he [i.e. he [**Herod**] himself now] was at Jerusalem.

Luke xxiii.08

Ngatun nakulla bōn noa ba Herod-to Jesu-nung,

pittul ngaiya noa katan kauwul; kulla noa natelli ba bōn yuraki ta birung, kulla noa ngurra kauwul-lan ngikoung kin ba; ngatun nakilli ko tarai umatoara ngikoung kai.

ngadun nagala bun nuwa ba HERODdu JESUSnung

[8] And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

AND see-be-PH him he WHEN/if HEROD-ERG JESUS-ACC

And when he, Herod, saw him, Jesus, ...

... pittul ngaiya noa katan kauwul; ...

bidal ngaya nuwa gadan gawal

.. he was exceeding glad: ...

joy then he be-AFF-now big

... he then is big joy; ...

... kulla noa natelli ba bōn yuraki ta birung, ...

gala nuwa nadili ba bun yuragidabirang

... for he was desirous to see him of a long season, ...

because he see-AFF-ing DONE him longtime-away from

... because he [Herod] (was wanting to be) seeing him [Jesus] from [i.e. for] a long time, ...

but / because / therefore

gala (ba)	for, because
ngala-din	that-because (therefore)
yagi-din	now-because (therefore)
guwidu (ba)	because, therefore
wandu ba	but, instead, whereas

[continues from previous frame]

... *kulla noa ngurra kauwul-lan ngikoung kin ba; ...*

gala nuwa ngara gawalan ngigungGinba

... because he had heard many things of him; ...

because he hear-PH big-ness him-at

... because he [**Herod**] heard big-ness [i.e. great things] at [i.e. about]him [**Jesus**]; ...

... *ngatun nakilli ko tarai umatoara ngikoung kai.*

ngadun nagiligu darayi umadwara ngigungGayi

... and he hoped to have seen some miracle done by him.

AND see-be-ing-for other make-done to him-because [i.e. by]

... and for seeing other [i.e. some] make-endowed [i.e. miracle] because [i.e. by] him [**Jesus**].

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

-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 xxiii.09

Wiya ngaiya bōn noa wiyellikannē kauwul-kauwul;

wonto noa ba keawai wiyelli pa bōn.

wiya ngaya bun nuwa wiyiligani gawal gawal

[9] Then he questioned with him in many words;

but he answered him nothing.

Speak-PH then him he speak-ing-entity big big [many]

He [Herod] then spoke (to) him [Jesus] many speaking-entity(s) [i.e. many words]; ...

... wonto noa ba keawai wiyelli pa bōn.

wandu nuwa ba giyawayi wiyili BA bun

... but he answered him nothing.

instead he DONE no speak-ing NEG him

... instead he [Jesus] no >done<-speaking-
<not> him [Herod] [i.e. did not answer him].

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM:
no ... [the item or action]-lacking
giyawayi na-gurin *not seeing*
giyawayi wanayi-gurin *no children*
William Dawes PROVIDED 12 LIKE
EXAMPLES FOR BB (SYDNEY)

Luke xxiii.10

Ngatun bara Pirriwul Iereu

ngatun bara Grammateu ngarokilliella, ngatun piral-mulliella bōn kauwul.

ngadun bara biriwal PRIEST

[10] And the chief priests

and scribes stood and vehemently accused him.

AND they-all chief PRIEST

And they, the chief priest(s), ...

... *ngatun bara Grammateu ngarokilliella, ...*

ngadun bara SCRIBE ngarugiliyila

... and scribes stood ...

AND they-all SCRIBE stand-be-ing-recently

... and they the scribe(s) were standing, ...

... *ngatun piral-mulliella bōn kauwul.*

ngadun birmaliyila bun gawal

... and vehemently accused him.

AND hard-make-ing-recently him big

... and were hard-making him big [i.e. vehemently accusing him].

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)

Luke xxiii.11

Ngatun Herod katoa ba bara wuruwai koba [205]

ngurrurmainga bōn bara, ngatun beelma bōn, ngatun wupa bōn konēn-to kirrikin-to, ngatun yukea-kan bōn Pilat kin ko.

ngadun HERODgaduwaba bara wuruwayiguba

[11] And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

AND HEROD-in company with DONE they-all fight-ITEM-of

And Herod in company with done they of fight [i.e. men of war], ...

-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

DOUBTFUL Tkld TRANSLATION

KJV And Herod with his men of war

Tkld **ngadun HERODgaduwaba bara wuruwayiguba** AND HEROD-in company with DONE they-all fight-ITEM-of

And in company with Herod done they of war INCONGRUENT (men with Herod, not H. with men). PERHAPS:

ngadun Herod barun-Gaduwa guri wuruwayi-guba AND Herod them-all-in company with man fight-ITEM-of
And Herod with them men of war

... ngurrurmainga bōn bara, ...

ngaramayinga bun bara

... set him at nought, ...

hear-make-almost him they-all

... they almost heard [i.e. acknowledged] him, ...

INVENTIVE TRANSLATION

Tkld's SOLUTION INVENTIVE FOR THIS SEGMENT

[continues from previous frame]

... *ngatun beelma bōn, ...*

ngadun biyilma bun

... and mocked him, ...

AND mock-make-PH him

... and mocked him, ...

... *ngatun wupa bōn konēn-to kirrikin-to, ...*

ngadun wuba bun gunindu girigindu

... and arrayed him in a gorgeous robe, ...

AND do-PH him pretty-using garment-using

... and did [i.e. arrayed] him using pretty garment(s), ...

... *ngatun yukea-kan bōn Pilat kin ko.*

ngadun yugiyagan bun PILATEginGu

... and sent him again to Pilate.

AND send-again-now him PILATE-to

... and send [i.e. sent] him again to Pilate.

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

Luke xxiii.12

Ngatun unta purreung ka wakōl-la,

Pilat ngatun Herod kōtti bula umullan; yakita unta kakillan bula bukka-kan bula-bo.

ngadun anda bariyangGa wagula

[12] And the same day

Pilate and Herod were made friends together: for before they were at enmity between themselves.

AND there day(light)-at one-at

And there at [i.e. on] one [i.e. the same] day, ...

... Pilat ngatun Herod kūtti bula umullan; ,,,

PILATE ngadun HEROD gudi bula umalan

... Pilate and Herod were made friends together:...

PILATE AND HEROD kinsman two make-RECIP-now

... Pilate and Herod, the two make friend(s) together; ...

... yukita unta kakillan bula bukka-kan bula-bo.

yugida anda gagilan bula bagagan bulabu

... for before they were at enmity between themselves.

after there be-be-RECIP-now two anger-BEness two-EMPH

... after-there the two being together emphatically-two anger-ness [i.e. formerly they used to be at loggerheads with one another].

UNIDENTIFIED TERMS

begin	INCHOative / INCEptive
could	gayu-gan, gayu-gurin
having	PROPrietive
become	never
before	same
except	under
need	until

INVENTIVE TRANSLATION

Tkld's SOLUTION INVENTIVE FOR THIS SEGMENT

-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 xxiii.13

*Ngatun Pilat to noa,
ka-u-wiya noa ba barun Pirriwul
Iereu ngatun barun Pirriwul, ngatun
barun kore,*

ngadun PILATEdu nuwa

[13] And Pilate,
when he had called together
the chief priests and the rulers
and the people,

AND PILATE-ERG he

And he, Pilate, ...

... ka-u-wiya noa ba barun Pirriwul Iereu ...

gawuwiya nuwa ba barun biriwal PRIEST

... when he had called together the chief priests ...

gather-speak-PH he WHEN/if them-all chief PRIEST

... when he gather-spoke [i.e. called
together] them, the chief 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 next frame]

[continues from previous frame]

... *ngatun barun Pirriwul*, ...

ngadun barun biriwal

... and the rulers ...

AND them-all chief

... and them, the chief(s) [i.e. rulers], ...

... *ngatun barun kore*,

ngadun barun guri

... and the people,

AND them-all man

... and them, the men [i.e. people],

Luke xxiii.14

Wiya ngaiya barun,

*Mankulla nura bōn unni kore emmoung kin ko,
yanti wakōl noa ngakoyauwil ba kore; ngatun, A,
ngurulla, nuiya ta bōn bang unni mikan ta nurun
kin, keawai bang ngurra-pa yarakai ngikoung kin,
nginoa tara tin piral-ma bōn nura.*

wiya ngaya barun

[14] Said unto them,

Ye have brought this man unto me, as one that
perverteth the people: and, behold, I, having
examined him before you, have found no fault in this
man touching those things whereof ye accuse him:

speak-PH then them-all

Spoke then (to) them: ...

... Mankulla nura bōn unni kore emmoung kin ko, ...

manGala nura bun ani guri imuwungGinGu

... Ye have brought this man unto me, ...

take-be-PH you-all him this man me-to

... “You took [i.e. brought] him, this man, to me, ...

... yanti wakōl noa ngakoyauwil ba kore; ...

yandi wagul nuwa ngaguyawil ba guri

... as one that perverteth the people: ...

thus one he fib-speak-might DONE man

... thus [i.e. as] one, he might >done<-fib-speak [i.e. have perverted] the men [i.e. people]; ...

[continues from previous frame]

... *yanti wakōl noa ngakoyauwil ba kore; ...*

yandi wagul nuwa ngaguyawil ba guri

... as one that perverteth the people: ...

thus one he fib-speak-might **DONE** man

... thus [i.e. as] one, he might >done<-fib-speak [i.e. have perverted] the men [i.e. people]; ...

... *ngatun, A, ngurrulla, nuiya ta bōn bang unni mikan ta nurun kin, ...*

ngadun ya ngarala nuwiya da bun bang ani miganda nurunGin

... and, behold, I, having examined him before you, ...

AND ah hear-IMP! try-move-PH
AFFirm him I this in front-at ye-all-at

... and, ah, (you) must hear, I tried, aye, him, this fellow, at [i.e. in] front of you, ...

SPECIAL WORD: tempt/touch/ try/teach

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

[continues next frame]

[continues from previous frame]

... *keawai bang ngurra-pa yarakai ngikoung kin, ...*

giyawayi bang ngara BA
yaragayi ngigungGin

... have found no fault in this man ...

no I hear-PH NEG bad him-at

... I did not hear-<not> bad [i.e. did not find fault] at [i.e. in] him, ...

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking **giyawayi na-gurin** not seeing William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

... *nginoa tara tin piral-ma bōn nura.*

nginuwadaradin biralma bun nura

... touching those things whereof ye accuse him:

that-PLUR-because hard-make him you-all

... because of residual (past?) things you hard-make [i.e. accuse] him.

DOUBTFUL WORD

nginuwa-dara-din

xxx-PLUR-at/because

THERE ARE ONLY 3 OTHER EXAMPLES OF **nginuwa**, ALL TO DO WITH 'farewell' POSSIBLY HERE THE SAME AS:

anuwa: that

MYSTERY WORD:

nginuwa

nginuwa SEEMS TO BE CONNECTED WITH 'farewell' OR 'staying behind', 'remain', SO PERHAPS 'residue'

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS be- cause	LOC from at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	39	–	8
-lin	12	–	–	–
-rin	2	–	–	5

Luke xxiii.15

Keawarān, keawai Herod-to;

kulla bang yuka nurun ngikoung kin; ngatun, nauwa, keawai ngali tin tetti korien noa kunnun.

giyawaran giyawayi HERODdu

[15] No, nor yet Herod:

for I sent you to him; and, lo, nothing worthy of death is done unto him.

not-now no HEROD-ERG

Not, no, Herod: ...

... *kulla bang yuka nurun ngikoung kin; ...*

gala bang yuga nurun ngigungGin

... for I sent you to him; ...

because I send-PH ye-all him-at

... because I sent you at [i.e. to] him; ...

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

-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

TRANSLATION COMMENT

KJV for I sent you to him

Tkld *gala bang yuga nurun ngigungGin*

because I send-PH ye-all him-at

COMMENTATORS CHANGE THIS MEANING AROUND:

[English Standard Version]

Neither did Herod, **for he sent him back to us.**

Look, nothing deserving death has been done by him.

THEREFORE PERHAPS:

gala nyuwawa yuga-yaga-n bun imuwung-Gin-Gu

because he send-again-now him me-to

because he sent him again [i.e. back] to me

[continues from previous frame]

... *ngatun, nauwa, ...*

ngadun nawa

... and, lo, ...

AND see-IMP!

... and (you) must see, ...

... *keawai ngali tin tetti korien noa kunnun.*

giyawayi ngalidin didigurin nuwa ganan

... nothing worthy of death is done unto him.

no this-because dead-lacking he be-will

... he will not be dead-<lacking> [i.e. should not be put to death] because of this.

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS be- cause	LOC at	ALL to	PERL thru/by
-gin	5	93	46	—
-din	168	39	25	8
-lin	12	—	—	—
-rin	2	—	—	5

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 xxiii.16

Weilkorinnun wal bōn bang,

ngatun wamunbinun ngaiya bōn. [206]

WIYILgurinan wal bun bang

[16] I will therefore chastise him,
and release him.

flog-for-instr-will certainly him I

I will certainly flog him, ...

... ngatun wamunbinun ngaiya bōn. [206]

ngadun wamanbinan ngaya bun

... and release him.

AND move-make-permit-will then him

... and will then permit him to move [i.e. release him].

Luke xxiii.17

(Kulla noa burungbungngunnun wal wakōl yakita ta takillikannē ta.)

gala nuwa burangbangGanan wal

[17] (For of necessity he must release one unto them at the feast.)

because he loose-do compel-will certainly

Because he certainly will set loose ...

... wakōl yakita ta takillikannē ta.)

wagal yagida da [barunGinGu] dagiliganida

... one unto them at the feast.)

one now AFFirm [them-all-to] eat-be-ing-entity-at

... one now, aye, [to them] at the eat-being-entity [i.e. feast].

da FUNCTIONS

- da AFFirm
- da ABSTR
- da LOCative
- da

MISSING TRANSLATION

AS Tkld DID NOT PROVIDE A TRANSLATION , **THIS WORDING** IS PROPOSED.

Luke xxiii.18

Ngatun bara kaibulleen wakōl-la purawai, wiyelliella,

yuring unni kore; ngatun burungbunggulla bōn Barabba-nung ngearun kin ko:

ngadun bara gayibaliyan wagula burawayi wiyiliyila

[18] And they cried out all at once, saying,

Away with this man, and release unto us Barabbas:

AND they-all call-do-ing-did one-at xxx, speak-ing-recently

And they were calling at one xxx, speaking: ...

MYSTERY WORD: burawayi

wakōl-la purawai

wagula burawayi: one-at xxx
burawayi MEANING UNRESOLVED

wakōl wuruwai

IN THE VERY NEXT VERSE:
wagul wurawayi : one fight-item
RELATED, OR A COINCIDENCE?

... *yuring unni kore; ...*

yuring ani guri

... Away with this man, ...

go away this man

... "Away this man; ...

... *ngatun burungbunggulla bōn Barabba-nung ngearun kin ko:*

ngadun burangbangGala bun BARABBASnung ngiyarunGinGu

... and release unto us Barabbas:

AND loose-do-compel-IMP! him BARABBAS-ACC us-all-to

... and (you) must compel loose to us him, Barabbas".

Luke xxiii.19

*(Ngali noa wakōl wuruwai tin kokirā,
ngatun būnkilli tin tetti tin, wūnkulla bon Prison ka.)*

ngali nuwa wagul wuruwayidin gugira

[19] (Who for a certain sedition made in the city,
and for murder, was cast into prison.)

this he one fight-ITEM-because hut [town]-at

He, this fellow, because of one
fight at [i.e. in] the town. ...

... ngatun būnkilli tin tetti tin, ...

ngadun bunGilidin dididin

... and for murder, ...

AND beat-be-ing-because dead-because

... and because of beating dead [i.e. murder], ...

... wūnkulla bon Prison ka.)

wunGala bun PRISONga

... was cast into prison.)

deposit-be-PH him PRISON-at

... (someone) deposited him at [i.e. in] prison.

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

SPECIAL WORD: gugira

gugira
PROPERLY IS 'house', 'hut'
TklD ALSO USED IT FOR 'town'
IN Mark HE USED
gugira garing: 'hut all'
FOR 'town'

-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

-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
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-din	168	25	—	8
-lin	12	—	—	—
-rin	2	—	—	5

PASSIVE IGNORED

TklD OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.
(someone)

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke xxiii.20

*Koito noa ba Pilat-to,
kōtelliella burungbungngulliko bōn
Jesu-nung wiyea ka barun.*

guwidu nuwa ba PILATEdu

[20] Pilate therefore,
willing to release Jesus, spake again to them.

therefore he DONE PILATE-ERG

Therefore he, Pilate, ...

but / because / therefore	
gala (ba)	for, because
ngala-din	that-because (therefore)
yagi-din	now-because (therefore)
guwidu (ba)	because, therefore
wandu ba	but, instead, whereas

... *kōtelliella burungbungngulliko bōn Jesu-nung ...*

gudiliyila burangbangGaligu bun JESUSnung

... willing to release Jesus, ...

think-ing-recently loose-do-compel-ing for him JESUS-ACC

... thinking for [i.e. about] compelling loose him, Jesus, ...

... *... wiyea ka barun.*

wiyiyaga barun

... spake again to them.

speak-again-PH them-all

... spoke again (to) them.

-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 xxiii.21

*Wonto bara ba wiya, wiyelliella,
buwa bōn tetti, buwa bōn tetti.*

wandu bara ba wiya wiyiliyila

[21] But they cried, saying,
Crucify him, crucify him.

instead they-all DONE speak-PH speak-ing-recently

Instead they spoke, speaking: ...

... buwa bōn tetti, buwa bōn tetti.

buwa bun didi buwa bun didi

... Crucify him, crucify him.

beat-IMP! him dead beat-IMP! him dead

... “Beat him dead, beat him dead. [i.e. crucify him]”.

wandu ba: whereas / INSTEAD

wandu ba

Tkld: “Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to,”

RENDERED AS ‘instead’.

SOMETIMES **wandu ba** IS SPLIT, AS:

180 **wandu ba**

70 **wandu xxx ba**

Luke xxiii.22

*Ngatun noa barun wiya yukita ngoro ka,
Minnaring tin? minnaring noa yarakai umā? keawai bang ngurra pa tarai
kan ngikoung kin, ngaloa kolang būnkilli kolang tetti wirrilliko;
weilkorinnun wal bōn bang, ngatun wamunbinnuun bōn.*

ngadun nuwa barun wiya yugida nguruga

[22] And he said unto them the third time,
Why, what evil hath he done? I have found no cause of death in him: I will
therefore chastise him, and let him go.

AND he them-all speak-PH after three-at

And he spoke (to) them afterwards at-three [i.e. three times]: ...

... Minnaring tin? minnaring noa yarakai umā? ...

minaringdin minaring nuwa yaragayi uma

... Why, what evil hath he done? ...

what-because what he bad make-PH

... “What because [i.e. why]? What bad did he make [i.e. do]? ...

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]

... *keawai bang ngurra pa tarai kan ngikoung kin, ...*

giyawayi bang ngara BA darayigan ngigungGin

... I have found no cause ...

no I hear-PH NEG other-BEness him-at

... I did not hear-<not> [i.e. find] other-ness at him [i.e. anything else about him] ...

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking **giyawayi na-gurin** not seeing William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	—
-din	168	25	—	8
-lin	12	—	—	—
-rin	2	—	—	5

-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

... *ngaloa kolang bünkilli kolang tetti wirrilliko; ...*

ngaluwagulang bunGiligulang didi wiriligu

... of death in him: ...

this-fellow-towards beat-be-ing-towards dead operate-ing-for

... towards this fellow, towards beating dead, for operating [i.e. for executing this fellow]; ...

[continues next frame]

[continues from previous frame]

... *weilkorinnun wal bōn bang, ...*

WIYILgurinan wal bun bang

... I will therefore chastise him, ...

flog-for-instr-will certainly him I

... I will certainly flog him, ...

... *ngatun wamunbinnuun bōn.*

ngadun wamanbinan bun

... and let him go.

AND move-make-permit-will him

... and will permit him to move [i.e. let him go]".

Luke xxiii.23

Ngatun bara tantoa kal bo pulli kakulla kauwul,
wiyelliella, Buwil koa bon tetti: ngatun pulli barun ba, ngatun barun ba Pirriwul Iereu
[207] piral kakulla.

ngadun bara danduwagalbu baLi gagala gawal

[23] And they were instant with loud voices,
requiring that he might be crucified. And the voices of them and of the chief
priests prevailed.

AND they-all enough-belong-EMPH
[immediately] voice be-be-PH big

And they, the big [i.e. loud] voice(s) were immediately ...

IMMEDIATELY	
Tkld uses the following for 'immediately':	
40	danduwa-gal-bu enough-belong-EMPH
6	dinduwa-gal-bu enough-belong-EMPH
5	danduwa-bu enough-EMPH
4	danduwa-gal enough-belong
1	duluwa-gu straight-to

... *wiyelliella, Buwil koa bon tetti: ...*

wiyiliyila buwilguwa bun didi

... requiring that he might be crucified. ...

speaking-recently beat-might-having him dead

... speaking: "Beat-might-doing him dead [i.e. let him be executed]". ...

[continues next frame]

[continues from previous frame]

... ..ngatun pulli barun ba, ...

ngadun baLi barunba

... And the voices of them ...

AND voice them-all-of

... And their voice(s), ...

... ngatun barun ba Pirriwul Iereu [207] piral kakulla.

ngadun barunba biriwal PRIEST biral gagala

... and of the chief priests prevailed.

AND them-all-of chief PRIEST hard be-be-PH

... and of them the chief priest(s), were hard. [i.e. prevailed].

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)

Luke xxiii.24

*Ngatun Pilat-to noa wiya,
kauwil koa yanti wiya bara ba.*

ngadun PILATEdu nuwa wiya

[24] And Pilate gave sentence
that it should be as they required.

AND PILATE-ERG he speak-PH

And he, Pilate, said ...

... kauwil koa yanti wiya bara ba.

gawilguwa yandi wiya bara ba

... that it should be as they required.

be-might-having thus speak-PH they-all DONE

... (that) it might be thus [i.e. as] they >done<-spoke [i.e. had said].

Luke xxiii.25

Ngatun noa bōn burungbungngā barun kin

unni bōn wuruwai tin ngatun būnkilli tin tetti tin wūnkulla bōn Prison ka wiyatoara barun ba; ngatun noa bōn Jesu-nung wamunbea barun kin.

ngadun nuwa bun burangbangGa barunGin

[25] And he released unto them him

that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

AND he him loose-do-compel-PH them-all-to

And he [Pilate] compelled to loose him [Barabbas] at [i.e. 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

... unni bōn wuruwai tin ...

ani bun wuruwayidin

... that for sedition ...

this him fight-ITEM-because

... this-fellow, him [Barabbas], because (of) fight [i.e. sedition] ...

-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 būnkilli tin tetti tin ...

ngadun bunGilidin dididin

... and murder ...

AND beat-be-ing-because dead-because

... and because (of) beating dead [i.e. murder], ...

-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]

... *wūnkulla bōn Prison ka ...*

wunGala bun PRISONga

... was cast into prison, ...

deposit-be-PH him PRISON-at

... (that someone) deposited him [Barabbas] at [i.e. in] prison, ...

... *wiyatoara barun ba; ...*

wiyadwara barunba

... whom they had desired; ...

speak-done to they-all-of

... speak-endowed of them [i.e. (whom) they desired]; ...

DOUBTFUL Tkld TRANSLATION

KJV whom they had desired

Tkld TRANSLATION INCONGRUENT

COMMENT: PILATE RELEASED TO THE PEOPLE THE MAN 'whom they had desired'. PERHAPS:

ngan-nung-bu bara wiyi-li-gulang

who-ACC-EMPH they-all speak-ing-towards

emphatically whom they were speaking [i.e. asking] for

... *ngatun noa bōn Jesu-nung wamunbea barun kin.*

ngadun nuwa bun JESUSnung wamanbiya barunGin

... but he delivered Jesus to their will.

AND he him JESUS-ACC move-make-permit-PH them-all-to

... and he [Pilate] permitted him, Jesus, to move 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

Luke xxiii.26

*Ngatun yutea bōn bara ba yuring,
mankulla ngaiya bara wakōl Simon-nung Cyrenia-kal ta,
tanān uwolliella korung tin, ngatun wupea bara ngikoung kin
talingkabilli kannē, kurriwil koa noa willung tin Jesu katoa.*

ngadun yudiya bun bara ba yuring

[26] And as they led him away,
they laid hold upon one Simon, a Cyrenian, coming out
of the country, and on him they laid the cross, that he
might bear it after Jesus.

AND guide-PH him they-all WHEN/if go away

And when they guided him away, ...

SPECIAL STEM: <i>yu-</i>		
	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

... mankulla ngaiya bara wakōl Simon-nung Cyrenia-kal ta, ...

manGala ngaya bara wagul SIMONnung CYRENIAgal da

... they laid hold upon one Simon, a Cyrenian, ...

take-be-PH then they-all one SIMON-ACC CYRENIA-belong AFFirm

... they then took one Simon, the Cyrenia-mob [i.e. Cyrenian], aye, ...

... tanān uwolliella korung tin, ...

danan uwaliyila gurangdin

... coming out of the country, ...

approach move-ing-recently scrub-at

... approach-moving at [i.e. from] the scrub, ...

-kin /-din: CAUS/LOC/ALL/PERL				
IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:				
	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	—
-din	168	25	—	8
-lin	12	—	—	—
-rin	2	—	—	5

[continues from previous frame]

... *ngatun wupea bara ngikoung kin talingkabilli kannē, ...*

ngadun wubiya bara ngigungGin dalingGabiligani

... and on him they laid the cross, ...

AND do-PH they-all him-at cross-be-do-ing-entity

... and they do-did at him the cross-doing-entity [i.e. laid on him the cross], ...

-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

... *kurriwil koa noa willung tin Jesu katoa.*

**gariwilguwa nuwa
wilangdin JESUSgaduwa**

... that he might bear it after Jesus.

carry-might-having he behind-at
JESUS-in company with

... (that) he might do carrying at-behind in company with [i.e. after, along with] Jesus.

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

-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 xxiii.27

*Ngatun wirroba bōn bara kauwullo konārō,
ngatun bara nukung ko, tūnkilliella ngatun minki kakilliella ngikoung kai.*

ngadun wiruba bun bara gawalu gunaru

[27] And there followed him a great company of people, and of women, which also bewailed and lamented him.

AND follow-PH him they-all big-ERG crowd-ERG

And they, a big crowd, followed him, ...

... *ngatun bara nukung ko, ...*

ngadun bara nugangGu

... and of women, ...

AND they-all woman-ERG

... and they, the women, ...

... *tūnkilliella ngatun minki
kakilliella ngikoung kai.*

dunGiliyila ngadun minGi

gagiliyila ngigungGayi

... which also bewailed and lamented him.

cry-ing-recently AND emotion
be-be-ing-recently him-because

... crying, and being sorrow(ful) because (of) him.

-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.
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MYSTERY WORD: dunGa...

dunGan(g)	mother (thumb)	54 (2)
dung(G)i	cry	44
dungGa...	show	57
dungGang	big	26
dungGangGiri	right(hand)	26
dangGa	before	18
dangGa	shoe/foundation	9
dungGa	find	3
dung dung	marrow	2

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY, about (concerning) **because** **at** **ITEM**

-gayi	42	41	12
-bayi	-	-	3
-dayi	-	-	2
-wayi	-	-	4

Luke xxiii.28

Wonto noa ba Jesu ngarkulleen

barun kai koba, wiya,

yinalkun Jerusalem kalleen, tungki yikora emmoung kai, wonto ba tunkillia nura nurun bo, ngatun nurun kai ko wonnai tara ko. [208]

wandu nuwa ba JESUS

waragaliyan

barunGayiguba wiya

[28] But Jesus turning unto them said,

Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

instead he WHEN/if JESUS turn-be-ing-did them-all-at-of speak-PH

Instead when he, Jesus, was turning at-of-them [i.e. to them], spoke: ...

... yinalkun Jerusalem kalleen, ...


yinalgan JERUSALEMgalin

... Daughters of Jerusalem, ...

daughter JERUSALEM-belong [f]

... "Daughter(s) Jerusalem-mob [i.e. of Jerusalem], ...

MS ERROR



nga-ga-li-yan: ERROR FOR wa(ra)-ga-li-yan
SEE TABLE BELOW

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**

"warra kulleen"	wara-ga-li-yan	"... turned him ..."	turn -be-ing-did	Tkld LUKE [VII:07:09::14 5:1.31] [Awa]
"warkul leen"	war-ga-li-yan	"... he turned ..."	turn -be-ing-did	Tkld LUKE [VII:07:44::14 7:10.11] [Awa]
"wakull een"	wa-ga-li-yan	"... he turned ..."	turn -be-ing-did	Tkld LUKE [IX:09:55::154 :24.11] [Awa]

MANUSCRIPT WRITER DOUBT

HANDWRITING SIMILARITY IN Mark AND Luke SUGGESTS Tkld DID PRODUCE BOTH MANUSCRIPTS. PERHAPS IN COPYING EARLIER VERSIONS OF THE Luke TEXT, Tkld MADE OCCASIONAL SLIP-UPS. YET DOUBT LINGERS AS TO WHO ACTUALLY DID WRITE THIS MS.

[continues from previous frame]

... *tūngki yikora emmoung kai, ...*

dungGi gura imuwungGayi

... weep not for me, ...

cry-IMP! not me-because

... (you) must not cry because (of) me, ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
 83 PRECEDED by -i-
 36 PRECEDED by -a- (8 **wiya (yi)gura**)
 3 PRECEDED BY -n-
 PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

-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

... *wonto ba tūnkilla nura nurun bo, ...*

wandu ba dunGiliya nura nurunbu

... but weep for yourselves, ...

instead DONE cry-be-ing-IMP!
 you-all ye-all-EMPH

... instead you must cry emphatically-
 (for)-you [i.e. for yourselves], ...

wandu ba: whereas / INSTEAD

wandu ba
 Tkld: "Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to,"
 RENDERED AS 'instead'.
 SOMETIMES **wandu ba** IS SPLIT, AS:
 180 **wandu ba**
 70 **wandu xxx ba**

MYSTERY WORD: dunGa...

dunGan(g)	mother (thumb)	54 (2)
dung(G)i	cry	44
dungGa...	show	57
dungGang	big	26
dungGangGiri	right(hand)	26
dangGa	before	18
dangGa	shoe/foundation	9
dungGa	find	3
dung dung	marrow	2

... *ngatun nurun kai ko wonnai tara ko. [208]*

ngadun nurunGayigu wanayidaragu

... and for your children.

AND ye-all-because-for child-PLUR-for

... and because (of) for your children".

-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 xxiii.29

A, nauwa,

*purreung karing tanan uwollinnun, yakita unta wiyennun
bara ba, murrorōng bara wonnai korien, ngatun unnung tara
pika, keawai pōrkulli korien, ngatun paiyil keawai pittelliko.*

ya nawa

[29] For, behold,

the days are coming, in the which they shall say,
Blessed are the barren, and the wombs that
never bare, and the paps which never gave suck.

ah see-IMP!

Ah, (you) must see, ...

... purreung karing tanan uwollinnun, ...

bariyang garing danan uwalinan

... the days are coming, ...

day(light) all approach move-ing-will

... all the day(light)(s) will be approach-moving [i.e. coming], ...

... yakita unta wiyennun bara ba, ...

yagida anda wiyinan bara ba

... in the which they shall say, ...

now there speak-will they-all WHEN/if

... when now there they will speak [i.e. say]: ...

[continues from previous frame]

... *murrorōng bara wonnai korien, ...*

marurung bara wanayigurin

... Blessed are the barren, ...

good they-all child-lacking

... “They are good, the child-lacking [i.e. blessed are the barren], ...

... *ngatun unnung tara pika,
keawai pōrkulli korien, ...*

**ngadun anangdara biga
giyawayi burgaligurin**

... and the wombs that never bare, ...

AND there-PLUR container
no drop-be-ing lacking

... and those container(s) [i.e. wombs] no
dropping-<lacking> [that do not bear], ...

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

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**

... *ngatun paiyil keawai pittelliko.*

ngadun bayil giyawayi bidiligu

... and the paps which never gave suck.

AND breast no drink-ing-for

... and the breast(s) not for drinking [i.e. suckling]”.

Luke xxiii.30

Yakita ngaiya bara wiyellān bulkurra karing,
puntimullia ngearun kin, ngatun yūnko-ko, wutilla ngearun.

yagida ngaya bara wiyilan balgara garing

[30] Then shall they begin to say to the mountains,
 Fall on us; and to the hills, Cover us.

now then they-all speak-persist-now hill all

Now then they persistently speak (to)
 all the hills [i.e. mountains]: ...

UNIDENTIFIED TERMS	
begin	INCHOative / INCEptive
could	gayu-gan, gayu-gurin
having	PROPriative
become	never
before	same
except	under
need	until

... *puntimullia ngearun kin, ...*

bandimaliya ngiyarunGin

... Fall on us; ...

fall-make-ing-IMP! us-all-at

... “(You) must make-falling at [i.e. fall on] us”, ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

[continues next frame]

[continues from previous frame]

... *ngatun yūnko-ko*, ...

ngadun yunGugu

... and to the hills, ...

AND hill-to

... and to the hill(s): ...

MYSTERY WORD: *yunGu*

yunGu: hill

THIS IS A WORD FROM THE Gadang
AND Wanaruwa LANGUAGES (3
examples), AND IS THE ONLY TIME
USED FOR AWAbakal [HRLM language]

... *wutilla ngearun*.

wudila ngiyarun

... Cover us.

cover-IMP! us-all

... “(You) must cover us”.

Luke xxiii.31

*Ngatun umullinnun bara ba
unni tara kolai ta kirung ka,
minnung bunnun wal kolai ta turrul-la ?*

**ngadun umalinan bara ba
anidara gulayida girangGa**

[31] For if they do these
things in a green tree,
what shall be done in the dry?

AND make-ing-will they-all WHEN/if this-PLUR timber-at green-at

And if they will make [i.e. do] these things at [i.e. in] a green tree, ...

... minnung bunnun wal kolai ta turrul-la ?

minang banan wal gulayida darala

... what shall be done in the dry?

what do-will certainly timber-at dry-at

... what will certainly do at [i.e. in] a dry tree?

Luke xxiii.32

Ngatun unnung bula tarai-kan yarakai willung, yutea ngikoung katoa wūnkilliko tetti wirrilliko.

ngadun anang bula darayigan yaragayi wilang

[32] And there were also two other, malefactors, led with him to be put to death.

AND yonder two other-agent bad-return/behind (past) [sinner]

And there two other-<agent> bad-return(s) [i.e. sinners], ...

... yutea ngikoung katoa wūnkilliko tetti wirrilliko.

yudiya ngigungGaduwa wunGiligu didi wiriligu

... led with him to be put to death.

guide-PH him-in company with deposit-be-ing-for death operate-ing-for

... (someone) guided, in company with him, for depositing dead-operating [i.e. placing to death]

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

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

Tkld INVENTIONS: divided / sin / sinner

Tkld coined the following terms:
 divided **ngara ngara** hear hear (argue)
 sin: **yaragayi umali da**: bad make-ing ABSTR
 sinner: **yaragayi wilang** bad-return (past)

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

DOUBTFUL ANGLICISM

"put to death" IS AN ENGLISH EXPRESSION MEANING execute. AND IS UNRELATED TO THE VERB 'put', MEANING 'put down', 'place]. OR 'deposit'.
 Tkld's TRANSLATION WOULD BE INCOMPREHENSIBLE TO AN AUDIENCE SPEAKING THIS LANGUAGE. PERHAPS:

ngadun bula darayigan yaragayi wilangGuwa

AND two other-agent bad-return/behind (past) [sinner]-having
And there were another two sinners

[ngan-du] yudiya ngigung barunGaduwa didi wiriligu

[someone-ERG] guide-PH him them-all-in company with dead operate-ing-for
[someone] led him, with them, for doing-dead

DOUBTFUL Tkld COMPETENCE

UNIDIOMATIC EXAMPLES SUCH AS THIS CALL INTO QUESTION THE QUALITY OF Tkld's REPRESENTATION OF THE LANGUAGE GENERALLY

Luke xxiii.33

*Ngatun uwa bara ba unta ko,
ngiakai yiturra Calvary, unta ngaiya bara bñnkulla
bñn, ngatun bulun yarakai bula; wakōl ta
tñngkangkeri ka ngatun tarai ta wñntokeri ka.*

ngadun uwa bara ba andagu

[33] And when they were come to the place,
which is called Calvary, there they crucified him, and the malefactors, one on the
right hand, and the other on the left.

AND move-PH they-all WHEN/if there-to

And when they moved to there, ...

... ngiakai yiturra Calvary, ...

ngiyagayi yidara CALVARY

... which is called Calvary, ...

like this name CALVARY

... name(d) like this Calvary, ...

... unta ngaiya bara bñnkulla bñn, ...

anda ngaya bara bunGala bun

... there they crucified him, ...

there then they-all beat-be-PH him

... there then they beat [i.e. crucified] him, ...

[continues from previous frame]

... *ngatun bulun yarakai bula; ...*

ngadun bulun yaragayi bula

... and the malefactors, ...

AND them-two bad two

... and them-two, the bad two; ...

... *wakōl ta tūngkangkeri ka ...*

wagul da dungGangGiriga

... one on the right hand, ...

one AFFirm right-(hand)(side)-at

... one, aye, at the right-hand side, ...

MYSTERY WORD: *dunGa...*

dunGan(g)	mother (thumb)	54 (2)
dung(G)i	cry	44
dungGa...	show	57
dungGang	big	26
dungGangGiri	right(hand)	26
dangGa	before	18
dangGa	shoe/foundation	9
dungGa	find	3
dung dung	marrow	2

... *ngatun tarai ta wūntokeri ka.*

ngadun darayi da wundugiriga

... and the other on the left.

AND other AFFirm left-(hand)(side)-at

... and the other, aye, at the left-hand side.

Luke xxiii.34

*Wiya ngaiya noa Jesu ko,
Biyung, kummunbilla barun kulla bara keawai
ngurrur korien [209] umulli ta. Ngatun toinbillan
bara kirrikin ngikoumba, ngatun wupillan wooyo.*

wiya **ngaya** nuwa JESUSgu

[34] Then said Jesus,
Father, forgive them; for they know not
what they do. And they parted his
raiment, and cast lots.

speak-PH then he JESUS-ERG

He, Jesus, then spoke: ...

... Biyung, kummunbilla barun ...

biyang **gamanbila** barun

... Father, forgive them; ...

father be-make-permit-IMP! them-all

... “Father, (you) must permit them to be [i.e. forgive them], ...

... ..kulla bara keawai ngurrur korien [209] umulli ta. ...

gala bara giyawayi **ngaragurin** umali da

... for they know not what they do. ...

because they-all no hear-lacking make-ing AFFirm

... because they do not know-<lacking>
making, aye [i.e. know what they are doing]”. ...

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS ‘did not have/do something’ Tkld USED A DOUBLE NEGATIVE, IN THE FORM:
no ... [the item or action]-lacking
giyawayi na-gurin *not seeing*
giyawayi wanayi-gurin *no children*
William Dawes PROVIDED 12 LIKE
EXAMPLES FOR BB (SYDNEY)

[continues from previous frame]

... *Ngatun toinbillan bara kirrikin ngikoumba, ...*

ngadun duwinbilan bara girigin ngigumba

... And they parted his raiment, ...

AND divide-do-persist-now they-all garment him-of

... And they were dividing his garment(s), ...

MYSTERY WORD: *duwing*

dun / duwing

MEANINGS: exchange, count,
preserve, divide, connect

DIFFERENT WORDS:

duwanda / duwinda: eventually, after

... *ngatun wupillan woiyo.*

ngadun wubilan wuyu

... and cast lots.

AND do-persist-now grass

... and doing grass [i.e. choosing straws, drawing lots].

Luke xxiii.35

Ngatun bara nakilliella ngaroki to;

ngatun bara pirriwul yantibo barun katoa beelmulliella, wiyalliella, miroma noa tarai kan; miromabunbillia bōn ngikoung kōti, wiya noa ba Krist ta, ngirimatoara Eloi-umba.

ngadun bara nagiliyila ngarugidu

[35] And the people stood beholding.

And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

AND they-all see-be-ing-recently stand-be-ERG

And they, the stand-be (people) [i.e. those standing] were seeing [i.e. watching]; ...

... ngatun bara pirriwul yantibo barun katoa beelmulliella, ...

ngadun bara biriwal yandibu barunGaduwa [bun] biyilmaliyila

... And the rulers also with them derided him, ...

AND they-all chief thus-EMPH them-all-in company with [him] mock-make-ing-recently

... and they, the chief(s) emphatically-thus in company with them [i.e. even they, the rulers with them], were mocking [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)

MISSING TRANSLATION

AS TkId DID NOT PROVIDE A TRANSLATION , **THIS WORDING** IS PROPOSED.

... wiyalliella, miroma noa tarai kan; ...

wiyaliyila miruma nuwa darayigan

... saying, He saved others; ...

speaking-recently protect-PH he other-agent

... speaking: "He protected other-agent(s) [i.e. others]; ...

[continues from previous frame]

... *miromabunbillia bōn ngikoung kōti, ...*

mirumabanbiliya bun ngigung gudi

... let him save himself, ...

protect-permit-ing-IMP! him him self

... let him be protecting himself! ...

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

ANGLICISM gudi 'self'

ngigung gudi: him self
LITERAL TRANSLATION OF ENGLISH *himself*
UNLIKELY TO BE IDIOMATIC. PERHAPS

ngigung-bu: him-EMPH
RFLX (reflexive (self) & RECIPROCAL ARE EXPRESSED AS A DERIVATIONAL SUFFIX -li-, SO PERHAPS:

miruma-banbi-li-ya
protect-permit-RFLX-IMP!
let him save himself

... *wiya noa ba Krist ta, ...*

wiya nuwa ba CHRIST da

... if he be Christ, ...

QUESTION he WHEN/if CHRIST AFFirm

... QUERY if he (is) Christ, aye, ...

... *ngirimatoara Elo-i-umba.*

ngirimadwara ELOIumba

... the chosen of God.

choose-made-done to GOD-of

... choose-make-endowed [i.e. chosen] of God".

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

Luke xxiii.36

Ngatun bara Soldier ko beelma bōn

uwolliella ngikoung kin, ngatun nupilliella bon Vinegar,

ngadun bara SOLDIERgu biyilma bun

[36] And the soldiers also mocked him,
coming to him, and offering him vinegar,

AND they-all SOLDIER-ERG mock-make-PH him

And they, the soldier(s), mocked him, ...

... uwolliella ngikoung kin, ...

uwaliyila ngigungGin

... coming to him, ...

move-ing-recently him-at

... moving at [i.e. coming 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

... ngatun nupilliella bon Vinegar,

ngadun nubiliyila bun VINEGAR

... and offering him vinegar,

AND tempt-do-ing-recently him VINEGAR

... and tempting him (with) vinegar.

SPECIAL WORD: tempt/touch/ try/teach

		tempt	touch	try	teach	taste
nu	ba/i	5	2	5		
nu	da					2
nu	gi	4		3		
nu	ma/i	6	30	6		
nu	wi	3		2		
nu	ya/i				3	

Luke xxiii.37

*Ngatun wiyelliella,
wiya bi ba Pirriwul Joudaiou koba,
miromullā be ngintoa bo kōti.*

ngadun wiyiliyila

[37] And saying,
If thou be the king of the Jews,
save thyself.

AND speak-ing recently

And speaking: ...

... wiya bi ba Pirriwul Joudaiou koba, ...

wiya bi ba biriwal JUDAEAguba

... If thou be the king of the Jews, ...

QUESTION thou WHEN/if chief JEWS-of

... “QUERY If you (are) Chief of the Jews, ...

... miromullā be ngintoa bo kōti.

mirumaliya bi nginduwabu gudi

... save thyself.

protect-RFLX-IMP! thou thou-EMPH self

... you must be protecting emphatically-
your-self [i.e. save yourself]”.

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

ANGLICISM gudi ‘self’

nginduwabu gudi: thou-of-EMPH self
INTENDED LITERAL TRANSLATION OF
ENGLISH *thyself*
UNLIKELY TO BE IDIOMATIC.
RFLX (reflexive (self) & RECIProcal ARE
EXPRESSED AS A DERIVATIONAL SUFFIX
-li-, SO PERHAPS (WITHOUT **gudi**):

miruma-li-ya bi nginung-bu
protect-RFLX-IMP! thou tee-EMPH
you must save yourself

Luke xxiii.38

*Ngatun upulleen wakōl upatoara wokka ka ngikoung kin
pulli ta Greek-koba, ngatun Latin-koba, ngatun Hebrew-koba ngiakai, Unni ta Pirriwul Iudaio koba.*

**ngadun ubiliyan wagul
ubadwara wagaga ngigungGin**

[38] And a superscription also was written over him
in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

AND do-ing-did one do-done to high-at him-at

And (someone) doing one do-endowed
[i.e. written a notice] at high at him [i.e. and
someone was writing a notice high above 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

PASSIVE IGNORED
Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT
ngan-du: someone
ngandu
someone (did whatever...)

... pulli ta Greek-koba, ngatun Latin-koba, ngatun Hebrew-koba ...

baLida GREEKguba ngadun LATINguba ngadun HEBREWguba

... in letters of Greek, and Latin, and Hebrew, ...

voice-at GREEK-of AND LATIN-of AND HEBREW-of

... at voice [in letters] of Greek, and of Latin, and of Hebrew, ...

... ngiakai, Unni ta Pirriwul Iudaio koba.

ngiyagayi ani da biriwal JEWguba

... THIS IS THE KING OF THE JEWS.

like this this AFFirm chief JEW-of

... like this: "This, (is), aye, the Chief of the Jews".

Luke xxiii.39

*Ngatun wakōl-lo yarakai bulun kin birung ko,
kakilliella ba kolai ta, beelmulliella bōn, wiyelliella, wiya bi ba Krist ta, miromullia bi
ngintoa bo ngatun ngearun.*

ngadun wagulu yaragayi bulunGinbirangGu

[39] And one of the malefactors
which were hanged railed on him, saying, If thou be
Christ, save thyself and us.

AND one-ERG bad them-two-away from-ERG

And one from them-two bad (men), ...

... kakilliella ba kolai ta, ...

gagiliyila ba gulayida

... which were hanged ...

be-be-ing-recently DONE timber-at

... (who) were >done<-being at the trees [i.e. also on crosses], ...

... beelmulliella bōn, ...

biyilmaliyila bun

... railed on him, ...

mock-make-ing recently him

... was mocking him, ...

[continues from previous frame]

... *wiyelliella, wiya bi ba Krist ta, ...*

wiyiliyila wiya bi ba CHRIST da

... saying, If thou be Christ, ...

speak-ing-recently QUESTION thou WHEN/if CHRIST AFFirm

... speaking: "QUERY If you (are), aye, Christ, ...

... *miromullia bi ngintoa bo ngatun ngearun.*

mirumaliya bi nginduwabu ngadun ngiyarun

... save thyself and us.

protect-RFLX-IMP! thou thou-EMPH AND us-all

... you must protect emphatically-you [i.e. yourself], and us".

Luke xxiii.40

*Wonto ba tarai to wiyayelleen,
koakilliella bōn, [210] wiyelliella, keawai bi kinta korien
Eloi kai, ngatun ngintoa ta katān wakōl-la umatoara?*

wandu ba darayidu wiyayiliyan

[40] But the other answering
rebuked him, saying, Dost not thou fear God, seeing
thou art in the same condemnation?

instead DONE other-ERG speak-back-ing-did

Instead the other was speaking back [i.e. answering], ...

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**

... koakilliella bōn, [210] wiyelliella, ...

guwagiliyila bun wiyiliyila

... rebuked him, saying, ...

scold-be-ing-recently him speak-ing-recently

... was scolding him, speaking: ...

[continues next frame]

[continues from previous frame]

... *keawai bi kinta korien Eloī kai, ...*

giyawayi bi gindagurin ELOīgayi

... Dost not thou fear God, ...

no thou fear-lacking GOD-because

... “(Are) you not fear-<lacking>
because of [i.e. of] God, ...

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)

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY, about (concerning) **because** **at** **ITEM**

	because	at	ITEM
-gayi	42	41	12
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

... *ngatun ngintoa ta katān wakōl-la umatoara?*

ngadun nginduwa da gadan wagula umadwara

... seeing thou art in the same condemnation?

AND thou AFFirm be-AFF-now one-at make-done to

... and you, aye, are at one [i.e. in the same]
do-endowed [i.e. fate, state, condition]?”

Luke xxiii.41

Ngatun ngalin yakita murrorōng uma;

yaki tin ngalin kai umatoara tin; wonto noa ba ngali kore ko, keawai noa yarakai uma pa.

ngadun ngalin yagida marurung uma

[41] And we indeed justly;

for we receive the due reward of our deeds: but this man hath done nothing amiss.

AND us-two now good make-PH

And now, (to) us-two, (someone) made good [i.e. did justly to us]; ...

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...)

... *yaki tin ngalin kai umatoara tin; ...*

yagidin ngalinGayi umadwaradin

... for we receive the due reward of our deeds: ...

now-because us-two-at make-done to-because

... because now, because of our do-endowed(s) [i.e. therefore because of our deeds] ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS be- cause	LOC from	ALL at	PERL to	PERL thru/by
-gin	5		93	46	—
-din	168	39	25	—	8
-lin	12		—	—	—
-rin	2		—	—	5

-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

Tkld INVENTIONS:

flog / why not / therefore

Tkld coined the following terms:
 flog: **WIYILguriligu** wale-using-ing-for
 why not **guraguwa** not-having
 therefore **yagidin** now-because

[continues from previous frame]

... *wonto noa ba ngali kore ko, ...*

wandu nuwa ba ngali gurigu

... but this man ...

instead he DONE this fellow man-ERG

... instead he, this man, ...

wandu ba: whereas / INSTEAD

wandu ba

Tkld: “Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to,”

RENDERED AS ‘instead’.

SOMETIMES **wandu ba** IS SPLIT, AS:

180 **wandu ba**

70 **wandu xxx ba**

... *keawai noa yarakai uma pa.*

giyawayi nuwa yaragayi uma BA

... hath done nothing amiss.

no he bad make-PH NEG

... he did not make [i.e. do] <not> bad [i.e. he did nothing wrong].

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**

Luke xxiii.42

Ngatun noa wiya Jesu-nung,

*Pirriwul, ngurrulla bi tia, uwunnun ngaiya bi ba
Pirriwul-ngēl la ko ngiroung ka ta ko.*

ngadun nuwa wiya JESUSnung

[42] And he said unto Jesus,

Lord, remember me when thou comest into thy kingdom.

AND he speak-PH JESUS-ACC

And he spoke (to) Jesus: ...

... *Pirriwul, ngurrulla bi tia, ...*

biriwal ngarala bi diya

... Lord, remember me ...

chief hear-IMP! thou me

... “Chief, you must hear [i.e. remember] me, ...

... *uwunnun ngaiya bi ba Pirriwul-ngēl la ko
ngiroung ka ta ko.*

uwanan ngaya bi ba

biriwalngilagu ngirungGadagu

... when thou comest into thy kingdom.

move-will then thou WHEN/if

chief-place-to thee-of-to

... when you will then move to
your chief-place [i.e. kingdom]”.

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

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]

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

AND VARIANTS WITH **ngirung**, **nurun**, etc.

Luke xxiii.43

*Ngatun noa Jesu-ko wiya bōn,
Yuna bota wal bang ngiroung, Unti bung-ai purreung ka
kunnun bi tia emmoung katoa Paradise ka ta ko.*

ngadun nuwa JESUSgu wiya bun

[43] And Jesus said unto him,
Verily I say unto thee, To day shalt thou be with me in
paradise.

AND he JESUS-ERG speak-PH him

And he, Jesus, spoke (to) him: ...

... Yuna bota wal bang ngiroung, ...

yunabu da wal bang [wiyan] ngirung

...Verily I say unto thee, ...

true-EMPH AFFirm certainly I [speak-now] thee

... “Emphatically-true, aye, certainly I [speak] (to) you, ...

MISSING TRANSLATION

AS Tkld DID NOT PROVIDE
A TRANSLATION ,
THIS WORDING
IS PROPOSED.

... Unti bung-ai purreung ka kunnun bi tia emmoung katoa Paradise ka ta ko.

**andi bangGayi bariyangGa ganan bi diya
imuwungGaduwa PARADISEgadagu**

... To day shalt thou be with me in paradise.

here now day(light)-at be-will thou me me-in company with PARADISE-at-to

... here, today, at day(light), you will be me, with me, at [i.e. in] to Paradise”.

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 xxiii.44

*Ngatun yakita kakulla hour ka six ta,
tokoi ta kakulla yantīn ta purrai ta katea ka hour ka ko nine tako.*

ngadun yagida gagala HOURga SIXda

[44] And it was about the sixth hour,
and there was a darkness over all the earth until the ninth hour.

AND now be-be-PH HOUR-at SIX-at

And now it was at the six(th) hour, ...

... tokoi ta kakulla yantīn ta purrai ta ...

duguwi da gagala yandinda barayida

... and there was a darkness over all the earth ...

night AFFirm be-be-PH all-at earth-at

... night [i.e. dark], aye, was at [i.e. over] all the earth ...

... katea ka hour ka ko nine tako.

gadiyaga HOURgagu NINEdagu

... until the ninth hour.

be-AFF-again-PH HOUR-to NINE-to

... was again [i.e. until it was] to the hour nine.

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga**
IS USED FOR BOTH 'again' AND 'lest'.

- 189 **present** tense: **-n**
- 57 **future** tense: **-nan**
- 37 **past historic** PH and IMP!: **-∅**
- 0 **past** tense: **-yan**

POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**
ga-di-yaga: be-AFF-again-PH
'again' / 'lest' INCONGRUENT

Luke xxiii.45

*Ngatun Punnul ta tokoi kakulla,
ngatun kirrikin ta Temple ka ko yirkulleen bŭlwa koa.*

ngadun banal da duguwi gagala

[45] And the sun was darkened,
and the veil of the temple was rent in the midst.

AND sun AFFirm night be-be-PH

And the sun, aye, was dark, ...

... ngatun kirrikin ta Temple ka ko yirkulleen bŭlwa koa.

ngadun girigin da TEMPLEgagu yiyirgaliyan bulwaguwa

... and the veil of the temple was rent in the midst.

AND garment AFFirm TEMPLE-to shred-be-ing-did middle-having

... and (someone) was shredding the garment [i.e. curtain], aye,
to [i.e. of] the Temple middle-having [i.e. was torn down the middle].

PASSIVE IGNORED

TkId OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.
(someone)

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT
ngan-du: someone
ngandu
someone (did whatever...)

Luke xxiii.46

Ngatun noa ba Jesu ko kaibulleen wokka, wiya noa,

Biyung, wūnnun bang emmoumba marai ngiroung kin mutturra; ngatun wiyelleen noa ba unni, wūnkulla ngaiya noa [211] marai.

ngadun nuwa ba JESUSgu gayibaliyan waga wiya nuwa

[46] And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

AND he WHEN/if JESUS-ERG call-do-ing-did high speak-PH he

And when he, Jesus, was calling high, he spoke: ...

DOUBTFUL INTENSIFIER waga

waga = 'high'

DOUBTFUL IF ITS USE AS AN INTENSIFIER [e.g. 'loud'] WOULD HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE.

PERHAPS INSTEAD: **gawal** 'big'

... Biyung, wūnnun bang emmoumba marai ngiroung kin mutturra; ...

biyang wunan bang imuwumba marayi ngirungGin madara

... Father, into thy hands I commend my spirit: ...

father deposit-will I me-of spirit thee-at hand-at

... "Father, I will deposit my spirit (in)to your hand(s)"; ...

INALIENABLE POSSESSION

SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

SPECIAL WORD: hand-at

'into the hands' etc.: hand-at

Gospel	usage	#
Luke	madara	5
Mark	madar-rin	3
Matthew	madara-gaba	1

[continues from previous frame]

... *ngatun wiyelleen noa ba unni, ...*

ngadun wiyiliyan nuwa ba ani

... and having said thus, ...

AND speak-ing-did he DONE this

... and he >done<-speaking [i.e. having said] this, ...

... *wūnkulla ngaiya noa [211] marai.*

wunGala ngaya nuwa marayi

... he gave up the ghost.

deposit-be-PH then he spirit

... he then deposited [i.e. abandoned] (his) spirit [i.e. gave up the ghost].

Luke xxiii.47

*Yakita ngaiya noa ba Centurion-ko
nakulla unni umatoara*

pittul ma noa Eloi-nung, wiyelliella, yuna bota wal murrorōng unni kore.

yagida ngaya nuwa ba
CENTURIONgu nagala ani umadwara

[47] Now when the centurion saw what was done,
he glorified God, saying, Certainly this was a righteous man.

now then he WHEN/if CENTURION-ERG
see-be-PH this make-done to

Now then when he, the Centurion, saw this
make-endowed [i.e. what was done], ...

PASSIVE: -dwara

Tkld USED **-dwara**: done to
TO REPRESENT PASSIVE FORMS, e.g.:

wiya-dwara	speak-done to	spoken
yuruba-dwara	hide-done to	hidden
ngu-dwara	give-done to	given

RENDERED: speak-, hide-, give-endowed

... pittul ma noa Eloi-nung, wiyelliella, ...

bidalma nuwa ELOInung wiyiliyila

... he glorified God, saying, ...

joy-make-PH he GOD-ACC speak-ing-recently

... he joy-made [i.e. glorified] God, speaking: ...

... yuna bota wal murrorōng unni kore.

yunabu da wal marurung ani guri

... Certainly this was a righteous man.

true-EMPH AFFirm certainly good this man

... "(It is) emphatically-true, aye: this man (was) good".

-bu da: EMPHatic AFFirm

Tkld USES THE EMPHATIC
AFFIRMATION **-bu da** OVER 60 TIMES:
LUKE: 20; MARK 42; MATTHEW 2

"-bo- ta."	-bu da	"Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus-wakōl-bo-ta, one only, one by itself, one alone."	EMPH aye	Tkld AWA Key 1850 [52:29]
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Luke xxiii.48

Ngatun bara yant̄in kore uwa

nakilliko ngala ko umatoara ko, wirrilleen bara wapara, ngatun willambo bara uwa.

ngadun bara yandin guri uwa

[48] And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

AND they-all all man move-PH

And they, all the men, moved ...

... nakilliko ngala ko umatoara ko, ...

nagiligu ngalagu umadwaragu

... beholding the things which were done, ...

see-be-ing-for that-for make-done to-for

... for seeing that make-endowed [i.e. for beholding what was done], ...

DIFFICULT CONCEPT(S)

DIFFICULT CONCEPT(s)
TRANSLATION DOUBTFUL

TRANSLATION COMMENT

KJV came together to that sight
COMMENT:
PERHAPS BEST/SIMPLEST
LEFT UNTRANSLATED—
AS Tkld DID

DOUBTFUL AGREEMENT

KJV beholding the things which were done

Tkld **nagiligu ngalagu umadwaragu**
see-be-ing-for that-for make-done to-for
PERHAPS SIMPLER/BETTER AS:

na-gi-li-gu ngala uma-dwara
see-be-ing-for that make-done to

PASSIVE: -dwara

Tkld USED **-dwara**: done to
TO REPRESENT PASSIVE FORMS, e.g.:
wiya-dwara speak-done to spoken
yuruba-dwara hide-done to hidden
ngu-dwara give-done to given
RENDERED: speak-, hide-, give-endowed

[continues from previous frame]

... *wirrilleen bara wapara, ...*

wiriliyan bara wabara

... smote their breasts, ...

operate-ing-did they-all chest

... they were operating [i.e. beating] (their) chest(s), ...

TRANSLATION COMMENT

KJV *smote their breasts*

Tkld **wiriliyan bara wabara**
operate-ing-did they-all chest

COMMENT:

FOR THIS OBSCURE CONCEPT,
Tkld HAD TO USE"

wiri-li... 'operate'
PERHAPS BECAUSE

bun-Gi-li... 'beat'
IS ALSO USED FOR 'kill.

... *ngatun willambo bara uwa.*

ngadun wilambu bara uwa

... and returned.

AND return-EMPH they-all move-PH

... and they emphatically-return moved [i.e. returned].

Luke xxiii.49

*Ngatun yant̄in ngikoumba kōti ta,
ngatun bara nukung wirroba bōn Galile ka birung, ngarokea
kalōng ka, nakilliella unni tara.*

ngadun yandin ngigumba gudi da

[49] And all his acquaintance,
and the women that followed him from Galilee, stood
afar off, beholding these things.

AND all him-of kinsman ABSTR

And all his kinsmen, ...

... ngatun bara nukung wirroba bōn Galile ka birung, ...

ngadun bara nugang wiruba bun GALILEEgabirang

... and the women that followed him from Galilee, ...

AND they-all woman follow-PH him GALILEE-away from

... and they, the women (who) followed him from Galilee, ...

[continues next frame]

[continues from previous frame]

... *ngarokea kalōng ka, ...*

ngarugiya galungGa

... stood afar off, ...

stand-be-PH distant-at

... stood at [i.e. in] the distance, ...

... *nakilliella unni tara.*

nagiliyila anidara

... beholding these things.

see-be-ing-recently this-PLUR

... seeing these things.

Luke xxiii.50

Ngatun kakulla wakōl kure

*ngiakai yiturra Joseph, wiyellikan katān;
murrorōng kakillikan, ngatun tuloa kakillikan:*

ngadun gagala wagul guri

[50] And, behold, there was a man
named Joseph, a counsellor; and he was a good man, and a just:

AND be-be-PH one man

And (there) was one man ...

wagul ARTICLE

AUSTRALIAN LANGUAGES DO NOT HAVE DEFINITE ARTICLES [Dixon 1980 276:6; 2002 66:35] Tkl'd's USE OF **wagul** 'one' FOR THE INDEFINITE ARTICLE IS PERHAPS HIS INVENTION

... ngiakai yiturra Joseph, ...

ngiyagayi yidara JOSEPH

... named Joseph, ...

like this name JOSEPH

... like this name(d) Joseph, ...

... wiyellikan katān; ...

wiyiligan gadan

... a counsellor; ...

speaking-agent be-AFF-now

... (who) is a speaking-agent [i.e. a counsellor]; ...

[continues next frame]

[continues from previous frame]

... *murrorōng kakillikan*, ...

marurung gagiligan

... and he was a good man, ...

good be-be-ing-agent

... good being-agent [i.e. a good (man)], ...

... *ngatun tuloa kakillikan*:

ngadun duluwa gagiligan

... and a just:

AND straight be-be-ing-agent

... and straight being-agent [i.e. and a just (man)].

Luke xxiii.51

*Ngali keawai noa pittul korien
barun ka ko wiyellikannē ko
ngatun barun ba umatoara ko: Arimathea-kal noa,
wakōl ta kokera Jew-koba; niuwoa ba mittilliella
pirriwul la ko Eloī koba ka ko.*

**ngali giyawayi nuwa bidalgurin
barungagu wiyiliganigu**

[51] (The same had not consented to the counsel and deed of them;) he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God.

this no he joy-lacking them-all-of-to speak-ing-entity-to

This-fellow not he joy-lacking [i.e. had not consented] to their speaking-entity [i.e. counsel],

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)

DIFFICULT CONCEPT(S)

DIFFICULT CONCEPT(s)
TRANSLATION DOUBTFUL

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgLOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

AND VARIANTS WITH **ngirung**, **nurun**, etc.

POSSIBLE ADJUSTMENT

ngali giyawayi nuwa bidal-gurin wiyi-li-gani-din barunba
that no he joy-lacking speak-ing-entity-because them-all-of
This-fellow not he joy-lacking [i.e. had not consented] because [i.e. to] their speaking-entity [i.e. counsel],

... *ngatun barun ba umatoara ko: ...*

ngadun barunba umadwaragu

... and deed of them;) ...

AND them-all-of make-done to-to

... and to their make-endowed [i.e. to their deed]; ...

DIFFICULT CONCEPT(S)

DIFFICULT CONCEPT(s)
TRANSLATION DOUBTFUL

POSSIBLE ADJUSTMENT

ngadun uma-dwara-din barunba
AND make-done to-because them-all-of
and because [i.e. to] their make-endowed [i.e. deed]

-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

[continues from previous frame]

... *Arimathea-kal noa, wakōl ta kokerā Jew-koba; ...*

ARIMATHEA gal nuwa wagul da gugira JEW guba

... he was of Arimathaea, a city of the Jews: ...

ARITHMATHEA-belong he one AFFirm hut [town] JEW-of

... he, an Arimathea-mob (person), one, aye, town of the Jew(s); ...

DIFFICULT CONCEPT(S)

DIFFICULT CONCEPT(s)
TRANSLATION DOUBTFUL

POSSIBLE ADJUSTMENT

ARIMATHEA-gal nuwa gugira da JUDAEA-guba
ARITHMATHEA-belong he hut [town] AFFirm JUDAEA-of
he, an Arimathea-mob (person), a town, aye, of the Jew(s);

... *niuwoa ba mittilliella pirriwul la ko Eloī koba ka ko.*

nyuwuwabu midiliyila biriwalagu ELOI gubagagu

... who also himself waited for the kingdom of God.

he-EMPH wait-ing-recently chief (kingdom)-to GOD-of-to

... emphatically-he was waiting to [i.e. for] the kingdom of God.

MS ERROR

nyuwuwaba
MS ERROR FOR
nyuwuwa-bu: heEMPH

DIFFICULT CONCEPT(S)

DIFFICULT CONCEPT(s)
TRANSLATION DOUBTFUL

POSSIBLE ADJUSTMENT

nyuwuwabu midi-li-yila biriwal-gani-gu ELOI-guba
he-EMPH wait-ing-recently chief-entity-for GOD-of
emphatically-he was waiting for the chief-entity [i.e. kingdom] of God.

Luke xxiii.52

Unni noa uwa Pilate kin bōn,

wiyelliko murrīn ko Jesu koba ko. [212]

ani nuwa uwa PILATEgin bun

[52] This man went unto Pilate,
and begged the body of Jesus.

this he move-PH PILATE-to him

This-fellow moved (to) him, to Pilate, ...

... wiyelliko murrīn ko Jesu koba ko. [212]

wiyiligu marinGu JESUSgubagu

... and begged the body of Jesus.

speak-ing-for body-for JESUS-of-for

... for speaking [i.e. begging] for the body of Jesus.

Luke xxiii.53

*Ngatun noa mankulla barān,
ngatun mungnga-ma kirrikin ta, ngatun wūnkulla
tulmun ta umatoara tunūng ta, keawai ba unta kore
wūntelli-ta.*

ngadun nuwa manGala baran

[53] And he took it down,
and wrapped it in linen, and laid it in a
sepulchre that was hewn in stone, wherein
never man before was laid.

AND he take-be-PH DOWN

And he took 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 mungnga-ma kirrikin ta, ...

ngadun mangGama giriginda

... and wrapped it in linen, ...

AND wrap-make-PH garment-at

... and wrapped at garment [i.e. in linen], ...

[continues next frame]

[continues from previous frame]

... *ngatun wūnkulla tulmun ta umatoara tunūng ta, ...*

ngadun wunGala dalmunda umadwara dunungGa

... and laid it in a sepulchre that was hewn in stone, ...

AND deposit-be-PH grave-at make-done to stone-at

... and deposited at [i.e. in] the grave make-endowed at [i.e. hewn in, of] stone, ...

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

MS ERROR

dunung-Ga: stone-at

THERE ARE 9 EXAMPLES OF 'stone-at'. ALL ARE **dunung-Ga** EXCEPT THIS INSTANCE (**dunung-da**). ASSUME THIS IS AN MS ERROR

... *keawai ba unta kore wūntelli-ta.*

giyawayi ba anda guri wundili da

... wherein never man before was laid.

no DONE there man deposit-AFF-ing AFFirm

... (someone) not there >done<-depositing [i.e. laying], aye, man [i.e. where no man had been left before].

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '**(someone)**'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke xxiii.54

*Ngatun unta purreung ka tupoitupoikanne ta,
ngatun papai kakulla Sabbat ta.*

ngadun anda bariyangGa dubuwi dubuwigani da

[54] And that day was the preparation,
and the sabbath drew on.

AND there day(light)-at xxx xxx-entity ABSTR

And there at day(light) xxx-entity, ...

MYSTERY WORD: prepare

tupoitupoikanne

dubuwi dubuwi-gani

PRESUMABLY THIS MEANS

prepare-entity

BUT NO LIKELY MATCHES FOUND

MEANING UNRESOLVED

... ngatun papai kakulla Sabbat ta.

ngadun bagayi gagala SABBATH da

... and the sabbath drew on.

AND near be-be-PH SABBATH AFFirm

... and the Sabbath was near, aye.

Luke xxiii.55

*Ngatun bara nukung uwa
ngikoung katoa Galile ka birung
wirroba yukita, ngatun nakulla tulmun, yakoai ba wunkulla
murrin.*

**ngadun bara nugang uwa
ngigungGaduwa GALILEEgabirang**

[55] And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

AND they-all woman move-PH him-in company with GALILEE-away from

And they, the women, moved in company with him from Galilee ...

-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)

... *wirroba yukita, ...*

wiruba yugida

... followed after, ...

follow-PH after

... followed after, ...

ANGLICISM

'followed after'

- ALMOST CERTAINLY 'followed' WOULD NEED NO 'after'. PERHAPS: **wiruba bun**: 'followed him'.
- 'after': A time' WORD, MEANING 'later'.
- 'after': A 'place' WORD, MEANING 'behind', THIS USE MIGHT HAVE BEEN A DIFFERENT WORD

TIME

bangGayi	now	bunin	beforehand
dangGa	before	duwanda	afterwards, future
gabu	soon	gumba	tomorrow
...	until	wara	yesterday
ngaya	then	yaguwanda	when
yagida	now	yugida	after
yandi gadayi	always (<i>thus every</i>)		
yagida galayi	now time (until)		
yandi galayi	thus time (once upon a time; so long as)		

[continues from previous frame]

... *ngatun nakulla tulmun, ...*

ngadun nagala dalmun

... and beheld the sepulchre, ...

AND see-be-PH grave

... and saw the grave, ...

... *yakoai ba wunkulla murr̄n.*

yaguwayi ba wunGa-la marin

... and how his body was laid.

how DONE deposit-be-PH body

... how (someone) deposited the body
[i.e. and how the body was laid].

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: **yandi ba wunGa-la**
thus DONE deposit-be-PH ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE
PASSIVE IN THE ACTIVE
VOICE. IN SUCH INSTANCES,
THE UNIDENTIFIED SUBJECT
OF PASSIVE USAGES IS
INDICATED BY '**(someone)**'.

TO EFFECT PASSIVE INTENTION
IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke xxiii.56

*Ngatun bara willambo,
ngatun mankulla Aroma ngatun Muron;
ngatun korea purreung ka Sabbath-ta, yaki
tin wiyatoara tin.*

ngadun bara wilambu

[56] And they returned,
and prepared spices and ointments; and
rested the sabbath day according to the
commandment.

AND they-all return-EMPH

And they emphatically-return(ed), ...

... ngatun mankulla Aroma ngatun Muron; ...

ngadun manGala AROMA ngadun MURAN

... and prepared spices and ointments; ...

AND take-be-PH SPICES AND OINTMENT

... and took spices and ointment; ...

[continues next frame]

[continues from previous frame]

... ..ngatun korea purreung ka Sabbat-ta, ...

ngadun guriya bariyangGa SABBATHda

... and rested the sabbath day ...

AND stop-PH day(light)-at SABBATH-at

... and stopped at [i.e. on] the Sabbath day(light), ...

... yaki tin wiyatoara tin.

yagidin wiyadwaradin

... according to the commandment.

now-because speak-done to-because

... now-because [i.e. because of] the speak-endowed [i.e. commandment].

Tkld INVENTIONS:
flog / why not / therefore

Tkld coined the following terms:

flog:	WIYILguriligu	wale-using-ing-for
why not	guraguwa	not-having
therefore	yagidin	now-because

DOUBTFUL Tkld TRANSLATION

KJV according to
Tkld **yagidin**
now-because
PERHAPS MS ERROR FOR:
yandi-din
thus-because

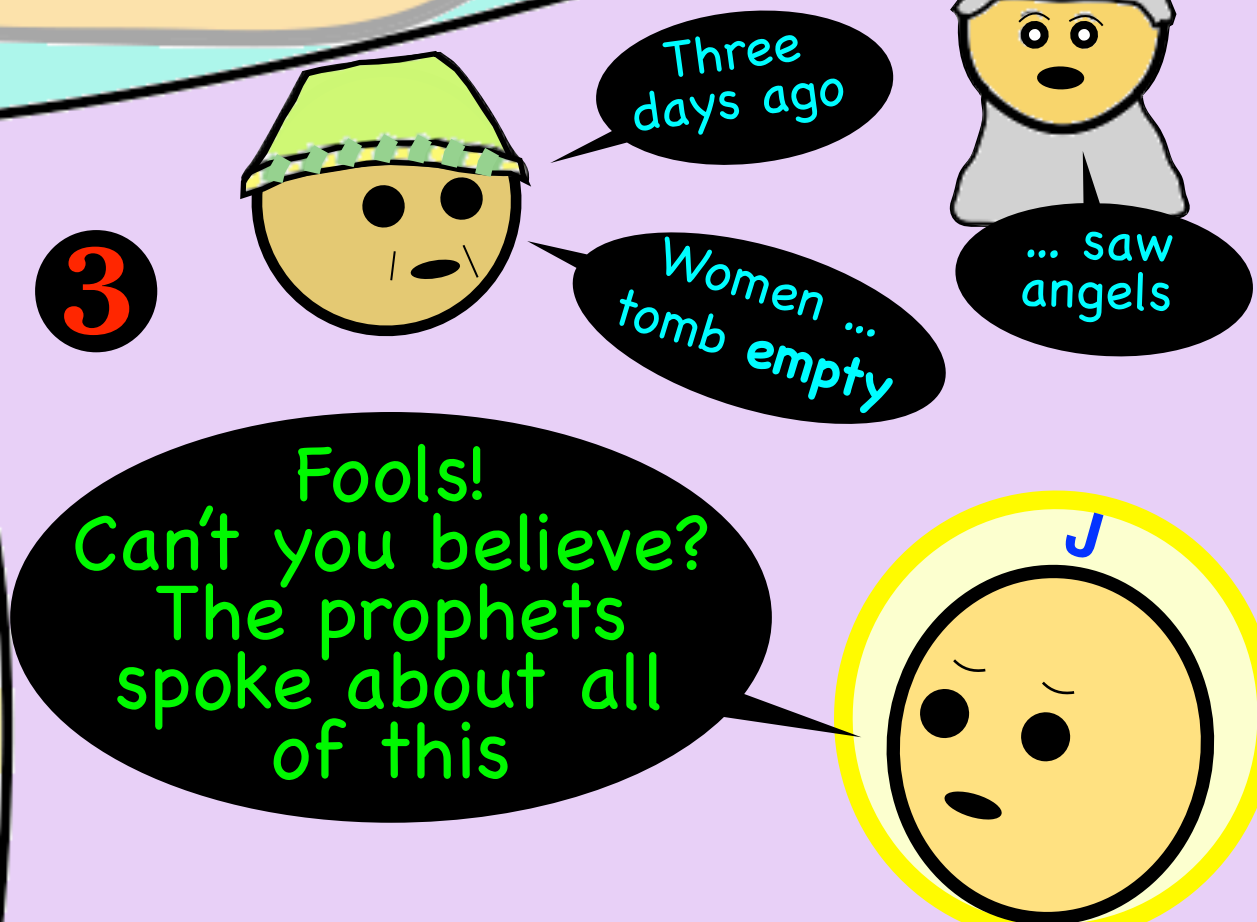
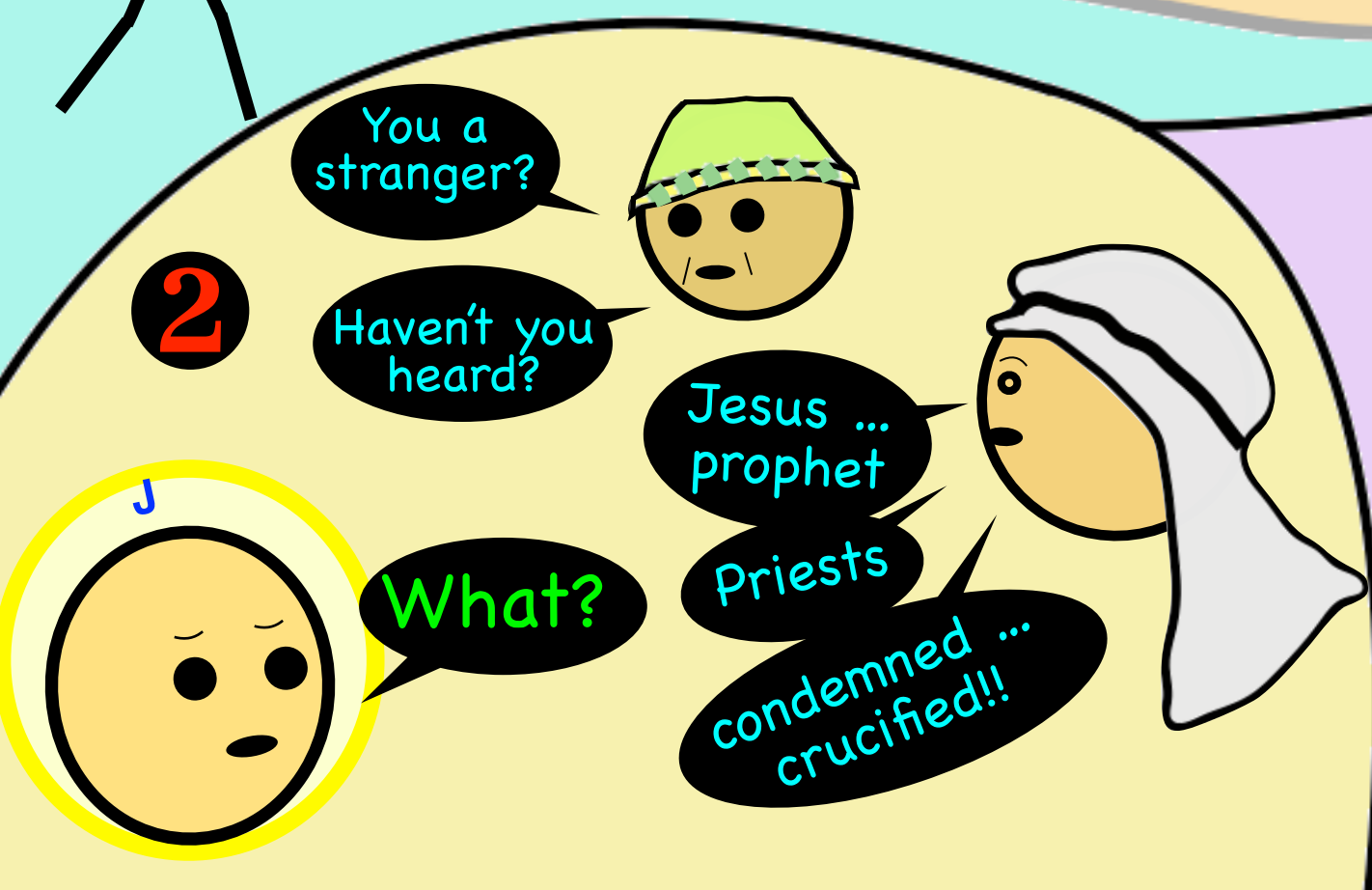
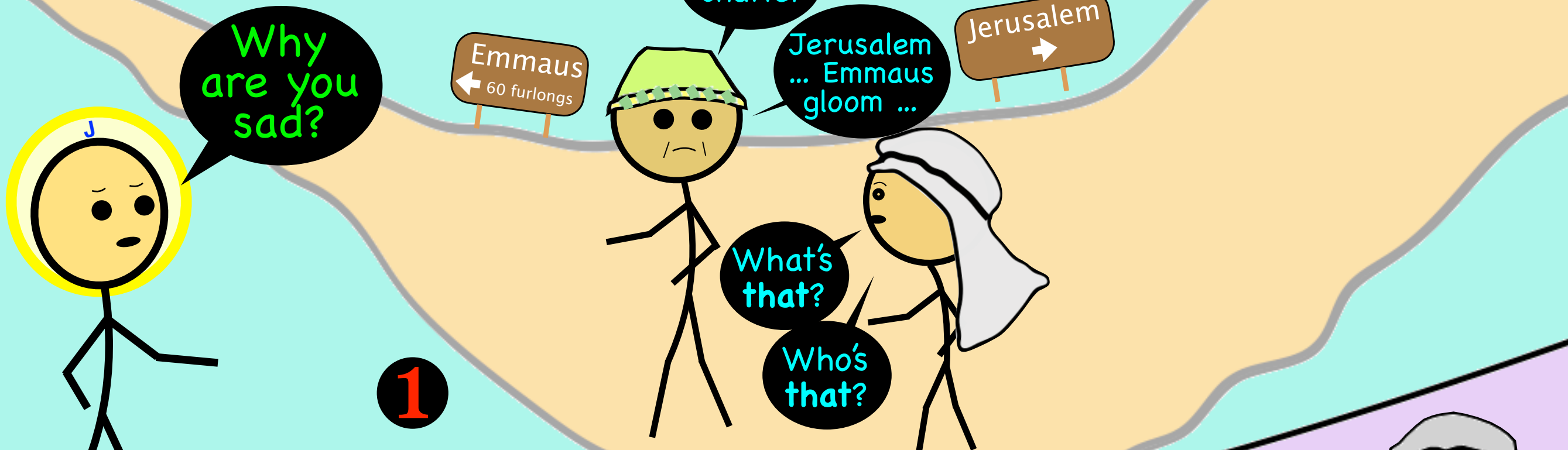
[13] ... two ... went ... to a village called **Emmaus**, ... from **Jerusalem** about threescore furlongs.

[15] ... while they [talked], **Jesus** himself drew near ...

[16] But ... they [did] not know him.

[17] And [Jesus] said [why] are [ye] sad?

Luke xxiv



Luke xxiv.01

Yakita kakulla purreung ka yukita Sabbath birung ka, ngorokan ta, uwa bara unti ko tulmun ta ko, mānkillīn Aroma ta uma bara ba, ngatun tarai-kan uwa barun katoa.

yagida gagala bariyangGa yugida SABBATHbirangGa

[1] Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

now be-be-PH day(light)-at after SABBATH-away from-at

Now (it) was at day(light) after at-from the Sabbath, ...

TIME			
bangGayi	now	bunin	beforehand
dangGa	before	duwanda	afterwards, future
gabu	soon	gumba	tomorrow
...	until	wara	yesterday
ngaya	then	yaguwanda	when
yagida	now	yugida	after
yandi gadayi	always (<i>thus every</i>)		
yagida galayi	now time (until)		
yandi galayi	thus time (once upon a time; so long as)		

... ngorokan ta, ...

nguruganda

... very early in the morning, ...

sunrise-BEness-at

... at sunrise, ...

-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

... uwa bara unti ko tulmun ta ko, ...

uwa bara andigu dalmundagu

... they came unto the sepulchre, ...

move-PH they-all here-to grave-to

... they moved to here, to the grave, ...

[continues from previous frame]

... *mānkillīn Aroma ta uma bara ba, ...*

manGilin AROMA da uma bara ba

... bringing the spices which they had prepared, ...

take-be-ing-now SPICE AFFirm make-PH they-all DONE

... taking spice, aye, they >done<-made, ...

... *ngatun tarai-kan uwa barun katoa.*

ngadun darayigan uwa barunGaduwa

... and certain others with them.

AND other-agent move-PH them-all-in company with

... and other-agents moved [i.e. came] in company with them

-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 xxiv.02

Ngatun bara nakulla tunūng

umatoara kurraikurrai birung ngaraka ko tulmun ta birung.

ngadun bara nagala dunung

[2] And they found the stone

rolled away from the sepulchre.

AND they-all see-be-PH stone

And they saw the stone ...

see / FIND

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED 'see' FOR 'find'

na-gi-li-gu see (see-be-ing-for)

bami-li-gu seek (search-ing-for)

girawa-li-gu seek/find (...-ing-for)

dungGa-mali-gu find (show-make...)

... umatoara kurraikurrai birung ...

umadwara garayi garayibirang

... rolled away from ...

make-done to twist twist-away from

... make-endowed twist-twist [i.e. rolled] away from ...

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

... ngaraka ko tulmun ta birung.

ngaragagu dalmundabirang

... the sepulchre.

mouth-to grave-away from

... to the entrance from the grave

MS ERROR [?]



ngaraga: mouth

THERE IS ONLY 1 INSTANCE OF **ngaraga** **mouth** IN Tkld's GOSPEL TRANSLATIONS. OVERALL, THERE ARE 24 EXAMPLES OF :

garaga: mouth

Luke xxiv.03

Ngatun bara uwa murraring,

ngatun keawai [213] bara na korien murrin ta Pirriwul koba Jesu koba.

ngadun bara uwa mararing

[3] And they entered in,
and found not the body of the Lord Jesus.

AND they-all move-PH inside

And they moved inside, ...

... ngatun keawai [213] bara na korien murrin ta Pirriwul koba Jesu koba.

ngadun giyawayi bara nagurin marin da biriwalguba JESUSguba

... and found not the body of the Lord Jesus.

AND no they-all see-lacking body AFFirm chief-of JESUS-of

... and they did not see-<lacking> the body, aye, of the chief, of Jesus.

see / FIND

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED 'see' FOR 'find'

- na-gi-li-gu** see (see-be-ing-for)
- bami-li-gu** seek (search-ing-for)
- girawa-li-gu** seek/find (...-ing-for)
- dungGa-mali-gu** find (show-make...)

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 xxiv.04

Ngatun yakita kakulla

*köttelliella bara ba, nge-tin, nga!
Buloara kore bula ngarokea barun kin
killibīnbīn ka ba kirrikin ta ba.*

ngadun yagida gagala

[4] And it came to pass,
as they were much perplexed thereabout,
behold, two men stood by them in shining
garments:

AND now be-be-PH

And now (it) was, ...

... köttelliella bara ba, nge-tin, ...

gudiliyila bara ba ngidin

... as they were much perplexed thereabout, ...

think-ing-recently they-all WHEN/if xxx

... when they were thinking, xxx [?], ...

MYSTERY WORD: ngidin

THIS IS THE ONLY
INSTANCE OF **ngidin**
KJV TEXT SUGGEST IT
MIGHT MEAN 'thereabouts'

[continues next frame]

[continues from previous frame]

... *nga!* Buloara kore bula ngarokea
 barun kin killibīnbīn ka ba kirrikin ta ba.

nga bulwara guri bula ngarugiya
barunGin gilibinbinGaba girigindaba

... behold, two men stood by them in shining garments:

see-IMP! two man two stand-be-PH them-two-at
 shine-INTNS-INTNS-at garment-at

... (You) must see! Two men, two, stood at
 [i.e. by] them, at [i.e. in] shining garment(s).

nga MEANINGS

nga = or/nor/neither 69
nga = be (it is) (alternative to **ga**) 21
nga = see (alternative to **na**)
 OFTEN UNCLEAR WHICH
 MEANING TklD INTENDED

-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

MYSTERY WORD: shining

gili: light. spark
gili-bin-bin: shining
 ANALYSIS UNCERTAIN.
 PERHAPS:
 light-do-now/do-now
 shine-INTNS-INTENS
 36 EXAMPLES OF 'shine', 'shining'
 ALL BUT 3 are **gilibinbin**

Luke xxiv.05

*Ngatun bara ba kinta kakilliella,
ngatun wūnkulliella barun ba ngoara barān purrai ta ko,
wiya bula barun, minnaring tin nura nakillīn morōn-kan ta
unti tettitetti ka?*

ngadun bara ba ginda gagiliyila

[5] And as they were afraid,
and bowed down their faces to the earth, they said
unto them, Why seek ye the living among the dead?

AND they-all WHEN/if fear be-be-ing-recently

And when they were being afraid, ...

*... ngatun wūnkulliella barun ba
ngoara barān purrai ta ko, ...*

**ngadun wunGaliyila barunba
nguwara baran barayidagu**

... and bowed down their faces to the earth, ...

AND deposit-be-ing-recently
them-all-of face DOWN earth-to

... and were depositing [i.e. putting]
their face(s) down to the earth, ...

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

TRANSLATION COMMENT

'put their faces to the earth' MIGHT HAVE MYSTIFIED AN ABORIGINAL LISTENER. PERHAPS:

ginda-lang bara
fear-ness they-all
they (were) afraid

SPECIAL WORD: stoop

THERE ARE 4 INSTANCES OF **wuwin**... 'stoop', SIMILAR TO **wun-Ga-li-gu** 'deposit'. 'abandon', 'put'

PERHAPS Tkld MEANT THIS EXAMPLE TO BE **wuwin** stoop'

[continues from previous frame]

... *wiya bula barun, ...*

wiya bula barun

... they said unto them, ...

speak-PH two them-all

... the two spoke (to) them: ...

... *minnaring tin nura nakillin*

moron-kan ta unti tettitetti ka?

minaringdin nura nagilin

murunGan da ani didi didiga

... Why seek ye the living among the dead?

what-because you-all see-be-ing-now

alive-agent AFFirm this dead dead-at

... “What because [i.e. why] (are) you seeing [i.e. looking for] alive-agent(s) [i.e. the living], aye, here at the dead?”

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)

see / FIND / SEEK

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED ‘see’ FOR ‘find’
na-gi-li-gu see (see-be-ing-for)
bami-li-gu seek (search-ing-for)
girawa-li-gu seek/find (...-ing-for)
dungGa-mali-gu find (show-make...)

Luke xxiv.06

*Keawai noa unti,
kulla noa waita ka ba
boungkulleen: ngurrulla nura
yanti wiya nurun noa ba, yakita
noa ba kakulla Galile ka,*

giyawayi nuwa andi

[6] He is not here,
but is risen: remember how he
spake unto you when he was yet in
Galilee,

no he here

“He (is) not here, ...

... *kulla noa waita ka ba boungkulleen: ...*

gala nuwa wada ga ba bungGaliyan

... but is risen: ...

because he depart be DONE rise-be-ing-did

... because he depart be, was rising
[i.e. because he has risen]: ...

NEUTRAL + ba

SEVERAL ‘neutrals’ (ADVERBS,
CONJUNCTIONS, etc.) MAY BE
COUPLED WITH **ba**,
INCLUDING:

- yandi (ba) guwidu (ba)
- yagida (ba) wandu ba
- gala (ba)

VERB ‘to be’

ACCORDING TO R.M.W. DIXON,
“Most Australian languages lack
any verb ‘to be’” [Dixon 1980
491:12]
IF THIS IS THE CASE FOR
Awabakal, **ga / gi** ‘be’
WOULD BE A TkId INVENTION.

[continues next frame]

[continues from previous frame]

... *ngurrulla nura yanti wiya nurun noa ba, ...*

ngarala nura yandi wiya nurun nuwa ba

... remember how he spake unto you ...

hear-IMP! you-all thus speak-PH ye-all he DONE

... you must hear [i.e. remember] thus he >done<-spoke (to) you
[i.e. you must remember what he told you], ...

... *yakita noa ba kakulla Galile ka,*

yagida nuwa ba gagala GALILEEga

... when he was yet in Galilee,

now he WHEN/IF be-be-PH GALILEE-at

... now when he was at [i.e. in] Galilee.

Luke xxiv.07

Wiyelliella, Yinal ta kore koba wūnnun wal bōn

mutturra yarakai willung koba ka, ngatun būnnun wal tetti, ngatun purreung ka tarai ka kūmba-kēn-ta boungkullia kunnun noa.

wiyiliyila yinal da guriguba wunan wal bun

[7] Saying, The Son of man must be delivered

into the hands of sinful men, and be crucified, and the third day rise again.

speaking-recently son AFFirm man-of deposit-will certainly him

Speaking: “Someone) will certainly deposit him, the son, aye, of man, ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY ‘(someone)’.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

... mutturra yarakai willung koba ka, ...

madara yaragayi wilangGubaga

... into the hands of sinful men, ...

hand-at bad-return/behind (past) [sinner]-of-at

... at [i.e. into] the hands of bad-return(s)

[i.e. into the hands of sinner(s)], ...

Tkld INVENTIONS:

divided / sin / sinner

Tkld coined the following terms:

divided **ngara ngara** hear hear (argue)

sin: **yaragayi umali da**: bad make-ing ABSTR

sinner: **yaragayi wilang** bad-return (past)

[continues next frame]

[continues from previous frame]

... *ngatun būnnun wal tetti*, ...

ngadun bunan wal didi

... and be crucified, ...

AND beat-will certainly dead

... and (someone) will certainly beat dead, ...

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...)

... *ngatun purreung ka tarai ka kūmba-kēn-ta boungkullia kunnun noa*.

ngadun bariyangGa darayiga gumbaginda bungGaliyaganan nuwa

... and the third day rise again.

AND day(light)-at other-at tomorrow-to-at [day after tomorrow] rise-be-ing-again-will he

... and at [i.e. on] the other day, the day-after-tomorrow [i.e. on the third day], he will be rising again.

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

189 **present** tense: **-n**

57 **future** tense: **-nan**

37 **past historic** PH and IMP!: **-∅**

0 **past** tense: **-yan**

POSSIBLE: more [10]; emph [13]

Luke xxiv.08

Ngatun ngaiya bara kōtelliella ngikoumba wiyelli-tara,

ngadun ngaya bara gudiliyila ngigumba wiyilidara

[8] And they remembered his words,

AND then they-all think-ing-recently him-of speak-ing ABSTR-PLUR

And then they were thinking [i.e. remembered] his abstract speakings [i.e. teachings],

Luke xxiv.09

Ngatun willung ba bara uwa tulmun ta birung,

ngatun wiya unni tara barun kin Eleven ta, [214] ngatun barun yanf̄in ta.

ngadun wilang ba bara uwa dalmundabirang

[9] And returned from the sepulchre,

and told all these things unto the eleven, and to all the rest.

AND return DONE they-all move-PH grave-away from

And they >done<-return-moved away from the grave, ...

... ngatun wiya unni tara barun kin Eleven ta, [214] ...

ngadun wiya anidara barunGin ELEVEN da

... and told all these things unto the eleven, ...

AND speak-PH this-PLUR them-all-to ELEVEN AFFirm

... and spoke these things to them, the eleven, aye, ...

... ngatun barun yanf̄in ta.

ngadun barun yandin da

... and to all the rest.

AND them-all all AFFirm

... and (to) them all, aye.

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

Luke xxiv.10

*Ngala bountoa Mari ko Magdalene-kaklēen to,
ngatun bountoa Ioanna ko, ngatun bountoa Mari ko tunkan to James-ūmba ko,
ngatun tarai kan to bara nukung ko barun katoa, wiya unni tara barun Apostle-nung.*

ngala buwanduwa MARYgu MAGDALENEgalindu

[10] It was Mary Magdalene,
and Joanna, and Mary the mother of James, and other
women that were with them, which told these things
unto the apostles.

that she MARY-ERG MAGDALENE-belong-ERG

That-wench, she, Mary Magdalene-mob, ...

... ngatun bountoa Ioanna ko, ...

ngadun buwanduwa JOANNAgu

... and Joanna, ...

AND she JOANNA-ERG

... and she Joanna, ...

... ngatun bountoa Mari ko tunkan to James-ūmba ko, ...

ngadun buwanduwa MARYgu danGandu JAMESumbagu

... and Mary the mother of James, ...

AND she MARY-ERG mother-ERG JAMES-of-ERG

... and she Mary mother of James, ...

[continues from previous frame]

... *ngatun tarai kan to bara nukung ko barun katoa, ...*

ngadun darayigandu bara nugangGu barunGaduwa

... and other women that were with them, ...

AND other-agent-ERG they-all woman-ERG them-all-in company with

... and other-agent(s), they, the women in company with them, ...

-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)

... *wiya unni tara barun Apostle-nung.*

wiya anidara barun APOSTLEnung

... which told these things unto the apostles.

speak-PH this-PLUR them-all APOSTLE-ACC

... spoke these things (to) them, the Apostles.

Luke xxiv.11

Ngatun barun ba wiyelli tara kakulla barun kin

yanti kiloa ngakoyelli tara, ngatun bara keawai ngurrai-yelli pa barun.

ngadun barunba wiyilidara gagala barunGin

[11] And their words seemed to them
as idle tales, and they believed them not.

AND them-all-of speak-ing ABSTR-PLUR be-be-PH them-all-at

And their abstract speakings [i.e. words] were, 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

... *yanti kiloa ngakoyelli tara, ...*

yandigiluwa ngaguyilidara

... as idle tales, ...

thus-like fib-speak-ing ABSTR-PLUR

... thus-like [i.e. likewise] fib-speakings [i.e. lies], ...

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**]

... *ngatun bara keawai ngurrai-yelli pa barun.*

ngadun bara giyawayi ngarayili BA barun

... and they believed them not.

AND they-all no hear-DECL-ing NEG them-all

... and they were not hearing-<not> [i.e. not believing] them.

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**

Luke xxiv.12

*Petro ngaiya noa ngarokea,
ngatun murrā tulmun ta ko; ngatun woinkulliella
barān, nakulla noa kirrikin wūntoara pitaka, ngatun
waita noa uwa, kōtelliella unni tara katan ba.*

PETER ngaya nuwa ngarugiya

[12] Then arose Peter,
and ran unto the sepulchre; and stooping
down, he beheld the linen clothes laid by
themselves, and departed, wondering in
himself at that which was come to pass.

PETER then he stand-be-PH

He, Peter, then, stood, ...

... ngatun murrā tulmun ta ko; ...

ngadun mara dalmundagu

... and ran unto the sepulchre; ...

AND run-PH grave-to

... and ran to the grave; ...

... ngatun woinkulliella barān, ...

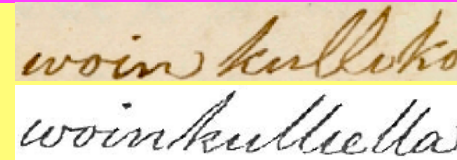
ngadun wuwinGaliyila baran

.. and stooping down, ...

AND stoop-be-ing-recently DOWN

... and was bending down, ...

SPECIAL WORD: stoop



THERE ARE 4 INSTANCES OF
wuwin... 'stoop',
SIMILAR TO
wun-Ga-li-gu 'deposit'.
'abandon', 'put'

ANGLICISM 'down': baran

'down' IS AN IDIOMATIC ADJUNCT
FOR VERBS OF OLD-ENGLISH
RATHER THAN LATIN ORIGIN, AS 'sit
down', 'fall down', AND SHOULD NOT
BE TRANSLATED LITERALLY INTO
OTHER LANGUAGES, THE down-
ness BEING IMPLIED IN THE VERB
FORM OF THE TARGET LANGUAGE

[continues from previous frame]

... *nakulla noa kirrikin wūntoara pitaka, ...*

nagala nuwa girigin wundwara bidaga

... he beheld the linen clothes laid by themselves, ...

see-be-PH he garment deposit-done to side-at

... he saw garment(s) deposit-endowed at the side, ...

PASSIVE: -dwara

Tkld USED **-dwara**: done to
 TO REPRESENT PASSIVE FORMS, e.g.:
wiya-dwara speak-done to spoken
yuruba-dwara hide-done to hidden
ngu-dwara give-done to given
 RENDERED: speak-, hide-, give-endowed

... *ngatun waita noa uwa, ...*

ngadun wada nuwa uwa

... and departed, ...

AND depart he move-PH

... and he depart-moved, ...

... *kōtelliella unni tara katan ba.*

gudiliyila anidara gadan ba

... wondering in himself at that which was come to pass.

think-ing-recently this-PLUR be-AFF-now DONE

... thinking these things (that) >done<-be [i.e. what events had come to pass].

Luke xxiv.13

*Ngatun yakita purreung ka yanti bo,
buloara bula barun kin birung uwa kokera kolang, ngiakai yiturra
Emmaus, yakita kalōng Jerusalem ka birung Furlong sixty-ta.*

ngadun yagida bariyangGa yandibu

[13] And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

AND now day(light)-at thus-EMPH

And now at day(light) emphatically-thus [i.e. behold, that very day], ...

REARRANGEMENT

Tkld TRANSPOSED
MS TEXT SEGMENTS

... buloara bula barun kin birung uwa kokera kolang, ...

bulwara bula barunGinbirang uwa gugiragulang

... two of them went that same day to a village ...

two-two them-all-away from move-PH hut [town]-towards

... two-two from them [i.e. two of them] moved towards a town,...

REARRANGEMENT

Tkld TRANSPOSED
MS TEXT SEGMENTS

SPECIAL WORD: gugira

gugira
PROPERLY IS 'house', 'hut'
Tkld ALSO USED IT FOR 'town'
IN Mark HE USED
gugira garing: 'hut all'
FOR 'town'

[continues next frame]

[continues from previous frame]

... *ngiakai yiturra Emmaus, ...*

ngiyagayi yidara EMMAUS

... called Emmaus, ...

like this name EMMAUS

... like this named Emmaus, ...

... *yakita kalōng Jerusalem ka birung Furlong sixty-ta.*

yagida galung JERUSALEMgabirang FURLONG SIXTYda

... which was from Jerusalem about threescore furlongs.

now distant JERUSALEM-away from FURLONG SIXTY-at

... now distant from Jerusalem at sixty furlongs.

Luke xxiv.14

Ngatun bara wiyellan unni tara kakulla ba.

ngadun bara wiyilan anidara gagala ba

[14] And they talked together of all these things which had happened.

AND they-all speak-RECIP-now this-PLUR be-be-PH DONE

And they were speaking to one another (about) these things (that) >done<-were [i.e. that had happened].

Luke xxiv.15

Ngatun yakita kakulla

*wiyelliella ba, ngatun [215] kōttelliella
bara ba, Jesu noa niuwoa bo uwa papai
barun kin, ngatun uwa barun katoa.*

ngadun yagida gagala

[15] And it came to pass,
that, while they communed together and reasoned,
Jesus himself drew near, and went with them.

AND now be-be-PH

And now (it) was, ...

... *wiyelliella ba, ...*

wiyiliyila ba

... that, while they communed together...

speaking-recently WHEN/if

... when (they) were speaking, ...

... *ngatun [215] kōttelliella bara ba, ...*

ngadun gudiliyila bara ba

.. and reasoned, ...

AND think-ing-recently they-all WHEN/if

... and when they were thinking, ...

[continues from previous frame]

... *Jesu noa niuwoa bo uwa papai barun kin, ...*

JESUS nuwa nyuwuwabu uwa babayi barunGin

... Jesus himself drew near, ...

JESUS he he-EMPH move-PH near them-all-at

... he, Jesus, emphatically-he moved [i.e. drew] near at [i.e. 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

... *ngatun uwa barun katoa.*

ngadun uwa barunGaduwa

... and went with them.

AND move-PH them-all-in company with

... and moved [i.e. went] in company with them.

-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 xxiv.16

Wonto ba ngaikung barun ba tullama,
ngimilli korien koa bara bōn.

wandu ba ngayigang barunba dalama

[16] But their eyes were holden
that they should not know him.

instead DONE eye them-all-of hold-make-PH

Instead (someone) hindered their eye(s),

... *ngimilli korien koa bara bōn.*

ngimiligurinGuwa bara bun

... that they should not know him.

know-make-ing-lacking-having they-all him

... knowing-lacking-having they him [i.e. that they should be recognising him].

SPECIAL WORD: *dalū*– ‘hold’

- dala-ma-li-gu*: ‘hold by the hands’ *clasp*
 - daliya-ma-li-gu*: ‘catch any thing thrown’ *clasp*
 - Tkld DERIVED CONCEPTS FROM THESE:
 - *dalū-gan* ‘hold-ness’ [property] *possess*
 - *dalū-galayi-gurin* ‘hold-time [?]-lacking [unquenchable]
 - *dalū-ga-li-gurin* ‘hold-be-ing[?]-lacking [unquenchable]
 - *dalū yaragayi* ‘hold bad’ [rich] *possess*
 - *dalū duluwa* ‘hold straight’ [trust] *maintain*
 - *dala-ma baLi* hold-make-PH voice’ [were silent] *stop*
- DERIVATIONS UNRELATED TO ‘clasp’ MAY BE DOUBTFUL

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...)

TRANSLATION COMMENT

KJV *But their eyes were holden* ‘holden’: kept from, prevented from, held PERHAPS:

wandu ba na-gi-li-gurin bara
Instead DONE see-be-ing-lacking they-all
instead they were unseeing

Luke xxiv.17

*Ngatun noa wiya barun,
minnaring nura unni tara wiyellan, uwollin
nura ba, ngatun minki katan?*

ngadun nuwa wiya barun

[17] And he said unto them,
What manner of communications are these that ye
have one to another, as ye walk, and are sad?

AND he speak-PH them-all

And he spoke (to) them: ...

... minnaring nura unni tara wiyellan, ...

minaring nura anidara wiyilan

... What manner of communications are these that ye have one to another, ...

what you-all this-PLUR speak-RECIP-now

... “Why (do) you speak these things (to) one another, ...

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]

... *uwollīn nura ba, ...*

uwalin nura ba

... as ye walk, ...

move-ing-now you-all WHEN/if

... when you are moving [i.e. walking], ...

... *ngatun minki katan?*

ngadun minGi gadan

... and are sad?

AND emotion be-AFF-now

... and are emotion(al) [i.e. sad]?"

Luke xxiv.18

*Ngatun wakol bulun kin birung,
ngiakai noa yiturra Kleopa, wiyayelleen, wiyelliella bon,
Ngintoa bota wakōl ngowi-kan Jerusalem kal, ngatun keawai
unni tara ngurrur-pa kakulla ba unti tara purreung ka?*

ngadun wagul bulunGinbirang

[18] And the one of them,
whose name was Cleopas, answering said unto
him, Art thou only a stranger in Jerusalem, and
hast not known the things which are come to pass
therein these days?

AND one them-two-away from

And one from them two, ...

... *ngiakai noa yiturra Kleopa, ...*

ngiyagayi nuwa yidara CLEOPAS

... whose name was Cleopas, ...

like this he name CLEOPAS

... he named like this Cleopas, ...

... *wiyayelleen, wiyelliella bon, ...*

wiyayiliyan wiyiliyila bun

... answering said unto him, ...

speak-back-ing-did speak-ing-recently him

... was speaking-back [i.e. answering], speaking (to) him: ...

[continues from previous frame]

... *Ngintoa bota wakōl ngowi-kan Jerusalem kal, ...*

nginduwabu da wagul nguwigan JERUSALEMgal

... Art thou only a stranger in Jerusalem, ...

thou-EMPH AFFirm one strange-agent JERUSALEM-belong

... "(Are) emphatically-you, aye, one Jerusalem-mob
strange-agent, [i.e. Are you a stranger in Jerusalem], ...

-bu da: EMPHatic AFFirm

Tkld USES THE EMPHATIC AFFIRMATION **-bu da** OVER 60 TIMES: LUKE: 20; MARK 42; MATTHEW 2

"-bo-ta."

-bu da

"Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus-wakōl-bo-ta, one only, one by itself, one alone."

EMPH aye

Tkld AWA Key 1850 [52:29 []

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

... *ngatun keawai unni tara ngurrur-pa ...*

ngadun giyawayi anidara ngara BA

... and hast not known the things ...

AND no this-PLUR hear-PH NEG

... and (did) not know-<not> these things ...

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**

... *kakulla ba unti tara purreung ka?*

gagala ba andidara bariyangGa

... which are come to pass therein these days?

be-be-PH DONE this-PLUR day(light)-at

...(that) >done<-were at these here day(light)(s) [i.e. that happened here these days]?"

Luke xxiv.19

Ngatun noa wiya barun,

Minnaring ke unni wonnung? Ngatun bon bara wiya, ngikoung kin Jesu kin Nazaret-kal, unni kakulla prophet-ta kaiyu-kan umulli ko ngatun wiyelliko mikan ta Eloï koba kin, ngatun yanŕn ta barun kin kore ka:

ngadun nuwa wiya barun

[19] And he said unto them,

What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

AND he speak-PH them-all

And he spoke (to) them: ...

... Minnaring ke unni wonnung? ...

minaring Gi ani wanang

... What things? ...

what be this what

... "What is this, what?" ...

... Ngatun bon bara wiya, ...

ngadun bun bara wiya

... And they said unto him, ...

AND him they-all speak-PH

... And they spoke (to) him, ...

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.

wanang: INTERROGATIVE

wanang where? what?
INTERROGATIVE—
NOT RELATIVE PRONOUN
RELATIVE PRONOUN [refers back to a noun]
who, whom, whose, which, that
ALSO **wan / wanda / wanin**

[continues from previous frame]

... ngikoung kin Jesu kin Nazaret-kal, ...

ngigungGin JESUSgin NAZARETHgal

... Concerning Jesus of Nazareth, ...

him-at JESUS-at NAZARETH-belong

... at [i.e. about] him, about Jesus Nazareth-mob, ...

-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

... unni kakulla prophet-ta kaiyu-kan umulli ko ...

ani gagala PROPHET da gayugan umaligu

... which was a prophet mighty in deed ...

this be-be-PH PROPHET AFFirm
able-BEness make-ing-for

... this was a prophet, aye, able-ness for
making [i.e. for doing mighty-ness], ...

da FUNCTIONS

da	AFFirm
da	ABSTR
-da	LOCative
da	.....

-gan / -gan(g): BEness

ga	ba	ma	ra	la
be	do	make	URG	–
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

[continues next frame]

[continues from previous frame]

... *ngatun wiyelliko mikan ta Eloï koba kin, ...*

ngadun wiyiligu miganda ELOI gubagin

... and word before God ...

AND speak-ing-for in front-at GOD-of-at

... and for speaking in front at [i.e. of] God, ...

da FUNCTIONS

- da AFFirm
- da ABSTR
- da LOCative
- da

DOUBTFUL ANGLICISM

'in front of God'

migan-da ELOI-guba-gin: in front-at GOD-of-at

"Eloï koba kin": **koba** NOT ONLY UNNECESSARY, BUT UNLIKELY TO HAVE BEEN UNDERSTOOD BY ABORIGINAL SPEAKERS.

THE LOCative IS **-kin**.

'in front **of**' IS AN ENGLISH EXPRESSION, BUT THERE IS NO **possessive** IN IT, ANY MORE THAN THERE IS A POSSESSIVE IN behind, OR beside OR under.

'of' ALSO OCCURS IN 'on top **of**', WHERE AGAIN THERE IS NO SENSE OF **possessive**.

... *ngatun yantīn ta barun kin kore ka:*

ngadun yandinda barunGin guriga

... and all the people:

and all-at them-all-at man-at

... and at [i.e. of] all them, the men [i.e. people].

da FUNCTIONS

- da AFFirm
- da ABSTR
- da LOCative
- da

-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
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-din	168	25	—	8
-lin	12	—	—	—
-rin	2	—	—	5

Luke xxiv.20

Ngatun yakoai bara ba pirriwul Iereu,

ngatun ngearun ba pirriwul karing wūnkulla [216] bōn wiyayelliko tetti kolang, ngatun bara bōn būnkulla tetti.

ngadun yaguwayi bara ba biriwal PRIEST

[20] And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

AND how they-all DONE chief PRIEST

And how they-done chief-priests, ...

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: **yandi ba ngu-gi-la ...**
 thus DONE give-be-PH him ...

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 ngearun ba pirriwul karing ...

ngadun ngiyarunba biriwal garing

... and our rulers ...

AND us-all-of chief all

... and all our chief(s) [i.e. rulers], ...

[continues next frame]

[continues from previous frame]

... *wūnkulla [216] bōn wiyayelliko tetti kolang, ...*

wunGala bun wiyayiligu didigulang

... delivered him to be condemned to death, ...

deposit-be-PH him speak-back-ing-for dead-towards

... deposited him for speaking-back [i.e. answering] towards death [i.e. delivered him for condemning to death], ...

SPECIAL WORD: *wun-* 'deposit'

wun-Gi-li-gu: deposit-be-ing-for AND DERIVATIVES OCCUR OFTEN, MEANING 'deposit', 'put, AND 'abandon'

PERHAPS:

'delivered him (for punishment)':
'delivered' IS NOT 'deposit' OR 'put'
BUT 'yield' OR 'give

PERHAPS:

ngu-ga-la bun ...: give-be-PH him ...

... *ngatun bara bōn būnkulla tetti.*

ngadun bara bun bunGala didi

... and have crucified him.

AND they-all him beat-be-PH dead

... and they beat him dead [i.e. killed him, had him crucified].

Luke xxiv.21

Wonto ngeen ba kōtta niuwoa miromulli ko Israel-nung:
ngatun yan̄n unni tara ba, unni bungai kūmba kēn ta katan unnoa tara umatoara birung.

wandu ngiyin ba guda nyuwuwa
mirumaligu ISRAELnung

[21] But we trusted that it had been he
which should have redeemed Israel:
and beside all this, to day is the third day since these things were
done.

instead we-all DONE think-PH
he protect-ing-for ISRAEL-ACC

Instead we thought [i.e. trusted] he for protecting Israel; ...

... *ngatun yan̄n unni tara ba, ...*

ngadun yandin anidara ba

... and beside all this, ...

AND all this-PLUR DONE

... and >done<-all these things [i.e. besides all this], ...

DIFFICULT CONCEPT(S)

DIFFICULT CONCEPT(s)
TRANSLATION DOUBTFUL

wandu ba: whereas / INSTEAD

wandu ba

Tkld: “Whereas; a compound phrase:
Won, the interrogative adverb of place,
where? to,”
RENDERED AS ‘instead’.

SOMETIMES **wandu ba** IS SPLIT, AS:

180 **wandu ba**
70 **wandu xxx ba**

[continues next frame]

[continues from previous frame]

... *unni bungai kūmba kēn ta katan* ...

ani bangayi gumbaginda gadan

... to day is the third day ...

this now tomorrow-to-at [day after tomorrow] be-AFF-now

... this today is the day after tomorrow [i.e. the third day], ...

... *unnoa tara umatoara birung.*

anuwadara umadwarabirang

... since these things were done.

that-PLUR make-done to-away from

... from these make-endowed things
[i.e. since these things were done].

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

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

Luke xxiv.22

Kauwa,

*tarai bara nukung ngearun ba konara birung, kōttabunbea
bara ngearun, bara ngorokeen kakeun tulmun ta:*

gawa

[22] Yea,

and certain women also of our company made us
astonished, which were early at the sepulchre;]

be-IMP! (yes)

Yes, ...

... tarai bara nukung ngearun ba konara birung, ...

darayi bara nugang ngiyarunba gunarabirang

... and certain women also of our company ...

other they-all woman us-all-of crowd-away from

... they, other women, from our crowd, ...

[continues next frame]

[continues from previous frame]

... *kōttabunbea bara ngearun, ...*

gudabanbiya bara ngiyarun

... made us astonished, ...

think-permit-PH they-all us-all

... they let us think, ...

TRANSLATION COMMENT

KJV made us astonished

Tkld **gudabanbiya bara ngiyarun**

think-permit-PH they-all us-all

THIS BACK-TRANSLATES AS 'they let us think'.
PERHAPS

biyang-Gang-Guwa bara ngiyarun

amaze-BEness-having they-all us-all

they amazed us

... *bara ngorokeen kakeun tulmun ta:*

bara ngurugin gagiyan dalmunda

... which were early at the sepulchre;

they-all night-BEness [sunrise] be-be-did grave-at

... they were night-ness [i.e. early] at the grave.

SPECIAL WORD: sunrise

THERE ARE 25 EXAMPLES OF 'sunrise'

1 **ngara-gan**

1 **nguru-gin**

23 **nguru-gan** night-BEness

IT IS ASSUMED ALL MIGHT BE TAKEN
TO REPRESENT night-BEness

-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 xxiv.23

*Ngatun, keawai bara ba na-pa ngikoumba murr̄n,
uwa ngaiya bara, wiyelliella, nakeun bara natoara Angel karing koba, wiya morōn noa kakulla.*

ngadun giyawayi bara ba na BA ngigumba marin

[23] And when they found not his body,
they came, saying, that they had also seen a vision of angels, which said
that he was alive.

AND no they-all WHEN/if see NEG him-of body

And, when they (did) not see-<not> his body, ...

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**

... uwa ngaiya bara, wiyelliella, ...

uwa ngaya bara wiyiliyila

... they came, saying, ...

move-PH then they-all speak-ing-recently

... they then moved, speaking, ...

[continues next frame]

[continues from previous frame]

... *nakeun bara natoara Angel karing koba, ...*

nagiyan bara nadwara ANGEL garingGuba

... that they had also seen a vision of angels, ...

see-be-did they-all see-done to ANGEL all-of

... they saw see-endowed [i.e. a vision] of all angel(s), ...

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

... *wiya morōn noa kakulla.*

wiya murun nuwa gagala

... which said that he was alive.

speak-PH alive he be-be-PH

... (who) spoke (that) he was alive.

TRANSLATION COMMENT

KJV which said that he was alive
 Tkld **wiya murun nuwa gagala**
 speak-PH alive he be-be-PH
 THIS BACK-TRANSLATES AS 'he said was alive'.
 PERHAPS
wiya bara ANGEL murun nuwa
 speak-PH they-all ANGEL(s) alive he
the Angles said he (was) alive

Luke xxiv.24

*Ngatun tarai kan barun ba
ngearun kin ba*

*uwa tulmun kolang, ngatun nakulla yanti bara ba
nukungko wiya; keawai bōn bara na korien.*

**ngadun darayigan
barunba ngiyarunGinba**

[24] And certain of them
which were with us

went to the sepulchre, and found it even so as
the women had said: but him they saw not.

AND other-agent them-all-of us-all-at

And other-agent(s) of them at [i.e. with] us, ...

... uwa tulmun kolang, ...

uwa dalmunGulang

... went to the sepulchre, ...

move-PH grave-towards

... moved towards the grave, ...

POSSESSIVE unattached

A POSSESSIVE SHOULD
BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

-gaduwa: IN COMPANY WITH

-gaduwa	-guwa	-duwa	-luwa	-ruwa
159	14	13	8 [> l]	4 [> r]

(Multiple, and different, of the above forms
might occur in the same entry)

DOUBTFUL Tkld TRANSLATION

KJV certain of them which were with us

Tkld **darayigan barunba ngiyarunGinba**

other-agent them-all-of us-all-at

UNATTACHED POSSESSIVE. BUT PERHAPS NO
POSSESSIVE NEEDED:

darayi-gan guri barun ngiyarun-Gaduwa

other-agent man them-all man us-all-in company with
other-agent(s) men, them in company with us, ...

[continues from previous frame]

... *ngatun nakulla yanti bara ba nukungko wiya; ...*

ngadun nagala yandi bara ba nugangGu wiya

... and found it even so as the women had said: ...

AND see-be-PH thus they-all DONE woman-ERG speak-PH

... and saw (it) thus [i.e. as] they the women >done<-spoke [i.e. had said]; ...

see / FIND

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED 'see' FOR 'find'
na-gi-li-gu see (see-be-ing-for)
bami-li-gu seek (search-ing-for)
girawa-li-gu seek/find (...-ing-for)
dungGa-mali-gu find (show-make...)

... *keawai bōn bara na korien.*

giyawayi bun bara nagurin

... but him they saw not.

no him they-all see-lacking

... they (did) not see-<lacking> him.

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM:
 no ... [the item or action]-lacking
giyawayi na-gurin not seeing
giyawayi wanayi-gurin no children
 William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

Luke xxiv.25

Wiya ngaiya noa barun,

*A, wongkul nura, ngatun pirriral bŭlbŭl
ngurrulliko yantin ta wiyatoara bara ba
Prophet-to! [217]*

wiya ngaya nuwa barun

[25] Then he said unto them,

O fools, and slow of heart to believe all that the
prophets have spoken:

speak-PH then he them-all

He then spoke (to) them: ...

... A, wongkul nura, ...

ya wangGal nura

..., O fools, ...

ah stupid you-all

... “Ah, you stupid, ...

[continues next frame]

[continues from previous frame]

... *ngatun pirriral bŭlbŭl* ...

ngadun biriral bulbul

... and slow of heart ...

AND hard heart

... and hard heart, ...

'heart' METAPHOR

'heart': English (European?) CONCEPT OF 'LOCUS OF SINCERITY' UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME PERHAPS OMIT OR SIMPLY ACCEPT THIS AS ONE OF MANY CONCEPTS NECESSARY FOR BIBLICAL UNDERSTANDING

... *ngurrulliko yantin ta wiyatoara bara ba Prophet-to!* [217]

ngaraligu yandin da wiyadwara bara ba PROPHETdu

... to believe all that the prophets have spoken:

hear-ing-for all AFFirm speak-done to they-all DONE PROPHET-ERG

... for hearing [i.e. believing] all, aye, the Prophet(s), they >done<- speak-endowed [i.e. for believing all that they, the Prophets, have spoken]”.

Luke xxiv.26

*Keawai noa Krist umatoara ba unni tara,
ngatun uwolliko kirrikin kolang ngikoung ka ta ko ?*

giyawayi nuwa CHRIST umadwara ba anidara

[26] Ought not Christ to have suffered these things,
and to enter into his glory?

no he CHRIST make-done to DONE this-PLUR

(Should) he, Christ, not >done<-make-endowed
[i.e. have suffered] these things, ...

... [FRASER ALTERNATIVE] ...

giyawayi nuwa CHRIST [gamanginbiya da]
umadwara ba anidara

[26] Ought not Christ to have suffered these things,
and to enter into his glory?

no he CHRIST [be-make-permit [?]-PH [?] AFFirm]
make-done to DONE this-PLUR

(Should) (someone) not [have permitted (that)] he, Christ,
>done<-make-endowed [i.e. have suffered] these things, ...

FRASER ALTERNATIVE

John Fraser (*An Australian Language* ... 1892) CHANGED
uma-dwara ba: make-done to DONE
TO
ga-manginbi-ya da be-make-permit [?]-PH [?] AFFirm
NO OTHER EXAMPLES OF **-manginbi-**, BUT MANY OF
-manbi-: make-permit
IMPROVEMENT, IF ANY, BY FRASER IS HARD TO DETECT

[continues next frame]

[continues from previous frame]

... *ngatun uwolliko kirrikin kolang ngikoung ka ta ko ?*

ngadun uwaligu girigin

[gilibinbin]Gulang ngigungGadagu

... and to enter into his glory?

AND move-ing-for garment **[shine-INTNS-INTNS]**-towards him-of-to

... and for moving towards to his **shining** [i.e. to enter into his glory].

MS ERROR

kirrikin kolang

girigin-Gulang
garment-towards
towards clothing

MS ERROR FOR

gilibinbin-Gulang
shine-INTNS-INTNS-towards
to glory

MYSTERY WORD: shining

gili: light. spark
gili-bin-bin: shining
ANALYSIS UNCERTAIN.
PERHAPS:
light-do-now/do-now
shine-INTNS-INTNS
36 EXAMPLES OF 'shine', 'shining'
ALL BUT 3 are **gilibinbin**

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgLOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

AND VARIANTS WITH **ngirung**, **nurun**, etc.

Luke xxiv.27

*Ngatun kurrikurri
Mose ko noa ba wiya,
ngatun yan̄in-to Prophet karing ko
ngurrurbunbea ngiya noa barun unnoa
tara upatoara birung ngikoung kai.*

**ngadun gari gari
MOSESgu nuwa ba wiya**

[27] And beginning at Moses
and all the prophets, he expounded unto them in all
the scriptures the things concerning himself.

**AND first MOSES-ERG
he DONE speak-PH**

And first he, Moses,
>done<-spoke, ...

UNIDENTIFIED TERMS	
begin	INCHOative / INCEPTive
could	gayu-gan, gayu-gurin
having	PROPrietive
become	never
before	same
except	under
need	until

DOUBTFUL Tkld TRANSLATION

KJV beginning at Moses ... he expounded
 Tkld **gari gari MOSESgu nuwa ba wiya**
 first MOSES-ERG he DONE speak-PH
 Tkld ERROR. JESUS IS SPEAKING, NOT MOSES

- Then Jesus took them through the writings of Moses and all the prophets, explaining from all the Scriptures the things concerning himself. <New Living Translation>
- And beginning with Moses and all the Prophets, he [Jesus] explained to them what was said in all the Scriptures concerning himself. <New International Version> PERHAPS:

**MOSES-gin-birang ngadun yandin-birang PROPHET-gin-birang
 wiya nuwa JESUS-gu barunGin
 nginuwa-dara-din uba-dwara da ngigung-Gayi**
 MOSES-away from AND all-away from PROPHET(s)-away from
 speak-PH he JESUS-ERG them-all-to
 this-PLUR-at (about) do-done to AFFirm him-at (about)
*beginning with Moses and all the prophets
 he, Jesus, spoke to them
 about the things written, aye, about him*

... ngatun yan̄in-to Prophet karing ko ...
ngadun yandindu PROPHET garingGu
 ... and all the prophets, ...
AND all-ERG PROPHET all-ERG
 ... and all the Prophets, all, ...

DOUBTFUL Tkld TRANSLATION

KJV and all the prophets
 Tkld **ngadun yandindu PROPHET garingGu**
 AND all-ERG PROPHET all-ERG
 Tkld TRANSLATION INCONGRUENT FOR THIS VERSE
ngadun yandin-birang PROPHET-gin-birang
 AND all-away from PROPHET(s)-away from
and all the prophets

[continues from previous frame]

... ngurrurbunbea ngiya noa barun ...

ngarabanbiya ngiya nuwa barun

... he expounded unto them ...

hear-permit-PH then he them-all

... he then permitted them to hear ...

DOUBTFUL Tkld TRANSLATION

KJV he expounded unto them

Tkld ngarabanbiya ngiya nuwa barun
hear-permit-PH then he them-all

Tkld TRANSLATION INCONGRUENT FOR THIS VERSE

wiya nuwa JESUS-gu barun
speak-PH he JESUS-ERG them-all
he, Jesus, spoke (to) them

... unnoa tara upatoara birung ngikoung kai.

anuwadara ubadwarabirang ngigungGayi

... in all the scriptures the things concerning himself.

that-PLUR do-done to-away from him-at [i.e. concerning]

... those things do-endowed-from at [i.e. about] him
[i.e. in the writings (scriptures) about 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

DOUBTFUL Tkld TRANSLATION

KJV in all the scriptures the things concerning himself

Tkld anuwadara ubadwarabirang ngigungGayi
that-PLUR do-done to-away from him-at

Tkld TRANSLATION INCONGRUENT FOR THIS VERSE

ngali-dara-din uba-dwara da ngigung-Gayi
this-PLUR-at (about) do-done to AFFirm him-at (about)
about the things written, aye, about him

Luke xxiv.28

Ngatun bara papai uwa unta kolang kokerā kolang,

unta kolang bara: ngatun noa puntelliella kalōng kolang.

ngadun bara babayi uwa andagulang gugiragulang

[28] And they drew nigh unto the village,

whither they went: and he made as though he would have gone further.

AND they-all near move-PH there-towards hut [town]-towards

And they near-moved towards there, towards the town, ...

SPECIAL WORD: gugira

gugira

PROPERLY IS 'house', 'hut'
Tkld ALSO USED IT FOR 'town'
IN Mark HE USED

gugira garing: 'hut all'
FOR 'town'

... unta kolang bara: ...

andagulang bara

... whither they went: ...

there-towards they-all

... they towards there: ...

... ngatun noa puntelliella kalōng kolang.

ngadun nuwa bandiliyila [uwawilguwa] galungGulang

... and he made as though he would have gone further.

AND he pretend-ing-recently [move-might-having] distant-towards

... and he was pretending [might move] towards distant.

MYSTERY WORD: bandi...

bandi...	fall	35
banda	mistake	6
bandi...	pretend	5
bunda...	depart [?]	1
bandimayi	messenger	16

MISSING TRANSLATION

AS Tkld DID NOT PROVIDE
A TRANSLATION ,
THIS WORDING
IS PROPOSED.

Luke xxiv.29

Wonto bara ba piral-ma bōn,
wiyelliella, kauwa ngearun katoa; kulla wal yarea
kakillilitin, ngatun purreung ta waita-wollilīn. Ngatun
noa uwa murraring kakilliko barun katoa.

wandu bara ba biralma bun

[29] But they constrained him,
 saying, Abide with us: for it is toward evening, and the
 day is far spent. And he went in to tarry with them.

instead they-all DONE hard-make-PH him

Instead they hard-made [i.e. constrained] him, ...

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**

... *wiyelliella, kauwa ngearun katoa; ...*

wiyiliyila gawa ngiyarunGaduwa

... saying, Abide with us: ...

speak-ing-recently be-IMP! [yes] us-all-in company with

... speaking: “(You) must be in company with us; ...

-gaduwa: IN COMPANY WITH

-gaduwa	-guwa	-duwa	-luwa	-ruwa
159	14	13	8 [> l]	4 [> r]

(Multiple, and different, of the above forms might occur in the same entry)

... *kulla wal yarea kakillilitin, ...*

gala wal yariya gagililidin

... for it is toward evening, ...

because certainly evening be-be-ing-ing-at

... because certainly (it is) constantly being at [i.e. in] the evening, ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	—
-din	168	25	—	8
-lin	12	—	—	—
-rin	2	—	—	5

[continues from previous frame]

... *ngatun purreung ta waita-wollil̄n.* ...

ngadun bariyang da wada walilin

... and the day is far spent. ...

AND day(light) AFFirm depart move-ing-ing-now

... and day(light), aye, is constantly depart-moving". ...

... *Ngatun noa uwa murraring kakilliko barun katoa.*

ngadun nuwa uwa mararing gagiligu barunGaduwa

... And he went in to tarry with them.

AND he move-PH inside be-be-ing-for them-all-in company with

... And he moved inside for being in company with them.

-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 xxiv.30

Ngatun yakita kakulla

*yellawa noa ba barun katoa takilliko,
mankulla noa Bread, ngatun pittul-ma noa
ngatun yiirbungnga, ngatun ngukulla
ngaiya barun.*

ngadun yagida gagala

[30] And it came to pass,
as he sat at meat with them, he took bread, and
blessed it, and brake, and gave to them.

AND now be-be-PH

And now (it) was, ...

... yellawa noa ba barun katoa takilliko, ...

yilawa nuwa ba barunGaduwa dagiligu

... as he sat at meat with them, ...

sit-PH he WHEN/if them-all-in company with eat-be-ing-for

... when he sat in company with them for eating, ...

-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)

... mankulla noa Bread, ...

manGala nuwa BREAD

... he took bread, ...

take-be-PH he BREAD

... he took the bread, ...

[continues from previous frame]

... *ngatun pittul-ma noa* ...

ngadun bidalma nuwa

... and blessed it, ...

AND joy-make-PH he

... and he joy-made [i.e. blessed it], ...

... *ngatun yiirbungnga*, ...

ngadun yiyirbangGa

... and brake, ...

AND shred-do-compel-PH

... and shredded (it), ...

... *ngatun ngukulla ngaiya barun.*

ngadun ngugala ngaya barun

... and gave to them.

AND give-be-PH then them-all

... and then gave (it to) them.

Luke xxiv.31

*Ngatun ngaikung barun ba bungkulleen,
ngatun ngimilleen ngaiya bara bōn; ngatun noa [218] nga-ti kakulla barun
kin birung.*

ngadun ngayigang barunba bangGaliyan

[31] And their eyes were opened,
and they knew him; and he vanished out of their sight.

AND eye them-all-of open-be-ing-did

And their eyes were opening, ...

... ngatun ngimilleen ngaiya bara bōn; ...

ngadun ngimiliyan ngaya bara bun

... and they knew him; ...

AND know-make-ing-did then they-all him

... and they were then knowing [i.e. recognising] him; ...

... ngatun noa [218] nga-ti kakulla barun kin birung.

ngadun nuwa ngadi gagala barunGinbirang

... and he vanished out of their sight.

AND he nothing be-be-PH them-all-away from

... and he was nothing [i.e. vanished] from them.

Luke xxiv.32

*Ngatun bara wiyellan bara bo,
Wiya ngearun ba bŭlbŭl winna ba ngearun kin ba ko
murrung ka ba ko, wiyellileen noa ba ngearun katoa,
ngatun ngurrur-bunbeen noa ba ngearun upatoara ta?*

ngadun bara wiyilan barabu

[32] And they said one to another,
Did not our heart burn within us, while he talked with us by the
way, and while he opened to us the scriptures?

AND they-all speak-RECIP-now they-all-EMPH

And they are speaking to one another, emphatically they: ...

*... Wiya ngearun ba bŭlbŭl winna ba
ngearun kin ba ko murrung ka ba ko, ...*

**wiya ngiyarunba bulbul wina ba
ngiyarunGinbagu marangGabagu**

... Did not our heart burn within us, ...

**QUESTION us-all-of heart burn-PH
DONE us-all-at-using inside-at-using**

**... "QUERY: did our heart(s) >done<-burn
using inside at [i.e. within] us, ...**

-gaba-gu: LOC + Erg / INSTR / ALL

COMBINED SUFFIX **-gaba-gu** (-daba-gu, -laba-gu,-raba-gu)
LOCative + **-gu**,
-gu COULD BE ERGative (subject),
INSTRumental (using),
OR ALLative (to); OR PURPositive (for)

'heart' METAPHOR

'heart': English (European?) CONCEPT OF 'LOCUS OF SINCERITY' UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME PERHAPS OMIT OR SIMPLY ACCEPT THIS AS ONE OF MANY CONCEPTS NECESSARY FOR BIBLICAL UNDERSTANDING

[continues from previous frame]

... *wiyellileen noa ba ngearun katoa, ...*

wiyililiyan nuwa ba ngiyarunGaduwa

... while he talked with us by the way, ...

speaking-when/if he us-all-in company with

... when he was constantly speaking in company with us, ...

-gaduwa: IN COMPANY WITH

-gaduwa	-guwa	-duwa	-luwa	-ruwa
159	14	13	8 [> l]	4 [> r]

(Multiple, and different, of the above forms might occur in the same entry)

... *ngatun ngurrur-bunbeen noa ba ngearun upatoara ta?*

ngadun ngarabanbiyan nuwa ba ngiyarun ubadwara da

... and while he opened to us the scriptures?

AND hear-permit-did he WHEN/if us-all do-done to ABSTR

... and when he was permitting us to hear [i.e. listen to] the do-endowed [i.e. done-by, i.e. writing(s) (scriptures)]?"

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

Luke xxiv.33

*Ngatun boungkulleen tantoa kal bo,
ngatun willung-ba-kakulla Jerusalem kolang, ngatun nakulla
barun Eleven ta, ngatun barun tarai-kan barun katoa.*

ngadun bungGaliyan danduwagalbu

[33] And they rose up the same hour,
and returned to Jerusalem, and found the eleven gathered together,
and them that were with them,

AND rise-be-ing-did enough-belong-EMPH [immediately]

And (they) were rising immediately, ...

IMMEDIATELY	
Tkld uses the following for 'immediately':	
40	danduwa-gal-bu enough-belong-EMPH
6	dinduwa-gal-bu enough-belong-EMPH
5	danduwa-bu enough-EMPH
4	danduwa-gal enough-belong
1	duluwa-gu straight-to

... ngatun willung-ba-kakulla Jerusalem kolang, ...

ngadun wilang ba gagala JERUSALEMgulang

... and returned to Jerusalem, ...

AND return DONE be-be-PH JERUSALEM-towards

... and return >done<-were [i.e. returned] towards Jerusalem, ...

[continues next frame]

[continues from previous frame]

... *ngatun nakulla barun Eleven ta, ...*

ngadun nagala barun ELEVEN da

... and found the eleven gathered together, ...

AND see-be-PH them-all ELEVEN AFFirm

... and saw them, the Eleven, aye, ...

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 barun tarai-kan barun katoa.*

ngadun barun darayigan barunGaduwa

... and them that were with them,

AND them-all other-agent them-all-in company with

... and them, the other-agent(s), in company with them.

-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 xxiv.34

*Wiyelliella, Boungekulleen bota yuna Pirriwul ta,
ngatun paikulleen Simon kin.*

wiyiliyila bungGaliyan bu da yuna biriwal da

[34] Saying, The Lord is risen indeed,
and hath appeared to Simon.

speaking recently rise-be-ing-did-EMPH AFFirm true chief AFFirm

Speaking: "The chief, aye, (it is) emphatically-true, aye, has risen, ...

DOUBTFUL TkId MS

Boungekulleen bota yuna

bung-Ga-li-yan-bu da yuna
rise-be-ing-did-EMPH AFFirm

25 EXAMPLES OF **yunabu da**

1 OF **...bu da yuna**

ASSUME **...bu da yuna** IS INCORRECT

... ngatun paikulleen Simon kin.

ngadun bayigaliyan SIMONgin

... and hath appeared to Simon.

AND appear-be-ing-did SIMON-at

... and has appeared at [i.e. to] Simon".

Luke xxiv.35

*Ngatun bara wiya unni
tara upatoara yapung koa,
ngatun ngimilleen bara bōn yūr-bungngulliella
noa ba Bread.*

**ngadun bara wiya anidara
ubadwara yabangGuwa**

[35] And they told what
things were done in the way,
and how he was known of them in breaking of
bread.

AND they-all speak-PH this-PLUR do-done to
path-having (through/by)

And they spoke these things (that were) do-endowed
by the path [i.e. done along the path (way)], ...

PASSIVE: -dwara

Tkld USED **-dwara**: done to
TO REPRESENT PASSIVE FORMS, e.g.:
wiya-dwara speak-done to spoken
yuruba-dwara hide-done to hidden
ngu-dwara give-done to given
RENDERED: speak-, hide-, give-endowed

... ngatun ngimilleen bara bōn yūr-bungngulliella noa ba Bread.

ngadun ngimiliyan bara bun yiyirbangGaliyila nuwa ba BREAD

... and how he was known of them in breaking of bread.

AND know-make-ing-did they-all him shred-do-compel-ing-recently he WHEN/if BREAD

... and they were knowing [i.e. they recognised] him when he was shredding the Bread.

Luke xxiv.36

*Ngatun bara ba wiyelliella,
Jesu ko noa niuwoa bo ngarokēa willi ka barun
kin, ngatun wiya barun noa, Pittul nura kauwa.*

ngadun bara ba wiyiliyila

[36] And as they thus spake,
Jesus himself stood in the midst of them, and saith
unto them, Peace be unto you.

AND they-all WHEN/if speak-ing-recently

And when they were speaking, ...

*... Jesu ko noa niuwoa bo
ngarokēa willi ka barun kin, ...*

**JESUSgu nuwa nyuwuwabu
ngarugiya wiliga barunGin**

... Jesus himself stood in the midst of them, ...

JESUS-ERG he he-EMPH stand-be-PH
middle-at them-all-at

... he, Jesus, emphatically-he, stood at
[i.e. in the] middle 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

[continues from previous frame]

... *ngatun wiya barun noa, ...*

ngadun wiya barun nuwa

... and saith unto them, ...

AND speak-PH them-all he

... and he spoke (to) them: ...

... *Pittul nura kauwa.*

bidal nura gawa

... Peace be unto you.

joy you-all be-IMP!

... “You must be joy [i.e. be at peace]”.

Luke xxiv.37

*Wonto bara ba pūllūlpūllūl
kakulla ngatun kinta kan,
ngatun kōttelliella bara marai [219] ta bara
nakulla.*

wandu bara ba bulul bulul
gagala ngadun gindagan

[37] But they were terrified and affrighted,
and supposed that they had seen a spirit.

instead they-all DONE tremble
be-be-PH AND fear-BEness

Instead they tremble-tremble and fear-
ness [i.e. were trembling and afraid], ...

-gan / -gan(g): BEness

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

... ngatun kōttelliella bara marai [219] ta bara nakulla.

ngadun gudiliyila bara marayi da bara nagala

... and supposed that they had seen a spirit.

AND think-ing-recently they-all spirit AFFirm they-all see-be-PH

... and they were thinking they saw a spirit, aye.

Luke xxiv.38

Ngatun noa wiya barun,

*Minnaring tin nura kinta katan? ngatun
minnaring tin nurun ba bŭlbŭl-lo kōttan?*

ngadun nuwa wiya barun

[38] And he said unto them,

Why are ye troubled? and why do thoughts arise in your hearts?

AND he speak-PH them-all

And he spoke (to) them: ...

... Minnaring tin nura kinta katan? ...

minaringdin nura ginda gadan

... Why are ye troubled? ...

what-because you-all fear be-AFF-now

... “What because [i.e. why] are you afraid? ...

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)

... ngatun minnaring tin nurun ba bŭlbŭl-lo kōttan?

**ngadun minaringdin
nurunba bulbulu gadan**

... and why do thoughts arise in your hearts?

AND what-because ye-all-of
heart-using think-now

...and what-because [i.e. why]
(do you) think using your heart(s)?”

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)

‘heart’ METAPHOR

‘heart’: English (European?) CONCEPT OF ‘LOCUS OF SINCERITY’ UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME PERHAPS OMIT OR SIMPLY ACCEPT THIS AS ONE OF MANY CONCEPTS NECESSARY FOR BIBLICAL UNDERSTANDING

Luke xxiv.39

Nauwa tia mutturra emmoumba,

ngatun yulo emmoumba, Ngatoa bo: numulla tia, ngatun nauwa; kulla keawai Marai koba purriung korien ngatun tipūn korien, yanti nakulla nura tia ba emmoumba.

nawa diya madara imuwumba

[39] Behold my hands

and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

see-IMP! me hand me-of

(You) must see me, my hand(s) ...

INALIENABLE POSSESSION
SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.

... ngatun yulo emmoumba, ...

ngadun yulu imuwumba

... and my feet, ...

AND foot me-of

... and my feet, ...

INALIENABLE POSSESSION
SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.

... ..Ngatoa bo: ...

ngaduwabu

... that it is I myself: ...

I-EMPH

... emphatically-I: ...

TRANSLATION COMMENT
ngaduwabu da
I-EMPH AFFirm
emphatically-I, **aye**
it is definitely me
POSSIBLY THE EMPHATIC AFFIRMATION
...bu da
MIGHT HAVE BEEN USED HERE

-bu da: EMPHatic AFFirm
Tkld USES THE EMPHATIC AFFIRMATION **-bu da** OVER 60 TIMES: LUKE: 20; MARK 42; MATTHEW 2

"-bo-ta."	-bu da	"Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus-wakōl-bo-ta, one only, one by itself, one alone."	EMPH aye	Tkld AWA Key 1850 [52:29]
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[continues from previous frame]

... *numulla tia, ngatun nauwa; ...*

numala diya ngadun nawa

... handle me, and see; ...

touch-make-IMP! me AND see-IMP!

... (you) must touch me, and (you) must see! ...

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 keawai Marai koba purriung korien ngatun tipun korien, ...*

gala giyawayi marayiguba bariyangGurin ngadun dibunGurin

... for a spirit hath not flesh and bones, ...

because no spirit-of meat-lacking AND bone-lacking

... because (I am) not of spirit lacking meat and lacking bone, ...

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)

DOUBTFUL Tkld MS

purriung korien

bariyang-Gurin
 meat-lacking

bariyang OCCURS IN THE Tkld LEXICON for 'flesh', BUT THIS IS THE ONLY EXAMPLE. ALSO THE SAME AS **bariyang** 'day(light)' MORE PROBABLE IS

garayi 'meat', 'flesh'
 FOR WHICH THERE ARE 7 EXAMPLES

DOUBTFUL Tkld TRANSLATION

KJV for a spirit hath not flesh and bones

Tkld **gala giyawayi marayiguba bariyangGurin ngadun dibunGurin**

because no spirit-of meat-lacking AND bone-lacking WHY POSSESSIVE **marayi-guba**. PERHAPS:

gala marayi garayi-gurin dibun-Gurin
 because spirit meat-lacking bone-lacking
for a spirit (is) lacking flesh (and) bone(s)

[continues next frame]

[continues from previous frame]

... *yanti nakulla nura
tia ba emmoumba.*

yandi nagala nura
diya ba imuwumba

... as ye see me have.

thus see-be-PH you-all
me DONE me-of

... as you >done<-saw me of me
[i.e. as you saw of me].

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]

POSSESSIVE unattached

A POSSESSIVE SHOULD PERHAPS
BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION DOUBTFUL

DOUBTFUL Tkld TRANSLATION

KJV *as ye see me have.*

Tkld **yandi nagala nura diya ba imuwumba**
thus see-be-PH you-all me DONE me-of
PAST TENSE / UNATTACHED POSSESSIVE.
PERHAPS:

yandi na-da-n nura diya

garayi-Guwa da dibun-Guwa da

thus see-AFF-now you-all me

meat-having AFFirm **bone-having** AFFirm

As you see me,

having flesh, aye, having bone(s), aye

Luke xxiv.40

*Ngatun, wiya noa ba unni,
tūngngunbea barun noa ngikoumba mutturra ngatun yulo.*

ngadun wiya nuwa ba ani

[40] And when he had thus spoken,
he shewed them his hands and his feet.

AND speak-PH he WHEN/if this

And, when he spoke this, ...

*... tūngngunbea barun noa
ngikoumba mutturra ngatun yulo.*

**dungGanbiya barun nuwa
ngigumba madara ngadun yulu**

... he shewed them his hands and his feet.

show-do-PH them-all he him-of hand AND foot

... he showed them his hand(s) and feet.

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

INALIENABLE POSSESSION

SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.

Luke xxiv.41

*Ngatun keawai bara ba ngurra pittul ko,
ngatun kōttelli ko, wiya noa barun, wiya nurun ba kunto unti?*

ngadun giyawayi bara ba ngara bidalgu

[41] And while they yet believed not for joy,
and wondered, he said unto them, Have ye here any meat?

AND no they-all WHEN/if hear-PH joy-for

And when they did not hear [i.e. believe] for joy, ...

... ngatun kōttelli ko, ...

ngadun gudiligu

... and wondered, ...

AND think-ing-for

... and for thinking, ...

DOUBTFUL Tkld TRANSLATION

*KJV and wondered,
Tkld ngadun gudiligu
AND think-ing-for
INCONGRUENT. PERHAPS:
ngadun gudi-li-yan
AND think-ing-did
and wondered*

[continues next frame]

[continues from previous frame]

wiya noa barun, ...

wiya nuwa barun

... he said unto them,

Speak-PH he them-all

... he spoke (to) them: ...

... wiya nurun ba kunto unti?

wiya nurunba gandu andi

... Have ye here any meat?

QUESTION ye-all-of VEGfood here

... "QUERY Your vegetable food here?"

DOUBTFUL Tkld COMPETENCE

UNIDIOMATIC EXAMPLES SUCH AS THIS CALL INTO QUESTION THE QUALITY OF Tkld's REPRESENTATION OF THE LANGUAGE GENERALLY

DOUBTFUL Tkld TRANSLATION

KJV Have ye here any meat?

Tkld *wiya nurunba gandu andi*

QUESTION ye-all-of VEGfood here

NOT ASKING ABOUT 'meat' BUT 'anything to eat'.

PERHAPS:

wiya minaring nura andi da-gi-li-gu

QUESTION something you-all here eat-be-ing-for

QUERY Do you (have) something for heating here?

someone / something

who/ someone	ngan	what/ something	minaring
how many/ some number	minan	which/ some type	wanang
where/ somewhere	wanda	when/ sometime	yaguwanda

Luke xxiv.42

*Ngatun bara bōn ngukulla pōndōl
kiyubatoara makorā birung,
ngatun pōndōl mipparai ka birung.*

**ngadun bara bun ngugala bundul
giyubadwara magurubirang**

[42] And they gave him
a piece of a broiled fish,
and of an honeycomb.

AND they-all him give-be-PH piece
burn-do-done to fish-away from

And they gave (to) him a piece from
burn-endowed [i.e. broiled] fish, ...

... ngatun pōndōl mipparai ka birung.

ngadun bundul mibarayigabirang

... and of an honeycomb.

AND piece honeycomb-away from

... and a piece from honeycomb.

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

Luke xxiv.43

*Ngatun noa mankulla,
ngatun takulla barun kin mikan ta.*

ngadun nuwa manGala

[43] And he took it,
and did eat before them.

AND he take-be-PH

And he took (it), ...

... ngatun takulla barun kin mikan ta.

ngadun dagala barunGin miganda

... and did eat before them.

AND eat-be-PH them-all-at in front-at

... and ate at [i.e. 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

Luke xxiv.44

*Ngatun noa wiya barun,
unni tara wiyellikan-[220]ne ta wiya nurun
bang ba, kakulla bang ba nurun katoa, yanfīn
koa kauwil kakilliko, upatoara wiyelli kan ne
ta Mose-ūmba, ngatun barun ba Prophet-
koba, ngatun Psalm ka ba, emmoung kai.*

ngadun nuwa wiya barun

[44] And he said unto them,
These are the words which I spake unto you, while I
was yet with you, that all things must be fulfilled,
which were written in the law of Moses, and in the
prophets, and in the psalms, concerning me.

AND he speak-PH them-all

And he spoke (to) them: ...

... *unni tara wiyellikan-[220]ne ta wiya nurun bang ba, ...*

anidara wiyiligani da wiya nurun bang ba

... These are the words which I spake unto you, ...

this-PLUR speak-ing-entity ABSTR speak-PH ye-all I DONE

... “These (are) the speaking-entity(s) [i.e. words], I >done<-spoke (to) you, ...

da FUNCTIONS	
da	AFFirm
da	ABSTR
-da	LOCative
da	.....

ba FUNCTIONS	
ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of

... *kakulla bang ba nurun katoa, ...*

gagala bang ba nurunGaduwa

... while I was yet with you, ...

be-be-PH I WHEN/if ye-all-in company with

... when I was 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)

... *yantīn koa kauwil kakilliko, ...*

yandinGuwa gawil gagiligu

... that all things must be fulfilled, ...

all-having be-might be-be-ing-for

... (that) all-having might be for being [i.e. that all might be fulfilled], ...

... *upatoara wiyelli kan ne ta Mose-ūmba, ...*

ubadwara wiyiliganida MOSESumba

... which were written in the law of Moses, ...

do-done to speak-ing-entity-at MOSES-of

... do-endowed [i.e. written] at [i.e. in] the speaking-entity [i.e. law], of Moses [i.e. that were written in the law of Moses], ...

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

... *ngatun barun ba Prophet-koba, ...*

ngadun barunba PROPHETguba

... and in the prophets, ...

AND them-all-of PROPHET-of

... and of them, of the Prophets, ...

... *ngatun Psalm ka ba, emmoung kai.*

ngadun PSALMgaba imuwungGayi

... and in the psalms, concerning me.

AND PSALM-at me-because (about)

... and at [i.e. in] the psalms, because of [i.e. about] me.

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY, about (concerning) **because at ITEM**

-gayi	42	41	12
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

Luke xxiv.45

Ngurrur-bunbea ngaiya noa barun,
ngurrauwil koa bara upatoara ta ;

ngarabanbiya ngaya nuwa barun

[45] Then opened he their understanding,
that they might understand the scriptures,

hear-permit-PH then he them-all

He then permitted them to hear [i.e. opened their understanding], ...

... ngurrauwil koa bara upatoara ta ;

ngarawilguwa bara ubadwara da

... that they might understand the scriptures,

hear-might-having they-all do-done to ABSTR

... (that) they might hear-doing the do-endowed [i.e. done by (i.e. something written)] [i.e. might be able to understand the scriptures].

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

Luke xxiv.46

*Ngatun wiya nua barun,
yaki upatoara, ngatun yaki murrorōng ta Krist
ko, ngikoung kakilliko tetti ko, ngatun
boungkulli ko kūmba kēn ta purreung ka tetti
ka birung:*

ngadun wiya nuwa barun

[46] And said unto them,
Thus it is written, and thus it behoved Christ to
suffer, and to rise from the dead the third day:

AND speak-PH he them-all

And he spoke (to) them:

... yaki upatoara, ...

yagi ubadwara

... Thus it is written, ...

now do-done to

...”Now do-endowed [i.e. it is written], ...

DOUBTFUL WORD

yaki
yagi: now
POSSIBLE WRONG WORD
CHOICE FOR:
yandi: thus
[SEE Mark xii.21]

PASSIVE: -dwara

Tkld USED **-dwara**: done to
TO REPRESENT PASSIVE FORMS, e.g.:
wiya-dwara speak-done to spoken
yuruba-dwara hide-done to hidden
ngu-dwara give-done to given
RENDERED: speak-, hide-, give-endowed

[continues next frame]

[continues from previous frame]

... *ngatun yaki murrorōng ta Krist ko, ngikoung kakilliko tetti ko, ...*

ngadun yagi marurung da CHRISTgu ngigung gagiligu didigu

... and thus it behoved Christ to suffer, ...

AND now good AFFirm CHRIST-for him be-be-ing-for dead-for

... and now (it was) good, aye, for him, Christ , for being dead [i.e. it was necessary for Christ to suffer], ...

DOUBTFUL WORD

yaki

yagi: now

POSSIBLE WRONG WORD CHOICE FOR:

yandi: thus

[SEE Mark xii.21]

... *ngatun boungkulli ko kūmba kēn ta purreung ka tetti ka birung:*

ngadun bungGaligu gumbaginda bariyangGa didigabirang

... and to rise from the dead the third day:

AND rise-be-ing-for tomorrow-to-at [day after tomorrow] day(light)-at dead-away from

... and for rising the day after tomorrow at day(light) [i.e. on the third day] from dead”.

Luke xxiv.47

Ngatun wiyabunbiuwil koa minki kan ne ta

ngatun warikulli kan ne ta yarakai umullikan-ko ngikoung katoa birung yiturrōa birung yanfīn ta konara, kurrikurri ka birung Jerusalem ka birung.

ngadun wiyabanbiwilguwa minGigani da

[47] And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

AND speak-permit-might-having emotion-entity ABSTR

And (someone) speak-might doing emotion-entity, [i.e. And someone might preach repentance], ...

REARRANGEMENT

Tkld TRANSPOSED MS TEXT SEGMENTS

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

... ngatun warikulli kan ne ta yarakai umullikan-ko ...

ngadun warigaligani da yaragayi umaliganGu

... and remission of sins should be preached ...

AND reject-ing-entity ABSTR bad make-ing-BEness-for

... and the rejecting-entity for the bad making-ness [i.e. the remission of sins] ...

REARRANGEMENT

Tkld TRANSPOSED MS TEXT SEGMENTS

-gan / -gan(g): BEness

ga	ba	ma	ra	la
be	do	make	URG	—
-gan	-ban	-man	-ran	-lan
agent	doer	maker		
-gang	-bang	-mang	-rang	-lang
BE ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

[continues next frame]

[continues from previous frame]

... *ngikoung katoa birung yiturrōa birung yantīn ta konara, ...*

ngigungGaduwabirang
yidaruwabirang yandinda gunara

... in his name among all nations, ...

him-of-having (through/by)-away from name-having
(through/by)-away from all-at crowd

... through (and) from his name at [i.e. among] all crowd(s) [i.e. in his name among all nations], ...

IRREGULAR SUFFIX [?]
ngigungGayi
POSSIBLE MS ALTERNATIVE FOR **ngigung-Ga**

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgLOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa

AND VARIANTS WITH **ngirung**, **nurun**, etc.

DIFFICULT CONCEPT(S)
DIFFICULT CONCEPT(s)
TRANSLATION DOUBTFUL

... *kurrikurri ka birung Jerusalem ka birung.*

gari garigabirang JERUSALEMgabirang

... beginning at Jerusalem.

first-away from JERUSALEM-away from

... first from Jerusalem [i.e. beginning at Jerusalem].

DIFFICULT CONCEPT(S)
DIFFICULT CONCEPT(s)
TRANSLATION DOUBTFUL

UNIDENTIFIED TERMS

begin	INCHOative / INCEptive
could	gayu-gan, gayu-gurin
having	PROPriative
become	never
before	same
except	under
need	until

Luke xxiv.48

Ngatun nura nakillikan katan ngali tara ko.

ngadun nura nagiligan gadan ngalidaragu

[48] And ye are witnesses of these things.

AND you-all see-be-ing-agent be-AFF-now this-PLUR-for

And you are seeing-agent(s) [i.e. witnesses] for these things.

Luke xxiv.49

*Ngatun, ngurrulla,
wup̄n bang nurun kin wiyatoara
emmoumba koba Biyungbai koba;
wonto nura ba m̄nkea kokerā
Jerusalem ka [221] kaiyu koa nurun
kauwil b̄lwarā tin.*

ngadun ngarala

[49] And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

AND hear-IMP!

And (you) must hear! [i.e. behold], ...

*... wup̄n bang nurun kin wiyatoara
emmoumba koba Biyungbai koba; ...*

wubin bang nurunGin wiyadwara
imuwumbaguba biyangbayiguba

... I send the promise of my Father upon you: ...

do-now I ye-all-at speak-done to
me-of-of father-ITEM-of

... I do [i.e. send] at [i.e. to] you the speak-endowed
[i.e. I send upon you the promise] of my Father; ...

MS ERROR

emmoumba koba

DOUBLE POSSESSIVE SUFFIXES
imuwumba-gube: me-of-of
 MS ERROR FOR
imuwumba: me-of

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS because	LOC at	ALL to	PERL thru/by
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY,
 about (concerning) **because** **at** **ITEM**

-gayi	42	41	12
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

[continues from previous frame]

... *wonto nura ba mīnkea kokerā Jerusalem ka [221] ...*

wandu nura ba minGiya gugira JERUSALEMga

.. but tarry ye in the city of Jerusalem, ...

instead you-all DONE wait-IMP! hut [town]-at JERUSALEM-at

... instead you must wait at [i.e. in] the town, in Jerusalem, ...

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**

SPECIAL WORD: gugira

gugira

PROPERLY IS ‘house’, ‘hut’
 Tkld ALSO USED IT FOR ‘town’
 IN Mark HE USED
gugira garing: ‘hut all’
 FOR ‘town’

... *kaiyu koa nurun kauwil būlwarā tin.*

gayuguwa nurun gawil bulwaradin

... until ye be endued with power from on high.

able-having ye-all be-might summit-from

... (someone) might be able-having you from the summit [i.e. someone might be endowing you with power from on high].

UNIDENTIFIED TERMS

begin	INCHOative / INCEPtive
could	gayu-gan, gayu-gurin
having	PROPriative
become	never
before	same
except	under
need	until

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY ‘(someone)’.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT **ngan-du**: someone
ngandu
 someone (did whatever...)

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	CAUS be- cause	from	LOC at	ALL to	PERL thru/by
-gin	5		93	46	–
-din	168	39	25	–	8
-lin	12		–	–	–
-rin	2		–	–	5

*Ngatun yutea noa barun kalōng kolang Bethany ka ko;
Ngatun noa wupilleen mutturra ngikoumba wokka lang, ngatun pittul-ma noa barun.*

ngadun yudiya nuwa barun galungGulang BETHANYgagu

[50] And he led them out as far as to Bethany,
and he lifted up his hands, and blessed them.

AND guide-PH he them-all distant-towards BETHANY-to

And he guided them towards the distance, to Bethany; ...

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

*... Ngatun noa wupilleen mutturra
ngikoumba wokka lang, ...*

**ngadun nuwa wubiliyan
madara ngigumba wagalang**

... and he lifted up his hands, ...

AND he do-ing-did
hand him-of high-ness

... and he was doing [i.e. lifting up]
his hand(s) highness, ...

DOUBTFUL TkId TRANSLATION

KJV *he lifted up his hands*
TkId **nuwa wubiliyan madara ngigumba
wagalang**
he do-ing-did hand him-of high-ness
IDIOMATIC DOUBTFUL.PERHAPS:
buru-ma nuwa madara
raise-make-PH he hand
he raised (his) hand(s)

INALIENABLE POSSESSION

SOME LANGUAGES, NOT JUST
ABORIGINAL, DO NOT INDICATE
POSSESSION OF BODY PARTS,
BECAUSE THERE IS NO QUESTION
AS TO WHOM THE PART BELONGED.
THIS MIGHT BE AN INSTANCE WHERE
SUCH A CIRCUMSTANCE OBTAINED.

ANGLICISM waga: 'up'

TkId TRANSLATED ENGLISH IDIOMATIC
'up' LITERALLY IN SUCH INSTANCES AS:
grow up, go up, lift up (raise), stand up, rise
up, look up, carry up, spring up, pluck up,
climb up, take up, bear up, sit up, jump up,
run up, fill up,,
THE MILD EMPHATIC 'up' SHOULD NOT
BE TRANSLATED LITERALLY INTO OTHER
LANGUAGES, THE up-ness BEING
ALREADY IMPLIED IN THE VERB FORM
OF THE TARGET LANGUAGE

... ngatun pittul-ma noa barun.

ngadun bidalma nuwa barun

... and blessed them.

AND joy-make-PH he them-all

...and he joy-made [i.e. blessed] them.

Luke xxiv.51

*Ngatun yakita kakulla,
yaki pittulmulliella noa ba barun, mantileen
ngaiya bōn barun kin birung, ngatun kurrea
bōn wokka lang Moroko ka ko.*

ngadun yagida gagala

[51] And it came to pass,
while he blessed them, he was parted from
them, and carried up into heaven.

AND now be-be-PH

And now (it) was, ...

... yaki pittulmulliella noa ba barun, ...

yagi bidalmaliyila nuwa ba barun

...while he blessed them, ...

now joy-make-ing-recently he WHEN/if them-all

... now when he was joy-making [i.e. blessing] them, ...

[continues next frame]

[continues from previous frame]

... *mantileen ngaiya bōn barun kin birung, ...*

mandiliyan ngaya bun barunGinbirang

... he was parted from them, ...

take-AFF-ing-did then him them-all-away from

... (someone) was then taking him from them, ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

... *ngatun kurrea bōn wokka lang Moroko ka ko.*

ngadun gariya bun wagalang murugugagu

... and carried up into heaven.

AND carry-PH him high-ness sky-to

... and carried him highness to the sky [i.e. up to heaven].

ANGLICISM waga: 'up'

Tkld TRANSLATED ENGLISH IDIOMATIC 'up' LITERALLY IN SUCH INSTANCES AS: grow up, go up, lift up (raise), stand up, rise up, look up, carry up, spring up, pluck up, climb up, take up, bear up, sit up, jump up, run up, fill up,
THE MILD EMPHATIC 'up' SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE up-ness BEING ALREADY IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

Luke xxiv.52

*Ngatun bara bōn murrorōng koiyelliella,
ngatun willung ba Jerusalem kolang kauwul kan pittul kan:*

ngadun bara bun marurung guwiyiliyila

[52] And they worshipped him,
and returned to Jerusalem with great joy:

AND they-all him good murmur-ing-recently

And they were good-murmuring [i.e. worshipping] him, ...

... ngatun willung ba Jerusalem kolang kauwul kan pittul kan:

ngadun wilang ba JERUSALEMgulang gawalgan bidalgan

... and returned to Jerusalem with great joy:

AND return DONE JERUSALEM-towards big-BEness joy-BEness

... and >done<-return towards Jerusalem, big joy-ness [i.e. with great joy].

-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 xxiv.53

*Ngatun kakilliella murrung Temple ka,
murrorōng wiyelliella ngatun pittulmulliella bōn Eloī-nung. Amen.*

ngadun gagiliyila marang TEMPLEga

[53] And were continually in the temple,
praising and blessing God.

AND be-be-ing-recently inside TEMPLE-at

And were being inside at [i.e. in] the Temple, ...

*... murrorōng wiyelliella ngatun
pittulmulliella bōn Eloī-nung. Amen.*

**marurung wiyiliyila ngadun
bidalmaliyila bun ELOInung**

... praising and blessing God.

good speak-ing-recently AND joy-make-ing-recently
him GOD-ACC

... (and) were good-speaking [i.e. worshipping] and
were joy-making [i.e. blessing] him, God. AMEN.