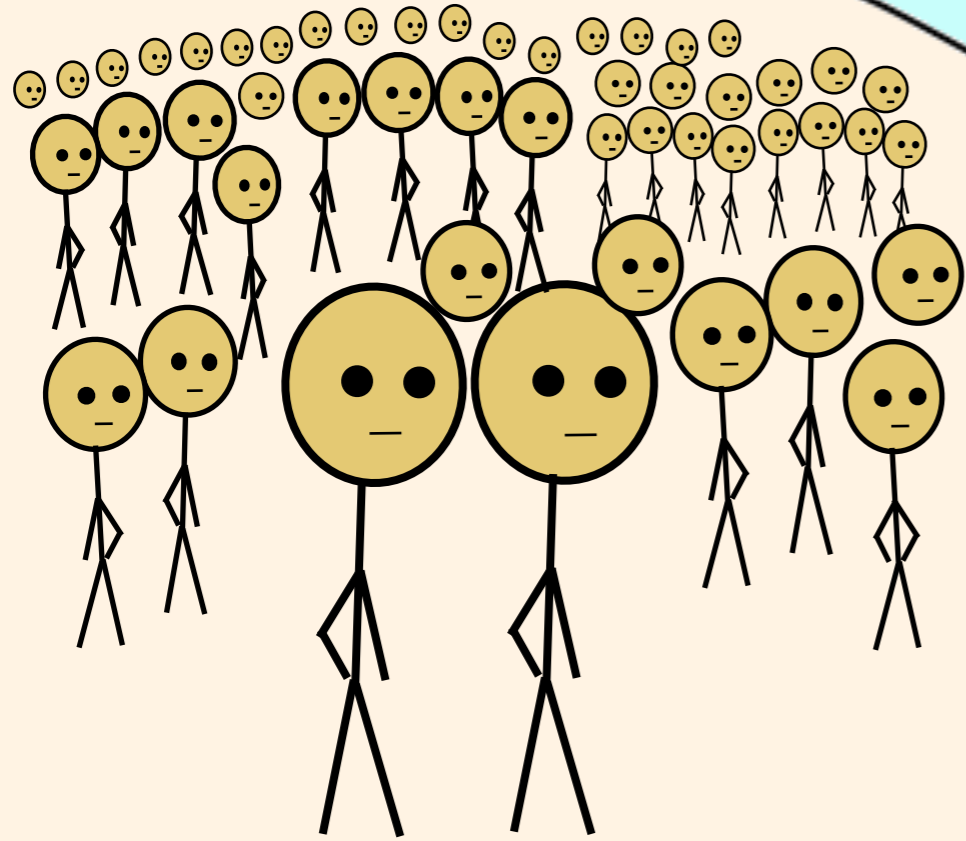


**Analysis of the translations
of L.E. Threlkeld
by
Jeremy Steele**

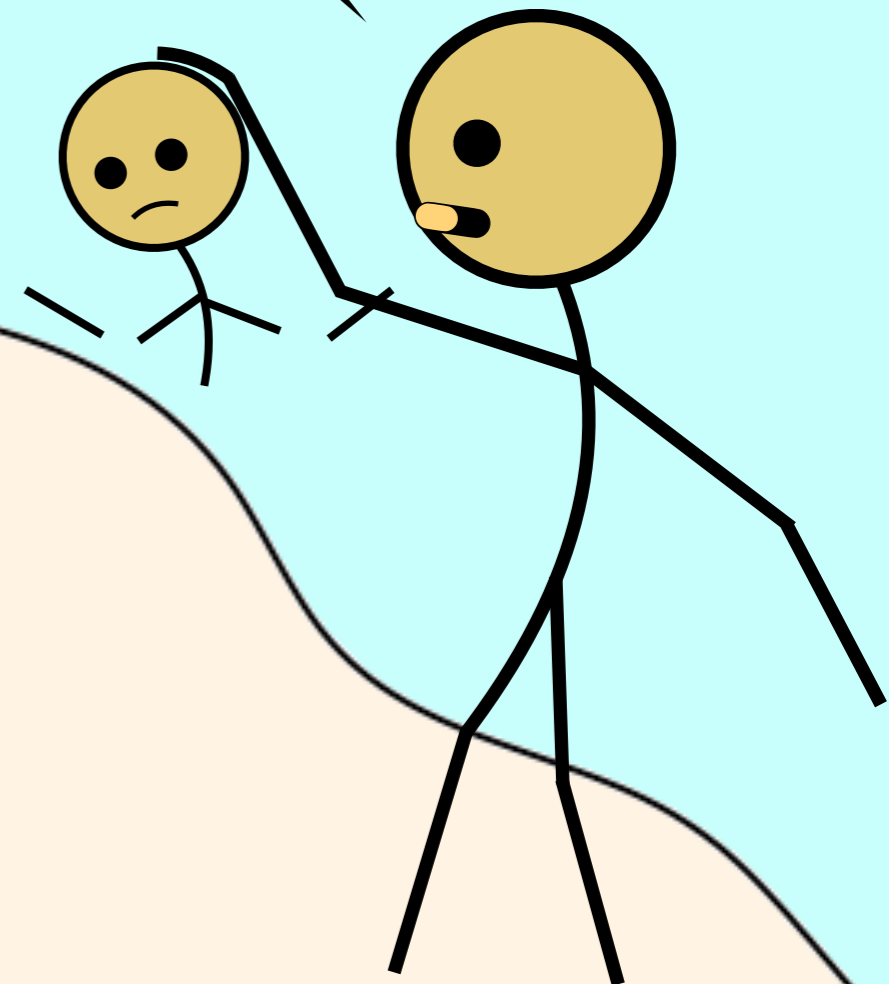
Luke 3

River Jordan



garimaligu
bang gadan nurun
guguwinGu

I am
baptising you
with water ...



[15] And as the people were in expectation,
and all men mused in their hearts of John,
whether he were the Christ, or not;

[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 3:01

*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 Lusania 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 3:02

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** 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**)

... Wiyellikanne Eloī koba uwa Ioanne kin ko bōn, ...

wiyiligani ELOIguba uwa JOHNginGu 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 ZACHARIASguba gurangGaba

... the son of Zacharias in the wilderness.

son ZACHARIAS-of scrub-at

... son of Zacharias, at [i.e. in] the scrub.

Luke 3:03

Ngatun noa uwa yantīn 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 3:04

*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 3:05

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

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 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

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

[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 poitong;

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 3:06

Ngatun yantīn to nanun wal ngolomullikanne Eloi 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 3:07

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?

speaK-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, ...

move-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 3:08

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 next frame]

[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 3:09

Ngatun yakita baibai

wūnkulla kolai ta wirrā ka;

*koito ba yanṭīn 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; ...

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...)

*... koito ba yanṭīn 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>, ...

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 3:10

*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 3:11

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 PROPrietary (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 PROPrietary:

ngali nuwa wuruwan-Guwa bulwara-guwa
this fellow he cloak-having two-having
he having two cloaks,

PROPrietary having

TkId GAVE **gayin [-gan]** FOR PROPrietary **-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 PROPrietary

"kain"	gayin	"in possession of; having"	having	TkId/Frsr AWA Lex [212:25]
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Luke 3:11

[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 3:12

*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 3:13

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 3:14

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 ngaloa 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 3:15

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

Luke 3:15

[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**

	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 3:16

*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 tūngnga-nūng 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 koiyung 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 bünkilli ngēl 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 bünkilli ngēl 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'

dalamaligu: 'hold by the hands' *clasp*
daliyomaligu: 'catch any thing thrown' *clasp*
TKID DERIVED CONCEPTS FROM THESE:
— **dalugan** 'hold-ness' [property] *possess*
— **dalugalayigurin** 'hold-time [?]-lacking [unquenchable]
— **dalugaaligurin** 'hold-be-ing[?]-lacking [unquenchable]
— **daluyaragayi** 'hold bad' [rich] *possess*
— **daluduluwa** 'hold straight' [trust] *maintain*
— **dalamabalili** 'hold-make-PH voice' [were silent] *stop*
DERIVATIONS UNRELATED TO 'clasp' MAY BE DOUBTFUL

Luke 3:18

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 3:19

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 3:20

Yanti unni uma,

*wiringbakulla 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, ...

... wiringbakulla 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 3:21

*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]

Luke 3:21

[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 3:22

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]

Luke 3:22

[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 3:23

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 3:24

*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 3:25

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 3:26

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 3:27

*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 3:28

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 3:29

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 3:30

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 3:31

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 3:32

*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 3:33

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 3:34

*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 3:35

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 3:36

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 3:37

*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 3:38

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.
