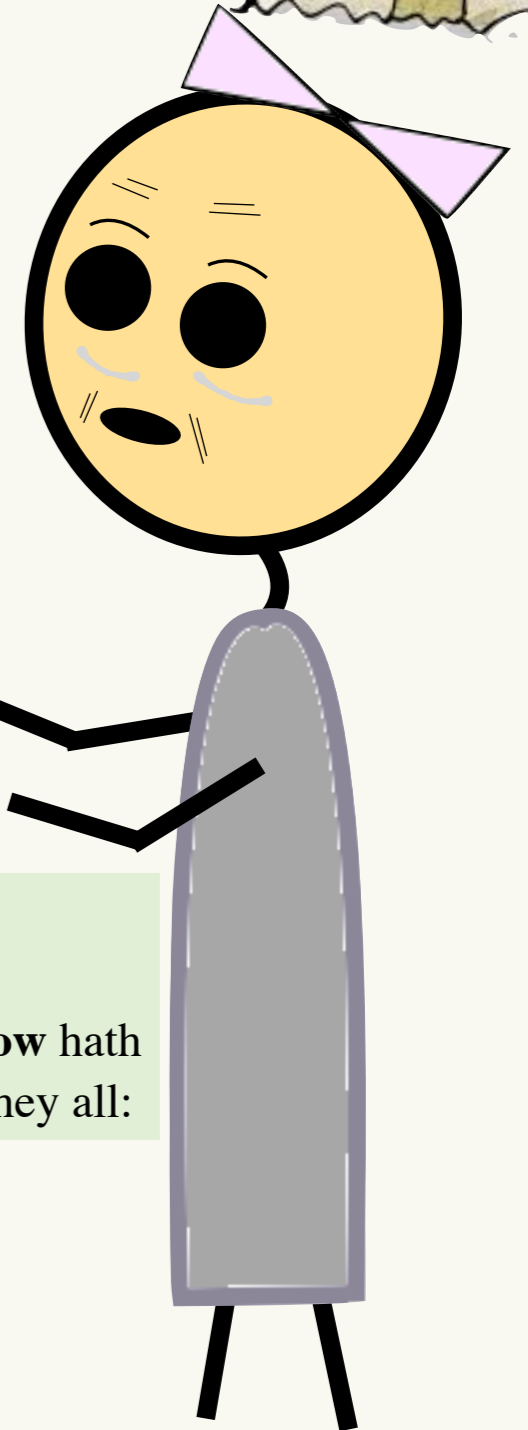
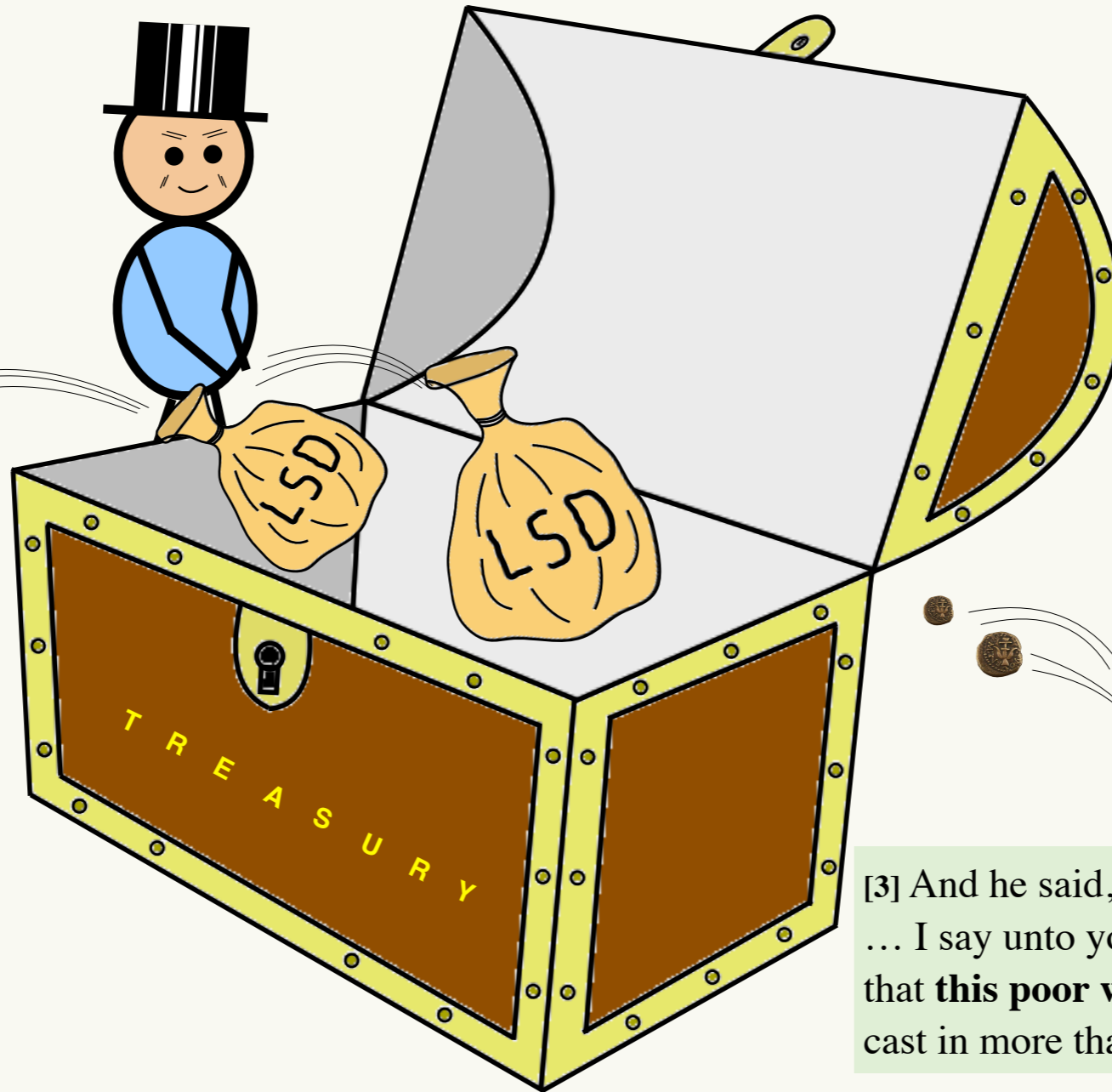
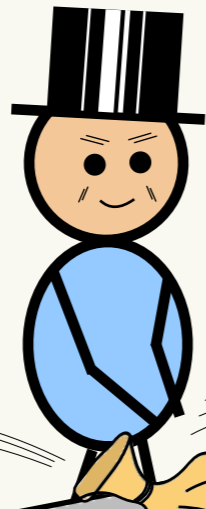
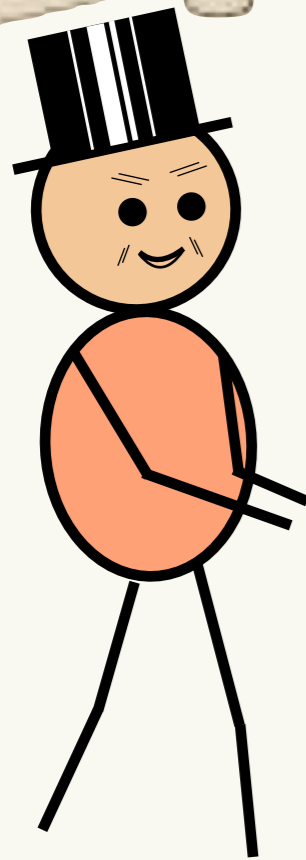


**Analysis of the translations  
of L.E. Threlkeld  
by  
Jeremy Steele**

**Luke 21**

[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 21

[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 21:01

*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], ...

## 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 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] ...

## 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)

*... 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].

## 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 21:02

*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 21:03

*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 21:04

## *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

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
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 ELOI-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**

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
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 21:05

*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
<b>-gin</b>	5	93	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	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 21:06

*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 21:07

*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

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

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

*Ngatun noa wiya,*

*yakoai nura ngakoiya kora kal nura kauwil; kulla kauwulkauwul-lo tanan uwunnun emmoung kin yiterra, 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	<b>guragal</b>	old-belong
4	<b>guragal</b>	not-belong
4	<b>ngarugal</b>	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
<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	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 21:09

*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 21:10

*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 21:11

*Ngatun purrai ta ko pūllūllūllū  
kakilliko winta ka ko,  
ngatun kunto korien ta ko, ngatun munnī 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, ...

*... ngatun kunto korien ta ko, ...*

**ngadun gandugurindagu**

... and famines,...

**AND VEGfood-lacking-to [?]**

... and food-lacking [i.e. famine], aye, ...

**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 purai ta ko pūllul pūllul kunnun tara winta ka ko, ...”	<b>ngadun barayidagu</b> 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, ...”	<b>ngadun gandugurindagu</b>	“... 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, ...”	<b>ngadun barayidagu</b> bulululu gagiligu windagagu / <b>ngadun gandugurindagu</b> ...	“[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]

[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**

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
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...**

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

# Luke 21:12

*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, ...

*... 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, ...

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]

... *ngumullinnun nurun Sunagog ka ko, ...*

**ngumalinan 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	<b>ERG</b> (many)	<b>DAT/</b> <b>PURP</b> (many)	<b>INSTR</b> using (many)	<b>OPP</b> against 14 appx.
-----	----------------------	--------------------------------------	---------------------------------	-----------------------------------

... *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 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 21:13

*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...*

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

# Luke 21:14

*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!*

## '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**

## -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	<b>ERG</b> (many)	<b>DAT/ PURP</b> (many)	<b>INSTR</b> using (many)	<b>OPP</b> against 14 appx.
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*... 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 that

*ani* this *anuwa* that

*anduwa* that

*anang* that

*ngaluwa* that

*nginuwa* that

PERHAPS: **ngalabu**



# Luke 21:15

*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 21:16

*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, ...

... *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 ...

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

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

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

**-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]

<b>-gu</b>	<b>ERG</b> (many)	<b>DAT/</b> <b>PURP</b> (many)	<b>INSTR</b> <b>using</b> (many)	<b>OPP</b> <b>against</b> <b>14 appx.</b>
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[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**

<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

# Luke 21:17

*Ngatun nurun yarakai umunnun yantīn 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 ...

*... emmoumba tin yiturra tin.*

**imuwumbadin yidaradin**

... for my name's sake.

me-of-because name-because

... because of my name.

## TRANSLATION COMMENT

'of all men' MIGHT BE BETTER EXPRESSED AS :

**yandin guri** all man  
**yandin-du guri-gu** all-ERG man-ERG

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

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

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

# Luke 21:18

*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 21:19

*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 21:20

*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	<b>ani</b>		
that / nearby		<b>anuwa</b>	
that / yonder			<b>anang</b>

# Luke 21:21

*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 21:22

*Kulla yakita unti tara purreung ka  
bukka kakilli k̄an nē,*

*kauwil koa yan̄in 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 yan̄in upatoara kunnun wal kakilliko. [188]*

**gawilguwa yandin ubadwara ganan 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 21:23

*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 21:24

*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) <b>ba/bi</b>	do	267
<b>yu bi</b>	send	2
<b>yu di</b>	guide	34
<b>yu ga/gi</b>	send	74
<b>u ma</b>	make	618
<b>yu wa</b>	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**

<b>bangGayi</b>	now	<b>bunin</b>	beforehand
<b>dangGa</b>	before	<b>duwanda</b>	afterwards, future
<b>gabu</b>	soon	<b>gumba</b>	tomorrow
...	until	<b>wara</b>	yesterday
<b>ngaya</b>	then	<b>yaguwanda</b>	when
<b>yagida</b>	now	<b>yugida</b>	after
<b>yandi gadayi</b>	always ( <i>thus every</i> )		
<b>yagida galayi</b>	now time (until)		
<b>yandi galayi</b>	thus time (once upon a time; so long as)		

# Luke 21:25

*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>		
<b>dunGan(g)</b>	mother (thumb)	54 (2)
<b>dung(G)i</b>	cry	44
<b>dungGa...</b>	show	57
<b>dungGang</b>	big	26
<b>dungGangGiri</b>	right(hand)	26
<b>dangGa</b>	before	18
<b>dangGa</b>	shoe/foundation	9
<b>dungGa</b>	find	3
<b>dung dung</b>	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
<b>-gin</b>	5	93	46	—
<b>-din</b>	168	25	—	8
<b>-lin</b>	12	—	—	—
<b>-rin</b>	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**

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

# Luke 21:26

*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**

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
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**

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
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 21:27

*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)'.  
**(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 21:28

*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 21:29

*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 21:30

*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 21:31

*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

<b>biriwal-guba ELOI-guba</b>	[30]
<b>biriwal-guba ELOI-umba</b>	[6]
<b>biriwal-guba murugu-guba</b>	[3]

Tkld ALSO USED—PERHAPS BETTER:

<b>biriwal-ngil</b>	chief-place	[9]
<b>biriwal-gani</b>	chief-entity	[2]

# Luke 21:32

*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			
<b>bangGayi</b>	now	<b>bunin</b>	beforehand
<b>dangGa</b>	before	<b>duwanda</b>	afterwards, future
<b>gabū</b>	soon	<b>gumba</b>	tomorrow
...	until	<b>wara</b>	yesterday
<b>ngaya</b>	then	<b>yaguwanda</b>	when
<b>yagida</b>	now	<b>yugida</b>	after
<b>yandi gadayi</b>	always ( <i>thus every</i> )		
<b>yagida galayi</b>	now time (until)		
<b>yandi galayi</b>	thus time (once upon a time; so long as)		



# Luke 21:33

*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 21:34

*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  
yantīta 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**
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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 21:35

***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
<b>-gin</b>	5	<b>93</b>	46	—
<b>-din</b>	168	25	—	8
<b>-lin</b>	12	—	—	—
<b>-rin</b>	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
<b>-gin</b>	5	<b>93</b>	46	—
<b>-din</b>	168	25	—	8
<b>-lin</b>	12	—	—	—
<b>-rin</b>	2	—	—	5

# Luke 21:36

*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 21:37

*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 21:38

*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, ...

<b>-gan / -gan(g): BEness</b>				
<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
be	do	make	URG	—
<b>-gan</b>	<b>-ban</b>	<b>-man</b>	<b>-ran</b>	<b>-lan</b>
agent	doer	maker		
<b>-gang</b>	<b>-bang</b>	<b>-mang</b>	<b>-rang</b>	<b>-lang</b>
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.