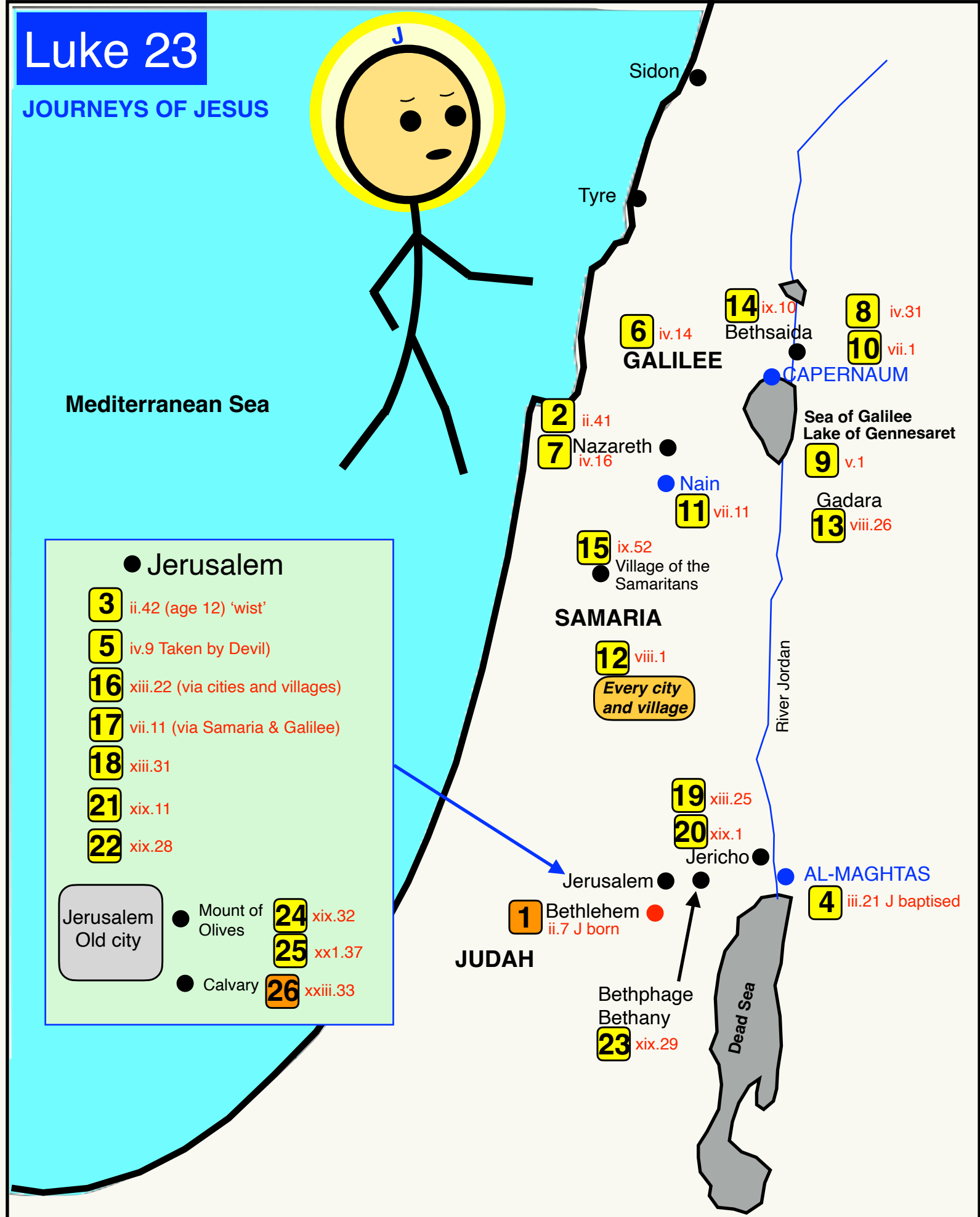


**Analysis of the translations  
of L.E. Threlkeld  
by  
Jeremy Steele**

**Luke 23**



- ii** **1** [7] ... **[Mary]** brought forth her firstborn son, ... and laid him **[Jesus]** in a manger; ... **[Bethlehem]**
- 2** [39] ... **[Jo&Mary]** returned into **Galilee**, to ... **Nazareth**.
- 3** [41] ... **[Jesus's]** parents **[Jo&Mary]** went to **Jerusalem** every year ...
- iv** **4** [1] And Jesus ... returned from **Jordan**, ...
- 5** [9] And he **[Devil]** brought him to **Jerusalem**, ...
- 6** [14] And Jesus returned... into **Galilee**: ...
- 7** [16] And he **[Jesus]** came to **Nazareth**, ...
- 8** [31] And came down to **Capernaum**, a city of Galilee, ...
- v** **9** [1] ... he stood by the **lake of Gennesaret**, ...
- vii** **10** [1] ...he entered into **Capernaum**.
- 11** [11] ... he went into a city called **Nain**; ...
- viii** **12** [1] ... he **[Jesus]** went throughout **every city and village**, preaching ...
- 13** [26] ... they **[J&disciples]** arrived at the country of the **Gadarenes**, which is over against **Galilee**.
- ix** **14** [10] ... And he **[Jesus]** took them **[apostles]**, ... into a desert place belonging to the city called **Bethsaida**.
- 15** [22] And **[Jesus]** he went through the **cities and villages**, teaching, and journeying toward **Jerusalem**.
- xiii** **16** [52] ... and they **[J&disciples]** went, ... into a **village of the Samaritans**, to make ready for him **[Jesus]**.
- xvii** **17** [11] ... as he **[Jesus]** went to **Jerusalem**, that he **[Jesus]** passed through ... **Samaria** and **Galilee**.
- xviii** **18** [31] ... Behold, we **[J+disciples]** go up to **Jerusalem**, ...
- 19** [35] ... as he **[Jesus]** was come nigh unto **Jericho**, ...
- xix** **20** [1] And Jesus entered and passed through **Jericho**.
- 21** [11] ... because he **[Jesus]** was nigh to **Jerusalem**, ...
- 22** [28] ... he **[Jesus]** went before, ascending up to **Jerusalem**.
- 23** [29] ... when he **[Jesus]** was come nigh to **Bethphage** and **Bethany**, at the mount called the **mount of Olives**, ...
- 24** [37] And when he **[Jesus]** was come nigh, even now at the descent of the **mount of Olives**, ...
- xxi** **25** [37] ... and at night he **[Jesus]** went out, and abode in the mount that is called the **mount of Olives**.
- xxiii** **26** [33] ... which is called **Calvary**, there they **[authorities]** crucified him **[Jesus]**, ...



# Luke 23:01

*Ngatun bara yantīn konara boungkulleen,  
ngatun yutea bōn Pilate kin.*

**ngadun bara yandin gunara bungGaliyan**

[1] And the whole multitude of them arose,  
and led him unto Pilate.

AND they-all all crowd rise-be-ing-did

And they all, the crowd, were rising, ...

*... ngatun yutea bōn Pilate kin.*

**ngadun yudiya bun PILATEgin**

... and led him unto Pilate.

AND guide-PH him PILATE-to

... and led him to Pilate.

## SPECIAL STEM: *yu-*

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

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

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

|             | CAUS<br>because | LOC<br><b>at</b> | ALL<br><b>to</b> | PERL<br><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 23:02

*Ngatun bōn bara piralma wiyelliella,  
ngurra ngeen bōn unni ngakoyelliella noa ba barun kore  
willungngēl, ngatun wiyelliella, yanoa nguki yikora tullokan  
Kaisar-nung, wiyelliella, niuwoa bo ta Krist ta wakōl ta Pirriwul.*

**ngadun bun bara biralma wiyiliyila**

[2] And they began to accuse him, saying,  
We found this fellow perverting the nation, and forbidding to give tribute to  
Caesar, saying that he himself is Christ a King.

AND him they-all hard-make-PH speak-ing-recently

And they hard-made [i.e. began to accuse] him, speaking: ...

| UNIDENTIFIED TERMS |                        |
|--------------------|------------------------|
| begin              | INCHOative / INCEPtive |
| under              |                        |
| until              |                        |
| having             | PROPrietive            |
| could              | gayu-gan, gayu-gurin   |
| except             |                        |

*... ngurra ngeen bōn unni ngakoyelliella  
noa ba barun kore willungngēl, ...*

**ngara ngiyin bun ani ngaguyiliyila  
nuwa ba barun guri wilangNGil**

... We found this fellow perverting the nation, ...

hear-PH we-all him here fib-speak-ing-recently he  
DONE them-all man return/behind (past)-place [nation]

... “We heard [i.e. found] him here, he >done<-  
fib-speaking [i.e. perverting] them, the past-place  
men [i.e. generation (of) people (nation)], ...

| see / FIND   |                         |
|--|-------------------------|
| NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED ‘see’ FOR ‘find’ |                         |
| <b>na-gi-li-gu</b>   | see (see-be-ing-for)    |
| <b>bami-li-gu</b>  | seek (search-ing-for)   |
| <b>girawa-li-gu</b>  | seek/find (...-ing-for) |
| <b>dungGa-mali-gu</b>  | find (show-make...)     |

COMMENT:  
IN THIS INSTANCE Tkld USED  
**ngara**: ‘hear’, ‘think’, ‘listen’  
FOR ‘find’

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

[continues from previous frame]

... *ngatun wiyelliella, ...*

**ngadun wiyiliyila**

... ..

AND speak-ing-recently

... and was speaking, ...

... *yanoa nguki yikora tullokan Kaisar-nung, ...*

**yanuwa ngugi gura dalugan CAESARnung**

... and forbidding to give tribute to Caesar, ...

let-it-be! give-be-IMP! not hold-BEness [property] CEASAR-ACC

... “Desist, do not give property (to) Caesar”, ...

**-yi-gura MISCONCEPTION**

**yikora** OCCURS 120 TIMES

83 PRECEDED by -i-

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

3 PRECEDED BY -n-

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

**Tkld INVENTIONS:**

property / town / kingdom

Tkld coined the following terms:

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

town **gugiri garing** hut all

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

[continues next frame]

[continues from previous frame]

... *wiyelliella*, ...

wiyiliyila

... saying ...

speaking-recently

... speaking, ...

... *niuwoa bo ta Krist ta wakōl ta Pirriwul.*

nyuwuwabu da CHRIST da  
wagul da biriwal

... that he himself is Christ a King.

he-EMPH AFFirm CHRIST  
AFFirm one AFFirm chief

... emphatically he, aye, Christ, aye, one,  
aye, chief [i.e. he himself (is) Christ, a king].

**-bu da: EMPHatic AFFirm**

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

"-bo-  
ta."

-bu  
da

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

EMPH  
aye

Tkld AWA  
Key 1850  
[52:29 □]

**wagul ARTICLE**

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

# Luke 23:03

*Ngatun Pilate to wiya bōn, wiyelliella,*

*nga ngintoa ta Pirriwul katan barun ba jew koba? Ngatun noa wiyayelleen bōn, ngatun wiya, ngintoa ta wiyān.*

**ngadun PILATEdu wiya bun wiyiliyila**

[3] And Pilate asked him, saying,

Art thou the King of the Jews? And he answered him and said, Thou sayest it.

AND PILATE-ERG speak-PH him speak-ing-recently

And Pilate spoke (to) him, speaking: ...

*... nga ngintoa ta Pirriwul katan barun ba Jew koba? ...*

**nga nginduwa da biriwā gadan barunba JEWguba**

... Art thou the King of the Jews? ...

be (it is) thou AFFirm chief be-AFF-now them-all-of JEW-of

... “Is it you, aye, chief be of them, of the Jew(s)?” ...

## nga MEANINGS

**nga** = or/nor/neither 69  
**nga** = be (it is) (alternative to **ga**) 22  
**nga** = see (alternative to **na**)  
OFTEN UNCLEAR WHICH MEANING TKld INTENDED

[continues from previous frame]

... *Ngatun noa wiyayelleen bōn, ...*

**ngadun nuwa wiyayiliyan bun**

... And he answered him and said, ...

AND he speak-back-ing-did him

... And he was speaking-back (to) [i.e. answering] him, ...

---

... *ngatun wiya, ngintoa ta wiyan.*

**ngadun wiya nginduwa da wiyan**

... Thou sayest it.

AND speak-PH thou AFFirm speak-now

... and spoke: "You, aye, speak [i.e. say so]".

---



# Luke 23:04

*Wiya ngaiya noa Pilate to barun  
pirriwul Iereu ngatun barun kore,  
keawai bang ngurra pa [204] yarakai unti kore ka.*

wiya **ngaya** nuwa **PILATE**du barun  
biriwal **PRIEST** ngadun barun guri

[4] Then said Pilate to the  
chief priests and to the people,  
I find no fault in this man.

speak-PH then he **PILATE-ERG** them-all  
chief **PRIEST** AND them-all man

He, Pilate, then spoke (to) them, the chief priest(s)  
and them, the men [i.e. people]: ...

## SPECIAL WORD: *chief priest*

THERE ARE 37 INSTANCES OF 'chief priest'

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

*... keawai bang ngurra pa [204] yarakai unti kore ka.*

giyawayi bang **ngara** **BA** yaragayi andi guriga

... I find no fault in this man.

no I hear-PH **NEG** bad this man-at

... "I do not hear-<not> bad [i.e. find no fault] at [i.e. in] this man".

## DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

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

# Luke 23:05

*Ngatun bara bukka butte-  
bung-kea, wiyelliella,  
piral-mān noa barun kore, wiyellīn, Yāntīn-to  
Joudaia ka, Galile tīn to unti kolang.*

**ngadun bara baga  
badibangGiya wiyiliyila**

[5] And they were the  
more fierce, saying,  
He stirreth up the people, teaching  
throughout all Jewry, beginning from  
Galilee to this place.

AND they-all anger continue (more)-  
do-compel-PH speak-ing-recently

And they anger-continued [i.e. were more fierce],  
speaking: ...

*... pīral-mān noa barun kore, ...*

**biralman nuwa barun guri**

... He stirreth up the people, ...

hard-make-now he them-all man

... "He hard-makes [i.e. stirs up] them, the men [i.e. people], ...

## MYSTERY WORD: *badi*

*badi*

USED ONLY AS A stand-alone WORD  
DEFINED AS 'more, continue the action'  
BASIC MEANINGS FOR 'more':  
• 'additional', 'repeat' (hit him more)  
• 'larger' : (I have more than you)  
DID **badi** SERVE FOR BOTH [?]



[continues from previous frame]

... .. *wiyellīn, Yāntīn-to Joudaia ka, ...*

**wiyilin yandindu JUDAEAGA**

... teaching throughout all Jewry, ...

speaking-now all-at JUDAEA-at

... speaking [i.e. teaching], at [i.e. in] all Judaea, ...

**MS ERROR**

**yandin-du:** all-...  
MS ERROR FOR  
**yandin-da:** all-at

**MANUSCRIPT WRITER DOUBT**

HANDWRITING SIMILARITY IN Mark AND Luke SUGGESTS Tkld DID PRODUCE BOTH MANUSCRIPTS. PERHAPS IN COPYING EARLIER VERSIONS OF THE Luke TEXT, Tkld MADE OCCASIONAL SLIP-UPS. YET DOUBT LINGERS AS TO WHO ACTUALLY DID WRITE THIS MS.

... *Galile tīn to unti kolang.*

**GALILEEdindu andigulang**

... beginning from Galilee to this place.

GALILEE-from this-towards

... from Galilee towards here.

**MYSTERY SUFFIX: -dindu**

THERE ARE MORE THAN 20 EXAMPLES OF THE SUFFIX **-dindu** USED TO MEAN 'from (a place)'. THESE MOSTLY CANNOT READILY BE CONSTRUED AS -at-ERG

**-dindu: from**

**-dindu: from**

|                |              |                    |             |                                   |
|----------------|--------------|--------------------|-------------|-----------------------------------|
| "Wonta tin to" | wanda-din-du | "What place from?" | where -from | Tkld 1834 GRAMMAR [111:6.1] [Awa] |
| "Unti tin to." | andi-din-du  | "This place from." | here -from  | Tkld 1834 GRAMMAR [111:6.2] [Awa] |
| "Unta tin to." | anda-din-du  | "That place from." | there -from | Tkld 1834 GRAMMAR [111:6.3] [Awa] |

## Luke 23:06

*Ngurra noa ba Pilat-to Galile ka,*

*wiya noa, unni kore Galile kal ?*

**ngara nuwa ba PILATEdu GALILEEga**

[6] When Pilate heard of Galilee,

he asked whether the man were a Galilaean.

hear-PH he WHEN/if PILATE-ERG GALILEE-at

When he, PILATE, heard at [i.e. about] Galilee, ...

---

*... wiya noa, unni kore Galile kal ?*

**wiya nuwa ani guri GALILEEgal**

... he asked whether the man were a Galilaean.

speak-PH he this man GALILEE-belong

... he spoke: "(Is) this man a Galilee-belong [i.e. Galilee mob member]?"

---



# Luke 23:07

*Ngatun ngurra noa ba*

*Herod-ūmba kan noa wottai-kān, yuka  
bōn noa Herod kin ko, yakita ngaiya  
niuwoa bo kakulla Jerusalem ka.*

**ngadun ngara nuwa ba**

[7] And as soon as he knew  
that he belonged unto Herod's jurisdiction, he sent  
him to Herod, who himself also was at Jerusalem  
at that time.

AND hear-PH he WHEN/if

And when he heard [i.e. knew] ...

*... Herod-ūmba kan noa wottai-kān, ...*

**HERODumbagan nuwa wadayigan**

... that he belonged unto Herod's jurisdiction, ...

HEROD-of-agent he cover-actor-agent

... (that) he (was) a cover-agent [i.e. someone  
covered by, a subject] of Herod's, ...

## DOUBTFUL TRANSLATION

THIS BACK-TRANSLATION IS  
SPECULATIVE, AND DOUBTFUL

## -gan / -gani / -gal

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

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

[continues next frame]

[continues from previous frame]

... *yuka bōn noa Herod kin ko, ...*

**yuga bun nuwa HERODginGu**

... he sent him to Herod, ...

send-PH him he HEROD-to

... he sent him to Herod, ...

## SPECIAL STEM: *yu-*

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

... *yakita ngaiya niuwoa bo kakulla Jerusalem ka.*

**yagida ngaya nyuwuwabu gagala JERUSALEMga**

... who himself also was at Jerusalem at that time.

now then he-EMPH be-be-PH JERUSALEM-at

... now then emphatically he [i.e. he [**Herod**] himself now] was at Jerusalem.



# Luke 23:08

*Ngatun nakulla bōn noa ba Herod-to Jesu-nung,*

*pittul ngaiya noa katan kauwul; kulla noa natelli ba bōn yuraki ta birung, kulla noa ngurra kauwul-lan ngikoung kin ba; ngatun nakilli ko tarai umatoara ngikoung kai.*

**ngadun nagala bun nuwa ba HERODdu JESUSnung**

[8] And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

AND see-be-PH him he WHEN/if HEROD-ERG JESUS-ACC

And when he, Herod, saw him, Jesus, ...

*... pittul ngaiya noa katan kauwul; ...*

**bidal ngaya nuwa gadan gawal**

.. he was exceeding glad: ...

joy then he be-AFF-now big

... he then is big joy; ...

*... kulla noa natelli ba bōn yuraki ta birung, ...*

**gala nuwa nadili ba bun yuragidabirang**

... for he was desirous to see him of a long season, ...

because he see-AFF-ing DONE him longtime-away from

... because he [Herod] (was wanting to be) seeing him [Jesus] from [i.e. for] a long time, ...

### but / because / therefore

|                    |                          |
|--------------------|--------------------------|
| <b>gala (ba)</b>   | for, because             |
| <b>ngala-din</b>   | that-because (therefore) |
| <b>yagi-din</b>    | now-because (therefore)  |
| <b>guwidu (ba)</b> | because, therefore       |
| <b>wandu ba</b>    | but, instead, whereas    |

[continues from previous frame]

... *kulla noa ngurra kauwul-lan ngikoung kin ba; ...*

**gala nuwa ngara gawalan ngigungGinba**

... because he had heard many things of him; ...

because he hear-PH big-ness him-at

... because he [**Herod**] heard big-ness [i.e. great things] at [i.e. about] him [**Jesus**]; ...

... *ngatun nakilli ko tarai umatoara ngikoung kai.*

**ngadun nagiligu darayi umadwara ngigungGayi**

... and he hoped to have seen some miracle done by him.

AND see-be-ing-for other make-done to him-because [i.e. by]

... and for seeing other [i.e. some] make-endowed [i.e. miracle] because [i.e. by] him [**Jesus**].

**PASSIVE: -dwara**

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

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

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

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



# Luke 23:09

*Wiya ngaiya bōn noa wiyellikannē kauwul-kauwul;*

*wonto noa ba keawai wiyelli pa bōn.*

**wiya ngaya bun nuwa wiyiligani gawal gawal**

[9] Then he questioned with him in many words;

but he answered him nothing.

speak-PH then him he speak-ing-entity big big [many]

He [Herod] then spoke (to) him [Jesus] many speaking-entity(s) [i.e. many words]; ...

*... wonto noa ba keawai wiyelli pa bōn.*

**wandu nuwa ba giyawayi wiyili BA bun**

... but he answered him nothing.

instead he DONE no speak-ing NEG him

... instead he [Jesus] no >done<-speaking-  
<not> him [Herod] [i.e. did not answer him].

## DOUBLE NEGATIVE

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

# Luke 23:10

*Ngatun bara Pirriwul Iereu*

*ngatun bara Grammateu ngarokilliella, ngatun piral-mulliella bōn kauwul.*

**ngadun bara biriwal PRIEST**

[10] And the chief priests

and scribes stood and vehemently accused him.

AND they-all chief PRIEST

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

## SPECIAL WORD: *chief priest*

THERE ARE 37 INSTANCES OF 'chief priest'

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

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

**ngadun bara SCRIBE ngarugiliyila**

... and scribes stood ...

AND they-all SCRIBE stand-be-ing-recently

... and they the scribe(s) were standing, ...

... *ngatun piral-mulliella bōn kauwul.*

**ngadun biralmaliyila bun gawal**

... and vehemently accused him.

AND hard-make-ing-recently him big

... and were hard-making him big [i.e. vehemently accusing him].

# Luke 23:11

*Ngatun Herod katoa ba bara wuruwai koba [205]*

*ngurrurmainga bōn bara, ngatun beelma bōn, ngatun wupa bōn konēn-to kirrikin-to, ngatun yukea-kan bōn Pilat kin ko.*

**ngadun HERODgaduwaba bara wuruwayiguba**

[11] And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

AND HEROD-in company with DONE they-all fight-ITEM-of

And Herod in company with done they of fight [i.e. men of war], ...

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

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

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

## DOUBTFUL Tkld TRANSLATION

KJV *And Herod with his men of war*

Tkld **ngadun HERODgaduwaba bara wuruwayiguba**  
AND HEROD-in company with DONE they-all fight-ITEM-of

*And in company with Herod done they of war*  
INCONGRUENT (men with Herod, not H. with men).

PERHAPS:

**ngadun Herod barun-Gaduwa guri wuruwayi-guba**  
AND Herod them-all-in company with man fight-ITEM-of  
*And Herod with them men of war*

*... ngurrurmainga bōn bara, ...*

**ngaramayinga bun bara**

... set him at nought, ...

hear-make-almost him they-all

... they almost heard [i.e. acknowledged] him, ...

## INVENTIVE TRANSLATION

Tkld's SOLUTION INVENTIVE FOR THIS SEGMENT



[continues from previous frame]

... *ngatun beelma bōn, ...*

**ngadun biyilma bun**

... and mocked him, ...

AND mock-make-PH him

... and mocked him, ...

... *ngatun wupa bōn konēn-to kirrikin-to, ...*

**ngadun wuba bun gunindu girigindu**

... and arrayed him in a gorgeous robe, ...

AND do-PH him pretty-using garment-using

... and did [i.e. arrayed] him using pretty garment(s), ...

... *ngatun yukea-kan bōn Pilat kin ko.*

**ngadun yugiyagan bun PILATEginGu**

... and sent him again to Pilate.

AND send-again-now him PILATE-to

... and send [i.e. sent] him again to Pilate.

**SPECIAL STEM: yu-**

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

# Luke 23:12

*Ngatun unta purreung ka wakōl-la,*

*Pilat ngatun Herod kōtti bula umullan; yakita unta kakillan bula bukka-kan bula-bo.*

**ngadun anda bariyangGa wagula**

[12] And the same day

Pilate and Herod were made friends together: for before they were at enmity between themselves.

AND there day(light)-at one-at

And there at [i.e. on] one [i.e. the same] day, ...

*... Pilat ngatun Herod kūtti bula umullan; ,,,*

**PILATE ngadun HEROD gudi bula umalan**

... Pilate and Herod were made friends together:...

PILATE AND HEROD kinsman two make-RECIP-now

... Pilate and Herod, the two make friend(s) together; ...

*... yukita unta kakillan bula bukka-kan bula-bo.*

**yugida anda gagilan bula bagagan bulabu**

... for before they were at enmity between themselves.

after there be-be-RECIP-now two anger-BEness two-EMPH

... after-there the two being together emphatically-two anger-ness [i.e. formerly they used to be at loggerheads with one another].

## UNIDENTIFIED TERMS

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

## INVENTIVE TRANSLATION

Tkld's SOLUTION INVENTIVE FOR THIS SEGMENT

## -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 |

# Luke 23:13

*Ngatun Pilat to noa,  
ka-u-wiya noa ba barun Pirriwul  
Iereu ngatun barun Pirriwul, ngatun  
barun kore,*

**ngadun PILATEdu nuwa**

[13] And Pilate,  
when he had called together  
the chief priests and the rulers  
and the people,

**AND PILATE-ERG he**

And he, Pilate, ...

*... ka-u-wiya noa ba barun Pirriwul Iereu ...*

**gawuwiya nuwa ba barun biriwal PRIEST**

... when he had called together the chief priests ...

**gather-speak-PH he WHEN/if them-all chief PRIEST**

... when he gather-spoke [i.e. called  
together] them, the chief priest(s), ...

### SPECIAL WORD: *chief priest*

THERE ARE 37 INSTANCES OF 'chief priest'

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

[continues next frame]



[continues from previous frame]

... *ngatun barun Pirriwul*, ...

**ngadun barun biriwal**

... and the rulers ...

AND them-all chief

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

---

... *ngatun barun kore*,

**ngadun barun guri**

... and the people,

AND them-all man

... and them, the men [i.e. people],

---

## Luke 23:14

*Wiya ngaiya barun,*

*Mankulla nura bōn unni kore emmoung kin ko,  
yanti wakōl noa ngakoyauwil ba kore; ngatun, A,  
ngurulla, nuiya ta bōn bang unni mikan ta nurun  
kin, keawai bang ngurra-pa yarakai ngikoung kin,  
nginoa tara tin piral-ma bōn nura.*

**wiya ngaya barun**

[14] Said unto them,

Ye have brought this man unto me, as one that  
perverteth the people: and, behold, I, having  
examined him before you, have found no fault in this  
man touching those things whereof ye accuse him:

speak-PH then them-all

Spoke then (to) them: ...

*... Mankulla nura bōn unni kore emmoung kin ko, ...*

**manGala nura bun ani guri imuwungGinGu**

... Ye have brought this man unto me, ...

take-be-PH you-all him this man me-to

... "You took [i.e. brought] him, this man, to me, ...

*... yanti wakōl noa ngakoyauwil ba kore; ...*

**yandi wagul nuwa ngaguyawil ba guri**

... as one that perverteth the people: ...

thus one he fib-speak-might DONE man

... thus [i.e. as] one, he might >done<-fib-speak [i.e. have perverted] the men [i.e. people]; ...

[continues from previous frame]

... *yanti wakōl noa ngakoyauwil ba kore; ...*

**yandi wagul nuwa ngaguyawil ba guri**

... as one that perverteth the people: ...

thus one he fib-speak-might **DONE** man

... thus [i.e. as] one, he might >done<-fib-speak [i.e. have perverted] the men [i.e. people]; ...

... *ngatun, A, ngurrulla, nuiya ta bōn bang unni mikan ta nurun kin, ...*

**ngadun ya ngarala nuwiya da bun bang ani miganda nurunGin**

... and, behold, I, having examined him before you, ...

**AND** ah hear-IMP! try-move-PH  
**AFFirm** him I this in front-at ye-all-at

... and, ah, (you) must hear, I tried, aye, him, this fellow, at [i.e. in] front of you, ...

**SPECIAL WORD: tempt/touch/ try/teach**

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

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

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

|             | CAUS<br>because | LOC<br>at | ALL<br>to | PERL<br>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               |

[continues next frame]



[continues from previous frame]

... keawai bang ngurra-pa yarakai ngikoung kin, ...

giyawayi bang ngara BA  
yaragayi ngigungGin

... have found no fault in this man ...

no I hear-PH NEG bad him-at

... I did not hear-<not> bad [i.e. did not find fault] at [i.e. in] him, ...

**DOUBLE NEGATIVE**

DOUBLE NEGATIVES OCCUR IN THE FORMS:

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

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

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

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

... nginoa tara tin piral-ma bōn nura.

nginuwadaradin biralma bun nura

... touching those things whereof ye accuse him:

that-PLUR-because hard-make him you-all

... because of residual (past?) things you hard-make [i.e. accuse] him.

**DOUBTFUL WORD**

**nginuwa-dara-din**  
xxx-PLUR-at/because  
THERE ARE ONLY 3 OTHER EXAMPLES OF **nginuwa**, ALL TO DO WITH 'farewell' POSSIBLY HERE THE SAME AS:  
**anuwa**: that

**MYSTERY WORD: nginuwa**

**nginuwa** SEEMS TO BE CONNECTED WITH 'farewell' OR 'staying behind', 'remain', SO PERHAPS 'residue'

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

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

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

# Luke 23:15

*Keawarān, keawai Herod-to;*

*kulla bang yuka nurun ngikoung kin; ngatun, nauwa, keawai ngali tin tetti korien noa kunnun.*

giyawaran giyawayi HERODdu

[15] No, nor yet Herod:

for I sent you to him; and, lo, nothing worthy of death is done unto him.

not-now no HEROD-ERG

Not, no, Herod: ...

... *kulla bang yuka nurun ngikoung kin; ...*

*gala bang yuga nurun ngigungGin*

... for I sent you to him; ...

because I send-PH ye-all him-at

... because I sent you at [i.e. to] him; ...

## SPECIAL STEM: *yu-*

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

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

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

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

## TRANSLATION COMMENT

*KJV for I sent you to him*

Tkld *gala bang yuga nurun ngigungGin*

because I send-PH ye-all him-at

COMMENTATORS CHANGE THIS MEANING AROUND:

[English Standard Version]

Neither did Herod, **for he sent him back to us.**

Look, nothing deserving death has been done by him.

THEREFORE PERHAPS:

*gala nyuwawa yuga-yaga-n bun imuwung-Gin-Gu*

because he send-again-now him me-to

because he sent him again [i.e. back] to me

[continues from previous frame]

... *ngatun, nauwa, ...*

**ngadun nawa**

... and, lo, ...

AND see-IMP!

... and (you) must see, ...

... *keawai ngali tin tetti korien noa kunnun.*

**giyawayi ngalidin didigurin nuwa ganan**

... nothing worthy of death is done unto him.

no this-because dead-lacking he be-will

... he will not be dead-<lacking> [i.e. should not be put to death] because of this.

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

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

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

### DOUBLE NEGATIVE

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

## Luke 23:16

*Weilkorinnun wal bōn bang,*

*ngatun wamunbinun ngaiya bōn. [206]*

**WIYILgurinan wal bun bang**

[16] I will therefore chastise him,  
and release him.

flog-for-instr-will certainly him I

I will certainly flog him, ...

---

*... ngatun wamunbinun ngaiya bōn. [206]*

**ngadun wamanbinan ngaya bun**

... and release him.

AND move-make-permit-will then him

... and will then permit him to move [i.e. release him].

---



# Luke 23:17

*(Kulla noa burungbungngunnun wal  
wakōl yakita ta takillikannē ta.)*

**gala nuwa burangbangGanan wal**

[17] (For of necessity he must release  
one unto them at the feast.)

because he loose-do compel-will certainly

Because he certainly will set loose ...

*... wakōl yakita ta takillikannē ta.)*

**wagal yagida da [barunGinGu] dagiliganida**

... one unto them at the feast.)

one now AFFirm [them-all-to] eat-be-ing-entity-at

... one now, aye, [to them] at the eat-being-entity [i.e. feast].

### da FUNCTIONS

da AFFirm  
da ABSTR  
-da LOCative  
da .....

### MISSING TRANSLATION

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

# Luke 23:18

*Ngatun bara kaibulleen wakōl-la purawai, wiyelliella,*

*yuring unni kore; ngatun burungbunggulla bōn Barabba-nung ngearun kin ko:*

**ngadun bara gayibaliyan wagula burawayi wiyiliyila**

[18] And they cried out all at once, saying,

Away with this man, and release unto us Barabbas:

AND they-all call-do-ing-did one-at xxx, speak-ing-recently

And they were calling at one xxx, speaking: ...

MYSTERY WORD: burawayi

*wakōl-la purawai*

wagula burawayi: one-at xxx  
burawayi MEANING UNRESOLVED

*wakōl wuruwai*

IN THE VERY NEXT VERSE:  
wagul wurawayi : one fight-item  
RELATED, OR A COINCIDENCE?

... *yuring unni kore; ...*

**yuring ani guri**

... Away with this man, ...

go away this man

... "Away this man; ...

... *ngatun burungbunggulla bōn Barabba-nung ngearun kin ko:*

**ngadun burangbangGala bun BARABBASnung ngiyarunGinGu**

... and release unto us Barabbas:

AND loose-do-compel-IMP! him BARABBAS-ACC us-all-to

... and (you) must compel loose to us him, Barabbas".

# Luke 23:19

*(Ngali noa wakōl wuruwai tin kokirā,  
ngatun būnkilli tin tetti tin, wūnkulla bon Prison ka.)*

**ngali nuwa wagul wuruwayidin gugira**

[19] (Who for a certain sedition made in the city,  
and for murder, was cast into prison.)

this he one fight-ITEM-because hut [town]-at

He, this fellow, because of one  
fight at [i.e. in] the town. ...

*... ngatun būnkilli tin tetti tin, ...*

**ngadun bunGilidin dididin**

... and for murder, ...

AND beat-be-ing-because dead-because

... and because of beating dead [i.e. murder], ...

*... wūnkulla bon Prison ka.)*

**wunGala bun PRISONga**

... was cast into prison.)

deposit-be-PH him PRISON-at

... (someone) deposited him at [i.e. in] prison.

## wagul ARTICLE

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

## SPECIAL WORD: gugira

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

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

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

|             | CAUS<br>because | LOC<br><b>at</b> | ALL<br><b>to</b> | PERL<br><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                      |

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

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

|             | CAUS<br>because | LOC<br><b>at</b> | ALL<br><b>to</b> | PERL<br><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                      |

## PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du**: someone

**ngandu** .....

someone (did whatever...)

## Luke 23:20

*Koito noa ba Pilat-to,*

*kōtelliella burungbungngulliko bōn Jesu-nung wiyea ka barun.*

guwidu nuwa ba PILATEdu

[20] Pilate therefore,  
willing to release Jesus, spake again to them.

therefore he DONE PILATE-ERG

Therefore he, Pilate, ...

### but / because / therefore

|                    |                          |
|--------------------|--------------------------|
| <b>gala (ba)</b>   | for, because             |
| <b>ngala-din</b>   | that-because (therefore) |
| <b>yagi-din</b>    | now-because (therefore)  |
| <b>guwidu (ba)</b> | because, therefore       |
| <b>wandu ba</b>    | but, instead, whereas    |

*... kōtelliella burungbungngulliko bōn Jesu-nung ...*

gudiliyila burangbangGaligu bun JESUSnung

... willing to release Jesus, ...

think-ing-recently loose-do-compel-ing for him JESUS-ACC

... thinking for [i.e. about] compelling loose him, Jesus, ...

*... .. wiyea ka barun.*

wiyiyaga barun

... spake again to them.

speak-again-PH them-all

... spoke again (to) them.

### -yaga: 'again' / 'lest'

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

|     |   |
|-----|---|
| 189 | <b>present</b> tense: <b>-n</b>             |
| 57  | <b>future</b> tense: <b>-nan</b>            |
| 37  | <b>past historic</b> PH and IMP!: <b>-∅</b> |
| 0   | <b>past</b> tense: <b>-yan</b>              |

# Luke 23:21

*Wonto bara ba wiya, wiyelliella,  
buwa bōn tetti, buwa bōn tetti.*

wandu bara ba wiya wiyiliyila

[21] But they cried, saying,  
Crucify him, crucify him.

instead they-all DONE speak-PH speak-ing-recently

Instead they spoke, speaking: ...

*... buwa bōn tetti, buwa bōn tetti.*

buwa bun didi buwa bun didi

... Crucify him, crucify him.

beat-IMP! him dead beat-IMP! him dead

... “Beat him dead, beat him dead. [i.e. crucify him]”.

## wandu ba: whereas / INSTEAD

### wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**



# Luke 23:22

*Ngatun noa barun wiya yukita ngoro ka,  
Minnaring tin? minnaring noa yarakai umā? keawai bang ngurra pa tarai  
kan ngikoung kin, ngaloa kolang būnkilli kolang tetti wirrilliko;  
weilkorinnun wal bōn bang, ngatun wamunbinnuun bōn.*

**ngadun nuwa barun wiya yugida nguruga**

[22] And he said unto them the third time,  
Why, what evil hath he done? I have found no cause of death in him: I will  
therefore chastise him, and let him go.

AND he them-all speak-PH after three-at

And he spoke (to) them afterwards at-three [i.e. three times]: ...

*... Minnaring tin? minnaring noa yarakai umā? ...*

**minaringdin minaring nuwa yaragayi uma**

... Why, what evil hath he done? ...

what-because what he bad make-PH

... “What because [i.e. why]? What bad did he make [i.e. do]? ...

## minaringdin: WHY

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

[continues next frame]

[continues from previous frame]

... keawai bang ngurra pa tarai kan ngikoung kin, ...

giyawayi bang ngara BA darayigan ngigungGin

... I have found no cause ...

no I hear-PH NEG other-BEness him-at

... I did not hear-<not> [i.e. find] other-ness at him [i.e. anything else about him] ...

**DOUBLE NEGATIVE**

DOUBLE NEGATIVES OCCUR IN THE FORMS:

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

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

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

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

**-gan / -gan(g): BEness**

| ga           | ba           | ma           | ra           | la               |
|--------------|--------------|--------------|--------------|------------------|
| 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<br>ness   | DO<br>ness   | MAKE<br>ness | URG<br>ency  | (HAPpen)<br>ness |

... ngaloa kolang bũnkilli kolang tetti wirrilliko; ...

ngaluwagulang bunGiligulang didi wiriligu

... of death in him: ...

this-fellow-towards beat-be-ing-towards dead operate-ing-for

... towards this fellow, towards beating dead, for operating [i.e. for executing this fellow]; ...

[continues next frame]

[continues from previous frame]

... *weilkorinnun wal bōn bang, ...*

**WIYILgurinan wal bun bang**

... I will therefore chastise him, ...

flog-for-instr-will certainly him I

... I will certainly flog him, ...

---

... *ngatun wamunbinnuun bōn.*

**ngadun wamanbinan bun**

... and let him go.

AND move-make-permit-will him

... and will permit him to move [i.e. let him go]”.

---

# Luke 23:23

*Ngatun bara tantoa kal bo pulli kakulla kauwul,*

*wiyelliella, Buwil koa bon tetti: ngatun pulli barun ba, ngatun barun ba Pirriwul Iereu*  
*[207] piral kakulla.*

**ngadun bara danduwagalbu baLi gagala gawal**

[23] And they were instant with loud voices,  
requiring that he might be crucified. And the voices of them and of the chief  
priests prevailed.

AND they-all enough-belong-EMPH  
[immediately] voice be-be-PH big

And they, the big [i.e. loud] voice(s) were immediately ...

## IMMEDIATELY

Tkld uses the following for 'immediately':

|    |                       |                    |
|----|-----------------------|--------------------|
| 40 | <b>danduwa-gal-bu</b> | enough-belong-EMPH |
| 6  | <b>dinduwa-gal-bu</b> | enough-belong-EMPH |
| 5  | <b>danduwa-bu</b>     | enough-EMPH        |
| 4  | <b>danduwa-gal</b>    | enough-belong      |
| 1  | <b>duluwa-gu</b>      | straight-to        |

*... wiyelliella, Buwil koa bon tetti: ...*

**wiyiliyila buwilguwa bun didi**

... requiring that he might be crucified. ...

speaking-recently beat-might-having him dead

... speaking: "Beat-might-doing him dead [i.e. let him be executed]". ...

[continues next frame]

[continues from previous frame]

... ..ngatun pullī barun ba, ...

ngadun baLi barunba

... And the voices of them ...

AND voice them-all-of

... And their voice(s), ...

... ngatun barun ba Pirriwul Iereu [207] piral kakulla.

ngadun barunba biriwal PRIEST biral gagala

... and of the chief priests prevailed.

AND them-all-of chief PRIEST hard be-be-PH

... and of them the chief priest(s), were hard. [i.e. prevailed].

**SPECIAL WORD: chief priest**

THERE ARE 37 INSTANCES OF 'chief priest'

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



## Luke 23:24

*Ngatun Pilat-to noa wiya,  
kauwil koa yanti wiya bara ba.*

**ngadun PILATEdu nuwa wiya**

[24] And Pilate gave sentence  
that it should be as they required.

AND PILATE-ERG he speak-PH

And he, Pilate, said ...

---

*... kauwil koa yanti wiya bara ba.*

**gawilguwa yandi wiya bara ba**

... that it should be as they required.

be-might-having thus speak-PH they-all DONE

... (that) it might be thus [i.e. as] they >done<-spoke [i.e. had said].

---

# Luke 23:25

*Ngatun noa bōn burungbungngā barun kin*

*unni bōn wuruwai tin ngatun būnkilli tin tetti tin wūnkulla bōn Prison ka wiyatoara barun ba; ngatun noa bōn Jesu-nung wamunbea barun kin.*

**ngadun nuwa bun burangbangGa barunGin**

[25] And he released unto them him

that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

AND he him loose-do-compel-PH them-all-to

And he [Pilate] compelled to loose him [Barabbas] at [i.e. to] them, ...

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

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

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

... unni bōn wuruwai tin ...

**ani bun wuruwayidin**

... that for sedition ...

this him fight-ITEM-because

... this-fellow, him [Barabbas], because (of) fight [i.e. sedition] ...

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

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

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

... ngatun būnkilli tin tetti tin ...

**ngadun bunGilidin dididin**

... and murder ...

AND beat-be-ing-because dead-because

... and because (of) beating dead [i.e. murder], ...

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

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

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

[continues from previous frame]

... *wūnkulla bōn Prison ka ...*

wunGala bun PRISONga

... was cast into prison, ...

deposit-be-PH him PRISON-at

... (that someone) deposited him [Barabbas] at [i.e. in] prison, ...

... *wiyatoara barun ba; ...*

wiyadwara barunba

... whom they had desired; ...

speak-done to they-all-of

... speak-endowed of them [i.e. (whom) they desired]; ...

**DOUBTFUL Tkld TRANSLATION**

*KJV whom they had desired*

Tkld TRANSLATION INCONGRUENT

COMMENT: PILATE RELEASED TO THE PEOPLE THE MAN 'whom they had desired'. PERHAPS:

*ngan-nung-bu bara wiyi-li-gulang*

who-ACC-EMPH they-all speak-ing-towards  
emphatically whom they were speaking [i.e. asking] for

... *ngatun noa bōn Jesu-nung wamunbea barun kin.*

ngadun nuwa bun JESUSnung wamanbiya barunGin

... but he delivered Jesus to their will.

AND he him JESUS-ACC move-make-permit-PH them-all-to

... and he [Pilate] permitted him, Jesus, to move to them.

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

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

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

# Luke 23:26

*Ngatun yutea bōn bara ba yuring,  
mankulla ngaiya bara wakōl Simon-nung Cyrenia-kal ta,  
tanān uwolliella korung tin, ngatun wupea bara ngikoung kin  
talingkabilli kannē, kurriwil koa noa willung tin Jesu katoa.*

**ngadun yudiya bun bara ba yuring**

[26] And as they led him away,  
they laid hold upon one Simon, a Cyrenian, coming out  
of the country, and on him they laid the cross, that he  
might bear it after Jesus.

AND guide-PH him they-all WHEN/if go away

And when they guided him away, ...

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

*... mankulla ngaiya bara wakōl Simon-nung Cyrenia-kal ta, ...*

**manGala ngaya bara wagul SIMONnung CYRENIAgal da**

... they laid hold upon one Simon, a Cyrenian, ...

take-be-PH then they-all one SIMON-ACC CYRENIA-belong AFFirm

... they then took one Simon, the Cyrenia-mob [i.e. Cyrenian], aye, ...

*... tanān uwolliella korung tin, ...*

**danan uwaliyila gurangdin**

... coming out of the country, ...

approach move-ing-recently scrub-at

... approach-moving at [i.e. from] the scrub, ...

| <b>-kin /-din: CAUS/LOC/ALL/PERL</b>                                |                 |                  |                  |                        |
|---|-----------------|------------------|------------------|------------------------|
| IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY: |                 |                  |                  |                        |
|   | CAUS<br>because | LOC<br><b>at</b> | ALL<br><b>to</b> | PERL<br><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                      |

[continues from previous frame]

... *ngatun wupea bara ngikoung kin talingkabilli kannē, ...*

**ngadun wubiya bara ngigungGin dalingGabiligani**

... and on him they laid the cross, ...

AND do-PH they-all him-at cross-be-do-ing-entity

... and they do-did at him the cross-doing-entity [i.e. laid on him the cross], ...

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

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

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

... *kurriwil koa noa willung tin Jesu katoa.*

**gariwilguwa nuwa**

**wilangdin JESUSgaduwa**

... that he might bear it after Jesus.

carry-might-having he behind-at  
JESUS-in company with

... (that) he might do carrying at-behind in company with [i.e. after, along with] Jesus.

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

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

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

**-gaduwa: IN COMPANY WITH**

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

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



# Luke 23:27

*Ngatun wirroba bōn bara kauwullo konārō,  
ngatun bara nukung ko, tūnkilliella ngatun minki kakilliella ngikoung kai.*

**ngadun wiruba bun bara gawalu gunaru**

[27] And there followed him a great company of people, and of women, which also bewailed and lamented him.

AND follow-PH him they-all big-ERG crowd-ERG

And they, a big crowd, followed him, ...

... *ngatun bara nukung ko, ...*

**ngadun bara nugangGu**

... and of women, ...

AND they-all woman-ERG

... and they, the women, ...

... *tūnkilliella ngatun minki  
kakilliella ngikoung kai.*

**dunGiliyila ngadun minGi**

**gagiliyila ngigungGayi**

... which also bewailed and lamented him.

cry-ing-recently AND emotion  
be-be-ing-recently him-because

... crying, and being sorrow(ful) because (of) him.

## -gu FUNCTIONS: ERG/PURP/INSTR/OPP

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

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

-gu INSTRumental 'using'

-gu OPPose 'against' [RARELY]

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

## MYSTERY WORD: dunGa...

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

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

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

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

# Luke 23:28

*Wonto noa ba Jesu ngarkulleen*

*barun kai koba, wiya,*

*yinalkun Jerusalem kalleen, tūngki yikora emmoung kai, wonto ba tūnkillia nura nurun bo, ngatun nurun kai ko wonnai tara ko. [208]*

wandu nuwa ba JESUS

waragaliyan

barunGayiguba wiya

[28] But Jesus turning unto them said,

Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

instead he WHEN/if JESUS turn-be-ing-did them-all-at-of speak-PH

Instead when he, Jesus, was turning at-of-them [i.e. to them], spoke: ...

*... yinalkun Jerusalem kalleen, ...*

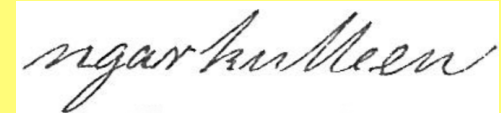
yinalgan JERUSALEMgalin

... Daughters of Jerusalem, ...

daughter JERUSALEM-belong [f]

... "Daughter(s) Jerusalem-mob [i.e. of Jerusalem], ...

## MS ERROR



nga-ga-li-yan: ERROR FOR wa(ra)-ga-li-yan  
SEE TABLE BELOW

|                 |                |                      |                  |   |
|-----------------|----------------|----------------------|------------------|---|
| "warra kulleen" | wara-ga-li-yan | "... turned him ..." | turn -be-ing-did | Tkld LUKE [VII:07:09::14 5:1.31] [Awa]  |
| "warkul leen"   | war-ga-li-yan  | "... he turned ..."  | turn -be-ing-did | Tkld LUKE [VII:07:44::14 7:10.11] [Awa] |
| "wakull een"    | wa-ga-li-yan   | "... he turned ..."  | turn -be-ing-did | Tkld LUKE [IX:09:55::154 :24.11] [Awa]  |

## MANUSCRIPT WRITER DOUBT

HANDWRITING SIMILARITY IN Mark AND Luke SUGGESTS Tkld DID PRODUCE BOTH MANUSCRIPTS. PERHAPS IN COPYING EARLIER VERSIONS OF THE Luke TEXT, Tkld MADE OCCASIONAL SLIP-UPS. YET DOUBT LINGERS AS TO WHO ACTUALLY DID WRITE THIS MS.

**wandu ba: whereas / INSTEAD**

**wandu ba**

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

[continues from previous frame]

... *tūngki yikora emmoung kai, ...*

**dungGi gura imuwungGayi**

... weep not for me, ...

cry-IMP! not me-because

... (you) must not cry because (of) me, ...

**-yi-gura MISCONCEPTION**

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

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

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

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

... *wonto ba tūnkilla nura nurun bo, ...*

**wandu ba dunGiliya nura nurunbu**

... but weep for yourselves, ...

instead DONE cry-be-ing-IMP!  
 you-all ye-all-EMPH

... instead you must cry emphatically-  
 (for)-you [i.e. for yourselves], ...

**wandu ba: whereas / INSTEAD**

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

**MYSTERY WORD: dunGa...**

|                     |                 |        |
|---------------------|-----------------|--------|
| <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 nurun kai ko wonnai tara ko. [208]*

**ngadun nurunGayigu wanayidaragu**

... and for your children.

AND ye-all-because-for child-PLUR-for

... and because (of) for your children".

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

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

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

## Luke 23:29

*A, nauwa,*

*purreung karing tanan uwollinnun, yakita unta wiyennun  
bara ba, murrorōng bara wonnai korien, ngatun unnung tara  
pika, keawai pōrkulli korien, ngatun paiyil keawai pittelliko.*

**ya nawa**

[29] For, behold,

the days are coming, in the which they shall say,  
Blessed are the barren, and the wombs that  
never bare, and the paps which never gave suck.

ah see-IMP!

Ah, (you) must see, ...

*... purreung karing tanan uwollinnun, ...*

**bariyang garing danan uwalinan**

... the days are coming, ...

day(light) all approach move-ing-will

... all the day(light)(s) will be approach-moving [i.e. coming], ...

*... yakita unta wiyennun bara ba, ...*

**yagida anda wiyinan bara ba**

... in the which they shall say, ...

now there speak-will they-all WHEN/if

... when now there they will speak [i.e. say]: ...

[continues from previous frame]

... *murrorōng bara wonnai korien, ...*

**marurung bara wanayigurin**

... Blessed are the barren, ...

good they-all child-lacking

... “They are good, the child-lacking [i.e. blessed are the barren], ...

... *ngatun unnung tara pika,  
keawai pōrkulli korien, ...*

**ngadun anangdara biga  
giyawayi burgaligurin**

... and the wombs that never bare, ...

AND there-PLUR container  
no drop-be-ing lacking

... and those container(s) [i.e. wombs] no  
dropping-<lacking> [that do not bear], ...

**here / there // this / that**

Adverbs / demonstratives RELATED  
TO DISTANCE FROM SPEAKER:

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

**DOUBLE NEGATIVE**

DOUBLE NEGATIVES OCCUR IN  
THE FORMS:

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

... *ngatun paiyil keawai pittelliko.*

**ngadun bayil giyawayi bidiligu**

... and the paps which never gave suck.

AND breast no drink-ing-for

... and the breast(s) not for drinking [i.e. suckling]”.



# Luke 23:30

*Yakita ngaiya bara wiyellān bulkurra karing,*  
*puntimullia ngearun kin, ngatun yūnko-ko, wutilla ngearun.*

**yagida ngaya bara wiyilan balgara garing**

[30] Then shall they begin to say to the mountains,  
 Fall on us; and to the hills, Cover us.

now then they-all speak-persist-now hill all

Now then they persistently speak (to)  
 all the hills [i.e. mountains]: ...

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

... *puntimullia ngearun kin, ...*

**bandimaliya ngiyarunGin**

... Fall on us; ...

fall-make-ing-IMP! us-all-at

... “(You) must make-falling at [i.e. fall on] us”, ...

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

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

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

[continues next frame]

[continues from previous frame]

... *ngatun yūnko-ko*, ...

**ngadun yunGugu**

... and to the hills, ...

**AND hill-to**

... and to the hill(s): ...

**MYSTERY WORD: *yunGu***

**yunGu:** hill

THIS IS A WORD FROM THE Gadang  
AND Wanaruwa LANGUAGES (3  
examples), AND IS THE ONLY TIME  
USED FOR AWAbakal [HRLM language]

... *wutilla ngearun*.

**wudila ngiyarun**

... Cover us.

**cover-IMP! us-all**

... "(You) must cover us".

## Luke 23:31

*Ngatun umullinnun bara ba  
unni tara kolai ta kirung ka,  
minnung bunnun wal kolai ta turrul-la ?*

**ngadun umalinan bara ba  
anidara gulayida girangGa**

[31] For if they do these  
things in a green tree,  
what shall be done in the dry?

AND make-ing-will they-all WHEN/if this-PLUR timber-at green-at

And if they will make [i.e. do] these things at [i.e. in] a green tree, ...

*... minnung bunnun wal kolai ta turrul-la ?*

**minang banan wal gulayida darala**

... what shall be done in the dry?

what do-will certainly timber-at dry-at

... what will certainly do at [i.e. in] a dry tree?

# Luke 23:32

*Ngatun unnung bula tarai-kan yarakai willung, yutea ngikoung katoa wūnkilliko tetti wirrilliko.*

**ngadun anang bula darayigan yaragayi wilang**

[32] And there were also two other, malefactors, led with him to be put to death.

**AND yonder two other-agent bad-return/behind (past) [sinner]**

**And there two other-<agent> bad-return(s) [i.e. sinners], ...**

*... yutea ngikoung katoa wūnkilliko tetti wirrilliko.*

**yudiya ngigungGaduwa wunGiligu didi wiriligu**

... led with him to be put to death.

**guide-PH him-in company with deposit-be-ing-for death operate-ing-for**

**... (someone) guided, in company with him, for depositing dead-operating [i.e. placing to death]**

## here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

## DOUBTFUL ANGLICISM EXISTENTIAL there

*there is, there are, there was, there were ...*  
 'there' IS A PRONOUN, OR A NOUN [c.f. Fr. *Il y a...*]  
 IT DOES NOT DENOTE A LOCATION IN THESE USAGES

## Tkld INVENTIONS: divided / sin / sinner

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

## SPECIAL STEM: yu-

|                   | ENGLISH | examples |
|-------------------|---------|----------|
| (yu) <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        |

## DOUBTFUL ANGLICISM

"put to death" IS AN ENGLISH EXPRESSION MEANING execute. AND IS UNRELATED TO THE VERB 'put', MEANING 'put down', 'place]. OR 'deposit'.  
 Tkld's TRANSLATION WOULD BE INCOMPREHENSIBLE TO AN AUDIENCE SPEAKING THIS LANGUAGE. PERHAPS:

**ngadun bula darayigan yaragayi wilangGuwa**

AND two other-agent bad-return/behind (past) [sinner]-having  
*And there were another two sinners*

**[ngan-du] yudiya ngigung barunGaduwa didi wiriligu**

[someone-ERG] guide-PH him them-all-in company with dead operate-ing-for  
*[someone] led him, with them, for doing-dead*

## DOUBTFUL Tkld COMPETENCE

UNIDIOMATIC EXAMPLES SUCH AS THIS CALL INTO QUESTION THE QUALITY OF Tkld's REPRESENTATION OF THE LANGUAGE GENERALLY

## Luke 23:33

*Ngatun uwa bara ba unta ko,*

*ngiakai yiturra Calvary, unta ngaiya bara bŭnkulla  
bŏn, ngatun bulun yarakai bula; wakŏl ta  
tŭngkangkeri ka ngatun tarai ta wŭntokeri ka.*

**ngadun uwa bara ba andagu**

[33] And when they were come to the place,  
which is called Calvary, there they crucified him, and the malefactors, one on the  
right hand, and the other on the left.

AND move-PH they-all WHEN/if there-to

And when they moved to there, ...

*... ngiakai yiturra Calvary, ...*

**ngiyagayi yidara CALVARY**

... which is called Calvary, ...

like this name CALVARY

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

*... unta ngaiya bara bŭnkulla bŏn, ...*

**anda ngaya bara bunGala bun**

... there they crucified him, ...

there then they-all beat-be-PH him

... there then they beat [i.e. crucified] him, ...

[continues from previous frame]

... *ngatun bulun yarakai bula; ...*

**ngadun bulun yaragayi bula**

... and the malefactors, ...

AND them-two bad two

... and them-two, the bad two; ...

... *wakōl ta tūngkangkeri ka ...*

**wagul da dungGangGiriga**

... one on the right hand, ...

one AFFirm right-(hand)(side)-at

... one, aye, at the right-hand side, ...

**MYSTERY WORD: *dunGa...***

|                     |                 |        |
|---------------------|-----------------|--------|
| <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 tarai ta wūntokeri ka.*

**ngadun darayi da wundugiriga**

... and the other on the left.

AND other AFFirm left-(hand)(side)-at

... and the other, aye, at the left-hand side.



# Luke 23:34

*Wiya ngaiya noa Jesu ko,  
Biyung, kummunbilla barun kulla bara keawai  
ngurrur korien [209] umulli ta. Ngatun toinbillan  
bara kirrikin ngikoumba, ngatun wupillan woiyo.*

**wiya ngaya nuwa JESUSgu**

[34] Then said Jesus,  
Father, forgive them; for they know not  
what they do. And they parted his  
raiment, and cast lots.

speak-PH then he JESUS-ERG

He, Jesus, then spoke: ...

*... Biyung, kummunbilla barun ...*

**biyang gamanbila barun**

... Father, forgive them; ...

father be-make-permit-IMP! them-all

... “Father, (you) must permit them to be [i.e. forgive them], ...

*... ..kulla bara keawai ngurrur korien [209] umulli ta. ...*

**gala bara giyawayi ngaragurin umali da**

... for they know not what they do. ...

because they-all no hear-lacking make-ing AFFirm

... because they do not know-<lacking>  
making, aye [i.e. know what they are doing]”. ...

## DOUBLE NEGATIVE

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

[continues from previous frame]

... *Ngatun toinbillan bara kirrikin ngikoumba, ...*

**ngadun duwinbilan bara girigin ngigumba**

... And they parted his raiment, ...

AND divide-do-persist-now they-all garment him-of

... And they were dividing his garment(s), ...

... *ngatun wupillan woiyo.*

**ngadun wubilan wuyu**

... and cast lots.

AND do-persist-now grass

... and doing grass [i.e. choosing straws, drawing lots].

**MYSTERY WORD: *duwing***

**dun / duwing**

MEANINGS: exchange, count,  
preserve, divide, connect

DIFFERENT WORDS:

**duwanda / duwinda:** eventually, after

# Luke 23:35

*Ngatun bara nakilliella ngaroki to;*

*ngatun bara pirriwul yantibo barun katoa beelmulliella, wiyalliella, miroma noa tarai kan; miromabunbillia bōn ngikoung kōti, wiya noa ba Krist ta, ngirimatoara Eloi-umba.*

**ngadun bara nagiliyila ngarugidu**

[35] And the people stood beholding.

And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

AND they-all see-be-ing-recently stand-be-ERG

And they, the stand-be (people) [i.e. those standing] were seeing [i.e. watching]; ...

*... ngatun bara pirriwul yantibo barun katoa beelmulliella, ...*

**ngadun bara biriwal yandibu barunGaduwa [bun] biyilmaliyila**

... And the rulers also with them derided him, ...

AND they-all chief thus-EMPH them-all-in company with [him] mock-make-ing-recently

... and they, the chief(s) emphatically-thus in company with them [i.e. even they, the rulers with them], were mocking [him], ...

### -gaduwa: IN COMPANY WITH

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

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

### MISSING TRANSLATION

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

*... wiyalliella, miroma noa tarai kan; ...*

**wiyaliyila miruma nuwa darayigan**

... saying, He saved others; ...

speaking-recently protect-PH he other-agent

... speaking: "He protected other-agent(s) [i.e. others]; ...

[continues from previous frame]

... *miromabunbillia bōn ngikoung kōti, ...*  
**mirumabanbiliya bun ngigung gudi**

... let him save himself, ...

protect-permit-ing-IMP! him him self

... let him be protecting himself! ...

**ANGLICISM gudi 'own'**

'own' IS AN IDIOMATIC INTENSIFIER  
 IN EXPRESSIONS SUCH AS:  
 my own    your own    his own  
 our own                    their own  
 AND NEED NOT BE TRANSLATED

**ANGLICISM gudi 'self'**

**ngigung gudi**: him self  
 LITERAL TRANSLATION OF ENGLISH *himself*  
 UNLIKELY TO BE IDIOMATIC. PERHAPS  
**ngigung-bu**: him-EMPH  
 RFLX (reflexive (self) & RECIPROCAL ARE  
 EXPRESSED AS A DERIVATIONAL SUFFIX  
**-li-**, SO PERHAPS:

**miruma-banbi-li-ya**  
 protect-permit-RFLX-IMP!  
*let him save himself*

... *wiya noa ba Krist ta, ...*

**wiya nuwa ba CHRIST da**

... if he be Christ, ...

QUESTION he WHEN/if CHRIST AFFirm

... QUERY if he (is) Christ, aye, ...

... *ngirimatoara Elo-i-umba.*

**ngirimadwara ELOIumba**

... the chosen of God.

choose-made-done to GOD-of

... choose-make-endowed [i.e. chosen] of God".

**PASSIVE: -dwara**

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

# Luke 23:36

*Ngatun bara Soldier ko beelma bōn*

*uwolliella ngikoung kin, ngatun nupilliella bon Vinegar,*

**ngadun bara SOLDIERgu biyilma bun**

[36] And the soldiers also mocked him,  
coming to him, and offering him vinegar,

AND they-all SOLDIER-ERG mock-make-PH him

And they, the soldier(s), mocked him, ...

*... uwolliella ngikoung kin, ...*

**uwaliyila ngigungGin**

... coming to him, ...

move-ing-recently him-at

... moving at [i.e. coming to] him, ...

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

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

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

*... ngatun nupilliella bon Vinegar,*

**ngadun nubiliyila bun VINEGAR**

... and offering him vinegar,

AND tempt-do-ing-recently him VINEGAR

... and tempting him (with) vinegar.

## SPECIAL WORD: tempt/touch/ try/teach

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

# Luke 23:37

*Ngatun wiyelliella,  
wiya bi ba Pirriwul Joudaiou koba,  
miromullā be ngintoa bo kōti.*

**ngadun wiyiliyila**

[37] And saying,  
If thou be the king of the Jews,  
save thyself.

AND speak-ing recently

And speaking: ...

*... wiya bi ba Pirriwul Joudaiou koba, ...*

**wiya bi ba biriwal JUDAEAguba**

... If thou be the king of the Jews, ...

QUESTION thou WHEN/if chief JEWS-of

... “QUERY If you (are) Chief of the Jews, ...

*... miromullā be ngintoa bo kōti.*

**mirumaliya bi nginduwabu gudi**

... save thyself.

protect-RFLX-IMP! thou thou-EMPH self

... you must be protecting emphatically-  
your-self [i.e. save yourself]”.

### ANGLICISM gudi ‘own’

‘own’ IS AN IDIOMATIC INTENSIFIER  
IN EXPRESSIONS SUCH AS:  
my own    your own    his own  
our own                    their own  
AND NEED NOT BE TRANSLATED

### ANGLICISM gudi ‘self’

**nginduwabu gudi**: thou-of-EMPH self  
INTENDED LITERAL TRANSLATION OF  
ENGLISH *thyself*  
UNLIKELY TO BE IDIOMATIC.  
RFLX (reflexive (self) & RECIProcal ARE  
EXPRESSED AS A DERIVATIONAL SUFFIX  
**-li-**, SO PERHAPS (WITHOUT **gudi**):

**miruma-li-ya bi nginung-bu**  
protect-RFLX-IMP! thou tee-EMPH  
*you must save yourself*



# Luke 23:38

*Ngatun upulleen wakōl upatoara wokka ka ngikoung kin  
pulli ta Greek-koba, ngatun Latin-koba, ngatun Hebrew-koba ngiakai, Unni ta Pirriwul Iudaio koba.*

**ngadun ubiliyan wagul  
ubadwara wagaga ngigungGin**

[38] And a superscription also was written over him  
in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

AND do-ing-did one do-done to high-at him-at

And (someone) doing one do-endowed  
[i.e. written a notice] at high at him [i.e. and  
someone was writing a notice high above him], ...

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

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

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

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

*... pulli ta Greek-koba, ngatun Latin-koba, ngatun Hebrew-koba ...*

**baLida GREEKguba ngadun LATINguba ngadun HEBREWguba**

... in letters of Greek, and Latin, and Hebrew, ...

voice-at GREEK-of AND LATIN-of AND HEBREW-of

... at voice [in letters] of Greek, and of Latin, and of Hebrew, ...

*... ngiakai, Unni ta Pirriwul Iudaio koba.*

**ngiyagayi ani da biriwal JEWguba**

... THIS IS THE KING OF THE JEWS.

like this this AFFirm chief JEW-of

... like this: "This, (is), aye, the Chief of the Jews".

## Luke 23:39

*Ngatun wakōl-lo yarakai bulun kin birung ko,  
kakilliella ba kolai ta, beelmulliella bōn, wiyelliella, wiya bi ba Krist ta, miromullia bi  
ngintoa bo ngatun ngearun.*

**ngadun wagulu yaragayi bulunGinbirangGu**

[39] And one of the malefactors  
which were hanged railed on him, saying, If thou be  
Christ, save thyself and us.

AND one-ERG bad them-two-away from-ERG

And one from them-two bad (men), ...

---

*... kakilliella ba kolai ta, ...*

**gagiliyila ba gulayida**

... which were hanged ...

be-be-ing-recently DONE timber-at

... (who) were >done<-being at the trees [i.e. also on crosses], ...

---

*... beelmulliella bōn, ...*

**biyilmaliyila bun**

... railed on him, ...

mock-make-ing recently him

... was mocking him, ...

[continues from previous frame]

... *wiyelliella, wiya bi ba Krist ta, ...*

**wiyiliyila wiya bi ba CHRIST da**

... saying, If thou be Christ, ...

speak-ing-recently QUESTION thou WHEN/if CHRIST AFFirm

... speaking: "QUERY If you (are), aye, Christ, ...

---

... *miromullia bi ngintoa bo ngatun ngearun.*

**mirumaliya bi nginduwabu ngadun ngiyarun**

... save thyself and us.

protect-RFLX-IMP! thou thou-EMPH AND us-all

... you must protect emphatically-you [i.e. yourself], and us".

---

# Luke 23:40

*Wonto ba tarai to wiyayelleen,  
koakilliella bōn, [210] wiyelliella, keawai bi kinta korien  
Eloi kai, ngatun ngintoa ta katān wakōl-la umatoara?*

wandu ba darayidu wiyayiliyan

[40] But the other answering  
rebuked him, saying, Dost not thou fear God, seeing  
thou art in the same condemnation?

instead DONE other-ERG speak-back-ing-did

Instead the other was speaking back [i.e. answering], ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

... koakilliella bōn, [210] wiyelliella, ...

guwagiliyila bun wiyiliyila

... rebuked him, saying, ...

scold-be-ing-recently him speak-ing-recently

... was scolding him, speaking: ...

[continues next frame]

[continues from previous frame]

... *keawai bi kinta korien Eloī kai, ...*

**giyawayi bi gindagurin ELOīgayi**

... Dost not thou fear God, ...

no thou fear-lacking GOD-because

... “(Are) you not fear-<lacking>  
because of [i.e. of] God, ...

**DOUBLE NEGATIVE**

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

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

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

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

... *ngatun ngintoa ta katān wakōl-la umatoara?*

**ngadun nginduwa da gadan wagula umadwara**

... seeing thou art in the same condemnation?

AND thou AFFirm be-AFF-now one-at make-done to

... and you, aye, are at one [i.e. in the same]  
do-endowed [i.e. fate, state, condition]?”

# Luke 23:41

*Ngatun ngalin yakita murrorōng uma;*

*yaki tin ngalin kai umatoara tin; wonto noa ba ngali kore ko, keawai noa yarakai uma pa.*

**ngadun ngalin yagida marurung uma**

[41] And we indeed justly;

for we receive the due reward of our deeds: but this man hath done nothing amiss.

AND us-two now good make-PH

And now, (to) us-two, (someone) made good [i.e. did justly to us]; ...

## PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du:** someone

**ngandu** .....

someone (did whatever...)

... *yaki tin ngalin kai umatoara tin; ...*

**yagidin ngalinGayi umadwaradin**

... for we receive the due reward of our deeds: ...

now-because us-two-at make-done to-because

... because now, because of our do-endowed(s) [i.e. therefore because of our deeds] ...

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

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

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

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

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

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

## Tkld INVENTIONS:

flog / why not / therefore

Tkld coined the following terms:  
 flog: **WIYILguriligu** wale-using-ing-for  
 why not **guraguwa** not-having  
 therefore **yagidin** now-because



[continues from previous frame]

... *wonto noa ba ngali kore ko, ...*

wandu nuwa ba ngali gurigu

... but this man ...

instead he DONE this fellow man-ERG

... instead he, this man, ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

... *keawai noa yarakai uma pa.*

giyawayi nuwa yaragayi uma BA

... hath done nothing amiss.

no he bad make-PH NEG

... he did not make [i.e. do] <not> bad [i.e. he did nothing wrong].

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

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

# Luke 23:42

*Ngatun noa wiya Jesu-nung,*

*Pirriwul, ngurrulla bi tia, uwunnun ngaiya bi ba  
Pirriwul-ngēl la ko ngiroung ka ta ko.*

**ngadun nuwa wiya JESUSnung**

[42] And he said unto Jesus,

Lord, remember me when thou comest into thy kingdom.

AND he speak-PH JESUS-ACC

And he spoke (to) Jesus: ...

... *Pirriwul, ngurrulla bi tia, ...*

**biriwal ngarala bi diya**

... Lord, remember me ...

chief hear-IMP! thou me

... “Chief, you must hear [i.e. remember] me, ...

... *uwunnun ngaiya bi ba Pirriwul-ngēl la ko  
ngiroung ka ta ko.*

**uwanan ngaya bi ba**

**biriwalngilagu ngirungGadagu**

... when thou comest into thy kingdom.

move-will then thou WHEN/if

chief-place-to thee-of-to

... when you will then move to  
your chief-place [i.e. kingdom]”.

### CONJOINED PRONOUNS: Tkld

‘Conjoined pronouns’: Tkld/Fraser p.17:

|          |                |          |                |
|----------|----------------|----------|----------------|
| I thee   | <b>ba-nung</b> | she thee | <b>bin-toa</b> |
| I her    | <b>ba-noun</b> |          |                |
| thou me  | <b>bi-tia</b>  | thou her | <b>bi-noun</b> |
| thou him | <b>bi-nung</b> |          |                |
| he thee  | <b>bi-loa</b>  | (he me   | <b>tia-loa</b> |

### biriwal-guba: KINGDOM

Tkld MAINLY ADOPTED **biriwal-guba**

‘chief-of’ FOR ‘kingdom’

THIS FORM SEEMS DOUBTFUL

**biriwal-guba ELOI-guba** [30]

**biriwal-guba ELOI-umba** [6]

**biriwal-guba murugu-guba** [3]

Tkld ALSO USED—PERHAPS BETTER:

**biriwal-ngil** chief-place [9]

**biriwal-gani** chief-entity [2]

### PRONOUN IRREGULARITIES

|            | REGULAR             | IRREGULAR          |
|------------|---------------------|--------------------|
| 3sgGEN     | <b>ngigumba</b>     | <b>ngigungGa</b>   |
| 3sgGEN/LOC | <b>ngigungGinba</b> | <b>ngigungGada</b> |
| 3plGEN     | <b>barunba</b>      | <b>barunGa</b>     |

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

# Luke 23:43

*Ngatun noa Jesu-ko wiya bōn,*

*Yuna bota wal bang ngiroung, Unti bung-ai purreung ka kunnun bi tia emmoung katoa Paradise ka ta ko.*

**ngadun nuwa JESUSgu wiya bun**

[43] And Jesus said unto him,

Verily I say unto thee, To day shalt thou be with me in paradise.

AND he JESUS-ERG speak-PH him

And he, Jesus, spoke (to) him: ...

*... Yuna bota wal bang ngiroung, ...*

**yunabu da wal bang [wiyan] ngirung**

...Verily I say unto thee, ...

true-EMPH AFFirm certainly I [speak-now] thee

... “Emphatically-true, aye, certainly I [speak] (to) you, ...

**MISSING TRANSLATION**

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

*... Unti bung-ai purreung ka kunnun bi tia emmoung katoa Paradise ka ta ko.*

**andi bangGayi bariyangGa ganan bi diya**

**imuwungGaduwa PARADISEgadagu**

... To day shalt thou be with me in paradise.

here now day(light)-at be-will thou me me-in company with PARADISE-at-to

... here, today, at day(light), you will be me, with me, at [i.e. in] to Paradise”.

**CONJOINED PRONOUNS: Tkld**

‘Conjoined pronouns’: Tkld/Fraser p.17:

|          |                |          |                |
|----------|----------------|----------|----------------|
| I thee   | <b>ba-nung</b> | she thee | <b>bin-toa</b> |
| I her    | <b>ba-noun</b> |          |                |
| thou me  | <b>bi-tia</b>  | thou her | <b>bi-noun</b> |
| thou him | <b>bi-nung</b> |          |                |
| he thee  | <b>bi-loa</b>  | (he me   | <b>tia-loa</b> |

## Luke 23:44

*Ngatun yakita kakulla hour ka six ta,  
tokoi ta kakulla yantīn ta purrai ta katea ka hour ka ko nine tako.*

**ngadun yagida gagala HOURga SIXda**

[44] And it was about the sixth hour,  
and there was a darkness over all the earth until the ninth hour.

AND now be-be-PH HOUR-at SIX-at

And now it was at the six(th) hour, ...

*... tokoi ta kakulla yantīn ta purrai ta ...*

**duguwi da gagala yandinda barayida**

... and there was a darkness over all the earth ...

night AFFirm be-be-PH all-at earth-at

... night [i.e. dark], aye, was at [i.e. over] all the earth ...

*... katea ka hour ka ko nine tako.*

**gadiyaga HOURgagu NINEdagu**

... until the ninth hour.

be-AFF-again-PH HOUR-to NINE-to

... was again [i.e. until it was] to the hour nine.

### **-yaga: 'again' / 'lest'**

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

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

POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**  
**ga-di-yaga**: be-AFF-again-PH  
'again' / 'lest' INCONGRUENT

# Luke 23:45

*Ngatun Punnul ta tokoi kakulla,  
ngatun kirrikin ta Temple ka ko yirkulleen bŭlwa koa.*

**ngadun banal da duguwi gagala**

[45] And the sun was darkened,  
and the veil of the temple was rent in the midst.

AND sun AFFirm night be-be-PH

And the sun, aye, was dark, ...

*... ngatun kirrikin ta Temple ka ko yirkulleen bŭlwa koa.*

**ngadun girigin da TEMPLEgagu yiyirgaliyan bulwaguwa**

... and the veil of the temple was rent in the midst.

AND garment AFFirm TEMPLE-to shred-be-ing-did middle-having

... and (someone) was shredding the garment [i.e. curtain], aye,  
to [i.e. of] the Temple middle-having [i.e. was torn down the middle].

## PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du**: someone

**ngandu** .....

someone (did whatever...)

# Luke 23:46

*Ngatun noa ba Jesu ko kaibulleen wokka, wiya noa,*

*Biyung, wūnnun bang emmoumba marai ngiroung kin mutturra; ngatun wiyelleen noa ba unni, wūnkulla ngaiya noa [211] marai.*

**ngadun nuwa ba JESUSgu gayibaliyan waga wiya nuwa**

[46] And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

AND he WHEN/if JESUS-ERG call-do-ing-did high speak-PH he

And when he, Jesus, was calling high, he spoke: ...

## DOUBTFUL INTENSIFIER waga

waga = 'high'

DOUBTFUL IF ITS USE AS AN INTENSIFIER [e.g. 'loud'] WOULD HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE.

PERHAPS INSTEAD: **gawal** 'big'

*... Biyung, wūnnun bang emmoumba marai ngiroung kin mutturra; ...*

**biyang wunan bang imuwumba marayi ngirungGin madara**

... Father, into thy hands I commend my spirit: ...

father deposit-will I me-of spirit thee-at hand-at

... "Father, I will deposit my spirit (in)to your hand(s)"; ...

## INALIENABLE POSSESSION

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

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

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

|             | CAUS<br>because | LOC<br>at | ALL<br>to | PERL<br>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               |

## SPECIAL WORD: hand-at

'into the hands' etc.: hand-at

| Gospel  | usage              | # |
|---------|--------------------|---|
| Luke    | <b>madara</b>      | 5 |
| Mark    | <b>madar-rin</b>   | 3 |
| Matthew | <b>madara-gaba</b> | 1 |



[continues from previous frame]

... *ngatun wiyelleen noa ba unni, ...*

**ngadun wiyiliyan nuwa ba ani**

... and having said thus, ...

AND speak-ing-did he DONE this

... and he >done<-speaking [i.e. having said] this, ...

---

... *wūnkulla ngaiya noa [211] marai.*

**wunGala ngaya nuwa marayi**

... he gave up the ghost.

deposit-be-PH then he spirit

... he then deposited [i.e. abandoned] (his) spirit [i.e. gave up the ghost].

---

# Luke 23:47

*Yakita ngaiya noa ba Centurion-ko  
nakulla unni umatoara*

*pittul ma noa Eloi-nung, wiyelliella, yuna bota wal murrorōng unni kore.*

yagida ngaya nuwa ba  
CENTURIONgu nagala ani umadwara

[47] Now when the centurion saw what was done,  
he glorified God, saying, Certainly this was a righteous man.

now then he WHEN/if CENTURION-ERG  
see-be-PH this make-done to

Now then when he, the Centurion, saw this  
make-endowed [i.e. what was done], ...

**PASSIVE: -dwara**

Tkld USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:

|                     |               |        |
|---------------------|---------------|--------|
| <b>wiya-dwara</b>   | speak-done to | spoken |
| <b>yuruba-dwara</b> | hide-done to  | hidden |
| <b>ngu-dwara</b>    | give-done to  | given  |

RENDERED: speak-, hide-, give-endowed

*... pittul ma noa Eloi-nung, wiyelliella, ...*

bidalma nuwa ELOInung wiyiliyila

... he glorified God, saying, ...

joy-make-PH he GOD-ACC speak-ing-recently

... he joy-made [i.e. glorified] God, speaking: ...

*... yuna bota wal murrorōng unni kore.*

yunabu da wal marurung ani guri

... Certainly this was a righteous man.

true-EMPH AFFirm certainly good this man

... "(It is) emphatically-true, aye: this man (was) good".

**-bu da: EMPHatic AFFirm**

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

|               |           |   |             |                                  |
|---------------|-----------|---|-------------|----------------------------------|
| "-bo-<br>ta." | -bu<br>da | "Only: a compound of bo, self: ta, it is,<br>meaning it is that self same thing only to<br>which it is affixed; thus-wakōl-bo-ta, one<br>only, one by itself, one alone." | EMPH<br>aye | Tkld AWA<br>Key 1850<br>[52:29 ] |
|---------------|-----------|---|-------------|----------------------------------|

# Luke 23:48

*Ngatun bara yantīn kore uwa*

*nakilliko ngala ko umatoara ko, wirrilleen bara wapara, ngatun willambo bara uwa.*

**ngadun bara yandin guri uwa**

[48] And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

**AND they-all all man move-PH**

**And they, all the men, moved ...**

*... nakilliko ngala ko umatoara ko, ...*

**nagiligu ngalagu umadwaragu**

... beholding the things which were done, ...

**see-be-ing-for that-for make-done to-for**

**... for seeing that make-endowed [i.e. for beholding what was done], ...**

## DIFFICULT CONCEPT(S)

DIFFICULT CONCEPT(S)  
TRANSLATION DOUBTFUL

## TRANSLATION COMMENT

*KJV came together to that sight*  
COMMENT:  
PERHAPS BEST/SIMPLEST  
LEFT UNTRANSLATED—  
AS Tkld DID

## DOUBTFUL AGREEMENT

*KJV beholding the things which were done*

Tkld **nagiligu ngalagu umadwaragu**  
see-be-ing-for that-for make-done to-for  
PERHAPS SIMPLER/BETTER AS:

**na-gi-li-gu ngala uma-dwara**  
see-be-ing-for that make-done to

## PASSIVE: -dwara

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

[continues from previous frame]

... *wirrilleen bara wapara, ...*

wiriliyan bara wabara

... smote their breasts, ...

operate-ing-did they-all chest

... they were operating [i.e. beating] (their) chest(s), ...

## TRANSLATION COMMENT

KJV *smote their breasts*

Tkld **wiriliyan bara wabara**  
operate-ing-did they-all chest

COMMENT:

FOR THIS OBSCURE CONCEPT,  
Tkld HAD TO USE"

**wiri-li...** 'operate'

PERHAPS BECAUSE

**bun-Gi-li...** 'beat'

IS ALSO USED FOR 'kill.

... *ngatun willambo bara uwa.*

ngadun wilambu bara uwa

... and returned.

AND return-EMPH they-all move-PH

... and they emphatically-return moved [i.e. returned].

## Luke 23:49

*Ngatun yantīn ngikoumba kōti ta,  
ngatun bara nukung wirroba bōn Galile ka birung, ngarokea  
kalōng ka, nakilliella unni tara.*

**ngadun yandin ngigumba gudi da**

[49] And all his acquaintance,  
and the women that followed him from Galilee, stood  
afar off, beholding these things.

**AND all him-of kinsman ABSTR**

And all his kinsmen, ...

*... ngatun bara nukung wirroba bōn Galile ka birung, ...*

**ngadun bara nugang wiruba bun GALILEEgabirang**

... and the women that followed him from Galilee, ...

**AND they-all woman follow-PH him GALILEE-away from**

... and they, the women (who) followed him from Galilee, ...

[continues next frame]

[continues from previous frame]

... *ngarokea kalōng ka, ...*

**ngarugiya galungGa**

... stood afar off, ...

stand-be-PH distant-at

... stood at [i.e. in] the distance, ...

---

... *nakilliella unni tara.*

**nagiliyila anidara**

... beholding these things.

see-be-ing-recently this-PLUR

... seeing these things.

---

## Luke 23:50

*Ngatun kakulla wakōl kure*

*ngiakai yiturra Joseph, wiyellikan katān;  
murrorōng kakillikan, ngatun tuloa kakillikan:*

**ngadun gagala wagul guri**

[50] And, behold, there was a man  
named Joseph, a counsellor; and he was a good man, and a just:

AND be-be-PH one man

And (there) was one man ...

**wagul ARTICLE**

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

*... ngiakai yiturra Joseph, ...*

**ngiyagayi yidara JOSEPH**

... named Joseph, ...

like this name JOSEPH

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

*... wiyellikan katān; ...*

**wiyiligan gadan**

... a counsellor; ...

speaking-agent be-AFF-now

... (who) is a speaking-agent [i.e. a counsellor]; ...



[continues from previous frame]

... *murrorōng kakillikan*, ...

**marurung gagiligan**

... and he was a good man, ...

good be-be-ing-agent

... good being-agent [i.e. a good (man)], ...

---

... *ngatun tuloa kakillikan*:

**ngadun duluwa gagiligan**

... and a just:

AND straight be-be-ing-agent

... and straight being-agent [i.e. and a just (man)].

---

# Luke 23:51

*Ngali keawai noa pittul korien  
barun ka ko wiyellikannē ko  
ngatun barun ba umatoara ko: Arimathea-kal noa,  
wakōl ta kokera Jew-koba; niuwoa ba mittilliella  
pirriwul la ko Eloī koba ka ko.*

**ngali giyawayi nuwa bidalgorin  
barungagu wiyiliganigu**

[51] (The same had not consented to the counsel and deed of them;) he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God.

this no he joy-lacking them-all-of-to speak-ing-entity-to

This-fellow not he joy-lacking [i.e. had not consented] to their speaking-entity [i.e. counsel],

## DOUBLE NEGATIVE

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

## DIFFICULT CONCEPT(S)

DIFFICULT CONCEPT(s)  
TRANSLATION DOUBTFUL

## PRONOUN IRREGULARITIES

|        | REGULAR             | IRREGULAR          |
|--------|---------------------|--------------------|
| 3sgGEN | <b>ngigumba</b>     | <b>ngigungGa</b>   |
| 3sgLOC | <b>ngigungGinba</b> | <b>ngigungGada</b> |
| 3plGEN | <b>barunba</b>      | <b>barunGa</b>     |

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

## POSSIBLE ADJUSTMENT

**ngali giyawayi nuwa bidal-gurin wiyi-li-gani-din barunba**  
that no he joy-lacking speak-ing-entity-because them-all-of  
*This-fellow not he joy-lacking [i.e. had not consented] because [i.e. to] their speaking-entity [i.e. counsel],*

... *ngatun barun ba umatoara ko: ...*

**ngadun barunba umadwaragu**

... and deed of them;) ...

AND them-all-of make-done to-to

... and to their make-endowed [i.e. to their deed]; ...

## DIFFICULT CONCEPT(S)

DIFFICULT CONCEPT(s)  
TRANSLATION DOUBTFUL

## POSSIBLE ADJUSTMENT

**ngadun uma-dwara-din barunba**  
AND make-done to-because them-all-of  
*and because [i.e. to] their make-endowed [i.e. deed]*

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

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

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

[continues from previous frame]

... *Arimathea-kal noa, wakōl ta kokerā Jew-koba; ...*

ARIMATHEA gal nuwa wagul da gugira JEW guba

... he was of Arimathaea, a city of the Jews: ...

ARITHMATHEA-belong he one AFFirm hut [town] JEW-of

... he, an Arimathea-mob (person), one, aye, town of the Jew(s); ...

DIFFICULT CONCEPT(S)

DIFFICULT CONCEPT(s)  
TRANSLATION DOUBTFUL

POSSIBLE ADJUSTMENT

ARIMATHEA-gal nuwa gugira da JUDAEA-guba  
ARITHMATHEA-belong he hut [town] AFFirm JUDAEA-of  
*he, an Arimathea-mob (person), a town, aye, of the Jew(s);*

... *niuwoa ba mittilliella pirriwul la ko Eloī koba ka ko.*

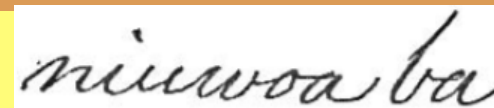
nyuwuwabu midiliyila biriwalagu ELOI gubagagu

... who also himself waited for the kingdom of God.

he-EMPH wait-ing-recently chief (kingdom)-to GOD-of-to

... emphatically-he was waiting to [i.e. for] the kingdom of God.

MS ERROR



nyuwuwaba  
MS ERROR FOR  
nyuwuwa-bu: heEMPH

DIFFICULT CONCEPT(S)

DIFFICULT CONCEPT(s)  
TRANSLATION DOUBTFUL

POSSIBLE ADJUSTMENT

nyuwuwabu midi-li-yila biriwal-gani-gu ELOI-guba  
he-EMPH wait-ing-recently chief-entity-for GOD-of  
*emphatically-he was waiting for the chief-entity [i.e. kingdom] of God.*

## Luke 23:52

*Unni noa uwa Pilate kin bōn,  
wiyelliko murrīn ko Jesu koba ko. [212]*

ani nuwa uwa PILATEgin bun

[52] This man went unto Pilate,  
and begged the body of Jesus.

this he move-PH PILATE-to him

This-fellow moved (to) him, to Pilate, ...

---

*... wiyelliko murrīn ko Jesu koba ko. [212]*

wiyiligu marinGu JESUSgubagu

... and begged the body of Jesus.

speak-ing-for body-for JESUS-of-for

... for speaking [i.e. begging] for the body of Jesus.

---

## Luke 23:53

*Ngatun noa mankulla barān,  
ngatun mungnga-ma kirrikin ta, ngatun wūnkulla  
tulmun ta umatoara tunūng ta, keawai ba unta kore  
wūntelli-ta.*

**ngadun nuwa manGala baran**

[53] And he took it down,  
and wrapped it in linen, and laid it in a  
sepulchre that was hewn in stone, wherein  
never man before was laid.

**AND he take-be-PH DOWN**

And he took down, ...

### ANGLICISM 'down': baran

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

*... ngatun mungnga-ma kirrikin ta, ...*

**ngadun mangGama giriginda**

... and wrapped it in linen, ...

**AND wrap-make-PH garment-at**

... and wrapped at garment [i.e. in linen], ...

[continues next frame]

[continues from previous frame]

... *ngatun wūnkulla tulmun ta umatoara tunūng ta, ...*

**ngadun wunGala dalmunda umadwara dunungGa**

... and laid it in a sepulchre that was hewn in stone, ...

AND deposit-be-PH grave-at make-done to stone-at

... and deposited at [i.e. in] the grave make-endowed at [i.e. hewn in, of] stone, ...

**PASSIVE: -dwara**

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

**MS ERROR**

**dunung-Ga**: stone-at  
 THERE ARE 9 EXAMPLES OF 'stone-at'. ALL ARE **dunung-Ga** EXCEPT THIS INSTANCE (**dunung-da**).  
 ASSUME THIS IS AN MS ERROR

... *keawai ba unta kore wūntelli-ta.*

**giyawayi ba anda guri wundili da**

... wherein never man before was laid.

no DONE there man deposit-AFF-ing AFFirm

... (someone) not there >done<-depositing [i.e. laying], aye, man [i.e. where no man had been left before].

**PASSIVE IGNORED**

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du**: someone

**ngandu** .....

someone (did whatever...)

# Luke 23:54

*Ngatun unta purreung ka tupoitupoikanne ta,  
ngatun papai kakulla Sabbat ta.*

**ngadun anda bariyangGa dubuwi dubuwigani da**

[54] And that day was the preparation,  
and the sabbath drew on.

AND there day(light)-at xxx xxx-entity ABSTR

And there at day(light) xxx-entity, ...

MYSTERY WORD: prepare

*tupoitupoikanne*

dubuwi dubuwi-gani

PRESUMABLY THIS MEANS

prepare-entity

BUT NO LIKELY MATCHES FOUND

MEANING UNRESOLVED

*... ngatun papai kakulla Sabbat ta.*

**ngadun bagayi gagala SABBATH da**

... and the sabbath drew on.

AND near be-be-PH SABBATH AFFirm

... and the Sabbath was near, aye.



# Luke 23:55

*Ngatun bara nukung uwa  
ngikoung katoa Galile ka birung  
wirroba yukita, ngatun nakulla tulmun, yakoai ba wunkulla  
murrin.*

**ngadun bara nugang uwa  
ngigungGaduwa GALILEEgabirang**

[55] And the women also, which  
came with him from Galilee,  
followed after, and beheld the sepulchre, and how his body  
was laid.

AND they-all woman move-PH him-in company with  
GALILEE-away from

And they, the women, moved in company with  
him from Galilee ...

## -gaduwa: IN COMPANY WITH

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

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

... *wirroba yukita, ...*

**wiruba yugida**

... followed after, ...

follow-PH after

... followed after, ...

## ANGLICISM

'followed after'

- ALMOST CERTAINLY 'followed'  
WOULD NEED NO 'after'. PERHAPS:  
**wiruba bun**: 'followed him'.
- 'after': A 'time' WORD, MEANING  
'later'.
- 'after': A 'place' WORD, MEANING  
'behind', THIS USE MIGHT HAVE  
BEEN A DIFFERENT WORD

## TIME

|                      |  |                  |                    |
|----------------------|--|------------------|--------------------|
| <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) |                  |                    |

[continues from previous frame]

... *ngatun nakulla tulmun, ...*

**ngadun nagala dalmun**

... and beheld the sepulchre, ...

AND see-be-PH grave

... and saw the grave, ...

... *yakoai ba wunkulla murr̄n.*

**yaguwayi ba wunGala marin**

... and how his body was laid.

how DONE deposit-be-PH body

... how (someone) deposited the body  
[i.e. and how the body was laid].

**yaguwayi: HOW**

INTERROGATIVE 'how': **yaguwayi**  
ENGLISH **how** HAS SEVERAL MEANINGS, e.g.:

- interrogative 'How does it work?'
- in what manner 'I don't know how to do it'
- what quality 'How was the movie today?'
- modifier 'How funny that is'
- = 'what' 'How about some dinner?'

**yaguwayi**: PROBABLY FIRST MEANING

PERHAPS: **yandi ba wunOGa-la**  
thus DONE deposit-be-PH ...

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TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du**: someone

**ngandu** .....

someone (did whatever...)

## Luke 23:56

*Ngatun bara willambo,  
ngatun mankulla Aroma ngatun Muron;  
ngatun korea purreung ka Sabbath-ta, yaki  
tin wiyatoara tin.*

**ngadun bara wilambu**

[56] And they returned,  
and prepared spices and ointments; and  
rested the sabbath day according to the  
commandment.

**AND they-all return-EMPH**

**And they emphatically-return(ed), ...**

*... ngatun mankulla Aroma ngatun Muron; ...*

**ngadun manGala AROMA ngadun MURAN**

... and prepared spices and ointments; ...

**AND take-be-PH SPICES AND OINTMENT**

**... and took spices and ointment; ...**

[continues next frame]

[continues from previous frame]

... ..ngatun korea purreung ka Sabbat-ta, ...

ngadun guriya bariyangGa SABBATHda

... and rested the sabbath day ...

AND stop-PH day(light)-at SABBATH-at

... and stopped at [i.e. on] the Sabbath day(light), ...

... yaki tin wiyatoara tin.

yagidin wiyadwaradin

... according to the commandment.

now-because speak-done to-because

... now-because [i.e. because of] the speak-endowed [i.e. commandment].

**Tkld INVENTIONS:**  
flog / why not / therefore

Tkld coined the following terms:

|           |                      |                    |
|-----------|----------------------|--------------------|
| flog:     | <b>WIYILguriligu</b> | wale-using-ing-for |
| why not   | <b>guraguwa</b>      | not-having         |
| therefore | <b>yagidin</b>       | now-because        |

**DOUBTFUL Tkld TRANSLATION**

*KJV according to*  
Tkld **yagidin**  
now-because  
PERHAPS MS ERROR FOR:  
**yandi-din**  
thus-because