

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

Luke 10

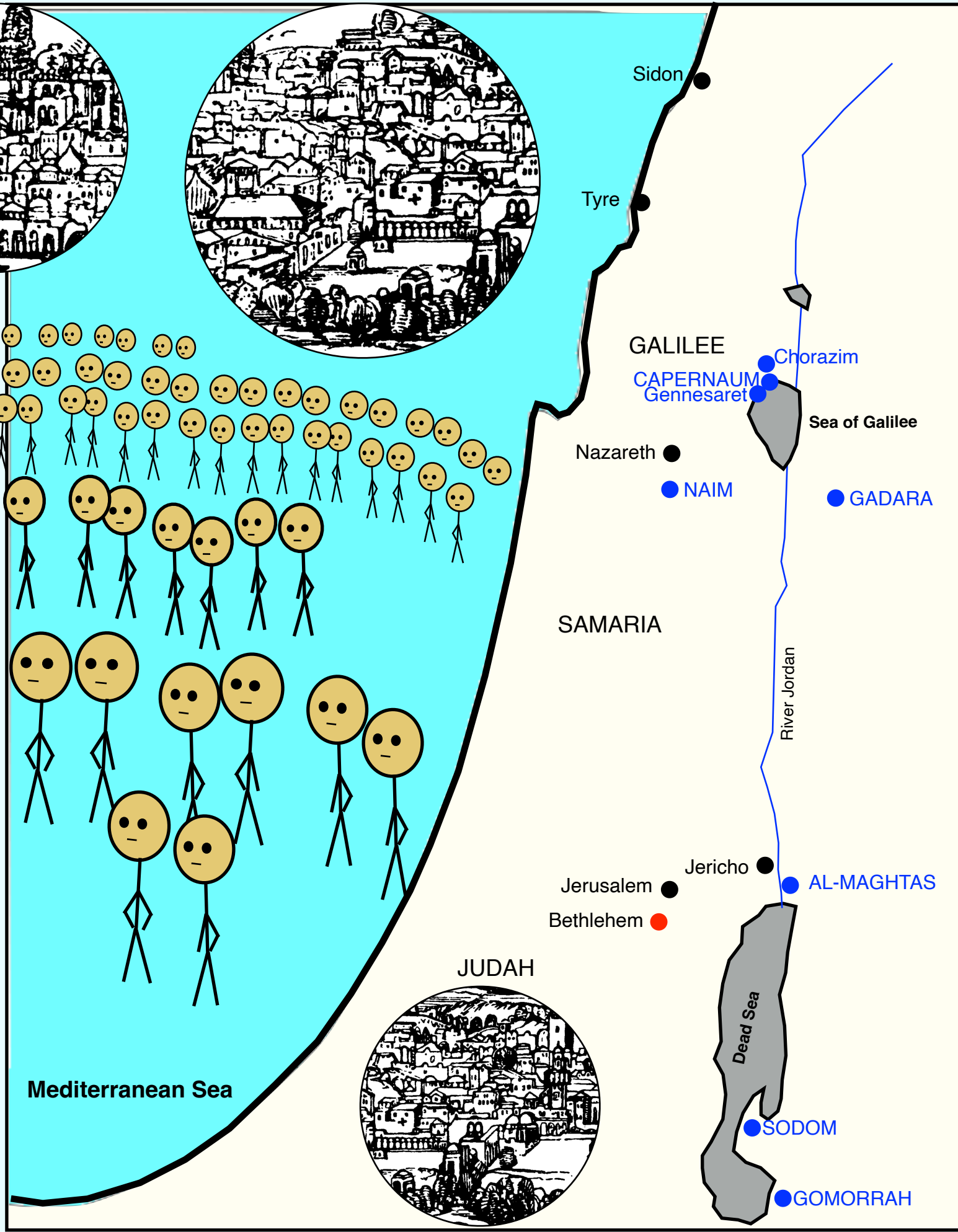
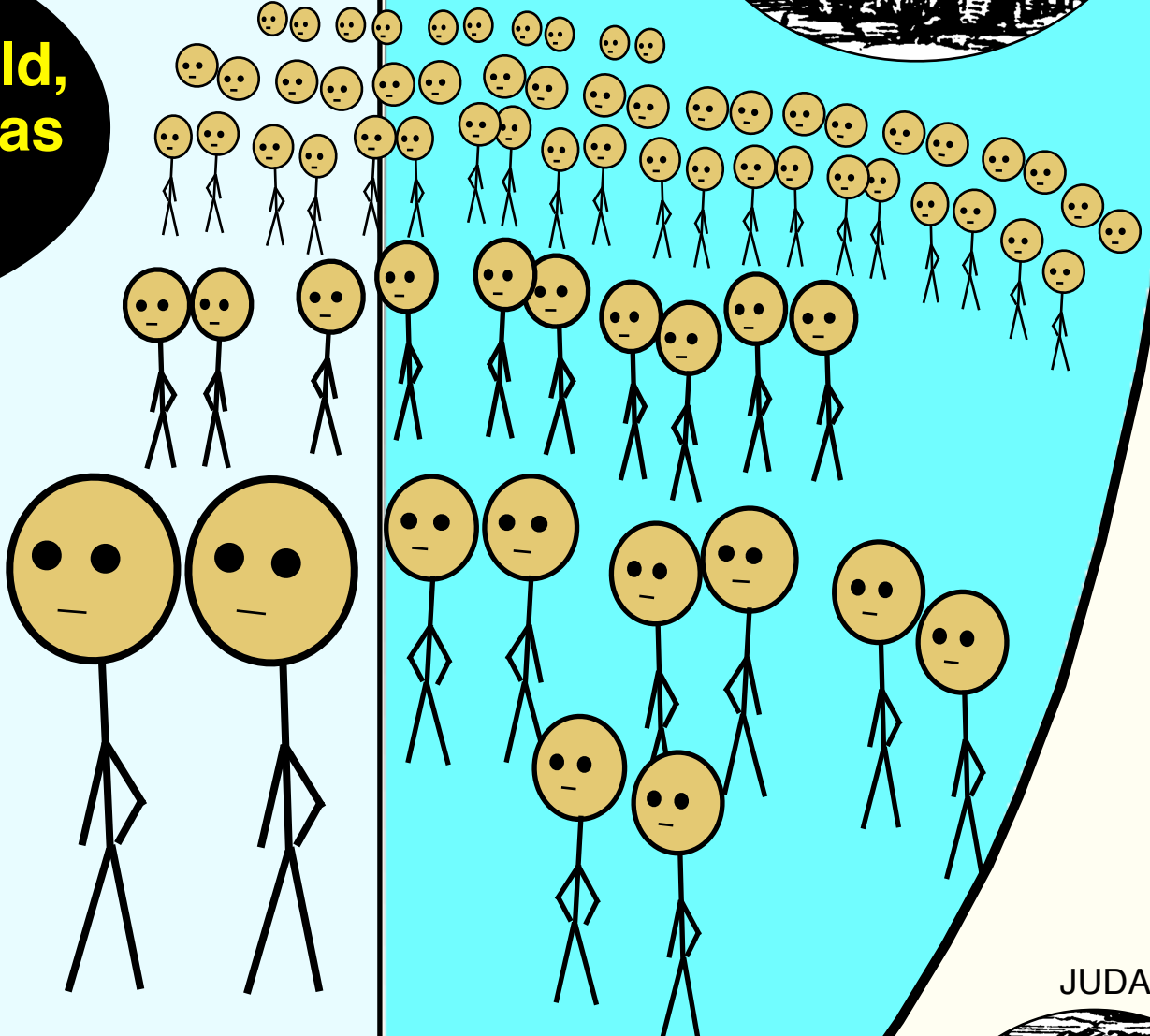
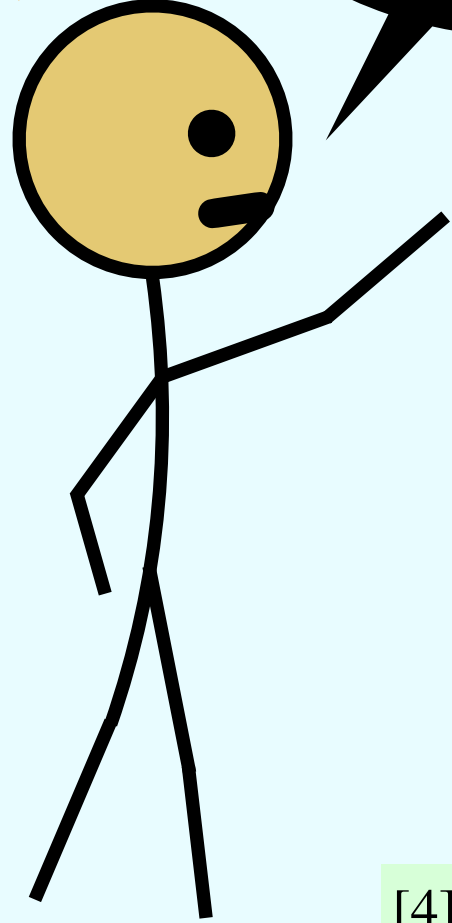
[1] ... the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

[3] **Go your ways: behold, I send you forth as lambs among wolves.**

[4] Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

Luke 10

J



*Yakita ngaiya kakulla unni tara,
Pirriwullo noa ngearimulleen tarai kan Seventy ta, ngatun
yuka barun buloara buloara, ngikoung kin mikan ta, yanfin
ta ko kokira ko uwunnun noa ba niuwoa bo.*

yagida **ngaya gagala anidara**

[1] After these things
the Lord appointed other seventy also,
and sent them two and two before his
face into every city and place, whither
he himself would come.

now then be-be-PH this-PLUR

Now then were these things, ...

... Pirriwullo noa ngearimulleen tarai kan Seventy ta, ...

biriwalu nuwa **ngirimaliyan darayigan SEVENTY da**

... the Lord appointed other seventy also, ...

chief-ERG he choose-make-ing-did other-agent SEVENTY AFFirm

... he, the chief, was choosing seventy, aye, other-agent(s) ...

... ngatun yuka barun buloara buloara, ngikoung kin mikan ta, ...

ngadun yuga barun bulwara bulwara ngigungGin miganda

... and sent them two and two before his face ...

AND send-PH them-all two two him-at in front-at

... and sent them two (by) two in front at [i.e. of] him, ...

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

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

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

[continues from previous frame]

... *yantīn ta ko kokira ko ...*

yandindagu gugiragu

... into every city and place, ...

all-to hut [town]-to

... to all town(s) ...

SPECIAL WORD: gugira

gugira

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

gugira garing: 'hut all'
FOR **'town'**

... *uwunnun noa ba niuwoa bo.*

uwanan nuwa ba nyuwuwabu

...whither he himself would come.

move-will he WHEN/if he-EMPH

... when he, emphatically he, [i.e. himself] will move [i.e. come].

DOUBTFUL WORD: himself

Tkld USED FOR 'himself':

44 **nyuwuwa-bu** he-EMPH
2 **nuwa gudi-bu** he self-EMPH
1 **bun ngigung gudi** him him self

POSSIBLE ADJUSTMENT

nyuwuwa-bu: he-EMPH
PERHAPS SHOULD BE :
ngigung-bu: him-EMPH

Luke 10:02

Ngatun noa barun wiya

kauwul-lan unni mulai katan keawai bo katillikan kore kauwulkauwul; ngali tin wiyella nura bon, Pirriwul mulai-ngēl koba yukauwil koa noa barun katillikan mulai ko katilliko, ngikoung kai ko.

ngadun nuwa barun wiya

[2] Therefore said he unto them,

The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

AND he them-all speak-PH

And he spoke (to) them: ...

... *kauwul-lan unni mulai katan ...*

gawalan ani nulayi gadan

... The harvest truly is great, ...

big-ness this fruit be-AFF-now

... "Bigness [i.e. great] is this fruit [i.e. harvest], ...

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

... *keawai bo katillikan kore kauwulkauwul; ...*

giyawayibu gadiligan guri gawal gawal

... but the labourers are few: ...

no-EMPH manage-ing-agent man big-big

...(there are) emphatically no(t) many men, managing-agents [i.e. labourer(s)]; ...

[continues from previous frame]

... *ngali tin wiyella nura bon, ...*

ngalidin wiyila nura bun

... pray ye therefore ...

this-because speak-IMP! you-all him

... because of this, you must speak [i.e. pray] (to) him, ...

but / because / therefore

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

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-rin	2	–	–	5

... *Pirriwul nulai-ngēl koba ...*

biriwal nulayingilguba

... the Lord of the harvest, ...

chief fruit-place-of

... the chief of the fruit-place [i.e. harvest], ...

... *yukauwil koa noa barun katillikan ...*

yugawilguwa nuwa barun gadiligan

... that he would send forth labourers ...

send-might-having he them-all manage-ing-agent

... (that) he send might-doing them, managing-agents [i.e. labourer(s)], ...

[continues next frame]

[continues from previous frame]

... *nulai ko katilliko, ngikoung kai ko.*

nulayigu gadiligu ngigungGayigu

... into his harvest.

fruit-for manage-ing-for him-of-for

... for managing for his fruit [i.e. harvest]”.

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

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

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

IRREGULAR SUFFIX [?]

ngigungGayi
POSSIBLE MS
ALTERNATIVE FOR
ngigung-Ga

PRONOUN IRREGULARITIES

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

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

Waita nura yuring wolla:

A, yukan nurun bang waita kolang yanti kiloa warea ta tipu barun kin murrōng ka ta.

wada nura yuring wala

[3] Go your ways:

behold, I send you forth as lambs among wolves.

depart you-all go away move-IMP!

“You must depart, go away move! ...”

... *A, yukan nurun bang waita kolang ...*

ya yugan nurun bang wadagulang

... behold, I send you forth ...

ah send-now ye-all I depart-towards

... Ah, I send you towards depart(ing) ...”

... *yanti kiloa warea ta tipu barun kin murrōng ka ta.*

yandigiluwa wariya da SHEEP barunGin marungGa da

... as lambs among wolves.

thus-like little AFFirm SHEEP them-all-at wolf-at AFFirm

... thus-like little, aye, sheep at [i.e. among] them, wolves, aye.”

yandi gadayi / galayi / giluwā

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

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ka ta / -ka ta

SOME 80 INSTANCES OF **ka ta**: ga da.

INTERPRETATIONS:

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

Luke 10:04

Kurri yikora yanoa munnī ngēl,

*ngatun yinung, keawai tungganung; ngatun ya^[92]noa
wiya yikora yapung koa tarai kan kore.*

gari gura yanuwa MONEYngil

[4] Carry neither purse,
nor scrip, nor shoes: and salute no man by
the way.

carry-IMP! not let-it-be! MONEY-place [purse]

Do not carry, desist, a MONEY-place [i.e. purse], ...

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

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

3 PRECEDED BY -n-

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

... *ngatun yinung, ...*

ngadun yinang

... nor scrip, ...

AND bag

... and bag, ...

[continues next frame]

[continues from previous frame]

... *keawai tungnganūng*; ...

giyawayi dangGanung

... nor shoes: ...

not SHOE

... not shoe(s), ...

MYSTERY WORD: *dunGa...*

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

... *ngatun ya[92]noa wiya yikora yapung koa tarai kan kore.*

ngadun yanuwa wiya gura yabangGuwa darayigan guri

... and salute no man by the way.

AND let-it-be! speak-IMP! not path-having (through/by) other-agent man

... and, desist, do not speak [i.e. salute] other-agent(s) men [i.e. other men] along the path.

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
 83 PRECEDED by -i-
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 PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY *gura*

-toa / -koa COMIT / PROP / PERL

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

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

Luke 10:05

*Ngatun uwonnun nura ba kokira ko tarai kan ta ko,
wiyella kurri ngiakai, pittul kauwa unni kokera ba.*

ngadun uwanan nura ba gugiragu darayigandagu

[5] And into whatsoever house ye enter,
first say, Peace be to this house.

AND move-will you-all WHEN/if hut-to other-BEness-to

And when you move to (an)other-ness [i.e. some other] house, ...

-gan / -gan(g): BEness

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

... *wiyella kurri ngiakai, ...*

wiyila gari nyiyagayi

... first say, ...

Speak-IMP! first like this

... (you) must speak first like this: ...

... *pittul kauwa unni kokera ba.*

bidal gawa ani gugiraba

... Peace be to this house.

joy be-IMP! this hut-at

... 'Joy be at this house!'

MS VARIANT: hut-at

VERSIONS OF 'hut-at':
Tkld

7	gugiridin
2	gugiriba
2	gugiraga(ba)
20	gugira

Luke 10:06

*Ngatun ba yinal koba
pittul koba kunnun unta,
nurun ba pittul kunnun ngaiya unta; keawai
ba nurun kin katea kunnun willambo.*

**ngadun ba yinalguba
bidalguba ganan anda**

[6] And if the son of peace be there,
your peace shall rest upon it: if not, it shall turn to you again.

**AND WHEN/if son-of
joy-of be-will there**

And if the son of joy with be there, ...

... nurun ba pittul kunnun ngaiya unta; ...

nurunba bidal ganan ngaya anda

... your peace shall rest upon it: ...

ye-all-of joy be-will then there

... your joy will then be there; ...

ALTERNATIVE TRANSLATION

New International Version

If someone who promotes peace is there, your peace will rest on them; if not, it will return to you.

English Standard Version

And if a son of peace is there, your peace will rest upon him. But if not, it will return to you.

New Heart English Bible

If a peaceful person is there, your peace will rest on him; but if not, it will return to you.

DOUBTFUL AGREEMENT

KJV the son of peace

Tkld **yinalguba bidalguba**

ADJECTIVES AGREE WITH NOUNS.
NOT NOUNS ~ NOUNS. PERHAPS:

yinal bidalguba

son joy-of

the son of peace

ALTERNATIVE TRANSLATION

KJV And if the son of peace be there
POSSIBLE ALTERNATIVES

ngadun ba yinal bidal-guba gugira

AND WHEN/if son-joy-of house-at

and if the son of peace (is) at the house

[i.e. there]

ALTERNATIVE TRANSLATION

KJV your peace shall rest upon it
POSSIBLE ALTERNATIVES

bidal nurunba ganan wal ngigung-Gin

joy ye-all-of be-will him-at

your joy will certainly be at [i.e. with] him

[continues next frame]

[continues from previous frame]

... keawai ba nurun kin katea kunnun willambo.

giyawayi ba nurunGin

gadiyaganan wilambu

... if not, it shall turn to you again.

no WHEN/if ye-all-at be-AFF-again-
will return-EMPH

... if not, (it) will emphatically-return-be
again at [i.e. will return to] you.

-yaga: 'again' / 'lest'

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

189 **present** tense: **-n**

57 **future** tense: **-nan**

37 **past historic** PH and IMP!: **-∅**

0 **past** tense: **-yan**

ALTERNATIVE TRANSLATION

KJV if not, it shall turn to you again.
POSSIBLE ALTERNATIVES

giyawayi gugira ba anda gadiyaganan
nurunGin wilambu

no hut-at WHEN/if there be-AFF-again-
will ye-all-at hut-at

*if not there at the house, it will be with
you again emphatically-return(ed)*

Luke 10:07

*Ngatun yellawonnun nura unta kokirā,
takilliko ngatun pittalliko ngunun bara ba nurun; kulla noa umullikan to
mān ba ngutoara ngikoumba. Uwai yikora kokere kolang kokere kolang.*

ngadun yilawanan nura anda gugira

[7] And in the same house remain,
eating and drinking such things as they give: for the labourer is
worthy of his hire. Go not from house to house.

AND sit-will you-all there hut-at

And you will sit there at [i.e. in] the house, ...

MS VARIANT: hut-at

VERSIONS OF 'hut-at':	
Tkld	
7	gugiridin
2	gugiriba
2	gugiraga(ba)
20	gugira

... takilliko ngatun pittalliko ngūnun bara ba nurun; ...

dagiligu ngadun bidaligu ngunan bara ba nurun

... eating and drinking such things as they give:...

eat-be-ing-for AND drink-ing-for give-will they-all DONE ye-all

... eating and drinking (what) they >done<-will give you; ...

[continues next frame]

[continues from previous frame]

... *kulla noa umullikan to mān ba ngutoara ngikoumba. ...*

gala nuwa umaligandu man ba ngudwara ngigumba

... for the labourer is worthy of his hire. ...

because he make-ing-agent-ERG take-now DONE give-done to him-of

... because he, the making-agent [i.e. labourer],
>done<-takes (what is) give-endowed of [i.e. to] him. ...

PASSIVE: -dwara

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

... *Uwai yikora kokere kolang, kokere kolang.*

uwa gura gugirigulang gugirigulang

... Go not from house to house.

move-IMP! not hut-towards hut-towards

... (You) must not go house-towards house-towards
[i.e. to one house after another].

-yi-gura MISCONCEPTION

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

Luke 10:08

Ngatun uwonnun nura ba yantīn ta kokeroa,

ngatun bara nurun pittul mannun; tauwa untoa tara wūnnun ba mikān ta nurun kin.

ngadun uwanan nura ba yandinda guguruwa

[8] And into whatsoever city ye enter,

and they receive you, eat such things as are set before you:

AND move-will you-all WHEN/if all-at town-having

And when you will move at [i.e. into] all town(s), ...

... ngatun bara nurun pittul mannun; ...

ngadun bara nurun bidalmanan

... and they receive you, ...

AND they-all ye-all joy-make-will

... and they will joy-make [i.e. succour] you; ...

... tauwa untoa tara wūnnun ba mikān ta nurun kin.

dawa anduwadara wunan

ba miganda nurunGin

... eat such things as are set before you:

eat-IMP! that-PLUR deposit-will

WHEN/if in front-at ye-all-at

... (you) must eat those things (someone) will
>done<-deposit [i.e. put] in front at [i.e. of] you.

DOUBTFUL WORD

guguruwa
town-having
SHOULD PERHAPS BE:
gugira
town-at

SPECIAL WORD: gugira

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

MS VARIANT: hut-at

VERSIONS OF 'hut-at':
Tkld
7 **gugiridin**
2 **gugiriba**
2 **gugiraga(ba)**
20 **gugira**

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.
TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT
ngan-du: someone
ngandu

someone (did whatever...)

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

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

	CAUS because	LOC at	ALL to	PERL thru/by
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-rin	2	–	–	5

Luke 10:09

Ngatun turōn barun umulla unta tara;

ngatun wiyella barun Pirriwul koba Eloī koba papai uwa nurun kin ba.

ngadun durun barun umala andadara

[9] And heal the sick that are therein,

and say unto them, The kingdom of God is come nigh unto you.

AND clean them-all make-IMP! there-PLUR

And (you) must make them clean [i.e. heal] those there; ...

... ngatun wiyella barun ...

ngadun wiyila barun

... and say unto them, ...

AND speak-IMP! them-all

... and (you) must speak (to) them: ...

... Pirriwul koba Eloī koba papai uwa nurun kin ba.

biriwalguba ELOIguba babayi

uwa nurunGinba

... The kingdom of God is come nigh unto you.

chief-of (kingdom) GOD-of near move ye-all-at

... 'The kingdom of God moves near at [i.e. to] you'.

DOUBTFUL AGREEMENT

KJV *The kingdom of God*
Tkld **biriwalguba ELOIguba**

ADJECTIVES AGREE WITH NOUNS.
NOT NOUNS ~ NOUNS. PERHAPS:

biriwal ELOIguba
chief [i.e. kingdom] God-of
the kingdom of God

biriwal-guba: KINGDOM

Tkld MAINLY ADOPTED **biriwal-guba**
'chief-of' FOR 'kingdom'

THIS FORM SEEMS DOUBTFUL

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

Tkld ALSO USED—PERHAPS BETTER:

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

Luke 10:10

Uwonnun nura ba tarai ta kokiroa,

nga[93]tun bara keawai pittul ma korien nurun, uwea ka nura warai ta ko yapung ka ko, ngatun wiyella,

uwanan nura ba darayida gugiruwa

[10] But into whatsoever city ye enter,

and they receive you not, go your ways out into the streets of the same, and say,

move-will you-all WHEN/if other-at town-having

When you will move at [i.e. into] (an)other [i.e. whatever] town, ...

DOUBTFUL WORD

gugiruwa
town-having
SHOULD PERHAPS BE:
gugira
town-at

SPECIAL WORD: gugira

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

MS VARIANT: hut-at

VERSIONS OF 'hut-at':
Tkld
7 **gugiridin**
2 **gugiriba**
2 **gugiraga(ba)**
20 **gugira**

... nga[93]tun bara keawai pittul ma korien nurun, ...

ngadun bara giyawayi bidalmagurin nurun

... and they receive you not, ...

AND they-all no joy-make-lacking ye-all

... and they do not joy-make-<lacking> [i.e. do not succour] you, ...

DOUBLE NEGATIVE

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

[continues next frame]

[continues from previous frame]

... *uwea ka nura warai ta ko yapung ka ko, ...*

uwiyaga nura warayidagu yabangGagu

... go your ways out into the streets of the same, ...

move-again-IMP! you-all outside-to path-to

... (you) must go again to the outside, to the path, ...

-yaga: 'again' / 'lest'

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

189 present tense: **-n**

57 future tense: **-nan**

37 past historic PH and IMP!: **-∅**

0 past tense: **-yan**

POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**

uwi-yaga: move-again-IMP!
'again' / 'lest' INCONGRUENT

ANGLICISM warayi 'out'

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

... *ngatun wiyella,*

ngadun wiyila

... and say,

AND speak-IMP!

... and (you) must speak:

Luke 10:11

Umulleen ngeen punūl unti kal ngearun kin ba;

nurun kin; A, kōttellia nura unni ta, uwān ta papai katān nurun kin pirriwul koba Eloi koba,

umaliyan ngiyin bunul andigal ngiyarunGinba

[11] Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

make-ing-did we-all powder here-belong us-all-at

We were making [i.e. being covered with] powder [i.e. dust] right here at us [i.e. all over us]; ...

DOUBTFUL Tkld TRANSLATION

KJV [the dust of your city sticks to us]

Tkld [We were making [sticking] the dust on us]

COMMENT: INCONGRUENT. PERHAPS:

bunun gugiraguba nurunba umaliyan ngiyarunGinba
dust town-of you-all-of make-ing-did us-all-at
the dust of your town was making [i.e. sticking] on us

... nurun kin; ...

[durun umalin ngiyin] nurunGin

... we do wipe off against you: ...

[clean make-ing-now we-all] ye-all-at

... [we are cleaning] at [i.e. on] you; ...

MISSING TRANSLATION

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

[continues next frame]

[continues from previous frame]

... *A, kōtelliga nura unni ta, ...*
ya gudiliya nura ani da

... notwithstanding be ye sure of this, ...

ah think-ing-IMP! you-all this AFFirm

... Ah, you must be thinking this, aye, ...

... *uwān ta papai katān nurun kin*
pirriwul koba Eloī koba,

uwan da babayi gadan nurunGin
biriwalguba ELOIguba

... that the kingdom of God is come nigh unto you.

move-now AFFirm near be-AFF-now
 ye-all-at chief-of (kingdom) God-of

... (that) the kingdom of God moves,
 aye, near at [i.e. to] you.

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

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

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

biriwal-guba: KINGDOM

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

biriwal-guba ELOI-guba [30]

biriwal-guba ELOI-umba [6]

biriwal-guba murugu-guba [3]

Tkld ALSO USED—PERHAPS BETTER:

biriwal-ngil chief-place [9]

biriwal-gani chief-entity [2]

Luke 10:12

*Wiyān nurun bang,
murrōng kunnun unta ta tarai ta
purreung ka Sodom ka ko, keawarān
ngala ko kokere ko.*

wiyān nurun bang

[12] But I say unto you,
that it shall be more tolerable in that day for
Sodom, than for that city.

speak-now ye-all I

“I speak (to) you, ...

... murrōng kunnun unta ta tarai ta purreung ka Sodom ka ko, ...

marurung ganān andada darayida bariyangGa SODOMgagu

... that it shall be more tolerable in that day for Sodom, ...

good be-will there-at other-at day(light)-at SODOM-to

... it will be good to Sodom at [i.e. on] there other day, ...

... keawarān ngala ko kokere ko.

giyawaran ngalagu gugirigu

... than for that city.

not-now that-for town-for

... not [i.e. more than] for that town.’

SPECIAL WORD: gugira

gugira

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

gugira garing: ‘hut all’
FOR **‘town’**

Luke 10:13

Yapāllun bi Korazin!

yapāllun bi Bethsaida! Kulla umatoara ba kauwulkauwul kaiyu birung, ka pa Tyre ka ngatun Sidon ka; uma ngiroung kin, minki bara ka pa yuraki yallawa pa barā piral la kirrikin ta ngatun bonōng ka.

yabalan bi CHORAZIN

[13] Woe unto thee, Chorazin!

woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

woe-ness thou CHORAZIN

Woe (to) you, Korazin! ...

... yapāllun bi Bethsaida! ...

yabalan bi BETHSAIDA

... woe unto thee, Bethsaida! ...

woe-ness thou BETHSAIDA

... Woe (to) you, Bethsaida! ...

[continues next frame]

[continues from previous frame]

... *Kulla umatoara ba kauwulkauwul
kaiyu birung, ka pa ...*

**gala umadwara ba gawal gawal
gayubirang ga ba**

... for if the mighty works had been done ...

because make-done to WHEN/if big big
[many] able-away from be DONE

...Because if many made-endowed [i.e. works] from
able had >done<-been [i.e. had been achieved], ...

PASSIVE: -dwara

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

VERB 'to be'

ACCORDING TO R.M.W. DIXON,
"Most Australian languages lack
any verb 'to be'" [Dixon 1980
491:12]
IF THIS IS THE CASE FOR
Awabakal, **ga / gi** 'be'
WOULD BE A Tkld INVENTION.

but / because / therefore

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

ba FUNCTIONS

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

... *Tyre ka ngatun Sidon ka; ...*

TYREga ngadun SIDONga

... in Tyre and Sidon, ...

TYRE-at AND SIDON-at

... at Tyre and at Sidon, ...

... *uma ngiroung kin, ...*

uma ngirungGin

... which have been done in you, ...

make-PH thee-at

... (as) made at you [i.e. as done in you], ...

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

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

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

[continues next frame]

[continues from previous frame]

... *minki bara ka pa yuraki ...*

minGi bara ga ba yuragi

... they had a great while ago repented, ...

emotion they-all be DONE longtime

... had they emotion [i.e. repented] long ago, ...

VERB 'to be'

ACCORDING TO R.M.W. DIXON, "Most Australian languages lack any verb 'to be' " [Dixon 1980 491:12]
IF THIS IS THE CASE FOR Awabakal, **ga / gi** 'be' WOULD BE A TkId INVENTION.

ba FUNCTIONS

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

... *yallawa pa barā piral la kirrikin ta ngatun bonōng ka.*

yilawa ba bara birala giriginda ngadun bunungGa

... sitting in sackcloth and ashes.

sit DONE they-all hard-at garment-at AND powder-at

... they (would) >done<-sit at [i.e. in] hard-garment(s) [i.e. sackcloth] and ash.

ba FUNCTIONS

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

Luke 10:14

Murrorōng buloara kunnun Tyre ngatun Sidon

unta purreung wiyellai-kan-nē ta keawarān bi.

marurung bulwara ganan TYRE ngadun SIDON

[14] But it shall be more tolerable for Tyre and Sidon

at the judgment, than for you.

good two be-will TYRE AND SIDON

It will be good (for) the two, Tyre and Sidon ...

... unta purreung wiyellai-kan-nē ta keawarān bi.

anda bariyang wiyilayiganida giyawaran bi

... at the judgment, than for you.

there day(light) speak-ITEM-entity-at not-now thou

... there daylight at-the-speak-item-entity [i.e. day of judgement], not (for) you.

Luke 10:15

Ngatun ngintoa Kapernaum,

wunkulla wokka lang Moroko ka, yuaipinnun wal barān pirri-kā-ko.

ngadun nginduwa CAPERNAUM

[15] And thou, Capernaum,

which art exalted to heaven, shalt be thrust down to hell.

AND thou CAPERNAUM

And you Capernaum, ...

... *wunkulla wokka lang Moroko ka, ...*

wunGala wagalang muruguga

... which art exalted to heaven, ...

deposit-be-PH high-ness sky-at

... (which) (someone) deposited [i.e. placed] highness at the sky [i.e. high in heaven], ...

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

... *yuaipinnun wal barān pirri-kā-ko. [94]*

yuwayibinan wal baran birigagu

... shalt be thrust down to hell.

push-back-do-will certainly DOWN deep-to

... (someone) will certainly push down to the deep.

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

ANGLICISM 'down': baran

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

Luke 10:16

Niuwoa ngurrān nurun ba,

*ngurrān ta noa tia; ngatun niuwoa waitimān
nurun ba, waitimān noa tia; ngatun niuwoa tia
waitimān <waitimān> noa bōn yuka noa tia ba.*

nyuwuwa ngaran nurun ba

[16] He that heareth you

heareth me; and he that despiseth you
despiseth me; and he that despiseth me
despiseth him that sent me.

he hear-now ye-all DONE

He (who) >done<-hears you, aye, ...

... ngurrān ta noa tia; ...

ngaran da nuwa diya

... heareth me; ...

hear-now AFFirm he me

... he hears, aye, me; ...

... ngatun niuwoa waitimān nurun ba, ...

ngadun nyuwuwa wayidiman nurun ba

... and he that despiseth you ...

AND he distress-AFF-make now [despise] ye-all DONE

... and he (who) >done<-distress-makes [i.e. despises] you, ...

[continues from previous frame]

... *waitimān noa tia; ...*

wayidiman nuwa diya

... despiseth me; ...

distress-AFF-make now [despise] he me

... he despises me; ...

... *ngatun niuwoa tia waitimān ...*

ngadun nyuwuwa diya wayidiman

... and he that despiseth me ...

AND he me distress-AFF-make now [despise]

... and he (who) despises me, ...

... *<waitimān> noa bōn yuka noa tia ba.*

wayidiman nuwa bun yuga nuwa diya ba

... despiseth him that sent me.

distress-AFF-make now [despise] he him send he me DONE

... he <despises> him he (who) >done<-sent me.

Luke 10:17

*Ngatun bara Seventy ta willambo kakulla pittul kan,
wiyelliella, A, Pirirwul, ngurrulli-kan bara Devil lo ngearun ngiroung katoa yitirraa.*

ngadun bara SEVENTY da wilambu gagala bidalgan

[17] And the seventy returned again with joy,
saying, Lord, even the devils are subject unto us through thy name.

AND they-all SEVENTY AFFirm return-EMPH be-be-PH joy-agent

And they seventy, aye, emphatically returned joy-agent(s), ...

... *wiyelliella, A, Pirirwul, ...*

wiyiliyila ya biriwal

... saying, Lord, ...

speaking-recently ah chief

... speaking: "Ah, chief, ...

... *ngurrulli-kan bara Devil lo ngearun
ngiroung katoa yitirraa.*

**ngaraligan bara DEVILu ngiyarun
ngirungGaduwa yidaruwa**

... even the devils are subject unto us through thy name.

hear-ing-agent they-all DEVIL-ERG us-all thee-
of-having (through/by) name-having (through/by)

... they, the Devil(s), (are) hearing-agent(s)
(of) us [i.e. subject to us] through your name.

PRONOUN IRREGULARITIES

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

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

-toa / -koa COMIT / PROP / PERL

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

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

Luke 10:18

Ngatun noa barun wiya

*nakulla bōn bang Satan-nung puntimulleen
barān moroko tin yanti mālma kiloa.*

ngadun nuwa barun wiya

[18] And he said unto them,

I beheld Satan as lightning fall from heaven.

AND he them-all speak-PH

And he spoke (to) them: ...

... nakulla bōn bang Satan-nung ...

nagala bun bang SATANnung

... I beheld Satan ...

see-be-PH him I SATAN-ACC

... "I saw him, Satan, ...

*... puntimulleen barān moroko tin
yanti mālma kiloa.*

**bandimaliyan baran murugudin
yandi malmagiluwa**

... as lightning fall from heaven.

fall-make-ing-did DOWN sky-
from thus lightning-like

... (who) was falling <down> from the sky
[i.e. from heaven] thus like lightning".

ANGLICISM 'down': baran

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

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

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

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

-gin	5		93	46	-
-din	168	39	25	-	8
-lin	12		-	-	-
-rin	2		-	-	5

... *A, ngutān bang nurun kaiyu*

waitawolliko maiya ko ngatun wuarai ko, ngatun yantīn ko kaiyu bukka kan ko; ngatun keawai wal nurun yarakai umulliko.

ya ngudan bang nurun gayu

[19] Behold, I give unto you power

to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

ah give-AFF-now I ye-all able

Ah, I give you able [i.e. power] ...

... *waitawolliko maiya ko ngatun wuarai ko, ...*

wadawaligu mayaGu ngadun wurayigu

... to tread on serpents and scorpions, ...

trample-move-ing-for snake-using AND scorpion-using

... for trampling using snake(s) and scorpion(s), ...

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

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

-gu PURPositive 'for' / -gu DATive 'to'

-gu INSTRumental 'using'

-gu OPPose 'against' [RARELY]

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

... *ngatun yantīn ko kaiyu bukka kan ko; ...*

ngadun yandinGu gayu bagaganGu

... and over all the power of the enemy: ...

AND all-using able anger-BEness-using

... and using all the anger-ness able [i.e. enemy power]; ...

-gan / -gan(g): BEness

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

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

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

-gu PURPositive 'for' / -gu DATive 'to'

-gu INSTRumental 'using'

-gu OPPose 'against' [RARELY]

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

[continues from previous frame]

... *ngatun keawai wal nurun yarakai umulliko.*

ngadun giyawayi wal nurun yaragayi umaligu

... and nothing shall by any means hurt you.

AND no certainly ye-all bad make-ing-for

... and certainly no [i.e. nothing] (will be) for bad-making [i.e. hurting] you.

Luke 10:20

Pittul mai yikora nura

*ngali tin ngurulli kan tin bara Marai
nurun ba; unti birung pittul-ma nura,
kulla yituroa nurun ba upatoara
moroko ka ba.*

bidalma gura nura

[20] Notwithstanding in this rejoice not,
that the spirits are subject unto you; but rather rejoice, because your names
are written in heaven.

joy-make-IMP! not you-all

You must not joy-make [i.e. rejoice] ...

*... ngali tin ngurulli kan tin
bara Marai nurun ba; ...*

ngalidin ngaraligandin bara marayi nurunba

... that the spirits are subject unto you; ...

that-because hear-ing-agent-because
they-all spirit ye-all-of DONE

... because they, the spirits, (are) these hearing-
agent(s) of yours [i.e. your subjects] ...

OBSCURE SENTENCE

OBSCURE SENTENCE
AND EQUALLY OBSCURE
Tkld INTERPRETATION
AND TRANSLATION

-yi-gura MISCONCEPTION

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

but / because / therefore

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

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

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

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

DOUBTFUL Tkld TRANSLATION

KJV that the spirits are subject unto you
Tkld [TRANSLATION OBSCURE]
PERHAPS:

**gala ngali marayi bara ngaraligan
nurunba**

because that-mob spirit(s) they-all hear-
ing-agent(s) you-all-of
*because the spirits are your hearing-
agents [i.e. subjects]*

[continues from previous frame]

... *unti birung pittul-ma nura, ...*

andibirang **bidalma nura**

... but rather rejoice, ...

here-away from joy-make you-all

... you (should) joy-make [i.e. rejoice] from this, ...

... *kulla yituroa nurun ba upatoara moroko ka ba.*

gala yidaruwa nurunba
ubadwara murugugaba

... because your names are written in heaven.

because name-having ye-all-of do-done to sky-at

... because (of) having your name(s) do-endowed [i.e. written] in the sky [i.e. in heaven].

-toa / -koa COMIT / PROP / PERL

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

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

PASSIVE: -dwara

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

wiya-dwara speak-done to spoken
yuruba-dwara hide-done to hidden
ngu-dwara give-done to given

RENDERED: speak-, hide-, give-endowed

MS ERROR [?]

yidaruwa
name-having
MS ERROR [?] FOR
yidara
name

Luke 10:21

Yakita ta noa pittul-lān kakulla marai [95] ta, ngatun wiyelliella, kauwa tia yanti, Biyung, Pirriwul ta moroko koba ngatun purrai koba, kulla bi ba unnoa tara yuropā ngali unta birung nguraki ta birung, ngatun bi tūngkai-ya unnoa tara barun bobōng ko; kauwa yanti Biyung, koito ba murrorōng ta ngiroung kin katān mikān ta.

yagida da nuwa bidalan gagala marayida

[21] In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

now AFFirm he joy-ness be-be-PH spirit-at

Just now, aye, he was joy-ness at [i.e. in] spirit, ...

-gan / -gan(g): BEness

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

... ngatun wiyelliella, ...

ngadun wiyiliyila

... and said, ...

AND speak-ing recently

... and was speaking: ...

... kauwa tia yanti, Biyung, ...

gawa diya yandi biyang

... I thank thee, O Father, ...

be-IMP! [yes] me thus father

... "Be me thus, Father, ...

DOUBTFUL Tkld TRANSLATION

KJV *I thank thee*

Tkld **gawa diya yandi**

be-IMP! [yes] me thus

INCONGRUENT TRANSLATION.

THERE ARE NO COURTESY TERMS (please, thank you, hallo, goodbye etc.)

PERHAPS:

marurung wiya ba nung

good speak I you: *I thank you*

[continues from previous frame]

... Pirriwul ta moroko koba ngatun purrai koba, ...

biriwal da muruguguba ngadun barayiguba

... Lord of heaven and earth, ...

chief AFFirm sky-of AND earth-of

... chief, aye, of heaven and earth, ...

*... kulla bi ba unnoa tara yuropā ngali
unta birung nguraki ta birung, ...*

**gala bi ba anuwadara yuruba
ngali andabirang nguragidabirang**

... that thou hast hid these things from the wise and prudent, ...

because thou DONE that-PLUR hide-PH this
there-away from hear-be [wise]-away from

... because you hid those things from these there,
the hear-be [i.e. from the wise and prudent], ...

but / because / therefore

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

[continues next frame]

[continues from previous frame]

... *ngatun bi tūngkai-ya unnoa tara barun bobōng ko; ...*

ngadun bi dungGaya
anuwadara barun bubungGu

... and hast revealed them unto babes: ...

AND thou show-DECL-PH
that-PLUR them-all baby-to

... and you showed those things
(to) them, the babies; ...

MYSTERY WORD: *dunGa...*

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

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.
-gu **PUR**Positive 'for' / **-gu** **DAT**ive 'to'
-gu **INSTR**umental 'using'
-gu **OPP**ose 'against' [RARELY]

-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.
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... *kauwa yanti Biyung, ...*

gawa yandi biyang

... even so, Father; ...

be-IMP! [yes] thus father

... be thus [i.e. even so], Father, ...

[continues next frame]

[continues from previous frame]

... *koito ba murrorōng ta
ngiroung kin katān mikān ta.*

*guwidu ba marurung da
ngirungGin gadan miganda*

... for so it seemed good in thy sight.

because DONE good AFFirm
thee-at be-AFF-now in front-at

... because (it is) good, aye, in front of
you [i.e. in your sight].

but / because / therefore

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

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

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

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

Luke 10:22

*Yanf̄n ta tia wupea emmoung kin ko Biung-bai to;
ngatun keawai kore ko bōn yināl ngimilli pa, wonto ba Biyungbai to; ngatun Biyungbai yināl-
lo ngimilleen, ngatun niuwoa yinal lo tūng-ngunbinnun bōn Biyungbai.*

yandin da diya wubiya imuwungGinGu biyangbayidu

[22] All things are delivered to me of my Father:
and no man knoweth who the Son is, but the Father; and who the Father is, but the Son,
and he to whom the Son will reveal him.

All AFFirm me do-did me-to father-ITEM-ERG

The Father, (to) me, did [i.e. delivered] all, aye, to me; ...

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

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

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

... *ngatun keawai kore ko bōn yināl ngimilli pa, ...*

ngadun giyawayi gurigu bun yinal ngimili BA

... and no man knoweth who the Son is, ...

AND no man-ERG him son know-ing NEG

... and no man (is) <not> knowing him, the son, ...

ba FUNCTIONS

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

DOUBLE NEGATIVE

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

... *wonto ba Biyungbai to; ...*

wandu ba biyangbayidu

... but the Father; ...

instead DONE father-ITEM-ERG

... instead [i.e. except] the Father (does know); ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS 'instead'.

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

180 **wandu ba**

70 **wandu xxx ba**

[continues from previous frame]

... *ngatun Biyungbai yināl-lo ngimilleen, ...*

ngadun biyangbayi yinalu ngimiliyan

... but the Son, ...

AND father-ITEM son-ERG know-ing-did

... and the son was knowing the Father, ...

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

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

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

... *ngatun niuwoa yinal lo tūng-ngunbinnun bōn Biyungbai.*

ngadun nyuwuwa yinalu dungGanbinan bun biyangbayi

... and he to whom the Son will reveal him.

AND he son-ERG show-do-will him father-ITEM

... and he, the son, will be showing him, the Father.

MYSTERY WORD: *dunGa...*

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

Luke 10:23

*Ngatun noa willaring kakulla
ngikoung kai koba wirrobullikan koba,
ngatun wiyelliella kara, kauwa yanti murrorong ta natān ngaikung ko
unni tara natān nura ba:*

**ngadun nuwa wilaring gagala
ngigungGayiguba wirubaliganGuba**

[23] And he turned him unto his disciples,
and said privately, Blessed are the eyes which see the things that ye see:

AND he twist-to be-be-PH
him-at-of follow-ing-agent-of

And he turned to his following-agents [i.e. disciples], ...

... *ngatun wiyelliella kara, ...*

ngadun wiyiliyila gara

... and said privately, ...

AND speak-ing-recently secret

... and was speaking secret(ly): ...

... *kauwa yanti murrorong ta natān ngaikung ko unni tara natān nura ba:*

gawa yandi marurung da nadan ngayigangGu anidara nadan nura ba

... Blessed are the eyes which see the things that ye see:

be-IMP! [yes] thus good AFFirm see-AFF-now eye-ERG this-PLUR see-AFF-now you-all DONE

..."Be thus good, aye, [i.e. blessed], the eye(s) (that) see these things (that) you all >done<-see:

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

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

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

-ring: TOWARDS

WITH SOME WORDS, THE SUFFIX **-ring** APPEARS TO MEAN **towards**.

WITH OTHER WORDS, e.g.

minaring: what

mararing: inside

yuring: go away

IT DOES NOT

MS ERROR

his disciples

THERE ARE AT LEAST 31 EXAMPLES OF

wiruba-li-gan ngigumba

follow-ing-agent him-of

THIS IS THE ONLY EXAMPLE OF DOUBTFUL

noun-adjective AGREEMENT FEATURING

-guba

ngigung-Gayi-guba wiruba-li-gan-Guba

OMIT **-guba**

MYSTERY WORD: kara

kara: gara MEANINGS INCLUDE:

slow	9	humble	2
secret	8	diligent	3
safe	1	be (neg?)	

'humble', 'diligent' AND 'slow' MIGHT BE DIFFERENT VIEWS OF THE SAME IDEA

Luke 10:24

*Kulla bang nurun wiyān,
kauwollo Prophet to, ngatun Pirriwul lo na pa
unni tara natān nura ba, ngatun bara keawai
na korien; ngatun ngurra pa unni tara ngurrān
nura ba, [96] ngatun keawai ngurrā korien.*

gala bang nurun wiyān

[24] For I tell you,
that many prophets and kings have
desired to see those things which ye
see, and have not seen them; and to
hear those things which ye hear, and
have not heard them.

because I ye-all speak-now

Because I speak (to) you, ...

... kauwollo Prophet to, ngatun Pirriwul lo na pa unni tara natān nura ba, ...

gawalu PROPHETdu ngadun biriwalu na BA anidara nadan nura ba

... that many prophets and kings have desired to see those things which ye see, ...

big-ERG PROPHET-ERG AND chief-ERG see NEG this-PLUR see-AFF-now DONE

... big [i.e. many] Prophet(s) and Chief(s) not seen these things you >done<-see [i.e. but would like to], ...

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

... ngatun bara keawai na korien; ...

ngadun bara giyawayi nagurin

... and have not seen them; ...

AND they-all no see-lacking

... and they do not see <lacking>; ...

DOUBLE NEGATIVE

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

[continues from previous frame]

... *ngatun ngurra pa unni tara ngurrān nura ba, [96] ...*

ngadun ngara BA anidara ngaran nura ba

... and to hear those things which ye hear, ...

AND hear NEG this-PLUR hear-now you-all DONE

... and (they) do not hear these things you >done<-hear [i.e. but would like to], ...

ba FUNCTIONS

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

... *ngatun keawai ngurrā korien.*

ngadun giyawayi ngaragurin

... and have not heard them.

AND no hear-PH-lacking

... and do not hear <lacking>.

DOUBLE NEGATIVE

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

Luke 10:25

*A, tarai wakōl Nomiko ngarokea wokka lang,
ngatun wiya bōn, nuwiyelliella, Pirriwul, minnung bunnun bang morōn kakilliko
yanti katai?*

**ya darayi wagul LAWYER
ngarugiya wagalang**

[25] And, behold, a certain lawyer stood up,
and tempted him, saying, Master, what shall I do to inherit eternal life?

ah other one LAWYER stand-be-PH high-ness

Ah, (an)other one, a lawyer, stood UP, ...

... ngatun wiya bōn, nuwiyelliella, ...

ngadun wiya bun nuwiyiliyila

... and tempted him, saying, ...

AND speak-PH him tempt-DECL-ing-recently

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

... Pirriwul, minnung bunnun bang morōn kakilliko yanti katai?

biriwal minang banan bang murun gagiligu yandi gadayi

... Master, what shall I do to inherit eternal life?

chief what do-will I life be-be-ing-for thus be-AFF-HAB (always)

... “Chief, what shall I do for being always life [i.e. alive]?”

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

ANGLICISM waga: 'up'
Tkl'd TRANSLATED ENGLISH IDIOMATIC 'up' LITERALLY IN SUCH INSTANCES AS: grow up, go up, lift up (raise), stand up, rise up, look up, carry up, spring up, pluck up, climb up, take up, bear up, sit up, jump up, run up, fill up,, THE MILD EMPHATIC 'up' SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE up-ness BEING ALREADY IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

SPECIAL WORD: tempt/touch/ try/teach

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

yandi gadayi / galayi / giluwā

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

Luke 10:26

Wiya bōn noa,
minnaring upā wiyellikanne?
Yakoai bi wiyān?

wiya bun nuwa

[26] He said unto him,
What is written in the law? how readest thou?

speak-PH him he

He spoke (to) him: ...

... minnaring upā wiyellikanne? ...

minaring uba wiyiligani

... What is written in the law? ...

what do-PH speak-ing-entity

... “What did (someone) do [i.e. what was written] (in the) speaking-entity [i.e. law]? ...

PASSIVE IGNORED

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

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

... Yakoai bi wiyān?

yaguwayi bi wiyān

... how readest thou?

how thou speak-now

... How do you speak [i.e. read it]?”

yaguwayi: HOW

INTERROGATIVE 'how': **yaguwayi**
ENGLISH **how** HAS SEVERAL MEANINGS, e.g.:
—interrogative 'How does it work?'
—in what manner 'I don't know how to do it'
—what quality 'How was the movie today?'
—modifier 'How funny that is'
— = 'what' 'How about some dinner?'
yaguwayi: PROBABLY FIRST MEANING

Luke 10:27

Ngatun noa wiyayelleen, wiyelliella,

Pittul kakilliko bi Pirriwul ko Eloī ko ngiroumba ko, yantin to bŭlbŭl-lo ngiroŭmba ko, ngatun yanfīn to marai to ngiroŭmba ko, ngatun yanfīn to kaiyu ko ngiroumba ko, ngatun yanfīn to kōttellito ngiroumba ko; ngatun kōti ta ngiroumba yānti ngintoa bo ba.

ngadun nuwa wiyayiliyan wiyiliyila

[27] And he answering said,

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

AND he speak-back-ing-did speak-ing-recently

And he was speaking back [i.e. answering], speaking: ...

... Pittul kakilliko bi Pirriwul ko Eloī ko ngiroumba ko, ...

bidal gagiligu bi biriwalgu ELOIgu ngirumbagu

... Thou shalt love the Lord thy God ...

joy be-be-ing-for thou chief-for GOD-for thee-of-for

... “You are for being joy(ful) [i.e. you love] for your Chief, for God, ...

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.

-gu **PUR**Positive ‘for’ / **-gu** **DAT**ive ‘to’

-gu **INSTR**umental ‘using’

-gu **OPP**ose ‘against’ [RARELY]

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

... yantin to bŭlbŭl-lo ngiroŭmba ko, ...

yandindu bulbulu ngirumbagu

... with all thy heart, ...

all-using heart-using thee-of-using

... using all your heart, ...

‘heart’ METAPHOR

‘heart’: English (European?) CONCEPT OF ‘LOCUS OF SINCERITY’ UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME PERHAPS OMIT

OR SIMPLY ACCEPT THIS AS ONE OF MANY CONCEPTS NECESSARY FOR BIBLICAL UNDERSTANDING

... *ngatun yantīn to marai to ngiroūmba ko, ...*

ngadun yandindu marayidu ngirumbagu

... and with all thy soul, ...

AND all-using spirit-using thee-of-using

... and using all your spirit, ...

... *ngatun yantīn to kaiyu ko ngiroumba ko, ...*

ngadun yandindu gayugu ngirumbagu

... and with all thy strength, ...

AND all-using able-using thee-of-using

... and using all your able [i.e. strength], ...

... *ngatun yantīn to kōttellito ngiroumba ko; ...*

ngadun yandindu gudilidu ngirumbagu

... and with all thy mind; ...

AND all-using think-ing-using thee-of-using

... and using all your thinking [i.e. mind], ...

... *ngatun kōti ta ngiroumba yānti ngintoa bo ba.*

ngadun gudi da ngirumba yandi nginduwabu ba

... and thy neighbour as thyself.

AND kinsman ABSTR thee-of thus thou-EMPH DONE

... and your kinsman thus emphatically you.”

-bu da: EMPHatic AFFirm

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

"-bo-ta."

-bu da

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

EMP H aye

Tkld AWA Key 1850 [52:29 []

Luke 10:28

*Ngatun noa wiya bōn,
ngintoa wiyayaleen tuloa; unni ta umulla,
ngatun morōn koa bi kauwil*

ngadun nuwa wiya bun

[28] And he said unto him,
Thou hast answered right: this do, and thou shalt
live.

AND he speak-PH him

And he spoke (to) him: ...

... ngintoa wiyayaleen tuloa; ...

nginduwa wiyayaliyan duluwa

... Thou hast answered right: ...

thou speak-back-ing-did straight

... “You were speaking-back [i.e. answering] straight; ...

... unni ta umulla, ngatun morōn koa bi kauwil

ani da umala ngadun murunGuwa bi gawil

... this do, and thou shalt live.

this AFFirm make-IMP! AND life-having thou be-might

... (you) must do this, aye, and you might be life-having [i.e. alive]”.

Luke 10:29

*Wonto noa ba kōtelliella tuloa ko niuwoa bo,
wiya bōn noa Jesounung, Ngan kē tia koti ta emmoumba ?*

wandu nuwa ba gudiliyila
duluwagu nyuwuwabu

[29] But he, willing to justify himself,
said unto Jesus, And who is my neighbour?

instead he DONE think-ing-recently straight-using he-EMPH

Instead he, emphatically he, done [i.e. was] thinking
using straight [i.e. using straight thinking], ...

... *wiya bōn noa Jesounung, ...*

wiya bun nuwa JESUSnung

... said unto Jesus, ...

speak-PH him he JESUS-ACC

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

... *Ngan kē tia koti ta emmoumba ?*

ngan Gi diya gudi da imuwumba

... And who is my neighbour?

who-be me kinsman ABSTR me-of

... “Who, (for) me, (is) my kinsman?”

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

DOUBTFUL WORD: himself

Tkld USED FOR ‘himself’:

44 **nyuwuwa-bu** he-EMPH

2 **nuwa gudi-bu** he self-EMPH

1 **bun ngigung gudi** him him self

POSSIBLE ADJUSTMENT

nyuwuwa-bu: he-EMPH

PERHAPS SHOULD BE :

ngigung-bu: him-EMPH

VERB ‘to be’

ACCORDING TO R.M.W. DIXON,
“Most Australian languages lack
any verb ‘to be’” [Dixon 1980
491:12]

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

Luke 10:30

*Ngatun noa Jesou ko wiya,
Tarai kan waita [97] uwa barān Jerusalem ka birung
Jeriko ka ko, ngatun nungngurrurwa mānkiyē,
mantilleen bōn kirrikin, ngatun būnkulla, ngatun
bara waita uwa warika ngaiya bōn būntōara.*

ngadun nuwa JESUSgu wiya

[30] And Jesus answering said,
A certain man went down from Jerusalem to Jericho, and
fell among thieves, which stripped him of his raiment, and

AND he JESUS-ERG speak-PH

And he, Jesus, spoke: ...

... Tarai kan waita [97] uwa barān Jerusalem ka birung Jeriko ka ko, ...

darayigan wada uwa baran JERUSALEMgabirang JERICHOgagu

... A certain man went down from Jerusalem to Jericho, ...

other-agent depart move-PH DOWN JERUSALEM-away from JERICHO-to

... “(An)other-agent depart-moved <down> from Jerusalem to Jericho, ...

ANGLICISM ‘down’: baran

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

... ngatun nungngurrurwa mānkiyē, ...

ngadun nangGarawa manGiyi

... and fell among thieves, ...

AND meet-move-PH take-be-actor [thief]

... and met thieves, ...

[continues from previous frame]

... *mantilleen bōn kirrikin, ...*

mandiliyan bun girigin

... which stripped him of his raiment, ...

take-AFF-ing-did him garment

... (who) took him [i.e. his] clothes, ...

... *ngatun būnkulla, ...*

ngadun bunGala

... and wounded him, ...

AND beat-be-PH

... and beat (him), ...

... *ngatun bara waita uwa warika ngaiya bōn būntōara.*

ngadun bara wada uwa wariga ngaya bun bundwara

... and departed, leaving him half dead.

AND they-all depart move-PH reject-PH then him beat-done to

... and they depart-moved, rejected him then, beaten.

PASSIVE: -dwara

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

Luke 10:31

Yakita ngati uwa wakōl Iereu barān yapung koa;
ngatun nakulla bōn noa ba, uwa noa tarung koa kaiyīn ta koa.

yagida ngadi uwa wagul
 PRIEST baran yabangGuwa

[31] And by chance there came
 down a certain priest that way:
 and when he saw him, he passed by on the other side.

now secret move-PH one PRIEST
 DOWN path-having (through/by)

Now secret [i.e. by chance] moved [i.e. came]
 one priest <down> by the path; ...

... *ngatun nakulla bōn noa ba, ...*

ngadun nagala bun nuwa ba

... and when he saw him, ...

AND see-be-PH him he WHEN/if

... and when he saw him, ...

... *uwa noa tarung koa kaiyīn ta koa.*

uwa nuwa darangGuwa gayindaguwa

... he passed by on the other side.

move-PH he near-having (through/by) side-at-having (through/by)

... he moved by the near side.

wagul ARTICLE

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

ANGLICISM 'down': baran

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

-toa / -koa COMIT / PROP / PERL

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

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

-toa / -koa COMIT / PROP / PERL

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

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

Luke 10:32

Ngatun yanti kiloa wakōl Levite

kakulla noa ba unta, uwa nakulla ngaiya bōn, ngatun noa uwa tarung koa kaiyīn ta koa.

ngadun yandigiluwa wagul LEVITE

[32] And likewise a Levite,

when he was at the place, came and looked on him, and passed by on the other side.

AND thus-like one LEVITE

And thus-like [i.e. likewise], one Levite, ...

yandi gadayi / galayi / giluwā

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

always

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

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

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

wagul ARTICLE

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

... kakulla noa ba unta, ...

gagala nuwa ba anda

... when he was at the place, ...

be-be-PH he WHEN/IF there

... when he was there, ...

... uwa nakulla ngaiya bōn, ...

uwa nagala ngaya bun

... came and looked on him, ...

move-PH see-be-PH then him

... (he) moved, then saw him, ...

[continues from previous frame]

... *ngatun noa uwa tarung koa kaiyīn ta koa.*

ngadun nuwa uwa darangGuwa gayindaguwa

... and passed by on the other side.

AND he move-PH near-having (through/by) side-at-having (through/by)

... and he moved by the near side.

-toa / -koa COMIT / PROP / PERL			
-(ga)duwa, -guwa, -luwa, -ruwa			
	COMIT- ative	PROP- rietary	PERLative
-guwa -duwa	'in company with'	having [cp. PRIV <i>lacking</i>]	movement through , across, along, by .

Luke 10:33

*Wonto ba wakōl kore
Samaria kal uwolliella ba,
uwa yaparing kakilliella noa ba; ngatun
nakulla bōn noa ba, minki bōn noa kakulla
ngikoung kai,*

wandu ba wagul guri
SAMARIAgal uwaliyila ba

[33] But a certain Samaritan, as he journeyed,
came where he was: and when he saw him, he had compassion on him,

instead DONE one man SAMARITAN-
belong move-ing-recently WHEN/if

Instead one man, a Samaritan,
when (he) was moving, ...

... uwa yaparing kakilliella noa ba; ...

uwa yabaring gagiliyila nuwa ba

... came where he was: ...

move-PH path-to be-ing-recently he WHEN/if

... when he moved to the path (where) he was; ...

wandu ba: whereas / INSTEAD

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

wagul ARTICLE

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

-gan / -gani / -gal

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

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

ba FUNCTIONS

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

-ring: TOWARDS

WITH SOME WORDS, THE SUFFIX **-ring** APPEARS TO MEAN **towards**.
WITH OTHER WORDS, e.g.
minaring: what
mararing: inside
yuring: go away
IT DOES NOT

ba FUNCTIONS

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

[continues from previous frame]

... *ngatun nakulla bōn noa ba, ...*

ngadun nagala bun nuwa ba

... and when he saw him, ...

AND see-be-PH him he WHEN/if

... and when he saw him, ...

ba FUNCTIONS

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

... *minki bōn noa kakulla ngikoung kai,*

minGi bun nuwa gagala ngigungGayi

... he had compassion on him,

emotion him he be-be-PH him-because

... he was emotion(al) (for) him, because of him,

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

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

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

Luke 10:34

*Ngatun uwa ngikoung kai koba,
ngatun ngira bōn būntoara ngikoumba, kiroabulliella kipai
ngatun oin, ngatun yellawabunbea bōn ngikoung ka ta kōti
ka buttikāng, ngatun yutea bōn takillingēl la ko, ngatun
miromā bōn. [98]*

ngadun uwa ngigungGayiguba

[34] And went to him,
and bound up his wounds, pouring in oil
and wine, and set him on his own beast, and
brought him to an inn, and took care of him.

AND move-PH him-at-of

And moved at [i.e. to] of him, ...

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

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

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

DOUBTFUL TkId TRANSLATION

KJV *went to him*

TkId **uwa ngigungGayiguba**
move-PH him-at-of

COMMENT: WHY **-guba** 'of' [?]
PERHAPS SIMPLY:

uwa ngigungGayi
move-PH him-at

... ngatun ngira bōn būntoara ngikoumba, ...

ngadun ngira bun bundwara ngigumba

... and bound up his wounds, ...

AND tie-PH him beat-done to him-of

... and tied him his beat-endowed [i.e. wounds], ...

PASSIVE: –dwara

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

... kiroabulliella kipai ngatun oin, ...

giruwabaliyila gibayi ngadun WINE

... pouring in oil and wine, ...

pour-do-ing-recently fat AND WINE

... pouring fat [i.e. oil] and wine, ...

[continues from previous frame]

... *ngatun yellawabunbea bōn ngikoung ka ta kōti ka buttikāng, ...*

ngadun yilawabanbiya bun ngigungGada gudiga badigang

... and set him on his own beast, ...

AND sit-permit-PH him him-of-at **self-at** bite-BEness

... and permitted him to sit at [i.e. on] his **own** animal, ...

PRONOUN IRREGULARITIES

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

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

ANGLICISM gudi 'own'

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

ka ta / -ka ta

SOME 80 INSTANCES OF **ka ta**: ga da.

INTERPRETATIONS:

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

-gan / -gan(g)

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

... *ngatun yutea bōn takillingēl la ko,*

ngadun yudiya bun dagilingilagu

... and brought him to an inn, ...

AND guide-PH him eat-be-ing-place-to

... and guided him to the eating-place [i.e. inn], ...

... *ngatun miromā bōn. [98]*

ngadun miruma bun

... and took care of him.

AND protect-PH him

... and protected him.

Luke 10:35

*Ngatun tarai ta purreung ka wakōl la waita noa ba uwa
mankulla ngaiya noa buloara denari, ngatun ngukulla kokere-teen ko, ngatun bōn wiya, ngolomulla
bōn; kirun bi ba upinnun uweakunnun bang ba willambo ngutea kunnun ngaiya banūng.*

ngadun darayida bariyangGa wagula wada nuwa ba uwa

[35] And on the morrow when he departed,
he took out two pence, and gave them to the host, and said unto him, Take care of
him; and whatsoever thou spendest more, when I come again, I will repay thee.

AND other-at day(light)-at one-at depart he WHEN/IF move-PH

And at the one other daylight [i.e. on the next day] when he depart-moved, ...

... *mankulla ngaiya noa buloara denari, ...*

manGala ngaya nuwa bulwara DENARI

... he took out two pence, ...

take-be-PH then he two PENCE

... he then took two pence, ...

... *ngatun ngukulla
kokere-teen ko, ...*

**ngadun ngugala
gugiridinGu**

... and gave them to the host, ...

AND give-be-PH hut-at-to

... and gave to the house [i.e. host], ...

MS VARIANT: hut-at

VERSIONS OF 'hut-at':
Tkld

7	gugiridin
2	gugiriba
2	gugiraga(ba)
20	gugira

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

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

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

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.

-gu **PUR**Positive 'for' / **-gu** **DAT**ive 'to'

-gu **INSTR**umental 'using'

-gu **OPP**ose 'against' [RARELY]

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

[continues from previous frame]

... *ngatun bōn wiya*, ...

ngadun bun wiya

... and said unto him, ...

AND him speak-PH

... and spoke (to) him: ...

... *ngolomulla bōn*; ...

ngulumala bun

... Take care of him; ...

protect-IMP! him

... "(You) must protect him; ...

... *kirun bi ba upinnun* ...

girun bi ba ubinan

... and whatsoever thou spendest more, ...

all thou DONE do-will

... all you will do [i.e. spend], ...

[continues next frame]

[continues from previous frame]

... *uweakunnun bang ba willambo ...*

uwiyaganan bang ba wilambu

... when I come again, ...

move-again-will I WHEN/IF return-EMPH

... when I will emphatically return-come again, ...

-yaga: 'again' / 'lest'

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

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

... *ngutea kunnun ngaiya banūng.*

ngudiyaganan ngaya ba nung

... I will repay thee.

give-AFF-again-will then I-thee

... I will then give you again [i.e. repay you].”

-yaga: 'again' / 'lest'

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

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

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee	ba-nung	she thee	bin-toa
I her	ba-noun		
thou me	bi-tia	thou her	bi-noun
thou him	bi-nung		
he thee	bi-loa	(he me	tia-loa

Luke 10:36

Wonnung ke kōti ta ngikoumba
nungngurrurwā mankiyē unti birung ngoro ka birung
kore ka birung kōttella bi?

wanang Gi gudi da ngigumba

[36] Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

what be kinsman ABSTR him-of

What [i.e. which] is his kinsman, ...

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

VERB 'to be'
ACCORDING TO R.M.W. DIXON, "Most Australian languages lack any verb 'to be'" [Dixon 1980 491:12]
IF THIS IS THE CASE FOR Awabakal, **ga / gi** 'be' WOULD BE A TkId INVENTION.

... unti birung ngoro ka birung kore ka birung ...

andibirang ngurugabirang gurigabirang

... of these three, ...

this-away from three-away from man-away from

... from [i.e. out of] these three men, ...

TEXT ORDER VARIATON

TkId REARRANGED THE ORDER OF THE PARTS OF THE SENTENCE

... kōttella bi?

gudila bi

... thinkest thou, ...

think-persist thou

... do you think,

TEXT ORDER VARIATON

TkId REARRANGED THE ORDER OF THE PARTS OF THE SENTENCE

[continues from previous frame]

... *nungngurrurwā mankiyē* ...

nangGarawa manGiyi

... that fell among the thieves?

meet-move-PH take-be-actor [thief]

... met thieves?

TEXT ORDER VARIATON

Tkld REARRANGED THE
ORDER OF THE PARTS OF
THE SENTENCE

Luke 10:37

*Ngatun noa wiya,
niuwoa ngolomā bōn, wiya noa bōn
Jesou ko, yuring, yanti kiloa umulla bi.*

ngadun nuwa wiya

[37] And he said,
He that shewed mercy on him.
Then said Jesus unto him, Go,
and do thou likewise.

AND he speak-PH

And he spoke: ...

... niuwoa ngolomā bōn, ...

nyuwuwa nguluma bun

... He that shewed mercy on him. ...

he protect-PH him

... “He (who) protected him”. ...

... wiya noa bōn Jesou ko, ...

wiya nuwa bun JESUSgu

... Then said Jesus unto him, ...

speak-PH he him JESUS-ERG

... He, Jesus, spoke (to) him: ...

[continues from previous frame]

... *yuring*, ...

yuring

... Go, ...

go away

... “Go away, ...

... *yanti kiloa umulla bi.*

yandigiluwa umala bi

... and do thou likewise.

thus like make-IMP! thou

... you must make [i.e. do] thus-like [i.e. likewise]”.

yandi gadayi / galayi / giluwā

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

Luke 10:38

Ngatun yakita kakulla,

*uwa bara ba, uwa noa murrung koa kokeroa;
ngatun tarai to napal-lo Martha ko yiturrur,
wamunbea bōn bounnoun kin kokerā.*

ngadun yagida gagala

[38] Now it came to pass,

as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

AND now be-be-PH

And now (it) was, ...

... uwa bara ba, ...

uwa bara ba

... as they went, ...

move-PH they-all WHEN/if

... when they moved, ...

... uwa noa murrung koa kokeroa; ...

uwa nuwa marangGuwa gugiruwa

... that he entered into a certain village: ...

move-PH he inside-having (through/by)
town-having (through/by)

... he moved through inside the town; ...

-toa / -koa COMIT / PROP / PERL			
-(ga)duwa, -guwa, -luwa, -ruwa			
	COMIT-ative	PROP-rietive	PERLative
-guwa -duwa	'in company with'	having [cp. PRIV lacking]	movement through, across, along, by.

SPECIAL WORD: gugira

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

[continues from previous frame]

... *ngatun tarai to napal-lo* ...

ngadun darayidu nabalu

... and a certain woman ...

AND other-ERG woman-ERG

... and (an)other woman ...

... *Martha ko yiturrur,* ...

MARTHAgu yidara

... named Martha ...

MARTHA-ERG name

... name(d) Martha, ...

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

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

-gu PURPositive 'for' / -gu DATive 'to'

-gu INSTRumental 'using'

-gu OPPose 'against' [RARELY]

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

... *wamunbea bōn bounnoun kin kokerā.*

wamanbiya bun buwanuwanGin gugira

... received him into her house.

move-make-permit-PH him her-at hut

... permitted him to move at [i.e. into] her house.

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

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

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

Luke 10:39

Ūngngunbai bounnoun ba ngiya kai,
yiturrur Mari yellawā bountoa Jesou kin yūllo ka, ngatun ngurrā
bon wiyellita

wungGanbayi buwanuwanba ngiyagayi

[39] And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

sister-ITEM her-of like this

Her sister like this ...

... *yiturrur Mari* ...

yidara MARY

... called Mary, ...

name MARY

... named Mary, ...

... *yellawā bountoa Jesou kin yūllo ka,* ...

yilawa buwanduwa JESUSgin yuluga

... which also sat at Jesus' feet, ...

sit-PH she JESUS-at foot-at

... she sat at Jesus's feet, ...

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

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

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

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

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

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

[continues from previous frame]

... *ngatun ngurrā bon wiyellita*

ngadun ngara bun wiyili da

... and heard his word.

AND hear-PH him speak-ing ABSTR [word]

... and heard him [i.e. his] word(s).

Luke 10:40

Wonto ba Martha, kummullān buntoa ma-[99]raimarai umullita,
ngatun uwā buntoa ngikoung kin, ngatun wiyā, Pirriwul kora bi natān tia warika tia ūngngunbai emmoumba
umulliko wakōl lo? wiyella bounnoun umulli koa buntoa tia.

wandu ba MARTHA gamalan
buwanduwa marayi marayi umali da

[40] But Martha was cumbered about much serving,
and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone?
bid her therefore that she help me.

instead DONE MARTHA trouble-persist-now she busy make-ing ABSTR

Instead Martha, she (was) troubled [i.e. anxious]
(and) busy (about) making [i.e. serving], ...

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

... *ngatun uwā buntoa ngikoung kin, ...*

ngadun uwa buwanduwa ngigungGin

... and came to him, ...

AND move-PH she him-to

... and she moved at [i.e. to] him, ...

-kin /-din: CAUS/LOC/ALL/PERL
IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY:

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

... *ngatun wiyā, Pirriwul ...*

ngadun wiya biriwal

... and said, Lord, ...

AND speak-PH chief

... and spoke: “Chief, ...

[continues from previous frame]

... *...kora bi natān tia warika tia ūngngunbai emmoumba ...*

gura bi nadan diya wariga diya wungGanbayi imuwumba

... dost thou not care that my sister hath left me ...

not thou see-AFF-now me reject-PH me sister-ITEM me-of

... do you not see me, my sister, rejected me, ...

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

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

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

... *umulliko wakōl lo? ...*

umaligu wagulu

... to serve alone? ...

make-ing-for one-using

... making [i.e. serving] one-using [i.e. alone]? ...

... *wiyella bounnoun umulli koa bountoa tia.*

wiyila buwanuwan umaliguwa buwanduwa diya

... bid her therefore that she help me.

speak-IMP! her make-ing-having she me

... (You) must speak (to) her she making-having [i.e. about helping] me”.

-toa / -koa COMIT / PROP / PERL

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

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

Luke 10:41

Ngatun noa Jesou ko wiyeleen,

*ngatun wiya bounnoun, Ella, Martha, Martha, ngintoa
kummullān maraimarai minnambo-minnambo ka;*

ngadun nuwa JESUSgu wiyiliyan

[41] And Jesus answered

and said unto her, Martha, Martha, thou art
careful and troubled about many things:

AND he JESUS-ERG speak-ing-did

And he, Jesus, was speaking, ...

... *ngatun wiya bounnoun, ...*

ngadun wiya buwanuwan

... and said unto her, ...

AND speak-PH her

... and spoke (to) her: ...

... *Ella, Martha, Martha, ...*

yila MARTHA MARTHA

... Martha, Martha, ...

ho MARTHA MARTHA

... “Hey, Martha, Martha, ...

[continues from previous frame]

... ngintoa kummullān maraimarai
minnambo-minnambo ka;

nginduwa gamalan marayi marayi
minambu minambuga

... thou art careful and troubled about many things:

thou trouble-ness busy what-EMPH what-EMPH-at

... you (are) troubling [i.e. anxious]
(and) busy at whatever:"

-gan / -gan(g): BEness

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

minang: INTERROGATIVE
minang INTERROGATIVE
—NOT RELATIVE PRONOUN
minang what? what object?
RELATIVE PRONOUN
[refers back to a noun]
who, whom, whose, which, that

RELATIVE PRONOUNS

THIS	THAT	
ngali this	ngala that	
ani this	anuwa that	
what = 'that which'	anduwa that	
	anang that	
	ngaluwa that	
	nginuwa that	

PERHAPS: ngalabu ngalabu

Luke 10:42

Wonto ba wakōl murrorōng katan:

*ngatun Mari ko bountoa ngeremulleen unnoa murrorōng bo,
keawai wal mantillinnun bounnoun kin birung.*

wandu ba wagul marurung gadan

[42] But one thing is needful:

and Mary hath chosen that good part, which shall not be taken away from her.

instead DONE one good be-AFF-now

Instead one good (thing) is [i.e. needed]: ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

... ngatun Mari ko bountoa ngeremulleen unnoa murrorōng bo, ...

ngadun MARYgu buwanduwa ngirimaliyan anuwa marurungbu

... and Mary hath chosen that good part, ...

AND MARY-ERG she choose-make-ing-did that good-EMPH

... and she, Mary, was choosing that emphatically good [i.e. good part], ...

... keawai wal mantillinnun bounnoun kin birung.

giyawayi wal mandilinan buwanuwanGinbirang

... which shall not be taken away from her.

no certainly take-AFF-ing-will her-away from

... (which someone) certainly will not (be) taking away from her.

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)