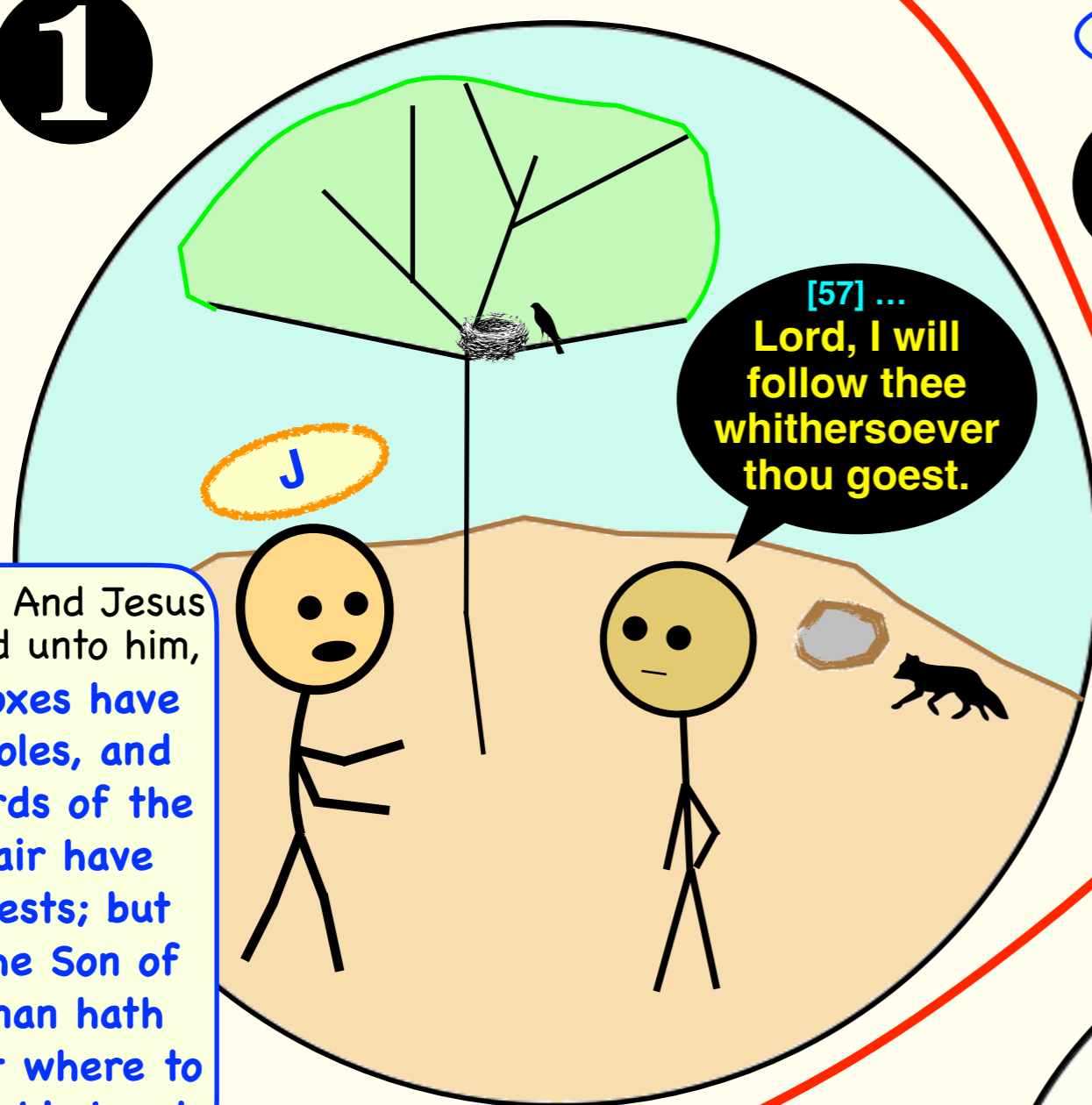


Analysis of the translations  
of L.E. Threlkeld  
by  
Jeremy Steele

Luke 9

1

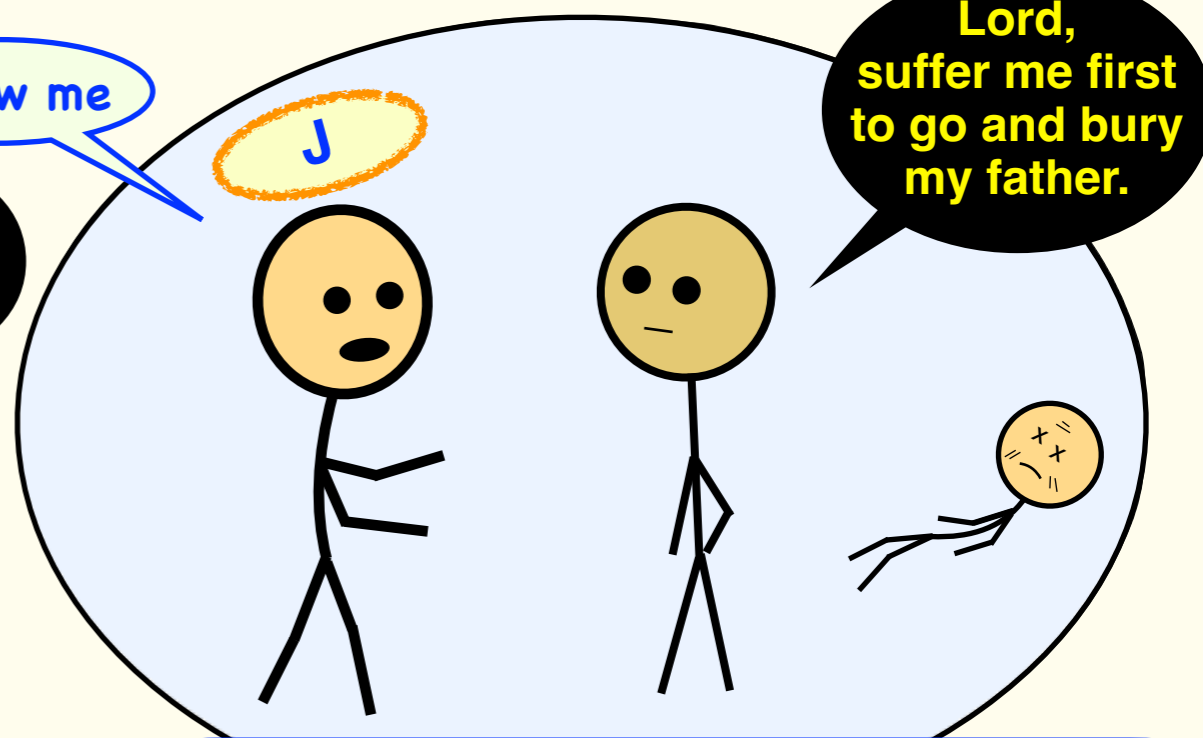
[58] And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.



[57] ... Lord, I will follow thee whithersoever thou goest.

2

Follow me

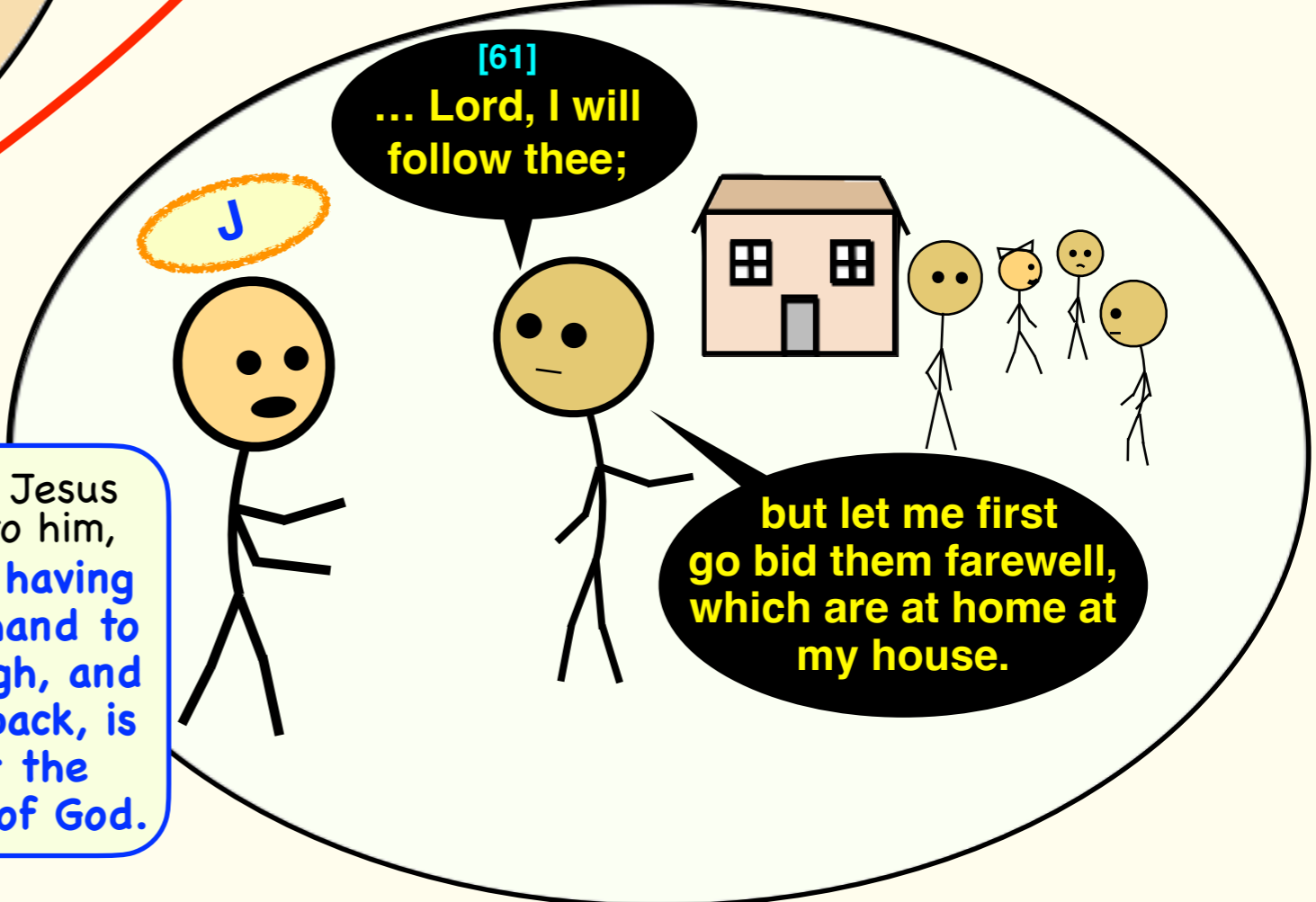


Lord, suffer me first to go and bury my father.

[60] Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

3

[62] And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.



[61] ... Lord, I will follow thee;

but let me first go bid them farewell, which are at home at my house.

## Luke 9:01

*Wiya ngaiya noa barun twelve  
ta ngikoemba kāūmulliko,*

*ngatun ngukulla barun kaiyu- [79] kakilliko, ngatun  
wiyellikan kakilliko yantīn ko Devil ko, ngatun turōn  
umulliko yantīn munnī kan ko.*

wiya **ngaya** nuwa barun **TWELVE**  
da **ngigumba** gawumaligu

[1] Then he called his twelve disciples together,  
and gave them power and authority over all devils, and to cure diseases.

speak-PH then he them-all **TWELVE**  
**AFFirm** him-of gather-make-ing-for

He then spoke (to) his twelve, aye, for gathering, ...

*... ngatun ngukulla barun kaiyu- [79] kakilliko, ...*

**ngadun ngugala** barun gayu gagiligu

... and gave them power ...

**AND** give-be-PH them-all able be-be-ing-for

... and gave (to) them for being able [i.e. for having the power], ...

[continues next frame]

[continues from previous frame]

*...ngatun wiyellikan kakilliko yantīn ko Devil ko, ...*

**ngadun wiyiligan gagiligu yandinGu DEVILgu**

... and authority over all devils, ...

AND speak-ing-agent be-be-ing-for all-OPP DEVIL-OPP

... and for being speaking-agent(s) [i.e. having authority] against all devil(s), ...

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

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

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

-gu INSTRumental 'using'

-gu OPPose 'against' [RARELY]

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

*... ngatun turōn umulliko yantīn munni kan ko.*

**ngadun durun umaligu yandin manigangu**

... and to cure diseases.

AND clean make-ing-for all ill-agent-for

... and for making clean [i.e. healing] for all ill-agent(s) [i.e. sick people].

## Luke 9:02

*Ngatun noa barun yukā wiyelliko Basileo Eloi koba,  
ngatun tūron umulliko munni ko.*

**ngadun nuwa barun yuga wiyiligu BASILEUS ELOI guba**

[2] And he sent them to preach the kingdom of God,  
and to heal the sick.

AND he them-all send-PH speak-ing-for KINGDOM GOD-of

And he sent them for speaking [i.e. preaching] the kingdom of God, ...

---

*...ngatun tūron umulliko munni ko.*

**ngadun durun umaligu manigu**

... and to heal the sick.

AND clean make-ing-for ill-for

... and for making clean [i.e. healing] for the ill.

---

# Luke 9:03

*Ngatun noa wiya barun,*

*manki yikora waita kolang keawai tupatupa mānnun, keawai yinung, keawai kunto, keawai money, keawai buloara mannun kirrikin, tarai ko tarai ko.*

**ngadun nuwa wiya barun**

[3] And he said unto them,

Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

AND he speak-PH them-all

And he spoke (to) them: ...

*... manki yikora waita kolang ...*

**manGi gura wadagulang**

... Take nothing for your journey, ...

take-be-IMP! not depart-towards

... "Take not depart towards [i.e. take nothing for (your) departure]: ...

## -yi-gura MISCONCEPTION

**yikora** OCCURS 120 TIMES

83 PRECEDED by -i-

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

3 PRECEDED BY -n-

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

*... keawai tupatupa mānnun, ...*

**giyawayi duba duba manan**

... neither staves, ...

no stave take-will

... (you) will take no stave(s), ...

...*keawai yinung*, ...

**giyawayi yinang**

... nor scrip, ...

no bag

... no bag(s), ...

---

...*keawai kunto*, ...

**giyawayi gandu**

... neither bread, ...

no VEGfood

... no vegetable food [i.e. bread], ...

---

...*keawai money*, ...

**giyawayi MONEY**

... neither money; ...

no MONEY

... no money, ...

---

...*keawai buloara mannun kirrikin, tarai ko tarai ko.*

**giyawayi bulwara manan girigin darayigu darayigu**

... neither have two coats apiece.

no two take-will garment other-using other-using

... will not take two garments (or) using other [i.e. or anything else]”.

---

# Luke 9:04

*Ngatun uwonnun nura ba tarai ta kokerā,  
tantoa kauwa, ngatun waita uwolla untoa birung.*

**ngadun uwanan nura ba darayida gugira**

[4] And whatsoever house ye enter into,  
there abide, and thence depart.

AND move-will you-all WHEN/if other-at hut

And when at other [i.e. in whatsoever] house you will move, ...

... *tantoa kauwa, ...*

**danduwa gawa**

... there abide, ...

enough be-IMP!

... (you) must be there (long) enough, ...

## MS ERROR [?]

*tāntoa kauwa*

**danduwa gawa** enough be-IMP!

MS ERROR [?] FOR: **anduwa be-IMP!**  
nearby be-IMP! *abide nearby*

COMMENT: EXAMPLES:

|                |                   |      |
|----------------|-------------------|------|
| <b>anduwa</b>  | 'that' / 'nearby' | many |
| <b>danduwa</b> | 'enough'          | 2    |
| <b>danduwa</b> | 'there'           | 1    |

... *ngatun waita uwolla untoa birung.*

**ngadun wada uwala anduwabirang**

... and thence depart.

AND depart move-IMP! there-away from

... and (you) must depart-move away from there.



# Luke 9:05

*Ngatun bara keawai nurun wommunbi korien,*

*waita nura ba wonnun untoa birung kokerā birung, tiritirillia yullo ka birung  
moring tinna ka birung nurun kin birung, tūngnga kakilliko barun kin ko.*

**ngadun bara giyawayi nurun wamanbigurin**

[5] And whosoever will not receive you,

when ye go out of that city, shake off the very dust from your feet for a testimony against them.

AND they-all no ye-all move-make-permit-lacking

And they (who) do not move-make-permit-<lacking>  
[i.e. do not receive] you, ...

## DOUBLE NEGATIVE

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

*... waita nura ba wonnun untoa birung kokerā birung, ...*

**wada nura ba wanan anduwabirang gugirabirang**

... when ye go out of that city, ...

depart you-all WHEN/if move-will there-away from hut [town]-away from

... when you will depart-move from there, from (that) town, ...

## SPECIAL WORD: gugira

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

[continues next frame]

[continues from previous frame]

*...tirritirillia yūllo ka birung moring tinna ka birung nurun kin birung, ...*

**diri diriliya yulugabirang muring dinagabirang nurunGinbirang**

... shake off the very dust from your feet ...

shake shake-ing-IMP! sole-away from speck foot-away from ye-all-away from

... (you) must be shaking the speck [i.e. dust] from your feet, ...

*... tūngnga kakilliko barun kin ko.*

**dungGa gagiligu barunGinGu**

... for a testimony against them.

show be-be-ing-for them-all-at-OPP

... for being a show [i.e. testimony] at-against them.

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

|                     |                 |        |
|---------------------|-----------------|--------|
| <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      |

**-ko: against (OPP)**

THERE ARE 14 INSTANCES WHERE THE SUFFIX **-gu** APPEARS TO DENOTE 'against', IDENTIFIED HERE AS 'OPP', for OPPosite.

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

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

|             | CAUS<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 9:06

*Ngatun waita bara uwā,  
ngatun uwā kokeroa willi koa, wiyelliella  
Evangelion, ngatun turōn umulliella yantīn  
ta purrai ta.*

**ngadun wada bara uwa**

[6] And they departed,  
and went through the towns, preaching the  
gospel, and healing every where.

AND depart they-all move-PH

And they depart-moved, ...

*... ngatun uwā kokeroa willi koa, ...*

**ngadun uwa gugiruwa wiliguwa**

... and went through the towns, ...

AND move-PH hut-having (through/by) middle-having (through/by)

... and moved through the middle of the town(s), ...

**SPECIAL WORD: gugira**

**gugira**

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

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

[continues next frame]

[continues from previous frame]

... *wiyelliella Evangelion, ...*

**wiyiliyila GOSPEL**

... preaching the gospel, ...

**speak-ing-recently GOSPEL**

... speaking [i.e. preaching] the Gospel, ...

---

... *ngatun turōn umulliella yantīn ta purrai ta.*

**ngadun durun umaliyila yandinda barayida**

... and healing every where.

**AND clean make-ing-recently all-at earth-at**

... and making clean [i.e. healing] at all the earth [i.e. everywhere].

---

# Luke 9:07

*Ngatun noa Herod to Tetrark ko ngurrā unni [80] tara umā noa ba;*  
*ngatun kōttelliella niuwoa bo, kulla wiyatoara tarai kan to Joanne noa bounkullea tetti ka birung;*

**ngadun nuwa HERODdu TETRARCHgu ngara anidara uma nuwa ba**

[7] Now Herod the tetrarch heard of all that was done by him:  
and he was perplexed, because that it was said of some, that John was risen from the dead;

AND he HEROD-ERG TETRARCH-ERG hear-PHthis-PLUR make-PH he DONE

And he, Herod Tetrarch, heard these (things) he [Jesus] (had) made [i.e. done]; ...

*... ngatun kōttelliella niuwoa bo, ...*

**ngadun gudiliyila nyuwuwabu**

... and he was perplexed, ...

AND think-ing-recently he-EMPH

... and he [HerodTet]-emphatically was thinking, ...

*...kulla wiyatoara tarai kan to Joanne noa bounkullea tetti ka birung;*

**gala wiyadwara darayigandu JOHN nuwa bungGaliya didigabirang**

... because that it was said of some, that John was risen from the dead;

because speak-done to other-agent-ERG JOHN he rise-be-ing-PH dead-away from

... because other-agent(s), (it was) speak-endowed [i.e. said], (that) he, John, didrise from dead.

# Luke 9:08

*Ngatun winta ko, paipea noa Elias;*

*ngatun tarai kan to, wakōl ngangka-kal Prophet ta birung bounkalleen.*

**ngadun windagu bayibiya nuwa ELIAS**

[8] And of some, that Elias had appeared;

and of others, that one of the old prophets was risen again.

AND part-ERG appear-do-PH he ELIAS

And some (thought that), he, Elias, (had) appeared; ...

*... ngatun tarai kan to, ...*

**ngadun darayigandu**

... and of others,...

AND other-agent-ERG

... and other-agents, ...

*... wakōl ngangka-kal Prophet ta birung bounkalleen.*

**wagul ngangGagal PROPHETdabirang bungGaliyan**

... that one of the old prophets was risen again.

one first (elder)-belong PROPHET-away from rise-be-ing-did

... (that) one from the older-mob prophets was rising.

# Luke 9:09

*Ngatun noa Herod wiya,  
kōlbuntia bang bōn Joanne nung wollung;  
Ngan ke unni ngurrān bang unni tara?  
ngatun noa nauwil koa bōn.*

**ngadun nuwa HEROD wiya**

[9] And Herod said,  
John have I beheaded: but who is  
this, of whom I hear such things?  
And he desired to see him.

**AND he HEROD speak-PH**

**And he, Herod, spoke: ...**

*... kōlbuntia bang bōn Joanne nung wollung; ...*

**gulbandiya bang bun JOHNnung walang**

... John have I beheaded: ...

**cut-AFF-PH I him JOHN-ACC head**

**... I cut him, John, the head. ...**

### SPECIAL WORD: *cut*

DEFINITIONS MIGHT BE DOUBTFUL:

- ganban-di-li-gu** To cut with a knife
- gulban-di-li-gu** To chop with an axe or scythe, to mow
- gala-ba-li-gu** to cut round; to circumcise
- galing-di-li-gu** to cut, as with a knife or stone such cutting instrument

[continues next frame]

[continues from previous frame]

*...Ngan ke unni ngurrān bang unni tara? ...*

**ngan Gi ani ngaran bang anidara**

... but who is this, of whom I hear such things? ...

who be this hear-now I this-PLUR

... Who is this I hear these things?" ...

**VERB 'to be'**

ACCORDING TO R.M.W. DIXON,  
"Most Australian languages lack  
any verb 'to be'" [Dixon 1980  
491:12]

IF THIS IS THE CASE FOR  
Awabakal, **ga / gi** 'be'  
WOULD BE A TKld INVENTION.

*...ngatun noa nauwil koa bōn.*

**ngadun nuwa nawilguwa bun**

... And he desired to see him.

AND he see-might-having him

... And he see might-doing him [i.e. wanted to see him].



# Luke 9:10

## *Ngatun bara Aposol lo*

*willambo bara ba kakulla wiya ngaiya bōn yantin unni tara umā bara ba. Ngatun noa barun yutea, ngatun kara uwa mirrulla ko, kokerā ko yiterra Bethsaida ka ko.*

## ngadun bara APOSTLElu

[10] And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

AND they-all APOSTLE-ERG

And they, the Apostles, ...

*... willambo bara ba kakulla ...*

## wilambu bara ba gagala

... when they were returned, ...

return-EMPH they-all WHEN/if be-be-PH

... when they were emphatically-return(ed), ...

*... wiya ngaiya bōn yantin unni tara umā bara ba. ...*

## wiya ngaya bun yandin anidara uma bara ba

... told him all that they had done. ...

speak-PH then him all this-PLUR make-PH they-all DONE

... then spoke [i.e. told] him all these things they >done<-made [i.e. had done]. ...

[continues from previous frame]

...*Ngatun noa barun yutea, ...*

**ngadun nuwa barun yudiya**

... And he took them, ...

AND he them-all guide-PH

... And he led them, ...

...*ngatun kara uwa mirrulla ko, ...*

**ngadun gara uwa miralagu**

... and went aside privately into a desert place ...

AND secret move-PH poor-to

... and moved secret(ly) to a poor [i.e. desolate] (place), ...

**MYSTERY WORD: kara**

kara: gara MEANINGS INCLUDE:

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

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

...*kokerā ko yiturra Bethsaida ka ko.*

**gugiragu yidara BETHSAIDAgagu**

... belonging to the city called Bethsaida.

hut [town]-to name BETHSAIDA-to

... to a town named Bethsaida.

**SPECIAL WORD: gugira**

**gugira**

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

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

## Luke 9:11

*Ngatun bara kore, ngurra bara ba*

*wirropa bara bōn; ngarokea noa wiyelliko barun Basileia Eloi  
koba, ngatun uma barun turōn kakilliko munni kan.*

**ngadun bara guri ngara bara ba**

[11] And the people, when they knew it,  
followed him: and he received them, and spake unto them of the kingdom  
of God, and healed them that had need of healing.

**AND they-all man hear-PH they-all WHEN/IF**

**And they, the men [i.e. people], when they heard, ...**

*... wirropa bara bōn; ...*

**wiruba bara bun**

*... followed him: ...*

**follow-PH they-all him**

**... they followed him; ...**

[continues next frame]

[continues from previous frame]

...ngarokea noa wiyelliko barun Basileia Eloi koba, ...

ngarugiya nuwa wiyiligu barun BASILEIA ELOI guba

... and he received them, and spake unto them of the kingdom of God, ...

stand-be-PH he speak-ing-for them-all KINGDOM GOD-of

... he stood [i.e. received] them for speaking (about) the kingdom of God, ...

...ngatun uma barun turōn kakilliko munni kan.

ngadun uma barun durun gagiligu manigan

... and healed them that had need of healing.

AND make-PH them-all clean be-be-ing-for ill-agent

and made them, the ill-agents, for being clean [i.e. healed the sick].

## Luke 9:12

*Ngatun purreung kakilliella yarēa kal,*

*uwa ngaiya bara twelve ta, ngatun wiya bōn, yu-[81]kulla barun konāra  
waita lang, uwauwil koa bara yanfīn toa purrai karing koa,  
yellawolliko, ngatun takilliko; kulla ngeen katan unti mirrulla.*

**ngadun bariyang gagiliyila yariyagal**

[12] And when the day began to wear away,  
then came the twelve, and said unto him, Send the multitude away, that they may  
go into the towns and country round about, and lodge, and get victuals: for we  
are here in a desert place.

AND day(light) be-be-ing-recently evening-belong

And it was daylight belonging (to the) evening, ...

*... uwa ngaiya bara twelve ta, ...*

**uwa ngaya bara TWELVE da**

... then came the twelve, ...

move-PH then they-all TWELVE AFFirm

... then they, (the) twelve, aye, moved, ...

*... ngatun wiya bōn, ...*

**ngadun wiya bun**

... and said unto him, ...

AND speak-PH him

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

[continues from previous frame]

...*yu-[81]kulla barun konāra waita lang, ...*

*yugala barun gunara wadalang*

... Send the multitude away, ...

send-IMP them-all crowd depart-ness

... “Send them, the crowd, departness [i.e. away], ...

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

...*uwauwil koa bara yantīn toa purrai karing koa, ...*

*uwawilguwa bara yandinduwa barayi garingGuwa*

... that they may go into the towns and country round about, ...

move-might-having (through/by) they-all  
all-having (through/by) earth all-having (through/by)

... (that) they all move might-doing through all the land, ...

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

...*yellawolliko, ...*

*yilawaligu*

... and lodge, ...

sit-ing-for

... for sitting [i.e. staying], ...

[continues from previous frame]

...*ngatun takilliko*; ...

**ngadun dagilagu**

... and get victuals: ...

AND eat-be-ing-for

... and for eating, ...

...*kulla ngeen katan unti mirrulla*.

**gala ngiyin gadan andi mirala**

... for we are here in a desert place.

because we-all be-AFF-now here poor-at

... because we are at [i.e. in] this poor [i.e. desolate place]”.

# Luke 9:13

*Wonto noa ba barun wiya,  
nguwa barun ngaloo ko takilliko, ngatun bara  
wiyā, keawai ngearūn ba kulla unni warān kunto  
ngatun buloara makoro; wiya ngeen wirrilla  
barun ngali ko takilliko yantin ko kore ko.*

wandu nuwa ba barun wiya

[13] But he said unto them,

Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

instead he DONE them-all speak-PH

Instead he spoke (to) them: ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

*... nguwa barun ngaloo ko takilliko, ...*

nguwa barun ngaluwagu dagiligu

... Give ye them to eat. ...

give-IMP! them-all this-for eat-ing-for

... “Give them this [i.e. something] for eating”, ...

*... ngatun bara wiyā, ...*

ngadun bara wiya

... And they said, ...

AND they-all speak-PH

... and they said: ...



[continues from previous frame]

... *keawai ngearun ba  
kulla unni warān kunto  
ngatun buloara makoro; ...*

*giyawayi ngiyarunba  
gala ani waran gandu  
ngadun bulwara maguru*

... We have no more but five loaves and two fishes; ...

no us-all-of because/but this FIVE VEGfood AND two fish

... "Not of us [i.e. we have] but these four [i.e. five] vegetable food(s) [i.e. loaves] and two fishes". ...

**POSSESSIVE PRONOUN unattached**  
A POSSESSIVE SHOULD PERHAPS BE ATTACHED TO A NOUN  
IDIOMATIC EXPRESSION DOUBTFUL

**DOUBTFUL Tkld TRANSLATION**  
KJV *We have no more but five loaves...*  
Tkld **giyawayi ngiyarunba gala ani waran gandu**  
no us-all-of because/but this FIVE VEGfood  
UNATTACHED POSSESSIVE. PERHAPS:  
*yabalan ngiyin gandu-guwa waran-bu da*  
woe we-all VEGfood-having five-EMPH AFFirm  
*alas, we have (got) only five, aye, loaves*

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

**PROPrietive having**  
Tkld GAVE **gayin [-gan]** FOR PROPrietive **-having**  
Tkld USED IT WITH 'hath', 'had', 'having', 'have' over 40 times. PERHAPS CORRECT. ASSUMED IN NORTH DB TO BE agentive:  
**-gan [gayin]** GLOSSED 'agent', 'BEness'  
**-guwa** IS ASSUMED FOR PROPrietive

|        |       |                            |        |                            |
|--------|-------|----------------------------|--------|----------------------------|
| "kain" | gayin | "in possession of; having" | having | Tkld/Frsr AWA Lex [212:25] |
|--------|-------|----------------------------|--------|----------------------------|

[continues next frame]

[continues from previous frame]

... *wiya ngeen wirrilla barun ngali ko takilliko yantin ko kore ko.*

**wiya ngiyin wirila barun ngaligu dagiligu yandinGu gurigu**

... except we should **go and buy** meat for all this people.

**QUESTION** we-all operate-ing them-all this-for eat-be-ing-for all-for man-for

... QUERY: "(Do [i.e. should]) we operate [i.e. obtain] (for) them for eating, for all (these) men [i.e. people]?" [i.e. should we get edibles for all these people]".

**DOUBTFUL ANGLICISM: go and**

"go and", "going to", ARE ENGLISH IDIOMATIC SPEECH MEANING 'setting about a task', RATHER THAN A JOURNEY TO DO SOMETHING. A REFERENCE TO TRAVELLING MIGHT PUZZLE NATIVE SPEAKERS

**buy / sell**

Tkld DID NOT CLEARLY RESOLVE buy / sell, USING MOSTLY FORMS OF

**ngu-gi-li-gu**

FOR BOTH.

PERHAPS:

buy: **ngu-gi-li-gu** give-be-ing for

sell: **ngu-ba-yi-li-gu** give-do-back-ing-for

**dunbi-li-gu** exchange-ing-for

# Luke 9:14

*Kulla wal kore kauwul tausani ta five ta.*

*Ngatun noa wiya barun wirrobullikan, yellawabunbilla barun konara kakilliko fifty ta tarai ta ba kakilliko*

**gala wal guri gawal THOUSAND da FIVE da**

[14] For they were about five thousand men.

And he said to his disciples, Make them sit down by fifties in a company.

**because certainly man big THOUSAND AFFirm FIVE AFFirm**

Because certainly (there were) big [i.e. about] FIVE, aye, THOUSAND, aye, man [i.e. people]. ...

*... Ngatun noa wiya barun wirrobullikan, ...*

**ngadun nuwa wiya barun wirubaligan**

... And he said to his disciples, ...

**AND he speak-PH them-all follow-ing-agent**

... And he spoke (to) them, the following-agents [i.e. disciples]: ...

**Tkld INVENTIONS:**  
disciple / passover / generation

Tkld coined the following terms:

|            |                      |                   |
|------------|----------------------|-------------------|
| disciple   | <b>wiruba-li-gan</b> | following agent   |
| Passover   | <b>gawi-dwara</b>    | come-done to      |
| generation | <b>wilang-NGil</b>   | behind/past place |

*... yellawabunbilla barun konara kakilliko fifty ta tarai ta ba kakilliko*

**yilawabanbila barun gunara gagiligu FIFTY da darayidaba gagiligu**

... Make them sit down by fifties in a company.

**sit-permit-IMP! them-all crowd be-be-ing-for FIFTY-at other-at be-be-ing-for**

... “(You) must permit them, the crowd, to be sitting, for being at fifty(s) at other(s) [i.e. fifty in a group, in a company].”

# Luke 9:15

*Ngatun uma ngaiya bara yanti,*  
*ngatun yellawabunbea barun yantīn barān.*

**ngadun uma ngaya bara yandi**

[15] And they did so,  
and made them all sit down.

AND move-PH then they-all thus

And then they made thus [i.e. did so], ...

*... ngatun yellawabunbea barun yantīn barān.*

**ngadun yilawabanbiya barun yandin baran**

... and made them all sit down.

AND sit-permit-PH them-all all DOWN

... and permitted them all to sit <down>.

## ANGLICISM 'down': baran

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

# Luke 9:16

*Mankulla ngaiya noa unnoa tara kunto warān*

*ngatun makoro bulōara; ngatun nakilliella wokka lang moroko koba, murroi wiyelliella unni tara, ngatun yiirbungnga, ngatun ngukulla barun wirrobullikan ko [82] wūnkilliko barun kin mikān ta konāra.*

manGala **ngaya** nuwa anuwadara gandu waran

[16] Then he took the five loaves

and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

take-be-PH then he that-PLUR VEGfood four

He then took those four [i.e. five] vegetable food(s) [i.e. loaves] ...

### MYSTERY WORD: *waran*

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

*... ngatun makoro bulōara; ...*

**ngadun** maguru bulwara

... and the two fishes, ...

AND fish two

... and two fish; ...

### ANGLICISM waga: 'up'

*...ngatun nakilliella wokka lang moroko koba, ...*

**ngadun** nagiliyila **wagalang** muruguguba

... and looking up to heaven, ...

AND see-be-ing-recently high-ness sky-of

... and was seeing [i.e. looking] highness [i.e. up high] of [i.e. in] the sky, ...

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

...murroi wiyelliella unni tara, ...

maruwi wiyiliyila anidara

... he blessed them, ...

peace speak-ing-recently this-PLUR

... speaking peace [i.e. blessed] these things, ...

...ngatun yiirbungnga, ...

ngadun yiyirbangGa

... and brake,...

AND shred-do-compel-PH

... and compelled to shred [i.e. broke], ...

... ngatun ngukulla barun wirrobullikan ko [82] ...

ngadun ngugala barun wirubaliganGu

... and gave to the disciples ...

AND give-be-PH them-all follow-ing-agent-to

... and gave to them (the) following-agents [i.e. disciples] ...

**Tkld INVENTIONS:**  
disciple / passover / generation

Tkld coined the following terms:

|            |                      |                   |
|------------|----------------------|-------------------|
| disciple   | <b>wiruba-li-gan</b> | following agent   |
| Passover   | <b>gawi-dwara</b>    | come-done to      |
| generation | <b>wilang-NGil</b>   | behind/past place |

...wūnkilliko barun kin mikān ta konāra.

wunGiligu barunGin miganda gunara

... to set before the multitude.

deposit-ing-for them-all-at in front-at crowd

... for depositing in front of at [i.e. of] them, the crowd.

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

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

|             | CAUS<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               |

# Luke 9:17

*Ngatun takulla bara,  
ngatun warakān ngaiya bara kuttawān  
yantīn; ngatun mankulla bara warān  
ta twelve ka wimbi ka wūntawai  
birung barun kai.*

## ngadun dagala bara

[17] And they did eat,  
and were all filled: and there was taken  
up of fragments that remained to them  
twelve baskets.

AND eat-be-PH they-all

And they ate, ...

*... ngatun warakān ngaiya bara kuttawān yantīn; ...*

## ngadun waragan ngaya bara gadawan yandin

... and were all filled: ...

AND fill-agent then they-all replete-now all

... and then they, the fill-agent(s) [i.e. the eaters], (are) now all replete; ...

**-gan / -gani / -gal**  
-gan agent (person who acts)  
(cf. Eng. **-er** baker, walker)  
-gani entity  
-gal belong (e.g. part of a group)  
-----  
TkId INTERCHANGEABLY USED  
-gan (agent) AND -gang (BEness)

[continues next frame]

[continues from previous frame]

... *ngatun mankulla bara warān ta twelve ka wimbi ka ...*

**ngadun manGala bara waran da TWELVEga wimbiga**

... and there was taken up of fragments that remained to them twelve baskets. ...

AND take-be-PH they-all several AFFirm TWELVE-at bowl-at

... and they took several, aye, at [i.e. of] twelve bowl(s) ...

**MYSTERY WORD: waran**

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

... *wūntawai birung barun kai.*

**wundawayibirang barunGayi**

... and there was taken up of fragments that remained to them twelve baskets. ...

deposit-AFF-ITEM-away from them-all-at

... from deposit-items [i.e. fragments] at [i.e. with] them.

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

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

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



# Luke 9:18

## Ngatun yakita

*wiyelliella noa ba niuwoa bo pūnbai,  
ngikoemba wirrobuli kan ngikoung katoa;  
ngatun noa wiya barun, wiyelliella;  
Ngānnung wiyān kore ko ngān bang ba?*

## ngadun yagida

[18] And it came to pass,  
as he was alone praying, his disciples were  
with him: and he asked them, saying, Whom  
say the people that I am?

AND now

And now, ...

*... wiyelliella noa ba niuwoa bo pūnbai, ...*

## wiyiliyila nuwa ba nyuwuwabu bunbayi

... as he was alone praying, ...

speaking-recently he WHEN/if he-EMPH him-ITEM (alone)

... when he was speaking [i.e. praying]

emphatically-he [i.e. by himself] alone, ...

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

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

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

*...ngikoemba wirrobuli kan ngikoung katoa; ...*

## ngigumba wirubaligan ngigungGaduwa

... his disciples were with him: ...

him-of follow-ing-agent him-in company with

... his following-agent(s) [i.e. disciples] in company with him; ...

### Tkld INVENTIONS: disciple / passover / generation

Tkld coined the following terms:  
disciple **wiruba-li-gan** following agent  
Passover **gawi-dwara** come-done to  
generation **wilang-NGil** behind/past place

### -gaduwa: IN COMPANY WITH

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

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

[continues from previous frame]

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

**ngadun nuwa wiya barun**

... and he asked them, ...

AND he speak-PH them-all

... and he spoke (to) them, ...

... *wiyelliella; Ngān-nung wiyān kore ko ngān bang ba?*

**wiyiliyila nganang wiyān gurigu ngan bang ba**

... saying, Whom say the people that I am?

speak-ing-recently who-ACC speak-now man-ERG who I DONE

... speaking; “Who, the man [i.e. people] speaks [i.e. says] who I, aye [i.e. who am I]?”

# Luke 9:19

*Wiyayelleen bara, wiyelliella,*

*Joanne ta bi kurrimulli-kan; wonto ba tarai to wiyān  
Elias ta bi; ngatun tarai to wiyān, wakōl nganka-kal  
Prophet koba, bōungkullia-kān, katea kun.*

wiyayiliyan bara wiyiliyila

[19] They answering said,

John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

speak-back-ing-did they-all speak-ing-recently

They were speaking back [i.e. answering], speaking: ...

*... Joanne ta bi kurrimulli-kan; ...*

JOHN da bi gurimaligan

... John the Baptist; ...

JOHN AFFirm thou deep-make-ing-agent

... “John, aye, you (are) the deep-make-ing-agent [i.e. baptist]”; ...

*... wonto ba tarai to wiyān Elias ta bi; ...*

wandu ba darayidu wiyān ELIAS da bi

... but some say, Elias; ...

instead DONE other-ERG speak-now ELIAS AFFirm thou

... instead other(s) speak: “You (are) Elias, aye”; ...

## wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

[continues from previous frame]

...ngatun tarai to wiyān, wakōl nganka-kal Prophet koba, ...

ngadun darayidu wiyān wagul nganGagal PROPHETguba

.. and others say, that one of the old prophets...

AND other-ERG speak-now one first (elder)-belong PROPHET-of

... and other(s) speak: “One elder mob [i.e. elders, old ones] of the prophet(s) ...

...bōungkullia-kān, katea kun.

bungGaliyagan gadiyagan

... is risen again.

rise-be-ing-again-now be-AFF-again-now

... rising-again being-again”.

**-yaga: ‘again’ / ‘lest’**

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

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

# Luke 9:20

*Wiya noa barun,  
Ngānto tia nura wiyān ngan bang  
ba? Peter ko noa wiyayelleen,  
wiyelliella, Krist ta bi Eloī-ūmba.*

**wiya nuwa barun**

[20] He said unto them,  
But whom say ye that I am? Peter answering  
said, The Christ of God.

speak did he them-all

He spoke (to) them: ...

*... Ngānto tia nura wiyān ngan bang ba? ...*

**ngandu diya nura wiyān ngan bang ba**

... But whom say ye that I am? ...

who-ERG me you-all speak-now who I DONE

... “Who, me, (is it) you speak [i.e. say] who I >done<-am?” ...

*... Peter ko noa wiyayelleen, ...*

**PETERgu nuwa wiyayiliyan**

... Peter answering said, ...

PETER-ERG he speak-back-ing-did

... He, Peter, spoke back [i.e. answered]: ...

[continues from previous frame]

... *wiyelliella, Krist ta bi Eloī-ūmba.*

wiyiliyila CHRIST da bi ELOIumba

... The Christ of God.

speaking-recently CHRIST AFFirm thou God-of

... speaking, "You are Christ. aye, of God".

---

# Luke 9:21

*Ngatun noa barun pirālma,*

*wiyēakun koa bara unnoa tara tarai ko kore ko;*

**ngadun nuwa barun biralma**

[21] And he straitly charged them,

and commanded them to tell no man that thing;

AND he them-all hard-make-PH

And he hard-made [i.e. charged] them, ...

... *wiyēakun koa bara unnoa tara tarai ko kore ko;*

**wiyiyaganGuwa bara anuwadara darayigu gurigu**

... and commanded them to tell no man that thing;

speak-lest-now-having they-all that-PLUR other-to man-to

... lest they be speaking those things to other man [i.e. people].

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

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

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

POSSIBLE: more [10]; emph [13]

### DOUBTFUL **-yaga**

**wiyi-yaga-nGuwa**: speak-lest-now-having  
'again' / 'lest' INCONGRUENT

# Luke 9:22

*Wiyelliella, Yināl ta kore koba yarakai kauwul wal bōn umunnun,*

*ngatun warikunnun [83] wal bōn bara ngangkakai, ngatun bara Iereu kān pirriwul, ngatun bara Grammateu kān, ngatun būnnun wal tetti, ngatun boungbunggunnun ngaiya bōn tarai ta purreung ngorō ka.*

**wiyiliyila yinal da guriguba yaragayi gawal wal bun umanan**

[22] Saying, The Son of man must suffer many things,

and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

speaking-recently son AFFirm man-of bad big certainly him make-will

Was speaking: "(Someone) will certainly make [i.e. do] big bad [i.e. many bad things] (to) him, the son, aye, of man, ...

## PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du:** someone

**ngandu** .....

someone (did whatever...)

*... ngatun warikunnun [83] wal bōn bara ngangkakai, ...*

**ngadun wariganan wal bun bara ngangGagal**

... and be rejected of the elders ...

AND reject-will certainly him they-all first (elder)-belong

... and they, the elder mob, will certainly reject him, ...

*... ngatun bara Iereu kān pirriwul, ...*

**ngadun bara PRIESTgan biriwal**

... and chief priests and scribes, ...

AND they-all PRIEST-agent chief

... and they the chief priest-agent(s), ...

## SPECIAL WORD: chief priest

THERE ARE 37 INSTANCES OF 'chief priest'

9 biriwal PRIEST

8 biriwalu PRIESTgu

4 biriwal PRIESTguba

1 biriwalgubagagu PRIESTgubagagu

15 [other variants]

15 adjective–noun suffix agreement

22 no agreement

4 probably incorrect (biriwal PRIESTguba)



[continues from previous frame]

*...ngatun bara Grammateu kān, ...*

**ngadun bara SCRIBEGan**

... and scribes, ...

AND they-all SCRIBE-agent

... and they the scribe-agent(s), ...

*...ngatun būnnun wal tetti, ...*

**ngadun bunan wal didi**

... and be slain, ...

AND beat-will certainly dead

... and will certainly beat (him) dead, ...

*...ngatun bounbungngunnun ngaiya bōn tarai ta purreung ngorō ka.*

**ngadun bungbangGanan ngaya bun darayida bariyang nguruga**

... and be raised the third day.

AND rise-do-compel-will then him other-at day(light) three-at

... and will then compel him to rise at i.e. on] the other three daylight(s) [i.e. on the third day]”.

# Luke 9:23

*Ngatun wiya noa barun yantīn,*

*wonnun tia ba tarai kan kore uwonnun, ngurrullia noa niuwoa bo, ngatun marauwil koa noa taling-ka-billikanne ngikoemba yantin ta purreung ka, ngatun wirrobulla tia.*

**ngadun wiya nuwa barun yandin**

[23] And he said to them all,

If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

AND speak-PH he them-all all

And he spoke (to) them all: ...

*... wonnun tia ba tarai kan kore uwonnun, ...*

**wanan diya ba darayigan guri uwanan**

... If any man will come after me, ...

move-will me WHEN/if other-agent man move-will

... "If other-agent man [i.e. if any other man] will move [i.e. come] (after) me, <will move>, ...

**MS ERROR [?]**

*wonnun uwonnun*

wa-nan / uwa-nan  
move-will

PROBABLE MS ERROR:  
move-will APPEARS TWICE

*... ngurrullia noa niuwoa bo, ...*

**ngaraliya nuwa nyuwuwabu**

... let him deny himself, ...

hear-ing-IMP! he he-EMPH

... he, emphatically he, must be hearing, ...

**DOUBTFUL WORD: himself**

Tkld USED FOR 'himself':

|    |                         |              |
|----|-------------------------|--------------|
| 44 | <b>nyuwuwa-bu</b>       | he-EMPH      |
| 2  | <b>nuwa gudi-bu</b>     | he self-EMPH |
| 1  | <b>bun ngigung gudi</b> | him him self |

**POSSIBLE ADJUSTMENT**

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

[continues from previous frame]

*...ngatun marauwil koa noa taling-ka-billikanne  
ngikoemba yantin ta purreung ka, ...*

**ngadun marawilguwa nuwa dalingGabiligani  
ngigumba yandinda bariyangGa**

... and take up his cross daily, ...

AND take-URG-might-having he cross be-do-ing-entity  
him-of all-at day(light)-at

... and he take might-doing his cross-doing-entity [i.e might  
be taking his cross] at all daylight(s) [i.e. every day], ...

*...ngatun wirrobulla tia.*

**ngadun wirubala diya**

... and follow me.

AND follow-IMP! me

... and follow me.

## Luke 9:24

*Nganto ba miromunnun mōrōn ngikoemba,  
warikunnun wal noa; kulla noa warikunnun mōrōn ngikoemba emmoung kin,  
ngalooa noa mōrōn umunnun.*

**ngandu ba mirumanan murun ngigumba**

[24] For whosoever will save his life  
shall lose it: but whosoever will lose his life for my sake, the same

who-ERG WHEN/if protect-will life him-of

If who [i.e. someone] will protect his life, ...

*... warikunnun wal noa; ...*

**wariganan wal nuwa**

... shall lose it: ...

reject-will certainly he

... he will certainly reject [i.e. lose] (it); ...

[continues next frame]

[continues from previous frame]

*...kulla noa warikunnun mōrōn ngikoemba emmoung kin, ...*

**gala nuwa wariganan murun ngigumba imuwungGin**

... but whosoever will lose his life for my sake, ...

because he reject-will life him-of me-at

... but he (who) will reject [i.e. lose] his life at [i.e. for] me, ...

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

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

|             | CAUS<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               |

*...ngaloa noa mōrōn umunnun.*

**ngaluwa nuwa murun umanan**

... the same shall save it.

this-fellow he life make-will

... he, this fellow, will make [i.e. save] (his) life.

# Luke 9:25

*Wonnung ke murrorōng kore ko,  
mānkiliko purrai karing ko, ngatun noa tetti wal ngaiya  
kunnun niuwoa bo, nga warikunnun wal?*

**wanang Gi marurung gurigu**

[25] For what is a man advantaged,  
if he gain the whole world, and lose himself, or be cast away?

where-be good man-for

What is good for (a) man, ...

*... mānkiliko purrai karing ko, ...*

**manGiligu barayi garingGu**

... if he gain the whole world, ...

take-be-ing-for earth all-for

... for taking all the earth, ...

*... ngatun noa tetti wal  
ngaiya kunnun niuwoa bo, ...*

**ngadun nuwa didi wal  
ngaya ganan nyuwuwabu**

... and lose himself, ...

AND he dead certainly then be-will he-EMPH

...and then he, emphatically he, will certainly be dead, ...

| PLACE         |       |               |       |
|---------------|-------|---------------|-------|
| <b>wanda</b>  | where | <b>anang</b>  | there |
| <b>wanang</b> | where | <b>anambu</b> | there |
| <b>andi</b>   | here  | <b>anda</b>   | there |
| <b>ani</b>    | here  | <b>anduwa</b> | there |

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

**INCONGRUENT TRANSLATION**  
*KJV and lose himself,*  
TRANSLATION DOES NOT MATCH TEXT,  
BUT INVENTIVE ALTERNATIVE

**DOUBTFUL WORD: himself**  
TkId USED FOR 'himself':  
44 **nyuwuwa-bu** he-EMPH  
2 **nuwa gudi-bu** he self-EMPH  
1 **bun ngigung gudi** him him self

**POSSIBLE ADJUSTMENT**  
**nyuwuwa-bu**: he-EMPH  
PERHAPS SHOULD BE :  
**ngigung-bu**: him-EMPH

[continues from previous frame]

... *nga warikunnun wal?*

*nga wariganan wal*

... or be cast away?

OR reject-will certainly

... or (someone) will certainly reject (him) [i.e. be cast away].

**PASSIVE IGNORED**

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

**ngan-du**: someone

**ngandu** .....

someone (did whatever...)

**DOUBTFUL Conjunctions**

**nga** = or 69

**nga** = be (alternative to **ga**) 12

**ngadun** = and

**CONJUNCTIONS UNUSUAL**

“Most languages lack specific coordinating and subordinating particles, of the types ‘and’, ‘but’, ‘when’, ‘because’, ‘if’. However, these are found in a few languages.” [Dixon 2002:86:10]

# Luke 9:26

*Ngan tia ba koiyun-kunnun emmoung kai,  
ngatun wiyellikanne emmoemba, Yinal kore koba [84] koiyun ngikoung kai,  
uwonnun noa ba killibīnbīn kan koti ngikoung kin ba, ngatun Biyungbai koba,  
ngatun Angelo yirriyirri-kan koba barun ba.*

**ngan diya ba guwiyun ganan imuwungGayi**

[26] For whosoever shall be ashamed of me  
and of my words, of him shall the Son of man be ashamed, when he shall come  
in his own glory, and in his Father's, and of the holy angels.

who me WHEN/if shame be-will me-because

If who [i.e. someone] will be shame [i.e. ashamed] because of me,...

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

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

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

*... ngatun wiyellikanne emmoemba, ...*

**ngadun wiyiligani imuwumba**

... and of my words, ...

AND speak-ing-entity me-of

... and my speaking-entity [i.e. words], ...

*... Yinal kore koba [84] koiyun ngikoung kai, ...*

**yinal guriguba guwiyān ngigungGayi**

... of him shall the Son of man be ashamed, ...

son man-of shame him-at

... the son of man (is) ashamed at [i.e. of] him, ...

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

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

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



[continues from previous frame]

... uwonnun noa ba killibīnbīn kan  
koti ngikoung kin ba, ...

uwanan nuwa ba gilibinbinGan  
gudi ngigungGinba

... when he shall come in his own glory, ...

move-will he WHEN/if shine-INTNS-INTNS-BEness  
self him-at

... when he will move [i.e. come] at him self shining-  
ness [i.e. in his own glory], ...

... ngatun Biyungbai koba, ...

ngadun biyangbayiguba

... and in his Father's, ...

AND father-ITEM-of

... and of (the) father, ...

... ngatun Angelo yirriyirri-kan koba barun ba.

ngadun ANGEL yiri yiriganguba barunba

... and of the holy angels.

AND ANGEL sacred-agent-of them-all-of

... and of them, the sacred-agent [i.e. holy] angel(s).

MYSTERY WORD: shining

**gili**: light. spark  
**gili-bin-bin**: shining  
ANALYSIS UNCERTAIN.  
PERHAPS:  
light-do-now/do-now  
shine-INTNS-INTENS  
36 EXAMPLES OF 'shine', 'shining'  
ALL BUT 3 are **gilibinbin**

-gan / -gan(g): BEness

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

ANGLICISM gudi 'own'

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

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

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

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

## Luke 9:27

*Kulla bang wiyān nurun tuloa,  
unni winta ngarrokeen ba, keawai bara tetti kunnun,  
kabo nauwil koa bara Basileo-nung Eloī koba.*

**gala bang wiyān nurun duluwa**

[27] But I tell you of a truth,  
there be some standing here, which shall not taste of  
death, till they see the kingdom of God.

because I speak-now ye-all straight

Because I speak (to) you straight, ...

... *unni winta ngarrokeen ba, ...*

**ani winda ngarugiyān ba**

... there be some standing here, ...

this part stand-be-did DONE

... this part [i.e. some] were >done<-standing, ...

... *keawai bara tetti kunnun, ...*

**giyawayi bara didi ganān**

... which shall not taste of death, ...

no they-all dead be-will

... they will not be dead, ...

[continues from previous frame]

... *kabo nauwil koa bara Basileo-nung Eloi koba.*

**gabū nawilguwa bara BASILEUSnung ELIOguba**

... till they see the kingdom of God.

presently see-might-having they-all KINGDOM-ACC GOD-of

... presently they see might-doing [i.e. might be able to see] the kingdom of God.

## UNIDENTIFIED TERMS

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

# Luke 9:28

## *Ngatun yakita kakulla*

*purreung ka eight ta yurikita unni tara wiyellikanne, yutea noa barun Peter nung, ngatun Joanne nung, ngatun Jakobo nung ngatun uwa wokka lang bulkara kolang wiyelliko.*

## ngadun yagida gagala

[28] And it came to pass

about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

AND now be-be-PH

And now it was ...

*... purreung ka eight ta yurikita unni tara wiyellikanne, ...*

bariyangGa EIGHTda yugida anidara wiyiligani

... about an eight days after these sayings, ...

day(light)-at EIGHT-at after this-PLUR speak-ing-entity

... at eight daylight(s) after these speaking-entities [i.e. sayings], ...

### TIME

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

### MS ERROR [?]

ASSUME MS ERROR FOR **yugida**: after 45 EXAMPLES OF **yugida**, NONE OTHERS FOR **yurigida**

[continues from previous frame]

... yutea noa barun Peter nung, ...

yudiya nuwa barun PETERnung

... he took Peter ...

guide-PH he them-all PETER-ACC

... he guided them, Peter, ...

... ngatun Joanne nung, ngatun Jakobo nung ...

ngadun JOHNnung ngadun JAMESnung

...and John and James, ...

AND JOHN-ACC AND JAMES-ACC

... and John, and James, ...

... ngatun uwa wokka lang  
bulkara kolang wiyelliko.

ngadun uwa wagalang  
balgaragulang wiyiligu

... and went up into a mountain to pray.

AND move-PH high-ness  
hill-PLUR-towards speak-ing-for

... and moved highness [i.e. went up] towards  
the hill(s) for speaking [i.e. praying].

**ANGLICISM waga: 'up'**

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

**PREPOSITIONS**

“Note that Australian languages seldom have anything that could reasonably be described as ‘articles’ or ‘prepositions’. Definite specification can be achieved by the use of demonstratives, but is often established simply by the context; ....

The semantic load carried by prepositions ... is very effectively handled by the case system, in most Australian languages.” [Dixon 1980:272:6]

# Luke 9:29

*Ngatun noa ba wiyelliella,  
takin bōn tarai warkulleen, ngatun ngikoemba  
kirikān purrul kakulla, ngatun killibīnbīn kakulla.*

**ngadun nuwa ba wiyiliyila**

[29] And as he prayed,  
the fashion of his countenance was altered,  
and his raiment was white and glistening.

AND he WHEN/if speak-ing-recently

And when he was speaking [i.e. praying], ...

*... takin bōn tarai warkulleen, ...*

**dagin bun darayi wargaliyan**

... the fashion of his countenance was altered, ...

face him other turn-be-ing-did

... (someone) other turned [i.e. changed] him, the face, ...

## PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du**: someone

**ngandu** .....

someone (did whatever...)

*... ngatun ngikoemba kirikān purrul kakulla, ...*

**ngadun ngigumba girigin barul gagala**

... and his raiment was white ...

AND him-of garment white be-be-PH

... and his garment was white, ...

[continues from previous frame]

... *ngatun killibīnbīn kakulla.*

**ngadun gilibinbin gagala**

... and glistering.

AND shine-INTNS-INTNS be-be-PH

... and was shining.

**MYSTERY WORD: shining**

**gili**: light. spark  
**gili-bin-bin**: shining  
 ANALYSIS UNCERTAIN.  
 PERHAPS:  
 light-do-now/do-now  
 shine-INTNS-INTNS  
 36 EXAMPLES OF 'shine', 'shining'  
 ALL BUT 3 are **gilibinbin**

**MYSTERY SUFFIX: -bin**

|                     |                   |
|---------------------|-------------------|
| <b>burulbin</b>     | heavy             |
| <b>dimbiribin</b>   | adder             |
| <b>gilibinbin</b>   | shine             |
| <b>gindiyirabin</b> | [extinct volcano] |
| <b>mulubin</b>      | fern              |
| <b>wungarabin</b>   | youth             |
| <b>wuwibin</b>      | eyelash           |
| <b>yiriwilbin</b>   | fig               |
| <b>yiriwildabin</b> | fig               |

## Luke 9:30

*Ngatun wiyelliella bōn kore ko, Mose-ko, ngatun Elia ko.*

**ngadun wiyiliyila bun gurigu MOSESgu ngadun ELIASgu**

[30] And, behold, there talked with him two men, which were Moses and Elias:

AND speak-ing recently him man-ERG MOSES-ERG AND ELIAS-ERG

And man (men), Moses, and Elias were speaking (with) him.

---



# Luke 9:31

***Paipea bula killib̄nb̄n,**  
ngatun wiya bula ngikoemba tetti tin kauwil  
koa Jerusalem ka.*

**bayibiya bula gilibinbin**

[31] Who appeared in glory,  
and spake of his decease which he should  
accomplish at Jerusalem.

appear-do-PH they-two shine-INTNS-INTNS

They appeared shining, ...

### MYSTERY WORD: shining

**gili:** light. spark  
**gili-bin-bin:** shining  
ANALYSIS UNCERTAIN.  
PERHAPS:  
light-do-now/do-now  
shine-INTNS-INTNS  
36 EXAMPLES OF 'shine', 'shining'  
ALL BUT 3 are **gilibinbin**

### MYSTERY SUFFIX: -bin

|                     |                   |
|---------------------|-------------------|
| <b>burulbin</b>     | heavy             |
| <b>dimbiribin</b>   | adder             |
| <b>gilibinbin</b>   | shine             |
| <b>gindiyirabin</b> | [extinct volcano] |
| <b>mulubin</b>      | fern              |
| <b>wungarabin</b>   | youth             |
| <b>wuwibin</b>      | eyelash           |
| <b>yiriwilbin</b>   | fig               |
| <b>yiriwildabin</b> | fig               |

*... ngatun wiya bula ngikoemba tetti tin kauwil koa Jerusalem ka.*

**ngadun wiya bula ngigumba dididin gawilguwa JERUSALEMga**

... and spake of his decease which he should accomplish at Jerusalem.

AND speak-PH two him-of dead-because be-might-having JERUSALEM-at

... and the two spoke because of [i.e. about] his death (which)  
be might-doing [i.e. might be taking place] at Jerusalem.

# Luke 9:32

*Wonto ba Peter noa ngatun bara ngikoung katoa,*

*porōl kan bara birikea kōngōng; nga[85]tun bara kakulla tirāng nakulla bara ngikoemba killibīnbīn, ngatun buloara bula kore ngarokea ngikoung katoa,*

wandu ba PETER nuwa ngadun bara ngigungGaduwa

[32] But Peter and they that were with him

were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

instead DONE PETER he AND they-all him-in company with

Instead he, Peter, and they in company with him, ...

## -gaduwa: IN COMPANY WITH

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

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

*... porōl kan bara birikea kōngōng; ,,,*

burulgan bara birigiya gungung

... were heavy with sleep: ...

heavy-agent they-all lie-PH snore

... they heavy-agent(s), lay, snore; ...

## Tkld INVENTIONS:

rich man / crucify /argue

Tkld coined the following terms:

rich man **burul-gan** heavy agent

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

divided **ngara ngara** hear hear (argue)

*... nga[85]tun bara kakulla tirāng ...*

ngadun bara [ba] gagala dirang

... and when they were awake, ...

AND they-all [WHEN/if] be-be-PH awake

... and [when] they were awake ...

## MISSING TRANSLATION

AS TKld DID NOT PROVIDE A TRANSLATION ,

**THIS WORDING**

IS PROPOSED.

[continues from previous frame]

... *nakulla bara ngikoemba killibīnbīn, ...*

**nagala bara ngigumba gilibinbin**

.. they saw his glory, ...

see-be-PH they-all him-of shine-INTNS-INTNS

... they saw his shining, ...

**MYSTERY WORD: shining**

**gili**: light. spark  
**gili-bin-bin**: shining  
 ANALYSIS UNCERTAIN.  
 PERHAPS:  
 light-do-now/do-now  
 shine-INTNS-INTNS  
 36 EXAMPLES OF 'shine', 'shining'  
 ALL BUT 3 are **gilibinbin**

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**gilibinbin** shine  
**gindiyirabin** [extinct volcano]  
**mulubin** fern  
**wungarabin** youth  
**wuwibin** eyelash  
**yiriwilbin** fig  
**yiriwildabin** fig

... *ngatun buloara bula kore ngarokea ngikoung katoa,*

**ngadun bulwara bula guri ngarugiya ngigungGaduwa**

... and the two men that stood with him.

AND two two man stand-be-PH him-in company with

... and (the) two, two, men (that) stood in company with him,

**-gaduwa: IN COMPANY WITH**

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

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

# Luke 9:33

*Ngatun kakulla yakita bula ba waita*

*uwolliella ngikoung kin birung,*

*Peter ko noa wiya bōn Jesou nung, A, Pirriwul, murrorōng  
ngearun unti ko kakilliko; ngatun umabunbilla ngoro kokere;  
wakōl bīn, ngatun wakōl Mosē-nung, ngatun wakōl Elia-nung;  
ngurrur korien minnaring noa wiya kōng-ōng kan to.*

**ngadun gagala yagida bula ba  
wada uwaliyila ngigungGinbirang**

[33] And it came to pass, as they departed from him,  
Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one  
for thee, and one for Moses, and one for Elias: not knowing what he said.

AND be-be-PH now two WHEN/if depart  
move-ing-recently him-away from

And now it was when the two were depart-moving from him, ...

*... Peter ko noa wiya bōn Jesou nung, ...*

**PETERgu nuwa wiya bun JESUSnung**

... Peter said unto Jesus, ...

PETER-ERG he speak-PH JESUS-ACC

... he, Peter, said (to) him, Jesus: ...

[continues next frame]

[continues from previous frame]

*...A, Pirriwul, murrorōng ngearun unti ko kakilliko; ...*

**ya biriwal marurung ngiyarun andigu gagiligu**

... Master, it is good for us to be here: ...

ah chief good us-all here-for be-be-ing-for

... “Ah, chief, (it is) good (for) us for being here; ...

*... ..ngatun umabunbilla ngoro kokere; ...*

**ngadun umabanbila nguru gugiri**

... and let us make three tabernacles; ...

AND make-permit-IMP! three hut

... and (you) must permit us to make three huts; ...

*... ..wakōl bīn ngatun wakōl Mosē-nung, ...*

**wagul bin ngadun wagul MOSESnung**

... one for thee, and one for Moses, ...

one thee AND one MOSES-ACC

... one (for) you and one (for) Moses ...

[continues next frame]

[continues from previous frame]

... ..*ngatun wakōl Elia-nung; ...*

**ngadun wagul ELIASnung**

... and one for Elias: ..

AND one ELIAS-ACC

... and one (for) Elias"; ...

... *ngurrur korien minnaring  
noa wiya kōng-ōng kan to.*

**ngaragurin minaring nuwa  
wiya gungungGandu**

... not knowing what he said.

hear-PH-lacking WHAT he  
speak-PH snore-agent-ERG.

... lacking hear(ing) [i.e. not knowing]  
what he, the snore-agent, spoke.

**minaring: INTERROGATIVE**

**minaring** INTERROGATIVE  
—NOT RELATIVE PRONOUN

**minaring** what? what object?  
RELATIVE PRONOUN [refers back  
to a noun]  
*who, whom, whose, which, that*

**RELATIVE PRONOUNS**

| THIS                         | THAT                |
|------------------------------|---------------------|
| <b>ngali</b> this            | <b>ngala</b> that   |
| <b>ani</b> this              | <b>anuwa</b> that   |
| what<br>=<br>'that<br>which' | <b>anduwa</b> that  |
|                              | <b>anang</b> that   |
|                              | <b>ngaluwa</b> that |
|                              | <b>nginuwa</b> that |

PERHAPS: **ngalabu**

## Luke 9:34

*Wiyelliella noa ba, yareil kakulla*

*ngatun wutea barun; ngatun bara kinta kakulla, waita bara  
ba wolliella murraring yareil la.*

**wiyiliyila nuwa ba yaril gagala**

[34] While he thus spake, there came a cloud,  
and overshadowed them: and they feared as they entered into the cloud.

speaking-recently he WHEN/if cloud be-be-PH

When he was speaking, (there) was a cloud, ...

*... ngatun wutea barun; ...*

**ngadun wudiya barun**

... and overshadowed them: ...

AND cover-PH them-all

... and (it) covered them; ...

*... ngatun bara kinta kakulla, ...*

**ngadun bara ginda gagala**

... and they feared ...

AND they-all fear be-be-PH

... and they were afraid, ...

[continues from previous frame]

... *waita bara ba wolliella murraring yareil la.*

**wada bara ba waliyila mararing yarila**

... as they entered into the cloud.

depart they-all WHEN/if move-ing-recently inside cloud-at

... when they were depart-moving inside at [i.e. of] the cloud.

---



# Luke 9:35

*Ngatun pulli kakulla yareil la birung,  
wiyelliella, Unni ta emmoemba koti yinal pittulmullikan; ngurrulla bōn.*

**ngadun baLi gagala yarilabirang**

[35] And there came a voice out of the cloud,  
saying, This is my beloved Son: hear him.

AND voice be-be-PH cloud-away from

And (there) was a voice from the cloud, ...

*... wiyelliella, Unni ta emmoemba koti yinal pittulmullikan; ...*

**wiyiliyila ani da imuwumba gudi yinal bidalmaligan**

... saying, This is my beloved Son: ...

speaking-recently this AFFirm me-of self son joy-make-ing-agent

... speaking: "This, aye [i.e. is] my own son, a joy-making-agent [i.e. beloved]; ...

### ANGLICISM gudi 'own'

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

*...ngurrulla bōn.*

**ngarala bun**

... hear him.

hear-IMP! him

... hear [i.e. listen to] him".

# Luke 9:36

*Ngatun pulli ba kakulla korun*

*Jesou noa kakilliella pūn bai. Keawai bara unni tara wiya pa unta-toara, natoara purreung ka tarai kan ta.*

**ngadun bAli ba gagala gurun**

[36] And when the voice was past,

Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

AND voice WHEN/if be-be-PH quiet

And when the voice was quiet, ...

*... Jesou noa kakilliella pūn bai. ...*

**JESUS nuwa gagaliyila bunbayi**

... Jesus was found alone. ...

JESUS he be-be-ing-recently him-ITEM (alone)

... he, Jesus, was being alone. ...

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

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

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

*... Keawai bara unni tara wiya pa unta-toara ...*

**giyawayi bara anidara wiya BA andadwara**

... And they kept it close and told no man, ...

no they-all this-PLUR speak-PH NEG there-done to

... They did not <not> speak these things there-happened [i.e. that happened there], ...

## DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

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

## ba FUNCTIONS

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

[continues from previous frame]

... *natoara purreung ka tarai kan ta.*

**nadwara bariyangGa darayigan da**

... in those days any of those things which they had seen.

see-done to day(light)-at other-BEness AFFirm

... other thing(s) seen at [i.e. in] the day(s).

## PASSIVE: -dwara

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

## -gan / -gan(g)

| ga           | ba           | ma           | ra           | la             |
|--------------|--------------|--------------|--------------|----------------|
| be           | do           | make         | URG          | —              |
| <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 |

# Luke 9:37

*Ngatun yakita kakulla purreung ka tarai ta [86] unta,  
uwa bara ba barān bulkara birung, kauwol-lo kore ko nunggurra-wa bōn.*

**ngadun yagida gagala bariyangGa darayida anda**

[37] And it came to pass, that on the next day,  
when they were come down from the hill, much people met him.

AND now be-be-PH day(light)-at other-at there

And now (it) was, at the other daylight there, ...

*... uwa bara ba barān bulkara birung, ...*

**uwa bara ba baran balgarabirang**

... when they were come down from the hill, ...

move-PH they-all WHEN/if DOWN hill-PLUR-away from

... when they moved <down> from the hill(s), ...

## ANGLICISM 'down': baran

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

*... kauwol-lo kore ko nunggurra-wa bōn.*

**gawalu gurigu nangGarawa bun**

... much people met him.

big-ERG man-ERG meet-move-PH him

... big [i.e. many] men met him.

# Luke 9:38

*A, ngatun wakōl kore konara koba kaibulleen,  
wiyelliella, Pirriwul, kai bi nauwillia yināl emmoemba; kulla noa emmoemba wakōl wonnai;*

**ya ngadun wagul guri gunaraguba gayibaliyan**

[38] And, behold, a man of the company cried out,  
saying, Master, I beseech thee, look upon my son: for he is mine only child.

ah AND one man crowd-of call-do-ing-did

Ah, and one man of the crowd was calling, ...

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

*... wiyelliella, Pirriwul, kai bi nauwillia yināl emmoemba; ...*

**wiyiliyila biriwal gayi bi nawiliya yinal imuwumba**

... saying, Master, I beseech thee, look upon my son: ...

speaking-recently chief call thou see-might-IMP! son me-of

... speaking: "Chief, come, (you) might see my son; ...

**UNUSUAL WORD: na-wil-ya**  
*nauwillia*  
THIS IS THE ONLY EXAMPLE OF **nawilya** : see-might-IMP!  
THIS ANALYSIS IS SPECULATIVE

*... kulla noa emmoemba wakōl wonnai;*

**gala nuwa imuwumba wagul wanayi**

... for he is mine only child.

because he me-of one child

... because he (is) my one child.

# Luke 9:39

*A, ngatun mairai to bōn mānkulla,  
ngatun ngaiya noa kaaibulleen wokka; ngatun yīir-bungnga  
bōn, ngatun kurrangtoanbungnga; ngatun būntoara noa, waita  
ngaiya ngikoung kin birung uwā.*

ya ngadun marayidu bun manGala

[39] And, lo, a spirit taketh him,  
and he suddenly crieth out; and it teareth him that he  
foameth again, and bruising him hardly departeth from him.

ah AND spirit-ERG him take-be-PH

Ah, and the spirit then took him, ...

... ngatun ngaiya noa kaaibulleen wokka; ...

ngadun ngaya nuwa gayibaliyan waga

... and he suddenly crieth out; ...

AND then he call-do-ing-did high

... and then he was calling high [i.e. aloud]; ...

... ngatun yīir-bungnga bōn, ...

ngadun yiyirbangGa bun

... and it teareth him ...

AND shred-do-compel-PH him

... and shredded him, ...

## ANGLICISM waga: 'up'

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

[continues from previous frame]

... *ngatun kurrangtoanbungnga*; ...

**ngadun garangduwanbangGa**

... that he foameth again, ...

AND foam-having-do-compel-PH

... and compelled (him) to foam; ...

UNUSUAL WORD: foam

*kurrangtoanbungnga*

garang-duwan-ba ...

foam-having-do —

THIS ANALYSIS IS SPECULATIVE.

ESP. AS **-guwa** EXPECTED FOR

'having', not **duwan**

... *ngatun būntoara noa*, ...

**ngadun bundwara nuwa**

... and bruising him hardly ...

AND beat-done to he

... and he (was) beat(en), ...

PASSIVE: **-dwara**

Tkld USED **-dwara**: done to

TO REPRESENT PASSIVE FORMS, e.g.:

**wiya-dwara** speak-done to spoken

**yuruba-dwara** hide-done to hidden

**ngu-dwara** give-done to given

RENDERED: speak-, hide-, give-endowed

... *waita ngaiya ngikoung kin birung uwā*.

**wada ngaya ngigungGinbirang uwa**

... departeth from him.

depart then him-away from move-PH

... then depart-moved away from him.

# Luke 9:40

*Ngatun bang wiya barun*

*wirrobullikan ngiroemba warrikulliko bōn;  
keawai bara kaiyu korien.*

**ngadun bang wiya barun**

[40] And I besought

thy disciples to cast him out; and  
they could not.

AND I speak-PH them-all

And I spoke (to) them, ...

*... wirrobullikan ngiroemba warrikulliko bōn; ...*

**wirubaligan ngirumba warigaligu bun**

... thy disciples to cast him out; ...

follow-ing-agent thee-of reject-ing-for him

... your following-agent(s) [i.e. disciples] for [i.e. about] rejecting him; ...

**Tkld INVENTIONS:**  
disciple / passover / generation

Tkld coined the following terms:

|            |                      |                   |
|------------|----------------------|-------------------|
| disciple   | <b>wiruba-li-gan</b> | following agent   |
| Passover   | <b>gawi-dwara</b>    | come-done to      |
| generation | <b>wilang-NGil</b>   | behind/past place |

*... keawai bara kaiyu korien.*

**giyawayi bara gayugurin**

... and they could not.

no they-all able-lacking

... they (were) not able-<lacking> [i.e. were not able to do so].

**DOUBLE NEGATIVE**

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM:  
no ... [the item or action]-lacking

|                              |                    |
|------------------------------|--------------------|
| <b>giyawayi na-gurin</b>     | <i>not seeing</i>  |
| <b>giyawayi wanayi-gurin</b> | <i>no children</i> |

William Dawes PROVIDED 12 LIKE  
EXAMPLES FOR BB (SYDNEY)



# Luke 9:41

*Ngatun noa Jesou ko wiya, wiyelliella,*

*A, ngurrur korien ngatun pirriral unni willung-ngēl! Yakounta lang bang kunnun nurun kin, ngatun wal bang kummunbinnun nurun? Mara bōn tanān ngiroemba yinal unti ko.*

**ngadun nuwa JESUSgu wiya wiyiliyila**

[41] And Jesus answering said,

O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

AND he JESUS-ERG speak-PH speak-ing-recently

And he, Jesus, spoke, speaking: ...

*... A, ngurrur korien ngatun pirriral unni willung-ngēl! ...*

**ya ngaragurin ngadun biriral ani wilangNGil**

... O faithless and perverse generation, ...

ah hear-lacking AND hard this  
return/behind (past)-place [generation]

... “Ah, hear-lacking [i.e. faithless] and  
this hard past-place [i.e. generation]! ...

**Tkld INVENTIONS:**  
disciple / passover / generation

Tkld coined the following terms:  
disciple     **wiruba-li-gan**     following agent  
Passover    **gawi-dwara**     come-done to  
generation   **wilang-NGil**     behind/past place

[continues next frame]

[continues from previous frame]

... *Yakounta lang bang kunnun nurun kin, ...*

**yaguwandalang bang ganan nurunGin**

... how long shall I be with you, ...

when-ness I be-will ye-all-at

... When-ness [i.e. how long] will I be at [i.e. with] you, ...

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

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

| -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                      |

... *ngatun wal bang kummunbinnun nurun? ...*

**ngadun wal bang gamanbinan nurun**

... and suffer you? ...

AND certainly I be-make-permit-will ye-all

... and will I certainly be permitting you? ...

... *Mara bōn tanān ngiroemba yinal unti ko.*

**mara bun danan ngirumba yinal andigu**

... Bring thy son hither.

bring-IMP! him approach thee-of son here-to

... (You) must take-approach [i.e. bring] him, your son, <to> here.”

# Luke 9:42

*Ngatun uwolliella noa ba tanān*

*Devil to bōn [87] puntima baran ngatun yūryūr uma.  
Ngatun noa Iēthuko koakulla bon marai yarakai kan,  
ngatun bon wannai turon uma, ngatun ngutēakan ngaiya  
bon biyungbai ta ngikoūmba tin.*

**ngadun uwaliyila nuwa ba danan**

[42] And as he was yet a coming,  
the devil threw him down, and tare him. And Jesus rebuked  
the unclean spirit, and healed the child, and delivered him  
again to his father.

AND move-ing-recently he WHEN/if approach

And when he was approach-moving. ...

... *Devil to bōn [87] puntima barān ngatun yūryūr uma. ...*

**DEVILdu bun bandima baran ngadun yiyir yiyir uma**

... the devil threw him down, ...

DEVIL-ERG him fall-make-PH DOWN and shred shred make-PH

... the Devil made him fall DOWN, and shred-made [i.e. tore at him]. ...

## ANGLICISM 'down': baran

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

... *Ngatun noa Jēsou ko koakulla bōn marai yarakai kan, ...*

**ngadun nuwa JESUSgu guwagala bun marayi yaragayigan**

... And Jesus rebuked the unclean spirit, ...

AND he JESUS-ERG scold-be-PH him spirit bad-agent

... And he, Jesus, scolded him, the bad-agent spirit [i.e. evil spirit], ...

[continues from previous frame]

... ngatun bōn wonnai turōn uma, ...

ngadun bun wanayi durun uma

... and healed the child, ...

AND him child clean make-PH

... and made him, the child, clean [i.e. healed the child], ...

... ngatun nguteakan ngaiya bōn  
biyungbai ta ngikoemba tin.

ngadun ngudiyagan ngaya bun  
biyangbayida ngigumbadin

... and delivered him again to his father.

AND give-AFF-again-now then him  
father-ITEM-at him-of-at

... and then gave him  
again at [i.e. to] his father.

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

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

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

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

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

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

**-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 9:43

*Ngatun yant̄in bara kinta kakulla kaiyu tin kauwollin Eloī koba tin;*

*ngatun kōttelliella bara ba yant̄in unni tara Jesou ko noa ba uma, wiya ngaiya noa barun wirrobullikan ngikoumba,*

**ngadun yandin bara ginda gagala gayudin gawalin ELOI gubadin**

[43] And they were all amazed at the mighty power of God.

But while they wondered every one at all things which Jesus did, he said unto his disciples,

AND all they-all fear be-be-PH able-because big-because GOD-of-because

And they were all afraid because of the big able [i.e. power] of God; ...

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

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

|      | CAUS<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 kōttelliella bara ba yant̄in unni tara Jesou ko noa ba uma, ...*

**ngadun gudiliyila bara ba yandin anidara JESUSgu nuwa ba uma**

... But while they wondered every one at all things which Jesus did, ...

AND think-ing-recently they-all WHEN/if all this-PLUR JESUS-ERG he DONE make-PH

... and when they were thinking (about) all these things, he, Jesus, >done<- made, ...

*... wiya ngaiya noa barun wirrobullikan ngikoumba,*

**wiya ngaya nuwa barun wirubaligan ngigumba**

... he said unto his disciples,

Speak-PH then he them-all follow-ing-agent him-of

... he then spoke (to) them, his following-agent(s) [i.e. disciples]: ...

**Tkld INVENTIONS:**  
disciple / passover / generation

Tkld coined the following terms:  
disciple     **wiruba-li-gan** following agent  
Passover    **gawi-dwara** come-done to  
generation   **wilang-NGil** behind/past place

# Luke 9:44

*Kummunbilla unni tara wiyellikanne*

*murruring ngurreung kako nurun kin; kulla noa yināl kore koba wupinnun wal bōn mutturra kore ka.*

**gamanbila anidara wiyiligani**

[44] Let these sayings

sink down into your ears: for the Son of man shall be delivered into the hands of men.

be-make-permit-IMP! this-PLUR speak-ing-entity

(You) must let these speaking-entities [i.e. sayings] ...

*... murruring ngurreung kako nurun kin; ...*

**mararing ngariyangGagu nurunGin**

... sink down into your ears: ...

inside ear-to ye-all-at

... into your ear(s); ...

*... kulla noa yināl kore koba ...*

**gala nuwa yinal guriguba**

... for the Son of man ...

because he son man-of

... because he, the son of man, ...

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

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

|      | CAUS<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]

... *wupinnun wal bōn mutturra kore ka.*

*wubinan wal bun madara guriga*

... shall be delivered into the hands of men.

do-will certainly him hand-at man-at

... (someone) will certainly do him at  
[i.e. into] the hand(s) at [i.e. of] men [i.e.  
will be delivered into the hands of men].

**SPECIAL WORD: hand-at**

'into the hands' etc.: hand-at

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

**PASSIVE IGNORED**

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

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

# Luke 9:45

*Keawai bara ngurrur pa unni wiyellikanne,*

*ngatun yuropa ngali barun kin birung, keawai bara ngimilli korien; ngatun bara kinta kakulla wiyelliko bōn ngali tin wiyellikanne tin.*

**giyawayi bara ngara BA ani wiyiligani**

[45] But they understood not this saying,

and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

no they-all hear-PH NEG this speak-ing-entity

They did not hear [i.e. understand] this speaking-entity [i.e. saying], ...

## ba FUNCTIONS

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

## DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM: no ... [the item or action]-lacking

**giyawayi na-gurin** *not seeing*

**giyawayi wanayi-gurin** *no children*

William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

*... ngatun yuropa ngali barun kin birung, ...*

**ngadun yuruba ngali barunGinbirang**

... and it was hid from them, ...

AND hide-PH this them-all-away from

... and (someone) his this away from them, ...

## PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du:** someone

**ngandu** .....

*someone (did whatever...)*

[continues next frame]



[continues from previous frame]

... *keawai bara ngimilli korien; ...*

*giyawayi bara ngimiligurin*

... that they perceived it not: ..

no they-all know-make-ing-lacking

... they were not knowing-<lacking> [i.e. did not know]; ...

### DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' TKLD USED A DOUBLE NEGATIVE, IN THE FORM: no ... [the item or action]-lacking

*giyawayi na-gurin* not seeing  
*giyawayi wanayi-gurin* no children  
 William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

... *ngatun bara kinta kakulla wiyelliko*

*bōn ngali tin wiyellikanne tin.*

*ngadun bara ginda gagala wiyiligu*

*bun ngalidin wiyiliganidin*

... and they feared to ask him of that saying.

AND they-all fear be-be-PH speak-ing-for him this-because speak-ing-entity-because

... and they were afraid for speaking (to) him because (of) [i.e. about] this speaking-entity [i.e. saying].

### but / because / therefore

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

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

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

|             | CAUS<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               |

## Luke 9:46

*Yakita ngaiya bara wiyellan bara bo, bara bo,*

[88] *Ngan ke kunnun kauwol pirriwul barun kin birung.*

**yagida ngaya bara wiyilan barabu barabu**

[46] Then there arose a reasoning among them,  
which of them should be greatest.

now then they-all speak-RECIP-now they-all-EMPH  
they-all-EMPH [amongst themselves]

Now then they spoke to one another, ...

*... Ngan ke kunnun kauwol pirriwul barun kin birung.*

**ngan Gi ganan gawal biriwal barunGinbirang**

... which of them should be greatest.

who be be-will big chief them-all-away from

... who will be the big chief from (amongst) them all.

### VERB 'to be'

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

# Luke 9:47

*Ngatun Jesou ko noa ngimilleen kōttatoara bŭlbŭl la birung barun kin birung,  
mankulla noa wonnai, ngatun yellawabunbea bōn ngikoung kin tarung ka,*

**ngadun JESUSgu nuwa ngimiliyan  
gudadwara bulbulabirang barunGinbirang**

[47] And Jesus, perceiving the thought of their heart,  
took a child, and set him by him,

AND JESUS-ERG he think-ing-did think-done to  
heart-away from them-all-away from

And he, Jesus, was thinking (about what was) the thought from their heart(s), ...

**PASSIVE: -dwara**

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

|                     |               |        |
|---------------------|---------------|--------|
| <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

*... mankulla noa wonnai, ...*

**manGala nuwa wanayi**

... took a child, ...

take-be-PH he child

... he took (a) child, ...

*... ngatun yellawabunbea bōn ngikoung kin tārung ka,*

**ngadun yilawabanbiya bun ngigungGin darangGa**

... and set him by him,

AND sit-permit-PH him him[self]-at near-at

... and permitted him [i.e. the child] to sit at  
his arm [i.e. beside him [JESUS)], ...

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

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

|             | CAUS<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               |

# Luke 9:48

*Ngatun noa barun wiya,*

*Nganto ba unni wonnai pittul mānnun emmoung kin ba, pittul manun ngaiya tia, ngatun nganto ba tia pittul mannun, pittul mannun bōn ngala yuka tia ba; ngatun niuwoa katan warea nurun kin ba yanfīn ta ba, yanti bota wal noa kauwul kunnun.*

**ngadun nuwa barun wiya**

[48] And said unto them,

Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

AND he them-all speak-PH

And he spoke (to) them: ...

*... Nganto ba unni wonnai pittul mānnun emmoung kin ba, ...*

**ngandu ba ani wanayi bidalmanan imuwungGinba**

...Whosoever shall receive this child in my name ...

who-ERG DONE this child joy-make-will me-at

... "Who >done<-will joy-make this child at me [i.e. succours this child in my name], ...

*... pittul manun ngaiya tia, ...*

**bidalmanan ngaya diya**

... receiveth me: ...

joy make-will then me

... then will succour me; ...

... *ngatun nganto ba tia pittul mānnun, ...*  
**ngadun ngandu ba diya bidalmanan**

... and whosoever shall receive me ...

AND who-ERG DONE me joy-make-will

... and who >done<-succours me, ...

... *pittul mānnun bōn ngala yuka tia ba; ...*  
**bidalmanan bun ngala yuga diya ba**

... receiveth him that sent me: ...

joy-make-will him that fellow send-PH me DONE

... succours him that fellow (who) >done<-sent me; ...

... *ngatun niuwoa katan warea nurun kin ba yantīn ta ba, ...*  
**ngadun nyuwuwa gadan wariya nurunGinba yandindaba**

... for he that is least among you all, ...

AND he be-AFF-now little ye-all-at all-at

... and he (who) is little at [i.e. amongst] you all, ...

... *yanti bota wal noa kauwul kunnun.*  
**yandibu da wal nuwa gawal ganan**

... the same shall be great.

thus-EMPH AFFirm certainly he big be-will

... emphatically-thus, aye, certainly he will be big”.

**-bu da: EMPHatic AFFirm**

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

"-bo-ta."

-bu da

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

[only]

Tkld AWA Key 1850 [52:29 {}]

## Luke 9:49

*Ngatun noa Joanne to wiya, wiyelliella*

*Piriwul, nakulla ngeen wakōl lo paibungngulliella barun Devil  
ngiroung katoa birung yiturra birung; wiya ngeen bōn yanoa, koito ba  
keawai noa wapa ngearun katoa.*

**ngadun nuwa JOHNdu wiya wiyiliyila**

[49] And John answered and said,

Master, we saw one casting out devils in thy name; and we  
forbad him, because he followeth not with us.

AND he JOHN-ERG speak-PH speak-ing-recently

And he, John, spoke, speaking: ...

*... Piriwul, nakulla ngeen wakōl lo ...*

**biriwal nagala ngiyin wagulu**

... Master, we saw one...

chief see-be-PH we-all one-ERG

... “Chief, we saw one ...

[continues next frame]

[continues from previous frame]

... paibungngulliella barun Devil  
ngiroung katoa birung yiturra birung; ...

bayibangGaliyila barun DEVIL  
ngirungGaduwabirang yidarabirang

... casting out devils in thy name; ...

eject-do-compel-ing-recently them-all  
DEVIL thee-of-having-away from  
name-away from

... compelling-eject them, Devil(s),  
through / from your name; ...

PRONOUN IRREGULARITIES

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

AND VARIANTS WITH ngirung, nurun, etc.

-gaduwa: IN COMPANY WITH

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

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

IRREGULAR SUFFIX [?]

ngirung-Gayi  
POSSIBLE MS  
ALTERNATIVE FOR  
ngirung-Ga

DOUBTFUL Tkld TRANSLATION

KJV *casting out devils in thy name*  
Tkld bayibangGaliyila barun DEVIL  
ngirungGaduwabirang yidarabirang  
eject-do-compel-ing-recently them-all DEVIL thee-in  
company with-away from name-away from  
DOUBTFUL, cf Mark. PERHAPS:  
bayi-ba-ngGa-li-yila barun DEVIL yidaru ngirumba-gu  
eject-do-compel-ing-recently them-all DEVIL  
name-using thee-of-using  
compelling-eject them, Devil(s), using your name

|  |                            |                                  |                                   |   |
|--|----------------------------|----------------------------------|-----------------------------------|---|
| “... Devil yitirró<br>ngiroumba ko, ...” | DEVIL yidaru<br>ngirumbagu | “... devils in<br>thy name, ...” | DEVIL name-using<br>thee-of-using | Tkld MARK<br>[IX:09:38::1<br>45:20] [Awa] |
|--|----------------------------|----------------------------------|-----------------------------------|---|

... wiya ngeen bōn yanoa, ...

wiya ngiyin bun yanuwa

... and we forbad him, ...

speak-PH we-all him let-it-be

... we spoke (to) him: ‘Desist!’, ...

[continues from previous frame]

... *koito ba keawai noa wapa ngearun katoa.*

guwidu ba giyawayi nuwa  
wa BA ngiyarunGaduwa

... because he followeth not with us.

because DONE not he move  
NEG us-all-in company with

... because he (is) not mov(ing) with us".

but / because / therefore

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

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' 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)

ba FUNCTIONS

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

-gaduwa: IN COMPANY WITH

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

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



# Luke 9:50

*Ngatun noa Jesou ko bōn wiya,*

*wiwi yikora, wiya yikora; koito noa ba keawai bukka korien [89] ngearun, niuwoa ngearun katoa ba.*

**ngadun nuwa JESUSgu bun wiya**

[50] And Jesus said unto him,

Forbid him not: for he that is not against us is for us.

AND he JESUS-ERG him speak-PH

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

... *wiwi yikora, wiya yikora; ...*

**wiwi gura wiya gura**

... Forbid him not: ...

warning not speak-IMP! not

... “Warning not! (You) must not speak! ...

### -yi-gura MISCONCEPTION

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

### DOUBTFUL Tkld TRANSLATION

*KJV Forbid him not:*  
Tkld **wiwi gura wiya gura**  
warning not speak-IMP! not  
COMMENT: **wiwi** IS AN EXCLAMATION  
AND AS SUCH SHOULD STAND ALONE:  
**wiwi! wiya gura**  
warning! speak-IMP! not  
*Warning! Don't speak (forbid)!*

[continues next frame]

[continues from previous frame]

... *koito noa ba keawai bukka korien [89] ngearun, ...*

**guwidu nuwa ba giyawayi bagagurin ngiyarun**

... for he that is not against us ...

because he DONE no anger-lacking us-all

... because he (that does) not anger-<lacking>  
[i.e. he who is not hostile] (to) us, ...

**but / because / therefore**

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

**ba FUNCTIONS**

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

**DOUBLE NEGATIVE**

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' 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)

... *niuwoa ngearun katoa ba.*

**nyuwuwa ngiyarunGaduwaba**

... is for us.

he us-all-in company with-at

... he is with <at> us".

**-gaduwa: IN COMPANY WITH**

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

**ba FUNCTIONS**

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

# Luke 9:51

*Ngatun yakita kakulla purreung  
mannun bōn ba wokka kolang,  
piral noa kakilliella waita Jerusalem kolang,*

**ngadun yagida gagala bariyang  
manan bun ba wagagulang**

[51] And it came to pass, when the time  
was come that he should be received up,  
he stedfastly set his face to go to Jerusalem,

**AND now be-be-PH day(light) take-will  
him WHEN/if high-towards**

**And now (it) was daylight, when  
(someone) will take him towards high,...**

*... piral noa kakilliella waita Jerusalem kolang,*

**biral nuwa gagiliyila wada JERUSALEMgulang**

... he stedfastly set his face to go to Jerusalem,

**hard he be-be-ing-recently depart JERUSALEM-towards**

**... he was being hard [i.e. he resolutely] depart(ed) towards Jerusalem.**

## PASSIVE IGNORED

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

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

## DOUBTFUL Tkld TRANSLATION

*KJV And it came to pass, when the time was  
come that he should be received up,*  
COMMENT: Tkld's TRANSLATIONS IS  
INCONGRUENT. IT WAS NOT THAT  
'he would be taken up at daylight'  
PERHAPS:

**yagida yugida gagala ngan-du ma-wil-guwa  
bun murugu-gulang**  
now after be-be-PH who-ERG take-might-  
having him sky-towards  
*About now it was (that) someone might be  
taking him towards heaven*

# Luke 9:52

*Ngatun noa yuka barun buntimai ngikoumba nganka;*

*ngatun bara uwa kokere kolang Samaria ka ko; umulliko ngikoung.*

**ngadun nuwa yuga barun bandimayi ngigumba nganGa**

[52] And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

AND he send-PH them-all messenger him-of first

And he sent them, his messenger(s), before [i.e. first]; ...

**MYSTERY WORD: bandi...**

|                  |            |    |
|------------------|------------|----|
| <b>bandi...</b>  | fall       | 35 |
| <b>banda</b>     | mistake    | 6  |
| <b>bandi...</b>  | pretend    | 5  |
| <b>bunda...</b>  | depart [?] | 1  |
| <b>bandimayi</b> | messenger  | 16 |

*... ngatun bara uwa kokere kolang Samaria ka ko; ...*

**ngadun bara uwa gugirigulang SAMARIAgagu**

... and entered into a village of the Samaritans, ...

AND they-all move-PH town-towards SAMARIA-to

... and they moved towards the town, to Samaria; ...

**SPECIAL WORD: gugira**

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

*... umulliko ngikoung.*

**umaligu ngigung**

... to make ready for him.

make-ing-for him

... for making him [i.e. for preparing for him].

# Luke 9:53

*Ngatun bara bōn keawai pittul ma pa,  
kulla noa piral kakulla wa pa noa ba Jerusalem kolang.*

**ngadun bara bun giyawayi bidalma BA**

[53] And they did not receive him,  
because his face was as though he would go to Jerusalem.

**AND they-all him no joy-make NEG**

And they did not succour him, ...

## ba FUNCTIONS

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

## DOUBLE NEGATIVE

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

*... kulla noa piral kakulla wa pa noa ba Jerusalem kolang.*

**gala nuwa biral gagala wa BA nuwa ba JERUSALEMgulang**

... because his face was as though he would go to Jerusalem.

**because he hard be-be-PH move NEG he DONE JERUSALEM-towards**

... because he was hard [i.e. determined] (that) he (would) not >done<-move [i.e. go] towards Jerusalem.

## DOUBTFUL Tkld TRANSLATION

*KJV because his face was as though he would go to Jerusalem*  
COMMENT: INTERNET COMMENTATORS AFFIRM THAT 'he was determined to go to Jerusalem', WHICH WAS THE REASON 'they' WOULD NOT RECEIVE HIM.  
Tkld's TRANSLATION READS AS THOUGH 'he would NOT go to Jerusalem'  
PERHAPS DELETE **BA NEG**

# Luke 9:54

*Ngatun bula wirrobullikan ngikoumba,*

*James ngatun Joanne nakulla bula unni, wiya bula, Pirriwul, wiya bi wiyauwil koa ngeen koiyung koa kauwil barān moroko ka birung, winnauwil koa barun, yanti Elia noa ba uma?*

**ngadun bula wirubaligan ngigumba**

[54] And when his disciples

James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

AND two follow-ing-agent him-of

And (when) his two following-agents [i.e. disciples], ...

## DOUBTFUL Tkld TRANSLATION

*KJV And when his disciples*

Tkld **ngadun bula wirubaligan ngigumba**

AND two follow-ing-agent him-of

COMMENT: 'when' MISSING. PERHAPS:

**ngadun bula ba wirubaligan ngigumba**

AND two WHEN/if follow-ing-agent him-of

*and when his two disciples*

*... James ngatun Joanne nakulla bula unni, ...*

**JAMES ngadun JOHN nagala bula ani**

... James and John saw this, ...

JAMES AND JOHN see-be-PH two this

... James and John, the two, saw this, ...

*... wiya bula, Pirriwul, ...*

**wiya bula biriwal**

... they said, Lord, ...

speak-PH they-two chief

... the two spoke: "Chief, ...

[continues from previous frame]

... *wiya bi wiyauwil koa ngeen koiyung koa  
kauwil barān moroko ka birung, ...*

*wiya bi wiyawilguwa ngiyin gwiyangGuwa  
gawil baran murugugabirang*

... wilt thou that we command fire to come down from heaven, ...

QUESTION thou speak-might-having we-all  
fire-having be-might DOWN sky-away from

... QUERY: (do) you (wish that) we speak might-doing [i.e. that we  
command] (that) might be having fire down from the sky ...

**ANGLICISM 'down': baran**

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

... *winnauwil koa barun, ...*

*winawilguwa barun*

... and consume them, ...

burn-might-having them-all

... (and) might burn them, ...

... *yanti Elia noa ba uma?*

*yandi ELIAS nuwa ba uma*

... even as Elias did?

thus ELIAS he DONE make-PH

... thus [i.e. as] he, Elias, did do?"

# Luke 9:55

*Wonto noa ba wakulleen,  
koakulla ngaiya barun noa, ngatun wiya, keawarān  
nurur ngimilli korien nurun ba kōti bŭlbŭl.*

wandu nuwa ba wagaliyan

[55] But he turned,  
and rebuked them, and said, Ye know  
not what manner of spirit ye are of.

instead he DONE turn-be-ing-did

Instead he was turning, ...

... koakulla ngaiya barun noa, ...

guwagala ngaya barun nuwa

... and rebuked them, ...

scold-be-PH then them-all he

... then he scolded them, ...

... ngatun wiya, keawarān nurur  
ngimilli korien nurun ba kōti bŭlbŭl.

ngadun wiya giyawaran nura  
ngimiligurin nurunba gudi bulbul

... and said, Ye know not what manner of spirit ye are of.

AND speak-PH not-now you-all  
know-ing-lacking ye-all-of self heart

... and spoke: "You are not knowing-<lacking>  
[i.e. do not know] your own heart".

## wandu ba: whereas / INSTEAD

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

## DOUBLE NEGATIVE

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

## 'heart' METAPHOR

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

## ANGLICISM gudi 'own'

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



# Luke 9:56

*Koito ba noa yinal kore koba keawarān noa tanan wa pa,*

*būnkilliko kore ko barun, wonto [90] ba murrīn umulliko, ngatun bara uwa tarai ta ko kokera ko.*

**guwidu ba nuwa yinal guriguba  
giyawaran nuwa danan wa BA**

[56] For the Son of man is not come  
to destroy men's lives, but to save them. And they went to another village.

because DONE he son man-of  
not-now he approach move NEG

Because he, the son of man, he did  
not approach-move [i.e. come], ...

| but / because / therefore |                          |
|---------------------------|--------------------------|
| <b>gala</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    |

| ba FUNCTIONS   |          |
|----------------|----------|
| <b>ba</b>      | WHEN/if  |
| <b>ba</b>      | DONE     |
| <b>ba / BA</b> | NEGative |
| <b>ba</b>      | place of |

**DOUBLE NEGATIVE**

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM: no ... [the item or action]-lacking

**giyawayi na-gurin** *not seeing*  
**giyawayi wanayi-gurin** *no children*

William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

*... būnkilliko kore ko barun, ...*

**bunGiligu gurigu barun**

... to destroy men's lives, ...

beat-be-ing-for man-for them-all

... for beating [i.e. destroying] them, men. ...

| -gu FUNCTIONS: ERG/PURP/INSTR/OPP                                |               |                        |                          |                            |
|--|---------------|------------------------|--------------------------|----------------------------|
| -gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: ERGative. |               |                        |                          |                            |
| -gu PURPitive '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. |

[continues next frame]

[continues from previous frame]

... *wonto [90] ba murr̄n umulliko, ...*

**wandu ba marin umaligu**

... but to save them. ...

instead DONE body make-ing-for

... instead for making the body [i.e. for saving bodies, lives]. ...

**wandu ba: whereas / INSTEAD**

**wandu ba**

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

... *ngatun bara uwa tarai ta ko kokera ko.*

**ngadun bara uwa darayidagu gugiragu**

... And they went to another village.

AND they-all move-PH other-to hut [town]-to

... And they moved to (an)other town.

**SPECIAL WORD: gugira**

**gugira**

PROPERLY IS ‘house’, ‘hut’

Tkld ALSO USED IT FOR ‘town’

IN Mark HE USED

**gugira garing**: ‘hut all’

FOR **‘town’**

## Luke 9:57

*Ngatun yakita kakulla*

*uwolliella bara ba, yuring yapung koa,  
tarai to bōn wiya, Pirriwul wirrobunbinnun  
banūng, wontaring bi ba uwonnun.*

**ngadun yagida gagala**

[57] And it came to pass,  
that, as they went in the way, a certain man  
said unto him, Lord, I will follow thee  
whithersoever thou goest.

AND now be-be-PH

And now (it) was, ...

... *uwolliella bara ba, yuring yapung koa, ...*

**uwaliyila bara ba yuring yabangGuwa**

... that, as they went in the way, ...

move-ing-recently they-all WHEN/if go away path-having

... when they were moving, go(ing) away path-having [i.e. along the path], ...

... *tarai to bōn wiya, ...*

**darayidu bun wiya**

... a certain man said unto him, ...

other-ERG him speak-PH

... (an)other spoke (to) him: ...

[continues from previous frame]

... *Pirriwul wirrobunbinnun  
banūng, ...*

**biriwal wirubanbinan  
ba nung**

... Lord, I will follow thee ...

chief follow-permit-will I-thee

... "Chief, permit (that)  
I will follow you, ...

**DOUBTFUL Tkld TRANSLATION**

*KJV I will follow thee*  
Tkld **wirubanbinan ba nung**  
follow-permit-will I-thee  
COMMENT: 'permit' NOT IN KJV TEXT  
PERHAPS:  
**wirubanan ba nung**  
follow-will I thee  
*I will follow you*

**CONJOINED PRONOUNS: Tkld**

'Conjoined pronouns': Tkld/Fraser p.17:  
I thee **ba-nung** she thee **bin-toa**  
I her **ba-noun**  
thou me **bi-tia** thou her **bi-noun**  
thou him **bi-nung**  
he thee **bi-loa** (he me **tia-loa**)

**SPECULATIVE COMPLETE SET**

|      | I                   | THOU                | HE                  | SHE                   |
|------|---------------------|---------------------|---------------------|-----------------------|
| ME   | .....               | <b>bi diya</b>      | [ <b>nu diya</b> ]  | [ <b>duwa diya</b> ]  |
| THEE | <b>ba bin</b>       | .....               | [ <b>nu bin</b> ]   | [ <b>duwa bin</b> ]   |
| HIM  | [ <b>ba bun</b> ]   | [ <b>bi bun</b> ]   | [ <b>nu bun</b> ]   | [ <b>duwa bun</b> ]   |
| HER  | [ <b>ba nuwan</b> ] | [ <b>bi nuwan</b> ] | [ <b>nu nuwan</b> ] | [ <b>duwa nuwan</b> ] |

... *wontaring bi ba uwonnun.*

**wandaring bi ba uwanan**

... whithersoever thou goest.

where-to thou DONE move-will

... where(ever) you do move".

**PLACE**

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

# Luke 9:58

*Ngatun noa Jesou ko bōn wiya,  
murrōng-kai ko kūmiri barun ba, ngatun tibbin moroko ka  
koba kunta barun ba, wonto ba yinal kore koba keawaran  
bōn ngikoumba birrikilli-ngēl wollong ko ngikoumba ko.*

**ngadun nuwa JESUSgu bun wiya**

[58] And Jesus said unto him,  
Foxes have holes, and birds of the air have nests; but  
the Son of man hath not where to lay his head.

AND he JESUS-ERG him speak-PH

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

... *murrōng-kai ko kūmiri barun ba, ...*  
**marungGayigu gumiri barunba**

... Foxes have holes, ...

wolf-ITEM-ERG hole them-all-of

... "Wolves (have) their holes, ...

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

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

|       | about (concerning) | because | at | ITEM |
|-------|--------------------|---------|----|------|
| -gayi | 42                 | 41      | 12 |      |
| -bayi | -                  | -       | 3  |      |
| -dayi | -                  | -       | 2  |      |
| -wayi | -                  | -       | 4  |      |

## DOUBTFUL Tkld TRANSLATION

*KJV Foxes have holes*  
Tkld **marungGayigu gumiri barunba**  
wolf-ITEM-ERG hole them-all-of  
PERHAPS USING PROPRIETIVE:  
**marungGayi bara gumiriguwa**  
wolf-ITEM they-all hole-having  
*they, wolves, have hole(s)*

## PROPRIETIVE having

Tkld GAVE **gayin [-gan]** FOR PROPRIETIVE  
**-having**  
Tkld USED IT WITH 'hath', 'had', 'having',  
'have' over 40 times. PERHAPS CORRECT.  
ASSUMED IN NORTH DB TO BE agentive:  
**-gan [gayin]** GLOSSED 'agent', 'BENess'  
**-guwa** IS ASSUMED FOR PROPRIETIVE

|        |       |                            |        |                                  |
|--------|-------|----------------------------|--------|----------------------------------|
| "kain" | gayin | "in possession of; having" | having | Tkld/Frsr<br>AWA Lex<br>[212:25] |
|--------|-------|----------------------------|--------|----------------------------------|

[continues from previous frame]

... *ngatun tibbin moroko ka koba kunta barun ba, ...*

**ngadun dibin murugugaguba ganda barunba**

... and birds of the air have nests; ...

AND bird sky-at-of nest them-all-of

... and bird(s) in/of the sky (have) their nest(s), ...

MS ERROR [?]

*moroko ka koba*

**murugu-ga-guba:** ske-at-of  
SUFFIX SEQUENCE SHOULD BE  
**-guba-ga**

**murugu-guba-ga:** shy-of-at

DOUBTFUL Tkld TRANSLATION

KJV *birds ... have nests*

Tkld **dibin ... ganda barunba**  
bird ... nest them-all-of  
PERHAPS USING PROPRIETIVE:

**dibin bara ganda-guwa**  
bird they-all nest-having  
*they, birds, have nest(s)*

... *wonto ba yinal kore koba keawaran bōn  
ngikoumba birrikilli-ngēl wollong ko ngikoumba ko.*

**wandu ba yinal guriguba giyawarān bun  
ngigumba birigilingil walangGu ngigumbagu**

... but the Son of man hath not where to lay his head.

instead DONE son man-of not-now him  
him-of lie-ing-place head-for him-of-for

... instead the son of man (has) not, him, his lying-place for his head".

wandu ba: whereas / INSTEAD

**wandu ba**

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

RENDERED AS 'instead'.

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

180 **wandu ba**

70 **wandu xxx ba**

## Luke 9:59

*Ngatun noa tarai wiya,  
wirrobulla tia wonto noa ba wiya, Piriwul,  
wamunbilla tia nganka-bapauwil koa bang  
emmoumba biyungbai.*

**ngadun nuwa darayi wiya**

[59] And he said unto another,  
Follow me. But he said, Lord, suffer me first to go and  
bury my father.

**AND he other speak-PH**

**And he spoke (to) (an)other: ...**

*... wirrobulla tia ...*

**wirubala diya**

... Follow me. ...

**follow-IMP! me**

**... “(You) must follow me”. ...**

**[continues next frame]**

[continues from previous frame]

... *wonto noa ba wiya, ...*

wandu nuwa ba wiya

... But he said, ...

instead he DONE speak-PH

... Instead he spoke: ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

... *Piriwul, wamunbilla tia nganka-bapauwil koa bang emmoumba biyungbai.*

biriwal wamanbila diya nganGa

babawilguwa bang imuwumba biyangbayi

... Lord, suffer me first to **go and bury** my father.

chief move-make-permit-IMP! me first  
bury-might-having I me-of father-ITEM

... “Chief, (you) must permit me first move (that) I bury might-doing my father”.

DOUBTFUL ANGLICISM: go and

“**go and**”, “**going to**”, ARE ENGLISH IDIOMATIC SPEECH MEANING ‘**setting about a task**’, RATHER THAN A JOURNEY TO DO SOMETHING. A REFERENCE TO TRAVELLING MIGHT PUZZLE NATIVE SPEAKERS



# Luke 9:60

*Wiya bon noa Jesou ko,  
bapabunbilla barun tetti, tetti barun ba;  
Ngintoa yuring bi wolla wiyelliko pirriwul  
koba Eloï koba.*

wiya bun nuwa JESUSgu

[60] Jesus said unto him,  
Let the dead bury their dead: but go thou and  
preach the kingdom of God.

speak-PH him he JESUS-ERG

Jesus spoke (to) him: ...

... *bapabunbilla barun tetti, tetti barun ba; ...*

**bababanbila barun didi didi barunba**

... Let the dead bury their dead: ...

bury-permit-IMP! them-all dead dead them-all-of

... “(You) must permit them, the dead, to bury them their dead; ...

## INCONGRUENT TRANSLATION

*KJV Let the dead bury their dead*

Tkld **bababanbila barun didi didi barunba**

bury-permit-IMP! them-all dead dead them-all-of

INCONGRUENT: PERHAPS:

**baba-banbi-la barun didi baba-li-gu didi barunba**

bury-permit-IMP! them-all dead bury-ing-for dead them-all-of

*permit them to bury the dead, for burying their dead*

... *Ngintoa yuring bi wolla wiyelliko pirriwul koba Eloï koba.*

**nginduwa yuring bi wala wiyiligu biriwalguba ELOIguba**

... but go thou and preach the kingdom of God.

thou go away thou move-IMP! speak-ing-for chief-of (kingdom) GOD-of

... you, go away, you must move for speaking [i.e. preaching] of [i.e. about] the kingdom of God”.

## biriwal-guba: KINGDOM

Tkld MAINLY ADOPTED **biriwal-guba**

‘chief-of’ FOR ‘kingdom’

THIS FORM SEEMS DOUBTFUL

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

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

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

Tkld ALSO USED—PERHAPS BETTER:

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

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

# Luke 9:61

*Ngatun tarai to wiya,  
Pirriwul, wirrobunnun banūng;  
wamunbilla tia nganka wiyellikoa barun  
bang unnung emmoung kin ba kokira ba.*

**ngadun darayidu wiya**

[61] And another also said,  
Lord, I will follow thee; but let me first go bid  
them farewell, which are at home at my house.

AND other-ERG speak-PH

And (an)other spoke: ...

*... Pirriwul, wirrobunnun banūng; ...*

**biriwal wirubanan ba nung**

... Lord, I will follow thee; ...

chief follow-will I-thee

... “Chief, I will follow you; ...

## CONJOINED PRONOUNS: TkId

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

|          |                |          |                |
|----------|----------------|----------|----------------|
| I thee   | <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> |

### SPECULATIVE COMPLETE SET

|      | I                 | THOU              | HE                | SHE                 |
|------|-------------------|-------------------|-------------------|---------------------|
| ME   | .....             | <b>bi diya</b>    | <b>[nu diya]</b>  | <b>[duwa diya]</b>  |
| THEE | <b>ba bin</b>     | .....             | <b>[nu bin]</b>   | <b>[duwa bin]</b>   |
| HIM  | <b>[ba bun]</b>   | <b>[bi bun]</b>   | <b>[nu bun]</b>   | <b>[duwa bun]</b>   |
| HER  | <b>[ba nuwan]</b> | <b>[bi nuwan]</b> | <b>[nu nuwan]</b> | <b>[duwa nuwan]</b> |

[continues next frame]

[continues from previous frame]

... *wamunbilla tia nganka wiyellikoa barun bang ...*

**wamanbila diya nganGa wiyiliguwa barun bang**

... but let me first go bid them farewell, ...

move-make-permit-IMP! me first speak-ing-having them-all I

... (you) must permit me first (that) I have speaking (to) them ...

... *unnung emmoung kin ba kokira ba.*

**anang imuwungGinba gugiraba**

... which are at home at my house.

there me-at hut-at

... yonder at my house”.

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

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

**MS VARIANT: hut-at**

VERSIONS OF 'hut-at':

Tkld

7 **gugiridin**

2 **gugiriba**

2 **gugiraga(ba)**

20 **gugira**

## Luke 9:62

*Ngatun noa Jesou ko bōn wiya,  
keawai tarai [91] kan to upillinnun mutturra purrai ngēl-  
la, ngatun willung-wuminnun keawarān noa murrarong  
korien-kakilliko pirriwul ko Eloī koba ko.*

**ngadun nuwa JESUSgu bun wiya**

[62] And Jesus said unto him,

No man, having put his hand to the plough, and  
looking back, is fit for the kingdom of God.

AND he JESUS-ERG him speak-PH

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

*... keawai tarai [91] kan to upillinnun mutturra purrai ngēl-la, ...*

**giyawayi darayigandu ubilinan madara barayingila**

... No man, having put his hand to the plough, ...

no other-agent-ERG do-ing-will hand earth-place-at

... “No other-agent (who) will be doing [i.e. putting] (his) hand at the earth-place [i.e. plough], ...

*... ngatun willung-wuminnun ...*

**ngadun wilang wuminan**

... and looking back, ...

AND behind make-will

... and will behind-make [i.e. will look back], ...

[continues from previous frame]

... *keawarān noa murrarong korien  
kakilliko pirriwul ko Eloī koba ko.*

giyawaran nuwa marurungGurin  
gagiligu biriwalgu ELOIgubagu

... is fit for the kingdom of God.

not-now he good-lacking be-be-ing-for  
chief (kingdom)-for GOD-of-for

... he is not-<lacking>-good [i.e. is  
not fit] for the kingdom of God”.

**DOUBLE NEGATIVE**

TO EXPRESS AN IDEA SUCH AS ‘did not have/do something’ Tkld USED A DOUBLE NEGATIVE, IN THE FORM:  
no ... [the item or action]-lacking  
**giyawayi na-gurin** *not seeing*  
**giyawayi wanayi-gurin** *no children*  
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