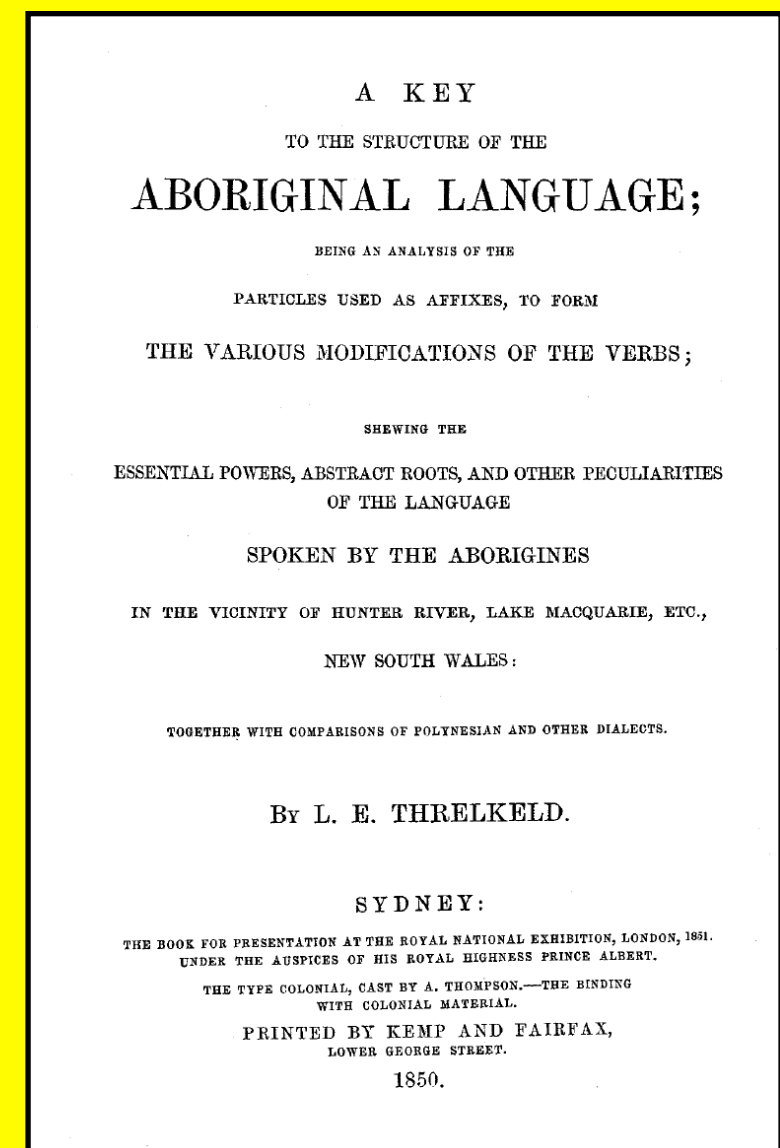


# A Key to the Structure of an Aboriginal language

5.6

***A Key to the Structure of an Aboriginal language*** being an analysis of the particles used as affixes, to form the various modifications of the verbs; shewing the essential powers, abstract roots, and other peculiarities of the language spoken by the aborigines in the vicinity of Hunter river, Lake Macquarie, etc., New South Wales: together with comparisons of Polynesian and other dialects.

By L. E. Threlkeld, Sydney:





## Key (1850)

10:37 *Bun-kil-lan-ba-li,*  
*bunGilan bali*

thou and I strike each other reciprocally, or fight,

beat-be-RECIP-now we-two

We-two are beating each other.

---

11:4 *Bun-kil-lan-ba-li-no-a,*  
*bunGilan bali nuwa*

I fight with him,

beat-be-RECIP-now we-two he

We-two, he, are beating each other.

---

11:6 *Bun-tan-ba-li-no-a*  
*bundan bali nuwa*

he and I fight another

beat-AFF-now we-two he

We-two, he, beat (someone).

---

11:34 *Pi-tul-ba-li-ka-kil-lan.*  
*bidal bali gagilan*

We two, thou and I live peaceably, or joy one with the other.

joy we-two be-be-RECIP-now

We-two are [i.e. live] joy(ful) together.

---

# Key (1850)

12.1 *Ke-a-wa-ran-ba-li-pi-tul-ko-ri-en.*

**giyawaran bali bidalgurin**

We do not love one another, or agree one with the other.

not-now we-two joy-lacking

We-two are not joy(ful)-<lacking>.

## 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**

12.14 *Pi-tul-ban-ko-ra,*

**bidal ban gura**

do not be peaceable

joy do-now not

Do not be joy(ful).

## IDIOM ban Gura

**ban Gura**  
do-now not  
*don't do*

THIS EXPRESSION  
OCCURS ABOUT 30  
TIMES IN THE RECORDS

12.26 *Bun-nun-wal-ba-nung;*

**bunan wal ba nung**

I shall and will smite thee.

beat-will certainly I-thee

I will certainly beat 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**)

12.30 *Bunnunbanung,*

**bunan ba nung**

I shall smite thee

beat-will I-thee

I will beat you.

# Key (1850)

13:43 *Bunnunbinung*

**bunan bi nung**

Thou wilt beat him.

beat-will thou-him

You will beat him.

## CONJOINED PRONOUNS: Tkld

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

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

13:4 *Bunnunbinoun.*

**bunan bi nuwan**

Thou wilt beat her.

beat-will thou-her

You will beat her.

13:17 *Yan-ti bāng wi-yan,*

**yandi bang wiyan**

as or what I say.

thus I speak-now

Thus I speak.

13:20 *waita bali,*

**wada bali**

I go with thee, or we two will go now together

depart we-two

We-two depart.

## Key (1850)

13:21 *Waita bāng*

**wada bang**

I go by myself;

depart I

I depart.

---

13:22.1 *Waita bali noa,*

**wada bali nuwa**

he and I go together;

depart we-two he

We-two, he, depart [i.e. we go together, he and I].

---

13:22.2 *Waita bali bountoa,*

**wada bali buwanduwa**

she and I go together.

depart we-two she

We-two, she, depart [i.e. we go together, she and I].

---

13:24 *Ngatoa waita uwa nun;*

**ngaduwa wada uwanan**

I go, emphatically, meaning no other but myself

I depart move-will

I will depart-move.

---

# Key (1850)

14:2 *wiyan bāng,*  
**wiyan bang**

I speak now.

speak-now I

I speak.

14:34 *ngirullilin, bali*

**ngiralilin bali**

we two, thou and I, are tying it

tie-ing-ing-now we-two

We-two are constantly tying (it).

14:35 *ngirullilin, bali, noa*

**ngiralilin bali nuwa**

we two, he and I, are tying it

tie-ing-ing-now we-two he [excl.]

We-two, he, are constantly tying (it) [i.e. we-two, he (and I) are tying it].

15:1 *Biyungbaingalinba*

**biyangbayi ngalinba**

Our Father, of thee and me

father-ITEM us-two-of

Our father [i.e. of us-two].

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

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

	about (concerning)	be- cause	from	at	ITEM
<b>-gayi</b>	42		4	<b>41</b>	12
<b>-baya</b>	–			–	3
<b>-dayi</b>	–			–	2
<b>-wayi</b>	–			–	4

# Key (1850)

15:2 *Biyungbaingalinba bon*

**biyangbayi ngalinba bun**

Our Father, of him and me

father-ITEM us-two-of him

Our, him, father [i.e. our father, of us-two,, his and mine].

15:3 *Biyungbaingalinba bonnounba*

**biyangbayi ngalinba buwanuwanba**

Our Father, of her and me

father-ITEM us-two-of her-of

Our, her, father [i.e. our father, of us-two, hers and mine].

15:4 *Biyungbai ngearunba*

**biyangbayi ngiyarunba**

Our Father, of us all

father-ITEM us-all-of

Our father [i.e. of us-all].

15:16 *ngirullilin bang*

**ngiralilin bang**

I am tying it

tie-ing-ing-now I

I am constantly tying (it).

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

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

about (concerning) **be-cause** from **at** ITEM

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



# Key (1850)

15:17 *ngirullililin bang*

**ngiralililin bang**

I am tying it and continue to tie it

tie-ing-ing-ing-now I

I am continually constantly tying (it).

15:27 *Biyungbai ngiroumba*

**biyangbayi ngirumba**

Thy Father

father-ITEM thee-of

Your father [i.e. of thee].

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

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

	about (concerning)	be- cause	from	at	ITEM
<b>-gayi</b>	42		4	<b>41</b>	12
<b>-bayi</b>	–			–	3
<b>-dayi</b>	–			–	2
<b>-wayi</b>	–			–	4

15:28 *Biyungbai nurunba*

**biyangbayi nurunba**

Your Father

father-ITEM ye-all-of

Your father [i.e. of you-all].

15:29 *Biyungbai bara nurunba*

**biyangbayi bara nurunba**

Your Fathers they

father-ITEM they-all ye-all-of

They are your fathers.

## Key (1850)

15.32 *Tetti noa*

*didi nuwa*

he is dead

dead he

He (is) dead.

---

15.33 *Tettitetti bara*

*didi didi bara*

They are dead

dead they-all

They (are) emphatically dead.

---

16:25 *Wiyān-bāng,*

*wiyan bang*

I speak.

speak-now I

I speak.

---

16:26 *Wiyān-bi,*

*wiyan bi*

Thou speakest.

speak-now thou

You speak.

---

## Key (1850)

16:27 *Wiyān-noa*  
*wiyan nuwa*

He speaks.

speak-now he

He speaks.

---

16:28 *Wiyān-bountōa,*  
*wiyan buwanduwa*

She speaks.

speak-now she

She speaks.

---

16:29 *Wiyān-ngāli,*  
*wiyan ngali*

This it speaks.

speak-now this-fellow

This fellow speaks.

---

16:30 *Wiyān-ngēen,*  
*wiyan ngiyin*

We speak.

speak-now we-all

We speak.

---

## Key (1850)

16:31 *Wiyān-bānūng,*  
**wiyān ba nung**

I speak to thee.

speak-now I-thee

I speak to you.

---

16:32 *Wiyān-bāli-bulun.*  
**wiyān bali bulun**

We two speak to you two.

speak-now we-two ye-two

We two speak to you two.

---

16:33 *Wiyellin-bāng,*  
**wiyilin bang**

I am speaking.

speak-ing-now I

I am speaking.

---

16:34 *Wiyellin-bānūng,*  
**wiyilin ba nung**

I am speaking to thee.

speak-ing-now I-thee

I am speaking to you.

---

## Key (1850)

16:35 *Wiyellan-bāng,*

**wiyilan bang**

I speak and continue to speak. I tell.

speak-persist-now I

I am persistently speaking.

---

17:1 *Wiyellān-bānūng,*

**wiyilan ba nung**

I tell thee.

speak-persist-now I-thee

I am persistently speaking to you.

---

17:2 *Wiyellān-bāli,*

**wiyilan bali**

We two tell one another. Converse.

speak-RECIP-now we-two

We-two speak to one another [i.e. converse].

---

17:3 *Weyellitn-bāng,*

**wiyililin bang**

I am speaking and continue to speak. Talking.

speak-ing-ing-now I

I am constantly speaking.

---

# Key (1850)

17:4 *Wiyān-ngali-ko CLOCK-ko,*

*wiyān ngaligu CLOCKgu*

The clock strikes. (Clock is English.)

speak-now this-ERG clock-ERG

This clock speaks [i.e. strikes].

17:5 *Mukkākā tibbin-to wiyān.*

*magaga dibindu wiyān*

The cock crows.

cackle bird-ERG speak-now

The bird cackle-speaks [i.e. cackles].

23:4 *wonnung ke ?*

*wanang Gi*

where is ?

where be

Where is (it)?

## 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.

23:32 *mirrul-lāng-bāng*

*miralang bang*

I am miserable

poor-ness I

I am poor-ness [i.e. I am miserable].

## -gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES  
(SOMETIMES **-gan**, **-ban**, **-lan**)  
RELATE TO THE stem-forming  
suffixes **-ga** 'be', **-ba** 'do', **-la**,  
COMBINED WITH THE  
nominaliser (noun-maker) **-ng**,  
YIELDING CLUMSILY:  
*BE-ness, DO-ness, -ness*

## Key (1850)

25:14 *ngi-noa-bi*

*nginuwa bi*

thou remainest but I go, understood.

farewell [remain?] thou

You, farewell. DOUBTFUL

DOUBTFUL WORD: *nginuwa*

*nginuwa* ANALYSIS DOUBTFUL  
THE WORD OCCURS 7 TIMES,  
POSSIBLY MEANING 'farewell',  
'remain', 'that way'

26:18 *kummurrurbunbilliko [sic]*

*gamarabanbiligu*

See K for explanation of **kum. Murrurr**, causation, power, instrumentality, power and instrumentality combined, ready to act, instrumental causation. For **bunbilliko** see B, for to permit, to cause to be by instrumental causation, for to let it betide, for to let it come upon.

be-make-urg-permit-ing-for

For urgently permitting to be [i.e. for allowing it to come about].

30:17 *Ngatun tun-billiella-noa barun talokan.*

*ngadun danbilyila nuwa barun dalugan*

And he divided unto them the property.

AND divide-do-ing-recently he them-all hold-BEness (property)

And he was dividing (to) them the property.

# Key (1850)

30:25 *Tungngun-billiā nura.*

**dang**Ganbiliya nura

Show yourselves; imperative form.

show-do-RFLX-IMP! you-all

You must show yourselves!

30:26 *Kapirro-wirri-ban-billin.*

**gabiru** wiribanbilin

I am perishing with hunger.

hunger-using operate-permit-ing-now

(Someone) is permitting operating using [i.e. from] hunger.

## DOUBTFUL WORD

*I am perishing with hunger.*

**Kapirro-wirri-ban-billin**

hunger-using **operate**-permit-ing-now  
PERHAPS MORE APPROPRIATE:

**didi-banbi-li-n**

**dead**-permit-ing-now  
*perishing*

31:3 *Minnung-bullin-bi?*

**minang** balin bi

What object art thou effecting ? What are you doing ? What are you about?

what do-ing-now thou

What are you doing?

## INTERROGATIVES

<b>min</b>	what/which	<b>wanin</b>	how, where
<b>minan</b>	how many	<b>wanang</b>	where, which
<b>minang</b>	what	<b>wanda</b>	where
<b>minaring</b>	what	<b>yaguwanda</b>	when
<b>ngan</b>	who	<b>yaguwayi</b>	why/how

31:5 *Tetti-bullin-bang,*

**didibalin** bang

I am dying.

dead-do-ing-now I

I am dying.



## Key (1850)

31:8 *U-pullin-bang yirring-ko wiyelliko.*

ubalin bang yiringGu wiyiligu

I am writing, or I am using the quill for to communicate, to speak, to say.

do-ing-now I point-using speak-ing-for

I am doing [i.e. writing] using a point for speaking [i.e. communicating].

31:11 *U-mullin-bang yirring-ko pen-ka-killiko.*

umalin bang yiringGu PEN gagiligu

I am making a pen; literally, I am causing for the quill, for to become a pen; pen,

make-ing-now I point-using PEN be-be-ing-for

I am making a pen using a point [i.e. quill] for being [i.e. I am using a point for being making a pen].

31:15 *Tetti-kakulla-noa, wonto ba yakita moron noa katea kan.*

didi gagala nuwa wandu ba yagida murun nuwa gadiyagan

He was dead, but now he is alive again

dead be-be-PH he instead DONE now alive he be-AFF-again-now

He was dead, instead now he is alive again.

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

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

189 present tense: **-n**

57 future tense: **-nan**

37 past historic PH and IMP!: **-∅**

0 past tense: **-yan**

POSSIBLE: more [10]; emph [13]

31:20 *Tetti-ka-ba-noa.*

didiga ba nuwa

He is actually dead; literally he died, (and) he is in a state of death.

dead-be DONE he

He >done<-(is) dead.

# Key (1850)

31:22 *Wunnul unni kakillin.*

wanal ani gagilin

This is summer season, or warm now.

hot this be-be-ing-now

This is being hot [i.e. summer].

31:25 *Wunnul unni kakullin.*

wanal ani gagalin

The summer is now coming, literally, the warmth is of its own power becoming to be in the present state

hot this be-be (urg)-ing-now

This is definitely being hot [i.e. summer].

31:31 *Boung-kulleun-bo-ta yuna Piriwol ta ngatun pai-kulleun Simonkin.*

bungGaliyan bu da yuna biriwal

da ngadun bayigaliyan SIMONgin

The Lord hath arisen indeed, and hath appeared unto Simon.

rise-be-ing-did EMPH AFFirm true chief  
AFFirm AND appear-do-ing-did SIMON-at

The chief, aye, was rising, indeed,  
and was appearing at [i.e. to] Simon.

**-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 ]

# Key (1850)

31:34 *Punnul-ba-polōng-kulli-ngēl.*

banal ba bulungGalingil

The west; literally, Punnul, the Sun; ba, the verbal being is; polong, to sink; kulli, of his own

sun DONE enter-be-ing-place

The sun entering place [i.e. where the sun sets, the west].

## ba FUNCTIONS

-ba-	do
ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of
ba	would (have)

32:3 *Pai-kullinnun-bāra-ba.*

bayigalanan bara ba

When they shoot forth;

appear-be-ing-will they-all WHEN/if

When they will be appearing.

32:6 *Pōrkullitōara.*

burgalidwara

That which is born; literally, that which hath dropped itself of its own power, that which hath fallen of itself.

drop-be-ing-done to

Drop-endowed [i.e. born, fallen, dropped].

32:8 *Poai-kullēun-ba.*

buwayigaliyan ba

As soon as it sprung up

grow-be-ing-did DONE

(It) was done-growing [i.e. it had grown].

# Key (1850)

32:12.1 *Tetti-ko-lang-bāng,*  
**didigulang bang**

I am about to die.

dead-towards I

I (am) towards dead [i.e. am about to die].

32:12.2 *Waita-kolāng-bāng,*  
**wadagulang bang**

I am about to depart

depart-towards I

I am towards [i.e. about to] depart.

32:13 *Pirriwol-kolāng-noa,*  
**biriwalgulang nuwa**

he is about to be king.

chief-towards he

He becoming chief.

32:14.1 *Wūruwai-kolāng-bāra,*  
**wuruwayigulang bara**

they are about to fight.

fight-ITEM-towards they-all

They are towards [i.e. about to] fight.

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

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

	about (concerning)	be- cause	from	at	ITEM
-gayi	42	4	41	12	
-bayi	–		–	3	
-dayi	–		–	2	
-wayi	–		–	4	

# Key (1850)

32:14.2 *Tanān-bāng-wiyelliko,*

**danan bang wiyiligu**

I am come for to speak, I am come for the purpose of speaking.

approach I speak-ing-for

I approach for speaking.

32:16 *Tanān-bāng wiyauwil-koa-bānūng,*

**danan bang wiyawilguwa ba nung**

I am come in order to speak to thee, I am come that I might speak to thee.

approach I speak-might-having I-thee

I approach so that I might speak (to) you.

## CONJOINED PRONOUNS: Tkld

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

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

32:17 *Wiyauwil-koa-bānūng,*

**wiyawilguwa ba nung**

I wish to speak to thee.

speak-might-having I-thee

I might speak-doing (to) you.

32:19 *Ngurrulli-ta,*

**ngarali da**

it is the act of hearing.

hear-ing AFFirm

Hearing, aye.

## da FUNCTIONS

<b>da</b>	AFFirm
<b>da</b>	ABSTR
<b>-da</b>	LOCative
<b>da</b>	.....

# Key (1850)

32:23 *Kai umilli tia.*

**gayi umili diya**

Come and help me; literally, come, exercise causative power with me;

come make-ing-IMP! me

Come, (you) must be making [i.e. helping] me!

## MEANINGS: gayi

**gayi:** 'come!'

**gayi:** 'stop!'

**gayi:** 'hey!'

**gayi:** call

**-gayi:** because, from, at, about

**-gayi:** ITEM

32:24 *Umillā bi tia,*

**umiliya bi diya**

help me, or cause the exercise of power to me, assist me.

make-ing-IMP!! thou me

You must be making [i.e. helping] me.

## CONJOINED PRONOUNS: Tkld

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

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

32:28.1 *Ngurrur-mullā-bōn,*

**ngaramala bun**

cause him to hear, to know;

hear-make-IMP! him

(You) must make him hear [i.e. know, understand].

32:28.2 *Kamullālla nua yantín birung umulli-birung,*

**gamalala nuwa yandinbirang umalibirang**

He rested from all the work; literally, he caused himself to be from all, from the act of causation and effective power.

be-make-persist-PH he all-away from make-ing-away from

He persistently was [i.e. rested], from all working.

## Key (1850)

32:32 *Umā nua yantín-tārra.*

uma nuwa yandindara

He made all things.

make-PH he all-PLUR

He made all things.

---

32:33 *Umān bāng unni.*

uman bang ani

I make this.

make-now I this

I make this.

---

32:35 *Pirrāl-mulla bōn.*

birmala bun

Urge him, constrain him, hard at him.

hard make-IMP! him

(You) must hard-make him [i.e. harden, toughen, him].

---

32:36 *Pirrirāl-mullīn bōn.*

biriral umalin bun

Make him hard, cause him to be hard.

hard-make-ing-now him

Making him hard [i.e. strengthening him].

---

# Key (1850)

33:2 *Na-mun-billiko tia umullă.*

*namanbiligu diya umala*

Cause me, for to be permitted to see.

see-make-permit-ing-for me make-IMP!

(You) must make me for being able to see!

33:3 *Kummun-billă bin nakilliko.*

*gamanbila bin nagiligu*

Let it be permitted to cause thee for to see equivalent to, receive thy sight.

be-make-permit-IMP! thee see-be-ing-for

(Someone) must permit you for seeing [i.e. You be allowed to see].

## PASSIVE IGNORED

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

33:8 *Pitul-kunnun bi,*

*bidalganan bi*

thou wilt be joyful.

joy-be-will thou

You will be joy(ful).

33:9 *Pitul-bunnun bi,*

*bidalbanan bi*

thou wilt rejoice.

joy-do-will thou

You will rejoice.



## Key (1850)

33:11 *Būng-būng-ngullă.*

**bung bungGala**

Kiss, that is, effect a kiss.

kiss-be-IMP!

(You) must kiss!

---

33:12 *Būng-būng-kummunbillă bōn.*

**bung bung Gamanbila bun**

Let him kiss.

kiss-be-make-permit-IMP! him

(You) must permit him to kiss.

---

33:13.1 *Būng-būng-ngatoa.*

**bung bung ngaduwa**

It is I who kiss.

kiss I

I, kiss.

---

33:13.2 *Būng-būng-ngān bāng,*

**bung bungGan bang**

I kiss.

kiss-be-now I

I do kiss.

---

# Key (1850)

33:15 *Būng-būng-ngatōara.*

**bung bungGadwara**

That which is kissed.

kiss-be-done to

Kiss-endowed [i.e. kissed].

## 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

33:17 *Tetti-bung-ngā bōn.*

**didibangGa bun**

He is killed. Literally, person hath killed him.

dead-do-compel-PH him

(Someone) killed him.

## PASSIVE IGNORED

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

33:18 *Tetti-bung-ngā bōn bāng.*

**didibangGa bun bang**

I have killed him.

dead-do-compel-PH him I

I killed him.

33:24 *Pai-pilliko Marai-to.*

**bayibiligu marayidu**

For the spirit to appear.

appear-do-ing-for spirit-ERG

The spirit for appearing

## Key (1850)

33:5 *Pai-pēa noa ELIAS.*

bayibiya nuwa ELIAS

Elias he appeared.

appear-do-PH he ELIAS

Elias, he appeared.

---

33:26 *Pai-pēa bōn ANGELo.*

bayibiya bun ANGEL

An angel appeared to him.

appear-do-PH him ANGEL

An angel appear (to) him.

---

33:29.1 *Upān bāng unni.*

uban bang ani

I do this.

do-now I this

I do this.

---

33:29.2 *Upān bāng ngaliko.*

uban bang ngaligu

I use this.

do-now I this-using

I use this.

---

# Key (1850)

33:30 *Upullín bāng ngali-ko BROOM-ko.*

**ubalin bang ngaligu BROOMgu**

I am sweeping with the broom; literally, I am exercising personal power privative of effect upon, but, with the broom.

do-ing-now I this-using BROOM-using

I am doing [i.e. sweeping] using this broom.

33:33 *Ngaliko BROOM-ko upullín murrorōng.*

**ngaligu BROOMgu ubalin marurung**

The broom is sweeping well, privative of being the actual verbal being who acts.

this-ERG BROOM-ERG do-ing-now good

This broom is doing good [i.e. is sweeping well].

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

34:1 *Upullín bāng Ngatoa-bo kipai-to.*

**ubalin bang ngaduwabu gibayidu**

I am anointing myself with ointment; literally, I am doing myself with grease; or I am greasing myself.

do-RFLX-now I I-EMPH fat-using

I am doing [i.e. anointing] myself, emphatically-I, using fat [i.e. ointment].

34:3 *Upullā binōun kōpurro konēn kakilliko.*

**ubala bi nuwan gabaru gunin gagiligu**

Paint her red, to be pretty.

do-IMP! thou-her red-using pretty be-be-ing-for

You must do [i.e. paint] her, using red, for being pretty.

## SUFFIX -la

-la:	PH (Past Historic)
-la:	IMP! (Imperative)
-la / -li	-ing (continuous)
-la:	persist
-la:	permit
-la:	RECIP (reciprocal)

## CONJOINED PRONOUNS: Tkld

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

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

# Key (1850)

34:8 *Konēn-ta Upatōara bountōa,*  
*gunin da ubadwara buwanduwa*

she is prettily done; literally, it is pretty that which is done.

pretty AFFirm do-done to she

She (is) do-endowed pretty, aye [i.e. she is is done pretty(ly)].

## da FUNCTIONS

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

## 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

34:13 *Kabo, kabo, ngalitin upatōarin kopurrin.*

*gabu gabu ngalidin*  
*ubadwara gubarin*

Stay, stay, on account of the painting red.

stop stop this-because  
 do-done to red-because

Stop, stop, because of the do-endowed red  
 [i.e. because of the red (painting)].

## gabu: presently / stop

THE MOST COMMON MEANING FOR **gabu** IS 'presently', AND IS THE MEANING IN THE SYDNEY LANGUAGE, AND IN Wnra, Gdg, Dark, Kre. THIS MEANING DOES NOT EXTEND SOUTH OF Botany Bay NOR ACROSS the Great Dividing Range

**gabu**: 'stop' ALSO IN Awa, Bpi, Wnra, Kre

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

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

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

34:18.1 *Murrorōng ta unni.*

*marurung da ani*

This is good.

good AFFirm this

This (is), aye, good.

# Key (1850)

34:18.2 *Keawai murrorōng korien.*

**giyawayi marurungGurin**

No it is not good.

no good-lacking

No good-<lacking>.

## 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**

34:19.1 *Kipai ta unni.*

**gibayi da ani**

This it is actually fat.

fat AFFirm this

This is fat.

## da FUNCTIONS

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

## 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>

34:19.2 *Ta-rar-rān.*

**dararan**

It is not, meaning the substance.

that not

It is not.

34:20 *Keawarān bāng murrorōng korien.*

**giyawaran bang marurungGurin**

I am not comfortable; literally,

not-now I good-lacking

I am not good-<lacking> [i.e. not comfortable].

# Key (1850)

34:29 *Na-tān-bāng,*  
**nadan bang**

I see.

see-AFF-now I

I do see.

34:30.1 *Na-korien-bāng,*  
**nagurin bang**

I see not.

see-lacking I

I (am) see-lacking [i.e. I (can)not see].

34:30.2 *Nakulla bāng,*  
**nagala bang**

I saw.

see-be-PH I

I saw.

## SUFFIX -la

-la:	PH (Past Historic)
-la:	IMP! (Imperative)
-la / -li	-ing (continuous)
-la:	persist
-la:	permit
-la:	RECIP (reciprocal)

34:30.3 *Na-pa-korien-bāng,*  
**nabagurin bang**

I saw not.

see-do-PH-lacking I

I did not see.

## ba FUNCTIONS

-ba-	do
ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of
ba	would (have)

# Key (1850)

35:1 *Ya-noa na-mai-nga yikora.*

*yanuwa namayinga gura*

do not be seeing and perceive not;

or do not in your manner be looking without causing yourself to exercise your faculty of sight.

let-it-be see-almost-IMP! not

Desist! (You) must not almost see [i.e. do not peep, half-see].

## -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**

35:8 *Ya-noā naki yi-kora,*

*yanuwa nagi gura*

do not look.

let-it-be see-be-IMP! not

Desist! (You) must not see [i.e. look].

## INTERJECTIONS

**ala** ho (hey)

**biyara** amaze (wow)

**gabu** stop

**gadi, gadyu** pain (alas)

**gayi** come

**gayi** hey **gi** huh

**ma** go on!

**wa** ahem

**wiwi** warning (Mind!)

**ya** ah!

**yari** stop, mayhap

**yayi** hold on!

**yabalan** woe

**yanawu** let-it-be (desist)

**yaguwayi** beware

**yila** ho (hey)

**yila biyara** hey, wow

35:9.1 *Yanōa nakilli-bān-kora,*

*yanuwa nagili ban gura*

do not be looking.

let-it-be see-be-ing-IMP! do-now not

Desist! (You) must not do seeing [i.e. not be looking].

## IDIOM ban Gura

**ban Gura**

do-now not

*don't do*

THIS EXPRESSION OCCURS ABOUT 30 TIMES IN THE RECORDS

35:9.2 *Yari be nanun,*

*yari bi nanan*

thou must not look. Prohibition requires the future.

stop thou see-will

You will [i.e. must] not see.



# Key (1850)

35:10 *Ngān ke unnoa kore?*

**ngan Gi anuwa guri**

Who is that man?

who be that man

Who is that man?

## 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.

## 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>

35:11 *Ngān kāng?*

**ngan gang**

... is the answer if you do not know the person, being another question; literally, being who?

who be-now (not know)

Who (is it)? Goodness knows.

**gan: goodness knows**  
**ngadang: nobody knows**

**gan:** goodness knows  
**ngadang:** nobody knows  
TkId STATES THESE TO BE IDIOMS.  
**gan:** 'not know (nor care)', 'unknown'  
PERHAPS LITERALLY: be-now, 'being'  
**ngadang:** 'not know', 'nothing', 'from no cause'

35:13 *ngurrur korien bāng,*

**ngaragurin bang**

I do not know, ... but it would in reality mean I do not know what is said, or I do not perceive by the ear what is spoken.

hear-lacking I

I do not hear [i.e. know].

35:16 *ngimilli bōn bāng,*

**ngimili bun bang**

I personally know him.

know-make-ing him I

I am knowing him.

# Key (1850)

35:17 *Keawarān bāng nurun ngimilli korien,*  
*giyawaran bang nurun ngimiligurin*

I personally know you not.

not-now I ye-all know-make-ing-lacking

I am not knowing-<lacking> you-all [i.e. I do not know you].

## 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**

35:22 *Wonto ba niuwoa ngābullinnun tia emmoung mikān ta kore ka, ...*

*wandu ba nyuwuwa nganbalinan diya imuwung miganda guriga*

Whereas he who will be whoing of me in the presence of men, ...

instead DONE he who-do-ing-will me me in front-at man-at

But [i.e. rather than] he (who) will be 'who'-ing me, me, in front of at men, ...

35:23 *... ngābullinnun wāl bōn mikān ta ANGELō ka ELOI-koba ka.*

*nganbalinan wal bun miganda ANGELga ELOIgubaga*

... certainly will be whoing of him in the presence of angels belonging to Eloi. (God.)

who-do-ing-will certainly him in front-at ANGEL-at GOD-of-at

... (who) will be 'who'-ing certainly him in front of at the angel of God?

35:32 *Ngatun wēlko-rrinnun wāl bara bōn, ngatun tetti wāl bon wirrinnun.*

*ngadun WIYILgurinan wal bara bun / ngadun didi wal bun wirinan*

And they shall scourge him and put him to death.

AND flog-for-INSTR-will certainly they-all him / AND dead certainly him operate-will

And they will certainly flog him, and will certainly operate him dead [i.e. will kill him].

# Key (1850)

36:1 *Wirrīn wibbi-ko,*  
*wirin wibigu*

the wind moves (it, understood).

operate-now wind-ERG

the wind operates [i.e. blows, does something].

36:4 *Tūrrullīn tia toping-kō.*

*duralin diya dubingGu*

The mosquito is stinging me; piercing.

pierce-ing-now me mosquito-ERG

The mosquito is piercing me.

36:5 *Tūrrā bōn Warrai-tō*

*dura bun warayidu*

The spear has speared him; pierced.

pierce-PH him spear-ERG

The spear pierced him.

36:6 *Tūrrunnun banūng LANCETo.*

*duranan ba nung LANCETdu*

I will pierce thee with the lancet.

pierce-will I-thee LANCET-using

I will pierce you using the lancet.

## CONJOINED PRONOUNS: Tkld

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

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

# Key (1850)

36:10 *Niuwoaba ngurriung-kān ngurrulliko, ngurrurbunbillä bōn*

nyuwuwa **ba** ngariyangGan ngaraligu / ngarabanbila bun

He who hath ears to hear let him hear.

he DONE ear-agent hear-ing-for / hear-permit-IMP! him

He done ear-agent for hearing [i.e. has ears for hearing], (someone) must permit him (to) hear.

## DOUBTFUL WORD

nyuwuwa **ba** : he-...  
RATHER THAN **ba** DONE, THIS  
MIGHT MORE REALISTICALLY BE:  
**bu** EMPH: emphatically-he. he himself

36:17 *Poai-buntinnun koiwon-tō,*

buwayibandinan guwiwandu

the rain will cause it to grow; literally, ...

grow-do-AFF-will rain-ERG

The rain will grow-do (it) [i.e. the rain will make it grow].

36:30 *Yān-tīn bara perrewul-bun-telli-ko,*

yandin bara biriwalbandiligu

for all who exalt themselves

all they-all chief-do-AFF-RFLX-for

For they (who) chief themselves [i.e. exalt themselves].

36:32 *Morōn-ta-ka-tēa-kun-nun tetti ka-birung,*

murun da gadiyaganan didigabirang

the resurrection from the dead;

life ABSTR be-AFF-again-will dead-away from

(Someone) will be being alive again, from (the) dead.

## da FUNCTIONS

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

## -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]

# Key (1850)

37:2 *Yānōa tetti katēa kun,*

*yanuwa didigadiyagan*

let be, lest it become dead.

let-it-be dead-be-AFF-lest-now

Desist! Lest (it) be dead.

## INTERJECTIONS

**ala** ho (hey)

**biyara** amaze (wow)

**gabu** stop

**gadi, gadyu** pain (alas)

**gayi** come

**gayi** hey **gi** huh

**ma** go on!

**wa** ahem

**wiwi** warning (Mind!)

**ya** ah!

**yari** stop, mayhap

**yayi** hold on!

**yabalan** woe

**yanawu** let-it-be (desist)

**yaguwayi** beware

**yila** ho (hey)

**yila biyara** hey, wow

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

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

POSSIBLE: more [10]; emph [13]

37:3 *Yānōa tetti burrēa kun,*

*yanuwa didibariyagan*

let be, lest it die.

let-it-be dead-do-INERT-lest-now

Desist! Lest (it) dead [i.e. die].

## ba FUNCTIONS

**-ba-** do

**ba** WHEN/if

**ba** DONE

**ba / BA** NEGative

**ba** place of

**ba** would (have)

## -i / -a FUNCTIONS

SUFFIX FORMS **-i, -a**

DISTINGUISH 'inert' FROM urg(ent)

**-bi** **-ba** do

**-gi** **-ga** be

**-mi** **-ma** make

**-ri** **-ra** INERT / URG

37:7 *Uwil koa bāng,*

*uwilguwa bang*

I wish to move; I tend towards; I incline.

move-might-having I

I might move.

37:8 *Tāuwil koa bāng,*

*dawilguwa bang*

I wish to eat;

eat-might-having I

(So that) I might eat.

## Key (1850)

37:9 *Waita-wauwil koa bāng,*

**wada wawilguwa bang**

I wish to depart; I intend to depart.

depart move-might-having I

I might depart-doing.

37:10 *Tanān bi wolla waitā koa bāng uwauwil,*

**danan bi wala / wadaguwa bang uwawil**

approach thou, come, in order that I might depart, for I wish to go.

approach thou move-IMP! / depart-having I move-might

You must approach-move so that I might depart-move [i.e. Come, so that I might leave].

37:12 *Wiyauwil koa bōn bāng,*

**wiyawilguwa bun bang**

I wish to tell him;

speaking-might-having him I

I might speak-doing [i.e. tell] him.

37:18.1 *Wirrillēen bāra wapara,*

**wiriliyan bara wabara**

they smote the breast.

operate-ing-did they-all chest

They operated [i.e. beat] (their) chest(s).

### INALIENABLE POSSESSION

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

# Key (1850)

37:18.2 *Wirrillinnun Wirrillikannētō,*  
*wirilinan wiriliganidu*

will sweep with the sweeper; literally, will knock away with that which knocks away;  
because when the blacks sweep they knock the ground with boughs, and so remove the rubbish, to swab with a swab.

operate-ing-will operate-ing-entity-using

(Someone) will operate [i.e. sweep] using the operating [i.e. sweeping] entity [i.e. someone will sweep using the sweeper].

37:26 *Waitā wonnun bāng ENGLAND-kolang,*  
*wada wanan bang ENGLANDgulang*

I will depart and will go to England.

depart move-will I ENGLAND-towards

I will depart-move towards England.

37:27 *Tanān noa uwollín ENGLAND-ka-birung,*  
*danan nuwa uwalin ENGLANDgabirang*

he approaches coming from England; he is coming from England.

approach he move-ing-now ENGLAND-away from

He is approach-moving from England.

37:28 *Uwēa-kunnun bāng,*  
*uwiyaganan bang*

I will come again. *Tanan*, understood.

move-again-will I

I will move [i.e. come] again.

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

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

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

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

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

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

POSSIBLE: more [10]; emph [13]



# Key (1850)

37:29 *Uwēa-kunnun bāng,*

*uwiyaganan bang*

I will go again. *Waita* must then be understood.

move-again-will I

I will move [i.e. depart] again.

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

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

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

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

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

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

POSSIBLE: more [10]; emph [13]

37:30 *Ya noa uwi-yi-kora,*

*yanuwa uwi gura*

do not go.

let-it-be move-IMP! not

Desist! (You) must not nove [i.e. go].

## INTERJECTIONS

**ala** ho (hey)

**biyara** amaze (wow)

**gabu** stop

**gadi, gadyu** pain (alas)

**gayi** come

**gayi** hey **gi** huh

**ma** go on!

**wa** ahem

**wiwi** warning (Mind!)

**ya** ah!

**yari** stop, mayhap

**yayi** hold on!

**yabalan** woe

**yanawu** let-it-be (desist)

**yaguwayi** beware

**yila** ho (hey)

**yila biyara** hey, wow

## -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**

37:31 *Uwolli bān-kora,*

*uwali ban gura*

do not be moving away, hither or thither, as understood.

move-ing do-now now

Do not be moving (away).

## IDIOM ban Gura

**ban Gura**

do-now not

*don't do*

THIS EXPRESSION OCCURS ABOUT 30 TIMES IN THE RECORDS

38:2 *Wonta noa ba ngurrā ngakoiyā barun ba,*

*wanda nuwa ba ngara ngaguwiya barunba*

but he perceived their craftiness; literally, whereas as he knew their deception, or feigning to be just men, understood.

instead he DONE hear fib-speak-PH them-all of

Instead he >done<-heard [i.e. perceived] their fib-speak(ing) [i.e. craftiness].



## Key (1850)

38:4 *Yānti bi weyellǎ,*

*yandi bi wiyila*

thou shalt say thus in this manner.

thus thou speak-IMP!

You must speak thus.

38:5 *Yānti bāng wiyā,*

*yandi bang wiya*

I said so.

thus I speak-PH

I spoke thus.

38:6 *Yakoai bīn wiyān,*

*yaguwayi bin wiyan*

how is it told to thee?—in what manner.

how thee speak-now

How does (someone) speak (to) you?

### PASSIVE IGNORED

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

38:7 *Ngia kai bāng wiyā bōn yanti,*

*ngiyagayi bang wiya bun yandi*

thus I told him thus; literally, this is that which I actually told him; so, thus, in this manner.

like this I speak-PH him thus

I spoke thus (to) him, like this.

## Key (1850)

38:10 *Mupai-kān,*  
*mubayigan*

one who is dumb.

shut-HAB-agent

Shut-agent [i.e. a dumb person].

---

38:11 *Kaiyellēun clock-ko wiyelli-birung,*  
*gayiliyan CLOCKGu wiyilibirang*

the clock has ceased to strike; literally, the clock has to be and continues in the state and manner of being now from a certain manner of motion; from talking.

call-ing-did CLOCK-ERG speak-ing-away from

The clock was away from speaking-calling [i.e. had ceased striking].

---

38:21 *Wi-yēl-lǎ bōn,*  
*wiyila bun*

speak to him.

speak-IMP! him

You must speak (to) him!

---

38:22 *Wi-yel-līn nōa,*  
*wiyilin nuwa*

he is talking.

speak-ing-now he

He is speaking.

---

# Key (1850)

38:23 *Wi-yel-lān bāli,*  
*wiyilan bali*

we two are conversing.

speak-RECIP-now we-two

We-two are speaking to one another [i.e. conversing].

## SUFFIX -la

-la:	PH (Past Historic)
-la:	IMP! (Imperative)
-la / -li	-ing (continuous)
-la:	persist
-la:	permit
-la:	RECIP (reciprocal)

## -i / -a FUNCTIONS

SUFFIX FORMS <b>-i, -a</b>		
DISTINGUISH 'inert' FROM urg(ent)		
<b>-bi</b>	<b>-ba</b>	do
<b>-gi</b>	<b>-ga</b>	be
<b>-mi</b>	<b>-ma</b>	make
<b>-ri</b>	<b>-ra</b>	INERT / URG

38:24.1 *Wi-yān bāng,*  
*wiyan bang*

I speak;

speak-now I

I speak.

38:24.2 *wi-yān clock-ko,*  
*wiyan CLOCKgu*

the clock strikes.

speak-now CLOCK-ERG

The clock speaks [i.e. strikes].

38:26 *Wiyā bali wi-yel-lin-nun?*  
*wiya bali wiyilinan*

say, shall we two converse?

QUESTION we-two speak-RECIP-will

QUERY: Will we-two speak to one another [i.e. converse]?

# Key (1850)

39:30.1 *Sydney ka-ba nōa,*  
**SYDNEYgaba nuwa**

he is at Sydney;

SYDNEY-at he

He is at [i.e. in] Sydney.

39:30.2 *butikkang ka-ba nōa,*  
**badigangGaba nuwa**

he is on the beast, on horseback;

bite-BEness-at he

He is at the bite-thing [i.e. he is on the animal].

## -gan / -gani / -gal

**-gan** agent (person who acts)  
(cf. Eng. **-er** baker, walker)

**-gani** entity

**-gal** belong (e.g. part of a group)

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

39:33 *tetti nōa ka-ba,*  
**didi nuwa ga ba**

he is dead; this phrase shows the two senses of the verb to be in ka and ba. The idea is, he bath died and he is in a death state, and which combined shews that he actually remains dead;

dead he be DONE

He >done<-is dead.

40:10 *Ngatun munmīn bāra ba upēa bōn.*

**ngadun manmin bara ba ubiya bun**

And when they had blinded him, privatively of reality, or made him apparently blind, that is, blindfolded him.

AND blind they-all WHEN/if do-PH him

And when they did blind him [i.e. blindfolded him].

# Key (1850)

40:14 *Munmīn bāng kakulla yakita natān bāng.*

manmin bang gagala / yagida nadan bang

I was blind, now I see.

blind I be-be-PH / now see-AFF-now I

I was blind, now I see.

40:16 *Na-kil-li-ēl-la nōa ba.*

nagiliyila nuwa ba

As he was in the act of seeing, or while he was looking, when he looked.

see-be-ing-recently he WHEN/if

When he was seeing.

40:20 *Koiwon-to ba-tīn.*

guwiwandu badin

It rains,

rain-ERG bite-now

The rain bites.

40:30.1 *Wiyā unni murrorong ta?*

wiya ani marurung da

Say, is this good?

QUESTION this good AFFirm

QUERY: (Is) this good, aye?

## da FUNCTIONS

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

## here / there // this / that

Adverbs / demonstratives RELATED  
TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

# Key (1850)

40:31 *Keawai murrorōng korien unni ta.*

*giyawayi marurungGurin ani da*

No, this it is not good.

no good-lacking this AFFirm

No, this (is) good-lacking [i.e. is not good].

## 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>

40:32 *Wiya unni murrorong ta-killiko?*

*wiya ani marurung dagiligu*

Say, is this good for to eat? any person understood;

QUESTION this good eat-be-ing-for

QUERY: (Is) this good for eating?

40:34 *Tararān murrorōng korien.*

*dararan marurungGurin*

It is not good, as a substance.

that not good-lacking

That (is) not good-<lacking>.

## 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**

40:35 *Keawarān murrorōng korien takilliko unni.*

*giyawaran marurungGurin dagiligu ani*

No, it is not good for to eat this.

not-now good-lacking eat-be-ing-for this

No, this is good-lacking for eating [i.e. this is no good for eating].

# Key (1850)

41:1 *Murromurrorōng unnoa takilliko.*

**maru marurung anuwa dagiligu**

That is very good for to eat; a reduplication for *very*.

good good that eat-be-ing-for

That is emphatically-good for eating.

## 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>

41:3 *Ta-tān bāng.*

**dadan bang**

I it is who eat now; for I eat; not emphatic.

eat-AFF-now I

I eat.

41:4 *Ngatōa tatān keawarān bi, ngintōa ta-korien.*

**ngaduwa dadan / gayawaran bi / nginduwa dagurin**

It is I who eat now; it is not thou; it is thou who eatest not; emphatic.

I eat-AFF-now / not-now thou / thou eat-lacking

I eat, not you. You (are) eat-lacking [i.e. you do not eat].

41:6 *Keawarān bāng ta-killi korien.*

**gayawaran bang dagiligurin**

I be not eating.

not-now I eat-be-ing-lacking

No, I am eating-lacking [i.e. I am not eating].

## 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**

# Key (1850)

41:7 *dagilin bang*

**dagilin bang**

I am eating; the presentiality is in the *n*.

eat-be-ing-now I

I am eating.

41:8 *Ya nōa ta-ki-yi-kōra.*

**yanuwa dagi gura**

Let be, eat not.

let-it-be eat-be-IMP! not

Desist! (You) must not eat!

## INTERJECTIONS

<b>ala</b> ho (hey)	<b>ya</b> ah!
<b>biyara</b> amaze (wow)	<b>yari</b> stop, mayhap
<b>gabū</b> stop	<b>yayi</b> hold on!
<b>gadi, gadyu</b> pain (alas)	<b>yabalan</b> woe
<b>gayi</b> come	<b>yanawu</b> let-it-be (desist)
<b>gayi</b> hey <b>gi</b> huh	<b>yaguwayi</b> beware
<b>ma</b> go on!	<b>yila</b> ho (hey)
<b>wa</b> ahem	<b>yila biyara</b> hey, wow
<b>wiwi</b> warning (Mind!)	

## -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**

41:9 *Ya noa ta-kil-li-ban-kōra.*

**yanuwa dagili ban gura**

Let be, do not be eating.

let-it-be eat-be-ing-IMP! do-now not

Desist! Do not be eating.

## IDIOM ban Gura

**ban Gura**  
 do-now not  
*don't do*  
 THIS EXPRESSION  
 OCCURS ABOUT 30  
 TIMES IN THE RECORDS

41:10 *Ta-munbillā bōn.*

**damanbila bun**

Let him eat.

eat-make-permit-IMP! him

(You) must not permit him to eat!



# Key (1850)

41:11 *Ta-mun-bi-yi-kōra bōn.*  
**damanbi gura bun**

Let him not eat.

eat-make-permit-IMP! not him

(You) must not permit him to eat!

## -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**

41:12 *Tamunbi-korien bara bōn.*

**damanbigurin bara bun**

They would not let him eat.

eat-make-permit-lacking they-all him

They permit-lacking him to eat [i.e. they do not let him eat].

41:13 *Ta-nun wāl noa.*

**danan wal nuwa**

He determines he will eat.

eat-will certainly he

He will certainly eat.

## 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**

41:14 *Keawai wāl noa ta-korien.*

**giyawayi wal nuwa dagurin**

He determines not to eat.

no certainly he eat-lacking

He is certainly not eat-<lacking> [i.e. does not eat].

# Key (1850)

41:15 *Wiyǎ unni kakilliko? nga keawai ka korien unni, wiyǎ wǎl?*

*wiya ani gagiligu / nga giyawayi gagurin ani /  
wiya wal*

Say for to be this? otherwise no, not to be this, say the determination?  
equivalent to "To be, or not to be, that is the question?"

QUESTION this eat-be-ing-for / OR no be-lacking this / QUESTION certainly

QUERY: Is this for eating? Or certainly  
QUERY (is) this no(t) eat-<lacking>  
[i.e. is this definitely not to be eaten]?

## here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

## DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

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

## DOUBTFUL Conjunctions

**nga** = or 69  
**nga** = be (it is) (alternative to **ga**) 22  
**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]

41:19 *Upān-bāng.*

*uban bang*

I do with, perform.

do-now I

I do.

41:20 *Kapirri-lāng bāng.*

*gabilang bang*

I do hunger.

hunger-ness I

I (am) hungerness [i.e. I am hungry].

## -gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:  
*BE-ness, DO-ness, -ness*

# Key (1850)

41:21 *Kapirri-lāng bāng katān.*

**gabilang bang gadan**

I do hunger and am in that state; I starve.

hunger-ness I be-AFF-now

I am hungerness [i.e. I am hungry].

**-gang / -bang / -lang**

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:

*BE-ness, DO-ness, -ness*

41:23 *Kapirrirān-bang.*

**gabiriran bang**

I am very hungry; the reduplication gives intensity.

hunger-URG-ness I

I am urgently hungry.

41:25 *Tiirrān unni.*

**dyiran ani**

This is broken; merely declarative.

break-now this

(Someone) breaks this.

## PASSIVE IGNORED

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

## 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>

41:26 *Tiirrān ta unni.*

**dyiran da ani**

This it is broken; affirmatively.

break-now AFFirm this

(Someone) breaks this, aye.

## da FUNCTIONS

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

# Key (1850)

41:30 *Murrorong ta.*

marurung da

It is good, affirmatively.

good AFFirm

Good, aye [i.e. (this) is good]

41:31 *Murrorong-ta-bāng katān.*

marurung da bang gadan

I am in a good state; I am well off.

good AFFirm I be-AFF-now

I am good, aye.

41:32 *Murrorong-ta-noa.*

marurung da nuwa

He is good; substitute *bang* for *noa*, and it becomes *I am good*.

good AFFirm he

He (is) good, aye.

41:34 *Murrorong-ta noa unnoa kore.*

marurung da nuwa anuwa guri

That man he is good; that is a good man.

good AFFirm he that man

That man, he (is) good, aye.

## here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

# Key (1850)

41:36 *Murrorong-ta-bang unti katān.*

**marurung da bang andi gadan**

It is good, I remain here; equivalent to *it is good for me to remain here.*

good AFFirm I here be-AFF-now

I am here: (that is) good, aye.

## PLACE

<b>anambu</b>	there	<b>ani</b>	here
<b>anang</b>	there	<b>babayi</b>	near
<b>anda</b>	there	<b>galung</b>	distant
<b>andi</b>	here	<b>wanda</b>	where
<b>anduwa</b>	there	<b>wanang</b>	where

42:3 *Morroï noa wiyā.*

**maruwi nuwa wiya**

He spake good, he blessed.

peace he speak-PH

He spoke peace.

42:4 *Yarakai noa wiyā.*

**yaragayi nuwa wiya**

He spake evil, he cursed.

bad he speak-PH

He spoke bad.

42:5 *Murrorong noa wiyā.*

**marurung nuwa wiya**

He spoke well.

good he speak-PH

He spoke good.

# Key (1850)

42:6 *Yakarān noa wiyā.*

yagaran nuwa wiya

He spoke badly.

bad he speak-PH

He spoke bad.

---

42:8 *Tūrran-bāng*

duran bang

I pierce.

pierce-now I

I pierce.

---

42:9 *Tūrran-bōn-bāng.*

duran bun bang

I pierce him.

pierce-now him I

I pierce him.

---

42:10 *Tūrran-bōn.*

duran bun

Equivalent to **he is pierced**; *some one* understood; **who hath pierced him**; literally, pierced him.

pierce-now him

(Someone) pierce(s) him.

---

## PASSIVE IGNORED

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

# Key (1850)

42:15 *Yella-wān-bāng.*

yilawan bang

I ankle down; I move the ankle down, or sit.

sit-now I

I sit.

44:7 *Yarr-bulli-yi-kora*

yabali gura

Saw not.

saw-do-ing-IMP! not

(You) must not (be) sawing!

## -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**

44:8 *Yarr-bulli-ban-kora*

yarbali ban gura

Be not sawing.

saw-do-ing-IMP! do-now not

(You) must not do sawing!

## IDIOM ban Gura

**ban Gura**  
do-now not  
*don't do*

THIS EXPRESSION  
OCCURS ABOUT 30  
TIMES IN THE RECORDS

44:20 *Yāng-ko-bulli-ta.*

yangGubali da

The sharpening of the saw.

buzz-for-do-ing ABSTR

Buzz doing [i.e. sharpening (something)].

# Key (1850)

45:7 *Minnaring unnoa tibbin?*

**minaring anuwa dibin**

What is that bird?

what that bird

What (is) that bird?

## INTERROGATIVES

<b>min</b>	what/which	<b>wanin</b>	how, where
<b>minan</b>	how many	<b>wanang</b>	where, which
<b>minang</b>	what	<b>wanda</b>	where
<b>minaring</b>	what	<b>yaguwanda</b>	when
<b>ngan</b>	who	<b>yaguwayi</b>	why/how

## 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>

45:8 *Tibbinta unnoa bukka-kān.*

**dibin da anuwa bagagan**

It is a savage bird that.

bird AFFirm that anger-agent

That bird (is) an anger-agent [i.e. is savage].

## -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)

45:9 *Yakoai unnoa ta yitirrir wiyā?*

**yaguwayi anuwa da yidara wiya**

How is that such a one spoken? or, what is its name?

how that AFFirm name speak

How (does someone) speak that-(fellow's) name, aye?

## 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)**

45:11 *Ngiakai unnoa yitirrir birabān wiyā.*

**ngiyagayi anuwa yidara biraban wiya**

In this way such a one is spoken, Birabān.

like thai that name Biraban speak-PH

(Someone) speaks that-(fellow's) name like this: Biraban.



# Key (1850)

45:13 *Minnaring tin yitirrir birabān wiya?*

*minaringdin yidira biraban wiya*

From what cause is such a one spoken *birabān*?

what-because name Biraban speak-PH

Why (does someone) speak the name Biraban?

## PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.  
-kin /-din: CAUS/LOC/ALL/PERL

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

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

45:15 *Ngali-tin wiyellitin birabiratin.*

*ngalidin wiyilidin bira biradin*

From this, from speaking from *bira-bira*, that is, because he says *bira*.

this-because speak-ing-because bira bira-because

Because of this, because of speaking emphatically-*bira*.

45:17 *Konēn ta birabān-ta.*

*gunin da biraban da*

The *birabān* is pretty.

pretty AFFirm eaglehawk AFFirm

The eaglehawk, aye, (is) pretty, aye.

45:18 *Birabān to wiyān.*

*birabandu wiyān*

The *birabān* cries (speaks).

eaglehawk-ERG speak-now

The eaglehawk speaks [i.e. cries].

# Key (1850)

45:19 *Yāro unni birabān-koba.*

yaru ani birabanGuba

This is an egg belonging to *birabān*.

egg this eaglehawk-of

This (is) an eaglehawk's egg.

45:20 *Unni ta birabān-ko takilli-ko.*

ani da birabanGu dagiligu

This is for the *birabān* for to eat.

this AFFirm eaglehawk-for eat-be-ing-for

This, aye, (is) for the eaglehawk, for eating.

45:22 *Waita bāng birabān-ta-ko.*

wada bang birabandagu

I depart to where the *birabān* is.

depart I eaglehawk-to

I depart to the eaglehawk.

45:24 *Turā-bōn biraban unnung.*

dura bun biraban anang

Spear him, *birabān*, there.

pierce-IMP! him eaglehawk that

(You) must pierce him, yonder eaglhawk!

## here / there // this / that

Adverbs / demonstratives RELATED  
TO DISTANCE FROM SPEAKER:

	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

# Key (1850)

45:26 *Minnaring-tin tetti noa? Biraban tin.*

minaringdin didi uwa / birabandin

From what cause is he dead? From birabān, as a cause.

what-because dead he / biraban-because

Why (is) he dead? Because of the eaglehawk.

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

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

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

45:28 *Tulbullēen noa tibbin birabān-ka-ta-birung.*

dalbalin nuwa dibin birabangadabirang

The bird, he hath escaped from birabān.

flee-ing-now he bird eaglehawk-at-away from

The bird, it is fleeing at from the eaglehawk.

45:30 *Buloara bulla birabān-toa.*

bulwara bula birabanduwa

The two are in company with birabān.

two two eaglehawk-in company with

Two, two, in company with the eaglehawk.

45:32 *Tibbin ta birabān-ta-ba.*

dibin da birabandaba

The bird is with birabān.

bird AFFirm eaglehawk-at

The bird, aye, (is) at [i.e. with] the eaglehawk.

## SUFFIX -at/ -to

- daba: *at*: for things
- ginba: *at*: for people
- dagu: *to*: for things
- ginGu: *to*: for people

# Key (1850)

45:33 *Wonnung ke noa katān? Birabān-kin-ba.*

**wanang Gi nuwa gadan / BirabanGinba**

Where does he exist? At birabān's place.

where be he be-AFF-now / eaglehawk-at

Where does he be? At [i.e. with Biraban].

## 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.

## SUFFIX -at/ -to

**-daba: at:** for things

**-ginba: at:** for people

**-dagu: to:** for things

**-ginGu: to:** for people

45:35 *Ngiakai birabān yānti tibbin ta.*

**ngiyagayi baraban yandi dibin da**

Thus, biraban as a bird.

like this eaglehawk thus bird AFFirm

Like this, 'biraban' (is) thus a bird, aye.

46:8 *Ngan ke bi? Ngatoa Biraban.*

**ngan Gi bi / ngaduwa Biraban**

Who art thou? It is I, Birabān.

who be thou / I Biraban

Who are you? I (am) Biraban.

## INTERROGATIVES

<b>min</b>	what/which	<b>wanin</b>	how, where
<b>minan</b>	how many	<b>wanang</b>	where, which
<b>minang</b>	what	<b>wanda</b>	where
<b>minaring</b>	what	<b>yaguwanda</b>	when
<b>ngan</b>	who	<b>yaguwayi</b>	why/how

46:10.1 *Yakoai be yitirrir wiyā?*

**yaguwayi bi yidara wiya**

In what manner art thou such a one spoken?

how thou name speak

How do you speak (your) name?

# Key (1850)

46:10.2 *Ngiakai bāng yitirrir Birabān.*

**ngiyagayi bang yidara Biraban**

Thus am I such a one, Birabān, (*wiyā*, spoken, understood).

like this I name Biraban

Like this, I (am) name(d) Biraban.

46:14.1 *Ngān-to bōn turā?*

**ngandu bun dura**

Who speared him?

who-ERG him pierce-PH

Who pierced him?

INTERROGATIVES			
<b>min</b>	what/which	<b>wanin</b>	how, where
<b>minan</b>	how many	<b>wanang</b>	where, which
<b>minang</b>	what	<b>wanda</b>	where
<b>minaring</b>	what	<b>yaguwanda</b>	when
<b>ngan</b>	who	<b>yaguwayi</b>	why/how

46:14.2 *Birabān-to bōn turā.*

**birabandu bun dura**

Birabān speared him.

Biraban-ERG him pierce-PH

Biraban pierced him.

46:15.1 *Ngān-ūmba unni wonnai?*

**nganumba ani wanayi**

Whose child is this?

who-of this child

This (is) whose child?

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>

# Key (1850)

46:17 *Ngān-nūng unni? Birabān-nung.*  
**nganung ani / Birabanung**

Who is to have this? Birabān is to have personally, or, to use, &c.

who-ACC this / Biraban-ACC

This (is to, for) whom? Biraban.

## 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>

46:19 *Kurrilla unni Birabān-kin-ko.*  
**garila ani BirabanGinGu**

Carry this to Birabān, locally.

carry-IMP! this Biraban-to

(You) must carry this to Biraban.

## SUFFIX -at/ -to

- daba: **at**: for things
- ginba: **at**: for people
- dagu: **to**: for things
- ginGu: **to**: for people

46:21 *Ngān-nūng turā? Birabān-nung.*  
**nganang dura / Birabanung**

Who is speared? Biraban.

whio-ACC pierce-PH / Biraban-ACC

(Someone) pierced whom? Biraban.

## PASSIVE IGNORED

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

46:22 *Ella! Birabān ngurrulla!*  
**yila Biraban ngarala**

O! Birabān, hearken!

ho Biraban hear-IMP!

Hey! Biraban, (you) must hear!

## INTERJECTIONS

<b>ala</b> ho (hey)	<b>ya</b> ah!
<b>biyara</b> amaze (wow)	<b>yari</b> stop, mayhap
<b>gabū</b> stop	<b>yayi</b> hold on!
<b>gadi, gadyu</b> pain (alas)	<b>yabalan</b> woe
<b>gayi</b> come	<b>yanawu</b> let-it-be (desist)
<b>gayi</b> hey <b>gi</b> huh	<b>yaguwayi</b> beware
<b>ma</b> go on!	<b>yila</b> ho (hey)
<b>wa</b> ahem	<b>yila biyara</b> hey, wow
<b>wiwi</b> warning (Mind!)	

## Key (1850)

46:23 *Ngān-kai koakillai bāra? Birabān-kai.*

**nganGayi guwagila bara / BirabanGayi**

About whom are they quarrelling? About Birabān, (on account of).

who-because scold-be-RECIP-PH they-all / Biraban-because

Because of whom were they were scolding each other? Because of Biraban.

---

46:25 *Wonta-birung bi? Birabān-ka-birung.*

**wandabirang bi / BirabanGabirang**

Whence comest thou? From Biraban.

where-away from thou / Biraban-away from

Where (are) you from? From Biraban.

---

46:27 *Ngān-katōa bountōa? Birabān-katoa.*

**nganGaduwa buwanduwa / BirabanGaduwa**

With whom is she? With Birabān, (in company).

who-in company with she / Biraban-in company with

She (is) in company with whom? [i.e. Whom is she with?] In company with Biraban.

---

46:29 *Ngān-kin-ba bountōa? Birabān-kin-ba.*

**nganGinba buwanduwa / birabanGinba**

With whom is she? With Birabān, that is, living with.

who-at she / Biraban-at

She (is) at whom? [i.e. Whom is she with?] At [i.e. with] Biraban.

---

## Key (1850)

46:31 *Wonta-kul noa Birabān? Mulubinba-kul.*

wandagal nuwa Biraban / mulubinbagal

Whereof belongs Birabān? Mulubinba, of.

where-belong he Biraban / NEWCASTLE-belong

Where does Biraban belong? (To) the Newcastle mob.

---

47:1 *Wonta-kul-lēen hountoa Patty? Mulubinba-kul-lēen.*

wandagalin buwanduwa PATTY / mulubinbagalin

Whereof belongs Patty? Mulubinba, of.

where-belong (f) she PATTY / NEWCASTLE-belong (f)

Where does Patty belong? (To) the Newcastle mob.

---



## Key (1850)

47:7.1 *Yantīn kokere wittima tarrai to kore ko; wonto ha noa yantīn wittima, Eloi ta noa. Heb. iii. 4.*

Heb. iii.4

yandin gugiri widima darayidu gurigu

For every house is built by someone, but He who built all things is God.

all hut build-PH other-ERG man-ERG

Other [i.e. some] man built every house. ...

47:7.2 *... wonto ba noa yantīn wittima, Eloi ta noa.*

wandu ba nuwa yandin widima ELOI da nuwa

... but He who built all things is God.

instead DONE he all build-PH GOD AFFirm he

... Instead he, God, aye, he built all.

47:9 *Wakōl noa Eloi ta.*

Gal. iii.20

wagul nuwa ELOI da

Now a mediator does not mediate for one only, but God is one.

one he GOD AFFirm

He, God, aye, (is) one.

47:10.1 *Eloi ta pitul noa.*

1 John iv.8

ELOI da bidal nuwa

[He that loveth not knoweth not God;] for God is love.

GOD AFFirm joy he

He, God, aye, (is) joy [i.e. love].

# Key (1850)

47:10.2 *Eloi ta Marai noa.*

**ELOI da marayi nuwa**

God is a Spirit:

[and they that worship him must worship him in spirit and in truth.]

GOD AFFirm spirit he

He, God, aye, (is) a spirit.

John iv.24

47:11 *Ngearun ba Eloi ta winnulli kan koiyung kan.*

**ngiyarunba ELOI da winaligan gwiyangGan**

For our God is a consuming fire.

us-all-of GOD AFFirm burn-ing-agent fire-agent

Our God, aye, (is) a burning fire-agent.

**-gan / -gani / -gal**

**-gan** agent (person who acts)  
(cf. Eng. **-er** baker, walker)

**-gani** entity

**-gal** belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED

**-gan** (agent) AND **-gang** (BEness)

Heb. xii.29

47:12 *Unnung ta noa wakōl bota Eloi ta.*

**anang da nuwa**

**wagulbu da ELOI da**

[And the scribe said unto him, Well, Master, thou hast said the truth: for]

there is one God; [and there is none other but he]:

there AFFirm he one-EMPH AFFirm  
GOD AFFirm

There, aye, (is) he, emphatically-one,  
aye, God, aye.

**EXISTENTIAL there**

*there is, there are, there was, there were ...*

'there' IS A PRONOUN, OR A NOUN [c.f. Fr. *Il y a...*]

IT DOES NOT DENOTE A LOCATION IN THESE USAGES

**POSSIBLE ADJUSTMENT**

OMIT **anang**

**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>

**-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]

# Key (1850)

## Luke xviii.19

47:13 *Keawai wal wakōl tarrai ta murrorōng ta wakōl bo ta Eloi ta.*

*giyawayi wal wagul darayi da marurung da /  
wagulbu da ELOI da*

And Jesus said unto him, Why callest thou me good?

none is good, save one, that is, God.

not certainly one other AFFirm good AFFirm /  
one-EMPH AFFirm GOD AFFirm

Certainly no other one (is) good, aye;  
one, aye, (is): God, aye.

**-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 ]

## 1 Cor. viii.6

47:15.1

*Ngatun ngearun ba wakōl bo ta Eloi ta.*

*Biyung bai ta, ngikoung kai yanfīn ta, ngatun ngeen ngikoung kin ba; ngatun wakōl bo ta  
Pirriwul, Jesu Krist ngikoung kin birung yanfīn ta, ngatun ngeen ngikoung kin birung.*

*ngadun ngiyarunba wagulbu da ELOI da*

But to us there is but one God,  
the Father, of whom are all things, and we in him; and one  
Lord Jesus Christ, by whom are all things, and we by him.

AND us-all-of one-EMPH AFFirm GOD AFFirm

And of us, (there is) emphatically-one aye, God, aye.

**POSSESSIVE  
unattached**

A POSSESSIVE SHOULD  
BE ATTACHED TO A NOUN  
IDIOMATIC EXPRESSION  
DOUBTFUL

PERHAPS NOT  
**ngiyarunba** BUT:  
*ngiyarungGayi*  
us-all-at  
at us

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

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

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

[continues next frame]

# Key (1850)

[continues from previous frame]

# 1 Cor. viii.6

47:15.2 ... *Biyung bai ta, ngikoung kai yantīn ta, ...*  
**biyangbayi da ngigungGayi yandin da**  
 ... the Father, of whom are all things, ...  
 father-ITEM AFFirm him-at all AFFirm  
 ... father, aye, all, aye, at him ...

**DOUBTFUL TRANSLATION**  
*the Father, of whom are all things,*  
 DOUBTFUL. PERHAPS:  
*biyang-bayi da yandin-dara ngigung-Gayi*  
*da ga-da-n*  
 father-ITEM AFFirm all-PLUR him-at  
 AFFirm be-AFF-now  
*The father, aye, all things are at him, aye.*

**-gayi / --bayi: because, at, ITEM**  
 IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

	about (concerning)	be- cause	from	at	ITEM
<b>-gayi</b>	42		4	41	12
<b>-bayi</b>	–			–	3
<b>-dayi</b>	–			–	2
<b>-wayi</b>	–			–	4

47:16.1 ... *ngatun ngeen ngikoung kin ba; ...*  
**ngadun ngiyin ngigungGinba**  
 ... and we in him; ...  
 AND we-all him-at  
 ... and we at [i.e. in] him ...

47:16.2 ... *ngatun wakōl bo ta Pirriwul, Jesu Krist ...*  
**ngadun wagulbu da biriwal JESUS CHRIST**  
 ... and one Lord Jesus Christ, ...  
 AND one-EMPH AFFirm chief JESUS CHRIST  
 and emphatically-one, aye, chief, Jesus Christ ...

**-bu da: EMPHatic AFFirm**  
 TkId 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]	TkId AWA Key 1850 [52:29 []]
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47:17 ... *ngikoung kin birung yantīn ta, ngatun ngeen ngikoung kin birung.*  
**ngigungGinbirang yandin da / ngadun ngiyin ngigungGinbirang**  
 ... by whom are all things, and we by him.  
 him-away from all AFFirm / AND we-all him-away from  
 ... all (things are) away from him, aye, and we (are) away from him.

**DOUBTFUL TRANSLATION**  
*by whom are all things, and we by him.*  
 DOUBTFUL. PERHAPS:  
*yandin-dara ngigung-Gin gadan,*  
*ngadun ngigung-Gin ngiyin*  
 all-PLUR him-at (thorough/by) be-AFF-now  
 AND him-at (thorough/by) we-all  
 all things are by him, and by him (are) we-all.

# Key (1850)

1 John i.5

47:20.1 *Eloi ta kaibung noa;*  
*ngatun keawai wal ngikoung kin ba tokoi korien.*

**ELOI da gayibang nuwa**

God is light,  
and in him is no darkness at all

**GOD AFFirm light he**

God, aye, he (is) light ...

47:20.2 *... ngatun keawai wal ngikoung kin ba tokoi korien.*

**ngadun giyawayi wal ngigung** Ginba duguwigurin

... and in him is no darkness at all

**AND no certainly him-at night-lacking**

... and at [i.e. in] him certainly no night-<lacking>  
[i.e. in him there is no night].

## 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**

47:22 *Keawai wal tarrai to kore ko na korien bōn. Eloi nung.*

**giyawayi wal darayidu gurigu nagurin bun ELOInung**

No man hath seen God at any time.  
[If we love one another, God dwelleth in us, and his love is perfected in us.]

**no certainly other-ERG man-ERG see-lacking him GOD-ACC**

Certainly no other man see-<lacking> him, God [i.e. no man has seen God].

1 John iv.12

# Key (1850)

## 1 Tim. iii.16

47:24 *Tūngun billēen noa Eloī puttāra kan.*

**dungGanbiliyan nuwa ELOI badaragan**

And without controversy great is the mystery of godliness:

God was manifest in the flesh,

justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

show-do-ing-did he GOD meat-agent

He, God, was showing (as) meat-agent [i.e. in the flesh].

**-gan / -gani / -gal**

**-gan** agent (person who acts)  
(cf. Eng. **-er** baker, walker)

**-gani** entity

**-gal** belong (e.g. part of a group)

---

Tkld INTERCHANGEABLY USED

**-gan** (agent) AND **-gang** (BEness)

## Psalms vii.11

47:25 *Niuwara noa Eloī ta katan yantīn ta purreung ka yarrakai ko.*

**nyuwara nuwa ELOI da gadan yandinda bariyangGa yaragayigu**

God judgeth the righteous, and God is angry with the wicked every day.

anger he GOD AFFirm be-AFF-now all-at day(light)-at bad-for

He, God, aye, is anger for [i.e. at] the bad (people) at all day(s)  
[i.e. God is angry with the bad (people) every day].

# Key (1850)

47:27.1 *Kauwul kan noa Eloī ta, warea ta ngearun ba būlbūl,*  
*ngatun ngurrān noa yantīn minnung bo minnung bo.*

**gawulgan nuwa ELOI da /  
wariya da ngiyarunba bulbul**

[For if our heart condemn us,]

God is greater than our heart,  
and knoweth all things

big-BEness he GOD AFFirm /  
little AFFirm us-all-of heart

He, God, aye, (is) bigness; our heart (is) little, aye.  
[i.e. God is bigger than our little heart].

## -gan / -gani / -gal

**-gan** agent (person who acts)  
(cf. Eng. **-er** baker, walker)

**-gani** entity

**-gal** belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED

**-gan** (agent) AND **-gang** (BEness)

## '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

47:27.2 *... ngatun ngurrān noa yantīn minnung bo minnung bo.*

**ngadun ngaran nuwa yandin minangbu minangbu**

... and knoweth all things

AND hear-now he all what-EMPH what-EMPH

and hears [i.e. knows] emphatically-what all.

## Tkld MIS-INVENTIONS:

many things / thank / gnash

Tkld coined the following terms, possibly incorrect:

many things	<b>minangbu minangbu</b>	what-EMPH what-EMPH
thank	<b>bidal-ma</b>	joy-make
gnash:	<b>dur ngad banda-li-gu</b>	pierce quick fall

47:28 *Kaiyu kan noa Eloī to yantīn ko, minnung bo minnung bo ko.*

**gayugan nuwa ELOIdu yandinGu minangbu minangbugu**

But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

able-agent he GOD-ERG all-for what-EMPH what-EMPH-for

He, God, (is) an able-agent for all emphatically-what [i.e. God can do anything].

**Matt. xix.26**



# Key (1850)

48:4 *Eloi ta Pirriwul ta noa.*

**ELOI da biriwal da nuwa**

God is the LORD,

[which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.]

**GOD AFFirm chief AFFirm he**

**He, God, aye, (is) chief, aye.**

**Psalms cxviii.27**

48:5 *Jesu Krist Pirriwul ta noa yantīn ko ba.*

**JESUS CHRIST biriwal da nuwa yandinguba**

[The word which God sent unto the children of Israel, preaching peace by]

Jesus Christ: (he is Lord of all:)

**JESUS CHRIST chief AFFirm he all-of**

**Jesus Christ, he (is) chief of all.**

**Acts x.66**

48:6 *Pirriwul ta Eloi ta ngearun ba wakōl bo ta Pirriwul ta.*

**biriwal da ELOI da ngiyarunba wagulbu da biriwal da**

And Jesus answered him, The first of all the commandments is, Hear, O Israel;

The Lord our God is one Lord:

**chief AFFirm GOD AFFirm us-al-of  
one-EMPH AFFirm chief AFFirm**

**The chief, aye, our God, aye, (is)  
emphatically-one, aye, chief, aye.**

**Mark xii.29**

**-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 ]



# Key (1850)

## Psalms c.3

48:7.2 *Ngurrulla nura yanti Pirriwul ta noa Eloï ta noa;*

*niuwoa ta ngearun uma, keawai wal ngeen bo umulli pa; ngeen ta ngikoumba kore, ngatun Shēpu takilli ngēl ko ba ngikoumba.*

**ngarala nura yandi biriwal da nuwa / ELOI da nuwa**

Know ye that the LORD he is God:

it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

hear-IMP! you-all thus chief AFFirm / he GOD AFFirm he

You must hear [i.e. know] thus [i.e. that] he, the chief, aye, he (is) God, aye ...

48:7.2 *... niuwoa ta ngearun uma, ...*

**nyuwuwa da ngiyaran uma**

... it is he that hath made us, ...

he AFFirm us-all make-PH

... He, aye, made us-all ...

48:8.1 *... keawai wal ngeen bo umulli pa; ...*

**giyawayi wal ngiyinbu umali ba**

... and not we ourselves; ...

no certainly we-all-EMPH make-ing NEG

Emphatically-we-all certainly not making  
[i.e. we certainly were not making] ...

### 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**

# Key (1850)

[continues from previous frame]

## Psalms c.3

48:8.2 ... *ngeen ta ngikoumba kore, ...*

**ngiyin da ngigumba guri**

... we are his people, ...

we-all AFFirm him-of man

... we, aye, (are) his men [i.e. people] ...

---

48:9 ... *ngatun Shēpu takilli ngēl ko ba ngikoumba.*

**ngadun SHEEP dagilingilguba ngigumba**

... and the sheep of his pasture.

AND SHEEP eat-be-ing-place-of him-of

... and the sheep of his eating-place [i.e. pasture].

---

# Key (1850)

## Acts iv.24

48:10.1 *Pirriwul ngintoa ta Eloī ta,*  
*ngintoa ta Moroko umā, ngatun Purrai, ngatun Wombul, ngatan [sic] yantīn ngali ko ba.*

**biriwal nginduwa da ELOI da**

[And when they heard that, they lifted up their voice to God with one accord, and said,]

Lord, thou art God,

which hast made heaven, and earth, and the sea, and all that in them is:

chief thou AFFirm GOD AFFirm

Chief, you, aye (are) God, aye, ...

48:10.2 *... ngintoa ta Moroko umā, ngatun Purrai, ...*

**nginduwa da murugu uma ngadun barayi**

... which hast made heaven, and earth, ...

thou AFFirm sky make-PH AND earth

... You, aye, made the sky and the earth ...

48:11 *... ngatun Wombul, ngatan [sic] yantīn ngali ko ba.*

**ngadun wambal ngadan yandin ngaliguba**

... and the sea, and all that in them is:

AND sea AND all that-of

... And the sea and all of that.

### DOUBTFUL TRANSLATION

*[and the sea,] and all that in them is*  
DOUBTFUL. PERHAPS:

*yandin ngala andada*

all that there-at

*all that (is) at there.*

# Key (1850)

48:12 *Pirriwul ta noa Eloi kauwul kan ta.*

**birawal da nuwa ELOI gawulgan da**

For the LORD is a great God,  
and a great King above all gods.

chief AFFirm he GOD big-agent AFFirm

He, the chief, aye, (is) a bigness God, aye.

## Psalms xcv.3

**-gan / -gani / -gal**

**-gan** agent (person who acts)  
(cf. Eng. **-er** baker, walker)

**-gani** entity

**-gal** belong (e.g. part of a group)

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

48:13 *Pirriwul ta noa Murrorōng ta.*

**birawal da nuwa marurung da**

For the LORD is good;  
[his mercy is everlasting; and his truth endureth to all generations.]

chief AFFirm he good AFFirm

He, the chief, aye, (is) good, aye.

## Psalms c.5

# Key (1850)

48:14.1 *Nguraki noa Eloī ta Pirriwul ta,*  
*upīn noa umulli tin ngearun ba tin.*

**nguragi nuwa ELOI da biriwul da**

[Talk no more so exceeding proudly; let not arrogance come out of your mouth: for]  
the LORD is a God of knowledge,  
and by him actions are weighed.

wise-be he GOD AFFirm chief AFFirm

He, God, aye, the chief, aye, (is) wise, ...

1 Sam. ii.3

48:14.2 *... upīn noa umulli tin ngearun ba tin.*

**ubin nuwa umalidin ngiyarunbadin**

... and by him actions are weighed.

do-now he make-ing-because (through/by)  
us-all-of-because (through/by)

... he does [i.e. evaluates (us)]  
by our making(s) [i.e. actions].

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

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

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

# Key (1850)

Jerem. x.10

48:17.1 *Pirriwul ta noa Eloī tuloa kan ta,*  
*niuwoa ta Eloī morōn kakilli kan ta, ngatun Perriwul kauwul yanti katai ka*  
*killi ko; pūllūlpūllūl wal purrai kunnun bukka tin ngikoumba tin, ngatun*  
*yantīn bara konara kaiyu korien wal bara katān niuwarin ngikoumba tin.*

**biriwal da nuwa ELOI duluwagan da**

But the LORD is the true God,  
he is the living God, and an everlasting king: at his wrath the earth  
shall tremble, and the nations shall not be able to abide his indignation.

chief AFFirm he GOD straight-agent AFFirm

He, the chief, aye (is) a straight-agent God, aye, ...

**-gan / -gani / -gal**

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

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

48:17.2 *... niuwoa ta Eloī morōn kakilli kan ta, ...*

**nyuwuwa da ELOI murun gagiligan da**

... he is the living God, ...

he AFFirm GOD alive be-be-ing-agent AFFirm

... He, aye, God (is) an alive being-agent, aye [i.e. is the living God] ...

48:18.1 *... ngatun Perriwul kauwul yanti katai ka killi ko; ...*

**ngadun biriwal gawul yandi gadayi gagiligu**

... and an everlasting king: ...

AND chief big thus be-AFF-HAB (always) be-be-ing-for

... and a big chief for always being [i.e. an everlasting chief] ...

# Key (1850)

[continues from previous frame]

## Jerem. x.10

48:18.2 ... *pūllūlpūllūl wal purrai kunnun bukka tin ngikoumba tin, ...*

*bulul bulul wal barayi ganān bagadin ngigumbadin*

... at his wrath the earth shall tremble, ...

tremble certainly earth be-will anger-because him-of-because

... the earth will certainly be tremble(ing) because (of) his anger ...

48:19 ... *ngatun yantīn bara konara kaiyu korien wal bara katān niuwarin ngikoumba tin.*

*ngadun yandin bara gunara gayugurin  
wal bara gadan nyuwarin ngigumbadin*

... and the nations shall not be able to abide his indignation.

AND all they-all crowd able-lacking certainly  
they-all be-AFF-now anger him-of-because

And they all, the crowd(s), they certainly  
be able-lacking because of his anger.

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

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

## Psalms cxlv.18

48:22 *Bapai ta ba noa Pirriwul katan barun yantīn ko wiyān bōn ba.*

*babayidaba nuwa biriwal gadan barun / yandinGu wiyān bun ba*

The LORD is nigh unto all them that call upon him,  
to all that call upon him in truth.

near-at he chief be-AFF-now them-all / all-ERG speak-now him DONE

He, the chief, is at near them, all (who) speak (to) him.

# Key (1850)

## Prov. xv.29

48:24 *Kalōng ka ba noa Pirriwul kakillīn barun kai yarakai tin*

galungGaba nuwa biriwal  
gagilin barunGayi yaragayidin

The LORD is far from the wicked:  
[but he heareth the prayer of the righteous.]

distant-at he chief be-be-ing-for  
them-all-at bad-at

He, the chief, is being at distant at  
[i.e. from] them, the bad.

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

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

**-gayi / --bayi: because, at, ITEM**  
IN THE Luke, Mark, Matthew GOSPELS  
& PRAYERS, THE SUFFIXES SIGNIFY:

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

48:26.1 *Pirriwul ta noa wirrilli kan ta emmoumba;*  
*keawai wal bang mirrul kunnun.*

biriwal da nuwa wiriligan da imuwumba

A Psalm of David.

The LORD is my shepherd;  
I shall not want.

chief AFFirm he operate-ing-agent AFFirm me-of

The chief, aye, he (is) my operating-agent [i.e. shepherd]; ...

## Psalms xxiii.1

### -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)

48:26.2 *... keawai wal bang mirrul kunnun.*

giyawayi wal bang miral ganan

... I shall not want.

no certainly I poor be-will

... I will certainly not be poor.



# Key (1850)

## James v.11

48:28.1 *Ngirririr kan noa Pirriwul kauwul katan, ngatun ngirririr mulli kan noa.*

**ngararagan nuwa biriwal gawul gadan**

Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

pity-agent he chief big be-AFF-now

He, the chief is a big pity-agent [i.e. is very pitiful]...

**-gan / -gani / -gal**

**-gan** agent (person who acts)  
(cf. Eng. **-er** baker, walker)

**-gani** entity

**-gal** belong (e.g. part of a group)

---

Tkld INTERCHANGEABLY USED

**-gan** (agent) AND **-gang** (BEness)

48:28.2 *... ngatun ngirririr mulli kan noa.*

**ngadun ngararamaligan nuwa**

... and of tender mercy.

AND pity-make-ing-agent he

... and he (is) a pity-making-agent [i.e. and is merciful].

# Key (1850)

## 1 John v.7

48:32.1 *Unnung Ngoro ta kakilli wokka ka ba Moroko ka ba,  
Biyungbai ta, Wiyelli kan ta, ngatun Marai ta yirriyirri lang; ngatun unni ta ngoro ta wakōl bota.*

**anang nguru da gagili  
wagagaba murugugaba**

For there are three that bear record in heaven,  
the Father, the Word, and the Holy Ghost: and these three are one.

there three AFFirm be-be-ing high-at sky-at

There are being three, aye, at high at the sky  
[i.e. there are three in heaven] ...

### 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>

### EXISTENTIAL there

*there is, there are, there was,  
there were ...*

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

### POSSIBLE ADJUSTMENT

OMIT **anang**

48:32.2 *... Biyungbai ta, Wiyelli kan ta, ...*

**biyangbaya da wiyiligan da**

... the Father, the Word, ...

father-ITEM AFFirm speak-ing-BEness ABSTR

... the father, the word ...

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

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

	about (concerning)	be- cause	from	at	ITEM
<b>-gayi</b>	42		4	41	12
<b>-baya</b>	–			–	3
<b>-dayi</b>	–			–	2
<b>-wayi</b>	–			–	4

### -gan / -gani / -gal

**-gan** agent (person who acts)  
(cf. Eng. *-er* baker, walker)

**-gani** entity

**-gal** belong (e.g. part of a group)

----

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

48:33.1 *... ngatun Marai ta yirriyirri lang; ...*

**ngadun marayi da yiri yirilang**

... and the Holy Ghost: ...

AND spirit AFFirm sacred sacred-ness

... and the sacredness spirit [i.e. holy ghost], aye ...

### -gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES  
(SOMETIMES **-gan, -ban, -lan**)  
RELATE TO THE stem-forming  
suffixes **-ga** 'be', **-ba** 'do', **-la**,  
COMBINED WITH THE  
nominaliser (noun-maker) **-ng**,  
YIELDING CLUMSILY:

*BE-ness, DO-ness, -ness*

# Key (1850)

[continues from previous frame]

## 1 John v.7

48:33.2 ... *ngatun unni ta ngoro ta wakōl bota.*

**ngadun ani da nguru da wagulbu da**

... and these three are one.

and this AFFirm one-EMPH AFFirm

... and this, aye, three, aye (are) emphatically-one, aye.

**-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 □]

49:1.2 *Biyungbai to yuka bōn yinal*

*mirromulli kan noa ka killi ko, yantīn purrai ko.*

**biyangbayidu yuga bun yinal**

[And we have seen and do testify that]

the Father sent the Son

to be the Saviour of the world.

father-ITEM-ERG send-PH him son

The father sent him, the son ...

## 1 John iv.14

49:1.2 ... *mirromulli kan noa ka killi ko, yantīn purrai ko.*

**mirumaligan nuwa gagiligu yandin barayigu**

... to be the Saviour of the world.

protect-ing-agent he be-be-ing-for all earth-for

... for being, he, the protecting-agent for all the earth.

**-gan / -gani / -gal**

**-gan** agent (person who acts)

(cf. Eng. **-er** baker, walker)

**-gani** entity

**-gal** belong (e.g. part of a group)

---

Tkld INTERCHANGEABLY USED

**-gan** (agent) AND **-gang** (BEness)

# Key (1850)

John iii.16

49:3.2 *Eloi to noa pitul ma kauwul yantin kore,*  
*ngukulla ta noa wakōl bo ta yinal ngikoumba, ngali ko yantīn to ba*  
*ngurran ngikoung kin, keawai wal bara tetti kunnun, kulla wal yanti ka*  
*tai barun ba kakillinnun morōn.*

**ELOIdu nuwa bidalma gawul yandin guri**

For God so loved the world,  
that he gave his only begotten Son, that whosoever  
believeth in him should not perish, but have  
everlasting life.

GOD-ERG he joy-make-PH big all man

God, he joy-made [i.e. loved] big all men ...

49:3.2 *... ngukulla ta noa wakōl bo ta yinal ngikoumba, ...*

**ngugala da nuwa wagulbu da yinal ngigumba**

... that he gave his only begotten Son, ...

give-be-PH AFFirm he one-EMPH AFFirm son him-of

... (that) he gave, aye, his emphatically-one, aye, son, ...

**-bu da: EMPHatic AFFirm**

TkId 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]

TkId  
AWA  
Key  
1850  
[52:29 []]

49:4 *... ngali ko yantīn to ba ngurran ngikoung kin, ...*

**ngaligu yandindu ba ngaran ngigungGin**

... that whosoever believeth in him ...

this-fellow-ERG all-ERG WHEN/if hear-now him-at

... when all this-fellow [i.e. when whosoever] hears at him [i.e. believes in him] ...

49:5.1 ... *keawai wal bara tetti kunnun, ...*  
*giyawayi wal bara didi ganan*

... should not perish, ...

no certainly they-all dead be-will

... they will certainly not be dead ...

49:5.2 ... *kulla wal yanti ka tai barun ba kakillinnun morōn.*  
*gala wal yandi gadayi barunba gagilinan murun*

... but have everlasting life.

but certainly thus be-AFF-HAB (always)  
them-all-of be-be-ing-will alive

... but will certainly being always their life  
[i.e will have everlasting life].

TIME			
<b>bangGayi</b>	now	<b>guruwarang</b>	longago
<b>baring</b>	always	<b>ngaya</b>	then
<b>bunin</b>	beforehand	<b>wara</b>	yesterday
<b>dangGa</b>	before	<b>yagida</b>	now
<b>duwanda</b>	afterwards	<b>yaguwanda</b>	when
<b>gabu</b>	soon	<b>yugida</b>	after
<b>gumba</b>	tomorrow	<b>yuragi</b>	longtime
<b>yandi gadayi</b>	always ( <i>thus every</i> )		

49:7.1 *Pulle ta noa Eloī to upea barun Israelūmba*  
*wiyellēlli ko pitul mulli ko Jesu ko Krist to; (Niuwoa bo Pirriwul katan yantīn ko).*

**baLi da nuwa ELOIdu ubiya barun ISRAELumba**

The word which God sent unto the children of Israel,  
preaching peace by Jesus Christ: (he is Lord of all:)

voice ABSTR he GOD-ERG do-PH them-all ISRAEL-of

He, God, did the voice [i.e. sent the word] (to) them of Israel, ...

49:7.2 *... wiyellēlli ko pitul mulli ko Jesu ko Krist to; ...*

**wiyiligu bidalmaligu JESUSgu CHRISTdu**

... preaching peace by Jesus Christ: ...

speaking-for joy-make-ing-for JESUS-using CHRIST-using

... for speaking [i.e. preaching] for joy-making using [i.e. by] Jesus Christ ...

49:8 *... (Niuwoa bo Pirriwul katan yantīn ko).*

**nyuwuwabu biriwal gadan yandinGu**

... (he is Lord of all:)

he-EMPH chief be-AFF-now all-for

... emphatically-he is chief for all.

# Key (1850)

## 2 John i.3

49:10 *Jesu Krist yinal noa Biyungbai ko ba.*

**JESUS CHRIST yinal nuwa biyangbayiguba**

Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

JESUS CHRIST son he father-ITEM-of

Jesus Christ, he (is) the son of the father.

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

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

about (concerning) **be-cause** from **at** ITEM

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

49:11 *Ngearun ba katan Wiyelli kan Jesu Krist Biyungbai toa ba katan.*

## 1 John ii.1

**ngiyarunba gadan wiyiligan JESUS CHRIST biyangbayiduwaba gadan**

My little children, these things write I unto you, that ye sin not. And if any man sin,] we have an advocate with the Father, Jesus Christ the righteous

us-all-of be-AFF-now speak-ing-agent  
JESUS CHRIST father-item-in  
company with-at be-AFF-now

Jesus Christ is our speaking-agent, (who) is at in company with the father.

**-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)

**-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)

49:15 *Eloi ta Marai noa.*

## John iv.24

**ELOI da marayi nuwa**

God is a Spirit: [and they that worship him must worship him in spirit and in truth.]

GOD AFFirm spirit he

God, aye, he (is) a spirit.

# Key (1850)

## 2 Cor. iii.17

49:16 *Pirriwul ta unnoa ta Marai.*

**biriwal da anuwa da marayi**

Now the Lord is that Spirit:

[and where the Spirit of the Lord is, there is liberty.]

chief AFFirm that AFFirm spirit

The chief, aye, (is) that, aye, spirit.

### 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>

49:17 *Marai to yirriyirri lang ko wiyennun wal nurun.*

**marayidu yiri yirigalangGu wiyinan wal nurun**

[For] the Holy Ghost shall teach you

[in the same hour what ye ought to say.]

spirit-ERG sacred-ness-ERG speak-wil certainly ye-all

The sacred-ness spirit [i.e. holy ghost] will certainly speak (to) you.

## Luke xii.12

### -gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:

*BE-ness, DO-ness, -ness*

49:18 *Murrin nurun ba kokere yirriyirri ta Marai yirriyirri lang ko ba.*

**marin nurunba gugiri yiri yirida marayi yiri yirilangGuba**

[What? know ye not that]

your body is the temple of the Holy Ghost

[which is in you, which ye have of God, and ye are not your own?]

body ye-all-of hut sacred AFFirm spirit sacred-ness-of

Your body (is) the sacred, aye, hut [i.e. temple] of the sacred-ness spirit [i.e. of the holy ghost].

## 1 Cor. vi.19



# Key (1850)

Ephes. iv.4

49:20.1 *Wakōlla murrin, ngatun wakōlla Marai,*  
*yanti nurun wiya wakōlla kōttulli ta nurun ba wiyatoara; Wakōlla*  
*Pirriwul, wakōlla ngurrulli ko, wakōlla kurrimulli ko; wakōlla Eloī ta,*  
*Biyungbai ta yantin ko ba. Wokka ka ba noa yantin ko, nagatun [sic] noa*  
*yantin koa, ngatun murrung ka ba nurun kin ba.*

wagula marin ngadun wagula marayi

There is one body and one Spirit,  
just as you were called in one hope of your calling;

one body AND one spirit

One body and one spirit ...

DOUBTFUL WORD: wagula

wagul-la  
wagul WITH SUFFIX -la  
IS UNRESOLVED

49:20.2 ... *yanti nurun wiya wakōlla kōttulli ta nurun ba wiyatoara; ...*

yandi nurun wiya wagula gudali da nurunba wiyadwara

... just as you were called in one hope of your calling; ...

thus ye-all speak-PH one-at think-ing ABSTR ye-all-of speak-done to

... thus (someone) spoke (to) you (about) one abstract thinking  
[i.e. hope] of your speak-endowed [i.e. calling] ...

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

Ephes. iv.5

49:22 ... *Wakōlla Pirriwul, wakōlla ngurrulli ko, wakōlla kurrimulli ko; ...*

wagula biriwal wagula ngaraligu wagula garimaligu

... One Lord, one faith, one baptism, ...

one-at chief one-at hear-ing-for one-at deep-make-ing-for

... one chief, one for hearing [i.e. faith], one for deep-making [i.e. baptising] ...

# Key (1850)

[continues from previous frame]

## Ephes. iv.6

DOUBTFUL WORD: wagula

wagul-la

wagul WITH SUFFIX -la  
IS UNRESOLVED

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

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

	about (concerning)	be- cause	from	at	ITEM
-gai	42		4	41	12
-baya	–			–	3
-dayi	–			–	2
-wayi	–			–	4

49:23.1 ... wakōlla Eloī ta, Biyungbai ta yantin ko ba. ...

wagula ELOI da biyangbaya da yandinGuba

... One God and Father of all, ...

one-at GOD AFFirm father-ITEM AFFirm all-of

... one God, aye, the father, aye, of all ...

49:23.2 ...Wokka ka ba noa yantin ko, nagatun [sic] noa yantin koa, ...

wagagaba nuwa yandinGu ngadun nuwa yandinGuwa

... who is above all, and through all, ...

high-at he all-for AND he all-having (through/by)

... he (is) at high for all [i.e. above all], and he (is) through all ...

49:24 ... ngatun murrung ka ba nurun kin ba.

ngadun marangGaba nurunGinba

... and in you all.

AND inside-at ye-all-at

... and at inside at you [i.e. and in you].

# Key (1850)

Rom. viii.14

49:26.1 *Yantin barun yemmaman Marai to Eloï ko ba ko,  
Wonnai ta bara Eloï ko ba.*

yandin barun yimaman marayidu ELOIgubagu

For as many as are led by the Spirit of God,  
these are sons of God.

all them-all lead-make-now spirit-ERG GOD-of-ERG

The spirit of God will lead them all ...

---

49:26.2 *... Wonnai ta bara Eloï ko ba.*

wanayi da bara ELOIguba

... these are sons of God.

child AFFirm they-all GOD-of

... they (are) the child(ren) of God.

---

Ephes. iv.30

49:28 *Niuwara bungnga kora bōn Marai yirriyirri lang Eloï ko ba*

nyuwara bangGa gura bun marayi yiri yirilang Eloiguba

And do not grieve the Holy Spirit of God,  
[by whom you were sealed for the day of redemption.]

anger do-compel-IMP! not him spirit sacred-ness GOD-of

(You) must not do anger him, the sacred-ness spirit of God.

---

# Key (1850)

49:30.1 *Ngan to ba yarakai wiyennun ngikoung yinal kore koba, kummunbinnun wal bōn; Wonto noa ba yarakai wiyennun ngikoung Marai yirriyirri lang, keawai wal bōn kummunbinnun.*

Luke xii.10

**ngandu ba yaragayi wiyinan ngigung yinal guriguba**

And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

who-ERG DONE bad speak-will him son man-of

Who will >done<-speak bad (about) him, the son of man ...

49:30.2 *... kummunbinnun wal bōn; ...*

**gamanbinan wal bun**

... it shall be forgiven him: ...

be-make-permit-will certainly him

... (someone) will certainly permit him to be ...

## PASSIVE IGNORED

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

49:31 *... Wonto noa ba yarakai wiyennun ngikoung Marai yirriyirri lang, ...*

**wandu nuwa ba yaragayi wiyinan ngigung marayi yiri yirilang**

... but unto him that blasphemeth against the Holy Ghost ...

instead he DONE bad speak-will him spirit sacred-ness

... instead he (who) will speak bad (about) him the sacred-ness spirit, ...

## -gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:  
*BE-ness, DO-ness, -ness*

# Key (1850)

[continues from previous frame]

## Luke xii.10

49:32 ... *keawai wal bōn kummunbinnun.*

**giyawayi wal bun gamanbinan**

... it shall not be forgiven.

no certainly him be-make-permit-will

... (someone) will certainly no(t) permit him to be.

### PASSIVE IGNORED

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

50:4.1 *Ngatun noa Angelo Jehova-umba tanan uwa barun kin,*

*ngatun killaburra Jehova-umba kakulla barun katoa; kinta ngaiya bara kakulla.*

## Luke ii.9

**ngadun nuwa ANGEL JEHOVAHumba danan uwa barunGin**

And, lo, the angel of the Lord came upon them,  
and the glory of the Lord shone round about them: and they were sore afraid.

AND he ANGEL JEHOVAH-of approach move-PH them-all-at

And he, the angel of Jehovah, approach-moved at them, ...

50:4.2 ... *ngatun killaburra Jehova-umba kakulla barun katoa; ...*

**ngadun gilabara JEHOVAHumba gagala barunGaduwa**

... and the glory of the Lord shone round about them: ...

AND shine-do-urg JEHOVAH-of be-be-PH them-all-in company with

... and the shine [i.e. glory] of Jehovah was in company with them ...

### -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)

50:5 ... kinta ngaiya bara kakulla.

ginda **ngaya** bara gagala

... and they were sore afraid.

fear then they-all be-be-PH

... they were then fear [i.e. afraid]. ...

50:7.1 *Ngatun noa Angelo ko wiya barun kinta kora;*

*kulla nurun bang wiyā totōng murrōng kakilli ko pitul ko, kakilli ko yantin ko kore ko.*

**ngadun nuwa ANGELgu wiya barun / ginda gura**

Then the angel said to them, “Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people.

AND he ANGEL-ERG speak-PH them-all / fear not

... And he, the angel, spoke (to) them, “Fear not ...

50:7.2 ... kulla nurun bang wiyā totōng murrōng kakilli ko pitul ko, ...

**gala nurun bang wiyā dudung marurung gagiligu bidalgu**

... I bring you good tidings of great joy, ...

because ye-all I speak-now good news good be-be-ing-for joy-for

... because I speak good news (to) you for being for joy ...

# Key (1850)

## Luke ii.10

50:8 ... *kakilli ko yantin ko kore ko.*

*gagiligu yandinGu gurigu*

... which shall be to all people.

be-be-ing for all-for man-for

... for being for all men [i.e. people]. ...

## Luke ii.11

50:10 *Kulla nurun ba pōrrkulleen unni purreung kokera Dabid ūmba ka*

*Ngolomulli kan ta noa Krist ta Pirriwul ta.*

*gala nurunba burgalin ani bariyang gugira DAVIDumbaga*

For unto you is born this day in the city of David<sup>a</sup>

Saviour, which is Christ the Lord.

because ye-all-of drop-be-ing-now this day(light) hut-at DAVID-of-at

... Because of you is dropping [i.e. is being born] this day at the hut [i.e. house] of David ...

**POSSESSIVE  
unattached**

A POSSESSIVE SHOULD  
BE ATTACHED TO A NOUN  
IDIOMATIC EXPRESSION  
DOUBTFUL

PERHAPS  
*nurun-Ginba*  
ye-all-at  
at you, unto you

50:11 ... *Ngolomulli kan ta noa Krist ta Pirriwul ta.*

*ngulumaligan da nuwa CHRIST da biriwal da*

... a Saviour, which is Christ the Lord.

protect-make-ing-agent AFFirm he CHRIST AFFirm chief AFFirm

... a protecting-agent, he, Christ, aye, the chief, aye. ...

# Key (1850)

# Luke ii.12

50:12.1 *Ngatun unni tūngnga kunnun nurun ba;*  
*nanun nura bobōng nungngamatoara kirrikin ta ba, kakillīn ba takilli ngēlla ba.*

**ngadun ani dungGa ganan nurunba**

And this shall be a sign unto you;  
Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

AND this show be-will ye-all-of

... And this show will be of you ...

## 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

## POSSESSIVE unattached

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN  
IDIOMATIC EXPRESSION  
DOUBTFUL

PERHAPS  
*nurun-Gu*  
ye-all-for  
for you  
[ONLY 1 EXAMPLE]

50:12.2 *... nanun nura bobōng nungngamatoara kirrikin ta ba, ...*

**nanan nura bubung**  
**nangGamadwara girigindaba**

...Ye shall find the babe wrapped  
in swaddling clothes, ...

see-will you-all baby sleep-make-done to  
garment-at

... you will see a baby sleep-endowed at  
garment(s) [i.e. asleep in swaddling clothes] ...

## see / FIND

'see' USED FOR 'find' IN SPITE OF:  
**bami-li-gu** seek (search-ing-for)  
**girawa-li-gu** seek/find (...-ing-for)  
**dungGa-mali-gu** find (show-make...)

## DOUBTFUL WORD

**nangGama** sleep-make ...  
**mangGama** wrap-make ...  
THESE MAY HAVE BEEN  
CONFUSED

## 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

50:13 *... kakillīn ba takilli ngēlla ba.*

**gagilin ba dagilingilaba**

... lying in a manger.

be-be-ing-now DONE eat-be-ing-place-at

... >done<-being at an eating place [i.e. lying in a manger]. ...



# Key (1850)

## Luke ii.13

50:14 *Ngatun tantoa kal bo paipea konara  
moroko kal ngikoung katoa Angelo katoa  
murrorōng wiyellīn bōn Eloī nung, ngiakai.*

**ngadun danduwagalbu bayibiya gunara  
murugugal ngigungGaduwa ANGELugaduwa**

And suddenly there was with the  
angel a multitude of the heavenly host  
praising God, and saying,

AND enough-belong-EMPH (immediately) appear-do-PH crowd  
sky-belong him-in company with ANGEL-in company with

... And immediately a sky-mob crowd  
appeared in company with him, the angel ...

TIME			
bangGayi	now	guruwarang	longago
baring	always	ngaya	then
bunin	beforehand	wara	yesterday
dangGa	before	yagida	now
duwanda	afterwards	yaguwanda	when
gabū	soon	yugida	after
gumba	tomorrow	yuragi	longtime
danduwagalbu	immediately ( <i>enough-belong-EMPH</i> )		
yandi gadayi	always ( <i>thus every</i> )		

50:15 *... murrorōng wiyellīn bōn Eloī nung, ngiakai.*

**marurung wiyilin bun ELOInung ngiyagayi**

... praising God, and saying,

good speak-ing-now him GOD-ACC this this

... good-speaking [i.e. praising] him, God, like this ...

# Key (1850)

Luke ii.14

50:16

*Wiya bunbilla bōn murrorōng Eloī nung wokka ka ba moroko ka ba,*  
*ngatun kummunbilla pitul purrāi ta ko, murrorōng umatoara.*

**wiyabanbila bun marurung ELOInung wagagaba murugugaba**

Glory to God in the highest,  
and on earth peace, good will toward men.

speak-permit-IMP! him good GOD-ACC high-at sky-at

... (someone) must permit good-speak him,  
God, at the high sky [i.e. in the highest] ...

### PASSIVE IGNORED

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

50:17.1

*... ngatun kummunbilla pitul purrāi ta ko, ...*

**ngadun gamanbila bidal barayidagu**

... and on earth peace, ...

AND be-make-permit-IMP! joy earth-to

... and (someone) must permit to be joy to earth [i.a. and on earth peace] ...

50:17.2

*... murrorōng umatoara.*

**marurung umadwara [[gurigu]]**

... good will toward men.

good make-done to [[man-for]]

... good make-endowed [i.e. good will (towards men)].

### PASSIVE: -dwara

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

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

RENDERED: speak-, hide-, give-endowed

### MISSING TRANSLATION

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

50:19 *Eloi to noa ngirrirrir ma korien barun Angelo yarakai umulli kan,*  
*wonto ba warika noa barun barān koiyung ka ko, Tartarus ka ko*

ELOIdu nuwa ngararamagurin  
 barun ANGEL yaragayi umaligan

For if God spared not the angels that sinned, but cast them down to hell,  
 [and delivered them into chains of darkness, to be reserved unto judgment;]

GOD-ERG he pity-make-PH-lacking  
 them-all ANGEL bad make-ing-agent

He, God, did not pity them, the bad-making-agent  
 angel(s) [i.e. angels that sinned] ...

**-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)

50:20 *... wonto ba warika noa barun barān koiyung ka ko, Tartarus ka ko*

wandu ba wariga nuwa barun  
 baran gwiyangGagu TATARUSgagu

... but cast them down to hell, ...

instead DONE reject-PH he them-all  
 DOWN fire-to TARTARUS-to

... instead he rejected them down to the  
 fire, to Tartarus [i.e. cast them into hell] ...

**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

**WORD EXPLANATION**  
**Tartarus**  
 In Greek mythology, Tartarus ... is the  
 deep abyss that is used as a dungeon of  
 torment and suffering for the wicked and  
 as the prison for the Titans. Tartarus is  
 the place where, according to Plato's  
 Gorgias (c. 400 BC), souls are judged  
 after death and where the wicked  
 received divine punishment. [Wikipedia]

# Key (1850)

## Heb. ix.27

50:22.1 *Wiyatoara ta yant̄n kore ko wakolla tetti bulli ko,*  
*ngatun yukita ngaiya ngurrulli ko.*

wiyadwara da yandin  
gurigu wagula didibaligu

And as it is appointed unto men once to die,  
but after this the judgment:

Speak-done to AFFirm all man-to  
one-at dead-do-ing-for

(It is) speak-endowed [i.e. appointed],  
aye, for all men at one for dead-doing ...

### 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

### DOUBTFUL TRANSLATION

PERHAPS OMIT:  
**wagula**

### DOUBTFUL WORD: wagula

**wagul-la**  
**wagul** WITH SUFFIX **-la**  
IS UNRESOLVED

50:22.2 *... ngatun yukita ngaiya ngurrulli ko.*

ngadun yugida ngaya ngaraligu

... but after this the judgment:

AND after then hear-ing-for

... and then, after, (someone) for hearing [i.e. for judgement].

### TIME

<b>bangGayi</b>	now	<b>guruwarang</b>	longago
<b>baring</b>	always	<b>ngaya</b>	then
<b>bunin</b>	beforehand	<b>wara</b>	yesterday
<b>dangGa</b>	before	<b>yagida</b>	now
<b>duwanda</b>	afterwards	<b>yaguwanda</b>	when
<b>gabu</b>	soon	<b>yugida</b>	after
<b>gumba</b>	tomorrow	<b>yuragi</b>	longtime
<b>danduwagalbu</b>	immediately ( <i>enough-belong-EMPH</i> )		
<b>yandi gadayi</b>	always ( <i>thus every</i> )		

# Key (1850)

## Acts xvi.30

50:24.1 *Yakoai kan bang morōn kunnun?*  
*Ngurrulla bōn Pirriwul-nung Jesu-nung Krist-nung, morōn ngaiya bi kunnun.*

**yaguwayi gan bang murun ganan**

And he brought them out and said,  
 “Sirs,] what must I do to be saved?”  
 So they said,] “Believe on the Lord Jesus Christ, and you will be saved, you and your household.”

how be-now (not know) I alive be-will

How, goodness knows, will I be alive?

**gan: goodness knows**  
**ngadang: nobody knows**

**gan:** goodness knows  
**ngadang:** nobody knows  
 Tkld STATES THESE TO BE IDIOMS.  
**gan:** ‘not know (nor care)’, ‘unknown’  
 PERHAPS LITERALLY: be-now, ‘being’  
**ngadang:** ‘not know’, ‘nothing’, ‘from no cause’

### INTERROGATIVES

<b>min</b>	what/which	<b>wanin</b>	how, where
<b>minan</b>	how many	<b>wanang</b>	where, which
<b>minang</b>	what	<b>wanda</b>	where
<b>minaring</b>	what	<b>yaguwanda</b>	when
<b>ngan</b>	who	<b>yaguwayi</b>	why/how

50:24.2 *... Ngurrulla bōn Pirriwul-nung Jesu-nung Krist-nung, ...*

**ngarala bun biriwalnung JESUSnung CHRISTnung**

“Believe on the Lord Jesus Christ, and you will be saved,  
 hear-IMP! him chief-ACC JESUS-ACC CHRIST-ACC

... (You) must hear [i.e. believe in] him, the chief, Jesus Christ ...

## Acts xvi.31

50:25 *... morōn ngaiya bi kunnun.*

**murun ngaya bi ganan**

... and you will be saved, ...

alive then thou be-will

... then you will be alive.

### TIME

<b>bangGayi</b>	now	<b>guruwarang</b>	longago
<b>baring</b>	always	<b>ngaya</b>	then
<b>bunin</b>	beforehand	<b>wara</b>	yesterday
<b>dangGa</b>	before	<b>yagida</b>	now
<b>duwanda</b>	afterwards	<b>yaguwanda</b>	when
<b>gabu</b>	soon	<b>yugida</b>	after
<b>gumba</b>	tomorrow	<b>yuragi</b>	longtime
<b>danduwagalbu</b>	immediately ( <i>enough-belong-EMPH</i> )		
<b>yandi gadayi</b>	always ( <i>thus every</i> )		

# Key (1850)

## Mark xv.38

50:27.1 *Ngatun kirrikin ta temple ka ko,*  
*yiir-kullēen bŭlwa koa wokka ka birung unta ko barān ta ko.*

**ngadun girigin da TEMPLEgagu**

And the veil of the temple  
 was rent in twain from the top to the bottom.

AND garment AFFirm TEMPLE-to

And the garment, aye, to [i.e. of] the temple ...

50:27.2 *... yiir-kullēen bŭlwa koa wokka ka birung unta ko barān ta ko.*

**yiirgaliyan bulwaguwa wagagabirang andagu barandagu**

... was rent in twain from the top to the bottom.

shred-be-ing-did two-having high-away from there-to down-to

... (someone) did shredding in two, from high to down.

### PASSIVE IGNORED

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

### PLACE

<b>anambu</b>	there	<b>ani</b>	here
<b>anang</b>	there	<b>babayi</b>	near
<b>anda</b>	there	<b>galung</b>	distant
<b>andi</b>	here	<b>wanda</b>	where
<b>anduwa</b>	there	<b>wanang</b>	where