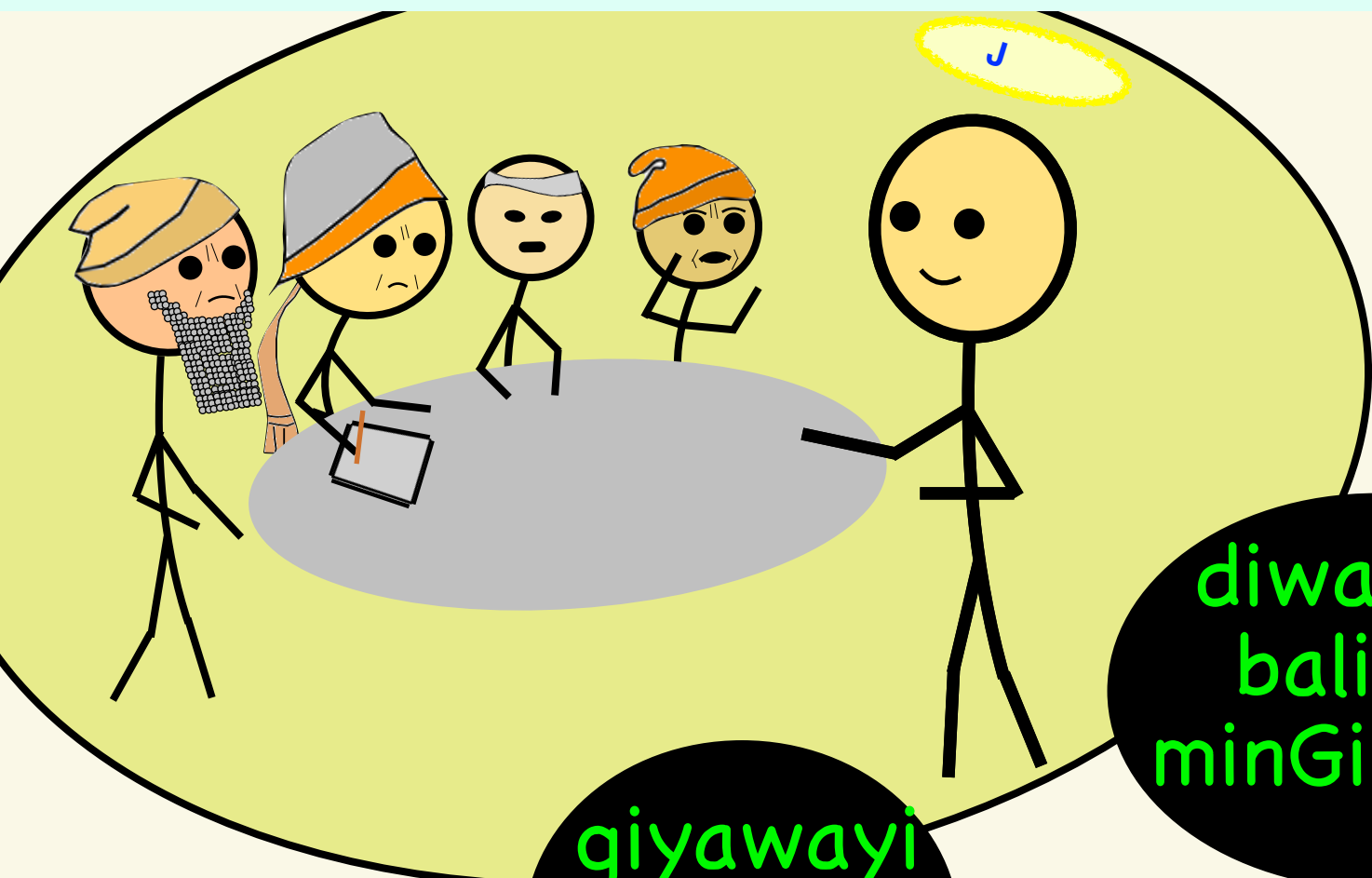


Analysis of the translations  
of L.E. Threlkeld  
by  
Jeremy Steele

Luke 2



[46] And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.



diwaliyila  
bali bin  
minGigandu

We were worried, looking for you

giyawayi  
nura ba  
ngaran?

Don't you know?

ubawilguwa  
bang bindanumbagan  
wiya nuwa diya  
ba

I am acting for my Father, as he told me to



Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

How is it that ye sought me? wist ye not that I must be about my Father's business?

# Luke 2:01

*Yakita purreung ka,*

*wiya noa Kaisaro ko Agousto ko,  
upauwil koa bara yant̄n kore  
murraypulliko.*

yagida bariyangGa

[1] And it came to pass in those days,  
that there went out a decree from Caesar Augustus, that all the world  
should be taxed.

now day(light)-at

Now at daylight, ...

*... wiya noa Kaisaro ko Agousto ko, ...*

wiya nuwa CAESARgu AUGUSTUSgu

... that there went out a decree from Caesar Augustus, ...

speak-PH he CAESAR-ERG AUGUSTUS-ERG

... he, Caesar Augustus, spoke, ...

*... upauwil koa bara yant̄n kore murraypulliko.*

ubawilGuwa bara yandin guri marabaligu

... that all the world should be taxed.

do-might-having they-all all man run-do-ing-for (tax)

... (someone, they) do might doing tax-doing [i.e. might be taxing] all men.

## PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu .....

someone (did whatever...)

## Luke 2:02

*Ngatun unni murrapullikānne*

*uma yakita Kurinio noa ba Kavana kakulla Suria ka.*

**ngadun ani marabaligani**

[2] (And this taxing

was first made when Cyrenius was  
governor of Syria.)

AND this run-do-ing-entity (tax)

And this taxing entity ...

---

*... uma yakita Kurinio noa ba ...*

**uma yagida CYRENIUS nuwa ba**

... was first made when Cyrenius ...

make-PH now CYRENIUS he WHEN/if

... made now when he, Cyrenius, ...

---

*... Kavana kakulla Suria ka.*

**GOVERNOR gagala SYRIAga**

... was governor of Syria.)

GOVERNOR be-be-PH SYRIA-at

... was governor at [i.e. of] Syria.

---

# Luke 2:03

*Ngatun yantīn bara uwa murraypulliko*

*barun ka ta ko.*

**ngadun yandin bara uwa marabaligu**

[3] And all went to be taxed,  
every one into his own city.

AND all they-all move-PH run-do-ing-for (tax)

And they all moved for taxing ...

... *barun ka ta ko.*

**barunGadagu**

... every one into his own city.

them-all-of-to

... to their [town(s)].

## ka ta / -ka ta

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

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

## MISSING TRANSLATION

*KJV every one into his own city.*  
Tkld DID NOT TRANSLATE THIS FULLY. PERHAPS:

**gugira barunba-ga gudi da**  
town-at them-all-of-at self abstract  
at [i.e. in] their own town

OR **gugira-bu barunba-ga-bu**  
town-at-EMPH them-all-of-at-EMPH  
at [i.e. in] emphatically-their town

## PRONOUN IRREGULARITIES

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

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

## SPECIAL WORD: gugira

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

# Luke 2:04

*Ngatun noa Joseph uwa wokka lang Galilaia ka birung*

*kokirā birung Nazaret ta birung, Joudaia kolang, kokere kolang Dabid-ūmba kolang, ngiakai yitirra Bethlehem (kulla noa kokere koba ngatun koti ta koba Dabid-ūmba,)*

**ngadun nuwa JOSEPH uwa wagalang GALILEEgabirang**

[4] And Joseph also went up from Galilee,

out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

AND he JOSEPH move-PH high-ness GALILEE-away from

And he, Joseph moved >high< from Galilee ...

## ANGLICISM waga: 'up'

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

*... kokirā birung Nazaret ta birung, ...*

**gugirabirang NAZARETHdabirang**

... out of the city of Nazareth,...

hut [town]-away from NAZARETH-away from

... from the town Nazareth, ...

## SPECIAL WORD: gugira

**gugira**

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

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

*... Joudaia kolang, ...*

**JUDAEAgulang**

... into Judaea, ...

JUDAEA-towards

... towards Judaea, ...

[continues from previous frame]

... *kokere kolang Dabid-ūmba kolang, ...*

**gugirigulang DAVIDumbagulang**

... unto the city of David, ....

hut [town]-towards DAVID-of-towards

... towards the town of David, ...

... *ngiakai yitirra Bethlehem ...*

**ngiyagayi yidara BETHLEHEM**

... which is called Bethlehem; ...

like this name BETHLEHEM

... named like this Bethlehem ...

... (*kulla noa kokere koba ngatun kōti ta koba Dabid-ūmba,*)

**gala nuwa gugiriguba ngadun gugidaguba DAVIDumba**

... (because he was of the house and lineage of David:)

because he hut-of AND kinsman-ABSTR-of DAVID-of

... (because he (was) of the house and kinsmen of David).

*Murrapulliko bōn ngatun Mari bounnoun katoa*

*wiyatoara nukung ngikoemba, wonnai kan bountoa warakang.*

marabaligu bun ngadun MARY buwanuwanGaduwa

[5] To be taxed with Mary

his espoused wife, being great with child.

run-do-ing-for (tax) him AND MARY her-in company with

For taxing him and in company with her, Mary, ...

**-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)

... *wiyatoara nukung ngikoemba, ...*

wiyadwara nugang ngigumba

... his espoused wife, ...

speak-done to woman him-of

... his speak-endowed [i.e. spoken (for)] woman, ...

**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

**ANGLICISM spoken for**

“**wiyatoara**”: speak-endowed [i.e. spoken for] ‘spoken for’ IS AN ENGLISH IDIOM SIGNIFYING ‘married’, ‘engaged’ OR OTHERWISE ATTACHED IN A RELATIONSHIP.

**ALTERNATIVE TRANSLATION**

AT THIS TIME Mary WAS NOT MARRIED BUT ‘betrothed’, OR ‘engaged’ TO Joseph. SO PERHAPS:

**nugang maragin ngigumba**  
 woman/wife lass him-of  
*his fiancée*

... *wonnai kan bountoa warakang.*

wanayigan buwanduwa waragang

... being great with child.

child-agent she fill-BEness

... she a full child-agent [i.e. pregnant].

**-gan / -gan(g)**

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



## Luke 2:06

*Ngatun yakita kakulla,*

*kakulla bara ba [16] unta, purreung ka katan pōrkulli koa bounnoun ba wonnai.*

**ngadun yagida gagala**

[6] And so it was, that,

while they were there, the days were accomplished that she should be delivered.

AND now be-be-PH

And it was now, ...

---

*... kakulla bara ba [16] unta, ...*

**gagala bara ba anda**

... while they were there,...

be-be-PH they-all WHEN/if there

... when they were there, ...

---

*... purreung ka katan pōrkulli koa bounnoun ba wonnai.*

**bariyangGa gadan burgaliguwa buwanuwanba wanayi**

... the days were accomplished that she should be delivered.

day(light)-at be-AFF-now drop-be-ing-having her-of child

it is at [i.e. in] the day(s) having the dropping [i.e. giving birth to] her child.

---

## Luke 2:07

*Ngatun bountoa pōbungngulleen kurrikurri yinal,*

*ngatun bountoa mungngama bōn kirikin to, ngatun bōn wūnkulla takilli ngēl la buttikang koba ka; kulla wal tantul-lan kokere takilli ngēl.*

**ngadun buwanduwa burbangGaliyan gari gari yinal**

[7] And she brought forth her firstborn son,  
and wrapped him in swaddling clothes, and laid him in a manger; because there  
was no room for them in the inn.

AND she drop-do-compel-ing-did first son

And she dropped [i.e. gave birth to] the first son, ...

*... ngatun bountoa mungngama bōn kirikin to, ...*

**ngadun buwanduwa mangGama bun girigindu**

... and wrapped him in swaddling clothes, ...

AND she wrap-make-PH him garment-using

... and she wrapped him using garment(s),

[continues next frame]



[continues from previous frame]

... ngatun bōn wūnkulla takilli ngēl la buttikang koba ka; ...

ngadun bun wunGala dagilingila badigangGubaga

... and laid him in a manger; ...

AND him deposit-be-PH eat-be-ing-place-at  
bite-BEness-of-at

... and deposited him at [i.e. in] (a) bite-thing  
eating place [i.e. animal manger]; ...

**-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)

... kulla wal tantul-lan kokere takilli ngēl.

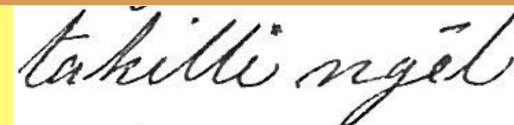
gala wal dandalan gugiri dagilingil

... because there was no room for them in the inn.

because certainly excess-ness hut eat-be-ing-place

... because there certainly was excess  
(at the) hut eating-place [i.e. inn].

**MS ERROR**



KJV *in the inn*  
SHOULD BE LOCative:

**da-gi-li-ngil-la**  
eat-be-ing-place-at  
*in the inn*

**MYSTERY WORD: danda ...**

THERE ARE 4 EXAMPLES OF  
**danda...** POSSIBLY MEANING  
'excess', 'no room'  
**danda danda**: 'flood', excess (of  
water?)  
PERHAPS RELATED TO:  
**danduwa**: enough

**ALTERNATIVE TRANSLATION**

KJV *because there was no room for them in the inn*  
Tkld **gala wal dandalan gugiri dagilingil**  
because certainly excess-ness hut eat-be-ing-place  
IF 'excess' MEANS 'excess people in the inn', THIS IS OK.  
BUT IF THE INTENTION WERE 'no spare capacity in the inn',  
THEN NEGATIVE MISSING. PERHAPS  
**gala giyawayi wal danda-lan-Gurin gugiri dagilingil**  
because no certainly excess-ness-lacking hut eat-be-ing-place  
*because there was certainly no <lacking>-excess at the eating-  
place house [i.e. inn]*

# Luke 2:08

*Ngatun bara tipu-kal tantoa kal kakulleen*

*tumimill̄n wirrul barun ba tokoi ta.*

**ngadun bara SHEEPgal danduwagal gagaliyan**

[8] And there were in the same country shepherds abiding in the field,  
keeping watch over their flock by night.

AND they-all SHEEP-belong enough-belong be-be-ing-did

And they, enough (of the) the sheep mob, were (there), ...

## IMMEDIATELY

Tkld uses the following for 'immediately':

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

*... tumimill̄n wirrul barun ba tokoi ta.*

**dumimilin wirul barunba duguwida**

... keeping watch over their flock by night.

watch-make-ing-now herd them-all-of night-at

... watching their flock at night.

## SPECIAL WORD: *duma / dumi*

**duma / dumi** APPEAR TO SIGNIFY :

- watch
- keep

AND ALSO regard, save



# Luke 2:09

*Ngatun noa Angelo Jehova-ūmba tanan uwa barun kin,  
ngatun kullaburra Jehova-ūmba kakulla barun katoa; kinta ngaiya bara kakulla.*

**ngadun nuwa ANGEL JEHOVAHumba danan uwa barunGin**

[9] 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 [i.e. to] them, ...

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

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

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

*... ngatun kullaburra Jehova-ūmba  
kakulla barun katoa; ...*

**ngadun galabara JEHOVAHumba  
gagala barunGaduwa**

... and the glory of the Lord shone round

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

... and the shin(ing) of Jehovah it was,  
in company with [i.e. around] them; ...

## MYSTERY WORD: shining

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

## -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)

*... kinta ngaiya bara kakulla.*

**ginda ngaya bara gagala**

... and they were sore afraid.

fear then they-all be-be-PH

... then they were afraid.

*Ngatun noa Angelo ko wiya barun*

*kinta kora; kulla nurun bang wiyān murrorong tōtōng kakilliko  
pittul ko, kakilliko yantin ko kore ko.*

**ngadun nuwa ANGELgu wiya barun**

[10] And the angel said unto them,

Fear not: for, behold, I bring you good tidings of great joy,  
which shall be to all people.

AND he ANGEL-ERG speak-PH them-all

And he, the angel, spoke (to) them: ...

... *kinta kora; ...*

**ginda gura**

... Fear not: for, behold, ...

**fear no**

... "Fear not; ...

## -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**

NOTE: **yikora**  
NOT USED IN THIS INSTANCE

[continues next frame]



[continues from previous frame]

... *kulla nurun bang wiyan murrorong tōtōng kakilliko pittul ko, ...*

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

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

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

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

---

... *kakilliko 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”.

---

# Luke 2:11

*Kulla nurun ba pōrkulleen unni purreung,  
kokira Dabid-umba ka, Ngolomullikan ta noa Krist ta Pirriwul ta.*

**gala nurunba burgaliyan ani bariyang**

[11] For unto you is born this day  
in the city of David a Saviour, which is Christ the Lord.

because ye-all-of drop-be-ing-did this day(light)

Because (someone) was dropping [i.e. giving birth] of [i.e. to] you this day, ...

*... kokira Dabid-umba ka, ...*

**gugira DAVIDumbaga**

... in the city of David ...

hut [town]-at DAVID-of-at

... at [i.e. in] the town of David, ...

## PASSIVE IGNORED

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

**ngan-du:** someone

**ngandu** .....

someone (did whatever...)

## POSSESSIVE unattached

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN IDIOMATIC EXPRESSION DOUBTFUL

PERHAPS

**nurun-Gin**

ye-all-at

at [i.e. with] you at [i.e. in] heaven

## SPECIAL WORD: gugira

**gugira**

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

**gugira garing:** 'hut all'

FOR 'town'

[continues next frame]



[continues from previous frame]

... *Ngolomullikan ta* ...

**ngulumaligan da**

... a Saviour, ...

protect-ing-agent AFFirm

... a protecting agent, aye, [i.e. saviour], ...

---

... *noa Krist ta Pirriwāl ta.*

**nuwa CHRIST da biriwal da**

... which is Christ the Lord.

he CHRIST AFFirm chief AFFirm

... he, Christ, aye, the chief, aye.

---

# Luke 2:12

*Ngatun unni tūngnga-kunnun nurun ba [17]*

*nanun nurur bobōng mungngamatoara kirikin ta ba, kakillīn ba takilli ngēl la ba.*

**ngadun ani dungGa ganān nurun ba**

[12] 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 DONE

And this will be a mark (for) 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

*... nanun nurur bobōng mungngamatoara kirikin ta ba, ...*

**nanan nura bubang mangGamadwara girigindaba**

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

see-will you-all baby-ACC wrap-make-done to garment-at

... you will see the baby wrap-endowed  
[i.e. wrapped] at [i.e. in] a garment, ...

## see / FIND

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED 'see' FOR 'find'

<b>na-gi-li-gu</b>	see (see-be-ing-for)
<b>bami-li-gu</b>	seek (search-ing-for)
<b>girawa-li-gu</b>	seek/find (...-ing-for)
<b>dungGa-mali-gu</b>	find (show-make...)

## 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		

*... kakillīn ba takilli ngēl la ba.*

**gagilin ba dagilingilaba**

... lying in a manger.

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

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

# Luke 2:13

*Ngatun tantoa kal bo paipea konara  
moroko kal ngikoung katoa Angelo katoa,  
murrorong wiyellin bōn Eloī nung, ngiakai,*

**ngadun danduwagalbu bayibiya gunara  
murugugal ngigungGaduwa ANGELgaduwa**

[13] 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, ...

## IMMEDIATELY

Tkld uses the following for 'immediately':  
40 **danduwa-gal-bu** enough-belong-EMPH  
6 **dinduwa-gal-bu** enough-belong-EMPH  
5 **danduwa-bu** enough-EMPH  
4 **danduwa-gal** enough-belong  
1 **duluwa-gu** straight-to

## -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)

*... murrorong wiyellin bōn Eloī nung, ngiakai,*

**marurung wiyilin bun ELOInung ngiyagayi**

... praising God, and saying,

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

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



# Luke 2:14

*Wiyabunbilla bōn murrorōng Eloī-nung wokka ka ba moroko ka ba,*  
*ngatun kummunbilla pittul purrai ta ko, murrorong umatoara barun kore ko.*

**wiyabanbila bun marurung ELOInung wagagaba murugugaba**

[14] 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

“(Somebody) must speak good (to) him, God, at high at [i.e. in] the sky, ...

## PASSIVE IGNORED

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

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

*... ngatun kummunbilla pittul purrai ta ko, ...*

**ngadun gamanbila bidal barayidagu**

... and on earth peace, ...

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

... and (somebody) must let be joy to the earth,...

## PASSIVE IGNORED

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

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

*... murrorong umatoara barun kore ko.*

**marurung umadwara barun gurigu**

... good will toward men.

good make-done to them-all man-for

... good make-endowed [i.e. good will] for them, men.

## Luke 2:15

### *Ngatun kakulla ba*

*waita uwa bara ba Angelo barun kin birung moroko kolang, wiyellan bara tipu-kal tarai kan tarai kan, waita ngeen yakita Bethlehem kolang, nauwil koa unnung tara kakulla ba ngala Jehova ko noa wiya ngearun*

### ngadun gagala ba

[15] And it came to pass,

as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

AND be-be-PH WHEN/if

And when it was, ...

---

*... waita uwa bara ba Angelo barun kin birung moroko kolang, ...*

wada uwa bara ba ANGEL barunGinbirang murugugulang

... as the angels were gone away from them into heaven, ...

depart move they-all WHEN/if ANGEL them-all away from sky-towards

... when they, the angel(s), depart-moved from them to the sky [i.e. heaven], ...

---

*... wiyellan bara tipu-kal tarai kan tarai kan, ...*

wiyilan bara SHEEPgal darayigan darayigan

... the shepherds said one to another, ...

speak-RECIP-now they-all SHEEP-belong other-agent other-agent

... they, the sheep-belongs [i.e. shepherds] were speaking other-agent other-agent [i.e. to one another]: ...

[continues from previous frame]

*... waita ngeen yakita Bethlehem kolang, ...*

**wada ngiyin yagida BETHLEHEMgulang**

... Let us now go even unto Bethlehem, ...

depart we-all now BETHLEHEM-towards

... “We depart now towards Bethlehem, ...

*... nauwil koa unnung tara kakulla ba ...*

**nawilguwa anangdara gagala ba**

... and see this thing which is come to pass, ...

see-might-having that-PLUR be-be-PH DONE

... (that) see might doing those (things that) were done, ...

*... ngala Jehova ko noa wiya ngearun*

**ngala JEHOVAHgu nuwa wiya ngiyarun**

... which the Lord hath made known unto us.

that fellow JEHOVAH-ERG he speak-PH us-all

... (that) he, that-fellow, Jehovah, spoke (to) us (about)”.



# Luke 2:16

*Ngatun bara uwa kurrakai*

*ngatun nakulla Mari-nung ngatun Joseph-nung  
ngatun Bobōng pirikilliella takilli ngēl la ba.*

**ngadun bara uwa garagayi**

[16] And they came with haste,  
and found Mary, and Joseph, and the babe lying in a manger.

AND they-all move-PH quick

And they all moved quick(ly), ...

*... ngatun nakulla Mari-nung ...*

**ngadun nagala MARYnung**

... and found Mary, ...

AND see-be-PH MARY-ACC

... and saw Mary ...

## see / FIND

NOT KNOWN IF Tkld SOMETIMES  
DELIBERATELY USED 'see' FOR 'find'  
**na-gi-li-gu** see (see-be-ing-for)  
**bami-li-gu** seek (search-ing-for)  
**girawa-li-gu** seek/find (...-ing-for)  
**dungGa-mali-gu** find (show-make...)

[continues next frame]

[continues from previous frame]

... *ngatun Joseph-nung* ...

**ngadun JOSEPHnung**

... and Joseph, ...

AND JOSEPH-ACC

... and Joseph, ...

---

... *ngatun Bobōng pirikilliella takilli ngēl la ba.*

**ngadun bubang birigiliyila dagilingilaba**

... and the babe lying in a manger.

AND baby lie-ing-recently eat-be-ing-place-at

... and the baby lying at [i.e. in] the eating-place [i.e. manger].

---

# Luke 2:17

*Ngatun nakulla bara ba*

*wiyabunbea bara yant̄in ta purrai ta unnoa  
wiyellikanne [18] wiyatoara barun wonnai tin.*

**ngadun nagala bara ba**

[17] And when they had seen it,  
they made known abroad the saying which was told them  
concerning this child.

AND see-be-PH they-all WHEN/if

And when they saw, ...

*... wiyabunbea bara yant̄in ta purrai ta ...*

**wiyabanbiya bara yandinda barayida**

... they made known abroad ...

speak-permit-PH they-all all-at earth-at

... they permitted to speak [i.e. made known] at [i.e. on] all the earth ...

*... unnoa wiyellikanne [18] wiyatoara  
barun wonnai tin.*

**anuwa wiyiligani wiyadwara  
barun wanayidin**

... which was told them concerning this child.

that speak-ing-entity speak-done to  
them-all child-because (about)

... this speaking, spoken (to) them  
because of [i.e. concerning] the child.

## 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

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

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

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



## Luke 2:18

*Ngatun bara yantīn to ngurra,  
kōtelliella unnung tara wiya barun bara tipu-kal-lo.*

**ngadun bara yandindu ngara**

[18] And all they that heard it  
wondered at those things which were told them by the  
shepherds.

AND they-all all-ERG hear-PH

And they all heard, ...

---

*... kōtelliella unnung tara ...*

**gudiliyila anangdara**

... wondered at those things ...

think-ing-recently that-PLUR

... thinking (about) those things, ...

---

*... wiya barun bara tipu-kal-lo.*

**wiya barun bara SHEEPgalu**

... which were told them by the shepherds.

speak-PH them-all they-all SHEEP-belong-ERG

... they, the sheep-belongs [i.e. shepherds], spoke (to) them.

---

# Luke 2:19

*Wonto ba bountoa Mari ko miromā unni tara*

*ngatun kōttā bountoa minki ka būlbūl-la bounnoun kin.*

wandu ba buwanduwa MARYgu miruma anidara

[19] But Mary kept all these things,  
and pondered them in her heart.

instead DONE she MARY-ERG protect-PH this-PLUR

Instead she, Mary, protected these things, ...

## wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

*... ngatun kōttā bountoa minki ka*

*būlbūl-la bounnoun kin.*

ngadun guda buwanduwa minGiga  
bulbula buwanuwanGin

... and pondered them in her heart.

AND think-PH she inside-at heart-at her-at

... and she thought in her heart.

## ‘heart’ METAPHOR

‘heart’: English (European?) CONCEPT OF ‘LOCUS OF SINCERITY’ UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME PERHAPS OMIT OR SIMPLY ACCEPT THIS AS ONE OF MANY CONCEPTS NECESSARY FOR BIBLICAL UNDERSTANDING

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

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

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

# Luke 2:20

*Ngatun bara tipu-kal willung ba kakulla,  
murrorong wiyell̄n ngatun pittulmull̄n bōn Eloī-nung ngala birung  
natoara birung ngurrurtoara birung bara yantita wiyatoara ba barun kai.*

**ngadun bara SHEEPgal wilang ba gagala**

[20] And the shepherds returned,  
glorifying and praising God for all the things that they had  
heard and seen, as it was told unto them.

AND they-all SHEEP-belong return WHEN/if be-be-PH

And when they, the sheep-belongs [i.e. shepherds] were return(ed), ...

*... murrorong wiyell̄n ngatun pittulmull̄n bōn Eloī-nung ...*

**marurung wiyilin ngadun bidalmalin bun ELOInung**

... glorifying and praising God ...

good speak-ing-now AND joy-make-ing-now him GOD-ACC

... good-speaking [i.e. praising] and joy-making [i.e. glorifying] God, ...

[continues next frame]

[continues from previous frame]

... ngala birung natoara birung ngurrurtoara birung bara ...

ngalabirang nadwarabirang ngaradwarabirang bara

... for all the things that they had heard and seen, ...

that-away from see-done to-away from hear-done to-away from they-all

... from that they (had) seen (and) heard, ...

... yantita wiyatoara ba barun kai.

yandi da wiyadwara ba barunGayi

... as it was told unto them.

thus AFFirm speak-done to DONE them-all-to

... thus, aye, (it was) >done<-spoken to them.

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

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

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

**PASSIVE: –dwara**

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



# Luke 2:21

*Ngatun purreung eight-ta kakulla ba,  
kullintiella ko tūngnga-witia wonnai, ngiakai bōn wiya JESOU, ngala  
ba wiya noa Angelo ko kurrikurri noa ba pika ka kakulla kunto ka.*

**ngadun bariyang EIGHTda gagala ba**

[21] And when eight days were accomplished  
for the circumcising of the child, his name was called JESUS, which was so named  
of the angel before he was conceived in the womb.

**AND day(light) EIGHT-at be-be-PH WHEN/if**

And when it was at day eight, ...

### OBSCURE SENTENCE

OBSCURE SENTENCE  
AND EQUALLY OBSCURE  
Tkld INTERPRETATION  
AND TRANSLATION

*... kullintiella ko tūngnga-witia wonnai, ...*

**galindiyilagu  
dungGawidiya wanayi**

... for the circumcising of the child, ...

**cut-AFF-recently-for  
show-achieve-DECL child**

... for showing achieving  
cutting the child, ...

### SPECIAL WORD: *cut*

DEFINITIONS MIGHT BE DOUBTFUL:

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

### MYSTERY WORD: *widi*

- widi-...** build 22
- widi-...** achieve 8
- widi-...** sing 10
- widi-...** fall 9
- widi-...** gather 3
- widi-...** search 3
- wi-di-...** burn, smoke 2

COMMENT: 'build' AND 'achieve' are similar concepts

**wi:** INLAND WORD FOR 'fire'

### DOUBTFUL WORD

Tkld **tūngnga-witia**  
**dunga** IS 'show', **dungGa** is 'cry'. SO THIS WOULD APPEAR TO BE 'show', ALTHOUGH THERE MIGHT HAVE BEEN 'crying' ASSOCIATED WITH circumcison. **witia** could be related to **widi** = 'sing', WHICH COULD BE RELATED TO 'cry', HENCE THE POSSIBILITY cry-sing-DECL-did.  
**widi** IS ALSO 'achieve', 'build'. THE ALTERNATIVE IS TO VIEW **tūngnga-witia** AS **dunga-wi-di-ya**, DESPITE THERE BEING NO OTHER **dunga-wi** EXAMPLES (THERE ARE **dunga-(n)bi** [show-do] AND **dunga-li** [show-ing]).  
Tkld MIGHT HAVE RESOLVED THE TRANSLATION MORE OR LESS AS:  
*for demonstrating [showing] the recent circumcising [of the] child*

[continues from previous frame]

... *ngiakai bōn wiya JESOU, ...*

**ngiyagayi bun wiya JESUS**

... his name was called JESUS, ...

like this him speak JESUS

... (someone) spoke (of) him like this, Jesus, ...

**PASSIVE IGNORED**

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

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

... *ngala ba wiya noa Angelo ko ...*

**ngala ba wiya nuwa ANGELgu**

... which was so named of the angel ...

that fellow DONE speak-PH he ANGEL-ERG

... he, that-fellow the angel, >done<-spoke ...

... *kurrikurri noa ba pika ka kakulla kunto ka.*

**gari gari nuwa ba bigaga gagala ganduga**

... before he was conceived in the womb.

first he WHEN/if container-at be-be-PH replete [?]-at

... first when he was at [i.e. in] the container [i.e. womb] replete [i.e. heavily pregnant [?]]

**UNIDENTIFIED TERMS**

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

**DOUBTFUL Tkld TRANSLATION**

KJV *before he was conceived in the womb*  
 Tkld **gari gari nuwa ba bigaga gagala ganduga**  
 first he WHEN/if container-at be-be-PH  
 xxxxxx-at  
 THE ONLY WORD UNACCOUNTED FOR IS 'conceived'  
 THIS MEANS Tkld MUST HAVE USED **gandu** = 'VEGfood' / **gundu** = 'replete' AS PART OF THE IDEA. PERHAPS Tkld RESOLVED THE TRANSLATION MORE OR LESS AS:  
*first he was replete in the womb*

# Luke 2:22

*Ngatun purreung ka ngoloin ta killibīnbīn bounnoun ba,  
yanti Mose-o-ko noa ba wiya, mankulla bara bōn Jerousalem kolang, ngukilliko bōn Jehova kin;*

**ngadun bariyangGa nguluwin da  
gilibinbin buwanuwanba**

[22] And when the days of her purification  
according to the law of Moses were accomplished,  
they brought him to Jerusalem, to present him to the Lord;

AND day(light)-at finish AFFirm  
shine-INTNS-INTNS her-of

And (when) at daylight her shining  
[i.e. purification] (was) finished, aye, ...

**WORD MISSING: when**  
KJV *when the days ...*  
PERHAPS:  
ngadun bariyang ba nguluwin  
da gilibinbin buwanuwanba  
AND day(light) **WHEN/if** finish  
AFFirm shine-INTNS-  
INTNS her-of

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

*... yanti Mose-o-ko noa ba wiya, ...*

**yandi MOSESgu nuwa ba wiya**

... according to the law of Moses were accomplished, ...

thus MOSES-ERG he DONE speak-PH

... thus (as) he, Moses, >done<-said, ...

[continues next frame]

[continues from previous frame]

... *mankulla bara bōn Jerousalem kolang, ...*

**manGala bara bun JERUSALEMgulang**

... they brought him to Jerusalem, ...

take-be-PH they-all him JERUSALEM-towards

... they took him towards Jerusalem, ...

... *ngukilliko bōn Jehova kin;*

**ngugiligu bun JEHOVAHgin**

... to present him to the Lord;

give-be-ing-for him JEHOVAH-to

... for giving [i.e. presenting] him to Jehovah.

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

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

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



# Luke 2:23

*(Yanti wupa ba wiyellikanne ta Jehova-ūmba, ngiakai,  
Yantīn kore tara ngangkangka pika ka birung yirriyirri wal kunnun yitiroa Jehova koba;)*

yandi wuba ba wiyiliganida JEHOVAHumba ngiyagayi

[23] (As it is written in the law of the Lord,  
Every male that openeth the womb shall be called holy to the Lord;)

thus do-PH [write] DONE speak-ing-entity-at JEHOVAH-of like this

Thus (someone) >done<-did [i.e. wrote] at [i.e. in]  
the speaking-entity [i.e. law] of Jehovah, like this, ...

## PASSIVE IGNORED

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

*... Yantīn kore tara ngangkangka pika ka birung ...*

yandin guridara nganGa nganGa bigagabirang

... Every male that openeth the womb ...

all man-PLUR first-EMPH container-away from

... all men first from the container [i.e. every first-born male from the womb] ...

*... yirriyirri wal kunnun yitiroa Jehova koba;)*

yiri yiri wal ganan yidaruwa JEHOVAHguba

... shall be called holy to the Lord;)

sacred certainly be-will name-having JEHOVAH-of

... will certainly be name-having [i.e. called] sacred of Jehovah;

## DOUBTFUL AGREEMENT

PERHAPS SIMPLY  
**yidaruwa JEHOVAH-umba**  
name-having JEHOVAH-of  
having the name of JEHOVAH

## Luke 2:24

*Ngatun ngukilliko ngutoara*

*ngala wupa ba wiyellikanne ta ba Jehova-ūmba,  
ngiakai buloara burroung kan nga keawai wurōng  
buloara poppolameri.*

**ngadun ngugiligu ngudwara**

[24] And to offer a sacrifice

according to that which is said in the law of the  
Lord, A pair of turtledoves, or two young pigeons.

AND give-be-ing-for give-done to

And giving [i.e. offering] a give-endowed [i.e. sacrifice] ...

*... ngala wupa ba wiyellikanne ta ba Jehova-ūmba, ...*

**ngala wuba ba wiyiliganidaba JEHOVAHumba**

... according to that which is said in the law of the Lord, ...

that do [write] DONE speak-ing-entity-at JEHOVAH-of

... (as) that done [i.e. written] at speaking-entity [i.e. in the law] of Jehovah, ...

[continues next frame]

[continues from previous frame]

... *ngiakai buloara burroung kan* ...

**ngiyagayi bulwara baruwang**Gan

... A pair of turtledoves, ...

like this two dove-agent

... like this two dove(s) ...

... *nga keawai wurōng buloara poppolameri.*

**nga giyawayi wurung bulwara babalamiri**

... or two young pigeons.

OR no pigeon two young

... or not [i.e. else] two young pigeon(s).

#### DOUBTFUL Conjunctions

**nga** = or 69

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

**ngadun** = and

#### CONJUNCTIONS UNUSUAL

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

#### MYSTERY WORDS

*KJV two young pigeons*

Tkld **wurung bulwara babalamiri**

**bulwara** = ‘two’

**wurung** ≈ ‘flight’, hence ‘pigeon’

**bubulamiri**: **bubul** ≈ ‘baby’, hence ‘young’

# Luke 2:25

*A, ngatun kakulla noa tarai kore Jerousalem kaba, ngiakai noa yitirra Sumeon; ngatun unnoa kore wiyellikan tuloa kan ngatun ngurrullikan, mittillin pittul ko Israel-umba ko; ngatun Marai yirriyirri kan kakulla ngikoung kin.*

ya ngadun gagala nuwa darayi guri JERUSALEMgaba

[25] And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

Ah AND be-be-PH he other man Jerusalem-at

Ah, and he was another man at Jerusalem, ...

*... ngiakai noa yitirra Sumeon; ...*

ngiyagayi nuwa yidara SIMEON

... whose name was Simeon; ...

like this he name SIMEON

... he was called like this, Simeon; ...

*... ngatun unnoa kore wiyellikan tuloa kan ...*

ngadun anuwa guri wiyiligan duluwagan

... and the same man was just ...

AND that man speak-ing-agent straight-agent

... and this man a speaking-agent straight-agent [i.e. a straight talker] ...

### here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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



[continues from previous frame]

... *ngatun ngurrullikan, ...*

**ngadun ngaraligan**

... and devout, ...

AND hear-ing-agent

... and hearing-agent [i.e. was devout], ...

... *mittillin pittul ko Israel-umba ko; ...*

**midilin bidalgu ISRAELumbagu**

... waiting for the consolation of Israel:...

wait-ing-now joy-for ISRAEL-of-for

... waiting for the joy of Israel, ...

... *ngatun Marai yirriyirri kan kakulla ngikoung kin.*

**ngadun marayi yiri yirigan gagala ngigungGin**

... and the Holy Ghost was upon him.

AND spirit sacred-BEness be-be-PH him-at

... and the sacred spirit-ness [i.e. the Holy Ghost] was at [i.e. with] him.

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

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

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

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

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

# Luke 2:26

*Ngatun bōn wiyatoara Marai to yirriyirri kan to,  
keawai noa nanun tettibullikanne nauwil koa noa Krist nung Jehova-umba.*

**ngadun bun wiyadwara marayidu yiri yirigandu**

[26] And it was revealed unto him by the Holy Ghost,  
that he should not see death, before he had seen the Lord's Christ.

AND him speak-done to spirit-ERG sacred-agent-ERG

And the sacred spirit-agent [i.e. Holy Ghost]  
speak-endowed [i.e. was revealed] (to) him, ...

**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

*... keawai noa nanun tettibullikanne ...*

**giyawayi nuwa nanan didibaligani**

... that he should not see death, ...

no he see-will dead-do-ing-entity

... (that) he will not see dead-do-ing-entity [i.e. death], ...

*... nauwil koa noa Krist nung Jehova-umba.*

**nawilguwa nuwa CHRISTnung JEHOVAHumba**

... before he had seen the Lord's Christ.

see-might-having he CHRIST-ACC JEHOVAH-of

... (before) he see might doing Christ of Jehovah.

**UNIDENTIFIED TERMS**

begin	INCHOative / INCEptive
could	<b>gayu-gan, gayu-gurin</b>
having	PROPriative
become	never
before	same
except	under
need	until

# Luke 2:27

*Ngatun noa uwa Marai toa Ieron ka ko:*  
*ngatun bula ba pourrikullai to puruma wonnai Jesou kin, umulliko bōn yanti ko upa[20]toara ko wiyellikanne ta ko,*

**ngadun nuwa uwa marayiduwa TEMPLEgagu**

[27] And he came by the Spirit into the temple:  
 and when the parents brought in the child Jesus, to do for him after the custom of the law,

AND he move-PH spirit-having (through/by) TEMPLE-to

And he moved by the spirit to the temple; ...

**-toa / -koa COMIT / PROP / PERL**

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

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

*... ngatun bula ba pourrikullai to puruma wonnai Jesou kin, ...*

**ngadun bula ba burigalayidu buruma wanayi JESUSgin**

... and when the parents brought in the child Jesus, ...

AND they-two WHEN/if spouse-be-ITEM-ERG raise-PH child JESUS-at

... and when the two spouses [i.e. parents] raised [i.e. presented] >at< the child Jesus, ...

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

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

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

**DOUBTFUL Tkld TRANSLATION**

KJV *the parents brought in the child Jesus*  
 Tkld **burigalayidu buruma wanayi JESUSgin**  
 [parent]-ERG raise-PH child JESUS-at DOUBTFUL SUFFIX LOC 'kin';  
 ACC EXPECTED: JESUS-**nung**.  
 SENTENCE TRANSLATES AS:  
*and when the two parents raised the child at [i.e. to] Jesus*  
 COMMENT: PEOPLE WERE MOSTLY PRESENTED at [i.e. to] JESUS BUT HERE Jesus WAS PRESENTED

*... umulliko bōn yanti ko upa[20]toara ko wiyellikanne ta ko,*

**umaligu bun yandigu ubadwaragu wiyiliganidagu**

... to do for him after the custom of the law,

make-ing-for him thus-for do-done-to-for speak-ing-entity-ABSTR-for

... making him for thus (as) done for the speaking-entity [i.e. after how the law is done].

## Luke 2:28

*Mankulla ngaia bōn noa ngikoung kin turrung ka,  
ngatun pittul-ma noa bōn Eloi nung, ngatun wiyelliella,*

**manGala ngaya bun nuwa  
ngigungGin darangGa**

[28] Then took he him up in his arms,  
and blessed God, and said,

take-be-PH then him he him-at arm-at

And he then took him at [i.e. in] his arm(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.

*... ngatun pittul-ma noa bōn Eloi nung, ...*

**ngadun bidalma nuwa bun ELOInung**

... and blessed God, ...

AND joy-make-PH he him GOD-ACC

... and he joy-made [i.e. blessed] him, God, ...

*... ngatun wiyelliella,*

**ngadun wiyiliyila**

... and said,

AND speak-ing-recently

... and was speaking: ...

# Luke 2:29

*Wamunbilla bi tia Jehova yakita pittul kan,*  
*yanti wiya bi ba:*

**wamanbila bi diya JEHOVAH yagida bidalgan**

[29] Lord, now lettest thou thy servant depart in peace,  
 according to thy word:

move-permit-IMP! thou me JEHOVAH now joy-agent

“Jehovah, you must permit me, to move  
 (as a) joy-agent [i.e. in peace], ...

## 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>

## SPECULATIVE COMPLETE SET

	I	THOU	HE	SHE
ME	.....	<b>bi diya</b>	[ <b>nu diya</b> ]	[ <b>duwa diya</b> ]
THE F	<b>ba bin</b>	.....	[ <b>nu bin</b> ]	[ <b>duwa bin</b> ]
HIM	[ <b>ba bun</b> ]	[ <b>bi bun</b> ]	[ <b>nu bun</b> ]	[ <b>duwa bun</b> ]
HER	[ <b>ba nuwan</b> ]	[ <b>bi nuwan</b> ]	[ <b>nu nuwan</b> ]	[ <b>duwa nuwan</b> ]

*... yanti wiya bi ba:*

**yandi wiya bi ba**

... according to thy word:

thus speak-PH thou DONE

... done thus (as) you spoke [i.e. in the way you said].



# Luke 2:30

*Kulla bang nakulla ngaikung ko ngolomulli kan ngiroemba ,*

**gala bang nagala ngayigangGu ngulumaligan ngirumba**

[30] For mine eyes have seen thy salvation,

because I see-be-PH eye-using protect-ing-BEness thee-of

“Because I saw using eye(s) your protecting-ness [i.e. salvation].

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

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

# Luke 2:31

*Ngali ko kakilli ko ngintoa yantīn ko kore ko mikan ta ko ;*

**ngaligu gagiligu nginduwa yandinGu gurigu migandagu**

[31] Which thou hast prepared before the face of all people;

this-ERG be-be-ing-for thou all-for man-for in front-to

“You for being [i.e. are preparing] >for< this to the (fore)front for all men.

## DOUBTFUL Tkld TRANSLATION

*KJV thou hast prepared before the face of all people*

STRANGE Tkld TRANSLATION

WHY NOT SOMETHING MORE LIKE:

*ngali-bu nginduwa uma yandin-Gu  
guri-gu migandagu*

this-EMPH thou make-PH all-for man-for in front-to

*you have made (i.e. prepared) to the forefront for all people*

## ALTERNATIVE REVISION

POSSIBLE ALTERNATIVE REVISION:

*ngali uba-li-n nginduwa yandīn-da guri-ga migandaba*

this do-ing-now thou all-at man-at in front-at

*you are doing this in front of all men*

## Luke 2:32

*Kaibung kakilliko barun Gentile-ko,  
ngatun pittul kakilli ko kore ko Israel ngiroemba ko.*

**gayibang gagiligu barun GENTILEgu**

[32] A light to lighten the Gentiles,  
and the glory of thy people Israel.

light be-be-ing-for them-all GENTILE-for

“A light being (for) them for the Gentile(s), ...

*... ngatun pittul kakilli ko kore ko Israel ngiroemba ko.*

**ngadun bidal gagiligu gurigu ISRAEL ngirumbagu**

... and the glory of thy people Israel.

AND joy be-be-ing-for man-for ISRAEL thee-of-for

... and for joy-being [i.e. for the glory] for your men [i.e. people] Israel.

# Luke 2:33

*Ngatun bula Joseph ngatun Mari*  
*kōtelliella unnoa tara wiyatoara ngikoung kai.*

**ngadun bula JOSEPH ngadun MARY**

[33] And Joseph and his mother  
marvelled at those things which were spoken of him.

AND two JOSEPH AND MARY

And the two, Joseph and Mary, ...

*... kōtelliella unnoa tara*  
*wiyatoara ngikoung kai.*

**gudiliyila anuwadara**  
**wiyadwara ngigungGayi**

... marvelled at those things  
which were spoken of him.

think-ing-recently that-PLUR  
speak-done to him-at

... thinking those things spoken  
at [i.e. about] him.

## PASSIVE: -dwara

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

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

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

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

## Luke 2:34

*Ngatun Sumeon to noa pitul ma barun,*

*ngatun wiyelliella Mari nung tunkan ngikoemba, A, katan noa unni  
wonnai kakilliko puntimulliko ngatun bounkulli ko kauwolkauwol  
barun ba Israel koba; ngatun tūngnga ko wiyea kunnun; [21]*

**ngadun SIMEONdu nuwa bidalma barun**

[34] And Simeon blessed them,

and said unto Mary his mother, Behold, this child is set  
for the fall and rising again of many in Israel; and for a  
sign which shall be spoken against;

AND SIMEON-ERG he joy-make-PH them-all

And he, Simeon, joy-made [i.e. blessed] them, ...

*... ngatun wiyelliella Mari nung tunkan ngikoemba, ...*

**ngadun wiyiliyila MARYnung danGan ngigumba**

... and said unto Mary his mother, ...

AND speak-ing-recently MARY-ACC mother him-of

... and was speaking (to) Mary, his mother: ...

*... A, katan noa unni wonnai kakilliko puntimulliko ...*

**ya gadan nuwa ani wanayi gagiligu bandimaligu**

... Behold, this child is set for the fall ...

ah be-AFF-now he this child be-be-ing-for fall-make-ing-for

... “Ah, (there) is this child, he (is) being for make-falling ...



[continues from previous frame]

... ngatun boungkulli ko kauwolkauwol barun ba Israel koba; ...

ngadun bungGaligu gawal gawal barunba ISRAELguba

.. and rising again of many in Israel; ...

AND rise-be-ing-for big big [many] them-all-of ISRAEL-of

... and be-rising (of) big-big [i.e. many] of them of Israel; ...

**DOUBTFUL Tkld TRANSLATION**

KJV *rising again of many in Israel*

Tkld **bungGaligu gawal gawal barunba ISRAELguba**  
rise-be-ing-for big big [many] them-all-of ISRAEL-of  
'again' OMITTED. AND 'of their Israel'. PERHAPS

**bung-Ga-yaga-wil-guwa bara gawal gawal ISRAEL-la**  
rise-be-again-might-having they-all big-big (many)  
ISRAEL-at

*they, many, rise again might doing at [i.e. in] Israel*

... ngatun tūngnga ko wiyea kunnun; [21]

ngadun dungGagu wiyiyaganan

... and for a sign which shall be spoken against;

AND show-for speak-again-will

... and for a mark (which someone) will speak again(st).

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

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

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

POSSIBLE: more [10]; emph [13]

**DOUBTFUL -yaga**

**wiyi-yaga-nan**: speak-again-will  
'again' / 'lest' INCONGRUENT  
MS ERROR [?]: 'again' FOR 'against'

**DOUBTFUL Tkld TRANSLATION**

KJV *which shall be spoken against*

Tkld **wiyiyaganan**  
speak-again-will

COMMENT:

"wiyea kunnun" -> **wiyi-yaga-nan**  
speak-again-will.

Tkld USED **-yaga-** FOR BOTH 'again' AND 'lest'

IN THIS INSTANCE HE APPEARS TO HAVE USED **-yaga-** FOR 'against', IN THE KJV RENDERING OF THE VERSE:

**wiyi-yaga-nan**  
speak-against-will  
*spoken against*

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

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

**-gu** **PURP**osing 'for' / **-gu** **DAT**ive 'to'

**-gu** **INSTR**umental 'using'

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

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

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du**: someone

**ngandu** .....

*someone (did whatever...)*

**MYSTERY WORD: dunGa...**

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

# Luke 2:35

*(Kauwa yirra ko bīn tūrrunnun wal marai ngiroumba kōti,)  
paipiuwil koa kōttatoara būlbūl la birung kauwulkauwul la birung.*

**gawa yiragu bin duranan wal marayi ngirumba gudi**

[35] (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

be-IMP! [yes] sabre-ERG thee pierce-will certainly spirit thee-of self

“Yes a sabre will certainly pierce your own spirit, ...”

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

*... paipiuwil koa kōttatoara būlbūl la birung  
kauwulkauwul la birung.*

**bayibiwilguwa gudadwara  
bulbulabirang gawal gawalabirang**

... that the thoughts of many hearts may be revealed.

appear-do-might-having think-done to  
heart-away from big big [many]-away from

... (that) the think-endowed [i.e. thoughts] from  
big-big [i.e. many] hearts appear might 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

**‘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

# Luke 2:36

*Ngatun kakulla wakōl Anna, prophet kan,  
yinal kun Phanouel koba, konara koba Aser-koba ; bountoa ta ngurongeen  
ngangngakaleen, ngatun kakulla bountoa porebai ta wunal la seven ta,  
Mirkeen ta birung bountoa katalla;*

**ngadun gagala wagul ANNA PROPHETgan**

[36] And there was one Anna, a prophetess,  
the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had  
lived with an husband seven years from her virginity;

AND be-be-PH one ANNA PROHPET-agent

And (there) was one Anna, prophet-agent, ...

*... yinal kun Phanouel koba, ...*

**yinalgan PHANUELguba**

... the daughter of Phanuel, ...

daughter PHANUEL-of

... daughter of Phanuel, ...

*... konara koba Aser-koba; ...*

**gunaraguba ASERguba**

... of the tribe of Aser: ...

crowd-of ASER-of

... of the crowd [i.e. tribe] of Aser: ...

[continues from previous frame]

... *bountoa ta ngurongeen ngangngakaleen, ...*

**buwanduwa da ngarungin ngangGagalin**

... she was of a great age, ...

she AFFirm old-agent (f) first (elder)-person (f)

... she, aye, (was) an elder old woman, ...

... *ngatun kakulla bountoa porebai ta wunal la seven ta, ...*

**ngadun gagala buwanduwa buribayida wunala SEVENda**

... and had lived with an husband seven years ..

AND be-be-PH she husband-ITEM-at summer-at SEVEN-at

... and she was at [i.e. lived with] spouse at [i.e. for] seven summers, ...

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

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

	about (concerning)	because	at	ITEM
-gayi	42	41	12	
-bayi	-	-	3	
-dayi	-	-	2	
-wayi	-	-	4	

... *Mirkeen ta birung bountoa katalla;*

**maragindabirang buwanduwa gadala**

... from her virginity;

lass-away from she be-AFF-PH

... from being a lass.

# Luke 2:37

## *Ngatun bountoa mabōngun kukulla*

*wunul-la eighty-four yanti kalai ta birung, waita uwa korien  
bountoa Ieron ka birung, wonto ba ngurrulliella Eloī nung bōn  
purreung ka ngatun tokoi ta ta-korien ngatun wiyelliella.*

## ngadun buwanduwa mabungan gagala

[37] And she was a widow

of about fourscore and four years, which  
departed not from the temple, but served God  
with fastings and prayers night and day.

AND she widow be-be-PH

And she was widow ...

*... wunul-la eighty-four yanti kalai ta birung, ...*

## wunala 84 yandi galayidabirang

... of about fourscore and four years, ...

summer-at EIGHTY-FOUR thus time-away from

... summer(s) 84 from that time, ...

### yandi gadayi / galayi / giluwā

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

*... waita uwa korien bountoa Ieron ka birung, ...*

## wada uwagurin buwanduwa TEMPLEGabirang

... which departed not from the temple, ..

depart move-PH-lacking she TEMPLE-away from

... she did not depart-move from the temple, ...



[continues from previous frame]

... *wonto ba ngurrulliella Eloī nung bōn* ...

**wandu ba ngaraliyila ELIONung bun**

... but served God ...

instead DONE hear-ing-recently GOD-ACC him

... instead was hearing [i.e. serving] him, God, ...

**wandu ba: whereas / INSTEAD**

**wandu ba**

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

... *purreung ka ngatun tokoi ta ta-korien ngatun wiyelliella.*

**bariyangGa ngadun duguwida dagurin ngadun wiyiliyila**

... with fastings and prayers night and day.

day(light)-at AND night-at eat-lacking AND speak-ing-recently

... at [i.e. by] day and night, lacking eat(ing) [i.e. fasting], and speaking [i.e. praying].

# Luke 2:38

*Ngatun bountoa uwolliella tantoa kal bo,  
wiyapaiyeen bōn Jehova nung ngatun wiyelliella yanfīn barun ngikoung  
kin, barun nakillikan ngupaiyi ko Jerousalem ka ko.*

**ngadun buwanduwa uwaliyila danduwagalbu**

[38] And she coming in that instant  
gave thanks likewise unto the Lord, and spake of him to all  
them that looked for redemption in Jerusalem.

**AND she move-ing-recently enough-belong-EMPH [immediately]**

**Ans she was moving immediately, ...**

IMMEDIATELY		
Tkld uses the following for 'immediately:		
40	<b>danduwa-gal-bu</b>	enough-belong-EMPH
6	<b>dinduwa-gal-bu</b>	enough-belong-EMPH
5	<b>danduwa-bu</b>	enough-EMPH
4	<b>danduwa-gal</b>	enough-belong
1	<b>duluwa-gu</b>	straight-to

*... wiyapaiyeen bōn Jehova nung ,,,*

**wiyabayiyan bun JEHOVAHnung**

... gave thanks likewise unto the Lord, ...

**speak-do-back-did him JEHOVAH-ACC**

**... (she) spoke back [i.e. gave thanks] (to) him, Jehovah, ...**

[continues next frame]

[continues from previous frame]

... *ngatun wiyelliella yant̄in barun ngikoung kin,*  
**ngadun wiyiliyila yandin barun ngigungGin**

... and spake of him to all them ...

AND speak-ing-recently all them-all him-at

... and was speaking (to) all them at [i.e. about] him, ...

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

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

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

... *barun nakillikan ngupaiyi ko Jerousalem ka ko.*

**barun nagiligan ngubayigu JERUSALEMgagu**

... that looked for redemption in Jerusalem.

them-all see-be-ing-agent give-do-back-for JERUSALEM-at-for

... (to) them seeing-agent for giving back  
 [i.e. lookers for redeeming] at for [i.e. in] Jerusalem.

**see / SEEK**

NOT KNOWN IF TkId SOMETIMES DELIBERATELY USED 'see' FOR 'seek'

- na-gi-li-gu** see (see-be-ing-for)
- diwa-li-gu** seek (search-ing-for)
- dyuwa-li-gu** seek (search-ing-for)
- waba-li-gu** seek (search-ing-for)
- girawa-li-gu** seek/find (...-ing-for)

# Luke 2:39

*Ngatun upā bara ba unni tara yanti wiyatoara Jehova koba,  
willambo ngaia bara kakulla [22] Galilaia ka ko, barun ka ta ko kōti ka ko Nazaret ta ko.*

**ngadun uba bara ba anidara yandi wiyadwara JEHOVAHguba**

[39] And when they had performed all things according to the law of the Lord,  
they returned into Galilee, to their own city Nazareth.

AND do-PH they-all WHEN/if this-PLUR thus speak-done to JEHOVAH-of

And when they did these things thus spoken of Jehovah, ...

**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

*... willambo ngaia bara kakulla [22] Galilaia ka ko, ...*

**wilambu ngaya bara gagala GALILEEgagu**

... they returned into Galilee, ...

return-EMPH then they-all be-be-PH GALILEE-to

... they then <were> emphatically-returned to Galilee, ...

*... barun ka ta ko kōti ka ko Nazaret ta ko.*

**barunGadagu gudigagu NAZARETHdagu**

... to their own city Nazareth.

them-all-of-to self-to NAZARETH-to

... to their own Nazareth.

**PRONOUN IRREGULARITIES**

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

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

**ka ta / -ka ta**

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

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

**ANGLICISM gudi 'own'**

'own' IS AN IDIOMATIC INTENSIFIER  
IN EXPRESSIONS SUCH AS:

my own	your own	his own
our own		their own

AND NEED NOT BE TRANSLATED

# Luke 2:40

## *Ngatun wonnai boaikulleen*

*nguraki noa marai kan katan; ngatun pittulmatoara bōn Eloi koba.*

## ngadun wanayi buwayigaliyan

[40] And the child grew,  
and waxed strong in spirit, filled with  
wisdom: and the grace of God was upon him.

AND child grow-be-ing-did

And the child was growing, ...

*... nguraki noa marai kan katan; ...*

## nguragi nuwa marayigan gadan

... and waxed strong in spirit, ...

hear-be [wise] he spirit-BEness be-AFF-now

... he was wise spirit-ness [i.e. in spirit]; ...

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

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

*... ngatun pittulmatoara bōn Eloi koba.*

## ngadun bidalmdwara bun ELOIguba

... and the grace of God was upon him.

AND joy-make-done to him GOD-of

... and joy-endowed [i.e. grace] of God (was on) him.

### DIFFICULT CONCEPT(S)

DIFFICULT CONCEPT(s)  
TRANSLATION DOUBTFUL

### PASSIVE: -dwara

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

# Luke 2:41

*Waita uwa bula ngikoemba tunkan  
ngatun biyungbai Jerousalem kolang  
yantikatai wunul la takillingēl la ko kaiwitoara wokka koa.*

wada uwa bula ngigumba danGan  
ngadun biyangbaya JERUSALEMgulang

[41] Now his parents went to Jerusalem  
every year at the feast of the passover.

depart move-PH two him-of mother AND  
father-ITEM JERUSALEM-towards

The two depart-moved, his mother and father, towards Jerusalem ...

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

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

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

*... yantikatai wunul la takillingēl la ko  
kaiwitoara wokka koa.*

yandi gadayi wunala dagilingilagu  
gawidwara wagaguwa

... every year at the feast of the passover.

thus be-AFF-HAB (always) summer-at  
eat-be-ing-place-to come-done to  
[PASSOVER] high-having

... always at [i.e. in] summer to the  
eating-place [i.e. feast] come-endowed  
high-having [i.e. Passover].

## yandi gadayi / galayi / giluwā

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

## Tkld INVENTIONS:

disciple / passover / generation

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

## Passover

Tkld TRANSLATION FOR 'passover'  
—Pathak [i.e. Pesach (Hebrew)] 6  
—**gawi-dwara** come-done to 6  
IN THIS FIRST USE, Tkld ADDED **waga**  
'high' TO CONVEY 'over'



## Luke 2:42

*Ngatun noa ba wunul la twelve ka*

*waita ngaia uwa bara Jerousalem kolang wirikai ko takilliko.*

**ngadun nuwa ba wunala TWELVEga**

[42] And when he was twelve years old,  
they went up to Jerusalem after the custom of the feast.

AND he WHEN/if summer-at TWELVE-at

And when he at twelve summer(s) ...

---

*... waita ngaia uwa bara Jerousalem kolang wirikai ko takilliko.*

**wada ngaya uwa bara JERUSALEMgulang wirigayigu dagiligu**

... they went up to Jerusalem after the custom of the feast.

depart then move-PH they-all JERUSALEM-towards operate-be-HAB-for eat-be-ing-for

... then they moved towards Jerusalem for the habitual doing, for eating [i.e. feast].

---

## Luke 2:43

*Ngatun kerun kakulla purreung,*

*willungba bara ba wannai Jesou noa mīnkea willung ka  
Jerusalem ka; ngatun noa Joseph ko ngatun tunkan to  
ngurrur korien bula.*

**ngadun girun gagala bariyang**

[43] And when they had fulfilled the days,  
as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and  
his mother knew not of it.

AND all be-be-PH day(light)

And it was all the day(s), ...

*... willungba bara ba ...*

**wilangba bara ba**

... as they returned, ...

return DONE they-all WHEN/if

... when they >done<-return [i.e. had returned], ...

[continues from previous frame]

*... wonnai Jesou noa mīnkea willung ka Jerousalem ka; ...*

wanayi JESUS nuwa minGiya wilangGa JERUSALEMga

... the child Jesus tarried behind in Jerusalem; ...

child JESUS he wait-PH behind-at JERUSALEM-at

... he, the child Jesus, waited behind at Jerusalem; ...

*... ngatun noa Joseph ko ngatun tunkan to ngurrur korien bula.*

ngadun nuwa JOSEPHgu ngadun danGandu ngaragurin bula

... and Joseph and his mother knew not of it.

AND he JOSEPH-ERG AND mother-ERG hear-lacking two

... and he, Joseph and mother, the two lacked hear(ing) [i.e. knowing about it].

# Luke 2:44

*Wonto bara ba punta bōn barun kin konara,  
uwa purreung ka wakōl la; ngatun bara bōn tiwa kōti ta ka.*

wandu bara ba banda  
bun barunGin gunara

[44] But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

instead they-all DONE pretend-PH  
him them-all-at crowd

Instead they >done<-mistake him  
at [i.e. with] them, the crowd, ...

*... uwa purreung ka wakōl la; ...*

uwa bariyangGa wagula

... went a day's journey; ...

move-PH day(light)-at one-at

... moved at one day('s distance); ...

*... ngatun bara bōn tiwa kōti ta ka.*

ngadun bara bun diwa gudidaga

... and they sought him among their kinsfolk and acquaintance.

AND they-all him search-PH kinsman-ABSTR-at

... and they searched (for) him at [i.e. among their] kinsmen.

## wandu ba: whereas / INSTEAD

### wandu ba

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

RENDERED AS 'instead'.

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

180 **wandu ba**  
70 **wandu xxx ba**

## MYSTERY WORD: bandi...

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

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

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

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

## see / SEEK

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED 'see' FOR 'seek'

<b>na-gi-li-gu</b>	see (see-be-ing-for)
<b>diwa-li-gu</b>	seek (search-ing-for)
<b>dyuwa-li-gu</b>	seek (search-ing-for)
<b>waba-li-gu</b>	seek (search-ing-for)
<b>girawa-li-gu</b>	seek/find (...-ing-for)

# Luke 2:45

*Ngatun bara na-korien bōn ba,*

*willungbo ngaiya bara katea kun Jerousalem kolang tiwolliko bōn. [23]*

**ngadun bara nagurin bun ba**

[45] And when they found him not, they turned back again to Jerusalem, seeking him.

AND they-all see-lacking him WHEN/IF

And when they lack(ed) see(ing) [i.e. could not find] him, ...

## see / FIND

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED 'see' FOR 'find'

**na-gi-li-gu** see (see-be-ing-for)

**bami-li-gu** seek (search-ing-for)

**girawa-li-gu** seek/find (...-ing-for)

**dungGa-mali-gu** find (show-make...)

*... willungbo ngaiya bara katea kun Jerousalem kolang tiwolliko bōn. [23]*

**wilangbu ngaya bara gadiyagan**

**JERUSALEMgulang diwaligu bun**

... they turned back again to Jerusalem, seeking him.

return-EMPH then they-all be-AFF-again-now JERUSALEM-towards search-ing-for him

... then they emphatically-return(ed) being-again towards Jerusalem for searching (for) him.

## -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**

# Luke 2:46

*Ngatun purreung ka ngoro kulla,  
nakulla ngaia bara bōn murrung ka Ierou ka, yellawolliella  
willi ka barun kin Doctor-ka, ngurrulliella barun ngatun  
wiyelliella barun wiyellikanne pulli*

**ngadun bariyangGa nguru gala**

[46] And it came to pass,  
that after three days they found him in the  
temple, sitting in the midst of the doctors, both  
hearing them, and asking them questions.

AND day(light)-at three be-PH

And it was at three day(s), ...

*... nakulla ngaia bara bōn murrung ka Ieron ka, ...*

**nagala ngaya bara bun marangGa TEMPLEGa**

... that after three days they found him in the temple, ...

see-be-PH then they-all him inside-at TEMPLE-at

... they then saw him at the inside at the temple, ...

*... yellawolliella willi ka barun kin Doctor-ka, ...*

**yiliwaliyila wiliga barunGin DOCTORga**

... sitting in the midst of the doctors, ...

sit-ing-recently middle-at them-all-at DOCTOR-at

... sitting at the middle at them, doctor(s), ...

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

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

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



[continues from previous frame]

... *ngurrulliella barun* ...

**ngaraliyila barun**

... both hearing them, ...

hear-ing-recently them-all

... hearing them ...

---

... *ngatun wiyelliella barun wiyellikanne pulli*

**ngadun wiyiliyila barun wiyiligani baLi**

... and asking them questions.

AND speak-ing-recently them-all speak-ing-entity voice

... and speaking (to) [i.e. asking] them speaking-entity-voice [i.e. question(s)]

---

# Luke 2:47

*Ngatun yantin to bara bōn ngurra*

*kōttelliella bara bōn nguraki ngatun wiyatoara ngikoemba.*

**ngadun yandindu bara bun ngara**

[47] And all that heard him

were astonished at his understanding and answers.

AND all-ERG they-all him hear-PH

And they all heard him, ...

*... kōttelliella bara bōn nguraki ...*

**gudiliyila bara bun nguragi**

... were astonished at his understanding ...

think-ing-recently they-all him hear-be [wise]

... they were thinking him wise, ...

*... ngatun wiyatoara ngikoemba.*

**ngadun wiyadwara ngigumba**

... were astonished at his understanding and answers.

AND speak-done to him-of

... and of his speak-endowed [i.e. answers].

## DOUBTFUL Tkld TRANSLATION

*KJV were astonished at his understanding and answers*

Tkld **wiyadwara ngigumba**  
speak-done to him-of

INCOMPLETE TRANSLATION. PERHAPS:

**ngadun wiya-dwara ngigumba biyang-Gang barun-Gin**  
AND speak-done to him-of amaze-BEness them-all-at  
and his answer (were) amaze-ness at [i.e. to] them

# Luke 2:48

*Ngatun, nakulla bara bōn ba,  
unma ngaia barun; ngatun tunkan to ngikoemba ko  
wiya bōn, Nai, minnaring tin bi kakulla ngearun kai?  
A, biyungtauwa bali tiwolliella bali bīn minki kan to.*

**ngadun nagala bara bun ba**

[48] And when they saw him,  
they were amazed: and his mother said unto him, Son,  
why hast thou thus dealt with us? behold, thy father and  
I have sought thee sorrowing.

AND see-be-PH they-all him WHEN/if

And when they saw him, ...

*... unma ngaia barun; ...*

**unma ngaya barun**

... they were amazed: ...

disturb-make-PH then them-all

... then (someone) disturbed them, ...

## PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du:** someone

**ngandu** .....

someone (did whatever...)

*... ngatun tunkan to ngikoemba ko wiya bōn, ...*

**ngadun danGandu ngigumbagu wiya bun**

... and his mother said unto him, ...

AND mother-ERG him-of-ERG speak-PH him

... and his mother spoke to him: ...

[continues from previous frame]

... *Nai, minnaring tin bi kakulla ngearun kai?* ...

**nayi minaringdin bi gagala ngiyarunGayi**

... Son, why hast thou thus dealt with us? ...

son what-because thou be-be-PH us-all-at

... "Son, what because [i.e. why] were you at [i.e. with] us? ...

... *A, biyung tauwa bali* ...

**ya biyang da uwa bali**

... behold, thy father and I ...

ah father AFFirm move-PH we-two

... Ah, father, aye, we-two moved, ...

... *tiwolliella bali bīn minki kan to.*

**diwaliyila bali bin minGigandu**

... have sought thee sorrowing.

search-ing-recently we-two thee emotion-BEness-using

... we-two were searching (for) you, emotion-ness-using [i.e. sorrowing]."

## MYSTERY WORD: nayi

FAMILY TERMS SOMETIMES USED RECIPROCALLY, AS grandfather / grandson **nayi** = 'mother'; PERHAPS ALSO 'son'

## WORD MISSING: thus

KJV *why hast thou **thus** dealt with us?*  
 Tkld **minaringdin bi gagala ngiyarunGayi**  
 what-because thou be-be-PH us-all-at 'thus' AND 'dealt' MISSING. PERHAPS **minaringdin bi uma yandi ngiyarunGayi**  
 what-because thou make-PH thus us-all-at *why did you treat us thus*

## minaringdin: WHY

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

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

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

<b>-gai</b>	42	<b>41</b>	12
<b>-baya</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

## MYSTERY WORD: biyang-dawa

NO COMPARABLE EXAMPLES for **biyang-dawa**: [father-EMPH [??] ] **da-wa** = eat-IMP! PERHAPS MS ERROR FOR **biyung nga-toa bali**: father I we-two

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

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

## see / SEEK

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED 'see' FOR 'seek'  
**na-gi-li-gu** see (see-be-ing-for)  
**diwa-li-gu** seek (search-ing-for)  
**dyuwa-li-gu** seek (search-ing-for)  
**waba-li-gu** seek (search-ing-for)  
**girawa-li-gu** seek/find (...-ing-for)

# Luke 2:49

*Ngatun noa wiya barun,  
minnaring tin nura tia tiwolliella? keawai  
nurur ba ngurran-upauwil koa bang  
p̄intunūmba kan wiya noa tia ba?*

## ngadun nuwa wiya barun

[49] And he said unto them,  
How is it that ye sought me? wist ye not that I must  
be about my Father's business?

AND he speak-PH them-all

And he spoke (to) them: ...

**DOUBTFUL Tkld  
TRANSLATION**  
KJV *he said unto them*  
Tkld **nuwa wiya barun**  
he speak-PH them-all  
'them-all' PERHAPS 'them-two'  
**nuwa wiya bulun**  
he speak-PH them-two  
*he spoke to them*

*... minnaring tin nura tia tiwolliella? ...*

## minaringdin nura diya diwaliyila

... How is it that ye sought me? ..

what-because you-all me search-ing-recently

... "Because of what [i.e. why]  
were you searching (for) me? ...

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

**see / SEEK**  
NOT KNOWN IF Tkld SOMETIMES  
DELIBERATELY USED 'see' FOR 'seek'  
**na-gi-li-gu** see (see-be-ing-for)  
**diwa-li-gu** seek (search-ing-for)  
**dyuwa-li-gu** seek (search-ing-for)  
**waba-li-gu** seek (search-ing-for)  
**girawa-li-gu** seek/find (...-ing-for)

[continues next frame]

[continues from previous frame]

... *keawai nurur ba ngurran-* ...

*giyawayi nura ba ngaran*

... wist ye not that ...

no you-all DONE hear-now

... (Do) you not >done<-hear [i.e. know] ...

... *upauwil koa bang p̄intunūmba kan wiya noa tia ba?*

*ubawilguwa bang bindanumbagan wiya nuwa diya ba*

... I must be about my Father's business?

do-might-having I father-of-agent speak-PH he me DONE

... I do might-doing [i.e. be acting as] father's-agent, (as) he >done<-spoke (to) me?



## Luke 2:50

*Ngatun bara ngurrur korien unnoa wiyelli ta*

*wiya noa ba barun.*

**ngadun bara ngaragurin anuwa wiyili da**

[50] And they understood not the saying

which he spake unto them.

AND they-all hear-PH-lacking that speak-ing ABSTR [word]

And they did not hear [i.e. understand] that abstract speaking [i.e. teaching] ...

*... wiya noa ba barun.*

**wiya nuwa ba barun**

... which he spake unto them.

speak-PH he DONE them-all

... (that) he spoke (to) them.

# Luke 2:51

*Ngatun noa uwa barun katoa  
barān Nazaret ta ko,*

*ngatun ngurrullikan noa kakulla barun kin: wonto  
bountoa ba tunkan to ngi[24]koemba mīroma unni tara  
wiyellikanne murrung ka būlbūl la bounnoun kin.*

**ngadun nuwa uwa barunGaduwa  
baran NAZARETHdagu**

[51] And he went down with  
them, and came to Nazareth,  
and was subject unto them: but his mother kept all  
these sayings in her heart.

AND he move-PH them-all-in company with  
DOWN NAZARETH-to

And he moved with them  
<down> to Nazareth, ...

*... ngatun ngurrullikan noa kakulla barun kin: ...*

**ngadun ngaraligan nuwa gagala barunGin**

... and was subject unto them: ...

AND hear-ing-agent he be-be-PH them-all-to

... and he was a hearing-agent [i.e. subject] to them: ...

## ANGLICISM 'down': *baran*

IN ENGLISH, *down* IS AN ADJUNCT TO CERTAIN VERBS, BUT THE SENSE IS AS MUCH EMPHATIC AS *downwards*. TKID TRANSLATED THE WORD LITERALLY IN ABOUT 60 INSTANCES:

- 9 *sit* down *rest*
- 3 *cut, hew,* down *fell*
- 9 *fall* down *collapse*
- 5 *put, lay, let* down *deposit*
- come, go,* down *descend*
- take, let,* down *lower*
- pull* down *demolish*

Also 'down' in:

*run, hurry, take, bow, kneel, stoop, press, pour, cast, etc.*

## -gaduwa: IN COMPANY WITH

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

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

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

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

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

[continues from previous frame]

... wonto bountoa ba tunkan to ngi[24]koemba mīroma ...

wandu buwanduwa ba danGandu ngigumba miruma

... but his mother kept ...

instead she DONE mother-ERG him-of protect-PH

... instead she, his mother, protected ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

... unni tara wiyellikanne murrung ka  
būlbū la bounnoun kin.

anidara wiyiligani marangGa  
bulbula buwanuwanGin

... all these sayings in her heart.

this-PLUR speak-ing-entity  
inside-at heart-at her-at

... these speaking-entities [i.e. sayings]  
at inside her heart.

‘heart’ METAPHOR

‘heart’: English (European?) CONCEPT OF ‘LOCUS OF SINCERITY’ UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME PERHAPS OMIT OR SIMPLY ACCEPT THIS AS ONE OF MANY CONCEPTS NECESSARY FOR BIBLICAL UNDERSTANDING

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

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

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

## Luke 2:52

### *Ngatun noa Jesou ko*

*poaikulleen nguraki kakilliko ngatun  
kauwul kakilliko, ngatun pittulmulliko  
bōn Eloī to ngatun kore ko.*

### ngadun nuwa JESUSgu

[52] And Jesus

increased in wisdom and  
stature, and in favour with  
God and man.

AND he JESUS-ERG

And he, Jesus, ...

*... poaikulleen nguraki kakilliko ngatun kauwul kakilliko, ...*

buwayigaliyan nguragi gagiligu ngadun gawal gagiligu

... increased in wisdom and stature ...

grow-be-ing-did hear-be [wise] be-be-ing-for AND big be-be-ing-for

... was growing wise for being, and big for being [i.e. in wisdom and stature], ...

*... ngatun pittulmulliko bōn Eloī to ngatun kore ko.*

ngadun bidalmaligu bun ELOIdu ngadun gurigu

... and in favour with God and man.

AND joy-make-ing-for him GOD-ERG AND man-ERG

... and God and man (were) for joy-making [were pleased with] him.