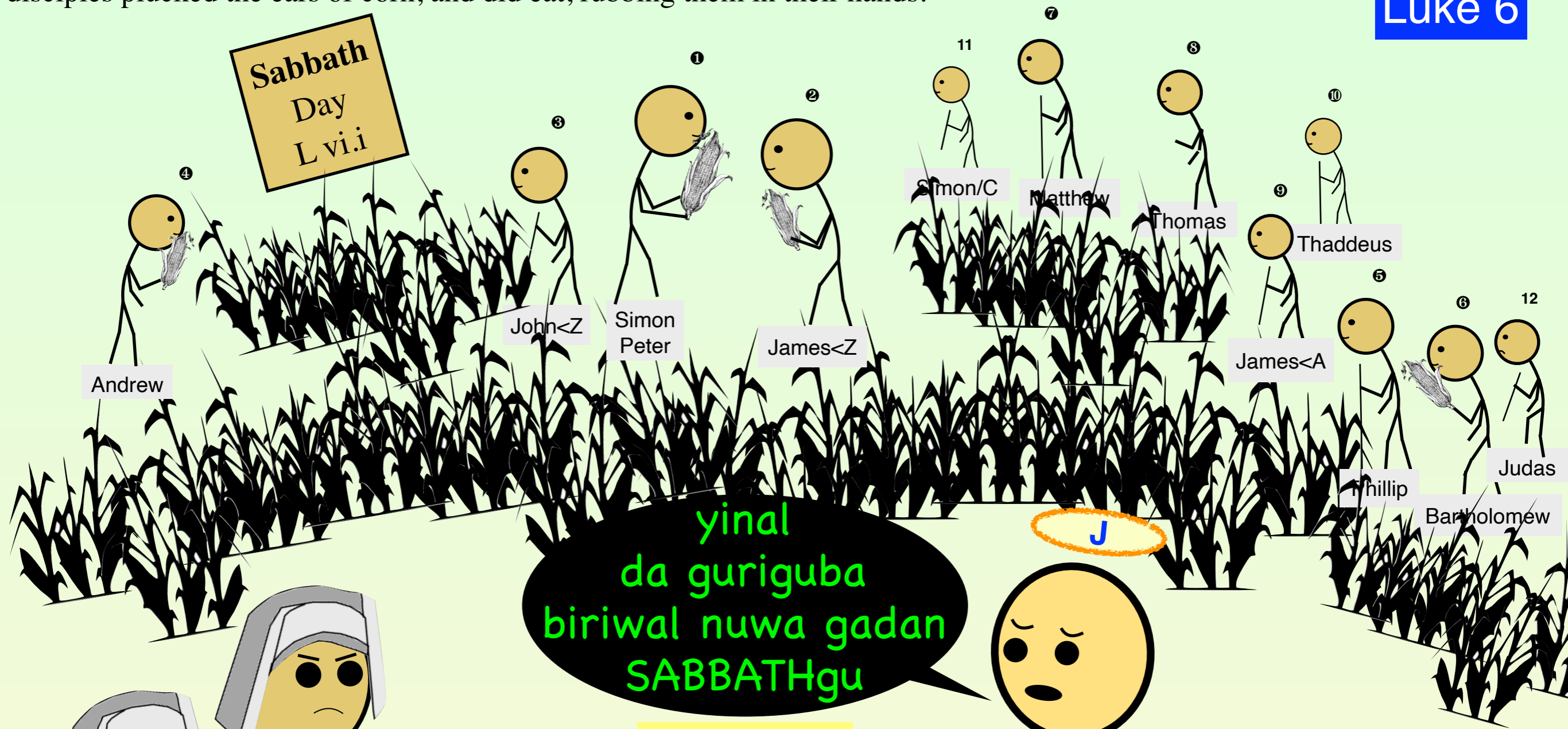


**Analysis of the translations  
of L.E. Threlkeld  
by  
Jeremy Steele**

**Luke 6**

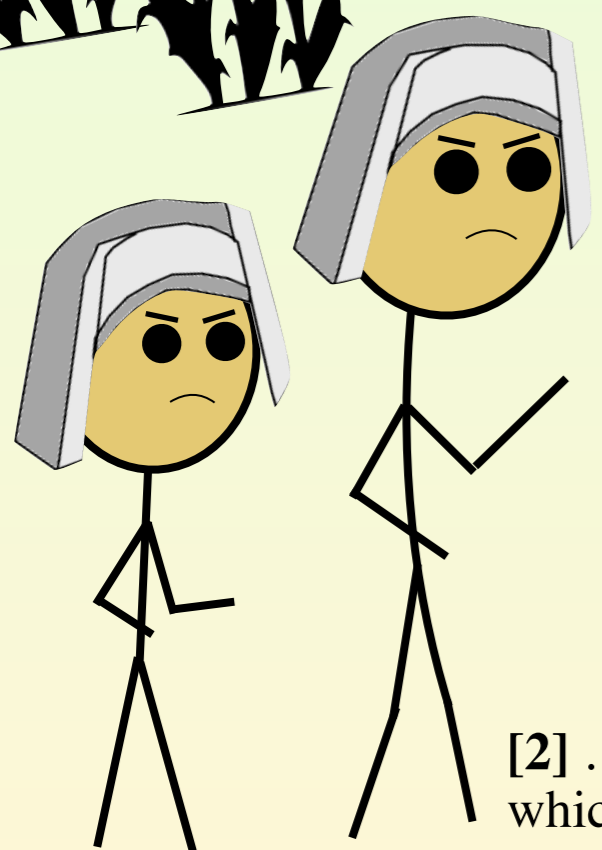
[1] ... on the second sabbath..., he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

Sabbath Day L vi.i

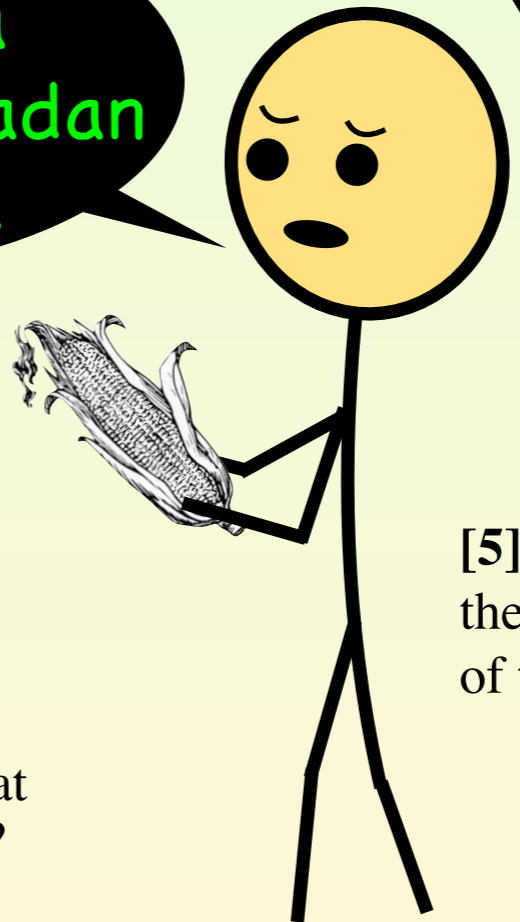


yinal da guriguba biriwal nuwa gadan SABBATHgu

The Son of Man is Lord for the Sabbath



[2] ... the Pharisees said ..., Why do ye that which is not lawful... on the sabbath days?



[5] ... he said unto them, ... the Son of man is Lord also of the sabbath.

# Luke 6:01

*Ngatun yakita Sabbat ka buloara, yukita Sabbat ka kurrikurri ka, uwa ngaiya noa murrung koa yeai-ngēl loa; ngatun bara wirrobulli kan to ngikounh ka to, tittia wollung yeai, ngatun takulla, mirromirromā muttarrā barun kin.*

## ngadun yagida SABBATHga bulwara

[1] And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

AND now SABBATH-at two

And now at [i.e. on] the two [i.e. second] Sabbath, ...

*... yukita Sabbat ka kurrikurri ka, ...*

## yugida SABBATHga gari gariga

...the second sabbath after the first, ...

after SABBATH-at first-at

... after at [i.e. on] the first Sabbath, ...

*... uwa ngaiya noa murrung koa yeai-ngēl loa; ...*

## uwa ngaya nuwa marangGuwa yiyayingiluwa

... that he went through the corn fields; ...

move-PH then he inside-having (through/by)  
fruit-place-having (through/by)

... he then moved through inside through the fruit-place [i.e. through the interior of the fruit (corn) fields]; ...

TIME			
<b>bangGayi</b>	now	<b>bunin</b>	beforehand
<b>dangGa</b>	before	<b>duwanda</b>	afterwards, future
<b>gabu</b>	soon	<b>gumba</b>	tomorrow
...	until	<b>wara</b>	yesterday
<b>ngaya</b>	then	<b>yaguwanda</b>	when
<b>yagida</b>	now	<b>yugida</b>	after
<b>yandi gadayi</b>	always ( <i>thus every</i> )		
<b>yagida galayi</b>	now time (until)		
<b>yandi galayi</b>	thus time (once upon a time; so long as)		

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

[continues from previous frame]

... ngatun bara wirrobulli kan to  
ngikoung ka to, tittia wollung yeai, ...

ngadun bara wirubaligandu  
ngigungGadu didiya walang yiyayi

... and his disciples plucked the ears of corn, ...

AND they-all follow-ing-agent-ERG  
him-of-ERG pluck-PH head fruit

... and they, his disciples, plucked  
the head fruit [i.e. ears (of) corn], ...

**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

**PRONOUN IRREGULARITIES**

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

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

... ngatun takulla, mirromirromā muttarra barun kin.

ngadun dagala miru miruma  
madara barunGin

... and did eat, rubbing them in their hands.

AND eat-be-PH rub rub-make-PH  
hand-at them-all-at

... and ate, rubbed at [i.e. in] their hands.

**SPECIAL WORD: hand-at**

'into the hands' etc.: hand-at

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

**-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 6:02

*Ngatun tarai kan to Pharasaikoba wiya barun,  
minnaring tin nurur umān unnoa keawarān murrorōng umulliko unti tara purreung  
ka Sabbath ka?*

**ngadun darayigandu PHARISEEguba wiya barun**

[2] And certain of the Pharisees said unto them,  
Why do ye that which is not lawful to do on the sabbath days?

AND other-agent-ERG PHARISEE-of speak-PH them-all

And (an)other-agent [i.e. another] of the Pharisee(s) spoke (to) them: ...

*... minnaring tin nurur umān unnoa ...*

**minaringdin nura uman anuwa**

... Why do ye that ...

what-because you-all make-now that

... “What-because [i.e. why] do you make that ...

## 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)

## -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

[continues next frame]

[continues from previous frame]

... *keawarān murrorōng umulliko* ...

**giyawaran marurung umaligu**

... which is not lawful to do ...

not-now good make-ing-for

... (which is) not good for making [i.e. what is not lawful] ...

... *unti tara purreung ka Sabbat ka?*

**andidara bariyangGa SABBATHga**

... on the sabbath days?

this-PLUR day(light)-at SABBATH-at

... at [i.e. on] these Sabbath day(s)?

## Luke 6:03

*Ngatun noa Jesou ko wiya, wiyelliella,*

*wiya nurur wiya ba unni, Dabid-to noa ba upa, niuwoa bo ba kapiirri  
kakilliella ngatun bara ngikoung katoa;*

**ngadun nuwa JESUSgu wiya wiyiliyila**

[3] And Jesus answering them said,

Have ye not read so much as this, what David did, when himself  
was an hungred, and they which were with him;

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

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

*... wiya nurur wiya ba unni, ...*

**wiya nura wiya ba ani**

... Have ye not read so much as this, ...

QUESTION you-all speak-PH DONE this

... "QUERY (Have) you >done<-spoken [i.e. read] this, ...

*... Dabid to noa ba upa, ...*

**DAVIDu nuwa ba uba**

... what David did, ...

DAVID-ERG he WHENif do-PH

... (what) he, David, did, ...

[continues from previous frame]

... *niuwoa bo ba kampirri kakilliella* ...

**nyuwuwabu ba gabiri gagiliyila**

..when himself was an hungred, ...

he-EMPH WHEN/if hunger be-be-ing-recently

... when emphatically he [i.e. himself] was hunger [i.e. famished], ...

**DOUBTFUL WORD: himself**

Tkld USED FOR 'himself':

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

**POSSIBLE ADJUSTMENT**

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

... *ngatun bara ngikoung katoa;*

**ngadun bara ngigungGaduwa**

... and they which were with him;

AND they-all him-in company with

... and they with him; ...

**-gaduwa: IN COMPANY WITH**

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

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



# Luke 6:04

*Uwa noa ba kokere guba kai Eloī kai koba,  
ngatun mankulla takulla nulai nakillikanne, ngatun ngukulla barun ngikoung  
katoa ba ko, keawarān murrorōng takilliko, wonto ba barun ba ko [48] Ieru koba?*

uwa nuwa ba gugirigubagayi ELOIgayiguba

[4] How he went into the house of God,  
and did take and eat the shewbread, and gave also to them that were with  
him; which it is not lawful to eat but for the priests alone?

move-PH he DONE hut-of-at GOD-at-of

“He >done<-moved at [i.e. to] the house of God, ...

## DOUBTFUL TkId SUFFIXES

-gayi-guba 8 instances -at-of  
-guba-gayi 1 instance -of-at  
-guba-ga 21 instances -of-at  
UNLIKELY TO BE CORRECT:  
-guba-gayi VERY UNLIKELY  
-gayi-guba QUITE UNLIKELY

## -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

*... ngatun mankulla takulla nulai nakillikanne, ...*

ngadun manGala dagala nulayi nagiligani

... and did take and eat the shewbread, ...

AND take-be-PH eat-be-PH fruit see-be-ing-entity

... and took (and) ate the seeing-fruit [i.e. ‘shewbread’, ‘showbread’], ...

## TkId INVENTIONS: yes / shewbread

TkId coined the following terms:

yes: **gawa** be-IMP!  
shewbread: **BREAD nagiligani** seeing-entity-bread  
shewbread: **nulayi nagiligani** seeing-entity fruit

[continues next frame]

[continues from previous frame]

... ngatun ngukulla barun  
ngikoung katoa ba ko, ...

ngadun ngugala barun  
ngigungGaduwabagu

... and gave also to them  
that were with him; ...

AND give-be-PH them-all  
him-in company with-at-to

... and gave (to) them with him; ...

DOUBTFUL TkId SUFFIXES

*ngikoung katoa ba ko,*

ngigung-Gaduwa-ba-gu  
POSSIBLE ERROR FOR  
ngigung-Gaduwa  
him-in company with  
THIS PERHAPS INFLUENCED BY:

*barun ba ko*

barunba-gu them-all-of-at  
OCCURRING 2 BARS BELOW

-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)

-gaba-gu: LOC + Erg / INSTR / ALL

COMBINED SUFFIX -gaba-gu  
(-daba-gu, -laba-gu, -raba-gu)  
LOCative + -gu,  
-gu COULD BE ERGative (subject),  
INSTRumental (using),  
OR ALLative (to); OR PURPositive (for)

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: ERGative.  
-gu PURPositive 'for' / -gu DATive 'to'  
-gu INSTRumental 'using'  
-gu OPPose 'against' [RARELY]

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

ba FUNCTIONS

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

... keawarān murrorōng takilliko, ...

giyawaran marurung dagiligu

... which it is not lawful to eat ...

not-now good eat-be-ing-for

... (that which is) not good for eating [i.e. not lawful to eat] ...

... wonto ba barun ba ko [48] Ieru koba?

wandu ba barunbagu PRIESTguba

... but for the priests alone?

instead DONE them-all-for PRIEST-of

... instead [i.e. except] for <of> them the priest(s)."

wandu ba: whereas / INSTEAD

wandu ba

TkId: "Whereas; a compound phrase: Won, the interrogative adverb of place, where? to, ...."  
RENDERED AS 'instead'.

SOMETIMES wandu ba IS SPLIT, AS:

180 wandu ba

70 wandu xxx ba

## Luke 6:05

*Ngatun noa barun wiya,*

*Yināl ta kore koba, Pirriwul noa katān  
yantīn ko Sabbat ko.*

**ngadun nuwa barun wiya**

[5] And he said unto them,

That the Son of man is Lord also of the sabbath.

AND he them-all speak-PH

And he spoke (to) them, ...

---

*... Yināl ta kore koba, ...*

**yinal da guriguba**

... That the Son of man ...

son AFFirm man-of

... (that) the son, aye, of man, ...

---

*... Pirriwul noa katān yantīn ko Sabbat ko.*

**biriwal nuwa gadan yandinGu SABBATHgu**

... is Lord also of the sabbath.

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

... he is chief for all [i.e. also] for the Sabbath.

---

## Luke 6:06

*Ngatun yakita kakulla tarai ta Sabbath ta,  
uwa ngaiya noa Sunagog ka ngatun wiyelliella: ngatun wakōl kore unta  
kakulla, mutturra ngikoemba tūngkangkeri tirrai kakulla.*

**ngadun yagida gagala darayida SABBATHda**

[6] And it came to pass also on another sabbath,  
that he entered into the synagogue and taught: and there was a man whose right hand  
was withered.

AND now be-be-PH other-at SABBATH-at

And now (it) was at [i.e. on] (an)other Sabbath, ...

*... uwa ngaiya noa Sunagog ka ngatun wiyelliella: ...*

**uwa ngaya nuwa SYNAGOGUEga ngadun wiyiliyila**

... that he entered into the synagogue and taught: ...

move-PH then he SYNAGOGUE-at AND speak-ing-recently

... he then moved at [i.e. to] the synagogue, and was speaking [i.e. was teaching]: ...

[continues next frame]

[continues from previous frame]

... ngatun wakōl kore unta kakulla, ...

ngadun wagul guri anda gagala

... and there was a man ...

AND one man there be-be-PH

... and one man was there, ...

wagul ARTICLE

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

DOUBTFUL ANGLICISM EXISTENTIAL there

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

POSSIBLE ADJUSTMENT

OMIT **anda**

... mutturra ngikoemba tūngkangkeri tirrai kakulla.

madara ngigumba

dungGangGiri dirayi gagala

... whose right hand was withered.

hand him-of right-(hand)(side) wither be-be-PH

... his right hand was withered.

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

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.

# Luke 6:07

*Ngatun bara Grammateu ko ngatun Pharasai ko tumimea bōn,  
wiya bōn noa ba turōn umulla purreung ka Sabbath ta; wiyayemmauwil koa bara bōn.*

**ngadun bara SCRIBEGu ngadun PHARISEEGu dumimiya bun**

[7] And the scribes and Pharisees watched him,  
whether he would heal on the sabbath day; that they might find an accusation against him.

**AND they-all SCRIBE-ERG AND PHARISEE-ERG watch-make-PH him**

And they, the scribes and pharisees. watched him, ...

**SPECIAL WORD: *duma / dumi***  
**duma / dumi** APPEAR TO SIGNIFY :  
— watch  
— keep  
AND ALSO regard, save

*... wiya bōn noa ba turōn umulla purreung ka Sabbath ta; ...*

**wiya bun nuwa ba durun umala bariyangGa SABBATHda**

... whether he would heal on the sabbath day; ...

**QUESTION him he WHEN/IF clean make-PH day(light)-at SABBATH-at**

... QUERY If he made him clean at [i.e. on] the Sabbath day; ...

*... wiyayemmauwil koa bara bōn.*

**wiyayimawilguwa bara bun**

... that they might find an accusation against him.

**speak-lead (accuse)-might-having they-all him**

... (that) they might speak-lead [i.e. accuse] him.

# Luke 6:08

*Wonto noa ba kōtta barun ba ngurrulliella,  
wiya bōn noa mutturra kan tirrai kan, boungkullia ngatun ngarōkilla willi ka,  
ngatun noa boungkulleen, ngatun ngarokēa.*

wandu nuwa ba guda barunba ngaraliyila

[8] But he knew their thoughts,  
and said to the man which had the withered hand, Rise up,  
and stand forth in the midst. And he arose and stood forth.

instead he DONE think-PH them-all-of hear-ing-recently

Instead he did know their thinking, ...

*... wiya bōn noa mutturra kan tirrai kan, ...*

wiya bun nuwa madaragan dirayigan

... and said to the man which had the withered hand, ...

speak-PH him he hand-agent wither-agent

... he spoke (to) him, the withered hand-agent  
[i.e. with the withered hand]: ...

## PROPrietive having

Tkld GAVE **gayin** [-gan] FOR PROPrietive  
**-having**

Tkld USED IT WITH 'hath', 'had', 'having',  
'have' over 40 times. PERHAPS CORRECT.  
ASSUMED IN NORTH DB TO BE agentive:

-gan [**gayin**] GLOSSED 'agent', 'BEness'  
-guwa IS ASSUMED FOR PROPrietive

"kain"

gayin

"in possession  
of; having"

having

Tkld/Frsr  
AWA Lex  
[212:25]

[continues next frame]

[continues from previous frame]

*... boungkullia ngatun ngarōkilla willi ka, ...*

**bungGaliya ngadun ngarugila wiliga**

... Rise up, and stand forth in the midst. ...

rise-be-ing-IMP! AND stand-be-IMP! middle-at

... “(You) must be rising and stand at [i.e. in] the middle”, ...

*... ngatun noa boungkulleen, ngatun ngarokēa.*

**ngadun nuwa bungGaliyan ngadun ngarugiya**

... And he arose and stood forth.

AND he rise-be-ing-did AND stand-be-did

... and he was rising and stood.



## Luke 6:09

*Wiya ngaiya noa Jesou ko barun,  
wiyennun wal bang nurun [142] unni; wiya tuloa ta umulliko  
murrorōng, nga yarakai umulliko purreung ka Sabbat ta?  
morōn umulliko, nga warikulliko?*

**wiya ngaya nuwa JESUSgu barun**

[9] Then said Jesus unto them,  
I will ask you one thing; Is it lawful on the sabbath days  
to do good, or to do evil? to save life, or to destroy it?

speak-PH then he JESUS-ERG them-all

He, Jesus, then spoke (to) them: ...

*wiyennun wal bang nurun [142] unni; ...*

**wiyinan wal bang nurun ani**

... I will ask you one thing; ...

speak-will certainly I ye-all this

... "I will certainly speak this (to) you: ...

*... wiya tuloa ta umulliko murrorōng, ...*

**wiya duluwa da umaligu marurung**

... Is it lawful on the sabbath days to do good, ...

QUESTION straight AFFirm make-ing-for good

... QUERY (Is it) straight [i.e. lawful], aye, for making good, ...

[continues from previous frame]

... *nga yarakai umulliko purreung ka Sabbat ta?* ...

**nga yaragayi umaligu bariyangGa SABBATHda**

... or to do evil? ... [ on the sabbath days ]

OR bad make-ing-for day(light)-at SABBATH-at

... or for making bad, at [i.e. on] the Sabbath day? ...

**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]

... *morōn umulliko,* ...

**murun umaligu**

... to save life, ...

alive make-ing-for

... for making alive, ...

**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]

... *nga warikulliko?*

**nga warigaligu**

... or to destroy it?

OR reject-ing-for

... or for rejecting [i.e destroying]?”

# Luke 6:10

*Ngatun nakilliella karikari yantin barun,*

*wiya [49] bōn noa, tutullia bi mutturra ngiroemba, ngatun upulleen ngaiya noa: ngatun mutturra ngaiya bōn tūrōn uma yanti tarai ba.*

**ngadun nagiliyila gari gari yandin barun**

[10] And looking round about upon them all,

he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

AND see-be-ing-recently twist twist all them-all

And seeing around all them, ...

... *wiya [49] bōn noa, ...*

**wiya bun nuwa**

... he said unto the man, ...

stretch-IMP him he

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

... *tutullia bi mutturra ngiroemba, ...*

**dudaliya bi madara ngirumba**

... Stretch forth thy hand. ...

stretch-ing-IMP! thou hand thee-of

... “You must stretch your hand”; ...

## 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.

[continues from previous frame]

... *ngatun upulleen ngaiya noa: ...*

**ngadun ubaliyan ngaya nuwa**

... And he did so: ...

AND do-ing-did then he

... and then he doing (this): ...

... *ngatun mutturra ngaiya bōn tūrōn uma yanti tarai ba.*

**ngadun madara ngaya bun durun uma yandi darayi ba**

.... and his hand was restored whole as the other.

AND hand then him clean make-PH thus other DONE

... and (someone) then made the hand clean thus [i.e. as] done (the) other.

**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 6:11

*Ngatun bara warapal kan bukka kan kakulla;*  
*ngatun murrorong wiyellān bara bo bara bo, minnung-bunnun bara bōn ba Jesou nung.*

**ngadun bara warabalgan bagagan gagala**

[11] And they were filled with madness;  
and communed one with another what they might do to Jesus.

AND they-all fill-PATient-agent anger-agent be-be-PH

And they were filled-agent(s) anger-agent(s)  
[i.e. they were filled with anger, madness]; ...

*... ngatun murrorong wiyellān bara bo bara bo, ...*

**ngadun marurung wiyilan barabu barabu**

... and communed one with another ...

AND good speak-RECIP-now they-all-EMPH they-all-EMPH [amongst themselves]

... and speaking good amongst themselves, ...

*... minnung-bunnun bara bōn ba Jesou nung....*

**minang banan bara bun ba JESUSnung**

... what they might do to Jesus.

WHAT do-will they-all him DONE JESUS-ACC

... WHAT they will do (with) Jesus.

## -bal PATient

THERE ARE 12 INSTANCES OF  
**-bal** PATient  
IN THE AWA RECORDS, AND ALL ARE  
FOR THE WORD **wara-bal**: fill-PATient,  
OR MEANING 'flat, WITH THE SAME  
UNDERLYING SENSE

## PASSIVE: -bal

ASSUME **-bal** = PATient,  
i.e. THE RECIPIENT OF  
SOMETHING – A PASSIVE  
CONSTRUCTION. e.g.  
**wara-bal**: full, filled  
**yidara-bal**: named

## PASSIVE IGNORED

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

**ngan-du**: someone  
**ngandu** .....  
someone (did whatever...)

## minang: INTERROGATIVE

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

**min** what? which  
**minang** what? what object?  
**minaring** what is it?  
**minan** how many?

RELATIVE PRONOUN [refers back  
to a noun]

*who, whom, whose, which, that*  
DEMONSTRATIVE [points to a thing]  
*this, that, these, those, neither, none*

## RELATIVE PRONOUNS

THIS	ngali	this	THAT	ngala	that
	ani	this		anuwa	that
				anduwa	that
				anang	that
				ngaluwa	that
				nginuwa	that

PERHAPS: **ngalabu**

# Luke 6:12

*Yakita unta purreung ka,  
uwa noa bulkarā kolang wiyelliko, yanti katai  
noa tokoi ta wiyelliella bōn Eloī nung.*

**yagida anda bariyangGa**

[12] And it came to pass in those days,  
that he went out into a mountain to pray, and continued all night in  
prayer to God.

now there day(light)-at

Now there at daylight, ...

*... uwa noa bulkarā kolang wiyelliko, ...*

**uwa nuwa balgaraGulang wiyiligu**

... that he went out into a mountain to pray, ...

move-PH he hill-towards speak-ing-for

... he moved towards the hill(s), for speaking [i.e. praying], ...

*... yanti katai noa tokoi ta wiyelliella bōn Eloī nung.*

**yandi gadayi nuwa duguwida wiyiliyila bun ELOInung**

... and continued all night in prayer to God.

thus be-AFF-HAB (always) he night-at speak-ing-recently him GOD-ACC

... he always [i.e. continued] speaking at night (to) him, God.

## yandi gadayi / galayi / giluwā

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

# Luke 6:13

*Ngatun yakita purreung ta,  
kaai ba noa barun wirrobullikan ngikoemba;  
ngirimulleen noa barun kin birung Twelve,  
niuwoa barun wiya ngiakai yitirra Aposol ;*

**ngadun yagida bariyang da**

[13] And when it was day,  
he called unto him his disciples: and of them he  
chose twelve, whom also he named apostles;

**AND now day(light) AFFirm**

And now day(light), aye, ...

## DOUBTFUL Tkld SUFFIXES

KJV *when it was day*  
**bariyang da**  
day(light) AFFirm  
BUT Tkld PROBABLY INTENDED:  
**bariyangGa**  
day(light)-at  
daytime

*... kaai ba noa barun wirrobullikan ngikoemba; ...*

**gayiba nuwa barun wirubaligan ngigumba**

... he called unto him his disciples: ...

**call-do-PH he them-all follow-ing-agent him-of**

... he called (to) them, his following-agents [i.e. disciples]; ...

## Tkld INVENTIONS: disciple / passover / generation

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

[continues next frame]

[continues from previous frame]

... ngirimulleen noa barun kin birung Twelve, ...

ngirimaliyan nuwa barunGinbirang TWELVE

... and of them he chose twelve, ...

choose-make-ing-did he them-all-away from TWELVE

... he chose twelve from them, ...

---

... niuwoa barun wiya ngiyakai yiturra Aposol ;

nyuwuwa barun wiya ngiyagayi yidara APOSTLE

.... whom also he named apostles;

he them-all speak-PH like this name APOSTLE

... he spoke (of) them name(d) like this 'Apostle';

---



# Luke 6:14

*Simon-nung (wiya noa ngiyakai yiterra Petro nung,)*

*ngatun ngikoemba kurrakōng Andre, ngatun Jakobo ngatun Joanne, ngatun Philip ngatun Bartolomai.*

**SIMONnung wiya nuwa ngiyagayi yidara PETERnung**

[14] Simon, (whom he also named Peter,)

and Andrew his brother, James and John, Philip and Bartholomew,

**SIMON-ACC speak-PH he like this name PETER-ACC**

Simon, he spoke like this the name Peter, ...

*... ngatun ngikoemba kurrakōng Andre, ...*

**ngadun ngigumba garagung ANDREW**

... and Andrew his brother, ...

**AND him-of brother ANDREW**

... and his brother Andrew, ...

### MYSTERY WORD: *kōn*

<b>koiyung kōn</b>	fire-type-at
2 <b>kaiyīnkōn ta ba</b>	side-agent-at
<b>kaiyīn kōn ta</b>	side-agent-at
<b>wonta kōn</b>	what-type
<b>turo kōn billi ta</b>	punish-agent-do-ing
	ABSTR

MEANINGS SUGGESTED HERE ARE DOUBTFUL

### MYSTERY suffix: *-kon*

THERE ARE ABOUT 18 EXAMPLES OF Tkld USING THE SUFFIX **-kon**, COMPARED WITH ABOUT 800 **-kan**, INTERPRETED AS '-agent', '-BEness' THE **-kon** SPELLING DOES NOT APPEAR TO BE AN ERROR, AS IT TENDS TO APPEAR REPEATEDLY WITH THE SAME WORD

[continues next frame]

[continues from previous frame]

*... ngatun Jakobo ngatun Joanne, ...*

**ngadun JAMES ngadun JOHN**

... James and John, ...

**AND JAMES AND JOHN**

... and James and John, ...

*... ngatun Philip ngatun Bartolomai.*

**ngadun PHILIP ngadun BARTHOLOMEW**

... Philip and Bartholomew,

**AND PHILIP AND BARTHOLOMEW**

... and Philip and Bartholomew.

## Luke 6:15

*Mattaio ngatun Thoma,  
ngatun Yakobo Alphaiūmba, ngatun Simon  
ngiyakai wiya yiturma Zelote, [50]*

**MATTHEW ngadun THOMAS**

[15] Matthew and Thomas,  
James the son of Alphaeus, and Simon called  
Zelotes,

**MATTHEW AND THOMAS**

Matthew and Thomas, ...

---

*... ngatun Yakobo Alphaiūmba, ...*

**ngadun JAMES ALPHAEUSumba**

... James the son of Alphaeus, ...

**AND JAMES ALPHAEUS-of**

and James of Alphaeus, ...

---

*... ngatun Simon ngiyakai wiya yiturma Zelote, [50]*

**ngadun SIMON ngiyagayi wiya yidara ZELOTES**

... and Simon called Zelotes,

**AND SIMON like this speak-PH name ZELOTES**

... and Simon like this name(d) spoken Zelotes,

---

# Luke 6:16

*Ngatun Joudas kurrakōng ta Jakobo ūmba,  
ngatun Jouda Iskariot, niuwoa ngakoiya yē noa.*

**ngadun JUDAS garagung da  
JAMESumba**

[16] And Judas the brother of James,  
and Judas Iscariot, which also was the traitor.

AND JUDAS brother AFFirm JAMES-of

And Judas the brother, aye, of James, ...

## MYSTERY WORD: *kōn*

<b>koitung kōn</b>	fire-type-at
2 <b>kaiyīnkōn ta ba</b>	side-agent-at
<b>kaiyīn kōn ta</b>	side-agent-at
<b>wonta kōn</b>	what-type
<b>turo kōn billi ta</b>	punish-agent-do-ing ABSTR

MEANINGS SUGGESTED HERE ARE  
DOUBTFUL

## MYSTERY suffix: *-kon*

THERE ARE ABOUT 18 EXAMPLES OF  
TKld USING THE SUFFIX **-kon**,  
COMPARED WITH ABOUT 800 **-kan**,  
INTERPRETED AS '-agent', '-BEness'  
THE **-kon** SPELLING DOES NOT  
APPEAR TO BE AN ERROR, AS IT  
TENDS TO APPEAR REPEATEDLY  
WITH THE SAME WORD

*... ngatun Jouda Iskariot, niuwoa ngakoiya yē noa.*

**ngadun JUDAS ISCARIOT nyuwuwa ngaguwiyai nuwa**

... and Judas Iscariot, which also was the traitor.

AND JUDAS ISCARIOT he fib-speak-actor he

... and Judas Iscariot, he the fib-speaker [i.e. traitor], he.

# Luke 6:17

*Ngatun noa uwa barān barun katoa,  
ngatun ngarawōn ta ko ngarokea noa, ngatun konara wirrobullikan  
ngikoemba, ngatun kauwul konara kore Joudaia kal, ngatun  
Jerusalem kal, ngatun korowa-tarīn Tyre ngatun Sidon kal, uwa  
bara ngurrulliko bōn, ngatun turōn umulli ko barun ba munni;*

**ngadun nuwa uwa baran barunGaduwa**

[17] And he came down with them,  
and stood in the plain, and the company of his disciples, and a  
great multitude of people out of all Judaea and Jerusalem, and  
from the sea coast of Tyre and Sidon, which came to hear him,  
and to be healed of their diseases;

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

And he moved down with them, ...

*... ngatun ngarawōn ta ko ngarokea noa, ...*

**ngadun ngarawandagu ngarugiya nuwa**

... and stood in the plain, ...

AND plain-to stand-be-PH he

and he stood to [i.e. in] the plain, ...

*... ngatun konara wirrobullikan ngikoemba, ...*

**ngadun gunara wirubaligan ngigumba**

... and the company of his disciples, ..

AND crowd follow-ing-agent him-of

... and a crowd of his following-agents [i.e. disciples], ...

## 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

## -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)

## DOUBTFUL SUFFIX: -dagu

*ngarawōn ta ko*

-gagu / -dagu ARE ALLative: 'to'  
HERE THE MEANING IS  
LOCative 'at'

PERHAPS:

**ngarawan-daba**

plain-at

*in the plain*

## Tkld INVENTIONS: disciple / passover / generation

Tkld coined the following terms:

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

[continues from previous frame]

... ngatun kauwul konara kore Joudaia kal, ...

ngadun gawal gunara guri JUDAEAgal

... and a great multitude of people out of all Judaea ...

AND big crowd man JUDAEA-belong

... and a big crowd (of) Judaea-mob men [i.e. people], ...

**-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)

... ngatun Jerusalem kal, ...

ngadun JERUSALEMgal

... and Jerusalem, ...

AND JERUSALEM-belong

... and Jerusalem-mob, ...

**-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)

... ngatun korowa-tarīn Tyre ngatun Sidon kal, ...

ngadun guruwa darin

TYRE ngadun SIDONgal

... and from the sea coast of Tyre and Sidon, ...

AND sea coast TYRE AND SIDON-belong

... and the seacoast Tyre and Sidon-mob, ...

**MYSTERY WORD: darin**

MYSTERY SIGNIFICANCE —EXAMPLES:

<b>guruwa daring</b>	sea coast
<b>guruwa darin</b>	sea coast
<b>mani-gan-darin</b>	ill-agent-xxx
<b>wiyi-li-da-rin</b>	speak-ing ABSTR-by
<b>gulayi-darin</b>	timber-xxx
<b>guda-gurin-darin</b>	think-lacking xxx
<b>ngala-darin</b>	that-PLUR-AFF-because [?]
<b>gawal gawal daring</b>	many things
<b>ngara-ma-yinga-li-darin</b>	hear-make-almost-ing-AFF-because [?]

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

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

[continues next frame]

[continues from previous frame]

... *uwa bara ngurrulliko bōn, ...*

**uwa bara ngaraligu bun**

... which came to hear him, ...

move-PH they-all hear-ing-for him

... they moved [i.e. came] for hearing him, ...

... *ngatun turōn umulli ko barun ba munni;*

**ngadun durun umaligu barunba mani**

... and to be healed of their diseases;

AND clean make-ing-for them-all-of ill

... and for making clean of their ill [i.e. diseases].

# Luke 6:18

*Ngatun bara wonkul-mān yarakai to marai to:*

*ngatun barun uma turōn.*

**ngadun bara wanGalman yaragayidu marayidu**

[18] And they that were vexed with unclean spirits:

and they were healed.

AND they-all stupid-MAKEness bad-using spirit-using

And they stupid-ness using [i.e. with] bad spirits: ...

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

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

*... ngatun barun uma turōn.*

**ngadun barun uma durun**

... and they were healed.

AND them-all make-PH clean

... and (someone) made them clean.

## 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 6:19

*Ngatun yantīn to konarrō numulla bōn bara;*

*kulla murrorōng paibēa ngikoung kin birung, ngatun noa turōn uma yantīn barun.*

**ngadun yandindu gunaru numala bun bara**

[19] And the whole multitude sought to touch him:

for there went virtue out of him, and healed them all.

AND all-ERG crowd-ERG touch-PH him they-all

And they, all the crowd, touched him; ...

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

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

*... kulla murrorōng paibēa ngikoung kin birung, ...*

**gala marurung bayibiya ngigungGinbirang**

... for there went virtue out of him, ...

because good appear-do-PH him-away from

... because good [i.e. virtue] appeared [i.e. was ejected] from him, ...

*... ngatun noa turōn uma yantīn barun.*

**ngadun nuwa durun uma yandin barun**

... and healed them all.

AND he clean make-PH all them-all

... and he made them all clean.

# Luke 6:20

*Ngatun noa wokka-lān nakulla  
ngaikung ko ngikoemba wirrobullikan,  
ngatun wiya, murrorōng umatoara mirrul ko, kulla nurun ba pirriwul  
ngēl la Eloī koba.*

**ngadun nuwa wagalan nagala  
ngayigangGu ngigumba wirubaligan**

[20] And he lifted up his eyes on his disciples,  
and said, Blessed be ye poor: for yours is the kingdom of God.

AND he high-ness see-be-PH eye-using  
him-of follow-ing-agent

And using (his) eye(s) he saw his disciples, ...

**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

**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

**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 wiya, murrorōng umatoara mirrul ko, ...*

**ngadun wiya marurung umadwara miralgu**

... and said, Blessed be ye poor: ...

AND speak-PH good make-done to poor-to

... and spoke: "Good make-endowed [i.e. blessed] to the poor; ...

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

[continues next frame]

[continues from previous frame]

... *kulla nurun ba pirriwul ngēl la Eloī koba.*

**gala nurunba biriwalngila ELOI guba**

... for yours is the kingdom of God.

because ye-all-of chief (kingdom)-place-at GOD-of

... because yours is at the kingdom of God.

**POSSESSIVE unattached**

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN  
 IDIOMATIC EXPRESSION  
 DOUBTFUL

**DOUBTFUL Tkld TRANSLATION**

*KJV yours is the kingdom*  
 Tkld **nurunba biriwalngila**  
 ye-all-of chief-place-at  
 MEANS: *at your kingdom*  
 ABORIGINAL LANGUAGES MIGHT PERHAPS EXPRESS THIS IDEA AS:  
*nura biriwal-ngil-guwa*  
 you-all chief-place-having  
*you've got (the) kingdom*

**biriwal-guba: KINGDOM**

Tkld MAINLY ADOPTED **biriwal-guba** 'chief-of' FOR 'kingdom'  
 THIS FORM SEEMS DOUBTFUL  
**biriwal-guba ELOI-guba** [30]  
**biriwal-guba ELOI-umba** [6]  
**biriwal-guba murugu-guba** [3]  
 Tkld ALSO USED—PERHAPS BETTER:  
**biriwal-ngil** chief-place [9]  
**biriwal-gani** chief-entity [2]

# Luke 6:21

*Murrorong umatoara nura kapidri kan yakita;*

*kulla nura warapān wal kakilliko. [51] Murrorōng umatoara nura tūnkilīn yakita, kulla nura kintellinnun wal.*

**marurung umadwara nura gabirigan yagida**

[21] Blessed are ye that hunger now:

for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

good make-done to you-all hunger-agent now

You (are) good make-endowed [i.e. blessed]  
(who are) hunger-agents [i.e. hungry] now; ...

## 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

*...kulla nura warapān wal kakilliko. [51] ...*

**gala nura waraban wal gagiligu**

.. for ye shall be filled. ...

because you-all fill-DOness certainly be-be-ing-for

... because you are certainly for filling. ...

## -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

[continues next frame]

[continues from previous frame]

... *Murrorōng umatoara nura tūnkillīn yakita, ...*

**marurung** **umadwara** **nura** **dunGilin** **yagida**

... Blessed are ye that weep now: ...

good make-done to you-all cry-ing-now now

... You (are) good make-endowed [i.e. blessed] (who are) crying now, ...

**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

**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

... *kulla nura kintellinnun wal.*

**gala** **nura** **gindilinan** **wal**

... for ye shall laugh.

because you-all laugh-ing-will certainly

... because you will certainly (be) laughing.

# Luke 6:22

*Murrorōng umatoara nura,*

*yarakai umunnun ngaiya nurun kore ko, ngatun warikunnun nurun, ngatun yarakai wiyennun nurun, ngatun warikunnun yiterra nurun ba yanti yarakai ba, ngikoung kin birung yinal kore koba ka birung.*

**marurung umadwara nura**

[22] Blessed are ye,

when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

good make-done to you-all

Good make-endowed [i.e. blessed] (are) you, ...

## 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

*... yarakai umunnun ngaiya nurun kore ko, ...*

**yaragayi umanan ngaya nurun gurigu**

... when men shall hate you, ...

bad make-will then ye-all man-ERG

... then men will make bad (for) you, ...

*... ngatun warikunnun nurun, ...*

**ngadun wariganan nurun**

... and when they shall separate you from their company, ...

AND reject-will ye-all

... and will reject you, ...

[continues from previous frame]

*... ngatun yarakai wiyennun nurun, ...*

**ngadun yaragayi wiyinan nurun**

... and shall reproach you, ...

AND bad speak-will ye-all

... and will speak bad [i.e. reproach] you, ...

*... ngatun warikunnun yiturra nurun ba yanti yarakai ba, ...*

**ngadun wariganan yidara nurunba yandi yargayi ba**

... and cast out your name as evil, ...

AND reject-will name ye-all-of thus bad DONE

... and will reject your name thus [i.e. as] bad, ...

*... ngikoung kin birung yināl kore koba ka birung.*

**ngigungGinbirang yinal gurigubagabirang**

... for the Son of man's sake.

him-away from son man-of-away from

... away from him, from the son of man.

**DOUBTFUL Tkld SUFFIXES**

*KJV for the Son of man's sake*

Tkld **ngigungGinbirang yinal**

**gurigubagabirang**

him-away from son man-of-away from

away from him, from of man, the son

DOUBTFUL AGREEMENT: PERHAPS:

**ngigungGinbirang yinalgabirang guriguba**

him-away from son-away from man-of

away from him, from the son of man

## Luke 6:23

*Pittul nura kauwa ngatun ūntellia unta purreung ka;*

*kulla nurun ba ngukillikanne kauwul katan Moroko ka ba; yanti uma bara biyungbai ta ko barun ka to barun Prophet-nung.*

**bidal nura gawa ngadun undiliya anda bariyangGa**

[23] Rejoice ye in that day, and leap for joy:

for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

joy you-all be-IMP! AND dance-ing-IMP! there day(light)-at

You must be joy(ful), and must dance, there at day(time); ...

*... kulla nurun ba ngukillikanne kauwul katan Moroko ka ba; ...*

**gala nurunba ngugiligani gawal gadan murugugaba**

... for, behold, your reward is great in heaven: ...

because ye-all-of give-be-ing-entity big be-AFF-now sky-at

... because your give-being-entity [i.e. reward] is big at the sky [i.e. in heaven]; ...

[continues next frame]



[continues from previous frame]

*...yanti uma bara biyungbai ta ko  
barun ka to barun Prophet-nung.*

yandi uma bara biyangbayidagu  
barunGadu barun PROPHETnung

... for in the like manner did their fathers unto the prophets.

thus make-PH they-all father-ITEM-AFF-ERG  
them-all-of-ERG them-all PROPHET

... thus did they, their fathers,  
(to) them (the) prophet(s).

**-dagu / -gagu / -lagu / ragu**

-@agu: ALLative 'to'  
TkId SOMETIMES APPEARS  
TO USE THIS SUFFIX AS 'entity'  
OR AS AN ABSTRACTIFIER (cf.  
NOTion)  
THIS USAGE IS DOUBTFUL  
[JMS Jan 2020]

**MS ERROR [?]**

*barun ka to*

barunGadu  
IRREGULARITY FOR  
barunba-du  
them-all-of-ERG

**PRONOUN IRREGULARITIES**

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

AND VARIANTS WITH ngirung, nurun, etc.

# Luke 6:24

*Yapāl nura porōlkan katan!*

*kulla nura mankulla ta pittul nurun ba.*

yabal nura burulgan gadan

[24] But woe unto you that are rich!

for ye have received your consolation.

woe you-all heavy-agent be-AFF-now

Woe be you heavy-agent(s) [i.e. rich]! ...

**Tkld INVENTIONS:**  
rich man / crucify /argue

Tkld coined the following terms:

rich man **burul-gan** heavy agent

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

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

*... kulla nura mankulla ta pittul nurun ba.*

gala nura manGala da bidal nurunba

... for ye have received your consolation.

because you-all take-be-PH AFFirm joy ye-all-of

... because you took, aye, [i.e. received] your joy.

# Luke 6:25

***Yapāl nura warakan!***

*kulla nura kapiirri kunnun. Yapāl nura kintellan yakita! kulla nura ngirellinnun ngatun tūnkillinnun.*

**yabal nura waragan**

[25] Woe unto you that are full!

for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

woe you-all fill-agent

woe you fill-agent(s)! ...

**-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 nura kapiirri kunnun. ...*

**gala nura gabiri ganan**

... for ye shall hunger. ...

because you-all hunger be-will

... because you will be hungry. ...

[continues from previous frame]

... *Yapāl nura kintellan yakita! ...*

yabal nura gindilan yagida

... Woe unto you that laugh now! ...

woe you-all laugh-persist-now now

... Woe you (who are) laughing now! ...

...*kulla nura ngirelennun ngatun tūnkillinnun.*

gala nura ngirilinan ngadun dunGilinan

... for ye shall mourn and weep.

because you-all shedtear-ing-will AND cry-ing-will

... because you will be weeping and crying.

MYSTERY WORD: *dunGa...*

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

[continues next frame]

## Luke 6:26

### *Yapāl nura*

*murrorōng wiyennun ba yantīn to Kore ko nurun! yanti bo barun ba Biyungbai ta ko barun ngakoyayē Prophet nung.*

### yabal nura

[26] Woe unto you,  
when all men shall speak well of you! for  
so did their fathers to the false prophets.

woe you-all

Woe (to) you, ...

*... murrorōng wiyennun ba yantīn to Kore ko nurun! ...*

**marurung wiyinan ba yandindu gurigu nurun**

... when all men shall speak well of you! ...

good speak-will WHEN/if all-ERG man-ERG ye-all

.. when all men will speak good (of) you! ...

[continues next frame]

[continues from previous frame]

... *yanti bo barun ba Biyungbai ta ko barun ngakoyayē Prophet nung.*

yandibu barunba biyangbayidagu  
barun ngaguyayi PROPHETnung

.... for so did their fathers to the false prophets.

thus-EMPH them-all-of father-ITEM-AFF-ERG  
them-all fib-speak-actor PROPHET-ACC

... emphatically thus their father(s) (to the) fib-speak [i.e. false] prophet(s)

**-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

**-dagu / -gagu / -lagu / ragu**

-@agu: ALLative 'to'  
Tkld SOMETIMES APPEARS TO USE THIS SUFFIX AS 'entity' OR AS AN ABSTRACTIFIER (cf. NOTion)  
THIS USAGE IS DOUBTFUL  
[JMS Jan 2020]

# Luke 6:27

*Ngiyakai bang wiyān nurun ngurrullikan,*

[52] *pittul umulla barun yarakai willung nurun ba; murrorōng umulla barun, yarakai nurun ba uman.*

**ngiyagayi bang wiyān nurun ngaraligan**

[27] But I say unto you which hear,

Love your enemies, do good to them which hate you,

like this I speak-now ye-all hear-ing-agent

I speak (to) you hearing-agents [i.e. hearers] like this, ...

*... pittul umulla barun yarakai willung nurun ba; ...*

**bidal umala barun yaragayi wilang nurunba**

... Love your enemies, ...

joy make-IMP! them-all bad-return/behind (past) [sinner] ye-all-of

... (you) must joy-make [i.e. love] them, your bad-return(s) [i.e. sinners, those that hate you]; ...

*... murrorōng umulla barun, yarakai nurun ba uman.*

**marurung umala barun yaragayi nurunba uman**

... do good to them which hate you,

good make-IMP! them-all bad ye-all-of make-now

... (you) must make good (to) them, (who) make your bad [i.e. your misfortune—i.e. who hate you].

**Tkld INVENTIONS:**  
divided / sin / sinner

Tkld coined the following terms:

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

sin: **yaragayi umali da**: bad make-ing ABSTR

sinner: **yaragayi wilang** bad-return (past)

## Luke 6:28

*Murrorong barun wiyella, koatan nurun ba;*

*ngatun wiyella (bon Eloi nung) wiyellia barun yarakai nurun ba uman.*

**marurung barun wiyila guwadan nurun ba**

[28] Bless them that curse you,

and pray for them which despitefully use you.

good them-all speak-IMP! scold-AFF-now ye-all DONE

(You) must good speak [i.e. bless] them (that) >done<-scold you, ...

*... ngatun wiyella (bon Eloi nung) ...*

**ngadun wiyila bun ELOInung**

,,, and pray ...

AND speak-IMP! him GOD-ACC

...and (you) must speak (i.e. pray) (to) him, God, ...

*... wiyellia barun yarakai nurun ba uman.*

**wiyiliya barun yaragayi nurun ba uman**

... for them which despitefully use you.

speak-ing-HAB them-all bad ye-all DONE make-now

... (for) them (who) habitually >done<-make speaking bad(ly) (i.e. spitefully use) you.



# Luke 6:29

*Ngatun b̄un-nun ba wakōl ngan kullo tarai to,  
tarai ngukillia; ngatun niuwoa mānnun wurabil ngiroemba, wiya yikora wiwi  
mankiyikora unni Kōt.*

**ngadun bunan ba wagul ngan galu darayidu**

[29] And unto him that smiteth thee on the one cheek  
offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.

**AND beat-will DONE one who cheek other-using**

**And one who will beat using the >other< cheek, ...**

## DOUBTFUL Tkld TRANSLATION

Tkld TRANSLATION DOUBTFUL.  
PERHAPS:

*ngadun ngan-du bun-nan bi luwa galu  
wagulu  
AND who-ERG beat-will he thee cheek-  
using one-using  
and he who will beat you using [i.e on]  
one cheek ...*

*... tarai ngukillia; ...*

**darayi ngugiliya**

... offer also the other; ...

**other give-be-ing-IMP!**

**... (you must be) giving [i.e. offering] the other; ...**

[continues next frame]

[continues from previous frame]

... *ngatun niuwoa mānnun wurabil ngiroemba, ...*

**ngadun nyuwuwa manan wurabil ngirumba**

... and him that taketh away thy cloke ...

AND he take-will blanket [cloak] thee-of

... and he (who) will take your blanket [i.e. cloak], ...

... *wiya yikora wiwi mankiyikora unni Kōt.*

**wiya gura wiwi manGi gura ani COAT**

... forbid not to take thy coat also.

speak-IMP! not warning take-be-IMP!-not this COAT

... (you) must not-speak [i.e. forbid]: 'Warning, do not take this coat'.

**-yi-gura MISCONCEPTION**

**yikora** OCCURS 120 TIMES

83 PRECEDED by -i-

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

3 PRECEDED BY -n-

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

# Luke 6:30

*Nguwa barun yantīn ko wiyellinnun ba ngiroung kin;*

*ngatun niuwoa ba mankulla tullokān ngiroemba wiya yikora kari bōn.*

**nguwa barun yandinGu wiyilinan ba ngirungGin**

[30] Give to every man that asketh of thee;

and of him that taketh away thy goods ask them not again.

give-IMP! them-all all-ERG speak-ing-will WHEN/if thee-at

When all will be speaking [i.e. asking] at [i.e. of] you, (you) must give (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 niuwoa ba mankulla tullokān ngiroemba ...*

**ngadun nyuwuwa ba manGala dalugan ngirumba**

... and of him that taketh away thy goods ...

AND he DONE take-be-PH hold-BEness [property] thee-of

... and he (who) >done<-took your property, ...

## nyuwuwa ba / nyuwuwa-bu

*niuwoa ba*

**niuwoa ba** OR **niuwoa bo**

**niuwoa ba:** he- DONE (8) [= 'himself']

**niuwoa bo** he-EMPH (17) [= 'himself']  
ANY DIFFERENCE BETWEEN THE TWO FORMS WOULD SEEM TO BE MINOR

## -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)

*... wiya yikora kari bōn.*

**wiya gura gari bun**

... ask them not again.

speak-IMP! not more him

... do not speak more to him [i.e. do not ask him again (i.e. ask for it back)]

## -yi-gura MISCONCEPTION

**yikora** OCCURS 120 TIMES

83 PRECEDED by -i-

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

3 PRECEDED BY -n-

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

## DOUBTFUL Tkld TRANSLATION

KJV *ask them not again*

Tkld **wiya gura gari bun**

speak-IMP! not more him

INCONGRUENT. KJV INTENTION IS 'do not ask for the goods back again'. SO PERHAPS

**wiya gura bun ngu-ba-yi-li-gu dalugan**

speak-IMP! not him give-do-back-ing-for hold-BEness (property)

(you) must not ask him for returning property

# Luke 6:31

*Ngatun unnoa ta kōttān nura ba*

*murrorong umulliko barun kore nurun, umulla nura yanti bota barun.*

**ngadun anuwa da gudan nura ba**

[31] And as ye would

that men should do to you, do ye also to them likewise.

AND that AFFirm think-now you-all DONE

And you done think that, aye, ...

*... murrorong umulliko barun kore nurun, ...*

**marurung umaligu barun guri nurun**

... that men should do to you, ...

good make-ing-for them-all man ye-all

... for making [i.e. doing] good (to) them, men, (to) you, ...

## DOUBTFUL TkId TRANSLATION

*KJV that men should do to you*

TkId **marurung umaligu barun guri nurun**  
good make-ing-for them-all man ye-all  
for making good to them men, to you [?]

INCONGRUENT. PERHAPS:

**uma-wil-guwa bara marurung nurun-Gin**  
make-might-having they-all good you-all-at  
(that) they might behave(ing) well at [i.e. to] you

*... umulla nura yanti bota barun.*

**umala nura yandibu da barun**

... do ye also to them likewise.

make-IMP! you-all thus-EMPH AFFirm them-all

... you must make [i.e. do] emphatically thus, aye, (to) them.

## -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 ]

# Luke 6:32

*Kulla nura pittul-man barun pittul-man nurun,  
minnaring ko ke unnoa? kulla bara yarakai kan to yanti bo uman.*

**gala nura bidalman barun bidalman nurun**

[32] For if ye love them which love you,  
what thank have ye? for sinners also love those that love them.

because you-all joy-make-now them-all joy-make-now ye-all

Because you joy-make [i.e. love] them (who) love you, ...

**DOUBTFUL Tkld TRANSLATION**  
KJV *For if ye love them which love you*  
Tkld **gala nura bidalman barun bidalman nurun**  
because you-all joy-make-now them-all joy-make-now ye-all  
PERHAPS:  
**gala bidalman nura ba barun ngan-du bidalman nurun**  
because joy-make-now t you-all WHEN/if them-all who-ERG joy-make-now ye-all  
*because if you love them who love you*

*... minnaring ko ke unnoa? ...*

**minaringGu gi anuwa**

... what thank have ye? ...

what-for be that

... what is that for? ...

**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.

*... kulla bara yarakai kan to yanti bo uman.*

**gala bara yaragayigandu yandibu uman**

... for sinners also love those that love them.

because they-all bad-agent-ERG thus-EMPH make-now

... Because they, the bad-agents [i.e. sinners], do emphatically thus.

## Luke 6:33

*Ngatun murrorong nura umunnun ba  
barun ngali [53] murrorōng nurun uman,  
minnaring ko ke unnoa? kulla bara yarakai kan to yanti bo umān.*

**ngadun marurung nura umanan ba  
barun ngali marurung nurun uman**

[33] And if ye do good to them which do good to you,  
what thank have ye? for sinners also do even the same.

AND good you-all make-will WHEN/if  
them-all this fellow good ye-all make-now

And if you will make [i.e. do] good (to) them,  
these fellow(s), (who) make [i.e. do] good (to) you, ...

*... minnaring ko ke unnoa? ...*

**minaringGu gi anuwa**

... what thank have ye? ...

what-for be that

... what do that for? ...

*...kulla bara yarakai kan to yanti bo umān.*

**gala bara yaragayigandu yandibu uman**

... for sinners also do even the same.

because they-all bad-agent-ERG thus-EMPH make-now

...because they, the bad agent(s) [i.e. sinners] make [i.e. do] emphatically thus.

### VERB 'to be'

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

## Luke 6:34

*Ngatun mumbinnun nura ba barun*

*kōttan nura willambo upilliko barun, minnaring ko ke unnoa? kulla bara yarakai willung mumbillān barun willembō upilliko yanti bo.*

**ngadun mambinan nura ba barun**

[34] And if ye lend to them of whom ye hope to receive,  
what thank have ye? for sinners also lend to sinners, to receive as much again.

AND lend-will you-all WHEN/if them-all

And if you lend (to) them (who) ...

---

*... kōttan nura willambo upilliko barun, ...*

**gudan nura wilambu ubiligu barun**

... of whom ye hope to receive, ...

think-now you-all return-EMPH do-ing-for them-all

... you think [i.e. hope] (are) them [i.e. the ones] for emphatically-return-doing [i.e. receiving],

---

[continues next frame]

[continues from previous frame]

... *minnaring ko ke unnoa? ...*

**minaringGu gi anuwa**

... what thank have ye? ...

what-for be that

... what be that for? [i.e. what are you doing that for?] ...

**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.

... *kulla bara yarakai willung ...*

**gala bara yaragayi wilang**

... for sinners ...

because they-all bad-return/behind (past) [sinner]

... because they, the bad return(s) [i.e. sinners] ...

**Tkld INVENTIONS:**  
divided / sin / sinner

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

... *mumbillān barun willembu upilliko yanti bo.*

**mambilan barun wilambu ubaligu yandibu**

... also lend to sinners, to receive as much again.

lend-persist-now them-all return-EMPH do-ing-for thus-EMPH

... are lending (to) them [i.e. each other] (so as to) for emphatically-doing-return emphatically thus [i.e. so as to receive as much again].



# Luke 6:35

*Wonto ba nura pittul umulla barun yarakai willung nurun ba;*

*ngatun murrorong umulla ngatun mumbilla kōttan keawai willembo upulliko; ngatun ngutoara kauwul kunnun nurun ba, ngatun nura wonnai kunnun wokka koba; kulla noa murrorong umān barun wiyapaiyē korien ngatun barun yarakai.*

wandu ba nura bidal umala barun yaragayi wilang nurunba

[35] But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

instead DONE you-all joy make-IMP! them-all bad-return/behind (past) [enemy] ye-all-of

Instead you must joy-make [i.e. love] them, the bad returns [i.e. enemies], of yours; ...

*... ngatun murrorong umulla ...*

ngadun marurung umala

... and do good, ...

AND good make-IMP!

... and (you) must make [i.e. do] good; ...

*...ngatun mumbilla kōttan keawai willembo upulliko; ...*

ngadun mambila gudan giyawayi wilimbu ubaligu

... and lend, hoping for nothing again; ...

AND lend-IMP! think-now no return-EMPH do-ing-for

...and (you) must lend, think [i.e. hope] for no emphatically-return-doing [i.e. nothing again]; ...

## Tkld INVENTIONS: divided / sin / sinner

Tkld coined the following terms:

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

sin: **yaragayi umali da**: bad make-ing ABSTR

sinner: **yaragayi wilang** bad-return (past)

## OBSCURE TRANSLATION

OBSCURE CONCEPT  
OBSCURE Tkld TRANSLATION

[continues from previous frame]

... *ngatun ngutoara kauwul kunnun nurun ba, ...*

**ngadun ngudwara gawal ganan nurunba**

... and your reward shall be great, ...

AND give-done to big be-will ye-all-of

... and your give-endowed [i.e. reward] will be big, ...

... *ngatun nura wannai kunnun wokka koba; ...*

**ngadun nura wanayi ganan wagaguba**

.. and ye shall be the children of the Highest: ...

AND you-all child be-will high-of

...and you will be the child(ren) of (the) high, ...

... *kulla noa murrorong umān barun wiyapaiyē korien ngatun barun yarakai.*

**gala nuwa marurung uman barun wiyabayigurin ngadun barun yaragayi**

... for he is kind unto the unthankful and to the evil.

because he good make-now them-all speak-do-back-lacking AND them-all bad

... because he makes good (to) them lacking speak-back  
[i.e. lacking gratitude (the unthankful)] and (to) them, the bad.

# Luke 6:36

*Kauwa nura minki kan,  
yanti bo Biyungbai nurun ba minki katan.*

**gawa nura minGigan**

[36] Be ye therefore merciful,  
as your Father also is merciful.

be-IMP! you-all emotion-agent

You must be emotion-agent(s) [i.e. merciful], ...

*... yanti bo Biyungbai nurun ba minki katan.*

**yandibu biyangbayi nurunba minGi gadan**

... as your Father also is merciful.

thus-EMPH father-ITEM ye-all-of emotion be-AFF-now

... emphatically-thus [i.e. as] your father is emotion [i.e. merciful].

**-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 6:37

*Kōtta yikora yarakai,*  
*ngatun keawai nurun Kōttenun yarakai:*  
*pirrirāl mai yikora nura, ngatun keawai*  
*nurun pirrirāl-munnun: warikilla nura,*  
*ngatun nurun ba warikunnun.*

**guda gura yaragayi**

[37] Judge not,  
and ye shall not be judged: condemn not, and ye shall  
not be condemned: forgive, and ye shall be forgiven:

think-IMP! not bad

(You) must not think-bad [i.e. judge], ...

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

*... ngatun keawai nurun Kōttenun yarakai: ...*

**ngadun giyawayi nurun gudinan yaragayi**

...and ye shall not be judged: ...

AND no ye-all think-will bad

... and (someone) will not think-bad [i.e. judge] you; ...

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

*... pirrirāl mai yikora nura, ...*

**biriralma gura nura**

... condemn not, ...

hard-make-IMP! not you-all

... you must not make hard [i.e. condemn], ...

**-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**

[continues from previous frame]

...*ngatun keawai nurun pirrirāl-munnun: ...*

**ngadun giyawayi nurun biriralmanan**

... and ye shall not be condemned: ...

AND not ye-all hard-make-will

... and (someone) will not make hard [i.e. condemn] 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)'.  
 TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du:** someone  
*ngandu .....*  
*someone (did whatever...)*

...*warikilla nura, ...*

**warigila nura**

.. forgive, ...

forgive-IMP!

... you must reject [i.e. forgive], ...

**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 nurun ba warikunnun.*

**ngadun nurun ba wariganan**

... and ye shall be forgiven:

AND ye-all DONE reject-will

... and (someone) >done<-will reject [i.e. forgive] you.

# Luke 6:38

*Nguwa, ngatun ngunnun wal nurun; warapal, [54] upulla barān, ngatun tōlomulla kaumulli ko, ngatun kiroa-bullīn barān, ngunun wal bara kore nurun ngielkang-ka nurun kin; kulla yanti bo upitoara nura upullīn, upea kunnun nurun.*

**nguwa ngadun ngunan wal nurun**

[38] Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

give-IMP! AND give-will certainly ye-all

Give, and (someone) certainly will give (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)'.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du:** someone

**ngandu** .....

someone (did whatever...)

... *warapal, [54] upulla barān, ...*

**warabal ubala baran**

... good measure, pressed down, ...

fill-PATient do-PH DOWN

... (someone) did fill <down>, ...

## PASSIVE: -bal

ASSUME **-bal** = PATient, i.e. THE RECIPIENT OF SOMETHING — A PASSIVE CONSTRUCTION. e.g.

**wara-bal:** full, filled

**yidara-bal:** named

## 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...)

## ANGLICISM 'down': baran

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

... *ngatun tōlomulla kaumulli ko, ...*

**ngadun dulumala gawumaligu**

... and shaken together, ...

AND shake-make-PH gather-ing-for

... and shaken together, ...

## DOUBTFUL Tkld TRANSLATION

KJV *shaken together*

Tkld **dulumala gawumaligu**

shake-make-PH gather-ing-for

**gawumaligu** MEANS 'to assemble', 'to group': 'to gather', NOT 'collectively', 'one with another', 'together'.

PERHAPS, SPECULATIVELY:

**dulu-ma-la wagul-bu darayi-bu**

shake-make-PH one-EMPH other-EMPH

*shaken together* [?]

## DOUBTFUL Tkld COMPETENCE

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

[continues from previous frame]

*...ngatun kiroa-bullīn barān, ...*

**ngadun giruwabalin baran**

.. and running over, ...

AND pour-DO-ing-now DOWN

... and pouring down, ...

**ANGLICISM ‘down’: baran**

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

*...ngunun wal bara kore nurun  
ngielkang-ka nurun kin; ...*

**ngunan wal bara guri nurun  
ngiyilgangGa nurunGin**

... shall men give into your bosom. ...

give-will certainly they-all man  
ye-all bosom-at ye-all-at

... they, men, will certainly give  
you at [i.e. in] your bosom; ...

**‘bosom’ METAPHOR**

‘bosom’: English CONCEPT OF ‘LOCUS OF COMFORT AND SECURITY’ UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME PERHAPS REPLACE WITH THE EQUIVALENT CONCEPT OF ‘camp’, ‘country’, ‘place’: **ngura**

**MYSTERY WORD: “ngielkang”**

**ngiyilgang** SUPPOSEDLY MEANS ‘bosom’ THERE ARE NO OTHER EXAMPLES. NOR ANY MATCHES FOR ‘breast’, ‘chest’ OR WORDS BEGINNING: **ngal-**, **ngul-** OR **ngiyil-**

**-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

[continues from previous frame]

...*kulla yanti bo upitoara nura upullīn, ...*

*gala yandibu ubidwara nura ubalin*

... For with the same measure that ye mete withal ...

because thus-EMPH do-done to you-all do-ing-now

... because emphatically-thus (what) you are doing [i.e. mete out] (is) do-endowed, ...

**OBSCURE TRANSLATION**

OBSCURE CONCEPT  
OBSCURE TkId TRANSLATION

...*upea kunnun nurun.*

*ubiyaganan nurun*

... it shall be measured to you again.

do-again-will ye-all

... (someone) will do again (to) you.

**PASSIVE IGNORED**

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du:** someone

*ngandu* .....

*someone (did whatever...)*

**-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 6:39

*Ngatun noa wiya barun wakol parabol,*

*wiya, munm̄n-to yutinnun tarai munm̄n? wiya wal bula boloara bo warikullinnun barān kirunta ko?*

**ngadun nuwa wiya barun wagul PARABLE**

[39] And he spake a parable unto them,

Can the blind lead the blind? shall they not both fall into the ditch?

**AND he speak-PH them-all one PARABLE**

And he spoke (to) them one parable: ...

## wagul ARTICLE

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

*... wiya, munm̄n-to yutinnun tarai munm̄n? ...*

**wiya manmindu yudinan darayi manmin**

... Can the blind lead the blind? ...

**QUESTION blind-ERG guide-will other blind**

... "QUERY: will the blind lead other blind (people)? ...

*... wiya wal bula bolōara bo warikullinnun barān kirunta ko?*

**wiya wal bula bulwarabu warigalinan baran girundagu**

... shall they not both fall into the ditch?

**QUESTION certainly they-two they-two-EMPH reject-be-ing-will DOWN ditch-to**

... QUERY: will they-two certainly be rejecting [i.e. falling] down to the ditch?"

## ANGLICISM 'down': baran

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

# Luke 6:40

*Wirrobullikan ta keawarān noa kauwul korien ngikoung kin Pirriwul-la; wonto ba tuloa katān, kunnun noa yanti Pirriwul ba ngikoung ba.*

wirubaligan da giyawaran nuwa gawalgurin ngigungGin biriwala

[40] The disciple is not above his master: but every one that is perfect shall be as his master.

follow-ing-agent AFFirm not-now he big-lacking him-at chief-at

The following-agent, aye [i.e. disciple], he (is) not lacking big [i.e. size] at [i.e. in relation to] his chief; ...

## -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

## 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

... *wonto ba tuloa katān, ...*

wandu ba duluwa gadan

... but every one that is perfect ...

instead DONE straight be-AFF-now

... instead (anyone who) is straight [i.e. perfect], ...

## wandu ba: whereas / INSTEAD

### wandu ba

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

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

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

## DOUBTFUL Tkld TRANSLATION

*KJV but every one that is perfect*

Tkld **wandu ba duluwa gadan**

instead DONE straight be-AFF-now

MISSING ‘everyone’. READS ‘but is straight’. PERHAPS, SPECULATIVELY:

**wandu ba ngali nuwa bara duluwa duluwa gadan**

instead DONE that he they-all straight straight be-AFF-now  
*but that fellow he they [i.e. everyone who] is very straight [i.e. perfect]*

[continues next frame]

[continues from previous frame]

...*kunnun noa yanti Pirriwul ba ngikoung ba.*

ganan nuwa yandi biriwal ba ngigung ba

... shall be as his master.

be-will he thus chief DONE him DONE

... he will be done thus [i.e. as, in the same way as] him, the chief.

DOUBTFUL Tkld MS

*KJV his master*

Tkld biriwal ba ngigung ba  
chief-xxx him-xxx

IS THIS AN ALTERNATIVE TO:

biriwal-guba ngigumba  
chief-of him-of  
his master

PRONOUN IRREGULARITIES

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

AND VARIANTS WITH ngirung, nurun, etc.

# Luke 6:41

## Ngatun minnaring tin bi natān

moring ngiroung ka ta ba ngaikung ka ba kurrakōng ka ba, wonto ba na korien bi tulkirri ngaikung ka ba ngiroung kin ba koti ka ba?

## ngadun minaringdin bi nadan

[41] And why beholdest thou

the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

AND what-because thou see-AFF-now

“And why do you see ...

... mōring ngiroung ka ta ba ngaikung ka ba kurrakōng ka ba, ...

muring ngirungGadaba ngayigangGaba garagungGaba

... the mote that is in thy brother's eye, ...

speck thee-of-at eye-at first (born)-at

... the speck (that) is at [i.e. in] your first-born's [i.e. (elder) brother's] eye, ...

### 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)

### -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

### 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.

### MYSTERY WORD: *kōn*

<b>koiyung kōn</b>	fire-type-at
2 <b>kaiyīnkōn ta ba</b>	side-agent-at
<b>kaiyīn kōn ta</b>	side-agent-at
<b>wonta kōn</b>	what-type
<b>turo kōn billi ta</b>	punish-agent-do-ing

ABSTR

MEANINGS SUGGESTED HERE ARE DOUBTFUL

### 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

### MYSTERY suffix: *-kon*

THERE ARE ABOUT 18 EXAMPLES OF Tkld USING THE SUFFIX **-kon**, COMPARED WITH ABOUT 800 **-kan**, INTERPRETED AS '-agent', '-BEness' THE **-kon** SPELLING DOES NOT APPEAR TO BE AN ERROR, AS IT TENDS TO APPEAR REPEATEDLY WITH THE SAME WORD

[continues from previous frame]

*... wonto ba na korien bi tulkirri ...*

wandu ba nagurin bi dalgiri

... but perceivest not the beam ...

instead DONE see-lacking thou thorn

... instead you (are) lacking see(ing) the thorn...

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**

*... ngaikung ka ba ngiroung kin ba koti ka ba?*

ngayigangGaba ngirungGinba gudigaba

... that is in thine own eye?

eye-at thee-at self-at

... at [i.e. in] your self [i.e. own] eye?”

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 6:42

*Nga, yakoai bi wiyān bōn kurrakōng ngiroung ba,*

*Bingai, yakoai tia porungbunggabunbilla mōring ngiroung kin ba ngaikung ka ba, [55]  
keawai bi ba nakillīn tulkirri ngiroung kin ba kōti ka ba ngaikung ka ba? Ngintoa  
ngakoiyayē burungbung ngala karikari tulkirri ngaikung ka ba ngiroung kin ba kōti [144]  
ka ba, ngatun nanun ngaiya bi murro-murrorōng umulliko moring ngaikung ka ba  
kurrakōng ka ba ngiroung ka ta ba.*

**nga yaguwayi bi wiyān bun  
garagung ngirungba**

[42] Either how canst thou say to thy brother,

Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

OR how thou speak-now him brother thee-of

Or how (do) you speak (to) him,  
your (elder) brother: ...

## DOUBTFUL Conjunctions

**nga** = or 69  
**nga** = be (alternative to **ga**) 12  
**ngadun** = and  
CONJUNCTIONS UNUSUAL  
“Most languages lack specific coordinat-  
ing and subordinating particles, of the  
types ‘and’, ‘but’, ‘when’, ‘because’,  
‘if’. However, these are found in a few  
languages.” [Dixon 2002:86:10]

## MYSTERY WORD: *kōn*

**koiyung kōn** fire-type-at  
**2 kaiyīnkōn ta ba** side-agent-at  
**kaiyīn kōn ta** side-agent-at  
**wonta kōn** what-type  
**turo kōn billi ta** punish-agent-do-ing  
ABSTR  
MEANINGS SUGGESTED HERE ARE  
DOUBTFUL

## 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.

## MYSTERY suffix: *-kon*

THERE ARE ABOUT 18 EXAMPLES OF  
TKId USING THE SUFFIX **-kon**,  
COMPARED WITH ABOUT 800 **-kan**,  
INTERPRETED AS ‘-agent’, ‘-BEness’  
THE **-kon** SPELLING DOES NOT  
APPEAR TO BE AN ERROR, AS IT  
TENDS TO APPEAR REPEATEDLY  
WITH THE SAME WORD

*... Bingai, yakoai tia pōrungbunggabunbilla mōring  
ngiroung kin ba ngaikung ka ba, [55] ...*

**bingGayi yaguwayi diya burangbangGabanbila  
muring ngirungGinba ngayigangGaba**

... Brother, let me pull out the mote that is in thine eye, ...

brother how me loose-do-compel-permit-IMP! speck thee-at eye-at

... ‘Brother, how (you) must permit me to  
loosen the speck at [i.e. in] your eye’, ...

## MS ERROR

TKId MIGHT HAVE INADVERTENTLY  
REPEATED **yaguwayi** ‘how’..  
PERHAPS MORE ACCURATELY:  
**bingGayi burang-ba-ngGa-banbi-la diya  
muring ngayigang-Gaba ngirumba-ga**  
brother loose-do-compel-permit-IMP! me  
speck eye-at thee-of-at  
*brother, (you) must permit me to loosen  
the speck in your eye*

[continues from previous frame]

... *keawai bi ba nakill̄n tulkirri ngiroung kin ba  
kōti ka ba ngaikung ka ba? ...*

*giyawayi bi ba nagilin dalgiri ngirungGinba  
gudigaba ngayigangGaba*

... when thou thyself beholdest not the beam that is in thine own eye? ...

no thou WHEN/IF see-be-ing-now thorn thee-at self-at eye-at

... if you are not seeing the thorn at [i.e. in] your self [i.e. own] eye? ...

**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

... *Ngintoa ngakoiyayē ...*

*nginduwa ngaguwiyayi*

... Thou hypocrite, ...

thou fib-speak-actor

... You fib-speaker [i.e. hypocrite]! ...

[continues next frame]

[continues from previous frame]

...burungbung ngala karikari tulkirri ngaikung ka ba  
ngiroung kin ba kōti [144] ka ba, ...

burangbangGala gari gari dalgiri  
ngayigangGaba ngirungGinba gudigaba

... cast out first the beam out of thine own eye, ...

loose-do-compel-IMP! first thorn eye-at thee-at self-at

... (You) must compel loose first the thorn at [i.e. in] your self [i.e. own] eye, ...

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

...ngatun nanun ngaiya bi murro-murrorōng...

ngadun nanan ngaya bi maru marurung

... and then shalt thou see clearly...

AND see-will then thou good-good

... and then you will see good-good [i.e. clearly] ...

... umulliko moring ngaikung ka ba  
kurrakōng ka ba ngiroung ka ta ba.

umaligu muring ngayigangGaba  
garagungGaba ngirungGadaba

... to pull out the mote that is in thy brother's eye.

make-ing-for speck eye-at brother-at thee-of-at

... for doing the speck at [i.e. in]  
the eye at [i.e. of] your brother.

ka ta / -ka ta

SOME 80 INSTANCES OF

ka ta: ga da.

INTERPRETATIONS:

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

PRONOUN IRREGULARITIES

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

AND VARIANTS WITH ngirung, nurun, etc.



# Luke 6:43

*Kulla ba kolai murrorōng ta katan,*

*keawai yeai yarakai upīn; nga keawai kolai yarakai ta katan  
yeai murrorōng upīn.*

**gala ba gulayi marurung da gadan**

[43] For a good tree bringeth not forth

corrupt fruit; neither doth a corrupt tree bring forth good fruit.

because WHEN/if timber good AFFirm be-AFF-now

Because if a tree (is) good, aye, ...

but / because / therefore

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

*... keawai yeai yarakai upīn; ...*

**giyawayi yiyayi yaragayi ubin**

... corrupt fruit; ...

no fruit bad do-now

... it does not do bad fruit; ...

[continues next frame]

[continues from previous frame]

...*nga keawai kolai yarakai ta katan* ...

*nga giyawayi gulayi yaragayi da gadan*

... neither doth a corrupt tree bring forth ...

OR no timber bad AFFirm be-AFF-now

... nor no, a tree (that) is bad, aye, ...

**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]

...*yelai murrorong upin*.

*iyayi marurung ubin*

... good fruit.

fruit good do-now

... does good fruit.

# Luke 6:44

*Wonto ba yant̄in kolai ngimilliko kōti tin yeai tin;*

*kulla bara kore mān korien kokung tulkiritulkiri tin, nga titi korien bara grape maro tin*

wandu ba yandin gulayi  
ngimiligu gudidin yiyayidin

[44] For every tree is known by his own fruit.  
For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

instead DONE all timber know-ing-for self-  
because (through/by) fruit-because (through/by)

Instead all tree(s) for knowing [i.e. is  
known] by (its) self [i.e. own] fruit; ...

## 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**

## -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	93	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

## 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

*... kulla bara kore mān korien kokung tulkiritulkiri tin, ...*

gala bara guri mangurin gugang dalgiri dalgiridin

... For of thorns men do not gather figs, ...

because they-all man take-lacking fig thorn thorn-at

... because they, the men, lack tak(ing) [i.e.  
do not gather] fig(s) at [i.e. from] thorns, ...

## -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	93	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

[continues next frame]

[continues from previous frame]

...nga titi korien bara grape maro tin

nga didigurin bara GRAPE marudin

... nor of a bramble bush gather they grapes.

OR pick [?]-lacking they-all  
GRAPE bramble-at

... nor they lack pick(ing)  
GRAPE(s) at [i.e. from] brambles.

**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 WORD: didi**

KJV *nor ... gather they*

Tkld **didigurin bara**

**didi** MEANS ‘dead’, BUT IS

ALWAYS SPELT **tetti**, NOT **titi**

NO **didi** MATCHES FOR ‘reap’,

‘harvest’, ‘pick’, SO THIS **didi** IS A

MYSTERY

**-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 6:45

*Murrorōng ko noa kore ko wupillīn noa murrorōng*

*wūnkillingēl la birung minki ka birung būlbūl la birung ngikoung kin birung; ngatun noa yarakai wupullīn noa yarakai wūnkillingēl la birung yarakai ta birung minki kangbirung būlbūl la birung ngikoung kin birung; [56] kulla ngikoemba ko kurraka ko wiyān kauwul la birung ko būlbūl la birung ko.*

**marurungGu nuwa gurigu wubilin nuwa marurung**

[45] A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

good-ERG he man-ERG do-ing-now he good

He, a good man, he is doing good ...

*... wūnkillingēl la birung minki ka birung būlbūl la birung ngikoung kin birung; ...*

**wunGilingilabirang minGigabirang  
bulbulabirang ngigungGinbirang**

... out of the good treasure of his heart ...

deposit-be-ing-place-away from emotion-away from  
heart-away from him-away from

... from the depositing place [i.e. treasure], from  
the emotion [i.e. cheerfulness] from his 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

[continues next frame]

[continues from previous frame]

... *ngatun noa yarakai wupullin noa yarakai ...*

**ngadun nuwa yaragayi wubalin nuwa yaragayi**

... and an evil man out of the evil treasure of his heart  
bringeth forth that which is evil: ...

AND he bad do-ing-now he bad

... and he, the bad, he is doing bad ...

... *wūnkili-ngēl la birung yarakai ta birung minki  
kabirung būlbūl la birung ngikoung kin birung; [56] ...*

**wunGilingilabirang yaragayidabirang  
minGigabirang bulbulabirang ngigungGinbirang**

... out of the evil treasure of his heart: ...

deposit-ing-place-away from bad-away from  
emotion-away from heart-away from him-away from

... from the depositing place [i.e. treasure], from  
the bad emotion [i.e. nastiness] from his 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

[continues next frame]

[continues from previous frame]

*... kulla ngikoemba ko kurraka ko wiyān  
kauwul la birung ko būlbūl la birung ko.*

**gala ngigumbagu garagagu wiyān  
gawalabirangGu bulbulabirangGu**

... for of the abundance of the heart his mouth speaketh.

because him-of-ERG mouth-ERG speak-now  
big-away from-using heart-away from-using

... because his mouth speaks from using  
the big [i.e. abundance] from (his) 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

# Luke 6:46

*Ngatun minnaring tin nura tia wiyān*

*Pirriwul, Pirriwul, ngatun uma korien nura unnoa tara wiyān nurun bang ba.*

**ngadun minaringdin nura diya wiyān**

[46] And why call ye me,

Lord, Lord, and do not the things which I say?

**AND what-because you-all me speak-now**

And what-because [i.e. why]  
(do) you speak [i.e. call] 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)

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

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

	CAUS because	LOC <b>at</b>	ALL to	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

*...Pirriwul, Pirriwul, ngatun uma korien nura unnoa tara wiyān nurun bang ba.*

**biriwal biriwal ngadun umagurin nura anuwadara wiyān nurun bang ba**

... Lord, Lord, and do not the things which I say?

**chief chief AND make-lacking you-all that-PLUR speak-now ye-all I DONE**

... Chief, Chief, and you lack-making [i.e. doing] those things I >done<-speak (to) you?



# Luke 6:47

*Ngan tia ba uwonnun emmoung kin,*

*ngatun ngurrān wiyellita emmoemba, ngatun ngaloa umān,  
tūngngunbinnun bang nurun ngan kiloa noa:*

**ngan diya ba uwanan imuwungGin**

[47] Whosoever cometh to me,  
and heareth my sayings, and doeth them, I will shew you  
to whom he is like

who me DONE move-will me-at

Who, me, >done<-will move [i.e. come] at [i.e. to] me, ...

## -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 ngurrān wiyellita emmoemba, ...*

**ngadun ngaran wiyili da imuwumba**

... and heareth my sayings, ...

AND hear-now speak-ing ABSTR [word] me-of

... and hears my words, ...

[continues next frame]

[continues from previous frame]

... *ngatun ngaloa umān, ...*

**ngadun ngaluwa uman**

... and doeth them, ...

AND that make-now

... and makes that [i.e. does what I said], ...

... *tūngngunbinnun bang nurun ngan kiloa noa:*

**dungGanbinan bang nurun nganGiluwa nuwa**

... I will shew you to whom he is like

show-do-will I ye-all who-like he

... I will show (to) you who he (is) like.

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

**-giluwa: -LIKE**

**-giluwa** like  
 ... A SUFFIX, NOT A  
 STAND-ALONE WORD

# Luke 6:48

*Niuwoa ba wakōl yanti kore kiloa,  
witia noa kokere ngatun pinnia pirriko, ngatun wupea tūngnga  
tūnūng ka; ngatun poaikulleen ba tuntatunta, waiumbul  
murrā koribibi kokeroa, ngatun ngeawai tōlomā pa; kulla wal  
wittia tūnūng ka.*

**nyuwuwa ba wagul yandi gurigiluwa**

[48] He is like a man

which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock

he DONE one thus man-like

He (is) thus like one man, ...

*... witia noa kokere ngatun pinnia pirriko, ...*

**widiya nuwa gugiri ngadun biniya birigu**

... which built an house, and digged deep, ...

build-PH he hut AND dig-PH deep

... he built a house, and dug deep, ...

nyuwuwa ba / nyuwuwa-bu

*niuwoa ba*

**niuwoa ba OR niuwoa bo**

**niuwoa ba:** he- DONE (8) [= 'himself']  
**niuwoa bo** he-EMPH (17) [= 'himself']  
ANY DIFFERENCE BETWEEN THE TWO FORMS WOULD SEEM TO BE MINOR

wagul ARTICLE

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

**-giluwa: -LIKE**

**-giluwa** like  
... A SUFFIX, NOT A STAND-ALONE WORD

MYSTERY WORD: *widi*

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

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

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

[continues next frame]

[continues from previous frame]

*...ngatun wupea tūngnga tūnūng ka; ...*

**ngadun wubiya dungGa dunungGa**

... and laid the foundation on a rock: ...

AND do-PH foundation stone-at

... and did the foundation at [i.e. on a] stone; ...

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

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

*...ngatun poaikulleen ba tuntatunta, ...*

**ngadun buwayigaliyan ba danda danda**

... and when the flood arose, ...

AND grow-be-ing-did WHEN/if excess excess [flood]

... and when the excess [i.e. flood] grew, ...

**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

*..waiumbul murrā koribibi kokeroa, ...*

**wambul mara guribibi gugiruwa**

... the stream beat vehemently upon that house, ...

stream run-PH tumultuous hut-having

... the stream ran tumultuous (at the) house, ...

**MYSTERY WORD: *guribibi***

**guribibi** MEANINGS GIVEN ARE 'violent', 'vehement'  
 POSSIBLY RELATED TO 'deep', OR 'throw', BUT 'tempestuous', 'choppy', 'tumultuous' ADOPTED HERE

[continues from previous frame]

... ngatun ngeawai tōlomā pa; ...

ngadun ngiyawayi duluma BA

... and could not shake it: ...

AND no shake-make-PH NEG

... and did not shake (it), ...

MS ERROR [?]

*ngeawai*  
ngeawai

no

MS ERROR FOR keawai [?]  
NO OTHER EXAMPLE OF  
'no' SPELT LIKE THIS

DOUBLE NEGATIVE

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

ba FUNCTIONS

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

...kulla wal wittia tūnūng ka.

gala wal widiya dunungGa

... for it was founded upon a rock

because certainly achieve-PH stone-at

... because it was certainly achieved [i.e. built] on a stone.

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'

# Luke 6:49

*Wonto ba ngurrān ngatun umā korien,*

*kore kiloa noa, wittia kokeri tūngnga korien purrai ta: waiumbul murrā koribibi ngali, ngatun warikulleen tantoa kal bo; kauwul la unnoa warikullīn kokere koba.*

wandu ba [ngala] ngaran ngadun umagurin

[49] But **he that** heareth, and doeth not,

is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great

instead DONE [**that fellow**] hear-now AND make-lacking

Instead [**that fellow**] (who) hears, and lacks making [i.e. doing], ...

## 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**

## MISSING TRANSLATION

AS Tkld DID NOT PROVIDE A TRANSLATION ,

**THIS WORDING** IS PROPOSED.

*... kore kiloa noa, wittia kokeri tūngnga korien purrai ta: ...*

gurigiluwa nuwa widiya gugiri

dungGagurin barayida

... is like a man that without a foundation built an house upon the earth; ...

man-like he build-PH hut foundation-lacking earth-at

... he (is) like the man (who) built a house at [i.e. on] the earth lacking foundation: ...

## -giluwa: -LIKE

**-giluwa** like  
... A SUFFIX, NOT A STAND-ALONE WORD

## MYSTERY WORD: *widi*

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

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

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

## 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

[continues from previous frame]

... waiumbul murrā koribibi ngali, ...

wambul mara guribibi ngali

... against which the stream did beat vehemently, ...

stream run-PH tumultuous this

... the stream ran (beside) this, tumultuous, ...

**MYSTERY WORD: guribibi**

**guribibi** MEANINGS GIVEN ARE 'violent', 'vehement' POSSIBLY RELATED TO 'deep', OR 'throw', BUT 'tempestuous', 'choppy', 'tumultuous' ADOPTED HERE

... ngatun warikulleen tantoa kal bo; ...

ngadun warigaliyan danduwagalbu

... and immediately it fell; ...

AND reject-ing-did enough-belong-EMPH [immediately]

... and immediately (it) was rejecting [i.e. falling];...

**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

... kauwul la unnoa warikullīn kokere koba.

gawala anuwa warigalin gugiriguba

... and the ruin of that house was great

big-at that reject-ing-now hut-of

... that rejecting [i.e. ruin] of the house (was) big.

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

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

**DOUBTFUL Tkld TRANSLATION**

*KJV the ruin of that house was great*  
 Tkld **gawala anuwa waragalin gugiriguba**  
 big-at that fall-be-ing-now hut-of  
 Tkld PERHAPS WRONG.  
 'falling' IS A GERUND, NOT PRESENT TENSE,  
 PERHAPS BETTER EXPRESSED:  
**anuwa wariga-li da gugiri-guba gawal da**  
 that reject-ing ABSTR hut-of big AFFirm  
 that ruin of the hut (was) big, aye