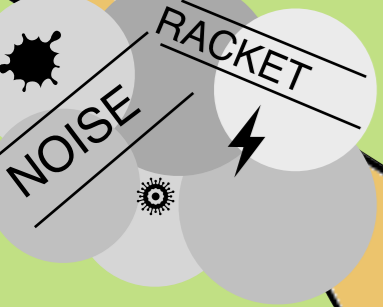


**Analysis of the translations  
of L.E. Threlkeld  
by  
Jeremy Steele**

**Luke 18**

Luke 18



Jesus!  
Son of David-  
Have mercy  
on me!!

What's  
that din?

Jesus of  
Nazareth's  
coming

Shhhh!!

[41]... What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

What do you want me to do for you?

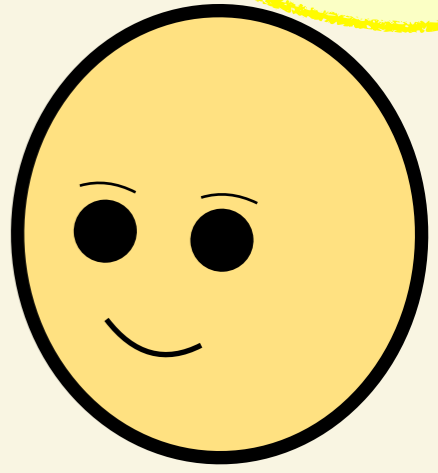
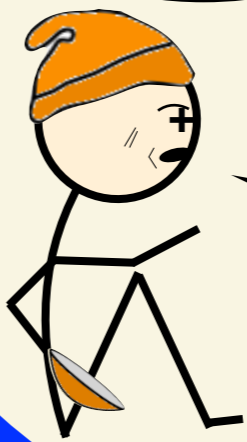
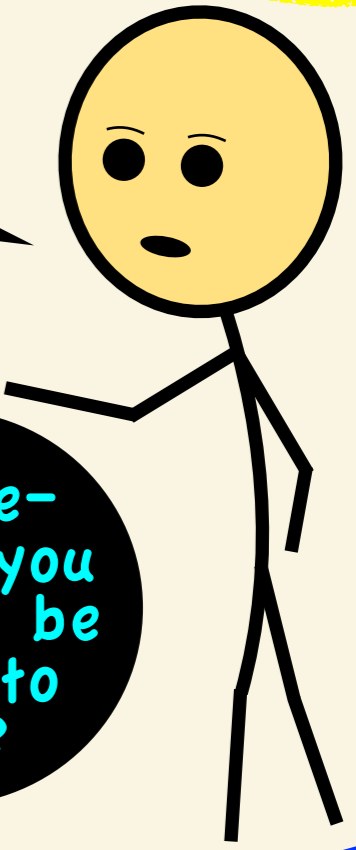
Please- could you let me be able to see?

[42] ... Receive thy sight: thy faith hath saved thee.  
[43] And immediately he received his sight, ... glorifying God ...

See!  
Your faith has saved you!

Wow!  
Glory be to God!!!

[35] ... a certain blind man sat by the way side begging: [36] And hearing the multitude pass by, he asked what it meant. [37] And they told him, that Jesus of Nazareth passeth by. [38] And he cried, saying, Jesus, thou Son of David, have mercy on me. [39] And they ... [said] he should hold his peace:



# Luke 18:01

*Ngatun noa wiya barun wakōl parabol,  
wiyauwil koa bōn bara kore ko Eloi-nung, ngatun yari koa bara kaiyaleakun;*

**ngadun nuwa wiya barun wagul PARABLE**

[1] And he spake a parable unto them to this end,  
that men ought always to pray, and not to faint;

**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

*... wiyauwil koa bōn bara kore ko Eloi-nung, ...*

**wiyawilguwa bun bara gurigu ELOInung**

... that men ought always to pray, ...

**speak-might-having him they-all man-ERG GOD-ACC**

... "They, men, speak [i.e. pray] might-doing (to) him, God, ...

*... ngatun yari koa bara kaiyaleakun;*

**ngadun yariguwa bara gayaliyagan**

... and not to faint;

**AND stop-having they-all stop-ing-again-now**

... and they stop-<having> [i.e. not] stopping [i.e. fainting] again [i.e. and they not fainting]".

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

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

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

POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**  
**gaya-li-yaga-n**: stop-ing-again-now  
'again' / 'lest' INCONGRUENT

## DOUBTFUL Tkld TRANSLATION

KJV *not to faint*

Tkld **yariguwa bara gayaliyagan**

AND stop-having they-all stop-ing-again-now

COMMENT: THE MEANING IS 'not to give up'.

PERHAPS:

**giyawayi bara gaya-li-guwa**

no they-all stop-ing-having

*they not stopping*

# Luke 18:02

*Wiyelliella, Unta ta kokera tarai ta*  
*wakōl wiyellikan pirriwul kakulla, kinta korien kakulla noa bōn*  
*Eloi-kai, ngatun keawai noa tuma korien barun kore:*

wiyiliyila anda da gugira darayida

[2] Saying, There was in a city  
a judge, which feared not God, neither regarded man:

speaking-recently there AFFirm  
hut [town]-at other-at

Speaking, "There [i.e. now], aye,  
at [i.e. in] (an)other town,

### MS VARIANT: hut-at

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

### SPECIAL WORD: gugira

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

### 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**

### DOUBTFUL Tkld TRANSLATION

*KJV There was in a city*  
Tkld **anda da gugira darayida**  
there AFFirm hut [town]-at other-at  
COMMENT: Tkld HAS TRANSLATED 'there'  
LITERALLY AS 'there',  
BUT THERE IS NO LOCative SENSE IN THE TEXT,  
WHICH COULD BE 'a judge existed ...', 'a judge  
occurred ...', 'a judge was manifested ...' WITHOUT  
NEED OF 'there';  
HENCE **anda** IS NOT REQUIRED

*... wakōl wiyellikan pirriwul kakulla, ...*  
wagul wiyiligan biriwal gagala

... a judge, ...

one speak-ing-agent chief be-be-PH

... was one chief speaking-agent [i.e. judge], ...

### 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

[continues next frame]

[continues from previous frame]

... *kinta korien kakulla noa bōn Eloī-kai, ...*

**gindagurin gagala nuwa bun ELOIgayi**

... which feared not God, ...

fear-lacking be-be-PH he him GOD-at

... he was fear-lacking [i.e. unafraid] at [i.e. of] him, God, ...

**-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

**-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

... *ngatun keawai noa tuma korien barun kore:*

**ngadun giyawayi nuwa  
dumagurin barun guri**

... neither regarded man:

AND no he watch-lacking them-all man

... and he did not watch-<lacking> [i.e. care for] them, men: ...

**SPECIAL WORD: *duma / dumi***

**duma / dumi** APPEAR TO SIGNIFY :

- watch
  - keep
- AND ALSO regard, save

**DOUBLE NEGATIVE**

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

# Luke 18:03

*Ngatun kakulla wakōl  
mabōngun unta kokera;*

*ngatun bountoa uwa ngikoung kin,  
wiyelliella, timbai kakillia tia emmoumba  
[159] bukka ka ke.*

**ngadun gagala wagul  
mabungan anda gugira**

[3] And there was a widow in that city;  
and she came unto him, saying, Avenge me of mine adversary.

AND be-be-PH one widow there hut [town]-at

And was one widow there at [i.e. in] in town;

*... ngatun bountoa uwa ngikoung kin, ...*

**ngadun buwanduwa uwa ngigungGin**

... and she came unto him, ...

AND she move-PH him-at

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

## 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

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

## 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**

## MS VARIANT: hut-at

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

## -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]

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... wiyelliella, timbai kakillia tia  
emmoumba [159] bukka ka ke.

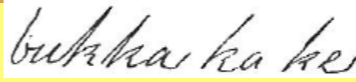
wiyiliyila dimbayi gagiliya diya  
imuwumba bagagayi

... saying, Avenge me of mine adversary.

speaking-recently avenger be-be-ing-IMP!  
me me-of anger-ITEM

... speaking: "(You) must avenge-being  
me of my anger-item [i.e. adversary]".

**MS ERROR [?]**



**bukka ka ke:** kinsman they-  
all  
POSSIBLE ME ERROR FOR  
**bukka-kei**  
**baga-gayi:** anger -ITEM

**-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 18:04

*Ngatun keawai wal noa*

*ngurrur pa kabo kakullai ta ko;*

*wonto noa ba yukita wiya ngikoung kin ko minki ka,  
keawai bang kinta korien bōn Eloi-kai katan, nga keawai  
kore tuman korien;*

**ngadun giyawayi wal nuwa**

**ngara BA gabu gagalayidagu**

[4] And he would not for a while:

but afterward he said within himself, Though I fear not God,  
nor regard man;

AND no certainly he hear-PH NEG  
presently be-be-persist-HAB-to

And he certainly did not hear [i.e. listen]  
presently to-being [i.e. for a while]; ...

*... wonto noa ba yukita wiya ngikoung kin ko minki ka, ...*

**wandu nuwa ba yugida wiya ngigungGinGu minGiga**

... but afterward he said within himself, ...

instead he DONE after speak-PH him-to inside-at

... instead after(wards) he done spoke to him  
at the inside [i.e. said within himself], ...

## DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

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

## within oneself

'speaking / thinking' etc. within oneself IS AN ANGLICISM EFFECTIVELY MEANING 'introspectively thinking', OR SIMPLY 'thinking', 'thought'.

IT IS DOUBTFUL THAT THE LITERAL TRANSLATIONS MADE BY TkId WOULD HAVE BEEN UNDERSTOOD, PERHAPS BETTER SIMPLY EXPRESSED AS:

**gudi-li-yan / gudi-li-yila / guda**  
think-ing-did / think-ing-recently / think-PH

[continues next frame]



[continues from previous frame]

... *keawai bang kinta korien bōn Eloi-kai katan, ...*

**giyawayi bang gindagurin  
bun ELOIgayi gadan**

...Though I fear not God, ...

no I fear-lacking him GOD-because be-AFF-now

... “I am not fear-<lacking> at him,  
God [i.e. not afraid of God], ...

**DOUBLE NEGATIVE**

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

**-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

... *nga keawai kore tuman korien;*

**nga giyawayi guri dumanGurin**

... nor regard man;

OR no man watch-now-lacking

... or not watch [i.e. care]-<lacking>  
man [i.e. nor regard for man.]”

**SPECIAL WORD: *duma / dumi***

**duma / dumi** APPEAR TO SIGNIFY :  
– watch  
– keep  
AND ALSO regard, save

**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]

**DOUBLE NEGATIVE**

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

# Luke 18:05

*Kulla bountoa tia unni mabōngun to pirālman*

*ngatoa timbai kunnun bounnoun kin, murrīnmurrīn koa bountoa tia wauwil  
kumburrobawān bountoa tia.*

**gala buwanduwa diya ani mabungandu biralman**

[5] Yet because this widow troubleth me,

I will avenge her, lest by her continual coming she weary me.

because she me this widow-ERG hard-make-now

Because she, this widow, hard-makes [i.e. troubles] me, ...

... *ngatoa timbai kunnun bounnoun kin, ...*

**ngaduwa dimbayi ganān buwanuwanGin**

... I will avenge her, ...

I avenge be-will her-at

... I will be avenge at her [i.e. I will avenge her], ...

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

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

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

[continues next frame]

[continues from previous frame]

... *murrīnmurrīn koa bountoa tia wauwil ...*

marin marinGuwa buwanduwa diya wawil

... lest by her continual coming ...

frequent-having she me move-might

... she might move frequently (to) me, ...

**DOUBTFUL Tkld TRANSLATION**

*KJV lest by her continual coming*

Tkld **marin marinGuwa buwanduwa diya wawil**

frequent-having (through/by) she me move-might

INCONGRUENT TRANSLATION. PERHAPS:

*maga uwa-li da buwanuwan-Gayi marin marin-Guwa*

perhaps move-ing ABSTR her-because frequent-having

*perhaps because of her frequent moving*

... *kumburrobawān bountoa tia.*

gambarubawan buwanduwa diya

... she weary me.

head (trouble)-do-move-now she me

... she troubles me.

## Luke 18:06

*Ngatun noa Pirriwul lo wiya,  
ngurrulla bōn unni yarakai wiyellikan pirriwul wiyān ba.*

**ngadun nuwa biriwalu wiya**

[6] And the Lord said,  
Hear what the unjust judge saith.

AND he chief-ERG speak-PH

And he, the Chief, spoke: ...

---

*... ngurrulla bōn unni yarakai wiyellikan pirriwul wiyān ba.*

**ngarala bun ani yaragayi wiyiligan biriwal wiyan ba**

... Hear what the unjust judge saith.

hear-IMP! him this bad speak-ing-agent chief speak-now DONE

... “(You) must hear him, (what) this bad chief speaking-agent [i.e. unjust judge], >done<-speaks”.

---

# Luke 18:07

*Ngatun wiya noa Eloi to timbai katillinnun barun,  
ngikoumba ngirimatoara, bara wiyān bōn purreung ka ngatun tokoi ta, ngurrurūn noa  
barun wiyelli ta kalōng tin to?*

**ngadun wiya nuwa ELOIdu dimbayi gadilinan barun**

[7] And shall not God avenge  
his own elect, which cry day and night unto him,  
though he bear long with them?

AND QUESTION he GOD-ERG avenge manage-ing-will them-all

And QUERY: will he, God, (be) avenge-managing them, ...

... *ngikoumba ngirimatoara, ...*

**ngigumba ngirimadwara**

... his own elect, ...

him-of choose-make-done to

.. his choose-endowed [i.e. chosen ones], ...

## 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]

... *bara wiyān bōn purreung ka ngatun tokoi ta, ...*

**bara wiyān bun bariyangGa ngadun duguwida**

... which cry day and night unto him, ...

they-all speak-now him day(light)-at AND night-at

... they speak [i.e. cry] (to) him at day(light) and at night, ...

... *ngurrurlīn noa barun wiyelli ta kalōng tin to?*

**ngaralin nuwa barun wiyili da galungdindu**

... though he bear long with them?

hear-ing-now he them-all speak-ing ABSTR [word] distant-from

... he hearing them, the abstract speaking(s) [i.e. words, prayers/cries] from a distance [i.e. over a long time].

**MYSTERY SUFFIX: -dindu**

THERE ARE MORE THAN 20 EXAMPLES OF THE SUFFIX **-dindu** USED TO MEAN 'from (a place)'. THESE MOSTLY CANNOT READILY BE CONSTRUED AS -at-ERG

**DOUBTFUL Tkld TRANSLATION**

*KJV though he bear long with them?*  
 COMMENT: THE SENSE OF THIS IS:  
 —yet he exercises patience with them  
 —yet he is long-suffering over them  
 —although he seems slow in taking action on their behalf  
 —and will he delay long over them?  
 PERHAPS SOMETHING LIKE:  
*yandi nuwa ngalawa barungaduwa guragal*  
 thus he sit them-in company with longtime  
*although he stays with them a long time*

## Luke 18:08

*Wiyān nurun bang,*

*timbai wal noa katillinnun barun kurrakai. Wonto noa ba uwonnun wal yināl kore koba tanan, wiya [160] noa nanun ngurrullikannē purrai ta ba?*

**wiyān nurun bang**

[8] I tell you

that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

Speak now ye all I

I now speak (to) you, ...

---

*... timbai wal noa katillinnun barun kurrakai. ...*

**dimbayi wal nuwa gadilinan barun garagayi**

... that he will avenge them speedily. ...

avenge certainly he manage-ing-will them-all quick

... he will certainly (be) avenge-managing them quickly. ...

---

[continues next frame]

[continues from previous frame]

... *Wonto noa ba uwonnun wal yināl kore koba tanan, ...*

wandu nuwa ba uwanan wal yinal guriguba danan

... Nevertheless when the Son of man cometh, ...

instead he WHEN/if move-will certainly son man-of approach

... Instead when he, the son of man, will certainly approach-move [i.e. come], ...

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**

... *wiya [160] noa nanun ngurrullikannē purrai ta ba?*

wiya nuwa nanan ngaraligani barayidaba

... shall he find faith on the earth?

QUESTION he see-will hear-ing-entity earth-at

... QUERY will he see [i.e. find] a hearing-entity [i.e. faith] at [i.e. on] the earth?

see / FIND

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

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

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

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

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



# Luke 18:09

*Ngatun noa wiya barun unni parabol tarai ta ko*

*köttelleen bara ba murrorōng tai bara bo, ngatun yarakai bara köttellēn tarai kan:*

**ngadun nuwa wiya barun ani PARABLE darayidagu**

[9] And he spake this parable unto certain  
which trusted in themselves that they were righteous, and despised others:

AND he speak-PH them-all this PARABLE other-to

And he spoke this parable (to) them, to other(s) ...

*... köttelleen bara ba murrorōng tai bara bo, ...*

**gudiliyan bara ba marurungdayi barabu**

...which trusted in themselves that they were righteous, ...

think-ing-did they-all DONE good-ITEM they-all-EMPH

... thinking they, emphatically-they, done good-items, ...

### ba FUNCTIONS

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

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

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

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

*... ngatun yarakai bara köttellēn tarai kan:*

**ngadun yaragayi bara gudiliyan darayigan**

... and despised others:

AND bad they-all think-ing-did other-agent

... and they were bad-thinking [i.e. despised] the other-agent(s).

# Luke 18:10

*Buloara bula kore uwa Iero kolang wiyelliko:*

*Wakōl ta noa Pharise, ngatun tarai ta Telōne;*

**bulwara bula guri uwa TEMPLEgulang wiyiligu**

[10] Two men went up into the temple to pray;  
the one a Pharisee, and the other a publican.

two two man move-PH TEMPLE-towards speak-ing-for

The two, two [i.e. two] men, went to the temple for speaking [i.e. praying]; ...

*... Wakōl ta noa Pharise, ngatun tarai ta Telōne;*

**wagul da nuwa PHARISEE ngadun darayi da PUBLICAN**

... the one a Pharisee, and the other a publican.

one AFFirm he PHARISEE AND other AFFirm PUBLICAN

... one, aye, he (was) a Pharisee, and the other, aye, a publican.

## ALTERNATIVE TRANSLATION

*KJV the one ... the other*

Tkld **wagul ... darayi**

one ... other

POSSIBLE ALTERNATIVE:

**ngali ... ngala**

*this-fellow ... that-fellow*

# Luke 18:11

*Ngarokea noa Pharise,  
ngatun noa yanti wiyelliella niuwoabo ngiakai:  
A, Eloi, pittulman bang ngiroung, kulla bang  
ka korien yanti tarai ba katan, bara ka-u-  
umayē, tuloa uma korien, mankiyē nukung ka,  
nga ka korien bang yanti unni noa ba Telōne.*

## ngarugiya nuwa PHARISEE

[11] The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

stand-be-PH he PHARISEE

He, the Pharisee, stood, ...

*... ngatun noa yanti wiyelliella niuwoabo ngiakai: ...*

## ngadun nuwa yandi wiyiliyila nyuwuwabu ngiyagayi

... and prayed thus with himself, ...

AND he thus speak-ing-recently he-EMPH like this

... and he, emphatically he, was speaking [i.e. praying] thus, like this: ...

### 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

[continues from previous frame]

... *A, Eloi, pittulman bang ngiroung, ...*

**ya ELOI bidalman bang ngirung**

... God, I thank thee, ...

ah GOD joy-make-now I thee

... "Ah, God, I joy-make [i.e. thank] you, ...

... *kulla bang ka korien yanti tarai ba katan, ...*

**gala bang gagurin yandi darayi ba gadan**

... that I am not as other men are, ...

because I be-lacking thus other  
DONE [AFFirm [?]] be-AFF-now

... because I be-lacking thus other(s),  
aye, [?] be [i.e. I am not as others are], ...

**ba FUNCTIONS**

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

**da FUNCTIONS**

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

**MS ERROR [?]**

*tarai ba katan*

**darayi ba:** other DONE [?]  
THERE IS 1 OTHER **darayi ba** EXAMPLE,  
AND IT PROBABLY IS **other DONE**  
BUT THERE ARE 21 EXAMPLES OF  
**darayi da:** other AFFirm (*other, aye*)  
AND THE PRESENT INSTANCE  
PERHAPS SHOULD ALSO BE **darayi da**

[continues next frame]

[continues from previous frame]

... *bara ka-u-umayē, tuloa uma korien, mankiyē nukung ka, ...*

**umagurin manGiyi nugang Ga**

... extortioners, unjust, adulterers, ...

they-all gather-ITEM straight make-lacking  
take-be-actor [thief] woman be

... they are gather-maker(s) [i.e. extortioners], make-straight-lacking [i.e. unjust], woman taker(s) [i.e. adulterers], ...

**-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

... *nga ka korien bang yanti unni noa ba Telōne.*

**nga gagurin bang yandi  
ani nuwa ba PUBLICAN**

... or even as this publican.

**OR be-lacking I thus this he DONE PUBLICAN**

... or I be-lacking thus [i.e. am as unworthy as] he this >done<-publican.

**NEUTRAL + ba**

SEVERAL 'neutrals' (ADVERBS, CONJUNCTIONS, etc.) MAY BE COUPLED WITH **ba**, INCLUDING:

- yandi (ba)**
- yagida (ba)**

**DOUBTFUL Conjunctions**

- nga** = or 69
- nga** = be (alternative to **ga**) 12
- ngadun** = and

CONJUNCTIONS UNUSUAL  
"Most languages lack specific coordinating and subordinating particles, of the types 'and', 'but', 'when', 'because', 'if'. However, these are found in a few languages." [Dixon 2002:86:10]

# Luke 18:12

*Ta korien bang buloara kal katan*

*wakōl la Sabbath birung ka, ngūtan bang winta unti kal emmoung kai yantīn ta birung.*

**dagurin bang bulwaragal gadan**

[12] I fast twice

in the week, I give tithes of all that I possess.

eat-lacking I two-belong be-AFF-now

I am eat-lacking two-belong [i.e. I fast twice], ...

**DIFFICULT CONCEPT**

DIFFICULT CONCEPT(s)  
QUESTIONABLE  
TRANSLATION

... *wakōl la Sabbath birung ka, ...*

**wagula SABBATHbirangGa**

... in the week, ...

one-at Sabbath-away from-at

... at [i.e. on] one (of these occasions being) from the Sabbath, ...

**DIFFICULT CONCEPT**

DIFFICULT CONCEPT(s)  
QUESTIONABLE  
TRANSLATION

... *ngūtan bang winta unti kal emmoung kai yantīn ta birung.*

**ngudan bang winda andigal imuwungGayi yandindabirang**

... I give tithes of all that I possess.

give-AFF-now I part here-belong me-of all-away from

... I give part from all my here-belong [i.e. of all my possessions].

## PRONOUN IRREGULARITIES

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

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

## IRREGULAR SUFFIX [?]

**imuwung-Gayi**  
POSSIBLE MS  
ALTERNATIVE FOR  
**imuwung-Ga**

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

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

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

# Luke 18:13

*Ngatun noa Telone ngarokilliella ba kalōng ka,*

*keawai noa ngaikung ko wokka [161] lang na pa moroko koba, wonto noa ba minki mōtilliella, wiyelliella ba, A, Eloi, miromulla bi tia yarakai bang ba katan.*

**ngadun nuwa PUBLICAN ngarugiliyila ba galungGa**

[13] And the publican, standing afar off,

would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

AND he PUBLICAN stand-be-ing-recently DONE distant-at

And he, the publican, was >done<-standing at a distance, ...

*... keawai noa ngaikung ko wokka [161] lang ...*

**giyawayi nuwa ngayigangGu wagalang**

... would not lift up so much as his eyes ...

no he eye-using high-ness

... he (did) not highness using eyes [i.e. raise his eyes], ...

## DOUBTFUL Tkld TRANSLATION

KJV *would not lift up so much as his eyes*

Tkld **giyawayi nuwa ngayigangGu wagalang**

no he eye-using high-ness

ANGLICISM 'lift eyes' MEANING 'look up'

PERHAPS:

**giyawayi nuwa na-ma-la**

no he see-make-PH

*he did not look*

SPECULATIVE : NO EXAMPLES OF **na-ma-** / **na-ba-** 'look', BUT IT SEEMS PROBABLE A STEM-FORMING SUFFIX MIGHT HAVE BEEN USED TO DISTINGUISH BETWEEN 'see' AND 'look'

*... na pa moroko koba, ...*

**na BA muruguguba**

... unto heaven, ...

see NEG sky-of

... (did) not see of the sky, ...

## DOUBTFUL Tkld TRANSLATION

KJV *[did not look] unto heaven*

Tkld **na BA muruguguba**

see NEG sky-of

'sky-of' DOUBTFUL. PERHAPS 'sky-at' OR SIMPLY 'sky': POSSIBLE INSTEAD:

**[giyawayi nuwa na-ma-la] murugu**

[no he see-make-PH] sky

*[he did not look] (at) the sky*

[continues from previous frame]

... *wonto noa ba minki mōttiliella, wiyelliella ba, ...*

wandu nuwa ba minGi  
mudiliyila wiyiliyila ba

... but smote upon his breast, saying, ...

instead he DONE emotion thump-ing-recently  
speak-ing-recently DONE

... instead he was emotion-thumping,  
>done<-speaking: ...

... *A, Eloi, miromulla bi tia ...*

ya ELOI mirumala bi diya

... God be merciful to me ...

ah GOD protect-IMP! thou me

... “Ah, God, you must protect me, ...

... *yarakai bang ba katan.*

yaragayi bang ba gadan

... a sinner.

bad I DONE be-AFF-now

... I am >done<-bad [i.e. am a sinner]”.

NEUTRAL + ba

SEVERAL ‘neutrals’ (ADVERBS, CONJUNCTIONS, etc.) MAY BE COUPLED WITH **ba**, INCLUDING:

yandi (ba)	guwidu (ba)
yagida (ba)	wandu ba
	gala (ba)

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

CONJOINED PRONOUNS: Tkld

‘Conjoined pronouns’: Tkld/Fraser p.17:

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



# Luke 18:14

## Wiyān nurun bang

*unni noa kore uwa barān kokere koba ngikoung ka ta ko ngurrurmatoara, keawai tarai ta : kulla yanfīn bara pirriwul-buntelliko, kunnun wal bara koiyun-baratoro; ngatun niuwoa bo koiakoai korien bōn umunnun kawul wal bōn kakilliko.*

## wiyān nurun bang

[14] I tell you,

this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Speak-now ye-all I

I speak (to) you, ...

*... unni noa kore uwa barān kokere koba ngikoung ka ta ko ngurrurmatoara, ...*

ani nuwa guri uwa **baran** gugiriguba ngigungGadagu ngaramadwara

.. this man went down to his house justified ...

this he man move-PH DOWN hut-of him-of-to hear-make-done to

... he, this man, moved down to his house; (he was) hear-make-endowed [i.e. listened to, justified], ...

### ANGLICISM 'down': baran

IN ENGLISH, 'down' IS USED AS AN ADJUNCT TO CERTAIN VERBS, BUT THE SENSE IS AS MUCH EMPHATIC AS 'downwards'. TklD NEVERTHELESS TRANSLATED THE WORD LITERALLY IN ABOUT 60 INSTANCES: sit down, cut down, fall down, kneel down, bow down etc.

### PRONOUN IRREGULARITIES

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

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

[continues from previous frame]

... *keawai tarai ta: ...*

*giyawayi darayi da*

... rather than the other: ...

no other AFFirm

... not the other [i.e. rather than the other (man)], aye: ...

... *...kulla yantīn bara pirriwul-buntelliko, ...*

*gala yandin bara biriwal bandiligu*

... for every one that exalteth himself ...

because all they-all chief pretend-ing-for

... because they all (who are) chief pretending [i.e. exalt themselves], ...

**MYSTERY WORD: *bandi...***

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

... *kunnun wal bara koīyun-baratoro; ...*

*ganan wal bara guwiyānbaraduru*

... shall be abased; ...

be-will certainly they-all shame-do-URG-must

... they will certainly be shame-endowed [i.e. be abased]; ...

**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...)

**MS ERROR [?]**

*koīyun-baratoro*

**guwiyun-bara-duru**

shame-down-done to [?]

shame-do-URG-done to-using [?]

POSSIBLE MS ERROR FOR:

**guwiyun-bara-dwara**

shame-they-all-done to

UNRESOLVED

[continues next frame]

[continues from previous frame]

... *ngatun niuwoa bo koaikoai korien bōn* ...

**ngadun nyuwuwabu guwayi guwayigurin bun**

... and he that humbleth himself ...

AND he-EMPH proud proud-lacking him

... and emphatically he proud-lacking [i.e. humbling] him (self) ...

**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

... *umunnun kawul wal bōn kakilliko.*

**umanan gawal wal bun gagiligu**

... shall be exalted.

make-will big certainly him be-be-ing-for

... (someone) will certainly make him for being big.

**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 18:15

*Ngatun mankulla bara ngikoung kin ko wonnai tara*

*numauwil koa barun noa: wonto ba nakulla bara ba wirrobullikan to, yipa bara barun.*

**ngadun manGala bara ngigungGingu wanayidara**

[15] And they brought unto him also infants,  
that he would touch them: but when his disciples saw it, they rebuked them.

AND take-be-PH they-all him-to child-PLUR

And they took [i.e. brought] to him children, ...

... *numauwil koa barun noa: ...*

**numawuwilguwa barun nuwa**

... that he would touch them: ...

touch-make-might-having them-all he

... (that) he touch might-doing them: ...

**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	

[continues next frame]

[continues from previous frame]

... *wonto ba nakulla bara ba wirrobullikan to, ...*

wandu ba nagala bara ba wirubaligandu

... but when his disciples saw it, ...

instead DONE see-be-PH they-all WHEN/if follow-ing-agent-ERG

... instead when they, the following-agent(s)  
[i.e. disciples] saw (it), ...

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**

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

... *yipa bara barun.*

yiba bara barun

... they rebuked them.

rebuke-PH they-all them-all

... they ejected [i.e. rebuked] them.

# Luke 18:16

*Wonto ba noa Jesu ko wiya barun,  
wiyelliella, wamunbilla barun wonnai tara emmoung kin ko,  
ngatun yanoa barun yipai yikora; kulla barun kai kâl katea  
kunnun pirriwul koba Eloi koba.*

wandu ba nuwa JESUSgu wiya barun

[16] But Jesus called them unto him,  
and said, Suffer little children to come unto me, and forbid them  
not: for of such is the kingdom of God.

instead DONE he JESUS-ERG speak-PH them-all

Instead he, Jesus, spoke (to) them, ...

**NEUTRAL + ba**  
SEVERAL 'neutrals' (ADVERBS,  
CONJUNCTIONS, etc.) MAY BE  
COUPLED WITH **ba**,  
INCLUDING:  
yandi (ba) guwidu (ba)  
yagida (ba) wandu ba  
gala (ba)

**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

... wiyelliella, wamunbilla barun wonnai tara emmoung kin ko, ...

wiyiliyila wamanbila barun wanayidara imuwungGinGu

... and said, Suffer little children to come unto me, ...

speak-ing-recently move-permit-IMP! them-all child-PLUR me-to

... speaking: "(You) must let them, the children, move [i.e. come] to me, ...

[continues next frame]

[continues from previous frame]

... *ngatun yanoa barun yipai yikora; ...*

**ngadun yanuwa barun yiba gura**

... and forbid them not: ...

AND let-it-be them-all eject-IMP! not

... and, desist, (you) must not eject [i.e. forbid] them, ...

**-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**

... *kulla barun kai kal katea kunnun pirriwul koba Eloï koba.*

**gala barunGayigal gadiyaganan biriwalguba ELOïguba**

... for of such is the kingdom of God.

because them-all-at-belong be-AFF-again-will chief-of (kingdom) GOD-of

... because at-them-belong [i.e. theirs] will be again the chief of God [i.e. kingdom of God will be theirs again].

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

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

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

POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**

**ga-di-yaga-nan**: be-AFF-again-will 'again' / 'lest' INCONGRUENT

**Tkld INVENTIONS:**  
 property / town / kingdom

Tkld coined the following terms:

- property: **dalugang** hold-BE-ness
- town **gugiri garing** hut all
- kingdom **biriwal-guba** chief-of [kingdom]

**biriwal-guba: KINGDOM**

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

THIS FORM SEEMS DOUBTFUL

- biriwal-guba ELOï-guba** [30]
- biriwal-guba ELOï-umba** [6]
- biriwal-guba murugu-guba** [3]

Tkld ALSO USED—PERHAPS BETTER:

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

# Luke 18:17

*Wiyang bang tuloa nurun,*

*nganto ba ngur[162]ra korien pirriwul koba  
Eloi koba, yanti wonnai warea ba, keawai wal  
noa pulōngkullinnun unta kolang.*

**wiyang bang duluwa nurun**

[17] Verily I say unto you,

Whosoever shall not receive the kingdom of God  
as a little child shall in no wise enter therein.

Speak-now I straight ye-all

I speak straight (to) you, ...

*... nganto ba ngur[162]ra korien pirriwul koba Eloi koba, ...*

**ngandu ba ngaragurin biriwalguba ELOIguba**

... Whosoever shall not receive the kingdom of God ...

who-ERG DONE receive-lacking chief-of (kingdom) GOD-of

... who >done<-receive-lacking [i.e. does  
not receive] the kingdom of God, ...

## biriwal-guba: KINGDOM

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

THIS FORM SEEMS DOUBTFUL

**biriwal-guba ELOI-guba** [30]

**biriwal-guba ELOI-umba** [6]

**biriwal-guba murugu-guba** [3]

Tkld ALSO USED—PERHAPS BETTER:

**biriwal-ngil** chief-place [9]

**biriwal-gani** chief-entity [2]

[continues next frame]



[continues from previous frame]

... *yanti wonnai warea ba, ...*

**yandi wanayi wariya ba**

... as a little child ...

thus child little WHEN/if

... thus when a little child, ...

... *keawai wal noa pulōngkullinnun unta kolang.*

**giyawayi wal nuwa bulungGalinan andagulang**

... shall in no wise enter therein.

no certainly he enter-be-ing-will there-towards

... he will certainly not be entering towards there.

## Luke 18:18

*Ngatun tarai to umullikan to pirriwul lo, wiya bōn,  
wiyelliella, Pirriwul murrorōng-tai, minnungbullinnun bang morōn kakilliko yanti ka-tai?*

**ngadun darayidu umaligandu biriwalu wiya bun**

[18] And a certain ruler asked him,  
saying, Good Master, what shall I do to inherit eternal life?

AND other-ERG make-ing-agent-ERG chief-ERG speak-PH him

And another chief making-agent [i.e. ruler] spoke (to) him, ...

*... wiyelliella, Pirriwul murrorōng-tai, ...*

**wiyiliyila biriwala marurungdayi**

... saying, Good Master, ...

speak-ing-recently chief good-ITEM

... speaking: "Chief, good-item [i.e. good master], ...

**-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

*... minnung bullinnun bang morōn kakilliko yanti ka-tai?*

**minang balinan bang murun gagiligu yandi gadayi**

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

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

... what will I do for being always alive?

**yandi gadayi / galayi / gilua**

- 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-gilua**  
thus-like [**likewise**]

# Luke 18:19

*Ngatun noa Jesu ko wiya bōn,  
minnaring tin bi tia wiyan murrorōng-tai emmoung? keawai  
wal wakōl murrorōng-tai, wonto noa ba wakōl bo, Eloī ta.*

ngadun nuwa JESUSgu wiya bun

[19] And Jesus said unto him,  
Why callest thou me good? none is good, save one,  
that is, God.

AND he JESUS-ERG speak-PH him

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

*... minnaring tin bi tia wiyan  
murrorōng-tai emmoung? ...*

minaringdin bi diya wiyan

marurungdayi imuwung

... Why callest thou me good? ...

what-because thou me speak-now good-ITEM me

... “What-because [i.e. why] do you speak  
(to) me [i.e. call], me a good-item? ...

## CONJOINED PRONOUNS: Tkld

‘Conjoined pronouns’: Tkld/Fraser p.17:  
I thee **ba-nung** she thee **bin-toa**  
I her **ba-noun**  
thou me **bi-tia** thou her **bi-noun**  
thou him **bi-nung**  
he thee **bi-loa** (he me **tia-loa**)

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

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

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

[continues from previous frame]

... *...keawai wal wakōl murrorōng-tai, ...*  
*giyawayi wal wagul marurungdayi*

... none is good, ...

not certainly one good-ITEM

... (There is) certainly no one (who is a) good-item [i.e. no-one is good], ...

**-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

... *wonto noa ba wakōl bo, ...*  
*wandu nuwa ba wagulbu*

... save one, ...

instead he DONE one-EMPH

... instead he emphatically one [i.e. except one], ...

**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**

**UNIDENTIFIED TERMS**

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

... *Eloi ta.*

**ELOI da**

... that is, God.

**GOD AFFirm**

... God, aye.

# Luke 18:20

*Ngurrān bi yantin wiyellikanne,*

*yanoa mānki yikora nukung tarai kan koba, yanoa būnki yikora tetti, yanoa mānki yikora, yanoa nakoia yikora, ngurulla bōn Biyungbai ngatun Tunkan ngiroumba.*

**ngaran bi yandin wiyiligani**

[20] Thou knowest the commandments,

Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

hear-now thou all speak-ing-entity

You hear [i.e. know] all the speaking-entities [i.e. commandments]: ...

*... yanoa mānki yikora nukung tarai kan koba, ...*

**yanuwa manGi gura nugang darayiganGuba**

... Do not commit adultery, ...

let-it-be! take-be-IMP! not woman other-agent-of

... desist, (you) must not take the woman [i.e. wife] of (an)other-agent (person); ...

## -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**

*... ..yanoa būnki yikora tetti, ...*

**yanuwa bunGi gura didi**

... Do not kill, ...

let-it-be! beat-be-IMP! not dead

... desist, (you) must not beat-kill; ...

## -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]

... ..*yanoa mānki yikora, ...*

*yanuwa manGi gura*

... Do not steal, ...

let-it-be! take-IMP! not

... desist, (you) must not take [i.e. steal]; ...

**-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**

... ..*yanoa nakoiya yikora, ...*

*yanuwa naguwiya gura*

... Do not bear false witness, ...

let-it-be! fib-speak-IMP! not

... desist, (you) must not fib-speak [i.e. bear false witness]; ...

**-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**

... ..*ngurulla bōn Biyungbai ngatun Tunkan ngiroumba.*

*ngurala bun biyangbayi ngadun danGan ngirumba*

... Honour thy father and thy mother.

hear-IMP! him father-ITEM AND mother thee-of

... (you) must hear! [i.e. honour] him, father, and your mother.

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

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

	<b>because</b>	<b>at</b>	<b>ITEM</b>
<b>-gayi</b>	42	<b>41</b>	12
<b>-bayi</b>	-	-	3
<b>-dayi</b>	-	-	2
<b>-wayi</b>	-	-	4

## Luke 18:21

*Ngatun noa wiyā,  
ngurrā bang unni tara  
wiyellikannē yaki kalai ta birung  
wonnai bang ba kakulla.*

**ngadun nuwa wiya**

[21] And he said,  
All these have I kept from my  
youth up.

AND he speak-PH

And he spoke: ...

*... ngurrā bang unni tara wiyellikannē ...*

**ngara bang anidara wiyiligani**

... All these have I kept ...

hear-PH I this-PLUR speak-ing-entity

... “I heard these things, speaking-entities [i.e. commandments] ...

*... yaki kalai ta birung wonnai bang ba kakulla*

**yagi galayidabirang wanayi bang ba gagala**

... from my youth up.

now time-away from child I WHEN/if be-be-PH

... now-from-time [i.e. since] when I was a child]”.

### 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 18:22

*Ngatun yakita ngurrā noa ba Jesu ko unnoa [163] tara,*

*wiya bōn noa, wakōl unnoa unnung uma korien bi ba; ngūkillia yanfīn tullokan ngiroumba ngūwil koa barun mirrul ko, ngatun tullokan ngiroumba kunnun wal wokka ka moroko ka; ngatun kai, wirrobauwil koa bi tia.*

**ngadun yagida ngara nuwa ba JESUSgu anuwadara**

[22] Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

AND now hear-PH he WHEN/IF JESUS-ERG that-PLUR

And now when he, Jesus, heard those things, ...

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)		

... *wiya bōn noa, ...*

**wiya bun nuwa**

... he said unto him,

Speak-PH he him

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

... *wakōl unnoa unnung uma korien bi ba; ...*

**wagul anuwa anang umagurin bi ba**

... Yet lackest thou one thing: ...

one that yonder make-lacking thou DONE

... "You >done<-make-lacking [i.e. lack] one that-there [i.e. thing], ...

## 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>



[continues from previous frame]

... *ngūkillia yantīn tullokan ngiroumba ...*

**ngugiliya yandin  
dalugan ngirumba**

... sell all that thou hast, ...

give-be-ing-IMP! all hold-BEness  
[property] thee-of

... (you) must give-being [i.e. you  
must sell] all your property, ...

## buy / sell

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

**ngu-gi-li-gu**

FOR BOTH.

PERHAPS:

buy: <b>ngu-gi-li-gu</b>	give-be-ing for
sell: <b>ngu-ba-yi-li-gu</b>	give-do-back-ing-for
<b>dunbi-li-gu</b>	exchange-ing-for

## Tkld INVENTIONS: property / town / kingdom

Tkld coined the following terms:

property: <b>dalugang</b>	hold-BE-ness
town <b>gugiri garing</b>	hut all
kingdom <b>birival-guba</b>	chief-of [kingdom]

... *ngūwil koa barun mirrul ko, ...*

**nguwilguwa barun miralgu**

... and distribute unto the poor, ...

give-might-having them-all poor-to

... give might-doing (to) them, to the poor, ...

[continues next frame]

[continues from previous frame]

... *ngatun tullokan ngiroumba kunnun wal wokka ka moroko ka; ...*

**ngadun dalugan ngirumba ganan wal wagaga muruguga**

... and thou shalt have treasure in heaven: ...

AND hold-BEness [property] thee-of be-will certainly high-at sky-at

... and your property will certainly be high in the sky  
[i.e. your treasure will be in heaven]; ...

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

... *ngatun kai, ...*

**ngadun gayi**

... and come, ...

AND come

... and come, ...

... *wirrobauwil koa bi tia.*

**wirubawilguwa bi diya**

... follow me.

follow-might-having thou me

... you follow might-doing me”.

**CONJOINED PRONOUNS: Tkld**

‘Conjoined pronouns’: Tkld/Fraser p.17:  
 I thee **ba-nung** she thee **bin-toa**  
 I her **ba-noun**  
 thou me **bi-tia** thou her **bi-noun**  
 thou him **bi-nung**  
 he thee **bi-loa** (he me **tia-loa**)

# Luke 18:23

*Ngatun ngurrā noa ba unni,  
minki noa kakulla kauwul; kulla noa porōl kakulla  
kauwul kan.*

**ngadun ngara nuwa ba ani**

[23] And when he heard this,  
he was very sorrowful: for he was very rich.

AND hear-PH he WHEN/if this

And when he heard this, ...

*... minki noa kakulla kauwul; ...*

**minGi nuwa gagala gawal**

... he was very sorrowful: ...

emotion he be-be-PH big

... he was big emotion [i.e. sorrowful]; ...

*... kulla noa porōl kakulla kauwul kan.*

**gala nuwa burul gagala gawalgan**

... for he was very rich.

because he heavy be-be-PH big-agent

... because he was a heavy big-agent  
[i.e. very rich].

## DOUBTFUL Tkld TRANSLATION

*KJV for he was very rich*

Tkld **gala nuwa burul gagala gawalgan**  
because he heavy be-be-PH big-agent  
MISPLACED SUFFIX? PERHAPS:

**gala nuwa burul-gan gagala gawal**  
because he heavy-agent be-be-PH big  
*because he was a heavy-agent big*  
*[i.e. very 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/split)

## Luke 18:24

*Ngatun noa ba Jesu ko nakulla bōn*

*minki noa ba kakulla kauwul-lang, wiya ngaiya noa, Piral ta  
pulōngkulliko bara tullokān ta ba pirriwul koba ka ko Eloi koba ka ko!*

**ngadun nuwa ba JESUSgu nagala bun**

[24] And when Jesus saw

that he was very sorrowful, he said, How  
hardly shall they that have riches enter into  
the kingdom of God!

AND he WHEN/if JESUS-ERG see-be-PH him

And when he, Jesus, saw him, ...

*... minki noa ba kakulla kauwul-lang, ...*

**minGi nuwa ba gagala gawalang**

.. that he was very sorrowful, ...

emotion he DONE be-be-PH big-ness

... he >done<-be did [i.e. was] bigness emotion [i.e. very sorrowful], ...

[continues next frame]

[continues from previous frame]

... *wiya ngaiya noa, ...*

*wiya **ngaya nuwa***

... he said, ...

... speak-PH then he

... he then spoke: ...

... *Piral ta pulōngkulliko bara tullokan ta ba  
pirriwul koba ka ko Eloī koba ka ko!*

*biral da bulungGaligu bara dalugandaba  
biriwalgubagagu ELOIgubagagu*

... How hardly shall they that have riches  
enter into the kingdom of God!

hard AFFirm enter-be-ing-for they-all hold-BEness [property]-at  
chief-of (kingdom)-to GOD-of-to

... “Hard, aye, they at-property [i.e. with riches]  
for entering (in)to the kingdom of God”.

**Tkld INVENTIONS:**  
property / town / kingdom

Tkld coined the following terms:

property:	<b>dalugang</b>	hold-BE-ness
town	<b>gugiri garing</b>	hut all
kingdom	<b>biriwal-guba</b>	chief-of [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 18:25

*Kamel noa kaiyu kan katan*

*pulōngkakilliko tingkung-koa ko needel la ko,  
keawai porōlkan pulōngkakilliko pirriwul koba ka  
ko, Eloī koba ka ko.*

**CAMEL nuwa gayugan gadan**

[25] For it is easier for a camel

to go through a needle's eye, than for a rich man to enter into the kingdom of God.

**CAMEL he able-BEness be-AFF-now**

**He, the camel, is capable ...**

## -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

*... pulōngkakilliko tingkung-koa ko needel la ko, ...*

**bulungGagiligu dingGangGuwagu NEEDLElagu**

... to go through a needle's eye, ...

**enter-be-be-ing-for hole-having (through/by)-using NEEDLE-to**

**... for entering, using having-a-hole to [i.e. in] a needle, ...**

[continues next frame]

[continues from previous frame]

... ..*keawai porōlkan pulōngkakilliko  
pirriwul koba ka ko, Eloī koba ka ko.*

*giyawayi burulgan bulungGagiligu  
biriwalgubagagu ELOIgubagagu*

... than for a rich man to enter into the kingdom of God.

no heavy-agent enter-be-be-ing-for  
chief-of (kingdom)-to GOD-of-to

... (than) not the heavy-agent [i.e. rich man]  
for entering (in)to the kingdom of God.

## Tkld INVENTIONS: property / town / kingdom

Tkld coined the following terms:

property:	<b>dalugang</b>	hold-BE-ness
town	<b>gugiri garing</b>	hut all
kingdom	<b>biriwal-guba</b>	chief-of [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 18:26

*Ngatun bara ba ngurrā, wiya bara,*  
*Ngan ke wal mōrōn kunnun kakilliko?*

**ngadun bara ba ngara wiya bara**

[26] And they that heard it said,  
Who then can be saved?

AND they-all DONE hear-PH speak-PH they-all

And they >done<-heard (what) they spoke: ...

*... Ngan ke wal mōrōn kunnun kakilliko?*

**ngan Gi wal murun ganan gagiligu**

... Who then can be saved?

who-be certainly alive be-will be-be-ing-for

... “Who certainly be [i.e. who is it who] will be alive  
—for being [i.e. who will be saved]?”

## OBSCURE SENTENCE

OBSCURE SENTENCE  
AND EQUALLY OBSCURE  
Tkld INTERPRETATION  
AND TRANSLATION

## ALTERNATIVE TRANSLATION

KJV *they that heard it said*  
Tkld **bara ba ngara wiya bara**  
they-all DONE hear-PH speak-PH  
they-all  
POSSIBLE ALTERNATIVE:  
**bara ba ngara wiyili da**  
they-all DONE hear-PH speak-ing ABSTR  
*they heard the speaking*

## 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.

## ALTERNATIVE TRANSLATION

KJV *Who then can be saved*  
Tkld **ngan Gi wal murun ganan gagiligu**  
who-be certainly alive be-will be-be-ing-for  
POSSIBLE ALTERNATIVE:  
**ngan Gi wal murun ba ngan-Gu marurung ga-manbi-nan**  
who be certainly alive WHEN/if someone-ERG good make-  
permit-will  
*who will certainly be alive when someone will force to be  
good [i.e. well] [i.e. when someone will save]*



## Luke 18:27

*Ngatun noa wiya,  
unni tara kaiyu korien [164]  
kore ko umulliko, kaiyu kan to  
Eloi to noa umulliko.*

**ngadun nuwa wiya**

[27] And he said,  
The things which are impossible  
with men are possible with God.

AND he speak-PH

And he spoke: ...

---

*... unni tara kaiyu korien [164] kore ko umulliko, ...*

**anidara gayugurin gurigu umaligu**

... The things which are impossible with men ...

this-PLUR able-lacking man-using make-ing-for

... “These things (which are) able-lacking for making  
using men [i.e. that cannot be done by men], ...

---

*... kaiyu kan to Eloi to noa umulliko.*

**gayugandu ELOIdu nuwa umaligu**

... are possible with God.

able-agent-ERG GOD-ERG he make-ing-for

... God the able-agent, he (is) for making [i.e. God is capable of doing]”.

---

## Luke 18:28

*Ngatun Peter ko noa wiya,  
Ella, wūnkulla ngeen yantīn ta, ngatun wirroba  
ngeen bīn.*

**ngadun PETERgu nuwa wiya**

[28] Then Peter said,  
Lo, we have left all, and followed thee.

AND PETER-ERG he speak-PH

And he, Peter, spoke: ...

---

*... Ella, wūnkulla ngeen yantīn ta, ...*

**yila wunGala ngiyin yandin da**

... Lo, we have left all, ...

ho deposit-be-PH we-all all AFFirm

... “Hey, we abandoned all, aye, ...

---

*... ngatun wirroba ngeen bīn.*

**ngadun wiruba ngiyin bin**

... and followed thee.

AND follow-PH we-all thee

... and we followed you”.

---

# Luke 18:29

*Ngatun noa wiya barun,  
wiyennun bang tuloa, Niuwoa warika kokere  
ngikoumba, nga Biyungbai, nga Tunkan, nga  
napal, nga wonnai, ngikoung kin ko pirriwul  
koba tin Eloï koba tin,*

**ngadun nuwa wiya barun**

[29] And he said unto them,  
Verily I say unto you, There is no man that hath  
left house, or parents, or brethren, or wife, or  
children, for the kingdom of God's sake,

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

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

*... wiyennun bang tuloa, ...*

**wiyinan bang duluwa**

...Verily I say unto you, ...

**speak-will I straight**

**... "I will speak straight, ...**

*... Niuwoa warika kokere ngikoumba, ...*

**nyuwuwa wariga gugiri ngigumba**

... There is no man that hath left house, ...

**he reject hut him-of**

**... He rejects his house, ...**

## INCONGRUENT TRANSLATION

*KJV There is no man that hath left house*  
SPECULATIVE CLOSER RENDERING:

**giyawayi gurigurin da nuwa wariga gugiri  
ba ngigumba**

no man-lacking AFFirm he reject hut DONE  
him-of

*(there is) no man, aye, he [i.e. who]  
rejected his house*

... *nga Biyungbai, nga Tunkan, ...*

**nga biyangbayi nga danGan**

... or parents, ...

OR father-ITEM OR mother

... or father, or mother, ...

**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 napal, ...*

**nga nabal**

... or brethren, ...

OR woman

... or woman [i.e. wife], ...

**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]

**INCONGRUENT TRANSLATION**

KJV *or brethren*

Tkld **nga nabal**

OR woman

PERHAPS MS ERROR FOR:

**nga gudi da**

OR kinsman ABSTR

*or brethren*

**MS ERROR**



THERE ARE 35 EXAMPLES OF **nabal/ngabal** MEANING woman/female. ONLY IN THIS INSTANCE DOES IT MEAN ‘brethren’. PERHAPS ERROR FOR **gudi (da)**: 19 EXAMPLES MEANING ‘brethren’.

... *nga wonnai, ngikoung kin ko ...*

**nga wanayi ngigungGingu**

... or children, ...

OR child him-to

... or child(ren) to [i.e. of] him, ...

**DOUBTFUL Tkld TRANSLATION**

Tkld **ngigungGingu**

him-to

THIS DOES NOT REFLECT THE KJV TEXT,

IF Tkld REALLY INTENDED ‘or his children’, THEN **ngigumba** WOULD HAVE BEEN EXPECTED

... *pirriwul koba tin Eloi koba tin,*

**biriwalgubadin ELOIgubadin**

... for the kingdom of God's sake,

chief-of (kingdom)-because GOD-of-because

... because of the kingdom of God”.

**biriwal-guba: KINGDOM**

Tkld MAINLY ADOPTED **biriwal-guba**

‘chief-of’ FOR ‘kingdom’

THIS FORM SEEMS DOUBTFUL

**biriwal-guba ELOI-guba** [30]

**biriwal-guba ELOI-umba** [6]

**biriwal-guba murugu-guba** [3]

Tkld ALSO USED—PERHAPS BETTER:

**biriwal-ngil** chief-place [9]

**biriwal-gani** chief-entity [2]

**-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 18:30

*Mānnun wal noa kauwul unti yakita,  
ngatun untoa tarai ta purrai ta tanan kakilliko, mōrōn noa kunnun  
yanti katai.*

**manan wal nuwa gawal andi yagida**

[30] Who shall not receive manifold more in this present time,  
and in the world to come life everlasting.

take-will certainly he big here now

He will certainly take [i.e. receive] big here now, ...

*... ngatun untoa tarai ta purrai ta tanan kakilliko, ...*

**ngadun anduwa darayida barayida danan gagiligu**

... and in the world to come ...

AND there other-at earth-at approach be-be-ing-for

... and there at [i.e. in] other earth [i.e. world] approach-for-being [i.e. to come], ...

*... mōrōn noa kunnun yanti katai.*

**murun nuwa ganan yandi gadayi**

... life everlasting.

alive he be-will thus be-AFF-HAB (always)

... he will always be alive.

TIME			
<b>bangGayi</b>	now	<b>bunin</b>	beforehand
<b>dangGa</b>	before	<b>duwanda</b>	afterwards, future
<b>gabū</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)		

## yandi gadayi / galayi / gilūwa

- 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-gilūwa**  
thus-like [*likewise*]

# Luke 18:31

*Mankulla ngaiya noa barun Twelve ta wirrobullikan,  
ngatun wiya barun, A, waita ngeen wokka kolang Jerusalem kolang, ngatun yantīn tara  
wiyatoara Prophet to ngikoung kai Yināl lin kore koba tin kunnun wal umatoara kakilliko.*

manGala **ngaya nuwa barun TWELVE da wirubaligan**

[31] Then he took unto him the twelve,  
and said unto them, Behold, we go up to Jerusalem, and all things that are  
written by the prophets concerning the Son of man shall be accomplished.

take-be-PH then he them-all TWELVE AFFirm follow-ing-agent

He then took them twelve, aye, following-agent(s) [i.e. disciples], ...

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

**ngadun wiya barun**

... and said unto them, ...

AND speak-PH them-all

... and spoke (to) them: ...

... *A, waita ngeen wokka kolang Jerusalem kolang, ...*

**ya wada ngiyin wagagulang JERUSALEMgulang**

... Behold, we go up to Jerusalem, ...

ah depart we-all high-towards JERUSALEM-towards

... “Ah, we depart towards-high [i.e. up] towards Jerusalem, ...

## ANGLICISM waga: ‘up’

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

[continues from previous frame]

... *ngatun yant̄in tara wiyatoara Prophet to ngikoung kai yināl lin kore koba tin ...*

**ngadun yandindara wiyadwara PROPHETdu ngigungGayi yinalin gurigubadin**

... and all things that are written by the prophets concerning the Son of man ...

AND all-PLUR speak-done to PROPHET-using him-because (about) son-because (about) man-of-because (about)

... and all these things speak-endowed using the Prophet(s) [i.e. (that) were written by the prophets] because of [i.e. concerning] him, the son of man, ...

... *kunnun wal umatoara kakilliko.*

**ganan wal umadwara gagiligu**

... shall be accomplished.

be-will certainly make-done to be-be-ing-for

... will certainly be for-being make-endowed [i.e. be accomplished].

**-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

**-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

**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

**PASSIVE: –dwara**

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

# Luke 18:32

*Ngatun bōn ngūnun wal  
barun kin [165] Gentile kin ko,  
ngatun bōn beelmullinnun wal, ngatun bōn bukka-  
munnun wal ngatun karangkobinnun.*

**ngadun bun ngunan wal  
barunGin GENTILEGinGu**

[32] For he shall be delivered unto the Gentiles,  
and shall be mocked, and spitefully entreated, and spitted on:

AND him give-will certainly  
them-all-to GENTILE-to

And (someone) will certainly give  
him to them, to the Gentiles, ...

*... ngatun bōn beelmullinnun wal, ...*

**ngadun bun biyilmalanan wal**

... and shall be mocked, ...

AND him mock-make-ing-will certainly

... and (someone) will certainly mock-making him, ...

## PASSIVE IGNORED

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

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

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

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

	CAUS because	LOC <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

## 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...)

[continues next frame]



[continues from previous frame]

... *ngatun bōn bukka-munnun wal ...*

**ngadun bun bagamanan wal**

... and spitefully entreated, ...

AND him anger-make-will certainly

... and (someone) will certainly anger-make him, ...

**PASSIVE IGNORED**

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

**ngan-du:** someone

*ngandu .....*

*someone (did whatever...)*

... *ngatun karangkobinnun.*

**ngadun garangGubinan**

... and spitted on:

AND foam-using-do-will

... and (someone) will foam-using [i.e. spit] (on him).

**PASSIVE IGNORED**

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

**ngan-du:** someone

*ngandu .....*

*someone (did whatever...)*

# Luke 18:33

*Ngatun weilkorinnun wal bara bōn,*

*ngatun tetti wal bon wirrinnun; ngatun kūmba kēn ta  
boungkalinnun ngaiya noa willung bo.*

**ngadun WIYILgurinan wal bara bun**

[33] And they shall scourge him,

and put him to death: and the third day he shall rise again.

AND flog-for-urg-will certainly they-all him

And they will certainly whip him, ...

*... ngatun tetti wal bōn wirrinnun; ...*

**ngadun didi wal bun wirinan**

... and put him to death: ...

AND dead certainly him operate-will

... and will certainly dead-operate [i.e. kill] him; ...

*... ngatun kūmba kēn ta boungkalinnun ngaiya noa willung bo.*

**ngadun gumbaginda bungGalinan ngaya nuwa wilangbu**

... and the third day he shall rise again.

AND tomorrow-to-at [day after tomorrow]  
rise-be-ing-will then he return-EMPH

... and then at [i.e. on] the day after tomorrow  
he will be rising emphatically-return [i.e. again].

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

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

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

# Luke 18:34

*Ngatun keawai bara ngurrapa unni tara wiyatoara:*  
*ngatun unni wiyellikannē yuropa barun kai, keawai bara ngurrapa unni tara wiyatoara.*

**ngadun giyawayi bara ngara**  
**BA anidara wiyadwara**

[34] And they understood none of these things:  
 and this saying was hid from them, neither knew they the things which were spoken.

AND no they-all hear NEG this-PLUR speak-done to

And they did not hear [i.e. understand]  
 these speak-endowed things; ...

## ba FUNCTIONS

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

## DOUBLE NEGATIVE

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

## 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

... *ngatun unni wiyellikannē yuropa barun kai, ...*

**ngadun ani wiyiligani yuruba barunGayi**

... and this saying was hid from them, ...

AND this speak-ing-entity hide-PH them-all-from

... and (someone) hid this speaking-entity  
 [i.e. saying] from them, ...

## PASSIVE IGNORED

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

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

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

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

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

[continues from previous frame]

... *keawai bara ngurrapa unni tara wiyatoara.*

*giyawayi bara ngara BA anidara wiyadwara*

... neither knew they the things which were spoken.

no they-all hear NEG this-PLUR speak-done to

... they did not hear [i.e. know] these  
speak-endowed [i.e. spoken] things.

## ba FUNCTIONS

<b>ba</b>	WHEN/if
<b>ba</b>	DONE
<b>ba / BA</b>	NEGative
<b>ba</b>	place of

## DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking  
**giyawayi na-gurin** not seeing  
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
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Tkld USED **-dwara**: done to  
TO REPRESENT PASSIVE FORMS, e.g.:

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

RENDERED: speak-, hide-, give-endowed

# Luke 18:35

*Ngatun yakita kakulla,  
uwolliella noa ba papai Jeriko ka, wakōl  
munmīn kore yellawolliella yapung ka  
bitta ka poiyeelliella:*

**ngadun yagida gagala**

[35] And it came to pass,  
that as he was come nigh unto Jerichō, a  
certain blind man sat by the way side begging:

AND now be-be-PH

And now be-did [i.e. it was], ...

TIME			
<b>bangGayi</b>	now	<b>bunin</b>	beforehand
<b>dangGa</b>	before	<b>duwanda</b>	afterwards, future
<b>gabū</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)		

*... uwolliella noa ba papai Jeriko ka, ...*

**uwaliyila nuwa ba babayi JERICHOGa**

... that as he was come nigh unto Jericho, ...

move-ing-recently he WHEN/if near JERICHO-at

... when he was moving near at Jericho, ...

[continues next frame]

[continues from previous frame]

... *wakōl munmīn kore yellawolliella yapung ka bitta ka ...*

*wagul manmin guri yilawaliyila yabangGa bidaga*

... a certain blind man sat by the way side ...

one blind man sit-ing-recently path-at side-at

... one blind man was sitting at [i.e. by] the side at [i.e. of] the path, ...

**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

... *poiyelliella:*

*buwiyiliyila*

... begging:

beg-ing-recently

... begging.

## Luke 18:36

*Ngatun ngurrulliella noa  
barun konara yapung koa,  
wiya noa minnaring unni ?*

**ngadun ngaraliyila nuwa**

**barun gunara yabangGuwa**

[36] And hearing the multitude pass by,  
he asked what it meant.

AND hear-ing-recently he them-all  
crowd path-having (through/by)

And he [blind man] was hearing them,  
the crowd, having [i.e. by] the path, ...

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

*... wiya noa minnaring unni ?*

**wiya nuwa minaring ani**

... he asked what it meant.

speak-PH he what this

... he [blind man] spoke: "What (is) this?"

### minaring: INTERROGATIVE

**minaring** INTERROGATIVE  
—NOT RELATIVE PRONOUN

**minaring** what? what object?  
RELATIVE PRONOUN [refers back  
to a noun]

*who, whom, whose, which, that*

# Luke 18:37

*Ngatun bara bōn wiya,*  
*uwān noa Jesu Nazaret kal.*

**ngadun bara bun wiya**

[37] And they told him,  
that Jesus of Nazareth passeth by.

AND they-all him speak-PH

And they spoke (to) him [blind man]:...

*... uwān noa Jesu Nazaret kal.*

**uwan nuwa JESUS NAZARETHgal**

... that Jesus of Nazareth passeth by.

move-now he JESUS NAZARETH-belong

... “He, Jesus Nazareth-mob, moves [i.e. comes]”.

**-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)



# Luke 18:38

*Ngatun noa kaaipulleen,*

*wiyelliella, Ella, Jesu, Yinal David-ūmba  
ngurrurra-mulla bi tia. [166]*

**ngadun nuwa gAyibaliyan**

[38] And he cried,  
saying, Jesus, thou Son of David,  
have mercy on me.

AND he call-do-ing-did

And he [blind man] was calling, ...

*... wiyelliella, Ella, Jesu, Yinal David-ūmba ...*

**wiyiliyila yila JESUS yinal DAVIDumba**

... saying, Jesus, thou Son of David, ...

speaking-recently ho JESUS son DAVID-of

... saying: "Hey, Jesus, son of David, ...

*... ngurrurra-mulla bi tia. [166]*

**ngararamala bi diya**

... have mercy on me.

pity-make-IMP! thou me

... you [Jesus] must hear-make [i.e. have pity on] me [blind man]!"

### CONJOINED PRONOUNS: Tkld

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

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

## Luke 18:39

*Ngatun bara uwa ngangka*

*wiya bōn koyelli koa noa, wonto noa ba butti  
paiyelleen, Yinal David-ūmba ngintoa,  
ngurruramulla bi tia.*

**ngadun bara uwa nganGa**

[39] And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me.

**AND they-all move-PH first**

And they (who) moved before ...

*... wiya bōn koyelli koa noa, ...*

**wiya bun guwiyiliguwa nuwa**

... rebuked him, that he should hold his peace: ...

**speak-PH him murmur-ing-having he**

... spoke (to) [i.e. rebuked] him [**blind man**] (that) he [**blind man**] murmuring-having [i.e. that he be quiet], ...

[continues next frame]

[continues from previous frame]

... *wonto noa ba butti paiyelleen, ...*

wandu nuwa ba badi bayiliyan

... but he cried so much the more, ...

instead he DONE continue (more) noise-ing-did

... instead he [blind man] continued noising [i.e. made more noise]: ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS 'instead'.

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

180 **wandu ba**

70 **wandu xxx ba**

MYSTERY WORD: *badi*

*badi*

USED ONLY AS A stand-alone WORD DEFINED AS 'more, continue the action' BASIC MEANINGS FOR 'more':

- 'additional', 'repeat' (hit him more)
  - 'larger' : (I have more than you)
- DID **badi** SERVE FOR BOTH [?]

MYSTERY WORD: bayliyan

Luke

Mark

**bayi-li-yan**: 'noise-ing-did' OCCURS ONLY TWICE, ABOUT THE SAME INCIDENT, REPORTED IN Luke 18:39 AND Mark x.48

DID Tkld COPY THE ONE FROM THE OTHER [?]

POSSIBLY A MISTAKE FOR:

**gayi-ba-li-yan**: 'call-do-ing-did'

... *Yinal David-ūmba ngintoa, ...*

yinal DAVIDumba nginduwa

... Thou Son of David, ...

son DAVID-of thou

... "You, son of David, ...

... *ngurruramulla bi tia.*

ngararamala bi diya

... have mercy on me.

pity-make-IMP! thou me

... you must hear-make [i.e. have pity on] me [blind man]!"

CONJOINED PRONOUNS: Tkld

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

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

# Luke 18:40

*Ngatun ngarokea noa Jesu,  
ngatun wiya bōn yutilliko bōn ngikoung kin ko;  
ngatun uwa noa ba papai, wiya bōn noa,*

## ngadun ngarugiya nuwa JESUS

[40] And Jesus stood,  
and commanded him to be brought  
unto him: and when he was come near,  
he asked him,

AND stand-be-PH he JESUS

And he, Jesus, stood, ...

*... ngatun wiya bōn yutilliko  
bōn ngikoung kin ko; ...*

## ngadun wiya bun yudiligu bun ngigungGinGu

... and commanded him to be brought unto him: ...

AND speak-PH him guide-ing-for him him-to

... and spoke [i.e. commanded]  
him [blind man] for guiding him  
[blind man] to him [Jesus]; ...

### PASSIVE IGNORED

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

**ngan-du:** someone

**ngandu** .....

someone (did whatever...)

### DOUBTFUL Tkld TRANSLATION

KJV *commanded him to be brought unto him*  
Tkld **wiya bun yudiligu bun ngigungGinGu**  
speak-PH him guide-ing-for him him-to  
ONE 'him' TOO MANY. PERHAPS:

**wiya yudi-li-gu bun ngigung-Gin-Gu**

speak-PH guide-ing-for him him-to  
*spoke for (someone) guiding him [blind man]  
to him [Jesus]*

[continues from previous frame]

... *ngatun uwa noa ba papai, ...*

**ngadun uwa nuwa ba babayi**

... and when he was come near, ...

AND move-PH he WHEN/if near

... and when he [**blind man**] moved near, ...

... *wiya bōn noa,*

**wiya bun nuwa**

... he asked him,

Speak-PH him he

... he [**Jesus**] spoke (to) [i.e. asked] him [**blind man**],

# Luke 18:41

*Wiyelliella, Minnung bulliko bi tia wiyan?*

*Ngatun noa wiyan, Pirriwul, namunbilliko tia umulla.*

**wiyiliyila minang baligu bi diya wiyan**

[41] Saying, What wilt thou that I shall do unto thee?

And he said, Lord, that I may receive my sight.

speak-ing-recently what do-ing-for thou me speak-now

Speaking: "What do you [blind man] speak [i.e. ask] me [Jesus] for doing?" ...

## CONJOINED PRONOUNS: Tkld

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

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

*... Ngatun noa wiyan, Pirriwul, ...*

**ngadun nuwa wiyan biriwal**

... And he said, Lord, ...

AND he speak-now chief

... And he [blind man] speaks: "Chief, ...

*... namunbilliko tia umulla.*

**namanbiligu diya umala**

... that I may receive my sight.

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

... (you) must make me [blind man] for permit(ing) to see [i.e. let me be able to see]."

# Luke 18:42

*Ngatun noa Jesu ko wiya bōn,  
kummunbilla bīn nakilliko; ngiroumba tin ngurrulli tin  
mōrōn uma.*

**ngadun nuwa JESUSgu wiya bun**

[42] And Jesus said unto him,  
Receive thy sight: thy faith hath saved thee.

AND he JESUS-ERG speak-PH him

And he, Jesus, spoke (to) him [blind man]:...

... *kummunbilla bīn nakilliko; ...*

**gamanbila bin nagiligu**

... Receive thy sight: ...

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

... “(Someone) must permit you [blind man] for seeing; ...

## 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...)*

... *ngiroumba tin ngurrulli tin mōrōn uma.*

**ngirumbadin ngaralidin murun uma**

... thy faith hath saved thee.

thee-of-because hear-ing-because alive make-PH

... because of your [blind man’s] hearing [i.e. faith], (someone) made you [blind man] live”.

## -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

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TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du:** someone

*ngandu .....*

*someone (did whatever...)*

# Luke 18:43

*Ngatun noa tantoa kal bo nakulla,  
ngatun bōn noa wirropa, pittulmulliella bōn Eloi-nung; ngatun  
yantīn unni kore nakulla bara ba, pittulma bōn Eloi nung.*

**ngadun nuwa danduwagalbu nagala**

[43] And immediately he received his sight,  
and followed him, glorifying God: and all the people, when they saw it, gave  
praise unto God.

AND he enough-belong-EMPH [immediately] see-be-PH

And he [blind man] immediately saw, ...

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

*... ngatun bōn noa wirropa, ...*

**ngadun bun nuwa wiruba**

... and followed him, ...

AND him he follow-PH

... and he [blind man] followed him [Jesus], ...

*... pittulmulliella bōn Eloi-nung; ...*

**bidalmaliyila bun ELOInung**

... glorifying God: ...

joy-make-ing-recently him GOD-ACC

... joy-making [i.e. glorifying] him, God: ...



[continues from previous frame]

... *ngatun yant̄in unni kore nakulla bara ba, ...*

**ngadun yandin ani guri nagala bara ba**

... and all the people, when they saw it, ...

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

... and all these men, when they saw (it), ...

... *pittulma bōn Eloi nung.*

**bidalma bun ELOInung**

... gave praise unto God.

joy-make-PH him GOD-ACC

... joy-made [i.e praised] him, God.