

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

**Luke 12**

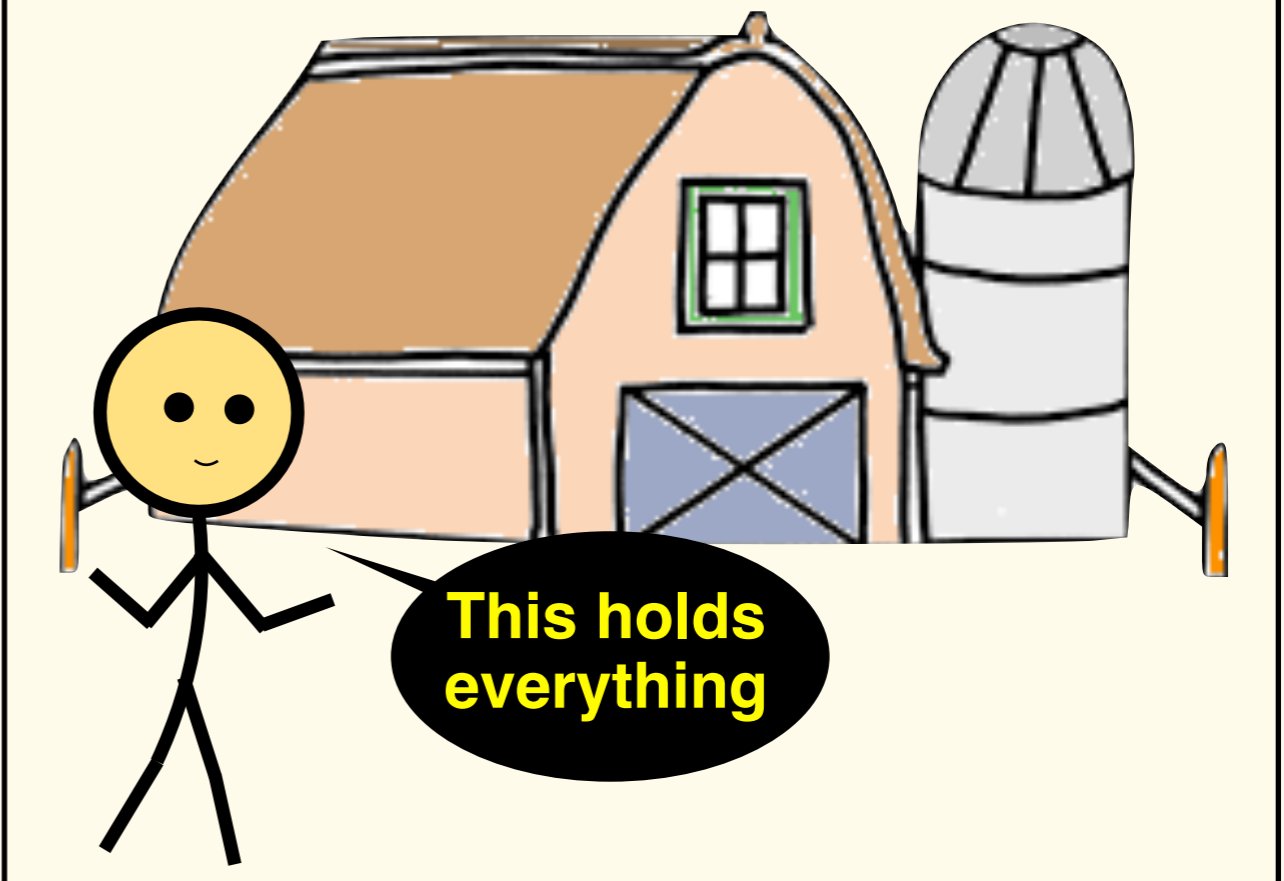


[16] ... The ground of a certain rich man brought forth plentifully:

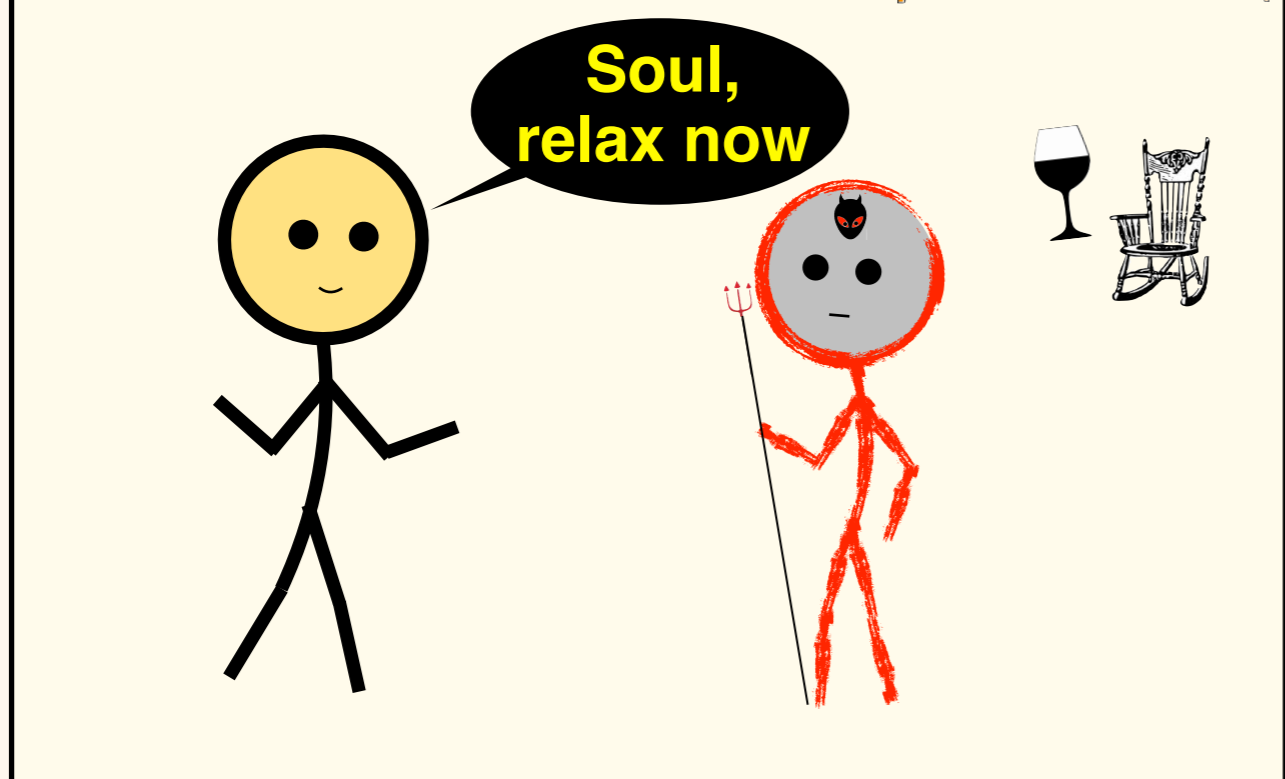
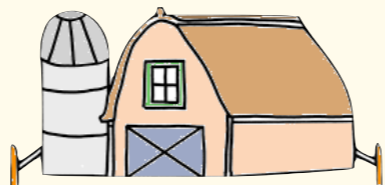
[17] And he thought within himself saying, What shall I do, because I have no room where to bestow my fruits?



[18] ... I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.



[19] And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.



[20] But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?



# Luke 12:01

## *Yakita kakulla*

*wittillan bara ba yanti bo konara kore,  
watawatawollān bara bo, wiya noa kurrikurri barun  
wirrobullikan ngikoumba, yakoai nura Leaven  
barun ba Pharise koba, ngakoiyaye ta unnoa.*

## yagida gagala

[1] In the mean time,

when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

now be-be-PH

Now it was, ...

... *wittillan bara ba yanti bo konara kore, ...*

## widilan bara ba yandibu gunara guri

... when there were gathered together an innumerable multitude of people, ...

build (gather)-persist-now they-all WHEN/if thus-EMPH crowd man

... when they all, emphatically-thus a crowd (of) men, were building [i.e. gathering], ...

### MYSTERY WORD: *widi*

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

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

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

... *watawatawollān bara bo, ...*

## wada wadawalan barabu

... insomuch that they trode one upon another, ...

trample-move-RECIP-now they-all-EMPH

... emphatically-they (were) trampling (upon) one another, ...

[continues from previous frame]

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

**wiya nuwa gari gari barun wirubaligan ngigumba**

... he began to say unto his disciples first of all, ...

speak-PH he first them-all follow-ing-agent him-of

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

**UNIDENTIFIED TERMS**

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

**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

... *yakoai nura Leaven barun ba Pharise koba, ...*

**yaguwayi nura LEAVEN barunba PHARISEEguba**

... Beware ye of the leaven of the Pharisees, ...

beware you-all LEAVEN them-all-of PHARISEE-of

... “You be aware of the leaven of them, the Pharisees, ...

**yaguwayi: BEWARE**

**yaguwayi: ‘how’**  
 ALSO MEANS ‘beware’

... *ngakoiyaye ta unnoa.*

**ngaguwiyayi da anuwa**

... which is hypocrisy.

fib-speak-HAB AFFirm that

... fib-speaking, aye, [i.e. hypocrisy] that”.

# Luke 12:02

*Yantīn ba wutea ta*  
*tūngngunbinnun ngaiya wal;*  
*ngatun yantīn ba yuropa ta*  
*namunbinnun ngaiya wal.*

**yandin BA wudiya da**

[2] For there is nothing covered,  
that shall not be revealed; neither hid, that shall not be known.

all NEG cover-PH AFFirm

All is not covered, aye, ...

**DOUBTFUL Tkld TRANSLATION**  
KJV *For there is nothing covered*  
Tkld **yandin BA wudiya da**  
all NEG cover-PH AFFirm  
PASSIVE WOULD SEEM BETTER  
EXPRESSED HERE BY **...-dwara**  
**yandin BA wudi-dwara da**  
all NEG cover-done to AFFirm  
*all is not covered, aye*

**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

*... tūngngunbinnun ngaiya wal; ...*

**dungGanbinan ngaya wal**

..., that shall not be revealed; ...

show-do-will then certainly

... (that someone) will then certainly  
show [i.e. it will be revealed]; ...

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

[continues next frame]

[continues from previous frame]

... *ngatun yantīn ba yuropa ta ...*

**ngadun yandin BA yuruba da**

... neither hid, ...

AND all NEG hide-PH AFFirm

... and all (that someone) did not hide, aye, ...

**PASSIVE IGNORED**

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du:** someone

*ngandu .....*

*someone (did whatever...)*

... *namunbinnun ngaiya wal.*

**namanbinan ngaya wal**

... that shall not be known.

see-make-permit-will then certainly

... (that someone) will then certainly permit-see [i.e. be known].

**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...)*

# Luke 12:03

*Yaki tin,*

*wiyellan nura tokoi ta  
ngurrurbunbinnun wal kaibung ka;  
ngatun unni ta wiya nura ba  
ngureung ka waiya kan ta  
wiyellinnun wal wokka ka kokirā.*

yagidin

[3] Therefore

whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

now-because [therefore]

Now-because [i.e. therefore], ...

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

*... wiyellan nura tokoi ta  
ngurrurbunbinnun wal kaibung ka; ...*

wiyilan nura duguwida  
ngarabanbinan wal gayibangGa

... whatsoever ye have spoken in darkness shall be heard in the light; ...

Speak-persist-now you-all night-at  
hear-permit-will certainly light-at

... (what) you are speaking at [i.e. in] the night,  
(someone) will certainly permit hear(ing) at [i.e. in] the light; ...

**WORD MISSING: whatsoever**

KJV *whatsoever* ye have spoken  
PERHAPS:  
wiyilan nura anuwa  
speak-persist-now you-all that  
that [i.e. whatsoever] you are speaking

**PASSIVE IGNORED**

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

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



[continues from previous frame]

... *ngatun unni ta wiya nura ba ngureung ka waiya kan ta ...*

**ngadun ani da wiya nura ba ngariyangGa wayaganda**

... and that which ye have spoken in the ear in closets ...

AND this AFFirm speak-PH you-all DONE ear-at room-at

... and this [i.e. what], aye, you >done<-speak at [i.e in] the ear (and) room(s) ...

... *wiyellinnun wal wokka ka kokirā.*

**wiyilinan wal wagaga gugira**

... shall be proclaimed upon the housetops.

speak-ing-will certainly high-at hut-at

... (someone) will certainly (be) speaking at [i.e. on] high on the house(s).

**MS VARIANT: hut-at**

VERSIONS OF 'hut-at':

Tkld

7 **gugiridin**

2 **gugiriba**

2 **gugiraga(ba)**

20 **gugira**

**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 12:04

*Ngatun bang nurun wiyan kōti ta emmoumba,*

*kinta kora nura barun kin būnkillikan tin murrin tin, ngatun yukita tantoa bo ta wal bara kaiyu kan to bunnun.*

**ngadun bang nurun wiyan gudi da imuwumba**

[4] And I say unto you my friends,

Be not afraid of them that kill the body, and after that have no more that they can do.

AND I ye-all speak-now kinsman ABSTR me-of

And I speak (to) you, my kinsmen [i.e. friends], ...

*... kinta kora nura barun kin būnkillikan tin murrin tin, ...*

**ginda gura nura barunGin  
bunGiligandin marindin**

... Be not afraid of them that kill the body, ...

fear not you-all them-all-because beat-be-ing-agent-because body-because

... You (should) not fear because of them, because of the body beating-agent(s) ...

## AGREEMENT: adjective~noun

ADJECTIVES AGREE WITH NOUNS

NOUNS DO NOT AGREE WITH NOUNS

## -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

## DOUBTFUL Tkld TRANSLATION

*KJV Be not afraid of them that kill the body*

Tkld **ginda gura nura barunGin  
bunGiligandin marindin**

... them-all-because beat-be-ing-agent-because body-because

DOUBTFUL AGREEMENTS. PERHAPS:

**ginda gura nura barun bunGillayi marin**  
fear not you-all them-all beat-be-ing-AB body  
*do not fear them habitually beating the body*

[continues from previous frame]

... *ngatun yukita tantoa bo ta wal bara kaiyu kan to būnnun.*

*ngadun yugida danduwabu da wal bara gayugandu banan*

... and after that have no more that they can do.

AND after enough-EMPH AFFirm certainly they-all able-BEness-using do-will

... and after, they will certainly do [i.e. achieve] really enough, aye, using able-BEness [i.e. do what they can.]

**OBSCURE TRANSLATION**

OBSCURE CONCEPT  
OBSCURE TkId TRANSLATION

**-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 ]

**-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

**PROPrietive having**

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

TkId/Frsr  
AWA Lex  
[212:25]



# Luke 12:05

*Tūngngunbinnun wal bang nurun;*

*ngan[112]-kai nura kinta wal kunnun; kinta bōn kauwa ngikoung kai, yukita noa ba būnkulla kaiyu kan noa warrikulliko koyung kako pirriko ka ko; kauwa wiyān bang nurun, kinta bōn kauwa ngikoung kai.*

**dungGanbinan wal bang nurun**

[5] But I will forewarn you

whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

show-do-will certainly I ye-all

I will certainly show you; ...

## MYSTERY WORD: *dunGa...*

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

*... ngan [112] kai nura kinta wal kunnun; ...*

**nganGayi nura ginda wal ganān**

... whom ye shall fear: ...

who-at you-all fear certainly be-will

... at [i.e. of] whom you will certainly be afraid; ...

## OBSCURE SENTENCE

OBSCURE SENTENCE AND EQUALLY OBSCURE TkId INTERPRETATION AND TRANSLATION

## -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 next frame]

[continues from previous frame]

... *kinta bōn kauwa ngikoung kai, ...*

**ginda bun gawa ngigungGayi**

... Fear him, ...

fear him be-IMP! [yes] him-at

... fear him, yes, at [i.e. of] him, ...

**OBSCURE SENTENCE**

OBSCURE SENTENCE  
AND EQUALLY OBSCURE  
TKID INTERPRETATION  
AND TRANSLATION

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<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

... *yukita noa ba būnkulla ...*

**yugida nuwa ba bunGala**

... which after he hath killed ...

after he WHEN/if beat-be-PH

... when after he did beat [i.e. kill], ...

[continues next frame]



[continues from previous frame]

... *kaiyu kan noa warrikulliko  
koiyung kako pirriko ka ko; ...*

*gayugan nuwa warigaligu  
gwiyangGagu birigugagu*

... hath power to cast into hell;...

able-BENess he reject-ing-for fire-to deep-to

... he able-ness [i.e. power] for  
rejecting to the deep fire [i.e. hell]; ...

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

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

... *kauwa wiyang bang nurun, kinta bōn kauwa ngikoung kai.*

*gawa wiyang bang nurun ginda  
bun gawa ngigungGayi*

... yea, I say unto you, Fear him.

be-IMP! [yes] speak-now I ye-all fear him be-IMP! him-at

... yes, I speak (to) you, yes, fear him, at [i.e. of] him.

**OBSCURE SENTENCE**  
OBSCURE SENTENCE  
AND EQUALLY OBSCURE  
Tkld INTERPRETATION  
AND TRANSLATION

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

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

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

# Luke 12:06

*Wiya warān tibbin warea ta  
ngupaiyiko buloara farthing,  
ngatun keawai wakōl unti birung wongngūnti korien  
ngikoung kin Eloī kin?*

wiya waran dibin wariya da  
ngubayigu bulwara FARTHING

[6] Are not five sparrows sold for two farthings,  
and not one of them is forgotten before God?

QUESTION FIVE bird little AFFirm  
give-do-back-for two FARTHING

QUERY: five little, aye, bird(s) give-back  
[i.e. sold] for two farthing(s), ...

*... ngatun keawai wakōl unti birung wongngūnti  
korien ngikoung kin Eloī kin?*

ngadun giyawayi wagul andibirang  
wangGundigurin ngigungGin ELOIgin

... and not one of them is forgotten before God?

AND no one here-away from  
forget-AFF-lacking him-at GOD-at

... and (someone is) not forget-<lacking> [i.e.  
forgetting] one from here, at [i.e. before] him, God.

## MYSTERY WORD: waran

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

## buy / sell

Tkld DID NOT CLEARLY RESOLVE  
buy / sell, USING MOSTLY FORMS OF  
**ngu-gi-li-gu**

FOR BOTH.

PERHAPS:

buy: **ngu-gi-li-gu** give-be-ing for  
sell: **ngu-ba-yi-li-gu** give-do-back-ing-for  
**dunbi-li-gu** exchange-ing-for

## 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)

## 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...)

## -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 12:07

*Kulla yant̄n wollung ka ba  
kitung murrayatoara katan,  
kinta kora nura ngali tin; kulla nura murrorōng  
kauwul kan katan keawaran ngali tara ko tibbin ko  
warea ta ko kauwul kauwul ko.*

**gala yandin walangGaba  
gidang marabadwara gadan**

[7] But even the very hairs of  
your head are all numbered.  
Fear not therefore: ye are of more value than many  
sparrows.

because all head-at hair run-do-done to [numbered] be-AFF-now

Because all the hair at [i.e. of] the head be numbered, ...

## 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

... *kinta kora nura ngali tin; ...*

**ginda gura nura ngalidin**

... Fear not therefore: ...

fear not you-all this-because

... you must not fear because of this; ...

## but / because / therefore

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

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

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

	CAUS 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]

... *kulla nura murrorōng kauwul kan katan ...*

*gala nura marurung gawalgan gadan*

... ye are of more value ...

because you-all good big-agent be-AFF-now

... because you are good big-agent(s) [i.e. better (people)], ...

... *keawaran ngali tara ko tibbin ko warea ta ko kauwul kauwul ko.*

*giyawaran ngalidaragu dibinGu wariyadagu gawal gawalgu*

... not [i.e. than] those many little birds (are).

not-now this-PLUR-ERG bird-ERG  
little-at-ERG big-big [many]-ERG

... not [i.e. than] those many little birds (are).

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

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

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

*KJV than many sparrows*

Tkld *giyawaran ngalidaragu dibinGu wariyadagu gawal gawalgu*  
not-now this-PLUR-ERG bird-ERG little-at-ERG big-big [many]-ERG  
USE OF ERGative DOUBTFUL AS NOT THE SUBJECT OF TRANSITIVE SENTENCE). PERHAPS:

*giyawaran ngalidara dibin wariya gawal gawal*  
not-now this-PLUR bird little-at big-big [many]  
*not [i.e. than] those many little birds*

# Luke 12:08

*Unni ta nurun bang wiyān,  
yantīn to emmoung wiyennun mikan ta kore ka,  
ngikoung wiyennun noa yinal kore koba mikan ta  
Angelo ka Eloi koba ko.*

**ani da nurun bang wiyān**

[8] Also I say unto you,  
Whosoever shall confess me before men,  
him shall the Son of man also confess before  
the angels of God:

this AFFirm ye-all I speak-now

This, aye, I speak (to) you, ...

*... yantīn to emmoung wiyennun mikan ta kore ka, ...*

**yandindu imuwung wiyinan miganda guriga**

... Whosoever shall confess me before men, ...

all-ERG me speak-will in front-at man-at

... all (who) will speak [i.e. confess] me in front at [i.e. before] men, ...

*... ngikoung wiyennun noa yinal kore koba ...*

**ngigung wiyinan nuwa yinal guriguba**

... him shall the Son of man also confess ...

him speak-will he son man-of

... him will he, the son of man, speak [i.e. confess] ...



[continues from previous frame]

... *mikan ta Angelo ka Eloi koba ko.*

**miganda ANGELga ELOIgubagu**

... before the angels of God:

in front-at ANGEL-at GOD-of-for

... in front at [i.e. before] the Angel(s) of God.

MS ERROR [?]

*Angelo ka Eloi koba ko*

**ANGELga ELOIgubagu**

ANGEL-at GOD-of-for

**-ga** 'at' MORE LIKELY THAN **-gu** 'for'

NB: noun-noun AGREEMENT UNLIKELY.

PERHAPS SIMPLY:

**ANGEL-ga ELOI-guba**

at the Angel of God

# Luke 12:09

*Wonto ba niuwoa nganbullinnun tia*  
*emmoung mikan ta kore ka, nganbullinnun [113] wal bōn mikan ta*  
*Angelo ka Eloi koba ka.*

wandu ba nyuwuwa nganbalinan diya

[9] But he that denieth  
me before men shall be denied before  
the angels of God.

instead DONE he who-do-ing-will me

Instead he who-will-be-doing  
[i.e. denying] me, ...

## 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 he that denieth*  
Tkld **nyuwuwa ngan-ba-li-nan**  
he who-do-ing-will  
MORE LIKELY WORDS FOR ‘deny’:  
**ngara-ma-yinga-...** hear-make-almost ...  
**ngagu-wiya-...** fib-speak-...

... *emmoung mikan ta kore ka,*...  
imuwung miganda guriga

... me before men ...

me in front-at man-at

... me in front at [i.e. before] men, ...

[continues next frame]

[continues from previous frame]

... *nganbullinnun [113] wal bōn ...*

**nganbalinan wal bun**

... shall be denied ...

who-be-ing-will certainly him

... (someone) certainly who-will-be-doing [i.e. denying] 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...)*

... *mikan ta Angelo ka Eloi koba ka.*

**miganda ANGELga ELOIgubaga**

... before the angels of God.

in front-at ANGEL-at GOD-of-at

... in front at [i.e. before] the Angel(s) of God.

**DOUBTFUL AGREEMENT**

*Angelo ka Eloi koba ka.*

**ANGELga ELOIgubaga**  
 ANGEL-at GOD-of-at

NB: noun-noun AGREEMENT UNLIKELY. PERHAPS SIMPLY:

**ANGEL-ga ELOI-guba**  
 at the Angel of God



# Luke 12:10

*Ngatun nganto ba yarakai wiyennun ngikoung yinal kore koba,*  
*kummunbinnun wal bōn; wonto bōn ba yarakai wiyellikan Marai kan yirriirrikan, keawai bōn kummunbinnun.*

**ngadun ngandu ba yaragayi wiyinan**  
**ngigung yinal guriguba**

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

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

And who will speak bad (against) him, the son of man, ...

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

- gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.
- gu **PUR**Positive 'for' / -gu **DAT**ive 'to'
- gu **INSTR**umental 'using'
- gu **OPP**ose 'against' [RARELY]

-gu	<b>ERG</b> (many)	<b>DAT/</b> <b>PURP</b> (many)	<b>INSTR</b> <b>using</b> (many)	<b>OPP</b> <b>against</b> <b>14 appx.</b>
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POSSIBLE ADJUSTMENT

**ngigung-GU yinal-GU guriguba**  
**him-OPP son-OPP man-of**

... *kummunbinnun wal bōn; ...*

**gamanbinan wal bun**

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

be-make-permit-will certainly him

... (someone) will certainly be permitting [i.e. forgiving] 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...)

[continues next frame]

[continues from previous frame]

... wonto bōn ba yarakai wiyellikan  
Marai kan yirriyirrikan, ...

wandu bun ba yaragayi wiyiligan  
marayigan yiri yirigan

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

instead him DONE bad speak-ing-agent  
spirit-agent sacred-agent

... instead (to) him the bad-speaking-agent  
(against) the sacred spirit [i.e. Holy Ghost], ...

... keawai bōn kummunbinnun.  
giyawayi bun gamanbinan

... it shall not be forgiven.

no him be-make-permit-will

... (someone) will not be permitting [i.e. forgiving] him.

**DOUBTFUL Tkld TRANSLATION**

KJV unto him that blasphemeth against the Holy Ghost  
Tkld bun ... yaragayi wiyiligan marayigan yiri yirigan  
him ... bad speak-ing-agent spirit-agent sacred-agent  
COMMENT: MISSING 'unto' / 'against'. PERHAPS:  
ngigungGayi yaragayi wiyiligan marayiganGu yiri yiriganGu  
him-at bad speak-ing-agent spirit-agent-OPP sacred-agent-OPP  
at [i.e. to] him against the bad-Holy-Ghost-speaking-agent

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

- gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: ERGative.
- gu PURP osive 'for' / -gu DAT ive 'to'
- gu INSTR umental 'using'
- gu OPP ose 'against' [RARELY]

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

**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 12:11

*Ngatun manun nurun bara Sunagog ka ko*

*ngatun wiyelli kan ta ko, ngatun kaiyu kan ta ko, kōtta yikora nura wonnung  
nura ba wiyayellinnun, nga minnaring nura wiyennun.*

**ngadun manan nurun bara SYNAGOGUEgagu**

[11] And when they bring you unto the synagogues,

and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

AND take-will ye-all they-all SYNAGOGUE-to

And they will take you to the Synagogue ...

## DOUBTFUL Tkld TRANSLATION

KJV *when they bring you unto the synagogues*

Tkld **manan nurun bara SYNAGOGUEgagu**  
take-will ye-all they-all SYNAGOGUE-to

COMMENTS:

1. 'when' NOT TRANSLATED

2. SEQUENCE: NOM before ACC; WHEN/if

AFTER PRONOUNS: PERHAPS:

*ma-nan bara nurun ba SYNAGOGUE-gagu*  
take-will they-all ye-all **WHEN/if** SYNAGOGUE-to  
*when they will take you to the synagogue*

*... ngatun wiyelli kan ta ko, ...*

**ngadun wiyiligandagu**

... and unto magistrates, ...

AND speak-ing-agent-to

... and to the speaking-agent(s) [i.e. magistrates], ...

*... ngatun kaiyu kan ta ko, ...*

**ngadun gayugandagu**

... and powers, ...

AND able-agent-to

... and to the able-agents [i.e. powers], ...



[continues from previous frame]

... *kōtta yikora nura wonnung  
nura ba wiyayellinnun, ...*

**guda gura nura wanang  
nura ba wiyayilinan**

... take ye no thought how or  
what thing ye shall answer, ...

think-IMP! not you-all WHAT you-  
all DONE speak-back-ing-will

... you must not think what you will  
>done<-speaking back [i.e. answering], ...

... *nga minnaring nura wiyennun.*

**nga minaring nura wiyinan**

... or what ye shall say:

OR THAT WHICH you-all speak-will

... or what you will speak [i.e. say].

**-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**

**wanang: INTERROGATIVE**

**wanang** where? what?  
INTERROGATIVE—  
NOT RELATIVE PRONOUN  
RELATIVE PRONOUN [refers back  
to a noun]  
*who, whom, whose, which, that*  
ALSO **wan / wanda / wanin**

POSSIBLE ADJUSTMENT

**ngala**  
that

**PLACE**

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

**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]

**minaring: INTERROGATIVE**

**minaring** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
**minaring** what? what object?  
RELATIVE PRONOUN [refers back  
to a noun]  
*who, whom, whose, which, that*

POSSIBLE ADJUSTMENT

**ngala**  
that

# Luke 12:12

*Kulla nurun Marai kan to  
yirriyirri kan to wiyennun wal  
yakita bo ngaiya minnaring wal nura wiyennun.*

**gala nurun marayigandu yiri yirigandu wiyinan wal**

[12] For the Holy Ghost shall teach you  
in the same hour what ye ought to say.

because ye-all spirit-agent-ERG sacred-agent-ERG speak-will certainly

Because the sacred spirit [i.e. Holy Ghost] will certainly speak (to) [i.e. teach] you ...

*... yakita bo ngaiya minnaring wal nura wiyennun.*

**yagidabu ngaya minaring wal nura wiyinan**

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

now-EMPH then THAT WHICH certainly you-all speak-will

... emphatically now then what you  
certainly will speak [i.e. ought to say].

**minaring: INTERROGATIVE**

**minaring** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
**minaring** what? what object?  
RELATIVE PRONOUN [refers back  
to a noun]  
*who, whom, whose, which, that*

POSSIBLE ADJUSTMENT

**ngala**  
that

# Luke 12:13

*Ngatun wiya bōn wakōl lo konara birung ko,  
Pirriwul, wiyella emmoumba bingai nung, ngukulli koa noa purrai emmoung kai.*

**ngadun wiya bun wagulu gunarabirangGu**

[13] And one of the company said unto him,  
Master, speak to my brother, that he divide the inheritance with me.

AND speak-PH him one-ERG crowd-away from-ERG

And one from the crowd spoke (to) him: ...

*... Pirriwul, wiyella emmoumba bingai nung, ...*

**biriwal wiyila imuwumba bingGayinung**

... Master, speak to my brother, ...

chief speak-IMP! me-of brother-ACC

... “Chief, (you) must speak (to) my brother, ...

*... ngukulli koa noa purrai emmoung kai.*

**ngugaliguwa nuwa  
barayi imuwungGayi**

... that he divide the inheritance with me.

give-be-ing-having he earth me-at

... (that) he might be giving [i.e. dividing]  
the earth [i.e. inheritance] at [i.e. with] me”.

## DOUBTFUL Tkld TRANSLATION

KJV *he divide the inheritance with me*  
Tkld **ngugaliguwa nuwa barayi imuwungGayi**  
give-be-ing-having he earth me-at  
INCLUDE ‘part’, ‘some’ [?] PERHAPS:  
**ngu-wil-guwa nuwa winda barayi imuwung-Gayi**  
give-might-having he **part** earth me-at  
*he might give at [i.e. to] me **some** (of the) inheritance*

## -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 12:14

*Ngatun noa bōn wiya,*

*Kore, nganto tia uma wiyellikan, nga ngukillikan, ngi[114]roung kin?*

**ngadun nuwa bun wiya**

[14] And he said unto him,

Man, who made me a judge or a divider over you?

AND he him speak-PH

And he spoke (to) him: ...

*... Kore, nganto tia uma wiyellikan, ...*

**guri ngandu diya uma wiyiligan**

... Man, who made me a judge ...

man who-ERG me make-PH speak-ing-agent

... “Man, who made me a speaking-agent [i.e. judge], ...

*... nga ngukillikan,*

*ngi[114]roung kin?*

**nga ngugiligan**

**ngirungGin**

... or a divider over you?

OR give-be-ing-agent thee-at

... or a giving-agent [i.e. divider] at [i.e. over] you?”

## 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]

## DOUBTFUL Tkld TRANSLATION

*KJV or a divider over you*

Tkld **nga ngugiligan ngirungGin**

OR give-be-ing-agent thee-at

COMMENT: **ngugiligan**: ‘giving agent’, NOT ‘divider’. Tkld USED

**duwin**: ‘count’. for ‘divide’

PERHAPS:

**nga duwin-bi-li-gan ngirung-Gin**

OR count-do-ing-agent thee-at

*or a counting-agent at you [i.e. divider over you ]*

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

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

CAUS LOC ALL PERL  
because **at** **to** **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 12:15

*Ngatun noa barun wiya,*

*Yakoi ngatun murroi kauwa williri kora;  
kulla morōn kore koba ka korien ta  
kauwulkauwul la tullokān ka ngikoung ka ta.*

**ngadun nuwa barun wiya**

[15] And he said unto them,

Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

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

And he spoke (to) them: ...

*... Yakoi ngatun murroi kauwa williri kora; ...*

**yaguwayi ngadun maruwi gawa wiliri gura**

...Take heed, and beware of covetousness: ...

**beware AND peace be-IMP! [yes] crave not**

... “Beware and be (at) peace, do not crave; ...

**yaguwayi: BEWARE**

**yaguwayi: ‘how’  
ALSO MEANS ‘beware’**

[continues next frame]

[continues from previous frame]

... .. *kulla morōn kore koba ka korien ta ...*

**gala murun guriguba gagurin da ...**

... for a man's life consisteth not ...

because life man-of be-lacking AFFirm

... because the life of a man is lacking, aye, [i.e. does not consist] ...

... *kauwulkauwul la tullokān ka ngikoung ka ta.*

**gawal gawala daluganGa ngigungGa da**

... in the abundance of the things which he possesseth.

big-big [many]-at hold-BEness [property]-at him-of AFFirm

... at [i.e. in] his, aye, many property(s) [i.e. wealth]”.

**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]

**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

**-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

**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.

## Luke 12:16

*Ngatun noa wiya barun unni Parabol wiyelliella,*

*Purraī ta porōl kan koba poaikulleen kauwul:*

**ngadun nuwa wiya barun ani PARABLE wiyiliyila**

[16] And he spake a parable unto them, saying,

The ground of a certain rich man brought forth plentifully:

AND he speak-PH them-all this PARABLE speak-ing-recently

And he spoke (to) them this Parable, speaking: ...

*... Purraī ta porōl kan koba poaikulleen kauwul:*

**barayi da burulganguba buwayigaliyan gawal**

... The ground of a certain rich man brought forth plentifully:

earth AFFirm heavy-agent-of grow-be-ing-did big

... "The earth, aye, of a heavy-agent [i.e. rich man] was growing big [i.e. plentiful]; ...

# Luke 12:17

*Ngatun noa kōttelleen niuwoa bo,*

*wiyelliella, minnung bunnun bang, kulla wal unni tuntān uwa, wiya wal bang wonta wurauwil unni tara emmoumba?*

**ngadun nuwa gudiliyan nyuwuwabu**

[17] And he thought within himself,

saying, What shall I do, because I have no room where to bestow my fruits?

AND he think-ing-did he-EMPH

And he, emphatically he, was thinking, ...

### 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 Tkld WOULD HAVE BEEN UNDERSTOOD, PERHAPS BETTER SIMPLY EXPRESSED AS:

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

### 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

*... wiyelliella, minnung bunnun bang, ...*

**wiyiliyila minang banan bang**

... saying, What shall I do, ...

speaking-recently what do-will I

... speaking: "What shall I do, ...

[continues next frame]



[continues from previous frame]

... ..*kulla wal unni tuntān uwa, ...*  
*gala wal ani dandan uwa*

... because I have no room ...

because certainly this excess-now move-PH

... because certainly this excess moved [i.e. accumulated (?), ...

**OBSCURE SENTENCE**

OBSCURE SENTENCE AND EQUALLY OBSCURE Tkld INTERPRETATION AND TRANSLATION

**DOUBTFUL Tkld TRANSLATION**

*KJV because I have no room*  
 Tkld *gala ... ani dandan uwa*  
 because ... this excess-now move-PH  
 OBSCURE TRANSLATION. PERHAPS:  
*gala wal bang wun-Gi-li-ngil-gurin*  
 because certainly I deposit-be-ing-place-lacking  
*because I am certainly lacking a depositing place*

**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

... *wiya wal bang wonta wurauwil unni tara emmoumba?*

*wiya wal bang wanda wurawil anidara imuwumba*

... where to bestow my fruits?

QUESTION certainly I where descend-might this-PLUR me-of

... QUERY certainly where I might descend [i.e. put down] these my (things)?"

**MYSTERY WORD: wura ...**

*wura*: descend [?] [L 05.04]  
*wura-wil*: descend-might [L 12.17]  
*wura wura*: net [?] [descend-article [?] [L 04.18]  
*wurubil / wuruwan*: cloak, blanket  
*wuri... / wura...*: lie [Kre, Gdg]  
 ALSO: fight, fly, hair, neck, pigeon, swell ...

**PLACE**

<i>wanda</i>	where	<i>anang</i>	there
<i>wanang</i>	where	<i>anambu</i>	there
<i>andi</i>	here	<i>anda</i>	there
<i>ani</i>	here	<i>anduwa</i>	there

**DOUBTFUL Tkld TRANSLATION**

*KJV where to bestow my fruits*  
 Tkld **[INCONGRUENT]**  
 PERHAPS:  
*wun-di-li-gu yiyayi imuwungGayi*  
 deposit-AFFiing-for fruit me-of  
*for depositing my fruits*

## Luke 12:18

*Ngatun noa wiya unni*

*bang umunnun; umunnun wal bang barān  
wūnkillingēl emmoumba; ngatun wittia  
kunnun kauwul; ngatun unta bang wūnnun  
yanfīn emmoumba nulai ngatun tullokān.*

**ngadun nuwa wiya**

[18] And he said,

This will I do: I will pull down  
my barns, and build greater; and  
there will I bestow all my fruits  
and my goods.

AND he speak-PH

And he spoke: ...

---

*... unni bang umunnun; ...*

**ani bang umanan**

... This will I do: ...

this I make-will

... "This I will make [i.e. do]; ...

---

[continues next frame]

[continues from previous frame]

... *umunnun wal bang barān wūnkillingēl emmoumba; ...*

*umanan wal bang baran wunGilingil imuwumba*

... I will pull down my barns, ...

make-will certainly I DOWN deposit-be-ing-place me-of

... I will certainly make [i.e. pull] down my depositing-place(s) [i.e. barns]; ...

DOUBTFUL Tkld TRANSLATION

KJV *I will pull down my barns*

Tkld *umanan wal bang baran wunGilingil imuwumba*

make-will certainly I DOWN deposit-ing-place me-of

1. DOES NOT CONVEY SENSE OF 'demolish', 'destroy';
2. 'make down' IS AN ANGLICISM.

IF 'pull down' (break, demolish) IS INTENDED. PERHAPS

*bindi-li-nan wal bang wunGilingil imuwumba*

demolish-ing-will certainly I...

*I will certainly demolish...*

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 wittia kunnun kauwul; ...*

*ngadun widiyaganan gawal*

... and build greater; ...

AND build-again-will big

... and will build again big(ger); ...

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'

-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**

**widi-yaga-nan**: build-again-will 'again' / 'lest' INCONGRUENT POSSIBLE MEANING: *increase*

[continues from previous frame]

*... ngatun unta bang wūnnun yantīn  
emmoumba nulai ngatun tullokān.*

**ngadun anda bang wunan yandin  
imuwumba nulayi ngadun dalugan**

... and there will I bestow all my fruits and my goods.

AND there I deposit-will all me-of  
fruit AND hold-BEness [property]

... and I will deposit there all my fruit and property”.

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

Tkld coined the following terms:

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



# Luke 12:19

*Ngatun bang wiyennun emmoumba marai,*

*A! Marai, kauwul tullokan ngiroumba wūnkulla kauwulkauwul la ko wūnnal la ko; [115] yellawolla murroi bi, tauwa, pittella, ngatun pittul kauwa.*

**ngadun bang wiyinan imuwumba marayi**

[19] And I will say to my soul,

Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

AND I speak-will me-of spirit

And I will speak (to) my spirit: ...

*... A! Marai, kauwul tullokan ngiroumba ...*

**ya marayi gawal dalugan ngirumba**

... Soul, thou hast much goods ...

ah spirit big hold-BEness [property] thee-of

... “Ah, spirit, your big property ...

**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]

*... wūnkulla kauwulkauwul la ko wūnnal la ko; [115] ...*

**wunGala gawal gawalagu wunalagu**

... laid up for many years;...

deposit-be-PH big big (many)-at-for hot-at-for [summer/year]

... deposited for many summer(s) [i.e. years]; ...

[continues from previous frame]

... *yellawolla murroi bi, tauwa, pittella, ...*

**yilawala maruwi bi dawa bidila**

... take thine ease, eat, drink, ...

**sit-IMP! peace thou eat-IMP! drink-IMP!**

... you must sit (at) peace; (you) must eat; drink; ...

... *ngatun pittul kauwa.*

**ngadun bidal gawa**

... and be merry.

**AND joy be-IMP!**

... and (you) must be joy(ful).

# Luke 12:20

*Wonto ba Eloi-to bōn wiya,  
Wonkul-lan bi! unti tokoi ta ngiroumba marai  
mantillinnun wal ngiroung kin birung; nganto ngaiya  
unnoa tara tullokan mannun tuingko bi ba uma?*

wandu ba ELOIdu bun wiya

[20] But God said unto him,  
Thou fool, this night thy soul shall be required of  
thee: then whose shall those things be, which thou  
hast provided?

instead DONE GOD-ERG him speak-PH

Instead God spoke (to) him: ...

**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**

... *Wonkul-lan bi!* ...

wangGalan bi

... Thou fool, ...  
stupid-ness thou

... “Stupidity, you! ...

**-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

... *unti tokoi ta ngiroumba marai mantillinnun wal ngiroung kin birung; ...*

andi duguwi da ngirumba marayi mandilinan wal ngirungGinbirang

... this night thy soul shall be required of thee: ...

this night AFFirm thee-of spirit take-AFF-ing-will certainly thee-away from

... this night, aye, (someone) will certainly be taking your spirit from 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...)

[continues from previous frame]

... *nganto ngaiya unnoa tara tullokan mannun* ...

**ngandu ngaya anuwadara dalugan manan**

... then whose shall those things be, ...

who-ERG then that-PLUR hold-BEness [property] make-will

... then who will take those property(s), ...

**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]

**OBSCURE TRANSLATION**

OBSCURE CONCEPT  
OBSCURE Tkld TRANSLATION

... *tingko bi ba uma?*

**duwingGu bi ba uma**

... which thou hast provided?

preserve-for thou DONE make-PH

... you made to preserve.”

**MYSTERY WORD: duwing**

**dun / duwing**

MEANINGS: exchange, count, preserve, divide, connect

DIFFERENT WORDS:  
**duwanda / duwinda**: eventually, after

**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)		



# Luke 12:21

*Yanti niuwoa ba wupea-kan tullokān ngikoumba ko, ngatun keawai porōl korien Eloī kai koba.*

yandi nyuwuwa ba wubiyagan dalugan ngigumbagu

[21] So is he that layeth up treasure for himself, and is not rich toward God.

thus he DONE do-again-now hold-BEness [property] him-of-for

Thus he does [i.e. lays up] again for-his property [i.e. lays up treasure for himself], ...

**DOUBTFUL Tkld TRANSLATION**

KJV *layeth up treasure for himself*  
 Tkld **wubiyagan dalugan ngigumbagu**  
 do-again-now hold-BEness [property] him-of-for  
 Tkld DID NOT CLEARLY IDENTIFY '...self'  
 'for himself': **ngigumba-gu**  
 'him self': **ngigung-bu / ngigung gudi / nyuwuwa-bu / nuwa-bu / yourself: ngirung-bu / nginduwa-bu / nginduwa-bu gudi**  
 PERHAPS:  
**wubi-yaga-n dalu-gan ngigung-bu-gu**  
 do-again-now hold-BEness him-EMPH-for  
*lays (up) property for himself*

**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

**BACK-TRANSLATION**

**dalugan ngigumbagu**  
 BACK-TRANSLATES AS:  
*for his property*  
 NOT: 'property for himself'  
 PERHAPS:  
**dalugan ngigung-bu-gu**

**-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]

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

Tkld coined the following terms:  
 property: **dalugan** hold-BE-ness  
 town **gugiri garing** hut all  
 kingdom **biriwal-guba** chief-of [kingdom]

DOUBTFUL **-yaga**  
**wubi-yaga-n**: do-again-now 'again' / 'lest' INCONGRUENT

*... ngatun keawai porōl korien Eloī kai koba.*

ngadun giyawayi burulgurin ELOIgayiguba

... and is not rich toward God.

AND no heavy-lacking GOD-at-of

... and (is) not rich-lacking at of [i.e. towards] 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

# Luke 12:22

*Ngatun noa wiya barun wirrobulli kan,*

*yaki tin wiyān bang nurun, yanoa, kōtta yi kora nurun ba morōn takilliko; nga keawai murrīn ko wupulliko.*

**ngadun nuwa wiya barun wirubaligan**

[22] And he said unto his disciples,

Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

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

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

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

Tkld coined the following terms:

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

*... yaki tin wiyān bang nurun, ...*

**yagidin wiyān bang nurun**

... Therefore I say unto you, ...

now-because [therefore] speak-now I ye-all

... “Therefore I speak (to) you, ...

**but / because / therefore**

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

*... yanoa, kōtta yi kora nurun ba morōn takilliko; ...*

**yanuwa guda gura nurunba murun dagiligu**

... Take no thought for your life, ...

let-it-be! think-IMP!-not ye-all-of life eat-be-ing-for

... desist, (you) must not think of (i.e. about) your life, for eating, ...

**-yi-gura MISCONCEPTION**

**yikora** OCCURS 120 TIMES

83	PRECEDED by -i-
36	PRECEDED by -a- (8 <b>wiya (yi)gura</b> )
3	PRECEDED BY -n-

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

[continues from previous frame]

... *nga keawai murrīn ko wupulliko.*

**nga giyawayi marinGu wubaligu**

... neither for the body, what ye shall put on.

**OR no body-for do-ing-for**

... or not [i.e. nor] for doing for (your) body”.

**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 12:23

*Morōn ta kauwul katan murrorōng takilli kan ne keawarān,  
ngatun murrīn ta kauwul katan murrorōng kirrikin keawarān.*

**murun da gawal gadan marurung dagiligani giyawaran**

[23] The life is more than meat,  
and the body is more than raiment.

life AFFirm big be-AFF-now good eat-be-ing-entity not

Life, aye, is big(ger) not [i.e. than] good eating-entity [i.e. meat], ...

*... ngatun murrīn ta kauwul katan murrorōng kirrikin keawarān.*

**ngadun marin da gawal gadan marurung girigin giyawaran**

... and the body is more than raiment.

AND body AFFirm big be-AFF-now good garment not-now

... and the body, aye, is big(ger) not [i.e. than] good garment(s).

# Luke 12:24

## *Kōttella wakun barun;*

*koito bara ba keawai wupa korien,  
ngatun keawai kōlbunti korien; keawai  
barun ba tuingko wupilli ngil, keawai  
[116] barun ba kokere; ngatun noa Eloi  
to ngiratiman barun; kauwa kauwul nura  
katan murrorōng tībbin bara keawarān.*

## gudila wagun barun

[24] Consider the ravens:

for they neither sow nor reap; which neither have  
storehouse nor barn; and God feedeth them: how  
much more are ye better than the fowls?

think-IMP! crow them-all

Think [i.e. consider] them, the crow(s); ...

... *koito bara ba keawai wupa korien, ...*

## guwidu bara ba giyawayi wubagurin

... for they neither sow ...

because they-all DONE no do-lacking

... because they (do) not do-<lacking>  
[i.e. do not sow], ...

### but / because / therefore

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

### DOUBLE NEGATIVE

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

[continues next frame]



[continues from previous frame]

... *ngatun keawai kōlbunti korien; ...*

**ngadun giyawayi gulbandigurin**

... nor reap; ...

AND no cut-AFF-lacking

... and (do) not cut-<lacking> [i.e. reap]; ...

**SPECIAL WORD: cut**

DEFINITIONS MIGHT BE DOUBTFUL:

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

**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)

... *keawai barun ba tuingko wupilli ngil, ...*

**giyawayi barunba duwingGu wubilingil**

... which neither have storehouse ...

not them-all-of preserve-for do-ing-place

... not their preserve-doing-place(s) [i.e. they have no storehouse(s)]; ...

**DOUBTFUL Tkld TRANSLATION (having)**

KJV *which neither have storehouse*

Tkld **giyawayi barunba duwingGu wubilingil**  
 not them-all-of preserve-for do-ing-place  
 USING PROPrietive **-guwa** 'having',  
 PERHAPS:

**guwidu giyawayi bara duwing-Gu wubi-li-ngil-guwa**  
 because not they-all preserve-for do-ing-place-**having**  
*because they are not having storehouse(s)*

**guwidu bara duwing-Gu wubi-li-ngil-gurin**  
 because they-all preserve-for do-ing-place-**lacking**  
*because they are lacking storehouse(s)*

**giyawayi barun-Gayi duwing-Gu wubi-li-ngil**  
 not them-all-at preserve-for do-ing-place  
*they not (equipped with) storehouse(s)*

**PROPrietive having**

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

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

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

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

**MYSTERY WORD: duwing**

**dun / duwing**

MEANINGS: exchange, count, preserve, divide, connect

DIFFERENT WORDS:

**duwanda / duwinda**: eventually, after

[continues next frame]

[continues from previous frame]

... *keawai* [116] *barun ba kokere*; ...

*giyawayi barunba gugiri*

.. nor barn; ...

no them-all-of hut

... not their house(s) [i.e. barns]; ...

SIMILARLY AS ABOVE:

*giyawayi barun-Gayi gugiri*  
not them-all-at gut  
*they not (equipped with) barn(s)*

POSSIBLE ADJUSTMENT

*giyawayi bara gugiri-guwa*  
not they-all hut [i.e. barn]-having

... *ngatun noa Eloī to ngiratiman barun*; ...

*ngadun nuwa ELOIdu ngiradiman barun*

... and God feedeth them: ...

AND he GOD-ERG feed-AFF-make-now them-all

... and he, God, feeds them; ...

... *kauwa* [sic] *kauwul nura katan murrorōng tibbin bara keawarān*.

*gawa gawal nura gadan marurung dibin bara giyawarān*

... how much more are ye better than the fowls?

be-IMP! [yes] big you-all be-AFF-now good bird they-all not-now

... yes, are you not big good [i.e. bigger] (than) they,  
the bird(s) [i.e. aren't you bigger than they, the birds]?

DOUBTFUL Tkld TRANSLATION

KJV *how much more are ye better than the fowls*

Tkld .....

POSSIBLE ALTERNATIVE:

*minan gawal marurungGan nura giyawayi barun dibin*  
how much big good-BEness you-all not them-all bird  
*how much you big [i.e. more] goodness, not them birds*  
[how much more good, you (than) birds]

# Luke 12:25

*Ngatun ngān nurun kin birung, kōttellita kunnun*

*umea kunnun morōn ngikoumba warea ka kakilliko Cubit ka ko?*

**ngadun ngan nurunGinbirang gudili da ganan**

[25] And which of you with taking thought

can add to his stature one cubit?

AND who ye-all-away from think-ing ABSTR be-will

And who from you, will be thinking [i.e. using thought], ...

*... umea kunnun morōn ngikoumba*

*warea ka kakilliko Cubit ka ko?*

**umiyaganan murun ngigumba**

**wariyaga gagiligu CUBITgagu**

... can add to his stature one cubit?

make-again-will life him-of little-at

be-be-ing-for CUBIT-to

... will make again his life [i.e. increase size, stature]

for being at little [i.e. by as little as] to a cubit?

## **-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**

**umi-yaga-nan**: make-again-will 'again' / 'lest' INCONGRUENT

POSSIBLE MEANING: **increase**

# Luke 12:26

*Wiya nura ba kaiyu korien to umulliko unni warea,  
minnaring tin nura kōttellīn unnoa tara?*

*wiya nura ba gayugurindu umaligu ani wariya*

[26] If ye then be not able to do that thing which is least,  
why take ye thought for the rest?

QUESTION you-all WHEN/if able-lacking-ERG [?]  
making-ing-for this little

QUERY: if you, able-lacking for making this little (thing), ...

*... minnaring tin nura kōttellīn unnoa tara?*

*minaringdin nura gudilin anuwadara*

... why take ye thought for the rest?

what-because you-all think-ing-now that-PURal

... what-because [i.e. why] are  
you thinking those (things)?

## MYSTERY SUFFIX: -du

*kaiyu korien to* gayu-gurin-du

[1] **-du ERG**, ... able lackers ... BUT **gayu-gurin-gan-du** 'able-lacking-agents-ERG' MIGHT BE EXPECTED, STILL THE SENTENCE DOES NOT PROPERLY WORK.

[2] **-du INSTR**, ... 'using [i.e. by] able-lacking' ... BUT **umali** MIGHT BE EXPECTED, NOT **umaligu**.

[3] **da AFFirm**: POSSIBLE MS ERROR

*nura ba gayu-gurin da uma-li-gu ani wariya*  
If you, are able-lacking, **aye**, for making this little thing, ...  
THIS LAST SEEMS THE MOST LIKELY

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

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

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

**-gu INSTR**umental 'using'

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

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

# Luke 12:27

*Kōttēlla nura kenukūn tūrukīn bara ba;*

*keawai bara uma korien, wupi korien bara; ngatun bang wiyān nurun, Solomon noa ba, konēn kan, keawai bōn wupa korien yanti kiloa wakōl unti tara birung.*

**gudila nura ginugun durugin bara ba**

[27] Consider the lilies how they grow:

they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

think-IMP! you-all lily pierce-will (grow) they-all DONE

You must think [i.e. consider] the lilies, they >done<-will grow; ...

*... keawai bara uma korien, ...*

**giyawayi bara umagurin**

... they toil not, ...

no they-all make-lacking

... they not make-<lacking> [i.e. they do not toil]; ...

## 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)

*... wupi korien bara; ...*

**wubigurin bara**

... wupi korien bara; ...

do-lacking they-all

... they do not do-<lacking> [i.e. spin]; ...



... *ngatun bang wiyan nurun, ...*

**ngadun bang wiyan nurun**

... and yet I say unto you, ...

AND I speak-now ye-all

... and I speak (to) you: ...

... *Solomon noa ba, konēn kan ...*

**SOLOMON nuwa ba guninGan**

... that Solomon in all his glory ...

SOLOMON he WHEN/if pretty-agent

... when he, Solomon, (is) a pretty-agent [i.e. dressed in finery], ...

... *keawai bōn wupa korien yanti  
kiloa wakōl unti tara birung.*

**giyawayi bun  
wubagurin yandigiluwa  
wagul andidarabirang**

... was not arrayed like one of these.

no him do-lacking thus-like  
one this-PLUR-away from

... (someone) did not do-<lacking>  
him [i.e. did not dress him] thus-like  
from [i.e. as] one (of) these.

**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)

**PASSIVE IGNORED**

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

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

**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 12:28

*Upunnun noa ba Eloi to woiyo yanti,*

*yakita purreung ka unta ba purrai ta katan, ngatun kūmba  
warekakān murrung ka wollo ka; wiya nurun noa upunnun, A,  
nura ngurrullikan wareakan?*

**ubanan nuwa ba ELOIdu wuwiyu yandi**

[28] If then God so clothe the grass,

which is to day in the field, and to morrow is cast into the oven;  
how much more will he clothe you, O ye of little faith?

do-will he WHEN/if GOD-ERG grass thus

If he, God, will do [i.e. clothe] the grass thus, ...

*... yakita purreung ka unta ba purrai ta katan, ...*

**yagida bariyangGa anda ba barayida gadan**

... which is to day in the field, ...

now day(light)-at there DONE earth-at be-AFF-now

... now at daylight [i.e. today] is there at the earth [i.e. in the field], ...

*... ngatun kūmba warikakān murrung ka wollo ka; ...*

**ngadun gumba warigagin marangGa waluga**

... and to morrow is cast into the oven; ...

AND tomorrow reject-will inside-at den-at

... and tomorrow (someone) will reject [i.e. cast] (it) inside the den [i.e. oven]; ...

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TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du**: someone

**ngandu** .....

someone (did whatever...)

[continues from previous frame]

... *wiya nurun noa upunnun, ...*

*wiya nurun nuwa ubanan*

... how much more will he clothe you, ...

QUESTION ye-all he do-will

... QUERY: will he do you? ...

WORDS MISSING how much more

KJV *how much more will he clothe you,*

Tkld *wiya nurun nuwa ubanan*

QUESTION ye-all he do-will

MISSING: 'how much', 'more'. PERHAPS:

*wiya minan nurun nuwa badi ubanan*

QUESTION *how much* ye-all he *more* do-will

*how much more will he do [i.e. clothe] you*

... *A, nura ngurrullikan warea kan?*

*ya nura ngaraligan wariyagan*

... O ye of little faith?

ah you-all hear-ing-agent little-agent

... Ah, you little hearing-agents [i.e. you of little faith].

*Ngatun na-ki yikora nura*

*minnaring nu-[117]run ba takilliko ngatun pittulliko, nga kōtta yikora nura minki ko.*

**ngadun nagi gura nura**

[29] And seek not ye

what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

AND see-be-IMP! not you-all

And you must not see ...

**-yi-gura MISCONCEPTION**

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

*... minnaring nu-[117]run ba takilliko ngatun pittulliko, ...*

**minaring nurun ba dagiligu ngadun bidaligu**

... what ye shall eat, or what ye shall drink, ...

WHAT ye-all DONE eat-be-ing-for AND drink-ing-for

... what (is) >done<-for eating and for drinking (for) you, ...

**DOUBTFUL TkId TRANSLATION**

*KJV what ye shall eat, or what ye shall drink*  
 TkId .....  
**minaring** INTERROGATIVE, NOT RELATIVE PRONOUN. PERHAPS:  
*anuwa nura dagilinan da ngadun bidaligan*  
 that you-all eat-be-ing-will AFFirm AND drink-ing-will  
*what you will be eating, aye, and drinking*

*... nga kōtta yikora nura minki ko.*

**nga guda gura nura minGiGu**

... neither be ye of doubtful mind.

OR think-IMP! not you-all emotion-for

... or [i.e. nor] you must not think for emotion [i.e. be doubtful].

**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]

**-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**

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

**-gu** MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.  
**-gu** **PURP**osive ‘for’ / **-gu** **DAT**ive ‘to’  
**-gu** **INSTR**umental ‘using’  
**-gu** **OPP**ose ‘against’ [RARELY]

<b>-gu</b>	<b>ERG</b> (many)	<b>DAT/PURP</b> (many)	<b>INSTR</b> using (many)	<b>OPP</b> against 14 appx.
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# Luke 12:30

*Koito ba bara yantīn to purrai ta ba ko*

*natan yantīn unni tara, ngatun nurun ba to Biyung-bai to ngurran unni tara ngukillikan ne nurun ba murrorong kakilliko:*

guwidu ba bara yandindu barayidabagu

[30] For all these things  
do the nations of the world  
seek after: and your Father knoweth that ye have  
need of these things.

because DONE they-all all-ERG earth-at-ERG

Because all at [i.e. of] the earth [i.e. all nations], they ...

**-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 PURPOsive (for)

**but / because / therefore**

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

*... natan yantīn unni tara, ...*

nadan yandin anidara

... seek after: ...

see-AFF-now all this-PLUR

... see [i.e. seek] all these (things), ...

**see / SEEK**

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

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

[continues next frame]



[continues from previous frame]

... *ngatun nurun ba to Biyung-bai to ngurran ...*

**ngadun nurunbadu biyangbayidu ngaran**

... and your Father knoweth ...

AND ye-all-of-ERG father-ITEM-ERG hear-now

... and your Father hears [i.e. knows] ...

**-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

... *unni tara ngukillikan ne nurun ba murrorong kakilliko:*

**anidara ngugiligani nurunba marurung gagiligu**

... that ye have need of these things.

this-PLUR give-be-ing-entity ye-all-of good be-be-ing-for

... these, your giving-entity(s) [i.e. alms], are for being good.

**DOUBTFUL TkId TRANSLATION**

TRANSLATION INCONGRUENT BUT TkId HAD LITTLE ALTERNATIVE. NO KNOWN WORDS TO EXPRESS 'want', 'need', SO HE WTOTE: 'your gifts are good'.

# Luke 12:31

*Wonto ba nura nauwa pirriwul koba Eloī koba,  
ngatun yantīn unni tara ngunnun nurun kin.*

wandu ba nura nawa  
biriwalguba ELOI guba

[31] But rather seek ye the kingdom of God;

instead DONE you-all see-IMP!  
chief-of (kingdom) GOD-of

Instead you must see [i.e. seek]  
the kingdom of God, ...

## wandu ba: whereas / INSTEAD

### wandu ba

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

RENDERED AS ‘instead’.

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

180

**wandu ba**

70

**wandu xxx ba**

## 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]

## see / SEEK

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED ‘see’ FOR ‘seek’

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

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

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

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

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

*... ngatun yantīn unni tara ngunnun nurun kin.*

ngadun yandin anidara ngunan nurunGin

... and all these things shall be added unto you.

AND all this-PLUR give-will ye-all-to

... and (someone) will give all these (things) 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...)

## -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 12:32

*Kinta kora, wirrul warea;*

*kulla pittulmān bōn Biyungbai nurun ba ngukilliko pirriwul ngēl ta nurun kin.*

**ginda gura wirul wariya**

[32] Fear not, little flock;

for it is your Father's good pleasure to give you the kingdom.

fear not herd little

Fear not, little herd; ...

... *kulla pittulmān bōn Biyungbai nurun ba ...*

**gala bidalman bun biyangbayi nurunba**

... for it is your Father's good pleasure ...

because joy-make-now him father-ITEM ye-all-of

... because (someone) makes him, your father, joy(ful) ...

## 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...)

... *ngukilliko pirriwul ngēl ta nurun kin.*

**ngugiligu biriwalngil da nurunGin**

... to give you the kingdom.

give-be-ing-for chief-place AFFirm ye-all-to

... for giving at [i.e. to] you the kingdom, aye.

## 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]

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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 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

# Luke 12:33

*Ngukillea nurun ba,  
ngatun nguwa ngukillikanne: umulla  
nura yinung nurun ba, keawai koa  
korokal katea kun, porōl-kan ta moroko  
ka ba kakilliko ka korien kakilliko,  
keawai ba unta ko uwa korien mankiye,  
ngatun keawai ba yarakai puntaye.*

**ngugiliya nurunba**

[33] Sell that ye have,  
and give alms; provide yourselves bags  
which wax not old, a treasure in the heavens  
that faileth not, where no thief approacheth,

**give-be-ing-IMP! ye-all-of**

**(You) must be selling your (goods), ...**

## buy / sell

Tkld DID NOT CLEARLY RESOLVE  
buy / sell, USING MOSTLY FORMS OF  
**ngu-gi-li-gu**

FOR BOTH.

PERHAPS:

buy: **ngu-gi-li-gu** give-be-ing for  
sell: **ngu-ba-yi-li-gu** give-do-back-ing-for  
**dunbi-li-gu** exchange-ing-for

## POSSESSIVE unattached

A POSSESSIVE SHOULD PERHAPS  
BE ATTACHED TO A NOUN  
IDIOMATIC EXPRESSION DOUBTFUL

POSSIBLE ADJUSTMENT

**ngu-gi-li-ya dalugan nurunba**  
give-be-ing-IMP! **property** ye-all-of

*... ngatun nguwa ngukillikanne: ...*

**ngadun nguwa ngugiligani**

... and give alms; ...

**AND give-IMP! give-be-ing-entity**

**... and (you) must give giving-entity(s) [i.e. alms]; ...**

[continues next frame]

[continues from previous frame]

... *umulla nura yinung nurun ba, ...*

*umala nura yinang nurunba*

... provide yourselves bags ...

make-IMP! you-all bag ye-all-of

... you must make your bag(s), ...

**PROPRIETIVE having**

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

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

**-gan** [gayin] GLOSSED 'agent', 'BENess'  
**-guwa** IS ASSUMED FOR PROPRIETIVE

"kain"	gayin	"in possession of; having"	having	Tkld/Frsr AWA Lex [212:25]
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**DOUBTFUL Tkld TRANSLATION**

KJV *provide yourselves bags*

Tkld **umala nura yinang nurunba**  
make-IMP! you-all bag ye-all-of  
READS AS: 'you must make your bag(s)'.  
PERHAPS:

**yinangGuwa nura**  
bag-having you-all  
*you (must) have bags*

... *keawai koa korokal katea kun, ...*

*giyawayiguwa gurugal gadiyagan*

... which wax not old, ...

no-having longtime-belong be-AFF-again-now

... not having be-again longtime [i.e. not being old], ...

**OBSCURE SENTENCE**

OBSCURE SENTENCE AND EQUALLY OBSCURE  
Tkld INTERPRETATION AND TRANSLATION

**-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-n**: be-AFF-again-now  
'again' / 'lest' INCONGRUENT

... *porōl-kan ta moroko ka ba kakilliko ka korien kakilliko, ...*

*burulgan da murugugaba*

*gagiligu gagurin gagiligu*

... a treasure in the heavens that faileth not, ...

heavy-agent AFFirm sky-at be-be-ing-for be-lacking be-be-ing-for

... a wealth, aye, for being in the sky [i.e. heaven],  
(that) is lacking for being [i.e. that does not fail] ...

**OBSCURE SENTENCE**

OBSCURE SENTENCE AND EQUALLY OBSCURE  
Tkld INTERPRETATION AND TRANSLATION

**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.

[continues next frame]



[continues from previous frame]

... *keawai ba unta ko uwa korien mankiye, ...*

**giyawayi ba andagu uwagurin manGiyi**

... where no thief approacheth, ...

no DONE there-to move-lacking take-be-actor [thief]

... not to there [i.e. where] a thief moves-<lacking>  
[i.e. where no thief goes], ...

### DOUBLE NEGATIVE

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

... *ngatun keawai ba yarakai puntaye.*

**ngadun giyawayi ba yaragayi bandayi**

... neither moth corrupteth.

AND no DONE bad mistake-HAB [actor?]

... and no bad failure (happens).

### 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

### OBSCURE SENTENCE

OBSCURE SENTENCE  
AND EQUALLY OBSCURE  
TkId INTERPRETATION  
AND TRANSLATION

# Luke 12:34

*Wonnun ta nurun ba tullokan,  
unta bo kunnun nurun ba bŭlbŭl yanti bo. [118]*

wanan da nurunba dalugan

[34] For where your treasure is,  
there will your heart be also.

where AFFirm ye-all-of hold-BEness [property]

Where, aye, your property is, ...

*... unta bo kunnun nurun ba bŭlbŭl yanti bo. [118]*

andabu ganan nurunba bulbul yandibu

... there will your heart be also.

there-EMPH be-will ye-all-of heart thus-EMPH

... emphatically-so will your heart be emphatically-there.

## 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]

## '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 12:35

*Ngirullia nura winnal nurun ba,  
ngatun nurun ba kaibung winnabunbilla;*

**ngiraliya nura winal nurunba**

[35] Let your loins be girded about,  
and your lights burning;

tie-RFLX-IMP! you-all loins ye-all-of

You must be tying your loins, ...

*... ngatun nurun ba kaibung winnabunbilla;*

**ngadun nurunba gayibang winabanbila**

... and your lights burning;

AND ye-all-of light burn-permit-IMP!

... and (you) must let your light(s) burn;

## Luke 12:36

*Ngatun nura bo yanti kiloa kore ba*

*mittill̄n barun ba ko Pirriwul ko, willung-bunnun noa ba mānkill̄ngēl la birung; uwonnun noa ba tanan ngatun wirrillinnun umunnun ngaiya bōn tantoa kal bo.*

**ngadun nurabu yandigiluwa guri ba**

[36] And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

**AND you-all thus-like man DONE**

And emphatically-you do this-like [i.e. likewise] (to) men, ...

**yandi gadayi / galayi / giluwa**

- 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-giluwa**  
thus-like [*likewise*]

*... mittill̄n barun ba ko Pirriwul ko, ...*

**midilin barunbagu biriwalgu**

... that wait for their lord, ...

**wait-ing-now them-all-of-for chief-for**

... waiting for their chief, ...

*... willung-bunnun noa ba mānkill̄ngēl la birung; ...*

**wilangbanan nuwa ba manGilingilabirang**

... when he will return from the wedding; ...

**return-do-will he WHEN/if take-be-ing-place-away from**

... when he will return from the taking-place [i.e. wedding], ...

[continues from previous frame]

... *uwonnun noa ba tanan ngatun wirrillinnun ...*

*uwanan nuwa ba danan ngadun wirilinan*

... that when he cometh and knocketh, ...

move-will he WHEN/if approach AND operate-ing-will

... when he will approach-move [i.e. come], and will be operating [i.e. knocking], ...

... *umunnun ngaiya bōn tantoa kal bo.*

*umanan ngaya bun danduwagalbu*

... they may open unto him immediately.

make-will then him enough-belong-EMPH [immediately]

... (someone) will then make [i.e. open] (for) him immediately.

**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

**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 12:37

*Pittul-matoara kunnun bara unnoa tara mankillikan,*

*yakita Pirriwul noa ba uwonnun noa ba barun kin nanun noa ba barun nakilli ta; wiyang bang tuloa nurun ngirullinnun noa koti bo, ngatun yellawa-bumbea barun takilli kolang, ngatun uwonnun noa ngukilliko barun.*

**bidalmdwara ganan bara anuwadara manGiligan**

[37] Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

joy-make-done to be-will they-all that-PLUR take-be-ing-agent

Joy-endowed [i.e. blessed] will be those taking-agents [i.e. servants], ...

*... yakita Pirriwul noa ba uwonnun ...*

**yagida biriwall nuwa ba uwanan**

... whom the lord when he cometh ...

now chief he WHEN/IF move-will

... now when he, the chief, will come ...

## 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 from previous frame]

... *noa ba barun kin* ...

**nuwa ba barunGin**

... ..

he DONE them-all-at

... he at [i.e. to] them, ...

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

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

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

... *nanun noa ba barun nakilli ta;* ...

**nanan nuwa ba barun nagili da**

... shall find watching: ...

see-will he DONE them-all see-be-ing AFFirm

... he will >done<-see [i.e. find] them seeing, aye [i.e. watching]; ...

**see / FIND**

NOT KNOWN IF TkId 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...)

... *wiyan bang tuloa nurun* ...

**wiyan bang duluwa nurun**

... verily I say unto you, ...

speak-now I straight ye-all

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

[continues from previous frame]

... *ngirullinnun noa koti bo, ...*

**ngiralinan nuwa gudibu**

... that he shall gird himself, ...

tie-ing-will he self-EMPH

... he will be tying emphatically-self [i.e. himself], ...

**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

**DOUBTFUL Tkld TRANSLATION**

*KJV he shall gird himself*

Tkld **ngiralinan nuwa gudibu**

THIS COULD BE:

—he himself will tie ...

—he will tie himself

TO SPECIFY THIS UNEQUIVOCALLY:

**ngira-li-nan gudi-gu-bu nuwa:** ... self-**ERG** EMPH  
he himself will be tying ...

**ngira-li-nan nuwa gudi-nung-bu:** ... he self-**ACC**- EMPH  
he will be tying himself ...

... *ngatun yellawa-bunbea barun takilli kolang, ...*

**ngadun yilawabanbiya barun dagiligulang**

... and make them to sit down to meat, ...

AND sit-permit-PH them-all eat-be-ing-towards

... and permitted [ERROR FOR will permit] them to sit for eating, ...

**DOUBTFUL Tkld TRANSLATION**

*KJV make them to sit down to meat*

Tkld **yilawabanbiya barun ...**

sit-permit-PH them-all ...

PAST [PH], IN ERROR FOR FUTURE

**yilawa-bambi-li-nan barun ...**

sit-permit-ing-will them-all ...

will permit them to sit ...

... *ngatun uwonnun noa ngukilliko barun.*

**ngadun uwanan nuwa ngugiligu barun**

... and will come forth and serve them.

AND move-will he give-be-ing-for them-all

... and he will move [i.e. come forth] for giving (to) [i.e. serving] them.

# Luke 12:38

*Ngatun tanan uwonnun noa ba,*

*yakita buloara nakillikan ta, nga, yakita ngoro ka  
nakillikan ta, ngatun nanun barun yanti bo nakilli ta,  
pittul-matoara bara unnoa tara mankillikan.*

**ngadun danan uwanan nuwa ba**

[38] And if he shall come

in the second watch, or come in the third watch,  
and find them so, blessed are those servants.

AND approach move-will he WHEN/if

And if he will approach-move [i.e. come], ...

*... yakita buloara nakillikan ta, ...*

**yagida bulwara nagiliganda**

... in the second watch, ...

now two see-be-ing-BEness-at

... now at two seeing(s) [i.e. the second watch], ...

### -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

*... nga, yakita ngoro ka nakillikan ta, ...*

**nga yagida nguruga nagiliganda**

... or come in the third watch, ...

OR now three-at see-be-ing-BEness-at

... or now at the three [i.e. third] watch, ...

### 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]

### -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 from previous frame]

... *ngatun nanun barun yanti bo nakilli ta, ...*

**ngadun nanan barun yandibu nagili da**

... and find them so, ...

AND see-will them-all thus-EMPH see-be-ing ABSTR

... and will see [i.e. find] them emphatically-thus seeing [i.e. looking, watching], ...

**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...)

... *pittul-matoara bara unnoa tara mankillikan.*

**bidalmdwara bara anuwadara manGiligan**

... blessed are those servants.

joy-make-done to they-all that-PLUR take-be-ing-agent

... they (are) joy-endowed [i.e. blessed], these taking-agent(s) [i.e. servants].

**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 12:39

*Ngatun ngurrulla unni,  
wiya noa ba [119] kokere-teen to ngurra-pa,  
yakounta ba uwa pa mankiye na pa noa,  
keawai ngaiya kokere ngikoumba potobunti pa*

## ngadun ngarala ani

[39] And this know,  
that if the goodman of the house had  
known what hour the thief would come,  
he would have watched, and not have  
suffered his house to be broken through.

AND hear-IMP! this

And (you) must hear [i.e. know] this, ...

... *wiya noa ba [119] kokere-teen to ngurra-pa, ...*

## wiya nuwa ba gugiridindu ngara ba

... that if the goodman of the house had known ...

QUESTION he WHEN/if hut-at-ERG hear-PH DONE

... QUERY If he, the at-house [i.e. in-house, i.e.  
goodman of the house], >done<-hear [i.e. did know], ...

### MS VARIANT: hut-at

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

### 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

... *yakounta ba uwa pa mankiye ...*

## yaguwanda ba uwa ba manGiyi

... what hour the thief would come, ...

when WHEN/if move-PH DONE take-be-actor

... when the take-actor [i.e. thief] >done<-came, ...

### 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)		

[continues from previous frame]

... *na pa noa*, ...

*na ba nuwa*

... he would have watched, ...

see-PH DONE he

... he >done<-see, ...

... *keawai ngaiya kokere ngikoumba potobunti pa*

*giyawayi ngaya gugiri ngigumba budubandi ba*

... and not have suffered his house to be broken through.

no then hut him-of burst-permit-AFF-PH DONE

... (and) not then permit (someone) (to) burst  
[i.e. have broken through] his house.

**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 12:40

*Yanti tin kauwa nura nakilliko;*

*kulla noa yinal kore koba uwonnun yakita kōtta korien nura ba.*

**yandidin gawa nura nagiligu**

[40] Be ye therefore ready also:

for the Son of man cometh at an hour when ye think not.

thus-because [therefore] be-IMP! [yes] you-all see-be-ing-for

Thus-because [i.e. therefore] you must be for seeing [i.e. ready], ...

*... kulla noa yinal kore koba ...*

**gala nuwa yinal guriguba**

.. for the Son of man ...

because he son man-of

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

*... uwonnun yakita kōtta korien nura ba.*

**uwanan yagida gudagurin nura ba**

... cometh at an hour when ye think not.

move-will now think-lacking you-all WHEN/if

... will move [i.e. come] now when you (are) think-lacking.

MS ERROR: therefore

yandi-din 'therefore' [only example]  
PROBABLY MS ERROR FOR  
yagi-din 'therefore'[13]

but / because / therefore

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

# Luke 12:41

*Wiya ngaiya noa bōn Petro ko,  
Pirriwul, wiyān bi unni Parabol ngearun bo, nga  
ngearun yantīn ?*

**wiya ngaya nuwa bun PETERgu**

[41] Then Peter said unto him,  
Lord, speakest thou this parable unto us, or even to all?

Speak-PH then he him PETER-ERG

Then he, Peter spoke (to) him: ...

*... Pirriwul, wiyān bi unni Parabol ngearun bo, ...*

**biriwal wiyān bi ani PARABLE ngiyarunbu**

... Lord, speakest thou this parable unto us,...

chief speak-now thou this PARABLE us-all-EMPH

... “Chief, do you speak this parable (to) emphatically-us, ...

*... nga ngearun yantīn ?*

**nga ngiyarun yandin**

... or even to all?

OR us-all all

... or to us all?”

## 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]

## DOUBTFUL Tkld TRANSLATION

*KJV or even to all*

Tkld **nga ngiyarun yandin**

OR us-all all

COMMENT: NOT ‘us all’ BUT ‘everyone’  
PERHAPS

**nga guri yandin**

OR men all

*or everyone*

# Luke 12:42

*Ngatun noa Pirriwul-lo wiya,  
ngan ke noa mankillikan murrorōng ngatun nguraki,  
Pirriwul-lo noa umunnun bōn wiyellikan kakilliko  
kokera ko ngikoung ka ta ko, ngu-uwil koa noa  
takilliko yakita ngukillingēl la?*

**ngadun nuwa biriwalu wiya**

[42] And the Lord said,  
Who then is that faithful and wise steward,  
whom his lord shall make ruler over his  
household, to give them their portion of meat  
in due season?

AND he chief-ERG speak-PH

And he [JESUS], the chief, spoke: ...

*... ngan ke noa mankillikan murrorōng ngatun nguraki, ...*

**ngan Gi nuwa manGiligan marurung ngadun nguragi**

... Who then is that faithful and wise steward, ...

who be he take-be-ing-agent good AND hear-be [wise]

... “Who is he [servant], the good and wise taking-agent [i.e. servant], ...

### 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.

[continues next frame]

[continues from previous frame]

... *Pirriwul-lo noa umunnun bōn wiyellikan  
kakilliko kokera ko ngikoung ka ta ko, ...*

*biriwalu nuwa umanan bun wiyiligan  
gagiligu gugiragu ngigungGadagu*

... whom his lord shall make ruler over his household, ...

chief-ERG he make-will him speak-ing-agent  
be-be-ing-for hut-to him-of-to

... (whom) he [lord], the chief, will make him [servant] for-  
being the speaking-agent [i.e. ruler] of to his [lord's] house, ...

PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3plGEN	barunba	barunGa
AND VARIANTS WITH ngirung, nurun, etc.		

ka ta / -ka ta

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

INTERPRETATIONS:

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

... *ngu-wil koa noa takilliko yakita ngukillingēl la?*

*nguwilguwa nuwa dagiligu yagida ngugilingila*

... to give them their portion of meat in due season?

give-might-having he eat-be-ing-for now give-be-ing-place-at

... (that) he [lord] now give might-doing for eating [i.e. give their  
[servants'] portion] at the giving-place [i.e. in due season]".

OBSCURE TRANSLATION

OBSCURE CONCEPT  
OBSCURE Tkld TRANSLATION

# Luke 12:43

*Pittul-matoara katan unnoa mankillikan*  
*umunnun noa ba ngikoumba Pirriwul nanun ngaiya noa bōn umulli ta yanti.*

**bidal**madwara gadan  
**anuwa** manGiligan

[43] Blessed is that servant,  
 whom his lord when he cometh shall find so doing.

joy-make-done to be-AFF-now that take-be-ing-agent

Joy-endowed [i.e. blessed] be that taking-agent [i.e. **servant**], ...

**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>

**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  
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 RENDERED: speak-, hide-, give-endowed

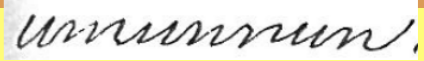
... *umunnun noa ba ngikoumba Pirriwul ...*

**umanan** nuwa ba **ngigumba** biriwal

... whom his lord when he cometh ...

make-will he WHEN/if him-of chief

... (whom) when he [**lord**], his lord, will make [MS ERROR for 'come'], ...

**MS ERROR**  
  
**umanan**: make-will  
 MS ERROR FOR  
**uwa-nan**: move-will  
 will come

... *nanun ngaiya noa bōn umulli ta yanti.*

**nanan** **ngaya** nuwa **bun** umali da yandi

... shall find so doing.

see-will then he him make-ing ABSTR thus

... he [**lord**] will then see [i.e. find] him [**servant**] making [i.e. doing] thus.

**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 12:44

*Wiyān bang tuloa,*

*umunnun bōn noa wiyellikan  
kakilliko yantīn ta ko.*

wiyān [nurun] bang duluwa

[44] Of a truth I say unto you ,  
that he will make him ruler over all that he hath.

speak-now [you-all] I straight

I [JESUS] speak straight [(to) you], ...

## MISSING TRANSLATION

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

*... umunnun bōn noa wiyellikan kakilliko yantīn ta ko.*

umanan bun nuwa wiyiligan gagiligu yandindagu

... that he will make him ruler over all that he hath.

make-will him he speak-ing-agent be-be-ing-for all-to

... he [lord] will make him [servant] for  
being speaking-agent [i.e. ruler] to all.

## 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]
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# Luke 12:45

*Wonto noa ba wiyennun ngala  
mankillikanto, [120] bŭlbŭl la,*

*Emmoumba Pirriwul mīnkīn uwa korien; ngatun ngaiya noa  
bŭnkilli kolang barun kore mankillikan, ngatun napāl, ngatun  
takillikolang, ngatun pittellikolang ngatun kutta-wai kolang;*

wandu nuwa ba wiyinan ngala  
manGiligandu bulbula

[45] But and if that

servant say in his heart,

My lord delayeth his coming; and shall begin  
to beat the menservants and maidens, and to  
eat and drink, and to be drunken;

instead he WHEN/if speak-will that fellow  
take-be-ing-agent-ERG heart-at

Instead if he [servant], that-fellow the taking-agent  
[i.e. servant], will speak at [i.e. in] (his [servant's]) heart, ...

*... Emmoumba Pirriwul mīnkīn uwa korien; ...*

imuwumba biriwal minGin uwagurin

... My lord delayeth his coming; ...

me-of chief wait-be-now move-lacking

... my chief [servant's lord] move-<lacking> waits [i.e. delays coming]; ...

## 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**

## '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

## DOUBTFUL Tkld TRANSLATION

KJV *delayeth his coming*

Tkld **minGin uwagurin**

wait-be-now move-lacking

'coming' = move-lacking [?]. PERHAPS:

**minGin uwali da ngigumba**

wait-be-now move-ing ABSTR him-of

*waits (for) his moving [i.e. coming]*

[continues from previous frame]

... *ngatun ngaiya noa būnkilli kolang  
barun kore mankillikan, ...*

**ngadun ngaya nuwa bunGiligulang  
barun guri manGiligan**

... and shall begin to beat the menservants ...

AND then he beat-be-ing-towards  
them-all man take-be-ing-agent

... and then he [servant] about to [i.e. begins] beating  
them, the men, the taking-agent(s) [i.e. manservant(s)], ...

UNIDENTIFIED TERMS	
begin	INCHOative / INCEPTive
under	
until	
having	PROPriative
could	gayu-gan, gayu-gurin
except	

... *ngatun napāl, ...*

**ngadun nabal**

... and maidens, ...

AND woman

... and women, ...

... *ngatun takillikolang, ...*

**ngadun dagiligulang**

... and to eat ...

AND eat-be-ing-towards

... and about to (be) eating, ...

[continues next frame]

[continues from previous frame]

... *ngatun pittellikolang* ...

**ngadun bidiligulang**

... and drink, ...

AND drink-ing-towards

... and about to (be) drinking, ...

---

... *ngatun kutta-wai kolang;*

**ngadun gadawayigulang**

and to be drunken;

AND replete-HAB-towards

... and about to (be) a replete-actor [i.e. drunkard].

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# Luke 12:46

*Pirriwul ngala koba mankillikan koba,  
uwonnun wal noa purreung ka na korien ta, ngatun yakita ngaiya kōtta  
korien ta bōn, ngatun būnnun bōn buloara kan, ngatun ngūnun bōn  
winta ngikoung kai barun kin ngurra korien ta.*

**biriwal ngalaguba manGiliganguba**

[46] The lord of that servant  
will come in a day when he looketh not for him,  
and at an hour when he is not aware, and will cut  
him in sunder, and will appoint him his portion with  
the unbelievers.

chief that fellow-of take-be-ing-agent-of

The chief [lord] of that-fellow [servant], the taking-agent [i.e. servant], ...

OBSCURE SENTENCE

OBSCURE SENTENCE  
AND EQUALLY OBSCURE  
Tkld INTERPRETATION  
AND TRANSLATION

*... uwonnun wal noa purreung ka na korien ta,*

**uwanan wal nuwa bariyangGa nagurin da**

... will come in a day when he looketh not for him, ...

move-will certainly he day(light)-at see-lacking AFFirm

... he [lord] will certainly move [i.e. come] at [i.e. on] a daylight (that is) see-lacking, aye, [i.e. a day when not looking, when he [lord] is unexpected], ...

OBSCURE SENTENCE

OBSCURE SENTENCE  
AND EQUALLY OBSCURE  
Tkld INTERPRETATION  
AND TRANSLATION

*... ngatun yakita ngaiya kōtta korien ta bōn, ...*

**ngadun yagida ngaya gudagurin da bun**

... and at an hour when he is not aware, ...

AND now then think-lacking AFFirm him

... and now then [i.e. at an hour] think-lacking, aye [i.e. when (the servant [servant] is) not thinking about] him [lord], ...

OBSCURE SENTENCE

OBSCURE SENTENCE  
AND EQUALLY OBSCURE  
Tkld INTERPRETATION  
AND TRANSLATION

[continues from previous frame]

... *ngatun būnnun bōn buloara kan, ...*

**ngadun bunan bun bulwaragan**

... and will cut him in sunder, ...

AND beat-will him two-BEness

... and [lord] will beat [i.e. cut] him [servant] two-ness [in two], ...

**OBSCURE SENTENCE**

OBSCURE SENTENCE AND EQUALLY OBSCURE TklD INTERPRETATION AND TRANSLATION

**-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 ngūnun bōn winta ngikoung kai ...*

**ngadun ngunan bun winda ngigungGayi**

... and will appoint him his portion ...

AND give-will him part him-at

... and [lord] will give him [servant] his part [i.e. his lot, his due] ...

**OBSCURE SENTENCE**

OBSCURE SENTENCE AND EQUALLY OBSCURE TklD INTERPRETATION AND TRANSLATION

**-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

... *barun kin ngurra korien ta.*

**barunGin ngaragurin da**

... with the unbelievers.

them-all-at hear-lacking AFFirm

... at [i.e. with] them, the hear-lacking, aye [i.e. the unbelievers].

**OBSCURE SENTENCE**

OBSCURE SENTENCE AND EQUALLY OBSCURE TklD INTERPRETATION AND TRANSLATION

**-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 12:47

## *Ngatun unnoa mānkillikān*

*ngurran noa kōttelli ta Pirriwul koba ngikoumba, ngatun keawai uma korien, keawai noa uma pa yanti kōttelli ta ngikoumba, būnnun wal ngaiya bōn kauwulkauwul.*

## ngadun anuwa manGiligan

[47] And that servant,

which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

AND that take-be-ing-agent

And that taking-agent [servant] [i.e. servant], ...

... *ngurran noa kōttelli ta Pirriwul koba ngikoumba, ...*

## ngaran nuwa gudili da biriwalguba ngigumba

... which knew his lord's will, ...

hear-now he think-ing ABSTR chief-of him-of

... he [servant] hears the thinking [i.e. will] of his chief [lord], ...

... *ngatun keawai uma korien, ...*

## ngadun giyawayi umagurin

.... and prepared not himself,...

AND no-make-PH-lacking

... and [servant] not make-<lacking> [i.e. does not prepare], ...

### here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

### DOUBLE NEGATIVE

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)



[continues from previous frame]

... *keawai noa uma pa yanti kōttelli ta ngikoumba, ...*

*giyawayi nuwa uma BA yandi gudili da ngigumba*

... neither did according to his will, ...

no he make-PH NEG thus think-ing ABSTR him-of

... he [servant] did not make-<not> thus his [lord's] thinking [i.e. did not act according to his [lord's] will], ...

**ba FUNCTIONS**

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

... *būnnun wal ngaiya bōn kauwulkauwul.*

*bunan wal ngaya bun gawal gawal*

... shall be beaten with many stripes.

beat-will certainly then him big big [many]

... (someone) will then certainly beat him [servant] plenty.

**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...)*

# Luke 12:48

*Wonto noa ba niuwoa ngurra korien*

*ngatun yarakai umatoara yaki tin b̄un ba b̄on, b̄unnun wal warea.  
Kulla b̄on ngupa kauwul wiyapaiyennun wal kauwul ngikoung  
kin[121]birung; ngatun kore ko ngukulla kauwul, wiyellia  
kunnun bara ngaiya kauwulkauwul ngikoung kin birung.*

wandu nuwa ba nyuwuwa ngaragurin

[48] But he that knew not,  
and did commit things worthy of stripes, shall  
be beaten with few stripes. For unto  
whomsoever much is given, of him shall be  
much required: and to whom men have  
committed much, of him they will ask the more.

instead he DONE he hear-PH-lacking

Instead he [servant], he hear-lacking [i.e. who did not know], ...

**wandu ba: whereas / INSTEAD**  
**wandu ba**  
Tkld: "Whereas; a compound phrase:  
**Won**, the interrogative adverb of place,  
where? to, ...."  
RENDERED AS 'instead'.  
SOMETIMES **wandu ba** IS SPLIT, AS:  
180 **wandu ba**  
70 **wandu xxx ba**

*... ngatun yarakai umatoara yaki tin b̄un ba b̄on, ...*

ngadun yaragayi umadwara  
yagidin bun ba bun

... and did commit things worthy of stripes, ...

AND bad make-done to now-because  
[therefore] beat DONE him

... and (who) [servant] bad make-endowed [i.e. committed bad  
things], (someone) therefore >done<-beat him [servant], ...

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

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

[continues from previous frame]

... *būnnun wal warea.* ...

**bunan wal wariya**

... shall be beaten with few stripes. ...

beat-will certainly little

... (someone) will certainly beat [servant] little. ...

**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...)

... *Kulla bōn ngupa kauwul* ...

**gala bun ngu ba gawal**

... For unto whomsoever much is given, ...

because him give WHEN/if big

... Because if (someone) does give him [recipient] big, ...

**ba FUNCTIONS**

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

**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...)

... *wiyapaiyennun wal kauwul ngikoung kin[121]birung;* ...

**wiyabayinan wal gawal ngigungGinbirang**

... of him shall be much required: ...

speak-do-back-will certainly big him-away from

... (something) will certainly speak-back [i.e. be required] big from him [recipient]: ...

**PASSIVE IGNORED**

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du:** someone

**ngandu** .....

someone (did whatever...)

[continues next frame]

[continues from previous frame]

... *ngatun kore ko ngukulla kauwul, ...*

**ngadun gurigu ngugala gawal**

... and to whom men have committed much, ...

AND man-ERG give-be-PH big

... and [to recipient] (whom) men gave big ...

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

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

**-gu** **PUR**Positive 'for' / **-gu** **DAT**ive 'to'

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

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

<b>-gu</b>	<b>ERG</b> (many)	<b>DAT/</b> <b>PURP</b> (many)	<b>INSTR</b> <b>using</b> (many)	<b>OPP</b> <b>against</b> <b>14 appx.</b>
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... *wiyellia kunnun bara ngaiya kauwulkauwul ngikoung kin birung.*

**wiyiliyaganan bara ngaya**

**gawal gawal ngigungGinbirang**

... of him they will ask the more.

speaking-again-will they-all then big big [many] him-away from

... they [men] will then speaking-again [i.e. asking] plenty from him [recipient].

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

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

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

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

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

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

POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**

**wiyi-li-yaga-nan**: speak-ing-again-will

'again' / 'lest' INCONGRUENT

# Luke 12:49

*Uwan ta bang unni yukulliko  
koiyung ko purrai ta ko;  
minnung-bullinnun bang kauwa ba tantoa kal bo  
wirrong-kullea? [163]*

uwan da bang ani yugaligu gwiyangGu barayidagu

[49] I am come to  
send fire on the earth;  
and what will I if it be already kindled?

move-now AFFirm I here send-ing-for fire-using earth-to

I move, aye, [i.e. come] here for sending fire to the earth; ...

*... minnung-bullinnun bang kauwa ba  
tantoa kal bo wirrong-kullea? [163]*

minang balinan bang gawa ba  
danduwagalbu wirangGaliya

... and what will I if it be already kindled?

what do-ing-will I be-IMP! [yes] WHEN/IF enough-  
belong-EMPH [immediately] ignite-be-ing-PH

... what will I do, yes, if (someone)  
immediately [i.e. already] ignited (it)?

## 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...)

## IMMEDIATELY

TkId 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

# Luke 12:50

*Kulla tia kurrimulli-kan-ne  
emmoung kin ba kurrimulliko;  
ngatun yakoai bang katan ngoloin koa kawil kakilliko!*

**gala diya gurimaligani imuwungGinba gurimaligu**

[50] But I have a baptism  
to be baptized with;  
and how am I straitened till it be  
accomplished!

because me deep-make-ing-entity me-at deep-make-ing-for

Because (someone has) a deep-making-entity [i.e. baptism]  
at [i.e. for] me, for deep-making [i.e. baptising] me; ...

### 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 yakoai bang katan* ...

**ngadun yaguwayi bang gadan**

... and how am I straitened ...

AND how I be-AFF-now

... and how am I now ...

### yaguwayi: HOW

INTERROGATIVE 'how': **yaguwayi**  
ENGLISH **how** HAS SEVERAL  
MEANINGS, e.g.:  
– interrogative 'How does it work?'  
– in what manner 'I don't know how to do it'  
– what quality 'How was the movie today?'  
– modifier 'How funny that is'  
– = 'what' 'How about some dinner?'  
**yaguwayi**: PROBABLY FIRST MEANING

PERHAPS: **anangGu**  
that [i.e. what]-using

### POSSIBLE ADJUSTMENT [?]

**ngadun anang-Gu ngan-Gu ngira-li-n diya**  
AND that-using someone-ERG tie-ing-now me  
and using what someone is tying me [i.e. how  
I am being tied (straitened)]

### OBSCURE TRANSLATION

OBSCURE CONCEPT  
OBSCURE Tkld TRANSLATION

[continues next frame]



[continues from previous frame]

... *ngoloin koa kauwil kakilliko!*

**nguluwinGuwa gawil gagiligu**

... till it be accomplished!

finish-having be-might be-be-ing-for

... (something) for might being having-finish [i.e. completed].

**OBSCURE TRANSLATION**

OBSCURE CONCEPT  
OBSCURE Tkld TRANSLATION

**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 till it be accomplished*  
Tkld **nguluwinGuwa gawil gagiligu**  
finish-having be-might be-be-ing-for INCONGRUENT. SPECULATIVE:  
**yagida galayi-dagu nguluwin gawil**  
now time-to [until] end be-might  
*until the end might be*

**UNIDENTIFIED TERMS**

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

# Luke 12:51

*Kōttan nura, uwa bang ba Pittul ngukilliko purrai ta ko?*

*Wiyang bang ba keawai; wonto ba ngurrunggurra kakilliko;*

**gudan nura uwa bang ba bidal ngugiligu barayidagu**

[51] Suppose ye that I am come to give peace on earth?

I tell you, Nay; but rather division:

think-now you-all move I DONE joy give-be-ing-for earth-to

Do you think I >done<-move [i.e. come] for giving joy to the earth? ...

*... Wiyang bang ba keawai; ...*

**wiyang bang ba giyawayi**

... I tell you, Nay; ...

speak-now I DONE no

... I >done<-speak, no; ...

*... wonto ba ngurrunggurra kakilliko;*

**wandu ba ngara ngara gagiligu**

... but rather division:

instead DONE hear-hear (argue/split) be-be-ing-for

... instead for being split [i.e. divided]  
[i.e. being in a state of disarray].

## wandu ba: whereas / INSTEAD

**wandu ba**

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

RENDERED AS 'instead'.

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

180 **wandu ba**

70 **wandu xxx ba**

# Luke 12:52

*Kulla wal unti birung kunnun  
kakilliko waran kokira wakolla,  
ngurrungurra birung, ngoro bulun kin birung, ngatun  
buloara ngoro kabirung.*

**gala wal andibirang ganan  
gagiligu waran gugira wagula**

[52] For from henceforth there shall be five in one house divided, three against two, and two against three.

because certainly here-away from be-will be-be-ing-for FIVE hut one-at

Because certainly from here will be for being five at one house, ...

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

*... ngurrungurra birung, ...*

**ngara ngarabirang**

... divided, ...

hear-hear (argue/split)-away from

... split from [i.e. from being in a state of disarray], ...

**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)

[continues from previous frame]

... *ngoro bulun kin birung, ...*

**nguru bulunGinbirang**

... three against two, ...

three them-two-away from

... three from them-two, ...

**DOUBTFUL Tkld TRANSLATION**

*KJV three against two*  
 Tkld **nguru bulunGinbirang**  
 three them-two-away from  
 WHY NOT OPPOSE SUFFIX [?] PERHAPS:  
*nguru bulun-Gu*  
 three two-OPP  
*three against two*

**-ko: against (OPP)**

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

... *ngatun buloara ngoro kabirung.*

**ngadun bulwara ngurugabirang**

... and two against three.

AND two three-away from

... and two from three.

**-ko: against (OPP)**

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

# Luke 12:53

*Biyungbai ngurrunggurra kunnun yināl la-birung, ngatun yinal biyungbai ta birung; ngatun tunkān yinalkun ta-birung, ngatun yinalkun tunkan ta birung, Tūnngaikun [122] bounnoun ba kurrinānbai ta birung, ngatun kurrinānbai bounnoun ba tūnngaikun ta birung.*

**biyangbayi ngara ngara ganan yinalabirang**

[53] The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

father-ITEM hear-hear (argue/split) be-will son-away from

Father will be divide(d) from the son, ...

## 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)

## -ko: against (OPP)

THERE ARE 14 INSTANCES WHERE THE SUFFIX **-gu** APPEARS TO DENOTE 'against', IDENTIFIED AS 'OPP', for OPPOSITE. Tkld HAD NOT USED THE 'OPP' SUFFIX IN THIS INSTANCE

... *ngatun yinal biyungbai ta birung;*

**ngadun yinal biyangbayidabirang**

... and the son against the father; ...

AND son father-ITEM-away from

... and son from the father; ...

## -ko: against (OPP)

THERE ARE 14 INSTANCES WHERE THE SUFFIX **-gu** APPEARS TO DENOTE 'against', IDENTIFIED AS 'OPP', for OPPOSITE. Tkld HAD NOT USED THE 'OPP' SUFFIX IN THIS INSTANCE

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

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

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

... *ngatun tunkān yinalkun ta-birung, ...*

**ngadun danGan yinalgandabirang**

... the mother against the daughter, ...

AND mother daughter-away from

... and mother from the daughter, ...

## -ko: against (OPP)

THERE ARE 14 INSTANCES WHERE THE SUFFIX **-gu** APPEARS TO DENOTE 'against', IDENTIFIED AS 'OPP', for OPPOSITE. Tkld HAD NOT USED THE 'OPP' SUFFIX IN THIS INSTANCE

## 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]

... *ngatun yinalkun tunkan ta birung, ...*

**ngadun yinalgan danGandabirang**

... and the daughter against the mother; ...

AND daughter mother-away from

... and daughter from the mother, ...

**-ko: against (OPP)**

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

**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

... *Tūnngaikun [122] bounnoun ba kurrinānbai ta birung, ...*

**dungayigan buwanuwanba garinanbayidabirang**

... the mother in law against her daughter in law, ...

mother-in-law her-of daughter-in-law-away from

... the mother-in-law from her daughter-in-law, ...

**-ko: against (OPP)**

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

**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 kurrinānbai bounnoun ba tūnngaikun ta birung.*

**ngadun garinanbaya buwanuwanba**

**dungayigandabirang**

... and the daughter in law against her mother in law.

AND daughter-in-law her-of mother-in-law-away from

... and the daughter-in law from her mother-in-law.

**-ko: against (OPP)**

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

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

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



# Luke 12:54

*Ngatun noa barun kore wiya,*

*nanun nura ba yareil wokka lang punnul ba pulōngkullingēl-lin, wiyennun ngaiya nura koiwon tanan ba; ngatun kauwa yanti.*

**ngadun nuwa barun guri wiya**

[54] And he said also to the people,

When ye see a cloud rise out of the west, straightway ye say,  
There cometh a shower; and so it is.

AND he them-all man speak-PH

And he spoke (to) them, the men [i.e. people]: ...

*... nanun nura ba yareil wokka lang punnul ba pulōngkullingēl-lin, ...*

**nanan nura ba yaril wagalang banal ba bulungGalingilin**

... When ye see a cloud rise out of the west, ...

see-will you-all WHEN/if cloud high-ness sun DONE enter-be-ing-place-at

... “When you will see a cloud high at the sun entering place [i.e. in the west], ...

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

*... wiyennun ngaiya nura koiwon tanan ba; ...*

**wiyinan ngaya nura guwiwan danan ba**

... straightway ye say, There cometh a shower; ...

speak-will then you-all rain approach DONE

... then you will speak: ‘Rain >done<-approach’, ...

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

[continues from previous frame]

... *ngatun kauwa yanti.*

**ngadun gawa yandi**

... and so it is.

and be-IMP! [yes] thus

... and yes thus [i.e. so be it]”.

---

## Luke 12:55

*Ngatun kareawung ba kunnun,*

*wiyellinnun ngaiya nura karol kunnun; ngatun yanti ngaiya kunnun.*

**ngadun gariyawang ba ganan**

[55] And when ye see the south wind blow,  
ye say, There will be heat; and it cometh to pass.

AND wind-MOVEness (south wind) WHEN/if be-will

And when the south wind will be, ...

*... wiyellinnun ngaiya nura karōl kunnun; ...*

**wiyilinan ngaya nura garul ganan**

... ye say, There will be heat; ...

speaking-will then you-all sweat be-will

... then you will be speaking: '(It) will be sweat' [i.e. hot]; ...

*... ngatun yanti ngaiya kunnun.*

**ngadun yandi ngaya ganan**

... and it cometh to pass.

AND thus then be-will

... and then so (it) will be.

# Luke 12:56

**A, nura nakoiyayē!**

*natān nura takīn moroko koba  
ngatun purrai koba; Minnaring tin  
koa nura na korien unti yakita?*

**ya nura naguwiyai**

**[56] Ye hypocrites,**

ye can discern the face of the sky  
and of the earth; but how is it that  
ye do not discern this time?

ah you-all fib-speak-actor

Ah, you fib-speak-actors [i.e. hypocrites]! ...

*... natān nura takīn moroko koba ngatun purrai koba; ...*

**nadan nura dagin muruguguba ngadun barayiguba**

... ye can discern the face of the sky and of the earth; ...

see-AFF-now you-all face sky-of AND earth-of

... You see the face of the sky and of the earth; ...

*... Minnaring tin koa nura na korien unti yakita?*

**minaringdinguwa nura nagurin andi yagida**

... but how is it that ye do not discern this time?

what-because-having you-all see-lacking here now

... what-because-having [i.e. why is it that]  
you are see-lacking [i.e. do not see] this  
now [i.e. present time]?

### 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

## Luke 12:57

*Kauwa, kora koa nura kōtta ba nurun kin birung tuloa?*

**gawa guraguwa nura guda ba nurunGinbirang duluwa**

[57] Yea, and why even of yourselves judge ye not what is right?

be-IMP! (yes) not-having (why not) you-all think-PH DONE ye-all-away from straight

Yes, why (are) you not [i.e. unable to] think straight from [i.e. about] you?

---

# Luke 12:58

## *Uwonnun bi ba ngikoung katoa bukka-kan toa*

*ngikoung kinko wiyellikan ta ko, yapung koa nuiyellia bi bōn wamunbiuwil koa biloa murroi kakilliko ngikoung kin birung; yuteakun koa biloa wiyellikan kauwul la ko, ngatun wiyellikan to kauwul lo wamunbinnūn [129] biloa yarakan ta ko, ngatun yarakan to wupinnun biloa Prison ka ko.*

## uwanan bi ba ngigungGaduwa bagaganduwa

[58] When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

move-will thou WHEN/IF him-in company with anger-agent-in company with

When you will move in company with him, the anger-agent [i.e. adversary] ...

... *ngikoung kinko wiyellikan ta ko, ...*

## ngigungGinGu wiyiligandagu

... to the magistrate, ...

him-to speak-ing-agent-to

... to him the speaking-agent [i.e. magistrate], ...

... *yapung koa nuiyellia bi bōn ...*

## yabangGuwa nuwiyiliya bi bun

... as thou art in the way, give diligence...

path-having touch/try/tempt-DECL-ing-IMP! thou him

... along the path, you must try (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)

### 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	

### 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**)



[continues from previous frame]

... *wamunbiuwil koa biloa murroi  
kakilliko ngikoung kin birung; ...*

*wamanbiwilguwa bi luwa maruwi  
gagiligu ngigungGinbirang*

... that thou mayest be delivered from him; ...

move-make-permit-might-having thou-  
him peace be-be-ing-for him-away from

... he, you: (someone) might enable peace(ful) move-  
doing from him [i.e. have you delivered from 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...)*

**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>

... *yuteakun koa biloa  
wiyellikan kauwul la ko, ...*

*yudiyaganGuwa bi luwa  
wiyiligan gawalagu*

... lest he hale thee to the judge, ...

guide-lest-now-having thee-he  
speak-ing-agent big-to

... lest he be guiding you to the  
big speaking-agent [i.e. judge], ...

**-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**

**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>

[continues next frame]

[continues from previous frame]

... *ngatun wiyellikan to kauwul lo wamunbinnun*  
 [123] *biloa yarakan ta ko, ...*

**ngadun wiyiligandu gawalu**  
**wamanbinan bi luwa yaragandagu**

... and the judge deliver thee to the officer, ...

AND speak-ing-agent-ERG big-ERG move-make-permit-will thee-he stop-agent-to

... and the judge will move-permit [i.e. deliver] you (to) him, the stop-agent [i.e. officer], ...

**CONJOINED PRONOUNS: Tkld**

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

**SPECULATIVE COMPLETE SET**

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

... *ngatun yarakan to wupinnun biloa Prison ka ko.*

**ngadun yaragandu wubinan bi luwa PRISONgagu**

... and the officer cast thee into prison.

AND stop-agent-ERG do-will thee-he PRISON-to

... and he, the stop-agent [i.e. officer], will do [i.e. put] you into prison.

**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 12:59

*Wiyān banūng,  
keawai bi waita uwa korien  
unta birung, ngukillinnun bi  
ba mite ta kirun warea ta.*

**wiyān ba nung**

[59] I tell thee,  
thou shalt not depart  
thence, till thou hast paid  
the very last mite.

Speak-now I-thee

I speak (to) you,...

## CONJOINED PRONOUNS: Tkld

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

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

## SPECULATIVE COMPLETE SET

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

... *keawai bi waita uwa korien unta birung, ...*

**giyawayi bi wada uwagurin andabirang**

... thou shalt not depart thence, ...

no thou depart move-lacking there-away from

... you do not depart-move-<lacking> from there, ...

## 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)

... *ngukillinnun bi ba mite ta kirun warea ta.*

**ngugilinan bi ba MITE da girun wariya da**

... till thou hast paid the very last mite.

give-be-ing-will thou WHEN/if  
MITE AFFirm all little AFFirm

... when [i.e. until] you will be giving a  
mite, aye, all little, aye [i.e. the very last].

## UNIDENTIFIED TERMS

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

## buy / sell

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

**ngu-gi-li-gu**

FOR BOTH.

PERHAPS:

buy: **ngu-gi-li-gu** give-be-ing for  
sell: **ngu-ba-yi-li-gu** give-do-back-ing-for  
**dunbi-li-gu** exchange-ing-for