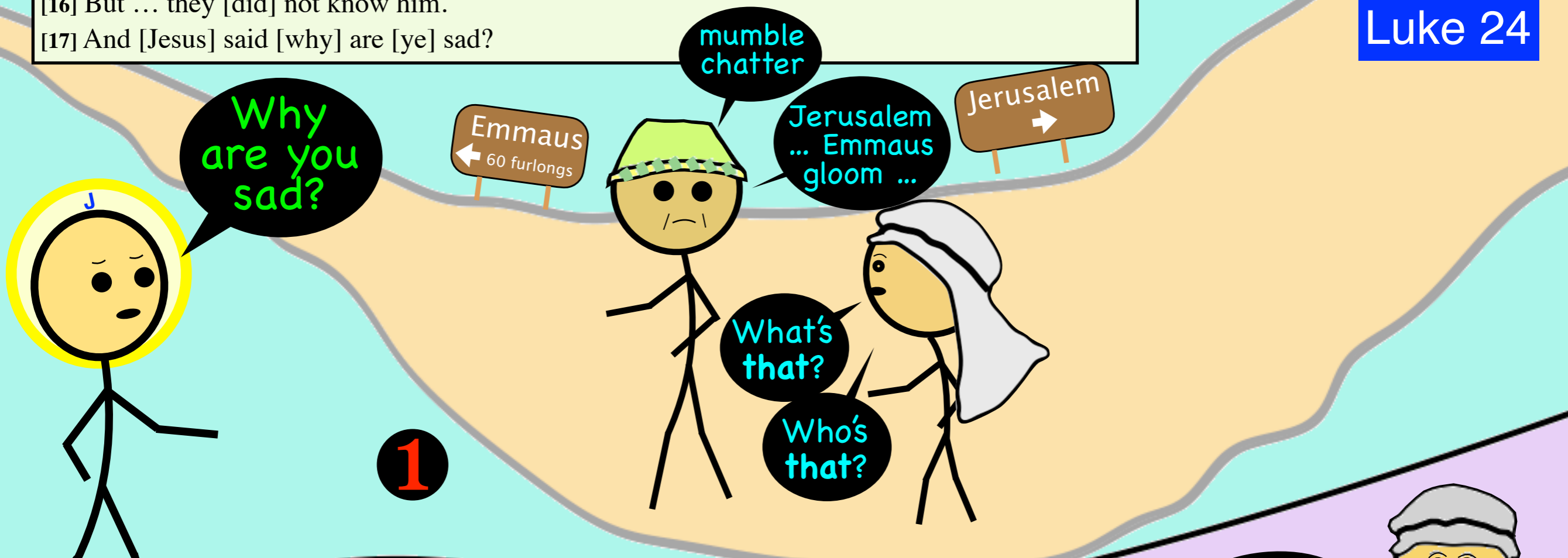


**Analysis of the translations
of L.E. Threlkeld
by
Jeremy Steele**

Luke 24

[13] ... two ... went ... to a village called **Emmaus**, ... from **Jerusalem** about threescore furlongs.
[15] ... while they [talked], **Jesus** himself drew near ...
[16] But ... they [did] not know him.
[17] And [Jesus] said [why] are [ye] sad?

Luke 24



Why are you sad?

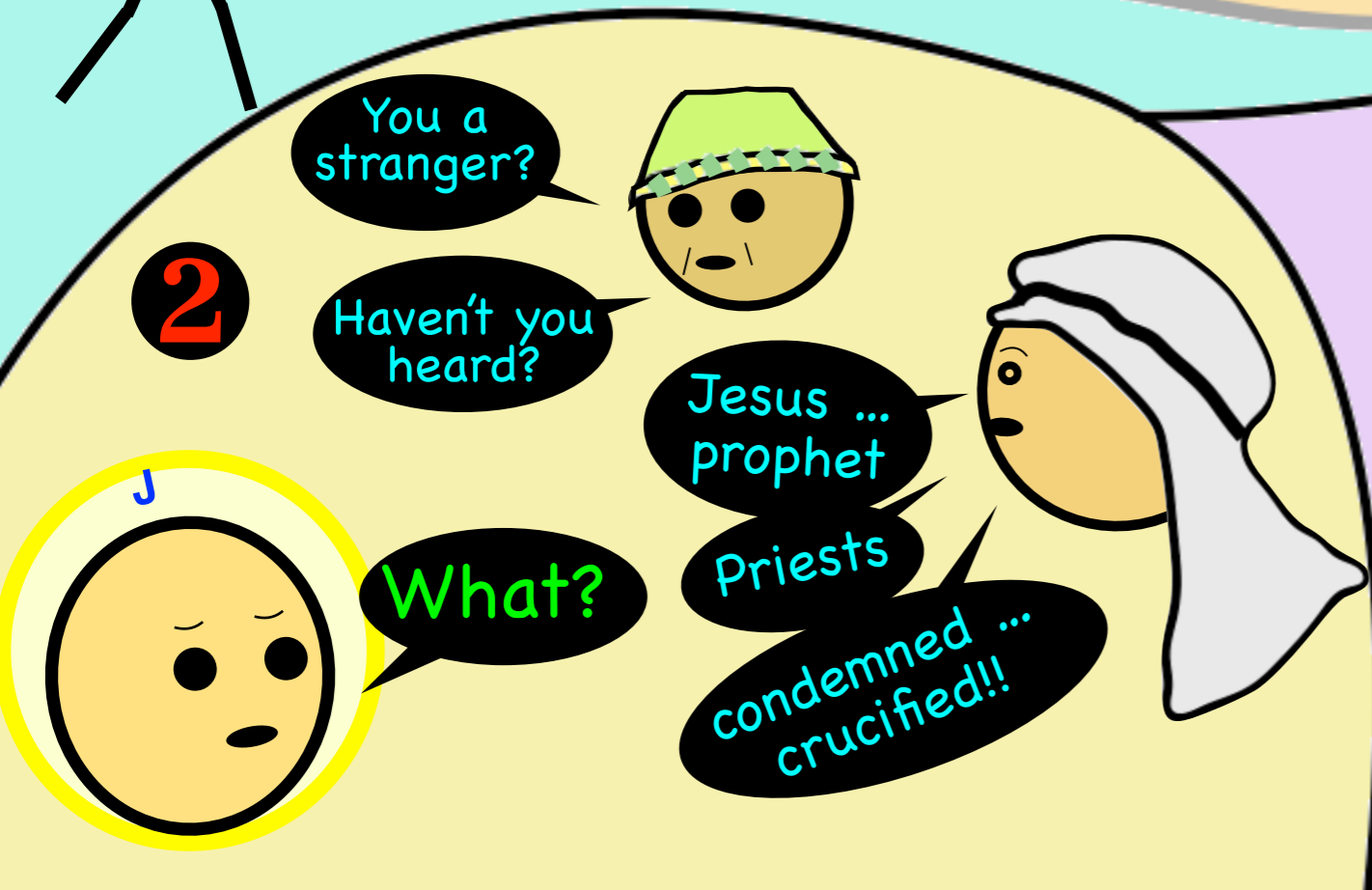
mumble chatter

Jerusalem ... Emmaus gloom ...

What's that?

Who's that?

1



You a stranger?

Haven't you heard?

Jesus ... prophet

priests

condemned ... crucified!!

What?

2



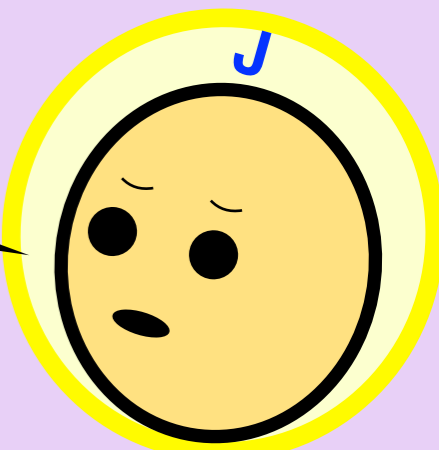
Three days ago

Women ... tomb empty

... saw angels

3

Fools! Can't you believe? The prophets spoke about all of this



Luke 24:01

*Yakita kakulla purreung ka yukita Sabbath birung ka,
ngorokan ta, uwa bara unti ko tulmun ta ko, mānkillīn Aroma ta uma bara ba, ngatun tarai-kan
uwa barun katoa.*

yagida gagala bariyangGa yugida SABBATHbirangGa

[1] Now upon the first day of the week,
very early in the morning, they came unto the sepulchre, bringing the
spices which they had prepared, and certain others with them.

now be-be-PH day(light)-at after SABBATH-away from-at

Now (it) was at day(light) after at-from the Sabbath, ...

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

... ngorokan ta, ...

nguruganda

... very early in the morning, ...

sunrise-BEness-at

... at sunrise, ...

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

... uwa bara unti ko tulmun ta ko, ...

uwa bara andigu dalmundagu

... they came unto the sepulchre, ...

move-PH they-all here-to grave-to

... they moved to here, to the grave, ...

[continues from previous frame]

... *mānkillīn Aroma ta uma bara ba, ...*

manGilin AROMA da uma bara ba

... bringing the spices which they had prepared, ...

take-be-ing-now SPICE AFFirm make-PH they-all DONE

... taking spice, aye, they >done<-made, ...

... *ngatun tarai-kan uwa barun katoa.*

ngadun darayigan uwa barunGaduwa

... and certain others with them.

AND other-agent move-PH them-all-in company with

... and other-agents moved [i.e. came] in company with them

-gaduwa: IN COMPANY WITH

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

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

Luke 24:02

Ngatun bara nakulla tunūng

umatoara kurraikurrai birung ngaraka ko tulmun ta birung.

ngadun bara nagala dunung

[2] And they found the stone

rolled away from the sepulchre.

AND they-all see-be-PH stone

And they saw the stone ...

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...)

... umatoara kurraikurrai birung ...

umadwara garayi garayibirang

... rolled away from ...

make-done to twist twist-away from

... make-endowed twist-twist [i.e. rolled] away from ...

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

... ngaraka ko tulmun ta birung.

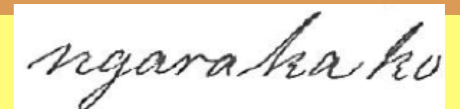
ngaragagu dalmundabirang

... the sepulchre.

mouth-to grave-away from

... to the entrance from the grave

MS ERROR [?]



ngaraga: mouth

THERE IS ONLY 1 INSTANCE OF **ngaraga** *mouth* IN Tkld's GOSPEL TRANSLATIONS. OVERALL, THERE ARE 24 EXAMPLES OF :

garaga: mouth

Luke 24:03

Ngatun bara uwa murraring,

ngatun keawai [213] bara na korien murrin ta Pirriwul koba Jesu koba.

ngadun bara uwa mararing

[3] And they entered in,
and found not the body of the Lord Jesus.

AND they-all move-PH inside

And they moved inside, ...

... ngatun keawai [213] bara na korien murrin ta Pirriwul koba Jesu koba.

ngadun giyawayi bara nagurin marin da biriwalguba JESUSguba

... and found not the body of the Lord Jesus.

AND no they-all see-lacking body AFFirm chief-of JESUS-of

... and they did not see-<lacking> the body, aye, of the chief, of Jesus.

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...)

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM: no ... [the item or action]-lacking

- giyawayi na-gurin** *not seeing*
 - giyawayi wanayi-gurin** *no children*
- William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

Luke 24:04

Ngatun yakita kakulla

*kōtelliella bara ba, nge-tin, nga!
Buloara kore bula ngarokea barun kin
killibīnbīn ka ba kirrikin ta ba.*

ngadun yagida gagala

[4] And it came to pass,
as they were much perplexed thereabout,
behold, two men stood by them in shining
garments:

AND now be-be-PH

And now (it) was, ...

... *kōtelliella bara ba, nge-tin, ...*

gudiliyila bara ba ngidin

... as they were much perplexed thereabout, ...

think-ing-recently they-all WHEN/if xxx

... when they were thinking, xxx [?], ...

MYSTERY WORD: ngidin

THIS IS THE ONLY
INSTANCE OF **ngidin**
KJV TEXT SUGGEST IT
MIGHT MEAN 'thereabouts'

[continues next frame]

[continues from previous frame]

... nga! Buloara kore bula ngarokea
 barun kin killibīnbīn ka ba kirrikin ta ba.

nga bulwara guri bula ngarugiya
 barunGin gilibinbinGaba girigindaba

... behold, two men stood by them in shining garments:

see-IMP! two man two stand-be-PH them-two-at
 shine-INTNS-INTNS-at garment-at

... (You) must see! Two men, two, stood at
 [i.e. by] them, at [i.e. in] shining garment(s).

nga MEANINGS

nga = or/nor/neither 69
 nga = be (it is) (alternative to ga) 21
 nga = see (alternative to na)
 OFTEN UNCLEAR WHICH MEANING TklD INTENDED

-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

MYSTERY WORD: shining

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

Luke 24:05

*Ngatun bara ba kinta kakilliella,
ngatun wūnkulliella barun ba ngoara barān purrai ta ko,
wiya bula barun, minnaring tin nura nakillīn morōn-kan ta
unti tettitetti ka?*

ngadun bara ba ginda gagiliyila

[5] And as they were afraid,
and bowed down their faces to the earth, they said
unto them, Why seek ye the living among the dead?

AND they-all WHEN/if fear be-be-ing-recently

And when they were being afraid, ...

*... ngatun wūnkulliella barun ba
ngoara barān purrai ta ko, ...*

**ngadun wunGaliyila barunba
nguwara baran barayidagu**

... and bowed down their faces to the earth, ...

AND deposit-be-ing-recently
them-all-of face DOWN earth-to

... and were depositing [i.e. putting]
their face(s) down to the earth, ...

ANGLICISM 'down': baran

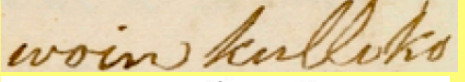

'down' IS AN IDIOMATIC ADJUNCT FOR VERBS OF OLD-ENGLISH RATHER THAN LATIN ORIGIN, AS 'sit down', 'fall down', AND SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE down-ness BEING IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

TRANSLATION COMMENT

'put their faces to the earth' MIGHT HAVE MYSTIFIED AN ABORIGINAL LISTENER. PERHAPS:

ginda-lang bara
fear-ness they-all
they (were) afraid

SPECIAL WORD: stoop

THERE ARE 4 INSTANCES OF **wuwin**... 'stoop', SIMILAR TO **wun-Ga-li-gu** 'deposit'. 'abandon', 'put'

PERHAPS Tkld MEANT THIS EXAMPLE TO BE **wuwin** stoop'

[continues from previous frame]

... *wiya bula barun, ...*

wiya bula barun

... they said unto them, ...

speak-PH two them-all

... the two spoke (to) them: ...

... *minnaring tin nura nakillin*

moron-kan ta unti tettitetti ka?

minaringdin nura nagilin

murunGan da ani didi didiga

... Why seek ye the living among the dead?

what-because you-all see-be-ing-now

alive-agent AFFirm this dead dead-at

... “What because [i.e. why] (are) you seeing [i.e. looking for] alive-agent(s) [i.e. the living], aye, here at the dead?”

minaringdin: WHY

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

see / FIND / SEEK

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 24:06

*Keawai noa unti,
kulla noa waita ka ba
boungkulleen: ngurrulla nura
yanti wiya nurun noa ba, yakita
noa ba kakulla Galile ka,*

giyawayi nuwa andi

[6] He is not here,
but is risen: remember how he
spake unto you when he was yet in
Galilee,

no he here

“He (is) not here, ...

... *kulla noa waita ka ba boungkulleen: ...*

gala nuwa wada ga ba bungGaliyan

... but is risen: ...

because he depart be DONE rise-be-ing-did

... because he depart be, was rising
[i.e. because he has risen]: ...

NEUTRAL + ba

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

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

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]

... *ngurrulla nura yanti wiya nurun noa ba, ...*

ngarala nura yandi wiya nurun nuwa ba

... remember how he spake unto you ...

hear-IMP! you-all thus speak-PH ye-all he DONE

... you must hear [i.e. remember] thus he >done<-spoke (to) you
[i.e. you must remember what he told you], ...

... *yakita noa ba kakulla Galile ka,*

yagida nuwa ba gagala GALILEEga

... when he was yet in Galilee,

now he WHEN/IF be-be-PH GALILEE-at

... now when he was at [i.e. in] Galilee.

Luke 24:07

Wiyelliella, Yinal ta kore koba wūnnun wal bōn

mutturra yarakai willung koba ka, ngatun būnnun wal tetti, ngatun purreung ka tarai ka kūmba-kēn-ta boungkullia kunnun noa.

wiyiliyila yinal da guriguba wunan wal bun

[7] Saying, The Son of man must be delivered

into the hands of sinful men, and be crucified, and the third day rise again.

speaking-recently son AFFirm man-of deposit-will certainly him

Speaking: “Someone) will certainly deposit him, the son, aye, of man, ...

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...)

... mutturra yarakai willung koba ka, ...

madara yaragayi wilangGubaga

... into the hands of sinful men, ...

hand-at bad-return/behind (past) [sinner]-of-at

... at [i.e. into] the hands of bad-return(s)

[i.e. into the hands of sinner(s)], ...

Tkld INVENTIONS:

divided / sin / sinner

Tkld coined the following terms:

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

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

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

[continues next frame]

[continues from previous frame]

... *ngatun būnnun wal tetti, ...*

ngadun bunan wal didi

... and be crucified, ...

AND beat-will certainly dead

... and (someone) will certainly beat dead, ...

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...)

... *ngatun purreung ka tarai ka kūmba-kēn-ta boungkullia kunnun noa.*

ngadun bariyangGa darayiga gumbaginda bungGaliyaganan nuwa

... and the third day rise again.

AND day(light)-at other-at tomorrow-to-at [day after tomorrow] rise-be-ing-again-will he

... and at [i.e. on] the other day, the day-after-tomorrow [i.e. on the third day], he will be rising again.

-yaga: 'again' / 'lest'

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

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

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

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

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

POSSIBLE: more [10]; emph [13]

Luke 24:08

Ngatun ngaiya bara kōtelliella ngikoumba wiyelli-tara,

ngadun ngaya bara gudiliyila ngigumba wiyilidara

[8] And they remembered his words,

AND then they-all think-ing-recently him-of speak-ing ABSTR-PLUR

And then they were thinking [i.e. remembered] his abstract speakings [i.e. teachings],

Luke 24:09

Ngatun willung ba bara uwa tulmun ta birung,

ngatun wiya unni tara barun kin Eleven ta, [214] ngatun barun yanfīn ta.

ngadun wilang ba bara uwa dalmundabirang

[9] And returned from the sepulchre,

and told all these things unto the eleven, and to all the rest.

AND return DONE they-all move-PH grave-away from

And they >done<-return-moved away from the grave, ...

... ngatun wiya unni tara barun kin Eleven ta, [214] ...

ngadun wiya anidara barunGin ELEVEN da

... and told all these things unto the eleven, ...

AND speak-PH this-PLUR them-all-to ELEVEN AFFirm

... and spoke these things to them, the eleven, aye, ...

... ngatun barun yanfīn ta.

ngadun barun yandin da

... and to all the rest.

AND them-all all AFFirm

... and (to) them all, aye.

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

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

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

Luke 24:10

*Ngala bountoa Mari ko Magdalene-kaklēen to,
ngatun bountoa Ioanna ko, ngatun bountoa Mari ko tunkan to James-ūmba ko,
ngatun tarai kan to bara nukung ko barun katoa, wiya unni tara barun Apostle-nung.*

ngala buwanduwa MARYgu MAGDALENEgalindu

[10] It was Mary Magdalene,
and Joanna, and Mary the mother of James, and other
women that were with them, which told these things
unto the apostles.

that she MARY-ERG MAGDALENE-belong-ERG

That-wench, she, Mary Magdalene-mob, ...

... ngatun bountoa Ioanna ko, ...

ngadun buwanduwa JOANNAgu

... and Joanna, ...

AND she JOANNA-ERG

... and she Joanna, ...

... ngatun bountoa Mari ko tunkan to James-ūmba ko, ...

ngadun buwanduwa MARYgu danGandu JAMESumbagu

... and Mary the mother of James, ...

AND she MARY-ERG mother-ERG JAMES-of-ERG

... and she Mary mother of James, ...

[continues from previous frame]

... *ngatun tarai kan to bara nukung ko barun katoa, ...*

ngadun darayigandu bara nugangGu barunGaduwa

... and other women that were with them, ...

AND other-agent-ERG they-all woman-ERG them-all-in company with

... and other-agent(s), they, the women in company with them, ...

-gaduwa: IN COMPANY WITH

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

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

... *wiya unni tara barun Apostle-nung.*

wiya anidara barun APOSTLEnung

... which told these things unto the apostles.

speak-PH this-PLUR them-all APOSTLE-ACC

... spoke these things (to) them, the Apostles.

Luke 24:11

Ngatun barun ba wiyelli tara kakulla barun kin

yanti kiloa ngakoyelli tara, ngatun bara keawai ngurrai-yelli pa barun.

ngadun barunba wiyilidara gagala barunGin

[11] And their words seemed to them

as idle tales, and they believed them not.

AND them-all-of speak-ing ABSTR-PLUR be-be-PH them-all-at

And their abstract speakings [i.e. words] were, to them, ...

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

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

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

... *yanti kiloa ngakoyelli tara, ...*

yandigiluwa ngaguyilidara

... as idle tales, ...

thus-like fib-speak-ing ABSTR-PLUR

... thus-like [i.e. likewise] fib-speakings [i.e. lies], ...

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**]

... *ngatun bara keawai ngurrai-yelli pa barun.*

ngadun bara giyawayi ngarayili BA barun

... and they believed them not.

AND they-all no hear-DECL-ing NEG them-all

... and they were not hearing-<not> [i.e. not believing] them.

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

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

Luke 24:12

*Petro ngaiya noa ngarokea,
ngatun murrā tulmun ta ko; ngatun woinkulliella
barān, nakulla noa kirrikin wūntoara pitaka, ngatun
waita noa uwa, kōtelliella unni tara katan ba.*

PETER ngaya nuwa ngarugiya

[12] Then arose Peter,
and ran unto the sepulchre; and stooping
down, he beheld the linen clothes laid by
themselves, and departed, wondering in
himself at that which was come to pass.

PETER then he stand-be-PH

He, Peter, then, stood, ...

... ngatun murrā tulmun ta ko; ...

ngadun mara dalmundagu

... and ran unto the sepulchre; ...

AND run-PH grave-to

... and ran to the grave; ...

... ngatun woinkulliella barān, ...

ngadun wuwinGaliyila baran

.. and stooping down, ...

AND stoop-be-ing-recently DOWN

... and was bending down, ...

SPECIAL WORD: stoop

THERE ARE 4 INSTANCES OF
wuwin... 'stoop',
SIMILAR TO
wun-Ga-li-gu 'deposit'.
'abandon', 'put'

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

[continues from previous frame]

... *nakulla noa kirrikin wūntoara pitaka, ...*

nagala nuwa girigin wundwara bidaga

... he beheld the linen clothes laid by themselves, ...

see-be-PH he garment deposit-done to side-at

... he saw garment(s) deposit-endowed at the side, ...

PASSIVE: -dwara

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

... *ngatun waita noa uwa, ...*

ngadun wada nuwa uwa

... and departed, ...

AND depart he move-PH

... and he depart-moved, ...

... *kōtelliella unni tara katan ba.*

gudiliyila anidara gadan ba

... wondering in himself at that which was come to pass.

think-ing-recently this-PLUR be-AFF-now DONE

... thinking these things (that) >done<-be [i.e. what events had come to pass].

Luke 24:13

*Ngatun yakita purreung ka yanti bo,
buloara bula barun kin birung uwa kokera kolang, ngiakai yiturra
Emmaus, yakita kalōng Jerusalem ka birung Furlong sixty-ta.*

ngadun yagida bariyangGa yandibu

[13] And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

AND now day(light)-at thus-EMPH

And now at day(light) emphatically-thus [i.e. behold, that very day], ...

REARRANGEMENT

Tkld TRANSPOSED
MS TEXT SEGMENTS

... buloara bula barun kin birung uwa kokera kolang, ...

bulwara bula barunGinbirang uwa gugiragulang

... two of them went that same day to a village ...

two-two them-all-away from move-PH hut [town]-towards

... two-two from them [i.e. two of them] moved towards a town,...

REARRANGEMENT

Tkld TRANSPOSED
MS TEXT SEGMENTS

SPECIAL WORD: gugira

gugira

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

gugira garing: 'hut all'
FOR 'town'

[continues next frame]

[continues from previous frame]

... *ngiakai yiturra Emmaus, ...*

ngiyagayi yidara EMMAUS

... called Emmaus, ...

like this name EMMAUS

... like this named Emmaus, ...

... *yakita kalōng Jerusalem ka birung Furlong sixty-ta.*

yagida galung JERUSALEMgabirang FURLONG SIXTYda

... which was from Jerusalem about threescore furlongs.

now distant JERUSALEM-away from FURLONG SIXTY-at

... now distant from Jerusalem at sixty furlongs.

Luke 24:14

Ngatun bara wiyellan unni tara kakulla ba.

ngadun bara wiyilan anidara gagala ba

[14] And they talked together of all these things which had happened.

AND they-all speak-RECIP-now this-PLUR be-be-PH DONE

And they were speaking to one another (about) these things (that) >done<-were [i.e. that had happened].

Luke 24:15

Ngatun yakita kakulla

*wiyelliella ba, ngatun [215] kōttelliella
bara ba, Jesu noa niuwoa bo uwa papai
barun kin, ngatun uwa barun katoa.*

ngadun yagida gagala

[15] And it came to pass,
that, while they communed together and reasoned,
Jesus himself drew near, and went with them.

AND now be-be-PH

And now (it) was, ...

... *wiyelliella ba, ...*

wiyiliyila ba

... that, while they communed together...

speaking-recently WHEN/if

... when (they) were speaking, ...

... *ngatun [215] kōttelliella bara ba, ...*

ngadun gudiliyila bara ba

.. and reasoned, ...

AND think-ing-recently they-all WHEN/if

... and when they were thinking, ...

[continues from previous frame]

... *Jesu noa niuwoa bo uwa papai barun kin, ...*

JESUS nuwa nyuwuwabu uwa babayi barunGin

... Jesus himself drew near, ...

JESUS he he-EMPH move-PH near them-all-at

... he, Jesus, emphatically-he moved [i.e. drew] near at [i.e. to] them, ...

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

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

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

... *ngatun uwa barun katoa.*

ngadun uwa barunGaduwa

... and went with them.

AND move-PH them-all-in company with

... and moved [i.e. went] in company with them.

-gaduwa: IN COMPANY WITH

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

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

Luke 24:16

Wonto ba ngaikung barun ba tullama,
ngimilli korien koa bara bōn.

wandu ba ngayigang barunba dalama

[16] But their eyes were holden
that they should not know him.

instead DONE eye them-all-of hold-make-PH

Instead (someone) hindered their eye(s),

... *ngimilli korien koa bara bōn.*

ngimiligurinGuwa bara bun

... that they should not know him.

know-make-ing-lacking-having they-all him

... knowing-lacking-having they him [i.e. that they should be recognising him].

SPECIAL WORD: *dalū*– ‘hold’

dala-ma-li-gu: ‘hold by the hands’ *clasp*
daliya-ma-li-gu: ‘catch any thing thrown’ *clasp*
 Tkld DERIVED CONCEPTS FROM THESE:
 — *dalū-gan* ‘hold-ness’ [property] *possess*
 — *dalū-galayi-gurin* ‘hold-time [?]-lacking [unquenchable]’
 — *dalū-ga-li-gurin* ‘hold-be-ing[?]-lacking [unquenchable]’
 — *dalū yaragayi* ‘hold bad’ [rich] *possess*
 — *dalū duluwa* ‘hold straight’ [trust] *maintain*
 — *dala-ma baLi* ‘hold-make-PH voice’ [were silent] *stop*
 DERIVATIONS UNRELATED TO ‘clasp’ MAY BE DOUBTFUL

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...)

TRANSLATION COMMENT

KJV *But their eyes were holden* ‘holden’: kept from, prevented from, held PERHAPS:
wandu ba na-gi-li-gurin bara
 Instead DONE see-be-ing-lacking they-all
instead they were unseeing

Luke 24:17

*Ngatun noa wiya barun,
minnaring nura unni tara wiyellan, uwollin
nura ba, ngatun minki katan?*

ngadun nuwa wiya barun

[17] And he said unto them,
What manner of communications are these that ye
have one to another, as ye walk, and are sad?

AND he speak-PH them-all

And he spoke (to) them: ...

... minnaring nura unni tara wiyellan, ...

minaring nura anidara wiyilan

... What manner of communications are these that ye have one to another, ...

what you-all this-PLUR speak-RECIP-now

... “Why (do) you speak these things (to) one another, ...

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)

[continues next frame]

[continues from previous frame]

... *uwollīn nura ba*, ...

uwalin nura ba

... as ye walk, ...

move-ing-now you-all WHEN/if

... when you are moving [i.e. walking], ...

... *ngatun minki katan?*

ngadun minGi gadan

... and are sad?

AND emotion be-AFF-now

... and are emotion(al) [i.e. sad]?"

Luke 24:18

*Ngatun wakol bulun kin birung,
ngiakai noa yiturma Kleopa, wiyayelleen, wiyelliella bon,
Ngintoa bota wakōl ngowi-kan Jerusalem kal, ngatun keawai
unni tara ngurrur-pa kakulla ba unti tara purreung ka?*

ngadun wagul bulunGinbirang

[18] And the one of them,
whose name was Cleopas, answering said unto
him, Art thou only a stranger in Jerusalem, and
hast not known the things which are come to pass
therein these days?

AND one them-two-away from

And one from them two, ...

... *ngiakai noa yiturma Kleopa, ...*

ngiyagayi nuwa yidara CLEOPAS

... whose name was Cleopas, ...

like this he name CLEOPAS

... he named like this Cleopas, ...

... *wiyayelleen, wiyelliella bon, ...*

wiyayiliyan wiyiliyila bun

... answering said unto him, ...

speak-back-ing-did speak-ing-recently him

... was speaking-back [i.e. answering], speaking (to) him: ...

[continues from previous frame]

... *Ngintoa bota wakōl ngowi-kan Jerusalem kal, ...*

nginduwabu da wagul nguwigan JERUSALEMgal

... Art thou only a stranger in Jerusalem, ...

thou-EMPH AFFirm one strange-agent JERUSALEM-belong

... "(Are) emphatically-you, aye, one Jerusalem-mob
strange-agent, [i.e. Are you a stranger in Jerusalem], ...

-bu da: EMPHatic AFFirm

Tkld USES THE EMPHATIC AFFIRMATION **-bu da** OVER 60 TIMES: LUKE: 20; MARK 42; MATTHEW 2

"-bo-ta."

-bu da

"Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus-wakōl-bo-ta, one only, one by itself, one alone."

EMPH aye

Tkld AWA Key 1850 [52:29 []

wagul ARTICLE

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

... *ngatun keawai unni tara ngurrur-pa ...*

ngadun giyawayi anidara ngara BA

... and hast not known the things ...

AND no this-PLUR hear-PH NEG

... and (did) not know-<not> these things ...

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

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

... *kakulla ba unti tara purreung ka?*

gagala ba andidara bariyangGa

... which are come to pass therein these days?

be-be-PH DONE this-PLUR day(light)-at

...(that) >done<-were at these here day(light)(s) [i.e. that happened here these days]?"

Luke 24:19

Ngatun noa wiya barun,

Minnaring ke unni wonnung? Ngatun bon bara wiya, ngikoung kin Jesu kin Nazaret-kal, unni kakulla prophet-ta kaiyu-kan umulli ko ngatun wiyelliko mikan ta Eloī koba kin, ngatun yanīn ta barun kin kore ka:

ngadun nuwa wiya barun

[19] And he said unto them,

What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

AND he speak-PH them-all

And he spoke (to) them: ...

... Minnaring ke unni wonnung? ...

minaring Gi ani wanang

... What things? ...

what be this what

... “What is this, what?” ...

... Ngatun bon bara wiya, ...

ngadun bun bara wiya

... And they said unto him, ...

AND him they-all speak-PH

... And they spoke (to) him, ...

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.

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**

[continues from previous frame]

... *ngikoung kin Jesu kin Nazaret-kal, ...*

ngigungGin JESUSgin NAZARETHgal

... Concerning Jesus of Nazareth, ...

him-at JESUS-at NAZARETH-belong

... at [i.e. about] him, about Jesus Nazareth-mob, ...

-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

... *unni kakulla prophet-ta kaiyu-kan umulli ko ...*

ani gagala PROPHET da gayugan umaligu

... which was a prophet mighty in deed ...

this be-be-PH PROPHET AFFirm
able-BEness make-ing-for

... this was a prophet, aye, able-ness for
making [i.e. for doing mighty-ness], ...

da FUNCTIONS

da	AFFirm
da	ABSTR
-da	LOCative
da

-gan / -gan(g): BEness

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

[continues next frame]

[continues from previous frame]

... *ngatun wiyelliko mikan ta Eloī koba kin, ...*

ngadun wiyiligu miganda ELOI gubagin

... and word before God ...

AND speak-ing-for in front-at GOD-of-at

... and for speaking in front at [i.e. of] God, ...

da FUNCTIONS

- da AFFirm
- da ABSTR
- da LOCative
- da

DOUBTFUL ANGLICISM

'in front of God'

migan-da ELOI-guba-gin: in front-at GOD-of-at

"Eloī koba kin": **koba** NOT ONLY UNNECESSARY, BUT UNLIKELY TO HAVE BEEN UNDERSTOOD BY ABORIGINAL SPEAKERS. THE LOCative IS **-kin**.

'in front **of**' IS AN ENGLISH EXPRESSION, BUT THERE IS NO **possessive** IN IT, ANY MORE THAN THERE IS A POSSESSIVE IN behind, OR beside OR under.

'of' ALSO OCCURS IN 'on top **of**', WHERE AGAIN THERE IS NO SENSE OF **possessive**.

... *ngatun yantīn ta barun kin kore ka:*

ngadun yandinda barunGin guriga

... and all the people:

and all-at them-all-at man-at

... and at [i.e. of] all them, the men [i.e. people].

da FUNCTIONS

- da AFFirm
- da ABSTR
- da LOCative
- da

-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
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-din	168	25	—	8
-lin	12	—	—	—
-rin	2	—	—	5

Luke 24:20

*Ngatun yakoai bara ba pirriwul Iereu,
ngatun ngearun ba pirriwul karing wūnkulla [216] bōn wiyayelliko
tetti kolang, ngatun bara bōn būnkulla tetti.*

**ngadun yaguwayi bara ba
biriwal PRIEST**

[20] And how the chief priests
and our rulers delivered him to be condemned to death,
and have crucified him.

AND how they-all DONE chief PRIEST

And how they-done chief-priests, ...

... ngatun ngearun ba pirriwul karing ...

ngadun ngiyarunba biriwal garing

... and our rulers ...

AND us-all-of chief all

... and all our chief(s) [i.e. rulers], ...

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: **yandi ba ngu-gi-la ...**
thus DONE give-be-PH him ...

SPECIAL WORD: chief priest

THERE ARE 37 INSTANCES OF 'chief priest'
9 **biriwal** PRIEST
8 **biriwalu** PRIEST**gu**
4 **biriwal** PRIEST**guba**
1 **biriwalgubagagu** PRIEST**gubagagu**
15 [other variants]
15 adjective–noun suffix agreement
22 no agreement
4 probably incorrect (**biriwal** PRIEST**guba**)

[continues next frame]

[continues from previous frame]

... *wūnkulla [216] bōn wiyayelliko tetti kolang, ...*

wunGala bun wiyayiligu didigulang

... delivered him to be condemned to death, ...

deposit-be-PH him speak-back-ing-for dead-towards

... deposited him for speaking-back [i.e. answering] towards death [i.e. delivered him for condemning to death], ...

SPECIAL WORD: *wun-* 'deposit'

wun-Gi-li-gu: deposit-be-ing-for AND DERIVATIVES OCCUR OFTEN, MEANING 'deposit', 'put, AND 'abandon'

PERHAPS:

'delivered him (for punishment)':
'delivered' IS NOT 'deposit' OR 'put'
BUT 'yield' OR 'give

PERHAPS:

ngu-ga-la bun ...: give-be-PH him ...

... *ngatun bara bōn būnkulla tetti.*

ngadun bara bun bunGala didi

... and have crucified him.

AND they-all him beat-be-PH dead

... and they beat him dead [i.e. killed him, had him crucified].

Luke 24:21

Wonto ngeen ba kōtta niuwoa miromulli ko Israel-nung:
ngatun yan̄n unni tara ba, unni bungai kūmba kēn ta katan unnoa tara umatoara birung.

wandu ngiyin ba guda nyuwuwa
mirumaligu ISRAELnung

[21] But we trusted that it had been he
which should have redeemed Israel:
and beside all this, to day is the third day since these things were
done.

instead we-all DONE think-PH
he protect-ing-for ISRAEL-ACC

Instead we thought [i.e. trusted] he for protecting Israel; ...

... ngatun yan̄n unni tara ba, ...

ngadun yandin anidara ba

... and beside all this, ...

AND all this-PLUR DONE

... and >done<-all these things [i.e. besides all this], ...

DIFFICULT CONCEPT(S)

DIFFICULT CONCEPT(s)
TRANSLATION DOUBTFUL

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**

[continues next frame]

[continues from previous frame]

... *unni bungai kūmba kēn ta katan* ...

ani bangayi gumbaginda gadan

... to day is the third day ...

this now tomorrow-to-at [day after tomorrow] be-AFF-now

... this today is the day after tomorrow [i.e. the third day], ...

... *unnoa tara umatoara birung.*

anuwadara umadwarabirang

... since these things were done.

that-PLUR make-done to-away from

... from these make-endowed things [i.e. since these things were done].

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

PASSIVE: -dwara

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

Luke 24:22

Kauwa,

*tarai bara nukung ngearun ba konara birung, kōttabunbea
bara ngearun, bara ngorokeen kakeun tulmun ta:*

gawa

[22] Yea,

and certain women also of our company made us
astonished, which were early at the sepulchre;]

be-IMP! (yes)

Yes, ...

... tarai bara nukung ngearun ba konara birung, ...

darayi bara nugang ngiyarunba gunarabirang

... and certain women also of our company ...

other they-all woman us-all-of crowd-away from

... they, other women, from our crowd, ...

[continues next frame]

[continues from previous frame]

... *kōttabunbea bara ngearun, ...*

gudabanbiya bara ngiyarun

... made us astonished, ...

think-permit-PH they-all us-all

... they let us think, ...

TRANSLATION COMMENT

KJV made us astonished

Tkld **gudabanbiya bara ngiyarun**

think-permit-PH they-all us-all

THIS BACK-TRANSLATES AS 'they let us think'.
PERHAPS

biyang-Gang-Guwa bara ngiyarun

amaze-BEness-having they-all us-all

they amazed us

... *bara ngorokeen kakeun tulmun ta:*

bara ngurugin gagiyan dalmunda

... which were early at the sepulchre;

they-all night-BEness [sunrise] be-be-did grave-at

... they were night-ness [i.e. early] at the grave.

SPECIAL WORD: sunrise

THERE ARE 25 EXAMPLES OF 'sunrise'

1 **ngara-gan**

1 **nguru-gin**

23 **nguru-gan** night-BEness

IT IS ASSUMED ALL MIGHT BE TAKEN
TO REPRESENT night-BEness

-gan / -gan(g): BEness

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

Luke 24:23

*Ngatun, keawai bara ba na-pa ngikoumba murr̄n,
uwa ngaiya bara, wiyelliella, nakeun bara natoara Angel karing koba, wiya morōn noa kakulla.*

ngadun giyawayi bara ba na BA ngigumba marin

[23] And when they found not his body,
they came, saying, that they had also seen a vision of angels, which said
that he was alive.

AND no they-all WHEN/if see NEG him-of body

And, when they (did) not see-<not> his body, ...

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

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

... uwa ngaiya bara, wiyelliella, ...

uwa ngaya bara wiyiliyila

... they came, saying, ...

move-PH then they-all speak-ing-recently

... they then moved, speaking, ...

[continues next frame]

[continues from previous frame]

... *nakeun bara natoara Angel karing koba, ...*

nagiyan bara nadwara ANGEL garingGuba

... that they had also seen a vision of angels, ...

see-be-did they-all see-done to ANGEL all-of

... they saw see-endowed [i.e. a vision] of all angel(s), ...

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

... *wiya morōn noa kakulla.*

wiya murun nuwa gagala

... which said that he was alive.

speak-PH alive he be-be-PH

... (who) spoke (that) he was alive.

TRANSLATION COMMENT

KJV which said that he was alive
 Tkld **wiya murun nuwa gagala**
 speak-PH alive he be-be-PH
 THIS BACK-TRANSLATES AS 'he said was alive'.
 PERHAPS
wiya bara ANGEL murun nuwa
 speak-PH they-all ANGEL(s) alive he
the Angles said he (was) alive

Luke 24:24

*Ngatun tarai kan barun ba
ngearun kin ba*

*uwa tulmun kolang, ngatun nakulla yanti bara ba
nukungko wiya; keawai bōn bara na korien.*

**ngadun darayigan
barunba ngiyarunGinba**

[24] And certain of them
which were with us

went to the sepulchre, and found it even so as
the women had said: but him they saw not.

AND other-agent them-all-of us-all-at

And other-agent(s) of them at [i.e. with] us, ...

... uwa tulmun kolang, ...

uwa dalmunGulang

... went to the sepulchre, ...

move-PH grave-towards

... moved towards the grave, ...

POSSESSIVE unattached

A POSSESSIVE SHOULD
BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

-gaduwa: IN COMPANY WITH

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

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

DOUBTFUL Tkld TRANSLATION

KJV certain of them which were with us

Tkld **darayigan barunba ngiyarunGinba**

other-agent them-all-of us-all-at

UNATTACHED POSSESSIVE. BUT PERHAPS NO
POSSESSIVE NEEDED:

darayi-gan guri barun ngiyarun-Gaduwa

other-agent man them-all man us-all-in company with
other-agent(s) men, them in company with us, ...

[continues from previous frame]

... *ngatun nakulla yanti bara ba nukungko wiya; ...*

ngadun nagala yandi bara ba nugangGu wiya

... and found it even so as the women had said: ...

AND see-be-PH thus they-all DONE woman-ERG speak-PH

... and saw (it) thus [i.e. as] they the women >done<-spoke [i.e. had said]; ...

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...)

... *keawai bōn bara na korien.*

giyawayi bun bara nagurin

... but him they saw not.

no him they-all see-lacking

... they (did) not see-<lacking> him.

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM:

no ... [the item or action]-lacking

giyawayi na-gurin not seeing

giyawayi wanayi-gurin no children

William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

Luke 24:25

Wiya ngaiya noa barun,

*A, wongkul nura, ngatun pirriral bŭlbŭl
ngurrulliko yantin ta wiyatoara bara ba
Prophet-to! [217]*

wiya ngaya nuwa barun

[25] Then he said unto them,

O fools, and slow of heart to believe all that the
prophets have spoken:

speak-PH then he them-all

He then spoke (to) them: ...

... A, wongkul nura, ...

ya wangGal nura

..., O fools, ...

ah stupid you-all

... “Ah, you stupid, ...

[continues next frame]

[continues from previous frame]

... *ngatun pirriral bŭlbŭl* ...

ngadun biriral bulbul

... and slow of heart ...

AND hard heart

... and hard heart, ...

'heart' METAPHOR

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

... *ngurrulliko yantin ta wiyatoara bara ba Prophet-to!* [217]

ngaraligu yandin da wiyadwara bara ba PROPHETdu

... to believe all that the prophets have spoken:

hear-ing-for all AFFirm speak-done to they-all DONE PROPHET-ERG

... for hearing [i.e. believing] all, aye, the Prophet(s), they >done<- speak-endowed [i.e. for believing all that they, the Prophets, have spoken]”.

Luke 24:26

*Keawai noa Krist umatoara ba unni tara,
ngatun uwolliko kirrikin kolang ngikoung ka ta ko ?*

giyawayi nuwa CHRIST umadwara ba anidara

[26] Ought not Christ to have suffered these things,
and to enter into his glory?

no he CHRIST make-done to DONE this-PLUR

(Should) he, Christ, not >done<-make-endowed
[i.e. have suffered] these things, ...

... [FRASER ALTERNATIVE] ...

giyawayi nuwa CHRIST [gamanginbiya da]
umadwara ba anidara

[26] Ought not Christ to have suffered these things,
and to enter into his glory?

no he CHRIST [be-make-permit [?]-PH [?] AFFirm]
make-done to DONE this-PLUR

(Should) (someone) not [have permitted (that)] he, Christ,
>done<-make-endowed [i.e. have suffered] these things, ...

FRASER ALTERNATIVE

John Fraser (*An Australian Language* ... 1892) CHANGED
uma-dwara ba: make-done to DONE
TO
ga-manginbi-ya da be-make-permit [?]-PH [?] AFFirm
NO OTHER EXAMPLES OF **-manginbi-**, BUT MANY OF
-manbi-: make-permit
IMPROVEMENT, IF ANY, BY FRASER IS HARD TO DETECT

[continues next frame]

[continues from previous frame]

... *ngatun uwolliko kirrikin kolang ngikoung ka ta ko ?*

ngadun uwaligu girigin

[gilibinbin]Gulang ngigungGadagu

... and to enter into his glory?

AND move-ing-for garment **[shine-INTNS-INTNS]**-towards him-of-to

... and for moving towards to his **shining** [i.e. to enter into his glory].

MS ERROR

kirrikin kolang

girigin-Gulang
garment-towards
towards clothing

MS ERROR FOR

gilibinbin-Gulang
shine-INTNS-INTNS-towards
to glory

MYSTERY WORD: shining

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

PRONOUN IRREGULARITIES

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

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

Luke 24:27

*Ngatun kurrikurri
Mose ko noa ba wiya,
ngatun yan̄in-to Prophet karing ko
ngurrurbunbea ngiya noa barun unnoa
tara upatoara birung ngikoung kai.*

**ngadun gari gari
MOSESgu nuwa ba wiya**

[27] And beginning at Moses
and all the prophets, he expounded unto them in all
the scriptures the things concerning himself.

**AND first MOSES-ERG
he DONE speak-PH**

And first he, Moses,
>done<-spoke, ...

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

DOUBTFUL TkId TRANSLATION

KJV beginning at Moses ... he expounded
TkId **gari gari MOSESgu nuwa ba wiya**
first MOSES-ERG he DONE speak-PH
TkId ERROR. JESUS IS SPEAKING, NOT MOSES

- Then Jesus took them through the writings of Moses and all the prophets, explaining from all the Scriptures the things concerning himself. <New Living Translation>
- And beginning with Moses and all the Prophets, he [Jesus] explained to them what was said in all the Scriptures concerning himself. <New International Version> PERHAPS:

**MOSES-gin-birang ngadun yandin-birang PROPHET-gin-birang
wiya nuwa JESUS-gu barunGin
nginuwa-dara-din uba-dwara da ngigung-Gayi**
MOSES-away from AND all-away from PROPHET(s)-away from
speak-PH he JESUS-ERG them-all-to
this-PLUR-at (about) do-done to AFFirm him-at (about)
*beginning with Moses and all the prophets
he, Jesus, spoke to them
about the things written, aye, about him*

... ngatun yan̄in-to Prophet karing ko ...

ngadun yandindu PROPHET garingGu

... and all the prophets, ...

AND all-ERG PROPHET all-ERG

... and all the Prophets, all, ...

DOUBTFUL TkId TRANSLATION

KJV and all the prophets
TkId **ngadun yandindu PROPHET garingGu**
AND all-ERG PROPHET all-ERG
TkId TRANSLATION INCONGRUENT FOR THIS VERSE
ngadun yandin-birang PROPHET-gin-birang

AND all-away from PROPHET(s)-away from
and all the prophets

[continues from previous frame]

... ngurrurbunbea ngiya noa barun ...

ngarabanbiya ngiya nuwa barun

... he expounded unto them ...

hear-permit-PH then he them-all

... he then permitted them to hear ...

DOUBTFUL Tkld TRANSLATION

KJV he expounded unto them

Tkld **ngarabanbiya ngiya nuwa barun**
hear-permit-PH then he them-all

Tkld TRANSLATION INCONGRUENT FOR THIS VERSE

wiya nuwa JESUS-gu barun
speak-PH he JESUS-ERG them-all
he, Jesus, spoke (to) them

... unnoa tara upatoara birung ngikoung kai.

anuwadara ubadwarabirang ngigungGayi

... in all the scriptures the things concerning himself.

that-PLUR do-done to-away from him-at [i.e. concerning]

... those things do-endowed-from at [i.e. about] him
[i.e. in the writings (scriptures) about him].

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

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

DOUBTFUL Tkld TRANSLATION

KJV in all the scriptures the things concerning himself

Tkld **anuwadara ubadwarabirang ngigungGayi**
that-PLUR do-done to-away from him-at

Tkld TRANSLATION INCONGRUENT FOR THIS VERSE

ngali-dara-din uba-dwara da ngigung-Gayi
this-PLUR-at (about) do-done to AFFirm him-at (about)
about the things written, aye, about him

Luke 24:28

Ngatun bara papai uwa unta kolang kokerā kolang,

unta kolang bara: ngatun noa puntelliella kalōng kolang.

ngadun bara babayi uwa andagulang gugiragulang

[28] And they drew nigh unto the village,

whither they went: and he made as though he would have gone further.

AND they-all near move-PH there-towards hut [town]-towards

And they near-moved towards there, towards the town, ...

SPECIAL WORD: gugira

gugira

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

gugira garing: 'hut all'
FOR 'town'

... unta kolang bara: ...

andagulang bara

... whither they went: ...

there-towards they-all

... they towards there: ...

... ngatun noa puntelliella kalōng kolang.

ngadun nuwa bandiliyila [uwawilguwa] galungGulang

... and he made as though he would have gone further.

AND he pretend-ing-recently [move-might-having] distant-towards

... and he was pretending [might move] towards distant.

MYSTERY WORD: bandi...

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

MISSING TRANSLATION

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

Luke 24:29

*Wonto bara ba piral-ma bōn,
wiyelliella, kauwa ngearun katoa; kulla wal yarea
kakillilitin, ngatun purreung ta waita-wollilīn. Ngatun
noa uwa murraring kakilliko barun katoa.*

wandu bara ba biralma bun

[29] But they constrained him,
saying, Abide with us: for it is toward evening, and the
day is far spent. And he went in to tarry with them.

instead they-all DONE hard-make-PH him

Instead they hard-made [i.e. constrained] 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**

... wiyelliella, kauwa ngearun katoa; ...

wiyiliyila gawa ngiyarunGaduwa

... saying, Abide with us: ...

speak-ing-recently be-IMP! [yes] us-all-in company with

... speaking: “(You) must be in company with us; ...

-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)

... kulla wal yarea kakillilitin, ...

gala wal yariya gagililidin

... for it is toward evening, ...

because certainly evening be-be-ing-ing-at

... because certainly (it is) constantly being at [i.e. in] the evening, ...

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

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

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

[continues from previous frame]

... *ngatun purreung ta waita-wollil̄n. ...*

ngadun bariyang da wada walilin

... and the day is far spent. ...

AND day(light) AFFirm depart move-ing-ing-now

... and day(light), aye, is constantly depart-moving". ...

... *Ngatun noa uwa murraring kakilliko barun katoa.*

ngadun nuwa uwa mararing gagiligu barunGaduwa

... And he went in to tarry with them.

AND he move-PH inside be-be-ing-for them-all-in company with

... And he moved inside for being in company with them.

-gaduwa: IN COMPANY WITH

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

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

Luke 24:30

Ngatun yakita kakulla

*yellawa noa ba barun katoa takilliko,
mankulla noa Bread, ngatun pittul-ma noa
ngatun yirbungnga, ngatun ngukulla
ngaiya barun.*

ngadun yagida gagala

[30] And it came to pass,
as he sat at meat with them, he took bread, and
blessed it, and brake, and gave to them.

AND now be-be-PH

And now (it) was, ...

... yellawa noa ba barun katoa takilliko, ...

yilawa nuwa ba barunGaduwa dagiligu

... as he sat at meat with them, ...

sit-PH he WHEN/if them-all-in company with eat-be-ing-for

... when he sat in company with them for eating, ...

-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)

... mankulla noa Bread, ...

manGala nuwa BREAD

... he took bread, ...

take-be-PH he BREAD

... he took the bread, ...

[continues from previous frame]

... *ngatun pittul-ma noa* ...

ngadun bidalma nuwa

... and blessed it, ...

AND joy-make-PH he

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

... *ngatun yiirbungnga*, ...

ngadun yiyirbangGa

... and brake, ...

AND shred-do-compel-PH

... and shredded (it), ...

... *ngatun ngukulla ngaiya barun.*

ngadun ngugala ngaya barun

... and gave to them.

AND give-be-PH then them-all

... and then gave (it to) them.

Luke 24:31

*Ngatun ngaikung barun ba bungkulleen,
ngatun ngimilleen ngaiya bara bōn; ngatun noa [218] nga-ti kakulla barun
kin birung.*

ngadun ngayigang barunba bangGaliyan

[31] And their eyes were opened,
and they knew him; and he vanished out of their sight.

AND eye them-all-of open-be-ing-did

And their eyes were opening, ...

... ngatun ngimilleen ngaiya bara bōn; ...

ngadun ngimiliyan ngaya bara bun

... and they knew him; ...

AND know-make-ing-did then they-all him

... and they were then knowing [i.e. recognising] him; ...

... ngatun noa [218] nga-ti kakulla barun kin birung.

ngadun nuwa ngadi gagala barunGinbirang

... and he vanished out of their sight.

AND he nothing be-be-PH them-all-away from

... and he was nothing [i.e. vanished] from them.

Luke 24:32

*Ngatun bara wiyellan bara bo,
Wiya ngearun ba bŭlbŭl winna ba ngearun kin ba ko
murrung ka ba ko, wiyellileen noa ba ngearun katoa,
ngatun ngurrur-bunbeen noa ba ngearun upatoara ta?*

ngadun bara wiyilan barabu

[32] And they said one to another,
Did not our heart burn within us, while he talked with us by the
way, and while he opened to us the scriptures?

AND they-all speak-RECIP-now they-all-EMPH

And they are speaking to one another, emphatically they: ...

*... Wiya ngearun ba bŭlbŭl winna ba
ngearun kin ba ko murrung ka ba ko, ...*

**wiya ngiyarunba bulbul wina ba
ngiyarunGinbagu marangGabagu**

... Did not our heart burn within us, ...

**QUESTION us-all-of heart burn-PH
DONE us-all-at-using inside-at-using**

**... "QUERY: did our heart(s) >done<-burn
using inside at [i.e. within] us, ...**

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

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

'heart' METAPHOR

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

[continues from previous frame]

... *wiyellileen noa ba ngearun katoa, ...*

wiyililiyan nuwa ba ngiyarunGaduwa

... while he talked with us by the way, ...

speaking-when/if he us-all-in company with

... when he was constantly speaking in company with us, ...

-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)

... *ngatun ngurrur-bunbeen noa ba ngearun upatoara ta?*

ngadun ngarabanbiyan nuwa ba ngiyarun ubadwara da

... and while he opened to us the scriptures?

AND hear-permit-did he WHEN/if us-all do-done to ABSTR

... and when he was permitting us to hear [i.e. listen to] the do-endowed [i.e. done-by, i.e. writing(s) (scriptures)]?"

PASSIVE: -dwara

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

Luke 24:33

*Ngatun boungkulleen tantoa kal bo,
ngatun willung-ba-kakulla Jerusalem kolang, ngatun nakulla
barun Eleven ta, ngatun barun tarai-kan barun katoa.*

ngadun bungGaliyan danduwagalbu

[33] And they rose up the same hour,
and returned to Jerusalem, and found the eleven gathered together,
and them that were with them,

AND rise-be-ing-did enough-belong-EMPH [immediately]

And (they) were rising immediately, ...

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

... ngatun willung-ba-kakulla Jerusalem kolang, ...

ngadun wilang ba gagala JERUSALEMgulang

... and returned to Jerusalem, ...

AND return DONE be-be-PH JERUSALEM-towards

... and return >done<-were [i.e. returned] towards Jerusalem, ...

[continues next frame]

[continues from previous frame]

... *ngatun nakulla barun Eleven ta, ...*

ngadun nagala barun ELEVEN da

... and found the eleven gathered together, ...

AND see-be-PH them-all ELEVEN AFFirm

... and saw them, the Eleven, aye, ...

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...)

... *ngatun barun tarai-kan barun katoa.*

ngadun barun darayigan barunGaduwa

... and them that were with them,

AND them-all other-agent them-all-in company with

... and them, the other-agent(s), in company with them.

-gaduwa: IN COMPANY WITH

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

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

Luke 24:34

*Wiyelliella, Boungekulleen bota yuna Pirriwul ta,
ngatun paikulleen Simon kin.*

wiyiliyila bungGaliyan bu da yuna biriwal da

[34] Saying, The Lord is risen indeed,
and hath appeared to Simon.

speaking recently rise-be-ing-did-EMPH AFFirm true chief AFFirm

Speaking: "The chief, aye, (it is) emphatically-true, aye, has risen, ...

DOUBTFUL TkId MS

Boungkulleen bota yuna

bung-Ga-li-yan-bu da yuna
rise-be-ing-did-EMPH AFFirm

25 EXAMPLES OF **yunabu da**
1 OF **...bu da yuna**
ASSUME **...bu da yuna** IS INCORRECT

... ngatun paikulleen Simon kin.

ngadun bayigaliyan SIMONgin

... and hath appeared to Simon.

AND appear-be-ing-did SIMON-at

... and has appeared at [i.e. to] Simon".

Luke 24:35

*Ngatun bara wiya unni
tara upatoara yapung koa,
ngatun ngimilleen bara bōn yūr-bungngulliella
noa ba Bread.*

**ngadun bara wiya anidara
ubadwara yabangGuwa**

[35] And they told what things were done in the way, and how he was known of them in breaking of bread.

AND they-all speak-PH this-PLUR do-done to path-having (through/by)

And they spoke these things (that were) do-endowed by the path [i.e. done along the path (way)], ...

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

... ngatun ngimilleen bara bōn yūr-bungngulliella noa ba Bread.

ngadun ngimiliyan bara bun yiyirbangGaliyila nuwa ba BREAD

... and how he was known of them in breaking of bread.

AND know-make-ing-did they-all him shred-do-compel-ing-recently he WHEN/if BREAD

... and they were knowing [i.e. they recognised] him when he was shredding the Bread.

Luke 24:36

*Ngatun bara ba wiyelliella,
Jesu ko noa niuwoa bo ngarokēa willi ka barun
kin, ngatun wiya barun noa, Pittul nura kauwa.*

ngadun bara ba wiyiliyila

[36] And as they thus spake,
Jesus himself stood in the midst of them, and saith
unto them, Peace be unto you.

AND they-all WHEN/if speak-ing-recently

And when they were speaking, ...

*... Jesu ko noa niuwoa bo
ngarokēa willi ka barun kin, ...*

**JESUSgu nuwa nyuwuwabu
ngarugiya wiliga barunGin**

... Jesus himself stood in the midst of them, ...

JESUS-ERG he he-EMPH stand-be-PH
middle-at them-all-at

... he, Jesus, emphatically-he, stood at
[i.e. in the] middle at [i.e. of] them, ...

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

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

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

[continues from previous frame]

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

ngadun wiya barun nuwa

... and saith unto them, ...

AND speak-PH them-all he

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

... *Pittul nura kauwa.*

bidal nura gawa

... Peace be unto you.

joy you-all be-IMP!

... “You must be joy [i.e. be at peace]”.

Luke 24:37

*Wonto bara ba pūllūlpūllūl
kakulla ngatun kinta kan,
ngatun kōttelliella bara marai [219] ta bara
nakulla.*

wandu bara ba bulul bulul
gagala ngadun gindagan

[37] But they were terrified and affrighted,
and supposed that they had seen a spirit.

instead they-all DONE tremble
be-be-PH AND fear-BEness

Instead they tremble-tremble and fear-
ness [i.e. were trembling and afraid], ...

-gan / -gan(g): BEness

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

... ngatun kōttelliella bara marai [219] ta bara nakulla.

ngadun gudiliyila bara marayi da bara nagala

... and supposed that they had seen a spirit.

AND think-ing-recently they-all spirit AFFirm they-all see-be-PH

... and they were thinking they saw a spirit, aye.

Luke 24:38

Ngatun noa wiya barun,

*Minnaring tin nura kinta katan? ngatun
minnaring tin nurun ba bŭlbŭl-lo kōttan?*

ngadun nuwa wiya barun

[38] And he said unto them,

Why are ye troubled? and why do thoughts arise in your hearts?

AND he speak-PH them-all

And he spoke (to) them: ...

... Minnaring tin nura kinta katan? ...

minaringdin nura ginda gadan

... Why are ye troubled? ...

what-because you-all fear be-AFF-now

... “What because [i.e. why] are you afraid? ...

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)

... ngatun minnaring tin nurun ba bŭlbŭl-lo kōttan?

**ngadun minaringdin
nurunba bulbulu gadan**

... and why do thoughts arise in your hearts?

AND what-because ye-all-of
heart-using think-now

...and what-because [i.e. why]
(do you) think using your heart(s)?”

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)

‘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 24:39

Nauwa tia mutturra emmoumba,

ngatun yulo emmoumba, Ngatoa bo: numulla tia, ngatun nauwa; kulla keawai Marai koba purriung korien ngatun tipūn korien, yanti nakulla nura tia ba emmoumba.

nawa diya madara imuwumba

[39] Behold my hands

and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

see-IMP! me hand me-of

(You) must see me, my hand(s) ...

INALIENABLE POSSESSION

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

... ngatun yulo emmoumba, ...

ngadun yulu imuwumba

... and my feet, ...

AND foot me-of

... and my feet, ...

INALIENABLE POSSESSION

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

... ..Ngatoa bo: ...

ngaduwabu

... that it is I myself: ...

I-EMPH

... emphatically-I: ...

TRANSLATION COMMENT

ngaduwabu da
I-EMPH AFFirm
emphatically-I, **aye**
it is definitely me

POSSIBLY THE EMPHATIC AFFIRMATION
...bu da
MIGHT HAVE BEEN USED HERE

-bu da: EMPHatic AFFirm

Tkld USES THE EMPHATIC AFFIRMATION **-bu da** OVER 60 TIMES: LUKE: 20; MARK 42; MATTHEW 2

"-bo-
ta."

-bu
da

"Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus-wakōl-bo-ta, one only, one by itself, one alone."

EMPH
aye

Tkld AWA
Key 1850
[52:29]

[continues from previous frame]

... *numulla tia, ngatun nauwa; ...*

numala diya ngadun nawa

... handle me, and see; ...

touch-make-IMP! me AND see-IMP!

... (you) must touch me, and (you) must see! ...

SPECIAL WORD: tempt/touch/ try/teach

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

... *kulla keawai Marai koba purriung korien ngatun tipūn korien, ...*

gala giyawayi marayiguba bariyangGurin ngadun dibunGurin

... for a spirit hath not flesh and bones, ...

because no spirit-of meat-lacking AND bone-lacking

... because (I am) not of spirit lacking meat and lacking bone, ...

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)

DOUBTFUL Tkld MS

purriung korien

bariyang-Gurin
 meat-lacking

bariyang OCCURS IN THE Tkld LEXICON for 'flesh', BUT THIS IS THE ONLY EXAMPLE. ALSO THE SAME AS **bariyang** 'day(light)' MORE PROBABLE IS

garayi 'meat', 'flesh'
 FOR WHICH THERE ARE 7 EXAMPLES

DOUBTFUL Tkld TRANSLATION

KJV *for a spirit hath not flesh and bones*

Tkld **gala giyawayi marayiguba bariyangGurin ngadun dibunGurin**

because no spirit-of meat-lacking AND bone-lacking WHY POSSESSIVE **marayi-guba**. PERHAPS:

gala marayi garayi-gurin dibun-Gurin
 because spirit meat-lacking bone-lacking
for a spirit (is) lacking flesh (and) bone(s)

[continues next frame]

[continues from previous frame]

... *yanti nakulla nura
tia ba emmoumba.*

yandi nagala nura
diya ba imuwumba

... as ye see me have.

thus see-be-PH you-all
me DONE me-of

... as you >done<-saw me of me
[i.e. as you saw of me].

POSSESSIVE unattached

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

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]

DOUBTFUL Tkld TRANSLATION

KJV as ye see me have.

Tkld **yandi nagala nura diya ba imuwumba**
thus see-be-PH you-all me DONE me-of
PAST TENSE / UNATTACHED POSSESSIVE.
PERHAPS:

yandi na-da-n nura diya

garayi-Guwa da dibun-Guwa da

thus see-AFF-now you-all me

meat-having AFFirm **bone-having** AFFirm

As you see me,

having flesh, aye, having bone(s), aye

Luke 24:40

*Ngatun, wiya noa ba unni,
tūngngunbea barun noa ngikoumba mutturra ngatun yulo.*

ngadun wiya nuwa ba ani

[40] And when he had thus spoken,
he shewed them his hands and his feet.

AND speak-PH he WHEN/if this

And, when he spoke this, ...

*... tūngngunbea barun noa
ngikoumba mutturra ngatun yulo.*

**dungGanbiya barun nuwa
ngigumba madara ngadun yulu**

... he shewed them his hands and his feet.

show-do-PH them-all he him-of hand AND foot

... he showed them his hand(s) and feet.

MYSTERY WORD: *dunGa...*

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

INALIENABLE POSSESSION

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

Luke 24:41

*Ngatun keawai bara ba ngurra pittul ko,
ngatun kōttelli ko, wiya noa barun, wiya nurun ba kunto unti?*

ngadun giyawayi bara ba ngara bidalgu

[41] And while they yet believed not for joy,
and wondered, he said unto them, Have ye here any meat?

AND no they-all WHEN/if hear-PH joy-for

And when they did not hear [i.e. believe] for joy, ...

... ngatun kōttelli ko, ...

ngadun gudiligu

... and wondered, ...

AND think-ing-for

... and for thinking, ...

DOUBTFUL Tkld TRANSLATION

*KJV and wondered,
Tkld ngadun gudiligu
AND think-ing-for
INCONGRUENT. PERHAPS:
ngadun gudi-li-yan
AND think-ing-did
and wondered*

[continues next frame]

[continues from previous frame]

wiya noa barun, ...

wiya nuwa barun

... he said unto them,

Speak-PH he them-all

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

... wiya nurun ba kunto unti?

wiya nurunba gandu andi

... Have ye here any meat?

QUESTION ye-all-of VEGfood here

... "QUERY Your vegetable food here?"

DOUBTFUL Tkld COMPETENCE

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

DOUBTFUL Tkld TRANSLATION

KJV Have ye here any meat?

Tkld *wiya nurunba gandu andi*

QUESTION ye-all-of VEGfood here

NOT ASKING ABOUT 'meat' BUT 'anything to eat'.

PERHAPS:

wiya minaring nura andi da-gi-li-gu

QUESTION something you-all here eat-be-ing-for

QUERY Do you (have) something for heating here?

someone / something

who/ someone	ngan	what/ something	minaring
how many/ some number	minan	which/ some type	wanang
where/ somewhere	wanda	when/ sometime	yaguwanda

Luke 24:42

*Ngatun bara bōn ngukulla pōndōl
kiyubatoara makorā birung,
ngatun pōndōl mipparai ka birung.*

**ngadun bara bun ngugala bundul
giyubadwara magurubirang**

[42] And they gave him
a piece of a broiled fish,
and of an honeycomb.

AND they-all him give-be-PH piece
burn-do-done to fish-away from

And they gave (to) him a piece from
burn-endowed [i.e. broiled] fish, ...

... ngatun pōndōl mipparai ka birung.

ngadun bundul mibarayigabirang

... and of an honeycomb.

AND piece honeycomb-away from

... and a piece from honeycomb.

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 24:43

*Ngatun noa mankulla,
ngatun takulla barun kin mikan ta.*

ngadun nuwa manGala

[43] And he took it,
and did eat before them.

AND he take-be-PH

And he took (it), ...

... ngatun takulla barun kin mikan ta.

ngadun dagala barunGin miganda

... and did eat before them.

AND eat-be-PH them-all-at in front-at

... and ate at [i.e. in] front at [i.e. of] them.

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

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

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

Luke 24:44

*Ngatun noa wiya barun,
unni tara wiyellikan-[220]ne ta wiya nurun
bang ba, kakulla bang ba nurun katoa, yanfīn
koa kauwil kakilliko, upatoara wiyelli kan ne
ta Mose-ūmba, ngatun barun ba Prophet-
koba, ngatun Psalm ka ba, emmoung kai.*

ngadun nuwa wiya barun

[44] And he said unto them,
These are the words which I spake unto you, while I
was yet with you, that all things must be fulfilled,
which were written in the law of Moses, and in the
prophets, and in the psalms, concerning me.

AND he speak-PH them-all

And he spoke (to) them: ...

... *unni tara wiyellikan-[220]ne ta wiya nurun bang ba, ...*

anidara wiyiligani da wiya nurun bang ba

... These are the words which I spake unto you, ...

this-PLUR speak-ing-entity ABSTR speak-PH ye-all I DONE

... “These (are) the speaking-entity(s) [i.e. words], I >done<-spoke (to) you, ...

da FUNCTIONS

da AFFirm
da ABSTR
-da LOCative
da

ba FUNCTIONS

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

... *kakulla bang ba nurun katoa, ...*

gagala bang ba nurunGaduwa

... while I was yet with you, ...

be-be-PH I WHEN/if ye-all-in company with

... when I was in company with you, ...

-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)

... *yantīn koa kauwil kakilliko, ...*

yandinGuwa gawil gagiligu

... that all things must be fulfilled, ...

all-having be-might be-be-ing-for

... (that) all-having might be for being [i.e. that all might be fulfilled], ...

... *upatoara wiyelli kan ne ta Mose-ūmba, ...*

ubadwara wiyiliganida MOSESumba

... which were written in the law of Moses, ...

do-done to speak-ing-entity-at MOSES-of

... do-endowed [i.e. written] at [i.e. in] the speaking-entity [i.e. law], of Moses [i.e. that were written in the law of Moses], ...

PASSIVE: -dwara

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

wiya-dwara speak-done to spoken
yuruba-dwara hide-done to hidden
ngu-dwara give-done to given

RENDERED: speak-, hide-, give-endowed

... *ngatun barun ba Prophet-koba, ...*

ngadun barunba PROPHETguba

... and in the prophets, ...

AND them-all-of PROPHET-of

... and of them, of the Prophets, ...

... *ngatun Psalm ka ba, emmoung kai.*

ngadun PSALMgaba imuwungGayi

... and in the psalms, concerning me.

AND PSALM-at me-because (about)

... and at [i.e. in] the psalms, because of [i.e. about] me.

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

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

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

Luke 24:45

Ngurrur-bunbea ngaiya noa barun,
ngurrauwil koa bara upatoara ta ;

ngarabanbiya ngaya nuwa barun

[45] Then opened he their understanding,
that they might understand the scriptures,

hear-permit-PH then he them-all

He then permitted them to hear [i.e. opened their understanding], ...

... ngurrauwil koa bara upatoara ta ;

ngarawilguwa bara ubadwara da

... that they might understand the scriptures,

hear-might-having they-all do-done to ABSTR

... (that) they might hear-doing the do-endowed [i.e. done by (i.e. something written)] [i.e. might be able to understand the scriptures].

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 24:46

*Ngatun wiya nua barun,
yaki upatoara, ngatun yaki murrorōng ta Krist
ko, ngikoung kakilliko tetti ko, ngatun
boungkulli ko kūmba kēn ta purreung ka tetti
ka birung:*

ngadun wiya nuwa barun

[46] And said unto them,
Thus it is written, and thus it behoved Christ to
suffer, and to rise from the dead the third day:

AND speak-PH he them-all

And he spoke (to) them:

... yaki upatoara, ...

yagi ubadwara

... Thus it is written, ...

now do-done to

...”Now do-endowed [i.e. it is written], ...

DOUBTFUL WORD

yaki
yagi: now
POSSIBLE WRONG WORD
CHOICE FOR:
yandi: thus
[SEE Mark xii.21]

PASSIVE: -dwara

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

[continues next frame]

[continues from previous frame]

... *ngatun yaki murrorōng ta Krist ko,*
ngikoung kakilliko tetti ko, ...

ngadun yagi marurung da
CHRISTgu ngigung gagiligu didigu

... and thus it behoved Christ to suffer, ...

AND now good AFFirm CHRIST-for
him be-be-ing-for dead-for

... and now (it was) good, aye, for him, Christ , for being
dead [i.e. it was necessary for Christ to suffer], ...

DOUBTFUL WORD

yaki

yagi: now

POSSIBLE WRONG WORD
CHOICE FOR:

yandi: thus

[SEE Mark xii.21]

... *ngatun boungkulli ko kūmba kēn ta purreung ka tetti ka birung:*

ngadun bungGaligu gumbaginda bariyangGa didigabirang

... and to rise from the dead the third day:

AND rise-be-ing-for tomorrow-to-at [day after tomorrow] day(light)-at dead-away from

... and for rising the day after tomorrow at day(light) [i.e. on the third day] from dead”.

Luke 24:47

Ngatun wiyabunbiuwil koa minki kan ne ta

*ngatun warikulli kan ne ta yarakai umullikan-ko ngikoung katoa birung
yiturrōa birung yanfīn ta konara, kurrikurri ka birung Jerusalem ka birung.*

ngadun wiyabanbiwilguwa minGigani da

[47] And that repentance and remission of sins should be preached
in his name among all nations, beginning at Jerusalem.

AND speak-permit-might-having emotion-entity ABSTR

And (someone) speak-might doing emotion-entity,
[i.e. And someone might preach repentance], ...

REARRANGEMENT

Tkld TRANSPOSED
MS TEXT SEGMENTS

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...)

OBSCURE SENTENCE

OBSCURE SENTENCE
AND EQUALLY OBSCURE
Tkld INTERPRETATION
AND TRANSLATION

... ngatun warikulli kan ne ta yarakai umullikan-ko ...

ngadun warigaligani da yaragayi umaliganGu

... and remission of sins should be preached ...

AND reject-ing-entity ABSTR bad make-ing-BEness-for

... and the rejecting-entity for the bad
making-ness [i.e. the remission of sins] ...

REARRANGEMENT

Tkld TRANSPOSED
MS TEXT SEGMENTS

-gan / -gan(g): BEness

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

[continues next frame]

[continues from previous frame]

... *ngikoung katoa birung yiturrōa birung yantīn ta konara, ...*

ngigungGaduwabirang
yidaruwabirang yandinda gunara

... in his name among all nations, ...

him-of-having (through/by)-away from name-having
(through/by)-away from all-at crowd

... through (and) from his name at [i.e. among] all crowd(s) [i.e. in his name among all nations], ...

IRREGULAR SUFFIX [?]
ngigungGayi
POSSIBLE MS ALTERNATIVE FOR **ngigung-Ga**

PRONOUN IRREGULARITIES

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

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

DIFFICULT CONCEPT(S)
DIFFICULT CONCEPT(s)
TRANSLATION DOUBTFUL

... *kurrikurri ka birung Jerusalem ka birung.*

gari garigabirang JERUSALEMgabirang

... beginning at Jerusalem.

first-away from JERUSALEM-away from

... first from Jerusalem [i.e. beginning at Jerusalem].

DIFFICULT CONCEPT(S)
DIFFICULT CONCEPT(s)
TRANSLATION DOUBTFUL

UNIDENTIFIED TERMS

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

Luke 24:48

Ngatun nura nakillikan katan ngali tara ko.

ngadun nura nagiligan gadan ngalidaragu

[48] And ye are witnesses of these things.

AND you-all see-be-ing-agent be-AFF-now this-PLUR-for

And you are seeing-agent(s) [i.e. witnesses] for these things.

Luke 24:49

*Ngatun, ngurrulla,
wupīn bang nurun kin wiyatoara
emmoumba koba Biyungbai koba;
wonto nura ba mīnkea kokerā
Jerusalem ka [221] kaiyu koa nurun
kauwil būlwarā tin.*

ngadun ngarala

[49] And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

AND hear-IMP!

And (you) must hear! [i.e. behold], ...

*... wupīn bang nurun kin wiyatoara
emmoumba koba Biyungbai koba; ...*

wubin bang nurunGin wiyadwara
imuwumbaguba biyangbayiguba

... I send the promise of my Father upon you: ...

do-now I ye-all-at speak-done to
me-of-of father-ITEM-of

... I do [i.e. send] at [i.e. to] you the speak-endowed
[i.e. I send upon you the promise] of my Father; ...

MS ERROR

emmoumba koba

DOUBLE POSSESSIVE SUFFIXES
imuwumba-gube: me-of-of
 MS ERROR FOR
imuwumba: me-of

-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

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

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

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

[continues from previous frame]

... wonto nura ba mīnkea kokerā Jerusalem ka [221] ...

wandu nura ba minGiya gugira JERUSALEMga

.. but tarry ye in the city of Jerusalem, ...

instead you-all DONE wait-IMP! hut [town]-at JERUSALEM-at

... instead you must wait at [i.e. in] the town, in Jerusalem, ...

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**

SPECIAL WORD: gugira

gugira

PROPERLY IS 'house', 'hut'

Tkld ALSO USED IT FOR 'town'

IN Mark HE USED

gugira garing: 'hut all'

FOR **'town'**

... kaiyu koa nurun kauwil bŭlwarā tin.

gayuguwa nurun gawil bulwaradin

... until ye be endued with power from on high.

able-having ye-all be-might summit-from

... (someone) might be able-having you from the summit [i.e. someone might be endowing you with power from on high].

UNIDENTIFIED TERMS

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

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

*Ngatun yutea noa barun kalōng kolang Bethany ka ko;
Ngatun noa wupilleen mutturra ngikoumba wokka lang, ngatun pittul-ma noa barun.*

ngadun yudiya nuwa barun galungGulang BETHANYgagu

[50] And he led them out as far as to Bethany,
and he lifted up his hands, and blessed them.

AND guide-PH he them-all distant-towards BETHANY-to

And he guided them towards the distance, to Bethany; ...

SPECIAL STEM: yu-		
	ENGLISH	examples
(yu) ba/bi	do	267
yu bi	send	2
yu di	guide	34
yu ga/gi	send	74
u ma	make	618
yu wa	push	8

*... Ngatun noa wupilleen mutturra
ngikoumba wokka lang, ...*

**ngadun nuwa wubiliyan
madara ngigumba wagalang**

... and he lifted up his hands, ...

AND he do-ing-did
hand him-of high-ness

... and he was doing [i.e. lifting up]
his hand(s) highness, ...

DOUBTFUL TkId TRANSLATION

KJV *he lifted up his hands*
TkId **nuwa wubiliyan madara ngigumba
wagalang**
he do-ing-did hand him-of high-ness
IDIOMATIC DOUBTFUL.PERHAPS:
buru-ma nuwa madara
raise-make-PH he hand
he raised (his) hand(s)

INALIENABLE POSSESSION

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

ANGLICISM waga: 'up'

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

... ngatun pittul-ma noa barun.

ngadun bidalma nuwa barun

... and blessed them.

AND joy-make-PH he them-all

...and he joy-made [i.e. blessed] them.

Luke 24:51

*Ngatun yakita kakulla,
yaki pittulmulliella noa ba barun, mantileen
ngaiya bōn barun kin birung, ngatun kurrea
bōn wokka lang Moroko ka ko.*

ngadun yagida gagala

[51] And it came to pass,
while he blessed them, he was parted from
them, and carried up into heaven.

AND now be-be-PH

And now (it) was, ...

... yaki pittulmulliella noa ba barun, ...

yagi bidalmaliyila nuwa ba barun

...while he blessed them, ...

now joy-make-ing-recently he WHEN/if them-all

... now when he was joy-making [i.e. blessing] them, ...

[continues next frame]

[continues from previous frame]

... *mantileen ngaiya bōn barun kin birung, ...*

mandiliyan ngaya bun barunGinbirang

... he was parted from them, ...

take-AFF-ing-did then him them-all-away from

... (someone) was then taking him from them, ...

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

... *ngatun kurrea bōn wokka lang Moroko ka ko.*

ngadun gariya bun wagalang murugugagu

... and carried up into heaven.

AND carry-PH him high-ness sky-to

... and carried him highness to the sky [i.e. up to heaven].

ANGLICISM waga: 'up'

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

Luke 24:52

*Ngatun bara bōn murrorōng koiyelliella,
ngatun willung ba Jerusalem kolang kauwul kan pittul kan:*

ngadun bara bun marurung guwiyiliyila

[52] And they worshipped him,
and returned to Jerusalem with great joy:

AND they-all him good murmur-ing-recently

And they were good-murmuring [i.e. worshipping] him, ...

... ngatun willung ba Jerusalem kolang kauwul kan pittul kan:

ngadun wilang ba JERUSALEMgulang gawalgan bidalgan

... and returned to Jerusalem with great joy:

AND return DONE JERUSALEM-towards big-BEness joy-BEness

... and >done<-return towards Jerusalem, big joy-ness [i.e. with great joy].

-gan / -gan(g): BEness

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

Luke 24:53

*Ngatun kakilliella murrung Temple ka,
murrorōng wiyelliella ngatun pittulmulliella bōn Eloī-nung. Amen.*

ngadun gagiliyila marang TEMPLEga

[53] And were continually in the temple,
praising and blessing God.

AND be-be-ing-recently inside TEMPLE-at

And were being inside at [i.e. in] the Temple, ...

*... murrorōng wiyelliella ngatun
pittulmulliella bōn Eloī-nung. Amen.*

**marurung wiyiliyila ngadun
bidalmaliyila bun ELOInung**

... praising and blessing God.

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

... (and) were good-speaking [i.e. worshipping] and
were joy-making [i.e. blessing] him, God. AMEN.