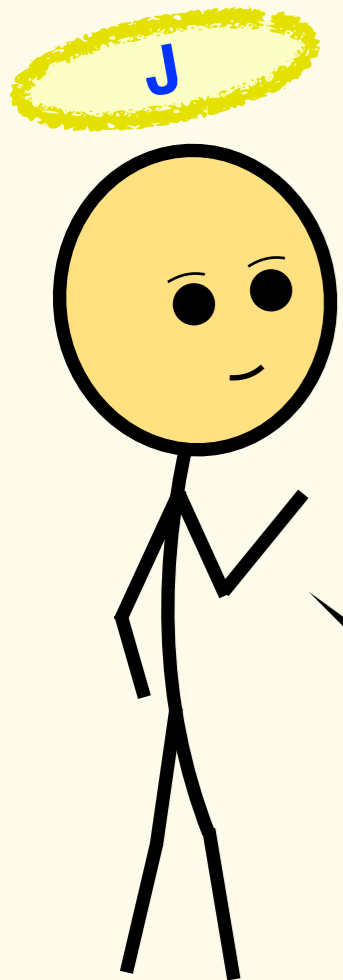


**Analysis of the translations  
of L.E. Threlkeld  
by  
Jeremy Steele**

**Luke 20**





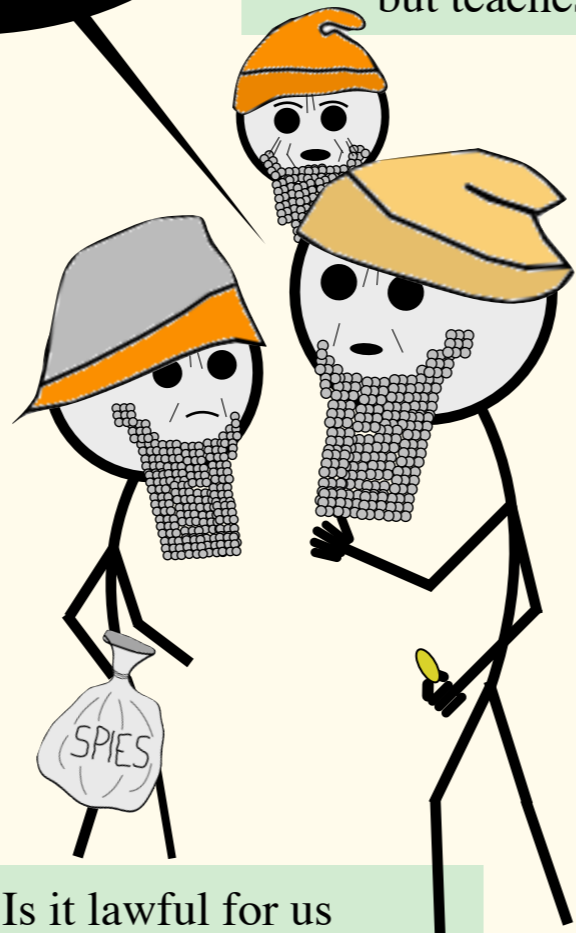
Why tempt me?

Show me a coin

Whose face is on it?

Is it OK to pay tribute to Caesar?

[21] And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of **God** truly:



[22] Is it lawful for us to give tribute unto **Caesar**, or no?

[23] But he perceived their craftiness, and said unto them, **Why tempt ye me?**

[24] Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's.



Give Ceasar's things to Caesar, and God's to God

[25] And he said unto them, Render therefore unto **Caesar** the things which be Caesar's, and unto **God** he things which be God's.

# Luke 20:01

*Ngatun yakita kakulla,  
wakōl-la tarai ta pur[176]reung ka,  
wiyelliella noa ba barun kore Iero ka,  
ngatun wiyelliella Evangelion, uwa ngaiya  
bōn bara pirriwul Iereu ngatun bara  
Grammateu, ngatun bara Presbutero,*

## ngadun yagida gagala

[1] And it came to pass,  
that on one of those days, as he taught the  
people in the temple, and preached the  
gospel, the chief priests and the scribes came  
upon him with the elders,

AND now be-be-PH

And now (it) was, ...

*... wakōl-la tarai ta pur[176]reung ka, ...*

## wagula darayida bariyangGa

... that on one of those days, ...

one-at other-at day(light)-at

... at (i.e. on) one other day, ...

*... wiyelliella noa ba barun kore Iero ka, ...*

## wiyiliyila nuwa ba barun guri TEMPLEga

... as he taught the people in the temple, ...

speaking-recently he WHEN/if them-all man TEMPLE-at

... when he was speaking (i.e. teaching) them, the men (i.e. people), at (i.e. in) the temple, ...

... *ngatun wiyelliella Evangelion, ...*

**ngadun wiyiliyila GOSPEL**

... and preached the gospel, ...

AND speak-ing recently GOSPEL

... and was speaking [i.e. teaching] the Gospel, ...

... *...uwa ngaiya bōn bara pirriwul Iereu ...*

**uwa ngaya bun bara biriwal PRIEST**

... the chief priests and the scribes came upon him ...

move-PH then him they-all chief PRIEST(s)

... they, the chief priest(s), then moved [i.e. came upon] him, ...

**REARRANGEMENT**

Tkld TRANSPOSED  
MS TEXT SEGMENTS

**SPECIAL WORD: chief priest**

THERE ARE 37 INSTANCES OF 'chief priest'

- 9 biriwal PRIEST
- 8 biriwalu PRIESTgu
- 4 biriwal PRIESTguba
- 1 biriwalgubagagu PRIESTgubagagu
- 15 [other variants]
- 15 adjective–noun suffix agreement
- 22 no agreement
- 4 probably incorrect (biriwal PRIESTguba)

... *...ngatun bara Grammateu, ...*

**ngadun bara SCRIBE**

... and the scribes ...

AND they-all SCRIBE

... and they, the scribes, ...

**REARRANGEMENT**

Tkld TRANSPOSED  
MS TEXT SEGMENTS

... *ngatun bara Presbutero,*

**ngadun bara ELDER**

... with the elders,

AND they-all ELDER

... and they, the elder(s).

## Luke 20:02

*Ngatun wiya bōn, wiyelliella, wiyella ngearun, minnaring-tin kaiyu-tin  
umullia bi unni tara? nga ngantō ke noa bīn unni ta kaiyu ngukulla ngiroung?*

**ngadun wiya bun wiyiliyila**

[2] And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

AND speak-PH him speak-ing-recently

And spoke (to) him, speaking: ...

... *wiyella ngearun, ...*

**wiyila ngiyarun**

... Tell us, ...

speak-IMP! us-all

... “(You) must speak (to) us, ...

[continues next frame]

[continues from previous frame]

... *minnaring-tin kaiyu-tin umullia bi unni tara?* ...

**minaringdin gayudin umaliya bi anidara**

... by what authority doest thou these things? ...

what-because (through/by) able-because  
(through/by) make-ing-PH thou this-PLUR

... by what able [i.e. by what authority] were  
you making [i.e. did you do] these things? ...

**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

... *nga ngantō ke noa b̄n unni ta kaiyu ngukulla ngiroung?*

**nga ngandu gi nuwa bin ani da gayu ngugala ngirung**

... or who is he that gave thee this authority?

OR who-ERG be he thee this  
AFFirm able give-be-PH thee

... Or who be he (who) gave you this, aye,  
able [i.e. authority] (to) 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]

**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.

## Luke 20:03

*Ngatun noa wiyayelleen,*

*ngatun wiyelliella barun, Ngatoa wiyunnun  
nurun unni ta wakōl; ngatun wiyayellea tia;*

**ngadun nuwa wiyayiliyan**

[3] And he answered

and said unto them, I will also ask you  
one thing; and answer me:

AND he speak-back-ing-did

And he was speaking-back [i.e. answering], ...

---

*... ngatun wiyelliella barun, ...*

**ngadun wiyiliyila barun**

... and said unto them, ...

AND speak-ing recently them-all

... and was speaking (to) them: ...

---

[continues next frame]

[continues from previous frame]

... *Ngatoa wiyunnun nurun unni ta wakōl; ...*

**ngaduwa wiyanan nurun ani da wagul**

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

I speak-will ye-all this AFFirm one

... “I will speak (to) [i.e. ask] you this, aye, one [i.e. one thing]; ...

---

... *ngatun wiyayellea tia;*

**ngadun wiyayiliya diya**

... and answer me:

AND speak-back-ing-IMP! me

... and (you) must speak-back (to) [i.e. answer] me”.

---



# Luke 20:04

*Kurrimulli-kan-nē ta Ioanne-ūmba,*  
*wiya ta moroko ka birung, nga, kore koba?*

**garimaligani da JOHNumba**

[4] The baptism of John,  
was it from heaven, or of men?

deep-make-ing-entity ABSTR JOHN-of

The baptism of John, ...

... *wiya ta moroko ka birung, ...*

**wiya da murugugabirang**

... was it from heaven, ...

QUESTION AFFirm sky-away from

... QUERY, aye [i.e. is it] from the sky [i.e. heaven], ...

**da FUNCTIONS**  
da AFFirm  
da ABSTR  
-da LOCative  
da .....

**DOUBTFUL da**  
Tkld APPEARS TO HAVE USED **da** AS THE VERB 'to be'. NOT ONLY IS THIS UNLIKELY, SO TOO IS ITS STANDING UNLINKED TO ANY OTHER WORD.

**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.

... *nga, kore koba?*

**nga guriguba**

... or of men?

OR man-of

... or of men?

**POSSESSIVE unattached**  
A POSSESSIVE SHOULD BE ATTACHED TO A NOUN IDIOMATIC EXPRESSION DOUBTFUL

PERHAPS  
**nga guri-ga-birang**  
OR man-away from  
or from men

## Luke 20:05

*Ngatun bara wiyalān bara bo, wiyelliella,*  
*wiyunnun ngeen ba, Moroko ka birung ta; wiyunnun ngaiya noa, kora koa*  
*nura ngurra pa bōn ?*

**ngadun bara wiyalan barabu wiyiliyila**

[5] And they reasoned with themselves, saying,  
If we shall say, From heaven; he will say, Why then believed ye him not?

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

And they spoke amongst themselves, speaking: ...

... *wiyunnun ngeen ba, ...*

**wiyanan ngiyin ba**

... If we shall say, ...

speak-will we-all WHEN/if

... “If we will speak [i.e. say], ...

... *Moroko ka birung ta; ...*

**murugugabirang da**

... From heaven; ...

sky-away from AFFirm

... ‘From the sky [i.e. heaven], aye’, ...



[continues from previous frame]

... *wiyunnun ngaiya noa, ...*

*wiyanan ngaya nuwa*

... he will say, ...

... speak-will then he

... he will then speak: ...

... *kora koa nura ngurra pa bōn?*

*guraguwa nura ngara BA bun*

... Why then believed ye him not?

not-having (why not) you-all hear-PH NEG him

... 'Why did you not hear [i.e. believe] him?' "

#### ba FUNCTIONS

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

#### 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 20:06

*Kulla ngeen wiyunnun ba,*

*kore koba ta; yantīn to ngaiya ngearun kore ko  
pintinnun tūnūng ko; kulla bara kōttan bōn  
Ioanne-nung Prophet ta kakulla. [177]*

**gala ngiyin wiyanan ba**

[6] But and if we say,

Of men; all the people will stone us: for they be persuaded that John was a prophet.

because we-all speak-will WHEN/if

Because if we speak, ...

*... kore koba ta; ...*

**guriguba da**

... Of men; ...

man-of AFFirm

... of men, aye; ...

[continues next frame]



[continues from previous frame]

... *yanfīn to ngaiya ngearun kore ko pintinnun tūnūng ko; ...*

yandindu **ngaya ngiyarun gurigu bindinan dunungGu**

... all the people will stone us: ...

all-ERG then us-all man-ERG demolish-will stone-using

... all the men will then demolish us using stone(s); ...

... *kulla bara kōttan bōn Ioanne-nung Prophet ta kakulla. [177]*

**gala bara gudan bun JOHNnung PROPHET da gagala**

... for they be persuaded that John was a prophet.

because they-all think-now him JOHN-ACC PROPHET AFFirm be-be-PH

... because they think him, John, was a prophet, aye.

# Luke 20:07

*Ngatun bara wiyayelleen,  
keawai bara ngurra pa wonta birung ta.*

**ngadun bara wiyayiliyan**

[7] And they answered,  
that they could not tell whence it was.

AND they-all speak-back-ing-did

And they spoke-back [i.e. answered]: ...

*... keawai bara ngurra pa wonta birung ta.*

**giyawayi bara ngara BA wandabirang da**

... that they could not tell whence it was.

no they-all hear-PH NEG where-away from AFFirm

... “They not heard [i.e. knew]-not from where, aye”.

## 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)

## 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



# Luke 20:08

*Ngatun noa barun Jesu ko wiya,  
keawai bang wiyunnun nurun minnaring tin kaiyu tin  
uman bang unni tara.*

**ngadun nuwa barun JESUSgu wiya**

[8] And Jesus said unto them,  
Neither tell I you by what authority I do these things.

AND he them-all JESUS-ERG speak-PH

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

*... keawai bang wiyunnun nurun ...*

**giyawayi bang wiyanan nurun**

... Neither tell I you ...

no I speak-will ye-all

... "I will not speak (to) you ...

*... minnaring tin kaiyu tin uman bang unni tara.*

**minaringdin gayudin uman bang anidara**

... by what authority I do these things.

what-because (through/by) able-because  
(through/by) make-now I this PLUR

... by what able [i.e. authority]  
I make [i.e. do] these things".

**DOUBTFUL Tkld TRANSLATION**  
KJV *by what authority*  
Tkld **minaringdin gayudin**  
what-by able-by  
**minaring** IS INTERROGATIVE INSTEAD  
OF RELATIVE ADJECTIVE. PERHAPS  
**anuwa-din gayu-din**  
that (i.e. what)-by able-by  
*by what authority*

**-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 20:09

*Ngatun potopaiya ngaiya noa barun kore wiyelliko unni ta Parabol, Tarai to kore ko meapa Vine-ngēl la, ngatun wūnkulla barun kin upullikan ta, ngatun uwa ngaiya noa kalōng kolang, yuraki.*

**ngadun budubaya ngaya nuwa barun guri wiyiligu ani da PARABLE**

[9] Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

AND burst-do-DECL-PH then he them-all man speak-ing-for this AFFirm PARABLE

And he then burst [i.e. began] for speaking (to) them, the men [i.e. people] this, aye, parable: ...

*... Tarai to kore ko meapa Vine-ngēl la, ... darayidu gurigu miyaba VINEngila*

... A certain man planted a vineyard, ...

other-ERG man-ERG plant-do-PH VINE-PLACE-at

... “(An)other [i.e. a certain] man planted at a vineyard, ...

**DOUBTFUL Tkld TRANSLATION**

*KJV Then began he to speak to the people this parable*  
 Tkld **ngadun budubaya ngaya nuwa ...**  
 AND burst-do-DECL-PH then he ...  
 COMMENT: ABORIGINAL LANGUAGES INDICATE ‘begin’, ‘become’ USING SUFFIXES ON THE VERB, NOT WITH A SEPARATE WORD (‘begin’) AS IN ENGLISH. Tkld DID NOT IDENTIFY THIS SUFFIX. SO PERHAPS (OMITTING IT):  
*ngadun ngaya wiyi-li-yan nuwa barun guri ani da PARABLE*  
 AND then speak-ing-did he them-all man this AFFirm PARABLE  
*and he then was speaking (to) them, the men [i.e. people] this, aye, parable*

**UNIDENTIFIED TERMS**

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

[continues from previous frame]

... *ngatun wūnkulla barun kin upullikan ta, ...*

**ngadun wunGala barunGin ubaligan da**

... and let it forth to husbandmen, ...

AND deposit-be-PH them-all-to do-ing-agent AFFirm

... and deposited (it) at them, the doing-agent(s)  
[i.e. left it in the hands of the workers], ...

**-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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<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

... *ngatun uwa ngaiya noa kalōng kolang, yuraki.*

**ngadun uwa ngaya nuwa galungGulang yuragi**

... and went into a far country for a long time.

AND move-PH then he distant-towards longtime

... and he then moved towards the distance, a long time [i.e. he went away for a long while]”.



# Luke 20:10

*Ngatun yakita poaikulleen ba,  
yuka noa bon wakōl umullikan barun kin upullikan ta,  
nguwil koa bara bōn yeai Vine-ngēl la birung; wonto  
bara ba bunkulla bōn ngatun yuka bara bōn waita  
yeai korien.*

## ngadun yagida buwayigaliyan ba

[10] And at the season

he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

AND now grow-be-ing-did WHEN/if

And now when (it) was growing, ...

*... yuka noa bon wakōl umullikan  
barun kin upullikan ta, ...*

## yuga nuwa bun wagul umaligan barunGin ubaligan da

... he sent a servant to the husbandmen, ...

send-PH he him one make-ing-agent  
them-all-to do-ing-agent AFFirm

... he sent him, one making-agent [i.e. servant],  
to them, the doing-agent(s) [i.e. workers], aye, ...

### 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

### SPECIAL STEM: *yu-*

	ENGLISH	examples
(yu) <i>ba/bi</i>	do	267
<i>yu bi</i>	send	2
<i>yu di</i>	guide	34
<i>yu ga/gi</i>	send	74
<i>u ma</i>	make	618
<i>yu wa</i>	push	8

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<b>-lin</b>	12	—	—	—
<b>-rin</b>	2	—	—	5

[continues next frame]

[continues from previous frame]

... *nguwil koa bara bōn yeai Vine-ngēl la birung; ...*

**nguwilguwa bara bun yiyayi VINEngilabirang**

... that they should give him of the fruit of the vineyard: ...

give-might-having they-all him fruit VINE-place-away from

... they give-might-doing him the fruit from the vine-place; ...

... *wonto bara ba būnkulla bōn ...*

**wandu bara ba bunGala bun**

... but the husbandmen beat him, ...

instead they-all DONE beat-be-PH him

... but they beat 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**

... *ngatun yuka bara bōn waita yeai korien.*

**ngadun yuga bara bun wada yiyayigurin**

... and sent him away empty.

AND send-PH they-all him depart fruit-lacking

... and they sent him depart, lacking fruit.

**SPECIAL STEM: yu-**

	ENGLISH	examples
(yu) <b>ba/bi</b>	do	267
<b>yu bi</b>	send	2
<b>yu di</b>	guide	34
<b>yu ga/gi</b>	send	74
<b>u ma</b>	make	618
<b>yu wa</b>	push	8

# Luke 20:11

*Ngatun noa toenta yukea-kan tarai umullikan:*

*ngatun bara bōn būntea kan yantibo, ngatun yarakai uma bara bōn, ngatun bōn bara vuka waita yeai korien.*

**ngadun nuwa duwinda**  
**yugiyagan darayi umilagan**

[11] And again he sent another servant:  
and they beat him also, and entreated him shamefully, and sent him away empty.

AND he afterwards send-again-now  
other make-ing-agent

And he afterwards sent again (an)other  
making-agent [i.e. servant]; ...

*... ngatun bara bōn būntea kan yantibo, ...*

**ngadun bara bun bundiyagan yandibu**

... and they beat him also, ...

AND they-all him beat-AFF-again-now thus-EMPH

... and they beat him again emphatically-thus, ...

## SPECIAL STEM: *yu-*

	ENGLISH	examples
(yu) <i>ba/bi</i>	do	267
<i>yu bi</i>	send	2
<i>yu di</i>	guide	34
<i>yu ga/gi</i>	send	74
<i>u ma</i>	make	618
<i>yu wa</i>	push	8

## MYSTERY WORD: *duwing*

**dun / duwing**  
MEANINGS: exchange, count, preserve, divide, connect  
DIFFERENT WORDS:  
**duwanda / duwinda**: eventually, after

## *-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]

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189 present tense: *-n*  
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0 past tense: *-yan*  
POSSIBLE: more [10]; emph [13]

DOUBTFUL *-yaga*  
**bun-di-yaga-n**: beat-AFF-again-now 'again' / 'lest' INCONGRUENT  
POSSIBLE MEANING: *increase*



[continues from previous frame]

... *ngatun yarakai uma bara bōn, ...*

**ngadun yaragayi uma bara bun**

... and entreated him shamefully, ...

AND bad make-PH they-all him

... and they bad-made [i.e. dealt shamefully with] him, ...

... *ngatun bōn bara yuka waita yeai korien.*

**ngadun bun bara yuga wada yiyayigurin**

... and sent him away empty.

AND him they-all send-PH depart fruit-lacking

... and they depart-sent him [i.e. sent him away] lacking fruit.

**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

# Luke 20:12

*Ngatun noa toenta yukea-kan Ngoro ta,  
ngatun [178] bara bōn mūlarēa-kan, ngatun warika bara bōn warai ta ko.*

**ngadun nuwa duwinda  
yugiyagan nguruda**

[12] And again he sent a third:  
and they wounded him also, and cast him out.

AND he afterwards send-again-now  
three AFFirm

And he afterwards sent again a third, aye, ...

*... ngatun [178] bara bōn mūlarēa-kan, ...*

**ngadun bara bun mulariyagan**

... and they wounded him also, ...

AND they-all him blood-instr-again-now

... and they blood again [i.e. wounded] him also, ...

*... ngatun warika bara bōn warai ta ko.*

**ngadun wariga bara bun warayidagu**

... and cast him out.

AND reject-PH they-all him outside-to

... and they rejected him to the outside.

## MYSTERY WORD: *duwing*

**duwin/duwing** SEEMS TO HAVE MEANING OF 'count', 'reckon', AND PERHAPS 'record', 'preserve', 'save'.

**POSSIBLY DIFFERENT WORDS:**

**duwanda** SEEMS TO BE 'eventually', WHILE **duwinda** MIGHT BE 'again', 'after'

## -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**

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

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

POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**

**mula-ri-yaga-n**: blood-instr-again-now  
'again' / 'lest' INCONGRUENT  
POSSIBLE MEANING: **increase**

## ANGLICISM warayi 'out'

Tkld TRANSLATED ENGLISH IDIOMATIC 'out' LITERALLY IN SUCH INSTANCES AS: pluck out,. THIS IS AN ENGLISH IDIOM ELABORATING ON 'pluck'; IT DOES NOT MEAN 'pluck outside' THE 'out' IS PERHAPS A MILD EMPHATIC]

# Luke 20:13

*Wiya ngaiya noa Pirriwul lo Vine-ngēl koba,*

*minnung bunnun kān bang?Yukunnun wāl bang emmoumba yinal  
pittulmatoara; mirka bara bōn ngurrunun nanun bōn bara ba.*

wiya **ngaya** nuwa biriwalu **VINEngilguba**

[13] Then said the lord of the vineyard,

What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

speak-PH then he chief-ERG VINE-place-of

He, the chief of the vine-place [i.e. vineyard], then spoke: ...

*... minnung bunnun kān bang? ...*

**minang** banan gan bang

... What shall I do? ...

what do-will goodness knows I

... “What will I do-be [i.e. do], indeed? ...

**SPECIAL WORD:**  
*gan: INDEED*

**gan:** goodness knows  
Tkld STATES **gan** TO BE AN  
IDIOM FOR ‘not know’, BUT  
TRANSLATES IT AS ‘being’

*... Yukunnun wāl bang emmoumba yinal pittulmatoara; ...*

**yuganan** wal bang imuwumba yinal bidalmdwara

... I will send my beloved son: ...

send-will certainly I me-of son joy-make-done to

... I will certainly send my joy-endowed [i.e. beloved] son; ...



[continues from previous frame]

... *mirka bara bōn ngurrunnun* ...

**maga bara bun ngaranan**

... it may be they will reverence him ...

perhaps they-all him hear-will

... perhaps they will hear [i.e. reverence] him, ...

... *nanun bōn bara ba.*

**nanan bun bara ba**

... when they see him.

see-will him they-all WHEN/if

... when they will see him”.

# Luke 20:14

*Wonto bara ba upullikan to nakulla bōn ba,  
bara bo ngaiya wiyellān, wiyelliella, Unni ta Ūnggurra pirriwul: kai ngeen  
buwil bōn, purrai koa kauwil ngearun ba.*

wandu bara ba ubaligandu nagala bun ba

[14] But when the husbandmen saw him,  
they reasoned among themselves, saying, This is the heir: come, let us kill  
him, that the inheritance may be ours.

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

Instead when they, the doing agent(s), >done<-saw him, ...

wandu ba: whereas / INSTEAD

wandu ba  
TkId: “Whereas; a compound phrase:  
**Won**, the interrogative adverb of place,  
where? to, ....”  
RENDERED AS ‘instead’.  
SOMETIMES **wandu ba** IS SPLIT, AS:  
180 **wandu ba**  
70 **wandu xxx ba**

*... bara bo ngaiya wiyellān, wiyelliella, ...*

barabu ngaya wiyilan wiyiliyila

... they reasoned among themselves, saying, ...

they-all-EMPH then speak-RECIP-now speak-ing-recently

... emphatically-they then spoke to one another, speaking: ...

*... Unni ta Ūnggurra pirriwul: ...*

ani da wungGara biriwal

... This is the heir: ...

this AFFirm boy chief

... “This, aye [i.e. is] the chief boy [i.e. heir]: ...

[continues from previous frame]

... *kai ngeen buwil bōn, ...*

**gayi ngiyin buwil bun**

... come, let us kill him, ...

come we-all beat-might him

... come, we might beat [i.e. kill] him, ...

... *purrai koa kauwil ngearun ba.*

**barayiguwa gawil ngiyarunba**

... that the inheritance may be ours.

earth-having be-might us-all-of

... earth-having [i.e. that the inheritance] might be ours”.

**POSSESSIVE unattached**

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

**DOUBTFUL TkId TRANSLATION**

*KJV that the inheritance may be ours*

TkId **barayiguwa gawil ngiyarunba**  
earth-having be-might us-all-of

THIS MEANS:

our earth-having [i.e. inheritance] might be  
SPECULATIVE ALTERNATIVE:

***dalugang-Guwa ngigumba ga-wil-guwa ngiyarun-Ginba***  
property-having him-of be-might-having us-all-at  
*his having-property be might at us*

## Luke 20:15

*Yanti bōn bara warekā Vine-ngēl la birung,  
ngatun būnkulla ngaiya bōn tetti. Minnung bunnun noa barun Pirriwul lo  
Vine-ngēl koba ko?*

yandi bun bara wariga VINEngilabirang

[15] So they cast him out of the vineyard,  
and killed him. What therefore shall the lord of the vineyard do unto them?

thus him they-all reject-PH VINE-place-away from

Thus they rejected him from the vine-place [i.e. vineyard], ...

*... ngatun būnkulla ngaiya bōn tetti. ...*

ngadun bunGala ngaya bun didi

... and killed him. ...

AND beat-be-PH then him dead

... and then beat him dead. ...

*... Minnung bunnun noa barun Pirriwul lo Vine-ngēl koba ko?*

minang banan nuwa barun biriwalu VINEngilgubagu

... What therefore shall the lord of the vineyard do unto them?

what do-will he them-all chief-ERG VINE-place-of-ERG

... What will he, the chief of the vineyard, do (to) them?



*Uwunnun wal noa tanān būnkiliko barun upilli kan ko,  
ngatun ngunun wal Vine-ngēl tarai kan ko. Ngatun ngurra bara ba unni, wiya ngaiya bara,  
kummunbi yikora Eloi to.*

**uwanan wal nuwa danan bunGiligu barun ubiliganGu**

[16] He shall come and destroy these husbandmen,  
and shall give the vineyard to others. And when they heard it, they said, God forbid.

move-will certainly he approach beat-be-ing-for  
them-all do-ing-agent-for

He will certainly approach-move for beating [i.e. killing]  
for them the doing-agent(s) [i.e. workers]; ...

## DOUBTFUL AGREEMENT

KJV ... *destroy these husbandmen,*

Tkld ... **bunGiligu barun ubiliganGu**

beat-be-ing-for them-all do-ing-agent-for

APART FROM DOUBTFUL AGREEMENT, **ubi-li-gan-Gu**

LOOKS LIKE **ERGative**, WHICH WOULD INVERT THE  
SENSE OF THE SENTENCE.

PERHAPS THERE SHOULD BE **NO** AGREEMENT, HENCE

**bunGiligu barun ubiligan**  
for killing them, the workers

*... ngatun ngunun wal Vine-ngēl tarai kan ko. ...*

**ngadun ngunan wal WINEngil darayiganGu**

... and shall give the vineyard to others. ...

AND give-will certainly WINE-place other-agent-to

... and (he) will certainly give the vine-place  
[i.e. vineyard] to other-agent(s) [i.e. others]. ...

*... Ngatun ngurra bara ba unni, ...*

**ngadun ngara bara ba ani**

... And when they heard it, ...

AND hear-PH they-all WHEN/IF this

... And when they heard this, ...

[continues from previous frame]

... *wiya ngaiya bara*, ...

**wiya *ngaya* bara**

... they said, ...

speak-PH then they-all

... they then spoke: ...

... *kummunbi yikora Eloī to.*

**gamanbiyi gura ELOIdu**

... God forbid.

be-make-permit-IMP! not GOD-ERG

... “God must not >be<-permit (it) [i.e. forbid]!”

**-yi-gura MISCONCEPTION**

**yikora** OCCURS 120 TIMES

83 PRECEDED by -i-

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

3 PRECEDED BY -n-

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

# Luke 20:17

*Ngatun noa barun nakilliella,  
ngatun wiya, Minnaring ke unni upatoara yanti,  
Tūnūng ta warika wittillikan to, unnoa ta kateakunnun  
wokka [179] ka waiyakan ta wollung?*

**ngadun nuwa barun nagiliyila**

[17] And he beheld them,  
and said, What is this then that is written, The  
stone which the builders rejected, the same is  
become the head of the corner?

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

And he was seeing them, ...

... *ngatun wiya, ...*

**ngadun wiya**

... and said, ...

AND speak-PH

... and spoke: ...

... *Minnaring ke unni upatoara yanti, ...*

**minaring Gi ani ubadwara yandi**

... What is this then that is written, ...

what-be this do-done to thus

... “What is this do-endowed [i.e. written], thus, ...

## VERB ‘to be’

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

## 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

[continues from previous frame]

... *Tūnūng ta warika wittillikan to, ...*

**dunung da wariga widiligandu**

... The stone which the builders rejected,...

stone AFFirm reject-PH build-ing-agent-ERG

... “The building-agent(s) rejected the stone, aye; ...

**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’

... *unnoa ta kateakunnun wokka [179] ka waiyakan ta wollung?*

**anuwa da gadiyaganan**

**wagaga wayaganda walang**

... the same is become the head of the corner?

that AFFirm be-AFF-again-now high-at room-at head

... that-fellow [i.e. the same stone], aye, will be again head at-the-high-room [i.e. of the corner].’ “

**-yaga: ‘again’ / ‘lest’**

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

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

POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**  
**ga-di-yaga-nan**: be-AFF-again-will ‘again’ / ‘lest’ INCONGRUENT

**DOUBTFUL Tkld TRANSLATION**

*KJV* *become the head of the corner?*

Tkld **gadiyaganan wagaga wayaganda walang**  
 be-AFF-again-now high-at room-at head  
 WHAT THIS MEANS IS THAT THE REJECTED STONE HAS **BECOME THE CHIEF CORNERSTONE**

SPECULATIVE ALTERNATIVE:

**yagida ani dunung biriwal da wayagan-da**  
 now this stone chief AFFirm room-at  
*this stone is now the chief, aye at [i.e. of] the room*



# Luke 20:18

*Ngan ba puntimullinnun untoa tūnūng ka,  
tiirpuntimullinnun wal; Ngan kin ba puntimullinnun minbinnun wal bōn mutamutān.*

**ngan ba bandimalinan anduwa dunungGa**

[18] Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

who DONE fall-make-ing-will there stone-at

Who >done<-will-falling at [i.e. on] that stone, ...

WHAT THIS ACTUALLY MEANS IS:  
*Anyone who stumbles over that stone will get hurt, but whoever the stone falls on, it will crush him.*  
BEST TO BE CLEAR ABOUT WHO IS THE AGENT. ERGative MARKS THE AGENT.

**ALTERNATIVE TRANSLATION**  
KJV *Whosoever shall fall upon that stone*  
Tkld **ngan ba bandimalinan anduwa dunungGa**  
who DONE fall-make-ing-will there stone-at  
POSSIBLE ALTERNATIVES  
**ngan-du ba bandi-ma-li-nan anduwa dunung-Ga**  
who-ERG DONE fall-make-ing-will there stone-at  
*who will be falling at [i.e. over] that stone*

*... tiirpuntimullinnun wal; ...*

**dyirbandimalinan wal**

... shall be broken; ...

break-fall-make-ing-will certainly

... will certainly break-falling: ...

**ALTERNATIVE TRANSLATION**  
POSSIBLE ALTERNATIVES  
**dunung-Gu yundi-li-nan wal bun**  
stone-ERG pain-ing-will certainly him  
*the stone will certainly injure him*

[continues next frame]

[continues from previous frame]

... *Ngan kin ba puntimullinnun* ...

**nganGinba bandimalinan**

... but on whomsoever it shall fall, ...

who-at fall-make-ing-will

... at [i.e. on] whom it will be falling, ...

ALTERNATIVE TRANSLATION

POSSIBLE ALTERNATIVES

**gala dunung-Gu nganGinba bandimalinan**  
**but stone-ERG** who-at fall-make-ing-will  
*but at [i,e, on] who(ever) the stone will fall*

... *minbinnun wal bōn mutamutān.*

**minbinan wal bun muda mudan**

... it will grind him to powder.

grind-will certainly him powder powder-now

... (it) will certainly grind him powder-powder-now [i.e. to powder].

# Luke 20:19

*Ngatun tantoa kal bo kōttā bara pirriwul lo Iereu ko*

*ngatun Grammateu ko mankilliko bōn; [FRASER INSERTION: ngatun bara kinta kakulla konara tin;] kulla bara ngurrā wiya noa ba unni Parabol barun kin.*

**ngadun danduwagalbu guda bara biriwalu PRIESTgu**

[19] And the chief priests and the scribes the same hour

sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

AND enough-belong-EMPH [immediately] think-PH they-all chief-ERG PRIEST-ERG

And immediately they, the chief priest(s) thought, ...

## REARRANGEMENT

Tkld TRANSPOSED MS TEXT SEGMENTS

## 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

## SPECIAL WORD: chief priest

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

... *ngatun Grammateu ko mankilliko bōn; ...*

**ngadun SCRIBEGu manGiligu bun**

...and the scribes the same hour sought to lay hands on him; ...

AND SCRIBE-ERG take-be-ing-for him

... and the scribe(s), for taking him; ...

## REARRANGEMENT

Tkld TRANSPOSED MS TEXT SEGMENTS

... *ngatun bara kinta kakulla konara tin ...*

**ngadun bara ginda gagala gunaradin**

... and they feared the people: ...

AND they-all fear be-be-PH crowd-because

... and they were afraid because of the people; ...

## MISSING TRANSLATION

AS Tkld DID NOT PROVIDE A TRANSLATION, **THIS WORDING** WAS SUPPLIED BY John Fraser IN 1892.

## -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

[continues from previous frame]

... *kulla bara ngurrā* ...

*gala bara ngara*

... for they perceived ...

because they-all hear-PH

... because they heard [i.e. perceived] ...

... *wiya noa ba unni Parabol barun kin.*

*wiya nuwa ba ani PARABLE barunGin*

... that he had spoken this parable against them.

Speak-PH him DONE this PARABLE them-all-at

... he >done<-spoke [i.e. had spoken] this parable at [i.e. against] 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



*Ngatun bara bōn tumimea,  
ngatun yuka barun ngakoiyelli-kan, ngakōingkilli  
ko barun bo kore murrōng-tai, ngurrauwil koa  
bara ngikoumba wiyellikan-nē, yaki tin marauwil  
koa bara bōn kaiyu ka ko Kavana kin ko.*

**ngadun bara bun dumimiya**

[20] And they watched him,  
and sent forth spies, which should feign themselves  
just men, that they might take hold of his words, that  
so they might deliver him unto the power and  
authority of the governor.

AND they-all him watch-make-PH

And they watched him, ...

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

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

*... ngatun yuka barun ngakoiyelli-kan, ...*

**ngadun yuga barun ngaguwiyiligan**

... and sent forth spies, ...

AND send-PH them-all fib-speak-ing-agent

... and sent them, fib-speaking-agent(s) [i.e. spies], ...

**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

*... ngakōingkilli ko barun bo kore murrōng-tai, ...*

**ngagungGiligu barunbu guri marurungdayi**

... which should feign themselves just men, ...

pretend-be-ing-for them-all-EMPH man good-ITEM

... for pretending emphatically-them [i.e. themselves]  
(to be) good-item [i.e. just] men, ...

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

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

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

[continues from previous frame]

... *ngurrauwil koa bara ngikoumba wiyellikan-nē, ...*

**ngarawilguwa bara ngigumba wiyiligani**

... that they might take hold of his words, ...

hear-might-having they-all him-of speak-ing-entity

... they hear-might-doing his speaking-entities [i.e. might grasp his words], ...

... *yaki tin marauwil koa bara  
bōn kaiyu ka ko Kavana kin ko.*

**yagidin marawilguwa bara bun  
gayugagu GOVERNORginGu**

... that so they might deliver him unto  
the power and authority of the governor.

now-because [therefore] take-URG-might-having  
they-all him able-to GOVERNOR-to

... now-because [i.e. therefore] they take-might doing  
him to the able [i.e. authority of] the Governor [i.e.  
might take him to the authority of the Governor].

**Tkld INVENTIONS:**  
flog / why not / therefore

Tkld coined the following terms:  
flog **WIYIL-gu-ri-li-gu** wale-using-ing-for  
why not **gura-guwa** not-having  
therefore **yagi-din** now-because

## Luke 20:21

*Ngatun wiya bōn bara, wiyelliella,*

*Pirriwul, ngurran ngeen wiyan bi ba tuloa, kinta kora bi  
kauwa tarai kan tin kore kurring tin, wonto bi ba wiyan tuloa  
wiyelli-kan-nē Eloi koba.*

**ngadun wiya bun bara wiyiliyila**

[21] And they asked him, saying,

Master, we know that thou sayest and teachest rightly, neither  
acceptest thou the person of any, but teachest the way of God truly:

AND speak-PH him they-all speak-ing-recently

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

*... Pirriwul, ngurran ngeen wiyan bi ba tuloa, ...*

**biriwal ngaran ngiyin wiyan bi ba duluwa**

... Master, we know that thou sayest and teachest rightly, ...

chief hear-now we-all speak-now thou DONE straight

... “Chief, we hear [i.e. know] you >done<-speak [i.e. have spoken] straight; ...

[continues next frame]

[continues from previous frame]

... *kinta kora bi kauwa tarai kan tin kore kurring tin, ...*

**ginda gura bi gawa darayigandin guri garingdin**

... neither acceptest thou the person of any, ...

fear-not thou be-IMP! [yes] other-agent-because man any-because

... you do not fear, yes, because of any other man, ...

**OBSCURE TRANSLATION**

OBSCURE CONCEPT  
OBSCURE TkId TRANSLATION

COMMENTATORS SAY IT MEANS:  
"you do not show favouritism"

**ALTERNATIVE TRANSLATION**

SPECULATIVE ALTERNATIVE

**garing guri uma-ii bi yandi-bu ngali yandi-bu ngala**

any man make-ing thou thus-EMPH this-fellow thus-EMPH that-fellow you make [i.e. treat] any man this fellow thus that fellow thus

... *wonto bi ba wiyan tuloa wiyelli-kan-nē Eloī koba.*

**wandu bi ba wiyan duluwa wiyiligani ELOIguba**

... but teachest the way of God truly:

instead thou DONE speak-now straight speak-ing-entity GOD-of

... instead you speak [i.e. teach] straight the word of God".

**wandu ba: whereas / INSTEAD**

**wandu ba**

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

RENDERED AS 'instead'.

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

180 **wandu ba**

70 **wandu xxx ba**



# Luke 20:22

*Wiya tuloa ta ngukilli ko ngearun  
tullokān ngikoung kin Kaisar-kin,  
nga wiya?*

**wiya duluwa da ngugiligu ngiyarun  
dalugan ngigungGin CAESARgin**

[22] Is it lawful for us to give tribute unto Caesar,  
or no?

QUESTION straight AFFirm give-be-ing-for us-all  
hold-BEness [property] him-to CAESAR-to

QUERY: Straight, aye [i.e. is it] for giving, us,  
holdings [i.e. property] to him, to Caesar, ...

### 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]

*... nga wiya?*

**nga wiya**

... or no?

OR QUESTION

... or QUERY?

### DOUBTFUL ANGLICISM

'or not' IS AN ENGLISH WAY OF EXPRESSING THE  
IDEA OF CONTRASTING POSSIBILITY.  
PERHAPS IT WOULD HAVE BEEN OMITTED, OR  
EXPRESSED DIFFERENTLY, AS e.g.  
Is it straight — OR BAD — (that) we are ...

**wiya duluwa da yaragayi da ngugiligu ngiyarun  
dalugan ngigungGin CAESARgin**

QUESTION straight AFFirm **bad AFFirm** give-be-ing-  
for us-all hold-BEness [property] him-to CAESAR-to  
QUERY: Is it straight, aye, **bad, aye**, for us for giving  
property to him, Caesar?

# Luke 20:23

*Wonto noa ba ngurra ngakoiya barun ba,*  
*nga[180]tun wiya barun, yakoai nura tia numān?*

wandu nuwa ba ngara ngaguiya barunba

[23] But he perceived their craftiness,  
 and said unto them, Why tempt ye me?

instead he DONE hear-PH fib-speak them-all-of

Instead he heard their fib-speak [i.e. craftiness], ...

## POSSESSIVE unattached

A POSSESSIVE SHOULD PERHAPS BE ATTACHED TO A NOUN

KJV *perceived their craftiness*  
 Tkld **ngara ngaguwiya barunba**  
 hear-PH fib-speak them-all-of  
 UNATTACHED ADJECTIVE 'their', PERHAPS  
**ngara ngagu-wiya-li da barunba**  
 hear-PH fib-speak-ing ABSTR them-all-of  
*heard [i.e. perceived] their fib-speaking*  
*[i.e. craftiness]*

... *nga[180]tun wiya barun, ...*

ngadun wiya barun

... and said unto them, ...

AND speak-PH them-all

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

... *yakoai nura tia numān?*

yaguwayi nura diya numan

... Why tempt ye me?

how you-all me tempt

... "How [i.e. why] do you tempt me?"

## minaringdin: WHY

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

## 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	

# Luke 20:24

*Tūngngunbilla tia wakōl Penny.*

*Ngan kiloa unnoa ~~ngoara~~ ngatun upatoara unni ta?  
Wiyayelleen bara ngatun wiyelliella, Kaisar-ūmba ta.*

**dungGanbila diya wagul PENNY**

[24] Shew me a penny.

Whose image and superscription hath it?  
They answered and said, Caesar's.

show-do-IMP! me one PENNY

(You) must show me one penny. ...

## 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

## 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

*... Ngan kiloa unnoa [ngoara] ngatun upatoara unni ta? ...*

**nganGiluwa anuwa [nguwara] ngadun ubadwara ani da**

... Whose image and superscription hath it? ...

who-like that face AND do-done to this AFFirm

... Who-like that face and do-endowed [i.e. written] (is) this, aye? ...

## -giluwa: -LIKE

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

## MISSING TRANSLATION

AS Tkld INADVERTENTLY OMITTED 'image', **THIS WORDING** WAS SUPPLIED BY John Fraser IN 1892.

[continues next frame]

[continues from previous frame]

... *Wiyayelleen bara ngatun wiyelliella, ...*  
*wiyayiliyan bara ngadun wiyiliyila*

... They answered and said, ...

speak-back-ing-did they-all AND speak-ing-recently

... They were speaking back [i.e. answering], and spoke: ...

---

... *Kaisar-ūmba ta.*

*CAESARumba da*

... Caesar's.

CAESAR-of AFFirm

... "(It is) Caesar's, aye".

---

# Luke 20:25

*Ngatun noa wiya barun,*

*koito Kaisar-kin ko nguwa Kaisar-umba ta,  
ngatun Eloī-kin ko unnoa tara Eloī-umba ta.*

**ngadun nuwa wiya barun**

[25] And he said unto them,

Render therefore unto Caesar the things which be  
Caesar's, and unto God the things which be God's.

AND he speak-PH them-all

And he spoke (to) them: ...

*... koito Kaisar-kin ko nguwa Kaisar-umba ta, ...*

**guwīdu CAESARginGu**

**nguwa CAESARumba da**

... Render therefore unto Caesar

therefore CAESAR-to give-IMP!  
CAESAR-of AFFirm

... “Therefore (you) must give to Caesar, Caesar’s, aye; ...

### but / because / therefore

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

### UNATTACHED POSSESSIVE

A POSSESSIVE SHOULD PERHAPS  
BE ATTACHED TO A NOUN

KJV *the things which be Caesar's*  
 Tkld **CAESARumba da**  
 CAESAR-of AFFirm  
 UNATTACHED ‘Caesar’s’, PERHAPS:  
*anuwa-dara CAESAR-umba da*  
 that-PLUR CAESAR-of AFFirm  
*those things (that are) Caesar’s, aye*

*... ngatun Eloī-kin ko unnoa tara Eloī-umba ta.*

**ngadun ELOIginGu anuwadara ELOIumba da**

... and unto God the things which be God's.

AND GOD-to that-PLUR GOD-of AFFirm

... and to God, those things (that are) God’s, aye”.

# Luke 20:26

*Ngatun keawai bara mān  
pa ngikoumba wiyelli ta  
mikan ta barun kin kore ka: ngatun bara  
kōttelliella ngikoumba wiyellita ngatun mupai  
kakulla bara.*

**ngadun giyawayi bara man  
BA ngigumba wiyili da**

[26] And they could not take hold of his words  
before the people: and they marvelled at his answer, and held their peace.

**AND no they-all take NEG him-of speak-ing ABSTR**

And they did not take-not his words ...

**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**

*... mikan ta barun kin kore ka: ...  
miganda barunGin guriga*

... before the people: ...

**in front-at them-all-at man-at**

... at front at them [i.e. in front of them], the men [i.e. people]; ...

**-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

[continues next frame]



[continues from previous frame]

... *ngatun bara kōtelliella ngikoumba wiyellita ...*

**ngadun bara gudiliyila ngigumba wiyili da**

... and they marvelled at his answer, ...

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

... and they were thinking [i.e. marvelled at]  
his abstract speaking [i.e. words, answer] ...

... *ngatun mupai kakulla bara.*

**ngadun mubayi gagala bara**

... and held their peace.

AND shut be-be-PH they-all

... and they were shut [i.e. held their peace].

# Luke 20:27

*Uwa ngaiya tarai kan barun kin birung Sadukaio ka birung,  
bara ngurramaingāyē morōn ta katea kunnun tetti ka birung; ngatun bara bōn wiyā,*

**uwa ngaya darayigan barunGinbirang SADDUCEESgabirang**

[27] Then came to him certain of the Sadducees,  
which deny that there is any resurrection; and they asked him,

move-PH then other-agent them-all-away from Sadducees-away from

(An)other-agent [i.e. a certain fellow] then  
moved [i.e. came] from them, the Sadducees, ...

*... bara ngurramaingāyē morōn ta katea kunnun tetti ka birung; ...*

**bara ngaramayingayi murun da gadiyaganan didigabirang**

... which deny that there is any resurrection; ...

they-all hear-make-almost-HAB life AFFirm  
be-AFF-again-will dead-away from

... they (who) habitually-almost-hear [i.e. deny] life, aye,  
will be again from the dead [i.e. there will be resurrection]; ...

**-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]

*... ngatun bara bon wiyā,*

**ngadun bara bun wiya**

... and they asked him,

AND they-all him speak-PH

... and they spoke (to) him:

# Luke 20:28

*Wiyelliella, Ella, Pirriwul,*

*Mose-to noa upa ngearun, Tarai-kan koba ba kōtti tetti kunnun ba porikunbai ngikoumba ta, ngatun tetti noa ba kunnun, wannai korien, marauwil koa ngikoumba kōtti [182] bounnoun ngikoumba pori[181]kunbai kauwil koa wannai ngikoumba kōtti koba.*

wiyiliyila yila biriwal

[28] Saying, Master,

Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

speaking-recently ho chief

Speaking: "Hey, Chief, ...

*... Mose-to noa upa ngearun, ...*

MOSESdu nuwa uba ngiyarun

... Moses wrote unto us, ...

MOSES-ERG he do-PH us-all

... he, Moses, did [i.e. wrote to] us: ...

*... Tarai-kan koba ba kōtti tetti kunnun ba ...*

darayiganGuba ba gudi didi ganan ba

... If any man's brother die, ...

other-agent-of WHEN/if kinsman dead be-will DONE

... "If the kinsman [B] of (an)other-agent [A] will be >done<-dead [i.e. if he dies], ...

[continues from previous frame]

... *porikunbai ngikoumba ta, ..*

**buriganbayi ngigumba da**

... having a wife, ...

wife-agent-[f]-ITEM him-of AFFirm

... his [B's] wife, aye, ...

**-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

**ALTERNATIVE TRANSLATION**

KJV *having a wife*  
 POSSIBLE ALTERNATIVE USING PROPreietive **-guwa**:  
*burigan-bayi-guwa nuwa*  
 wife-agent-[f]-ITEM-having he  
*he having a wife*

... *ngatun tetti noa ba kunnun, wonnai korien, ...*

**ngadun didi nuwa ba ganan wanayigurin**

... and he die without children, ...

AND dead he WHEN/if be-will child-lacking

... and if he [B] will be dead, lacking children, ...

... *marauwil koa ngikoumba kōtti [182] bounnoun ngikoumba pori[181]kunbai ...*

**marawilguwa ngigumba gudi buwanuwan ngigumba buriganbayi**

... that his brother should take his wife, ...

take-URG-might-having him-of kinsman her him-of wife-agent-[f]-ITEM

... his kinsman [A] take-might-doing [i.e. might take] her, his [B's] wife, ...

**-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

... *kauwil koa wonnai ngikoumba kōtti koba.*

**gawilguwa wanayi ngigumba gudiguba**

... and raise up seed unto his brother.

be-might-having child him-of kinsman-of

... be-might-doing [i.e. might have] the children of him, his kinsman [B].” ’

# Luke 20:29

*Yakita ngaiya warān kakulla kōtti ta Seven-ta:*

*Ngatun kurri birung ko bumbea porikunbai kakilliko, ngatun tetti kakulla, wonnai korien.*

yagida **ngaya waran gagala gudi da SEVEN da**

[29] There were therefore seven brethren:  
and the first took a wife, and died without children.

now then several be-be-PH kinsman ABSTR SEVEN AFFirm

Now then (there) were several kinsman, seven, aye, ...

## 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' ?

*... Ngatun kurri birung ko bumbea porikunbai kakilliko, ...*

**ngadun garibirangGu bumbiya buriganbayi gagiligu**

... and the first took a wife, ...

AND first-away from-ERG marry-PH wife-agent-[f]-ITEM be-be-ing-for

... and the first-away from [i.e. the first of these] married a wife for being, ...

## -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 tetti kakulla, wonnai korien.*

**ngadun didi gagala wanayigurin**

... and died without children.

AND dead be-be-PH child-lacking

... and was dead, lacking children.

## Luke 20:30

*Ngatun willung ka ba ko Second-to  
bumbea bounnoun porikunbai kakilliko,  
ngatun tetti noa kakulla wonnai korien.*

**ngadun wilangGabagu SECONDDu  
bumbiya buwanuwan buriganbayi gagiligu**

[30] And the second took her to wife,  
and he died childless.

AND behind-at-ERG SECOND-ERG marry-PH  
her wife-agent-[f]-ITEM be-be-ing-for

And the at-behind [i.e. second] married her, for being wife, ...

**-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)

*... ngatun tetti noa kakulla wonnai korien.*

**ngadun didi nuwa gagala wanayigurin**

... and he died childless.

AND dead he be-be-PH child-lacking

... and he was dead lacking children.



# Luke 20:31

*Ngatun willi ka ba ko Third-to bumbea  
bounnoun porikunbai kakilliko;  
ngatun yaki bo Seven-to; ngatun bara keawai wūnba wannai, ngatun  
tetti bara kakulla.*

**ngadun wiligabagu THIRDU bumbiya  
buwanuwan buriganbayi gagiligu**

[31] And the third took her;  
and in like manner the seven also: and they left no  
children, and died.

AND middle-at-ERG THIRD-ERG marry-PH  
her wife-agent-[f]-ITEM be-be-ing-for

And the middle-at, the third, married her, for being wife; ...

*... ngatun yaki bo Seven-to; ...*

**ngadun yagibu SEVENdu**

... and in like manner the seven also: ...

AND now-EMPH SEVEN-ERG

... and emphatically-now the seven [i.e. took her]; ...

**-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)

**-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]

... *ngatun bara keawai wūnba wonnai, ...*

**ngadun bara giyawayi wunba wanayi**

... and they left no children, ...

AND they-all no deposit-do-PH child

... and they did not deposit [i.e. bear] children, ...

... *ngatun tetti bara kakulla.*

**ngadun didi bara gagala**

... and died.

AND dead they-all be-be-PH

... and they were dead [i.e. died].

## Luke 20:32

*Willung ta tetti ba bountoa nukung.*

**wilang da didiba buwanduwa nugang**

[32] Last of all the woman died also.

behind AFFirm dead-do-PH she woman

Behind [i.e. at last], aye, she, the woman, died.

---

*Ngan-ūmba barun kin ba unnoa  
porikunbai kunnun kakilliko?*

*morōn ba katea kunnun tetti ka birung? kulla bara Seven-to  
bounnoun bumbea porikunbai kakilli ko.*

**nganumba barun**  
**ginba anuwa**  
**buriganbayi ganagan gagiligu**

[33] Therefore in the resurrection whose wife of them is she?  
for seven had her to wife.

who-of them-all-at that wife-agent-[f]-ITEM  
be-will be-be-ing-for

Whose at [i.e. of] them will that wife be, for being, ...

*... morōn ba katea kunnun tetti ka birung? ...*

**murun ba gadiyaganan didigabirang**

... Therefore in the resurrection ...

alive WHEN/if be-AFF-again-now dead-away from

... when (all) will be alive again from the dead? ...

*... kulla bara Seven-to bounnoun bumbea porikunbai kakilli ko.*

**gala bara SEVEN**  
**du buwanuwan bumbiya buriganbayi gagiligu**

... for seven had her to wife.

because they-all SEVEN her marry-PH wife-agent-[f]-ITEM be-be-ing-for

... Because they, the seven, married her for being wife.

**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>

**REARRANGEMENT**

Tkld TRANSPOSED  
MS TEXT SEGMENTS

**-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

**REARRANGEMENT**

Tkld TRANSPOSED  
MS TEXT SEGMENTS

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

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

189	<b>present</b> tense: <b>-n</b>
57	<b>future</b> tense: <b>-nan</b>
37	<b>past historic</b> PH and IMP!: <b>-∅</b>
0	<b>past</b> tense: <b>-yan</b>

**-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 20:34

*Ngatun noa Jesu ko wiyayelleen,  
wiyelliella barun, Wonnai ta unti kal bumbilān porikunbai  
ngatun ngukillaiko bumbilli ko: [182]*

**ngadun nuwa JESUSgu wiyayiliyan**

[34] And Jesus answering  
said unto them, The children of this world  
marry, and are given in marriage:

AND he JESUS-ERG speak-back-ing-did

And he, Jesus, was speaking back [i.e. answering], ...

... *wiyelliella barun, ...*

**wiyiliyila barun**

... said unto them, ...

speak-ing-recently them-all

... speaking (to) them, ...

[continues next frame]

[continues from previous frame]

... *Wonnai ta unti kal bumbilān porikunbai ...*

**wanayi da andigal bumbilan buriganbayi**

... The children of this world marry, ...

child AFFirm here-belong marry-RECIP-now wife-agent-[f]-ITEM

... “The children, aye, here-belong [of here] marry one another wives, ...

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

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

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

... *ngatun ngukillaiko bumbilli ko: [182]*

**ngadun ngugilayigu bambiligu**

... and are given in marriage:

AND give-be-RECIP-HAB-for marry-ing-for

... and habitually give one another for marrying: ...



# Luke 20:35

*Wonto ba bara murrorōng-tai*

*kunnun uwolliko unta kolang tarai ta ko purrai ta ko ngatun morōn kakilliko tetti ka birung, keawai bara bumbilan, keawai ngukilān bumbilliko:*

**wandu ba bara marurungdayi**

[35] But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

instead DONE they-all good-ITEM

Instead they, the good-item(s), ...

**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**

**-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

*... kunnun uwolliko unta kolang tarai ta ko purrai ta ko ...*

**ganan uwaligu andagulāng darayidagu barayidagu**

... to obtain that world, ...

be-will move-ing-for there-towards other-to earth-to

... will be for moving towards there, to the other earth [i.e. world], ...

**DOUBTFUL ANGLICISM**

will be for moving towards there

Tkld: **ganan uwaligu andagulāng**

'will be moving' SHOULD BE:

**uwa-li-nan**: move-ing-will

Tkld USED A LITERAL TRANSLATION OF THE FORM IN ENGLISH

*... ngatun morōn kakilliko tetti ka birung, ...*

**ngadun murun gagiligu didigabirang**

... and the resurrection from the dead, ...

AND live be-be-ing-for dead-away from

... and for being alive, away from dead, ...

[continues from previous frame]

... *keawai bara bumbilan, ...*

**giyawayi bara bumbilan**

... neither marry, ...

no they-all marry-RECIP-now

... they not marry one another, ...

... *keawai ngukilān bumbilliko:*

**giyawayi ngugilan bumbiligu**

... nor are given in marriage:

no give-be-RECIP-now marry-ing-for

... not give one another for marrying.

# Luke 20:36

*Keawai wal bara tetti-bunnun yukita;*

*kulla bara yanti Angelo kiloa katan; ngatun wonnai tara katan Eloī-ūmba, katan bara wonnai tara ngali koba morōn kunnun tetti ka birung.*

giyawayi wal bara didibanan yugida

[36] Neither can they die any more:

for they are equal unto the angels; and are the children of God, being the children of the resurrection.

no certainly they-all dead-do-will after

They will certainly not do [i.e. be] be dead after(wards); ...

*... kulla bara yanti Angelo kiloa katan; ...*

gala bara yandi ANGELgiluwa gadan

... for they are equal unto the angels; ...

because they-all thus ANGEL-like be-AFF-now

... because they are thus angel-like; ...

**-giluwa: -LIKE**

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

*... ngatun wonnai tara katan Eloī-ūmba, ...*

ngadun wanayidara gadan ELOIumba

... and are the children of God, ...

AND child-PLUR be-AFF-now GOD-of

... and are the children of God, ...

[continues from previous frame]

... *katan bara wonnai tara ngali koba ...*

**gadan bara wanayidara ngaliguba**

... being the children ...

be-AFF-now they-all child-PLUR this fellow-of

... they are the children of that-fellow [i.e. e.g. God] ...

... *morōn kunnun tetti ka birung.*

**murun ganan didigabirang**

... of the resurrection.

alive be-will dead-away from

... (and) will be alive from the dead.

# Luke 20:37

*Ngatun Mose ko noa ba tūngngaiya wakōl-la kolai ta,  
bounbungngā barun tettitetti ka-birung, wiya noa ba bōn Jehova-nung, Eloī-ta Abraham-ūmba,  
ngatun Eloī-ta Isaac-ūmba, ngatun Eloī-ta Jacob-ūmba.*

**ngadun MOSES**gu nuwa ba  
**dungGaya** wagula gulayida

[37] Now that the dead are raised, **even Moses shewed at the bush,**  
when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

AND MOSES-ERG he WHEN/if show-PH one-at timber-at

And when he, Moses, showed at one timber [i.e. bush], ...

### REARRANGEMENT

Tkld TRANSPOSED  
MS TEXT SEGMENTS

### 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

*... bounbungngā barun tettitetti ka-birung, ...*

**bungbangGa** barun didi didigabirang

... Now that the dead are raised, ...

rise-do-compel-PH them-all dead dead-away from

... (someone) made them rise from the dead, ...

### 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)'.  
**ngan-du**: someone

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

*... wiya noa ba bōn Jehova-nung, Eloī-ta Abraham-ūmba, ...*

**wiya nuwa ba bun JEHOVAHnung ELOI da ABRAHAMumba**

... when he calleth the Lord the God of Abraham, ...

speak-PH he WHEN/IF him JEHOVAH-ACC GOD AFFirm ABRAHAM-of

... when he [Moses] spoke (to) him, Jehovah, God, aye, of Abraham, ...

[continues from previous frame]

... *ngatun Eloi-ta Isaac-ūmba, ...*

**ngadun ELOI da ISAACumba**

... and the God of Isaac, ...

AND GOD AFFirm ISAAC-of

... and God, aye, of Isaac, ...

---

... *ngatun Eloi-ta Jacob-ūmba.*

**ngadun ELOI da JACOBumba**

... and the God of Jacob.

AND GOD AFFirm JACOB-of

... and God, aye, of Jacob.

---



## Luke 20:38

*Keawai noa Eloi-ta barun ba tettitetti koba,*

*wonto ba barun ba morōn koba; kulla yantīn morōn katan ngikoung kin.*

giyawayi nuwa ELOI da barunba didi didiguba

[38] For he is not a God of the dead,

but of the living: for all live unto him.

no he GOD AFFirm them-all-of dead dead-of

He (is) not a god, aye, of them, of the dead, ...

### da FUNCTIONS

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

*... wonto ba barun ba morōn koba; ...*

wandu ba barunba murunGuba

... but of the living: ...

instead DONE them-all-of life-of

... instead of them, of the alive [i.e. the living]; ...

### 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**

*... kulla yantīn morōn katan ngikoung kin.*

gala yandin murun gadan ngigungGin

... for all live unto him.

because all life be-AFF-now him-at

... because all life is at [i.e. to] him.

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

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

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

## Luke 20:39

*Tarai to bara Grammateu-kal-lo  
wiya ngaiya,  
Pirriwul murrorōng bi wiyān.*

darayidu bara SCRIBEGalu wiya ngaya

[39] Then certain of the  
scribes answering said,  
Master, thou hast well said.

other-ERG they-all SCRIBE-belong-ERG speak-PH then

They, other scribe-mob, then spoke: ...

*... Pirriwul murrorōng bi wiyān.*

biriwal marurung bi wiyān

... Master, thou hast well said.

chief good thou speak-now

... “Chief, you speak good [i.e. well]”.

# Luke 20:40

*Ngatun yukita keawai bara bōn wiya pa kinta[183]-kan-to.*

**ngadun yugida giyawayi bara  
bun wiya BA gindagandu**

[40] And after that they durst not ask him any question at all.

AND after no they-all him speak NEG fear-agent-ERG

And after, they, fear-agent(s) [i.e. fearful people], did not (dare) <not> speak (to) him [i.e. ask him any questions].

## ba FUNCTIONS

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

## DOUBLE NEGATIVE

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

# Luke 20:41

*Ngatun noa barun wiya,  
Yakoai bara wiya Krist-ta yinal ta David-ūmba?*

**ngadun nuwa barun wiya**

[41] And he said unto them,  
How say they that Christ is David's son?

AND he them-all speak-PH

And he spoke (to) them: ...

*... Yakoai bara wiya Krist-ta yinal ta David-ūmba?*

**yaguwayi bara wiya CHRIST da yinal da DAVIDumba**

... How say they that Christ is David's son?

how they-all speak CHRIST AFFirm son AFFirm DAVID-of

... "How do they speak (of) Christ, aye, the son, aye, of David?"

## 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

## Luke 20:42

*Ngatun David-to noa niuwoa bo wiya*

*Book ka ba Psalm-koba, Jehova ko noa wiya bōn Pirriwul  
emmoumba, yellowolla bi tūngakere ka emmoung kin.*

**ngadun DAVIDdu nuwa nyuwuwabu wiya**

[42] And David himself saith

in the book of Psalms, The LORD said unto my Lord,  
Sit thou on my right hand,

**AND DAVID-ERG he he-EMPH speak-PH**

And David, he, emphatically he [i.e. himself], spoke ...

*... Book ka ba Psalm-koba, ...*

**BOOKgaba PSALMguba**

... in the book of Psalms, ...

**BOOK-at PSALM-of**

... at [i.e. in] the Book of Psalms: ...

[continues next frame]

[continues from previous frame]

... *Jehova ko noa wiya bōn Pirriwul emmoumba, ...*

**JEHOVAH**gu nuwa wiya bun biriwal imuwumba

... The LORD said unto my Lord, ...

**JEHOVAH-ERG** he speak-PH him chief me-of

... "He, Jehovah, spoke (to) him, my chief: ...

... *yellawolla bi tūngkakere ka emmoung kin.*

**yilawala bi dungG**agiriga imuwung**Gin**

... Sit thou on my right hand,

**sit-IMP!** thou right-(hand)(side)-at me-at

... 'You must sit at [i.e. on] my right hand.' "

**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

**-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 20:43

*Umauwil koa bang barun bukka-kan ngikoumba*

*yulo-ngēl ko kakilliko ngikoung.*

**umawilguwa bang barun bagagan ngigumba**

[43] Till I make thine enemies

thy footstool.

move-might-having I them-all anger-agent him-of

I might make them, his [MISTAKE FOR 'your']  
anger-agent(s) [i.e. enemies] ...

## UNIDENTIFIED TERMS

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

## MS ERROR

**ngigumba:** him-of  
MS ERROR FOR  
**ngirumba:** thee-of

*... yulo-ngēl ko kakilliko ngikoung.*

**yulungilgu gagiligu ngigung**

... thy footstool.

foot-place-for be-be-ing-for him

... for being for his [MISTAKE FOR 'your'] foot-place [i.e. footstool],

## MS ERROR

**ngigung:** him  
MS ERROR FOR  
**ngirung:** thee



# Luke 20:44

*David-to noa ba wiya bōn Pirriwul yiturra,  
yakoai ngaiya noa yinal ta ngikoumba?*

DAVIDdu nuwa ba wiya bun biriwal yidara

[44] David therefore calleth him Lord,  
how is he then his son?

DAVID-ERG he DONE speak-PH chief name

He, David, >done<-spoke [i.e. called] him, named [i.e. by the name of] 'Chief', ...

*... yakoai ngaiya noa yinal ta ngikoumba?*

yaguwayi ngaya nuwa yinal da ngigumba

... how is he then his son?

how then he son AFFirm him-of

... how then (is) he the son, aye, of him?

## 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

# Luke 20:45

*Wiya ngaiya noa barun  
ngikoumba wirrobulli kan  
mikan ta yantīn ta kore ka,*

**wiya ngaya nuwa barun ngigumba wirubaligan**

[45] Then in the audience of all the people he said unto his disciples,

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

He then spoke (to) them, his following-agents, ...

**REARRANGEMENT**

Tkld TRANSPOSED  
MS TEXT SEGMENTS

**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

*... mikan ta yantīn ta kore ka,*

**miganda yandinda guriga**

... in the audience of all the people ...

in front-at all-at man-at

... at [i.e. in] front at [i.e. of] all the men  
[i.e. people: in front of all the people],

**REARRANGEMENT**

Tkld TRANSPOSED  
MS TEXT SEGMENTS

# Luke 20:46

*Yakoai nura barun kai Grammateu tin,  
pittul koa bara uwauwil kurrawitai-kan, ngatun umulliko ngukilli-ngēl  
la ba ko, ngatun yellawolli-ngēl la wokka ka Sunagog ka, ngatun  
pirriwul ngēl takilli-ngēl la ba;*

yaguwayi nura barunGayi SCRIBEdin

[46] Beware of the scribes,  
which desire to walk in long robes, and love  
greetings in the markets, and the highest seats in  
the synagogues, and the chief rooms at feasts;

beware you-all them-all-because  
SCRIBE-because

You beware, because of them,  
the scribes, ...

... *pittul koa bara uwauwil kurrawitai-kan, ...*

bidalguwa bara uwawil garawidayigan

... which desire to walk in long robes, ...

joy-having they-all move-might long-ITEM-agent

... they having joy [i.e. wanting]  
might move [i.e. walk] long-ITEM-  
agent [i.e. in long clothes], ...

## yaguwayi: BEWARE

yaguwayi: 'how'  
ALSO MEANS 'beware'

## 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'
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- modifier 'How funny that is'
- = 'what' 'How about some dinner?'

**yaguwayi**: PROBABLY FIRST MEANING

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

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

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

## -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
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<b>-lin</b>	12		—	—	—
<b>-rin</b>	2		—	—	5

## -toa / -koa COMIT / PROP / PERL

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

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

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

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

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

[continues from previous frame]

... *ngatun umulliko ngukilli-ngēl la ba ko, ...*

**ngadun umaligu ngugilingilabagu**

... and love greetings in the markets, ...

AND make-ing-for give-be-ing-place-at-to

... and for making [i.e. love greetings]  
for-at the giving-place(s) [i.e. in the markets], ...

**-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)

**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

**SPECULATIVE ALTERNATIVE**

*KJV love greetings in the markets*

Tkld **umaligu ngugilingilabagu**

make-ing-for give-be-ing-place-at-to

POSSIBLE ALTERNATIVES

**nangGara-wa-li-da-guwa ngu-gi-li-ngil-laba-gu**  
meet-move-ing-ABSTR-having give-be-ing-place-at-to  
*having meetings at the giving place [i.e. market[s]]*

... *ngatun yellawolli-ngēl la wokka ka Sunagog ka, ...*

**ngadun yilawalingila wagaga SYNAGOGUEga**

... and the highest seats in the synagogues, ...

AND sit-ing-place-at high-at SYNAGOGUE-at

... and at [i.e. in] the high sitting-place(s) at [i.e. in] the synagogue(s), ...

... *ngatun pirriwul ngēl takilli-ngēl la ba;*

**ngadun biriwalngil dagilingilaba**

... and the chief rooms at feasts;

AND chief-place eat-be-ing-place-at

... and at [i.e. in] the chief eating place(s).

**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]

*Mantān bara kokira ba Mabongun-koba,  
ngatun umunnun wiyelli kan nē ta kurrauwai [184] tungngunbilli ko: yaki  
tin bara kunnun kauwul tetti kakilli ko.*

mandan bara gugira ba mabungGanGuba

[47] Which devour widows' houses,  
and for a shew make long prayers: the same shall receive greater  
damnation.

take-AFF-now they-all hut DONE widow-of

They >done<-take [i.e. devour] house(s) of the widow(s), ...

*... ngatun umunnun wiyelli kan nē ta  
kurrauwai [184] tungngunbilli ko: ...*

ngadun umanan wiyiligani da  
garawayi dungGanbiligu

... and for a shew make long prayers:...

AND make-will speak-ing-entity ABSTR  
long-ITEM show-do-ing for

... and will make long speaking-entities  
[i.e. prayer(s)] for showing: ...

**-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

**MYSTERY WORD: dunGa...**

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

*... yaki tin bara kunnun kauwul tetti kakilli ko.*

yagidin bara ganan gawal didi gagiligu

... the same shall receive greater damnation.

now-because [therefore] they-all be-will big dead be-be-ing-for

... now-because [i.e. therefore] they will-be for-being [i.e. will receive] big dead [i.e. greater damnation].

**but / because / therefore**

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