

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

Luke 1

LUKE

1

The manuscript, from which the following frames are derived, is held in the [Free Public Library, Auckland](#).

The Rev. L.E. Threlkeld translated St Luke's Gospel, and revised it several times, the third revision being completed in 1831. His translation of Mark followed, and then extracts from the Book of Common Prayer, a Spelling Book, and then the first part of St Matthew's Gospel. The latest version and fourth revision of St Luke's Gospel was made for Sir George Grey, and completed in August 1857.

Sir George Grey was the third Governor of South Australia (1841–45), third Governor of New Zealand (1845-53), Governor of Cape Colony, South Africa (1854–61), Governor of New Zealand again (1861–68). He became Premier of New Zealand (1877–79).

Threlkeld, in his introductory remarks, recorded that 'this translation of the Gospel of Luke, into the language of the Aborigines, was effected ... with the assistance of the intelligent Aborigine, McGill [Biraban]. ... he and I went through it sentence by sentence, and word for word, explaining to him most carefully the meaning as we proceeded. McGill spoke the English Language fluently'.

The Gospel according to St Luke

Contents



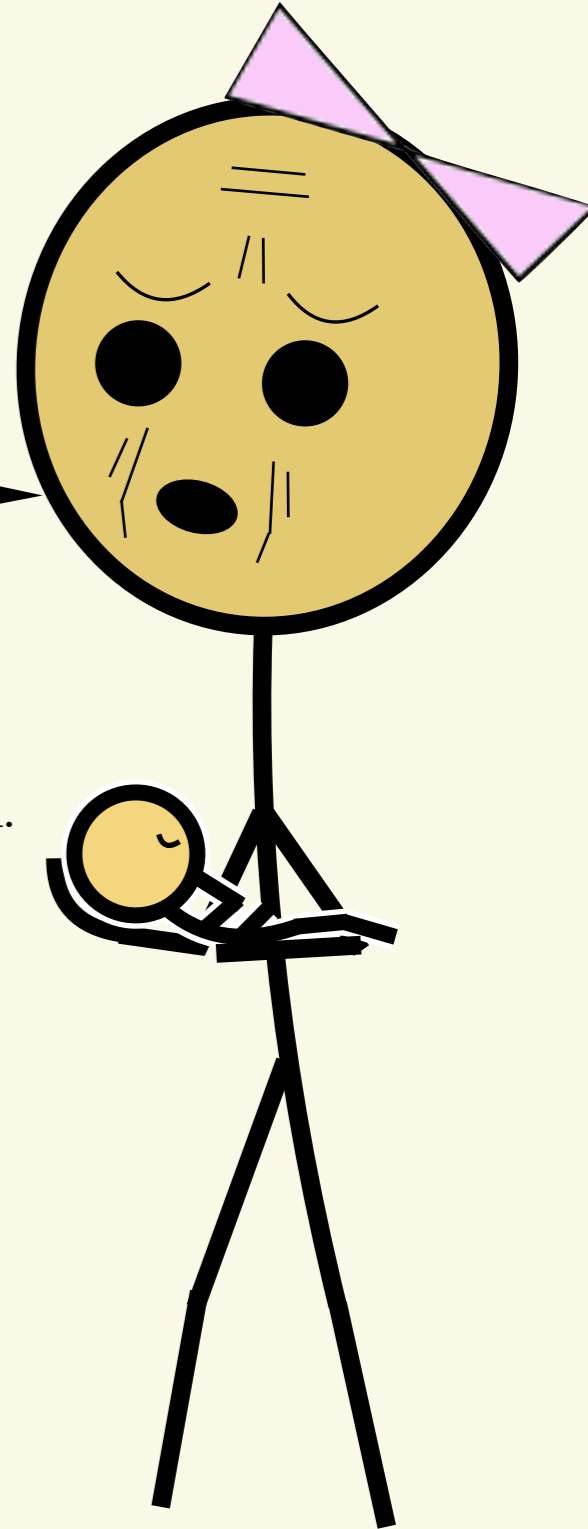
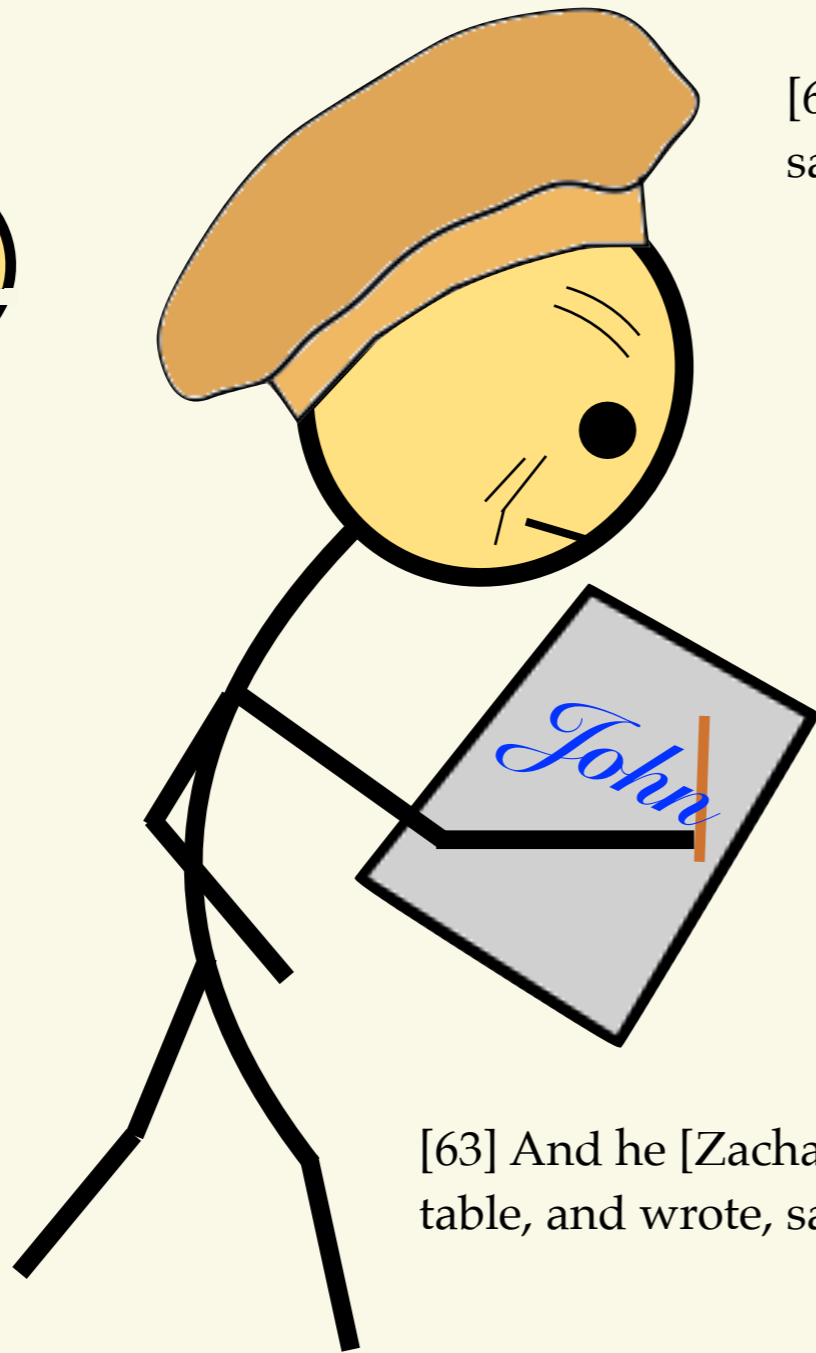
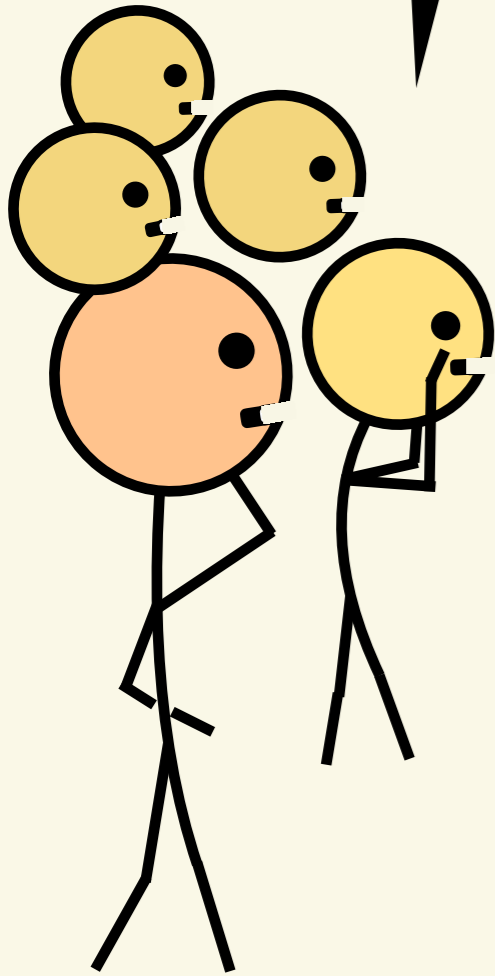
1	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80
2	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52
3	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38
4	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44
5	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39
6	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49
7	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50
8	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56
9	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62
10	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42
11	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54
12	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59
13	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35
14	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35
15	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32
16	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
17	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37
18	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43
19	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48
20	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47
21	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38
22	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71
23	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56
24	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53

[59] ... on the eighth day they [neighbours] ...
called him Zacharias, after the name of his father.

yidara
name
ZACHARIAS
biyangbayi-
giluwa
like father

giyawayi!
NO
yidara ngigumba
his name
JOHN

[60] And his mother answered and
said, Not so; but he shall be called John.



[63] And he [Zacharias] asked for a writing
table, and wrote, saying, His name is John. ...

Luke 1:01

Wonto ba kauwul-lo mānkulla unnoa tara
tūngngunbilliko ngurrān ta ngeen kin ba,

wandu ba gawalu manGala anuwa dara

[1] Forasmuch as many have taken in hand

to set forth in order a declaration of those things which are most surely believed among us,

instead DONE big-ERG take-be-PH that-PLUR

Instead big [i.e. many] took those (things)

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**

... tungngunbilliko ngurrān ta ngeen kin ba,

dangGanbiligu ngaran da ngiyinGinba

... to set forth in order a declaration of those things which are most surely believed among us,

mark-do-ing-for hear-now ABSTR we-all-at

... for showing [i.e. a declaration of] our hearing(s) [i.e. believings]

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

DOUBTFUL Tkld CASE

KJV among us

Tkld **ngiyinGinba**
 we-all-at

ngeen: NOM ERROR 'we' FOR **ngearun** ACC 'us'. PERHAPS:

ngiyaran-ginba

us-all-at

at [i.e. among] us

Luke 1:02

*Yanti bo ngearun kin bara ngukulla unnoa tāra,
nakillikán kurrikurri ka birung, ngatung mánkillikán wiyellikānnē koba.*

yandibu ngiyarunGin bara ngugala anuwadara

[[2] Even as they delivered them unto us,
which from the beginning were eyewitnesses, and ministers of the word;]

thus-EMPH us-all-to they-all give-be-PH that-PLUR

Thus they gave us those (things)

... nakillikán kurrikurri ka birung, ...

nagiligan gari garigabirang

... which from the beginning were eyewitnesses, ...

see-ing agent first-away from

... (which were) seeing-agents [i.e. eyewitnesses] from the start ...

... ngatung mánkillikán wiyellikānnē koba.

ngadun manGiligan wiyiligani guba

... and ministers of the word;

AND take-be-ing-agent speak-ing-entity-of

... and takers of the speaking entity [i.e. word].

-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 1:03

Murrorōng tia katān yāntibo,
koito bang ba tuing ko ngiroung, Teopilo murrorong ta,

marurung diya gadan yandibu

[3] It seemed good to me also,
having had perfect understanding of all things from the
very first, to write unto thee in order, most excellent
Theophilus,]

good me be-AFF-now thus-EMPH

Good to me it is thus,

.....

**[gala naduwa ngaraliyan
anidara yandi gadayi]**

... having had perfect understanding of
all things from the very first, ...

**[because I hear-ing-did [i.e. was
understanding] these things always]**

[because I was always understanding this]

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

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

[continues next frame]

[continues from previous frame]

... *koito bang ba tuing ko ngiroung, ...*

guwidu bang ba duwingGu ngirung

... to write unto thee in order, ...

therefore I DONE count-for thee

... therefore I preserve [i.e. count, write] (to) you ...

but / because / therefore

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

MYSTERY WORD: *duwing*

dun / duwing

MEANINGS: exchange, count, preserve, divide, connect

DIFFERENT WORDS:

duwanda / duwinda: eventually, after

... *Teopilo murrorong ta,*

THEOPHILUS marurung da

... most excellent Theophilus,

THEOPHILUS good AFFirm

... good Theophilus, aye.

Luke 1:04

Ngurrauwil koa bi tuloa

unnoa tara wiyatōara banūng ba.

ngarawil guwa bi duluwa

[4] That thou mightest know the certainty of those things, wherein thou hast been instructed.

hear-might-having thou straight

(That) you might hear [i.e. know] straight ...

... unnoa tara wiyatōara banūng ba.

anuwadara wiyadwara ba nung ba

... of those things, wherein thou hast been instructed.

that-PLUR speak-done to I thee DONE

... those things I speak-endowed [i.e. have spoken] to you done.

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

CONJOINED PRONOUNS: Tkld

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

Luke 1:05

Yanti kalai ta Herod noa kakulla

Pirriwul noa kakulla Judaia ka, kakulla noa tarai Iereu Zakaria yitirra Abia ūmba konara: ngatun ngukung ngikoūmba yinalkun koba Aaron-ūmba, ngiakai bountoa yitirra Elizabet.

yandi galayi da HEROD nuwa gagala

[5] There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.]

thus time AFFirm HEROD he be-be-PH

At that time, aye, Herod he was, ...

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*]

... Piriwul noa kakulla Judaia ka, ...

biriwal nuwa gagala JUDAEAga

... the king of Judaea ...

chief he be-be-PH JUDAEA-at

... he was chief at Judaea; ...

... kakulla noa tarai Iereu Zakaria yitirra Abia ūmba konara: ...

gagala nuwa darayi PRIEST ZACHARIAS yidara ABIAumba gunara

... a certain priest named Zacharias, of the course of Abia: ...

be-be-PH he other PRIEST ZACHARIAS name ABIA-of crowd

... (there) was (an)other priest, he (was) name(d) Zacharias of the Abia crowd: ...

[continues from previous frame]

ngatun ngukung ngikoūmba yinalkun koba Aaron-ūmba, ...

ngadun nugang ngigumba yinalganGuba AARONumba

... and his wife was of the daughters of Aaron, ...

AND woman him-of daughter-of AARON-of

... and his woman [i.e. wife] the daughter of Aaron, ...

...ngiakai bountoa yitirra Elizabet.

ngiyagayi buwanduwa yidara ELISABETH

... and her name was Elisabeth.

like this she name ELISABETH

... she like this name(d) Elizabeth.

Luke 1:06

*Buloara bula kakulla murrorōng Eloī kin [2] mikan ta,
ngurraiyeilin bula Jehova-ko noa ba wiyellikānnē yarakai ma korien.*

bulwara bula gagala marurung ELOIgin miganda

[6] And they were both righteous before God,
walking in all the commandments and ordinances of the Lord blameless.]

they-two two be-be-PH good GOD-at in front-at

The two were good in front of God, ...

... ngurraiyeleen bula Jehova-ko noa ba wiyellikānnē yarakai ma korien.

**ngarayiliyan bula YEHOVAgu nuwa ba
wiyiligani yaragayimagurin**

... walking in all the commandments and ordinances of the Lord blameless.]

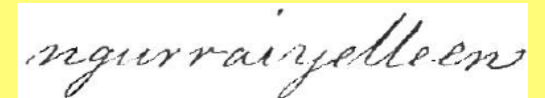
hear-HAB-ing-now two JEHOVAH-ERG he
DONE speak-ing-entity bad-make-PH-lacking

... the two hearing [i.e. understanding]; he, Jehovah, made
speaking entities [i.e. ordinances] without (anything) bad.

INVENTIVE TRANSLATION

Tkld's SOLUTION INVENTIVE
FOR THIS SEGMENT

DOUBTFUL WORD hear/stand



ngara-yi-li-yan: hear-HAB-ing-now
MORHPOLOGICALLY SIMILAR WORD:



ngaru-gi-li-n: stand-be-ing-now [L08.20]
COULD THIS BE THE WORD USED IN
Luke 01.06 [?]

Luke 1:07

Keawarān bula wonnai korien,
kulla bountoa Elizabet ngurrauwai ; ngatun bula ba
ngurrōngbai kakulla.

giyawaran bula wanayigurin

[7] And they had no child,
 because that Elisabeth was barren, and they both
 were now well stricken in years.]

not-now they-two child-lacking

Not, the two (were) lacking child(ren), ...

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**

... kulla bountoa Elizabet ngurrauwai; ...

gala buwanduwa ELISABETH ngaruwayi

... because that Elisabeth was barren, ...

because she ELISABETH old-ITEM

... because Elizabeth (was an) old-item [i.e. barren]; ...

-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 bula ba ngurrōngbai kakulla.

ngadun bula ba ngarungbayi gagala

... and they both were now well stricken in years.

AND they-two DONE old-ITEM be-be-PH

... and the two were old-items [i.e. old].

-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 1:08

Ngatun yakita kakulla umulliella noa ba Eloī kin mikān ta

yirrunḡ ka ngikoung kin Ieru koba.

ngadun yagida gagala umaliyila nuwa ba ELOIgin miganda

[8] And it came to pass, that while he executed the priest's office before God
in the order of his course

AND now be-be-PH make-ing-recently he WHEN/if GOD-at in front-at

And it was now when he made [i.e. carried out], in front of God, ...

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

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

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

... *yirrunḡ ka ngikoung kin Ieru koba.*

yirangGa ngigungGin PRIESTguba

... in the order of his course.

role-at him-at PRIEST-of

... at [i.e. in] his role of [i.e. as] priest.

DOUBTFUL WORD 'role'

yirung OR **yirang** MEAN hair (beard?), point, hunger AND POSSIBLY hill
THERE IS ONE OTHER EXAMPLE (lot)
WHERE role MIGHT BE ITS MEANING

MYSTERY WORD: *yurang*

yarang	hunger	6	yirung	hair	3
yarang	turn [?]	4	yurang	calm	2
yaring	laugh	4	yuring	go away	66
yirang	role [?]	2	yurung	dive	3
yirung	point	13			

-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 1:09

Yanti kiloa Ieru koba umān

*yirrunḡ ka ngikoumba ta upulliko bōn porapora
koiyung ko uwa noa ba Nao koba Jehova kai koba.*

yandigiluwa PRIESTguba uman

[9] According to the custom of the priest's office,
his lot was to burn incense when he went into the temple of the Lord.]

thus like PRIEST-of make-now

Thus-like [i.e. likewise] of priest(s) (as someone)
makes now [i.e. In the way of priests now], ...

yandi gadayi / galayi / gilua

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

POSSESSIVE unattached

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

PERHAPS

PRIEST-gin
PRIEST-at

at the priest [i.e. of the priest's office]

-giluwa: -LIKE

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

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...)

*... yirrunḡ ka ngikoumba ta upulliko
bōn porapora koiyung ko ...*

**yirangGa ngigumba da ubaligu
bun burabura gwiyangGu**

... his lot was to burn incense ...

role-at him-of AFFirm do-ing-for
him INCENSE fire-using

... at [i.e. in] his role, aye, was doing
[i.e. burning] him [i.e. it] incense, using fire, ...

DOUBTFUL WORD 'role'

yirung OR **yirang** MEAN hair (beard?),
point, hunger AND POSSIBLY hill
THERE IS ONE OTHER EXAMPLE (lot)
WHERE role MIGHT BE ITS MEANING

MYSTERY WORD: yurang

yarang	hunger	6	yirung	hair	3
yarang	turn [?]	4	yurang	calm	2
yaring	laugh	4	yuring	go away	66
yirang	role [?]	2	yurung	dive	3
yirung	point	13			

[continues from previous frame]

... uwa noa ba Nao koba Jehova kai koba.

uwa nuwa ba TEMPLEguba
JEHOVAHgayiguba

... when he went into the temple of the Lord.

move-PH he WHEN/if
TEMPLE-of JEHOVAH-at-of

... when he moved at [i.e. into]
the temple of Jehovah.

DOUBTFUL Tkld TRANSLATION

KJV *into the temple of the Lord*
Tkld **NAOguba JEHOVAHgayiguba**
TEMPLE-of JEHOVAH-at-of
DOUBTFUL SUFFIX ALLOCATION.
PERHAPS

NAO-ga JEHOVAH-umba
TEMPLE-at JEHOVAH-of
at [i.e. in] the temple of the Lord

-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 1:10

Ngatun yanti bo yan̄n ta konara kore

wiyelliella warai ta yakita winnelliella ba porapora.

ngadun yandibu yandin da gunara guri

[10] And the whole multitude of the people

were praying without at the time of incense.]

AND thus-EMPH all AFFirm crowd man

And thus all, aye, the people mob ...

... wiyelliella warai ta yakita winnelliella ba porapora.

wiyiliyila warayida yagida winiliyila ba burabura

... were praying without at the time of incense.

speaking-recently outside-at now scorch-ing-recently WHEN/if INCENSE

... were speaking [i.e. praying] outside when the incense was scorching [i.e. burning].

OUTSIDE: warayi / waraba

Tkld GENERALLY USED **warayi**
FOR 'outside', BUT ON ABOUT 4
OCCASIONS USED **waraba**
OTHER USE: **wara-ba**: fill-PH

Luke 1:11

*Ngatun paipea noa Angelo Jehova-ūmba ngikoung kin,
ngarokilliella noa tūngkang kirri ka koiyung kōn ta porapora ka.*

ngadun bayibiya nuwa ANGELO JEHOVAHumba ngigungGin

[11] And there appeared unto him an angel of the Lord
standing on the right side of the altar of incense.]

AND appear-do-PH he ANGEL JEHOVAH-of him-at

And he, the angel of Jehovah, appeared 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

*... ngarrokilliella noa tūngkang kirri ka
koiyung kōn ta porapora ka.*

**ngarugiliyila nuwa dungGangGiriga
gwiyangGunda buraburaga**

... standing on the right side of the altar of incense.

stand-be-ing-recently he right-(hand)
(side)-at fire-type-at INCENSE-at

... he was standing at the right hand at [i.e. of]
the fire-type [i.e. altar] at [i.e. of] incense.

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

MYSTERY WORD: *kōn*

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

MEANINGS SUGGESTED HERE ARE
DOUBTFUL

MYSTERY suffix: *-kon*

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

Luke 1:12

Ngatun nakulla bōn noa ba Zakaria ko

unma bōn noa ba, kinta ngaiya noa ba [3] kakulla.

ngadun nagala bun nuwa ba ZACHARIASgu

[12] And when Zacharias saw him,
he was troubled, and fear fell upon him.]

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

And when he, Zaccharias, saw him, ...

... unma bōn noa ba, kinta ngaiya noa ba [3] kakulla.

unma bun nuwa ba ginda ngaya nuwa ba gagala

... he was troubled, and fear fell upon him.

disturb-make-PH him he DONE fear then he DONE be-be-PH

... he [i.e. something] >done<-disturbed him, then he >done<-was fear
[i.e. something disturbed him, then he was afraid].

MYSTERY WORD: *unma*

un-ma

THERE ARE ONLY THREE EXAMPLES FOR
THIS WORD, MEANING 'to amaze, to affright,
to startle

Luke 1:13

Wonto ba Angelo wiya noa,

kinta kora bi kauwa, Zakaria; kulla ngurrā ta wiyellikān nē ngiroumba, ngatun nukung ko ngiroumba ko wonnai kunnun ngiroumba, ngatun wiyennun bi ngiakai yitirra Ioane.

wandu ba ANGEL wiya nuwa

[13] But the angel said unto him, ^{Fear} not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.]

instead DONE ANGEL speak he

Instead he, the angel, spoke: ...

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**

...kinta kora bi kauwa, Zakaria; ...

ginda gura bi gawa ZACHARIAS

... Fear not, Zacharias: ...

fear not thou be-IMP! [yes] ZACHARIAS

... “You must not fear, yes, Zacharias; ...

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

... kulla ngurrā ta wiyellikān nē ngiroumba, ...

gala ngara da wiyiligani ngirumba

... for thy prayer is heard; ...

because hear-PH AFFirm speak-ing-entity thee-of

... because (someone) heard, aye, your speaking entity [i.e. prayer], ...

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

[continues from previous frame]

... *ngatun nukung ko ngiroumba ko wonnai kunnun ngiroumba, ...*

ngadun nugangGu ngirumbagu wanayi ganan ngirumba

... and thy wife Elisabeth shall bear thee a son, ...

AND woman-ERG thee-of-ERG child be-will thee-of

... and your woman [i.e. wife] will be (having) your child, ...

DOUBTFUL Tkld TRANSLATION

KJV *thy wife ... shall bear thee a son*

Tkld **nugangGu ngirumbagu wanayi ganan ngirumba**

woman-ERG thee-of-ERG child be-will thee-of

FOR 'to give birth' 'drop' IS USED. PERHAPS

nugang-Gu ngirumba-gu bur-ga-li-nan wanayi ngirung-Gu

woman thee-of drop-ing-will child thee-for
your wife will bear you a child

... *ngatun wiyennun bi ngiakai yitirra Ioane.*

ngadun wiyinan bi ngiyagayi yidara JOHN

... and thou shalt call his name John.

and speak-will thou like this name JOHN

... and you will speak like this the name [i.e. you will call him] John.

Luke 1:14

Ngatun pittul bi kunnun,

*pittul kauwulkān kunnun pōrkullinnun
ngikoung kin birung.*

ngadun bidal bi ganan

[14] And thou shalt have joy and gladness;
and many shall rejoice at his birth.

AND joy thou be-will

“And you will be joy, ...

*... pittul kauwulkān kunnun
pōrkullinnun ngikoung kin birung.*

**bidal gawalgan ganan
burgalinan ngigungGinbirang**

... and many shall rejoice at his birth.

joy big-BEness be-will drop-be-ing-will
him-away from

... big-ness [i.e. many] will be joy from
his will-be-dropping [i.e. birth].”

-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

DOUBTFUL Tkld TRANSLATION

**bidal gawalgan ganan burgalinan
ngigungGinbirang**

Tkld MAKES THIS SAY:

‘many will be joy(ful); (someone) will drop
[i.e. be born’ from him’

PERHAPS INSTEAD:

**bidal gawalgan ganan bur-ga-li da
ngigung-Gin**

joy big-BEness be-will drop-ing ABSTR
him-at

*many will be joy(ful) at his drop-ing
[i.e. birth]*

Luke 1:15

Kauwul wal noa kunnun, mikan ta Jehova kin,

ngatun keawai wal noa wine pitunnun, keawai tarere, ngatun warakāng wal noa witellinnun Marai yirriyirri kan birung ko waraka birung Tunkan ta birung.

gawal wal nuwa ganan miganda JEHOVAHgin

[15] For he shall be great in the sight of the Lord,

and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.]

big certainly he be-will in front-at JEHOVAH-at

He certainly will be big in front at [i.e. of] of Jehovah, ...

-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 keawai wal noa wine pitunnun, keawai tarere, ...

ngadun giyawayi wal nuwa WINE bidanan giyawayi dariri

... and shall drink neither wine nor strong drink; ...

AND no certainly he WINE drink-will no intoxicant

... and he will certainly not drink wine, no(r) intoxicant, ...

[continues next frame]

[continues from previous frame]

... *ngatun warakāng wal noa witellinnun*
Marai yirriyirri kan birung ko ...

ngadun waragang wal nuwa widilinan
marayi yiri yiriganbirangGu

... and he shall be filled with the Holy Ghost, ...

AND fill-BEness certainly he achieve-ing-will
 spirit sacred-BEness-away from-using

... and he certainly achieve (becoming) fill-ness [i.e. filled]
 from using the sacred<ness> spirit [i.e. Holy Ghost], ...

MYSTERY WORD: widi

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

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

wi: INLAND WORD FOR 'fire'

-gan / -gan(g)

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

... *waraka birung Tunkan ta birung.*

waragabirang danGandabirang

... even from his mother's womb.

belly-away from mother-away from

... from mother's belly [i.e. womb].

Luke 1:16

Ngatun noa wiyunnunn wal barun

kauwul-kauwul wonnai Israel-køba ūmba Jehova kin ko Eloī ta barun ba.

ngadun nuwa wiyanan wal barun

[16] And many of the children of Israel shall he turn to the Lord their God.

AND he speak-will certainly them-all

And he will certainly speak to [i.e. turn, convert] them, ...

... kauwul-kauwul wonnai Israel-køba ūmba ...

gawal gawal wanayi ISRAELumba

... many of the children of Israel ...

big big [many] child ISRAEL-of

... the many children of Israel ...

... Jehova kin ko Eloī ta barun ba.

JEHOVAHginGu ELOI da barunba

... to the Lord their God.

JEHOVAH-to GOD AFFirm them-all-of

... to Jehovah, their God, aye.

Luke 1:17

*Ngatun wal noa uwunnun ngikoung kin
mikan ta kaiyu ka Marai ta Elīa-ūmba,*

*warbungulliko būlbūl biyungbai tara koba [4] wonnai kolang, ngatun
barun kin ko tuloa ka ko; umauwil koa barun kore kurrikurri Jehova kin ko.*

**ngadun wal nuwa uwanan ngigungGin
miganda gayuga Marayida ELIASumba**

[17] And he shall go before him
in the spirit and power of Elias,
to turn the hearts of the fathers to the children, and the
disobedient to the wisdom of the just; to make ready a
people prepared for the Lord.]

AND certainly he move will him-at in front-at able-at spirit-at ELIAS-of

And he certainly will move in front at [i.e. of]
him, at [i.e. in] the power and spirit of Elias,...

*... warbungulliko būlbūl biyungbai tara koba
[4] wonnai kolang, ...*

**warbangGaligu bulbul
biyangbayidaraguba wanayigulang**

... to turn the hearts of the fathers to the children, ...

turn-do-compel-ing-for heart
father-ITEM-PLUR-of child-towards

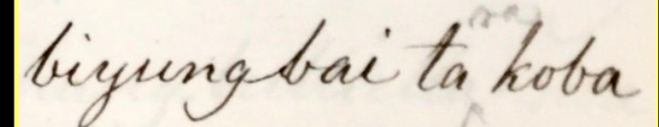
... for turning the heart(s) of the
fathers towards the child(ren), ...

-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

MS ADJUSTMENT



biyang-bayi-dara-guba
father-ITEM-PLUR-of
of the fathers

'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

-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]

... *ngatun barun kin ko tuloa ka ko; ...*

ngadun barunGinGu dluwagagu

... and the disobedient to the wisdom of the just; ...

AND them-all-to true-to

... and to them, to the straight [i.e. to the just], ...

DOUBTFUL Tkld TRANSLATION

KJV and the disobedient to the wisdom of the just

Tkld **ngadun barunGinGu dluwagagu**

AND them-all-to true-to

INCONGRUENT TRANSLATION. PERHAPS:

*ngadun barun ngara-ma-yinga-gan ngura-gi da
duluwa-gan-Guba*

AND them-all hear-make-almost-agent(s) wise-be

ABSTR straight-agent(s)-of

*and them, the near-hearers [i.e. disobedient],
the wisdom of the straights [i.e. just]*

... *umauwil koa barun kore kurrikurri Jehova kin ko.*

umawilguwa barun guri gari gari JEHOVAHginGu

... to make ready a people prepared for the Lord.

make-might-having them-all man first JEHOVAH-to

... so as to make them, a man [i.e. people] the first to [i.e. prepared for] Jehovah.

Luke 1:18

Ngatun noa Zakaria ko wiya bōn, Angelo nung,

yakoai kan bang ngurrunnun unni? kulla bang ngurrōngbai ngatun nukung emmoemba ngurrōng ngeen.

ngadun nuwa ZACHARIAS wiya bon ANGELnung

[18] And Zacharias said unto the angel,

Whereby shall I know this? for I am an old man, and my wife well stricken in years.]

AND he ZACHARIAS-ERG speak-PH him ANGEL

And he, Zacharias, spoke (to) him, the angel:...

... yakoai kan bang ngurrunnun unni? ...

yaguwayi gan bang ngaranan ani

... Whereby shall I know this? ...

how goodness knows I hear-will this

... “How indeed will I hear [i.e. know] this? ...

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

SPECIAL WORD:

gan: INDEED

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

[continues next frame]

[continues from previous frame]

... *kulla bang ngurrōngbai* ...

gala bang ngarungbayi

... for I am an old man, ...

because I old-ITEM

... because I (am) and old-item ...

-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 nukung emmoemba ngurrōng ngeen.*

ngadun nugang imuwumba ngarungin

... and my wife well stricken in years.

AND woman me-of old-agent (f)

... and my woman [i.e. wife] (is) old.

Luke 1:19

*Ngatun noa Angelo-to wiya bōn,
Ngatoa Gabriel, ngakillīn Eloi kin mikan ta; ngatun yuka
tia wiyelliko ngiroung, ngatun tūngngunbilliko ngalitara ko
pittul mulli kain ko.*

ngadun nuwa ANGELdu wiya bun

[19] And the angel answering said unto him,
I am Gabriel, that stand in the presence of God; and am sent to speak unto thee,
and to shew thee these glad tidings.]

AND he ANGEL-ERG speak-PH him

And he, the angel, spoke (to) him, ...

...Ngatoa Gabriel, ngakillīn Eloi kin mikan ta; ...

ngaduwa GABRIEL ngagilin ELOIgin miganda

... I am Gabriel, that stand in the presence of God; ...

I GABRIEL stand-ing-now GOD-at in front-at

... I Gabriel, standing in front at [i.e. of] God; ...

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

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

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

MS ERROR

ngagilin: stand-ing-now
POSSIBLE MS ERROR FOR:
ngaru-gi-li-n

[continues from previous frame]

... ngatun yuka tia wiyelliko ngiroung, ...

ngadun yuga diya wiyiligu ngirung

... and am sent to speak unto thee, ...

AND send-PH me speak-ing-for thee

... and (someone) sent me for speaking (to) you; ...

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

... ngatun tūngngunbilliko ngalitara ko pittul mulli kain ko.

ngadun dungGanbiligu ngalidaragu bidalmaliganiGu

... and to shew thee these glad tidings.

AND show-do-ing-for this-PLUR-for joy-make-ing-entity-for

... and for showing these joy-making entities [i.e. glad tidings].

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

MS ERROR

pittul mulli kain ko.

... kain ko

ASSUME -gani-gu INTENDED
joy-make-ing-entity-for
for glad tidings

Luke 1:20

*A, ngurrulla bi ngōng ko wal bi kunnun,
ngatun kaiyu korien wal bi kunnun wiyelli ta, yakikalai ta ko purreung ka
ko unni tara kunnun ba kulla bi ba ngurrur korien wiyellikanne
emmoumba, kabo kunnun wal unni tara.*

ya ngarala bi ngungGu wal bi ganan

[20] And, behold, thou shalt be dumb,
and not able to speak, until the day that these things shall be performed,
because thou believest not my words, which shall be fulfilled in their
season.]

ah hear-IMP! thou dumb certainly thou be-will

“Ah, you must listen: you will certainly be dumb, ...

... ngatun kaiyu korien wal bi kunnun wiyelli ta, ...

ngadun gayugurin wal bi ganan wiyili da

... and not able to speak, ...

AND able-lacking certainly thou be-will speak-ing ABSTR [word]

... and you will certainly be lacking the ability (of) abstract speaking [i.e. word(s)], ...

... yakikalai ta ko purreung ka ko unni tara kunnun ba ...

yagi galayidagu bariyangGagu anidara ganan ba

... until the day that these things shall be performed, ...

now time-to day(light)-to this-PLUR be-will DONE

... until the day these things will be, ...

UNIDENTIFIED TERMS

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

yandi gadayi / galayi / giluwā

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

[continues from previous frame]

... *kulla bi ba ngurrur korien wiyellikanne emmoumba, ...*

gala bi ba ngaragurin wiyiligani imuwumba

... because thou believest not my words, ...

because thou DONE hear-lacking speak-ing-entity me-of

... because you lack hearing [i.e. believing] my word(s), ...

but / because / therefore

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

... *kabo kunnun wal unni tara.*

gabu ganan wal anidara

... which shall be fulfilled in their season.

presently be-will certainly this-PLUR

... these will certainly presently be.”

Luke 1:21

Ngatun bara kore ko mittia Zakaria nung

ngatun kōtelliella minnung-bulliella noa [5] tunkea noa Nao ka.

ngadun bara gurigu midiya ZACHARIASnung

[21] And the people waited for Zacharias,
and marvelled that he tarried so long in the temple.]

AND they-all man-ERG wait-PH ZACHARIAS-ACC

And they, the man [i.e. people] waited (for) Zacharias, ...

... ngatun kōtelliella minnung-bulliella noa

[5] tunkea noa Nao ka.

ngadun gudiliyila minang baliyila nuwa danGiya nuwa TEMPLEga

... and marvelled that he tarried so long in the temple.

AND think-ing-recently WHAT-do-ing-recently he longtime [??] he TEMPLE-at

... and thought [i.e. marvelled] (about) WHAT he was doing at [i.e. in] the temple.

minang: INTERROGATIVE

minang INTERROGATIVE
—NOT RELATIVE PRONOUN
INTERROGATIVES

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

RELATIVE PRONOUN [refers back to a noun]

who, whom, whose, which, that

DEMONSTRATIVE [points to a thing]
this, that, these, those, neither, none

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

MYSTERY WORD: *danGiya*

tunkea

danGiya

THE CONTEXT SUGGEST THIS MUST MEAN stay, sit, tarry, wait OR SIMILAR. THERE ARE NO MATCHES FOR THIS WORD IN THE RECORDS

DOUBTFUL Tkld TRANSLATION

KJV *he tarried so long*

Tkld **minang baliyila nuwa danGiya**

WHAT-do-ing-recently he longtime[?]

PERHAPS INSTEAD OF 'tarried':

wiya wiya-li-li-yan nuwa

speak-speak-ing-ing-did

he was constantly talking

Luke 1:22

Ngatun noa ba paikulleen warrai ta

*kaiyu korien noa wiyelli ko barun; ngatun bara ngurra Marai
noa nakulla Nao ba, kulla noa wauwolwauwol uma barun
ngatun ngarokilliella noa ngōng ko.*

ngadun nuwa ba bayigaliyan warayida

[22] And when he came out,
he could not speak unto them: and they perceived that
he had seen a vision in the temple: for he beckoned
unto them, and remained speechless.]

AND he WHEN/if appear-be-ing-did outside-at

And when he appeared, ...

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]

... kaiyu korien noa wiyelli ko barun; ...

gayugurin nuwa wiyiligu barun

... he could not speak unto them: ...

able-lacking he speak-ing-for them-all

... he lacked the ability for speaking (to) them; ...

... ngatun bara ngurra Marai noa nakulla Nao ba, ...

ngadun bara ngara marayi nuwa nagala TEMPLEba

... and they perceived that he had seen a vision in the temple: ...

AND they-all hear-PH spirit he see-be-PH TEMPLE-at

... and they heard [i.e. [perceived] (that) he saw a spirit at [i.e. in] the temple, ...

[continues from previous frame]

... *kulla noa wauwolwauwol uma barun* ...

gala nuwa wawal wawal uma barun

... for he beckoned unto them, ...

because he move-might move-might make-PH them-all

... because he made [i.e. gestured] 'might move'
repeatedly [i.e. beckoned] (to) them ...

DOUBTFUL wawal wawal



wawal wawal

THERE ARE 3 EXAMPLES OF wa-wil
'move-might', BUT NO OTHERS OF

wa-wal

ASSUME THIS IS wa-wil REDUPLICATED

... *ngatun ngarokilliella noa ngōng ko.*

ngadun ngarugiliyila nuwa ngungGu

... and remained speechless.

AND stand-be-ing-recently he dumb

... and he stood dumb [i.e. speechless]

Luke 1:23

Ngatun kirun kakulla

*purreung ngikoumba ūmullikan-ne,
waita ngaiya noa uwā kokerā ko
ngikoung ka ta ko.*

ngadun girun gagala

[23] And it came to pass, that,
as soon as the days of his ministration were
accomplished, he departed to his own house.]

AND all be-be-PH

And all was, ...

... purreung ngikoumba ūmullikan-ne, ...

bariyang ngigumba umaligani

... as soon as the days of his ministration were accomplished, ...

day(light) him-of make-ing-entity

... the day(s) of his making-entity [i.e. ministration], ...

DOUBTFUL TkId TRANSLATION

*KJV And it came to pass, that, as soon as the
days of his ministration were accomplished*
COMMENT: NOT ABOUT 'daytime', BUT A
PERIOD. PERHAPS:

*ngadun uma nuwa ba uma-li-gani ngigumba
AND make-PH he WHEN/if make-ing-entity him-
of
and when he had done his making-entity
[i.e. ministration]*

... waita ngaiya noa uwā kokerā ko ngikoung ka ta ko.

**wada ngaya nuwa uwa
gugiragu ngigungGadagu**

... he departed to his own house.

depart then he move-PH hut-to him-of-to

... he then depart-moved to his hut.

PRONOUN IRREGULARITIES

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

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

ka ta / -ka ta

SOME 80 INSTANCES OF
ka ta: ga da.

INTERPRETATIONS:

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

Luke 1:24

Ngatun yukita purreung ka

*Elizabet ngikoumba nukung warakān bountoa,
ngatun yuropulleen bountoa warrān yellenna ka
wiyelliella bountoa,*

ngadun yugida bariyangGa

[24] And after those days

his wife Elisabeth conceived, and hid herself
five months, saying,]

AND after day(light)-at

And after days, ...

... Elizabet ngikoumba nukung warakān bountoa, ...

ELIZABETH ngigumba nugang waragan buwanduwa

... his wife Elisabeth conceived ...

ELIZABETH him-of woman fill-BEness she

... Elizabeth his woman [i.e. wife] she full-ness [i.e. pregnant], ...

-gan / -gan(g)				
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 yuropulleen bountoa warrān yellenna ka wiyelliella bountoa,

ngadun yurubaliyan buwanduwa

waran yilinaga wiyiliyila buwanduwa

... and hid herself five months, saying,

AND hide-do-RFLX-did she five moon-at speak-ing-recently she

... and she hid herself at several moons [i.e. for four/five months], she said,

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' ?

Luke 1:25

Yanti noa tia Jehova ko umā

nakulla noa tia ba purreung ka mankilliko barun ba beelmullitin kore tin.

yandi nuwa diya JEHOVAHgu uma

[25] Thus hath the Lord dealt with me

in the days wherein he looked on me, to take away my reproach among

thus he me JEHOVAH-ERG make-PH

“Thus he, Jehovah, made [i.e. dealt with] me, ...

... nakulla noa tia ba purreung ka ...

nagala nuwa diya ba bariyangGa

... in the days wherein he looked on me,...

see-be-PH he me WHEN/if day(light)-at

... at [i.e. in] (the) day(s) when he saw [i.e. looked at] me, ...

... mānkilliko barun ba beelmullitin kore tin.

manGiligu barun ba biyilmalidin guridin

... to take away my reproach among men.

take-ing-for them-all WHEN/if mock-make-ing-because man-because

... when for taking them, the mocking, at [i.e. among] men.”

DOUBTFUL Tkld TRANSLATION

KJV to take away my reproach among men

Tkld **manGiligu barun ba biyilmalidin guridin**
take-ing-for them-all WHEN/if mock-make-ing-because man-because

PERHAPS:

man-Gi-li-gu biyil-ma-li da barunba guri-din
take-ing-for mock-make-ing ABSTR them-all-of man-at

for taking the mocking [i.e. reproach] of them at [i.e. among] men.

-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 1:26

*Ɔ Tarai ta yellenna ka sik ka,
Gabriel ta Angelo ta puntimai ta wiyabunbia bōn
Eloi kin birung uwolliko purrai kolang Galilaia
koba, ngiakai Nazaret.[6]*

darayida yilinaga SIXga

[26] And in the sixth month
the angel Gabriel was sent from God unto a city of
Galilee, named Nazareth,

other-at moon-at SIX-at

At [i.e. in] another six moons [i.e. months], ...

*... Gabriel ta Angelo ta puntimai ta
wiyabunbia bōn Eloi kin birung ...*

GABRIEL da ANGEL da bandimayi da
wiyabanbiya bun ELOIginbirang

... the angel Gabriel was sent from God ...

GABRIEL AFFirm ANGEL AFFirm messenger
AFFirm speak-permit-PH him GOD-away from

... the Angel Gabriel, the messenger,
aye, (someone) permitted him to
speak from [i.e. on behalf of] God ...

INCONGRUENT TRANSLATION

KJV *the angel Gabriel was sent from God*
CLOSER RENDERING PERHAPS:

*bandimayi ANGEL GABRIEL da yuga bun
ELOI-gin-birang*

messenger ANGEL GABRIEL AFFirm send-
PH him GOD-away from
(someone) sent him, the messenger the
Angel Gabriel, from God

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION
IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu
someone (did whatever...)

MYSTERY WORD: bandi...

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

[continues from previous frame]

... *uwolliko purrai kolang Galilaia koba, ngiakai Nazaret.*

uwaligu barayigulang GALILEEguba ngiyagayi NAZARETH

... unto a city of Galilee, named Nazareth,

move-ing-for earth-towards GALILEE-of like this NAZARETH

... (about) moving towards earth, of [i.e. to] Galilee, like this, Nazareth.

DOUBTFUL Tkld TRANSLATION

KJV *unto a city of Galilee, named Nazareth,*
Tkld **barayigulang GALILEEguba ngiyagayi NAZARETH**

earth-towards GALILEE-of like this NAZARETH
WORDS MISSING / INCONGRUENT. PERHAPS

gugira-gulang GALILEE-guba ngiyagayi yidara NAZARETH

hut [town]-towards Galilee-of like this name(d)
NAZARETH

towards a town of Galilee named thus: Nazareth

SPECIAL WORD: gugira

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

Tkld INVENTIONS:
property / town / kingdom

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

Luke 1:27

*Mirrullako wiyatoara ko kore
ka ko Joseph kin ko yiturra ko,
wonnai tara noa Dabidūmba; ngatun Mirul ngiakai
yitūrra Mari.*

miralagu wiyadwaragu gurigagu
JOSEPHginGu yidaragu

[27] To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.]

poor-to speak-done to-for man-to
JOSEPH-to name-using

To a poor (person) [i.e. a virgin] speak-endowed [i.e. spoken (for)] [i.e. married], to a man, to Joseph, using the name [i.e. whose name was Joseph], ...

ANGLICISM spoken for

“*wiyatoara*”: speak-endowed [i.e. spoken for] ‘spoken for’ IS AN ENGLISH IDIOM: cf INTERNET: “*spoken for*: One who is *in a relationship* with *another*, often means *married*.” UNLIKELY TO HAVE BEEN UNDERSTOOD IN THESE TERMS BY AN ABORIGINAL AUDIENCE. PERHAPS

*miral-lagu buriganbayi guri-guba ngiyagayi
yidara JOSEPH
poor-to wife man-of like this name JOSEPH
to a poor (person), the wife of a man thus named
JOSEPH*

ALTERNATIVE TRANSLATION

AT THIS TIME Mary WAS NOT MARRIED BUT ‘betrothed’, OR ‘engaged’ TO Joseph. SO PERHAPS:

*miral-lagu maragin guri-gu yidara JOSEPH
poor-to lass man-for ngiyagayi yidara
JOSEPH
to a poor (person). a maiden, for a man
thus named JOSEPH*

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]

... *wonnai tara noa Dabidūmba; ...*

wanayidara nuwa DAVIDumba

... of the house of David; ...

child-PLUR he DAVID-of

... he, children [i.e. 'house'] of David, ...

... *ngatun Mirul ngiakai yitūrra Mari.*

ngadun miral ngiyagayi yidara MARY

... and the virgin's name was Mary.

AND poor like this name MARY

... and the poor (one) named thus: Mary.

Luke 1:28

Ngatun noa Angelo uwa bounnoun kin,

ngatun wiyelliella, A! murrorōng umatoara bi Jehova katān ngiroung katoa ba; murrorōng umatoara bi nukung ka.

ngadun nuwa ANGELu uwa buwanuwanGin

[28] And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

AND he ANGEL-ERG move-PH her-at

And he, the Angel, moved at [i.e. to] her, ...

... ngatun wiyelliella, ...

ngadun wiyiliyila

... and said, ...

AND speak-ing-recently

... and spoke: ...

... A! murrorōng umatoara bi ...

ya marurung umadwara bi

... Hail, thou that art highly favoured, ...

ah good make-done to thou

... “Ah, you good make-endowed [i.e. favoured], ...

-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

PASSIVE: –dwara

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

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

RENDERED: speak-, hide-, give-endowed

[continues from previous frame]

... *Jehova katān ngiroung katoa ba; ...*

JEHOVAH gadan ngirungGaduwaba

... the Lord is with thee: ...

JEHOVAH be-AFF-now thee-in company with-at

... Jehovah is 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)

ba FUNCTIONS

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

... *murrorōng umatoara bi nukung ka.*

marurung umadwara bi nugangGa

... blessed art thou among women.

good make-done to thou woman-at

... you (are) good make-endowed [i.e. blessed] at [i.e. among] women.”

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 1:29

Ngatun bountoa ba nakulla bōn,

kinta bountoa kakulla wiyellita ngikoung kin, ngatun kōtelliela bountoa minnaring unni tōtōng katan.

ngadun buwanduwa ba nagala bun

[29] And when she saw him,

she was troubled at his saying, and cast in her mind what manner of salutation this should be.

AND she WHEN/if see-be-PH him

And when she saw him, ...

... kinta bountoa kakulla wiyellita ngikoung kin, ...

ginda buwanduwa gagala wiyili da ngigungGin

... she was troubled at his saying, ...

fear she be-be-PH speak-ing ABSTR [word] him-at

... she was afraid at his word(s), ...

... ngatun kōtelliela bountoa minnaring unni tōtōng katan.

ngadun gudiliyila buwanduwa

minaring ani dudung gadan

... and cast in her mind what manner of salutation this should be.

AND think-ing-recently she THAT WHICH this good news be-AFF-now

... and she thought [i.e. wondered]: WHAT is this good news?

-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

minang: INTERROGATIVE

minang INTERROGATIVE
—NOT RELATIVE PRONOUN
INTERROGATIVES

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

RELATIVE PRONOUN [refers back to a noun]

who, whom, whose, which, that

DEMONSTRATIVE [points to a thing]
this, that, these, those, neither, none

RELATIVE PRONOUNS

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

PERHAPS: **ngalabu**

Luke 1:30

*Ngatun Angelo ko wiya bounnoun,
kinta kora bi Mari, kulla bīn pittul matoara Eloī to noa*

ngadun ANGELgu wiya buwanuwan

[30] And the angel said unto her,
Fear not, Mary: for thou hast found favour with God.

AND ANGEL-ERG speak-PH her

And the angel spoke (to) her: ...

... kinta kora bi Mari, ...

ginda gura bi MARY

... Fear not, Mary: ...

fear not thou MARY

... "You fear not, Mary, ...

-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**

NOTE: **yikora**
NOT USED IN THIS INSTANCE

... kulla bīn pittul matoara Eloī to noa

gala bin bidalmdwara ELOIdu nuwa

... for thou hast found favour with God.

because thee joy-make-done to GOD-ERG he

... because he, God, (has) joy-endowed [i.e. favoured] you."

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 1:31

*À, ngurrurlia bi,
warakāng bi kunnun wonnai kan
ngiroung kin pika ka, ngatun
yināl pōrkullinnun, ngatun bi
ngiakai yitirra JESOU.*

ya ngaraliya bi

[31] And, behold,
thou shalt conceive in thy womb,
and bring forth a son, and shalt call
his name JESUS.

ah hear-ing-IMP! thou

“Ah, you must be hearing! ...

... warakāng bi kunnun ...

waragang bi ganan

... thou shalt conceive ...

fill-BEness thou be-will

... You will be fill-ness [i.e. pregnant], ...

-gan / -gan(g)				
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

... wonnai kan ngiroung kin pika ka, ...

wanayigan ngirungGin bigaga

... in thy womb, ...

child-BEness thee-at container-at

... child(ness) at [i.e. in] your
container [i.e. womb], ...

-gan / -gani / -gal	
-gan	agent (person who acts) (cf. Eng. -er baker, walker)
-gani	entity
-gal	belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED	
-gan	(agent) AND -gang (BEness)

-kin /-din: CAUS/LOC/ALL/PERL				
	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 yināl pōrkullinnun, ...*

ngadun yinal burgalinan

... and bring forth a son, ...

AND son drop-be-ing-will

... and you will drop [i.e. bear] a son, ...

... *ngatun bi ngiakai yitirra JESOU.*

ngadun bi ngiyagayi yidara JESUS

... and shalt call his name JESUS.

AND thou like this name JESUS

... and you (will) name like this JESUS.”

Luke 1:32

Ngatun wal noa kauwol kunnun,

*ngatun wal bōn wiyennun ngiakai Yinal ta wokka ka ko;
ngatun noa Jehova ko Eloī to [7] ngūnun wal bōn
yellawollikānne biyung-bai koba Dabid ūmba ngikoemba.*

ngadun wal nuwa gawal ganan

[32] He shall be great,

and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

AND certainly he big be-will

And he certainly will be big [i.e. great], ...

... ngatun wal bōn wiyennun ngiakai Yinal ta wokka ka ko; ...

ngadun wal nuwa wiyinan ngiyagayi yinal da wagagagu

... and shall be called the Son of the Highest: ...

AND certainly him speak-will like this son AFFirm high-to

... and (someone) will certainly speak [i.e. call] him, like this: 'Son, aye, to the high'; ...

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

[continues next frame]

[continues from previous frame]

... ngatun noa Jehova ko Eloi to [7] ngūnun wal bōn ...

ngadun nuwa JEHOVAHgu ELOIdu ngunan wal bun

... and the Lord God shall give unto him...

AND he JEHOVAH-ERG GOD-ERG give-will certainly him

... and he, Jehovah, God, will certainly give (to) him ...

... yellawollikānne biyung-bai koba
Dabid ūmba ngikoemba.

yilawaligani biyangbayiguba
DAVIDumba ngigumba

... the throne of his father David:

sit-ing-entity father-ITEM-of DAVID-of him-of

... the sitting entity [i.e. throne] of his father, of David.

-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

DOUBTFUL AGREEMENT

KJV of his father David
THIS SHOULD PERHAPS BE

biyang-bayi-guba ngigumba DAVID
father-of him-of David
of his father David

OR

DAVIDumba biyangbayi ngigumba
David-of father him-of of
David his father

Luke 1:33

*Ngatun noa wiyennun wal
yantikatai barun Jakob ūmba,
ngatun ngikoemba pirriwalkanne keawai wal kunnun wirān.*

**ngadun nuwa wiyinan wal yandi
gadayi barun JACOBumba**

[33] And he shall reign over
the house of Jacob for ever; and
of his kingdom there shall be no end.

AND he speak-will certainly
thus be-AFF-HAB (always)
them-all JACOB-of

And he will certainly always speak
[i.e. reign over] them of Jacob, ...

*... ngatun ngikoemba pirriwalkanne
keawai wal kunnun wirān.*

**ngadun ngigumba biriwalgani
giyawayi wal ganān wiran**

... and of his kingdom there shall be no end.

AND him-of chief-entity
no certainly be-will end

... and his chief-entity [i.e. kingdom]
will certainly be no end.

yandi gadayi / galayi / giluwā

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

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]

DOUBTFUL WORD wiran

wiran

wiran MEANS 'branch' AND ALSO
'end'

WERE *branches* PERCEIVED AS
'ends' ON TREES?

WAS 'end' PHYSICAL RATHER
THAN ABSTRACT AS IN 'the end
of time', 'this is the end' [?]

Luke 1:34

Wiya ngaiya bountoa bōn Angelo nung Mari ko,

yakoai ke unni kunnun, kulla bang kure korien?

wiya **ngaya** buwanduwa bun ANGELnung MARYgu

[34] Then said Mary unto the angel,

How shall this be, seeing I know not a man?

speak-PH then she him ANGEL-ACC MARY-ERG

She, Mary, then spoke (to) him, the angel: ...

... yakoai ke unni kunnun, ...

yaguwayi gi ani ganan

... How shall this be,...

how be this be-will

... “How will this be, ...

VERB ‘to be’

ACCORDING TO R.M.W. DIXON, “Most Australian languages lack any verb ‘to be’” [Dixon 1980 491:12]

IF THIS IS THE CASE FOR Awabakal, **ga / gi** ‘be’ WOULD BE A Tkld INVENTION.

... kulla bang kure korien?

gala **bang** gurigurin

... seeing I know not a man?

because I man-lacking

... because I am lacking a man?”

Luke 1:35

Ngatun noa Angelo ko wiya bounnoun

tanan wal noa uwonnun Marai kan murrorōng kan ngiroung kin ko, ngatun kaiyu ko wokka tin to wutinnun wal ngiroung; koito ba unnoa ta murrorōng, pōrkullinnun ngiroung kin; wiyennun ngiakai yinal ta Eloi koba.

ngadun nuwa ANGELgu wiya buwanuwan

[35] And the angel answered and said unto her,

The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

AND he ANGEL-ERG speak-PH her

And he, the angel, spoke to her: ...

... tanan wal noa uwonnun Marai kan murrorōng kan ngiroung kin ko, ...

danan wal nuwa uwanan marayigan marurungGan ngirungGinGu

... The Holy Ghost shall come upon thee, ...

approach certainly he move-will spirit-agent good-agent thee-to

... "He, the good spirit-agent [i.e. Holy Ghost] will certainly approach to you, ...

... ngatun kaiyu ko wokka tin to wutinnun wal ngiroung; ...

ngadun gayugu wagadindu wudinan wal ngirung

... and the power of the Highest shall overshadow thee: ...

AND able-ERG high-at-ERG cover-will certainly thee

... and the power at high will certainly cover you; ...

[continues from previous frame]

... *koito ba unnoa ta murrorōng,
pōrkullinnun ngiroung kin; ...*

**guwidu ba anuwa da marurung
burgalinan ngirungGin**

... therefore also that holy thing
which shall be born of thee ...

therefore DONE that AFFirm
good drop-be-ing-will thee-at

... therefore that good (thing), aye, will
dropping [i.e. be born] at [i.e. of] you, ...

but / because / therefore

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

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

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

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

...*wiyennun ngiakai yinal ta Eloī koba.*

wiyinan ngiyagayi yinal da ELOIguba

... shall be called the Son of God.

speak-will like this son AFFirm GOD-of

... (someone) will speak [i.e. call] the son, aye, of God.”

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION
IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke 1:36

À, ngurrurĭa,

ngiroemba wūngngunbai Elizabet, warakan bountoa yinal ngurrongeen koba bounnoun ba; ngatun unni ta yellenna Sik ta bounnoun kai kan wiyatoara ngurrauwei.

ya ngaraliya

[36] And, behold,

thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

ah hear-ing-IMP!

“Ah, be hearing, ...

... ngiroemba wūngngunbai Elizabet, ...

ngirumba wungGanbaya ELIZABETH

... thy cousin Elisabeth, ...

thee-of sister-ITEM ELIZABETH

... your sister [i.e. cousin] Elizabeth, ...

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

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

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

... warakan bountoa yinal

ngurrongeen koba bounnoun ba; ...

waragan buwanduwa yinal

ngarunginGuba buwanuwanba

... she hath also conceived a son in her old age: ...

fill-BEness she son old-agent (f)-of her-of

... fill-ness [i.e. pregnant] (with) a son of her, of an old woman; ...

-gan / -gani / -gal

-gan agent (person who acts) (cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

INCONGRUENT TRANSLATION

KJV she hath also conceived a son in her old age

Tkld: **waragan buwanduwa yinal**

ngarunginGuba buwanuwanba

fill-BEness she son old-agent (f)-of her-of

CLOSER RENDERING PERHAPS:

waragan yinal-guwa buwanduwa

ngaru ngarungin

fill-BEness son-having she old old-agent

pregnant with a son, she a very old woman

COMMENT: NO EXAMPLES OF **ngaru ngarungin** IN THE RECORDS, SO THIS IS SPECULATIVE

[continues from previous frame]

... ngatun unni ta yellenna Sik ta
bounnoun kai kan ...

ngadun ani da yilina SIX da
buwanuwanGayi gan

... and this is the sixth month with her, ...

AND this AFFirm moon SIX AFFirm
her-at be-now

... and this, aye [i.e. is] now six moons
[i.e. months] at [i.e. with] her, ...

-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

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.

... wiyatoara ngurrauwai.

wiyadwara ngaruwayi

... who was called barren.

Speak-done to old-ITEM

... spoken (of) (as an) old-ITEM [i.e. barren]."

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

-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 1:37

Kulla nguraki to ke noa

Eloi to, kaiyu kan to ke.

gala nguragidu gi nuwa

[37] For with God

nothing shall be impossible.

because wise-[hear be]-using be he

Because he is wise, ...

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.

... Eloi to, kaiyu kan to ke.

ELOIdu gayugandu gi

... nothing shall be impossible.

GOD-ERG able-agent-ERG be

... God is an able-agent [i.e. capable].

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 1:38

Ngatun bountoa Mari ko wiya,

Kauwa yanti kammunbilla tia wiya bi ba; ngatoa mankillikan Jehova ūmba. Ngatun noa Angelo pūntirkulleen bounnoun kin birung.

ngadun buwanduwa MARYgu wiya

[38] And Mary said,

Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

AND she MARY-ERG speak-PH

And she, Mary, spoke: ...

... Kauwa yanti kammunbilla tia wiya bi ba; ...

gawa yandi gamanbila diya wiya bi ba

... Behold the handmaid of the Lord; ...

be-IMP! [yes] thus be-make-permit-IMP! me speak-PH thou DONE

... “Yes, permit (it) to be (to) me as you >done<-said; ...

[continues next frame]

[continues from previous frame]

... *ngatoa mankillikan Jehova ūmba. ...*

ngaduwa manGiligan JEHOVAHumba

... be it unto me according to thy word. ...

I take-be-ing-agent JEHOVAH-of

... I (am) the take-ing-agent [i.e. servant] of Jehovah." ...

... *Ngatun noa Angelo pūntirkulleen bounnoun kin birung.*

ngadun nuwa ANGEL bundagaliyan buwanuwanGinbirang

... And the angel departed from her.

AND he ANGEL depart-be-ing-did her-away from

... And he, the angel, departed from her.

MYSTERY WORD: *bandi...*

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

Luke 1:39

Ngatun bountoa Mari boungkulleen unti tara purreung ka,

ngatun uwa bountoa karakai bulkurra kolang kokerā ko Jouda ka ko;

ngadun buwanduwa MARY bungGaliyan andidara bariyangGa

[39] And Mary arose in those days,

and went into the hill country with haste, into a city of Juda;

AND she MARY rise-be-ing-did here-PLUR day(light)-at

And she, Mary, rose at [i.e. in] these days, ...

... ngatun uwa bountoa karakai bulkurra kolang ...

ngadun uwa buwanduwa garagayi balgaragulang

... and went into the hill country with haste, ...

AND move-PH she quick hill-towards

... and she moved quickly towards the hills, ...

... kokerā ko Jouda ka ko;

gugiragu JUDAHgagu

... into a city of Juda;

hut [town]-to JUDAH-to

... to a town, to Judah.

SPECIAL WORD: gugira

gugira

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

gugira garing: 'hut all'
FOR 'town'

Luke 1:40

*Ngatun bountoa uwa kokerā ko Zakaria ūmba kako,
ngatun būngbūng ka bounnoun Elizabet ngung.*

ngadun buwanduwa uwa gugiragu ZACHARIASumbagagu

[40] And entered into the house of Zacharias,
and saluted Elisabeth.

AND she move-PH hut-to ZACHARIAS-of-to

And she moved to the house of Zacharias,...

... ngatun būngbūng ka bounnoun Elizabet ngung.

ngadun bungbungGa buwanuwan ELIZABETHngung

... and saluted Elisabeth.

AND kiss-be-PH her ELIZABETH-ACC

... and kissed her, Elizabeth.

Luke 1:41

Ngatun yakita

*ngaiya ngurrā bountoa ba
Elizabet to pulle Mari umba,
tulutilleen ngaiya wonnai
bounnoun kin pika ka ; ngatun
warapāl bounnoun ba Elizabet
kin Marai kan to murrorong ko:*

ngadun yagida

[41] And it came to pass,
that, when Elisabeth heard the salutation of
Mary, the babe leaped in her womb; and
Elisabeth was filled with the Holy Ghost:

AND now

And now ...

... ngaiya ngurrā bountoa ba Elizabet to pulle Mari umba, ...

ngaya ngara buwanduwa ba ELIZABETHdu bali MARYumba

... that, when Elisabeth heard the salutation of Mary,...

then hear-PH she WHEN/IF ELIZABETH-ERG voice MARY-of

... then when she, Elizabeth, heard the voice of Mary, ...

[continues next frame]

[continues from previous frame]

... *tulutilleen ngaiya wonnai bounnoun kin pika ka; ...*

duludiliyan ngaya wanayi buwanuwanGin bigaga

... the babe leaped in her womb; ...

kick-AFF-ing-did then child her-at container-at

... the child was kicking at [i.e. in] her container [i.e. womb]; ...

-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 warapāl bounnoun ba Elizabet kin Marai kan to murrorōng ko:*

ngadun warabal buwanuwan ba ELIZABETHgin marayigandu marurungGu

... and Elisabeth was filled with the Holy Ghost:

AND fill-PATient her DONE ELIZABETH-at spirit-agent-using good-using

... and (someone) >done<- fill her, at Elizabeth, using [i.e. with] the good spirit [i.e. Holy Ghost]:

-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

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...)

PASSIVE: –bal

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

Luke 1:42

*Ngatun bountoa wiyelleen pulle wokka wiyelliella,
murrorōng umatoara bi nukung [9] ka; ngatun murrorōng umatoara peil ngiroemba pika koba.*

ngadun buwanduwa wiyiliyan baLi waga wiyiliyila

[42] And she spake out with a loud voice, and said,
Blessed art thou among women, and blessed is the fruit of thy womb.

AND she speak-ing-did voice high speak-ing-recently

And she was speaking (with) a high voice, speaking: ...

DOUBTFUL INTENSIFIER waga

waga = 'high'

DOUBTFUL IF ITS USE AS AN INTENSIFIER [e.g. 'loud'] WOULD HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE. PERHAPS INSTEAD: **gawal** 'big'

... murrorōng umatoara bi nukung [9] ka; ...

marurung umadwara bi nugangGa

... Blessed art thou among women, ...

good make-done to thou woman-at

... "You are good make-endowed [i.e. blessed] at [i.e. among] women; ...

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 murrorōng umatoara peil ngiroemba pika koba.

**ngadun marurung umadwara
SKIN ngirumba bigaguba**

... and blessed is the fruit of thy womb.

AND good make-done to SKIN thee-of container-of

... and good made-endowed [i.e. blessed]
the SKIN of your container [i.e. womb].

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

DOUBTFUL WORD 'PEIL'



'peil' UNEXPLAINED. PERHAPS 'skin', 'hide of animals;' c.f. 'pelt', as: *pellis* [L.], 'la *peal*' (Fr.), la *pelle* [It.]

fruit: **iyayai**

PERHAPS Tkld DID NOT LIKE THIS METAPHOR FOR 'womb', AND CHOSE 'skin'

Luke 1:43

Ngatun minnaring tin tia unni

tanān uwa tunkān pirriwul koba, emmoemba?

ngadun minaringdin diya ani

[43] And whence is this to me,
that the mother of my Lord should come to me?

AND what-because me this

“And what-because (is) this (to) 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 **minyīn** (BB)

-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

... tanān uwa tunkān pirriwul koba, emmoemba?

danān uwa danGan biriwalguba imuwumba

... that the mother of my Lord should come to me?

approach move mother chief-of me-of

... (that) the mother of my chief approach-move [i.e. come]?

Luke 1:44

*Kulla bang ba ngurrā pulle ngiroemba
ngurrēung ka emmoung kin,
wonnai ngaiya tia tulutilleen emmoung kin pika ka pitul ko.*

**gala bang ba ngara baLi ngirumba
ngariyangGa imuwungGin**

[44] For, lo, as soon as the voice of
thy salutation sounded in mine ears,
the babe leaped in my womb for joy.

because I WHEN/if hear-PH voice thee-of ear-at me-at

“Because when I heard your voice at [i.e. in] my ear(s), ...

... wonnai ngaiya tia tulutilleen emmoung kin pika ka pitul ko.

wanayi ngaya diya duludiliyan imuwungGin bigaga bidalgu

... the babe leaped in my womb for joy.

child then me kick-AFF-ing-did me-at container-at joy-for

... then the child kicked me at [i.e. in] my container [i.e. womb] for joy.”

but / because / therefore

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

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

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

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

-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 1:45

Ngatun murrorōng umatoara bountoa ngurrā;

kulla unnoa tara kunnun umatoara, wiyatoara bounnoun kin Jehova kin birung.

ngadun marurung umadwara buwanduwa ngara

[45] And blessed is she that believed:

for there shall be a performance of those things which were told her from the Lord.

AND good make-done to she hear-PH

And she (who) heard [i.e. believed] (is) good made-endowed [i.e. blessed]; ...

PASSIVE: -dwara

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

wiya-dwara speak-done to spoken

yuruba-dwara hide-done to hidden

ngu-dwara give-done to given

RENDERED: speak-, hide-, give-endowed

... kulla unnoa tara kunnun umatoara, ...

gala anuwadara ganān umadwara

... for there shall be a performance of those things ...

because that-PLUR be-will make-done to

... because these will be made-endowed [i.e. performed] ...

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

... wiyatoara bounnoun kin Jehova kin birung.

wiyadwara buwanuwanGin

JEHOVAHginbirang

... which were told her from the Lord.

speak-done to her-to JEHOVAH-away from

... (that were) speak-endowed [i.e. spoken] at [i.e. to] her from [i.e. by] Jehovah.

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

-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 1:46

*Ngatun Mari ko bountoa wiya,
Marai to emmoemba ko wiyān murroi bōn Jehova nung.*

ngadun MARYgu buwanduwa wiya

[46] And Mary said,
My soul doth magnify the Lord,

AND MARY-ERG she speak-PH

And she, Mary, spoke: ...

... Marai to emmoemba ko wiyān murroi bōn Jehova nung.

marayidu imuwumbagu wiyan maruwi bun JEHOVAHnung

... My soul doth magnify the Lord,

spirit-ERG me-of-ERG speak-now success him JEHOVAH-ACC

... "My spirit speaks success [i.e. magnifies] him, Jehovah.

Luke 1:47

Ngatun Marai to emmoemba ko

pittul umulleen Eloi kin Miroma emmoemba.

ngadun marayidu imuwumbaGu

[47] And my spirit

hath rejoiced in God my Saviour.

AND spirit-ERG me-of-ERG

“And my spirit ...

... pittul umulleen Eloi kin Miroma emmoemba.

bidal umaliyan ELOIgin miruma imuwumba

... hath rejoiced in God my Saviour.

joy make-ing-did GOD-because protect me-of

... was making joy because of [i.e. in] God my protect(or).

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

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

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

DOUBTFUL WORD

KJV Saviour

Tkld **miruma**

protect

PERHAPS BETTER:

miruma-gan

protect-agent

saviour

Luke 1:48

Kulla noa nakulla mirul bountoa ba umullikan ngikoemba;

A, unti birung yāntien to tia wiyennun murrorōng upatoara.

gala nuwa nagala miral buwanduwa ba umaligan ngigumba


[48] For he hath regarded the low estate of his handmaiden:

for, behold, from henceforth all generations shall call me blessed.

because he see-be-PH poor she DONE make-ing-agent him-of

“Because he saw she, his poor making-agent [i.e. handmaiden]; ...

MS ERROR [?]



buwanduwa 'she'
ERROR FOR
buwanuwan 'her' [?]

... A, unti birung yāntien to tia wiyennun murrorōng upatoara.

ya andibirang yandindu diya wiyinan marurung ubadwara

... for, behold, from henceforth all generations shall call me blessed.

ah here-away from all-ERG me speak-will good do-done to

... Ah, from this all will speak [i.e. call] me do-endowed good [i.e. blessed].

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 1:49

Kulla noa tia kaiyu kan to unnoa tara kauwul uma;

ngatun yitirroa ngikoumba [10] murrorōng upatoara katān.

gala nuwa diya gayugandu anuwadara gawal uma

[49] For he that is mighty hath done to me great things;

and holy is his name.

because he me able-agent-ERG that-PLUR big make-PH

“Because he the able-agent [i.e. mighty] made these big (things) (for) me; ...

... ngatun yitirroa ngikoumba [10]

murrorōng upatoara katān.

ngadun yidaruwa ngigumba

marurung ubadwara gadan

... and holy is his name.

AND name-having (through/by) him-of

good do-done to be-AFF-now

... and through his name is do-endowed good [i.e. holy].

MS ERROR [?]

yidaruwa

name-having

MS ERROR [?] FOR

yidara

name

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 1:50

Ngatun murroi ngikoemba barrun kin ba kinta kan bōn katān,

willungngēl kore ka birung tarai kore ka birung.

ngadun maruwi ngigumba barunGinba gindagan bun gadan

[50] And his mercy is on them that fear him

from generation to generation.

AND success him-of them-all-at DONE fear-BEness him be-AFF-now

“And his success [i.e. mercy] is at [i.e. on] them (that) fear-ness [i.e. are fearful of] him, ...

-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

... willungngēl kore ka birung tarai kore ka birung.

wilangNGil gurigabirang darayi gurigabirang

... from generation to generation.

return/behind (past)-place [generation]
man-away from other man-away from

... past-place [i.e. generation] from (one) man from [i.e. to] (an)other.

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

Luke 1:51

Tūngngunbilleen noa kaiyu kan turrung ngikoemba;

wupea noa barun ngarungngara yaroyaro būlbūl kan kōttellikanne.

dungGanbiliyan nuwa
gayugan darang ngigumba

[51] He hath shewed strength with his arm;
he hath scattered the proud in the imagination of their hearts.

show-do-ing-did he able-BEness arm him-of

“He has shown able-ness
[i.e. strength] of his arm; ...

... wupea noa barun ngarungngara
yaroyaro būlbūl kan kōttellikanne.

wubiya nuwa barun ngara ngara
yaruyaru bulbulgan gudiligani

... he hath scattered the proud in
the imagination of their hearts.

do-PH he them-all hear-hear (argue/split)
scatter heart-agent think-ing-entity

... he did split scatter them, the thinking entity
[i.e. imagination] (of) the heart-agents.

-gan / -gani / -gal

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

Tkld INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BEness)

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.

Tkld INVENTIONS:

rich man / crucify /argue

Tkld coined the following terms:
rich man **burul-gan** heavy agent
crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...
divided **ngara ngara** hear-hear (argue/split)

MYSTERY WORD: *yaruyaru*

yaru = ‘egg’
NO other EXAMPLES OF **yaruyaru**
CONTEXT SUGGESTS ‘scatter’
YET THIS IS DOUBTFUL

‘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

ALTERNATIVE TRANSLATION

KJV *he hath scattered the proud in*
the imagination of their hearts
bun-Gi-yan nuwa gawal-gan gudi-li-
gani-guwa yaragayi-guwa
beat-be-did he big-agent think-ing-
entity having bad-having
he beat the big people having bad
imagination

OBSCURE SENTENCE

OBSCURE SENTENCE
AND EQUALLY OBSCURE
Tkld INTERPRETATION
AND TRANSLATION

Luke 1:52

*Upea noa barun parrān kaiyu kan yellawolli ngeil la birung barun ba,
ngatun wupea noa barun mirrul wokka lang.*

ubiya nuwa barun baRan gayugan
yilawalingilabirang barunba

[52] He hath put down the mighty from their seats,
and exalted them of low degree.

do-PH he them-all DOWN able-agent sit-ing-place-away from them-all-of

“He did the able-agents [i.e. mighty] down,
away from their sitting places [i.e. seats], ...

... ngatun wupea noa barun mirrul wokka lang.

ngadun wubiya nuwa barun miral wagalang

... and exalted them of low degree.

AND do-PH he them-all poor high-ness

... and the poor, he did them highness.

ANGLICISM ‘down’: *baran*

IN ENGLISH, *down* IS AN ADJUNCT TO CERTAIN VERBS, BUT THE SENSE IS AS MUCH EMPHATIC AS *downwards*. TKld TRANSLATED THE WORD LITERALLY IN ABOUT 60 INSTANCES:

9	<i>sit down</i>	<i>rest</i>
3	<i>cut, hew, down</i>	<i>fell</i>
9	<i>fall down</i>	<i>collapse</i>
5	<i>put, lay, let</i>	<i>deposit</i>
	<i>come, go, down</i>	<i>descend</i>
	<i>take, let, down</i>	<i>lower</i>
	<i>pull down</i>	<i>demolish</i>

Also ‘down’ in:

run, hurry, take, bow, kneel, stoop, press, pour, cast, etc.

Luke 1:53

Ngukulla noa kapiri kan ko murrorōng ta;

ngatun noa barun porōl kan yuka mirul ko.

ngugala nuwa gabiriganGu marurung da

[53] He hath filled the hungry with good things;

and the rich he hath sent empty away.

give-be-PH he hunger-agent-to good AFFirm

“He gave good, aye, to the hunger agents [i.e. starving]; ...

... ngatun noa barun porōl kan yuka mirul ko.

ngadun nuwa barun burulgan yuga miralgu

... and the rich he hath sent empty away.

AND he them-all heavy-agent [rich] send-PH poor-to

... and he sent them, the heavy agents [i.e. the rich], to poor [i.e. empty].

Tkld INVENTIONS: rich man / crucify / argue

Tkld coined the following terms:

rich man **burul-gan** heavy agent

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

divided **ngara ngara** hear-hear (argue/split)

Luke 1:54

Umulleen noa ngikoemba umullikan Israel nung,

ngurrulli birung ngikoung kin birung, murroi ta ngikoemba;

umaliyan nuwa ngigumba umaligan ISRAELnung

[54] He hath holpen his servant Israel,

in remembrance of his mercy;

make-ing-did he him-of make-ing-agent ISRAEL-ACC

“He was making [i.e. helping] his making agent [i.e. servant] Israel, ...

... ngurrulli birung ngikoung kin birung, murroi ta ngikoemba;

ngaralibirang ngigungGinbirang maruwi da ngigumba

... in remembrance of his mercy;

hear-ing-away from him-away from peace AFFirm him-of

... from hearing [i.e. remembering] him, his peace [i.e. mercy], aye.

Luke 1:55

Yanti wiya noa ba barun

biyungbai ta ngearun ba, Abraham-nung ngatun barun wonnai tara ngikoemba yanti ka tai.” [11]

yandi wiya nuwa ba barun

[55] As he spake

to our fathers, to Abraham, and to his seed for ever.

thus speak-PH he WHEN/if them-all

When he spoke thus (to) them, ...

... biyungbai ta ngearun ba, Abraham-nung ...

biyangbaya da ngiyarunba ABRAHAMnung

... to our fathers, to Abraham, ...

father-ITEM AFFirm us-all-of ABRAHAM-ACC

... (to) the father(s), aye, of us, (to) Abraham ...

... ngatun barun wonnai tara ngikoemba yanti ka tai.”

ngadun barun wanayidara ngigumba yandi gadayi

... and to his seed for ever.

AND them-all child-PLUR him-of thus be-AFF-HAB (always)

... and (to) them, his children, always.

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

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

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

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**]

Luke 1:56

*Ngatun Mari bountoa kakulla bounnoun katoa ngoroka yellenna ka,
ngatun willem ba ngaiya bountoa bounnoun ka ta ko kokira ko.*

**ngadun MARY buwanduwa gagala
buwanuwanGaduwa nguruga yilinaga**

[56] And Mary abode with her about three months,
and returned to her own house.

AND MARY she be-be-PH her-in company with three-at moon-at

And Mary was with her at [i.e. for] three moons [i.e. months], ...

-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 willem ba ngaiya bountoa
bounnoun ka ta ko kokira ko.*

**ngadun wilimba ngaya buwanduwa
buwanuwanGadagu gugiragu**

... and returned to her own house.

AND return-do-PH then she her-to hut-to

... and then she returned to her house.

ka ta / -ka ta

SOME 80 INSTANCES OF

ka ta: ga da.

INTERPRETATIONS:

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

PRONOUN IRREGULARITIES

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

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

Luke 1:57

Yakita ngaiya Elizabet ūmba kakulla wonnai pōrkullinnun;

ngatun yinal bounnoun ba pōrkulleen.

yagida **ngaya ELIZABETH** Humba gagala wanayi burgalinan

[57] Now Elisabeth's full time came that she should be delivered;
and she brought forth a son.

now then ELIZABETH-of be-be-PH child drop-be-ing-will

Now it was then (that) the child of Elizabeth will be dropping [i.e. bearing]; ...

... ngatun yinal bounnoun ba pōrkulleen.

ngadun yinal buwanuwanba burgaliyan

... and she brought forth a son.

AND son her-of drop-be-ing-did

... and was dropping [i.e. being born] of her a son.

**POSSESSIVE
unattached**

A POSSESSIVE SHOULD
BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

PERHAPS

buwanuwan-Gin-birang
her-away from
(dropping) from her

Luke 1:58

*Ngatun ngurra bara kōtita ko bounnoun ba ko,
yanti Jehova ko noa ba murrorong uma bounnoun kin; ngatun bara pittul kakulla
ngatun bountoa.*

ngadun ngara bara gudidagu buwanuwanbagu

[58] And her neighbours and her cousins heard
heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

AND hear-PH they-all kinsman-ABSTR-ERG her-of-ERG

And they, her kinsmen heard, ...

... yanti Jehova ko noa ba murrorong uma bounnoun kin; ...

yandi JEHOVAHgu nuwa ba marurung uma buwanuwanGin

... how the Lord had shewed great mercy upon her; ...

thus JEHOVAH-ERG he DONE good make-PH her-at

... thus [i.e. how] he, Jehovah, >done<-made good at [i.e. for] her; ...

... ngatun bara pittul kakulla ngatun bountoa.

ngadun bara bidal gagala ngadun buwanduwa

... and they rejoiced with her.

AND they-all joy be-be-PH AND she

... and they and she were joy(ful).

Luke 1:59

Ngatun yakita ngaiya purreung ka,

*uwa ngaiya bara kullabulliko wonnai ko; ngatun bara wiya bōn
ngiakai Zakaria, biyungbai tin yitirra tin.*

ngadun yagida ngaya bariyangGa [EIGHTda]

[59] And it came to pass, that on the eighth day
they came to circumcise the child; and they called him Zacharias, after the name of his
father.

AND now then day(light)-at [EIGHT-at]

And now then at [i.e. on] the [eighth] day, ...

WORD MISSING eighth

ELSEWHERE TkId USES ENGLISH FOR
'eighty', 'eighteen', HENCE HERE:

EIGHTda: eight-at

'eighth' COULD BE:

warayi warayi-da: four/five four/five-at

bula bula bula bula-ga: two two two two-at

... uwa ngaiya bara kullabulliko wonnai ko; ...

uwa ngaya bara galabaligu wanayigu

... they came to circumcise the child; ...

move-PH then they-all cut-do-ing-for child-for

... they then moved for cutting [i.e. circumcising] for the child; ...

SPECIAL WORD: cut

DEFINITIONS MIGHT BE DOUBTFUL:

ganban-di-li-gu To cut with a knife

gulban-di-li-gu To chop with an axe or
scythe, to mow

gala-ba-lig-u to cut round; to circumcise

galing-di-lig-u to cut, as with a knife or stone
such cutting instrument

[continues next frame]

[continues from previous frame]

...ngatun bara wiya bōn ngiakai Zakaria, ...

ngadun bara wiya bun ngiyagayi ZACHARIAS

... and they called him Zacharias, ...

AND they-all speak-PH him like this ZACHARIAS

... and they spoke [i.e. called] him like this, Zacharias, ...

... biyungbai tin yitirra tin.

biyangbayidin yidaradin

... after the name of his father.

father-ITEM-because name-because

... because of the name of the father.

-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

-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 1:60

Ngatun tunkan to wiya bountoa,

yanoa; kulla bōn wiyennun ngiakai Ioane.

ngadun danGandu wiya buwanduwa

[60] And his mother answered and said,

Not so; but he shall be called John.

AND mother-ERG speak-PH she

And she, the mother, spoke: ...

... yanoa; kulla bōn wiyennun ngiakai Ioane.

yanuwa gala bun wiyinan ngiyagayi JOHN

... Not so; but he shall be called John.

let-it-be because him speak-will like this JOHN

... “Desist! because (someone) will speak [i.e. call] him like this, John”.

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke 1:61

*Ngatun bara bounnoun wiya,
keawaran ngiroumba kōti ta wiya ba ngiakai unni yitirra.*

ngadun bara buwanuwan wiya

[61] And they said unto her,
There is none of thy kindred that is called by this name.

AND they-all her speak-PH

And they spoke (to) her: ...

... keawaran ngiroumba kōti ta wiya ba ngiakai unni yitirra.

giyawaran ngirumba gudi da wiya ba ngiyagayi ani yidara

... There is none of thy kindred that is called by this name.

not-now thee-of kinsman ABSTR speak DONE like this this name

... “Not of your kinsmen >done<-spoken [i.e. called] (by) a name like this”.

Luke 1:62

*Ngatun bara tūngnga umulleen
bōn biyungbai ko ngikoemba ko,
wonnēn noa bon [12] yitirra wiyunnun?*

**ngadun bara dungGa umaliyan
bun biyangbayigu ngigumbagu**

[62] And they made signs to his father,
how he would have him called.

**AND they-all show make-ing-did him
father-ITEM-to him-of-to**

And they made marks [i.e. signs]
to his father, ...

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

-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

... wonnēn noa bon [12] yitirra wiyannun?

wanin nuwa bun yidara wiyanan

... how he would have him called.

where he him name speak-will

... where [i.e. how] he will speak him [i.e. his] name.

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**

Luke 1:63

*Ngatun noa wiya upulli-ngeil ko,
ngatun noa upa, wiyelliela, yitirra noa ngiakai Ioane ngatun
bara yanfīn to kōtta.*

ngadun nuwa wiya ubalingilgu

[63] And he asked for a writing table,
and wrote, saying, His name is John. And they marvelled all.

AND he speak-PH do-ing place-for

And he spoke [i.e. asked] for a doing-place [i.e. writing table], ...

... ngatun noa upa, wiyelliela, ...

ngadun nuwa uba wiyiliyila

... and wrote, ...

AND he do-PH speak-ing-recently

... and he did [i.e. wrote], speaking: ...

[continues next frame]

[continues from previous frame]

... *yitirra noa ngiakai Ioane* ...

yidara nuwa ngiyagayi JOHN

... His name is John. ...

name he like this JOHN

... “He (is) name(d) like this, John”; ...

... *ngatun bara yantīn to kōtta.*

ngadun bara yandindu guda

... And they marvelled all.

AND they-all all-ERG think-PH

... and they all thought [i.e. marvelled].

Luke 1:64

*Ngatun tantoa kal bo kurraka-
bungkulleen ngikoumba,
ngatun bōn ngikoumba tullun balbal kakulla, ngatun
noa wiya, ngatun noa wiya murroi Eloī-nung.*

**ngadun danduwagalbu garaga
bangGaliyan ngigumba**

[64] And his mouth was opened immediately,
and his tongue loosed, and he spake, and praised God.

AND enough-belong-EMPH [immediately]
mouth open-be-ing-did him-of

And immediately his mouth opened, ...

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

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 bōn ngikoumba tullun balbal kakulla, ...

ngadun bun ngigumba dalan balbal gagala

... and his tongue loosed, ...

AND him him-of tongue swing be-be-PH

... and his tongue swung, ...

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

[continues from previous frame]

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

ngadun nuwa wiya

... and he spake, ...

AND he speak-PH

... and he spoke, ...

... *ngatun noa wiya murroi Eloinung.*

ngadun nuwa wiya maruwi ELOInung

... and praised God.

AND he speak-PH success GOD-ACC

... and he spoke success [i.e. praised] God.

Luke 1:65

*Ngatun bara kinta kakulla yantīn ta unta kal;
ngatun unni tara wiyillikanne totōng kakulla yantīn ta kalōng koa bulkaroa Jouda ka.*

ngadun bara ginda gagala yandin da andagal

[65] And fear came on all that dwelt round about them:
and all these sayings were noised abroad throughout all the hill country of Judaea.

AND they-all fear be-be-PH all AFFirm there-belong

And they were afraid, all, aye, belong(ing) there; ...

... ngatun unni tara wiyillikanne totōng kakulla ...

ngadun anidara wiyiligani dudung gagala

... and all these sayings were noised abroad ...

AND this-PLUR speak-ing-entity good news be-be-PH

... and these speakings were good news ...

... yantīn ta kalōng koa bulkaroa Jouda ka.

yandinda galungGuwa balgaruwa JUDAEA ga

... throughout all the hill country of Judaea.

all-at distant-having (through/by) hill-having (through/by) JUDAEA-at

... at [i.e. throughout] all the distant hill(s) at [i.e. of] Judaea.

-toa / -koa COMIT / PROP / PERL

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

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

Luke 1:66

Ngatun bara yant̄n to unnoa tara ngurra

wūnkulla barun kin būlbūl la wiyelliella yakoai unni ta wonnai kunnun!
Ngatun mutturra Jehova-ūmba ngikoung kin katān.

ngadun bara yandindu
anuwadara ngara

[66] And all they that heard them

laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

AND they-all all-ERG that-PLUR hear-PH

And they, all those, (who) heard ...

... wūnkulla barun kin būlbūl la ...

wunGala barunGin bulbula

... laid them up in their hearts, ...

deposit-be-PH them-all-at heart-at

... deposited [i.e. laid] them
 at [i.e. in] their hearts, ...

-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

'heart' METAPHOR

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

[continues next frame]

[continues from previous frame]

... wiyelliella yakoai unni ta wonnai kunnun! ...
 wiyiliyila yaguwayi ani da wanayi ganan

... saying, What manner of child shall this be! ...

speaking-recently how this AFFirm child be-will

... speaking, how will this, aye, child be! ...

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

... Ngatun mutturra Jehova-ūmba
 ngikoung kin katān.

ngadun madara JEHOVAHumba
 ngigungGin gadan

... And the hand of the Lord was with him.

AND hand JEHOVAH-of him-at be-AFF-now

... And the hand of Jehovah is at [i.e. with] him.

'hand of the Lord' METAPHOR

THE PHRASE 'hand of the Lord' IS NOT ABOUT AN ACTUAL hand. IT MIGHT MEAN 'the power of the Lord'. SO PERHAPS, FOR 'power':

uma-li da: make-ing ABSTR

gayu-gani: able-entity

-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 1:67

*Ngatun noa Zakaria ko biyungbai ngikoemba,
warapal bōn wupea Marai to yirriyirri to, ngatun noa wiyelliella ngiakai.*

ngadun nuwa ZACHARIASgu biyangbayi ngigumba

[67] And his father Zacharias
was filled with the Holy Ghost, and prophesied, saying,

AND he ZACHARIAS-ERG father-ITEM him-of

And he, Zacharias, his father, ...

-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

... warapal bōn wupea Marai to yirriyirri to, ...

warabal bun wubiya marayidu yiri yiridu

... was filled with the Holy Ghost, ...

fill-PATient him do-PH spirit-using sacred-using

... (someone) did fill him using the
sacred spirit [i.e. Holy Ghost], ...

PASSIVE: –bal

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

wara-bal: full, filled
yidara-bal: named

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION
IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

... ngatun noa wiyelliella ngiakai.

ngadun nuwa wiyiliyila ngiyagayi

... and prophesied, saying,

AND he speak-ing-recently like this

... and he was speaking [i.e. prophesying] like this:

Luke 1:68

Kummunbilla bōn Jehova-nung Eloī-nung

[13] Israel-koba pitulmulliko;

kulla noa uwa barun nakilliko, ngatun wirrilliko kore ko ngikoung kai ko.

gamanbila bun JEHOVAHnung

ELOInung ISRAELguba bidalmaligu

[68] Blessed be the Lord God of Israel;

for he hath visited and redeemed his people,

be-make-permit-IMP! JEHOVAH-ACC
GOD-ACC ISRAEL-of joy-make-ing-for

(Someone) must let him, Jehovah, God of Israel,
be for making joy [i.e. blessed]; ...

... kulla noa uwa barun nakilliko, ...

gala nuwa uwa barun nagiligu

... for he hath visited ...

because he move-PH them-all see-be-ing

... because he moved [i.e. visited] for seeing them, ...

... ngatun wirrilliko kore ko ngikoung kai ko.

ngadun wiriligu gurigu ngigungGayigu

... and redeemed his people,

AND operate-ing-for man-for him-of-for

... and for operating [i.e. redeeming]
for his men [i.e. people].

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

PRONOUN IRREGULARITIES

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

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

IRREGULAR SUFFIX [?]

ngigungGayi
POSSIBLE MS ALTERNATIVE FOR
ngigung-Ga

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

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

	because	at	ITEM
-gayi	42	41	12
-baya	–	–	3
-dayi	–	–	2
-wayi	–	–	4

Luke 1:69

*Ngatun boungbungnga noa
nulkanulka ngolomullikān ngearun,
kokērā Dabid-ūmba ka ngikoemba mankillikān;*

**ngadun bungbangGa nuwa nalga nalga
ngulumaligan ngiyarun**

[69] And hath raised up
an horn of salvation for us
in the house of his servant David;

AND rise-do-compel-PH he iron iron
protect-ing-agent us-all

And he compelled to rise a protecting iron [i.e. horn of salvation] (for) us, ...

... kokērā Dabid-ūmba ka ngikoemba mankillikān;

gugira DAVIDumbaga ngigumba manGiligan

... in the house of his servant David;

hut-at DAVID-of-at him-of take-be-ing-agent

... at [i.e. in] the house of his taking agent [i.e. servant] David;

MS VARIANT: hut-at

VERSIONS OF 'hut-at':

Tkld

7 **gugiridin**

2 **gugiriba**

2 **gugiraga(ba)**

20 **gugira**

DOUBTFUL AGREEMENT

KJV *of his servant*

Tkld **ngigumba manGiligan**

him-of take-be-ing-agent

NOUN-ADJECTIVE AGREEMENT
REQUIRED.

PERHAPS BETTER AS::

manGiliganGuba ngigumba
take-be-ing-agent-of him-of

Luke 1:70

Yanti noa ba wiya

kurrurkā ko Prophet-ko-ba ko yirriyirri-kan to yantīn to, purrai yantīn kurrikurri ka birung:

yandi nuwa ba wiya

[70] As he spake

by the mouth of his holy prophets, which have been since the world began:

thus he WHEN/if speak-PH

Thus when he spoke ...

... *kurrurkā ko Prophet-ko-ba ko yirriyirri-kan to yantīn to, ...*

garagagu PROPHETgubagu yiri yirigandu yandindu

... by the mouth of his holy prophets, ...

mouth-using PROPHET-of-using sacred-BEness-using all-using

... using the mouth of all his sacred-nessprophet(s), ...

-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

... *purrai yantīn kurrikurri ka birung:*

barayi yandin gari garigabirang

... which have been since the world began:

earth all first-away from

... (on) earth all from the first [i.e. beginning]; ...

Luke 1:71

*Ngolomauwil koa ngearun
 ngearun ba bukka tukul la birung
 mutturra birung barun kin birung, ngatun yanfīn ta birung
 yarakai willung ka birung.*

**ngulumawilguwa ngiyarun
 ngiyarunba baga dugulabirang**

[71] That we should be
 saved from our enemies,
 and from the hand of all that hate us;

protect-might-having us-all us-all-of
 anger true/big-away from

(That) (someone) protect might-doing us
 from our true anger(s) [i.e. enemies], ...

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...)

MYSTERY WORD: *dugal*

IN Gdg, Wnra, Wrmi,
dugal = 'big' [8 instances]
 IN Awa,
dugul = 'true', 'straight' [8]

DOUBTFUL Tkld TRANSLATION

*KJV That we should be saved from our enemies, and
 from the hand of all that hate us;*

Tkld TRANSLATION DOUBTFUL:
 WORD MISPLACED; REPETITION; MYSTERY
 WORD. PERHAPS:

**nguluma ngiyarun baga-gan-Ga-birang ngiyarunba-
 gin-birang ngadun gayu-gani-da-birang barunba-
 Gin-birang ngiyaran yaragayi uman**
 protect-IMP! us-all anger-agent-away from us-all-of-
 away from AND able-entity-ABSTR-away from them-
 all-of-away from us-all bad make-now
*(someone must) protect us from our enemies and
 from the power of them (who) bad-make [i.e. hate] us.*

[continues next frame]

[continues from previous frame]

... *mutturra birung barun kin birung, ...*

madarabirang barunGinbirang

... and from the hand ...

hand-away from them-all-away from

... (and) from the hand(s) (of) them ...

hand METAPHOR

THE 'hand' REFERENCE IS NOT ABOUT AN ACTUAL hand. BUT MOST PROBABLY REFERS TO 'power'

MS ERROR

KJV *and from the hand*
MS OMITTS 'and'

... *ngatun yantīn ta birung yarakai willung ka birung.*

ngadun yandindabirang yaragayi wilangGabirang

... of all that hate us;

AND all-away from bad-return/behind (past) [sinner]-away from

... >and< from all bad return(s) [i.e. haters]

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)

MS ERROR

KJV *of all that hate us*
MS INCLUDES 'and'

Luke 1:72

*Umulliko murroi ko wiyatoara
barun kin biyungbai ko ngearun ba,
ngatun ngurrulliko ngikoumba wiyatoara yirriyirri ta,*

**umaligu maruwigu wiyadwara
barunGin biyangbayigu ngiyarunba**

[72] To perform the mercy
promised to our fathers,
and to remember his holy covenant;

make-ing-for success-for speak-done to
them-all-at father-ITEM-for us-all-of

For making success [i.e. mercy] spoken at
[i.e. to] them, to our father(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

-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 / --baya: because, at, ITEM

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

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

... ngatun ngurrulliko ngikoumba wiyatoara yirriyirri ta,

ngadun ngaraligu ngigumba wiyadwara yiri yiri da

... and to remember his holy covenant;

AND hear-ing-for him-of speak-done to sacred AFFirm

... and for hearing [i.e. remembering] his sacred spoken [i.e. covenant], aye.

Luke 1:73

*Pirāl-mān noa ngali wiyelliella bon
Abraham-nung biyungbai ngearun ba,*

*biralman nuwa ngali wiyiliyila bun
ABRAHAMnung biyangbayi ngiyarunba*

[73] The oath which he sware to our father Abraham,

hard-make-now [oath] he this speak-ing-recently him
ABRAHAM-ACC father-ITEM us-all-of

He was hard-speaking [i.e. swearing an
oath], this (to) him, Abraham, our father.

-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 1:74

*Nguwil koa ngearun noa,
mankilliko ngearun muttutra birung bukka kan
ta birung [14] ngearun ba, ngurrauwil koa
ngeen bōn kinta korien ko.*

nguwilguwa ngiyarun nuwa

[74] That he would grant unto us,
that we being delivered out of the hand of our enemies might
serve him without fear,

give-might-having us-all he

(That) he give might-doing [i.e. grant] us, ...

... mankilliko ngearun muttutra birung bukka kan ta birung [14] ngearun ba, ...

manGiligu ngiyarun madarabirang bagagandabirang ngiyarunba

... that we being delivered out of the hand of our enemies ...

take-be-ing-for us-all hand-away from anger-agent-away from us-all-of

... taking us from the hand [i.e. power] (of) our anger-agent(s) [i.e. enemies], ...

hand METAPHOR

THE 'hand' REFERENCE IS
NOT ABOUT AN ACTUAL hand.
BUT MOST PROBABLY
REFERS TO 'power'

... ngurrauwil koa ngeen bōn kinta korien ko.

ngarawilGuwa ngiyin bun gindagurinGu

... might serve him without fear,

hear-might-having we-all him fear-lacking-using

... (that) we hear might-doing [i.e. might be serving] him using lacking fear [i.e. fearlessly].

Luke 1:75

*Yirriyirri kan, ngatun murrorong kan
mikan ta ngikoung kin*
yan̄tīn ta purreung ka mōrōn ngearun ba.

yiri yirigan ngadun marurungGan
miganda ngigungGin

[75] In holiness and
righteousness before him,
all the days of our life.

sacred-BEness AND good-BEness
in front-at him-at

Sacred-ness and good-ness [i.e. a
righteous] person in front at [i.e. of] him ...

-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

-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

... yan̄tīn ta purreung ka mōrōn ngearun ba.

yandinda bariyangGa murun ngiyarunba

... all the days of our life.

all-at day(light)-at life us-all-of

... all [i.e. every] day of our life.

Luke 1:76

Ngatun ngintoa, wonnai ta ...

wonnai ta wiyennun b̄n yitirra Prophet ta wokka ka ko; kulla bi uwonnun nganka mikan ta Jehova kin, upulliko yapung ko ngikoemba;

ngadun nginduwa wanayi da

[76] And thou, child,

shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

AND thou child AFFirm

And you, child, aye, ...

... wiyennun b̄n yitirra Prophet ta wokka ka ko; ...

wiyinan bin yidara PROPHET da wagagagu

... shalt be called the prophet of the Highest: ...

Speak-will thee name PROPHET AFFirm high-to

... (someone) will speak [call] you the name Prophet, aye, to the high; ...

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

[continues next frame]

[continues from previous frame]

... *kulla bi uwonnun nganka mikan ta Jehova kin, ...*

gala bi uwanan nganGa miganda JEHOVAHgin

... for thou shalt go before the face of the Lord ...

because thou move-will in front in front-at JEHOVAH-at

... because you will move before in front at [i.e. of] Jehovah, ...

-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

...*upulliko yapung ko ngikoemba;*

ubaligu yabangGu ngigumba

... to prepare his ways;

do-ing-for path-for him-of

...for doing [i.e. preparing] for his path.

Luke 1:77

Ngukilliko ngurrulliko morōn ko ngikoung kai ko kore ko,
warikan yarakai barrun ba,

ngugiligu ngaraligu murunGu ngigungGayigu gurigu

[77] To give knowledge of salvation unto his people
 by the remission of their sins,

give-be-ing-for hear-ing-for life-for him-of-to man-to

For giving for hearing [i.e. knowing] for life,
 to him man [i.e. to his people], ...

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

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

	because	at	ITEM
-gayi	42	41	12
-baya	–	–	3
-dayi	–	–	2
-wayi	–	–	4

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.

... warikan yarakai barrun ba,

warigan yaragayi barunba

... by the remission of their sins,

forgive-now bad them-all-of

... forgives their bad [i.e. sins]

Luke 1:78

Murroi tin kauwollin Eloï koba tin ngearun ba,

ngurrur-kan wokka ka birung tanan uwa ngearun kin ko,

maruwidin gawalin ELOIgubadin ngiyarunba

[78] Through the tender mercy of our God;

whereby the dayspring from on high hath visited us,

success-because big-because GOD-of-because us-all-of

Because of the big success [i.e. mercy] of our God, ...

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

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

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

... ngurrur-kan wokka ka birung tanan uwa ngearun kin ko,

ngaragan wagagabirang danan uwa ngiyarunGinGu

... whereby the dayspring from on high hath visited us,

sunrise-BEness high-away from approach move-PH us-all-to

... the sunrise from high approach-moved to us.

-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 1:79

*Ngukilliko purreung ko barun yellawolli ta ba ko ngorongorā ba ko
ngatun kōmirra ka ba tetti ka ba, yutilliko tinna ko ngearun ba ko yapung koa pittul koba koa.*

ngugiligu bariyangGu barun yilawalidabagu nguru ngurabagu

[79] To give light to them that sit in darkness
and in the shadow of death, to guide our feet into the way of peace.

give-be-ing-for day(light)-using them-all sit-ing-at-for night night-at-for

For giving using daylight (to) them for sitting at [i.e. in] the night night [i.e. dark] ...

-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 kōmirra ka ba tetti ka ba, ...

ngadun gumiragaba didigaba

... and in the shadow of death, ...

AND shadow-at dead-at

... and at [i.e. in] the shadow at [i.e. of] dead, ...

... yutilliko tinna ko ngearun ba ko yapung koa pittul koba koa.

yudiligu dinagu ngiyarunbagu yabangGuwa bidalgubaguwa

... to guide our feet into the way of peace.

guide-ing-for foot-using us-all-of-using path-having joy-of-having

... for guiding using our foot [i.e. feet] having [i.e. along] the path of joy [i.e. peace].

Luke 1:80

*Ngatun wonnai poaikulleen,
nguraki noa marai kan, ngatun kakulla noa korung
koa [15] yakita ko purreung ka ko paipea noa ba
Israel kin ko.*

ngadun wanayi buwayigaliyan

[80] And the child grew,
and waxed strong in spirit, and was in the
deserts till the day of his shewing unto Israel.

AND child grow-be-ing-did

And the child grew ...

... nguraki noa marai kan, ...

nguragi nuwa marayigan

... and waxed strong in spirit, ...

hear-be [wise] he spirit-agent

... he (became a) wise spirit-agent [i.e. waxed strong in spirit], ...

UNIDENTIFIED TERMS

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

[continues next frame]

[continues from previous frame]

... ngatun kakulla noa korung koa [15] ...

ngadun gagala nuwa gurangGuwa

... and was in the deserts ...

AND be-be-PH he scrub-having

... and he was in the scrub ...

... yakita ko purreung ka ko paipea noa ba Israel kin ko.

yagidagu bariyangGagu bayibiya nuwa ba ISRAELginGu

... till the day of his shewing unto Israel.

now-to day(light)-to appear-do-PH he WHEN/if ISRAEL-to

... now to [i.e. until] when he appeared to Israel.

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