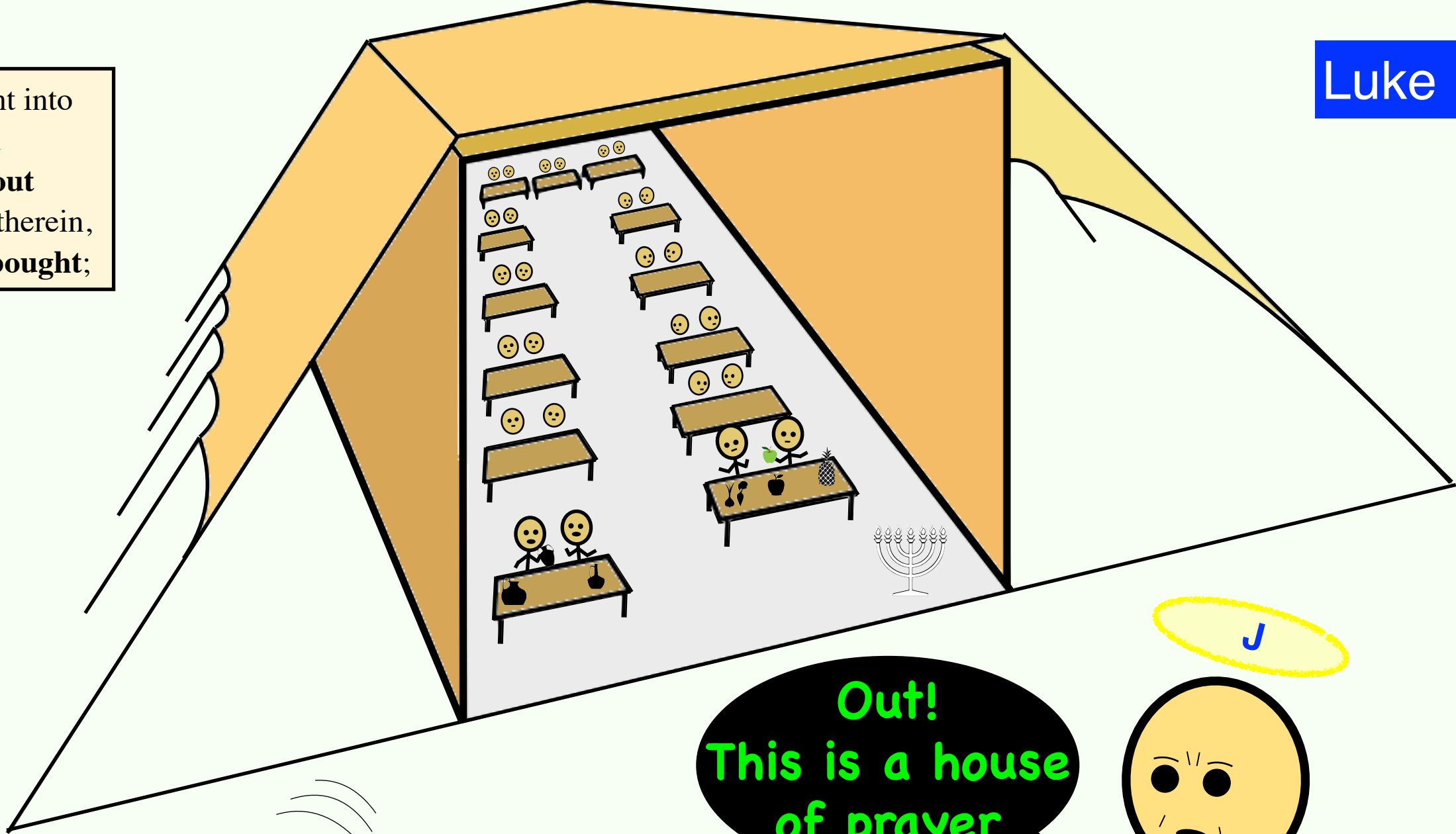


**Analysis of the translations
of L.E. Threlkeld
by
Jeremy Steele**

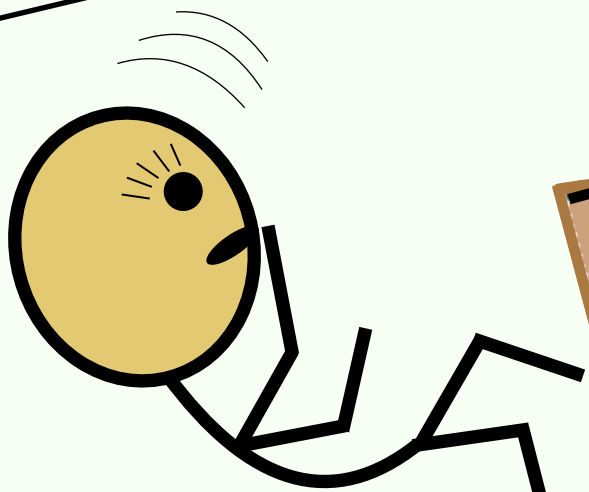
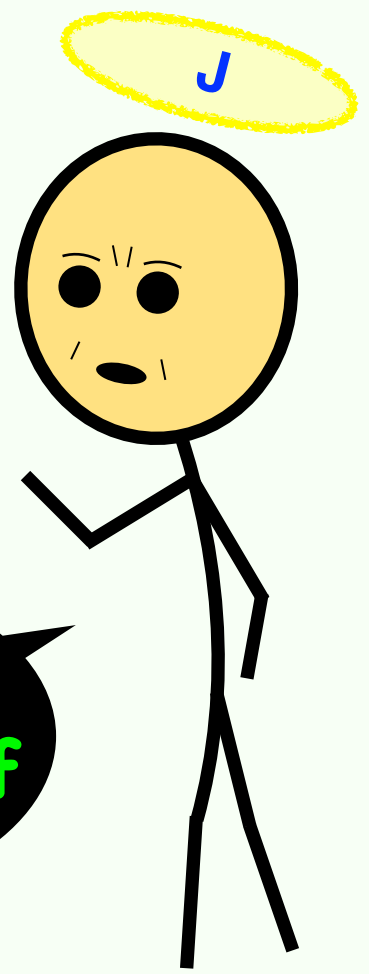
Luke 19

[45] And he went into the temple, and began to cast out them that **sold** therein, and them that **bought**;



Out!
This is a house
of prayer

You've
turned it
into a den of
thieves



[46] Saying unto them, It is written, My house is the **house of prayer**: but ye have made it a **den of thieves**.



Luke 19:01

Ngatun noa Jesu uwa willi koa Jeriko koa.

ngadun nuwa JESUS uwa wiliguwa JERICHOguwa

[1] And Jesus entered and passed through Jericho.

AND he JESUS move-PH middle-having (through/by) JERICHO-having (through/by)

And he, Jesus, moved through the middle of Jericho.

Luke 19:02

Ngatun kakulla unta kal wakōl kore ngiakai [167] Zaccheus yiturra,

Pirriwul Teloni kal noa kakulla, ngatun noa pōrōl kan.

ngadun gagala andagal wagul guri ngiyagayi ZACCHAEUS yidara

[2] And, behold, there was a man named Zacchaeus,

which was the chief among the publicans, and he was rich.

AND be-be-PH there-belong one man like this ZACCHAEUS name

And there was one man thereabouts like this named Zacchaeus, ...

wagul ARTICLE

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

... Pirriwul Teloni kal noa kakulla, ...

biriwal PUBLICANgal nuwa gagala

... which was the chief among the publicans,

chief PUBLICAN-belong he be-be-PH

... he was the publican-mob chief [i.e. chief of the publicans], ...

-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)

... ngatun noa pōrōl kan.

ngadun nuwa burulgan

... and he was rich.

AND he heavy-agent

... and he was a heavy-agent [i.e. was rich].

Luke 19:03

Ngatun noa numea nakilliko bōn Jesu-nung

ngān noa ba; ngatun noa keawai kulla konaro nūntima, kulla noa warea ngoiyōng.

ngadun nuwa numiya nagiligu bun JESUSnung

[3] And he sought to see Jesus

who he was; and could not for the press, because he was little of stature.

AND he try-make-PH see-be-ing-for him JESUS-ACC

And he tried for seeing him, Jesus, ...

SPECIAL WORD: tempt/touch/ try/teach

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

... *ngān noa ba; ...*

ngan nuwa ba

... who he was; ...

who he DONE

... who he done [i.e. who (Jesus) was]; ...

[continues next frame]

[continues from previous frame]

... *ngatun noa keawai kulla konaro nūntima, ...*

ngadun nuwa giyawayi gala gunaru nundima

... and could not for the press, ...

AND he no because crowd-ERG touch-AFF-make

... and he (could) not, because the crowd touch-made [i.e. pressed (him)], ...

SPECIAL WORD: tempt/touch/ try/teach

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

... *kulla noa warea ngoiyōng.*

gala nuwa wariya nguwiyang

... because he was little of stature.

because he little short-ness

... because he (was) little short.

*Ngatun noa murrā nganka,
ngatun noa kulliwa wokka-lang kolai tin Sycamore tin
nakilliko bōn, kulla noa unta kolang uwolli kolang.*

ngadun nuwa mara nganGa

[4] And he ran before,
and climbed up into a sycamore tree to
see him: for he was to pass that way.

AND he run-PH in front

And he ran in front, ...

*... ngatun noa kulliwa wokka-lang
kolai tin Sycamore tin nakilliko bōn, ...*

**ngadun nuwa galiwa wagalang
gulayidin SYCAMOREdin nagiligu bun**

... and climbed up into a sycamore tree to see him: ...

AND he climb-move-PH high-ness
timber-at SYCAMORE-at see-be-ing-for him

... and he climbed highness [i.e. up]
at the sycamore tree for seeing him, ...

... kulla noa unta kolang uwolli kolang.

gala nuwa andagulang uwaligulang

... for he was to pass that way.

because he there-towards move-ing-towards

... because he (was) moving towards there.

ANGLICISM waga: 'up'

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

-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 19:05

*Ngatun Jesu noa ba uwa unta ko,
nakulla noa wokka-lang, ngatun bōn nakulla, ngatun bōn
wiyā, Ella, Zacchaeus, tanān kurrakai tirabulla, kulla bungai
koa bang yellawonnun ngiroung ka ta kokere.*

ngadun JESUS nuwa ba uwa andagu

[5] And when Jesus came to the place,
he looked up, and saw him, and said unto him, Zacchaeus, make haste,
and come down; for to day I must abide at thy house.

AND JESUS he WHEN/IF move-PH there-to

And when he, Jesus, moved to there, ...

... nakulla noa wokka-lang, ...

nagala nuwa wagalang

... he looked up, ...

see-be-PH he high-ness

... he saw highness [i.e. looked up], ...

ANGLICISM waga: 'up'

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

... ngatun bōn nakulla, ...

ngadun bun nagala

... and saw him, ...

AND him see-be-PH

... and saw him, ...

[continues from previous frame]

... *ngatun bōn wiyā*, ...

ngadun bun wiya

... and said unto him, ...

AND him speak-PH

... and spoke (to) him: ...

... *Ella, Zacchaeus, tanān kurrakai tirabulla*, ...

yila ZACCHEUS danan garagayi dirabala

... Zacchaeus, make haste, ...

ho ZACCCHAEUS approach quick hurry-IMP!

... “Hey, Zacchaeus, approach quickly, hurry, ...”

MYSTERY WORD: *diraga*

THERE ARE ONLY 2 EXAMPLES OF:
diraga = ‘hurry’
 AND THEY OCCUR IN CONSECUTIVE
 VERSES OF Luke
 NO *dira*- WORDS SUGGEST ‘speed’
 NEAREST IS:
gara-gayi = ‘quick’

... *kulla bungai koa bang yellawonnun ngiroung ka ta kokere*.

gala bangGayiguwa bang yilawanan ngirungGada gugiri

... for to day I must abide at thy house.

because now-having I sit-will thee-of-at hut

... because today-having I will sit [i.e. stay] at your house”.

PRONOUN IRREGULARITIES

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

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

Luke 19:06

Ngatun tiraba noa

kurrakai barān ngatun pittul-bauwa bōn.

ngadun diraba nuwa

[6] And he made haste,
and came down, and received him joyfully.

AND hurry-PH he

And he hurried ...

... *kurrakai barān* ...

garagayi baran

... and came down, ...

quick DOWN

... quick(ly) down,...

ANGLICISM 'down': baran

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

... *ngatun pittul-bauwa bōn.*

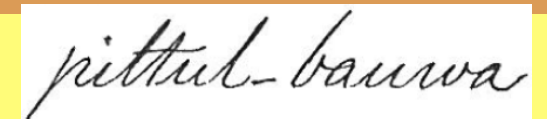
ngadun bidalba uwa bun

... and received him joyfully.

AND joy-do-PH move-PH he

... and joy-did-moved him [i.e. received him joyfully].

DOUBTFUL Tkld MS



bidalba uwa

joy-do-PH move-PH

NO COMPARABLE EXAMPLES OF

-bauwa

DID Tkld REALLY INTEND THIS TO MEAN 'receive'?

Luke 19:07

*Ngatun nakulla bara ba,
wiyellan niuwara kan bara yantin to, wiyelliella,
waita noa uwa yarakai toa kōtti kakilliko.*

ngadun nagala bara ba

[7] And when they saw it,
they all murmured, saying, That he was gone to
be guest with a man that is a sinner.

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

And when they saw (it), ...

... wiyellan niuwara kan bara yantin to, wiyelliella, ...

wiyilan nyuwaragan bara yandindu wiyiliyila

... they all murmured, saying, ...

speak-RECIP-now anger-BEness they-all all-ERG speak-ing-recently

... they all were anger-ness [i.e. angrily]
speaking to one another, speaking: ...

-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

... waita noa uwa yarakai toa kōtti kakilliko.

wada nuwa uwa yaragayiduwa gudi gagiligu

... That he was gone to be guest with a man that is a sinner.

depart he move-PH bad-in company with kinsman be-be-ing-for

... “He depart-moved with a bad (person) [i.e. sinner] for being
a kinsman (friend) [i.e. he went with sinner as a friend/guest]”.

-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 19:08

Ngatun noa Zaccheus ngarokea,

*ngatun [168] wiya bōn Pirriwul-nung, Ella, Pirriwul, winta bang
ngutan emmoumba tullokan ka birung mirrul [178] kai ko;
ngatun mankulla bang ba tullokan tarai kan ta birung yakitin
ngakoiya yī tin, wupinnūn ngaiya bōn bang willembō warān ta ko.*

ngadun nuwa ZACCHAEUS ngarugiya

[8] And Zacchaeus stood,

and said unto the Lord; Behold, Lord, the half of
my goods I give to the poor; and if I have taken
any thing from any man by false accusation, I
restore him fourfold.

AND he ZACCHAEUS stand-be-PH

And he, Zaccheus, stood, ...

... ngatun [168] wiya bōn Pirriwul-nung, ...

ngadun wiya bun biriwalnung

... and said unto the Lord; ...

and speak-PH him chief-ACC

... and spoke (to) him, the chief: ...

[continues next frame]

[continues from previous frame]

... *Ella, Pirriwul, winta bang ngutan emmoumba tullokan ka birung mirrul [178] kai ko; ...*

yila biriwal winda bang ngudan imuwumba daluganGabirang miralgayigu

... Behold, Lord, the half of my goods I give to the poor; ...

ho chief part I give-AFF-now me-of hold-BEness [property]-away from poor-ITEM-to

... “Hey, Chief, part of-from my property I give to the poor-items; ...

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]

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

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

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

... *ngatun mankulla bang ba tullokan tarai kan ta birung yakitin ngakoiya yē tin, ...*

ngadun manGala bang ba dalugan darayigandabirang yagidin ngaguwiyayidin

... and if I have taken any thing from any man by false accusation, ...

AND take-be-PH I WHEN/if hold-BEness [property] other-agent away from now-because [therefore] fib-speak-HAB-because (through/by)

... and if I took property from (an)other-agent [i.e. someone else] by habitually fib-speaking therefore, ...

Tkld INVENTIONS:
flog / why not / therefore

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

Tkld INVENTIONS:
property / town / kingdom

Tkld coined the following terms:
property: **dalugang** hold-BE-ness
town **gugiri garing** hut all
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-kin /-din: CAUS/LOC/ALL/PERL

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

[continues next frame]

[continues from previous frame]

... *wupinnun ngaiya bōn bang willembo warān ta ko.*

wubinan ngaya bun bang wilimbu warandagu

... I restore him fourfold.

do-will then him I return-EMPH four-to

... I will then do him emphatically-return to four [i.e. in return, fourfold]”.

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 19:09

Ngatun noa Jesu ko bōn wiya,

tanan uwa morōn unti bungai purreung ka unti ko kokerā ko, kulla noa katan yinal ta Abraham-umba.

ngadun nuwa JESUSgu bun wiya

[9] And Jesus said unto him,

This day is salvation come to this house, forsomuch as he also is a son of Abraham.

AND he JESUS-ERG him speak-PH

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

... tanan uwa morōn unti bungai purreung ka unti ko kokerā ko, ...

danan uwa murun andi bangayi bariyangGa andigu gugiragu

... This day is salvation come to this house, ...

approach move-PH alive this today day(light)-at here-to hut-to

... “Alive [i.e. salvation] approach-moved [i.e. came] this today at daylight to this house, ...

... kulla noa katan yinal ta Abraham-umba.

gala nuwa gadan yinal da ABRAHAMumba

... forsomuch as he also is a son of Abraham.

because he be-AFF-now son AFFirm ABRAHAM-of

... because he is, aye, a son of Abraham”.

Luke 19:10

Kulla yinal kore koba uwa tiwolliko

ngatun tumulliko wongngūntoara ko.

gala yinal guriguba uwa diwaligu

[10] For the Son of man is come to seek

and to save that which was lost.

because son man-of move search-ing-for

Because the son of man moved for searching ...

... ngatun tumulliko wongngūntoara ko.

ngadun dumaligu wangGundidwaragu

... and to save that which was lost.

AND keep-ing-for forget-AFF-done to-for

... and for keeping forget-endowed-for
[i.e. for the forgotten].

SPECIAL WORD: *duma / dumi*

duma / dumi APPEAR TO SIGNIFY :

— watch

— keep

AND ALSO regard, save

Luke 19:11

*Ngatun, ngurra bara ba unni tara,
wyeakan butti noa ngatun wiya wakōl Parabōl, kulla noa papai
ta ba Jerusalem ka, ngatun kulla bara kōtta paipillinnun
pirriwul koba Eloi-koba tantoa kal bo.*

ngadun ngara bara ba anidara

[11] And as they heard these things,
he added and spake a parable, because he was nigh to Jerusalem,
and because they thought that the kingdom of God should
immediately appear.

AND hear-PH they-all WHEN/if this-PLUR

And, when they heard these things, ...

*... wyeakan butti noa ngatun
wiya wakōl Parabōl, ...*

**wiyiyagan badi nuwa ngadun
wiya wagul PARABLE**

... he added and spake a parable, ...

Speak-again-now continue (more)
he AND speak-PH one PARABLE

... he spoke again more, and
spoke one parable, ...

-yaga: 'again' / 'lest'

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

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

POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**

wiyi-yaga-n: speak-again-now
'again' PERHAPS OK

MYSTERY WORD: **badi**

badi

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

- 'additional', 'repeat' (hit him more)
- 'larger' : (I have more than you)

DID **badi** SERVE FOR BOTH [?]

wagul ARTICLE

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

[continues next frame]

[continues from previous frame]

... kulla noa papai ta ba Jerusalem ka, ...

gala nuwa babayidaba JERUSALEMga

... because he was nigh to Jerusalem, ...

because he near-at JERUSALEM-at

... because he (was) near at [i.e. to] Jerusalem, ...

*... ngatun kulla bara kōtta paipillinnun
pirriwul koba Eloī-koba tantoa kal bo.*

**ngadun gala bara guda bayibilinan
biriwalguba ELOIguba danduwagalbu**

... and because they thought that the
kingdom of God should immediately appear.

AND because they-all think-PH appear-do-ing-will
chief-of (kingdom) GOD-of enough-belong-EMPH [immediately]

... and because they thought the kingdom of God
will be appearing immediately.

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]

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

Luke 19:12

Yaki tin noa wiya,

*Tarai ta Pirriwul uwa tarai ta ko
purrai ta ko kalōng ka ko, mankilliko
ngikoung bo pirriwul-kan-ne ko,
ngatun willem-[169]bulliko.*

yagidin nuwa wiya

[12] He said therefore,

A certain nobleman went into a far
country to receive for himself a kingdom,
and to return.

now-because [therefore] he speak-PH

Therefore he spoke: ...

... Tarai ta Pirriwul uwa tarai ta ko purrai ta ko kalōng ka ko, ...

darayi da biriwal uwa darayidagu barayidagu galungGagu

... A certain nobleman went into a far country ...

other AFFirm chief move-PH other-to earth-to distant-to

... “(An)other, aye, chief, moved to (an)other
distant earth [i.e. went to a distant country], ...

[continues next frame]

[continues from previous frame]

... *mankilliko ngikoung bo pirriwul-kan-ne ko, ...*

manGiligu ngigungbu biriwalganigu

... to receive for himself a kingdom, ...

take-be-ing-for him-EMPH chief-entity (kingdom)-for

... for taking emphatically him for a kingdom

[i.e. to acquire a kingdom for himself], ...

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]

... *ngatun willem-[169]bulliko.*

ngadun wilimbaligu

... and to return.

AND return-do-ing-for

... and for returning [i.e. and come back]”.

Luke 19:13

*Ngatun wiya noa barun
ngikoumba mankillikan Ten ta,
ngatun ngukulla noa barun kin pound ta ten ta, ngatun
wiya barun, miromulla uwonnun bang ba willem bo.*

ngadun wiya nuwa barun ngigumba manGiligan TEN da

[13] And he called his ten servants,
and delivered them ten pounds, and said unto them, Occupy till I
come.

AND speak-PH he them-all him-of take-be-ing-agent TEN AFFirm

And he spoke (to) them his ten, aye, taking-agent(s) [i.e. servants], ...

... ngatun ngukulla noa barun kin pound ta ten ta, ...

ngadun ngugala nuwa barunGin POUND da TEN da

... and delivered them ten pounds, ...

AND give-be-PH he them-all-at POUND AFFirm TEN AFFirm

... and he gave at [i.e. to] them ten, aye, pound(s), ...

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

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

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

[continues next frame]

[continues from previous frame]

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

ngadun wiya barun

... and said unto them, ...

AND speak-PH them-all

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

... *miromulla uwonnun bang ba willem bo.*

mirumala uwanan bang ba wilimbu

... Occupy till I come.

protect-IMP! move-will I WHEN/if return-EMPH

... “(You) must protect when [i.e. until] I will move emphatically-return [i.e. look after (this) until I come back]”.

DOUBTFUL TkId TRANSLATION

KJV Occupy till I come.

TkId **mirumala uwanan bang ba wilimbu**

protect-IMP! move-will I WHEN/if return-EMPH

COMMENT: ‘Occupy’ MEANS ‘occupy yourselves’, ‘busy yourselves’, ‘do work’, ‘buy and sell’.

PERHAPS INSTEAD:

uma-la nura wilang-Gulang uwa-nan bang

make-IMP! you-all return-towards move-will I

you must work (until) I will move towards return(ing)

ngu-gi-li-la ngu-ba-yi-la nura ...

(buy)-IMP! (sell)-IMP! you-all ...

you must buy (and) sell (until) ...

buy / sell

7 INCONSISTENT ‘buy’ [3] and ‘sell’ [4] EXAMPLES

buy: **ngu-gi-li-gu** give-be-ing/RECIP-for

sell: SAME AS FOR ‘buy’, except for:

ngu-ba-yi-la give-do-back-IMP!

COMMENT:

‘**buying**’ IS giving RECIPROCALLY (money for goods)

‘**selling**’ IS giving BACK (goods (for money))

Luke 19:14

*Wonto ba ngikoumba ko konara niawama bōn,
ngatun yuka bōn puntimai ngikoung, wiyelliella, keawai wal noa unni pirriwul
katillinnun ngearun.*

wandu ba ngigumbagu gunara
nyawama [nyuwara] bun

[14] But his citizens hated him,
and sent a message after him, saying, We will not have
this man to reign over us.

instead DONE him-of-ERG
crowd anger him

But his crowd [i.e. citizens] anger [i.e. hated] him, ...

DOUBTFUL Tkld TRANSLATION

KJV *his citizens hated him*
Tkld **ngigumbaGu gunara nyuwama bun**
him-of-ERG crowd anger-make-PH him
'crowd' ALSO ERGative [?]. PERHAPS :
ngigumba-gu gunara-gu nyuwama bun
him-of-ERG crowd anger-make-PH him
his crowd made anger [i.e. hated] him

MS ERROR [?]

niawama

MS ERROR **niawama** FOR **niuwarra** [?]

nyuwara

OCCURRENCES OF 'anger':

	anger	baga-	nyuwa-
Luke	18	5	
Mark	11	4	
Matthew	2	-	

NO OTHER EXAMPLES OF **niyawa(ma)**,
nyawa(ma) FOR 'hate' OR ANYTHING
ELSE

SEE Luke 19:27

... ngatun yuka bōn puntimai ngikoung, ...

ngadun yuga bun bandimayi ngigung

... and sent a message after him, ...

AND send-PH him messenger him

... and sent him, a messenger, (to) him, ...

MYSTERY WORD: bandi...

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

SPECIAL STEM: yu-

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

... wiyelliella, keawai wal noa unni pirriwul katillinnun ngearun.

wiyiliyila giyawayi wal nuwa ani biriwal gadilinan ngiyarun

... saying, We will not have this man to reign over us.

speaking-recently no certainly he this chief manage-ing-will us-all

... speaking: "He, this chief, will certainly not (be) managing us".

Luke 19:15

*Ngatun kakulla yakita,
willung ba noa ba, māntōara pirriwul koba,
wiya ngaiya noa barun unnoa mankilli kan
ngan kin noa ba ngukulla moni, tanan
ngikoung kin, ngurrauwil koa noa minnān
barun kin ba ngutoara ngukilli ta birung.*

ngadun gagala yagida

[15] And it came to pass,
that when he was returned, having received the
kingdom, then he commanded these servants to
be called unto him, to whom he had given the
money, that he might know how much every
man had gained by trading.

AND be-be-PH now

And now (it) was, ...

... willung ba noa ba, ...

wilang ba nuwa ba

... that when he was returned, ...

return WHEN/if he DONE

... when he >done<-return [i.e. had returned], ...

[continues next frame]

[continues from previous frame]

... *māntōara pirriwul koba, ...*

mandwara biriwalguba

... having received the kingdom, ...

take-done to chief-of (kingdom)

... take-endowed of the chief [i.e. (having) received the kingdom], ...

biriwal-guba: KINGDOM

Tkld MAINLY ADOPTED **biriwal-guba** 'chief-of' FOR 'kingdom'
THIS FORM SEEMS DOUBTFUL

biriwal-guba ELOI-guba [30]
biriwal-guba ELOI-umba [6]
biriwal-guba murugu-guba [3]

Tkld ALSO USED—PERHAPS BETTER:

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

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]

PASSIVE: -dwara

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

wiya-dwara speak-done to spoken
yuruba-dwara hide-done to hidden
ngu-dwara give-done to given
RENDERED: speak-, hide-, give-endowed

... *wiya ngaiya noa barun unnoa mankilli kan ...*

wiya ngaya nuwa barun anuwa manGiligan

... then he commanded these servants ...

speak-PH then he them-all that take-be-ing-agent

... then he spoke [i.e. commanded] them, those taking-agent(s) [i.e. servants], ...

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

... *ngan kin noa ba ngukulla moni, ...*

nganGin nuwa ba ngugala MONEY

... to whom he had given the money, ...

who-at he DONE give-be-PH MONEY

... at [i.e. to] who(m) he >done<-gave money, ...

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

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

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

[continues from previous frame]

... *tanan ngikoung kin, ...*

danan ngigungGin

... to be called unto him, ...

approach him-at

... approach 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

... *ngurrauwil koa noa minnān barun kin ba ngutoara ngukilli ta birung.*

ngarawilguwa nuwa minan barunGinba ngudwara ngugilidabirang

... that he might know how much every man had gained by trading.

hear-might-having he how much them-all-at give-done to give-be-ing away from

... he hear might-doing [i.e. that he might know] how much at them give-endowed [i.e. what given to them] from give-being [i.e. trading].

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	THAT
ngali this	ngala that
ani this	anuwa that
what = 'that which'	anduwa that
	anang that
	ngaluwa that
	nginuwa that

PERHAPS: **ngalabu ngalabu**

buy / sell

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

FOR BOTH.

PERHAPS:

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

Luke 19:16

*Tanan ngaiya uwa kurrikurri wakōl, wiyelliella,
Ella, Pirriwul, ngiroumba ta Pound unni wittia kauwul ten pound ta.*

danan ngaya uwa gari gari wagul wiyiliyila

[16] Then came the first, saying,
Lord, thy pound hath gained ten pounds.

approach then move-PH first one speak-ing-recently

Then one approach-moved first, speaking: ...

DOUBTFUL Tkld TRANSLATION

KJV Then came the first

Tkld **danan ngaya uwa gari gari wagul**
approach then move-PH first one

DOUBTFUL CONSTRUCTION. PERHAPS:

danan ngaya uwa nuwa nganGa gadala
approach then move-PH he first be-AFF-PH
approached then he (who) was first

*... Ella, Pirriwul, ngiroumba ta Pound
unni wittia kauwul ten pound ta.*

**yila biriwal ngirumba da POUND
ani widiya gawal TEN POUND da**

... Lord, thy pound hath gained ten pounds.

ho chief thee-of AFFirm POUND this
achieve-PH big TEN POUND AFFirm

... “Hey, Chief, your, aye, pound: this
achieved big [i.e. gained] ten pound(s), aye”.

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’

Luke 19:17

*Ngatun bōn noa wiya,
kauwa yanti, ngintoa mankillikan
murrorōng; kulla bi miroma [170] unnoa
warea ta, kaiyu kan bi kauwa ten ta kokerā.*

ngadun bun nuwa wiya

[17] And he said unto him,
Well, thou good servant: because thou hast been
faithful in a very little, have thou authority over
ten cities.

AND him he speak-PH

And he spoke (to) him: ...

... *kauwa yanti, ...*

gawa yandi

... Well, ...

be-IMP! [yes] thus

... “Yes, thus [i.e. let it be so], ...

... *ngintoa mankillikan murrorōng; ...*

nginduwa manGiligan marurung

... thou good servant: ...

thou take-be-ing-agent good

... you good taking-agent [i.e. servant]; ...

[continues from previous frame]

... *kulla bi miroma [170] unnoa warea ta, ...*

gala bi miruma anuwa wariya da

... because thou hast been faithful in a very little, ...

because thou protect-PH that little AFFirm

... because you protected this, aye, little, ...

... *kaiyu kan bi kauwa ten ta kokerā.*

gayugan bi gawa TEN da gugira

... have thou authority over ten cities.

able-agent thou be-IMP! [yes] TEN AFFirm hut [town]-at

... you are an able-agent, yes, [i.e. you have authority] at [i.e. over] ten, aye, town(s).

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 19:18

*Ngatun tarai uwa, wiyelliella,
Ella Pirriwul, ngiroumba ta pound unni wittia kauwul
five-pound ta.*

ngadun darayi uwa wiyiliyila

[18] And the second came, saying,
Lord, thy pound hath gained five pounds.

AND other move-PH speak-ing-recently

And (an)other moved [i.e. came], speaking: ...

*... Ella Pirriwul, ngiroumba ta pound
unni wittia kauwul five-pound ta.*

**yila biriwal ngirumba da POUND
ani widiya gawal FIVE POUND da**

... Lord, thy pound hath gained five pounds.

ho chief thee-of AFFirm POUND this
achieve-PH big FIVE POUND AFFirm

... “Hey, Chief, your, aye, pound: this
achieved big [i.e. gained] five pound(s), aye”.

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’

Luke 19:19

*Ngatun noa wiya ngaiya bōn,
kauwa bi kaiyu kan five ta kokera.*

ngadun nuwa wiya ngaya bun

[19] And he said likewise to him,
Be thou also over five cities.

AND he speak-PH then him

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

... kauwa bi kaiyu kan five ta kokera.

gawa bi gayugan FIVE da gugira

... Be thou also over five cities.

be-IMP! thou able-agent FIVE AFFirm hut [town]-at

... “Yes, you able-agent at [i.e. over] five, aye, town(s)”.

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 19:20

*Ngatun tarai uwa,
wiyelliella, Ella Pirriwul, nauwa,
unni ta pound ngiroumba, wūnkulla
bang ba koroka wurobilla.*

ngadun darayi uwa

[20] And another came,
saying, Lord, behold, here is thy pound,
which I have kept laid up in a napkin:

AND other move-PH

And (an)other moved [i.e. came], ...

... wiyelliella, Ella Pirriwul, ...

wiyiliyila yila biriwal

... saying, Lord, behold, ...

speak-ing-recently ho chief

... speaking: "Hey, Chief, ...

[continues next frame]

[continues from previous frame]

... *nauwa, unni ta pound ngiroumba, ...*

nawa ani da POUND ngirumba

... here is thy pound, ...

see-IMP! this AFFirm POUND thee-of

... (you) must see! This, aye, pound of yours, ...

... *wūnkulla bang ba koroka wurobilla.*

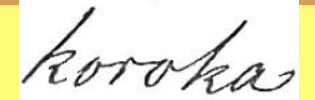
wunGala bang ba guruga wurubila

... which I have kept laid up in a napkin:

deposit-be-PH I DONE hide-PH blanket-at

... I >done<-deposited (it), hid (it) at [i.e. in] a blanket”.

DOUBTFUL WORD koroka



guruga: hide

THERE ARE 19 EXAMPLES OF

yuruba = hide

AND ONLY 3 OF **guruga**

guruga MAY BE A

TRANSCRIPTION ERROR

Luke 19:21

Kulla bang kinta kakulla ngiroung kai,

kulla bi bukka kauwul; mantan bi wokka lang keawai bi ba wūn pa barān, ngatun kōlbūntia bi unnoa keawai bi ba meapa ba.

gala bang ginda gagala ngirungGayi

[21] For I feared thee,

because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

because I fear be-be-PH thee-because

Because I was afraid because of you, ...

-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

... kulla bi bukka kauwul ; ...

gala bi baga gawal

... because thou art an austere man: ...

because thou anger big

... because you big anger [i.e. (are) very angry]; ...

[continues next frame]

[continues from previous frame]

... *mantan bi wokka lang
keawai bi ba wūn pa barān, ...*

**mandan bi wagalang
giyawayi bi ba wun BA baran**

... thou takest up that thou layedst not down, ...

take-AFF-now thou high-ness no
thou DONE deposit NEG DOWN

... you take highness [i.e. you take up]
(what) you not >done<-deposit not down
[i.e. (what) you did not lay down], ...

... *ngatun kōlbuntia bi unnoa
keawai bi ba meapa ba.*

**ngadun gulbandiya bi anuwa
giyawayi bi ba miya BA ba**

... and reapest that thou didst not sow.

AND cut-AFF-PH thou that no
thou DONE plant NEG DONE

... and you cut [i.e. reap] what you not >done<-
plant <not> [i.e. what you did not sow].

ANGLICISM waga: 'up'

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

ANGLICISM 'down': baran

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

DOUBLE NEGATIVE

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

ba FUNCTIONS

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

SPECIAL WORD: cut

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

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:
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 • ALSO no + NEGative clitic **ba**
 • ALSO no + NEGative **gura**

ba FUNCTIONS

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

Luke 19:22

*Ngatun noa bōn wiya,
ngiroung kin birung ko kōtti ko karaka ko
wiyān, pirrirāl-munnun banūng, ngintoa ta
mankillikan yarakai. Ngurra bi tia bukka
kauwul bang; mantillīn wokka lang keawai
bang wūn-pa barān, ngatun kōlbūntillīn unnoa
keawai [171] bang ba meapa ba:*

ngadun nuwa bun wiya

[22] And he saith unto him,
Out of thine own mouth will I judge thee, thou
wicked servant. Thou knewest that I was an austere
man, taking up that I laid not down, and reaping that I
did not sow:

AND he him speak-PH
And he spoke (to) him: ...

... *ngiroung kin birung ko kōtti ko karaka ko wiyān, ...*

ngirungGinbirangGu gudigu garagagu wiyān

... Out of thine own mouth ...
thee-away from-using self-using mouth-using speak-now
... “From using your own mouth, (it) speaks, ...

ANGLICISM gudi ‘own’
‘own’ IS AN IDIOMATIC INTENSIFIER
IN EXPRESSIONS SUCH AS:
my own your own his own
our own their own
AND NEED NOT BE TRANSLATED

... *pirrirāl-munnun banūng, ...*

biriralmanan ba nung

... will I judge thee, ...
hard-make-will I-thee
... I will hard-make [i.e. judge] you; ...

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

[continues from previous frame]

... *ngintoa ta mankillikan yarakai.* ...

nginduwa da manGiligan yaragayi

... thou wicked servant. ...

thou AFFirm take-be-ing-agent bad

... you, aye, bad taking-agent [i.e. servant]. ...

... *Ngurra bi tia bukka kauwul bang;* ...

ngara bi diya baga gawal bang

... Thou knewest that I was an austere man, ...

hear-PH thou me anger big I

... You heard [i.e. knew] me (that) I big anger [i.e. was very angry (austere)], ...

CONJOINED PRONOUNS: TkId

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

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

[continues next frame]

[continues from previous frame]

... *mantillīn wokka lang
keawai bang wūn-pa barān, ...*

**mandilin wagalang giyawayi
bang wun BA baran**

... taking up that I laid not down, ...

take-AFF-ing-now high-ness
no I deposit NEG DOWN

... taking highness [i.e. up] (what)
I deposit-not down [i.e. what I did
not lay down], ...

ANGLICISM waga: 'up'

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

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DOUBLE NEGATIVE

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

ba FUNCTIONS

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

... *ngatun kōlbuntillīn unnoa
keawai [171] bang ba meapa ba:*

**ngadun gulbandilin anuwa
giyawayi bang ba miya BA ba**

... and reaping that I did not sow:

AND cut-AFF-ing-now that no I DONE plant NEG DONE

... and cutting [i.e. reaping] what I not >done<-plant
not done [i.e. what I had not planted].”

ba FUNCTIONS

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

SPECIAL WORD: cut

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

Luke 19:23

*Kora koa bi ngūpa emmoumba
moni ngukillingēl la ko
marauwil koa bang emmoumba kōtti, ngatun kopatoara
ta, emmoung ka ta uwolli ta?*

**guraguwa bi nguBA imuwumba
MONEY ngugilingilagu**

[23] Wherefore then gavest not
thou my money into the bank,
that at my coming I might have required mine own with
usury?

not-having (why not) thou give-PH NEG
me-of MONEY give-be-ing-place-to

Why did you not give my money
to the giving-place [i.e. bank], ...

buy / sell
Tkld DID NOT CLEARLY RESOLVE
buy / sell, USING MOSTLY FORMS OF
ngu-gi-li-gu
FOR BOTH.
PERHAPS:
buy: **ngu-gi-li-gu** give-be-ing for
sell: **ngu-ba-yi-li-gu** give-do-back-ing-for
dunbi-li-gu exchange-ing-for

OBSCURE SENTENCE
OBSCURE SENTENCE
AND EQUALLY OBSCURE
Tkld INTERPRETATION
AND TRANSLATION

THIS VERSE IS DOUBTFUL,
INCLUDING A DOUBTFUL
TRANSCRIPTION INTO THE MS OF
Tkld'S TRANSLATION, AND THE FINAL
THREE CLAUSES APPARENTLY IN THE
REVERSE ORDER OF THE KJV TEXT.

... marauwil koa bang emmoumba kōtti, ...

marawilguwa bang imuwumba gudi

... that at my coming I might have required *mine own with usury?*

take-URG-might-having I me-of self

... I, my own, might be take(ing), ...

TEXT ORDER VARIATON
Tkld REARRANGED THE
ORDER OF THE PARTS OF
THE SENTENCE

ANGLICISM gudi 'own'
'own' IS AN IDIOMATIC INTENSIFIER
IN EXPRESSIONS SUCH AS:
my own your own his own
our own their own
AND NEED NOT BE TRANSLATED

[continues from previous frame]

... *ngatun kopatoara ta, ...*

ngadun gubadwara da ...

<<*ngaduwa ngubadwara da*>>

... that at my coming *I might have required* mine own with usury?

AND xxx-done to ABSTR /

<< I give-do-done to ABSTR >>

... and xxx endowed, ... /

<<... I give-do-endowed [i.e. I be given] >>

TEXT ORDER VARIATON

Tkld REARRANGED THE ORDER OF THE PARTS OF THE SENTENCE

Tkld DOES NOT APPEAR TO HAVE TRANSLATED THE CLAUSES IN THE ORDER OF THE KJV TEXT, AND THIS GROUP DOES NOT SEEM TO FIT AT ALL. NO **kopatoara** IN THE RECORDS.

- **kopa** = 'upper arm'.
- **ngatun** [and]] INCONGRUENT KJV TRANSLATION. SO PERHAPS THE WORDS WERE WRONGLY WRITTEN BY THE TRANSCRIBER OF THE LUKE MS (CAN THIS REALLY HAVE BEEN Tkld [?]).

DOUBTFUL Tkld TRANSLATION

kopatoara

ngatun kopatoara ta
PERHAPS Tkld INTENDED:

ngaduwa ngu-ba-dwara da
I give-do-done to AFFirm
I give-do-endowed, aye
[i.e. I be given,
FOR I might have required [??]

... *emmoung ka ta uwolli ta?*

imuwungGada uwali da

... *that at my coming* I might have required mine own with usury?

me-of-at move-ing ABSTR

... at my moving [i.e. coming]?

TEXT ORDER VARIATON

Tkld REARRANGED THE ORDER OF THE PARTS OF THE SENTENCE

PRONOUN IRREGULARITIES

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

Luke 19:24

Ngatun noa wiya barun

*ngarokilliella bara ba, tarung ka, mantillia
unnoa pound unti birung bōn, ngatun
nguwa bōn ngala ko ten kain ko ngikoung.*

ngadun nuwa wiya barun

[24] And he said unto them

that stood by, Take from him the pound, and give
it to him that hath ten pounds.

AND he speak-PH them-all

And he spoke (to) them, ...

... ngarokilliella bara ba, tarung ka, ..

ngarugiliyila bara ba darangGa

... that stood by, ...

stand-be-ing-recently they-all DONE near-at

... they >done<-standing at arm('s length) [i.e. nearby]" ...

INVENTIVE TRANSLATION

Tkld's SOLUTION INVENTIVE
FOR THIS CONCEPT (near)

[continues next frame]

[continues from previous frame]

... *mantillia unnoa pound unti birung bōn, ...*

mandiliya anuwa POUND andibirang bun

... Take from him the pound, ...

take-AFF-ing-IMP! that POUND here-away from

... “(You) must be taking that pound from this, him, ...

here / there // this / that			
Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:			
	close	fairly near	distant
here / this	ani		
that / nearby		anuwa	
that / yonder			anang

... *ngatun nguwa bōn ngala ko ten kain ko ngikoung.*

ngadun nguwa bun ngalagu TENganGu ngigung

... and give it to him that hath ten pounds.

AND give-IMP! him that-to TEN-agent-to him

... and (you) must give (it to) him, to that-fellow having ten”.

PROPRIETIVE having

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

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

-gan [**gayin**] GLOSSED ‘agent’, ‘BEness’

-guwa IS ASSUMED FOR PROPRIETIVE

"kain"	gayin	"in possession of; having"	having	Tkld/Frsr AWA Lex [212:25]
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Luke 19:25

*(Ngatun bara wiya bōn,
Pirriwul, ten ta pound māntān noa.)*

ngadun bara wiya bun

[25] (And they said unto him,
Lord, he hath ten pounds.)

AND they-all speak-PH him

And they spoke (to) him: ...

... Pirriwul, ten ta pound māntān noa.)

biriwal TEN da POUND mandan nuwa

... Lord, he hath ten pounds.)

chief TEN AFFirm POUND take-AFF-now he

... “Chief, ten, aye, pounds he takes [i.e. has]”.

Luke 19:26

Wiyān nurun bang,

yanṭīn ko barun māntān bara ba ngūnnun wal butti; ngatun keawarān noa ba, unnoa ta mantān noa ba mantillinnun wal bōn ngikoung kin birung.

wiyān nurun bang

[26] For I say unto you,

That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

speak-now ye-all I

I speak (to) you, ...

... yanṭīn ko barun māntān ...

yandinGu barun mandan

... That unto every one which hath ...

all-to them-all take-AFF-now

... to all them (who) takes [i.e. has], ...

... bara ba ngūnnun wal butti; ...

bara ba ngunan wal badi

... shall be given; ...

they-all DONE give-will certainly continue

... they >done<-will-give certainly more; ...

MS VARIANT

INSTANCES OF **yandin-...**

10 **yandin-Gu**

2 using / 2 ERG / 1 to / 4 for / 1 OPP

56 **yandin-du**

41 ERG / 11 using

ALTERNATIVE TRANSLATION

POSSIBLE ALTERNATIVE

KJV *unto every one which hath*

ngali guri dalagan-Guwa

this-fellow man hold BEness (property)-
having

this man having property

ALTERNATIVE TRANSLATION

POSSIBLE ALTERNATIVE

KJV *shall be given*

ngan-du ngu-gi-li-li-nan bun

who-ERG (someone) give-be-ing-ing-will him
someone will be continually giving (to) him

[continues from previous frame]

... *ngatun keawarān noa ba, ...*

ngadun giyawaran nuwa ba

... and from him that hath not, ..

AND not-now he DONE

... and he >done<-not [i.e. who does not have anything], ...

ba FUNCTIONS

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

ALTERNATIVE TRANSLATION

POSSIBLE ALTERNATIVE
KJV from him that hath not
ngala guri dalugan-Gurin
 that-fellow man hold BEness
 (property)-lacking
that man lacking property

... *unnoa ta mantān noa ba ...*

anuwa da mandan nuwa ba

... even that he hath ...

that AFFirm take-AFF-now he DONE

... that, aye, he >done<-takes [i.e. has], ...

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

ALTERNATIVE TRANSLATION

POSSIBLE ALTERNATIVE
KJV even that he hath
gawa yandi wariya dalugan ngigumba
 be-IMP! (yes) thus little property him-of
even his little property

... *mantillinnun wal bōn ngikoung kin birung.*

mandilinan wal bun ngigungGinbirang

... shall be taken away from him.

take-AFF-ing-will certainly him him-away from

... (someone) will certainly be taking him [i.e. it] from him.

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

ALTERNATIVE TRANSLATION

POSSIBLE ALTERNATIVE
KJV shall be taken away from him
ngan-du man-di-li-nan wal ngigung-Gin-birang
 who-ERG (someone) take-AFF-ing-will certainly
 him-away from
someone will certainly be taking away from him

Luke 19:27

*Kulla bara unnoa emmoumba niuwama ye,
keawai bara emmoung kunnun bi ba pirriwul barun, mara barun, buwil koa
barun emmoung kin mikan ta. [172]*

gala bara anuwa imuwumba nyuwamayi

[27] But those mine enemies,
which would not that I should reign over them, bring
hither, and slay them before me.

because they-all that me-of anger-ITEM

Because they those-fellows (are) my
anger-ITEM(s) [i.e. enemies], ...

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

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

-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

... *keawai bara emmoung kunnun bi ba pirriwul barun, ...*

giyawayi bara imuwung ganan bi [?]

<gamanbi> ba biriwal barun

... which would not that I should reign over them, ...

no they-all me *be-will thou* [?] **<be-make-permit>**
DONE chief them-all /

... they not >done<-permit [i.e. want] me (to be) chief (over) them, ...

MS ERROR [?]

ga-nan bi: be-will thou: *you will be*
POSSIBLE MS ERROR

ga-manbi: be-make-permit: *let be, want*

[continues from previous frame]

... *mara barun*, ...

mara barun

... bring hither, ...

bring-IMP! them-all

... (you) must take [i.e. bring] them, ...

... *buwil koa barun emmoung kin mikan ta.* [172]

buwilguwa barun imuwungGin miganda

... and slay them before me.

beat-might-having them-all me-at in front-at

... beat [i.e. kill] might-doing them at [i.e. in] front of me.

-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 19:28

*Ngatun wiya noa ba unnoa,
waita ngaiya noa ngangka uwa wokka lang
Jerusalem kolang.*

ngadun wiya nuwa ba anuwa

[28] And when he had thus spoken,
he went before, ascending up to Jerusalem.

AND speak-PH he WHEN/if that

And when he spoke [i.e. said] that, ...

... waita ngaiya noa ngangka uwa wokka lang Jerusalem kolang.

wada ngaya nuwa nganGa uwa

wagalang JERUSALEMgulang

... he went before, ascending up to Jerusalem.

depart then he first move-PH high-ness JERUSALEM-towards

... he depart(ed) then in front, (and) moved
highness [i.e. up] towards Jerusalem.

ANGLICISM waga: 'up'

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

Luke 19:29

*Ngatun kakulla yakita,
uwa noa ba papai Bethpage ta ko ngatun
Bethany ta ko, bulkurra ta ngiakai yiturra
Olive ka la, yukunbea noa buloara bulun
ngikou mba wirrobulli kan.*

ngadun gagala yagida

[29] And it came to pass,
when he was come nigh to Bethphage and
Bethany, at the mount called the mount of
Olives, he sent two of his disciples,

AND be-be-PH now

And (it) was now, ...

... uwa noa ba papai Bethpage ta ko ngatun Bethany ta ko, ...

uwa nuwa ba babayi BETHPAGEdagu ngadun BETHANYdagu

...when he was come nigh to Bethphage and Bethany, ...

move-PH he WHEN/if near BETHPHAGE-to AND BETHANY-to

... when he moved near to Bethphage, and to Bethany, ...

[continues next frame]

[continues from previous frame]

... *bulkurra ta ngiakai yiturra Olive ka la, ...*

balgarada ngiyagayi yidara OLIVEgala [gaba?]

... at the mount called the mount of Olives, ...

hill-at like this name OLIVEs-at [OR of [?]]

... at the hill 'Olive' named like this, ...

MS ERROR [?]

OLIVE-ga-la

PROBABLY MS ERROR FOR:

- OLIVE-gaba: OLIVE-at
- OLIVE-guba: Olive-of

... *yukunbea noa buloara bulun ngikoumba wirrobulli kan.*

yuganbiya nuwa bulwara bulun ngigumba wirubaligan

... he sent two of his disciples,

send-do-PH he two them-two him-of follow-ing-agent

... he sent two, them-two, of his following-agent(s) [i.e. disciples].

SPECIAL STEM: yu-

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

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 19:30

Wiyelliella, yuring nura wolla kokira ko kaiyīn ta ko;

uwollinnun nura ba untaring, nanūn ngaiya nura wirritoara warea buttikān, keawai yellawa pa kore bulka ka, burungbunggulla unnoa, ngatun yemmamulla unti ko.

wiyiliyila yuring nura wala gugiragu gayindagu

[30] Saying, Go ye into the village over against you;

in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

speak-ing-recently go away you-all
move-IMP! hut [town]-to side-to

Speaking: "You must go-move away,
to the village, to the side [i.e. edge]; ...

SPECIAL WORD: gugira

gugira

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

gugira garing: 'hut all'
FOR 'town'

-ko: against (OPP)

THERE ARE 14 INSTANCES
WHERE THE SUFFIX **-gu**
APPEARS TO DENOTE
'against', IDENTIFIED HERE
AS 'OPP', for OPPosite.

against

town-**to** side-**to** OR town-**OPP** side-**OPP** [?]
'against' HERE DOES NOT MEAN
'opposite', 'OR 'contrary',
BUT MORE LIKELY LOCative, meaning 'ahead
of you'. 'facing you', 'across the way from you'.

... uwollinnun nura ba untaring, ...

uwalinan nura ba andaring

... in the which at your entering ye shall find a colt tied, ...

move-ing-will you-all WHEN/if there-to

... when you will be moving [i.e. entering] to there, ...

TEXT ORDER VARIATON

Tkld REARRANGED THE
ORDER OF THE PARTS OF
THE SENTENCE

-ring: TOWARDS

WITH SOME WORDS, THE
SUFFIX **-ring** APPEARS TO
MEAN **towards**.

WITH OTHER WORDS, e.g.

minaring: what

mararing: inside

yuring: go away

IT DOES NOT

[continues next frame]

[continues from previous frame]

... *nanun ngaiya nura wirritoara warea buttikān, ...*

**nanan ngaya nura
wiridwara wariya badigan**

... in the which at your entering ye shall find a colt tied, ...

see-will then you-all operate-done to
little bite-BEness

... then you will see a little bite-thing [i.e. colt]
operate-endowed [i.e. tied up], ...

TEXT ORDER VARIATON

Tkld REARRANGED THE ORDER OF THE PARTS OF THE SENTENCE

see / FIND

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

- na-gi-li-gu** see (see-be-ing-for)
- bami-li-gu** seek (search-ing-for)
- girawa-li-gu** seek/find (...-ing-for)
- dungGa-mali-gu** find (show-make...)

-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

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

... *keawai yellawa pa kore bulka ka, ...*

giyawayi yilawa BA guri balgaga

... whereon yet never man sat: ...

no sit NEG man hill-at

... no man <not> sat at [i.e. on] (its) hill [i.e. back]; ...

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

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

[continues next frame]

[continues from previous frame]

... *burungbunggulla unnoa, ...*

burangbangGala anuwa

... loose him, ...

loose-do-compel-IMP! that fellow

... (you) must set that-fellow loose, ...

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

... *ngatun yemmamulla unti ko.*

ngadun yimamala andigu

... and bring him hither.

AND lead-make-IMP! here-to

... and (you) must lead (it) to here.

Luke 19:31

*Ngatun tarai kan to ba wiyennun,
minnaring tin nura unnoa ta b̄urungbungngan? ngiakai nura
wiyella b̄on, kulla noa Pirriwul-lo wiya.*

ngadun darayigandu ba wiyinan

[31] And if any man ask you,
Why do ye loose him? thus shall ye say unto him,
Because the Lord hath need of him.

AND other-agent-ERG WHEN/if speak-will

And if (an)other-agent will speak [i.e. ask you]: ...

*... minnaring tin nura unnoa ta
b̄urungbungngan ? ...*

minnaringdin nura anuwa da burangbangGan

... Why do ye loose him? ...

what-because you-all that AFFirm
loose-do-compel-now

... “What because [i.e. why] do you
that-fellow, aye, set loose?” ...

minnaringdin: WHY

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

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

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

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

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

[continues next frame]

[continues from previous frame]

... *ngiakai nura wiyella bōn*, ...

ngiyagayi nura wiyila bun

... thus shall ye say unto him, ...

like this you-all speak-IMP! him

... You must speak like this (to) him: ...

... *kulla noa Pirriwul-lo wiya.*

gala nuwa biriwalu wiya

... Because the Lord hath need of him.

because he chief-ERG speak-PH

... “Because he, the Chief, spoke [i.e. said so, i.e. needs him]”.

Luke 19:32

*Ngatun bara ba yukatoara,
waita uwa, ngatun nakulla ngaiya bara yanti noa
ba wiya barun ba.*

ngadun bara ba yugadwara

[32] And they that were sent
went their way, and found even as he had said unto
them.

AND they-all DONE send-done to

And they >done<-send-endowed [i.e. those sent], ...

SPECIAL STEM: *yu-*

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

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

... *waita uwa, ...*

wada uwa

... went their way, ...

depart move-PH

... depart-moved, ...

[continues next frame]

[continues from previous frame]

... *ngatun nakulla ngaiya bara* ...

ngadun nagala ngaya bara

... and found ...

AND see-be-PH then they-all

... and then they saw: ...

see / FIND

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

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

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

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

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

... *yanti noa ba wiya barun ba.*

yandi nuwa ba wiya barun ba

... even as he had said unto them.

thus he DONE speak-PH them-all DONE

... thus he done >done<-spoke them [i.e. (it was exactly) as he had told them].

ba FUNCTIONS

ba WHEN/if

ba DONE

ba / BA NEGative

ba place of

Luke 19:33

*Ngatun burungbungngulliella bara
ba unnoa [173] warea buttikan,
ngikoumba ko wiya barun, minnaring tin nura
burungbungngan unni warea buttikan?*

**ngadun burangbangGaliyila bara
ba anuwa wariya badigan**

[33] And as they were loosing the colt,
the owners thereof said unto them, Why loose ye the colt?

AND loose-do-compel-ing-recently
they-all WHEN/if that little bite-BEness

And when they were setting loose this-fellow,
the little bite-thing [i.e. colt], ...

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

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

... *ngikoumba ko wiya barun, ...*

ngigumbagu wiya barun

... the owners thereof said unto them, ...

him-of-ERG speak-PH them-all

... the of-him [i.e. owners] spoke (to) them: ...

DOUBTFUL Tkld TRANSLATION

KJV the owners thereof [OF THE COLT]

Tkld **ngigumbagu**

him-of-ERG

'of him' FOR 'owners' [?] PERHAPS:

guri-gu badi-gan-Guwa ...

man-ERG bite-BEness-having ...

the man [i.e. people] having the colt ...

[continues next frame]

[continues from previous frame]

... *minnaring tin nura burunbungngan unni warea buttikan?*

minaringdin nura burangbangGan ani wariya badigan

... Why loose ye the colt?

what-because you-all loose-do-compel-now
this little bite-BEness

... “What because [i.e. why] (do) you set loose this small bite-thing [i.e. colt]?”

minaringdin: WHY

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

-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 19:34

*Ngatun bara wiya,
Pirriwul-lo noa wiya ngala.*

ngadun bara wiya

[34] And they said,
The Lord hath need of him.

AND they-all speak-PH

And they spoke: ...

... Pirriwul-lo noa wiya ngala.

biriwalu nuwa wiya ngala

... The Lord hath need of him.

chief-ERG he speak-PH that fellow

... “He, the Chief, spoke (about) that-fellow”.

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

Luke 19:35

Ngatun bara yemmama bōn Jesu kin ko:

ngatun bara wupea barun ba kirikin bulka ka buttikan ka, ngatun wupea bōn bara Jesu-nung wokka ka.

ngadun bara yimama bun JESUSginGu

[35] And they brought him to Jesus:

and they cast their garments upon the colt, and they set Jesus thereon.

AND they-all lead-make-PH him-to

And they led him to Jesus, ...

... ngatun bara wupea barun ba kirikin bulka ka buttikan ka, ...

ngadun bara wubiya barun ba girigin balgaga badiganGa

... and they cast their garments upon the colt, ...

AND they-all do-PH them-all DONE garment back-at bite-BEness-at

... and they >done<-did them garment(s) at the back at [i.e. on the back of] the bite-thing [i.e. colt], ...

-gan / -gan(g): BEness

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

... ngatun wupea bōn bara Jesu-nung wokka ka.

ngadun wubiya bun bara JESUSnung wagaga

... and they set Jesus thereon.

AND do-PH him they-all JESUS-ACC high-at

... and they did [i.e. sat] him, Jesus, at [i.e. on] high.

Luke 19:36

*Ngatun, uwolliella noa ba,
wupea bara yapung ka kirrikin kan barun ba.*

ngadun uwaliyila nuwa ba

[36] And as he went,
they spread their clothes in the way.

AND move-ing-recently he WHEN/if

And, when he was moving [i.e. went], ...

... wupea bara yapung ka kirrikin kan barun ba.

wubiya bara yabangGa giriginGan barunba

... they spread their clothes in the way.

do-PH they-all path-at garment-BEness them-all-of

... they do-did [i.e. spread] their garment(s) at [i.e. on] the path.

-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 19:37

Ngatun uwa noa ba papai

*barā ka Olive ka ba koba bulkurra koba,
yantīn konara wirrobullikan pittul ngaiya
kakulla, ngatun pittumulliella bōn Eloi-
nung kauwul-lo pullī to, yantin tin kauwul
lin uma ba nakulla bara ba;*

ngadun uwa nuwa ba babayi

[37] And when he was come nigh,
even now at the descent of the mount of Olives, the whole
multitude of the disciples began to rejoice and praise God with
a loud voice for all the mighty works that they had seen;

AND move-PH he WHEN/if near

And when he moved near, ...

... barā ka Olive ka ba koba bulkurra koba, ...

baraga OLIVEgabaguba balgaraguba

... even now at the descent of the mount of Olives, ...

down-at OLIVE-at-of hill-of

... at the down [i.e. foot] of the hill at [i.e. of] olive(s), ...

... yantīn konara wirrobullikan pittul ngaiya kakulla, ...

yandin gunara wirubaligan bidal ngaya gagala

... the whole multitude of the disciples began to rejoice ...

all crowd follow-ing-agent joy then be-be-PH

... all the following-agent(s) [i.e. disciple(s)] crowd were then joy(ful), ...

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

[continues from previous frame]

... *ngatun pittumulliella bōn Eloi-nung kauwul-lo pullī to, ...*

ngadun bidalmaliyila bun ELOInung gawalu baLidu

... and praise God with a loud voice ...

AND joy-make-ing-recently him GOD-ACC big-using voice-using

... and were joymaking [i.e. praising] him, God, using a big voice, ...

... *yantin tin kauwul lin uma ba nakulla bara ba;*

yandindin gawalin uma ba nagala bara ba

... for all the mighty works that they had seen;

all-because big-because make-PH DONE see-be-PH they-all DONE

... because of all the big (works) >done<-made,
(that) they >done<-saw [i.e. had seen].

-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 19:38

Wiyelliella,

Pittulmabunbilla bōn Pirriwul ta uwan noa ba Yehova-ūmba koa yiturroa: pittul kamunbilla moroko ka, ngatun killibīnbīn kamunbilla wokka ka. [174]

wiyiliyila

[38] Saying,

Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

speak-ing-recently

Speaking: ...

... Pittulmabunbilla bōn Pirriwul ta ...

bidalmabanbila bun biriwā da

... Blessed be the King ...

joy-make-permit-IMP! him chief AFFirm

... “(You) must joy-permit [i.e. bless] him, the Chief, aye, ...

... uwan noa ba Yehova-ūmba koa yiturroa: ...

uwan nuwa ba JEHOVAHumbaguwa yidaruwa

... that cometh in the name of the Lord: ...

move-now he WHEN/if JEHOVAH-of-having name-having

... when he moves [i.e. comes] having the name of Jehovah: ...

[continues next frame]

[continues from previous frame]

... *pittul kamunbilla moroko ka, ...*

bidalgamanbila muruguga

... peace in heaven, ...

joy be-make-permit-IMP! sky-at

... (someone) must joy-permit [i.e. peace to be] at [i.e. in] the sky [i.e. heaven], ...

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 killibīnbīn kamunbilla wokka ka. [174]*

ngadun gilibinbin gamanbila wagaga

... and glory in the highest.

AND shine-INTNS-INTNS
be-make-permit-IMP! high-at

... and (someone) must permit shining [i.e. glory] (to) be at [i.e. on] high.

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: shining

gili: light. spark

gili-bin-bin: shining

ANALYSIS UNCERTAIN.

PERHAPS:

light-do-now/do-now
shine-INTNS-INTNS

36 EXAMPLES OF 'shine', 'shining'
ALL BUT 3 are **gilibinbin**

MYSTERY SUFFIX: -bin

burulbin	heavy
dimbiribin	adder
gilibinbin	shine
gindiyirabin	[extinct volcano]
mulubin	fern
wungarabin	youth
wuwibin	eyelash
yiriwilbin	fig
yiriwildabin	fig

Luke 19:39

*Ngatun winta ko Pharise ka birung konara birung, wiya bōn,
Pirriwul, koawa bi barun ngiroumba wirrobullikan.*

ngadun windagu PHARISEEgabirang gunarabirang wiya bun

[39] And some of the Pharisees from among the multitude said unto him,
Master, rebuke thy disciples.

AND part-ERG PHARISEE-away from crowd-away from speak-PH him

And part [i.e. some] from the Pharisee crowd, spoke (to) him: ...

... Pirriwul, koawa bi barun ngiroumba wirrobullikan.

biriwal gawuwa bi barun ngirumba wirubaligan

... Master, rebuke thy disciples.

chief scold-IMP! thou them-all thee-of follow-ing-agent

... “Chief, you must scold them, your following-agent(s) [i.e. disciples]”.

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 19:40

*Ngatun noa wiya-yaleen barun, wiyelliella,
wiyān nurun bang, wiya bara ba kaiyellinnun mupai, kaibullinnun wal ngaiya
unni tara tunung tantoa kal bo.*

ngadun nuwa wiyayaliyan barun wiyiliyila

[40] And he answered and said unto them,
I tell you that, if these should hold their peace, the stones would immediately
cry out.

AND he speak-back-ing-did them-all speak-ing-recently

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

... *wiyān nurun bang, ...*

wiyān nurun bang

... I tell you that, ...

speak-now ye-all I

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

[continues next frame]

[continues from previous frame]

... *wiya bara ba kaiyellinnun mupai, ...*

wiya bara ba gayilinan mubayi

... if these should hold their peace, ...

QUESTION: they-all WHEN/if stop-ing-will shut

... QUERY: if they will stopping shut [i.e. hold their peace], ...

... *kaibullinnun wal ngaiya unni tara tunung tantoa kal bo.*

gayibalinan wal ngaya anidara dunung danduwagalbu

... the stones would immediately cry out.

call-do-ing-will certainly then this-PLUR
stone enough-belong-EMPH [immediately]

... then will these stones certainly
immediately (be) call [i.e. crying out]?"

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

Luke 19:41

Ngatun uwa noa ba papai,

nakulla noa kokere karing, ngatun noa tūngkillimilleen ngaloarin,

ngadun uwa nuwa ba babayi

[41] And when he was come near,
he beheld the city, and wept over it,

AND move-PH he WHEN/if near

And when he moved [i.e. came] near, ...

... nakulla noa kokere karing, ...

nagala nuwa gugiri garing

... he beheld the city, ...

see-be-PH he hut all [town]

... he saw the town. ...

SPECIAL WORD: gugira

gugira

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

gugira garing: 'hut all'
FOR 'town'

... ngatun noa tūngkillimilleen ngaloarin,

**ngadun nuwa
dungGilimiliyan ngaluwarin**

... and wept over it,

AND he cry-ing-make-ing-did this-at

... and he was cry-making at it.

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

-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 19:42

*Wiyelliella, ngurra pa bi ba, ngintoa ta,
unti purreang ka ngiroung ka ta unni tara pittul kakilliko ngiroumba
ko! Wonto ba yakita yuropā ta ngiroung kai nakilli-tin ngaikung-tin.*

wiyiliyila ngara BA bi ba nginduwa da

[42] Saying, If thou hadst known, even thou,
at least in this thy day, the things which belong unto thy peace! but now they are
hid from thine eyes.

speaking-recently hear NEG thou WHEN/if thou AFFirm

Speaking: "If you did not heard [i.e. knew], you, aye, ...

ba FUNCTIONS		da FUNCTIONS	
ba	WHEN/if	da	AFFirm
ba	DONE	da	ABSTR
ba / BA	NEGative	-da	LOCative
ba	place of	da

... unti purreang ka ngiroung ka ta ...

andi bariyangGa ngirungGada

... at least in this thy day, ...

here day(light)-at thee-of-at

... at [i.e. on] this your day, aye, ...

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

[continues next frame]

[continues from previous frame]

... unni tara pittul kakilliko ngiroumba ko! ...

anidara bidalgagiligu ngirumbagu

... the things which belong unto thy peace!...

this-PLUR joy-be-be-ing-for thee-of-for

... (about) these things of your being joy(ful) [i.e. at peace]! ...

... Wonto ba yakita yuropā ta ngiroung kai nakilli-tin ngaikung-tin.

wandu ba yagida yuruba da ngirungGayi nagilidin ngayigangdin

... but now they are hid from thine eyes.

instead DONE now hide AFFirm thee-from see-be-ing-from eye-from

... Instead (someone) now hid (them), aye, from your seeing eye(s).

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

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

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

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

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

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

wandu ba: whereas / INSTEAD

wandu ba

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

SOMETIMES **wandu ba** IS SPLIT, AS:
180 **wandu ba**
70 **wandu xxx ba**

PASSIVE IGNORED

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

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

Luke 19:43

*Kulla purreang ta kunnun ngikoung [sic] kin
bukka-kan to ngiroung [180] wirrinnun wal barā kirai karaikarai ngiroung, ngatun
karaikarai wirrinnin ngiroung, ngatun miromunnun bīn willi ka yanfīn ta kaiyīnkaiyīn ta.*

gala bariyang da ganan ngirungGin

[43] For the days shall come upon thee,
that thine enemies shall cast a trench about thee, and compass thee
round, and keep thee in on every side,

because day(light) AFFirm be-will thee-at

Because day(light)(s), aye, will be at [i.e. upon] you, ...

*... bukka-kan to ngiroung [180] wirrinnun
wal barā kirai karaikarai ngiroung, ...*

**bagagandu ngirung wirinan wal
bara girayi garayi garayi ngirung**

... that thine enemies shall cast a trench about thee, ...

anger-agent-ERG thee operate-will
certainly they-all ditch twist twist thee

... they, you(r) anger-agent(s) [i.e. enemies],
will certainly operate a ditch [i.e. will cast a
trench] around you, ...

MS ERROR

ngikoung kin

ngikoung kin: him-at
MS ERROR FOR
ngirungGin: thee-at

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

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

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

DOUBTFUL Tkld TRANSLATION

KJV *thine enemies ...*
Tkld **bagagandu ngirung**
anger-agent-ERG thee

COMMENT: THERE ARE 15 EXAMPLES OF **thee-of-ERG**. THIS WOULD SEEM THE APPLY HERE. THUS PERHAPS:

baga-gan-du ngiruumba-gu
anger-agent-ERG thee-of-ERG
your enemies ...

MS DOUBT

barā

bara: they-all OR 'down' [?]
BY APPLYING A MACRON
OVER THE FINAL /a/
Tkld MIGHT HAVE INTENDED
down

MS VARIANT

kirai karaikarai

ditch twist twist
Tkld USED BOTH
girayi AND garayi
SOMETIMES REDUPLICATED, FOR
'round', 'twist', 'upside-down'
—AND **girayi** ALSO FOR 'ditch'

[continues from previous frame]

... *ngatun karaikarai wirrinnun ngiroung, ...*

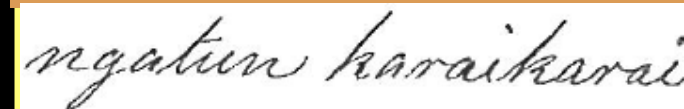
ngadun garayi garayi wirinan ngirung

... and compass thee round, ...

AND twist twist operate-will thee

... and will operate around you [i.e. compass thee around], ...

MS VARIANT



NOTE: **garayi garayi** IN THIS INSTANCE OF
twist twist
[i.e. round about, around]

... *ngatun miromunnun b̄n willika yant̄n ta kaiȳnkaiȳn ta.*

ngadun mirumanan bin wiliga yandinda gayin gayinda

... and keep thee in on every side,

AND protect-will thee middle-at all-at side side-at

... and will protect you at [i.e. in] the middle at [i.e. on] all sides.

WORD QUERY



THERE ARE c.50 EXAMPLES OF:

miruma-

MOSTLY MEANING 'protect, BUT
OCCASIONALLY 'rub'

ASSUME 'protect' SENSE INTENDED,
AND NOT SOMETHING ELSE

Luke 19:44

*Ngatun pirikibunpinnun bīn purrai ta,
ngatun ngiroumba wonnai tara murrung ka ba ngiroung [175] kin ba;
ngatun keawai bara wupinnun tunūng tarai ta wokka ka; kulla keawai
bi ba ngurra-pa yakita natala ba ngiroumba.*

**ngadun birigibanbinan
bin [waran] barayida**

[44] And shall lay thee even with the ground,
and thy children within thee; and they shall not leave in thee one stone upon
another; because thou knewest not the time of thy visitation.

AND lie-permit-will thee [flat] earth-at

And (someone) will let you lie
[flat] at [i.e. on] the ground, ...

*... ngatun ngiroumba wonnai tara
murrung ka ba ngiroung [175] kin ba; ...*

**ngadun ngirumba wanayidara
marangGaba ngirungGinba**

... and thy children within thee; ...

AND thee-of child-PLUR inside-at thee-at

... and your children at [i.e. in] inside you; ...

OBSCURE SENTENCE

OBSCURE SENTENCE
AND EQUALLY OBSCURE
Tkld INTERPRETATION
AND TRANSLATION

MISSING TRANSLATION

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

WORD VARIANT

WORDS FOR 'flat
(surface)' ARE:
**awaba
ngarawan
waran / wara**

WHO / SOMEONE

11.4 Indefinite-interrogative pronouns

Australian languages generally have a set of forms that can have indefinite or interrogative sense (or both). Bilingual informants will often translate a sentence with, say, the ergative of **ḡaan-**, as 'someone hit me — who did it?', the translation indicating that this is simultaneously an indefinite specification, and a request for further information. [Dixon 1980: 372:14]

DOUBTFUL Tkld TRANSLATION

KJV shall lay thee even with the ground

Tkld **birigibanbinan bin barayida**

lie-permit-will thee earth-at

COMMENT: THIS IS NOT ABOUT lying down
BUT DESTROYING BUILDINGS. PERHAPS:

[ngan-du] dyir-ba-ngGa-li-nan (gugiri) ngirumba waran barayi-da
(someone) break-do-compel-ing-will (house(s)) thee-of flat earth-at
(someone) will be breaking your houses flat at [i.e. on] the ground

ALTERNATIVE TRANSLATION

KJV thy children within thee

Tkld **ngirumba wanayidara marangGaba
ngirungGinba**

thee-of child-PLUR inside-at thee-at

COMMENT: THIS MEANS 'children in your
(houses)'. POSSIBLE ALTERNATIVE:

**wanayi-dara ngirumba marang-Gaba gugiri-din
ngirumba-ga**

child-PLUR thee-of inside-at hut-at thee-of-at
your children inside your house(s)

[continues from previous frame]

... ..ngatun keawai bara wupinnun tunūng tarai ta wokka ka; ...

ngadun giyawayi bara wubinan
[ngirungGinba] dunung darayida wagaga

... and they shall not leave in thee one stone upon another; ...

AND no they-all do-will [thee-at] stone other-at high-at

... and they will not do [i.e. put] stone(s) [at you [i.e. in your place]] at high at other(s) [i.e. one stone upon another]; ...

MISSING TRANSLATION

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

... kulla keawai bi ba ngurra-pa yakita natala ba ngiroumba.

gala giyawayi bi ba ngara
BA yagida nadala ba ngirumba

... because thou knewest not the time of thy visitation.

because not thou DONE hear-PH NEG now see-AFF-PH WHEN/if DONE?] thee-of

... because you did not hear [i.e. did not know] now when (someone) did see you-of [i.e. the time of thy visitation]

ba FUNCTIONS

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

OBSCURE TRANSLATION

OBSCURE CONCEPT
OBSCURE Tkld TRANSLATION

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

DOUBLE NEGATIVE

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

POSSESSIVE unattached

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

PERHAPS
uwa-li-da ngirung-Gin-ba
move-ing ABSTR thee-of-at
at the moving [i.e. coming] at thee

DOUBTFUL Tkld TRANSLATION

KJV thou knewest not the time of thy visitation
COMMENT: THIS MEANS:
'because you did not recognise the time God visited you (to save you)'
PERHAPS:
gala giyawayi bi ba ngara BA uwali da ELOI-duwa ngirung-Ginba
because not thou DONE hear NEG move-ing ABSTR GOD-having (through/by) thee-at
because you did not hear [i.e. did not know] not the moving i.e. visitation] by GOD at [i.e. to] you
because you did not recognise the visit by God to you

Luke 19:45

*Ngatun noa uwa murraring Temple ko-lang,
ngatun yipa ngaiya noa barun ngukilli-kan ngatun barun mankilli-kan unta birung;*

ngadun nuwa uwa mararing TEMPLEgulang

[45] And he went into the temple,
and began to cast out them that sold therein, and them that
bought;

AND he move-PH inside TEMPLE-towards

And he moved inside towards the temple, ...

... ngatun yipa ngaiya noa barun ngukilli-kan ...

ngadun yiba ngaya nuwa barun ngugiligan

... and began to cast out them that sold therein, ...

AND eject-PH then he them-all give-be-ing-agent

... and he then ejected them, the giving-agent(s) [i.e. sellers] ...

buy / sell	
Tkld DID NOT CLEARLY RESOLVE buy / sell, USING MOSTLY FORMS OF ngu-gi-li-gu	
FOR BOTH.	
PERHAPS:	
buy: ngu-gi-li-gu	give-be-ing for
sell: ngu-ba-yi-li-gu	give-do-back-ing-for
dunbi-li-gu	exchange-ing-for

... ngatun barun mankilli-kan unta birung;

ngadun barun manGiligan andabirang

... and them that bought;

AND them-all take-be-ing-agent there-away from

... and them taking-agents [i.e. purchasers] from there.

Luke 19:46

*Wiyelliella barun, Upatoara unni,
emmoumba kokere ta wiyellingēl kokere; wonto ba nura uma
unni wollo-kakilli-ko barun mānkiyē-ko.*

wiyiliyila barun ubadwara ani

[46] Saying unto them, It is written,
My house is the house of prayer: but ye have made it a den of
thieves.

speak-ing-recently them-all do-done to this

Speaking (to) them: "This (is) do-endowed [i.e. written], ...

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

... emmoumba kokere ta wiyellingēl kokere; ...

imuwumba gugiri da wiyilingil gugiri

... My house is the house of prayer: ...

me-of hut AFFirm speak-ing-place hut

... my house, aye, speaking-place house [i.e. (is) a prayer house]; ...

... wonto ba nura uma unni wollo-kakilli-ko barun mānkiyē-ko.

wandu ba nura uma ani walu gagiligu barun manGiyigu

... but ye have made it a den of thieves.

instead DONE you-all make-PH this den
be-be-ing-for them-all take-be-actor-for

... instead you made this a den being for them,
for the take-items [i.e. thieves].

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

Luke 19:47

*Ngatun wiyelliella noa purreung ka
yantīn ta murrung ka Temple ka.*

*Wonto ba pirriwul Iereu, ngatun bara Grammateu, ngatun bara
pirriwul kore koba, numa bara bōn būnkilli-kolang;*

**ngadun wiyiliyila nuwa bariyangGa
yandin da marangGa TEMPLEga**

[47] And he taught daily in the temple.
But the chief priests and the scribes and the chief of the people sought
to destroy him,

AND speak-ing-recently he day(light)-at
all AFFirm inside-at TEMPLE-at

And he was speaking at all, aye, day(light) [i.e.
daily] at the inside at [i.e. of] the temple. ...

... Wonto ba pirriwul Iereu, ...

wandu ba biriwal PRIEST

... But the chief priests ...

instead DONE chief PRIEST

... Instead the chief priest(s), ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

SPECIAL WORD: *chief priest*

THERE ARE 37 INSTANCES OF ‘chief priest’

9 **biriwal** PRIEST

8 **biriwalu** PRIEST**gu**

4 **biriwal** PRIEST**guba**

1 **biriwalgubagagu** PRIEST**gubagagu**

15 [other variants]

15 adjective–noun suffix agreement

22 no agreement

4 probably incorrect (**biriwal** PRIEST**guba**)

[continues from previous frame]

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

ngadun bara SCRIBE

... and the scribes ...

AND they-all SCRIBE

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

... *ngatun bara pirriwul kore koba, ...*

ngadun bara biriwal guriguba

... and the chief of the people ...

AND they-all chief man-of

... and they, the chiefs of the men [i.e. people], ...

... *numa bara bōn būnkilli-kolang;*

numa bara bun bunGiligulang

... sought to destroy him,

try-make-PH they-all him beat-be-ing-towards

... they tried beating-towards him [i.e. sought to destroy him].

SPECIAL WORD: tempt/touch/ try/teach

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

Luke 19:48

Yakoai bara ba umulli-ko

ngatun keawai bara, kulla yantīn ta kore pittul kakilliella ngurrulli-ko bōn.

yaguwayi bara ba umaligu

[48] And could not find

what they might do: for all the people were very attentive to hear him.

what they-all DONE make-ing-for

How they [chief priests and scribes] >done<-for-making [i.e. what might they do] ...

yaguwayi: BEWARE

yaguwayi: 'how'
ALSO MEANS 'beware'

yaguwayi MEANINGS

yaguwayi HAS THESE MEANINGS:
1. ADVERB INTERROGATIVE: 'how':, 'in what manner'
2. INTERJECTION: beware!
3. (AS USED BY Tkld)): 'what'
— PRONOUN (e.g. what is this?)

OBSCURE SENTENCE

OBSCURE SENTENCE AND EQUALLY OBSCURE Tkld INTERPRETATION AND TRANSLATION

INCONGRUENT TRANSLATION

KJV And could not find what they might do [to stop/hurt him]
SPECULATIVE ALTERNATIVE:
ngara-gurin bara uma-li-gu yaragayi ngigung-Gu
hear-lacking they-all make-ing-for bad him-to they understand-lacking for making bad to/for him

... *ngatun keawai bara, ...*

ngadun giyawayi bara

... what they might do: ...

AND no they-all

... and not they [chief priests and scribes] [i.e. and not do], ...

OBSCURE SENTENCE

OBSCURE SENTENCE AND EQUALLY OBSCURE Tkld INTERPRETATION AND TRANSLATION

... *kulla yantīn ta kore pittul kakilliella ngurrulli-ko bōn.*

gala yandin da guri bidal gagiliyila ngaraligu bun

... for all the people were very attentive to hear him.

because all AFFirm man joy be-be-ing-recently hear-ing-for him

... because all, aye, men were being joy(ful) for hearing him.