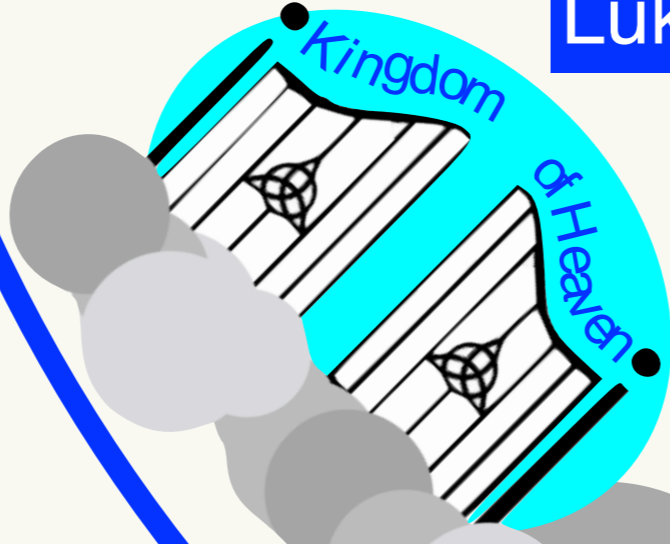
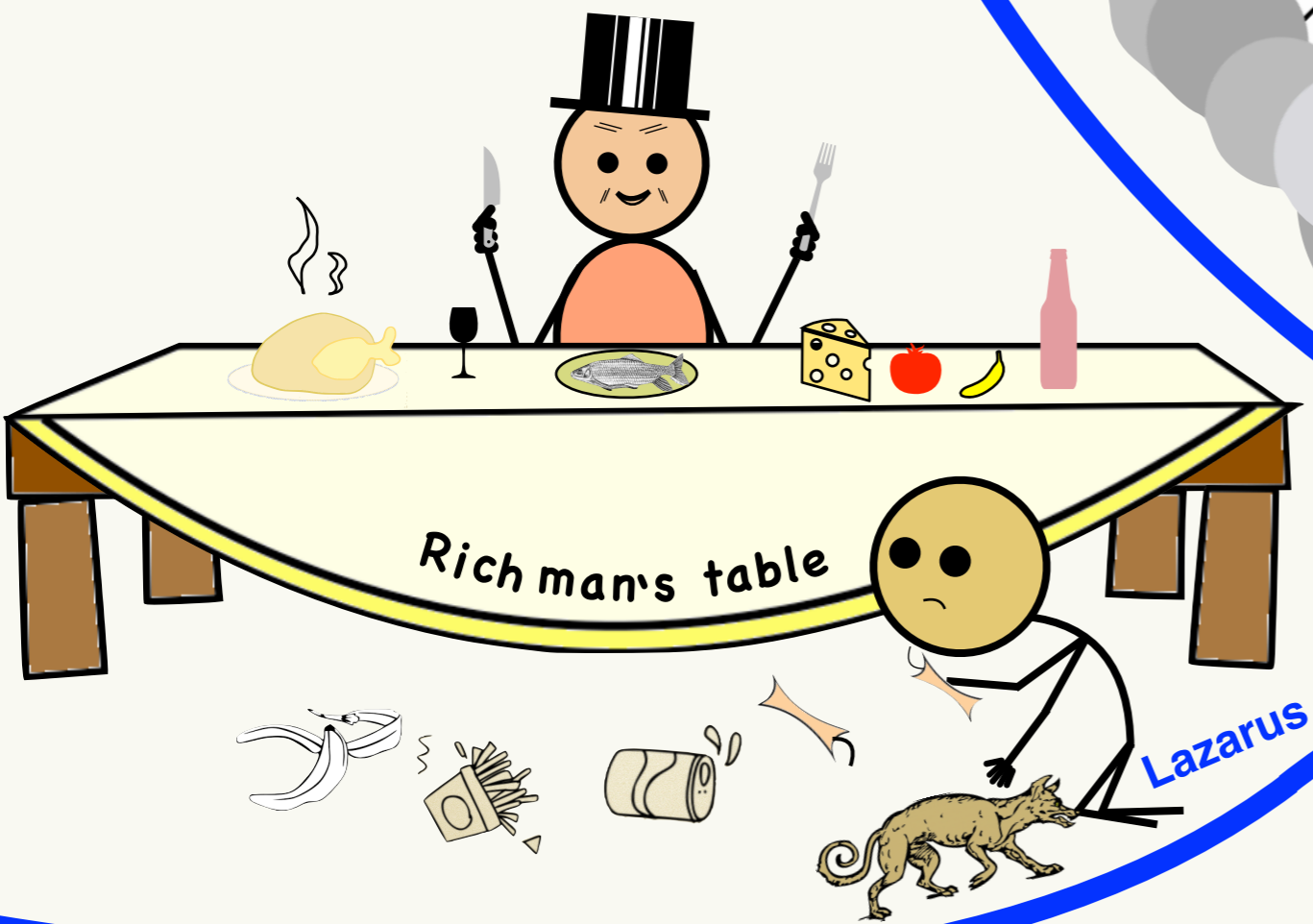


**Analysis of the translations
of L.E. Threlkeld
by
Jeremy Steele**

Luke 16

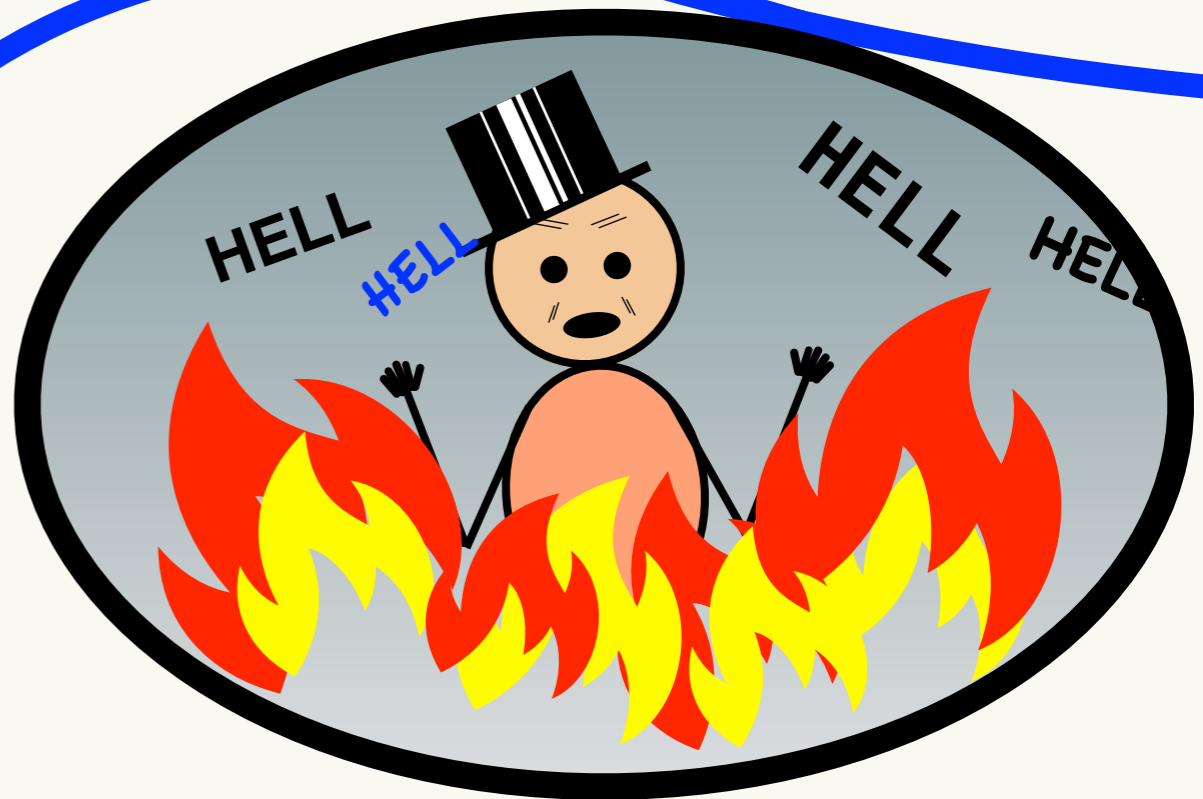
Luke 16

[20-1] And there was a certain beggar named **Lazarus**, ... full of sores, desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.



[22] ... the beggar ... was carried by the angels into **Abraham's bosom**

[23] And in **hell** [the rich man] lift up his eyes, being in torments, and seeth **Abraham** afar off, and **Lazarus** in his bosom.
[24] And [the rich man] cried and said, Father **Abraham**, have mercy on me, and send **Lazarus**, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.



Luke 16:01

*Ngatun noa wiya barun
ngikoumba wirrobullikan,
untoa ta tarai ta wakōl kore [145] tullokang
porōlkan, mankillikan pirriwul ngikoumba;
ngatun wiyayemma bōn ngikoung warika noa
ngikoumba tullokang.*

ngadun nuwa wiya barun ngigumba wirubaligan

[1] And he said also unto his disciples,
There was a certain rich man, which had a steward; and the same was
accused unto him that he had wasted his goods.

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

And he spoke (to) them, his following-agents [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

*... untoa ta tarai ta wakōl kore
[145] tullokang porōlkan, ...*

**anduwa da darayi da wagul
guri dalugang barulgan**

... There was a certain rich man, ...

there AFFirm other AFFirm one man
hold-BEness [property] heavy-agent

... “There, aye, was (an)other, aye, one
man property heavy-agent [i.e. rich man], ...

**DOUBTFUL ANGLICISM
EXISTENTIAL there**

*there is, there are, there was,
there were ...*
‘there’ IS A PRONOUN, OR A
NOUN [c.f. Fr. *Il y a...*]
IT DOES NOT DENOTE A
LOCATION IN THESE USAGES

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

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]

[continues from previous frame]

... *mankillikan pirriwul ngikoumba*; ...

manGiligan biriwal ngigumba

... which had a steward; ...

take-be-ing-agent chief him-of

... taking-agent [i.e. servant] of him, the chief; ...

DOUBTFUL TkId TRANSLATION

KJV which had a steward;
 TkId **manGiligan biriwal ngigumba**
 take-be-ing-agent chief him-of
 THIS TRANSLATES AS:
his servant (and) chief
 PERHAPS INSTEAD:
man-Gi-li-gan-Guwa nuwa
 take-be-ing-agent-having he
he having a servant

... *ngatun wiyayemma bōn ngikoung* ...

ngadun wiyayima bun ngigung

... and the same was accused unto him ...

AND speak-lead (accuse)-PH him him

... and (someone) speak-led [i.e. accused] him
 [servant] (to) him [rich man] ...

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...)

DOUBTFUL TkId TRANSLATION

KJV the same was accused unto him
 TkId **wiyayima bun ngigung**
 speak-lead-PH (accuse) him him
 CONFUSION OF 'him's. PERHAPS:
wiyayima bun ngigung-Gin
 speak-lead-PH him him-at
and someone accused him at [i.e. to] him

... *warika noa ngikoumba tullokang*.

wariga nuwa ngigumba dalugang

... that he had wasted his goods.

... reject-PH he him-of hold-BEness [property]

... (that) he [servant] rejected [i.e. wasted] his [rich man's] property.

TkId INVENTIONS:
 property / town / kingdom

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

Luke 16:02

*Ngatun noa wiya bōn, wiyelliella,
Yakoai bang ngurrā ngiroung kin ba? wiyella bi tia minnaring
bi ba umulliella; keawai bi kārā kunnun umullikan.*

ngadun nuwa wiya bun wiyiliyila

[2] And he called him, and said unto him,
How is it that I hear this of thee? give an account of thy stewardship; for
thou mayest be no longer steward.

AND he speak-PH him speak-ing-recently

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

... *Yakoai bang ngurrā ngiroung kin ba? ...*

yaguwayi bang ngara ngirungGin ba

... How is it that I hear this of thee? ...

how I hear-PH thee-at DONE

... “How I >done<-heard at [i.e. of] you? ...

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

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

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

DOUBTFUL Tkld TRANSLATION

KJV How is it that I hear this of thee?

COMMENT
THE SENSE OF ‘How is it that I ...’ IS
‘Why have I’

PERHAPS:

minaring-din bang ngara ...

minaringdin: WHY

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

[continues from previous frame]

... *wiyella bi tia minnaring bi ba umulliella; ...*

wiyila bi diya minaring bi ba umaliyila

... give an account of thy stewardship; ...

speak-IMP! thou me WHAT
thou DONE make-ing-recently

... You must speak (to) me what you
>done<-made [i.e. have done]; ...

minaring: INTERROGATIVE

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

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**)

RELATIVE PRONOUNS

who, whom, which, whose, that
this is the cat that killed the rat

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

PERHAPS: **ngalabu**

... *keawai bi kārā kunnun umullikan.*

giyawayi bi gara ganan umaligan

... for thou mayest be no longer steward.

no thou be-not be-will make-ing-agent

... you will not be a making-agent [i.e. servant]

MYSTERY WORD: kara

kara: gara MEANINGS INCLUDE:

slow	9	humble	2
secret	8	diligent	3
safe	1	be (neg?)	

'humble', 'diligent' AND 'slow'
MIGHT BE DIFFERENT VIEWS
OF THE SAME IDEA

Luke 16:03

*Wiyelleen ngaiya noa
mankillikan niuwoa bo,*

*minnung bunnun bang, kulla wal lea
pirriwul-lo emmoumba ko mantilleen keawai
bang mankillikān kunnun: keawai bang
pinninnun; koiyun bang poiyeleko.*

**wiyiliyan ngaya nuwa
manGiligan nyuwuwabu**

[3] Then the steward said within himself,

What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

speak-ing-did then he take-
be-ing-agent he-EMPH

Speaking then he, the taking-agent
[i.e. servant], emphatically he [i.e.
to himself]: ...

... minnung bunnun bang, ...

minang banan bang

... What shall I do? ...

what do-will I

... "What will I do, ...

within oneself

'speaking / thinking' etc. within oneself IS AN ANGLICISM EFFECTIVELY MEANING 'introspectively thinking', OR SIMPLY 'thinking', 'thought'. IT IS DOUBTFUL THAT THE LITERAL TRANSLATIONS MADE BY Tkld WOULD HAVE BEEN UNDERSTOOD, PERHAPS BETTER SIMPLY EXPRESSED AS:

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

DOUBTFUL Tkld TRANSLATION

the steward said within himself
ANGLICISM MEANING 'he spoke to himself', OR SIMPLY 'he thought'
Tkld ATTEMPTED A LITERAL TRANSLATION
he, emphatically he, was speaking
PERHAPS BETTER SIMPLY AS:

gudiliyian ngaya nuwa manGiligan
think-ing-did then he take-be-ing-agent
then he, the servant, was thinking

DOUBTFUL WORD: himself

Tkld USED FOR 'himself':
44 **nyuwuwa-bu** he-EMPH
2 **nuwa gudi-bu** he self-EMPH
1 **bun ngigung gudi** him him self

[continues from previous frame]

... *kulla wal lea pirriwul lo emmoumba ko mantilleen ...*

gala wal liya [ba?] biriwalu imuwumbaGu mandiliyan

... for my lord taketh away from me ...

because certainly me chief-ERG me-of-ERG take-AFF-ing-did

... because certainly my chief was taking (from) me, ...

UNRESOLVED WORD

kulla wal lea pirriwullo

KJV *my lord taketh away from me*

Tkld ... *biriwalu imuwumbaGu mandiliyan*

... chief-ERG me-of-ERG take-AFF-ing-did

my chief was taking ...

2 EXAMPLES OF **waliya**, both based on **wa-** 'move'

Tkld DID NOT TRANSLATE '**from me**',

UNLESS *wal liya* [?] is **wal diya**: certainly me

MYSTERY WORD: waliya

kulla wal lea

POSSIBILITIES:

- MS error for **tia** (**diya**): me
 - **waliya** A VARIANT OF **wal**: certainly
 - MS TRANSCRIPTION ERROR FOR **ba**
- MOST LIKELY **gala + ba** [c. 20 examples]

kulla wal ba: **gala wal ba**
because certainly

MANUSCRIPT WRITER DOUBT

On COMPARING OF THE HANDWRITING OF Mark AND Luke IT APPEARS Tkld DID ACTUALLY WRITE BOTH MANUSCRIPTS. PERHAPS IN COPYING EARLIER VERSIONS OF THE Luke TEXT, Tkld MADE OCCASIONAL SLIP-UPS. BUT COULD HE REALLY HAVE WRITTEN

wal lea INSTEAD OF **wal ba**?

... *keawai bang mankillikān kunnun: ...*

giyawayi bang manGiligan ganan

... the stewardship: ...

no I take-be-ing-agent be-will

... I will not be (a) taking-agent [i.e. steward] ...

[continues from previous frame]

... *keawai bang pinninnun; ...*

giyawayi bang bininan

... I cannot dig; ...

no I dig-will

... I will not dig; ...

... *koiyun bang poiyelliko.*

guwiyun bang buwiyiligu

... to beg I am ashamed.

shame I beg-ing-for

... for begging, I am shame [i.e. ashamed]”.

Luke 16:04

*Ngali wal bang umulliko,
yipunnun tia ba emmoumba mankillingēl la
birung, wamunbiuwil koa tia bara kata ko
kokera ko.*

ngali wal bang umaligu

[4] I am resolved what to do,
that, when I am put out of the stewardship, they may
receive me into their houses.

that certainly I make-ing-for

This certainly I am for making [i.e. doing], ...

... yipunnun tia ba emmoumba mankillingēl la birung, ...

yibanan diya ba imuwumba manGilingilabirang

... that, when I am put out of the stewardship, ...

reject-will me WHEN/if me-of take-be-ing-place-away from

... when (someone) will eject me from
the taking-place [i.e. stewardship], ...

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION
IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

[continues next frame]

[continues from previous frame]

... *wamunbiuwil koa tia
bara kata ko kokera ko.*

*wamanbiwilguwa diya bara gadagu
[barunGadagu [?]] gugiragu*

... they may receive me into their houses.

move-make-permit-might-having
me they-all be-AFF-to hut-to

... they move-permit might-doing
me [i.e. might be receiving me]
to be to [??] house(s).

PRONOUN IRREGULARITIES

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

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

MS ERROR

bara kata ko

KJV *they ... into their houses*

Tkld **bara gadagu gugiragu**
they-all be-AFF-to hut-to

ANALYSIS IMPLAUSIBLE &
INCONGRUENT. MS ERROR FOR:

bara ... barunba-dagu gugira-gu
they them-all-of-to hut-to
they [admit me] (in)to their houses

cf Luke v.24 'into thine house':
ngirung-Ga-dagu gugira-gu

Luke 16:05

*Yanti ba wiya noa barun wiyatoara pirriwul koba ngikoumba,
ngatun noa wiya [146] wakōl kurrikurri ka, Minnān bi wiyapaiyeen emmoumba pirriwul koba?*

yandi ba wiya nuwa barun
wiyadwara biriwalguba ngigumba

[5] So he called every one of his lord's debtors unto him,
and said unto the first, How much owest thou unto my lord?

thus DONE speak-PH he them-all speak-done to chief-of him-of

Thus-done [i.e. likewise] he spoke (to) them, the
speak-endowed [i.e. debtor(s)] of his chief, ...

... ngatun noa wiya [146] wakōl kurrikurri ka, ...

ngadun nuwa wiya wagul gari gariga

... and said unto the first, ...

AND he speak-PH one first-at

... and he spoke at (i.e. to) the first one, ...

... Minnān bi wiyapaiyeen emmoumba pirriwul koba?

minan bi wiyabayiyan imuwumba biriwalguba

... How much owest thou unto my lord?

how many thou speak-do-back-did me-of chief-of

... "How much did you speak-back [i.e. owe to] my chief?"

DOUBTFUL AGREEMENT

UNCLEAR WHETHER
SUFFIXES ON ADJECTIVES
SHOULD AGREE WITH NOUNS

DOUBTFUL AGREEMENT

UNCLEAR WHETHER
SUFFIXES ON ADJECTIVES
SHOULD AGREE WITH NOUNS

Luke 16:06

*Ngatun noa wiya,
hundred ta wimbi ka karauwa.
Ngatun noa wiya bōn mara bi
unni, yellawa kurrakai, upulla
Fifty koa kauwil.*

ngadun nuwa wiya

[6] And he said,
An hundred measures of oil.
And he said unto him, Take thy
bill, and sit down quickly, and
write fifty.

AND he speak-PH

And he spoke: ...

... hundred ta wimbi ka karauwa. ...

HUNDRED da wimbiga garawa

... An hundred measures of oil. ...

HUNDRED Affirm bowl-at oil

... “A hundred, aye, at [i.e. in] oil bowl(s).” ...

... Ngatun noa wiya bōn ...

ngadun nuwa wiya bun

... And he said unto him, ...

AND he speak-PH him

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

[continues from previous frame]

... *mara bi unni*, ...

mara bi ani

... Take thy bill, ...

take-IMP! thou this

... "You must take this, ...

... *yellawa kurrakai*, ...

yilawa garagayi

... and sit down quickly, ...

sit quick

... sit quick(ly), ...

... *upulla Fifty koa kauwil*.

ubala FIFTYguwa gawil

.... and write fifty.

do-IMP! FIFTY-having be-might

... (you) must do [i.e. write] (that there) might be having fifty."

Luke 16:07

*Wiya ngaiya noa tarai,
minnān bi wiyapaiyeen pirriwul koba,
ngatun noa wiya wakōl hundred ta wimbi
Wheat, ngatun bōn noa wiyā, mara bi
unni upulla Eighty koa kauwil.*

wiya ngaya nuwa darayi

[7] Then said he to another,
And how much owest thou? And he said, An
hundred measures of wheat. And he said unto
him, Take thy bill, and write fourscore.

speak-PH then he other

He then spoke (to) (an)other: ...

... minnān bi wiyapaiyeen pirriwul koba, ...
minan bi wiyabayiyan biriwalguba

... And how much owest thou? ...

how many thou speak-do-back-did chief-of

“How much did you speak-back of [i.e. owe to] the chief?”

**POSSESSIVE
unattached**

A POSSESSIVE SHOULD
BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

PERHAPS
minan wiya-ba-yi-yan bi-nung biriwal
how many speak-do-back-did thou-him chief
*How much did you speak-back
[i.e. owe (to)] him, the chief?*

... ngatun noa wiya ...

ngadun nuwa wiya

... And he said, ...

AND he speak-PH

... And he spoke: ...

... *wakōl hundred ta wimbi Wheat, ...*

wagul HUNDRED da wimbi WHEAT

... An hundred measures of wheat. ...

HUNDRED AFFirm bowl WHEAT

... “One hundred, aye, bowl(s) wheat”. ...

... *ngatun bōn noa wiyā, ...*

ngadun bun nuwa wiya

... And he said unto him, ...

AND him he speak-PH

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

... *mara bi unni ...*

mara bi ani

... Take thy bill, ...

take-IMP! thou this

... “You must take this; ...

... *upulla Eighty koa kauwil.*

ubala EIGHTYguwa gawil

... and write fourscore.

do-IMP! EIGHTY-having be-might

... (you) must do [i.e. write] (that there) might be having eighty.”

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

Luke 16:08

Ngatun noa pirriwullo

murrorōng bōn wiya unnoa mankillikan yarakai ka, kulla noa uma nguraki to; kulla bara wonnai tara unti ko purrai ta ko barun ba willung-ngēl koba nguraki bara, keawai bara wonnai kaibung koba.

ngadun nuwa biriwalu

[8] And the lord

commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

AND he chief-ERG

And he, the chief, ...

... *murrorōng bōn wiya unnoa mankillikan yarakai ka, ...*

marurung bun wiya anuwa
manGiligan yaragayi gan

... commended the unjust steward, ...

good him speak-PH that take-be-ing-agent bad-agent

... spoke good [i.e. commended] him, that-fellow
bad taking-agent [i.e. unjust steward], ...

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

MS ERROR

yarakai ka MS ERROR FOR **yarakai kan**

COMPARE Mark iii.11:

marayigan yaragayigan: spirit-agent bad-agent (bad spirit)

Marai kan yarakai kan,

WITH Luke 16:8:

make-be-ing-agent bad-agent (bad servant)

mankillikan yarakai ka

[continues from previous frame]

... *kulla noa uma nguraki to; ...*

gala nuwa uma nguragidu

... because he had done wisely: ...

because he make-PH hear-be [wise]-using

... because he made hear-be-using [i.e. did wisely]; ...

... *kulla bara wannai tara unti ko purrai ta ko barun ba willung-ngēl koba ...*

gala bara wanayidara andigu barayidagu barunba wilangNGilguba

... for the children of this world are in their generation ...

because they-all child-PLUR here-to earth-to them-all-of return/behind (past)-place [generation]-of

... because they, the children here, to [i.e. of] the earth (are) of their past-place [i.e. generation], ...

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 next frame]

[continues from previous frame]

... *nguraki bara, ...*

nguragi bara

... wiser ...

hear-be [wise] they-all

... they are hear-be [i.e. wise], ...

... *keawai bara wannai kaibung koba.*

giyawayi bara wanayi gayibangGuba

... than the children of light.

no they-all child light-of

... not [i.e. than] they, the child(ren), of the light.

Luke 16:09

Ngatun Ngatoa nurun wiyan

umulla nura bo kōtti ta kakilliko tullo yarakai ta-birung; tetti nura ba kunnun wamunbilla ngaiya nurun kokera yuraki ba katan [147] yanti-ka tai.

ngadun ngaduwa nurun wiyan

[9] And I say unto you,

Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

AND I ye-all speak-now

And I speak (to) you, ...

... umulla nura bo kōtti ta kakilliko tullo yarakai ta-birung; ...

umala nurabu gudi da gagiligu dalu yaragayidabirang

... Make to yourselves friends of the mammon of unrighteousness; ...

make-IMP! you-all-EMPH kinsman ABSTR
be-be-ing-for hold-bad [RICH]-away from

... emphatically-you must make friend(s) for being from [i.e. of] the hold-bad [i.e. mammon of unrighteousness]; ...

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]

[continues next frame]

[continues from previous frame]

... *tetti nura ba kunnun* ...

didi nura ba ganan

... that, when ye fail, ...

dead you-all WHEN/if be-will

... (that) when you will be dead, ...

... *wamunbilla ngaiya nurun kokera yuraki ba katan [147] yanti-ka tai.*

wamanbila ngaya nurun gugira yuragi ba gadan yandi gadayi

... they may receive you into everlasting habitations.

move-make-permit-IMP! then ye-all hut longtime DONE be-AFF-now thus be-AFF-HAB (always)

... (someone) must then permit you to move (to) the house(s) (that) >done<-are always longtime [i.e. everlasting habitations].

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...)

yandi gadayi / galayi / giluwā

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

Luke 16:10

*Niuwoa miroman ngali warea ta,
yanti miroman noa kauwul ngali ta, ngatun niuwoa yarakai-
mayē ngali warea ta, yanti yarakai-mayē ngali kauwul ta.*

nyuwuwa miruman ngali wariya da

[10] He that is faithful in that which is least
is faithful also in much: and he that is unjust in the least is unjust also in much.

he protect-now this little AFFirm

He (who) protects [i.e. is faithful in] this little (thing), aye ...

... yanti miroman noa kauwul ngali ta, ...

yandi miruman nuwa gawal ngali da

... is faithful also in much: ...

thus protect-now he big this AFFirm

... thus protects [i.e. is faithful in] this, aye, (that is) big; ...

[continues next frame]

[continues from previous frame]

... *ngatun niuwoa yarakai-mayē ngali warea ta, ...*

ngadun nyuwuwa yaragayimayi ngali wariya da

... and he that is unjust in the least ...

AND he bad-make-ITEM this little AFFirm

... and he (who) is a bad-make-actor
[i.e. unjust in] this, aye, (that is) little, ...

-gayi / --bayi: 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
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

... *yanti yarakai-mayē ngali kauwul ta.*

yandi yaragayimayi ngali gawal da

... is unjust also in much.

thus bad-make-ITEM this big AFFirm

... thus a bad-make-actor [i.e. unjust in] this, aye, (that) is big.

-gayi / --bayi: 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
-bayi	–	–	3
-dayi	–	–	2
-wayi	–	–	4

Luke 16:11

Yaki tin keawai nura ba miroma pa

tullo-yarakai ta, nganto wal nurun ngunun tullo-tuloa ta miromulliko?

yagidin giyawayi nura ba miruma BA

[11] If therefore ye have not been faithful

in the unrighteous mammon, who will commit to your trust the true riches?

now-because [therefore] no you-all WHEN/if protect NEG

If now-because [i.e. therefore] you not protect [i.e. have not been faithful] ...

... *tullo-yarakai ta, ...*

dalu yaragayi da

... in the unrighteous mammon, ...

hold-bad [RICH]-at

... at [i.e. in] the hold-bad [i.e. bad rich], ...

... *nganto wal nurun ngunun tullo-tuloa ta miromulliko?*

ngandu wal nurun ngunan dalu duluwa da mirumaligu

... who will commit to your trust the true riches?

who-ERG certainly ye-all give-will hold-straight AFFirm protect-ing-for

... who will certainly give you for protecting [i.e. commit to your trust] the hold-straight [i.e. true riches], aye?

ba FUNCTIONS

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

DOUBLE NEGATIVE

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

giyawayi na-gurin *not seeing*
giyawayi wanayi-gurin *no children*

William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)

Luke 16:12

*Ngatun keawai nura ba
miroma pa tarai koba,
nganto wal ngunun nurun ba kōtti ta ko ?*

ngadun giyawayi nura miruma BA darayiguba

[12] And if ye have not been faithful
in that which is another man's,
who shall give you that which is your own?

AND no you-all WHEN/if protect-PH NEG other-of

And if you did not protect [i.e. were not faithful] of (an)other (man), ...

POSSESSIVE unattached

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

PERHAPS
yandin darayi-guba
all other-of
another man's all

... nganto wal ngunun nurun ba kōtti ta ko ?

ngandu wal ngunan nurunba gudidagu

... who shall give you that which is your own?

who-ERG certainly give-will ye-all-of **self-to**

... who certainly will give you **to self**
[i.e. give you what is your **own**]?

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

POSSIBLE ADJUSTMENT
ngan-du wal ngu-nan nurun ngala-bu nurunba
who-ERG certainly give-will ye-al that-EMPH you-all-of
who will certainly give you that (which is) yours

Luke 16:13

*Keawai wal mankilli kan to umunnun
buloara bulun pirriwul bula;*

*kulla noa yarakai umunnun wakōl bōn ngatun murrorōng umunnun
tarai, nga ba kunnun noa wakōl la, ngatun beelunnun bōn tarai. Keawai
nura kaiyu korien umulliko Eloī ko ngatun tullokang ko yarakai ko.*

giyawayi wal manGiligandu umanan
bulwara bulun biriwal bula

[13] No servant can serve two masters:

for either he will hate the one, and love the other; or else he will hold
to the one, and despise the other. Ye cannot serve God and mammon.

no certainly take-be-ing-agent-ERG
make-will two them-two chief two

Certainly the taking-agent [i.e. servant] will not
make [i.e. serve] two, them-two, two chief(s); ...

... kulla noa yarakai umunnun wakōl bōn ...

gala nuwa yaragayi umanan wagul bun

... for either he will hate the one, ...

because he bad make-will one him

... because he will make-bad [i.e. hate] him, the one, ...

[continues next frame]

[continues from previous frame]

... *ngatun murrorōng umunnun tarai, ...*

ngadun marurung umanan darayi

... and love the other; ...

AND good make-will other

... and will make-good [i.e. love] the other, ...

... *nga ba kunnun noa wakōl la, ...*

nga ba ganan nuwa wagula

... or else he will hold to the one, ...

OR DONE be-will he one-at

... or he >done<-will be at [i.e. will hold to] one, ...

ba FUNCTIONS

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

DOUBTFUL Conjunctions

nga = or 69
nga = be (alternative to ga) 12

ngadun = and
CONJUNCTIONS UNUSUAL

“Most languages lack specific coordinating and subordinating particles, of the types ‘and’, ‘but’, ‘when’, ‘because’, ‘if’. However, these are found in a few languages.” [Dixon 2002:86:10]

... *ngatun beelmunnun bōn tarai. ...*

ngadun biyilmanan bun darayi

... and despise the other. ...

AND mock-make-will him other

... and will mock-making [i.e. despise] him, the other. ...

[continues next frame]

[continues from previous frame]

... *Keawai nura kaiyu korien umulliko Eloï ko ...*

giyawayi nura gayugurin umaligu ELOïgu

... Ye cannot serve God ...

no you-all able-lacking make-ing-for GOD-for

... You are not able-<lacking> for making [i.e. helping] for God, ...

DOUBLE NEGATIVE

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

... *ngatun tullokang ko yarakai ko.*

ngadun dalugangGu yaragayigu

... and mammon.

AND hold-BEness [property]-for bad-for

... and for the bad hold-ness [i.e. mammon].

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 16:14

*Ngatun unni tara bara ngurra Pharise ko,
willirrikan bara katan, ngatun bōn bara beelma. [148]*

ngadun anidara bara ngara PHARISEEgu

[14] And the Pharisees also, who were covetous. heard all these things:
and they derided him.

AND this-PLUR they-all hear-PH PHARISEE-ERG

And they, the Pharisee(s) heard these things, ...

... willirrikan bara katan, ...

wilirigan bara gadan

... who were covetous, ...

crave-agent they-all be-AFF-now

... they are crave-agents [i.e. covetous], ...

... ngatun bōn bara beelma. [148]

ngadun bun bara biyilma

and they derided him.

AND him they-all mock-make-PH

... and they mocked him.

Luke 16:15

Ngatun noa barun wiya,

Kauwa murrorōng koa nura kauwil mikan ta barun kin kore ka; wonto noa ba Eloī to ngurrān nurun ba būlbūl la ba: kulla unni tara murrorōng ta katan barun kin ba kore ka, yakarān ta katan mikān ta Eloī kin.

ngadun nuwa barun wiya

[15] And he said unto them,

Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

AND he them-all speak-PH

And he spoke (to) them: ...

... Kauwa murrorōng koa nura kauwil mikan ta barun kin kore ka; ...

gawa marurungGuwa nura gawil miganda barunGin guriga

... Ye are they which justify yourselves before men; ...

be-IMP! good-having you-all be-might in front-at them-all-at man-at

... “Yes, you might be good-<having> [i.e. justify (yourselves)] in front at [i.e. of] them, the 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

[continues from previous frame]

... wonto noa ba Eloi to ngurrān
nurun ba būlbūl la ba: ...

wandu nuwa ba ELOIdu
ngaran nurunba bulbulaba

... but God knoweth your hearts: ...

instead he DONE GOD-ERG
hear-now ye-all-of heart-at

... instead he, God, knows
at [i.e. in] your heart(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**

‘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

... kulla unni tara murrorong ta katan barun kin ba kore ko, ...

gala anidara marurung da gadan barunGinba guriga

... for that which is highly esteemed among men ...

because this-PLUR good AFFirm be-AFF-now them-all-at man-at

... because these things (that) are good, aye, at [i.e. among] them, the men, ...

MS ERROR

guri-gu: man-ERG / INSTR
PROBABLE MS ERROR FOR:

guri-ga: man-at [i.e. among]

... yakarān ta katan mikān ta Eloi kin.

yagaran da gadan miganda ELOIgin

... is abomination in the sight of God.

bad AFFirm be-AFF-now in front-at GOD-at

... (are) bad, aye, 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

Luke 16:16

*Wiyellikanne ta ngatun bara Prophet
kakulla Ioanne noa ba paipea;
yaki ta birung pirriwul koba Eloï koba wiyabunbea, ngatun yantîn
kore waita-waita-wolleen murrung kolang.*

wiyiligani da ngadun bara PROPHET
gagala JOHN nuwa ba bayibiya

[16] The law and the prophets were until John:
since that time the kingdom of God is preached, and every man presseth into it.

speaking-entity ABSTR AND they-all PROPHET
be-be-PH JOHN he DONE appear-do-PH

Speaking-entity [i.e. the law] and they, the Prophets,
were (until) he John >done<-appeared; ...

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

[continues next frame]

[continues from previous frame]

... *yaki ta birung pirriwul koba*
Eloi koba wiyabunbea, ...

yagidabirang biriwalguba
ELOIguba wiyabanbiya

... since that time the kingdom of God is preached, ...

now-away from [forthwith] chief-of
 [i.e. kingdom] GOD-of speak-permit-PH

... from now [i.e. thereafter, since] (someone) permitted
 to speak [i.e. preach] the kingdom 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...)

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 Tkld TRANSLATION

KJV the kingdom of God is preached
 Tkld **biriwalguba ELOIguba wiyabanbiya**
 chief-of GOD-of speak-permit-PH
 This statement, with its possessive form for 'kingdom' and absence of passive, was likely obscure for its audience. PERHAPS
 (ngan-du) **wiya biriwal-gani-din ELOI-guba**
 (someone-ERG) speak-PH chief-entity-about GOD-of
 (someone) spoke [i.e. preached] about the kingdom of God

... *ngatun yantīn kore waitawaita-wolleen murrung kolang.*

ngadun yandin guri wada wadawaliyan marangGulang

... and every man presseth into it.

AND all man trample-move-ing-did inside-towards

... and all men were trampling [i.e. pressed] towards the inside.

Luke 16:17

*Ngatun Moroko ta ngatun Purrai
ta kaiyu kan kunnun waita kolang,
keawai warea-ta wiyellikannē koba ka korien kakilliko.*

**ngadun murugu da ngadun barayi
da gayugan ganan wadagulang**

[17] And it is easier for
heaven and earth to pass,
than one tittle of the law to fail.

AND sky AFFirm AND earth AFFirm able-BEness be-will depart-towards

And the sky, aye, and the earth, aye, will be able-ness
[i.e. capable] (of) depart-towards [i.e. passing], ...

-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

OBSCURE TRANSLATION

OBSCURE CONCEPT
OBSCURE TkId TRANSLATION

... keawai warea-ta wiyellikannē koba ka korien kakilliko.

giyawayi wariya da wiyiliganiguba gagurin gagiligu

... than one tittle of the law to fail.

no little AFFirm speak-ing-entity-of be-lacking be-be-ing-for

... not little, aye, [i.e. than one tittle] of the speaking-entity
[i.e. law] to lack being for being [i.e. to fail].

OBSCURE TRANSLATION

OBSCURE CONCEPT
OBSCURE TkId TRANSLATION

DOUBLE NEGATIVE

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

Luke 16:18

Nganto ba wūnnun porikunbai ngikoumba,

ngatun tarai bumbea ka, yarakai bumbea noa: ngatun nganto ba bumbinnun warikatoara poribai ta birung, yarakai bumbea noa.

ngandu ba wunan buriganbayi ngigumba

[18] Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

who-ERG DONE deposit-will wife-agent-[f]-ITEM him-of

Who >done<-will abandon his wife, ...

... *ngatun tarai bumbea ka, ...*

ngadun darayi bumbiyaga

... and marrieth another, ...

AND other marry-again

... and (an)other marry-again, ...

... *yarakai bumbea noa: ...*

yaragayi bumbiya nuwa

... committeth adultery: ...

bad marry-PH he

... he married bad(ly) [i.e. committed adultery]; ...

-gayi / --bayi: 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
-bayi	-	-	3
-dayi	-	-	2
-wayi	-	-	4

-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**

[continues from previous frame]

... *ngatun nganto ba bumbinnun
warikatoara poribai ta birung, ...*

**ngadun ngandu ba bumbinan
warigadwara buribayidabirang**

... and whosoever marrieth her that
is put away from her husband ...

AND who-ERG DONE marry-will reject-
done to husband-ITEM-away from

... and who >done<-will marry the
reject-endowed from husband, ...

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

... *yarakai bumbea noa.*

yaragayi bumbiya nuwa

... committeth adultery.

bad marry-PH he

... he married bad(ly) [i.e. committed adultery].

Luke 16:19

*Kakulla ta noa wakōl pōrōl kan,
upulleen noa ngorōngngorōng ko ngatun murrorōng ko
[149] karingkareung ko, ngatun bōn kakulla
minnambominnambo kauwul takilliko ngatun pītelliko
yanfīn ta pureung ka.*

gagala da nuwa wagul burulgan

[19] There was a certain rich man,
which was clothed in purple and fine linen, and fared
sumptuously every day:

be-be-PH AFFirm he one heavy-agent

He, one heavy-agent [i.e. rich man], aye,

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

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)

*... upulleen noa ngorōngngorōng ko
ngatun murrorōng ko [149] karingkareung ko, ...*

**ubaliyan nuwa ngurung ngurungGu
ngadun marurungGu garingGariyangGu**

... which was clothed in purple and fine linen, ...

do-ing-did he blood-blood-using
AND good-using fine-garment-using

... was, doing [i.e. clothed] using blood-blood
[i.e. purple], and using good fine linen, ...

MYSTERY WORD
karingkareung
karingkareung: garingGariyang
POSSIBLE Tkld INVENTION
garing = 'all';
gari-yang: TO DO WITH 'carrying'
(i.e. 'wearing' clothes) [?]
OR: 'all longness', REFERRING TO
LONG GOWNS BEING WORN [?]

[continues from previous frame]

... *ngatun bōn kakulla minnambominnambo
kauwul takilliko ...*

**ngadun bun gagala minambu minambu
gawal dagiligu**

... and fared sumptuously ...

AND him be-be-PH what-EMPH
what-EMPH big eat-be-ing-for

... and him [rich man] was whatever for big eating ...

... *ngatun pittelliko yantīn ta pureung ka.*

ngadun bidiligu yandinda bariyangGa

... every day:

AND drink-ing-for all-at day(light)-at

... and for drinking at all day [i.e. every day].

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**

Luke 16:20

Ngatun kakulla ta wakōl poiyaŋe ngiakai yiturra Lazarus

wūnkulla bōn ba yapung-ngēl ngikoung ka ta, warapāl mitamitang.

ngadun gagala da wagul buwiyayi

ngiyagayi yidara LAZARUS

[20] And there was a certain beggar named Lazarus,
which was laid at his gate, full of sores,

AND be-be-PH AFFirm one beg-actor like this name LAZARUS

And was, aye, one beggar, name like this Lazarus, ...

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

... *wūnkulla bōn ba yapung-ngēl ngikoung ka ta, ...*

wunGala bun ba

yabangNGil ngigungGada

... which was laid at his gate, ...

deposit-be-PH him DONE path-place him-of-at

... (someone) >done<-deposited him [Lazarus]
at his [rich man's] path-place [i.e. gate], ...

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...)

PRONOUN IRREGULARITIES

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

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

ka ta / -ka ta
SOME 80 INSTANCES OF
ka ta: ga da.
INTERPRETATIONS:
be AFFirm: be, aye
xxx-at AFFirm xxx-at, aye
ngigungGada him-of-at
ngigungGadagu him-of-to

... *warapāl mitamitang.*

warabal mida midang

... full of sores,

fill-PATient sore

... full (of) sore(s).

Luke 16:21

Ngatun wiya bōn ba mutung ko takilliko

ngikoung kai Porōl-been tin takillingēl la birung; ngatun warikul uwa bara woata ngaiya bōn mitamitang.

ngadun wiya bun ba mudangGu dagiligu

[21] And desiring to be fed with the crumbs

which fell from the rich man's table: moreover the dogs came and licked his sores.

AND speak-PH him DONE crumb-using eat-be-ing-for

And (someone) >done<-spoke (to) him for eating using crumb(s)...

... ngikoung kai Porōl-been tin takillingēl la birung; ...

ngigungGayi burulbindin dagilingilabirang

... which fell from the rich man's table: ...

him-at heavy-agent-at eat-be-ing-place-away from

... from the eating-place [i.e. table] at [i.e. of] him, the heavy-agent [i.e. rich man]; ...

MYSTERY SUFFIX: *-bin*

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

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

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

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

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

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

CAUS be-cause **from** **LOC at** **ALL to** **PERL thru/by**

-gin	5		93	46	–
-din	168	39	25	–	8
-lin	12		–	–	–
-rin	2		–	–	5

[continues from previous frame]

... *ngatun warikul uwa bara* ...

ngadun warigal uwa bara

... moreover the dogs came ...

AND dog move-PH they-all

... and they, the dog(s), moved [i.e. came], ...

... *woata ngaiya bōn mitamitang.*

wuwada ngaya bun mida midang

... and licked his sores.

lick-AFF-PH then him sore-plenty

... then licked him, plenty sore(s).

Luke 16:22

Yakita kalai tetti kakulla Poiyaiye,

ngatun kurria bara bōn Angel lo ko Abraham kin ko purrang ka ko: tetti ngaiya noa porōlkān kakulla, ngatun bōn nūl-ka.

yagida galayi didi gagala buwiyayi

[22] And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

now time dead be-be-PH beg-actor

Now-time [i.e. To the present] the beg-actor [i.e. beggar] was dead [i.e. died], ...

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*]

TIME

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

... ngatun kurria bara bōn Angel lo ko Abraham kin ko purrang ka ko: ...

ngadun gariya bara bun ANGELugu

ABRAHAMginGu barangGagu

... and was carried by the angels into Abraham's bosom: ...

AND carry-PH they-all him ANGEL-ERG ABRAHAM-to belly-to

... and they, the angel(s) carried him to the belly [i.e. bosom] of Abraham: ...

'bosom' METAPHOR

'bosom': English CONCEPT OF 'LOCUS OF COMFORT AND SECURITY' UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME PERHAPS REPLACE WITH THE EQUIVALENT CONCEPT OF 'camp', 'country', 'place': **ngura**

[continues from previous frame]

... *tetti ngaiya noa porōlkān kakulla, ...*

didi ngaya nuwa burulgan gagala

... the rich man also died, ...

dead then he heavy-agent be-be-PH

... then he, the heavy-agent [i.e. rich man] was dead, ...

... *ngatun bōn nūl-ka.*

ngadun bun nulga

... and was buried;

AND him bury-PH

... and (someone) buried him.

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke 16:23

Ngatun noa unta koiyung ka, hell ka,

bungkulleen ngikoumba ngaikung, kakilliella tirikki ka, ngatun nakilliella bōn Abraham nung kalong ka, ngatun noa Lazarus parrang ka kakilliella Abraham kin.

ngadun nuwa anda gwiyangGa HELLga

[23] And in hell

he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

AND he there fire-at HELL-at

And he, there, at [i.e. in] the fire, at [i.e. in] hell, ...

... bungkulleen ngikoumba ngaikung, ...

bungGaliyan ngigumba ngayigang

... he lift up his eyes, ...

rise-be-ing-did him-of eye

... was raising his eye(s), ...

DOUBTFUL Tkld TRANSLATION

KJV he lift up his eyes
MEANING 'he looked': EXPRESSION DOUBTFULLY MEANINGFUL TO THE LOCAL PEOPLE. PERHAPS:

na-gi-li-yila nuwa
see be-ing-recently he
he was seeing [i.e. looking]

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.

... kakilliella tirikki ka, ...

gagiliyila dirigiga

... being in torments, ...

be-be-ing-recently red-at

... being recently at red [i.e. burning], ...

DOUBTFUL Tkld TRANSLATION

KJV being in torments
Tkld **gagiliyila dirigiga**
be-be-ing-recently red-at
PERHAPS INSTEAD:

garin garinGan nuwa
pain pain-agent he
he (in) much pain

[continues from previous frame]

... *ngatun nakilliella bōn Abraham nung kalong ka, ...*

ngadun nagiliyila bun ABRAHAMnung galungGa

... and seeth Abraham afar off, ...

AND see-be-ing-recently him ABRAHAM-ACC distant-at

... and was seeing him, Abraham, at distant [i.e. in the distance], ...

... *ngatun noa Lazarus ...*

ngadun nuwa LAZARUS

... and Lazarus ...

AND he LAZARUS

... and he, Lazarus, ...

... *parrang ka kakilliella Abraham kin.*

barangGa gagiliyila ABRAHAMgin

... in his bosom.

belly-at be-be-ing-recently ABRAHAM-at

... being recently at the belly at [i.e. in the bosom of] Abraham.

‘bosom’ METAPHOR

‘bosom’: English CONCEPT OF ‘LOCUS OF COMFORT AND SECURITY’ UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME PERHAPS REPLACE WITH THE EQUIVALENT CONCEPT OF ‘camp’, ‘country’, ‘place’: **ngura**

-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 16:24

Ngatun noa kaibulleen, wiyelliella,

Biyung [150] Abraham, ngurrurra tia kauwa, ngatun yukulla bōn Lazarus-nung, kurrimulli koa noa kokoin to, ngatun moiya koa tia tullun wupiuwil; kulla wal bang kirrīn katān unti trikki ka koiyung ka.

ngadun nuwa gayibaliyan wiyiliyila

[24] And he cried and said,

Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

AND he call-do-ing-did speak-ing-recently

And he was calling, speaking recently: ...

... *Biyung [150] Abraham, ngurrurra tia kauwa, ...*

biyang ABRAHAM ngarara diya gawa

... Father Abraham, have mercy on me, ...

father ABRAHAM pity-IMP! me be-IMP!

... “Father Abraham, yes, (you) must pity me! ...

... *ngatun yukulla bōn Lazarus-nung, ...*

ngadun yugala bun LAZARUSnung

... and send Lazarus, ...

AND send-be-IMP! him LAZARUS-ACC

... and (you) must send him, Lazarus, ...

[continues from previous frame]

... *kurrimulli koa noa kokoin to, ...*

garimaliguwa nuwa guguwindu

... that he may dip the tip of his finger in water, ...

deep-make-ing-having he water-using

... he for deep-making [i.e. dipping] using water, ...

... *ngatun moiya koa tia tullun wupiuwil; ...*

ngadun muwiyaguwa diya dalan wubiwil

... and cool my tongue; ...

AND cool-having me tongue do-might

... and for might-doing having me cool the tongue, ...

... *kulla wal bang kurrin katān unti trikki ka koiyung ka.*

gala wal bang girin gadan andi dirigiga gwiyangGa

... for I am tormented in this flame.

because certainly I pain be-AFF-now here red-at fire-at

... because I certainly am pain at [i.e. in] the red fire”.

Luke 16:25

*Wonto noa ba Abraham ko wiya,
Yinal, ngurrulla ngintoa yukita morōn ta mantālla murrorōng-
tai ngiroumba, wonto noa ba Lazarus yakarān mantālla;
ngatun noa yakita pittul katan, wonto bi ba kirrīn katān.*

wandu nuwa ba ABRAHAMgu wiya

[25] But Abraham said,
Son, remember that thou in thy lifetime
receivedst thy good things, and likewise
Lazarus evil things: but now he is
comforted, and thou art tormented.

instead he DONE ABRAHAM-ERG speak-PH

Instead he, Abraham, spoke: ...

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**

*... Yinal, ngurrulla ngintoa yukita morōn ta
mantālla murrorōng-tai ngiroumba, ...*

yinal ngarala nginduwa yugida murunda
mandala marurundayi ngirumba

... Son, remember that thou in thy
lifetime receivedst thy good things, ...

son hear-IMP! thou after alive-at
take-AFF-PH good-ITEM thee-of

... “Son, you must hear [i.e. remember] (that) at [i.e. in] after
life(time), (you) took [i.e. received] your good-item(s); ...

-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

[continues from previous frame]

... *wonto noa ba Lazarus yakarān mantālla; ...*

wandu nuwa ba LAZARUS yagaran mandala

... and likewise Lazarus evil things: ...

instead he DONE LAZARUS bad take-AFF-PH

... instead he, Lazarus, took [i.e. received] bad; ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

... *ngatun noa yakita pittul katan, ...*

ngadun nuwa yagida bidal gadan

... but now he is comforted, ...

AND he now joy be-AFF-now

... and he is now joy(ful); ...

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**

... *wonto bi ba kirrīn katān.*

wandu bi ba girin gadan

... and thou art tormented.

instead thou DONE pain be-AFF-now

... instead you be (in) pain”.

Luke 16:26

*Ngatun yanti unni ba,
ngearun kin ba willika ba pirri ko
wūnkulla; keawai uwonnun unti kal
untoa kolang: keawai bara unta birung
uwonnun unti ko ngearun kin ko.*

ngadun yandi ani ba

[26] And beside all this,
between us and you there is a great gulf fixed:
so that they which would pass from hence to
you cannot; neither can they pass to us, that
would come from thence.

AND thus this DONE

And thus done this, ...

... ngearun kin ba willika ba pirri ko wūnkulla; ...

ngiyarunGinba wiliga ba birigu wunGala

... between us and you there is a great gulf fixed: ...

us-all-at middle-at DONE deep deposit-be-PH

... (someone) deposited a deep (gulf) at the middle at [i.e. of] us; ...

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

[continues from previous frame]

... *keawai uwonnun unti kal untoa kolang: ...*

giyawayi uwanan andigal anduwagulang

... so that they which would pass from hence to you cannot; ...

no move-will here-belong there-towards

... (someone) will not move here-belong [i.e. hence] towards there; ...

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...)

... *keawai bara unta birung uwonnun unti ko ngearun kin ko.*

giyawayi bara andabirang uwanan andigu ngiyarunGinGu

... neither can they pass to us, that would come from thence.

no they-all there-away from move-will here-to us-all-to

... they will not move from there to us here.

Luke 16:27

Wiya ngaiya noa,

*wiyān banūng, Biyung,
yukauwil koa bōn bīntun kin
ko kokere kolang:*

wiya ngaya nuwa

[27] Then he said,

I pray thee therefore, father, that
thou wouldest send him to my
father's house:

speak-PH then he

He then spoke: ...

... wiyān banūng, Biyung, ...

wiyan ba nung biyang

... I pray thee therefore, father, ...

speak-now I-thee father

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

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

... yukauwil koa bōn bīntun kin ko kokere kolang:

yugawilguwa bun bindanGingu gugirigulang

... that thou wouldest send him to my father's house:

send-might-having him father-to hut-towards

... (about) send might-doing him to the father, to the house".

Luke 16:28

Kulla wal lia emmoumba kōti ta warān;

wiyauwil koa noa barun, yanoa bara ba tanan uwonnun unti kolang trikitriki ka ko. [151]

gala wal liya [ba?]

imuwumba gudi da waran

[28] For I have five brethren;

that he may testify unto them, lest they also come into this place of torment.

because certainly DONE [?]
me-of kinsman ABSTR FIVE

Because, certainly, my kinsmen
five [i.e. I have five brothers]; ...

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' ?

MANUSCRIPT WRITER DOUBT

On COMPARING OF THE HANDWRITING OF Mark AND Luke IT APPEARS Tkld DID ACTUALLY WRITE BOTH MANUSCRIPTS. PERHAPS IN COPYING EARLIER VERSIONS OF THE Luke TEXT, Tkld MADE OCCASIONAL SLIP-UPS. BUT COULD HE REALLY HAVE WRITTEN

wal lia INSTEAD OF **wal ba**?

MYSTERY WORD: waliya

POSSIBILITIES:

- MS error for **tia** (**diya**): me
 - **waliya** A VARIANT OF **wal**: certainly
 - MS TRANSCRIPTION ERROR FOR **ba**
- MOST LIKELY **gala + ba** [c. 20 examples]

kulla wal ba: gala wal ba
because certainly

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

... wiyauwil koa noa barun, ...

wiyawilguwa nuwa barun

... that he may testify unto them, ...

speak-might-having he them-all

... (that) he speak might-doing [i.e. testify] (to) them: ...

[continues next frame]

[continues from previous frame]

... *yanoa bara ba tanan uwonnun
unti kolang trikitriki ka ko. [151]*

*yanuwa bara ba danan uwanan
andigulang dirigi dirigigagu*

... lest they also come into this place of torment.

let-it-be! they-all WHEN/if approach
move-will here-towards red red-to

... “Don’t worry, if [i.e. unless] they will approach-move
towards here, to the red-red [i.e. to the torment-place here].”

ba FUNCTIONS

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

Luke 16:29

Abraham ko noa wiya bōn,

Moses noa, ngatun bara Prophet barun katoa ba; ngurrurbunbilla barun.

ABRAHAMgu nuwa wiya bun

[29] Abraham saith unto him,

They have Moses and the prophets; let them hear them.

ABRAHAM-ERG he speak-PH him

He, Abraham, spoke (to) him: ...

... Moses noa, ngatun bara

Prophet barun katoa ba; ...

MOSES nuwa **ngadun** bara **PROPHET** barun**Gaduwaba**

...They have Moses and the prophets; ...

MOSES he **AND** they-all **PROPHET** them-all-in company with-at

... "He, Moses, and they, the Prophet(s) (are) at with them; ...

... ngurrurbunbilla barun.

ngarabanbila barun

... let them hear them.

hear-permit-IMP! them-all

... (you) must permit [i.e. let them] hear them.

PROPrictive having

Tkld GAVE **gayin** [-gan] FOR PROPrictive **-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 PROPrictive

"kain"

gayin

"in possession of; having"

having

Tkld/Frsr
AWA Lex
[212:25]

-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

Luke 16:30

Ngatun noa wiyā, keawarān, Biyung, Abraham,
wakōl ba wolla barun kin unta birung tetti ka birung, ngurrurnun ngaiya wal bara.

ngadun nuwa wiya giyawaran biyang ABRAHAM

[30] And he said, Nay, father Abraham:
but if one went unto them from the dead, they will repent.

AND he speak-PH not-now father ABRAHAM

And he spoke: "No, father Abraham, ...

... wakōl ba wolla barun kin unta birung tetti ka birung, ...

wagal ba wala barunGin andabirang didigabirang

... but if one went unto them from the dead, ...

one WHEN/if move-PH them-all-at there-away from dead-away from

... if one moved at [i.e. to] them from the dead, ...

-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

... ngurrurnun ngaiya wal bara.

ngaranan ngaya wal bara

... they will repent.

hear-will then certainly they-all

... then they will certainly hear [i.e. repent].

Luke 16:31

*Ngatun noa bōn wiya,
keawai bara ba ngurrurnun bōn Moses-
nung ngatun barun Prophet nung,
keawai wal bara ngurrurnun wakōl ba
paikullinnun morōn tetti ka birung.*

ngadun nuwa bun wiya

[31] And he said unto him,
If they hear not Moses and the prophets, neither
will they be persuaded, though one rose from
the dead.

AND he him speak-PH

And he spoke (to) him: ...

*... keawai bara ba ngurrurnun bōn Moses-nung
ngatun barun Prophet nung, ...*

giyawayi bara ba ngaranan bun

MOSESnung ngadun barun PROPHETnung

... If they hear not Moses and the prophets, ...

no they-all WHEN/if hear-will him MOSES-ACC
AND them-all PROPHET-ACC

... "If they will not hear him, Moses, and them, the Prophet(s), ...

[continues from previous frame]

... *keawai wal bara ngurrurnun* ...

giyawayi wal bara ngaranan

... neither will they be persuaded, ...

no certainly they-all hear-will

... they will certainly not hear [i.e. be persuaded] ...

... *wakōl ba paikullinnun morōn tetti ka birung.*

wagul ba bayigalanan murun didgabirang

... though one rose from the dead.

one WHEN/if appear-be-ing-will alive dead away from

... if one will be appearing alive from the dead”.
