

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

**Luke 7**

## Luke i

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

[39] And Mary arose in those days, and went into the hill country with haste, into a city of **Juda**;

[56] And Mary abode with her [**Elizabeth**] about three months, and returned to her [**Mary's**] own house. [**Nazareth**]

## Luke ii

[4] And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called **Bethlehem**;

[39] And when they [**Jo&Mary**] had performed all things according to the law of the Lord, they [**Jo&Mary**] returned into Galilee, to their own city **Nazareth**.

[42] And when he [**Jesus**] was twelve years old, they [**Jo&Mary**] went up to **Jerusalem** after the custom of the feast.

## Luke iii

[21] Now when all the people were baptized, it came to pass, that Jesus also being baptized,... [**Al-Maghtas**]

## Luke iv

[9] And he [**Devil**] brought him [**Jesus**] to **Jerusalem**, ...

[14] And Jesus returned in the power of the Spirit into **Galilee**:

[16] And he [**Jesus**] came to **Nazareth**, where he [**Jesus**] had been brought up:

[31] And [**Jesus**] came down to **Capernaum**, a city of Galilee,

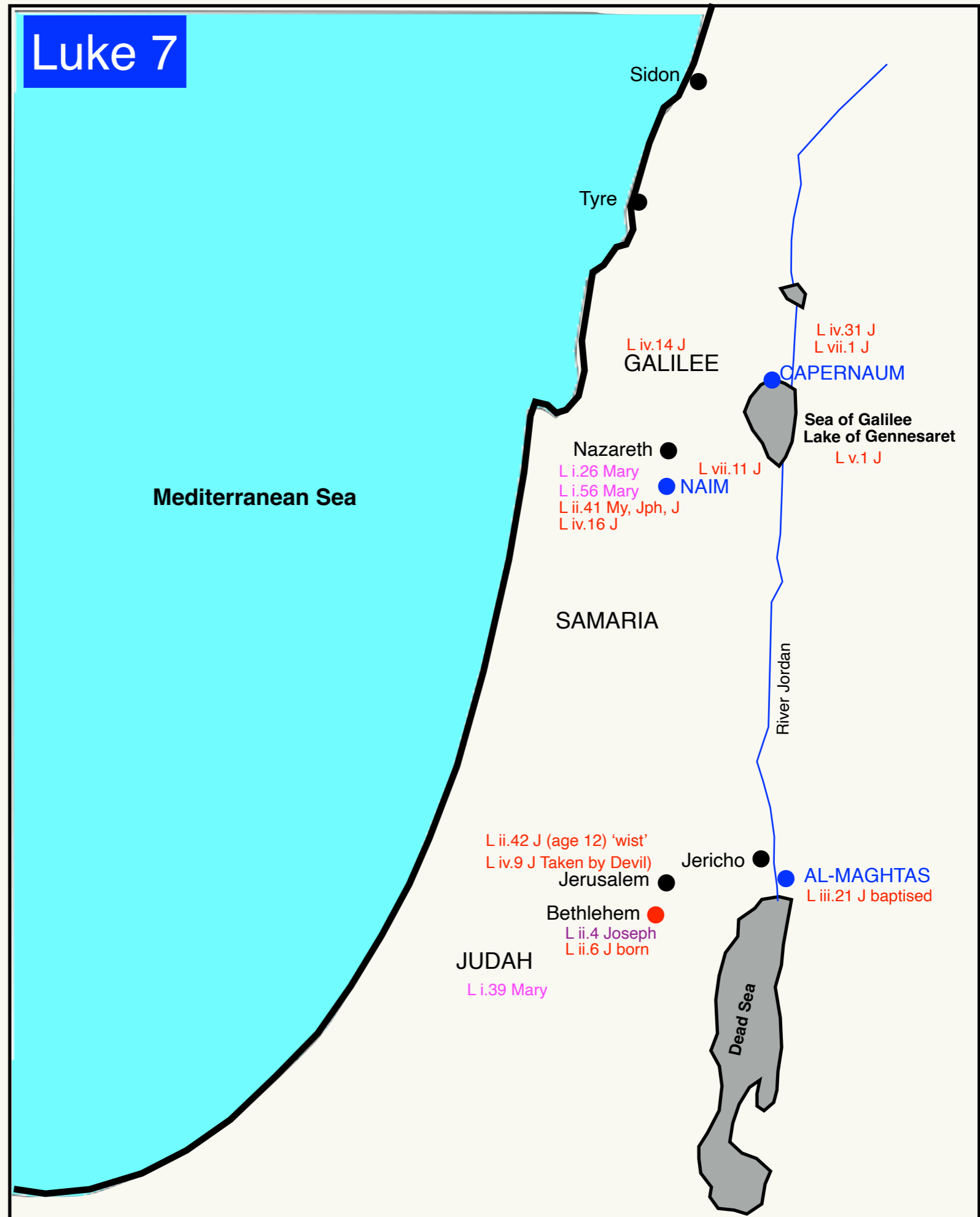
## Luke v

[1] And it came to pass, that, as the people pressed upon him [**Jesus**] to hear the word of God, he [**Jesus**] stood by the **lake of Gennesaret**,

## Luke vii

[1] Now when he [**Jesus**] had ended all his sayings in the audience of the people, he [**Jesus**] entered into **Capernaum**.

[11] And it came to pass the day after, that he [**Jesus**] went into a city called **Nain**;



## Luke 7:01

*Wiya noa ba ngoloin ngikoemba wiyellikannē,*

*mikān ta yantīn ta kore ka, uwā noa Kapernaun ka ko.*

**wiya nuwa ba nguluwin ngigumba wiyiligani**

[1] Now when he had ended all his sayings

in the audience of the people, he entered into Capernaum.

speak-PH he WHEN/IF finish him-of speak-ing-entity

When he had finish(ed) his speaking, ...

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*... mikān ta yantīn ta kore ka, ...*

**miganda yandinda guriga**

... in the audience of the people, ...

in front-at all-at man-at

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

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*... uwā noa Kapernaun ka ko.*

**uwa nuwa CAPERNAUMgagu**

... he entered into Capernaum.

move-PH he CAPERNAUM-to

... he moved to Capernaum.

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# Luke 7:02

*Ngatun tarai koba Kaptin koba umullikan munni kakilliela*

*mulungkillilliella tetti, pittul umatoara noa ngikoumba.*

**ngadun darayiguba CENTURIONguba umaligan mani gagiliyila**

[2] And a certain centurion's servant,  
who was dear unto him, was sick, and ready to die.

AND other-of CENTURION-of make-ing-agent ill be-be-ing-recently

And a making-agent [i.e. servant] of (an)other centurion was being ill, ...

*...mulungkillilliella tetti, ...*

**mulangGililiyila didi**

... and ready to die.

near-be-ing-ing-recently dead

... being constantly near dead, ...

**REARRANGEMENT**  
Tkld TRANSPOSED  
MS TEXT SEGMENTS

*...pittul umatoara noa ngikoumba.*

**bidal umadwara nuwa ngigumba**

... who was dear unto him, ...

joy make-done to he him-of

... he [SERVANT] was joy make-endowed [i.e. dear] of [i.e. to] him [CENTURION].

**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

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

PERHAPS  
**ngigung-Gayi**  
him-at  
at [i.e. to] him

**REARRANGEMENT**  
Tkld TRANSPOSED  
MS TEXT SEGMENTS

# Luke 7:03

*Ngatun, ngurrā noa ba Jesu nung,  
wiyabunbea noa barun ngarokul Jew-koba, wiyelliella bōn  
uwauwil koa noa pibungngulliko ngikoemba ko umullikan ko.*

**ngadun ngara nuwa ba JESUSnung**

[3] And when he heard of Jesus,  
he sent unto him the elders of the Jews, beseeching him that  
he would come and heal his servant.

AND hear-PH he WHEN/if JESUS-ACC

And when he [CENTURION] heard (of) Jesus, ...

... *wiyabunbea noa barun ngarokul Jew-koba, ...*

**wiyabanbiya nuwa barun ngarugal JEWguba**

... he sent unto him the elders of the Jews, ...

speak-permit-PH he them-all old-belong JEW-of

... he [CENTURION] permitted them to speak  
[?], the old-mob [i.e. elders] of the Jews, ...

### MS ERROR: send [?]

SEVERAL WORDS FOR 'send'. NONE ARE **wiya**  
**tiyumbilliko diya-mbi-li-gu** to send any kind of property  
**yutilla yudi-la** ... Send us ...  
**Yu-kul-li-ko, yuga-li-gu** To send, as a messenger,  
to send property  
**yukēa-kan yugi-yaga-n** ... again he sent ...

### DOUBTFUL Tkld TRANSLATION

*KJV he sent unto him the elders of the Jews,*  
Tkld **wiyabanbiya nuwa barun ngarugal JEWguba**  
speak-permit-PH he them-all old-belong JEW-of  
INCONGRUENT. MISSING 'unto him'. PERHAPS:  
**yuga nuwa ngigung-Gu barun ngarugal JEW-of**  
send-PH he him-to them-all old-belong JEW-of  
*he sent to him [JESUS] them, elder(s) of the Jews*

[continues from previous frame]

*...wiyelliella bōn uwauwil koa noa  
pirbungngulliko ngikoemba ko umullikan ko.*

wiyiliyila bun uwawilguwa nuwa  
birbangGaligu ngigumbagu umaliganGu

... beseeching him that he would come and heal his servant.

speak-ing-recently him move-might-having he  
heal-compel-ing-for him-of-for make-ing-agent-for

... speaking [i.e. beseeching] him [JESUS] (that) he [JESUS]  
move might-doing [i.e. that he might come] for compelling  
to heal his [CENTURION'S] making-agent [i.e. servant].

**DOUBTFUL AGREEMENT**

UNCLEAR WHETHER  
SUFFIXES ON ADJECTIVES  
SHOULD AGREE WITH NOUNS

**DOUBTFUL Tkld TRANSLATION**

*KJV come and heal his servant*

Tkld **birbangGaligu ngigumbagu umaliganGu**  
heal-compel-ing-for him-of-*for* make-ing-  
agent-*for*

COMMENT: UNNECESSARY AGREEMENTS [?]  
PERHAPS:

*bir-ba-ngGa-li-gu uma-li-gan ngigumba*  
heal-compel-ing-for make-ing-agent him-of  
*for healing his servant*

# Luke 7:04

*Ngatun uwā bara ba Jesou kin*

*wiya ngaiya bōn bara tantoa kal bo, wiyelliella,  
murrorōng noa umauiwil koa noa bōn yanti:*

**ngadun uwa bara ba JESUSgin**

[4] And when they came to Jesus,  
they besought him instantly, saying, That he was worthy for  
whom he should do this:

AND move-PH they-all WHEN/if JESUS-at

And when they moved [i.e. came] at [i.e. to] Jesus, ...

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

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

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

... *wiya ngaiya bōn bara tantoa kal bo, wiyelliella,...*

**wiya ngaya bun bara danduwagalbu wiyiliyila**

... they besought him instantly, saying, ...

speak-PH then him they-all enough-belong-EMPH  
[immediately] speak-ing-recently

... then they spoke immediately (to) him [JESUS], speaking, ...

**IMMEDIATELY**

TkId uses the following for 'immediately':

40	<b>danduwa-gal-bu</b>	enough-belong-EMPH
6	<b>dinduwa-gal-bu</b>	enough-belong-EMPH
5	<b>danduwa-bu</b>	enough-EMPH
4	<b>danduwa-gal</b>	enough-belong
1	<b>duluwa-gu</b>	straight-to

... *murrorōng noa umauiwil koa noa bōn yanti:*

**marurung nuwa umawilguwa nuwa bun yandi**

... That he was worthy for whom he should do this:

good he make-might-having he him thus

... he [CENTURION] (is) good, he [JESUS] make might-doing  
[i.e. might be doing] like this (for) him [CENTURION].

# Luke 7:05

*Kulla noa pittul mān ngearun ba kore,  
ngatun noa wittia ngearun Sunagog.*

**gala nuwa bidalman ngiyarunba guri**

[5] For he loveth our nation,  
and he hath built us a synagogue.

because he joy-make-now us-all-of man

Because he [CENTURION] joy-make [i.e. loves] our men [i.e. people], ...

*... ngatun noa wittia ngearun Sunagog.*

**ngadun nuwa widiya ngiyarun SYNAGOGUE**

... and he hath built us a synagogue.

AND he achieve-PH us-all SYNAGOGUE

... and he [CENTURION] achieved [i.e. built] a synagogue (for) us.

**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 7:06

*Uwa ngaiya noa Jesou barun katoa.*

*Ngatun kalong korien ta noa ba kakulla kokeri kolang, yuka noa barun Kaptin to kōti ta ngikoung kin wiyelliella bōn, Pirriwul, yanoa bi; kulla [58] bang keawaran murrorōng korien uwauwil koa bi emmoung kin kokirā:*

**uwa ngaya nuwa JESUS barunGaduwa**

[6] Then Jesus went with them.

And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

move-PH then he JESUS them-all-in company with

He, Jesus, then moved [i.e. went] with them. ...

*... Ngatun kalong korien ta noa ba kakulla kokere kolang, ...*

**ngadun galungGurin da nuwa ba gagala gugirigulang**

... And when he was now not far from the house, ...

AND distant-lacking AFFirm he WHEN/if be-be-PH hut-towards

... And when he [JESUS] (was) lacking distance, aye, towards the house, ...

*... yuka noa barun Kaptin to kōti ta ngikoung kin ...*

**yuga nuwa barun CENTURIONdu gudi da ngigungGin**

... the centurion sent friends to him, ...

send-PH he them-all CENTURION-ERG kinsman ABSTR him-at

... he, the centurion, sent them, his kinsmen, at [i.e. to] him, ...

## -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)

## -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]

... wiyelliella bōn, Pirriwul, yanoa bi; ...

wiyiliyila bun biriwal yanuwa bi

... saying unto him, Lord, trouble not thyself: ...

speaking-recently him chief let-it-be! thou

... speaking (to) him [JESUS]: "Chief, you desist: ...

... kulla [58] bang keawaran murrorōng korien  
uwauwil koa bi emmoung kin kokirā:

gala bang giyawaran marurungGurin  
uwawilguwa bi imuwungGin gugira

... for I am not worthy that thou shouldest enter under my roof:

because I not-now good-lacking move-might-having thou me-at hut-at

... because I [CENTURION] (am) not lacking good(ness) [i.e. am unworthy]  
(that) you [JESUS] might be moving at [i.e. to] my [CENTURION's] house.

MS VARIANT: hut-at

VERSIONS OF 'hut-at':

Tkld	
7	gugiridin
2	gugiriba
2	gugiraga(ba)
20	gugira

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

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

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

# Luke 7:07

*Yaki tin bang kōtta murrōng korien bang uwolliko ngiroung kin ko;*

*wonto ba wiyella wakōl wiyellikanne, ngatun emmoemba umullikān pir-kullinnun wal.*

**yagidin bang guda marurungGurin bang uwaligu ngirungGinGu**

[7] Wherefore neither thought I myself worthy to come unto thee:

but say in a word, and my servant shall be healed.

now-because [therefore] I think-PH good-lacking I move-ing-for thee-to

Now-because [i.e. therefore] I did think I was lacking good(ness) [i.e. unworthy] for moving [i.e. coming] to you; ...

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

*... wonto ba wiyella wakōl wiyellikanne, ...*

**wandu ba wiyila wagul wiyiligani**

... but say in a word, ...

instead DONE speak-IMP! one speak-ing-entity

... instead (you) [JESUS] must speak one word, ...

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

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

*... ngatun emmoemba umullikān pir-kullinnun wal.*

**ngadun imuwumba umaligan birgalinan wal**

... and my servant shall be healed.

AND me-of make-ing-agent heal-be-ing-will certainly

... and my [CENTURION's] making-agent [i.e. servant] will certainly be healing.

# Luke 7:08

*Kulla bang ba kaiyu kan wiyelliko,*  
emmoung kin ba bara kakillin Soldier; ngatun bang wiya  
wakol, yuring, ngatun waita ngaiya noa uwa; ngatun tarai,  
kaai, ngatun noa uwa tanan; ngatun emmoemba umullikan,  
umulla unni, ngatun uma ngaiya noa.

**gala bang ba gayugan wiyiligu**

[8] For I also am a man set under authority,  
having under me soldiers, and I say unto one, Go, and he goeth; and to another,  
Come, and he cometh; and to my servant, Do this, and he doeth it.

because I DONE able-agent speak-ing-for

Because I [CENTURION] (am) an able-agent for  
speaking [i.e. a man set under authority], ...

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

*... emmoung kin ba bara  
kakillin Soldier; ...*

**imuwung** **ginba** **bara**  
**gagilin** **SOLDIER**

... having under me soldiers, ...

me-at DOWN be-be-ing-now SOLDIER

... soldiers are being down at  
[i.e. under] me [CENTURION], ...

**PREPOSITIONS: up / down**

AS PREPOSITIONS ARE UNLIKELY,  
**waga** up  
**bara(n)** down  
 ARE PROBABLY INVENTIONS, AND  
 SENTENCES FEATURING THESE TERMS  
 ARE ALSO PROBABLY NOT IDIOMATIC

**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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**PREPOSITIONS**

"Note that Australian languages seldom  
 have anything that could reasonably be  
 described as 'articles' or 'prepositions'.  
 Definite specification can be achieved by the  
 use of demonstratives, but is often established  
 simply by the context; ...

The semantic load carried by prepositions  
 ... is very effectively handled by the case  
 system, in most Australian languages."  
 [Dixon 1980:272:6]

[continues from previous frame]

... ngatun bang wiya wakōl, ...

**ngadun bang wiya wagul**

... and I say unto one, ...

AND I speak one

... and I [CENTURION] speak (to) one: ...

... yuring, ngatun waita ngaiya noa uwa; ...

**yuring ngadun wada ngaya nuwa uwa**

... Go, and he goeth; ...

go away AND depart then he move

... 'Go away', and he [SOLDIER 1] then depart-move [i.e. goes away]; ...

... ngatun tarai, ...

**ngadun darayi**

... and to another, ...

AND other

... and (an)other: ...

[continues next frame]

[continues from previous frame]

... *kaai, ngatun noa uwa t̄an̄ān; ...*

**gayi ngadun nuwa uwa danan**

... Come, and he cometh; ...

come AND he move approach

... 'Come', and he [SOLDIER 2] approach-move [i.e. comes]; ...

... *ngatun emmoemba umullikan, ...*

**ngadun imuwumba umaligan**

... and to my servant, ...

AND me-of make-ing-agent

... and (to) my [CENTURION'S] making-agent [i.e. servant]: ...

... *umulla unni, ngatun uma ngaiya noa.*

**umala ani ngadun uma ngaya nuwa**

... Do this, and he doeth it.

make-IMP! this AND make then he

... 'Make this', and he [SERVANT] then make [i.e. does what I said].

## Luke 7:09

*Jesou ko noa ba ngurrā unni tara*

*kōtelliella noa ngikoung, ngatun warrakulleen noa, wiya ngaiya  
noa barun wirroba bōn ba, wiyān bang nurun, keawaran bang na  
pa yanti ngurrullikanne kauwul, keawai yanti Isreal la katan.*

**JESUS**gu nuwa ba **ngara** anidara

[9] When Jesus heard these things,  
he marvelled at him, and turned him about, and said unto the  
people that followed him, I say unto you, I have not found so  
great faith, no, not in Israel.

JESUS-ERG he WHEN/if hear-PH this-PLUR

When he, Jesus, heard these (things), ...

*... kōtelliella noa ngikoung, ...*

**gudiliyila** nuwa **ngigung**

... he marvelled at him, ...

think-ing-recently he him

... he [JESUS] was thinking (about) [i.e. marvelled at] him [CENTURION], ...

*... ngatun warrakulleen noa, ...*

**ngadun** waragaliyan nuwa

... and turned him about, ...

AND turn-be-ing-did he

... and he [JESUS] was turning, ...

[continues from previous frame]

... *wiya ngaiya noa barun wirroba bōn ba, ...*

**wiya ngaya nuwa barun wiruba bun ba**

... and said unto the people that followed him, ...

speak-PH then he them-all follow-PH him DONE

... he [JESUS] then spoke (to) them (that) >done<-followed him [JESUS]: ...

... *wiyān bang nurun, ...*

**wiyan bang nurun**

... I say unto you, ...

speak-now I ye-all

... "I [JESUS] speak (to) you, ...

... *keawaran bang na pa yanti ngurrullikanne kauwul, ...*

**giyawaran bang na BA yandi ngaraligani gawal**

... I have not found so great faith, ..

not-now I see NEG thus hear-ing-entity big

... I [JESUS] do not see thus [i.e. so] big thinking-entity [i.e. faith], ...

**DOUBTFUL Tkld TRANSLATION**

*KJV I have not found so great faith, no, not in Israel.*

Tkld **giyawaran bang na BA yandi ngaraligani gawal giyawayi yandi ISRAELa gadan**

bird-ERG ... move-PH

IDIOMATIC DOUBTFUL. PERHAPS:

**ngara-li-gani gawal giyawayi na-BA-gurin wal bang ISRAELa**

hear-ing-entity big no see-lacking

certainly I ISLAEL-at

big thinking-entity [i.e. faith] I certainly

have not seen at [i.e. in] ISRAEL

**ba FUNCTIONS**

<b>ba</b>	WHEN/if
<b>ba</b>	DONE
<b>ba / BA</b>	NEGative
<b>ba</b>	place of



[continues from previous frame]

... *keawai yanti Isreal la katan.*

giyawayi yandi ISRAELa gadan

... no, not in Israel.

no thus ISRAEL-at be-AFF-now

... not thus is at [i.e. in] Israel.

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# Luke 7:10

*Ngatun bara yukatoara,*  
*willambo uwolliella [59] kokere kolang,*  
*nakulla bōn umullikān munni birung*  
*pirbungatoara.*

## ngadun bara yugadwara

[10] And they that were sent,  
returning to the house, found the servant whole that  
had been sick.

AND they-all send-done to

And they sent-endowed [i.e. that were sent], ...

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

... *willambo uwolliella [59] kokere kolang,* ...

## wilambu uwaliyila gugirigulang

... returning to the house, ...

return-EMPH move-ing-recently hut-towards

... emphatically-return moving to the house, ...

... *nakulla bōn umullikān*  
*munni birung pirbungatoara.*

## nagala bun umaligan manibirang birbangGadwara

... found the servant whole that had been sick.

see-be-PH him make-ing-agent  
ill-away from heal-do-compel-done to

... saw him, the making-agent [i.e. servant],  
heal-compel-endowed from ill(ness).

**see / FIND**  
NOT KNOWN IF TkId SOMETIMES  
DELIBERATELY USED 'see' FOR 'find'  
**na-gi-li-gu** see (see-be-ing-for)  
**bami-li-gu** seek (search-ing-for)  
**girawa-li-gu** seek/find (...-ing-for)  
**dungGa-mali-gu** find (show-make...)

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

*Ngatun yakita purreung ka yukita,  
uwa noa kokeroa ngiakai yiturra Nain; ngatun kauwul uwa  
ngikoemba wirrobullikan ngatun taraikan kore ngikoung katoa.*

**ngadun yagida bariyangGa yugida**

[11] And it came to pass the day after,  
that he went into a city called Nain; and many of his disciples went  
with him, and much people.

AND now day(light)-at after

And now after at daylight, ...

TIME			
<b>gabu</b>	soon	<b>yagida</b>	now
<b>ngaya</b>	then	<b>yugida</b>	after
<b>dangGa</b>	before	<b>gumba</b>	tomorrow
...	until	<b>wara</b>	yesterday
<b>yandi gadayi</b>	always ( <i>thus every</i> )		
<b>yaguwanda</b>	when		
<b>duwanda</b>	afterwards, future		
<b>bunin</b>	beforehand		
<b>bangGayi</b>	now		

**DOUBTFUL Tkld TRANSLATION**

*KJV And it came to pass the day after,*  
Tkld **ngadun yagida bariyangGa yugida**  
AND now day(light)-at after  
*And now after day(light)*  
TRANSLATION SAYS 'after daylight'  
NOT 'on the following day'  
PERHAPS:  
**ngadun gumba-giyin-da**  
AND tomorrow-side-at  
*and at [i.e. on] the following day*

*... uwa noa kokeroa ngiakai yiturra Nain; ...*

**uwa nuwa gugiruwa ngiyagayi yidara NAIN**

... that he went into a city called Nain; ...

move-PH he town-having (through/by) like this name NAIN

... he moved through the town name(d) Nain; ...

**-toa / -koa COMIT / PROP / PERL**

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

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

*... ngatun kauwul uwa ngikoemba wirrobullikan  
ngatun taraikan kore ngikoung katoa.*

**ngadun gawal uwa ngigumba wirubaligan  
ngadun darayigan guri ngigungGaduwa**

... and many of his disciples went with him, and much people.

AND big move-PH him-of follow-ing-agent  
AND other-agent man him-in company with

... and big [i.e. many] his following-agents [i.e. disciples], and  
other-agent-men [i.e. other people], moved [i.e. went] with him.

**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

**-gaduwa: IN COMPANY WITH**

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

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

# Luke 7:12

*Ngatun uwa noa ba papai pulōngkullingēl la kokere kolang,  
nga, tetti kulwon kurrilliella kore warai kolang, wakōl bota yinal tunkan koba, bounnoun ba, ngatun  
mabōngun bountoa, ngatun kauwulkawul kore kokera birung uwa bounnoun katoa.*

**ngadun uwa nuwa ba babayi bulungGalingila gugirigulang**

[12] Now when he came nigh to the gate of the city,  
behold, there was a dead man carried out, the only son of his mother, and she was a widow:  
and much people of the city was with her.

AND move-PH he WHEN/if near enter-be-ing-place-at  
hut [town]-towards

And when he moved near the entering-place  
[i.e. the entrance] towards the town, ...

**SPECIAL WORD: gugira**

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

... *nga*, ...

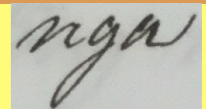
**nga**

... behold, ...

**see**

... **see**, ...

**MS ERROR [?]**



**nga**  
see  
MS ERROR FOR  
**na-wa** = see-IMP!  
*behold!*

[continues next frame]

[continues from previous frame]

... *tetti kulwon kurrilliella kore warai kolang, ...*  
**didi galwun gariliyila guri warayigulang**

... there was a dead man carried out, ...

dead stiff carry-ing-recently  
 man outside-towards

... (someone) was carrying a dead-  
 stiff man [DEAD SON] towards-outside,

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

**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...)

... *wakōl bota yinal tunkan koba,*  
*bounnoun ba, ...*

**wagulbu da yinal**  
**danGanguba buwanuwanba**

... the only son of his mother, ...

one-EMPH AFFirm son mother-of her-of

... the emphatically one, aye, [i.e.  
 only one] son of (his) mother, ...

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

"-bo- ta."	-bu da	"Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus-wakōl-bo-ta, one only, one by itself, one alone."	[only]	Tkld AWA Key 1850 [52:29 ]
---------------	--------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--------	----------------------------------------

**MS ERROR**  
 KJV *the only son of his mother,*  
 Tkld **wagulbu da yinal danGanguba buwanuwanba**  
 one-EMPH AFFirm son mother-of her-of  
 READS 'her mother', NOT 'his ...'. PERHAPS  
 ... **yinal danGanguba ngigumba**  
 ... son mother-of **him-of**  
*the only, aye, son of his mother*

[continues next frame]

[continues from previous frame]

... *ngatun mabōngun bountoa, ...*

**ngadun mabungan buwanduwa**

... and she was a widow: ...

AND widow she

... and she a widow, ...

... *ngatun kauwulkauwul kore  
kokera birung uwa bounnoun katoa.*

**ngadun gawal gawal guri  
gugirabirang uwa buwanuwanGaduwa**

... and much people of the city was with her.

AND big-big [many] man hut [town]-away from  
move-PH her-in company with

... and many men from the  
town moved [i.e. went] with her.

**SPECIAL WORD: gugira**

**gugira**  
PROPERLY IS 'house', 'hut'  
TKid ALSO USED IT FOR 'town'  
IN Mark HE USED

**gugira garing**: 'hut all'  
FOR 'town'

**-gaduwa: IN COMPANY WITH**

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

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

## Luke 7:13

*Ngatun nakulla bounnoun noa ba Pirriwul-lo,  
ngurrirra bounnoun noa kakulla, ngatun wiya ngaiya noa bounnoun, tūngki yikora.*

**ngadun nagala buwanuwan nuwa ba biriwalu**

[13] And when the Lord saw her,  
he had compassion on her, and said unto her, Weep not.

AND see-be-PH her he WHEN/if chief-ERG

And when he [JESUS], the chief, saw her, ...

*... ngurrirra bounnoun noa kakulla, ...*

**ngarara buwanuwan nuwa gagala**

... he had compassion on her, ...

pity-PH her he be-be-PH

... it was (that) he [JESUS] pitied [i.e. had compassion for] her, ...

[continues next frame]

[continues from previous frame]

... *ngatun wiya ngaiya noa bounnoun, ...*

**ngadun wiya ngaya nuwa buwanuwan**

... and said unto her, ...

AND speak-PH then he her

... and he [JESUS] then spoke (to) her: ...

... *tūngki yikora.*

**dungGi gura**

... Weep not.

cry-IMP! not

... “Do not cry”.

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

-yi-gura MISCONCEPTION
<b>yikora</b> OCCURS 120 TIMES
83 PRECEDED by -i-
36 PRECEDED by -a- (8 <b>wiya (yi)gura</b> )
3 PRECEDED BY -n-
PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY <b>gura</b>



# Luke 7:14

*Ngatun uwa ngaiya noa numa kurrillingēl;  
ngatun bara kurriā bōn ba ngakea korun; ngatun noa wiya, Ungngurra, wiyān  
banūng, boungkullia,*

**ngadun uwa ngaya nuwa numa garilingil**

[14] And he came and touched the bier:  
and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

AND move-PH then he touch-PH carry-ing-place

And he [JESUS] then moved, (he) touched the carrying-place [i.e. bier]; ...

**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	

*... ngatun bara kurriā bōn ba ngakea korun; ...*

**ngadun bara gariya bun ba ngagiya gurun**

... and they that bare him stood still. ..

AND they-all carry-PH him DONE stand-PH quiet

and they (who) >done<-carried him [DEAD SON] stood quiet(ly);

[continues next frame]

[continues from previous frame]

...ngatun noa wiya, ...

ngadun nuwa wiya

... And he said, ..

AND he speak-PH

... and he [JESUS] spoke: ...

... Ūngngurra, wiyān banūng, boungkullia,

wungGara wiyān ba nung bungGaliya

.... Young man, I say unto thee, Arise.

boy speak-now I-thee rise-be-ing IMP!

... “Boy, I speak (to) you [DEAD SON], (you) must rise”.

CONJOINED PRONOUNS: Tkld

‘Conjoined pronouns’: Tkld/Fraser p.17:

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

SPECULATIVE COMPLETE SET

	I	THOU	HE	SHE
ME	.....	<b>bi diya</b>	<b>[nu diya]</b>	<b>[duwa diya]</b>
THE F	<b>ba bin</b>	.....	<b>[nu bin]</b>	<b>[duwa bin]</b>
HIM	<b>[ba bun]</b>	<b>[bi bun]</b>	<b>[nu bun]</b>	<b>[duwa bun]</b>
HER	<b>[ba nuwan]</b>	<b>[bi nuwan]</b>	<b>[nu nuwan]</b>	<b>[duwa nuwan]</b>

# Luke 7:15

*Ngatun niuwoa tetti kabirung yellawa,  
ngatun [60] tantoa kal bo wiya. Ngatun willambo bōn noa ngukulla  
bounnoun kin ngikoemba ka tunkan ta.*

**ngadun nyuwuwa didigabirang yilawa**

[15] And he that was dead sat up,  
and began to speak. And he delivered him to his mother.

AND he dead-away from sit-PH

And he [DEAD SON], from dead, sat (up), ...

*... ngatun [60] tantoa kal bo wiya. ...*

**ngadun danduwagalbu wiya**

... and began to speak. ...

AND enough-belong-EMPH [immediately] speak-PH

... and immediately spoke. ...

UNIDENTIFIED TERMS	
begin	INCHOative / INCEPtive
under	
until	
having	PROPrietive
could	gayu-gan, gayu-gurin
except	

IMMEDIATELY	
Tkld uses the following for 'immediately':	
40 <b>danduwa-gal-bu</b>	enough-belong-EMPH
6 <b>dinduwa-gal-bu</b>	enough-belong-EMPH
5 <b>danduwa-bu</b>	enough-EMPH
4 <b>danduwa-gal</b>	enough-belong
1 <b>duluwa-gu</b>	straight-to

*...Ngatun willambo bōn noa ngukulla bounnoun kin ngikoemba ka tunkan ta.*

**ngadun wilambu bun nuwa ngugala  
buwanuwanGin ngigumbaga danGanda**

... And he delivered him to his mother.

AND return-EMPH him he give-be-PH  
her-at him-of-at mother-at

... And he [JESUS] emphatically-returned him [DEAD SON], (and) gave at [i.e. to] her, to his mother.

CASE AGREEMENT
buwanuwan- <b>Gin</b> ngigumba- <b>ga</b> danGan- <b>da</b> NOTE LOCative CASE AGREEMENTS: ...-kin ...-ka ...-ta

## Luke 7:16

*Ngatun bara kakulla kinta yantin;*

*ngatun bara bōn pittul-mān Eloī-nung wiyelliella, kauwul  
Phrophet ta paipea ngearun kin, ngatun noa Eloī to nakulla  
ngikoemba kore.*

**ngadun bara gagala ginda yandin**

[16] And there came a fear on all:

and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

AND they-all be-be-PH fear all

And they were all afraid; ...

*... ngatun bara bōn pittul-mān Eloī-nung wiyelliella, ...*

**ngadun bara bun bidalman ELOInung wiyiliyila**

... and they glorified God, saying, ...

AND they-all him joy-make-now GOD-ACC speak-ing-recently

... and they joy-make [i.e. glorified] him, God, speaking: ...

[continues next frame]

[continues from previous frame]

*... kauwul Phrophet ta paipea ngearun kin, ...*

**gawal PROPHET da bayibiya ngiyarunGin**

.. That a great prophet is risen up among us; ...

big PROPHET AFFirm appear-do-PH us-all-at

... a big prophet, aye, appeared at [i.e. amongst] us, ...

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

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

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

*... ngatun, noa Eloī to nakulla ngikoemba kore.*

**ngadun nuwa ELOIdu nagala ngigumba guri**

... and, That God hath visited his people.

AND he GOD-ERG see-be-PH him-of man

... and he, God, saw [i.e. visited] his men [i.e. people],

# Luke 7:17

*Ngatun unni tōtōng ngikoemba  
kakulla yāntīn toa Joudea koa,  
ngatun yanīn toa purrai karing koa.*

**ngadun ani dudung ngigumba gagala  
yandinduwa JUDAEAguwa**

[17] And this rumour of him  
went forth throughout all Judaea,  
and throughout all the region round about.

AND this good news him-of be-be-PH  
all-having (through) JUDAEA-having  
(through)

And this good-news of him was through all Judaea, ...

-toa / -koa COMIT / PROP / PERL			
-(ga)duwa, -guwa, -luwa, -ruwa			
	COMIT- ative	PROP- rietary	PERLative
-guwa -duwa	'in company with'	having [cp. PRIV lacking]	movement through, across, along, by.

**POSSESSIVE unattached**

A POSSESSIVE PRONOUN [e.g. **ngigumba**] SHOULD BE ATTACHED TO A NOUN, THUS IDIOMATIC EXPRESSION DOUBTFUL

PERHAPS  
ngadun ani dudung JUDAEAguwa  
yandinda ngigungGayi gagala  
AND this good news JUDAEA-at all-  
at him-because be-be-PH  
and this good news was at all  
JUDAEA because of him

*...ngatun yanīn toa purrai karing koa.*

**ngadun yandinduwa barayi garingGuwa**

... and throughout all the region round about.

AND all-having (through/by) earth all-having (through/by)

... and through all earth [i.e. all the land].

-toa / -koa COMIT / PROP / PERL			
-(ga)duwa, -guwa, -luwa, -ruwa			
	COMIT- ative	PROP- rietary	PERLative
-guwa -duwa	'in company with'	having [cp. PRIV lacking]	movement through, across, along, by.

## Luke 7:18

*Ngatun Ioanne ūmba ko  
wirrobullikan to wiya bōn unni tara.*

**ngadun JOHNumbagu  
wirubaligandu wiya bun anidara**

[18] And the disciples of John  
shewed him of all these things.

AND JOHN-of-ERG follow-ing-agent-ERG  
speak-PH him this-PLUR

And the following-agents [i.e. disciples] of John  
spoke (of) these (things) (to) him.

### Tkld INVENTIONS: disciple / passover / generation

Tkld coined the following terms:

disciple	<b>wiruba-li-gan</b>	following agent
Passover	<b>gawi-dwara</b>	come-done to
generation	<b>wilang-NGil</b>	behind/past place

# Luke 7:19

*Ngatun noa Ioanne to wiya  
bulun wirrobullikan ngikoemba,  
yuka bulun Jesou kin ko, wiyelliko, Ngintoa ta uwonnun?  
nga, na-tea kunnun ngeen tarai kan?*

**ngadun nuwa JOHNdu wiya  
bulun wirubaligan ngigumba**

[19] And John calling unto  
him two of his disciples  
sent them to Jesus, saying, Art thou he that  
should come? or look we for another?

AND he JOHN-ERG speak-PH  
them-two follow-ing-agent him-of

And he, John, spoke (to) two of 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

### DOUBTFUL Tkld TRANSLATION

*KJV And John calling*  
Tkld **ngadun nuwa JOHNdu wiya**  
AND he JOHN-ERG speak-PH  
PERHAPS:  
*ngadun nuwa JOHN-du wiyi-li-yila*  
AND he JOHN-ERG speak-ing-recently  
*And he, John, was speaking*

*... yuka bulun Jesou kin ko, ...*  
**yuga bulun JESUSginGu**

... sent them to Jesus, ...

send-PH them-two JESUS-to

... sent the two to Jesus, ...



[continues from previous frame]

... wiyelliko, Ngintoa ta uwonnun? ...

wiyiligu nginduwa da uwanan

... saying, Art thou he that should come? ..

speaking-for thou AFFirm move-will

... for speaking: "Are you, aye, (someone who) will move [i.e. come]? ...

**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...)

**DOUBTFUL Tkld TRANSLATION**

KJV saying, Art thou he that should come?

Tkld wiyiligu nginduwa da uwanan  
 speak-ing-for thou AFFirm move-will

COMMENT  
 NO 'saying'; NO 'he that'. PERHAPS:

wiya nginduwa ngala nuwa da uwanan  
 speak-PH thou that-fellow he AFFirm move-will

spoke: (Are) you that fellow, he (who) will come?"

... nga, na-tea kunnun ngeen tarai kan?

nga nadiyaganan ngiyin darayigan

... or look we for another?

OR see-AFF-again-will we-all other-agent

... or, will we see [i.e. look] again (for) (an)other?"

**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]

**-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**  
 na-di-yaga-nan: see-AFF-again-will 'again' / 'lest' INCONGRUENT  
 POSSIBLE MEANING: **increase**

# Luke 7:20

*Uwa bara ba kore  
ngikoung kin ko wiya bara,  
Ioanne to kurrimullikan to ngearun yukā  
ngiroung kin ko, wiyelliko, Ngintoa ta uwonnun?  
nga, natēa-kunnun tarai kan?[61]*

uwa bara ba guri ngigungGinGu wiya bara

[20] When the men were  
come unto him, they said,  
John Baptist hath sent us unto thee, saying, Art  
thou he that should come? or look we for another?

move-PH they-all WHEN/if man him-to speak-PH they-all

When they, the men [i.e. people] moved to him, they spoke:

*... Ioanne to kurrimullikan to ngearun yukā ngiroung kin ko, ...*

JOHNdu gurimaligandu ngiyarun yuga ngirungGinGu

... John Baptist hath sent us unto thee, ..

JOHN-ERG deep-make-ing-agent-ERG us-all send-PH thee-to

... John the deep-make-ing-agent [i.e. baptist] sent us to you, ...

[continues next frame]

[continues from previous frame]

... wiyelliko, Ngintoa ta uwonnun? ...

wiyiligu nginduwa da uwanan

... saying, Art thou he that should come? ..

Speak-ing-for thou AFFirm move-will

... for speaking: "Are you, aye, (someone who) will move [i.e. come]? ..."

**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...)

**DOUBTFUL Tkld TRANSLATION**

KJV saying, Art thou he that should come?

Tkld wiyiligu nginduwa da uwanan

Speak-ing-for thou AFFirm move-will

COMMENT

NO 'he that'. PERHAPS:

wiyi-li-gu nginduwa ngala nuwa da uwa-nan

Speak-ing-for thou **that-fellow he** AFFirm move-will  
for speaking: (Are) you that fellow, he (who) will come?"

... nga, natea-kunnun tarai kan?[61]

nga nadiyaganan darayigan

... or look we for another?

OR see-AFF-again-will other-agent

... or, will we see [i.e. look] again (for) (an)other?"

**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]

**-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**

na-di-yaga-nan: see-AFF-again-will 'again' / 'lest' INCONGRUENT

POSSIBLE MEANING: **increase**

# Luke 7:21

*Ngatun tantoa kal bo hour ka pir-bungnga  
noa kauwulkauwul munnimunni,  
ngatun marai yarakai kan; ngatun kauwulkauwul munmīn uma noa barun  
nakilliko.*

**ngadun danduwagalbu HOURga  
birbangGa nuwa gawal gawal mani mani**

[21] And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

AND enough-belong-EMPH [immediately] HOUR-at heal-do-compel-PH he big big [many] ill ill

And immediately at the hour he healed many ill ill [i.e. people (of) illness], ...

IMMEDIATELY	
Tkld uses the following for 'immediately':	
40	<b>danduwa-gal-bu</b> enough-belong-EMPH
6	<b>dinduwa-gal-bu</b> enough-belong-EMPH
5	<b>danduwa-bu</b> enough-EMPH
4	<b>danduwa-gal</b> enough-belong
1	<b>duluwa-gu</b> straight-to

*... ngatun marai yarakai kan; ...*  
**ngadun marayi yarayigan**

... and of evil spirits; ...

AND spirit bad-agent

... and (of) bad-spirit-agent(s); ...

**DOUBTFUL Tkld TRANSLATION**

*KJV ngatun marai yarakai kan;*  
Tkld **ngadun marayi yarayigan**  
AND spirit bad-agent

COMMENT  
Tkld's TRANSLATION ACTUALLY READS:  
he cured many sick (people) and evil spirits,  
NOT THAT he cured them **of** their sickness,  
and **of their** evil spirits. PERHAPS

**ngadun wariga-ba-ngGa nuwa marayi yarayigan**

AND reject-do-compel-PH he spirit bad-agent  
*and he compelled-reject evil spirit(s)*

[continues from previous frame]

*... ngatun kauwulkauwul munmān uma noa barun nakilliko.*

**ngadun gawal gawal manmin uma nuwa barun nagiligu**

... and unto many that were blind he gave sight.

AND big big [many] blind make-PH he them-all see-be-ing-for

... and many blind, he made them for seeing.

---

## Luke 7:22

*Wiya ngaiya noa barun Jesou, wiyelliella, waita lang nura, ngatun wiyella bōn Ioanne nung unni tara nakulla nura ba ngatun ngurra; Munmīn ta birung ko natan, wūrwiir birung ko uwān, wamunwamun ta birung turōn kakulla, wonkul la birung ngurrān, tetti ka birung boungkulleen, barun mirrul ko wiyān ta Evangelion.*

**wiya ngaya nuwa barun JESUS wiyiliyila**

[22] Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

speak-PH then he them-all JESUS speak-ing-recently

Then he, Jesus, spoke (to) them, speaking: ...

*... waita lang nura, ...*

**wadalang nura**

... Go your way, ...

depart-ness you-all

... "You departure [i.e. go your way)], ...

*... ngatun wiyella bōn Ioanne nung unni tara nakulla nura ba ngatun ngurra; ...*

**ngadun wiyila bun JOHNnung anidara nagala nura ba ngadun ngara**

... and tell John what things ye have seen and heard; ...

AND speak-IMP! him JOHN-ACC this-PLUR see-be-PH you-all DONE AND hear-PH

... and (you) must speak (to) [i.e. tell] him, John, these (things) you >done<-saw and heard; ...

[continues from previous frame]

... *Munmīn ta birung ko natān, ...*

**manmindabirangGu nadan**

... how that the blind see, ...

blind-away from-ERG see-AFF-now

... the from-blind(ness) (people) now see; ...

... *wiirwiir birung ko uwān, ...*

**wiyir wiyirbirangGu uwan**

... the lame walk, ...

lame lame-away from-ERG move-now

... the lame from lame(ness) (people) now move; ...

... *wamunwamun ta birung turōn kakulla, ...*

**wamun wamundabirang durun gagala**

... the lepers are cleansed, ...

leper leper-away from clean be-be-PH

... the leper from leper(osy) were clean; ...

[continues next frame]

[continues from previous frame]

... *wonkul la birung ngurrān, ...*

**wanGalabirang ngaran**

... the deaf hear, ...

stupid-away from hear-now

... the from stupid [i.e. deaf(ness)] (people) now hear; ...

... *tetti ka birung boungkulleen, ...*

**didigabirang bungGaliyan**

... the dead are raised, ...

dead-away from rise-be-ing-did

... the from dead (people) were rising; ...

... *barun mirrul ko wiyān ta Evangelion.*

**barun miralgu wiyān da GOSPEL**

... to the poor the gospel is preached.

them-all poor-to speak-now AFFirm GOSPEL

... to them, the poor, (someone) speaks, aye [i.e. preaches] the Gospel”.

**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 7:23

*Ngatun pittul umatoara yant̄in to  
niuwara korien kunnun emmoung kin.*

**ngadun bidal umadwara yandindu  
nyuwaragurin ganan imuwungGin**

[23] And blessed is he, whosoever shall not be offended in me.

AND joy make-done to all-ERG anger-lacking be-will me-at

And all [i.e. everyone] will be joy-make-endowed [i.e. blessed] (who are) lacking anger at [i.e. with] me.

## PASSIVE: -dwara

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

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

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

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

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

# Luke 7:24

*Ngatun waita ka ba bara ba  
puntimai Ioanne ūmba,  
wiya ngaiya noa barun kore Ioanne nung bōn,  
minnaring tin nura uwā korung kolang nakilliko?  
kōngka tolomān wibbi ko?*

**ngadun wada ga ba bara ba bandimayi JOHNumba**

[24] And when the messengers  
of John were departed,

he began to speak unto the people concerning John, What  
went ye out into the wilderness for to see? A reed shaken  
with the wind?

AND depart be DONE they-all WHEN/if messenger JOHN-of

And when they, the messenger(s) of John, >done<-be depart(ed), ...

## ba FUNCTIONS

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

## VERB 'to be'

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

## MYSTERY WORD: *bandi...*

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

*... wiya ngaiya noa barun kore Ioanne nung bōn, ...*

**wiya ngaya nuwa barun guri JOHNnung bun**

... he began to speak unto the people concerning John, ...

Speak-PH then he them-all man JOHN-ACC him

... he then spoke (to) them, the men [i.e. people] (about) him, John: ...

## UNIDENTIFIED TERMS

begin	INCHOative / INCEPTive
under	
until	
having	PROPRIative
could	gayu-gan, gayu-gurin
except	

[continues from previous frame]

... *minnaring tin nura uwā korung kolang nakilliko?* ...

**minaringdin nura uwa gurangGulang nagiligu**

... What went ye out into the wilderness for to see? ...

what-because you-all move-PH scrub-towards see-be-ing-for

... “What because [i.e. why] did you move [i.e. go] for seeing [i.e. looking for] towards [i.e. in] the scrub? ...

**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)

... *kōngka tolomān wibbi ko?*

**gungGa duluman wibigu**

... A reed shaken with the wind?

reed shake-make-now wind-using

... (someone) shaking a reed using the wind?”

**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 7:25

*Minnaring ko nura uwa korung kolang nakilliko?*

*wakōl upulleen kore poitōng ko ki[62]rikin to? A! bara upulleen konēn to ngatun bara murrorong katan takilliko, yellawa bara Pirriwul ngēl la.*

**minaringGu nura uwa gurangGulang nagiligu**

[25] But what went ye out for to see?

A man clothed in soft raiment? Behold, they which are gorgeously appavelled, and live delicately, are in kings' courts.

what-for you-all move-PH scrub-towards see-ing-for

What did you go to the scrub seeing [ i.e. looking] for? ...

*... wakōl upulleen kore poitōng ko ki[62]rikin to? ...*

**wagul ubaliyan guri buwidangGu girigindu**

... A man clothed in soft raiment? ...

one do-ing-did man soft-using garment-using

... One man doing [i.e. clothed] using soft garment(s)? ...

**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

*... A! bara upulleen konēn to ...*

**ya bara ubaliyan gunindu**

... Behold, they which are gorgeously appavelled, ...

ah they-all do-ing-did pretty-using

... Ah, they (who are) doing using pretty [ i.e. appavelled gorgeously], ...

[continues from previous frame]

... *ngatun bara murrorong katan takilliko, ...*

**ngadun bara marurung gadan dagiligu**

... and live delicately, ...

AND they-all good be-AFF-now eat-be-ing-for

... and they (who) are for eating good [i.e. well], ...

... *yellawa bara Pirriwul ngēl la.*

**yilawa bara biriwalngila**

... are in kings' courts.

sit they-all chief-place-at

... they sit [i.e. stay] at the chief's place [i.e. in the king's courts].

**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]

# Luke 7:26

*Minnaring ko nura uwa korung kolang nakilliko?*

*wakol Prophet? Kauwa, wiyān nurun bang kauwul lan noa ba Prophet kiloa.*

minaringGu nura uwa gurangGulang nagiligu

[26] But what went ye out for to see?

A prophet? Yea, I say unto you, and much more than a prophet.

what-for you-all move-PH scrub-towards see-ing-for

What did you go to the scrub seeing [ i.e. looking] for? ...

*... wakol Prophet? ...*

wagul PROPHET

... A prophet? ...

one PROPHET

... One prophet? ...

### wagul ARTICLE

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

*... Kauwa, wiyān nurun bang kauwul lan noa ba Prophet kiloa.*

gawa wiyān nurun bang gawalan nuwa ba PROPHETgiluwa

... Yea, I say unto you, and much more than a prophet.

be-IMP! [yes] speak now ye-all I big-ness he DONE PROPHET-like

... Yes, I speak (to) you, he (is) bigness [i.e. more] (than) like a prophet.

### -giluwa: -LIKE

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

# Luke 7:27

*Ngali noa wiyatoara upa unni,*

*A, yukan bang puntimai emmoumba ngiroung kin mikan ta, umunnun wal noa yapung ngiroung.*

**ngali nuwa wiyadwara uba ani**

[27] This is he, of whom it is written,

Behold, I send my messenger before thy face, which shall prepare thy way before thee.

this fellow he speak-done to make-PH this

This fellow (is) he, speak-endowed [i.e. spoken about], (someone) did [i.e. wrote (about)] this: ...

## PASSIVE IGNORED

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TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du**: someone

**ngandu** .....

someone (did whatever...)

## 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

*...A, yukan bang puntimai emmoumba*

*ngiroung kin mikan ta, ...*

**ya yugan bang bandimayi**

**imuwumba ngirungGin miganda**

... Behold, I send my messenger before thy face, ...

ah send-now I messenger me-of thee-at in front-at

... "Ah, I send my messenger in front at [i.e. of] of you; ...

## MYSTERY WORD: *bandi...*

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

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

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

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

*... umunnun wal noa yapung ngiroung.*

**umanan wal nuwa yabang ngirung**

... which shall prepare thy way before thee.

move-will certainly he path thee

... he will certainly make the path (for) you”.

# Luke 7:28

*Kulla bang wiyan nurun,  
keawai Prophet kauwul katan yanti Ioanne noa  
ba kurrimullikan pōrkullitoara ngapāl la  
birung; Niuwoa warea ta katan pirriwul ngēl la  
Eloi koba ka kauwul noa katan niuwoa kiloa.*

**gala bang wiyan nurun**

[28] For I say unto you,  
Among those that are born of women there is  
not a greater prophet than John the Baptist:  
but he that is least in the kingdom of God is  
greater than he.

because I speak-now ye-all

“Because I now speak (to) you, ...

*... keawai Prophet kauwul katan yanti Ioanne noa ba kurrimullikan ...*

**giyawayi PROPHET gawal gadan yandi JOHN nuwa ba gurimaligan**

... Among those that are born of women  
there is not a greater prophet than John the Baptist: ...

no PROPHET big be-AFF-now thus JOHN he DONE deep-make-ing-agent

... no prophet is (as) big thus [i.e. as] he, John the deep-making-agent [i.e. baptist], ...

**TEXT ORDER VARIATON**

Tkld REARRANGED THE  
ORDER OF THE PARTS OF  
THE SENTENCE

[continues next frame]



[continues from previous frame]

... *pōrkullitoara ngapāl la birung; ...*

**burgalidwara ngabalabirang**

... Among those that are born of women  
there is not a greater prophet than John the Baptist: ...

drop-be-ing-done to woman-away from

... dropping-endowed [i.e. born] from woman; ...

TEXT ORDER VARIATION

Tkld REARRANGED THE ORDER OF THE PARTS OF THE SENTENCE

PASSIVE: -dwara

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

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

DOUBTFUL Tkld TRANSLATION

KJV *Among those that are born of women*  
Tkld **burgalidwara ngabalabirang**  
drop-be-ing-done to woman-away from  
DOUBTFUL SUFFIX ES. PERHAPS:  
**burgalidwara-da-birang ngabalguba**  
drop-be-ing-done-away from to woman-of  
*from the dropping-endowed of women*

... *Niuwoa warea ta katan*

*pirriwul ngēl la Eloī koba ka ...*

**nyuwuwa wariya da gadan**

**biriwalngila ELOI gubaga**

... but he that is least in the kingdom of God ...

he little AFFirm be-AFF-now chief-place (kingdom)-at GOD-of-at

... (but) he (that) is little, aye, at [i.e. in] the kingdom of God ...

DOUBTFUL Tkld TRANSLATION

KJV *he that is least*  
Tkld **nyuwuwa wariya da gadan**  
he little AFFirm be-AFF-now  
*he (that) is little, aye*  
PERHAPS, TO CAPTURE superlative:  
**nyuwuwa wariyabu da gadan**  
he little-**EMPH** AFFirm be-AFF-now  
*he (that) is emphatically little, aye*

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]

... *kauwul noa katan niuwoa kiloa.*

**gawal nuwa gadan nyuwuwagiluwa**

... is greater than he.

big he be-AFF-now he-like

... he is big like he [i.e. bigger than he].

DOUBTFUL Tkld TRANSLATION

KJV *is greater than he*  
Tkld **gawal nuwa gadan nyuwuwagiluwa**  
big he be-AFF-now he-like  
*he is big like he*  
PERHAPS, TO CAPTURE comparative:  
**gawalbu da nuwa gadan ngigunggiluwa**  
big-**EMPH** AFFirm he be-AFF-now  
*he is emphatically big, aye, like him*

## Luke 7:29

*Ngatun yantīn to kore ko ngurra bōn,  
ngatun bara Telone pittul ma bōn Eloī nung, kurrimatoara katan  
bara Ioanne kai birung kurrimulli birung.*

**ngadun yandindu gurigu ngara bun**

[29] And all the people that heard him,  
and the publicans, justified God, being baptized with the baptism of  
John.

AND all-ERG man-ERG hear-PH him

And all men [i.e. the people] heard him, ...

*... ngatun bara Telone ...*

**ngadun bara PUBLICAN**

... and the publicans, ...

AND they-all PUBLICAN

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

[continues next frame]

[continues from previous frame]

... *pittul ma bōn Eloī nung, ...*

**bidalma bun ELOInung**

... justified God, ...

joy-make-PH him GOD-ACC

... joy-made [i.e. celebrated, justified] him, God, ...

... *kurrimatoara katan bara Ioanne kai birung  
kurrimulli birung.*

**garimadwara gadan bara  
JOHNgayibirang garimalibirang**

... being baptized with the baptism of John.

deep-make-done to be-AFF-now they-all  
JOHN-away from deep-make-ing away from

... they deep-endowed [i.e. being baptised]  
from [i.e. by] the baptising from John.

**PASSIVE: –dwara**

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

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

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

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

# Luke 7:30

*Wonto ba bara Telone*

*ngatun bara [†nomikoi (Fraser)]  
ngurramainga wiyellikannē Eloī koba  
barun kin, [63] keawai kurrimatoara  
korien Ioanne kai.*

wandu ba bara PHARISEE

[30] But the Pharisees

and lawyers rejected the counsel of God  
against themselves, being not baptized of  
him.

instead DONE they-all PHARISEES

Instead they, the Pharisees ...

**MS ERROR**

Tkd USED THE WRONG WORD FOR  
Pharisees [*Telone* [publican], AND  
OMITTED 'lawyers' [Nomikoi]:  
Fraser (1892) INSERTED  
**Parithaioi** FOR 'Pharisees'  
**nomikoi** FOR 'lawyers'

*... ngatun bara [†nomikoi (Fraser)] ...*

ngadun bara LAWYER

... and lawyers ...

AND they-all LAWYER

... and they (the lawyers) ...

[continues next frame]

[continues from previous frame]

... ngurramainga wiyellikannē Eloi koba barun kin, [63] ...

ngaramayinga wiyiligani ELOIguba barunGin

... rejected the counsel of God against themselves, ...

hear-make-almost-PH speak-ing-entity GOD-of them-all-at

...almost-make-hear(ing) [i.e. rejected] the speaking-entity [i.e. counsel] of God at [i.e. against] them, ...

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

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

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

... keawai kurrimatoara korien Ioanne kai.

giyawayi garimadwaragurin JOHNgayi

... being not baptized of him.

no deep-make done to-lacking JOHN-because

... not-<lacking> deep-make-done [i.e. not baptised] because of [i.e. by] John.

**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)

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

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

	because	at	ITEM
<b>-gayi</b>	42	41	12
<b>-bayi</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

*Ngatun noa Pirriwul lo wiya,  
yakoai kiloa bara kore unti kal willung ngēl? ngatun  
minnaring kiloa bara?*

**ngadun nuwa biriwalu wiya**

[31] And the Lord said,  
Whereunto then shall I liken the men of this  
generation? and to what are they like?

AND he chief-ERG speak-PH

And he, the chief, spoke: ...

*... yakoai kiloa bara kore  
unti kal willung ngēl? ...*

**yaguwayigiluwa bara guri  
andigal wilangNGil**

... Whereunto then shall I liken  
the men of this generation? ...

how like they-all man here-belong  
return/behind (past)-place [generation]

... “How like [i.e. in what way] (are) they, the  
men belonging to this generation, here? ...

*... ngatun minnaring kiloa bara?*

**ngadun minaringGiluwa bara**

... and to what are they like?

AND what-like they-all

... And what are they like?

**yaguwayi: HOW**

INTERROGATIVE ‘how’: **yaguwayi**  
ENGLISH *how* HAS SEVERAL  
MEANINGS, e.g.:  
–interrogative ‘How does it work?’  
–in what manner ‘I don’t know how to do it’  
–what quality ‘How was the movie today?’  
–modifier ‘How funny that is’  
– = ‘what’ ‘How about some dinner?’  
**yaguwayi**: PROBABLY FIRST MEANING

PERHAPS: **anangGu anangGu**  
that [i.e. what]-using that-using

**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

**-giluwa: -LIKE**

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

**minaring: INTERROGATIVE**

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

PERHAPS: **ngalabu**

**RELATIVE PRONOUNS**

who, whom, which, whose, that  
*this is the cat that killed the rat*  
THIS THAT  
**ngali** this **ngala** that  
**ani** this **anuwa** that  
what = **anduwa** that  
‘that’ **anang** that  
which’ **ngaluwa** that  
**nginuwa** that

# Luke 7:32

*Bara yanti wonnai kiloa yellawoll̄n ngukilli ngēl la,  
ngatun kaipull̄n tarai kan, ngatun wiyell̄n, tirkima ngeen nurun, ngatun keawai nura ūntelli  
korien; minki ngeen kakulla nurun, ngatun keawai nura tūngkilli korien.*

**bara yandi wanayigiluwa yilawalin ngugilingila**

[32] They are like unto children sitting in the marketplace,  
and calling one to another, and saying, We have piped unto you, and ye have not danced; we have  
mourned to you, and ye have not wept.

they-all thus child-like sit-ing-now give-be-ing-place-at

They (are) thus like child(ren) sitting at  
[i.e. in] the giving-place [i.e. market], ...

*... ngatun kaipull̄n tarai kan, ...*

**ngadun gayibalin darayigan**

... and calling one to another, ...

AND call-do-RECIP-now other-agent

... and reciprocally calling the other-agent [i.e. calling to one another], ...

*... ngatun wiyell̄n, ...*

**ngadun wiyilin**

... and saying, ...

AND speak-ing-now

... and speaking: ...

**-giluwa: -LIKE**

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

**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

[continues from previous frame]

# Luke 7:32

<https://kura.aucklandlibraries.govt.nz/digital/collection/manuscripts/id/13193>

... *tirkima ngeen nurun, ...*

**dirgima ngiyin nurun**

... We have piped unto you, ..

music-make-PH we-all ye-all

... "We made music (for) you, ...

... *ngatun keawai nura ūntelli korien; ...*

**ngadun giyawayi nura undiligurin**

... and ye have not danced; ..

AND no you-all dance-ing-lacking

... and not-<lacking> you dancing, ...

## 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)

... *minki ngeen kakulla nurun, ...*

**minGi ngiyin gagala nurun**

... we have mourned to you, ..

emotion we-all be-be-PH ye-all

... we were emotion (to) you, ...

... *ngatun keawai nura tūngkilli korien.*

**ngadun giyawayi nura dungGiligurin**

... and ye have not wept.

AND no you-all cry-be-ing-lacking

... and you not-<lacking> crying.

## MYSTERY WORD: *dunGa...*

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

## DOUBLE NEGATIVE

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



# Luke 7:33

*Kulla noa Ioanne kurrimullikan uwa*

*keawai kunto ta-pa, nga oin keawai pita-pa; ngatun nura wiyàn,  
Devil noa ngikoung katoa ba.*

**gala nuwa JOHN garimaligan uwa**

[33] For John the Baptist came

neither eating bread nor drinking wine; and ye say, He hath a devil.

because he JOHN deep-make-ing-agent move-PH

Because he, John the deep-making-agent [i.e. baptist], came ...

*... keawai kunto ta-pa, nga oin keawai pita-pa; ...*

**giyawayi gandu da BA nga**

**WINE giyawayi bida BA**

... neither eating bread nor drinking wine; ...

no VEGfood eat-PH NEG

OR WINE no drink-PH NEG

... not ate vegetable food [i.e. bread],  
aye, or not drank wine; ...

## 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]

## 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)

[continues from previous frame]

... *ngatun nura wiyān*, ...

**ngadun nura wiyān**

... and ye say, ...

AND you-all speak-now

... and you speak: ...

... *Devil noa ngikoung katoa ba.*

**DEVIL nuwa ngigungGaduwaba**

... He hath a devil.

DEVIL he him-in company with-at

... “He, the Devil, is with him”.

**-toa / -koa COMIT / PROP / PERL**

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

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

**ba FUNCTIONS**

<b>ba</b>	WHEN/if
<b>ba</b>	DONE
<b>ba / BA</b>	NEGative
<b>ba</b>	place of

## Luke 7:34

*Yināl ta kore koba uwa takiliko ngatun pitelliko,  
ngatun nura wiyan, A! matayē kore unni, ngatun oin pita-ye, koti ta Telone koba ngatun  
yarakai willung koba!*

yinal da guriguba uwa dagiligu ngadun bidiligu

[34] The Son of man is come eating and drinking;  
and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

son AFFirm man-of move-PH eat-be-ing-for AND drink-ing-for

The son, aye, of man moved [i.e. came] eating and drinking, ...

... *ngatun nura wiyan, ...*

ngadun nura wiyan

... and ye say, ..

AND you-all speak-now

... and you speak: ...

... *A! matayē kore unni, ...*

ya madayi guri ani

... Behold a gluttonous man, ..

ah glutton-actor man this

... "Ah, this man (is) a glutton, ...

[continues from previous frame]

... *ngatun oin pita-ye*, ...

**ngadun WINE bidayi**

... and a winebibber, ..

**AND WINE drink-actor**

... and wine drinker, ...

... *koti ta Telone koba ngatun yarakai willung koba!*

**gudi da PUBLICANguba ngadun yaragayi wilangGuga**

... a friend of publicans and sinners!

**kinsman ABSTR PUBLICAN-of AND bad-return/behind (past) [sinner]-of**

... a kinsman of publican(s) and bad-return(s) [i.e. sinners]”.

**Tkld INVENTIONS:**  
divided / sin / sinner

Tkld coined the following terms:  
divided **ngara ngara** hear hear (argue)  
sin: **yaragayi umali da**: bad make-ing ABSTR  
sinner: **yaragayi wilang** bad-return (past)

# Luke 7:35

*Wonto ba yantīn to wonnai to nguraki koba ko  
piralmān bōn nguraki. [64]*

wandu ba yandindu wanayidu  
nguragigubagu biralman bun nguragi

[35] But wisdom is justified of all her children.

instead DONE all-ERG child-ERG hear-be [wise]-of-ERG  
hard-make-now him hear-be [wise]

Instead all child(ren) of hear-be [i.e. wisdom, wise people]  
hard-makes [i.e. hardens] him, the wise-person.  
[i.e. But all children of wisdom fortify him (to be) wise.]

## DOUBTFUL TkId TRANSLATION

*KJV But wisdom is justified of all her children.*

THIS MEANS <Internet: Bible hub>:

—But wisdom is shown to be right by the lives of those who follow it.

—Yet, wisdom is proved right by all its results.

—And wisdom is justified by all its works.

PERHAPS, SPECULATIVELY:

*ngarali da duluwa ngala-dara-gu ngarali-gu*

wise ABSTR (wisdom) straight those-fellows-for

wise-using

*wisdom (is) correct for those using wise*

# Luke 7:36

*Ngatun wakol lo Pharise koba ko wiya bōn tauwil koa noa ngikoung katoa,  
ngatun uwa noa kokera Pharise koba, ngatun yellawa noa barnn takilliko.*

**ngadun wagulu PHARISEEgubagu wiya  
bun dawilguwa nuwa ngigungGaduwa**

[36] And one of the Pharisees desired him that he would eat with him.  
And he went into the Pharisee's house, and sat down to meat.

AND one-ERG PHARISEE-of-ERG speak-PH him  
eat-might-having he him-in company with

And one of the Pharisee(s) spoke (to) him  
(about) he eat might-doing (with) him, ...

## -gaduwa: IN COMPANY WITH

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

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

*... ngatun uwa noa kokera Pharise koba, ...*

**ngadun uwa nuwa gugira PHARISEEguba**

... And he went into the Pharisee's house, ...

AND move-PH he hut-at PHARISEE-of

... and he moved at [i.e. went to] the house of the Pharisee, ...

## MS VARIANT: hut-at

VERSIONS OF 'hut-at':

Tkld	
7	<b>gugiridin</b>
2	<b>gugiriba</b>
2	<b>gugiraga(ba)</b>
20	<b>gugira</b>

*... ngatun yellawa noa barnn takilliko.*

**ngadun yilawa nuwa baran dagiligu**

... and sat down to meat.

AND sit-PH he DOWN eat-be-ing-for

... and he sat down for eating.

## 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

# Luke 7:37

*Ngatun ngapal wakōl yarakai kan bountoa,  
ngurrā bountoa ba Jesou nung bōn yellawai takilli ta ba kokera Pharise koba  
ka, mānkulla bountoa wūnkillingēl Alabaoto putillikannē.*

**ngadun ngabal wagul yaragayigan buwanduwa**

[37] And, behold, a woman in the city, which was a sinner,  
when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

AND woman one bad-agent she

And a woman, she a bad-agent [i.e. sinner], ...

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

*... ngurrā bountoa ba Jesou nung bōn yellawai takilli ta ba kokera Pharise koba ka, ...*

**ngara buwanduwa ba JESUSnung bun yilawayi dagilidaba gugira PHARISEEgubaga**

.. when she knew that Jesus sat at meat in the Pharisee's house, ..

hear-PH she WHEN/IF JESUS-ACC him sit-PH eat-be-ing-at hut PHARISEE-of-at

... when she heard him, Jesus, sat eating at the house of the Pharisee, ...

*... mānkulla bountoa wūnkillingēl Alabaoto putillikannē.*

**manGala buwanduwa wunGilingil ALABASTER budiligani**

... brought an alabaster box of ointment,

take-be-PH she deposit-ing-place ALABASTER oil-ing-entity

... she took an alabaster oiling-entity depositing-place [i.e. ointment box].

# Luke 7:38

*Ngatun ngarokēa bountoa tinna ka bulka ka ngikoung kin, tūngkillīn, ngatun bountoa putia bounnoun ka to ngurrun to tinna ngikoemba, ngatun pirripa bounnoun ka to kittung ko wollung koba ko bounnoun ka to, ngatun būngbūngka bōn tinna ngikoemba, ngatun putia bōn putillingēl-lo.*

**ngadun ngarugiya buwanduwa dinaga balgaga ngigungGin dungGilin**

[38] And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

AND stand-be-PH she foot-at back-at him-at cry-ing-now

And she stood at (his) feet at his back, crying, ...

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

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

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

## MYSTERY WORD: *dunGa...*

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

*... ngatun bountoa putia bounnoun ka to ngurrun to tinna ngikoemba, ...*

**ngadun buwanduwa budiya buwanuwanGadu ngarundu dina ngigumba**

... and began to wash his feet with tears, ...

AND she oil-PH her-at-using shedtear-using foot him-of

... and she oiled his feet using (the) tears at her [i.e. with her tears], ...

## UNIDENTIFIED TERMS

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



[continues from previous frame]

*... ngatun pirripa bounnoun ka to kittung ko wollung koba ko bounnoun ka to, ...*

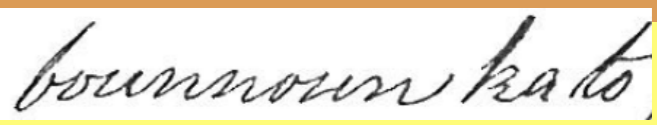
**ngadun biriba buwanuwanGadu gidangGu walangGubagu buwanuwanGadu**

... and did wipe them with the hairs of her head, ...

AND wipe-do-PH her-at-using hair-using head-of-using her-at-using

... and wiped (them) using the hair of head at her [i.e. with the hair of her head], ...

DOUBTFUL TkId MS



ERROR [?]:  
**buwanuwanGadu**  
 'her-at-using' OCCURS TWICE

*... ngatun būngbūngka bōn tinna ngikoemba, ...*

**ngadun bungbungGa bun dina ngigumba**

... and kissed his feet, ...

AND kiss-be-PH him foot him-of

... and kissed him, his feet, ...

*... ngatun putia bōn putillingēl-lo.*

**ngadun budiya bun budilingilu**

... and anointed them with the ointment.

AND oil-PH him oil-ing-place-using

... and oiled him using the oiling-place [i.e. ointment].

# Luke 7:39

*Yakita nakulla noa ba unni ngali Pharise wiya bon ba,  
wiyaleen ngaiya noa niuwoa bo minki ka, wiyalliella, unni kore Prophet ba noa ngurrapa noa wonta  
kōnto ka [65] ngapāl lo numa bōn; kulla bountoa yakarān.*

yagida nagala nuwa ba ani  
ngali PHARISEE wiya bun ba

[39] Now when the Pharisee which had bidden him saw it,  
he spake within himself, saying, This man, if he were a prophet, would have known who and what manner  
of woman this is that toucheth him: for she is a sinner.

now see-be-PH he WHEN/if this this  
PHARISEE speak-PH him DONE

Now when he this fellow the Pharisee  
(who) >done<-spoke (to) him saw this, ...

**DOUBTFUL Tkld TRANSLATION**  
KJV *Now when the Pharisee which had bidden  
him saw it*  
Tkld TRANSLATION ACTUALLY MEANS:  
*Now when he saw this,  
this-fellow, the Pharisee, spoke (to) him*  
NEEDS ERGative MARKERS.  
POSSIBLY BETTER AS:  
*yagida yugida PHARISEEgu wiya bun ba  
nagala nyaya nuwa ani*  
now after PHARISEE-ERG speak-PH him DONE  
see-be-PH then he this  
*Now after the Pharisee >done<- spoke (to) him he  
then saw this*  
THIS MIGHT NOT BE RIGHT, BUT THE ERG/  
NOM MARKER IDENTIFIES THE SUBJECT,  
AND THE WORD ORDER GIVES A BETTER  
INDICATION OF INTENDED MEANING.

*... wiyaleen ngaiya noa niuwoa bo minki ka, wiyalliella, ...*

wiyaliyan ngaya nuwa nyuwuwabu minGiGa wiyaliyila

... he spake within himself, saying, ...

speak-ing-did then he he-EMPH inside-at speak-ing-recently

... he, emphatically he, was then speaking at inside  
[i.e. he was speaking inside himself], speaking: ...

**DOUBTFUL Tkld TRANSLATION**  
ANGLICISM MEANING 'he spoke to himself',  
OR SIMPLY 'he thought'  
Tkld ATTEMPTED A LITERAL TRANSLATION  
*he, emphatically he, was speaking at the inside*  
WHICH IT IS DOUBTFUL IF IT WOULD HAVE  
BEEN UNDERSTOOD,  
PERHAPS BETTER SIMPLY AS:  
*gudiliyan nuwa ngaya wiyaliyila*  
think-ing-did he then speak-ing-recently  
*he was thinking, then was speaking*

*... unni kore Prophet ba noa ...*

ani guri PROPHET ba nuwa

... This man, if he were a prophet, ..

this man PROPHET WHEN/IF he

... "This man, if he (were) a prophet, ...

[continues from previous frame]

... ngurrapa noa wonta kōnto ka  
[65] ngapāl lo numa bōn; ...

ngaraba nuwa wandagundu  
ga ngabalu numa bun

... would have known who and what manner  
of woman this is that toucheth him: ...

hear-do-PH he where-agent-ERG be  
woman-ERG touch-PH him

... he (would) know the where/what-agent  
woman (who) touched him, ...

**wanang: INTERROGATIVE**  
wanang where? what?  
INTERROGATIVE—  
NOT RELATIVE PRONOUN  
RELATIVE PRONOUN [refers back  
to a noun]  
who, whom, whose, which, that  
ALSO wan / wanda / wanin

**MYSTERY WORD: kōn**  
koiyung kōn fire-type-at  
2 kaiyīnkōn ta ba side-agent-at  
kaiyīn kōn ta side-agent-at  
wonta kōn what-type  
turo kōn billi ta punish-agent-do-ing  
ABSTR  
MEANINGS SUGGESTED HERE ARE  
DOUBTFUL

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

**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	

**DOUBTFUL Tkld TRANSLATION**  
KJV would have known who and what manner  
of woman this is that toucheth him:  
Tkld TRANSLATION DOUBTFUL  
PERHAPS:  
ngara-wil-guwa nuwa nabal ngandu bun numa  
hear-might-having he woman who-ERG him  
touch-PH  
he might knowing the woman who touched him

**PLACE**  
wanda where      anang there  
wanang where    anambu there  
andi here        anda there  
ani here         anduwa there

**VERB 'to be'**  
ACCORDING TO R.M.W. DIXON,  
"Most Australian languages lack any  
verb 'to be' " [Dixon 1980 491:12]  
IF THIS IS THE CASE FOR Awabakal,  
gi 'be' WOULD BE A Tkld INVENTION.

... kulla bountoa yakarān.

gala buwanduwa yagaran

... for she is a sinner.

because she bad

... because she (is) bad [i.e. a sinner]".

# Luke 7:40

*Ngatun Jesou ko noa wiyayelleen,  
wiyelliella bōn, Simon, wiyauwil koa banūng, ngatun noa wiya,  
Pirriwul wiyellia.*

**ngadun JESUSgu nuwa wiyayiliyan**

[40] And Jesus answering  
said unto him, Simon, I have somewhat to say  
unto thee. And he saith, Master, say on.

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

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

*... wiyelliella bōn, Simon, wiyauwil koa banūng, ...*

**wiyiliyila bun SIMON wiyawilguwa ba nung**

... said unto him, Simon, I have somewhat to say unto thee. ...

speak-ing-recently him SIMON speak-might-having I-thee

... was speaking (to) him: “Simon, I speak  
might-doing (about something to) you”; ...

**CONJOINED PRONOUNS: Tkld**

‘Conjoined pronouns’: Tkld/Fraser p.17:

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

*... ngatun noa wiya, Pirriwul wiyellia.*

**ngadun nuwa wiya biriwal wiyiliya**

... And he saith, Master, say on.

AND he speak-PH chief speak-ing-IMP!

... and he spoke: “Chief, (you) must (be) speaking”.

# Luke 7:41

*Tarai ta kakulla ngukillikan wakōl buloara mumbitoara ngikoemba;*

*wakōllo noa mumbilleen five-hundred denari, ngatun tarai ta fifty munbilleen.*

**darayi da gagala ngugiligan wagul  
bulwara mambidwara ngigumba**

[41] There was a certain creditor which had two debtors:  
the one owed five hundred pence, and the other fifty.

other AFFirm be-be-PH give-be-ing-agent one two lend-done to him-of

(There) was (an) other, aye, giving-agent [i.e. creditor],  
one (who had) two lend-endowed [i.e. debtors] of his; ...

## PASSIVE: -dwara

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

## DOUBTFUL Tkld TRANSLATION

*KJV had two debtors*  
Tkld **bulwara mambidwara ngigumba**  
two lend-done to him-of  
'had' OMITTED. PERHAPS:  
**nuwa mambi-dwara-guwa bulwara-guwa**  
he lend-done to-having two-having  
*he (was) having two debtors*  
NOTE; NO EXAMPLES OF **-dwara+guwa**

*... wakōllo noa mumbilleen five-hundred denari, ...*

**wagulu nuwa mambiliyan FIVE HUNDRED PENNY**

... the one owed five hundred pence, ..

one-ERG he lend-ing-did FIVE HUNDRED PENNY

... one, he was lending [i.e. owing] 500 pence; ...

*... ngatun tarai ta fifty munbilleen [sic].*

**ngadun darayi da FIFTY manbiliyan**

... and the other fifty.

AND other AFFirm FIFTY lend-ing-did

... and the other, aye, (he) was lending [i.e. owing] 50.

*Ngatun keawai bula ngupaiye pa ba yarung ka bōn,  
warekā ngaiya noa bulun ba, wonta tin bulun kin birung pittul mānnun kauwul bon?*

**ngadun giyawayi bula ngubayi BA  
ba yarungGa bun**

[42] And when they had nothing to pay,  
he frankly forgave them both. Tell me therefore, which of them will love  
him most?

AND no they-two give-do-back-PH  
NEG WHEN/if turn-at him

And when they-two no <not> gave-back  
[i.e. did not pay]him at [i.e. in] turn, ...

*... warekā ngaiya noa bulun ba, ...*

**wariga ngaya nuwa bulunba**

...he frankly forgave them both. ..

reject-PH then he them-two DONE

... he then >done<-rejected [i.e. forgave] them. ...

*... wonta tin bulun kin birung pittul mānnun kauwul bon?*

**wandadin bulunGinbirang bidalmanan gawal bun**

... Tell me therefore, which of them will love him most?

where-because them-two-away from joy-make-will big him

... Wherefore (who) from them-two will joy-make him big [i.e. more]?

**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**

**MYSTERY WORD: yurang**

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

**PLACE**

<b>wanda</b>	where	<b>anang</b>	there
<b>wanang</b>	where	<b>anambu</b>	there
<b>andi</b>	here	<b>anda</b>	there
<b>ani</b>	here	<b>anduwa</b>	there

**MISSING TRANSLATION**

*KJV Tell me therefore*  
Tkld DID NOT TRANSLATE 'tell me'  
PERHAPS:  
**wiya diya** speak-IMP! me

## Luke 7:43

*Simon to noa wiya wiyelliella,  
mirka ngikoung warika noa ba kauwul. Ngatun noa  
wiya bōn, kōttā bi tuloa.*

**SIMONdu nuwa wiya wiyiliyila**

[43] Simon answered and said,  
I suppose that he, to whom he forgave most. And he  
said unto him, Thou hast rightly judged.

**SIMON-ERG he speak-PH speak-ing-recently**

**He, Simon, spoke, speaking: ...**

*... mirka ngikoung warika noa ba kauwul. ...*

**maga ngigung wariga nuwa ba gawal**

... I suppose that he, to whom he forgave most. ..

**perhaps him reject-PH he DONE big**

**... “Perhaps him, he (who) >done<-rejected [i.e. forgave] big [i.e. more]. ...**

[continues next frame]

[continues from previous frame]

... *Ngatun noa wiya bōn, ...*

**ngadun nuwa wiya bun**

... And he said unto him, ..

AND he speak-PH him

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

... *kōttā bi tuloa.*

**guda bi duluwa**

... Thou hast rightly judged.

think-PH thou straight

... “You thought straight”.



## Luke 7:44

*Ngatun noa warkulleen napal ko,  
ngatun wiya Simon nung, natān bi unni napal? uwa bang  
kokera ko ngiroung ka ta ko, keawai bi tia ngupa bāto tinna  
ko; wonto bountoa ba putia tia tinna bounnoun ka to  
ngurrun to, [66] ngatun watia bounnoun ka to wollung ka  
birung ko kittung ko.*

**ngadun nuwa waragaliyan nabalgu**

[44] And he turned to the woman,  
and said unto Simon, Seest thou this woman? I entered into thine  
house, thou gavest me no water for my feet: but she hath washed  
my feet with tears, and wiped them with the hairs of her head.

**AND he turn-be-ing-did woman-to**

And he turned to the woman, ...

*... ngatun wiya Simon nung, ...*

**ngadun wiya SIMONnung**

... and said unto Simon, ...

**AND speak-PH SIMON-ACC**

... and spoke (to) Simon: ...

*... natān bi unni napal? ...*

**nadan bi ani nabal**

... Seest thou this woman? ...

**see-AFF-now thou this woman**

... "You see this woman? ...

[continues from previous frame]

... *uwa bang kokera ko ngiroung ka ta ko, ...*  
*uwa bang gugiragu ngirungGadagu*

... I entered into thine house, ...

move-PH I hut-to thee-of-to

... I moved to your house, ...

**ka ta / -ka ta**

SOME 80 INSTANCES OF  
**ka ta**: ga da.

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

**PRONOUN IRREGULARITIES**

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

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

... *keawai bi tia ngupa bāto tinna ko;*  
*giyawayi bi diya nguBa badu dinagu*

... thou gavest me no water for my feet: ...

no thou me give-PH NEG water foot-for

... you did not give me water for (my) feet; ...

**CONJOINED PRONOUNS: TkId**

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

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

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**SPECULATIVE COMPLETE SET**

	I	THOU	HE	SHE
ME	.....	<b>bi diya</b>	[ <b>nu diya</b> ]	[ <b>duwa diya</b> ]
THE E	<b>ba bin</b>	.....	[ <b>nu bin</b> ]	[ <b>duwa bin</b> ]
HIM	[ <b>ba bun</b> ]	[ <b>bi bun</b> ]	[ <b>nu bun</b> ]	[ <b>duwa bun</b> ]
HER	[ <b>ba nuwan</b> ]	[ <b>bi nuwan</b> ]	[ <b>nu nuwan</b> ]	[ <b>duwa nuwan</b> ]

[continues next frame]

[continues from previous frame]

... wonto bountoa ba putia tia tinna bounnoun ka to ngurrun to, [66] ...

wandu buwanduwa ba budiya diya  
dina buwanuwanGadu ngarundu

... but she hath washed my feet with tears, ...

instead she DONE oil-PH me foot her-using shedtear-using

... instead she oiled my feet using her tears, ...

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**

PRONOUN IRREGULARITIES

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

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

... ngatun watia bounnoun ka to  
wollung ka birung ko kittung ko.

ngadun wadiya buwanuwanGadu  
walangGabirangGu gidangGu

... and wiped them with the hairs of her head.

AND wipe-PH her-using head-away from-using  
hair-using

... and wiped (them) using the hair from at her head.

PRONOUN IRREGULARITIES

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

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

# Luke 7:45

*Keawai bi tia bumbum ka pa:*

*wonto ba unni napal, bumbum-kulliella tia tinna yakita birung uwa bang ba.*

**giyawayi bi diya bumbumGa BA**

[45] Thou gavest me no kiss:

but this woman since the time I came in hath not ceased to kiss my feet.

**no thou me kiss-be-PH NEG**

**You did not kiss me: ...**

## CONJOINED PRONOUNS: Tkld

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

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

## SPECULATIVE COMPLETE SET

	I	THOU	HE	SHE
ME	.....	<b>bi diya</b>	[ <b>nu diya</b> ]	[ <b>duwa diya</b> ]
THE F	<b>ba bin</b>	.....	[ <b>nu bin</b> ]	[ <b>duwa bin</b> ]
HIM	[ <b>ba bun</b> ]	[ <b>bi bun</b> ]	[ <b>nu bun</b> ]	[ <b>duwa bun</b> ]
HER	[ <b>ba nuwan</b> ]	[ <b>bi nuwan</b> ]	[ <b>nu nuwan</b> ]	[ <b>duwa nuwan</b> ]

## 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**

## ba FUNCTIONS

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

*... wonto ba unni napal, ...*

**wandu ba ani nabal**

... but this woman ...

**instead DONE this woman**

**... instead this woman ...**

## 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**

*... bumbum-kulliella tia tinna yakita birung uwa bang ba.*

**bumbumGaliyila diya dina yagidabirang uwa bang ba**

... since the time I came in hath not ceased to kiss my feet.

**kiss-be-ing-recently me foot now-away from move-PH I DONE**

**... was kissing me, the feet, from now [i.e. from the time] I >done<-moved [i.e. came (here)].**

# Luke 7:46

*Keawai bi pūti pa emmoemba wollung kipai to,*

*wonto ba unni napal putia emmoemba tinna kipai to.*

**giyawayi bi budi BA imuwumba walang gibayidu**

[46] My head with oil thou didst not anoint:

but this woman hath anointed my feet with ointment.

not thou oil NEG me-of head fat-using

You did not oil my head using fat, ...

## 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**

## ba FUNCTIONS

<b>ba</b>	WHEN/if
<b>ba</b>	DONE
<b>ba / BA</b>	NEGative
<b>ba</b>	place of

*... wonto ba unni napal putia emmoemba tinna kipai to.*

**wandu ba ani nabal budiya imuwumba dina gibayidu**

... but this woman hath anointed my feet with ointment.

instead DONE this woman oil-PH me-of foot fat-using

... instead this woman oiled my feet using fat [i.e. ointment].

## 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 7:47

*Ngiakai tin banūng wiyān,*

*yarakai umatoara bounnoun ba, kauwul ta, warikatoara bounnoun ba; kulla bounnoun pittul ma kauwul: kulla barun ba warikatoara warea, pittul ma bara warea.*

**ngiyagayidin ba nung wiyān**

[47] Wherefore I say unto thee,

Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

like this-because I-thee speak-now

Because of like this I speak (to) you: ...

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

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

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

## 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**)

## SPECULATIVE COMPLETE SET

	I	THOU	HE	SHE
ME	.....	<b>bi diya</b>	[ <b>nu diya</b> ]	[ <b>duwa diya</b> ]
THEE	<b>ba bin</b>	.....	[ <b>nu bin</b> ]	[ <b>duwa bin</b> ]
HIM	[ <b>ba bun</b> ]	[ <b>bi bun</b> ]	[ <b>nu bun</b> ]	[ <b>duwa bun</b> ]
HER	[ <b>ba nuwan</b> ]	[ <b>bi nuwan</b> ]	[ <b>nu nuwan</b> ]	[ <b>duwa nuwan</b> ]

*... yarakai umatoara bounnoun ba, kauwul ta, warikatoara bounnoun ba; ...*

**yaragayi umadwara buwanuwanba gawal da warigadwara buwanuwan ba**

... Her sins, which are many, are forgiven; ..

bad make-done to her-of big AFFirm reject-done to her DONE

... her big, aye, bad-endowed [i.e. sins] (are) reject-endowed [i.e. forgiven] her; ...

## PASSIVE: -dwara

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

[continues from previous frame]

... *kulla bounnoun pittul ma kauwul: ...*

**gala buwanuwan bidalma gawal**

... for she loved much:...

because her joy-make-PH big

... because her [i.e. she] joy-made big [i.e. loved much]; ...

**DOUBTFUL TkId TRANSLATION**

*KJV for she loved much*

TkId **gala buwanuwan bidalma gawal**

because her joy-make-PH big

COMMENT: TkId USED 'her'. NOT 'she'

CONSEQUENTLY THIS SHOULD BE

**gala buwanduwa bidalma gawal**

because **she** joy-make-PH big

*because she made great joy*

... *kulla barun ba warikatoara warea, ...*

**gala barunba warigadwara wariya**

... but to whom little is forgiven, ..

because them-all-of reject-done to little

... but of them reject-endowed [i.e. forgiven] little, ...

**PASSIVE: -dwara**

TkId USED **-dwara**: done to

TO REPRESENT PASSIVE FORMS, e.g.:

**wiya-dwara** speak-done to spoken

**yuruba-dwara** hide-done to hidden

**ngu-dwara** give-done to given

RENDERED: speak-, hide-, give-endowed

... *pittul ma bara warea.*

**bidalma bara wariya**

... the same loveth little.

joy-make they-all little

... they joy-make [i.e. love] little.

## Luke 7:48

*Ngatun noa bounnoun wiya,  
warikā umatoara ngiroemba yarakai.*

**ngadun nuwa buwanuwan wiya**

[48] And he said unto her,  
Thy sins are forgiven.

AND he her speak-PH

And he spoke (to) her: ...

*... warikā umatoara ngiroemba yarakai.*

**wariga umadwara ngirumba yaragayi**

... Thy sins are forgiven.

reject-PH make-done to thee-of bad

... “Your bad [sins] (are) reject make-endowed [i.e. forgiven]”.

### PASSIVE: -dwara

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



# Luke 7:49

*Ngatun bara yellawan ngikoung kin ba takilli ta ba,*

*bara bo wiyalān minki ka, ngan ke unni warikan noa yarakai?*

**ngadun bara yilawan ngigung** Ginba dagilidaba

[49] And they that sat at meat with him

began to say within themselves, Who is this that forgiveth sins also?

AND they-all sit-now him-at eat-be-ing-at

And they (who were) sitting eating at [i.e. with] him, ...

*... bara bo wiyalān minki ka, ...*

**barabu wiyalan min**Giga

... began to say within themselves, ...

they-all-EMPH speak-RFLX-now inside-at

... emphatically they were speaking inwardly to themselves: ...

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

**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

*... ngan ke unni warikan noa yarakai?*

**ngan Gi ani warigan nuwa yaragayi**

... Who is this that forgiveth sins also?

who-be this reject-now he bad

... "Who is this, he (who) rejects [i.e. forgives] bad [i.e. sins]?"

**VERB 'to be'**

ACCORDING TO R.M.W. DIXON, "Most Australian languages lack any verb 'to be'" [Dixon 1980 491:12]

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

## Luke 7:50

*Ngatun noa bounnoun wiya,  
ngurrulli ta birung ngiroumba morōn bi katan;  
yuring bi pittul kakilliko. [67]*

**ngadun nuwa buwanuwan wiya**

[50] And he said to the woman,  
Thy faith hath saved thee; go in peace.

AND he her speak-PH

And he spoke (to) her: ...

*... ngurrulli ta birung ngiroumba morōn bi katan; ...*

**ngaralidabirang ngirumba murun bi gadan**

... Thy faith hath saved thee; ...

hear-ing-ABSTR-away from thee-of life thou be-AFF-now

... “From your hearing [i.e. faith], you are life [i.e. living, are saved]; ...

*... yuring bi pittul kakilliko. [67]*

**yuring bi bidal gagiligu**

... go in peace.

go away thou joy be-be-ing-for

... you go away joy-being [i.e. in peace]”.