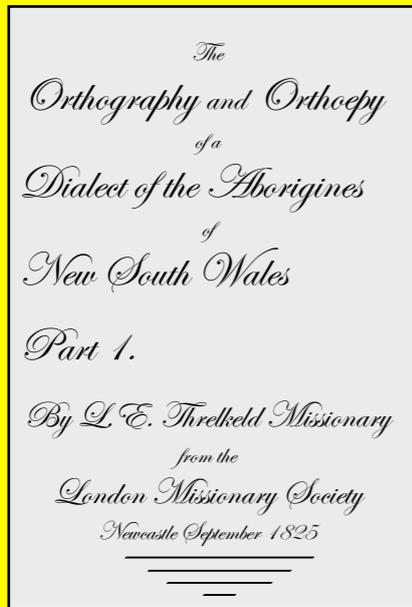
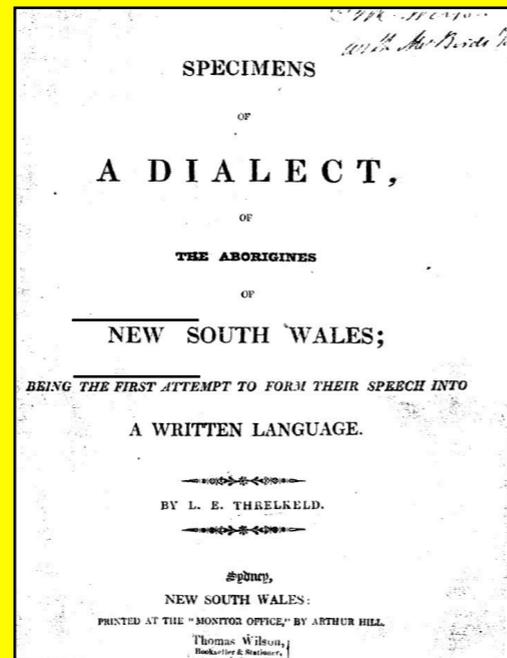


Sentences

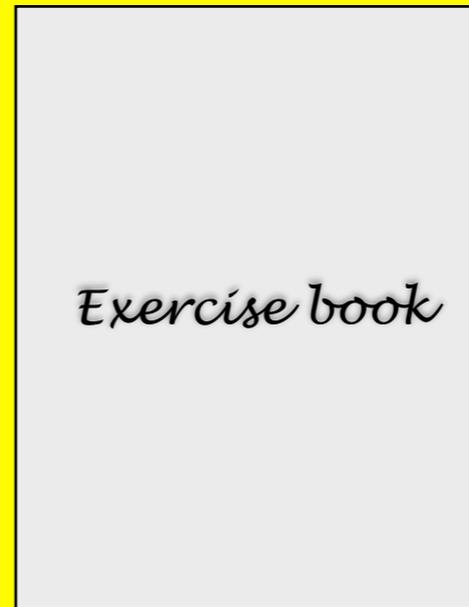
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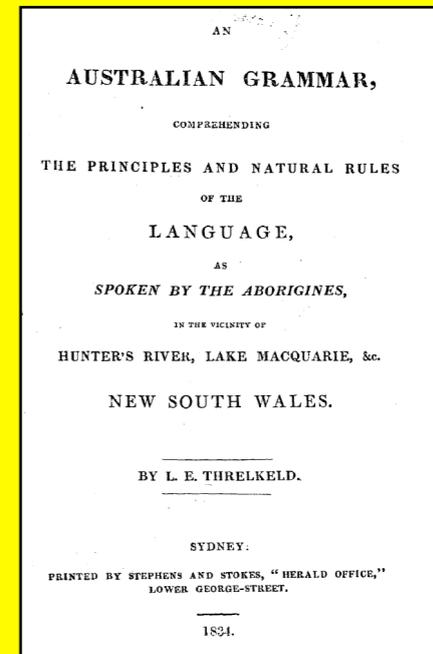
Orthography and Orthoepy



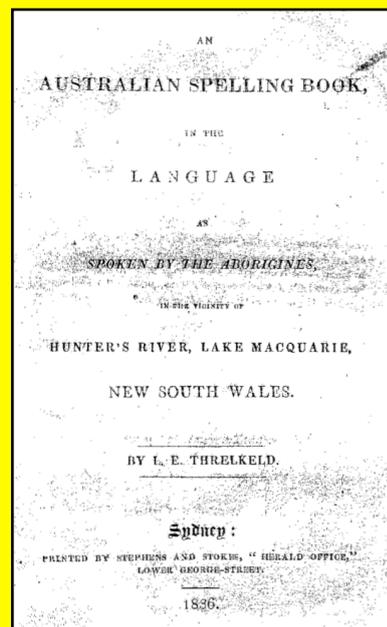
Specimens of a Dialect



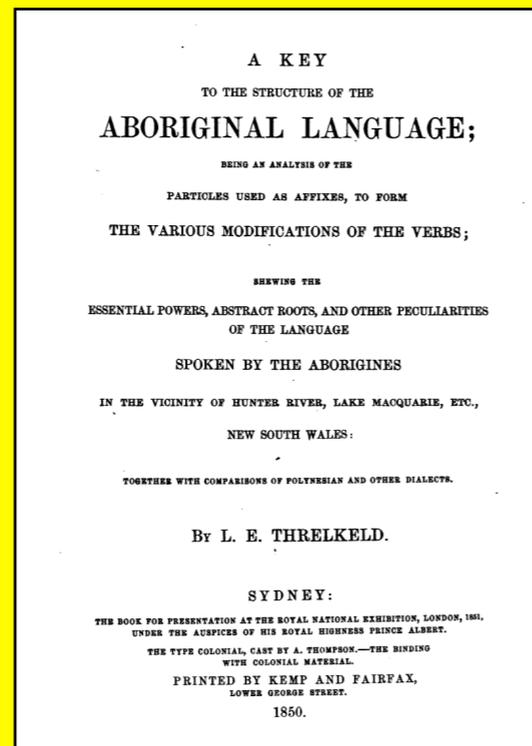
Exercise book



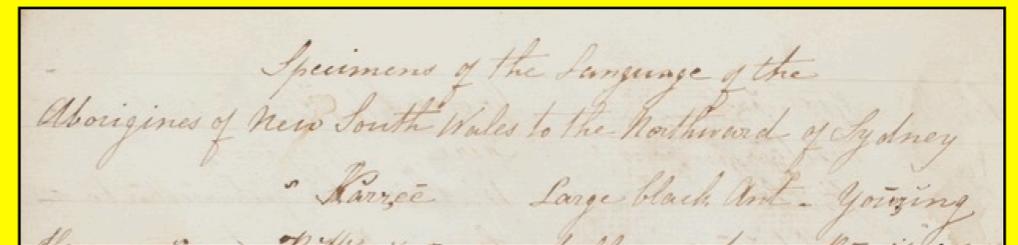
Illustrative Sentences



Australian Spelling Book



Key



Karree list

Sentences

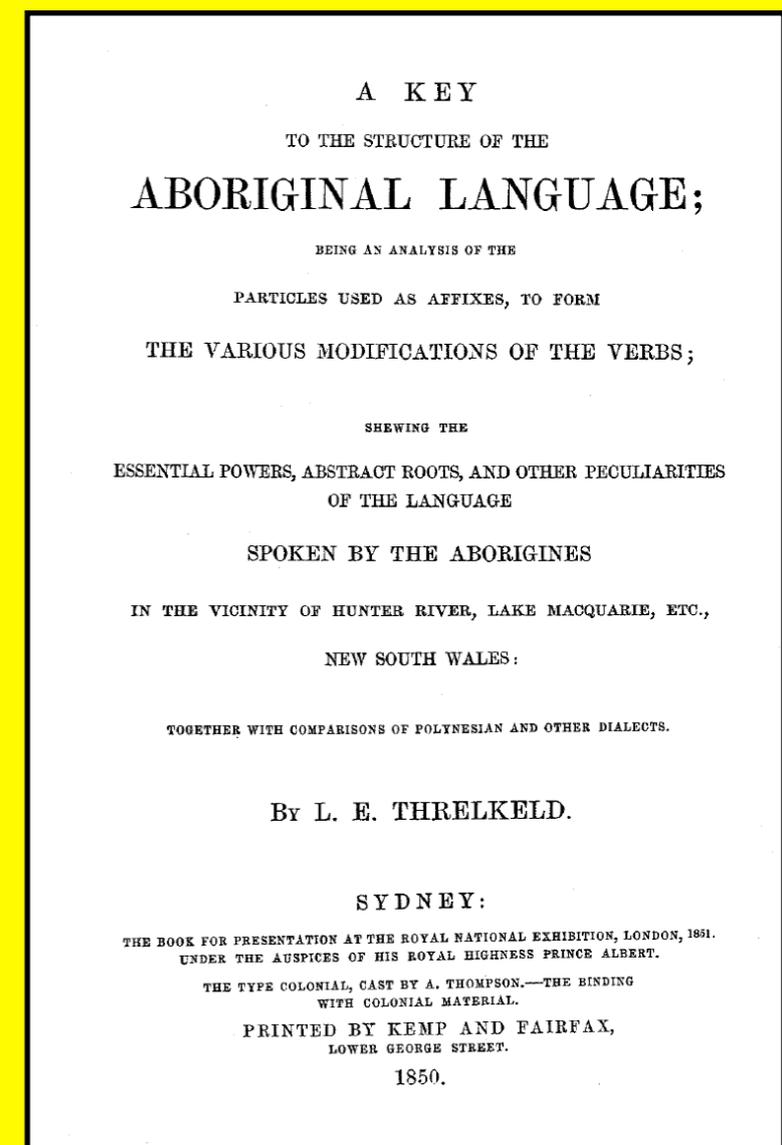
1825	The Orthography and Orthoepy of a Dialect of the Aborigines of New South Wales	75
1827	Specimens of the Aboriginal Language	424
c.1828	Exercise book	147
1834	'Illustrative Sentences' included in the <i>Australian Grammar</i>	415
1836	The Australian Spelling Book	132
1850	The Key to the Aboriginal Language	349
n.d.	Karree sentence list compiled around this time: but was it by Threlkeld [?]	211

A Key to the Structure of an Aboriginal language

5.6

A Key to the Structure of an Aboriginal language being an analysis of the particles used as affixes, to form the various modifications of the verbs; shewing the essential powers, abstract roots, and other peculiarities of the language spoken by the aborigines in the vicinity of Hunter river, Lake Macquarie, etc., New South Wales: together with comparisons of Polynesian and other dialects.

By L. E. Threlkeld, Sydney:



Key (1850)

10:37 *Bun-kil-lan-ba-li,*
bunGilan bali

thou and I strike each other reciprocally, or fight,

beat-be-RECIP-now we-two

We-two are beating each other.

11:4 *Bun-kil-lan-ba-li-no-a,*
bunGilan bali nuwa

I fight with him,

beat-be-RECIP-now we-two he

We-two, he, are beating each other.

11:6 *Bun-tan-ba-li-no-a*
bundan bali nuwa

he and I fight another

beat-AFF-now we-two he

We-two, he, beat (someone).

11:34 *Pi-tul-ba-li-ka-kil-lan.*
bidal bali gagilan

We two, thou and I live peaceably, or joy one with the other.

joy we-two be-be-RECIP-now

We-two are [i.e. live] joy(ful) together.

Key (1850)

12.1 *Ke-a-wa-ran-ba-li-pi-tul-ko-ri-en.*

giyawaran bali bidalgurin

We do not love one another, or agree one with the other.

not-now we-two joy-lacking

We-two are not joy(ful)-<lacking>.

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

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

12.14 *Pi-tul-ban-ko-ra,*

bidal ban gura

do not be peaceable

joy do-now not

Do not be joy(ful).

IDIOM ban Gura

ban Gura
do-now not
don't do

THIS EXPRESSION
OCCURS ABOUT 30
TIMES IN THE RECORDS

12.26 *Bun-nun-wal-ba-nung;*

bunan wal ba nung

I shall and will smite thee.

beat-will certainly I-thee

I will certainly beat you.

CONJOINED PRONOUNS: Tkld

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

12.30 *Bunnunbanung,*

bunan ba nung

I shall smite thee

beat-will I-thee

I will beat you.

Key (1850)

13:43 *Bunnunbinung*

bunan bi nung

Thou wilt beat him.

beat-will thou-him

You will beat him.

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

13:4 *Bunnunbinoun.*

bunan bi nuwan

Thou wilt beat her.

beat-will thou-her

You will beat her.

13:17 *Yan-ti bāng wi-yan,*

yandi bang wiyan

as or what I say.

thus I speak-now

Thus I speak.

13:20 *waita bali,*

wada bali

I go with thee, or we two will go now together

depart we-two

We-two depart.

Key (1850)

13:21 *Waita bāng*

wada bang

I go by myself;

depart I

I depart.

13:22.1 *Waita bali noa,*

wada bali nuwa

he and I go together;

depart we-two he

We-two, he, depart [i.e. we go together, he and I].

13:22.2 *Waita bali bountoa,*

wada bali buwanduwa

she and I go together.

depart we-two she

We-two, she, depart [i.e. we go together, she and I].

13:24 *Ngatoa waita uwa nun;*

ngaduwa wada uwanan

I go, emphatically, meaning no other but myself

I depart move-will

I will depart-move.

Key (1850)

14:2 *wiyan bāng,*
wiyan bang

I speak now.

speak-now I

I speak.

14:34 *ngirullilin, bali*

ngiralilin bali

we two, thou and I, are tying it

tie-ing-ing-now we-two

We-two are constantly tying (it).

14:35 *ngirullilin, bali, noa*

ngiralilin bali nuwa

we two, he and I, are tying it

tie-ing-ing-now we-two he [excl.]

We-two, he, are constantly tying (it) [i.e. we-two, he (and I) are tying it].

15:1 *Biyungbaingalinba*

biyangbaya ngalinba

Our Father, of thee and me

father-ITEM us-two-of

Our father [i.e. of us-two].

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

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

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

Key (1850)

15:2 *Biyungbaingalinba bon*

biyangbayi ngalinba bun

Our Father, of him and me

father-ITEM us-two-of him

Our, him, father [i.e. our father, of us-two,, his and mine].

15:3 *Biyungbaingalinba bonnounba*

biyangbayi ngalinba buwanuwanba

Our Father, of her and me

father-ITEM us-two-of her-of

Our, her, father [i.e. our father, of us-two, hers and mine].

15:4 *Biyungbai ngearunba*

biyangbayi ngiyarunba

Our Father, of us all

father-ITEM us-all-of

Our father [i.e. of us-all].

15:16 *ngirullilin bang*

ngiralilin bang

I am tying it

tie-ing-ing-now I

I am constantly tying (it).

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

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

about (concerning) **be-cause** from **at** ITEM

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

Key (1850)

15:17 *ngirullililin bang*

ngiralililin bang

I am tying it and continue to tie it

tie-ing-ing-ing-now I

I am continually constantly tying (it).

15:27 *Biyungbai ngiroumba*

biyangbayi ngirumba

Thy Father

father-ITEM thee-of

Your father [i.e. of thee].

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

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

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

15:28 *Biyungbai nurunba*

biyangbayi nurunba

Your Father

father-ITEM ye-all-of

Your father [i.e. of you-all].

15:29 *Biyungbai bara nurunba*

biyangbayi bara nurunba

Your Fathers they

father-ITEM they-all ye-all-of

They are your fathers.

Key (1850)

15.32 *Tetti noa*

didi nuwa

he is dead

dead he

He (is) dead.

15.33 *Tettitetti bara*

didi didi bara

They are dead

dead they-all

They (are) emphatically dead.

16:25 *Wiyān-bāng,*

wiyan bang

I speak.

speak-now I

I speak.

16:26 *Wiyān-bi,*

wiyan bi

Thou speakest.

speak-now thou

You speak.

Key (1850)

16:27 *Wiyān-noa*
wiyan nuwa

He speaks.

speak-now he

He speaks.

16:28 *Wiyān-bountōa,*
wiyan buwanduwa

She speaks.

speak-now she

She speaks.

16:29 *Wiyān-ngāli,*
wiyan ngali

This it speaks.

speak-now this-fellow

This fellow speaks.

16:30 *Wiyān-ngēen,*
wiyan ngiyin

We speak.

speak-now we-all

We speak.

Key (1850)

16:31 *Wiyān-bānūng,*
wiyān ba nung

I speak to thee.

speak-now I-thee

I speak to you.

16:32 *Wiyān-bāli-bulun.*
wiyān bali bulun

We two speak to you two.

speak-now we-two ye-two

We two speak to you two.

16:33 *Wiyellin-bāng,*
wiyilin bang

I am speaking.

speak-ing-now I

I am speaking.

16:34 *Wiyellin-bānūng,*
wiyilin ba nung

I am speaking to thee.

speak-ing-now I-thee

I am speaking to you.

Key (1850)

16:35 *Wiyellan-bāng,*

wiyilan bang

I speak and continue to speak. I tell.

speak-persist-now I

I am persistently speaking.

17:1 *Wiyellān-bānūng,*

wiyilan ba nung

I tell thee.

speak-persist-now I-thee

I am persistently speaking to you.

17:2 *Wiyellān-bāli,*

wiyilan bali

We two tell one another. Converse.

speak-RECIP-now we-two

We-two speak to one another [i.e. converse].

17:3 *Weyellitn-bāng,*

wiyililin bang

I am speaking and continue to speak. Talking.

speak-ing-ing-now I

I am constantly speaking.

Key (1850)

17:4 *Wiyān-ngali-ko CLOCK-ko,*

wiyān ngaligu CLOCKgu

The clock strikes. (Clock is English.)

speak-now this-ERG clock-ERG

This clock speaks [i.e. strikes].

17:5 *Mukkākā tibbin-to wiyān.*

magaga dibindu wiyān

The cock crows.

cackle bird-ERG speak-now

The bird cackle-speaks [i.e. cackles].

23:4 *wonnung ke ?*

wanang Gi

where is ?

where be

Where is (it)?

VERB 'to be'

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

23:32 *mirrul-lāng-bāng*

miralang bang

I am miserable

poor-ness I

I am poor-ness [i.e. I am miserable].

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES
(SOMETIMES **-gan**, **-ban**, **-lan**)
RELATE TO THE stem-forming
suffixes **-ga** 'be', **-ba** 'do', **-la**,
COMBINED WITH THE
nominaliser (noun-maker) **-ng**,
YIELDING CLUMSILY:
BE-ness, DO-ness, -ness

Key (1850)

25:14 *ngi-noa-bi*

nginuwa bi

thou remainest but I go, understood.

farewell [remain?] thou

You, farewell. DOUBTFUL

DOUBTFUL WORD: *nginuwa*

nginuwa ANALYSIS DOUBTFUL
THE WORD OCCURS 7 TIMES,
POSSIBLY MEANING 'farewell',
'remain', 'that way'

26:18 *kummurrurbunbilliko [sic]*

gamarabanbiligu

See K for explanation of **kum**. **Murrurr**, causation, power, instrumentality, power and instrumentality combined, ready to act, instrumental causation. For **bunbilliko** see B, for to permit, to cause to be by instrumental causation, for to let it betide, for to let it come upon.

be-make-urg-permit-ing-for

For urgently permitting to be [i.e. for allowing it to come about].

30:17 *Ngatun tun-billiella-noa barun talokan.*

ngadun danbilyila nuwa barun dalugan

And he divided unto them the property.

AND divide-do-ing-recently he them-all hold-BEness (property)

And he was dividing (to) them the property.

Key (1850)

30:25 *Tungngun-billiā nura.*

dangGanbiliya nura

Show yourselves; imperative form.

show-do-RFLX-IMP! you-all

You must show yourselves!

30:26 *Kapirro-wirri-ban-billin.*

gabiru wiribanbillin

I am perishing with hunger.

hunger-using operate-permit-ing-now

(Someone) is permitting operating using [i.e. from] hunger.

DOUBTFUL WORD

I am perishing with hunger.

Kapirro-wirri-ban-billin

hunger-using **operate**-permit-ing-now
PERHAPS MORE APPROPRIATE:

didi-banbi-li-n

dead-permit-ing-now
perishing

31:3 *Minnung-bullin-bi?*

minang balin bi

What object art thou effecting ? What are you doing ? What are you about?

what do-ing-now thou

What are you doing?

INTERROGATIVES

min	what/which	wanin	how, where
minan	how many	wanang	where, which
minang	what	wanda	where
minaring	what	yaguwanda	when
ngan	who	yaguwayi	why/how

31:5 *Tetti-bullin-bang,*

didibalin bang

I am dying.

dead-do-ing-now I

I am dying.

Key (1850)

31:8 *U-pullin-bang yirring-ko wiyelliko.*

ubalin bang yiringGu wiyiligu

I am writing, or I am using the quill for to communicate, to speak, to say.

do-ing-now I point-using speak-ing-for

I am doing [i.e. writing] using a point for speaking [i.e. communicating].

31:11 *U-mullin-bang yirring-ko pen-ka-killiko.*

umalin bang yiringGu PEN gagiligu

I am making a pen; literally, I am causing for the quill, for to become a pen; pen,

make-ing-now I point-using PEN be-be-ing-for

I am making a pen using a point [i.e. quill] for being [i.e. I am using a point for being making a pen].

31:15 *Tetti-kakulla-noa, wonto ba yakita moron noa katea kan.*

didi gagala nuwa wandu ba yagida murun nuwa gadiyagan

He was dead, but now he is alive again

dead be-be-PH he instead DONE now alive he be-AFF-again-now

He was dead, instead now he is alive again.

-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]

31:20 *Tetti-ka-ba-noa.*

didiga ba nuwa

He is actually dead; literally he died, (and) he is in a state of death.

dead-be DONE he

He >done<-(is) dead.

Key (1850)

31:22 *Wunnul unni kakillin.*

wanal ani gagilin

This is summer season, or warm now.

hot this be-be-ing-now

This is being hot [i.e. summer].

31:25 *Wunnul unni kakullin.*

wanal ani gagalin

The summer is now coming, literally, the warmth is of its own power becoming to be in the present state

hot this be-be (urg)-ing-now

This is definitely being hot [i.e. summer].

31:31 *Boung-kulleun-bo-ta yuna Piriwol ta ngatun pai-kulleun Simonkin.*

bungGaliyan bu da yuna biriwal

da ngadun bayigaliyan SIMONgin

The Lord hath arisen indeed, and hath appeared unto Simon.

rise-be-ing-did EMPH AFFirm true chief
AFFirm AND appear-do-ing-did SIMON-at

The chief, aye, was rising, indeed,
and was appearing at [i.e. to] Simon.

-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]

Key (1850)

31:34 *Punnul-ba-polōng-kulli-ngēl.*

banal ba bulungGalingil

The west; literally, Punnul, the Sun; ba, the verbal being is; polong, to sink; kulli, of his own

sun DONE enter-be-ing-place

The sun entering place [i.e. where the sun sets, the west].

ba FUNCTIONS

-ba-	do
ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of
ba	would (have)

32:3 *Pai-kullinnun-bāra-ba.*

bayigalanan bara ba

When they shoot forth;

appear-be-ing-will they-all WHEN/if

When they will be appearing.

32:6 *Pōrkullitōara.*

burgalidwara

That which is born; literally, that which hath dropped itself of its own power, that which hath fallen of itself.

drop-be-ing-done to

Drop-endowed [i.e. born, fallen, dropped].

32:8 *Poai-kullēun-ba.*

buwayigaliyan ba

As soon as it sprung up

grow-be-ing-did DONE

(It) was done-growing [i.e. it had grown].

Key (1850)

32:12.1 *Tetti-ko-lang-bāng,*
didigulang bang

I am about to die.

dead-towards I

I (am) towards dead [i.e. am about to die].

32:12.2 *Waita-kolāng-bāng,*
wadagulang bang

I am about to depart

depart-towards I

I am towards [i.e. about to] depart.

32:13 *Pirriwol-kolāng-noa,*
biriwalgulang nuwa

he is about to be king.

chief-towards he

He becoming chief.

32:14.1 *Wūruwai-kolāng-bāra,*
wuruwayigulang bara

they are about to fight.

fight-ITEM-towards they-all

They are towards [i.e. about to] fight.

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

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

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

Key (1850)

32:14.2 *Tanān-bāng-wiyelliko,*

danan bang wiyiligu

I am come for to speak, I am come for the purpose of speaking.

approach I speak-ing-for

I approach for speaking.

32:16 *Tanān-bāng wiyauwil-koa-bānūng,*

danan bang wiyawilguwa ba nung

I am come in order to speak to thee, I am come that I might speak to thee.

approach I speak-might-having I-thee

I approach so that I might speak (to) you.

CONJOINED PRONOUNS: Tkld

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

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

32:17 *Wiyauwil-koa-bānūng,*

wiyawilguwa ba nung

I wish to speak to thee.

speak-might-having I-thee

I might speak-doing (to) you.

32:19 *Ngurrulli-ta,*

ngarali da

it is the act of hearing.

hear-ing AFFirm

Hearing, aye.

da FUNCTIONS

da	AFFirm
da	ABSTR
-da	LOCative
da

Key (1850)

32:23 *Kai umilli tia.*

gayi umili diya

Come and help me; literally, come, exercise causative power with me;

come make-ing-IMP! me

Come, (you) must be making [i.e. helping] me!

MEANINGS: gayi

gayi: 'come!'

gayi: 'stop!'

gayi: 'hey!'

gayi: call

-gayi: because, from, at, about

-gayi: ITEM

32:24 *Umillā bi tia,*

umiliya bi diya

help me, or cause the exercise of power to me, assist me.

make-ing-IMP!! thou me

You must be making [i.e. helping] me.

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

32:28.1 *Ngurrur-mullā-bōn,*

ngaramala bun

cause him to hear, to know;

hear-make-IMP! him

(You) must make him hear [i.e. know, understand].

32:28.2 *Kamullālla nua yantín birung umulli-birung,*

gamalala nuwa yandinbirang umalibirang

He rested from all the work; literally, he caused himself to be from all, from the act of causation and effective power.

be-make-persist-PH he all-away from make-ing-away from

He persistently was [i.e. rested], from all working.

Key (1850)

32:32 *Umā nua yantín-tārra.*

uma nuwa yandindara

He made all things.

make-PH he all-PLUR

He made all things.

32:33 *Umān bāng unni.*

uman bang ani

I make this.

make-now I this

I make this.

32:35 *Pirrāl-mulla bōn.*

birmala bun

Urge him, constrain him, hard at him.

hard make-IMP! him

(You) must hard-make him [i.e. harden, toughen, him].

32:36 *Pirrirāl-mullīn bōn.*

biriral umalin bun

Make him hard, cause him to be hard.

hard-make-ing-now him

Making him hard [i.e. strengthening him].

Key (1850)

33:2 *Na-mun-billiko tia umullă.*

namanbiligu diya umala

Cause me, for to be permitted to see.

see-make-permit-ing-for me make-IMP!

(You) must make me for being able to see!

33:3 *Kummun-billă bin nakilliko.*

gamanbila bin nagiligu

Let it be permitted to cause thee for to see equivalent to, receive thy sight.

be-make-permit-IMP! thee see-be-ing-for

(Someone) must permit you for seeing [i.e. You be allowed to see].

PASSIVE IGNORED

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

33:8 *Pitul-kunnun bi,*

bidalganan bi

thou wilt be joyful.

joy-be-will thou

You will be joy(ful).

33:9 *Pitul-bunnun bi,*

bidalbanan bi

thou wilt rejoice.

joy-do-will thou

You will rejoice.

Key (1850)

33:11 *Būng-būng-ngullă.*

bung bungGala

Kiss, that is, effect a kiss.

kiss-be-IMP!

(You) must kiss!

33:12 *Būng-būng-kummunbillă bōn.*

bung bung Gamanbila bun

Let him kiss.

kiss-be-make-permit-IMP! him

(You) must permit him to kiss.

33:13.1 *Būng-būng-ngatoa.*

bung bung ngaduwa

It is I who kiss.

kiss I

I, kiss.

33:13.2 *Būng-būng-ngān bāng,*

bung bungGan bang

I kiss.

kiss-be-now I

I do kiss.

Key (1850)

33:15 *Būng-būng-ngatōara.*

bung bungGadwara

That which is kissed.

kiss-be-done to

Kiss-endowed [i.e. kissed].

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

33:17 *Tetti-bung-ngā bōn.*

didibangGa bun

He is killed. Literally, person hath killed him.

dead-do-compel-PH him

(Someone) killed him.

PASSIVE IGNORED

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

33:18 *Tetti-bung-ngā bōn bāng.*

didibangGa bun bang

I have killed him.

dead-do-compel-PH him I

I killed him.

33:24 *Pai-pilliko Marai-to.*

bayibiligu marayidu

For the spirit to appear.

appear-do-ing-for spirit-ERG

The spirit for appearing

Key (1850)

33:5 *Pai-pēa noa ELIAS.*

bayibiya nuwa ELIAS

Elias he appeared.

appear-do-PH he ELIAS

Elias, he appeared.

33:26 *Pai-pēa bōn ANGELo.*

bayibiya bun ANGEL

An angel appeared to him.

appear-do-PH him ANGEL

An angel appear (to) him.

33:29.1 *Upān bāng unni.*

uban bang ani

I do this.

do-now I this

I do this.

33:29.2 *Upān bāng ngaliko.*

uban bang ngaligu

I use this.

do-now I this-using

I use this.

Key (1850)

33:30 *Upullín bāng ngali-ko BROOM-ko.*

ubalin bang ngaligu BROOMgu

I am sweeping with the broom; literally, I am exercising personal power privative of effect upon, but, with the broom.

do-ing-now I this-using BROOM-using

I am doing [i.e. sweeping] using this broom.

33:33 *Ngaliko BROOM-ko upullín murrorōng.*

ngaligu BROOMgu ubalin marurung

The broom is sweeping well, privative of being the actual verbal being who acts.

this-ERG BROOM-ERG do-ing-now good

This broom is doing good [i.e. is sweeping well].

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: ERGative.

-gu PURPositive 'for' / -gu DATive 'to'

-gu INSTRumental 'using'

-gu OPPose 'against' [RARELY]

-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.
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34:1 *Upullín bāng Ngatoa-bo kipai-to.*

ubalin bang ngaduwabu gibayidu

I am anointing myself with ointment; literally, I am doing myself with grease; or I am greasing myself.

do-RFLX-now I I-EMPH fat-using

I am doing [i.e. anointing] myself, emphatically-I, using fat [i.e. ointment].

34:3 *Upullā binōun kōpurro konēn kakilliko.*

ubala bi nuwan gabaru gunin gagiligu

Paint her red, to be pretty.

do-IMP! thou-her red-using pretty be-be-ing-for

You must do [i.e. paint] her, using red, for being pretty.

SUFFIX -la

-la:	PH (Past Historic)
-la:	IMP! (Imperative)
-la / -li	-ing (continuous)
-la:	persist
-la:	permit
-la:	RECIP (reciprocal)

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

Key (1850)

34:8 *Konēn-ta Upatōara bountōa,*
gunin da ubadwara buwanduwa

she is prettily done; literally, it is pretty that which is done.

pretty AFFirm do-done to she

She (is) do-endowed pretty, aye [i.e. she is is done pretty(ly)].

da FUNCTIONS

da AFFirm
 da ABSTR
 -da LOCative
 da

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

34:13 *Kabo, kabo, ngalitin upatōarin kopurrin.*

gabu gabu ngalidin
ubadwara gubarin

Stay, stay, on account of the painting red.

stop stop this-because
 do-done to red-because

Stop, stop, because of the do-endowed red
 [i.e. because of the red (painting)].

gabu: presently / stop

THE MOST COMMON MEANING FOR **gabu** IS 'presently', AND IS THE MEANING IN THE SYDNEY LANGUAGE, AND IN Wnra, Gdg, Dark, Kre. THIS MEANING DOES NOT EXTEND SOUTH OF Botany Bay NOR ACROSS the Great Dividing Range

gabu: 'stop' ALSO IN Awa, Bpi, Wnra, Kre

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

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

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

34:18.1 *Murrorōng ta unni.*

marurung da ani

This is good.

good AFFirm this

This (is), aye, good.

Key (1850)

34:18.2 *Keawai murrorōng korien.*

giyawayi marurungGurin

No it is not good.

no good-lacking

No good-<lacking>.

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

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

34:19.1 *Kipai ta unni.*

gibayi da ani

This it is actually fat.

fat AFFirm this

This is fat.

da FUNCTIONS

da AFFirm
da ABSTR
-da LOCative
da

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

34:19.2 *Ta-rar-rān.*

dararan

It is not, meaning the substance.

that not

It is not.

34:20 *Keawarān bāng murrorōng korien.*

giyawaran bang marurungGurin

I am not comfortable; literally,

not-now I good-lacking

I am not good-<lacking> [i.e. not comfortable].

Key (1850)

34:29 *Na-tān-bāng,*
nadan bang

I see.

see-AFF-now I

I do see.

34:30.1 *Na-korien-bāng,*
nagurin bang

I see not.

see-lacking I

I (am) see-lacking [i.e. I (can)not see].

34:30.2 *Nakulla bāng,*
nagala bang

I saw.

see-be-PH I

I saw.

SUFFIX -la

-la:	PH (Past Historic)
-la:	IMP! (Imperative)
-la / -li	-ing (continuous)
-la:	persist
-la:	permit
-la:	RECIP (reciprocal)

34:30.3 *Na-pa-korien-bāng,*
nabagurin bang

I saw not.

see-do-PH-lacking I

I did not see.

ba FUNCTIONS

-ba-	do
ba	WHEN/if
ba	DONE
ba / BA	NEGative
ba	place of
ba	would (have)

Key (1850)

35:1 *Ya-noa na-mai-nga yikora.*

yanuwa namayinga gura

do not be seeing and perceive not;

or do not in your manner be looking without causing yourself to exercise your faculty of sight.

let-it-be see-almost-IMP! not

Desist! (You) must not almost see [i.e. do not peep, half-see].

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

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

3 PRECEDED BY -n-

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

35:8 *Ya-noā naki yi-kora,*

yanuwa nagi gura

do not look.

let-it-be see-be-IMP! not

Desist! (You) must not see [i.e. look].

INTERJECTIONS

ala ho (hey)

biyara amaze (wow)

gabu stop

gadi, gadyu pain (alas)

gayi come

gayi hey **gi** huh

ma go on!

wa ahem

wiwi warning (Mind!)

ya ah!

yari stop, mayhap

yayi hold on!

yabalan woe

yanawu let-it-be (desist)

yaguwayi beware

yila ho (hey)

yila biyara hey, wow

35:9.1 *Yanōa nakilli-bān-kora,*

yanuwa nagili ban gura

do not be looking.

let-it-be see-be-ing-IMP! do-now not

Desist! (You) must not do seeing [i.e. not be looking].

IDIOM ban Gura

ban Gura

do-now not

don't do

THIS EXPRESSION OCCURS ABOUT 30 TIMES IN THE RECORDS

35:9.2 *Yari be nanun,*

yari bi nanan

thou must not look. Prohibition requires the future.

stop thou see-will

You will [i.e. must] not see.

Key (1850)

35:10 *Ngān ke unnoa kore?*

ngan Gi anuwa guri

Who is that man?

who be that man

Who is that man?

VERB 'to be'

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

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

35:11 *Ngān kāng?*

ngan gang

... is the answer if you do not know the person, being another question; literally, being who?

who be-now (not know)

Who (is it)? Goodness knows.

gan: goodness knows
ngadang: nobody knows

gan: goodness knows
ngadang: nobody knows
TkId STATES THESE TO BE IDIOMS.
gan: 'not know (nor care)', 'unknown'
PERHAPS LITERALLY: be-now, 'being'
ngadang: 'not know', 'nothing', 'from no cause'

35:13 *ngurrur korien bāng,*

ngaragurin bang

I do not know, ... but it would in reality mean I do not know what is said, or I do not perceive by the ear what is spoken.

hear-lacking I

I do not hear [i.e. know].

35:16 *ngimilli bōn bāng,*

ngimili bun bang

I personally know him.

know-make-ing him I

I am knowing him.

Key (1850)

35:17 *Keawarān bāng nurun ngimilli korien,*

giyawaran bang nurun ngimiligurin

I personally know you not.

not-now I ye-all know-make-ing-lacking

I am not knowing-<lacking> you-all [i.e. I do not know you].

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

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

35:22 *Wonto ba niuwoa ngābullinnun tia emmoung mikān ta kore ka, ...*

wandu ba nyuwuwa nganbalinan diya imuwung miganda guriga

Whereas he who will be whoing of me in the presence of men, ...

instead DONE he who-do-ing-will me me in front-at man-at

But [i.e. rather than] he (who) will be 'who'-ing me, me, in front of at men, ...

35:23 *... ngābullinnun wāl bōn mikān ta ANGELō ka ELOI-koba ka.*

nganbalinan wal bun miganda ANGELga ELOIgubaga

... certainly will be whoing of him in the presence of angels belonging to Eloi. (God.)

who-do-ing-will certainly him in front-at ANGEL-at GOD-of-at

... (who) will be 'who'-ing certainly him in front of at the angel of God?

35:32 *Ngatun wēlko-rrinnun wāl bara bōn, ngatun tetti wāl bon wirrinnun.*

ngadun WIYILgurinan wal bara bun / ngadun didi wal bun wirinan

And they shall scourge him and put him to death.

AND flog-for-INSTR-will certainly they-all him / AND dead certainly him operate-will

And they will certainly flog him, and will certainly operate him dead [i.e. will kill him].

Key (1850)

36:1 *Wirrīn wibbi-ko,*
wirin wibigu

the wind moves (it, understood).

operate-now wind-ERG

the wind operates [i.e. blows, does something].

36:4 *Tūrrullīn tia toping-kō.*

duralin diya dubingGu

The mosquito is stinging me; piercing.

pierce-ing-now me mosquito-ERG

The mosquito is piercing me.

36:5 *Tūrrā bōn Warrai-tō*

dura bun warayidu

The spear has speared him; pierced.

pierce-PH him spear-ERG

The spear pierced him.

36:6 *Tūrrunnun banūng LANCETo.*

duranan ba nung LANCETdu

I will pierce thee with the lancet.

pierce-will I-thee LANCET-using

I will pierce you using the lancet.

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

Key (1850)

36:10 *Niuwoaba ngurriung-kān ngurrulliko, ngurrurbunbillä bōn*

nyuwuwa ba ngariyangGan ngaraligu / ngarabanbila bun

He who hath ears to hear let him hear.

he DONE ear-agent hear-ing-for / hear-permit-IMP! him

He done ear-agent for hearing [i.e. has ears for hearing], (someone) must permit him (to) hear.

DOUBTFUL WORD

nyuwuwa ba : he-...
RATHER THAN **ba** DONE, THIS
MIGHT MORE REALISTICALLY BE:
bu EMPH: emphatically-he. he himself

36:17 *Poai-buntinnun koiwon-tō,*

buwayibandinan guwiwandu

the rain will cause it to grow; literally, ...

grow-do-AFF-will rain-ERG

The rain will grow-do (it) [i.e. the rain will make it grow].

36:30 *Yān-tīn bara perrewul-bun-telli-ko,*

yandin bara biriwalbandiligu

for all who exalt themselves

all they-all chief-do-AFF-RFLX-for

For they (who) chief themselves [i.e. exalt themselves].

36:32 *Morōn-ta-ka-tēa-kun-nun tetti ka-birung,*

murun da gadiyaganan didigabirang

the resurrection from the dead;

life ABSTR be-AFF-again-will dead-away from

(Someone) will be being alive again, from (the) dead.

da FUNCTIONS

da AFFirm
da ABSTR
-da LOCative
da

-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]

Key (1850)

37:2 *Yānōa tetti katēa kun,*

yanuwa didigadiyagan

let be, lest it become dead.

let-it-be dead-be-AFF-lest-now

Desist! Lest (it) be dead.

INTERJECTIONS

ala ho (hey)

biyara amaze (wow)

gabu stop

gadi, gadyu pain (alas)

gayi come

gayi hey **gi** huh

ma go on!

wa ahem

wiwi warning (Mind!)

ya ah!

yari stop, mayhap

yayi hold on!

yabalan woe

yanawu let-it-be (desist)

yaguwayi beware

yila ho (hey)

yila biyara hey, wow

-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]

37:3 *Yānōa tetti burrēa kun,*

yanuwa didibariyagan

let be, lest it die.

let-it-be dead-do-INERT-lest-now

Desist! Lest (it) dead [i.e. die].

ba FUNCTIONS

-ba- do

ba WHEN/if

ba DONE

ba / BA NEGative

ba place of

ba would (have)

-i / -a FUNCTIONS

SUFFIX FORMS **-i, -a**

DISTINGUISH 'inert' FROM urg(ent)

-bi **-ba** do

-gi **-ga** be

-mi **-ma** make

-ri **-ra** INERT / URG

37:7 *Uwil koa bāng,*

uwilguwa bang

I wish to move; I tend towards; I incline.

move-might-having I

I might move.

37:8 *Tāuwil koa bāng,*

dawilguwa bang

I wish to eat;

eat-might-having I

(So that) I might eat.

Key (1850)

37:9 *Waita-wauwil koa bāng,*

wada wawilguwa bang

I wish to depart; I intend to depart.

depart move-might-having I

I might depart-doing.

37:10 *Tanān bi wolla waitā koa bāng uwauwil,*

danan bi wala / wadaguwa bang uwawil

approach thou, come, in order that I might depart, for I wish to go.

approach thou move-IMP! / depart-having I move-might

You must approach-move so that I might depart-move [i.e. Come, so that I might leave].

37:12 *Wiyauwil koa bōn bāng,*

wiyawilguwa bun bang

I wish to tell him;

speaking-might-having him I

I might speak-doing [i.e. tell] him.

37:18.1 *Wirrillēen bāra wapara,*

wiriliyan bara wabara

they smote the breast.

operate-ing-did they-all chest

They operated [i.e. beat] (their) chest(s).

INALIENABLE POSSESSION

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

Key (1850)

37:18.2 *Wirrillinnun Wirrillikannētō,*
wirilinan wiriliganidu

will sweep with the sweeper; literally, will knock away with that which knocks away;
because when the blacks sweep they knock the ground with boughs, and so remove the rubbish, to swab with a swab.

operate-ing-will operate-ing-entity-using

(Someone) will operate [i.e. sweep] using the operating [i.e. sweeping] entity [i.e. someone will sweep using the sweeper].

37:26 *Waitā wonnun bāng ENGLAND-kolang,*
wada wanan bang ENGLANDgulang

I will depart and will go to England.

depart move-will I ENGLAND-towards

I will depart-move towards England.

37:27 *Tanān noa uwollín ENGLAND-ka-birung,*
danan nuwa uwalin ENGLANDgabirang

he approaches coming from England; he is coming from England.

approach he move-ing-now ENGLAND-away from

He is approach-moving from England.

37:28 *Uwēa-kunnun bāng,*
uwiyaganan bang

I will come again. *Tanan*, understood.

move-again-will I

I will move [i.e. come] again.

-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]

Key (1850)

37:29 *Uwēa-kunnun bāng,*

uwiyaganan bang

I will go again. *Waita* must then be understood.

move-again-will I

I will move [i.e. depart] again.

-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]

37:30 *Ya noa uwi-yi-kora,*

yanuwa uwi gura

do not go.

let-it-be move-IMP! not

Desist! (You) must not nove [i.e. go].

INTERJECTIONS

ala ho (hey)

biyara amaze (wow)

gabu stop

gadi, gadyu pain (alas)

gayi come

gayi hey **gi** huh

ma go on!

wa ahem

wiwi warning (Mind!)

ya ah!

yari stop, mayhap

yayi hold on!

yabalan woe

yanawu let-it-be (desist)

yaguwayi beware

yila ho (hey)

yila biyara hey, wow

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

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

3 PRECEDED BY -n-

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

37:31 *Uwolli bān-kora,*

uwali ban gura

do not be moving away, hither or thither, as understood.

move-ing do-now now

Do not be moving (away).

IDIOM ban Gura

ban Gura

do-now not

don't do

THIS EXPRESSION OCCURS ABOUT 30 TIMES IN THE RECORDS

38:2 *Wonta noa ba ngurrā ngakoiyā barun ba,*

wanda nuwa ba ngara ngaguwiya barunba

but he perceived their craftiness; literally, whereas as he knew their deception, or feigning to be just men, understood.

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

Instead he >done<-heard [i.e. perceived] their fib-speak(ing) [i.e. craftiness].

Key (1850)

38:4 *Yānti bi weyellǎ,*

yandi bi wiyila

thou shalt say thus in this manner.

thus thou speak-IMP!

You must speak thus.

38:5 *Yānti bāng wiyā,*

yandi bang wiya

I said so.

thus I speak-PH

I spoke thus.

38:6 *Yakoai bīn wiyān,*

yaguwayi bin wiyan

how is it told to thee?—in what manner.

how thee speak-now

How does (someone) speak (to) you?

PASSIVE IGNORED

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

38:7 *Ngia kai bāng wiyā bōn yanti,*

ngiyagayi bang wiya bun yandi

thus I told him thus; literally, this is that which I actually told him; so, thus, in this manner.

like this I speak-PH him thus

I spoke thus (to) him, like this.

Key (1850)

38:10 *Mupai-kān,*
mubayigan

one who is dumb.

shut-HAB-agent

Shut-agent [i.e. a dumb person].

38:11 *Kaiyellēun clock-ko wiyelli-birung,*
gayiliyan CLOCKGu wiyilibirang

the clock has ceased to strike; literally, the clock has to be and continues in the state and manner of being now from a certain manner of motion; from talking.

call-ing-did CLOCK-ERG speak-ing-away from

The clock was away from speaking-calling [i.e. had ceased striking].

38:21 *Wi-yēl-lǎ bōn,*
wiyila bun

speak to him.

speak-IMP! him

You must speak (to) him!

38:22 *Wi-yel-līn nōa,*
wiyilin nuwa

he is talking.

speak-ing-now he

He is speaking.

Key (1850)

38:23 *Wi-yel-lān bāli,*
wiyilan bali

we two are conversing.

speak-RECIP-now we-two

We-two are speaking to one another [i.e. conversing].

SUFFIX -la

-la:	PH (Past Historic)
-la:	IMP! (Imperative)
-la / -li	-ing (continuous)
-la:	persist
-la:	permit
-la:	RECIP (reciprocal)

-i / -a FUNCTIONS

SUFFIX FORMS -i, -a		
DISTINGUISH 'inert' FROM urg(ent)		
-bi	-ba	do
-gi	-ga	be
-mi	-ma	make
-ri	-ra	INERT / URG

38:24.1 *Wi-yān bāng,*
wiyan bang

I speak;

speak-now I

I speak.

38:24.2 *wi-yān clock-ko,*
wiyan CLOCKgu

the clock strikes.

speak-now CLOCK-ERG

The clock speaks [i.e. strikes].

38:26 *Wiyā bali wi-yel-lin-nun?*
wiya bali wiyilinan

say, shall we two converse?

QUESTION we-two speak-RECIP-will

QUERY: Will we-two speak to one another [i.e. converse]?

Key (1850)

39:30.1 *Sydney ka-ba nōa,*
SYDNEYgaba nuwa

he is at Sydney;

SYDNEY-at he

He is at [i.e. in] Sydney.

39:30.2 *butikkang ka-ba nōa,*
badigangGaba nuwa

he is on the beast, on horseback;

bite-BEness-at he

He is at the bite-thing [i.e. he is on the animal].

-gan / -gani / -gal

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

-gani entity

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

Tkld INTERCHANGEABLY USED

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

39:33 *tetti nōa ka-ba,*
didi nuwa ga ba

he is dead; this phrase shows the two senses of the verb to be in ka and ba. The idea is, he bath died and he is in a death state, and which combined shews that he actually remains dead;

dead he be DONE

He >done<-is dead.

40:10 *Ngatun munmīn bāra ba upēa bōn.*

ngadun manmin bara ba ubiya bun

And when they had blinded him, privatively of reality, or made him apparently blind, that is, blindfolded him.

AND blind they-all WHEN/if do-PH him

And when they did blind him [i.e. blindfolded him].

Key (1850)

40:14 *Munmīn bāng kakulla yakita natān bāng.*

manmin bang gagala / yagida nadan bang

I was blind, now I see.

blind I be-be-PH / now see-AFF-now I

I was blind, now I see.

40:16 *Na-kil-li-ēl-la nōa ba.*

nagiliyila nuwa ba

As he was in the act of seeing, or while he was looking, when he looked.

see-be-ing-recently he WHEN/if

When he was seeing.

40:20 *Koiwon-to ba-tīn.*

guwiwandu badin

It rains,

rain-ERG bite-now

The rain bites.

40:30.1 *Wiyā unni murrorong ta?*

wiya ani marurung da

Say, is this good?

QUESTION this good AFFirm

QUERY: (Is) this good, aye?

da FUNCTIONS

da	AFFirm
da	ABSTR
-da	LOCative
da

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

Key (1850)

40:31 *Keawai murrorōng korien unni ta.*

giyawayi marurungGurin ani da

No, this it is not good.

no good-lacking this AFFirm

No, this (is) good-lacking [i.e. is not good].

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

40:32 *Wiya unni murrorong ta-killiko?*

wiya ani marurung dagiligu

Say, is this good for to eat? any person understood;

QUESTION this good eat-be-ing-for

QUERY: (Is) this good for eating?

40:34 *Tararān murrorōng korien.*

dararan marurungGurin

It is not good, as a substance.

that not good-lacking

That (is) not good-<lacking>.

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

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

40:35 *Keawarān murrorōng korien takilliko unni.*

giyawaran marurungGurin dagiligu ani

No, it is not good for to eat this.

not-now good-lacking eat-be-ing-for this

No, this is good-lacking for eating [i.e. this is no good for eating].

Key (1850)

41:1 *Murromurrorōng unnoa takilliko.*

maru marurung anuwa dagiligu

That is very good for to eat; a reduplication for *very*.

good good that eat-be-ing-for

That is emphatically-good for eating.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

41:3 *Ta-tān bāng.*

dadan bang

I it is who eat now; for I eat; not emphatic.

eat-AFF-now I

I eat.

41:4 *Ngatōa tatān keawarān bi, ngintōa ta-korien.*

ngaduwa dadan / gayawaran bi / nginduwa dagurin

It is I who eat now; it is not thou; it is thou who eatest not; emphatic.

I eat-AFF-now / not-now thou / thou eat-lacking

I eat, not you. You (are) eat-lacking [i.e. you do not eat].

41:6 *Keawarān bāng ta-killi korien.*

gayawaran bang dagiligurin

I be not eating.

not-now I eat-be-ing-lacking

No, I am eating-lacking [i.e. I am not eating].

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

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

Key (1850)

41:7 *dagilin bang*

dagilin bang

I am eating; the presentiality is in the *n*.

eat-be-ing-now I

I am eating.

41:8 *Ya nōa ta-ki-yi-kōra.*

yanuwa dagi gura

Let be, eat not.

let-it-be eat-be-IMP! not

Desist! (You) must not eat!

INTERJECTIONS

ala ho (hey)

biyara amaze (wow)

gabu stop

gadi, gadyu pain (alas)

gayi come

gayi hey **gi** huh

ma go on!

wa ahem

wiwi warning (Mind!)

ya ah!

yari stop, mayhap

yayi hold on!

yabalan woe

yanawu let-it-be (desist)

yaguwayi beware

yila ho (hey)

yila biyara hey, wow

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

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

3 PRECEDED BY -n-

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

41:9 *Ya noa ta-kil-li-ban-kōra.*

yanuwa dagili ban gura

Let be, do not be eating.

let-it-be eat-be-ing-IMP! do-now not

Desist! Do not be eating.

IDIOM ban Gura

ban Gura
do-now not
don't do

THIS EXPRESSION OCCURS ABOUT 30 TIMES IN THE RECORDS

41:10 *Ta-munbillā bōn.*

damanbila bun

Let him eat.

eat-make-permit-IMP! him

(You) must not permit him to eat!

Key (1850)

41:11 *Ta-mun-bi-yi-kōra bōn.*
damanbi gura bun

Let him not eat.

eat-make-permit-IMP! not him

(You) must not permit him to eat!

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

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

3 PRECEDED BY -n-

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

41:12 *Tamunbi-korien bara bōn.*

damanbigurin bara bun

They would not let him eat.

eat-make-permit-lacking they-all him

They permit-lacking him to eat [i.e. they do not let him eat].

41:13 *Ta-nun wāl noa.*

danan wal nuwa

He determines he will eat.

eat-will certainly he

He will certainly eat.

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

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

41:14 *Keawai wāl noa ta-korien.*

giyawayi wal nuwa dagurin

He determines not to eat.

no certainly he eat-lacking

He is certainly not eat-<lacking> [i.e. does not eat].

Key (1850)

41:15 *Wiyă unni kakilliko? nga keawai ka korien unni, wiyă wăl?*

*wiya ani gagiligu / nga giyawayi gagurin ani /
wiya wal*

Say for to be this? otherwise no, not to be this, say the determination?
equivalent to "To be, or not to be, that is the question?"

QUESTION this eat-be-ing-for / OR no be-lacking this / QUESTION certainly

QUERY: Is this for eating? Or certainly
QUERY (is) this no(t) eat-<lacking>
[i.e. is this definitely not to be eaten]?

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

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

DOUBTFUL Conjunctions

nga = or 69
nga = be (it is) (alternative to **ga**) 22
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]

41:19 *Upān-bāng.*

uban bang

I do with, perform.

do-now I

I do.

41:20 *Kapirri-lāng bāng.*

gabilang bang

I do hunger.

hunger-ness I

I (am) hungerness [i.e. I am hungry].

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:
BE-ness, DO-ness, -ness

Key (1850)

41:21 *Kapirri-lāng bāng katān.*

gabilang bang gadan

I do hunger and am in that state; I starve.

hunger-ness I be-AFF-now

I am hungerness [i.e. I am hungry].

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:

BE-ness, DO-ness, -ness

41:23 *Kapirrirān-bang.*

gabiriran bang

I am very hungry; the reduplication gives intensity.

hunger-URG-ness I

I am urgently hungry.

41:25 *Tiirrān unni.*

dyiran ani

This is broken; merely declarative.

break-now this

(Someone) breaks this.

PASSIVE IGNORED

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

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

41:26 *Tiirrān ta unni.*

dyiran da ani

This it is broken; affirmatively.

break-now AFFirm this

(Someone) breaks this, aye.

da FUNCTIONS

da AFFirm
da ABSTR
-da LOCative
da

Key (1850)

41:30 *Murrorong ta.*

marurung da

It is good, affirmatively.

good AFFirm

Good, aye [i.e. (this) is good]

41:31 *Murrorong-ta-bāng katān.*

marurung da bang gadan

I am in a good state; I am well off.

good AFFirm I be-AFF-now

I am good, aye.

41:32 *Murrorong-ta-noa.*

marurung da nuwa

He is good; substitute *bang* for *noa*, and it becomes *I am good*.

good AFFirm he

He (is) good, aye.

41:34 *Murrorong-ta noa unnoa kore.*

marurung da nuwa anuwa guri

That man he is good; that is a good man.

good AFFirm he that man

That man, he (is) good, aye.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

Key (1850)

41:36 *Murrorong-ta-bang unti katān.*

marurung da bang andi gadan

It is good, I remain here; equivalent to *it is good for me to remain here.*

good AFFirm I here be-AFF-now

I am here: (that is) good, aye.

PLACE

anambu	there	ani	here
anang	there	babayi	near
anda	there	galung	distant
andi	here	wanda	where
anduwa	there	wanang	where

42:3 *Morroï noa wiyā.*

maruwi nuwa wiya

He spake good, he blessed.

peace he speak-PH

He spoke peace.

42:4 *Yarakai noa wiyā.*

yaragayi nuwa wiya

He spake evil, he cursed.

bad he speak-PH

He spoke bad.

42:5 *Murrorong noa wiyā.*

marurung nuwa wiya

He spoke well.

good he speak-PH

He spoke good.

Key (1850)

42:6 *Yakarān noa wiyā.*

yagaran nuwa wiya

He spoke badly.

bad he speak-PH

He spoke bad.

42:8 *Tūrran-bāng*

duran bang

I pierce.

pierce-now I

I pierce.

42:9 *Tūrran-bōn-bāng.*

duran bun bang

I pierce him.

pierce-now him I

I pierce him.

42:10 *Tūrran-bōn.*

duran bun

Equivalent to **he is pierced**; *some one* understood; **who hath pierced him**; literally, pierced him.

pierce-now him

(Someone) pierce(s) him.

PASSIVE IGNORED

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

Key (1850)

42:15 *Yella-wān-bāng.*

yilawan bang

I ankle down; I move the ankle down, or sit.

sit-now I

I sit.

44:7 *Yarr-bulli-yi-kora*

yabali gura

Saw not.

saw-do-ing-IMP! not

(You) must not (be) sawing!

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

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

3 PRECEDED BY -n-

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

44:8 *Yarr-bulli-ban-kora*

yarbali ban gura

Be not sawing.

saw-do-ing-IMP! do-now not

(You) must not do sawing!

IDIOM ban Gura

ban Gura
do-now not
don't do

THIS EXPRESSION
OCCURS ABOUT 30
TIMES IN THE RECORDS

44:20 *Yāng-ko-bulli-ta.*

yangGubali da

The sharpening of the saw.

buzz-for-do-ing ABSTR

Buzz doing [i.e. sharpening (something)].

Key (1850)

45:7 *Minnaring unnoa tibbin?*

minaring anuwa dibin

What is that bird?

what that bird

What (is) that bird?

INTERROGATIVES

min	what/which	wanin	how, where
minan	how many	wanang	where, which
minang	what	wanda	where
minaring	what	yaguwanda	when
ngan	who	yaguwayi	why/how

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

45:8 *Tibbinta unnoa bukka-kān.*

dibin da anuwa bagagan

It is a savage bird that.

bird AFFirm that anger-agent

That bird (is) an anger-agent [i.e. is savage].

-gan / -gani / -gal

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

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

45:9 *Yakoai unnoa ta yitirrir wiyā?*

yaguwayi anuwa da yidara wiya

How is that such a one spoken? or, what is its name?

how that AFFirm name speak

How (does someone) speak that-(fellow's) name, aye?

PASSIVE IGNORED

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

45:11 *Ngiakai unnoa yitirrir birabān wiyā.*

ngiyagayi anuwa yidara biraban wiya

In this way such a one is spoken, Birabān.

like thai that name Biraban speak-PH

(Someone) speaks that-(fellow's) name like this: Biraban.

Key (1850)

45:13 *Minnaring tin yitirrir birabān wiya?*

minaringdin yidira biraban wiya

From what cause is such a one spoken *birabān*?

what-because name Biraban speak-PH

Why (does someone) speak the name Biraban?

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.
-kin /-din: CAUS/LOC/ALL/PERL

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

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

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

45:15 *Ngali-tin wiyellitin birabiratin.*

ngalidin wiyilidin bira biradin

From this, from speaking from *bira-bira*, that is, because he says *bira*.

this-because speak-ing-because bira bira-because

Because of this, because of speaking emphatically-*bira*.

45:17 *Konēn ta birabān-ta.*

gunin da biraban da

The *birabān* is pretty.

pretty AFFirm eaglehawk AFFirm

The eaglehawk, aye, (is) pretty, aye.

45:18 *Birabān to wiyān.*

birabandu wiyān

The *birabān* cries (speaks).

eaglehawk-ERG speak-now

The eaglehawk speaks [i.e. cries].

Key (1850)

45:19 *Yāro unni birabān-koba.*

yaru ani birabanGuba

This is an egg belonging to *birabān*.

egg this eaglehawk-of

This (is) an eaglehawk's egg.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

45:20 *Unni ta birabān-ko takilli-ko.*

ani da birabanGu dagiligu

This is for the *birabān* for to eat.

this AFFirm eaglehawk-for eat-be-ing-for

This, aye, (is) for the eaglehawk, for eating.

45:22 *Waita bāng birabān-ta-ko.*

wada bang birabandagu

I depart to where the *birabān* is.

depart I eaglehawk-to

I depart to the eaglehawk.

45:24 *Turā-bōn biraban unnung.*

dura bun biraban anang

Spear him, *birabān*, there.

pierce-IMP! him eaglehawk that

(You) must pierce him, yonder eaglhawk!

Key (1850)

45:26 *Minnaring-tin tetti noa? Biraban tin.*

minaringdin didi uwa / birabandin

From what cause is he dead? From birabān, as a cause.

what-because dead he / biraban-because

Why (is) he dead? Because of the eaglehawk.

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

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

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

45:28 *Tulbullēen noa tibbin birabān-ka-ta-birung.*

dalbalin nuwa dibin birabangadabirang

The bird, he hath escaped from birabān.

flee-ing-now he bird eaglehawk-at-away from

The bird, it is fleeing at from the eaglehawk.

45:30 *Buloara bulla birabān-toa.*

bulwara bula birabanduwa

The two are in company with birabān.

two two eaglehawk-in company with

Two, two, in company with the eaglehawk.

45:32 *Tibbin ta birabān-ta-ba.*

dibin da birabandaba

The bird is with birabān.

bird AFFirm eaglehawk-at

The bird, aye, (is) at [i.e. with] the eaglehawk.

SUFFIX -at/ -to

- daba: *at*: for things
- ginba: *at*: for people
- dagu: *to*: for things
- ginGu: *to*: for people

Key (1850)

45:33 *Wonnung ke noa katān? Birabān-kin-ba.*

wanang Gi nuwa gadan / BirabanGinba

Where does he exist? At birabān's place.

where be he be-AFF-now / eaglehawk-at

Where does he be? At [i.e. with Biraban].

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.

SUFFIX -at/ -to

-daba: at: for things

-ginba: at: for people

-dagu: to: for things

-ginGu: to: for people

45:35 *Ngiakai birabān yānti tibbin ta.*

ngiyagayi baraban yandi dibin da

Thus, biraban as a bird.

like this eaglehawk thus bird AFFirm

Like this, 'biraban' (is) thus a bird, aye.

46:8 *Ngan ke bi? Ngatoa Biraban.*

ngan Gi bi / ngaduwa Biraban

Who art thou? It is I, Birabān.

who be thou / I Biraban

Who are you? I (am) Biraban.

46:10.1 *Yakoai be yitirrir wiyā?*

yaguwayi bi yidara wiya

In what manner art thou such a one spoken?

how thou name speak

How do you speak (your) name?

INTERROGATIVES

min	what/which	wanin	how, where
minan	how many	wanang	where, which
minang	what	wanda	where
minaring	what	yaguwanda	when
ngan	who	yaguwayi	why/how

Key (1850)

46:10.2 *Ngiakai bāng yitirrir Birabān.*

ngiyagayi bang yidara Biraban

Thus am I such a one, Birabān, (*wiyā*, spoken, understood).

like this I name Biraban

Like this, I (am) name(d) Biraban.

46:14.1 *Ngān-to bōn turā?*

ngandu bun dura

Who speared him?

who-ERG him pierce-PH

Who pierced him?

INTERROGATIVES			
min	what/which	wanin	how, where
minan	how many	wanang	where, which
minang	what	wanda	where
minaring	what	yaguwanda	when
ngan	who	yaguwayi	why/how

46:14.2 *Birabān-to bōn turā.*

birabandu bun dura

Birabān speared him.

Biraban-ERG him pierce-PH

Biraban pierced him.

46:15.1 *Ngān-ūmba unni wonnai?*

nganumba ani wanayi

Whose child is this?

who-of this child

This (is) whose child?

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

Key (1850)

46:17 *Ngān-nūng unni? Birabān-nung.*
nganung ani / Birabanung

Who is to have this? Birabān is to have personally, or, to use, &c.

who-ACC this / Biraban-ACC

This (is to, for) whom? Biraban.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

46:19 *Kurrilla unni Birabān-kin-ko.*
garila ani BirabanGinGu

Carry this to Birabān, locally.

carry-IMP! this Biraban-to

(You) must carry this to Biraban.

SUFFIX -at/ -to

- daba: **at**: for things
- ginba: **at**: for people
- dagu: **to**: for things
- ginGu: **to**: for people

46:21 *Ngān-nūng turā? Birabān-nung.*
nganang dura / Birabanung

Who is speared? Biraban.

whio-ACC pierce-PH / Biraban-ACC

(Someone) pierced whom? Biraban.

PASSIVE IGNORED

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

46:22 *Ella! Birabān ngurrulla!*
yila Biraban ngarala

O! Birabān, hearken!

ho Biraban hear-IMP!

Hey! Biraban, (you) must hear!

INTERJECTIONS

ala ho (hey)	ya ah!
biyara amaze (wow)	yari stop, mayhap
gabu stop	yayi hold on!
gadi, gadyu pain (alas)	yabalan woe
gayi come	yanawu let-it-be (desist)
gayi hey gi huh	yaguwayi beware
ma go on!	yila ho (hey)
wa ahem	yila biyara hey, wow
wiwi warning (Mind!)	

Key (1850)

46:23 *Ngān-kai koakillai bāra? Birabān-kai.*

nganGayi guwagila bara / BirabanGayi

About whom are they quarrelling? About Birabān, (on account of).

who-because scold-be-RECIP-PH they-all / Biraban-because

Because of whom were they were scolding each other? Because of Biraban.

46:25 *Wonta-birung bi? Birabān-ka-birung.*

wandabirang bi / BirabanGabirang

Whence comest thou? From Biraban.

where-away from thou / Biraban-away from

Where (are) you from? From Biraban.

46:27 *Ngān-katōa bountōa? Birabān-katoa.*

nganGaduwa buwanduwa / BirabanGaduwa

With whom is she? With Birabān, (in company).

who-in company with she / Biraban-in company with

She (is) in company with whom? [i.e. Whom is she with?] In company with Biraban.

46:29 *Ngān-kin-ba bountōa? Birabān-kin-ba.*

nganGinba buwanduwa / birabanGinba

With whom is she? With Birabān, that is, living with.

who-at she / Biraban-at

She (is) at whom? [i.e. Whom is she with?] At [i.e. with] Biraban.

Key (1850)

46:31 *Wonta-kul noa Birabān? Mulubinba-kul.*

wandagal nuwa Biraban / mulubinbagal

Whereof belongs Birabān? Mulubinba, of.

where-belong he Biraban / NEWCASTLE-belong

Where does Biraban belong? (To) the Newcastle mob.

47:1 *Wonta-kul-lēen hountoa Patty? Mulubinba-kul-lēen.*

wandagalin buwanduwa PATTY / mulubinbagalin

Whereof belongs Patty? Mulubinba, of.

where-belong (f) she PATTY / NEWCASTLE-belong (f)

Where does Patty belong? (To) the Newcastle mob.

Key (1850)

47:7.1 *Yantīn kokere wittima tarrai to kore ko; wonto ha noa yantīn wittima, Eloi ta noa. Heb. iii. 4.*

Heb. iii.4

yandin gugiri widima darayidu gurigu

For every house is built by someone, but He who built all things is God.

all hut build-PH other-ERG man-ERG

Other [i.e. some] man built every house. ...

47:7.2 *... wonto ba noa yantīn wittima, Eloi ta noa.*

wandu ba nuwa yandin widima ELOI da nuwa

... but He who built all things is God.

instead DONE he all build-PH GOD AFFirm he

... Instead he, God, aye, he built all.

47:9 *Wakōl noa Eloi ta.*

Gal. iii.20

wagul nuwa ELOI da

Now a mediator does not mediate for one only, but God is one.

one he GOD AFFirm

He, God, aye, (is) one.

47:10.1 *Eloi ta pitul noa.*

1 John iv.8

ELOI da bidal nuwa

[He that loveth not knoweth not God;] for God is love.

GOD AFFirm joy he

He, God, aye, (is) joy [i.e. love].

Key (1850)

47:10.2 *Eloi ta Marai noa.*

ELOI da marayi nuwa

God is a Spirit:

[and they that worship him must worship him in spirit and in truth.]

GOD AFFirm spirit he

He, God, aye, (is) a spirit.

John iv.24

47:11 *Ngearun ba Eloi ta winnulli kan koiyung kan.*

ngiyarunba ELOI da winaligan gwiyangGan

For our God is a consuming fire.

us-all-of GOD AFFirm burn-ing-agent fire-agent

Our God, aye, (is) a burning fire-agent.

-gan / -gani / -gal

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

-gani entity

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

Tkld INTERCHANGEABLY USED

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

Heb. xii.29

47:12 *Unnung ta noa wakōl bota Eloi ta.*

anang da nuwa

wagulbu da ELOI da

[And the scribe said unto him, Well, Master, thou hast said the truth: for]

there is one God; [and there is none other but he]:

there AFFirm he one-EMPH AFFirm
GOD AFFirm

There, aye, (is) he, emphatically-one,
aye, God, aye.

EXISTENTIAL there

there is, there are, there was, there were ...

'there' IS A PRONOUN, OR A NOUN [c.f. Fr. *Il y a...*]

IT DOES NOT DENOTE A LOCATION IN THESE USAGES

POSSIBLE ADJUSTMENT

OMIT **anang**

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

-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]

Key (1850)

Luke xviii.19

47:13 *Keawai wal wakōl tarrai ta murrorōng ta wakōl bo ta Eloi ta.*

*giyawayi wal wagul darayi da marurung da /
wagulbu da ELOI da*

And Jesus said unto him, Why callest thou me good?

none is good, save one, that is, God.

not certainly one other AFFirm good AFFirm /
one-EMPH AFFirm GOD AFFirm

Certainly no other one (is) good, aye;
one, aye, (is): God, aye.

-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]

1 Cor. viii.6

47:15.1

Ngatun ngearun ba wakōl bo ta Eloi ta.

*Biyung bai ta, ngikoung kai yanfīn ta, ngatun ngeen ngikoung kin ba; ngatun wakōl bo ta
Pirriwul, Jesu Krist ngikoung kin birung yanfīn ta, ngatun ngeen ngikoung kin birung.*

ngadun ngiyarunba wagulbu da ELOI da

But to us there is but one God,
the Father, of whom are all things, and we in him; and one
Lord Jesus Christ, by whom are all things, and we by him.

AND us-all-of one-EMPH AFFirm GOD AFFirm

And of us, (there is) emphatically-one aye, God, aye.

**POSSESSIVE
unattached**

A POSSESSIVE SHOULD
BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

PERHAPS NOT
ngiyarunba BUT:
ngiyarungGayi
us-all-at
at us

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

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

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

[continues next frame]

Key (1850)

[continues from previous frame]

1 Cor. viii.6

47:15.2 ... *Biyung bai ta, ngikoung kai yantīn ta, ...*
biyangbayi da ngigungGayi yandin da
 ... the Father, of whom are all things, ...
 father-ITEM AFFirm him-at all AFFirm
 ... father, aye, all, aye, at him ...

DOUBTFUL TRANSLATION
the Father, of whom are all things,
 DOUBTFUL. PERHAPS:
biyang-bayi da yandin-dara ngigung-Gayi
da ga-da-n
 father-ITEM AFFirm all-PLUR him-at
 AFFirm be-AFF-now
The father, aye, all things are at him, aye.

-gayi / --bayi: because, at, ITEM
 IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

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

47:16.1 ... *ngatun ngeen ngikoung kin ba; ...*
ngadun ngiyin ngigungGinba
 ... and we in him; ...
 AND we-all him-at
 ... and we at [i.e. in] him ...

47:16.2 ... *ngatun wakōl bo ta Pirriwul, Jesu Krist ...*
ngadun wagulbu da biriwal JESUS CHRIST
 ... and one Lord Jesus Christ, ...
 AND one-EMPH AFFirm chief JESUS CHRIST
 and emphatically-one, aye, chief, Jesus Christ ...

-bu da: EMPHatic AFFirm
 TkId 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]	TkId AWA Key 1850 [52:29 □]
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47:17 ... *ngikoung kin birung yantīn ta, ngatun ngeen ngikoung kin birung.*
ngigungGinbirang yandin da / ngadun ngiyin ngigungGinbirang
 ... by whom are all things, and we by him.
 him-away from all AFFirm / AND we-all him-away from
 ... all (things are) away from him, aye, and we (are) away from him.

DOUBTFUL TRANSLATION
by whom are all things, and we by him.
 DOUBTFUL. PERHAPS:
yandin-dara ngigung-Gin gadan,
ngadun ngigung-Gin ngiyin
 all-PLUR him-at (thorough/by) be-AFF-now
 AND him-at (thorough/by) we-all
 all things are by him, and by him (are) we-all.

Key (1850)

1 John i.5

47:20.1 *Eloi ta kaibung noa;*
ngatun keawai wal ngikoung kin ba tokoi korien.

ELOI da gayibang nuwa

God is light,
and in him is no darkness at all

GOD AFFirm light he

God, aye, he (is) light ...

47:20.2 *... ngatun keawai wal ngikoung kin ba tokoi korien.*

ngadun giyawayi wal ngigung Ginba duguwigurin

... and in him is no darkness at all

AND no certainly him-at night-lacking

... and at [i.e. in] him certainly no night-<lacking>
[i.e. in him there is no night].

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

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

47:22 *Keawai wal tarrai to kore ko na korien bōn. Eloi nung.*

giyawayi wal darayidu gurigu nagurin bun ELOInung

No man hath seen God at any time.
[If we love one another, God dwelleth in us, and his love is perfected in us.]

no certainly other-ERG man-ERG see-lacking him GOD-ACC

Certainly no other man see-<lacking> him, God [i.e. no man has seen God].

1 John iv.12

Key (1850)

1 Tim. iii.16

47:24 *Tūngun billēen noa Eloī puttāra kan.*

dungGanbiliyan nuwa ELOI badaragan

And without controversy great is the mystery of godliness:

God was manifest in the flesh,

justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

show-do-ing-did he GOD meat-agent

He, God, was showing (as) meat-agent [i.e. in the flesh].

-gan / -gani / -gal

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

-gani entity

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

Tkld INTERCHANGEABLY USED

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

Psalms vii.11

47:25 *Niuwara noa Eloī ta katan yantīn ta purreung ka yarrakai ko.*

nyuwara nuwa ELOI da gadan yandinda bariyangGa yaragayigu

God judgeth the righteous, and God is angry with the wicked every day.

anger he GOD AFFirm be-AFF-now all-at day(light)-at bad-for

He, God, aye, is anger for [i.e. at] the bad (people) at all day(s)
[i.e. God is angry with the bad (people) every day].

Key (1850)

47:27.1 *Kauwul kan noa Eloī ta, warea ta ngearun ba būlbūl,*
ngatun ngurrān noa yantīn minnung bo minnung bo.

**gawulgan nuwa ELOI da /
wariya da ngiyarunba bulbul**

[For if our heart condemn us,]

God is greater than our heart,
and knoweth all things

big-BEness he GOD AFFirm /
little AFFirm us-all-of heart

He, God, aye, (is) bigness; our heart (is) little, aye.
[i.e. God is bigger than our little heart].

-gan / -gani / -gal

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

-gani entity

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

Tkld INTERCHANGEABLY USED

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

'heart' METAPHOR

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

47:27.2 *... ngatun ngurrān noa yantīn minnung bo minnung bo.*

ngadun ngaran nuwa yandin minangbu minangbu

... and knoweth all things

AND hear-now he all what-EMPH what-EMPH

and hears [i.e. knows] emphatically-what all.

Tkld MIS-INVENTIONS:

many things / thank / gnash

Tkld coined the following terms, possibly incorrect:

many things	minangbu minangbu	what-EMPH what-EMPH
thank	bidal-ma	joy-make
gnash:	dur ngad banda-li-gu	pierce quick fall

47:28 *Kaiyu kan noa Eloī to yantīn ko, minnung bo minnung bo ko.*

gayugan nuwa ELOIdu yandinGu minangbu minangbugu

But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

able-agent he GOD-ERG all-for what-EMPH what-EMPH-for

He, God, (is) an able-agent for all emphatically-what [i.e. God can do anything].

Matt. xix.26

Key (1850)

48:4 *Eloi ta Pirriwul ta noa.*

ELOI da biriwal da nuwa

God is the LORD,

[which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.]

GOD AFFirm chief AFFirm he

He, God, aye, (is) chief, aye.

Psalms cxviii.27

48:5 *Jesu Krist Pirriwul ta noa yantīn ko ba.*

JESUS CHRIST biriwal da nuwa yandinguba

[The word which God sent unto the children of Israel, preaching peace by]

Jesus Christ: (he is Lord of all:)

JESUS CHRIST chief AFFirm he all-of

Jesus Christ, he (is) chief of all.

Acts x.66

48:6 *Pirriwul ta Eloi ta ngearun ba wakōl bo ta Pirriwul ta.*

biriwal da ELOI da ngiyarunba wagulbu da biriwal da

And Jesus answered him, The first of all the commandments is, Hear, O Israel;

The Lord our God is one Lord:

**chief AFFirm GOD AFFirm us-al-of
one-EMPH AFFirm chief AFFirm**

**The chief, aye, our God, aye, (is)
emphatically-one, aye, chief, aye.**

Mark xii.29

-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]

Key (1850)

Psalms c.3

48:7.2 *Ngurrulla nura yanti Pirriwul ta noa Eloï ta noa;*

niuwoa ta ngearun uma, keawai wal ngeen bo umulli pa; ngeen ta ngikoumba kore, ngatun Shēpu takilli ngēl ko ba ngikoumba.

ngarala nura yandi biriwal da nuwa / ELOI da nuwa

Know ye that the LORD he is God:

it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

hear-IMP! you-all thus chief AFFirm / he GOD AFFirm he

You must hear [i.e. know] thus [i.e. that] he, the chief, aye, he (is) God, aye ...

48:7.2 *... niuwoa ta ngearun uma, ...*

nyuwuwa da ngiyaran uma

... it is he that hath made us, ...

he AFFirm us-all make-PH

... He, aye, made us-all ...

48:8.1 *... keawai wal ngeen bo umulli pa; ...*

giyawayi wal ngiyinbu umali ba

... and not we ourselves; ...

no certainly we-all-EMPH make-ing NEG

Emphatically-we-all certainly not making
[i.e. we certainly were not making] ...

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

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

48:8.2 ... *ngeen ta ngikoumba kore, ...*

ngiyin da ngigumba guri

... we are his people, ...

we-all AFFirm him-of man

... we, aye, (are) his men [i.e. people] ...

48:9 ... *ngatun Shēpu takilli ngēl ko ba ngikoumba.*

ngadun SHEEP dagilingilguba ngigumba

... and the sheep of his pasture.

AND SHEEP eat-be-ing-place-of him-of

... and the sheep of his eating-place [i.e. pasture].

Key (1850)

Acts iv.24

48:10.1 *Pirriwul ngintoa ta Eloī ta,*
ngintoa ta Moroko umā, ngatun Purrai, ngatun Wombul, ngatan [sic] yantīn ngali ko ba.

biriwal nginduwa da ELOI da

[And when they heard that, they lifted up their voice to God with one accord, and said,]

Lord, thou art God,

which hast made heaven, and earth, and the sea, and all that in them is:

chief thou AFFirm GOD AFFirm

Chief, you, aye (are) God, aye, ...

48:10.2 *... ngintoa ta Moroko umā, ngatun Purrai, ...*

nginduwa da murugu uma ngadun barayi

... which hast made heaven, and earth, ...

thou AFFirm sky make-PH AND earth

... You, aye, made the sky and the earth ...

48:11 *... ngatun Wombul, ngatan [sic] yantīn ngali ko ba.*

ngadun wambal ngadan yandin ngaliguba

... and the sea, and all that in them is:

AND sea AND all that-of

... And the sea and all of that.

DOUBTFUL TRANSLATION

[and the sea,] and all that in them is
DOUBTFUL. PERHAPS:

yandin ngala andada

all that there-at

all that (is) at there.

Key (1850)

48:12 *Pirriwul ta noa Eloī kauwul kan ta.*

birawal da nuwa ELOI gawulgan da

For the LORD is a great God,
and a great King above all gods.

chief AFFirm he GOD big-agent AFFirm

He, the chief, aye, (is) a bigness God, aye.

Psalms xcv.3

-gan / -gani / -gal

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

-gani entity

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

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

48:13 *Pirriwul ta noa Murrorōng ta.*

birawal da nuwa marurung da

For the LORD is good;
[his mercy is everlasting; and his truth endureth to all generations.]

chief AFFirm he good AFFirm

He, the chief, aye, (is) good, aye.

Psalms c.5

Key (1850)

48:14.1 *Nguraki noa Eloi ta Pirriwul ta,*
up̄in noa umulli tin ngearun ba tin.

1 Sam. ii.3

nguragi nuwa ELOI da biriwul da

[Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for]
the LORD is a God of knowledge,
and by him actions are weighed.

wise-be he GOD AFFirm chief AFFirm

He, God, aye, the chief, aye, (is) wise, ...

48:14.2 *... up̄in noa umulli tin ngearun ba tin.*

ubin nuwa umalidin ngiyarunbadin

... and by him actions are weighed.

do-now he make-ing-because (through/by)
us-all-of-because (through/by)

... he does [i.e. evaluates (us)]
by our making(s) [i.e. actions].

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

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

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

Key (1850)

Jerem. x.10

48:17.1 *Pirriwul ta noa Eloī tuloa kan ta,*
niuwoa ta Eloī morōn kakilli kan ta, ngatun Perriwul kauwul yanti katai ka
killi ko; pūllūlpūllūl wal purrai kunnun bukka tin ngikoumba tin, ngatun
yantīn bara konara kaiyu korien wal bara katān niuwarin ngikoumba tin.

biriwal da nuwa ELOI duluwagan da

But the LORD is the true God,
he is the living God, and an everlasting king: at his wrath the earth
shall tremble, and the nations shall not be able to abide his indignation.

chief AFFirm he GOD straight-agent AFFirm

He, the chief, aye (is) a straight-agent God, aye, ...

-gan / -gani / -gal

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

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

48:17.2 *... niuwoa ta Eloī morōn kakilli kan ta, ...*
nyuwuwa da ELOI murun gagiligan da

... he is the living God, ...

he AFFirm GOD alive be-be-ing-agent AFFirm

... He, aye, God (is) an alive being-agent, aye [i.e. is the living God] ...

48:18.1 *... ngatun Perriwul kauwul yanti katai ka killi ko; ...*
ngadun biriwal gawul yandi gadayi gagiligu

... and an everlasting king: ...

AND chief big thus be-AFF-HAB (always) be-be-ing-for

... and a big chief for always being [i.e. an everlasting chief] ...

[continues next frame]

Key (1850)

[continues from previous frame]

Jerem. x.10

48:18.2 ... *pūllūlpūllūl wal purrai kunnun bukka tin ngikoumba tin, ...*

bulul bulul wal barayi ganān bagadin ngigumbadin

... at his wrath the earth shall tremble, ...

tremble certainly earth be-will anger-because him-of-because

... the earth will certainly be tremble(ing) because (of) his anger ...

48:19 ... *ngatun yantīn bara konara kaiyu korien wal bara katān niuwarin ngikoumba tin.*

**ngadun yandin bara gunara gayugurin
wal bara gadan nyuwarin ngigumbadin**

... and the nations shall not be able to abide his indignation.

AND all they-all crowd able-lacking certainly
they-all be-AFF-now anger him-of-because

And they all, the crowd(s), they certainly
be able-lacking because of his anger.

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

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

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

Psalms cxlv.18

48:22 *Bapai ta ba noa Pirriwul katan barun yantīn ko wiyan bōn ba.*

babayidaba nuwa biriwal gadan barun / yandinGu wiyan bun ba

The LORD is nigh unto all them that call upon him,
to all that call upon him in truth.

near-at he chief be-AFF-now them-all / all-ERG speak-now him DONE

He, the chief, is at near them, all (who) speak (to) him.

Key (1850)

Prov. xv.29

48:24 *Kalōng ka ba noa Pirriwul kakillīn barun kai yarakai tin*

galungGaba nuwa biriwal
gagilin barunGayi yaragayidin

The LORD is far from the wicked:
[but he heareth the prayer of the righteous.]

distant-at he chief be-be-ing-for
them-all-at bad-at

He, the chief, is being at distant at
[i.e. from] them, the bad.

-kin /-din: CAUS/LOC/ALL/PERL
IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY:

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

-gayi / --bayi: because, at, ITEM
IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY:

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

48:26.1 *Pirriwul ta noa wirrilli kan ta emmoumba;*
keawai wal bang mirrul kunnun.

biriwal da nuwa wiriligan da imuwumba

A Psalm of David.

The LORD is my shepherd;
I shall not want.

chief AFFirm he operate-ing-agent AFFirm me-of

The chief, aye, he (is) my operating-agent [i.e. shepherd]; ...

Psalms xxiii.1

-gan / -gani / -gal

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

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

48:26.2 *... keawai wal bang mirrul kunnun.*

giyawayi wal bang miral ganan

... I shall not want.

no certainly I poor be-will

... I will certainly not be poor.

Key (1850)

James v.11

48:28.1 *Ngirririr kan noa Pirriwul kauwul katan, ngatun ngirririr mulli kan noa.*

ngararagan nuwa biriwal gawul gadan

Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

pity-agent he chief big be-AFF-now

He, the chief is a big pity-agent [i.e. is very pitiful]...

-gan / -gani / -gal

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

-gani entity

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

Tkld INTERCHANGEABLY USED

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

48:28.2 *... ngatun ngirririr mulli kan noa.*

ngadun ngararamaligan nuwa

... and of tender mercy.

AND pity-make-ing-agent he

... and he (is) a pity-making-agent [i.e. and is merciful].

Key (1850)

1 John v.7

48:32.1 *Unnung Ngoro ta kakilli wokka ka ba Moroko ka ba,
Biyungbai ta, Wiyelli kan ta, ngatun Marai ta yirriyirri lang; ngatun unni ta ngoro ta wakōl bota.*

**anang nguru da gagili
wagagaba murugugaba**

For there are three that bear record in heaven,
the Father, the Word, and the Holy Ghost: and these three are one.

there three AFFirm be-be-ing high-at sky-at

There are being three, aye, at high at the sky
[i.e. there are three in heaven] ...

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

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

EXISTENTIAL there

**there is, there are, there was,
there were ...**

'there' IS A PRONOUN, OR A
NOUN [c.f. Fr. *Il y a...*]
IT DOES NOT DENOTE A
LOCATION IN THESE USAGES

POSSIBLE ADJUSTMENT

OMIT **anang**

48:32.2 *... Biyungbai ta, Wiyelli kan ta, ...*

biyangbaya da wiyiligan da

... the Father, the Word, ...

father-ITEM AFFirm speak-ing-BEness ABSTR

... the father, the word ...

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

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

about **be-** from at ITEM
(concerning) **cause**

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

-gan / -gani / -gal

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

-gani entity

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

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

48:33.1 *... ngatun Marai ta yirriyirri lang; ...*

ngadun marayi da yiri yirilang

... and the Holy Ghost: ...

AND spirit AFFirm sacred sacred-ness

... and the sacredness spirit [i.e. holy ghost], aye ...

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES
(SOMETIMES **-gan, -ban, -lan**)
RELATE TO THE stem-forming
suffixes **-ga** 'be', **-ba** 'do', **-la**,
COMBINED WITH THE
nominaliser (noun-maker) **-ng**,
YIELDING CLUMSILY:

BE-ness, DO-ness, -ness

Key (1850)

[continues from previous frame]

1 John v.7

48:33.2 ... *ngatun unni ta ngoro ta wakōl bota.*

ngadun ani da nguru da wagulbu da

... and these three are one.

and this AFFirm one-EMPH AFFirm

... and this, aye, three, aye (are) emphatically-one, aye.

-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 □]

49:1.2 *Biyungbai to yuka bōn yinal*
mirromulli kan noa ka killi ko, yantīn purrai ko.

biyangbayidu yuga bun yinal

[And we have seen and do testify that]

the Father sent the Son to be the Saviour of the world.

father-ITEM-ERG send-PH him son

The father sent him, the son ...

1 John iv.14

49:1.2 ... *mirromulli kan noa ka killi ko, yantīn purrai ko.*

mirumaligan nuwa gagiligu yandin barayigu

... to be the Saviour of the world.

protect-ing-agent he be-be-ing-for all earth-for

... for being, he, the protecting-agent for all the earth.

-gan / -gani / -gal

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

-gani entity

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

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

Key (1850)

John iii.16

49:3.2 *Eloi to noa pitul ma kauwul yantin kore,*
ngukulla ta noa wakōl bo ta yinal ngikoumba, ngali ko yantīn to ba
ngurran ngikoung kin, keawai wal bara tetti kunnun, kulla wal yanti ka
tai barun ba kakillinnun morōn.

ELOIdu nuwa bidalma gawul yandin guri

For God so loved the world,
that he gave his only begotten Son, that whosoever
believeth in him should not perish, but have
everlasting life.

GOD-ERG he joy-make-PH big all man

God, he joy-made [i.e. loved] big all men ...

49:3.2 *... ngukulla ta noa wakōl bo ta yinal ngikoumba, ...*

ngugala da nuwa wagulbu da yinal ngigumba

... that he gave his only begotten Son, ...

give-be-PH AFFirm he one-EMPH AFFirm son him-of

... (that) he gave, aye, his emphatically-one, aye, son, ...

-bu da: EMPHatic AFFirm

TkId 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]

TkId
AWA
Key
1850
[52:29 []]

49:4 *... ngali ko yantīn to ba ngurran ngikoung kin, ...*

ngaligu yandindu ba ngaran ngigungGin

... that whosoever believeth in him ...

this-fellow-ERG all-ERG WHEN/if hear-now him-at

... when all this-fellow [i.e. when whosoever] hears at him [i.e. believes in him] ...

49:5.1 ... *keawai wal bara tetti kunnun, ...*
giyawayi wal bara didi ganan

... should not perish, ...

no certainly they-all dead be-will

... they will certainly not be dead ...

49:5.2 ... *kulla wal yanti ka tai barun ba kakillinnun morōn.*
gala wal yandi gadayi barunba gagilinan murun

... but have everlasting life.

but certainly thus be-AFF-HAB (always)
them-all-of be-be-ing-will alive

... but will certainly being always their life
[i.e will have everlasting life].

TIME			
bangGayi	now	guruwarang	longago
baring	always	ngaya	then
bunin	beforehand	wara	yesterday
dangGa	before	yagida	now
duwanda	afterwards	yaguwanda	when
gabu	soon	yugida	after
gumba	tomorrow	yuragi	longtime
yandi gadayi	always (<i>thus every</i>)		

49:7.1 *Pulle ta noa Eloī to upea barun Israelūmba*
wiyellēlli ko pitul mulli ko Jesu ko Krist to; (Niuwoa bo Pirriwul katan yantīn ko).

baLi da nuwa ELOIdu ubiya barun ISRAELumba

The word which God sent unto the children of Israel,
preaching peace by Jesus Christ: (he is Lord of all:)

voice ABSTR he GOD-ERG do-PH them-all ISRAEL-of

He, God, did the voice [i.e. sent the word] (to) them of Israel, ...

49:7.2 *... wiyellēlli ko pitul mulli ko Jesu ko Krist to; ...*

wiyiligu bidalmaligu JESUSgu CHRISTdu

... preaching peace by Jesus Christ: ...

speaking-for joy-making-for JESUS-using CHRIST-using

... for speaking [i.e. preaching] for joy-making using [i.e. by] Jesus Christ ...

49:8 *... (Niuwoa bo Pirriwul katan yantīn ko).*

nyuwuwabu biriwal gadan yandinGu

... (he is Lord of all:)

he-EMPH chief be-AFF-now all-for

... emphatically-he is chief for all.

Key (1850)

2 John i.3

49:10 *Jesu Krist yinal noa Biyungbai ko ba.*

JESUS CHRIST yinal nuwa biyangbayiguba

Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

JESUS CHRIST son he father-ITEM-of

Jesus Christ, he (is) the son of the father.

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

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

about (concerning) **be-cause** from **at** ITEM

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

49:11 *Ngearun ba katan Wiyelli kan Jesu Krist Biyungbai toa ba katan.*

1 John ii.1

ngiyarunba gadan wiyiligan JESUS CHRIST biyangbayiduwaba gadan

My little children, these things write I unto you, that ye sin not. And if any man sin,] we have an advocate with the Father, Jesus Christ the righteous

us-all-of be-AFF-now speak-ing-agent
JESUS CHRIST father-item-in
company with-at be-AFF-now

Jesus Christ is our speaking-agent, (who) is at in company with the father.

-gan / -gani / -gal

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

TkId INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BENess)

-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)

49:15 *Eloi ta Marai noa.*

John iv.24

ELOI da marayi nuwa

God is a Spirit: [and they that worship him must worship him in spirit and in truth.]

GOD AFFirm spirit he

God, aye, he (is) a spirit.

Key (1850)

2 Cor. iii.17

49:16 *Pirriwul ta unnoa ta Marai.*

biriwal da anuwa da marayi

Now the Lord is that Spirit:

[and where the Spirit of the Lord is, there is liberty.]

chief AFFirm that AFFirm spirit

The chief, aye, (is) that, aye, spirit.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

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

49:17 *Marai to yirriyirri lang ko wiyennun wal nurun.*

marayidu yiri yirigalangGu wiyinan wal nurun

[For] the Holy Ghost shall teach you

[in the same hour what ye ought to say.]

spirit-ERG sacred-ness-ERG speak-wil certainly ye-all

The sacred-ness spirit [i.e. holy ghost] will certainly speak (to) you.

Luke xii.12

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:

BE-ness, DO-ness, -ness

49:18 *Murrin nurun ba kokere yirriyirri ta Marai yirriyirri lang ko ba.*

marin nurunba gugiri yiri yirida marayi yiri yirilangGuba

[What? know ye not that]

your body is the temple of the Holy Ghost

[which is in you, which ye have of God, and ye are not your own?]

body ye-all-of hut sacred AFFirm spirit sacred-ness-of

Your body (is) the sacred, aye, hut [i.e. temple] of the sacred-ness spirit [i.e. of the holy ghost].

1 Cor. vi.19

Key (1850)

Ephes. iv.4

49:20.1 *Wakōlla murrin, ngatun wakōlla Marai,*
yanti nurun wiya wakōlla kōttulli ta nurun ba wiyatoara; Wakōlla
Pirriwul, wakōlla ngurrulli ko, wakōlla kurrimulli ko; wakōlla Eloī ta,
Biyungbai ta yantin ko ba. Wokka ka ba noa yantin ko, nagatun [sic] noa
yantin koa, ngatun murrung ka ba nurun kin ba.

wagula marin ngadun wagula marayi

There is one body and one Spirit,
just as you were called in one hope of your calling;

one body AND one spirit

One body and one spirit ...

DOUBTFUL WORD: wagula

wagul-la
wagul WITH SUFFIX -la
IS UNRESOLVED

49:20.2 ... *yanti nurun wiya wakōlla kōttulli ta nurun ba wiyatoara; ...*

yandi nurun wiya wagula gudali da nurunba wiyadwara

... just as you were called in one hope of your calling; ...

thus ye-all speak-PH one-at think-ing ABSTR ye-all-of speak-done to

... thus (someone) spoke (to) you (about) one abstract thinking
[i.e. hope] of your speak-endowed [i.e. calling] ...

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

Ephes. iv.5

49:22 ... *Wakōlla Pirriwul, wakōlla ngurrulli ko, wakōlla kurrimulli ko; ...*

wagula biriwal wagula ngaraligu wagula garimaligu

... One Lord, one faith, one baptism, ...

one-at chief one-at hear-ing-for one-at deep-make-ing-for

... one chief, one for hearing [i.e. faith], one for deep-making [i.e. baptising] ...

Key (1850)

[continues from previous frame]

Ephes. iv.6

DOUBTFUL WORD: wagula

wagul-la

wagul WITH SUFFIX -la
IS UNRESOLVED

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

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

	about (concerning)	be- cause	from	at	ITEM
-gai	42		4	41	12
-baya	—			—	3
-dayi	—			—	2
-wayi	—			—	4

49:23.1 ... wakōlla Eloī ta, Biyungbai ta yantin ko ba. ...

wagula ELOI da biyangbaya da yandinGuba

... One God and Father of all, ...

one-at GOD AFFirm father-ITEM AFFirm all-of

... one God, aye, the father, aye, of all ...

49:23.2 ...Wokka ka ba noa yantin ko, nagatun [sic] noa yantin koa, ...

wagagaba nuwa yandinGu ngadun nuwa yandinGuwa

... who is above all, and through all, ...

high-at he all-for AND he all-having (through/by)

... he (is) at high for all [i.e. above all], and he (is) through all ...

49:24 ... ngatun murrung ka ba nurun kin ba.

ngadun marangGaba nurunGinba

... and in you all.

AND inside-at ye-all-at

... and at inside at you [i.e. and in you].

Key (1850)

Rom. viii.14

49:26.1 *Yantin barun yemmaman Marai to Eloï ko ba ko,
Wonnai ta bara Eloï ko ba.*

yandin barun yimaman marayidu ELOIgubagu

For as many as are led by the Spirit of God,
these are sons of God.

all them-all lead-make-now spirit-ERG GOD-of-ERG

The spirit of God will lead them all ...

49:26.2 *... Wonnai ta bara Eloï ko ba.*

wanayi da bara ELOIguba

... these are sons of God.

child AFFirm they-all GOD-of

... they (are) the child(ren) of God.

Ephes. iv.30

49:28 *Niuwara bungnga kora bōn Marai yirriyirri lang Eloï ko ba*

nyuwara bangGa gura bun marayi yiri yirilang Eloiguba

And do not grieve the Holy Spirit of God,
[by whom you were sealed for the day of redemption.]

anger do-compel-IMP! not him spirit sacred-ness GOD-of

(You) must not do anger him, the sacred-ness spirit of God.

Key (1850)

49:30.1 *Ngan to ba yarakai wiyennun ngikoung yinal kore koba, kummunbinnun wal bōn; Wonto noa ba yarakai wiyennun ngikoung Marai yirriyirri lang, keawai wal bōn kummunbinnun.*

Luke xii.10

ngandu ba yaragayi wiyinan ngigung yinal guriguba

And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

who-ERG DONE bad speak-will him son man-of

Who will >done<-speak bad (about) him, the son of man ...

49:30.2 *... kummunbinnun wal bōn; ...*

gamanbinan wal bun

... it shall be forgiven him: ...

be-make-permit-will certainly him

... (someone) will certainly permit him to be ...

PASSIVE IGNORED

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

49:31 *... Wonto noa ba yarakai wiyennun ngikoung Marai yirriyirri lang, ...*

wandu nuwa ba yaragayi wiyinan ngigung marayi yiri yirilang

... but unto him that blasphemeth against the Holy Ghost ...

instead he DONE bad speak-will him spirit sacred-ness

... instead he (who) will speak bad (about) him the sacred-ness spirit, ...

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:
BE-ness, DO-ness, -ness

Key (1850)

[continues from previous frame]

Luke xii.10

49:32 ... *keawai wal bōn kummunbinnun.*

giyawayi wal bun gamanbinan

... it shall not be forgiven.

no certainly him be-make-permit-will

... (someone) will certainly no(t) permit him to be.

PASSIVE IGNORED

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

50:4.1 *Ngatun noa Angelo Jehova-umba tanan uwa barun kin,*
ngatun killaburra Jehova-umba kakulla barun katoa; kinta ngaiya bara kakulla.

Luke ii.9

ngadun nuwa ANGEL JEHOVAHumba danan uwa barunGin

And, lo, the angel of the Lord came upon them,
and the glory of the Lord shone round about them: and they were sore afraid.

AND he ANGEL JEHOVAH-of approach move-PH them-all-at

And he, the angel of Jehovah, approach-moved at them, ...

50:4.2 ... *ngatun killaburra Jehova-umba kakulla barun katoa; ...*

ngadun gilabara JEHOVAHumba gagala barunGaduwa

... and the glory of the Lord shone round about them: ...

AND shine-do-urg JEHOVAH-of be-be-PH them-all-in company with

... and the shine [i.e. glory] of Jehovah was in company with them ...

-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)

50:5 ... kinta ngaiya bara kakulla.

ginda **ngaya** bara gagala

... and they were sore afraid.

fear then they-all be-be-PH

... they were then fear [i.e. afraid]. ...

50:7.1 *Ngatun noa Angelo ko wiya barun kinta kora;*

kulla nurun bang wiyā totōng murrōng kakilli ko pitul ko, kakilli ko yantin ko kore ko.

ngadun nuwa ANGELgu wiya barun / ginda gura

Then the angel said to them, “Do not be afraid,
for behold, I bring you good tidings of great joy which will be to all people.

AND he ANGEL-ERG speak-PH them-all / fear not

... And he, the angel, spoke (to) them, “Fear not ...

50:7.2 ... kulla nurun bang wiyā totōng murrōng kakilli ko pitul ko, ...

gala nurun bang wiyā dudung marurung gagiligu bidalgu

... I bring you good tidings of great joy, ...

because ye-all I speak-now good news good be-be-ing-for joy-for

... because I speak good news (to) you for being for joy ...

Key (1850)

Luke ii.10

50:8 ... *kakilli ko yantin ko kore ko.*

gagiligu yandinGu gurigu

... which shall be to all people.

be-be-ing for all-for man-for

... for being for all men [i.e. people]. ...

Luke ii.11

50:10 *Kulla nurun ba pōrrkulleen unni purreung kokera Dabid ūmba ka*

Ngolomulli kan ta noa Krist ta Pirriwul ta.

gala nurunba burgalin ani bariyang gugira DAVIDumbaga

For unto you is born this day in the city of David^a

Saviour, which is Christ the Lord.

because ye-all-of drop-be-ing-now this day(light) hut-at DAVID-of-at

... Because of you is dropping [i.e. is being born] this day at the hut [i.e. house] of David ...

POSSESSIVE unattached

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

PERHAPS
nurun-Ginba
ye-all-at
at you, unto you

50:11 ... *Ngolomulli kan ta noa Krist ta Pirriwul ta.*

ngulumaligan da nuwa CHRIST da biriwal da

... a Saviour, which is Christ the Lord.

protect-make-ing-agent AFFirm he CHRIST AFFirm chief AFFirm

... a protecting-agent, he, Christ, aye, the chief, aye. ...

Key (1850)

Luke ii.12

50:12.1 *Ngatun unni tūngnga kunnun nurun ba;*
nanun nura bobōng nungngamatoara kirrikin ta ba, kakillīn ba takilli ngēlla ba.

ngadun ani dungGa ganan nurunba

And this shall be a sign unto you;
Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

AND this show be-will ye-all-of

... And this show will be of you ...

MYSTERY WORD: *dunGa...*

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

POSSESSIVE unattached

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

PERHAPS
nurun-Gu
ye-all-for
for you
[ONLY 1 EXAMPLE]

50:12.2 *... nanun nura bobōng nungngamatoara kirrikin ta ba, ...*

nanan nura bubung
nangGamadwara girigindaba

...Ye shall find the babe wrapped
in swaddling clothes, ...

see-will you-all baby sleep-make-done to
garment-at

... you will see a baby sleep-endowed at
garment(s) [i.e. asleep in swaddling clothes] ...

see / FIND

'see' USED FOR 'find' IN SPITE OF:
bami-li-gu seek (search-ing-for)
girawa-li-gu seek/find (...-ing-for)
dungGa-mali-gu find (show-make...)

DOUBTFUL WORD

nangGama sleep-make ...
mangGama wrap-make ...
THESE MAY HAVE BEEN
CONFUSED

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

50:13 *... kakillīn ba takilli ngēlla ba.*

gagilin ba dagilingilaba

... lying in a manger.

be-be-ing-now DONE eat-be-ing-place-at

... >done<-being at an eating place [i.e. lying in a manger]. ...

Key (1850)

Luke ii.13

50:14 *Ngatun tantoa kal bo paipea konara
moroko kal ngikoung katoa Angelo katoa
murrorōng wiyellīn bōn Eloī nung, ngiakai.*

**ngadun danduwagalbu bayibiya gunara
murugugal ngigungGaduwa ANGELugaduwa**

And suddenly there was with the
angel a multitude of the heavenly host
praising God, and saying,

AND enough-belong-EMPH (immediately) appear-do-PH crowd
sky-belong him-in company with ANGEL-in company with

... And immediately a sky-mob crowd
appeared in company with him, the angel ...

TIME			
bangGayi	now	guruwarang	longago
baring	always	ngaya	then
bunin	beforehand	wara	yesterday
dangGa	before	yagida	now
duwanda	afterwards	yaguwanda	when
gabū	soon	yugida	after
gumba	tomorrow	yuragi	longtime
danduwagalbu	immediately (<i>enough-belong-EMPH</i>)		
yandi gadayi	always (<i>thus every</i>)		

50:15 *... murrorōng wiyellīn bōn Eloī nung, ngiakai.*

marurung wiyilin bun ELOInung ngiyagayi

... praising God, and saying,

good speak-ing-now him GOD-ACC this this

... good-speaking [i.e. praising] him, God, like this ...

Key (1850)

Luke ii.14

50:16

Wiya bunbilla bōn murrorōng Eloī nung wokka ka ba moroko ka ba,
ngatun kummunbilla pitul purrāi ta ko, murrorōng umatoara.

wiyabanbila bun marurung ELOInung wagagaba murugugaba

Glory to God in the highest,
and on earth peace, good will toward men.

speak-permit-IMP! him good GOD-ACC high-at sky-at

... (someone) must permit good-speak him,
God, at the high sky [i.e. in the highest] ...

PASSIVE IGNORED

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

50:17.1

... ngatun kummunbilla pitul purrāi ta ko, ...

ngadun gamanbila bidal barayidagu

... and on earth peace, ...

AND be-make-permit-IMP! joy earth-to

... and (someone) must permit to be joy to earth [i.a. and on earth peace] ...

50:17.2

... murrorōng umatoara.

marurung umadwara [[gurigu]]

... good will toward men.

good make-done to [[man-for]]

... good make-endowed [i.e. good will (towards men)].

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

MISSING TRANSLATION

AS Tkld DID NOT PROVIDE A TRANSLATION ,

THIS WORDING

IS PROPOSED.

50:19 *Eloi to noa ngirrirrir ma korien barun Angelo yarakai umulli kan,*
wonto ba warika noa barun barān koiyung ka ko, Tartarus ka ko

ELOIdu nuwa ngararamagurin
 barun ANGEL yaragayi umaligan

For if God spared not the angels that sinned, but cast them down to hell,
 [and delivered them into chains of darkness, to be reserved unto judgment;]

GOD-ERG he pity-make-PH-lacking
 them-all ANGEL bad make-ing-agent

He, God, did not pity them, the bad-making-agent
 angel(s) [i.e. angels that sinned] ...

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

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

50:20 *... wonto ba warika noa barun barān koiyung ka ko, Tartarus ka ko*

wandu ba wariga nuwa barun
 baran gwiyangGagu TATARUSgagu

... but cast them down to hell, ...

instead DONE reject-PH he them-all
 DOWN fire-to TARTARUS-to

... instead he rejected them down to the
 fire, to Tartarus [i.e. cast them into hell] ...

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

WORD EXPLANATION
Tartarus
 In Greek mythology, Tartarus ... is the
 deep abyss that is used as a dungeon of
 torment and suffering for the wicked and
 as the prison for the Titans. Tartarus is
 the place where, according to Plato's
 Gorgias (c. 400 BC), souls are judged
 after death and where the wicked
 received divine punishment. [Wikipedia]

Key (1850)

Heb. ix.27

50:22.1 *Wiyatoara ta yant̄n kore ko wakolla tetti bulli ko,*
ngatun yukita ngaiya ngurrulli ko.

wiyadwara da yandin
gurigu wagula didibaligu

And as it is appointed unto men once to die,
but after this the judgment:

Speak-done to AFFirm all man-to
one-at dead-do-ing-for

(It is) speak-endowed [i.e. appointed],
aye, for all men at one for dead-doing ...

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

DOUBTFUL TRANSLATION

PERHAPS OMIT:
wagula

DOUBTFUL WORD: wagula

wagul-la
wagul WITH SUFFIX **-la**
IS UNRESOLVED

50:22.2 *... ngatun yukita ngaiya ngurrulli ko.*

ngadun yugida ngaya ngaraligu

... but after this the judgment:

AND after then hear-ing-for

... and then, after, (someone) for hearing [i.e. for judgement].

TIME

bangGayi	now	guruwarang	longago
baring	always	ngaya	then
bunin	beforehand	wara	yesterday
dangGa	before	yagida	now
duwanda	afterwards	yaguwanda	when
gabu	soon	yugida	after
gumba	tomorrow	yuragi	longtime
danduwagalbu	immediately (<i>enough-belong-EMPH</i>)		
yandi gadayi	always (<i>thus every</i>)		

Key (1850)

Acts xvi.30

50:24.1 *Yakoai kan bang morōn kunnun?*
Ngurrulla bōn Pirriwul-nung Jesu-nung Krist-nung, morōn ngaiya bi kunnun.

yaguwayi gan bang murun ganan

And he brought them out and said,
 “Sirs,] what must I do to be saved?”
 So they said,] “Believe on the Lord Jesus Christ, and you will be saved, you and your household.”

how be-now (not know) I alive be-will

How, goodness knows, will I be alive?

gan: goodness knows
ngadang: nobody knows

gan: goodness knows
ngadang: nobody knows
 Tkld STATES THESE TO BE IDIOMS.
gan: ‘not know (nor care)’, ‘unknown’
 PERHAPS LITERALLY: be-now, ‘being’
ngadang: ‘not know’, ‘nothing’, ‘from no cause’

INTERROGATIVES

min	what/which	wanin	how, where
minan	how many	wanang	where, which
minang	what	wanda	where
minaring	what	yaguwanda	when
ngan	who	yaguwayi	why/how

50:24.2 *... Ngurrulla bōn Pirriwul-nung Jesu-nung Krist-nung, ...*

ngarala bun biriwalnung JESUSnung CHRISTnung

“Believe on the Lord Jesus Christ, and you will be saved,
 hear-IMP! him chief-ACC JESUS-ACC CHRIST-ACC

... (You) must hear [i.e. believe in] him, the chief, Jesus Christ ...

Acts xvi.31

50:25 *... morōn ngaiya bi kunnun.*

murun ngaya bi ganan

... and you will be saved, ...

alive then thou be-will

... then you will be alive.

TIME

bangGayi	now	guruwarang	longago
baring	always	ngaya	then
bunin	beforehand	wara	yesterday
dangGa	before	yagida	now
duwanda	afterwards	yaguwanda	when
gabu	soon	yugida	after
gumba	tomorrow	yuragi	longtime
danduwagalbu	immediately (<i>enough-belong-EMPH</i>)		
yandi gadayi	always (<i>thus every</i>)		

Key (1850)

Mark xv.38

50:27.1 *Ngatun kirrikin ta temple ka ko,*
yiir-kullēen bŭlwa koa wokka ka birung unta ko barān ta ko.

ngadun girigin da TEMPLEgagu

And the veil of the temple
was rent in twain from the top to the bottom.

AND garment AFFirm TEMPLE-to

And the garment, aye, to [i.e. of] the temple ...

50:27.2 *... yiir-kullēen bŭlwa koa wokka ka birung unta ko barān ta ko.*

yiirgaliyan bulwaguwa wagagabirang andagu barandagu

... was rent in twain from the top to the bottom.

shred-be-ing-did two-having high-away from there-to down-to

... (someone) did shredding in two, from high to down.

PASSIVE IGNORED

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

PLACE

anambu	there	ani	here
anang	there	babayi	near
anda	there	galung	distant
andi	here	wanda	where
anduwa	there	wanang	where