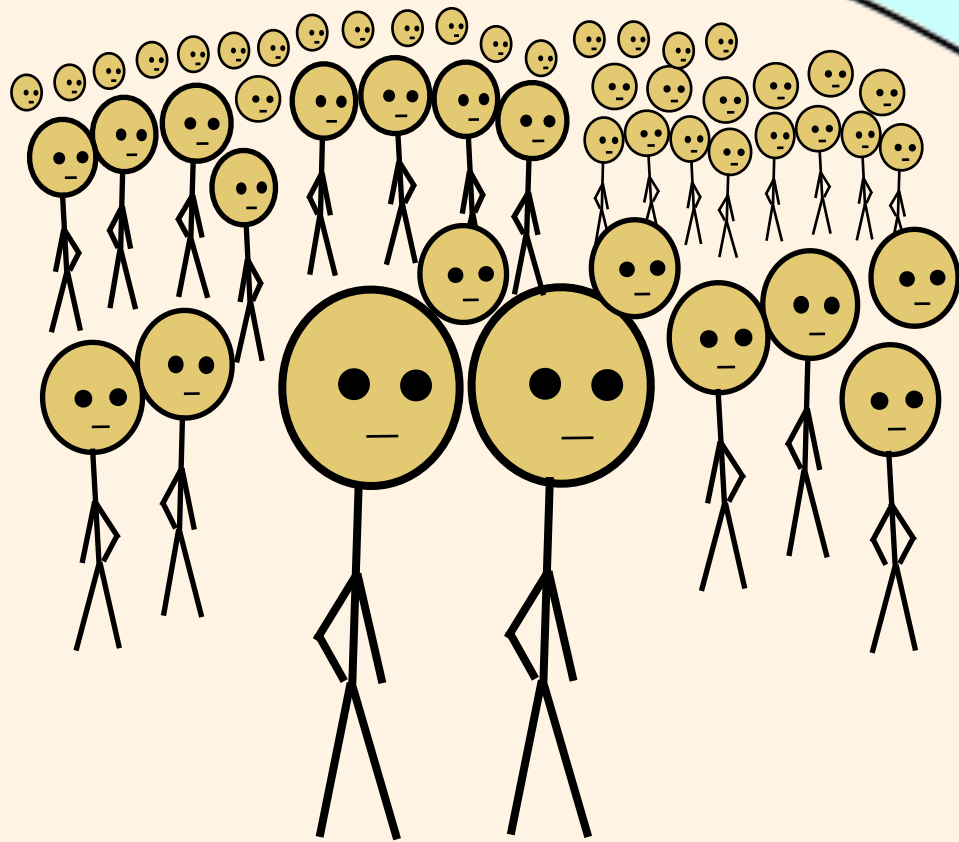


River  
Jordan

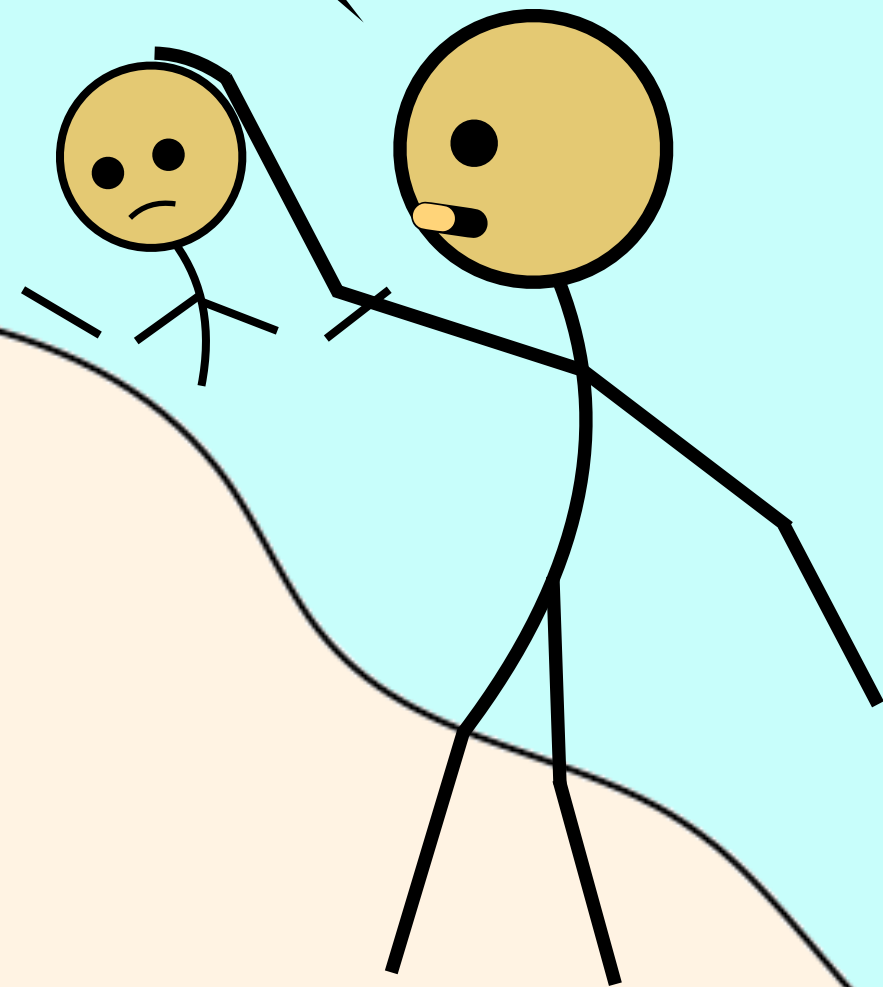


[15] And as the people were in expectation,  
and all men mused in their hearts of John,  
whether he were the Christ, or not;

Luke iii

garimaligu  
bang gadan nurun  
guguwinGu

I am  
baptising you  
with water ...



[16] John answered, saying unto them all, I indeed  
baptize you with water; but one mightier than I cometh,  
the latchet of whose shoes I am not worthy to unloose:

## Luke iii.01

*Yakita kakulla wūnul la fifteen ta pirriwul koba Tiberio Kaisaro koba,  
Kavana noa Pontio Pilato Joudaia ka, ngatun Tetrak noa Herod Galile ka, ngatun ngikoemba koti Philip Tetrak noa Iturea ka  
ngatun yanfin ta ko Trakoniti ka ngatun Lusanio Tetrak noa Abilene ka,*

yagida gagala wunala FIFTEENda biriwalguba TIBERIUS CAESARguba

[1] Now in the fifteenth year of the reign of Tiberius Caesar,  
Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of  
Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

now be-be-PH hot-at FIFTEEN-at chief-of TIBERIUS CAESAR-of

Now it was at the 15 summer of the chief Tiberius Caesar, ...

*... Kavana noa Pontio Pilato Joudaia ka, ...*

GOVERNOR nuwa PONTIUS PILATE JUDAEAGa

... Pontius Pilate being governor of Judaea, ...

GOVERNOR he PONTIUS PILATE JUDAEA-at

... he, Pontius Pilate, the governor at Judaea, ...

*... ngatun Tetrak noa Herod Galile ka, ...*

ngadun TETRACH nuwa HEROD GALILEEGa

... and Herod being tetrarch of Galilee, ...

AND TETRACH he HEROD GALILEE-at

... and he, Herod, the tetrarch at Galilee, ...

[continues from previous frame]

*...ngatun ngikoemba koti Philip Tetrak noa Iturea ka ...*

**ngadun ngigumba gudi PHILLIP TETRACH nuwa ITUREAga**

... and his brother Philip tetrarch of Ituraea ...

AND him-of kinsman PHILLIP TETRACH he ITUREA-at

... and he, his kinsman Philip, the tetrarch at Ituraea, ...

---

*... ngatun yantīn ta ko Trakoniti ka ...*

**ngadun yandindagu TRACHONITISga**

... and of the region of Trachonitis, ...

AND all-to TRACHONITIS-at

... and to all at Trachonitis, ...

---

*... ngatun Lusanio Tetrak noa Abilene ka,*

**ngadun LYSANIAS TETRACH nuwa ABILENEga**

... and Lysanias the tetrarch of Abilene,

AND LYSANIAS TETRACH he ABILEBE-at

... and he, Lysanias, the tetrarch at Abilene.

---

## Luke iii.02

*Annas ngatun Kaiaphpas Ieru pirriwul bula kakulla,*

*wiyellikanne Eloī koba uwa Ioanne kin ko bōn, yinal Zakaria koba, korung ka ba.*

**ANNAS ngadun CAIAPHAS PRIEST biriwal bula gagala**

[2] Annas and Caiaphas being the high priests,

the word of God came unto John the son of Zacharias in the wilderness.

**ANNAS AND CAIAPHAS PRIEST chief two be-be-PH**

Annas and Caiaphas were the two chief priest(s), ...

### SPECIAL WORD: *chief priest*

THERE ARE 37 INSTANCES OF 'chief priest'

9 **biriwal** PRIEST

8 **biriwalu** PRIESTgu

4 **biriwal** PRIESTguba

1 **biriwalgubagagu** PRIESTgubagagu

15 [other variants]

15 adjective–noun suffix agreement

22 no agreement

4 probably incorrect (**biriwal** PRIESTguba)

*... Wiyellikanne Eloī koba uwa Ioanne kin ko bōn, ...*

**wiyiligani ELOIguba uwa JOHNginGu bun**

... the word of God came unto John...

speaking-entity GOD-of move-PH JOHN-to him

... the speaking-entity [i.e. word] of God moved to him, John, ...

*... yinal Zakaria koba, korung ka ba.*

**yinal ZACHARIASguba gurangGaba**

... the son of Zacharias in the wilderness.

son ZACHARIAS-of scrub-at

... son of Zacharias, at [i.e. in] the scrub.

## Luke iii.03

*Ngatun noa uwa yantīn toa purrai toa Jordan toa,*

*wiyelliella karimulliko kanumaiko, warikulliko yarakai;*<sup>[25]</sup>

**ngadun nuwa uwa yandinduwa barayiduwa JORDANduwa**

[3] And he came into all the country about Jordan,

preaching the baptism of repentance for the remission of sins;

AND he move-PH all-having (through/by) earth-having  
(through/by) JORDAN-having (through/by)

And he moved through all the  
Jordan earth [i.e. land, country], ...

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

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

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

*... wiyelliella karimulliko kanumaiko, warikulliko yarakai;*<sup>[25]</sup>

**wiyiliyila garimaligu ganumayigu warigaligu yaragayi**

... preaching the baptism of repentance for the remission of sins;

speaking-recently deep-make-ing-for  
repent-make ing-for reject-ing-for bad

... speaking [i.e. preaching] deep-making [i.e. baptism],  
repenting, rejecting bad i.e. sins];

## Luke iii.04

*Yanti wupaitoara Biblo-ka*

*wiyellikanne Esaia koba Prophet koba,*

*ngiakai, Pulle wakōl koba wiyelleen korung kaba, Yapung Jehova koba murrorong umulla nurur tuloa kakilliko yapung ngikoumba.*

yandi wubayidwara BOOKga wiyiligani  
ESAIASguba PROPHETguba

[4] As it is written in the book of  
the words of Esaias the prophet,  
saying, The voice of one crying in the wilderness, Prepare ye  
the way of the Lord, make his paths straight.

thus do-HAB-done to BOOK-at speak-ing-entity  
ESAIAS-of PROPHET-of

Thus (it is) do-endowed [i.e. written] at [i.e. in] the book of  
(of) speaking-entities [i.e. words] of Esaias the prophet, ...

### 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

*... ngiakai, Pulle wakōl koba wiyelleen korung kaba, ...*

ngiyagayi baLi wagalguba wiyiliyan kurangGaba

... saying, The voice of one crying in the wilderness, ...

like this voice one-of speak-ing-did scrub-at

... like this: “The voice of one was speaking at [i.e. in] the scrub: ...

### DOUBTFUL Tkld TRANSLATION

KJV *voice of one crying in the wilderness*  
Tkld **baLi wagalguba wiyiliyan**  
**kurangGaba**  
voice one-of speak-ing-did scrub-at  
USAGE ‘**wakōl**’: ‘one’ PROBABLY  
INCORRECT FOR ‘someone’: POSSIBLY:  
**baLi nganumba gayi-ba-li-yan**  
**gurungGaba**  
voice who-of call-do-ing scrub-at.  
*voice of someone calling in the scrub*

[continues from previous frame]

*... Yapung Jehova koba murrorong umulla nurur ...*

yabang JEHOVAHguba marurung umala nura

... Prepare ye the way of the Lord, ...

path JEHOVAH-of good make-IMP! you-all

... the path of Jehovah, (all of) you must make it good; ...

*... tuloa kakilliko yapung ngikoumba.*

duluwa gagiligu yabang ngigumba

... make his paths straight.

straight be-be-ing-for path him-of

... (and) his path(s) for being straight.

## Luke iii.05

*Yantin ta pilabai warapal upinnun,*

*ngatun yantin ta bulkarra umunnun puntung; ngatun  
warinwarin ta umunnun tuloa, ngatun yapung yarakai  
wollungbiara umunnun poitung;*

**yandin da bilabayi warabal ubinan**

[5] Every valley shall be filled,  
and every mountain and hill shall be brought low; and the  
crooked shall be made straight, and the rough ways shall  
be made smooth;

all AFFirm valley fill-PATient do-will,

“(Someone) will do fill (in) all, aye, valley(s), ...

*... ngatun yantin ta bulkarra umunnun puntung; ...*

**ngadun yandin da balgara umanan bundang**

... and every mountain and hill shall be brought low; ...

AND all AFFirm hill make-will fall-NESS

... and all, aye, hill(s) (someone) will  
make flat [i.e. hills will be made flat]; ...

### PASSIVE: -bal

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

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

### PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION  
IN ACTIVE VOICE, INSERT

**ngan-du**: someone

**ngandu** .....

someone (did whatever...)

### MYSTERY WORD: bandi...

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

### PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION  
IN ACTIVE VOICE, INSERT

**ngan-du**: someone

**ngandu** .....

someone (did whatever...)

### -gan / -gan(g): BEness

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

[continues next frame]



[continues from previous frame]

... *ngatun warīnwarīn ta umunnun tuloa*, ...

**ngadun warin warin da umanan duluwa**

... and the crooked shall be made straight, ...

AND crooked AFFirm make-will straight

... and the crooked, aye, (someone) will make straight, ...

### PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du**: someone

**ngandu** .....

someone (did whatever...)

... *ngatun yapung yarakai*

*wollungbiara umunnun poitung*;

**ngadun yabang yaragayi  
walangbiyara umanan buwidang**

... and the rough ways shall be made smooth;

AND path bad head-amaze [?] make-will soft

... and bad path(s) (someone) head-amaze  
[i.e. amazingly] will make soft [i.e. smooth].

### MYSTERY WORD: amaze

**biya**- WORDS USED FOR 'father' AND 'amaze'  
SIMILAR father-like WORD FOR surprise FOUND IN THE SYDNEY LANGUAGE

"ela-  
beára"

yila  
biyara

"of wonder,  
surprise,  
astonishment"

ho  
amaze

Tkld/Frsr  
AWA 1892  
[46:29] [Awa]

### DIFFICULT CONCEPT(S)

DIFFICULT CONCEPT(s)  
TRANSLATION DOUBTFUL

### PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du**: someone

**ngandu** .....

someone (did whatever...)

## Luke iii.06

*Ngatun yantīn to nanun wal ngolomullikanne Eloī koba.*

**ngadun yandindu nanan wal ngulumaligani ELOIguba**

[6] And all flesh shall see the salvation of God.

AND all-ERG see-will certainly protect-ing-entity GOD-of

“And all will certainly see the protecting-entity [i.e. salvation] of God.

---

## Luke iii.07

*Wiya ngaia noa barun konara*

*uwa bara karimulliko ngikoung kin ko, Ella bēara!  
konara maiya kiloa nurur! nganto nurun wiya  
murrulliko bukka tin tanan ba uwonnun?*

wiya **ngaya** nuwa barun gunara

[7] Then said he to the multitude

that came forth to be baptized of him, O generation of vipers,  
who hath warned you to flee from the wrath to come?

spea-PH then he them-all crowd

He [**JOHN**] then spoke (to) them, the crowd, ...

... *uwa bara karimulliko ngikoung kin ko, ...*

uwa bara garimaligu **ngigung**GinGu

... that came forth to be baptized of him, ...

move-PH they-all deep-make-ing-for him-to

... (that) they move to him for drown-making [i.e. baptising]: ...

... *Ella bēara! ...*

yila biyara

... O ...

ho amaze

... "Hey, amaze! ...

### MYSTERY WORD: amaze

**biya-** WORDS USED FOR  
'father' AND 'amaze'  
SIMILAR father-like WORD  
FOR surprise FOUND IN  
THE SYDNEY LANGUAGE

"ela-  
beára"

yila  
biyara

"of wonder,  
surprise,  
astonishment"

ho  
amaze

Tkld/Frsr  
AWA 1892  
[46:29] [Awa]

[continues next frame]

[continues from previous frame]

... *konara maiya kiloa nurur!* ...

**gunara mayagiluwa nura**

... O generation of vipers, ...

crowd snake-like you-all

... snake-like crowd you are! ...

**-giluwa: -LIKE**

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

... *nganto nurun wiya murrulliko bukka tin tanan ba uwonnun?*

**ngandu nurun wiya maraligu bagadin danan ba uwanan**

... who hath warned you to flee from the wrath to come?

who-ERG ye-all speak-PH run-ing-for  
anger-because approach WHEN/if move-will

... who spoke [i.e. warned] you to be running because of  
the anger when it will approach-move [i.e. come]?"

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

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

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

# Luke iii.08

***Koito nurur ba umullia murrorong minki ka birung;***

*ngatun kōtta yikora nura kōti ka minki ka nurun kin wiyelliko, Abraham ngearun noa ngearun ba biyung-bai ; kulla [26] bang wiyān nurun, Eloī noa kaiyu kan katan umulliko unti tara birung tunūng ka birung wonnai kakilliko Abraham kin ko.*

**guwidu nura ba umaliya marurung minGigabirang**

[8] Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

therefore you-all DONE make-ing-IMP! good emotion-away from

“Therefore you must make [i.e. bring] good [i.e. fruits worthy] from emotion [i.e. repentance]; ...

**but / because / therefore**

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

*... ngatun kōtta yikora nura kōti ka minki ka nurun kin wiyelliko, ...*

**ngadun gudagura nura gudiga minGiga nurunGin wiyiligu**

... and begin not to say within yourselves, ...

AND think-IMP! not you-all self-at inside-at ye-all-at speak-ing-for

... and you must not think inside yourselves (about) speaking: ...

**-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**

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

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

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

**within oneself**

‘speaking / thinking’ etc. within oneself IS AN ANGLICISM EFFECTIVELY MEANING ‘introspectively thinking’, OR SIMPLY ‘thinking’, ‘thought’.

IT IS DOUBTFUL THAT THE LITERAL TRANSLATIONS MADE BY Tkld WOULD HAVE BEEN UNDERSTOOD, PERHAPS BETTER SIMPLY EXPRESSED AS:

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

[continues from previous frame]

... *Abraham ngearun noa ngearun ba biyung-bai; ...*

**ABRAHAM ngiyarun nuwa ngiyarunba biyangbayi**

... We have Abraham to our father: ...

ABRAHAM us-all he us-all-of father-ITEM

... ‘Abraham, (to) us, he (is) the father of us-all’, ...

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

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

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

... *kulla [26] bang wiyan nurun, ...*

**gala bang wiyan nurun**

... for I say unto you, ...

because I speak-now ye-all

... because I [JOHN] speak (to) you, ...

... *Eloi noa kaiyu kan katan...*

**ELOI nuwa gayugan gadan**

... That God is able...

GOD he able-agent be-AFF-now

... he, God, is the able-agent [i.e. is capable of] ...

[continues from previous frame]

*... umulliko unti tara birung tunūng ka birung  
wonnai kakilliko Abraham kin ko.*

umaligu andidarabirang dunungGabirang  
wanayi gagiligu ABRAHAMginGu

... of these stones to raise up children unto Abraham.

make-ing-for this-PLUR-away from stone-away from  
child be-be-ing-for ABRAHAM-to

... making from these stones children for being to Abraham.

---

## Luke iii.09

*Ngatun yakita baibai*

*wūnkulla kolai ta wirrā ka;*

*koito ba yantīn kolai keawai katan murrorōng*

*kōlbuntillinnun wal baran warikulliko koiyung ka ko.*

**ngadun yagida bayi bayi  
wunGala gulayida wiraga**

[9] And now also the axe is  
laid unto the root of the trees:

every tree therefore which bringeth not forth good  
fruit is hewn down, and cast into the fire.

**AND now hatchet deposit-be-PH timber-at root-at**

"And now (someone) deposited the  
hatchet at the root (of) the tree; ...

*... koito ba yantīn kolai keawai katan  
murrorōng kōlbuntillinnun wal baran ...*

**guwidu ba yandin gulayi giyawayi  
gadan marurung gulbandilinan wal baran**

... every tree therefore which bringeth  
not forth good fruit is hewn down, ...

**therefore DONE all timber no be-AFF-now  
good cut-AFF-ing-will certainly DOWN**

... therefore every tree (that) is not good  
(someone) will certainly be cutting <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)**'.

TO EFFECT PASSIVE INTENTION  
IN ACTIVE VOICE, INSERT

**ngan-du**: someone

**ngandu** .....  
someone (did whatever...)

### but / because / therefore

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

### PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION  
IN ACTIVE VOICE, INSERT

**ngan-du**: someone

**ngandu** .....  
someone (did whatever...)

### ANGLICISM 'down': *baran*

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

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

Also 'down' in:

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



[continues from previous frame]

... *warikulliko koiyung ka ko.*

warigaligu gwiyangGagu

... and cast into the fire.

reject-ing-for fire-to

... (and) for rejecting to the fire.”

---

## Luke iii.10

*Ngatun kore ko bōn wiya,  
wiyelliella, minnung bunnun ngaia ngeen?*

**ngadun gurigu bun wiya**

[10] And the people asked him,  
saying, What shall we do then?

AND man-ERG him speak-PH

And the man [i.e. men, people] spoke (to) him, ...

---

*... wiyelliella, minnung bunnun ngaia ngeen?*

**wiyiliyila minang banan ngaya ngiyin**

... saying, What shall we do then?

speak-ing-recently what do-will then we-all

... speaking: "What shall we then do?"

---

# Luke iii.11

*Wiya noa barun, wiyelliella,*

*Niuwoa Kōt-kan buloara-kan ngikoemba,  
ngumunbilla bōn keawai ko; ngatun niuwoa kunto-  
kan ngumunbilla bōn yanti kiloa.*

**wiya nuwa barun wiyiliyila**

[11] He answereth and saith unto them,  
He that hath two coats, let him impart to him that hath none; and he that  
hath meat, let him do likewise.

speaking-Ph he them-all speaking-recently

And he [JOHN] spoke (to) them, speaking: ...

## DOUBTFUL Tkld COMPETENCE

Tkld's APPARENT UNAWARENESS OF  
PROPrIetive (having) and PRIVative  
(lacking, EXEMPLIFIED IN THIS VERSE,  
CALLS INTO QUESTION HIS  
COMPETENCE WITH THE LANGUAGE

*... Niuwoa Kōt-kan buloara-kan ngikoemba, ...*

**nyuwuwa COATgan bulwaragan ngigumba**

... He that hath two coats, ...

he COAT-agent two-agent him-of

... "He (who has) his two coats, ...

## DOUBTFUL Tkld TRANSLATION

*KJV He that hath two coats*

PERHAPS, USING PROPrIetive:

*ngali nuwa wuruwan-Guwa bulwara-guwa*  
this fellow he cloak-having two-having  
he having two cloaks,

## PROPrIetive having

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

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

-gan [gayin] GLOSSED 'agent', 'BEness'

-guwa IS ASSUMED FOR PROPrIetive

"kain"

gayin

"in possession  
of; having"

having

Tkld/Frsr  
AWA Lex  
[212:25]

[continues from previous frame]

... *ngumunbilla bōn keawai ko*; ...

**ngumanbila bun giyawayigu**

... let him impart to him that hath none; ...

give-make-permit-IMP! him no-to

... let him give to 'no' [i.e. to the one who has none]; ...

#### DOUBTFUL TkId TRANSLATION

*KJV let him impart to him that hath none*

.....  
PERHAPS, USING PRIVative:

*ngali nuwa ngu-wa wuruwan*

*ngala bun wuruwan-Gurin*

this fellow he give-IMP! cloak that fellow him  
cloak-lacking

*he must give a cloak (to) him lacking (a) cloak*

... *ngatun niuwoa kunto-kan ngumunbilla bōn yanti kiloa*.

**ngadun nyuwuwa gandugan ngumanbila bun yandigiluwa**

... and he that hath meat, let him do likewise.

AND he VEGfood-agent give-make-permit-IMP! him thus-like

... and he vegetable food-agent [one who has bread]  
let him give thus-like [i.e. likewise].

#### yandi gadayi / galayi / giluwa

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

## Luke iii.12

*Uwa ngaia bara Telone kurimulliko,  
ngatun wiya bōn, Pirriwul, minnung bunnun ngeen?*

uwa **ngaya** bara **PUBLICAN** gurimaligu

[12] Then came also publicans to be baptized,  
and said unto him, Master, what shall we do?

move-PH then they-all PUBLICAN deep-make-ing-for

Then they, the publican(s), moved for drown-making [i.e. baptising], ...

---

*... ngatun wiya bōn, ...*

**ngadun wiya bun**

... and said unto him, ...

AND speak-PH him

... and spoke (to) him [**JOHN**]: ...

---

*... Pirriwul, minnung bunnun ngeen?*

**biriwal minang banan ngiyin**

... Master, what shall we do?

chief what do-will we-all

... “Chief, what shall we do?”

---

## Luke iii.13

*Ngatun noa wiya barun,*

*man-ki-yi-kora untoa kal unnoa bo mara  
wiyatoara nurun ba.*

**ngadun nuwa wiya barun**

[13] And he said unto them,

Exact no more than that which is appointed you.

AND he speak-PH them-all

And he [JOHN] spoke (to) them: ...

*... man-ki-yi-kora untoa kal ...*

**manGi gura anduwagal**

... Exact no more ...

take-be-IMP! not that-belong

... “Do not take that, ...

### -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**

*... unnoa bo mara wiyatoara nurun ba.*

**anuwabu mara wiyadwara nurun ba**

... than that which is appointed you.

that-EMPH take-urg-PH speak-done to ye-all DONE

... (than) take that speak-endowed [i.e. appointed for] you.”

### DIFFICULT CONCEPT(S)

DIFFICULT CONCEPT(s)  
TRANSLATION DOUBTFUL

### PASSIVE: -dwara

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

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

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

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

RENDERED: speak-, hide-, give-endowed

## Luke iii.14

*Ngatun bara Soldier ko wiya bōn wiyelliella,*

*minnung bunnun ngeen? ngatun noa wiya barun, bukka mai yi-kora yantin kore, [27] ngatun wiyea-yemmai yikora ngakoyellai kan yantin kore; ngatun murroi kauwa nura ngaloo kan ngutoara kan nurun ba.*

**ngadun bara SOLDIERGu wiya bun wiyiliyila**

[14] And the soldiers likewise demanded of him, saying,

And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

AND they-all SOLDIER-ERG speak-PH him speak-ing-recently

And they, the soldier(s) spoke (to) him [JOHN], speaking: ...

*... minnung bunnun ngeen? ...*

**minang banan ngiyin**

... And what shall we do? ...

what do-will we-all

... “What shall we do?” ...

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

**ngadun nuwa wiya barun**

... And he said unto them, ...

AND he speak-PH them-all

... And he [JOHN] spoke (to) them: ...

[continues from previous frame]

... *bukka mai yi-kora yantin kore, [27]...*

**bagamagura yandin guri**

... Do violence to no man, ...

anger-make-IMP! not all (any) man

... “Do not make anger [i.e. do violence to] all men, ...

### -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**

... *ngatun wiyea-yemmai yikora ngakoiyellai kan yantin kore; ...*

**ngadun wiyayimagura ngaguyilagan yandin guri**

... neither accuse any falsely; ...

AND speak-lead (accuse)-IMP! not fib-speak-persist-agent all (any) man

... and do not fib-speak-agent [i.e. falsely]  
speak-lead [i.e. accuse] all men; ...

### -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**

... *ngatun murroi kauwa nura ngaloea kan ngutoara kan nurun ba.*

**ngadun maruwi gawa nura ngaluwagan ngudwaragan nurunba**

... and be content with your wages.

AND success be-IMP! [yes] you-all this-fellow  
[nearby]-BEness give-done to-BEness ye-all-of

... and you must be success [i.e. content with] that,  
your give-endowed-ness [i.e. your wages].”

### -gan / -gan(g): BEness

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

### DIFFICULT CONCEPT(S)

DIFFICULT CONCEPT(s)  
TRANSLATION DOUBTFUL



## Luke iii.15

*Ngatun bara ba kore kōttelliella,*

*ngatun yantīn to kore ko kōttelliella murrung ka ba ko,  
būlbūl la ba ko barun kin ba ko ngikōung Joanne nung,  
minaring noa Krist ta mirka keawarān;*

**ngadun bara ba guri gudiliyila**

[15] And as the people were in expectation,  
and all men mused in their hearts of John, whether he were the Christ, or not

AND they-all WHEN/if man think-ing recently

And when they, the men [i.e. people] were thinking, ...

*... ngatun yantīn to kore ko kōttelliella ...*

**ngadun yandindu gurigu gudiliyila**

... and all men mused ...

AND all-ERG man-ERG think-ing recently

... and all the men were thinking ...

*... murrung ka ba ko, būlbūl la ba ko  
barun kin ba ko ...*

**marangGabagu bulbulabagu  
barunGinbagu**

... in their hearts ...

inside-at-using heart-at-using them-all-at-using

... using inside-at [i.e. doing so in] their hearts, ...

### DOUBTFUL Tkld TRANSLATION

KJV *the people were in expectation*

Tkld **bara ... guri gudiliyila**

they-all... man think-ing recently  
PERHAPS INSTEAD OF 'thinking':

**bara guri midi-li-yila**

they-all men wait-ing-recently  
*the men [i.e. people] were waiting*

### -gaba-gu: LOC + Erg / INSTR / ALL

COMBINED SUFFIX **-gaba-gu** (**-daba-gu**, **-laba-gu**, **-raba-gu**)

LOCative + **-gu**,  
**-gu** COULD BE ERGative (subject),  
INSTRumental (using),  
OR ALLative (to); OR PURPositive (for)

### '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

### ANGLICISM

THIS ANGLICISM PHRASE MIGHT HAVE BEEN BETTER SIMPLY OMITTED

[continues from previous frame]

... ngikōung Joanne nung, ...

ngigung JOHNnung

... of John, ...

him JOHN-ACC

... (about) him, John, ...

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

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

|       |    |    |    |
|-------|----|----|----|
| -gayi | 42 | 41 | 12 |
| -bayi | —  | —  | 3  |
| -dayi | —  | —  | 2  |
| -wayi | —  | —  | 4  |

SPECIAL WORD: about

|            |               |             |
|------------|---------------|-------------|
| soon       | about to move | uwa-gulang  |
| approx.    | about three   | maga nguru  |
| concerning | because of    | -din, -gayi |
| everywhere | round about   | wanda-bu    |
|            |               | wanda-bu    |

DOUBTFUL Tkld TRANSLATION

KJV of John [i.e. about John]  
Tkld ngigung JOHNnung  
him JOHN-ACC  
PERHAPS ‘concerning’:  
JOHN-gayi  
JOHN-because  
about JOHN

... minaring noa Krist ta mirka keawarān;

minaring nuwa CHRIST da  
maga giyawaran

... whether he were the Christ, or not

what he CHRIST AFFirm perhaps not-now

... what [i.e. whether] he [JOHN] (was)  
Christ, aye, perhaps not.

DOUBTFUL ANGLICISM

KJV whether he were the Christ, or not  
.....  
‘or not’ IS AN ENGLISH WAY OF EXPRESSING THE  
IDEA OF CONTRASTING POSSIBILITY.  
PERHAPS IT WOULD HAVE BEEN OMITTED, OR  
EXPRESSED DIFFERENTLY. PERHAPS:  
nuwa-bu CHRIST da nga giyawayi CHRIST  
he-EMPH CHRIST AFFirm OR no CHRIST  
(was) he emphatically CHRIST, aye, or not CHRIST

OBSCURE SENTENCE

OBSCURE SENTENCE  
AND EQUALLY OBSCURE  
Tkld INTERPRETATION  
AND TRANSLATION

## Luke iii.16

*Joanne to noa wiya barun yant̃n ta,  
wiyelliella, karimulliko bang katan nurun bato ko; wonto ba wakōl  
kaiyu kan kauwolkauwol kan ngatoa kiloa uwonnun, murrorong  
korien bang porungbungngulliko tūngnga-nūng ko ngikoemba ko;  
niuwoata karimunnun nurun Marai to yirriyirri ko ngatun koiyung ko:*

JOHNdu nuwa wiya barun yandin da

[16] John answered, saying unto them all,  
I indeed baptize you with water; but one mightier than I cometh, the latchet  
of whose shoes I am not worthy to unloose: he shall baptize you with the  
Holy Ghost and with fire:

JOHN-ERG he speak-PH them-all all AFFirm

He, John, spoke (to) them all, aye, ...

---

*... wiyelliella, karimulliko bang katan nurun bato ko; ...*

wiyiliyila garimaligu bang gadan nurun badugu

... I indeed baptize you with water; ...

speak-ing-recently deep-make-ing-for I be-AFF-now ye-all water-using

... speaking: “I be drown-making [baptising] you using water; ...

---

[continues next frame]

[continues from previous frame]

... *wonto ba wakōl kaiyu kan kauwolkauwol kan  
ngatoa kiloa uwonnun, ...*

wandu ba wagal gayugan gawal gawalgan  
ngaduwagiluwa uwanan

... but one mightier than I cometh, ...

instead DONE one able-agent big big  
[many]-BEness I like this move-will

... instead one big big able-agent [i.e. more capable]  
like [i.e. than] I will move [i.e. come], ...

### wandu ba: whereas / INSTEAD

#### wandu ba

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

RENDERED AS 'instead'.

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

180 **wandu ba**

70 **wandu xxx ba**

### -giluwa: -LIKE

**-giluwa** like

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

### -gan / -gan(g): BEness

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

... *murrorong korien bang porungbungngulliko  
tūngnga-nūng ko ngikoemba ko; ...*

marurungGurin bang burangbangGaligu  
dungGanungGu ngigumbagu

... the latchet of whose shoes I am not worthy to unloose: ...

good-lacking I loose-do-compel-ing-for SHOE-for him-of-for

... I am lacking good [i.e. unworthy] for  
loosening his [COMER's] shoes; ...

### 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      |

[continues next frame]

[continues from previous frame]

*... niuwoata karimunnun nurun Marai to yirriyirri ko ngatun koiyung ko:*

**nyuwuwa da garimanan nurun marayidu yiri yirigu ngadun gwiyangGu**

... he shall baptize you with the Holy Ghost and with fire:

he AFFirm deep-make-will ye-all spirit-using sacred-using AND fire-using

... he [COMER], aye, will baptise you using the sacred spirit [i.e. Holy Ghost] and using fire.

## Luke ii.17

*Pituon ngikoemba mankillīn mutturra ba*

*ngatun murkun noa umunnun būnkilli ngēl la ba ngikoemba, ngatun noa ka-umunnun weat ngikoumba ta ko kokira ko; wonto ba tirri kiyubunnun wal noa koiyung ka talokulli korien ta.*<sup>[28]</sup>

**PITUON ngigumba manGilin madaraba**

[17] Whose fan is in his hand,  
and he will thoroughly purge his floor, and will gather the  
wheat into his garner; but the chaff he will burn with fire  
unquenchable.

FAN him-of take-be-ing-now hand-at

“His [COMER's] fan taking at [i.e. in his] hand, ...

### WORD SUGGESTION

A WORD FOR

*fan*

MIGHT BE

leaf: **girang**

### ba FUNCTIONS

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

*... ngatun murkun noa umunnun būnkilli ngēl la ba ngikoemba, ...*

**ngadun magan nuwa umanan bunGilingilaba ngigumba**

... and he will thoroughly purge his floor, ...

AND clean he make-will beat-ing-place-at him-of

... and he [COMER] will make clean at his beating-place [i.e. threshing floor], ...

[continues next frame]

[continues from previous frame]

... ngatun noa ka-umunnun weat ngikoumba ta ko kokira ko; ...

ngadun nuwa gawumanan WHEAT ngigumbadagu gugiragu

... and will gather the wheat into his garner; ...

AND he gather-make-will WHEAT him-of-to hut-to

... and he [COMER] will gather his wheat to his hut; ...

... wonto ba tirri kiyubunnun wal noa  
koiyung ka talokulli korien ta. [28]

wandu ba diri giyubanan wal  
nuwa gwiyangGa dalugaligurinda

... but the chaff he will burn with fire unquenchable.

instead DONE nail (chaff/reed?) burn-do-will  
certainly he fire-at hold-be-ing-lacking-at

... instead he [COMER] will certainly burn nail(s)  
[i.e. chaff, reeds] at the fire, lacking holding [i.e.  
that cannot be held, unquenchable],

#### MYSTERY WORD: 'quench'

'unquenchable': **dalugalayigurin**  
NO POSITIVE IDENTIFICATION OF THIS WORD  
WAS SUCCESSFULLY UNDERTAKEN. THE  
CLOSEST MEANING IS BASED ON 'hold', BUT  
THIS SEEMS UNLIKELY.  
THERE IS A SIMILAR SENTENCE AT LUKE III:17.  
AN ALTERNATIVE MIGHT BE:

**nima-li-gurin**: pinch-ing lacking

#### SPECIAL WORD: **dalug**— 'hold'

|  |  |                 |
|--|--|-----------------|
| <b>dala-ma-li-gu</b> :                           | 'hold by the hands'                    | <i>clasp</i>    |
| <b>daliya-ma-li-gu</b> :                         | 'catch any thing thrown'               | <i>clasp</i>    |
| TKld DERIVED CONCEPTS FROM THESE:                |  |                 |
| — <b>dalugan</b>                                 | 'hold-ness' [property]                 | <i>possess</i>  |
| — <b>dalugalayigurin</b>                         | 'hold-time [?]-lacking [unquenchable]  |                 |
| — <b>daluga-li-gurin</b>                         | 'hold-be-ing[?]-lacking [unquenchable] |                 |
| — <b>dalug yaragayi</b>                          | 'hold bad' [rich]                      | <i>possess</i>  |
| — <b>dalug dluwa</b>                             | 'hold straight' [trust]                | <i>maintain</i> |
| — <b>dala-ma baLi</b>                            | 'hold-make-PH voice' [were silent]     | <i>stop</i>     |
| DERIVATIONS UNRELATED TO 'clasp' MAY BE DOUBTFUL |  |                 |

## Luke iii.18

*Tarai ta yantin kauwulkauwul wiya noa*

*ngatun wiyelli ta ba ko barun kore.*

darayi da yandin gawal gawal wiya nuwa

[18] And many other things in his exhortation  
preached he unto the people.

other AFFirm all big big [many] speak-PH he

Many, all, other, aye, (things) he [JOHN] spoke ...

*... ngatun wiyelli ta ba ko barun kore.*

ngadun wiyilidabagu barun guri

... preached he unto the people.

AND speak-ing-at-to them-all man

... and speaking [i.e. preaching] at to them, the men [i.e. people].

**-gaba-gu: LOC + Erg / INSTR / ALL**

COMBINED SUFFIX **-gaba-gu** (**-daba-gu, -laba-gu, -raba-gu**)

LOCative + **-gu**,

**-gu** COULD BE ERGative (subject),

INSTRumental (using),

OR ALLative (to); OR PURPositive (for)



## Luke iii.19

*Wonto noa ba Herod-nung Tetrak-nung piralma bōn noa*

*bounnoun kin Herodia kin nukung ka Philip-ūmba ngikoemba kōtti koba, ngatun yanfīn yarakai noa  
ba uma Herod to,*

wandu nuwa ba HERODnung  
TETRARCHnung biralma bun nuwa

[19] But Herod the tetrarch, being reproved by him  
for Herodias his brother Philip's wife, and for all the evils which Herod had done,

instead he WHEN/if HEROD-ACC TETRARCH-ACC hard-make-PH him he

Instead when he [JOHN], he hard-made [i.e. harassed] him, Herod the tetrarch, ...

*... bounnoun kin Herodia kin nukung ka  
Philip-ūmba ngikoemba kōtti koba, ...*

buwanuwanGin HERODIASgin nugang  
Ga PHILIPumba ngigumba gudiguba

... being reproved by him for Herodias  
his brother Philip's wife, ...

her-because HERODIAS-because  
woman be PHILIP-of him-of kinsman-of

... because of her, because of Herodias, be  
the woman [i.e. wife] of his kinsman Philip, ...

### wandu ba: whereas / INSTEAD

#### wandu ba

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

RENDERED AS 'instead'.

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

180 **wandu ba**

70 **wandu xxx ba**

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

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

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

### 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.

[continues from previous frame]

*... ngatun yantīn yarakai noa ba uma Herod to,*

**ngadun yandin yaragayi nuwa ba uma HERODdu**

... and for all the evils which Herod had done,

**AND all bad he DONE make-PH HEROD-ERG**

... and all the bad [i.e. evils] he, Herod, >done<-made [i.e. had done].

---

## Luke iii.20

*Yanti unni uma,*

*wirringbakulla bōn noa*  
*Joanne nung Prison ka.*

yandi ani uma

[20] Added yet this above all,  
that he shut up John in prison.

thus this make-PH

This made [i.e. done] thus, ...

*... wirringbakulla bōn noa Joanne nung Prison ka.*

wiringbagala bun nuwa JOHNnung PRISONga

... that he shut up John in prison.

shut-do-be-PH him he JOHN-ACC PRISON-at

... he confined [i.e. shut, closed] him, John, at [i.e. in] prison.

## Luke iii.21

*Yakita barun ba karima yantīn kore,  
kakulla ngaia karimulliella bōn Jesou-nung ngatun wiyelliella,  
moroko ngaia warung-ka-leun,*

yagida barun ba garima yandin guri

[21] Now when all the people were baptized,  
it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

now them-all WHEN/if deep-make-PH all man

Now when (someone) drown-made [i.e. baptised]  
them, all the men [i.e. people], ...

### PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu .....

someone (did whatever...)

... kakulla ngaia, karimulliella bōn Jesou-nung ...

gagala ngaya garimaliyila bun JESUSnung

... it came to pass, that Jesus also being baptized, ...

be-be-PH then deep-make-ing-recently him JESUS-ACC

... then it was (that) (someone) was baptising him, Jesus, ...

### PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu .....

someone (did whatever...)

[continues next frame]

[continues from previous frame]

... *ngatun wiyelliella*, ...

**ngadun wiyiliyila**

... and praying, ...

AND speak-ing-recently

... and was speaking [i.e. praying], ...

... *moroko ngaia warung-ka-leun*. [sic]

**murugu ngaya warangGaliyan**

... the heaven was opened,

sky then open-be-ing-did

... then (someone) was opening the sky [i.e. heaven].

## PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du**: someone

**ngandu** .....

someone (did whatever...)

## Luke iii.22

*Ngatun uwa barān Marai-kan yirriyirri kan*

*murrīn kiloa purroang kan kiloa, ngikoung kin; ngatun wakōl pulle kakulla  
Moroko tin, wiyelliella, Ngintoa ta emmoemba yenal pittulmullikanne; pittul-  
man bang ngiroung.*

**ngadun uwa baran marayigan yiri yirigan**

[22] And the Holy Ghost descended

in a bodily shape like a dove upon him, and a voice came from  
heaven, which said, Thou art my beloved Son; in thee I am well  
pleased.

AND move-PH DOWN spirit-agent sacred-agent

And the sacred spirit [i.e. Holy Ghost] moved down, ...

### ANGLICISM 'down': *baran*

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

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

Also 'down' in:

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

*... murrīn kiloa purroang kan kiloa, ...*

**marinGiluwa baruwangGanGiluwa**

... in a bodily shape like a dove ...

body-like dove-agent like

... (with a) body like a dove-agent, ...

### -giluwa: -LIKE

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

[continues next frame]

[continues from previous frame]

... *ngatun wakōl pulle kakulla*  
*Moroko tin, wiyelliella, ...*

**ngadun wagul baLi gagala**  
**murugudin wiyiliyila**

... and a voice came from heaven, which said, ...

AND one voice be-be-PH  
 sky-from speak-ing-recently

... and one voice was from heaven, speaking: ...

## wagul ARTICLE

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

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

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

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

... *Ngintoa ta emmoemba yenal pittulmullikanne; ...*

**nginduwa da imuwumba yinal bidalmaligani**

... Thou art my beloved Son; ...

thou AFFirm me-of son joy-make-ing-entity

... you, aye, (are) my joy-make-ing-entity [i.e. beloved] son; ...

... *pittul-man bang ngiroung.*

**bidalman bang ngirung**

... in thee I am well pleased.

joy-make-now I thee

... I will joy-make you.

## DOUBTFUL Tkld TRANSLATION

KJV *in thee I am well pleased*

Tkld **bidalman bang ngirung**

joy-make-now I thee

TKLD SAYS : I joy-make [please] you,  
 WHICH IS THE WRONG WAY ROUND.  
 PERHAPS:

**bidalman bi diva**

joy-make-now thou me

*you please me [i.e. I am pleased by you]*

## Luke iii.23

*Ngatun niuwoa bo Jesou kakilliliella*

*wunulla thirty-ka ngiroemba,*

*puntelliella bōn, yinal Joseph-ūmba, wonto yinal Heli-ūmba; [29]*

**ngadun nyuwuwabu JESUS gagiliyila  
wunala THIRTYga ngirumba**

[23] And Jesus himself began to be about thirty years of age,  
being (as was supposed) the son of Joseph, which was the son of Heli,

AND he-EMPH JESUS be-be-ing-recently  
hot (summer/year)-at THIRTY-at thee-of

And emphatically he, Jesus, being at his thirty summer(s), ...

MS ERROR:  
thee-of / him-of

**ngirumba:** thee-of  
MS ERROR FOR  
**ngigumba:** him-of

DOUBTFUL WORD: himself

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

POSSIBLE ADJUSTMENT

**nyuwuwa-bu:** he-EMPH  
PERHAPS SHOULD BE :  
**ngigung-bu:** him-EMPH

*... puntelliella bōn, yinal Joseph-ūmba, ...*

**bandiliyila bun yinal JOSEPHumba**

... being (as was supposed) the son of Joseph, ...

pretend-ing-recently him son JOSEPH-of

... pretending [i.e. supposed to be] him, the son of Joseph, ...

MYSTERY WORD: *bandi...*

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

*... wonto yinal Heli-ūmba; [29]*

**wandu yinal HELIumba**

... which was the son of Heli,

instead son HELI-of

... instead the son of Heli;



## Luke iii.24

*Wonto yinal Matthat-ūmba,*  
*wonto yinal Levi-ūmba, wonto yinal Melchi-ūmba,*  
*wonto yinal Ianna-ūmba, wonto yinal Joseph-ūmba*

wandu yinal MATTHATumba

[24] Which was the son of Matthat,  
which was the son of Levi, which was the son of Melchi, which  
was the son of Janna, which was the son of Joseph,

instead son MATTHAT-of

Instead [i.e. which was the] son of MATTHAT ...

... *wonto yinal Levi-ūmba,*...

wandu yinal LEVI

... which was the son of Levi,...

instead son LEVI-of

... instead [i.e. which was the] son of LEVI ...

[continues next frame]

[continues from previous frame]

... *wonto yinal Melchi-ūmba*,...

wandu yinal MELCHI

... which was the son of Melchi,...

instead son MELCHI-of

... instead [i.e. which was the] son of MELCHI ...

---

... *wonto yinal Ianna-ūmba, wonto yinal Joseph-ūmba*

wandu yinal JANNA wandu yinal JOSEPH

... which was the son of Janna, which was the son of Joseph,

instead son JANNA-of instead son JOSEPH-of

... instead [i.e. which was the] son of JANNA

instead [i.e. which was the] son of JOSEPH ...

---

## Luke iii.25

*Wonto yinal Mattathias-ūmba,*

*wonto yinal Amos-ūmba, wonto yinal Naum-ūmba,  
wonto yinal Esli-ūmba, wonto yinal Nagge-ūmba,*

wandu yinal MATTATHIASumba

[25] Which was the son of Mattathias,  
which was the son of Amos, which was the son of Naum, which was  
the son of Esli, which was the son of Nagge,

instead son MATTATHIAS-of

Instead [i.e. which was the] son of MATTATHIAS ...

... *wonto yinal Amos-ūmba, ...*

wandu yinal AMOSumba

... which was the son of Amos, ...

instead son AMOS-of

... instead [i.e. which was the] son of AMOS ...

[continues next frame]

[continues from previous frame]

... *wonto yinal Naum-ūmba*, ...

wandu yinal NAUMumba

... which was the son of Naum, ...

instead son NAUM-of

... instead [i.e. which was the] son of NAUM ...

---

... *wonto yinal Esli-ūmba*, *wonto yinal Nagge-ūmba*,

wandu yinal ESLIumba wandu yinal NAGGEumba

... which was the son of Esli, which was the son of Nagge,

instead son ESLI-of instead son NAGGE-of

... instead [i.e. which was the] son of ESLI  
instead [i.e. which was the] son of NAGGE.

---

## Luke iii.26

*Wonto yinal Maath-ūmba,*

*wonto yinal Mattathias-ūmba, wonto yinal  
Semei-ūmba, wonto yinal Joseph-ūmba, wonto  
yinal Juda-ūmba,*

wandu yinal MAATHumba

[26] Which was the son of Maath,  
which was the son of Mattathias, which was the son of Semei,  
which was the son of Joseph, which was the son of Juda,

instead son MAATH-of

Instead [i.e. which was the] son of MAATH ...

---

*... wonto yinal Mattathias-ūmba, ...*

wandu yinal MATTATHIASumba

... which was the son of Mattathias, ...

instead son MATTATHIAS-of

... instead [i.e. which was the] son of MATTATHIAS ...

---

[continues next frame]

[continues from previous frame]

... *wonto yinal Semei-ūmba, ...*

wandu yinal SEMEIumba

... which was the son of Semei, ...

instead son SEMEI-of

... instead [i.e. which was the] son of SEMEI ...

... *wonto yinal Joseph-ūmba, wonto yinal Juda-ūmba,*

wandu yinal JOSEPHumba wandu yinal JUDAumba

... which was the son of Joseph, which was the son of Juda,

instead son JOSEPH-of instead son JUDA-of

... instead [i.e. which was the] son of JOSEPH

instead [i.e. which was the] son of JUDA.

## Luke iii.27

*Wonto yinal Joanna-ūmba,  
wonto yinal Rhesa-ūmba, wonto yinal Zorobabel-  
ūmba, wonto yinal Salathiel-ūmba, wonto yinal  
Neri-ūmba,*

wandu yinal JOANNAumba

[27] Which was the son of Joanna,  
which was the son of Rhesa, which was the son of Zorobabel,  
which was the son of Salathiel, which was the son of Neri,

instead son JOANNA-of

Instead [i.e. which was the] son of JOANNA ...

---

*... wonto yinal Rhesa-ūmba, ...*

wandu yinal RHESAumba

... which was the son of Rhesa, ...

instead son RHESA-of

... instead [i.e. which was the] son of RHESA ...

---

[continues next frame]

[continues from previous frame]

... *wonto yinal Zorobabel-ūmba*, ...

wandu yinal ZOROBABELumba

... which was the son of Zorobabel, ...

instead son ZOROBABEL-of

... instead [i.e. which was the] son of ...

---

... *wonto yinal Salathiel-ūmba, wonto yinal Neri-ūmba*,

wandu yinal SALATHIELumba wandu yinal NERIumba

... which was the son of Salathiel, which was the son of Neri,

instead son SALATHIEL-of instead son NERI-of

... instead [i.e. which was the] son of SALATHIEL  
instead [i.e. which was the] son of NERI.

---



## Luke iii.28

*Wonto yinal Melchi-ūmba,  
wonto yinal Addi-ūmba, wonto yinal Cosam-  
ūmba, wonto yinal Elmodam-ūmba, wonto yinal  
Er-ūmba,*

wandu yinal MELCHIumba

[28] Which was the son of Melchi,  
which was the son of Addi, which was the son of Cosam,  
which was the son of Elmodam, which was the son of Er,

instead son MELCHI-of

Instead [i.e. which was the] son of MELCHI ...

---

*... wonto yinal Addi-ūmba, ...*

wandu yinal ADDIumba

... which was the son of Addi, ...

instead son ADDI-of

... instead [i.e. which was the] son of ADDI ...

---

[continues next frame]

[continues from previous frame]

... *wonto yinal Cosam-ūmba*, ...

wandu yinal COSAMumba

... which was the son of Cosam, ...

instead son COSAM-of

... instead [i.e. which was the] son of COSAM ...

---

... *wonto yinal Elmodam-ūmba*, *wonto yinal Er-ūmba*,

wandu yinal ELMODAMumba wandu yinal ERumba

... which was the son of Elmodam, which was the son of Er,

instead son ELMODAM-of instead son ER-of

... instead [i.e. which was the] son of ELMODAM  
instead [i.e. which was the] son of ER.

---

## Luke iii.29

*Wonto yinal Jose-ūmba,*

*wonto yinal Eliezer-ūmba, wonto yinal  
Jorim-ūmba, wonto yinal Matthat-ūmba,  
wonto yinal Levi-ūmba,*

wandu yinal JOSEumba

[29] Which was the son of Jose,  
which was the son of Eliezer, which was the son of Jorim,  
which was the son of Matthat, which was the son of Levi,

instead son JOSE-of

Instead [i.e. which was the] son of JOSE ...

... *wonto yinal Eliezer-ūmba, ...*

wandu yinal ELIEZERumba

... which was the son of Eliezer, ...

instead son ELIEZER-of

... instead [i.e. which was the] son of ELIEZER ...

[continues next frame]

[continues from previous frame]

... *wonto yinal Jorim-ūmba*, ...

wandu yinal JORIMumba

... which was the son of Jorim, ...

instead son JORIM-of

... instead [i.e. which was the] son of JORIM ...

... *wonto yinal Matthat-ūmba, wonto yinal Levi-ūmba*,

wandu yinal MATTHATumba wandu yinal LEVIumba

... which was the son of Matthat, which was the son of Levi,

instead son MATTHAT-of instead son LEVI-of

... instead [i.e. which was the] son of MATTHAT  
instead [i.e. which was the] son of LEVI.

## Luke iii.30

*Wonto yinal Simeon-ūmba,  
wonto yinal Juda-ūmba, wonto yinal Joseph-  
ūmba, wonto yinal [30] Ionan-ūmba, wonto yinal  
Eliakim-ūmba,*

wandu yinal SIMEONumba

[30] Which was the son of Simeon,  
which was the son of Juda, which was the son of Joseph, which  
was the son of Jonan, which was the son of Eliakim,

instead son SIMEON-of

Instead [i.e. which was the] son of SIMEON ...

---

*... wonto yinal Juda-ūmba, ...*

wandu yinal JUDAumba

... which was the son of Juda, ...

instead son JUDA-of

... instead [i.e. which was the] son of JUDA ...

---

[continues next frame]

[continues from previous frame]

... *wonto yinal Joseph-ūmba*, ...

wandu yinal JOSEPHumba

... which was the son of Joseph, ...

instead son JOSEPH-of

... instead [i.e. which was the] son of JOSEPH ...

---

... *wonto yinal [30] Ionan-ūmba*, *wonto yinal Eliakim-ūmba*,

wandu yinal JONANumba wandu yinal ELIAKIMumba

which was the son of Jonan, which was the son of Eliakim,

instead son JONAN-of instead son ELIAKIM-of

... instead [i.e. which was the] son of JONAN

instead [i.e. which was the] son of ELIAKIM.

---

## Luke iii.31

*Wonto yinal Melea-ūmba,*

*wonto yinal Menan-ūmba, wonto yinal  
Mattatha-ūmba, wonto yinal Nathan-ūmba,  
wonto yinal Dabid-ūmba,*

wandu yinal MALEAumba

[31] Which was the son of Melea,  
which was the son of Menan, which was the son of Mattatha,  
which was the son of Nathan, which was the son of David,

instead son MALEA-of

Instead [i.e. which was the] son of MALEA ...

---

*... wonto yinal Menan-ūmba, ...*

wandu yinal MENANumba

... which was the son of Menan, ...

instead son MENAN-of

... instead [i.e. which was the] son of MENAN ...

---

[continues next frame]

[continues from previous frame]

... *wonto yinal Mattatha-ūmba*, ...

wandu yinal MATTATHAumba

... which was the son of Mattatha, ...

instead son MATTATHA-of

... instead [i.e. which was the] son of MATTATHA ....

---

... *wonto yinal Nathan-ūmba*, *wonto yinal Dabid-ūmba*,

wandu yinal NATHANumba wandu yinal DAVIDumba

... which was the son of Nathan, which was the son of David,

instead son NATHAN-of instead son DAVID-of

... instead [i.e. which was the] son of NATHAN  
instead [i.e. which was the] son of DAVID.

---



## Luke iii.32

*Wonto yinal Jesse-ūmba,*

*wonto yinal Obed-ūmba, wonto yinal Booz-ūmba, wonto yinal Salmon-ūmba, wonto yinal Naasson-ūmba,*

wandu yinal JESSEumba

[32] Which was the son of Jesse,

which was the son of Obed, which was the son of Booz,  
which was the son of Salmon, which was the son of Naasson,

instead son JESSE-of

Instead [i.e. which was the] son of JESSE ...

---

*... wonto yinal Obed-ūmba, ...*

wandu yinal OBEDumba

... which was the son of Obed, ...

instead son OBED-of

... instead [i.e. which was the] son of OBED ...

---

[continues next frame]

[continues from previous frame]

... *wonto yinal Booz-ūmba*, ...

wandu yinal BOOZumba

... which was the son of Booz, ...

instead son BOOZ-of

... instead [i.e. which was the] son of BOOZ ...

---

... *wonto yinal Salmon-ūmba, wonto yinal Naasson-ūmba*,

wandu yinal SALMONumba wandu yinal NAASSONumba

... which was the son of Salmon, which was the son of Naasson,

instead son SALMON-of instead son NAASSON-of

... instead [i.e. which was the] son of SALMON  
instead [i.e. which was the] son of NAASSON.

---

## Luke iii.33

*Wonto yinal Aminabab-ūmba,*

*wonto yinal Aram-ūmba, wonto yinal Esrom-ūmba,  
wonto yinal Phares-ūmba, wonto yinal Juda-ūmba,*

wandu yinal AMINADABumba

[33] Which was the son of Aminadab,

which was the son of Aram, which was the son of Esrom, which was  
the son of Phares, which was the son of Juda,

instead son AMINADAB-of

Instead [i.e. which was the] son of AMINADAB ...

*... wonto yinal Aram-ūmba, ...*

wandu yinal ARAMumba

... which was the son of Aram, ...

instead son ARAM-of

... instead [i.e. which was the] son of ARAM ...

[continues next frame]

[continues from previous frame]

... *wonto yinal Esrom-ūmba, ...*

wandu yinal ESROMumba

... which was the son of Esrom, ...

instead son ESROM-of

... instead [i.e. which was the] son of ESROM ...

---

... *wonto yinal Phares-ūmba, wonto yinal Juda-ūmba,*

wandu yinal PHARESumba wandu yinal JUDAumba

... which was the son of Phares, which was the son of Juda,

instead son PHARES-of instead son JUDA-of

... instead [i.e. which was the] son of PHARES

instead [i.e. which was the] son of JUDA.

---

## Luke iii.34

*Wonto yinal Jakob-ūmba,  
wonto yinal Isaak-ūmba, wonto yinal Abraham-  
ūmba, wonto yinal Thara-ūmba, wonto yinal  
Nachor-ūmba,*

wandu yinal JACOBumba

[34] Which was the son of Jacob,  
which was the son of Isaac, which was the son of Abraham,  
which was the son of Thara, which was the son of Nachor,

instead son JACOB-of

Instead [i.e. which was the] son of JACOB ...

*... wonto yinal Isaak-ūmba, ...*

wandu yinal ISAACumba

... which was the son of Isaac, ...

instead son ISAAC-of

... instead [i.e. which was the] son of ISAAC ...

[continues next frame]

[continues from previous frame]

... *wonto yinal Abraham-ūmba*, ...

wandu yinal ABRAHAMumba

... which was the son of Abraham, ...

instead son ABRAHAM-of

... instead [i.e. which was the] son of ABRAHAM ...

... *wonto yinal Thara-ūmba, wonto yinal Nachor-ūmba*,

wandu yinal THARAumba wandu yinal NACHORumba

... which was the son of Thara, which was the son of Nachor,

instead son THARA-of instead son NACHOR-of

... instead [i.e. which was the] son of THARA

instead [i.e. which was the] son of NACHOR.

## Luke iii.35

*Wonto yinal Saruch-ūmba,  
wonto yinal Ragau-ūmba, wonto yinal Phalec-ūmba,  
wonto yinal Heber-ūmba, wonto yinal Sala-ūmba,*

wandu yinal SARUCHumba

[35] Which was the son of Saruch,  
which was the son of Ragau, which was the son of Phalec,  
which was the son of Heber, which was the son of Sala,

instead son SARUCH-of

Instead [i.e. which was the] son of SARUCH ...

*... wonto yinal Ragau-ūmba, ...*

wandu yinal RAGAUumba

... which was the son of Ragau, ...

instead son RAGAU-of

... instead [i.e. which was the] son of RAGAU ...

[continues next frame]

[continues from previous frame]

... *wonto yinal Phalec-ūmba*, ...

wandu yinal PHALECumba

... which was the son of Phalec, ...

instead son PHALEC-of

... instead [i.e. which was the] son of PHALEC ...

... *wonto yinal Heber-ūmba, wonto yinal Sala-ūmba*,

wandu yinal HEBERumba wandu yinal SALAumba

... which was the son of Heber, which was the son of Sala,

instead son HEBER-of instead son SALA-of

... instead [i.e. which was the] son of HEBER

instead [i.e. which was the] son of SALA.



## Luke iii.36

*Wonto yinal Cainan-ūmba,  
wonto yinal Arphaxad-ūmba, wonto yinal Sem-  
ūmba, wonto yinal Noe-ūmba, wonto yinal  
Lameshi-ūmba,*

wandu yinal CAINANumba

[36] Which was the son of Cainan,  
which was the son of Arphaxad, which was the son of Sem,  
which was the son of Noe, which was the son of Lamech,

instead son CAINAN-of

Instead [i.e. which was the] son of CAINAN ...

... *wonto yinal Arphaxad-ūmba, ...*

wandu yinal ARPHAXADumba

... which was the son of Arphaxad, ...

instead son ARPHAXAD-of

... instead [i.e. which was the] son of ARPHAXAD ...

[continues next frame]

[continues from previous frame]

... *wonto yinal Sem-ūmba*, ...

wandu yinal SEMumba

... which was the son of Sem, ...

instead son SEM-of

... instead [i.e. which was the] son of SEM ...

---

... *wonto yinal Noe-ūmba, wonto yinal Lameshi-ūmba*,

wandu yinal NOEumba wandu yinal LAMECHumba

... which was the son of Noe, which was the son of Lamech,

instead son NOE-of instead son LAMECH-of

... instead [i.e. which was the] son of NOE

instead [i.e. which was the] son of LAMECH ...

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## Luke iii.37

*Wonto yinal Mathusala-ūmba,*

*wonto yinal [31] Enoch-ūmba, wonto yinal Jared-ūmba,  
wonto yinal Maleleel-ūmba, wonto yinal Cainan-ūmba,*

wandu yinal MATHUSALAumba

[37] Which was the son of Mathusala,

which was the son of Enoch, which was the son of Jared, which was  
the son of Maleleel, which was the son of Cainan,

instead son MATHUSALA-of

Instead [i.e. which was the] son of MATHUSALA ...

*... wonto yinal [31] Enoch-ūmba, ...*

wandu yinal ENOCHumba

... which was the son of Enoch, ...

instead son ENOCH-of

... instead [i.e. which was the] son of ENOCH ...

[continues next frame]

[continues from previous frame]

... *wonto yinal Jared-ūmba, ...*

wandu yinal JAREDuMba

... which was the son of Jared, ...

instead son JARED-of

... instead [i.e. which was the] son of JARED ...

... *wonto yinal Maleleel-ūmba, wonto yinal Cainan-ūmba,*

wandu yinal MALELEELumba wandu yinal CAINANumba

... which was the son of Maleleel, which was the son of Cainan,

instead son MALELEEL-of instead son CAINAN-of

... instead [i.e. which was the] son of MALELEEL

instead [i.e. which was the] son of CAINAN.

## Luke iii.38

*Wonto yinal Enoth-ūmba,*

*wonto yinal Thet-ūmba, wonto yinal Adam-ūmba, wonto yinal Eloī-ūmba.*

wandu yinal ENOSumba

[38] Which was the son of Enos,

which was the son of Seth, which was the son of Adam,  
which was the son of God.

instead son ENOS-of

Instead the son of Enos, ....

---

*... wonto yinal Thet-ūmba, ...*

wandu yinal SETHumba

... which was the son of Seth, ...

instead son SETH-of

... instead the son of Seth, ...

---

[continues next frame]

[continues from previous frame]

... *wonto yinal Adam-ūmba*, ...  
*wandu yinal ADAMumba*

... which was the son of Adam, ...

instead son ADAM-of

... instead the son of Adam, ...

... *wonto yinal Eloī-ūmba*.

*wandu yinal ELOIumba*

... which was the son of God.

instead son GOD-of

... instead the son of God.