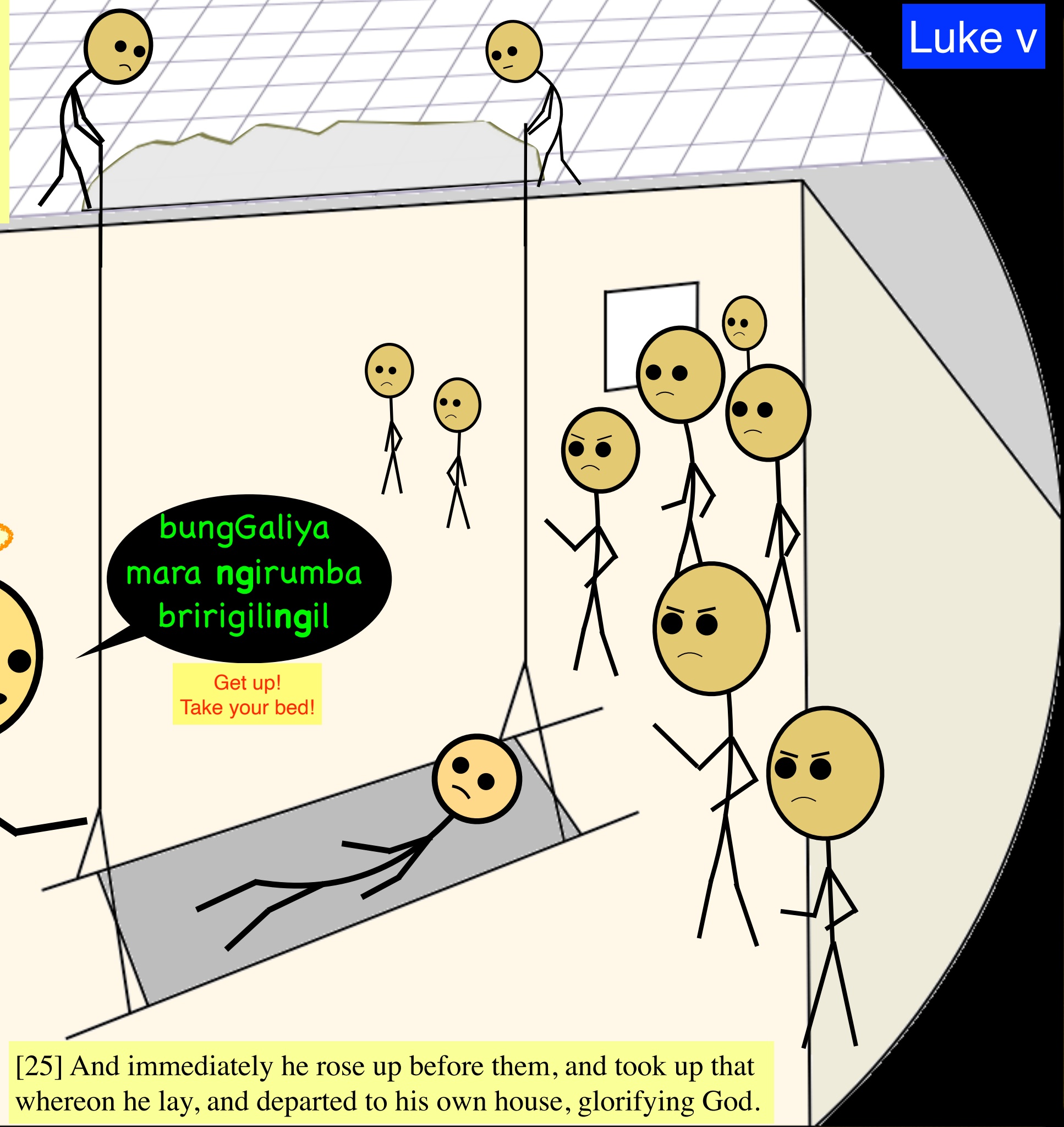


[19] And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.

[24] ... I say unto thee, Arise, and take up thy couch, and go into thine house.



[25] And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

Luke v.01

Ngatun yakita kakulla,

*warapa bōn ba bara kore ko, ngurrulliko
wiyeellikanne Eloi koba, ngarrokea noa
pitta ka waraka Gennesaret ta.*

ngadun yagida gagala

[1] And it came to pass,

that, as the people pressed upon him to hear
the word of God, he stood by the lake of
Gennesaret,

AND now be-be-PH

And now (it) was, ...

... warapa bōn ba bara kore ko, ...

waraba bun ba bara gurigu

... that, as the people pressed upon ...

fill-do-PH him WHEN/if they-all man-ERG

... when the man [i.e. people] filled [i.e. pressed upon] him, ...

[continues next frame]

[continues next frame]

[continues from previous frame]

... ngurrulliko wiyellikanne Eloï koba, ...

ngaraligu wiyiligani ELOIguba

... to hear the word of God, ...

hear-ing-for speak-ing-entity GOD-of

... for hearing the speaking-entity [i.e. word] of God, ...

... ngarrokea noa pitta ka waraka Gennesaret ta.

ngarugiya nuwa bidaga waraga GENNESARETda

... he stood by the lake of Gennesaret,

stand-be-PH he side-at lake-at GENNESARET-at

... he stood at the side at the lake at Gennesaret.

Luke v.02

Ngatun nakulla buloara murrinauwai kakilliella wara-ka;

wonto ba bara makoro bān waita uwa murrinauwai ta birung, ngatun bara umulliella pika mirkun.

ngadun nagala bulwara mari nawi gagiliyila waraga

[2] And saw two ships standing by the lake:

but the fishermen were gone out of them, and were washing their nets.

AND see-be-PH two big canoe be-be-ing-recently lake-at

He saw two big canoes [i.e. ships] were at the lake; ...

SYDNEY WORDS: mari nawi

mari nawi: big canoe
SYDNEY LANGUAGE WORDS
USED BY THE SYDNEY PEOPLE
FOR 'ship'

... wonto ba bara makoro bān waita

uwa murrinauwai ta birung, ...

wandu ba bara maguruban wada

uwa mari nawidabirang

... but the fishermen were gone out of them, ...

instead DONE they-all fish-do-agent
depart move-PH big canoe-away from

... instead they, the fish-DOness [i.e. fishermen]
depart-did from the big canoe [i.e. ship], ...

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**

-gan / -gan(g)

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

SYDNEY WORDS: mari nawi

mari nawi: big canoe
SYDNEY LANGUAGE WORDS
USED BY THE SYDNEY PEOPLE
FOR 'ship'

... ngatun bara umulliella pika mirkun.

ngadun bara umaliyila biga magan

... and were washing their nets.

AND they-all make-ing-recently container clean

... and they were making the container [i.e. nets] clean.

Luke v.03

*Ngatun noa uwa wakol-la murrinauwai ta Simon koba ka,
ngatun wiya bōn yōngyōng umullia purrai ta birung. Ngatun noa yellawa barān, ngatun wiyelliella barun
kore murrinauwai ka birung. [40]*

ngadun nuwa uwa wagula mari nawida SIMONgubaga

[3] And he entered into one of the ships, which was Simon's,
and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of
the ship.

AND he move-PH one-at big canoe-at SIMON-of-at

And he moved at [i.e. into] one big canoe [i.e. ship] of Simon's, ...

SYDNEY WORDS: mari nawi

mari nawi: big canoe
SYDNEY LANGUAGE WORDS
USED BY THE SYDNEY PEOPLE
FOR 'ship'

... ngatun wiya bōn yōngyōng umullia purrai ta birung. ...

ngadun wiya bun yung yung umaliya barayidabirang

... and prayed him that he would thrust out a little from the land. ...

AND speak-PH him there there make-ing-IMP! earth-away from

... and spoke (to) him: '(You) must making there there [i.e. distant] from the land'. ...

[continues next frame]

[continues from previous frame]

... *Ngatun noa yellawa barān*, ...

ngadun nuwa yilawa baran

... And he sat down, ...

AND he sit-PH DOWN

... And he sat <down>, ...

ANGLICISM 'down': baran

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

... *ngatun wiyelliella barun kore murrinauwai ka birung*. [40]

ngadun wiyiliyila barun guri mari nawigabirang

... and taught the people out of the ship.

AND speak-ing-recently them-all man big canoe-away from

... and was speaking (to) [i.e. teaching] them, the men [i.e. people] from the big canoe [i.e. ship].

SYDNEY WORDS: mari nawi

mari nawi: big canoe
SYDNEY LANGUAGE WORDS
USED BY THE SYDNEY PEOPLE
FOR 'ship'

Luke v.04

Ngatun ngoloin noa ba wiya,

*wiya noa Simon nung bōn, tuirkullia pirriko ka ko,
ngatun wura pika nurun ba mankilliko.*

ngadun nguluwin nuwa ba wiya

[4] Now when he had left speaking,

he said unto Simon, Launch out into the deep, and let down your
nets for a draught.

AND finish he WHEN/if speak-PH

And when he spoke-finish [i.e. finished speaking], ...

... wiya noa Simon nung bōn, ...

wiya nuwa SIMONnung bun

... he said unto Simon, ...

speak-PH he SIMON-ACC him

... he spoke (to) him, Simon: ...

[continues next frame]

[continues next frame]

[continues from previous frame]

... *tuirkullia pirriko ka ko*, ...

duwirgaliya birigugagu

... Launch out into the deep, ...

drag-be-ing-IMP! deep-to

“(You) must drag to the deep, ...

MYSTERY WORD: **danda...**

THERE ARE 4 EXAMPLES OF **danda...** POSSIBLY MEANING ‘excess’, ‘no room’

danda danda: ‘flood’, excess (of water?)

PERHAPS RELATED TO:

danduwa: enough

... *ngatun wura pika nurun ba mankilliko*.

ngadun wura biga nurunba manGiligu

... and let down your nets for a draught.

AND move-URG container ye-all-of take-be-ing-for

... and move your containers [i.e. nets] for taking [i.e. for catching (fish)]”.

MYSTERY WORD: **wura**

WURA

THIS IS THE ONLY EXAMPLE OF **wura**
IT MEANS ‘let down’, HENCE ‘sink’, ‘descend’.

POSSIBLE ANALYSIS:

wu-ra: move-URG [**wa**- ‘move’]
deposit-URG [**wun**: deposit]

MYSTERY WORD: **wura ...**

wura: descend [?] [L 05.04]

wura-wil: descend-might [L 12.17]

wura wura: net [?] [descend-article [?] [L 04.18]

wurubil / **wuruwan**: cloak, blanket

wuri... / **wura...**: lie [Kre, Gdg]

ALSO: fight, fly, hair, neck, pigeon, swell ...

Luke v.05

Ngatun Simon to wiyelliella,

*wiya bōn, Pirriwul, uma ngeen tokoi ta yanti ka tai,
ngatun mān korien; kulla bi wiyān wupinnun wal
bang barān pika.*

ngadun SIMONdu wiyiliyila

[5] And Simon answering

said unto him, Master, we have toiled all the
night, and have taken nothing: nevertheless at thy
word I will let down the net.

AND SIMON-ERG speak-ing-recently

And Simon was speaking, ...

... *wiya bōn, Pirriwul, ...*

wiya bun biriwal

... said unto him, Master, ...

speak-PH him chief

... (he, Simon) spoke to him: “Chief, ...

...*uma ngeen tokoi ta yanti ka tai, ...*

uma ngiyin duguwida yandi gadayi

...we have toiled all the night,...

make-PH we-all night-at thus be-AFF-HAB (always)

... we made [i.e. toiled] at night always [i.e. all the night], ...

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]

[continues next frame]

[continues from previous frame]

... *ngatun mān korien*; ...

ngadun manGurin

... and have taken nothing: ...

AND take-lacking

... and take laking [i.e. caught nothing]; ...

... *kulla bi wiyān wupinnun*
wal bang barān pika.

gala bi wiyān wubinan
wal bang baran biga

... nevertheless at thy word I will let down the net.

because thou speak-now do-will
certainly I DOWN container

... (but) because you speak, I will certainly
do [i.e. let] down the container [i.e. net].

DOUBTFUL Tkld TRANSLATION

KJV *will let down the net*

Tkld **wubinan ... baran biga**

do-will ... DOWN container

'lower': UNLIKELY TO BE 'do down'

PERHAPS: **bara-ma**: down'make, BUT
THERE ARE NO EXAMPLES OF THIS

Anglicism DOWN

Threlkeld appears to have literally translated the word 'down' in English idioms such as the following, where synonyms show it to be unnecessary:

come, go, <small>down</small>	<i>descend</i>
take, let, <small>down</small>	<i>lower</i>
pull <small>down</small>	<i>demolish</i>
sit <small>down</small>	<i>rest</i>
cut, hew, <small>down</small>	<i>fell</i>
fall <small>down</small>	<i>collapse</i>

Also 'down' in:

run, take, bow, kneel, stoop, press, pour, lay, cast, etc.

Luke v.06

Ngatun uma bara ba unni,

kokoikokoi bara uma makoro katai kal; ngatun pika kilpaiya.

ngadun uma bara ba ani

[6] And when they had this done,
they inclosed a great multitude of fishes: and their net brake.

AND make-PH they-all WHEN/if this

And when they had made [i.e. done] this, ...

... kokoikokoi bara uma makoro katai kal; ...

guguwi guguwi bara uma maguru gadayigal

... they inclosed a great multitude of fishes: ...

surround they-all make-PH fish every-belong

... they surrounded made fish every-belong [i.e. of every kind]; ...

... ngatun pika kilpaiya.

ngadun biga gilbaya

... and their net brake.

AND container snap-PH

... and the container [i.e. net] snapped.

MYSTERY WORD: guguwi guguwi



guguwi guguwi: surround [?]

NO OTHER EXAMPLES. NOTHING SIMILAR.

guguwin: 'water'

THIS IS EVEN ON A LAKE, BUT THE LINK TO 'water' SEEMS UNLIKELY, THE FISH BEING SURROUNDED BY A NET, NOT BY WATER.

Luke v.07

*Ngatun bara wokkaimulleen barun ba tarai ta ba murrinawai ta ba;
wauwil koa barun wintamulliko. Ngatun bara uwa, ngatun warapāl bara wupea buloara murrinawai pillukulliella ngaiya bara.*

ngadun bara wagayimaliyan barunba darayidaba mari nawidaba

[7] And they beckoned unto their partners, which were in the other ship,
that they should come and help them. And they came, and filled both the ships, so that they began to sink.

AND they-all high-lead-ing-did them-all-of other-at big canoe-at

And they were high-leading [i.e. beckoned] at other(s)
of them, at [i.e. on] the big canoe [i.e. ship]; ...

SYDNEY WORDS: mari nawi

mari nawi: big canoe
SYDNEY LANGUAGE WORDS
USED BY THE SYDNEY PEOPLE
FOR 'ship'

... wauwil koa barun wintamulliko. ...

wawilguwa barun windamaligu

... that they should come and help them. ...

move-might-having them-all part-make [help]-ing-for

... (that they) move might-doing for helping them. ...

DOUBTFUL Tkld TRANSLATION

KJV *help them*

Tkld **barun windamaligu**

them-all part-make-ing-for

COMMENT: 'part-make' SEEMS
UNLIKELY FOR 'help'.

IN SEVERAL INSTANCES Tkld USED
uma, umi (make) FOR 'help'

... Ngatun bara uwa, ...

ngadun bara uwa

... And they came, ...

AND they-all move-PH

... And they moved, ...

[continues next frame]

[continues from previous frame]

... *ngatun warapāl bara wupea buloara murrinauwai* ...

ngadun warabal bara wubiya bulwara mari nawi

... and filled both the ships, ...

AND fill-PATient they-all do-PH two big canoe

... and they filled did two big canoes [i.e. ships]; ...

SYDNEY WORDS: mari nawi

mari nawi: big canoe
SYDNEY LANGUAGE WORDS
USED BY THE SYDNEY PEOPLE
FOR 'ship'

PASSIVE: -bal

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

wara-bal: full, filled

yidara-bal: named

...*pillukulliella ngaiya bara*.

bilugaliyila ngaya bara

... so that they began to sink.

sink-be-ing-recently then they-all

... they then (were) sinking.

UNIDENTIFIED TERMS

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

Luke v.08

Nakulla noa ba Simon to Peter-ko,

*puntimulleen noa Jesou kin warōmbung ka, wiyelliella, Ella,
Pirriwul, yuring bi wolla emmoung kin birung; kulla bang
yarakarān kore katān.*

nagala nuwa ba SIMONdu PETERgu

[8] When Simon Peter saw it,

he fell down at Jesus' knees, saying, Depart from me;
for I am a sinful man, O Lord.

see-be-PH he WHEN/if SIMON-ERG PETER-ERG

When he, Simon Peter, saw (it), ...

... puntimulleen noa Jesou kin warōmbung ka, ...

bandimaliyan nuwa JESUSgin warumbangGa

... he fell down at Jesus' knees, ...

fall-make-ing-did he JESUS-at knee-DOness-at

... he was falling at the knee at Jesus, ...

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

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

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

... wiyelliella, Ella, Pirriwul, ...

wiyiliyila yila biriwal

... saying, [Depart from me; for I am a sinful man,] O Lord....

speak-ing-recently ho chief

... speaking: “Hey, chief, ...

REARRANGEMENT

Tkld TRANPOSED
MS TEXT SEGMENTS

[continues from previous frame]

... *yuring bi wolla emmoung kin birung; ...*

yuring bi wala imuwungGinbirang

... Depart from me; ...

go away thou move-IMP! me-away from

... you must depart-move from me; ...

REARRANGEMENT

Tkld TRANPOSED
MS TEXT SEGMENTS

... *kulla bang yarakarān kore katān.*

gala bang yaragaran guri gadan

... for I am a sinful man, ...

because I bad-URGness man be-AFF-now

... because I am a bad man".

-gan / -gan(g)

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

Luke v.09

Kulla noa kōtta

ngatun yantīn bara ngikoung

[41] katoa ba, kauwul-lin

makorin mankulla bara ba.

gala nuwa guda

[9] For he was astonished,

and all that were with him, at the draught of the fishes which they had taken:

because he think-PH

Because he thought [i.e. was astonished], ...

... ngatun yantīn bara ngikoung [41] katoa ba, ...

ngadun yandin bara ngigungGaduwa ba

...and all that were with him, ...

AND all they-all him-in company with DONE

... and they all done in company with him, ...

... kauwul-lin makorin mankulla bara ba.

gawalin magurin manGala bara ba

... at the draught of the fishes which they had taken:

big-because fish-because take-be-PH them-all DONE

... because of the big fish(es) they >done<-caught.

-gaduwa: IN COMPANY WITH

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

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

ba FUNCTIONS

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

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

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

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

Luke v.10

*Ngatun yantibo bara James ngatun Joanne,
yinal ta Zebedαιο-koba, Mankillai bula ba Simōn katoa. Ngatun Jesou ko noa wiya
bōn Simon nung, kinta kora bi, yakita birung manun wal bi barun kore.*

ngadun yandibu bara JAMES ngadun JOHN

[10] And so was also James, and John,
the sons of Zebedee, which were partners with Simon. And Jesus said
unto Simon, Fear not; from henceforth thou shalt catch men.

AND thus-EMPH they-all JAMES AND JOHN

And emphatically thus [i.e. so were] they, James and John, ...

... yinal ta Zebedαιο-koba, ...

yinal da ZEBEDEEguba

... the sons of Zebedee, ...

son AFFirm ZEBEDEE-of

... son(s), aye, of Zebedee, ...

... Mankillai bula ba Simon katoa. ...

manGilayi bula ba SIMONgaduwa

... which were partners with Simon. ...

take-be-RECIP-actor two DONE SIMON-in company with

... takers [i.e. partners] with Simon. ...

-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)

[continues next frame]

[continues from previous frame]

... Ngatun Jesou ko noa wiya bōn Simon nung, ...

ngadun JESUSgu nuwa wiya bun SIMONnung

... And Jesus said unto Simon, ...

AND JESUS-ERG he speak-PH him SIMON-ACC

... And he, Jesus, spoke to him, Simon: ...

... kinta kora bi, ...

ginda gura bi

... Fear not; ...

fear not thou

... “You must not fear; ...

-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**

NOTE: **yikora**
NOT USED IN THIS INSTANCE

... yakita birung manun wal bi barun kore.

yagidabirang manan wal bi barun guri

... from henceforth thou shalt catch men.

now-away from take-will certainly thou them-all man

... from now (on) you will certainly take [i.e. catch] them, men”.

Luke v.11

Ngatun mankulla bara ba murrinauwi barān purrai ta ko,

wūnkulla bara yantīn, wirroba bōn bara.

ngadun manGala bara ba mari nawi baran barayidagu

[11] And when they had brought their ships to land,

they forsook all, and followed him.

AND take-be-PH they-all WHEN/if big canoe DOWN earth-to

And when they took the big canoe [i.e. ship]

<down> to the earth [i.e. land], ...

SYDNEY WORDS: mari nawi

mari nawi: big canoe

SYDNEY LANGUAGE WORDS
USED BY THE SYDNEY PEOPLE
FOR 'ship'

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

... wūnkulla bara yantīn, ...

wunGala bara yandin

... they forsook all, ...

deposit-be-PH they-all all

... they deposited [i.e. abandoned] all, ...

... wirroba bōn bara.

wiruba bun bara

... and followed him.

follow-PH him they-all

... (and) they followed him.

Luke v.12

Ngatun yakita kakulla,

kakulla noa ba tarai ta kokēra, À !wakōl kore kauwul Lepro-kan; nakilliella noa Jesou-nung, puntimulleen ngoar-rā-ko, ngatun wiya bōn, wiyelliella, Pirriwul, wiya bi ba kaiyu-kan kunnun, umunnun bi tia turōn.

ngadun yagida gagala

[12] And it came to pass,
when he was in a certain city, behold a man full of
leprosy: who seeing Jesus fell on his face, and
besought him, saying, Lord, if thou wilt, thou
canst make me clean.

AND now be-be-PH

And now it was, ...

... kakulla noa ba tarai ta kokēra, ...

gagala nuwa ba darayi da gugira

... when he was in a certain city, ...

be-be-PH he WHEN/if other-at hut [town]-at

... when he was at [i.e. in] (an)other town: ...

SPECIAL WORD: gugira

gugira

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

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

... A, wakōl kore kauwul Lepro-kan; ...

ya! wagul guri gawal LEPERgan

... behold a man full of leprosy: ...

ah one man big LEPROSY-agent

... ah, one big leprosy-agent man [i.e. man full of leprosy]; ...

wagul ARTICLE

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

[continues from previous frame]

... nakilliella noa Jesou-nung, puntimulleen ngoar-rā ko, ...

nagiliyila nuwa JESUSnung bandimaliyan nguwaragu

... who seeing Jesus fell on his face, ...

see-be-ing-recently he JESUS-ACC fall-make-ing-did face-to

... he seeing Jesus, fell to [i.e. on his] face, ...

... ngatun wiya bōn, ...

ngadun wiya bun

... and besought him, ...

AND speak-PH him

... and spoke (to) him, ...

... wiyelliella, Pirriwul, ...

wiyiliyila biriwal

... saying, Lord, ...

speak-ing-recently chief

... speaking: "Chief, ...

[continues next frame]

[continues from previous frame]

... *wiya bi ba kaiyu-kan kunnun*, ...

wiya bi ba gayugan ganan

... if thou wilt,...

QUESTION thou WHEN/if able-agent be-will

... QUERY if you will be able-agent [i.e. capable], ...

-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)

... *umunnun bi tia turōn*.

umanan bi diya durun

... thou canst make me clean.

make-will thou me clean

... you will make me clean".

CONJOINED SINGULAR PRONOUNS: Tkld

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

SPECULATIVE COMPLETE SET ->

	I	THOU	HE	SHE
ME	bi diya	[nu diya]	[duwa diya]
THEE	ba bin	[nu bin]	[duwa bin]
HIM	[ba bun]	[bi bun]	[nu bun]	[duwa bun]
HER	[ba nuwan]	[bi nuwan]	[nu nuwan]	[duwa nuwan]

Luke v.13

*Ngatun noa bōn wupilleen mutturrur ngikoung kin,
wiyelliella, kauwā; turōn bi kauwa. Ngatun tantoa kal bo Lepro-ta warika ngikoung kin birung ko. [42]*

**ngadun nuwa bun wubiliyan madara
ngigungGin [ngadun bun numa]**

[13] And he put forth his hand, and touched him,
saying, I will: be thou clean. And immediately the leprosy departed from him.

AND he him do-ing-did hand him-at
[AND touch-make-PH him]

And he was doing [i.e. putting forth] (his)
hand at [i.e. to] him, [and touched him] ...

MISSING TRANSLATION

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

SPECIAL WORD: tempt/touch/ try/teach

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

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

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

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

... wiyelliella, kauwā; ...

wiyiliyila gawa

... saying, I will: ...

speaking-recently be-IMP! (yes)

... speaking: "Yes, ...

[continues next frame]

[continues from previous frame]

... *turōn bi kauwa.* ...

durun bi gawa

... be thou clean. ...

clean thou be-IMP!

... you be clean". ...

... *Ngatun tantoa kal bo Lepro-ta*
warika ngikoung kin birung ko. [42]

ngadun danduwagalbu LEPER da
wariga ngigungGinbirangGu

... And immediately the leprosy departed from him.

AND enough-belong-EMPH [immediately]
LEPROSY AFFirm reject-PH him away from-OPP

... And immediately the leprosy,
aye, rejected from against him.

DOUBTFUL Tkld TRANSLATION

KJV *leprosy departed from him*

Tkld LEPER **da wariga ngigungGinbirangGu**

LEPROSY-AFFirm reject-PH him away from-OPP

TRANSLATION DOUBT. PERHAPS TRANSPOSE:

LEPER-gu wariga ngigungGinbirang da
LEPROSY-ERG reject-PH him away from AFFirm
the leprosy rejected from him, aye

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.

-gu **PUR**Positive 'for' / **-gu** **DAT**ive 'to'

-gu **INSTR**umental 'using'

-gu **OPP**ose 'against' [RARELY]

-gu	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.
-----	---------------	------------------------	--------------------------	----------------------------

da FUNCTIONS

da	AFFirm
da	ABSTR
-da	LOCative
da

IMMEDIATELY

Tkld uses the following for 'immediately':

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

Luke v.14

Ngatun noa bōn wiya,

*wiyēakun koa noa barun kore; wonto ba yuring
uwa tūngngunbilliko Ngintoa bo Ieru kin ko,
ngatun ngūwa kulla bi turōn umatoara, yanti ta
Mose ko noa ba wiya, ngurrulliko kakilliko barun.*

ngadun nuwa bun wiya

[14] And he charged him

to tell no man: but go, and shew thyself to the
priest, and offer for thy cleansing, according as
Moses commanded, for a testimony unto them.

AND he him speak-PH

And he spoke (to) him, ...

... *wiyeakun koa noa barun kore; ...*

wiyiyaganGuwa nuwa barun guri

... to tell no man: ...

speak-lest-now-having he them-all man

... lest he be speaking (to) them, the man [i.e. speak to no man]; ...

-yaga: 'again' / 'lest'

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

189 **present** tense: **-n**

57 **future** tense: **-nan**

37 **past historic** PH and IMP!: **-∅**

0 **past** tense: **-yan**

POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**

wiyi-yaga-nGuwa: speak-lest-
now-having

'again' / 'lest' INCONGRUENT

[continues next frame]

[continues from previous frame]

*... wonto ba yuring uwa tūngngunbilliko
Ngintoa bo Ieru kin ko, ...*

wandu ba yuring uwa **dungGan**biligu
nginduwabu **PRIEST**ginGu

... but go, and shew thyself to the priest, ...

instead DONE go away move-IMP!
show-do-ing-for thou-EMPH PRIEST-to

... instead go away-move, (you) must
for showing yourself to the priest, ...

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**

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

... ngatun ngūwa kulla bi turōn umatoara, ...

ngadun **nguwa** **gala** **bi** **durun** **umadwara**

... and offer for thy cleansing, ...

AND give-IMP! because thou clean make-done to

... and, (you) must give, because you make clean
make-endowed [i.e. for your cleansing], ...

PASSIVE: -dwara

Tkld USED **-dwara**: done to

TO REPRESENT PASSIVE FORMS, e.g.:

wiya-dwara speak-done to spoken

yuruba-dwara hide-done to hidden

ngu-dwara give-done to given

RENDERED: speak-, hide-, give-endowed

[continues next frame]

[continues from previous frame]

... yanti ta Mose ko noa ba wiya, ...

yandi da MOSESgu nuwa ba wiya

... according as Moses commanded, ...

thus AFFirm MOSES-ERG he DONE speak-PH

... thus, aye, he, Moses, >done<-spoke [i.e. commanded], ...

... ngurrulliko kakilliko barun.

ngaraligu gagiligu barun

... for a testimony unto them.

hear-ing-for be-be-ing-for them-all

... for being for hearing [i.e. for a testimony] (to) them.

Luke v.15

Wonto ba yantīn kakulla tōtōng ngikoung yantīn toa purrai toa:

ngatun kauwul konaro uwa ngurrulliko, ngatun turōn kakilliko barun munnimunni ngikoung kin birung ko.

wandu ba yandin gagala dudung
ngigung yandinduwa barayiduwa

[15] But so much the more went there a fame abroad of him:

and great multitudes came together to hear, and to be healed by him of their infirmities.

instead DONE all be-be-PH good news him
all-having (through/by) earth-having (through/by)

Instead all was good news (about) him, through(out) all the earth: ...

... ngatun kauwul konaro uwa ngurrulliko, ...

ngadun gawal gunaru uwa ngaraligu

... and great multitudes came together to hear, ...

AND big crowd move-PH hear-ing-for

... and the big crowd(s) moved [i.e. came] for hearing (him), ...

... ngatun turōn kakilliko barun munnimunni ngikoung kin birung ko.

ngadun durun gagiligu barun mani mani ngigungGinbirangGu

... and to be healed by him of their infirmities.

AND clean be-be-ing-for them-all ill ill him-away from-using

... and for them [i.e. their] sickness being
clean [i.e. cured] from using [i.e. by] him.

-toa / -koa COMIT / PROP / PERL

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

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

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.

-gu **PUR**Positive 'for' / -gu **DAT**ive 'to'

-gu **INSTR**umental 'using'

-gu **OPP**ose 'against' [RARELY]

	ERG (many)	DAT/ PURP (many)	INSTR using (many)	OPP against 14 appx.
-gu				

Luke v.16

*Ngatun noa uwa korung ka ko,
ngatun wiyelliella.*

ngadun nuwa uwa gurangGagu

[16] And he withdrew himself into the wilderness,
and prayed.

AND he move-PH scrub-to

And he moved to the scrub, ...

... ngatun wiyelliella.

ngadun wiyiliyila

... and prayed.

AND speak-ing-recently

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

Luke v.17

Yakita kakulla tarai ta purreung ka,

*wiyelliella noa ba, yellawa bara Pharisai ngatun Didaskolo
wiyellikanne koba, yanfin ta birung kokira birung Galilaia ka
birung, ngatun Judaia ka birung, ngatun Jerousalem ka birung;
ngatun kaiyu ta Jehova-umba kakulla turon umulliko barun.*

yagida gagala darayida bariyangGa

[17] And it came to pass on a certain day,
as he was teaching, that there were Pharisees and doctors of the law sitting
by, which were come out of every town of Galilee, and Judaea, and
Jerusalem: and the power of the Lord was present to heal them.

now be-be-PH other-at day(light)-at

Now (it) was at [i.e. on] (an)other day, ...

... wiyelliella noa ba, ...

wiyiliyila nuwa ba

... as he was teaching, ...

speak-ing-recently he WHEN/if

... when he was speaking [i.e. teaching], ...

... yellawa bara Pharisai ngatun Didaskolo wiyellikanne koba, ...

yilawa bara PHARISEE ngadun DOCTOR wiyiliganiguba

..., that there were Pharisees and doctors of the law sitting by, ...

sit-PH they-all PHARISEE AND DOCTOR speak-ing-entity-of

... they, the Pharisee(s) sat, and doctor(s) of the speaking-entity [i.e. law], ...

... yantīn ta birung kokirā birung Galilaia ka birung, ...

yandindabirang gugirabirang GALILEEgabirang

... which were come out of every town of Galilee, ...

all-away from hut [town]-away from GALILEE-away from

... from all the town(s) of Galilee, ...

SPECIAL WORD: gugira

gugira

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

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

... ngatun Joudaia ka birung, ...

ngadun JUDAEA-gabirang

... and Judaea, ...

AND JUDAEA-away from

... and from Judaea, ...

... ngatun Jerousalem ka birung; ...

ngadun JERUSALEMgabirang

... and Jerusalem: ...

AND JERUSALEM-away from

... and from Jerusalem, ...

... ngatun kaiyu ta Jehova-ūmba kakulla turōn umulliko barun.

ngadun gayu da JEHOVAHumba gagala durun umaligu barun

... and the power of the Lord was present to heal them.

AND able AFFirm JEHOVAH-of be-be-PH clean make-ing-for them-all

... and the able [i.e. power], aye, of Jehovah was making them clean.

Luke v.18

A, ngatun bara kore wakōl kore kurrea pirikilli ngēl la munni kan karāl,
ngatun numa bara bōn kurrilliko kokēre kolang, ngatun [43] wūnkilliko bōn ngikoung kin ko mikan ta ko.

ya ngadun bara guri wagul guri
gariya birigilingila manigan garal

[18] And, behold, men brought in a bed a man which was taken with a palsy:
 and they sought means to bring him in, and to lay him before him.

ah AND they-all man one man carry-PH lie-ing-place-at ill-agent tremble

Ah, and they, the men, carried one man at [i.e. on] a
 lying-place [i.e. bed], sick tremble [i.e. with palsy], ...

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

... ngatun numa bara bōn kurrilliko kokēre kolang, ...

ngadun numa bara bun gariligu gugirigulang

.. and they sought means to bring him in, ...

AND try-PH they-all him carry-ing-for hut-towards

... and they tried for carrying him towards the house, ...

SPECIAL WORD: tempt/touch/ try/teach

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

... ngatun [43] wūnkilliko bōn ngikoung kin ko mikan ta ko.

ngadun wunGiligu bun ngigungGinGu migandagu

... and to lay him before him.

AND deposit-ing-for him him-to in front-to

... and depositing him to in front of him [i.e. Jesus].

Luke v.19

*Ngatun keawai bara napa wonnēn
kurrilliko murrung kolang konara tin,
uwa bara wokka lang kokera būlwara ka, ngatun wupea bōn barān
kulla koa williwilli ka ko pirrikillingēl kan Jesou kin mikan ta.*

**ngadun giyawayi bara na ba wanin
gariligu marangGulang gunaradin**

[19] And when they could not find
by what way they might bring
him in because of the multitude,
they went upon the housetop, and let him down through the
tiling with his couch into the midst before Jesus.inside

**AND no they-all see-PH WHEN/if HOW
carry-ing-for inside-towards crowd-because**

**And when they do not see how carrying
towards inside because of the crowd, ...**

... uwa bara wokka lang kokera būlwara ka, ...
uwa bara wagalang gugira bulwaraga
... they went upon the housetop, ...
move-PH they-all high-ness hut-at summit-at
... they went highness [i.e. up high] at [i.e. to] the house summit, ...

see / FIND

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

wanang: INTERROGATIVE

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

PERHAPS: **ngala-gu**
that-using

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

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

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

MS VARIANT: hut-at

VERSIONS OF 'hut-at':
Tkld
7 **gugiridin**
2 **gugiriba**
2 **gugiraga(ba)**
20 **gugira**

DOUBTFUL Tkld TRANSLATION

KJV upon the housetop
Tkld **wagalang gugira bulwaraga**
high-ness hut-at summit-at
COMMENT: **wagalang** IS PERHAPS
INCORRECT, AS WELL AS PERHAPS
UNNECESSARY

[continues next frame]

[continues from previous frame]

... ngatun wupea bōn barān kulla koa ...

ngadun wubiya bun baran galaguwa

... and let him down through the tiling ...

AND do-PH him DOWN
tile-having (through/by)

... and did [i.e. lowered] him
down through the tile(s) ...

Anglicism DOWN

Threlkeld appears to have literally translated the word 'down' in English idioms such as the following, where synonyms show it to be unnecessary:

come, go, *down* descend
take, let, *down* lower
pull *down* demolish
sit *down* rest
cut, hew, *down* fell
fall *down* collapse

Also 'down' in:

run, take, bow, kneel, stoop, press, pour, lay, cast, etc.

-toa / -koa COMIT / PROP / PERL

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

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

... williwilli ka ko pirrikillingēl kan Jesou kin mikan ta.

wili wiligagu birigilingilgan JESUSgin miganda

... with his couch into the midst before Jesus.

middle middle-to lie-ing-place-agent JESUS-at in front-at

... the lying-place-agent [i.e. person in the bed] to the very
middle [i.e. in the midst] at [i.e. in] front of Jesus.

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

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

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

Luke v.20

Ngatun nakulla noa ba kōttellikanne barun ba,

wiya noa bōn, Ella, Kore, yarakai ngiroemba warika ngiroung kin birung.

ngadun nagala nuwa ba gudiligani barunba

[20] And when he saw their faith,

he said unto him, Man, thy sins are forgiven thee.

AND see-be-PH he WHEN/if think-ing-entity them-all-of

And when he saw their thinking-entity [i.e. faith], ...

... wiya noa bōn, ...

wiya nuwa bun

... he said unto him, ...

speak-PH he him

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

... Ella, Kore, yarakai ngiroemba warika ngiroung kin birung.

yila guri yaragayi ngirumba wariga ngirungGinbirang

... Man, thy sins are forgiven thee.

ho man bad thee-of reject-PH thee-away from

... “Hey, man, (someone) rejected your bad [i.e. sins] from 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)’.

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke v.21

Ngatun bara Grammatēu ngatun Pharisai kōtta,

*wiyelliella, ngan ke unni wiyan ba yarakai? Ngan-to kaiyu-kan-to warikulliko yarakai
wonto ba wakōl-lo Eloī-to?*

ngadun bara SCRIBE ngadun PHARISEE guda

[21] And the scribes and the Pharisees began to reason,
saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

AND they-all SCRIBE AND PHARISEE think-PH

And they, the scribe(s) and Pharisee(s) thought [i.e. began to reason], ...

... wiyelliella, ngan ke unni wiyan ba yarakai? ...

wiyiliyila ngan Gi ani wiyan ba yaragayi

.. saying, Who is this which speaketh blasphemies? ...

speaking-recently who be this speak-now DONE bad

... speaking: “Who is this (who) >done<-speaks bad [i.e. blasphemies]? ...

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 next frame]

[continues from previous frame]

... *Ngan-to kaiyu-kan-to warikulliko yarakai ...*

ngandu gayugandu warigaligu yaragayi

... Who can forgive sins, ...

who-ERG able-agent-ERG reject-ing-for bad

... Who (is) the capable (one) for rejecting bad [i.e. sins], ...

... *wonto ba wakōl-lo Eloī-to?*

wandu ba wagulu ELOIdu

... but God alone?

instead DONE one-ERG GOD-ERG

... instead [i.e. but, except] the one God?"

DOUBTFUL Tkld CASE

COMMENT:
USE OF ERGative DOUBTFUL
PERHAPS:

wagul-bu ELOI-bu
one-EMPH GOD-EMPH
emphatically the one God

Luke v.22

*Wonto noa ba Jesou ko ngurra kōttatoara barun ba,
niuwoa wiya wiyelliella barun, minnaring tin nurur kōttelliella bŭlbŭl la ko nurun kin ba ko.*

wandu nuwa ba JESUSgu ngara gudadwara barunba

[22] But when Jesus perceived their thoughts,
he answering said unto them, What reason ye in your hearts?

instead he WHEN/if JESUS-ERG hear-PH think-done to them-all-of

Instead when he, Jesus, heard their think-endowed [i.e. thoughts], ...

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**

... *niuwoa wiya wiyelliella barun, ...*

nyuwuwa wiya wiyiliyila barun

... he answering said unto them, ...

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

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

... *minnaring tin nurur kōttelliella
bŭlbŭl la ko nurun kin ba ko.*

minaringdin nura gudiliyila
bulbulagu nurunGinbagu

... What reason ye in your hearts?

what-because you-all think-ing-recently
heart-at-using ye-all-at-using

... “What because [i.e. what] were you
thinking at [i.e. in] using your heart(s)?”

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

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

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

‘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

Luke v.23

Wonnēn murrorong wiyelliko

*ngiroemba ko yarakai to warika ngiroung kin birung;
nga wiyelliko boungkullia ngatun uwolliko? [44]*

wanin marurung wiyiligu

[23] Whether is easier, to say,

Thy sins be forgiven thee; or to say, Rise up and walk?

how good speak-ing-for

How [i.e. whether] good [i.e. easier] for speaking: ...

wanang: INTERROGATIVE

wanang where? what?
INTERROGATIVE—
NOT RELATIVE PRONOUN
RELATIVE PRONOUN [refers back
to a noun]

who, whom, whose, which, that
ALSO **wan / wanda / wanin**

... ngiroemba ko yarakai to warika ngiroung kin birung; ...

ngirumbagu yaragayidu wariga ngirungGinbirang

... Thy sins be forgiven thee; ...

thee-of-ERG bad-ERG reject thee-away from

... “(Someone) rejected your bad [i.e. sin(s)] from 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)’.

TO EFFECT PASSIVE INTENTION
IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

... nga wiyelliko boungkullia ngatun uwolliko? [44]

nga wiyiligu bungGaliya ngadun uwaligu

... or to say, Rise up and walk?

OR speak-ing-for rise-be-ing-IMP! AND move-ing-for

... or for speaking: “(You) must rise and (be) moving”?

DOUBTFUL Conjunctions

nga = or 69

nga = be (alternative to **ga**) 12

ngadun = and

CONJUNCTIONS UNUSUAL

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

Luke v.24

Wonto ba ngurrauwil koa nura

kaiyu-kan noa yināl kore koba purrai ta ba yarakai warikulliko (wiya noa munni karāl), wiyān banūng boungkullia ngatun mara ngiroumba pirrikillingēl, ngatun waita uwolla ngiroung kata ko kokira ko.

wandu ba ngarawilguwa nura

[24] But that ye may know

that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

instead DONE hear-might-having you-all

“Instead you hear might-doing [i.e. you may know] ...

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**

-toa / -koa COMIT / PROP / PERL

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

	COMIT- ative	PROP- riative	PERLative
-guwa -duwa	‘in company with’	having [cp. PRIV lacking]	movement through, across, along, by.

... *kaiyu-kan noa yināl kore koba purrai ta ba yarakai warikulliko ...*

gayugan nuwa yinal guriguba
barayidaba yaragayi warigaligu

... that the Son of man hath power
upon earth to forgive sins, ...

able-BEness he son man-of
earth-at bad reject-ing-for

... he, the son of man, able-ness [i.e. (is) capable, has the
power] at [i.e. on] earth for rejecting bad [i.e. sins]”, ...

-gan / -gan(g): BEness

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

PROPriative having

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

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

[continues from previous frame]

... (*wiya noa munni karāl*), ...

wiya nuwa mani garal

... (he said unto the sick of the palsy,) ...

speaking-3rd he ill tremble

... (he spoke (to) the tremble ill [i.e. sick of the palsy]), ...

... *wiyān banūng bounkullia ngatun*

mara ngiroumba pirrikillingēl, ...

wiyan ba nung bungGaliya ngadun

mara ngirumba bririgilingil

... and go into thine house.

speaking-now I-thee rise-be-ing-IMP!

AND take-IMP! thee-of lie-ing-place

... “I speak (to) you: ‘(You) must rise and take your lying-place [i.e. bed], ...

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

... *ngatun waita uwolla ngiroung kata ko kokira ko.*

ngadun wada uwala

ngirungGadagu gugiragu

... and go into thine house.

AND depart move-IMP! thee-of-to hut-to

... and (you) must depart-move at [i.e. to] your house’.”

PRONOUN IRREGULARITIES

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

ka ta / -ka ta

SOME 80 INSTANCES OF

ka ta: ga da.

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
ngigungGada	him-of-at
ngigungGadagu	him-of-to

Luke v.25

*Ngatun tentoa kal bo boungkulleen
noa barun kin mikan ta,*

*ngatun mānkulla unnung ngikoemba pirrikea noa ba, ngatun waita
uwa ngikoung ka ta ko kokērā ko koti, pittulmulliella bōn Eloi-nung.*

**ngadun dinduwagalbu bungGaliyan
nuwa barunGin miganda**

[25] And immediately he rose up before them,
and took up that whereon he lay, and departed to his own house, glorifying God.

AND enough-belong-EMPH [immediately]
rise-be-ing-did he them-all-at in front-at

And immediately he was rising at in front of them, ...

IMMEDIATELY

Tkld uses the following for 'immediately':

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

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

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

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

... ngatun mānkulla unnung ngikoemba pirrikea noa ba, ...

ngadun manGala anang ngigumba birigiya nuwa ba

... and took up that whereon he lay, ...

AND take-be-PH that him-of lie-PH he DONE

... and took that (what) he >done<-lay (upon), ...

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

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

[continues next frame]

[continues from previous frame]

... *ngatun waita uwa ngikoung ka ta ko*
kokērā ko koti ta ko, ...

ngadun wada uwa ngigungGadagu
gugiragu gudidagu

... and departed to his own house, ...

AND depart move-PH him-of-to hut-of-to **self-to**

... and depart-moved to his **self** [i.e. own] house, ...

ANGLICISM gudi 'own'

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

ka ta / -ka ta

SOME 80 INSTANCES OF

ka ta: ga da.

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
ngigungGada	him-of-at
ngigungGadagu	him-of-to

PRONOUN IRREGULARITIES

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

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

... *pittulmulliella bōn Eloī-nung.*

bidalmaliyila bun ELOInung

... glorifying God.

joy-make-ing-recently him GOD-ACC

... joy-making [i.e. glorifying] God.

Luke v.26

Ngatun yant̄n bara kōttelliella,

*ngatun bara ngaiya pittul-ma bō Eloi-nung, ngatun kinta
lang bara kauwul katān, wiyelliella, nakulla ngeen
minnaring konēn bungngai.*

ngadun yandin bara gudiliyila

[26] And they were all amazed,

and they glorified God, and were filled with fear, saying,
We have seen strange things to day.

AND all they-all think-ing-recently

And they all were thinking [i.e. were amazed], ...

... ngatun bara ngaiya pittul-ma bōn Eloi-nung, ...

ngadun bara ngaya bidalma bun ELOInung

... and they glorified God, ...

AND they-all then joy-make-PH him GOD-ACC

... and they then made-joy [i.e. glorified] him, God, ...

[continues next frame]

[continues from previous frame]

... ngatun kinta lang bara kauwul katān, ...

ngadun gindalang bara gawal gadan

... and were filled with fear, ...

AND fear-ness they-all big be-AFF-now

... and they are big fearness [i.e. much afraid], ...

*... wiyelliella, nakulla ngeen
minnaring konēn bungngai.*

**wiyiliyila nagala ngiyin
minaring gunin bangGayi**

... saying, We have seen strange things to day.

speaking-recently see-be-PH
we-all WHAT pretty now

... speaking: "We saw what pretty
[i.e. strange] now [i.e. today]".

minaring: INTERROGATIVE

minaring INTERROGATIVE—
NOT RELATIVE PRONOUN

minaring what? what object?
RELATIVE PRONOUN [refers back
to a noun]

who, whom, whose, which, that

PERHAPS: **ngala-bu**
that-EMPH

DOUBTFUL TkId TRANSLATION

KJV We have seen strange things to day
BETTER TRANSLATION [?]:

nagala ngiyin gunin-dara bangGayi
see-be-PH we-all pretty-PLUR now
we saw pretty things today

Luke v.27

Ngatun yakita yukita waita uwa noa,

*ngatun nakulla wakōl Telone-nung, ngiakai yiturra Levi,
yellawollin wūnkillingēl la; ngatun noa wiya bōn, yettiwolla tia.*

ngadun yagida yugida wada uwa nuwa

[27] And after these things he went forth,

and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

AND now after depart move-PH he

And now after he depart-moved, ...

... ngatun nakulla wakōl Telone-nung, ...

ngadun nagala wagul PUBLICANnung

... and saw a publican, ...

AND see-be-PH one PUBLICAN-ACC

... and saw one publican, ...

... ngiakai yiturra Levi, ...

ngiyagayi yidara LEVI

... named Levi, ...

like this name LEVI

... like this name(d) Levi, ...

TIME

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

wagul ARTICLE

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

[continues from previous frame]

... yellawoll̃n wūnkill̃ngēl la; ...

yilawalin wungGilingila

... sitting at the receipt of custom: ...

sit-ing-now deposit-ing-place-at

... sitting at (the) depositing-place [i.e. receipt of custom]; ...

... ngatun noa wiya bōn, ...

ngadun nuwa wiya bun

... and he said unto him, ...

AND he speak-PH him

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

... yettiwolla tia.

yidiwala diya

... Follow me.

follow-move-IMP! me

... "Follow me".

Luke v.28

Ngatun noa wūnkulla yanti bo, boungkulleen,

[45] ngatun noa bōn yettiwa.

ngadun nuwa wunGala yandibu bungGaliyan

[28] And he left all, rose up,
and followed him.

AND he deposit-be-PH thus-EMPH rise-be-ing-did

And he deposited [i.e. abandoned]
thus emphatically [i.e. all], was rising, ...

DOUBTFUL Tkld TRANSLATION

KJV *he left all*

Tkld **nuwa wunGala yandibu**
he deposit-be-PH thus-EMPH

ERROR [?]:

yandi thus INSTEAD OF **yandin** all
PERHAPS:

nuwa wunGala yandin-bu
he deposit-be-PH **all**-EMPH
he abandoned all

... ngatun noa bōn yettiwa.

ngadun nuwa bun yidiwa

... and followed him.

AND he him follow-move-PH

... and he followed him.

Luke v.29

Ngatun Levi ko bōn noa upea

*kauwul takillikanne ngikoung ka ta koti ka kokirā:
ngatun kauwul kakulla konara Telone ka, ngatun
tarai to, yellawa barun katoa.*

ngadun LEVIgu bun nuwa ubiya

[29] And Levi made him

a great feast in his own house: and there was
a great company of publicans and of others
that sat down with them.

AND LEVI-ERG him he do-PH

And Levi he did [i.e. made] him ...

... *kauwul takillikanne ngikoung ka ta
koti ka kokirā: ...*

gawal dagiligani ngigungGada
gudiga gugira

... a great feast in his own house: ...

big eat-be-ing-entity him-of-at self-at hut-at

... (a) big eating-entity [i.e. feast]
at his self [i.e. own] house: ...

ANGLICISM gudi 'own'

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

ka ta / -ka ta

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

PRONOUN IRREGULARITIES

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

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

[continues next frame]

[continues from previous frame]

... *ngatun kauwul kakulla konara Telone ka, ...*

ngadun gawal gagala gunara PUBLICANgu

... and there was a great company of publicans ...

AND big be-be-PH crowd PUBLICAN-ERG

... and big was the crowd, the publican(s) ...

DOUBTFUL TkId MS

Telone ka

Telone-ka: PUBLICAN-at
ASSUME THIS SHOULD HAVE BEEN

Telone-ko: PUBLICAN-ERG
MATCHING **darayi-du:** other-ERG
• PERHAPS BETTER : NO SUFFIX

... *ngatun tarai to, yellawa barun katoa.*

ngadun darayidu yilawa barunGaduwa

... and of others that sat down with them.

AND other-ERG sit-PH them-all-in company with

... and other(s) (who) sat 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)

Luke v.30

Wonto ba barun ba Grammateu ngatun Pharisai

*koakillan bara barun wirrobullikan ngikoemba, wiyelliella, Minnaring tin nura tatān
ngatun pittān barun katoa Telone koa ngatun yarakai toa?*

wandu ba barunba SCRIBE ngadun PHARISEE

[30] But their scribes and Pharisees

murmured against his disciples, saying, Why do ye eat and drink
with publicans and sinners?

instead DONE them-all-of SCRIBE AND PHARISEE

Instead their scribe(s) and Pharisee(s), ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS 'instead'.

SOMETIMES wandu ba IS SPLIT, AS:

180 wandu ba

70 wandu xxx ba

... koakillan bara barun wirrobullikan ngikoemba, ...

guwagilan bara barun wirubaligan ngigumba

... murmured against his disciples, ...

scold-be-persist-now they-all them-all follow-ing-agent him-of

... they were scolding them, his following-agent(s) [i.e. disciples], ...

MS ERROR [?]

koakillan

guwa-gi-la-n: scold-be-persist-now
PERHAPS MS ERROR FOR

guwiya: murmur-PH

koiya

[continues next frame]

[continues from previous frame]

... *wiyelliella, Minnaring tin nura tatān ngatun pittān* ...

wiyiliyila minaringdin nura dadan ngadun bidan

... saying, Why do ye eat and drink ...

speaking-recently what-because you-all eat-AFF-now AND drink-now

... speaking: "What-because [i.e. why] do you eat and drink ...

minaringdin: WHY

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

... *barun katoa Telone koa ngatun yarakai toa?*

barunGaduwa PUBLICANguwa ngadun yaragayiduwa

... with publicans and sinners?

them-all-in company with PUBLICAN-in company with AND bad-in company with

... with them, with publican(s) and with bad [i.e. sinner(s)]?"

-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)

Luke v.31

Ngatun noa Jesou ko wiya barun wiyelliella,

Bara ba mōrōn tai katan keawai bara wiyān karākul; wonto ba bara munni katan.

ngadun nuwa JESUSgu wiya barun wiyiliyila

[31] And Jesus answering said unto them,

They that are whole need not a physician; but they that are sick.

AND he JESUS-ERG speak-PH them-all speak-ing-recently

And he, Jesus, spoke to them, speaking: ...

... Bara ba mōrōn tai katan keawai bara wiyān karākul; ...

bara ba murundayi gadan giyawayi bara wiyan garagal

... They that are whole need not a physician; ...

they-all DONE alive-ITEM be-AFF-now not they-all speak-now doctor

... “They (who) are alive-items [i.e. well], they do not speak (for) [i.e. need] a doctor; ...

... wonto ba bara munni katan.

wandu ba bara mani gadan

... but they that are sick.

instead DONE they-all ill be-AFF-now

... instead they (who) are ill (do).

-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

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

Luke v.32

*Uwa bang wiya korien ko murrōng tai ko,
wonto ba yarakai-willung ko minki kakilliko.*

**uwa bang wiyagurinGu
marangdayigu**

[32] I came not to call the righteous,
but sinners to repentance.

move-PH I speak-lacking-for
good-ITEM-for

I moved [i.e. came] for speak-lacking
[i.e. not for calling] for good-items
[i.e. the righteous],...

DOUBTFUL TkId TRANSLATION

KJV *I came not to call the righteous*

TkId **uwa bang wiyagurinGu marangdayigu**
move-PH I speak-lacking-for good-ITEM-for
INCONGRUENT. READS:

I came for the speak-lacking righteous
PERHAPS:

giyawayi bang uwa gayi-ba-li-gu marang-dayi-Gu
not I move-PH call-do-ing-for good-ITEM-for
I did not come for calling for the righteous

-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

... wonto ba yarakai-willung ko minki kakilliko.

wandu ba yaragayi wilangGu minGi gagiligu

... but sinners to repentance.

instead DONE bad-return/behind (past) [sinner]-for
emotion be-be-ing-for

... instead for bad-return(s) [i.e. sinner(s)]
being for emotion [i.e. for repentance]

wandu ba: whereas / INSTEAD

wandu ba

TkId: “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**

TkId INVENTIONS: divided / sin / sinner

TkId coined the following terms:

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

Luke v.33

Ngatun wiya bōn bara,

*Minnaring tin bara mupai katan mur-
[141] rīnmurrīn wirrobullikan Joanne-
umba, ngatun wiyan wiyellikanne, ngatun
yantibo bara Pharisai-koba; wonto ba
ngiroemba ko tatān ngatun pittān? [46]*

ngadun wiya bun bara

[33] And they said unto him,

Why do the disciples of John fast often, and make
prayers, and likewise the disciples of the Pharisees;
but thine eat and drink?

AND speak-PH him they-all

And they spoke (to) him, ...

*... Minnaring tin bara mupai katan mur-[141]
rīnmurrīn wirrobullikan Joanne-umba, ...*

**minaringdin bara mubayi gadan marin
marin wirubaligan JOHNumba**

... Why do the disciples of John fast often, ...

what-because they-all shut be-AFF-now
frequent follow-ing-agent JOHN-of

... what-because [i.e. why] are [i.e. do] they, the
disciples of John, shut [i.e. fast] frequent(ly), ...

minaringdin: WHY

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

Tkld INVENTIONS:

disciple / passover / generation

Tkld coined the following terms:
disciple **wiruba-li-gan** following agent
Passover **gawi-dwara** come-done to
generation **wilang-NGil** behind/past place

[continues from previous frame]

... *ngatun wiyan wiyellikanne*, ...

ngadun wiyan wiyiligani

... and make prayers, ...

AND speak-now speak-ing-entity

... and speak speaking-entities [i.e. say prayers], ...

... *ngatun yantibo bara Pharisai-koba*; ...

ngadun yandibu bara PHARISEEguba

... and likewise the disciples of the Pharisees; ...

AND thus-EMPH they-all PHARISEES-of

... and emphatically thus (the disciples) of the Pharisees; ...

... *wonto ba ngiroemba ko tatān ngatun pittān?* [46]

wandu ba [wirubaligandu]

ngirumbagu dadan ngadun bidan

... but thine eat and drink?

instead DONE [follow-ing-agent-ERG]
thee-of-ERG eat-AFF-now AND drink-now

... instead your [disciples] eat and drink?

MISSING TRANSLATION

THIS WORDING
IS PROPOSED SO AS TO
AVOID UNATTACHED
POSSESSIVE **ngirumba**

wandu ba: whereas / INSTEAD

wandu ba
TkId: “Whereas; a compound phrase:
Won, the interrogative adverb of place,
where? to, ...”
RENDERED AS ‘instead’.
SOMETIMES **wandu ba** IS SPLIT, AS:
180 **wandu ba**
70 **wandu xxx ba**

Luke v.34

Ngatun noa wiya barun,

*Wiya, nura kaiyu kan mupai umulliko barun
wonnai kakillai kanne yakita kalai poribai ba
katān barun katoa ba?*

ngadun nuwa wiya barun

[34] And he said unto them,

Can ye make the children of the bridechamber fast,
while the bridegroom is with them?

AND he speak-PH them-all

And he spoke (to) them: ...

... Wiya nura kaiyu kan mupai umulliko barun wonnai kakillai kanne ...

wiya nura gayugan mubayi umaligu barun wanayi gagilayigani

... Can ye make the children of the bridechamber fast, ...

QUESTION you-all able-agent shut make-ing-for them-all child be-be-ing-HAB-entity

**“QUERY, (are) you capable (of) for making shut [i.e. fasting] them, the
habitually-being-entity child(ren) [i.e. children of the bedchamber] ...**

[continues next frame]

[continues from previous frame]

... yakita kalai poribai ba
katān barun katoa ba?

yagida galayi buribayi ba
gadan barunGaduwaba

... while the bridegroom is with them?

now time spouse-ITEM WHEN/if be-AFF-now
them-all-in company with-at

... now-time [i.e. at present] when the
spouse-item [i.e. husband] (is) at with them?"

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]

-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

-gaduwa: IN COMPANY WITH

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

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

ba FUNCTIONS

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

Luke v.35

*Wonto ba purreung kunnun wal,
mānun wal bōn ba poribai barun kin birung, ngatun yakita
ngaiya bara mupai-kakillinun purreung ka unta tara.*

wandu ba bariyang ganan wal

[35] But the days will come,
when the bridegroom shall be taken away from
them, and then shall they fast in those days.

instead DONE day(light) be-will certainly

Instead day(s) will certainly be, ...

... mānun wal bōn ba poribai barun kin birung,...

manan wal bun ba
buribayi barunGinbirang

... when the bridegroom shall be
taken away from them, ...

take-will certainly him WHEN/if
husband-ITEM them-all-away from

... when (someone) will certainly take
him, the husband, from them, ...

... ngatun yakita ngaiya bara mupai-kakillinun purreung ka unta tara.

ngadun yagida ngaya bara mubayi gagilinan bariyangGa andadara

... and then shall they fast in those days.

AND now then they-all shut be-be-ing-will day(light)-at there-PLUR

... and now then they will being shut [i.e. will fast] at [i.e. in] those day(s).

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS 'instead'.

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

180 **wandu ba**

70 **wandu xxx ba**

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...)

-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

TIME

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

Luke v.36

Ngatun wiya noa barun wakōl Parabol ngiakai;

keawai kore ko wupillinnun bungngaikal korokālla; nga ba yanti bungngai kal yīir-bungngannun ngaiya wal, ngatun pōntōl bungngai kal labirung keawai korokal kiloa katān.

ngadun wiya nuwa barun wagul PARABLE ngiyagayi

[36] And he spake also a parable unto them;

No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

AND speak-PH he them-all one PARABLE like this

And he spoke (to) them one parable, like this: ...

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

... keawai kore ko wupillinnun bungngaikal korokālla; ...

giyawayi gurigu wubilinan bangGayigal gurugala

... No man putteth a piece of a new garment upon an old; ...

no man-ERG do-ing-will new-belong longtime-belong-at

... no man will do [i.e. put on] a new-belong [i.e. something new] at [i.e. on] longtime-belong [i.e. something old]; ...

[continues next frame]

[continues from previous frame]

*... nga ba yanti bungngai kal
yiir-bungngunnun ngaiya wal, ...*

**nga ba yandi bangGayigal
yiyirbangGanan ngaya wal**

... if otherwise, then both the new maketh a rent, ...

OR WHEN/IF thus new-belong
shred-do-compel-will then certainly

... or if, thus the something-new
will certainly shred, ...

nga MEANINGS

nga = or/nor/neither 69
nga = be (alternative to **ga**) 12
nga = see (alternative to **na**)
 OFTEN UNCLEAR WHICH
 MEANING TklD INTENDED

DOUBTFUL Conjunctions

nga = or 69
nga = be (alternative to **ga**) 12
ngadun = and
 CONJUNCTIONS UNUSUAL
 “Most languages lack specific coordinat-
 ing and subordinating particles, of the
 types ‘and’, ‘but’, ‘when’, ‘because’,
 ‘if’. However, these are found in a few
 languages.” [Dixon 2002:86:10]

*... ngatun pōntōl bungngai kal la birung
keawai korokal kiloa katān.*

**ngadun bundul bangGayigalabirang
giyawayi gurugalgiluwa gadan**

... and the piece that was taken out
of the new agreeth not with the old.

AND piece new-belong-away from
no longtime-belong-like be-AFF-now

... and the piece from the new-something
is not like the old-something.

-giluwa: -LIKE

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

Luke v.37

*Ngatun keawai kore ko wupinnun
bungngai-kal Wine pika ka korokāl-la;*

*kulla bungngai kallo potopai-yunnun wal pikā ka, ngatun
kironabullinnun, ngatun pika kunnun yarakai.*

ngadun giyawayi gurigu wubinan
bangGayigal WINE bigaga gurugala

[37] And no man putteth new wine into old bottles;
else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

AND no man-ERG do-will new-belong
WINE container-at longtime-belong-at

And no man will do [i.e. will put] new-something
wine at [i.e. in] an old-something] (container); ...

... kulla bungngai kallo potopai-yunnun wal pikā ka, ...

gala bangGayigalu budubayanan wal bigaga

... else the new wine will burst the bottles, ...

because new-time-ERG burst-do-DECL-will certainly container-at

... because the new-something will certainly burst <at> the container, ...

[continues from previous frame]

... *ngatun kiroabullinnun*, ...

ngadun giruwabalinan

... and be spilled, ...

AND pour-do-ing-will

... and (it) will do pouring, ...

... *ngatun pika kunnun yarakai*.

ngadun biga ganan yaragayi

... and the bottles shall perish.

AND container be-will bad

... and the container will be bad.

Luke v.38

*Wonto ba bungngaikal wine
wūnun wal bungngaikālla pika ka;
ngatun buloara murrorōng katan.*

wandu ba bangGayigal WINE
wunan wal bangGayigala bigaga

[38] But new wine must be put into new bottles;
and both are preserved.

instead DONE new-belong WINE deposit-will
certainly new-belong-at container-at

Instead (someone) certainly will deposit [i.e. put] the new-
belong wine at [i.e. into] the new-belong container(s); ...

... ngatun buloara murrorōng katan.

ngadun bulwara marurung gadan

... and both are preserved.

AND they-two good be-AFF-now

... and the two are good.

wandu ba: whereas / INSTEAD

wandu ba

Tkld: "Whereas; a compound phrase:
Won, the interrogative adverb of place,
where? to,"
RENDERED AS 'instead'.

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

180 **wandu ba**

70 **wandu xxx ba**

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION
IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

Luke v.39

Ngatun keawai kore koba pittunnun korokāl wine

[47] *keawai noa mānnun bungngaikal Wine, kulla noa wiyān korokāl ta murrorōng.*

ngadun giyawayi gurigu ba bidanan gurugal WINE

[39] No man also having drunk old wine

straightway desireth new: for he saith, The old is better.

AND no man-ERG DONE drink-will longtime-belong WINE

And no man (who) >done<-will drink old-something wine, ...

... keawai noa mānnun bungngaikal Wine,...

giyawayi nuwa manan bangGayigal WINE

... straightway desireth new: ...

no he take-will new-belong WINE

... he will not take new-something wine;...

... kulla noa wiyān korokāl ta murrorōng.

gala nuwa wiyān gurugal da marurung

... for he saith, The old is better.

because he speak-now longtime-belong AFFirm good

... because he says (the) old-something, aye (i.e. is) good [i.e. better].
