

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

**Luke**

# LUKE

The manuscript, from which the following frames are derived, is held in the [Free Public Library, Auckland](#).

The Rev. L.E. Threlkeld translated St Luke's Gospel, and revised it several times, the third revision being completed in 1831. His translation of Mark followed, and then extracts from the Book of Common Prayer, a Spelling Book, and then the first part of St Matthew's Gospel. The latest version and fourth revision of St Luke's Gospel was made for Sir George Grey, and completed in August 1857.

Sir George Grey was the third Governor of South Australia (1841–45), third Governor of New Zealand (1845-53), Governor of Cape Colony, South Africa (1854–61), Governor of New Zealand again (1861–68). He became Premier of New Zealand (1877–79).

Threlkeld, in his introductory remarks, recorded that 'this translation of the Gospel of Luke, into the language of the Aborigines, was effected ... with the assistance of the intelligent Aborigine, McGill [Biraban]. ... he and I went through it sentence by sentence, and word for word, explaining to him most carefully the meaning as we proceeded. McGill spoke the English Language fluently'.

# The Gospel according to St Luke

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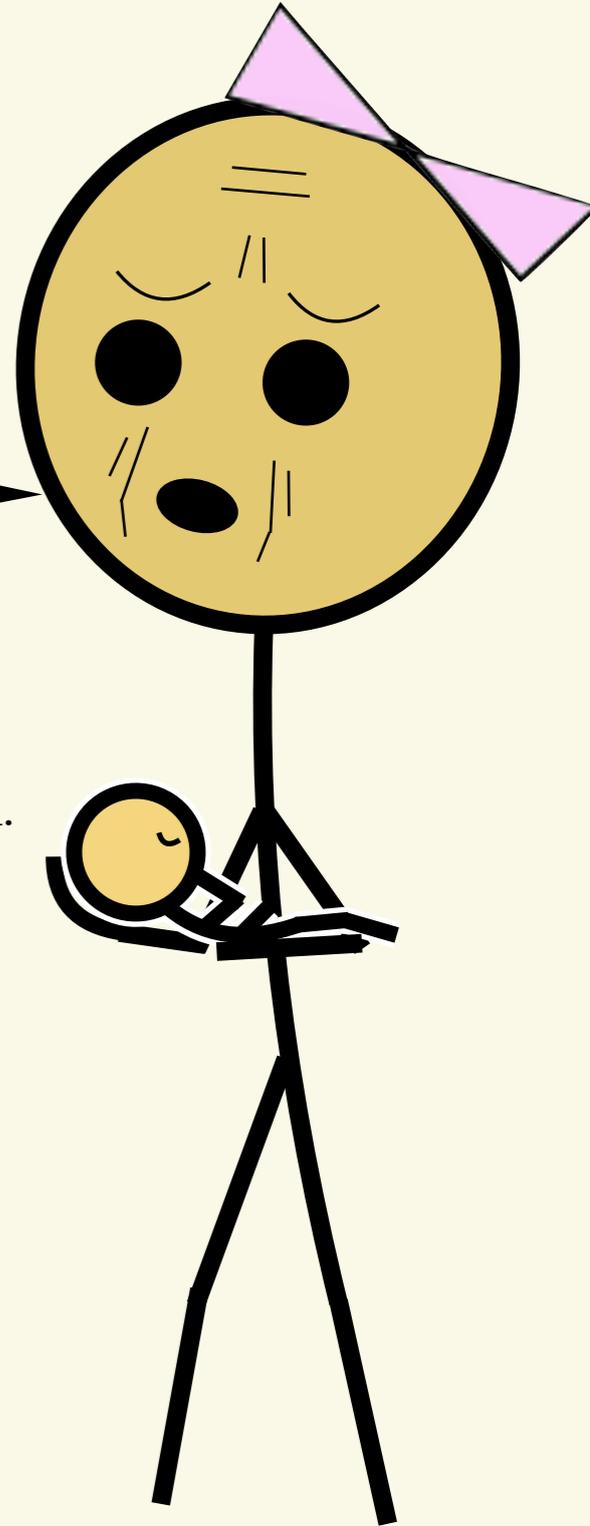
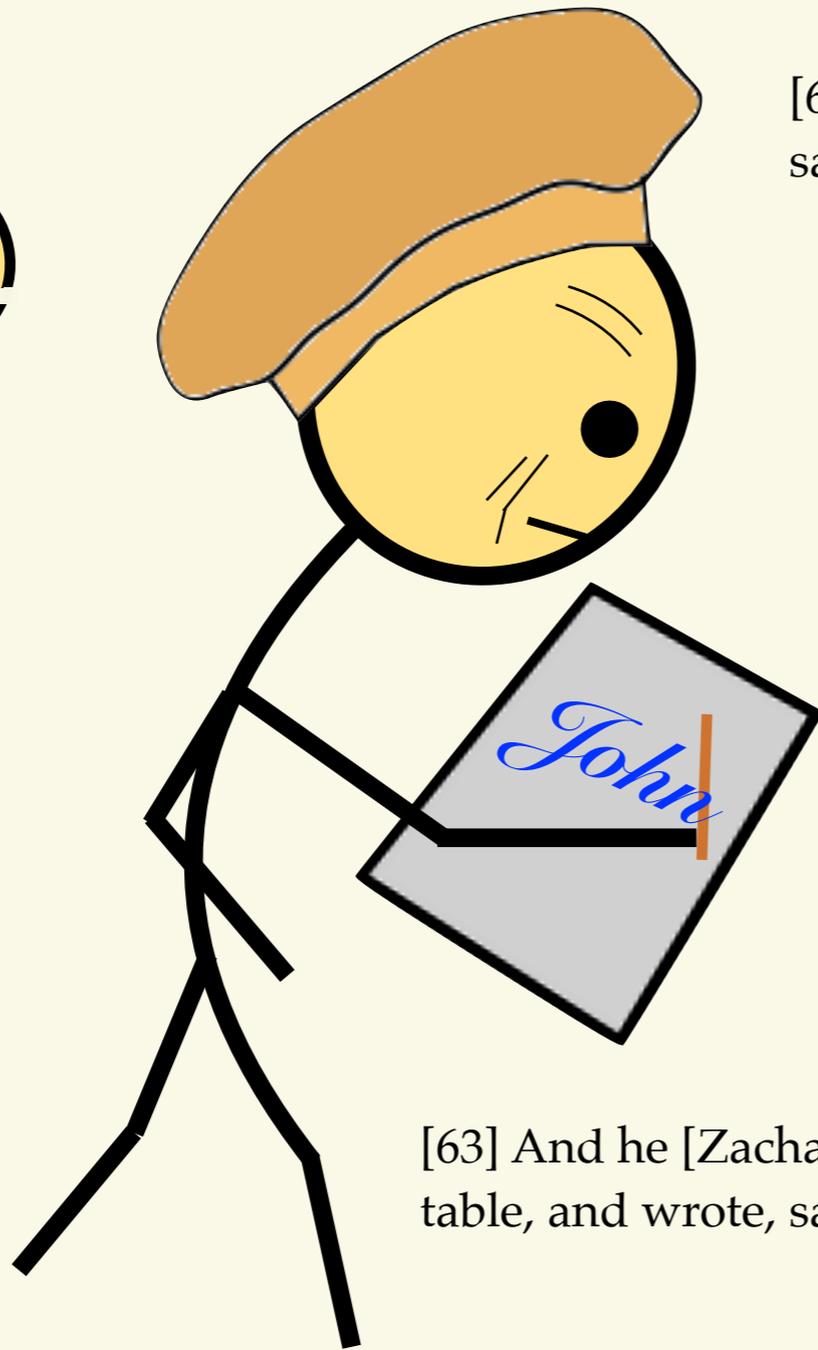
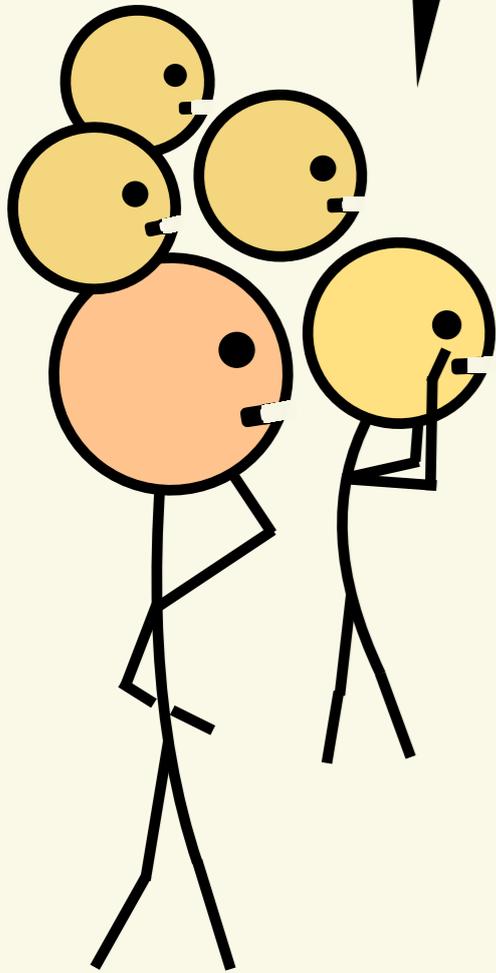
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[59] ... on the eighth day they [neighbours] ...  
called him Zacharias, after the name of his father.

yidara  
name  
**ZACHARIAS**  
biyangbayi-  
giluwa  
like father

giyawayi!  
NO  
yidara ngigumba  
his name  
**JOHN**

[60] And his mother answered and  
said, Not so; but he shall be called John.



[63] And he [Zacharias] asked for a writing  
table, and wrote, saying, His name is John. ...

# Luke i.01

*Wonto ba kauwul-lo mānkulla unnoa tara*

*tūngngunbilliko ngurrān ta ngeen kin ba,*

wandu ba gawalu manGala anuwadara

[1] Forasmuch as many have taken in hand

to set forth in order a declaration of those things which are most surely believed among us,

instead DONE big-ERG take-be-PH that-PLUR

Instead big [i.e. many] took those (things) ...

## 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**

*... tūngngunbilliko ngurrān ta ngeen kin ba,*

dungGanbiligu ngaran da ngiyinGinba

... to set forth in order a declaration of those things which are most surely believed among us,

show-do-ing-for hear-now ABSTR we-all-at

... for showing [i.e. a declaration of] our hearing(s) [i.e. believings]

## MYSTERY WORD: *dunGa...*

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

## DOUBTFUL Tkld CASE

*KJV among us*

Tkld **ngiyinGinba**

we-all-at

**ngeen**: NOM ERROR 'we' FOR **ngearun** ACC 'us'. PERHAPS:

**ngiyaran-ginba**

us-all-at

at [i.e. among] us

## Luke i.02

*Yanti bo ngearun kin bara ngukulla unnoa tāra,  
nakillikān kurrikurri ka birung, ngatung mānkillikān wiyellikānnē koba.*

**yandibu ngiyarunGin bara ngugala anuwadara**

[2] Even as they delivered them unto us,  
which from the beginning were eyewitnesses, and ministers of the word;]

thus-EMPH us-all-to they-all give-be-PH that-PLUR

Thus they gave us those (things) ...

*... nakillikān kurrikurri ka birung, ...*

**nagiligan gari garigabirang**

... which from the beginning were eyewitnesses, ...

see-ing-agent first-away from

... (which were) seeing-agents [i.e. eyewitnesses] from the start ...

*... ngatung mānkillikān wiyellikānnē koba.*

**ngadun manGiligan wiyiliganiguba**

... and ministers of the word;

AND take-be-ing-agent speak-ing-entity-of

... and takers of the speaking entity [i.e. word].

### -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 i.03

*Murrorōng tia katān yāntibo,*  
*koito bang ba tuing ko ngiroung, Teopilo murrorong ta,*

**marurung diya gadan yandibu**

[3] It seemed good to me also,  
having had perfect understanding of all things from the  
very first, to write unto thee in order, most excellent  
Theophilus,]

good me be-AFF-now thus-EMPH

Good to me it is thus,

.....

**[gala naduwa ngaraliyan  
anidara yandi gadayi]**

... having had perfect understanding of  
all things from the very first, ...

**[because I hear-ing-did [i.e. was  
understanding] these things always]**

**[because I was always understanding this]**

### MISSING TRANSLATION

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

### yandi gadayi / galayi / giluwā

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

[continues next frame]

[continues from previous frame]

... *koito bang ba tuing ko ngiroung*, ...

**guwidu bang ba duwing** **Gu ngirung**

... to write unto thee in order, ...

therefore I DONE count-for thee

... therefore I preserve [i.e. count, write] (to) you ...

## but / because / therefore

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

## MYSTERY WORD: *duwing*

### **dun / duwing**

MEANINGS: exchange, count, preserve, divide, connect

DIFFERENT WORDS:

**duwanda / duwinda**: eventually, after

... *Teopilo murrorong ta*,

**THEOPHILUS marurung da**

... most excellent Theophilus,

**THEOPHILUS good AFFirm**

... good Theophilus, aye.

# Luke i.04

*Ngurrauwil koa bi tuloa*

*unnoa tara wiyatōara banūng ba.*

**ngarawil guwa bi duluwa**

[4] That thou mightest know the certainty  
of those things, wherein thou hast been instructed.

hear-might-having thou straight

(That) you might hear [i.e. know] straight ...

*... unnoa tara wiyatōara banūng ba.*

**anuwadara wiyadwara ba nung ba**

... of those things, wherein thou hast been instructed.

that-PLUR speak-done to I thee DONE

... those things I speak-endowed [i.e. have spoken] to you done.

## 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

## 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**

## Luke i.05

### *Yanti kalai ta Herod noa kakulla*

*Pirriwul noa kakulla Judaia ka, kakulla noa tarai Iereu Zakaria yitirra Abia ūmba konara: ngatun ngukung ngikoūmba yinalkun koba Aaron-ūmba, ngiakai bountoa yitirra Elizabet.*

yandi galayi da HEROD nuwa gagala

[5] There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.]

thus time AFFirm HEROD he be-be-PH

At that time, aye, Herod he was, ...

*... Piriwul noa kakulla Judaia ka, ...*

biriwal nuwa gagala JUDAEAga

... the king of Judaea ...

chief he be-be-PH JUDAEA-at

... he was chief at Judaea; ...

*... kakulla noa tarai Iereu Zakaria yitirra Abia ūmba konara: ...*

gagala nuwa darayi PRIEST ZACHARIAS yidara ABIAumba gunara

... a certain priest named Zacharias, of the course of Abia: ...

be-be-PH he other PRIEST ZACHARIAS name ABIA-of crowd

... (there) was (an)other priest, he (was) name(d) Zacharias of the Abia crowd: ...

### 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 from previous frame]

*ngatun ngukung ngikoūmba yinalkun koba Aaron-ūmba, ...*

**ngadun nugang ngigumba yinalganGuba AARONumba**

... and his wife was of the daughters of Aaron, ...

AND woman him-of daughter-of AARON-of

... and his woman [i.e. wife] the daughter of Aaron, ...

*...ngiakai bountoa yitirra Elizabet.*

**ngiyagayi buwanduwa yidara ELISABETH**

... and her name was Elisabeth.

like this she name ELISABETH

... she like this name(d) Elizabeth.

# Luke i.06

*Buloara bula kakulla murrorōng Eloī kin [2] mikan ta,  
ngurraiyeelin bula Jehova-ko noa ba wiyellikānnē yarakai ma korien.*

**bulwara bula gagala marurung ELOIgin miganda**

[6] And they were both righteous before God,  
walking in all the commandments and ordinances of the Lord blameless.]

they-two two be-be-PH good GOD-at in front-at

The two were good in front of God, ...

*... ngurraiyeleen bula Jehova-ko noa ba wiyellikānnē yarakai ma korien.*

**ngarayiliyan bula YEHOVAgu nuwa ba  
wiyiligani yaragayimagurin**

... walking in all the commandments and ordinances of the Lord blameless.]

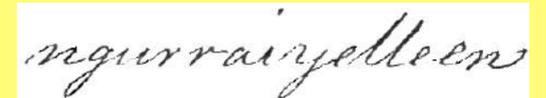
hear-HAB-ing-now two JEHOVAH-ERG he  
DONE speak-ing-entity bad-make-PH-lacking

... the two hearing [i.e. understanding]; he, Jehovah, made  
speaking entities [i.e. ordinances] without (anything) bad.

## INVENTIVE TRANSLATION

Tkld's SOLUTION INVENTIVE  
FOR THIS SEGMENT

## DOUBTFUL WORD hear/stand



**ngara-yi-li-yan:** hear-HAB-ing-now  
MORHPOLOGICALLY SIMILAR WORD:



**ngaru-gi-li-n:** stand-be-ing-now [L08.20]  
COULD THIS BE THE WORD USED IN  
Luke 01.06 [?]

# Luke i.07

*Keawarān bula wonnai korien,*  
*kulla bountoa Elizabet ngurrauwai ; ngatun bula ba*  
*ngurrōngbai kakulla.*

## giyawaran bula wanayigurin

[7] And they had no child,  
 because that Elisabeth was barren, and they both  
 were now well stricken in years.]

not-now they-two child-lacking

Not, the two (were) lacking child(ren), ...

### DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

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

... *kulla bountoa Elizabet ngurrauwai; ...*

## gala buwanduwa ELISABETH ngaruwayi

... because that Elisabeth was barren, ...

because she ELISABETH old-ITEM

... because Elizabeth (was an) old-item [i.e. barren]; ...

### -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

... *ngatun bula ba ngurrōngbai kakulla.*

## ngadun bula ba ngarungbayi gagala

... and they both were now well stricken in years.

AND they-two DONE old-ITEM be-be-PH

... and the two were old-items [i.e. old].

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

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

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

# Luke i.08

*Ngatun yakita kakulla umulliella noa ba Eloī kin mikān ta*

*yirrunḡ ka ngikoung kin Ieru koba.*

**ngadun yagida gagala umaliyila nuwa ba ELOIgin miganda**

[8] And it came to pass, that while he executed the priest's office before God  
in the order of his course

AND now be-be-PH make-ing-recently he WHEN/if GOD-at in front-at

And it was now when he made [i.e. carried out], in front of God, ...

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

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

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

... *yirrunḡ ka ngikoung kin Ieru koba.*

**yirangGa ngigungGin PRIESTguba**

... in the order of his course.

role-at him-at PRIEST-of

... at [i.e. in] his role of [i.e. as] priest.

## DOUBTFUL WORD 'role'

**yirung** OR **yirang** MEAN hair (beard?), point, hunger AND POSSIBLY hill  
THERE IS ONE OTHER EXAMPLE (lot)  
WHERE role MIGHT BE ITS MEANING

## MYSTERY WORD: *yurang*

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

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

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

	CAUS because	LOC at	ALL to	PERL thru/by
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-rin	2	–	–	5

# Luke i.09

*Yanti kiloa Ieru koba umān*

*yirrunḡ ka ngikoumba ta upulliko bōn porapora  
koiyung ko uwa noa ba Nao koba Jehova kai koba.*

**yandigiluwa PRIESTguba uman**

[9] According to the custom of the priest's office,  
his lot was to burn incense when he went into the temple of the Lord.]

thus like PRIEST-of make-now

Thus-like [i.e. likewise] of priest(s) (as someone)  
makes now [i.e. In the way of priests now], ...

## yandi gadayi / galayi / gilua

- 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*]

## -gilua: -LIKE

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

## PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION  
IN ACTIVE VOICE, INSERT  
**ngan-du**: someone  
**ngandu** .....  
*someone (did whatever...)*

## POSSESSIVE unattached

A POSSESSIVE SHOULD  
BE ATTACHED TO A NOUN  
IDIOMATIC EXPRESSION  
DOUBTFUL

PERHAPS  
**PRIEST-gin**  
**PRIEST-at**  
*at the priest [i.e. of the priest's office]*

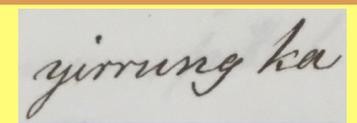
*... yirrunḡ ka ngikoumba ta upulliko  
bōn porapora koiyung ko ...*

**yirangGa ngigumba da ubaligu  
bun burabura gwiyangGu**

... his lot was to burn incense ...  
role-at him-of AFFirm do-ing-for  
him INCENSE fire-using

... at [i.e. in] his role, aye, was doing  
[i.e. burning] him [i.e. it] incense, using fire, ...

## DOUBTFUL WORD 'role'



**yirung** OR **yirang** MEAN hair (beard?),  
point, hunger AND POSSIBLY hill  
THERE IS ONE OTHER EXAMPLE (lot)  
WHERE role MIGHT BE ITS MEANING

## MYSTERY WORD: yurang

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

[continues from previous frame]

... uwa noa ba Nao koba Jehova kai koba.

uwa nuwa ba TEMPLEguba  
JEHOVAHgayiguba

... when he went into the temple of the Lord.

move-PH he WHEN/if  
TEMPLE-of JEHOVAH-at-of

... when he moved at [i.e. into]  
the temple of Jehovah.

DOUBTFUL Tkld TRANSLATION

KJV *into the temple of the Lord*  
Tkld **NAOguba JEHOVAHgayiguba**  
TEMPLE-of JEHOVAH-at-of  
DOUBTFUL SUFFIX ALLOCATION.  
PERHAPS

**NAO-ga JEHOVAH-umba**  
TEMPLE-at JEHOVAH-of  
*at [i.e. in] the temple of the Lord*

-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
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<b>-wayi</b>	–	–	4

## Luke i.10

*Ngatun yanti bo yan̄n ta konara kore*

*wiyelliella warai ta yakita winnelliella ba porapora.*

**ngadun yandibu yandin da gunara guri**

[10] And the whole multitude of the people

were praying without at the time of incense.]

AND thus-EMPH all AFFirm crowd man

And thus all, aye, the people mob ...

*... wiyelliella warai ta yakita winnelliella ba porapora.*

**wiyiliyila warayida yagida winiliyila ba burabura**

... were praying without at the time of incense.

speaking-recently outside-at now scorch-ing-recently WHEN/if INCENSE

... were speaking [i.e. praying] outside when the incense was scorching [i.e. burning].

**OUTSIDE: warayi / waraba**

Tkld GENERALLY USED **warayi**  
FOR 'outside', BUT ON ABOUT 4  
OCCASIONS USED **waraba**  
OTHER USE: **wara-ba**: fill-PH

# Luke i.11

*Ngatun paipea noa Angelo Jehova-ūmba ngikoung kin,  
ngarokilliella noa tūngkang kirri ka koiyung kōn ta porapora ka.*

**ngadun bayibiya nuwa ANGELO JEHOVAHumba ngigungGin**

[11] And there appeared unto him an angel of the Lord  
standing on the right side of the altar of incense.]

AND appear-do-PH he ANGEL JEHOVAH-of him-at

And he, the angel of Jehovah, appeared at [i.e. to] him, ...

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

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

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

*... ngarrokilliella noa tūngkang kirri ka  
koiyung kōn ta porapora ka.*

**ngarugiliyila nuwa dungGangGiriga  
gwiyangGunda buraburaga**

... standing on the right side of the altar of incense.

stand-be-ing-recently he right-(hand)  
(side)-at fire-type-at INCENSE-at

... he was standing at the right hand at [i.e. of]  
the fire-type [i.e. altar] at [i.e. of] incense.

## MYSTERY WORD: *dunGa...*

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

## MYSTERY WORD: *kōn*

<b>koiyung kōn</b>	fire-type-at
<b>2 kaiyīnkōn ta ba</b>	side-agent-at
<b>kaiyīn kōn ta</b>	side-agent-at
<b>wonta kōn</b>	what-type
<b>turo kōn billi ta</b>	punish-agent-do-ing ABSTR

MEANINGS SUGGESTED HERE ARE  
DOUBTFUL

## MYSTERY suffix: *-kon*

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

# Luke i.12

*Ngatun nakulla bōn noa ba Zakaria ko*

*unma bōn noa ba, kinta ngaiya noa ba [3] kakulla.*

**ngadun nagala bun nuwa ba ZACHARIASgu**

[12] And when Zacharias saw him,  
he was troubled, and fear fell upon him.]

AND see-be-PH him he WHEN/if ZACHARIAS-ERG

And when he, Zaccharias, saw him, ...

*... unma bōn noa ba, kinta ngaiya noa ba [3] kakulla.*

**unma bun nuwa ba ginda ngaya nuwa ba gagala**

... he was troubled, and fear fell upon him.

disturb-make-PH him he DONE fear then he DONE be-be-PH

... he [i.e. something] >done<-disturbed him, then he >done<-was fear  
[i.e. something disturbed him, then he was afraid].

**MYSTERY WORD: *unma***

**un-ma**

THERE ARE ONLY THREE EXAMPLES FOR THIS WORD, MEANING 'to amaze, to affright, to startle'

# Luke i.13

*Wonto ba Angelo wiya noa,*

*kinta kora bi kauwa, Zakaria; kulla ngurrā ta wiyellikān nē ngiroumba, ngatun nukung ko ngiroumba ko wonnai kunnun ngiroumba, ngatun wiyennun bi ngiakai yitirra Ioane.*

wandu ba ANGEL wiya nuwa

[13] But the angel said unto him, <sup>Fear</sup> not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.]

instead DONE ANGEL speak he

Instead he, the angel, spoke: ...

## wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

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

180 **wandu ba**

70 **wandu xxx ba**

*...kinta kora bi kauwa, Zakaria; ...*

ginda gura bi gawa ZACHARIAS

... Fear not, Zacharias: ...

fear not thou be-IMP! [yes] ZACHARIAS

... “You must not fear, yes, Zacharias; ...

*... kulla ngurrā ta wiyellikān nē ngiroumba, ...*

gala ngara da wiyiligani ngirumba

... for thy prayer is heard; ...

because hear-PH AFFirm speak-ing-entity thee-of

... because (someone) heard, aye, your speaking entity [i.e. prayer], ...

## PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du**: someone

**ngandu** .....

someone (did whatever...)

[continues from previous frame]

... *ngatun nukung ko ngiroumba ko wonnai kunnun ngiroumba, ...*

**ngadun nugangGu ngirumbagu wanayi ganan ngirumba**

... and thy wife Elisabeth shall bear thee a son, ...

AND woman-ERG thee-of-ERG child be-will thee-of

... and your woman [i.e. wife] will be (having) your child, ...

#### DOUBTFUL Tkld TRANSLATION

KJV *thy wife ... shall bear thee a son*

Tkld **nugangGu ngirumbagu wanayi ganan ngirumba**

woman-ERG thee-of-ERG child be-will thee-of

FOR 'to give birth' 'drop' IS USED. PERHAPS

**nugang-Gu ngirumba-gu bur-ga-li-nan wanayi ngirung-Gu**

woman thee-of drop-ing-will child thee-for  
*your wife will bear you a child*

... *ngatun wiyennun bi ngiakai yitirra Ioane.*

**ngadun wiyinan bi ngiyagayi yidara JOHN**

... and thou shalt call his name John.

and speak-will thou like this name JOHN

... and you will speak like this the name [i.e. you will call him] John.

# Luke i.14

*Ngatun pittul bi kunnun,*

*pittul kauwulkān kunnun pōrkullinnun  
ngikoung kin birung.*

**ngadun bidal bi ganan**

[14] And thou shalt have joy and gladness;  
and many shall rejoice at his birth.

AND joy thou be-will

“And you will be joy, ...

*... pittul kauwulkān kunnun*

*pōrkullinnun ngikoung kin birung.*

**bidal gawalgan ganan**

**burgalinan ngigungGinbirang**

... and many shall rejoice at his birth.

joy big-BEness be-will drop-be-ing-will  
him-away from

... big-ness [i.e. many] will be joy from  
his will-be-dropping [i.e. birth].”

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

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
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 ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

## DOUBTFUL Tkld TRANSLATION

**bidal gawalgan ganan burgalinan  
ngigungGinbirang**

Tkld MAKES THIS SAY:

‘many will be joy(ful); (someone) will drop  
[i.e. be born’ from him’

PERHAPS INSTEAD:

**bidal gawalgan ganan bur-ga-li da  
ngigung-Gin**

joy big-BEness be-will drop-ing ABSTR  
him-at

*many will be joy(ful) at his drop-ing  
[i.e. birth]*

## Luke i.15

*Kauwul wal noa kunnun, mikan ta Jehova kin,*

*ngatun keawai wal noa wine pitunnun, keawai tarere, ngatun warakāng wal noa  
witellinnun Marai yirriyirri kan birung ko waraka birung Tunkan ta birung.*

**gawal wal nuwa ganan miganda JEHOVAHgin**

[15] For he shall be great in the sight of the Lord,  
and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost,  
even from his mother's womb.]

big certainly he be-will in front-at JEHOVAH-at

He certainly will be big in front at [i.e. of] of Jehovah, ...

### -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 keawai wal noa wine pitunnun, keawai tarere, ...*

**ngadun giyawayi wal nuwa WINE bidanan giyawayi dariri**

... and shall drink neither wine nor strong drink; ...

AND no certainly he WINE drink-will no intoxicant

... and he will certainly not drink wine, no(r) intoxicant, ...

[continues next frame]

[continues from previous frame]

... *ngatun warakāng wal noa witellinnun*  
*Marai yirriyirri kan birung ko ...*

**ngadun waragang wal nuwa widilinan**  
**marayi yiri yiriganbirangGu**

... and he shall be filled with the Holy Ghost, ...

AND fill-BEness certainly he achieve-ing-will  
 spirit sacred-BEness-away from-using

... and he certainly achieve (becoming) fill-ness [i.e. filled]  
 from using the sacred<ness> spirit [i.e. Holy Ghost], ...

**MYSTERY WORD: widi**

widi-...	build	22
widi-...	achieve	8
widi-...	sing	10
widi-...	fall	9
widi-...	gather	3
widi-...	search	3
wi-di-...	burn, smoke	2

COMMENT: 'build' AND 'achieve' are similar concepts

wi: INLAND WORD FOR 'fire'

**-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

... *waraka birung Tunkan ta birung.*

**waragabirang danGandabirang**

... even from his mother's womb.

belly-away from mother-away from

... from mother's belly [i.e. womb].

# Luke i.16

*Ngatun noa wiyunnunn wal barun*

*kauwul-kauwul wonnai Israel-køba ūmba Jehova kin ko Eloī ta barun ba.*

**ngadun nuwa wiyanan wal barun**

[16] And many of the children of Israel shall he turn to the Lord their God.

AND he speak-will certainly them-all

And he will certainly speak to [i.e. turn, convert] them, ...

*... kauwul-kauwul wonnai Israel-køba ūmba ...*

**gawal gawal wanayi ISRAELumba**

... many of the children of Israel ...

big big [many] child ISRAEL-of

... the many children of Israel ...

*... Jehova kin ko Eloī ta barun ba.*

**JEHOVAHginGu ELOI da barunba**

... to the Lord their God.

JEHOVAH-to GOD AFFirm them-all-of

... to Jehovah, their God, aye.

# Luke i.17

*Ngatun wal noa uwunnun ngikoung kin  
mikan ta kaiyu ka Marai ta Elīa-ūmba,*

*warbungulliko būlbūl biyungbai tara koba [4] wonnai kolang, ngatun  
barun kin ko tuloa ka ko; umauwil koa barun kore kurrikurri Jehova kin ko.*

**ngadun wal nuwa uwanan ngigungGin  
miganda gayuga Marayida ELIASumba**

[17] And he shall go before him  
in the spirit and power of Elias,  
to turn the hearts of the fathers to the children, and the  
disobedient to the wisdom of the just; to make ready a  
people prepared for the Lord.]

AND certainly he move will him-at in front-at able-at spirit-at ELIAS-of

And he certainly will move in front at [i.e. of]  
him, at [i.e. in] the power and spirit of Elias,...

*... warbungulliko būlbūl biyungbai tara koba  
[4] wonnai kolang, ...*

**warbangGaligu bulbul  
biyangbayidaraguba wanayigulang**

... to turn the hearts of the fathers to the children, ...

turn-do-compel-ing-for heart  
father-ITEM-PLUR-of child-towards

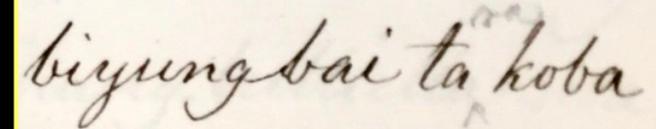
... for turning the heart(s) of the  
fathers towards the child(ren), ...

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

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

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

## MS ADJUSTMENT



**biyang-bayi-dara-guba**  
father-ITEM-PLUR-of  
of the fathers

## '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

## -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

[continues from previous frame]

... *ngatun barun kin ko tuloa ka ko; ...*

**ngadun barunGinGu dluwagagu**

... and the disobedient to the wisdom of the just; ...

AND them-all-to true-to

... and to them, to the straight [i.e. to the just], ...

**DOUBTFUL Tkld TRANSLATION**

*KJV and the disobedient to the wisdom of the just*

Tkld **ngadun barunGinGu dluwagagu**

AND them-all-to true-to

INCONGRUENT TRANSLATION. PERHAPS:

*ngadun barun ngara-ma-yinga-gan ngura-gi da  
duluwa-gan-Guba*

AND them-all hear-make-almost-agent(s) wise-be

ABSTR straight-agent(s)-of

*and them, the near-hearers [i.e. disobedient],*

*the wisdom of the straights [i.e. just]*

... *umauwil koa barun kore kurrikurri Jehova kin ko.*

**umawilguwa barun guri gari gari JEHOVAHginGu**

... to make ready a people prepared for the Lord.

make-might-having them-all man first JEHOVAH-to

... so as to make them, a man [i.e. people] the first to [i.e. prepared for] Jehovah.

# Luke i.18

*Ngatun noa Zakaria ko wiya bōn, Angelo nung,*

*yakoai kan bang ngurrunnun unni? kulla bang ngurrōngbai ngatun nukung emmoemba ngurrōng ngeen.*

**ngadun nuwa ZACHARIAS wiya bon ANGELnung**

[18] And Zacharias said unto the angel,

Whereby shall I know this? for I am an old man, and my wife well stricken in years.]

AND he ZACHARIAS-ERG speak-PH him ANGEL

And he, Zacharias, spoke (to) him, the angel:...

*... yakoai kan bang ngurrunnun unni? ...*

**yaguwayi gan bang ngaranan ani**

... Whereby shall I know this? ...

how goodness knows I hear-will this

... “How indeed will I hear [i.e. know] this? ...

### yaguwayi: HOW

INTERROGATIVE ‘how’: **yaguwayi**  
ENGLISH **how** HAS SEVERAL MEANINGS, e.g.:

- interrogative ‘How does it work?’
- in what manner ‘I don’t know how to do it’
- what quality ‘How was the movie today?’
- modifier ‘How funny that is’
- = ‘what’ ‘How about some dinner?’

**yaguwayi**: PROBABLY FIRST MEANING

### SPECIAL WORD:

**gan: INDEED**

**gan**: goodness knows  
Tkld STATES **gan** TO BE AN IDIOM FOR ‘not know’, BUT TRANSLATES IT AS ‘being’

[continues next frame]

[continues from previous frame]

... *kulla bang ngurrōngbai* ...

**gala bang ngarungbayi**

... for I am an old man, ...

because I old-ITEM

... because I (am) and old-item ...

**-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

... *ngatun nukung emmoemba ngurrōng ngeen.*

**ngadun nugang imuwumba ngarungin**

... and my wife well stricken in years.

AND woman me-of old-agent (f)

... and my woman [i.e. wife] (is) old.

# Luke i.19

*Ngatun noa Angelo-to wiya bōn,*

*Ngatoa Gabriel, ngakillin Eloi kin mikan ta; ngatun yuka  
tia wiyelliko ngiroung, ngatun tūngngunbilliko ngalitara ko  
pittul mulli kain ko.*

**ngadun nuwa ANGELdu wiya bun**

[19] And the angel answering said unto him,

I am Gabriel, that stand in the presence of God; and am sent to speak unto thee,  
and to shew thee these glad tidings.]

AND he ANGEL-ERG speak-PH him

And he, the angel, spoke (to) him, ...

*...Ngatoa Gabriel, ngakillin Eloi kin mikan ta; ...*

**ngaduwa GABRIEL ngagilin ELOIgin miganda**

... I am Gabriel, that stand in the presence of God; ...

I GABRIEL stand-ing-now GOD-at in front-at

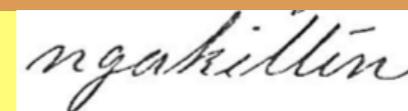
... I Gabriel, standing in front at [i.e. of] God; ...

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

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

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

## MS ERROR



**ngagilin:** stand-ing-now  
POSSIBLE MS ERROR FOR:

**ngaru-gi-li-n**

[continues from previous frame]

... ngatun yuka tia wiyelliko ngiroung, ...

ngadun yuga diya wiyiligu ngirung

... and am sent to speak unto thee, ...

AND send-PH me speak-ing-for thee

... and (someone) sent me for speaking (to) you; ...

**PASSIVE IGNORED**

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu .....

someone (did whatever...)

... ngatun tūngngunbilliko ngalitara ko pittul mulli kain ko.

ngadun dungGanbiligu ngalidaragu bidalmaliganiGu

... and to shew thee these glad tidings.

AND show-do-ing-for this-PLUR-for joy-make-ing-entity-for

... and for showing these joy-making entities [i.e. glad tidings].

**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

**MS ERROR**

*pittul mulli kain ko.*

... kain ko

ASSUME -gani-gu INTENDED  
joy-make-ing-entity-for  
*for glad tidings*

# Luke i.20

*A, ngurrulla bi ngōng ko wal bi kunnun,  
ngatun kaiyu korien wal bi kunnun wiyelli ta, yakikalai ta ko purreung ka  
ko unni tara kunnun ba kulla bi ba ngurrur korien wiyellikanne  
emmoumba, kabo kunnun wal unni tara.*

ya ngarala bi ngungGu wal bi ganan

[20] And, behold, thou shalt be dumb,  
and not able to speak, until the day that these things shall be performed,  
because thou believest not my words, which shall be fulfilled in their  
season.]

ah hear-IMP! thou dumb certainly thou be-will

“Ah, you must listen: you will certainly be dumb, ...

*... ngatun kaiyu korien wal bi kunnun wiyelli ta, ...*

ngadun gayugurin wal bi ganan wiyili da

... and not able to speak, ...

AND able-lacking certainly thou be-will speak-ing ABSTR [word]

... and you will certainly be lacking the ability (of) abstract speaking [i.e. word(s)], ...

*... yakikalai ta ko purreung ka ko unni tara kunnun ba ...*

yagi galayidagu bariyangGagu anidara ganan ba

... until the day that these things shall be performed, ...

now time-to day(light)-to this-PLUR be-will DONE

... until the day these things will be, ...

## UNIDENTIFIED TERMS

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

## yandi gadayi / galayi / giluwā

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

[continues from previous frame]

... *kulla bi ba ngurrur korien wiyellikanne emmoumba, ...*

**gala bi ba ngaragurin wiyiligani imuwumba**

... because thou believest not my words, ...

because thou DONE hear-lacking speak-ing-entity me-of

... because you lack hearing [i.e. believing] my word(s), ...

but / because / therefore

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

... *kabo kunnun wal unni tara.*

**gabu ganan wal anidara**

... which shall be fulfilled in their season.

presently be-will certainly this-PLUR

... these will certainly presently be.”

# Luke i.21

*Ngatun bara kore ko mittia Zakaria nung*

*ngatun kōtelliella minnung-bulliella noa [5] tunkea noa Nao ka.*

**ngadun bara gurigu midiya ZACHARIASnung**

[21] And the people waited for Zacharias,  
and marvelled that he tarried so long in the temple.]

AND they-all man-ERG wait-PH ZACHARIAS-ACC

And they, the man [i.e. people] waited (for) Zacharias, ...

*... ngatun kōtelliella minnung-bulliella noa*

*[5] tunkea noa Nao ka.*

**ngadun gudiliyila minang baliyila nuwa danGiya nuwa TEMPLEga**

... and marvelled that he tarried so long in the temple.

AND think-ing-recently WHAT-do-ing-recently he longtime [??] he TEMPLE-at

... and thought [i.e. marvelled] (about) WHAT he was doing at [i.e. in] the temple.

## minang: INTERROGATIVE

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

**min** what? which  
**minang** what? what object?  
**minaring** what is it?  
**minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

## MYSTERY WORD: *dunGa...*

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

## MYSTERY WORD: *danGiya*

*tunkea*

**danGiya**

THE CONTEXT SUGGEST THIS MUST MEAN stay, sit, tarry, wait OR SIMILAR. THERE ARE NO MATCHES FOR THIS WORD IN THE RECORDS

## DOUBTFUL Tkld TRANSLATION

KJV *he tarried so long*

Tkld **minang baliyila nuwa danGiya**

WHAT-do-ing-recently he longtime[?]

PERHAPS INSTEAD OF 'tarried':

**wiya wiya-li-li-yan nuwa**

speak-speak-ing-ing-did

*he was constantly talking*

## Luke i.22

*Ngatun noa ba paikulleen warrai ta*

*kaiyu korien noa wiyelli ko barun; ngatun bara ngurra Marai  
noa nakulla Nao ba, kulla noa wauwolwauwol uma barun  
ngatun ngarokilliella noa ngōng ko.*

**ngadun nuwa ba bayigaliyan warayida**

[22] And when he came out,  
he could not speak unto them: and they perceived that  
he had seen a vision in the temple: for he beckoned  
unto them, and remained speechless.]

AND he WHEN/if appear-be-ing-did outside-at

And when he appeared, ...

### ANGLICISM warayi 'out'

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

*... kaiyu korien noa wiyelli ko barun; ...*

**gayugurin nuwa wiyiligu barun**

... he could not speak unto them: ...

able-lacking he speak-ing-for them-all

... he lacked the ability for speaking (to) them; ...

*... ngatun bara ngurra Marai noa nakulla Nao ba, ...*

**ngadun bara ngara marayi nuwa nagala TEMPLEba**

... and they perceived that he had seen a vision in the temple: ...

AND they-all hear-PH spirit he see-be-PH TEMPLE-at

... and they heard [i.e. [perceived] (that) he saw a spirit at [i.e. in] the temple, ...

[continues from previous frame]

... *kulla noa wauwolwauwol uma barun ...*

*gala nuwa wawal wawal uma barun*

... for he beckoned unto them, ...

because he move-might move-might make-PH them-all

... because he made [i.e. gestured] 'might move'  
repeatedly [i.e. beckoned] (to) them ...

DOUBTFUL wawal wawal

*wauwolwauwol*

wawal wawal

THERE ARE 3 EXAMPLES OF wa-wil  
'move-might', BUT NO OTHERS OF

wa-wal

ASSUME THIS IS wa-wil REDUPLICATED

... *ngatun ngarokilliella noa ngōng ko.*

*ngadun ngarugiliyila nuwa ngungGu*

... and remained speechless.

AND stand-be-ing-recently he dumb

... and he stood dumb [i.e. speechless]

# Luke i.23

## Ngatun kirun kakulla

*purreung ngikoumba ūmullikan-ne,  
waita ngaiya noa uwā kokerā ko  
ngikoung ka ta ko.*

## ngadun girun gagala

[23] And it came to pass, that,  
as soon as the days of his ministration were  
accomplished, he departed to his own house.]

AND all be-be-PH

And all was, ...

*... purreung ngikoumba ūmullikan-ne, ...*

## bariyang ngigumba umaligani

... as soon as the days of his ministration were accomplished, ...

day(light) him-of make-ing-entity

... the day(s) of his making-entity [i.e. ministration], ...

### DOUBTFUL TkId TRANSLATION

*KJV And it came to pass, that, as soon as the  
days of his ministration were accomplished*  
COMMENT: NOT ABOUT 'daytime', BUT A  
PERIOD. PERHAPS:

*ngadun uma nuwa ba uma-li-gani ngigumba  
AND make-PH he WHEN/if make-ing-entity him-  
of  
and when he had done his making-entity  
[i.e. ministration]*

*... waita ngaiya noa uwā kokerā ko ngikoung ka ta ko.*

## wada ngaya nuwa uwa gugiragu ngigungGadagu

... he departed to his own house.

depart then he move-PH hut-to him-of-to

... he then depart-moved to his hut.

### PRONOUN IRREGULARITIES

	REGULAR	IRREGULAR
3sgGEN	ngigumba	ngigungGa
3sgGEN/LOC	ngigungGinba	ngigungGada
3pIGEN	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
<b>ngigungGada</b>	him-of-at
<b>ngigungGadagu</b>	him-of-to

## Luke i.24

*Ngatun yukita purreung ka*

*Elizabet ngikoumba nukung warakān bountoa,  
ngatun yuropulleen bountoa warrān yellenna ka  
wiyelliella bountoa,*

**ngadun yugida bariyangGa**

[24] And after those days

his wife Elisabeth conceived, and hid herself  
five months, saying,]

AND after day(light)-at

And after days, ...

*... Elizabet ngikoumba nukung warakān bountoa, ...*

**ELIZABETH ngigumba nugang waragan buwanduwa**

... his wife Elisabeth conceived ...

ELIZABETH him-of woman fill-BEness she

... Elizabeth his woman [i.e. wife] she full-ness [i.e. pregnant], ...

-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

*... ngatun yuropulleen bountoa warrān yellenna ka wiyelliella bountoa,*

**ngadun yurubaliyan buwanduwa**

**waran yilinaga wiyiliyila buwanduwa**

... and hid herself five months, saying,

AND hide-do-RFLX-did she five moon-at speak-ing-recently she

... and she hid herself at several moons [i.e. for four/five months], she said,

**MYSTERY WORD: waran**

**waran:** SEEMS TO BE EITHER four OR five, AS WELL AS HAVING OTHER MEANINGS  
COULD **waran** INDICATE PLURALITY RATHER THAN SPECIFICALLY 'four' ?

# Luke i.25

*Yanti noa tia Jehova ko umā*

*nakulla noa tia ba purreung ka mankilliko barun ba beelmullitin kore tin.*

yandi nuwa diya JEHOVAHgu uma

[25] Thus hath the Lord dealt with me

in the days wherein he looked on me, to take away my reproach among

thus he me JEHOVAH-ERG make-PH

“Thus he, Jehovah, made [i.e. dealt with] me, ...

*... nakulla noa tia ba purreung ka ...*

nagala nuwa diya ba bariyangGa

... in the days wherein he looked on me,...

see-be-PH he me WHEN/if day(light)-at

... at [i.e. in] (the) day(s) when he saw [i.e. looked at] me, ...

*... mānkilliko barun ba beelmullitin kore tin.*

manGiligu barun ba biyilmalidin guridin

... to take away my reproach among men.

take-ing-for them-all WHEN/if mock-make-ing-because man-because

... when for taking them, the mocking, at [i.e. among] men.”

## DOUBTFUL Tkld TRANSLATION

*KJV to take away my reproach among men*

Tkld **manGiligu barun ba biyilmalidin guridin**  
take-ing-for them-all WHEN/if mock-make-ing-because man-because

PERHAPS:

**man-Gi-li-gu biyil-ma-li da barunba guri-din**  
take-ing-for mock-make-ing ABSTR them-all-of man-at

*for taking the mocking [i.e. reproach] of them at [i.e. among] men.*

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

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

CAUS LOC ALL PERL  
because at to thru/by

<b>-gin</b>	5	<b>93</b>	46	—
<b>-din</b>	168	25	—	8
<b>-lin</b>	12	—	—	—
<b>-rin</b>	2	—	—	5

# Luke i.26

*Ɔ Tarai ta yellenna ka sik ka,  
Gabriel ta Angelo ta puntimai ta wiyabunbia bōn  
Eloi kin birung uwolliko purrai kolang Galilaia  
koba, ngiakai Nazaret.[6]*

darayida yilinaga SIXga

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

other-at moon-at SIX-at

At [i.e. in] another six moons [i.e. months], ...

*... Gabriel ta Angelo ta puntimai ta  
wiyabunbia bōn Eloi kin birung ...*

GABRIEL da ANGEL da bandimayi da  
wiyabanbiya bun ELOIginbirang

... the angel Gabriel was sent from God ...

GABRIEL AFFirm ANGEL AFFirm messenger  
AFFirm speak-permit-PH him GOD-away from

... the Angel Gabriel, the messenger,  
aye, (someone) permitted him to  
speak from [i.e. on behalf of] God ...

### INCONGRUENT TRANSLATION

*KJV the angel Gabriel was sent from God*  
CLOSER RENDERING PERHAPS:  
*bandimayi ANGEL GABRIEL da yuga bun  
ELOI-gin-birang*  
messenger ANGEL GABRIEL AFFirm send-  
PH him GOD-away from  
*(someone) sent him, the messenger the  
Angel Gabriel, from God*

### PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION  
IN ACTIVE VOICE, INSERT

*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

[continues from previous frame]

... *uwolliko purrai kolang Galilaia koba, ngiakai Nazaret.*

**uwaligu barayigulang GALILEEguba ngiyagayi NAZARETH**

... unto a city of Galilee, named Nazareth,

move-ing-for earth-towards GALILEE-of like this NAZARETH

... (about) moving towards earth, of [i.e. to] Galilee, like this, Nazareth.

**DOUBTFUL Tkld TRANSLATION**

KJV *unto a city of Galilee, named Nazareth,*  
 Tkld **barayigulang GALILEEguba ngiyagayi NAZARETH**

earth-towards GALILEE-of like this NAZARETH  
 WORDS MISSING / INCONGRUENT. PERHAPS

**gugira-gulang GALILEE-guba ngiyagayi yidara NAZARETH**

hut [town]-towards Galilee-of like this name(d)  
 NAZARETH

*towards a town of Galilee named thus: Nazareth*

**SPECIAL WORD: gugira**

**gugira**

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

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

**Tkld INVENTIONS:**

property / town / kingdom

Tkld coined the following terms:

property: <b>dalugang</b>	hold-BE-ness
town <b>gugiri garing</b>	hut all
kingdom <b>biriwal-guba</b>	chief-of [kingdom]

# Luke i.27

*Mirrullako wiyatoara ko kore  
ka ko Joseph kin ko yiturra ko,  
wonnai tara noa Dabidūmba; ngatun Mirul ngiakai  
yitūrra Mari.*

miralagu wiyadwaragu gurigagu  
JOSEPHginGu yidaragu

[27] To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.]

poor-to speak-done to-for man-to  
JOSEPH-to name-using

To a poor (person) [i.e. a virgin] speak-endowed [i.e. spoken (for)] [i.e. married], to a man, to Joseph, using the name [i.e. whose name was Joseph], ...

## ALTERNATIVE TRANSLATION

AT THIS TIME Mary WAS NOT MARRIED BUT 'betrothed', OR 'engaged' TO Joseph. SO PERHAPS:

miral-lagu maragin guri-gu yidara JOSEPH  
poor-to lass man-for ngiyagayi yidara  
JOSEPH

to a poor (person). a maiden, for a man  
thus named JOSEPH

## ANGLICISM spoken for

"wiyatoara": speak-endowed [i.e. spoken for] 'spoken for' IS AN ENGLISH IDIOM: cf INTERNET: "spoken for: One who is in a relationship with another, often means married." UNLIKELY TO HAVE BEEN UNDERSTOOD IN THESE TERMS BY AN ABORIGINAL AUDIENCE. PERHAPS

miral-lagu buriganbaya guri-guba ngiyagayi  
yidara JOSEPH

poor-to wife man-of like this name JOSEPH  
to a poor (person), the wife of a man thus named  
JOSEPH

## 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]

... *wonnai tara noa Dabidūmba; ...*

wanayidara nuwa DAVIDumba

... of the house of David; ...

child-PLUR he DAVID-of

... he, children [i.e. 'house'] of David, ...

... *ngatun Mirul ngiakai yitūrra Mari.*

ngadun miral ngiyagayi yidara MARY

... and the virgin's name was Mary.

AND poor like this name MARY

... and the poor (one) named thus: Mary.

## Luke i.28

*Ngatun noa Angelo uwa bounnoun kin,*

*ngatun wiyelliella, A! murrorōng umatoara bi Jehova katān ngiroung katoa ba; murrorōng umatoara bi nukung ka.*

**ngadun nuwa ANGELu uwa buwanuwanGin**

[28] And the angel came in unto her,  
and said, Hail, thou that art highly favoured, the Lord is with thee:  
blessed art thou among women.

AND he ANGEL-ERG move-PH her-at

And he, the Angel, moved at [i.e. to] her, ...

*... ngatun wiyelliella, ...*

**ngadun wiyiliyila**

... and said, ...

AND speak-ing-recently

... and spoke: ...

*... A! murrorōng umatoara bi ...*

**ya marurung umadwara bi**

... Hail, thou that art highly favoured, ...

ah good make-done to thou

... “Ah, you good make-endowed [i.e. favoured], ...

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

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

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

### PASSIVE: –dwara

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

[continues from previous frame]

... *Jehova katān ngiroung katoa ba; ...*

**JEHOVAH gadan ngirungGaduwaba**

... the Lord is with thee: ...

JEHOVAH be-AFF-now thee-in company with-at

... Jehovah is in company with you; ...

**-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**

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

... *murrorōng umatoara bi nukung ka.*

**marurung umadwara bi nugangGa**

... blessed art thou among women.

good make-done to thou woman-at

... you (are) good make-endowed [i.e. blessed] at [i.e. among] women.”

**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 i.29

*Ngatun bountoa ba nakulla bōn,*

*kinta bountoa kakulla wiyellita ngikoung kin, ngatun kōtelliela bountoa minnaring unni tōtōng katan.*

**ngadun buwanduwa ba nagala bun**

[29] And when she saw him,

she was troubled at his saying, and cast in her mind what manner of salutation this should be.

AND she WHEN/if see-be-PH him

And when she saw him, ...

*... kinta bountoa kakulla wiyellita ngikoung kin, ...*

**ginda buwanduwa gagala wiyili da ngigungGin**

... she was troubled at his saying, ...

fear she be-be-PH speak-ing ABSTR [word] him-at

... she was afraid at his word(s), ...

*... ngatun kōtelliela bountoa minnaring unni tōtōng katan.*

**ngadun gudiliyila buwanduwa**

**minaring ani dudung gadan**

... and cast in her mind what manner of salutation this should be.

AND think-ing-recently she THAT WHICH this good news be-AFF-now

... and she thought [i.e. wondered]:  
WHAT is this good news?

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

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

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

## minang: INTERROGATIVE

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

**min** what? which  
**minang** what? what object?  
**minaring** what is it?  
**minan** how many?

**RELATIVE PRONOUN** [refers back to a noun]

*who, whom, whose, which, that*

**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

## RELATIVE PRONOUNS

THIS	ngali	this	THAT	ngala	that
	ani	this		anuwa	that
				anduwa	that
				anang	that
				ngaluwa	that
				nginuwa	that

PERHAPS: **ngalabu**

# Luke i.30

*Ngatun Angelo ko wiya bounnoun,  
kinta kora bi Mari, kulla bīn pittul matoara Eloī to noa*

**ngadun ANGELgu wiya buwanuwan**

[30] And the angel said unto her,  
Fear not, Mary: for thou hast found favour with God.

AND ANGEL-ERG speak-PH her

And the angel spoke (to) her: ...

*... kinta kora bi Mari, ...*

**ginda gura bi MARY**

... Fear not, Mary: ...

fear not thou MARY

... "You fear not, Mary, ...

## -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

*... kulla bīn pittul matoara Eloī to noa*

**gala bin bidalmdwara ELOIdu nuwa**

... for thou hast found favour with God.

because thee joy-make-done to GOD-ERG he

... because he, God, (has) joy-endowed [i.e. favoured] you."

## PASSIVE: -dwara

TkId USED **-dwara**: done to

TO REPRESENT PASSIVE FORMS, e.g.:

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

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

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

RENDERED: speak-, hide-, give-endowed

# Luke i.31

**À, ngurrurlia bi,**  
*warakāng bi kunnun wonnai kan  
 ngiroung kin pika ka, ngatun  
 yināl pōrkullinnun, ngatun bi  
 ngiakai yitirra JESOU.*

**ya ngaraliya bi**

[31] And, behold,  
 thou shalt conceive in thy womb,  
 and bring forth a son, and shalt call  
 his name JESUS.

ah hear-ing-IMP! thou

“Ah, you must be hearing! ...

... *warakāng bi kunnun* ...

**waragang bi ganan**

... thou shalt conceive ...

fill-BEness thou be-will

... You will be fill-ness [i.e. pregnant], ...

-gan / -gan(g)				
<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
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 ness	DO ness	MAKE ness	URG ency	HAPpen ness

... *wonnai kan ngiroung kin pika ka,* ...

**wanayigan ngirungGin bigaga**

... in thy womb, ...

child-BEness thee-at container-at

... child(ness) at [i.e. in] your  
 container [i.e. womb], ...

**-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)

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

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

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

[continues from previous frame]

*... ngatun yināl pōrkullinnun, ...*

**ngadun yinal burgalinan**

... and bring forth a son, ...

AND son drop-be-ing-will

... and you will drop [i.e. bear] a son, ...

---

*... ngatun bi ngiakai yitirra JESOU.*

**ngadun bi ngiyagayi yidara JESUS**

... and shalt call his name JESUS.

AND thou like this name JESUS

... and you (will) name like this JESUS.”

---

# Luke i.32

*Ngatun wal noa kauwol kunnun,*

*ngatun wal bōn wiyennun ngiakai Yinal ta wokka ka ko;  
ngatun noa Jehova ko Eloī to [7] ngūnun wal bōn  
yellawollikānne biyung-bai koba Dabid ūmba ngikoemba.*

**ngadun wal nuwa gawal ganan**

[32] He shall be great,

and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

**AND certainly he big be-will**

And he certainly will be big [i.e. great], ...

*... ngatun wal bōn wiyennun ngiakai Yinal ta wokka ka ko; ...*

**ngadun wal nuwa wiyinan ngiyagayi yinal da wagagagu**

... and shall be called the Son of the Highest: ...

**AND certainly him speak-will like this son AFFirm high-to**

... and (someone) will certainly speak [i.e. call] him, like this: ‘Son, aye, to the high’; ...

## PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du**: someone

**ngandu** .....

someone (did whatever...)

[continues next frame]

[continues from previous frame]

... ngatun noa Jehova ko Eloi to [7] ngūnun wal bōn ...

ngadun nuwa JEHOVAHgu ELOIdu ngunan wal bun

... and the Lord God shall give unto him...

AND he JEHOVAH-ERG GOD-ERG give-will certainly him

... and he, Jehovah, God, will certainly give (to) him ...

... yellawollikānne biyung-bai koba  
Dabid ūmba ngikoemba.

yilawaligani biyangbayiguba  
DAVIDumba ngigumba

... the throne of his father David:

sit-ing-entity father-ITEM-of DAVID-of him-of

... the sitting entity [i.e. throne] of his father, of David.

**-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

**DOUBTFUL AGREEMENT**

*KJV of his father David*

THIS SHOULD PERHAPS BE

**biyang-bayi-guba ngigumba DAVID**  
father-of him-of David  
*of his father David*

OR

**DAVIDumba biyangbayi ngigumba**  
David-of father him-of of  
*David his father*

## Luke i.33

*Ngatun noa wiyennun wal  
yantikatai barun Jakob ūmba,  
ngatun ngikoemba pirriwalkanne keawai wal kunnun wirān.*

**ngadun nuwa wiyinan wal yandi  
gadayi barun JACOBumba**

[33] And he shall reign over  
the house of Jacob for ever; and  
of his kingdom there shall be no end.

AND he speak-will certainly  
thus be-AFF-HAB (always)  
them-all JACOB-of

And he will certainly always speak  
[i.e. reign over] them of Jacob, ...

*... ngatun ngikoemba pirriwalkanne  
keawai wal kunnun wirān.*

**ngadun ngigumba biriwalgani  
giyawayi wal ganān wiran**

... and of his kingdom there shall be no end.

AND him-of chief-entity  
no certainly be-will end

... and his chief-entity [i.e. kingdom]  
will certainly be no end.

### yandi gadayi / galayi / giluwā

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

### biriwal-guba: KINGDOM

Tkld MAINLY ADOPTED **biriwal-guba**  
'chief-of' FOR 'kingdom'  
THIS FORM SEEMS DOUBTFUL

**biriwal-guba ELOI-guba** [30]  
**biriwal-guba ELOI-umba** [6]  
**biriwal-guba murugu-guba** [3]

Tkld ALSO USED—PERHAPS BETTER:

**biriwal-ngil** chief-place [9]  
**biriwal-gani** chief-entity [2]

### DOUBTFUL WORD wiran

**wiran**  
**wiran** MEANS 'branch' AND ALSO  
'end'  
WERE *branches* PERCEIVED AS  
'ends' ON TREES?  
WAS 'end' PHYSICAL RATHER  
THAN ABSTRACT AS IN 'the end  
of time', 'this is the end' [?]

# Luke i.34

*Wiya ngaiya bountoa bōn Angelo nung Mari ko,*

*yakoai ke unni kunnun, kulla bang kure korien?*

wiya **ngaya** buwanduwa bun ANGELnung MARYgu

[34] Then said Mary unto the angel,

How shall this be, seeing I know not a man?

speak-PH then she him ANGEL-ACC MARY-ERG

She, Mary, then spoke (to) him, the angel: ...

*... yakoai ke unni kunnun, ...*

yaguwayi gi ani ganan

... How shall this be,...

how be this be-will

... “How will this be, ...

## 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.

*... kulla bang kure korien?*

gala **bang** gurigurin

... seeing I know not a man?

because I man-lacking

... because I am lacking a man?”

## Luke i.35

*Ngatun noa Angelo ko wiya bounnoun*

*tanan wal noa uwonnun Marai kan murrorōng kan ngiroung kin ko, ngatun kaiyu ko wokka tin to wutinnun wal ngiroung; koito ba unnoa ta murrorōng, pōrkullinnun ngiroung kin; wiyennun ngiakai yinal ta Eloi koba.*

**ngadun nuwa ANGELgu wiya buwanuwan**

[35] And the angel answered and said unto her,

The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

AND he ANGEL-ERG speak-PH her

And he, the angel, spoke to her: ...

*... tanan wal noa uwonnun Marai kan murrorōng kan ngiroung kin ko, ...*

**danan wal nuwa uwanan marayigan marurungGan ngirungGinGu**

... The Holy Ghost shall come upon thee, ...

approach certainly he move-will spirit-agent good-agent thee-to

... "He, the good spirit-agent [i.e. Holy Ghost] will certainly approach to you, ...

*... ngatun kaiyu ko wokka tin to wutinnun wal ngiroung; ...*

**ngadun gayugu wagadindu wudinan wal ngirung**

... and the power of the Highest shall overshadow thee: ...

AND able-ERG high-at-ERG cover-will certainly thee

... and the power at high will certainly cover you; ...

[continues from previous frame]

... *koito ba unnoa ta murrorōng,  
pōrkullinnun ngiroung kin; ...*

**guwidu ba anuwa da marurung  
burgalinan ngirungGin**

... therefore also that holy thing  
which shall be born of thee ...

therefore DONE that AFFirm  
good drop-be-ing-will thee-at

... therefore that good (thing), aye, will  
dropping [i.e. be born] at [i.e. of] you, ...

**but / because / therefore**

**gala** for, because  
**ngala-din** that-because (therefore)  
**yagi-din** now-because (therefore)  
**guwidu (ba)** because, therefore  
**wandu ba** but, instead, whereas

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

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

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

...*wiyennun ngiakai yinal ta Eloī koba.*

**wiyinan ngiyagayi yinal da ELOIguba**

... shall be called the Son of God.

speak-will like this son AFFirm GOD-of

... (someone) will speak [i.e. call] the son, aye, of God.”

**PASSIVE IGNORED**

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

TO EFFECT PASSIVE INTENTION  
IN ACTIVE VOICE, INSERT

**ngan-du:** someone

**ngandu** .....

someone (did whatever...)

# Luke i.36

**À, ngurrurĭa,**

*ngiroemba wūngngunbai Elizabet, warakan bountoa yinal ngurrongeen koba bounnoun ba; ngatun unni ta yellenna Sik ta bounnoun kai kan wiyatoara ngurrauwei.*

**ya ngaraliya**

[36] And, behold,

thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

ah hear-ing-IMP!

“Ah, be hearing, ...

*... ngiroemba wūngngunbai Elizabet, ...*

**ngirumba wungGanbayi ELIZABETH**

... thy cousin Elisabeth, ...

thee-of sister-ITEM ELIZABETH

... your sister [i.e. cousin] Elizabeth, ...

**-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

*... warakan bountoa yinal*

*ngurrongeen koba bounnoun ba; ...*

**waragan buwanduwa yinal**

**ngarunginGuba buwanuwanba**

... she hath also conceived a son in her old age: ...

fill-BEness she son old-agent (f)-of her-of

... fill-ness [i.e. pregnant] (with) a son of her, of an old woman; ...

**-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)

**INCONGRUENT TRANSLATION**

*KJV she hath also conceived a son in her old age*

Tkld: **waragan buwanduwa yinal**

**ngarunginGuba buwanuwanba**

fill-BEness she son old-agent (f)-of her-of  
CLOSER RENDERING PERHAPS:

**waragan yinal-guwa buwanduwa**

**ngaru ngarungin**

fill-BEness son-having she old old-agent  
*pregnant with a son, she a very old woman*

COMMENT: NO EXAMPLES OF **ngaru ngarungin** IN THE RECORDS, SO THIS IS SPECULATIVE

[continues from previous frame]

... ngatun unni ta yellenna Sik ta  
bounnoun kai kan ...

ngadun ani da yilina SIX da  
buwanuwanGayi gan

... and this is the sixth month with her, ...

AND this AFFirm moon SIX AFFirm  
her-at be-now

... and this, aye [i.e. is] now six moons  
[i.e. months] at [i.e. with] her, ...

**-gayi / --baya: 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>-baya</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

**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.

... wiyatoara ngurrauwai.

wiyadwara ngaruwayi

... who was called barren.

Speak-done to old-ITEM

... spoken (of) (as an) old-ITEM [i.e. barren]."

**PASSIVE: -dwara**

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

**-gayi / --baya: 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>-baya</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

# Luke i.37

*Kulla nguraki to ke noa*

*Eloi to, kaiyu kan to ke.*

**gala nguragidu gi nuwa**

[37] For with God

nothing shall be impossible.

because wise-[hear be]-using be he

Because he is wise, ...

## VERB 'to be'

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

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

*... Eloi to, kaiyu kan to ke.*

**ELOIdu gayugandu gi**

... nothing shall be impossible.

GOD-ERG able-agent-ERG be

... God is an able-agent [i.e. capable].

## VERB 'to be'

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

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

## Luke i.38

*Ngatun bountoa Mari ko wiya,*

*Kauwa yanti kammunbilla tia wiya bi ba; ngatoa mankillikan Jehova ūmba. Ngatun noa Angelo pūntirkulleen bounnoun kin birung.*

**ngadun buwanduwa MARYgu wiya**

[38] And Mary said,

Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

**AND she MARY-ERG speak-PH**

And she, Mary, spoke: ...

*... Kauwa yanti kammunbilla tia wiya bi ba; ...*

**gawa yandi gamanbila diya wiya bi ba**

... Behold the handmaid of the Lord; ...

**be-IMP! [yes] thus be-make-permit-IMP! me speak-PH thou DONE**

... “Yes, permit (it) to be (to) me as you >done<-said; ...

[continues next frame]

[continues from previous frame]

*... ngatoa mankillikan Jehova ūmba. ...*

**ngaduwa manGiligan JEHOVAHumba**

... be it unto me according to thy word. ...

I take-be-ing-agent JEHOVAH-of

... I (am) the take-ing-agent [i.e. servant] of Jehovah.” ...

*... Ngatun noa Angelo pūntirkulleen bounnoun kin birung.*

**ngadun nuwa ANGEL bundagaliyan buwanuwanGinbirang**

... And the angel departed from her.

AND he ANGEL depart-be-ing-did her-away from

... And he, the angel, departed from her.

**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

## Luke i.39

*Ngatun bountoa Mari boungkulleen unti tara purreung ka,*

*ngatun uwa bountoa karakai bulkurra kolang kokerā ko Jouda ka ko;*

**ngadun buwanduwa MARY bungGaliyan andidara bariyangGa**

[39] And Mary arose in those days,

and went into the hill country with haste, into a city of Juda;

AND she MARY rise-be-ing-did here-PLUR day(light)-at

And she, Mary, rose at [i.e. in] these days, ...

*... ngatun uwa bountoa karakai bulkurra kolang ...*

**ngadun uwa buwanduwa garagayi balgaragulang**

... and went into the hill country with haste, ...

AND move-PH she quick hill-towards

... and she moved quickly towards the hills, ...

*... kokerā ko Jouda ka ko;*

**gugiragu JUDAHgagu**

... into a city of Juda;

hut [town]-to JUDAH-to

... to a town, to Judah.

**SPECIAL WORD: gugira**

**gugira**

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

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

## Luke i.40

*Ngatun bountoa uwa kokerā ko Zakaria ūmba kako,  
ngatun būngbūng ka bounnoun Elizabet ngung.*

**ngadun buwanduwa uwa gugiragu ZACHARIASumbagagu**

[40] And entered into the house of Zacharias,  
and saluted Elisabeth.

AND she move-PH hut-to ZACHARIAS-of-to

And she moved to the house of Zacharias,...

*... ngatun būngbūng ka bounnoun Elizabet ngung.*

**ngadun bungbungGa buwanuwan ELIZABETHngung**

... and saluted Elisabeth.

AND kiss-be-PH her ELIZABETH-ACC

... and kissed her, Elizabeth.

# Luke i.41

## *Ngatun yakita*

*ngaiya ngurrā bountoa ba  
Elizabet to pulle Mari umba,  
tulutilleen ngaiya wonnai  
bounnoun kin pika ka ; ngatun  
warapāl bounnoun ba Elizabet  
kin Marai kan to murrorong ko:*

## ngadun yagida

[41] And it came to pass,

that, when Elisabeth heard the salutation of  
Mary, the babe leaped in her womb; and  
Elisabeth was filled with the Holy Ghost:

AND now

And now ...

*... ngaiya ngurrā bountoa ba Elizabet to pulle Mari umba, ...*

**ngaya ngara buwanduwa ba ELIZABETHdu bali MARYumba**

... that, when Elisabeth heard the salutation of Mary,...

then hear-PH she WHEN/IF ELIZABETH-ERG voice MARY-of

... then when she, Elizabeth, heard the voice of Mary, ...

[continues next frame]

[continues from previous frame]

... *tulutilleen ngaiya wonnai bounnoun kin pika ka; ...*

**duludiliyan ngaya wanayi buwanuwanGin bigaga**

... the babe leaped in her womb; ...

kick-AFF-ing-did then child her-at container-at

... the child was kicking at [i.e. in] her container [i.e. womb]; ...

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

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

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

... *ngatun warapāl bounnoun ba Elizabet kin Marai kan to murrorōng ko:*

**ngadun warabal buwanuwan ba ELIZABETHgin marayigandu marurungGu**

... and Elisabeth was filled with the Holy Ghost:

AND fill-PATient her DONE ELIZABETH-at spirit-agent-using good-using

... and (someone) >done<- fill her, at Elizabeth, using [i.e. with] the good spirit [i.e. Holy Ghost]:

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

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

	CAUS because	LOC at	ALL to	PERL thru/by
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**PASSIVE IGNORED**

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

**ngan-du:** someone  
**ngandu .....**  
*someone (did whatever...)*

**PASSIVE: –bal**

ASSUME **-bal** = PATient, i.e. THE RECIPIENT OF SOMETHING – A PASSIVE CONSTRUCTION. e.g.  
**wara-bal:** full, filled  
**yidara-bal:** named

# Luke i.42

*Ngatun bountoa wiyelleen pulle wokka wiyelliella,  
murrorōng umatoara bi nukung [9] ka; ngatun murrorōng umatoara peil ngiroemba pika koba.*

**ngadun buwanduwa wiyiliyan baLi waga wiyiliyila**

[42] And she spake out with a loud voice, and said,  
Blessed art thou among women, and blessed is the fruit of thy womb.

AND she speak-ing-did voice high speak-ing-recently

And she was speaking (with) a high voice, speaking: ...

## DOUBTFUL INTENSIFIER waga

**waga** = 'high'

DOUBTFUL IF ITS USE AS AN INTENSIFIER [e.g. 'loud'] WOULD HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE. PERHAPS INSTEAD: **gawal** 'big'

*... murrorōng umatoara bi nukung [9] ka; ...*

**marurung umadwara bi nugangGa**

... Blessed art thou among women, ...

good make-done to thou woman-at

... "You are good make-endowed [i.e. blessed] at [i.e. among] women; ...

## 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

*... ngatun murrorōng umatoara peil ngiroemba pika koba.*

**ngadun marurung umadwara  
SKIN ngirumba bigaguba**

... and blessed is the fruit of thy womb.

AND good make-done to SKIN thee-of container-of

... and good made-endowed [i.e. blessed]  
the SKIN of your container [i.e. womb].

## PASSIVE: -dwara

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

## DOUBTFUL WORD 'PEIL'



'peil' UNEXPLAINED. PERHAPS 'skin', 'hide of animals;' c.f. 'pelt', as: *pellis* [L.], 'la *peal*' (Fr.), la *pelle* [It.]

fruit: **iyayi**

PERHAPS Tkld DID NOT LIKE THIS METAPHOR FOR 'womb', AND CHOSE 'skin'

## Luke i.43

*Ngatun minnaring tin tia unni*

*tanan uwa tunkān pirriwul koba, emmoemba?*

**ngadun minaringdin diya ani**

[43] And whence is this to me,  
that the mother of my Lord should come to me?

AND what-because me this

“And what-because (is) this (to) me, ...

### 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)

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

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

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

*... tanan uwa tunkān pirriwul koba, emmoemba?*

**danan uwa danGan biriwalguba imuwumba**

... that the mother of my Lord should come to me?

approach move mother chief-of me-of

... (that) the mother of my chief approach-move [i.e. come]?

# Luke i.44

*Kulla bang ba ngurrā pulle ngiroemba  
ngurrēung ka emmoung kin,  
wonnai ngaiya tia tulutilleen emmoung kin pika ka pitul ko.*

**gala bang ba ngara baLi ngirumba  
ngariyangGa imuwungGin**

[44] For, lo, as soon as the voice of  
thy salutation sounded in mine ears,  
the babe leaped in my womb for joy.

because I WHEN/if hear-PH voice thee-of ear-at me-at

“Because when I heard your voice at [i.e. in] my ear(s), ...

*... wonnai ngaiya tia tulutilleen emmoung kin pika ka pitul ko.*

**wanayi ngaya diya duludiliyan imuwungGin bigaga bidalgu**

... the babe leaped in my womb for joy.

child then me kick-AFF-ing-did me-at container-at joy-for

... then the child kicked me at [i.e. in] my container [i.e. womb] for joy.”

## but / because / therefore

**gala (ba)** for, because  
**ngala-din** that-because (therefore)  
**yagi-din** now-because (therefore)  
**guwidu (ba)** because, therefore  
**wandu ba** but, instead, whereas

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

IN THE Luke, Mark, Matthew GOSPELS  
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<b>-gin</b>	5	<b>93</b>	46	–
<b>-din</b>	168	25	–	8
<b>-lin</b>	12	–	–	–
<b>-rin</b>	2	–	–	5

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

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

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

# Luke i.45

*Ngatun murrorōng umatoara bountoa ngurrā;*

*kulla unnoa tara kunnun umatoara, wiyatoara bounnoun kin Jehova kin birung.*

**ngadun marurung umadwara buwanduwa ngara**

[45] And blessed is she that believed:

for there shall be a performance of those things which were told her from the Lord.

AND good make-done to she hear-PH

And she (who) heard [i.e. believed] (is) good made-endowed [i.e. blessed]; ...

## 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

*... kulla unnoa tara kunnun umatoara, ...*

**gala anuwadara ganān umadwara**

... for there shall be a performance of those things ...

because that-PLUR be-will make-done to

... because these will be made-endowed [i.e. performed] ...

## 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

*... wiyatoara bounnoun kin Jehova kin birung.*

**wiyadwara buwanuwanGin**

**JEHOVAHginbirang**

... which were told her from the Lord.

speak-done to her-to JEHOVAH-away from

... (that were) speak-endowed [i.e. spoken] at [i.e. to] her from [i.e. by] Jehovah.

## 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

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

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

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

## Luke i.46

*Ngatun Mari ko bountoa wiya,  
Marai to emmoemba ko wiyān murroi bōn Jehova nung.*

**ngadun MARYgu buwanduwa wiya**

[46] And Mary said,  
My soul doth magnify the Lord,

AND MARY-ERG she speak-PH

And she, Mary, spoke: ...

*... Marai to emmoemba ko wiyān murroi bōn Jehova nung.*

**marayidu imuwumbagu wiyan maruwi bun JEHOVAHnung**

... My soul doth magnify the Lord,

spirit-ERG me-of-ERG speak-now success him JEHOVAH-ACC

... "My spirit speaks success [i.e. magnifies] him, Jehovah.

# Luke i.47

*Ngatun Marai to emmoemba ko*

*pittul umulleen Eloi kin Miroma emmoemba.*

**ngadun marayidu imuwumbaGu**

[47] And my spirit

hath rejoiced in God my Saviour.

AND spirit-ERG me-of-ERG

“And my spirit ...

*... pittul umulleen Eloi kin Miroma emmoemba.*

**bidal umaliyan ELOIgin miruma imuwumba**

... hath rejoiced in God my Saviour.

joy make-ing-did GOD-because protect me-of

... was making joy because of [i.e. in] God my protect(or).

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

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

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

## DOUBTFUL WORD

*KJV Saviour*

Tkld **miruma**

protect

PERHAPS BETTER:

**miruma-gan**

protect-agent

*saviour*

# Luke i.48

*Kulla noa nakulla mirul bountoa ba umullikan ngikoemba;*

*A, unti birung yāntien to tia wiyennun murrorōng upatoara.*

**gala nuwa nagala miral buwanduwa ba umaligan ngigumba**

[48] For he hath regarded the low estate of his handmaiden:

for, behold, from henceforth all generations shall call me blessed.

because he see-be-PH poor she DONE make-ing-agent him-of

“Because he saw she, his poor making-agent [i.e. handmaiden]; ...

MS ERROR [?]



**buwanduwa** 'she'  
ERROR FOR  
**buwanuwan** 'her' [?]

*... A, unti birung yāntien to tia wiyennun murrorōng upatoara.*

**ya andibirang yandindu diya wiyinan marurung ubadwara**

... for, behold, from henceforth all generations shall call me blessed.

ah here-away from all-ERG me speak-will good do-done to

... Ah, from this all will speak [i.e. call] me do-endowed good [i.e. blessed].

**PASSIVE: -dwara**

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

<b>wiya-dwara</b>	speaK-done to	spoken
<b>yuruba-dwara</b>	hide-done to	hidden
<b>ngu-dwara</b>	give-done to	given

RENDERED: speak-, hide-, give-endowed

# Luke i.49

*Kulla noa tia kaiyu kan to unnoa tara kauwul uma;*

*ngatun yitirroa ngikoumba [10] murrorōng upatoara katān.*

**gala nuwa diya gayugandu anuwadara gawal uma**

[49] For he that is mighty hath done to me great things;

and holy is his name.

because he me able-agent-ERG that-PLUR big make-PH

“Because he the able-agent [i.e. mighty] made these big (things) (for) me; ...

*... ngatun yitirroa ngikoumba [10]*

*murrorōng upatoara katān.*

**ngadun yidaruwa ngigumba**

**marurung ubadwara gadan**

... and holy is his name.

AND name-having (through/by) him-of  
good do-done to be-AFF-now

... and through his name is do-endowed good [i.e. holy].

### MS ERROR [?]

**yidaruwa**

name-having

MS ERROR [?] FOR

**yidara**

name

### 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 i.50

*Ngatun murroi ngikoemba barrun kin ba kinta kan bōn katān,*

*willungngēl kore ka birung tarai kore ka birung.*

**ngadun maruwi ngigumba barunGinba gindagan bun gadan**

[50] And his mercy is on them that fear him

from generation to generation.

AND success him-of them-all-at DONE fear-BEness him be-AFF-now

“And his success [i.e. mercy] is at [i.e. on] them (that) fear-ness [i.e. are fearful of] him, ...

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

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
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 ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

*... willungngēl kore ka birung tarai kore ka birung.*

**wilangNGil gurigabirang darayi gurigabirang**

... from generation to generation.

return/behind (past)-place [generation]  
man-away from other man-away from

... past-place [i.e. generation] from (one) man from [i.e. to] (an)other.

**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

# Luke i.51

*Tūngngunbilleen noa kaiyu kan turrung ngikoemba;*

*wupea noa barun ngarungngara yaroyaro būlbūl kan kōttellikanne.*

**dungGanbiliyan nuwa**  
**gayugan darang ngigumba**

[51] He hath shewed strength with his arm;  
he hath scattered the proud in the imagination of their hearts.

show-do-ing-did he able-BEness arm him-of

“He has shown able-ness  
[i.e. strength] of his arm; ...

*... wupea noa barun ngarungngara*  
*yaroyaro būlbūl kan kōttellikanne.*

**wubiya nuwa barun ngara ngara**  
**yaruyaru bulbulgan gudiligani**

... he hath scattered the proud in  
the imagination of their hearts.

do-PH he them-all hear-hear (argue/split)  
scatter heart-agent think-ing-entity

... he did split scatter them, the thinking entity  
[i.e. imagination] (of) the heart-agents.

## -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)

## MYSTERY WORD: *dunGa...*

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

## INALIENABLE POSSESSION

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

## Tkld INVENTIONS:

rich man / crucify /argue

Tkld coined the following terms:  
rich man **burul-gan** heavy agent  
crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...  
divided **ngara ngara** hear-hear (argue/split)

## MYSTERY WORD: *yaruyaru*

**yaru** = ‘egg’  
NO other EXAMPLES OF **yaruyaru**  
CONTEXT SUGGESTS ‘scatter’  
YET THIS IS DOUBTFUL

## ALTERNATIVE TRANSLATION

KJV *he hath scattered the proud in*  
*the imagination of their hearts*  
**bun-Gi-yan nuwa gawal-gan gudi-li-**  
**gani-guwa yaragayi-guwa**  
beat-be-did he big-agent think-ing-  
entity having bad-having  
*he beat the big people having bad*  
*imagination*

## ‘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

## OBSCURE SENTENCE

OBSCURE SENTENCE  
AND EQUALLY OBSCURE  
Tkld INTERPRETATION  
AND TRANSLATION

## Luke i.52

*Upea noa barun parrān kaiyu kan yellawolli ngeil la birung barun ba,  
ngatun wupea noa barun mirrul wokka lang.*

ubiya nuwa barun baRan gayugan  
yilawalingilabirang barunba

[52] He hath put down the mighty from their seats,  
and exalted them of low degree.

do-PH he them-all DOWN able-agent sit-ing-place-away from them-all-of

“He did the able-agents [i.e. mighty] down,  
away from their sitting places [i.e. seats], ...

*... ngatun wupea noa barun mirrul wokka lang.*

ngadun wubiya nuwa barun miral wagalang

... and exalted them of low degree.

AND do-PH he them-all poor high-ness

... and the poor, he did them highness.

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

Also ‘down’ in:

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

## Luke i.53

*Ngukulla noa kapiri kan ko murrorōng ta;*

*ngatun noa barun porōl kan yuka mirul ko.*

**ngugala nuwa gabiriganGu marurung da**

[53] He hath filled the hungry with good things;

and the rich he hath sent empty away.

give-be-PH he hunger-agent-to good AFFirm

“He gave good, aye, to the hunger agents [i.e. starving]; ...

*... ngatun noa barun porōl kan yuka mirul ko.*

**ngadun nuwa barun burulgan yuga miralgu**

... and the rich he hath sent empty away.

AND he them-all heavy-agent [rich] send-PH poor-to

... and he sent them, the heavy agents [i.e. the rich], to poor [i.e. empty].

### Tkld INVENTIONS: rich man / crucify /argue

Tkld coined the following terms:

rich man **burul-gan** heavy agent

crucify **daling-Gu-bi-li-gu** cross-for-be-ing ...

divided **ngara ngara** hear-hear (argue/split)

## Luke i.54

*Umulleen noa ngikoemba umullikan Israel nung,*

*ngurrulli birung ngikoung kin birung, murroi ta ngikoemba;*

**umaliyan nuwa ngigumba umaligan ISRAELnung**

[54] He hath holpen his servant Israel,

in remembrance of his mercy;

make-ing-did he him-of make-ing-agent ISRAEL-ACC

“He was making [i.e. helping] his making agent [i.e. servant] Israel, ...

*... ngurrulli birung ngikoung kin birung, murroi ta ngikoemba;*

**ngaralibirang ngigungGinbirang maruwi da ngigumba**

... in remembrance of his mercy;

hear-ing-away from him-away from peace AFFirm him-of

... from hearing [i.e. remembering] him, his peace [i.e. mercy], aye.

## Luke i.55

*Yanti wiya noa ba barun*

*biyungbai ta ngearun ba, Abraham-nung ngatun barun wonnai tara ngikoemba yanti ka tai.” [11]*

**yandi wiya nuwa ba barun**

[55] As he spake

to our fathers, to Abraham, and to his seed for ever.

thus speak-PH he WHEN/if them-all

When he spoke thus (to) them, ...

*... biyungbai ta ngearun ba, Abraham-nung ...*

**biyangbaya da ngiyarunba ABRAHAMnung**

... to our fathers, to Abraham, ...

father-ITEM AFFirm us-all-of ABRAHAM-ACC

... (to) the father(s), aye, of us, (to) Abraham ...

**-gayi / --baya: 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>-baya</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

*... ngatun barun wonnai tara ngikoemba yanti ka tai.”*

**ngadun barun wanayidara ngigumba yandi gadayi**

... and to his seed for ever.

AND them-all child-PLUR him-of thus be-AFF-HAB (always)

... and (to) them, his children, always.

**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 i.56

*Ngatun Mari bountoa kakulla bounnoun katoa ngoroka yellenna ka,  
ngatun willem ba ngaiya bountoa bounnoun ka ta ko kokira ko.*

**ngadun MARY buwanduwa gagala  
buwanuwanGaduwa nguruga yilinaga**

[56] And Mary abode with her about three months,  
and returned to her own house.

AND MARY she be-be-PH her-in company with three-at moon-at

And Mary was with her at [i.e. for] three moons [i.e. months], ...

### -gaduwa: IN COMPANY WITH

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

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

*... ngatun willem ba ngaiya bountoa  
bounnoun ka ta ko kokira ko.*

**ngadun wilimba ngaya buwanduwa  
buwanuwanGadagu gugiragu**

... and returned to her own house.

AND return-do-PH then she her-to hut-to

... and then she returned to her house.

### ka ta / -ka ta

SOME 80 INSTANCES OF

**ka ta:** ga da.

INTERPRETATIONS:

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

### PRONOUN IRREGULARITIES

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

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

## Luke i.57

*Yakita ngaiya Elizabet ūmba kakulla wonnai pōrkullinnun;*

*ngatun yinal bounnoun ba pōrkulleen.*

yagida **ngaya ELIZABETH** Humba gagala wanayi burgalinan

[57] Now Elisabeth's full time came that she should be delivered;  
and she brought forth a son.

now then ELIZABETH-of be-be-PH child drop-be-ing-will

Now it was then (that) the child of Elizabeth will be dropping [i.e. bearing]; ...

*... ngatun yinal bounnoun ba pōrkulleen.*

**ngadun yinal buwanuwanba burgaliyan**

... and she brought forth a son.

AND son her-of drop-be-ing-did

... and was dropping [i.e. being born] of her a son.

**POSSESSIVE  
unattached**

A POSSESSIVE SHOULD  
BE ATTACHED TO A NOUN  
IDIOMATIC EXPRESSION  
DOUBTFUL

PERHAPS

**buwanuwan-Gin-birang**  
her-away from  
(dropping) from her

## Luke i.58

*Ngatun ngurra bara kōtita ko bounnoun ba ko,  
yanti Jehova ko noa ba murrorong uma bounnoun kin; ngatun bara pittul kakulla  
ngatun bountoa.*

**ngadun ngara bara gudidagu buwanuwanbagu**

[58] And her neighbours and her cousins heard  
heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

AND hear-PH they-all kinsman-ABSTR-ERG her-of-ERG

And they, her kinsmen heard, ...

*... yanti Jehova ko noa ba murrorong uma bounnoun kin; ...*

**yandi JEHOVAHgu nuwa ba marurung uma buwanuwanGin**

... how the Lord had shewed great mercy upon her; ...

thus JEHOVAH-ERG he DONE good make-PH her-at

... thus [i.e. how] he, Jehovah, >done<-made good at [i.e. for] her; ...

*... ngatun bara pittul kakulla ngatun bountoa.*

**ngadun bara bidal gagala ngadun buwanduwa**

... and they rejoiced with her.

AND they-all joy be-be-PH AND she

... and they and she were joy(ful).

# Luke i.59

*Ngatun yakita ngaiya purreung ka,*

*uwa ngaiya bara kullabulliko wonnai ko; ngatun bara wiya bōn  
ngiakai Zakaria, biyungbai tin yitirra tin.*

**ngadun yagida ngaya bariyangGa [EIGHTda]**

[59] And it came to pass, that on the eighth day  
they came to circumcise the child; and they called him Zacharias, after the name of his  
father.

**AND now then day(light)-at [EIGHT-at]**

**And now then at [i.e. on] the [eighth] day, ...**

## WORD MISSING eighth

ELSEWHERE TkId USES ENGLISH FOR  
'eighty', 'eighteen', HENCE HERE:

**EIGHTda:** eight-at

'eighth' COULD BE:

**warayi warayi-da:** four/five four/five-at

**bula bula bula bula-ga:** two two two two-at

*... uwa ngaiya bara kullabulliko wonnai ko; ...*

**uwa ngaya bara galabaligu wanayigu**

*... they came to circumcise the child; ...*

**move-PH then they-all cut-do-ing-for child-for**

**... they then moved for cutting [i.e. circumcising] for the child; ...**

## SPECIAL WORD: cut

DEFINITIONS MIGHT BE DOUBTFUL:

**ganban-di-li-gu** To cut with a knife

**gulban-di-li-gu** To chop with an axe or  
scythe, to mow

**gala-ba-lig-u** to cut round; to circumcise

**galing-di-lig-u** to cut, as with a knife or stone  
such cutting instrument

[continues next frame]

[continues from previous frame]

*...ngatun bara wiya bōn ngiakai Zakaria, ...*

**ngadun bara wiya bun ngiyagayi ZACHARIAS**

... and they called him Zacharias, ...

AND they-all speak-PH him like this ZACHARIAS

... and they spoke [i.e. called] him like this, Zacharias, ...

*... biyungbai tin yitirra tin.*

**biyangbayidin yidaradin**

... after the name of his father.

father-ITEM-because name-because

... because of the name of the father.

**-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

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

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

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

## Luke i.60

*Ngatun tunkan to wiya bountoa,*

*yanoa; kulla bōn wiyennun ngiakai Ioane.*

**ngadun danGandu wiya buwanduwa**

[60] And his mother answered and said,

Not so; but he shall be called John.

AND mother-ERG speak-PH she

And she, the mother, spoke: ...

*... yanoa; kulla bōn wiyennun ngiakai Ioane.*

**yanuwa gala bun wiyinan ngiyagayi JOHN**

... Not so; but he shall be called John.

let-it-be because him speak-will like this JOHN

... “Desist! because (someone) will speak [i.e. call] him like this, John”.

### 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 i.61

*Ngatun bara bounnoun wiya,  
keawaran ngiroumba kōti ta wiya ba ngiakai unni yitirra.*

**ngadun bara buwanuwan wiya**

[61] And they said unto her,  
There is none of thy kindred that is called by this name.

**AND they-all her speak-PH**

And they spoke (to) her: ...

---

*... keawaran ngiroumba kōti ta wiya ba ngiakai unni yitirra.*

**giyawaran ngirumba gudi da wiya ba ngiyagayi ani yidara**

... There is none of thy kindred that is called by this name.

**not-now thee-of kinsman ABSTR speak DONE like this this name**

... “Not of your kinsmen >done<-spoken [i.e. called] (by) a name like this”.

---

# Luke i.62

*Ngatun bara tūngnga umulleen  
bōn biyungbai ko ngikoemba ko,  
wonnēn noa bon [12] yitirra wiyunnun?*

**ngadun bara dungGa umaliyan  
bun biyangbayigu ngigumbagu**

[62] And they made signs to his father,  
how he would have him called.

**AND they-all show make-ing-did him  
father-ITEM-to him-of-to**

And they made marks [i.e. signs]  
to his father, ...

## MYSTERY WORD: *dunGa...*

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

## -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

*... wonnēn noa bon [12] yitirra wiyannun?*

**wanin nuwa bun yidara wiyanan**

... how he would have him called.

**where he him name speak-will**

... where [i.e. how] he will speak him [i.e. his] name.

## 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**

## Luke i.63

*Ngatun noa wiya upulli-ngeil ko,*

*ngatun noa upa, wiyelliela, yitirra noa ngiakai Ioane ngatun  
bara yanfīn to kōtta.*

**ngadun nuwa wiya ubalingilgu**

[63] And he asked for a writing table,  
and wrote, saying, His name is John. And they marvelled all.

AND he speak-PH do-ing place-for

And he spoke [i.e. asked] for a doing-place [i.e. writing table], ...

*... ngatun noa upa, wiyelliela, ...*

**ngadun nuwa uba wiyiliyila**

... and wrote, ...

AND he do-PH speak-ing-recently

... and he did [i.e. wrote], speaking: ...

[continues next frame]

[continues from previous frame]

... *yitirra noa ngiakai Ioane* ...

*yidara nuwa ngiyagayi JOHN*

... His name is John. ...

name he like this JOHN

... “He (is) name(d) like this, John”; ...

---

... *ngatun bara yantīn to kōtta.*

*ngadun bara yandindu guda*

... And they marvelled all.

AND they-all all-ERG think-PH

... and they all thought [i.e. marvelled].

---

# Luke i.64

*Ngatun tantoa kal bo kurraka-  
bungkulleen ngikoumba,  
ngatun bōn ngikoumba tullun balbal kakulla, ngatun  
noa wiya, ngatun noa wiya murroi Eloī-nung.*

**ngadun danduwagalbu garaga  
bangGaliyan ngigumba**

[64] And his mouth was opened immediately,  
and his tongue loosed, and he spake, and praised God.

AND enough-belong-EMPH [immediately]  
mouth open-be-ing-did him-of

And immediately his mouth opened, ...

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

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

*... ngatun bōn ngikoumba tullun balbal kakulla, ...*

**ngadun bun ngigumba dalan balbal gagala**

... and his tongue loosed, ...

AND him him-of tongue swing be-be-PH

... and his tongue swung, ...

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

[continues next frame]

[continues from previous frame]

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

**ngadun nuwa wiya**

... and he spake, ...

AND he speak-PH

... and he spoke, ...

---

... *ngatun noa wiya murroi Eloinung.*

**ngadun nuwa wiya maruwi ELOInung**

... and praised God.

AND he speak-PH success GOD-ACC

... and he spoke success [i.e. praised] God.

---

## Luke i.65

*Ngatun bara kinta kakulla yantīn ta unta kal;  
ngatun unni tara wiyillikanne totōng kakulla yantīn ta kalōng koa bulkaroa Jouda ka.*

**ngadun bara ginda gagala yandin da andagal**

[65] And fear came on all that dwelt round about them:  
and all these sayings were noised abroad throughout all the hill country of Judaea.

AND they-all fear be-be-PH all AFFirm there-belong

And they were afraid, all, aye, belong(ing) there; ...

*... ngatun unni tara wiyillikanne totōng kakulla ...*

**ngadun anidara wiyiligani dudung gagala**

... and all these sayings were noised abroad ...

AND this-PLUR speak-ing-entity good news be-be-PH

... and these speakings were good news ...

*... yantīn ta kalōng koa bulkaroa Jouda ka.*

**yandinda galungGuwa balgaruwa JUDAEA ga**

... throughout all the hill country of Judaea.

all-at distant-having (through/by) hill-having (through/by) JUDAEA-at

... at [i.e. throughout] all the distant hill(s) at [i.e. of] Judaea.

**-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.

# Luke i.66

*Ngatun bara yant̄n to unnoa tara ngurra*

*wūnkulla barun kin būlbūl la wiyelliella yakoai unni ta wonnai kunnun!*  
*Ngatun mutturra Jehova-ūmba ngikoung kin katān.*

**ngadun bara yandindu  
 anuwadara ngara**

[66] And all they that heard them  
 laid them up in their hearts, saying, What manner of child  
 shall this be! And the hand of the Lord was with him.

**AND they-all all-ERG that-PLUR hear-PH**

And they, all those, (who) heard ...

*... wūnkulla barun kin būlbūl la ...*

**wunGala barunGin bulbula**

... laid them up in their hearts, ...

**deposit-be-PH them-all-at heart-at**

... deposited [i.e. laid] them  
 at [i.e. in] their hearts, ...

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

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

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

**'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

[continues next frame]

[continues from previous frame]

... wiyelliella yakoai unni ta wonnai kunnun! ...  
 wiyiliyila yaguwayi ani da wanayi ganan

... saying, What manner of child shall this be! ...

speaking-recently how this AFFirm child be-will

... speaking, how will this, aye, child be! ...

**yaguwayi: HOW**

INTERROGATIVE 'how': **yaguwayi**  
 ENGLISH **how** HAS SEVERAL MEANINGS, e.g.:

- interrogative 'How does it work?'
- in what manner 'I don't know how to do it'
- what quality 'How was the movie today?'
- modifier 'How funny that is'
- = 'what' 'How about some dinner?'

**yaguwayi**: PROBABLY FIRST MEANING

... Ngatun mutturra Jehova-ūmba  
 ngikoung kin katān.

ngadun madara JEHOVAHumba  
 ngigungGin gadan

... And the hand of the Lord was with him.

AND hand JEHOVAH-of him-at be-AFF-now

... And the hand of Jehovah is at [i.e. with] him.

**'hand of the Lord' METAPHOR**

THE PHRASE 'hand of the Lord' IS NOT ABOUT AN ACTUAL hand. IT MIGHT MEAN 'the power of the Lord'. SO PERHAPS, FOR 'power':

- uma-li da**: make-ing ABSTR
- gayu-gani**: able-entity

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

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

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

# Luke i.67

*Ngatun noa Zakaria ko biyungbai ngikoemba,  
warapal bōn wupea Marai to yirriyirri to, ngatun noa wiyelliella ngiakai.*

**ngadun nuwa ZACHARIASgu biyangbayi ngigumba**

[67] And his father Zacharias  
was filled with the Holy Ghost, and prophesied, saying,

AND he ZACHARIAS-ERG father-ITEM him-of

And he, Zacharias, his father, ...

**-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

*... warapal bōn wupea Marai to yirriyirri to, ...*

**warabal bun wubiya marayidu yiri yiridu**

... was filled with the Holy Ghost, ...

fill-PATient him do-PH spirit-using sacred-using

... (someone) did fill him using the  
sacred spirit [i.e. Holy Ghost], ...

**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**

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

TO EFFECT PASSIVE INTENTION  
IN ACTIVE VOICE, INSERT

**ngan-du**: someone

**ngandu** .....

someone (did whatever...)

*... ngatun noa wiyelliella ngiakai.*

**ngadun nuwa wiyiliyila ngiyagayi**

... and prophesied, saying,

AND he speak-ing-recently like this

... and he was speaking [i.e. prophesying] like this:

# Luke i.68

*Kummunbilla bōn Jehova-nung Eloī-nung*

**[13] Israel-koba pitulmulliko;**

*kulla noa uwa barun nakilliko, ngatun wirrilliko kore ko ngikoung kai ko.*

**gamanbila bun JEHOVAHnung**

**ELOInung ISRAELguba bidalmaligu**

**[68] Blessed be the Lord God of Israel;**

for he hath visited and redeemed his people,

be-make-permit-IMP! JEHOVAH-ACC  
GOD-ACC ISRAEL-of joy-make-ing-for

(Someone) must let him, Jehovah, God of Israel,  
be for making joy [i.e. blessed]; ...

*... kulla noa uwa barun nakilliko, ...*

**gala nuwa uwa barun nagiligu**

... for he hath visited ...

because he move-PH them-all see-be-ing

... because he moved [i.e. visited] for seeing them, ...

*... ngatun wirrilliko kore ko ngikoung kai ko.*

**ngadun wiriligu gurigu ngigungGayigu**

... and redeemed his people,

AND operate-ing-for man-for him-of-for

... and for operating [i.e. redeeming]  
for his 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...)

## PRONOUN IRREGULARITIES

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

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

## IRREGULAR SUFFIX [?]

**ngigungGayi**  
POSSIBLE MS ALTERNATIVE FOR  
**ngigung-Ga**

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

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

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

# Luke i.69

*Ngatun boungbungnga noa  
nulkanulka ngolomullikān ngearun,  
kokērā Dabid-ūmba ka ngikoemba mankillikān;*

**ngadun bungbangGa nuwa nalga nalga  
ngulumaligan ngiyarun**

[69] And hath raised up  
an horn of salvation for us  
in the house of his servant David;

AND rise-do-compel-PH he iron iron  
protect-ing-agent us-all

And he compelled to rise a protecting iron [i.e. horn of salvation] (for) us, ...

*... kokērā Dabid-ūmba ka ngikoemba mankillikān;*

**gugira DAVIDumbaga ngigumba manGiligan**

... in the house of his servant David;

hut-at DAVID-of-at him-of take-be-ing-agent

... at [i.e. in] the house of his taking agent [i.e. servant] David;

### MS VARIANT: hut-at

VERSIONS OF 'hut-at':

Tkld

7 **gugiridin**

2 **gugiriba**

2 **gugiraga(ba)**

20 **gugira**

### DOUBTFUL AGREEMENT

KJV *of his servant*

Tkld **ngigumba manGiligan**

him-of take-be-ing-agent

NOUN-ADJECTIVE AGREEMENT  
REQUIRED.

PERHAPS BETTER AS::

**manGiliganGuba ngigumba**  
take-be-ing-agent-of him-of

## Luke i.70

### *Yanti noa ba wiya*

*kurrurkā ko Prophet-ko-ba ko yirriyirri-kan to yantīn to, purrai yantīn kurrikurri ka birung:*

yandi nuwa ba wiya

[70] As he spake

by the mouth of his holy prophets, which have been since the world began:

thus he WHEN/if speak-PH

Thus when he spoke ...

... *kurrurkā ko Prophet-ko-ba ko yirriyirri-kan to yantīn to, ...*

garagagu PROPHETgubagu yiri yirigandu yandindu

... by the mouth of his holy prophets, ...

mouth-using PROPHET-of-using sacred-BEness-using all-using

... using the mouth of all his sacred-nessprophet(s), ...

### -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

... *purrai yantīn kurrikurri ka birung:*

barayi yandin gari garigabirang

... which have been since the world began:

earth all first-away from

... (on) earth all from the first [i.e. beginning]; ...

# Luke i.71

*Ngolomauwil koa ngearun  
ngearun ba bukka tukul la birung  
mutturra birung barun kin birung, ngatun yanfīn ta birung  
yarakai willung ka birung.*

**ngulumawilguwa ngiyarun  
ngiyarunba baga dugulabirang**

[71] That we should be  
saved from our enemies,  
and from the hand of all that hate us;

protect-might-having us-all us-all-of  
anger true/big-away from

(That) (someone) protect might-doing us  
from our true anger(s) [i.e. enemies], ...

## 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: *dugul*

IN Gdg, Wnra, Wrmi,  
**dugal** = 'big' [8 instances]  
IN Awa,  
**dugul** = 'true', 'straight' [8]

## DOUBTFUL Tkld TRANSLATION

*KJV That we should be saved from our enemies, and  
from the hand of all that hate us;*

Tkld TRANSLATION DOUBTFUL:  
WORD MISPLACED; REPETITION; MYSTERY  
WORD. PERHAPS:

**nguluma ngiyarun baga-gan-Ga-birang ngiyarunba-  
gin-birang ngadun gayu-gani-da-birang barunba-  
Gin-birang ngiyaran yaragayi uman**  
protect-IMP! us-all anger-agent-away from us-all-of-  
away from AND able-entity-ABSTR-away from them-  
all-of-away from us-all bad make-now  
*(someone must) protect us from our enemies and  
from the power of them (who) bad-make [i.e. hate] us.*

[continues next frame]

[continues from previous frame]

... *mutturra birung barun kin birung, ...*

**madarabirang barunGinbirang**

... and from the hand ...

hand-away from them-all-away from

... (and) from the hand(s) (of) them ...

**hand METAPHOR**

THE 'hand' REFERENCE IS NOT ABOUT AN ACTUAL hand. BUT MOST PROBABLY REFERS TO 'power'

**MS ERROR**

KJV *and from the hand*  
MS OMITTS 'and'

... *ngatun yantīn ta birung yarakai willung ka birung.*

**ngadun yandindabirang yaragayi wilangGabirang**

... of all that hate us;

AND all-away from bad-return/behind (past) [sinner]-away from

... >and< from all bad return(s) [i.e. haters]

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

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

**MS ERROR**

KJV *of all that hate us*  
MS INCLUDES 'and'

# Luke i.72

*Umulliko murroi ko wiyatoara  
barun kin biyungbai ko ngearun ba,  
ngatun ngurrulliko ngikoumba wiyatoara yirriyirri ta,*

**umaligu maruwigu wiyadwara  
barunGin biyangbayigu ngiyarunba**

[72] To perform the mercy  
promised to our fathers,  
and to remember his holy covenant;

make-ing-for success-for speak-done to  
them-all-at father-ITEM-for us-all-of

For making success [i.e. mercy] spoken at  
[i.e. to] them, to our father(s) ...

## PASSIVE: -dwara

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

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

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

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

## -gayi / --baya: 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>-baya</b>	–	–	3
<b>-dayi</b>	–	–	2
<b>-wayi</b>	–	–	4

*... ngatun ngurrulliko ngikoumba wiyatoara yirriyirri ta,*

**ngadun ngaraligu ngigumba wiyadwara yiri yiri da**

... and to remember his holy covenant;

AND hear-ing-for him-of speak-done to sacred AFFirm

... and for hearing [i.e. remembering] his sacred spoken [i.e. covenant], aye.

## Luke i.73

*Pirāl-mān noa ngali wiyelliella bon  
Abraham-nung biyungbai ngearun ba,*

**biralman nuwa ngali wiyiliyila bun  
ABRAHAMnung biyangbayi ngiyarunba**

[73] The oath which he sware to our father Abraham,

hard-make-now [oath] he this speak-ing-recently him  
ABRAHAM-ACC father-ITEM us-all-of

He was hard-speaking [i.e. swearing an  
oath], this (to) him, Abraham, our father.

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

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

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

## Luke i.74

*Nguwil koa ngearun noa,  
mankilliko ngearun muttutra birung bukka kan  
ta birung [14] ngearun ba, ngurrauwil koa  
ngeen bōn kinta korien ko.*

**nguwilguwa ngiyarun nuwa**

[74] That he would grant unto us,  
that we being delivered out of the hand of our enemies might  
serve him without fear,

give-might-having us-all he

(That) he give might-doing [i.e. grant] us, ...

*... mankilliko ngearun muttutra birung bukka kan ta birung [14] ngearun ba, ...*

**manGiligu ngiyarun madarabirang bagagandabirang ngiyarunba**

... that we being delivered out of the hand of our enemies ...

take-be-ing-for us-all hand-away from anger-agent-away from us-all-of

... taking us from the hand [i.e. power] (of) our anger-agent(s) [i.e. enemies], ...

### hand METAPHOR

THE 'hand' REFERENCE IS  
NOT ABOUT AN ACTUAL hand.  
BUT MOST PROBABLY  
REFERS TO 'power'

*... ngurrauwil koa ngeen bōn kinta korien ko.*

**ngarawilGuwa ngiyin bun gindagurinGu**

... might serve him without fear,

hear-might-having we-all him fear-lacking-using

... (that) we hear might-doing [i.e. might be serving] him using lacking fear [i.e. fearlessly].

# Luke i.75

*Yirriyirri kan, ngatun murrorong kan  
mikan ta ngikoung kin*  
*yanfīn ta purreung ka mōrōn ngearun ba.*

yiri yirigan ngadun marurungGan  
miganda ngigungGin

[75] In holiness and  
righteousness before him,  
all the days of our life.

sacred-BEness AND good-BEness  
in front-at him-at

Sacred-ness and good-ness [i.e. a  
righteous] person in front at [i.e. of] him ...

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

<b>ga</b>	<b>ba</b>	<b>ma</b>	<b>ra</b>	<b>la</b>
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 ness	DO ness	MAKE ness	URG ency	(HAPpen) ness

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

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

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

*... yanfīn ta purreung ka mōrōn ngearun ba.*

yandinda bariyangGa murun ngiyarunba

... all the days of our life.

all-at day(light)-at life us-all-of

... all [i.e. every] day of our life.

# Luke i.76

*Ngatun ngintoa, wonnai ta ...*

*wonnai ta wiyennun b̄n yitirra Prophet ta wokka ka ko; kulla bi uwonnun nganka mikan ta Jehova kin, upulliko yapung ko ngikoemba;*

**ngadun nginduwa wanayi da**

[76] And thou, child,

shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

AND thou child AFFirm

And you, child, aye, ...

*... wiyennun b̄n yitirra Prophet ta wokka ka ko; ...*

**wiyinan bin yidara PROPHET da wagagagu**

... shalt be called the prophet of the Highest: ...

Speak-will thee name PROPHET AFFirm high-to

... (someone) will speak [call] you the name Prophet, aye, to the high; ...

## PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION IN ACTIVE VOICE, INSERT

**ngan-du:** someone

**ngandu** .....

someone (did whatever...)

[continues next frame]

[continues from previous frame]

... *kulla bi uwonnun nganka mikan ta Jehova kin, ...*

**gala bi uwanan nganGa miganda JEHOVAHgin**

... for thou shalt go before the face of the Lord ...

because thou move-will in front in front-at JEHOVAH-at

... because you will move before in front at [i.e. of] Jehovah, ...

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

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

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

...*upulliko yapung ko ngikoemba;*

**ubaligu yabangGu ngigumba**

... to prepare his ways;

do-ing-for path-for him-of

...for doing [i.e. preparing] for his path.

## Luke i.77

*Ngukilliko ngurrulliko morōn ko ngikoung kai ko kore ko,*  
*warikan yarakai barrun ba,*

**ngugiligu ngaraligu murunGu ngigungGayigu gurigu**

[77] To give knowledge of salvation unto his people  
 by the remission of their sins,

give-be-ing-for hear-ing-for life-for him-of-to man-to

For giving for hearing [i.e. knowing] for life,  
 to him man [i.e. to his people], ...

**-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

**IRREGULAR  
 SUFFIX [?]**

**ngigungGayi**  
 POSSIBLE MS  
 ALTERNATIVE FOR  
**ngigung-Ga**

**PRONOUN IRREGULARITIES**

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

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

*... warikan yarakai barrun ba,*

**warigan yaragayi barunba**

... by the remission of their sins,

forgive-now bad them-all-of

... forgives their bad [i.e. sins]

# Luke i.78

*Murroi tin kauwollin Eloï koba tin ngearun ba,*

*ngurrur-kan wokka ka birung tanan uwa ngearun kin ko,*

**maruwidin gawalin ELOIgubadin ngiyarunba**

[78] Through the tender mercy of our God;

whereby the dayspring from on high hath visited us,

success-because big-because GOD-of-because us-all-of

Because of the big success [i.e. mercy] of our God, ...

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

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

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

*... ngurrur-kan wokka ka birung tanan uwa ngearun kin ko,*

**ngaragan wagagabirang danan uwa ngiyarunGinGu**

... whereby the dayspring from on high hath visited us,

sunrise-BEness high-away from approach move-PH us-all-to

... the sunrise from high approach-moved to us.

## -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

## Luke i.79

*Ngukilliko purreung ko barun yellawolli ta ba ko ngorongorā ba ko*

*ngatun kōmirra ka ba tetti ka ba, yutilliko tinna ko ngearun ba ko yapung koa pittul koba koa.*

**ngugiligu bariyangGu barun yilawalidabagu nguru ngurabagu**

[79] To give light to them that sit in darkness

and in the shadow of death, to guide our feet into the way of peace.

give-be-ing-for day(light)-using them-all sit-ing-at-for night night-at-for

For giving using daylight (to) them for sitting at [i.e. in] the night night [i.e. dark] ...

**-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)

*... ngatun kōmirra ka ba tetti ka ba, ...*

**ngadun gumiragaba didigaba**

... and in the shadow of death, ...

AND shadow-at dead-at

... and at [i.e. in] the shadow at [i.e. of] dead, ...

*... yutilliko tinna ko ngearun ba ko yapung koa pittul koba koa.*

**yudiligu dinagu ngiyarunbagu yabangGuwa bidalgubaguwa**

... to guide our feet into the way of peace.

guide-ing-for foot-using us-all-of-using path-having joy-of-having

... for guiding using our foot [i.e. feet] having [i.e. along] the path of joy [i.e. peace].

# Luke i.80

*Ngatun wannai poaikulleen,  
nguraki noa marai kan, ngatun kakulla noa korung  
koa [15] yakita ko purreung ka ko paipea noa ba  
Israel kin ko.*

**ngadun wanayi buwayigaliyan**

[80] And the child grew,  
and waxed strong in spirit, and was in the  
deserts till the day of his shewing unto Israel.

AND child grow-be-ing-did

And the child grew ...

*... nguraki noa marai kan, ...*

**nguragi nuwa marayigan**

... and waxed strong in spirit, ...

hear-be [wise] he spirit-agent

... he (became a) wise spirit-agent [i.e. waxed strong in spirit], ...

## UNIDENTIFIED TERMS

begin	INCHOative / INCEPTive
could	gayu-gan, gayu-gurin
having	PROPriative
become	never
before	same
except	under
need	until

[continues next frame]

[continues from previous frame]

... ngatun kakulla noa korung koa [15] ...

ngadun gagala nuwa gurangGuwa

... and was in the deserts ...

AND be-be-PH he scrub-having

... and he was in the scrub ...

... yakita ko purreung ka ko paipea noa ba Israel kin ko.

yagidagu bariyangGagu bayibiya nuwa ba ISRAELginGu

... till the day of his shewing unto Israel.

now-to day(light)-to appear-do-PH he WHEN/if ISRAEL-to

... now to [i.e. until] when he appeared to Israel.

UNIDENTIFIED TERMS

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