

Pre-website
Analysis of the translations of
L.E. Threlkeld
by
Jeremy Steele

Matthew

Words from the Sydney Aboriginal Language [Biyal Biyal]

LANGUAGE
RESOURCES

MATTHEW

Aboriginal Languages of Australia

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[Contact Jeremy](#)

MATTHEW

3

What follows are the first three chapters of **Matthew**, and up to verse 19 of chapter 4. These are held by the Mitchell Library, part of the State Library of New South Wales. Threlkeld claimed he did five chapters, but the remainder has not been found.

Annual Report 1835

The 6th Annual Report of the Mission to the Aborigines

*My present employment is translating the Gospel of Mark, after which, I propose **Matthew** and John, which with Luke already accomplished, will complete the Evangelists, when they must be compared and diligently revised, in which my eldest son will be able, if it please God, to afford much assistance, from the superior knowledge he has acquired of the aboriginal language.*

Annual Report 1838

The following subjects have also occupied my attention in the Aboriginal Language: –

- | | |
|--|---------------------------|
| 1. Specimens of the language | Printed. Copies expended. |
| 2. An Australian grammar | Printed. Copies expended. |
| 3. The Gospel of Luke | In Manuscript. |
| 4. The Gospel of Mark | In Manuscript. |
| 5. The Gospel of Matthew to the fifth chapter | In Manuscript. |
| 6. Selection of prayers | In Manuscript. |
| 7. A selection of reading lessons from the Old Testament | In Manuscript. |
| 8. An Australian Spelling Book | In Print. |

The Gospel according to St Matthew

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Matthew title page

Unni ta Evangelion Jesu-ūmba Krist-koba
Upatoara ta Mathaio-ūmba Upatoara ta L.E. Threlkeld-ūmba Kore koba
Pulle ko July 10th 1837 Kurrikurri kata New South Wales

ani da GOSPEL JESUSumba CHRISTguba

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

this AFFirm GOSPEL JESUS-of CHRIST-of

This, aye, [i.e. is] the gospel of Jesus Christ, ...

... *Upatoara ta Mathaio-ūmba ...*

ubadwara da MATTHEWumba

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

do-done to ABSTR MATTHEW-of

... do-endowed [i.e. written by] of [i.e. by] Matthew, ...

... *Upatoara ta L.E. Threlkeld-ūmba ...*

ubadwara da L.E. THRELKELDumba

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

do-done to ABSTR L.E. THRELKELD-of

... do-endowed [i.e. translated by] of [i.e. by] L.E. Threlkeld, ...

... *Kore koba Pulle ko ...*

guriguba baligu

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

man (people)-of voice-using

... using the voice of man [i.e. the people], ...

[continues next frame]

[continues from previous frame]

Matthew title page

... *July 10th 1837* ...

July 10th 1837

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

10 July 1837

... 10 July 1837 ...

... *Kurrikurri ka ta* ...

gari gari ga da

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

first be AFFirm

... the first, aye,...

‘first’ or a place

“**Kurrikurri**”: PROBABLY **gari** **gari** WAS INTENDED BY TkId TO REFER TO THE FIRST TRANSLATION OF ST MATTHEW’S GOSPEL. BUT THERE IS A PLACE **Kurri Kurri**. HOWEVER, IT WAS ESTABLISHED LONG AFTER Threlkeld, IN 1902. cf internet citation: “Situated in the Hunter Valley about 38 km west of Newcastle, Kurri Kurri had its beginnings in 1902 ... <<http://home.exetel.com.au/willyum/kurri.html>>

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.

... *New South Wales*

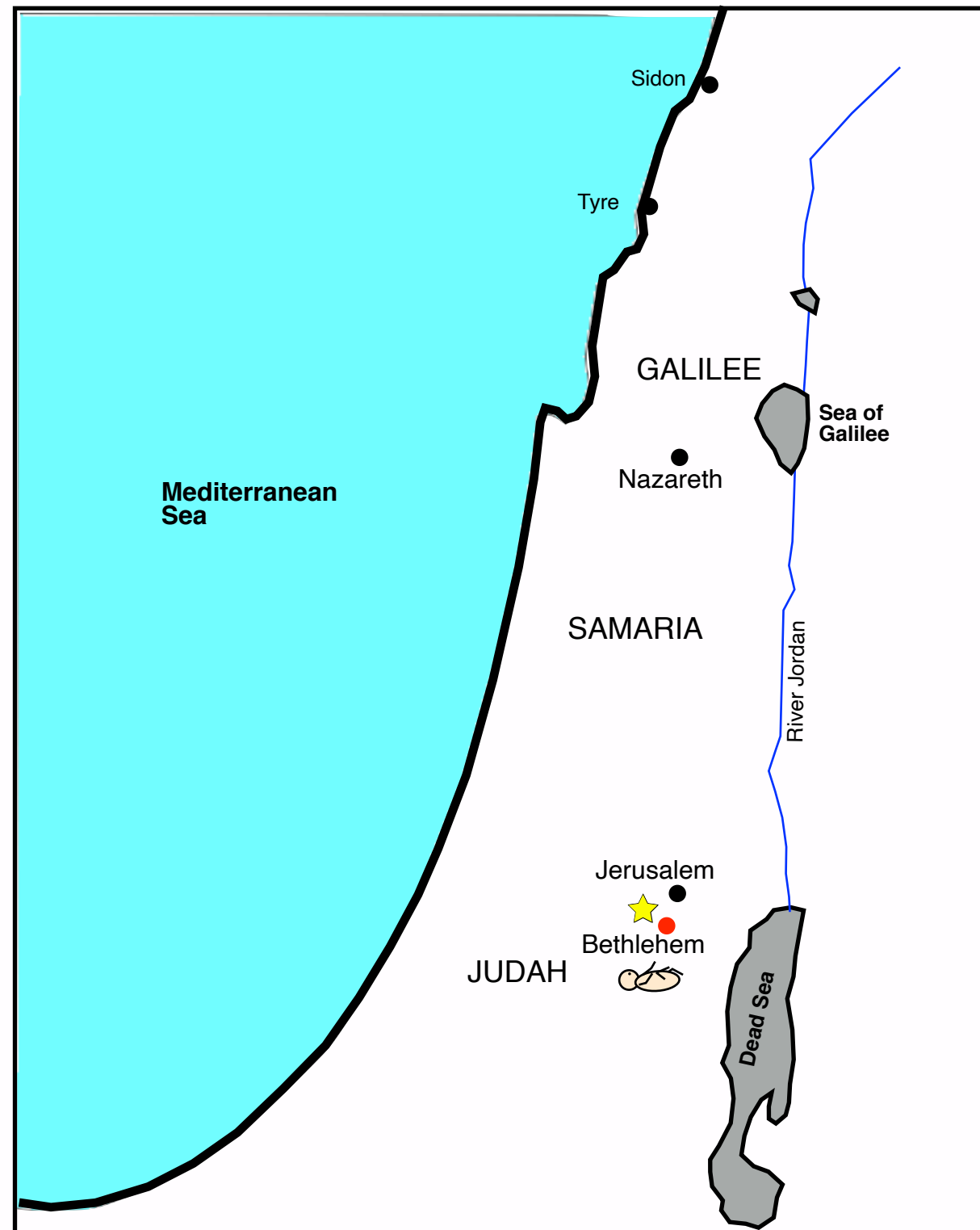
New South Wales

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

... New South Wales .

Matthew ii



1. Baby born in Bethlehem
2. Take the baby to Egypt
3. Later, bring the baby back



Matthew ii.01

Yakita ngaiya pōrkulleen ba Jesu unta Bethlehem ka ta Judea koba,
purreung ka ta Herod [kəbæ] ūmba Pirriwul koba [or ta], À, tanān uwa bara kore ngurakikan muriung tin birung Jerusalem kolang.

yagida **ngaya** burgaliyan ba JESUS
anda BETHLEHEMga da JUDAEAguba

[1] Now when Jesus was born in Bethlehem of Judaea
in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

now then drop-be-ing-did WHEN/if JESUS
there BETHLEHEM-at AFFirm JUDAEA-of

Now then, when (someone) was dropping [i.e. born]
Jesus, there at [i.e. in] Bethlehem, aye, of Judaea, ...

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...)

ka ta / -ka ta

SOME 80 INSTANCES OF
ka ta: ga da.

INTERPRETATIONS:

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

... *purreung ka ta Herod [kəbæ] ūmba Pirriwul koba [or ta], ...*

bari**yang**Ga da HEROD**umba**
biri**wal**guba [OR biri**wal**da]

... in the days of Herod the king, ...

day(light)-at AFFirm HEROD-of
chief-of [OR [chief]-at]

... at [i.e. in] the day(s), aye, of Herod the king, ...

ANGLICISM [?]

bariyang**Ga**: 'in the days'
UNLIKELY TO BE THE SAME IDIOM IN
ABORIGINAL LANGUAGES: PERHAPS:
yuragi-gal

"yura ki kal"	yuragi -gal	"... all that is past;"	longtime -belong	Tkld/Frsr AWA Prayers (E.) [Confession] [E:02:121:2.3] [Awa]
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DOUBTFUL AGREEMENT

KJV *in the days of Herod the king,*
PERHAPS BETTER REPRESENTED BY:
bariyang**Ga da HEROD**umba** biri**wal****
day(light)-at AFFirm HEROD-of chief
in the days, aye, of Herod, the king

[continues next frame]

[continues from previous frame]

... À, *tanān uwa bara kore ngurakikan
muriung tin birung Jerusalem kolang.*

A danan uwa bara guri **nguragigan**
muriyangdinbirang JERUSALEMgulang

... behold, there came wise men from the east to Jerusalem,

ah approach move-PH they-all man wise-be-agent
east-away from JERUSALEM-towards

... ah, they, the wise men, approach-moved,
from the east towards Jerusalem.

-dinbirang [?]

muriung tin birung
SHOULD THIS BE

muriyang-da-birang

See Tkld/Frsr 1892, p.16-17

Matthew ii.02

Wiyelliella, wonnung ke noa kuttān [pōrkulli]

pōrkatoara Pirriwul ngala ko /barun ba/ [Italics] Joudaio koba? Kulla ngeen nakulla ta [?nakeen or nakulleen] munni ngikoumba muriung ka, ngatun uwān ngeen wiyelli ko [? worship] bōn

wiyiliyila wanang Gi nuwa gadan

[2] Saying, Where is he that is
born King of the Jews? for we have seen his star in the
east, and are come to worship him.

speak-ing-recently where be he be-AFF-now

Recently speaking: “Where be he (that) is ...

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

VERB ‘to be’

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

... pōrkatoara Pirriwul ngala ko /barun ba/ [Italics] Joudaio koba? ...

burgadwara biriwal ngalagu /barunba/ JEWguba

... born King of the Jews? ...

drop-be-done to chief that-for them-all-of JEW-of

... dropped [i.e. who was born], the chief
for those fellows /of them/, <of> the Jews? ...

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			

[continues next frame]

Matthew ii.02

[continues from previous frame]

... *Kulla ngeen nakulla ta [?nakeen or nakulleen]
munni ngikoumba muriung ka, ...*

gala **ngiyin** nagala da [nagiyan OR nagaliyan]
mani **ngigumba** muriyangGa

... for we have seen his star in the east, ...

because we-all see-be-PH AFFirm [OR see-be-did
OR see-be-ing-did] star him-of east-at

... because we saw, aye, his star at [i.e. in] the east, ...

... *ngatun uwān ngeen wiyelli ko [? worship] bōn*

ngadun uwan **ngiyin** wiyiligu bun

... and are come to worship him.

AND move-now we-all speak-ing-for him.

... and we move [i.e. come] for speaking [i.e. worshipping] him”.

Matthew ii.03

Ɔ Ngurrā ta ba noa Herod-to Pirriwul-lo unnoa-tara

kinta ngaiya noa kakulla ngatun yantīn bara Jerusalem ka ngikoung katoa.

ngara da ba nuwa HERODdu biriwalu anuwadara

[3] When Herod the king had heard these things,
he was troubled, and all Jerusalem with him.

hear-PH AFFirm WHEN/if he HEROD-ERG chief-ERG that-PLUR

When he, Herod the chief, heard, aye, these (things), ...

... kinta ngaiya noa kakulla ...

ginda ngaya nuwa gagala

... he was troubled, ...

fear then he be-be-PH

... he was then afraid, ...

... ngatun yantīn bara Jerusalem ka ngikoung katoa.

ngadun yandin bara JERUSALEMga ngigungGaduwa

... and all Jerusalem with him.

AND all they-all JERUSALEM-at him-in company with

... and they all at [i.e. in] Jerusalem with him.

-gaduwa: IN COMPANY WITH

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

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

Matthew ii.04

Ngatun kaïmā ta ba noa barun yandīn Ieriu pirriwul,
ngatun barun Grammateu [15] barun ba kore koba kaïmalliko, wiyā noa barun wonnung ke noa
2Krist ta 1pōrkullinnun wal? [? 1~2]

ngadun gawuma da ba nuwa barun yandin PRIEST biriwal

[4] And when he had gathered all the chief priests
and scribes of the people together, he demanded of them where Christ should be born.

AND gather-make-PH AFFirm WHEN/if he them-all all PRIEST chief

And when he gathered, aye, all them, the chief priests ...

SPECIAL WORD: chief priest

THERE ARE 37 INSTANCES OF 'chief priest'

- 9 biriwal PRIEST
- 8 biriwalu PRIESTgu
- 4 biriwal PRIESTguba
- 1 biriwalgubagagu PRIESTgubagagu
- 15 [other variants]
- 15 adjective–noun suffix agreement
- 22 no agreement
- 4 probably incorrect (biriwal PRIESTguba)

... ngatun barun Grammateu [15] barun ba kore koba kaïmalliko, ...

ngadun barun SCRIBE barunba guriguba gawumaligu

... and scribes of the people together, ...

AND them-all SCRIBE them-all-of man-of gather-make-ing-for

... and them, the scribes of them, of the men [i.e. people], for gathering, ...

... wiyā noa barun wonnung ke noa 2Krist ta
1pōrkullinnun wal? [? 1~2]

wiya nuwa barun wanang Gi nuwa
burgalanan wal CHRIST da

... he demanded of them where Christ should be born.

speak-PH he them-all where be he
drop-be-ing-will certainly CHRIST AFFirm

... he spoke (to) them: "Where be [i.e. is] he (that
someone) will be dropping [i.e. bearing], Christ, aye?"

PLACE

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

VERB 'to be'

ACCORDING TO R.M.W. DIXON,
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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...)

Matthew ii.05

Ngatun bara bōn wiyā

*unta Bethlehem ka ta Judea koba ka ta;
kulla wal ngiakai upatoara /Būk-ka/ [/
Italics/] Prophet-koba,*

ngadun bara bun wiya

[5] And they said unto him,

In Bethlehem of Judaea: for thus it is written by the prophet,

AND they-all him speak-PH

And they spoke (to) him: ...

... *unta Bethlehem ka ta Judea koba ka ta; ...*

anda BETHLEHEMga da JUDAEAgubaga da

... In Bethlehem of Judaea: ...

there BETHLEHEM-at AFFirm JUDAEA-of-at AFFirm

... “There at [i.e. in] Bethlehem, aye, of at Judaea, aye, ...

ka ta / -ka ta

SOME 80 INSTANCES OF

ka ta: ga da.

INTERPRETATIONS:

be AFFirm:	be, aye
xxx-at AFFirm	xxx-at, aye
ngigung Gada	him-of-at
ngigung Gadagu	him-of-to

...*kulla wal ngiakai upatoara /Būk-ka/ [/
Italics/] Prophet-koba,*

gala wal ngiyagayi ubadwara BUKga PROPHETguba

... for thus it is written by the prophet,

because certainly like this do-done to BOOK-at PROPHET-of

... because (it is) certainly do-endowed [i.e. written] like this at [i.e. in] the book of the prophet, ...

Matthew ii.06

Ngatun Ngintoa ta Bethlehem,

*unta purrai ta ba Jouda koba, warea korien wal unta
birung barun kin birung Prince ka birung Jouda koba ta
birung: kulla wal ngikoung [sic] kin birung wakōl
Governor [l̥ə] uwonnun wal pirriwul kakakilliko barun ba
emmoemba kore ko Israel-ūmba.*

ngadun nginduwa da BETHLEHEM

[6] And thou Bethlehem,

in the land of Juda, art not the least among the
princes of Juda: for out of thee shall come a
Governor, that shall rule my people Israel.

AND thou AFFirm BETHLEHEM

And thou, aye, Bethlehem, ...

... unta purrai ta ba Jouda koba, ...

anda barayidaba JUDAguba

... in the land of Juda, ...

there earth-at JUDA-of

... there at [i.e. in] the earth [i.e. land] of Juda, ...

... warea korien wal unta birung barun kin birung Prince ka birung Jouda koba ta birung: ...

wariyagurin wal andabirang barunGinbirang PRINCEgabirang JUDAgubadabirang

... art not the least among the princes of Juda: ...

little-lacking certainly there-away from them-all-away from PRINCE-away from JUDA-of-away from

... (are) certainly little-<lacking> from them there, from the princes of Juda, ..

[continues next frame]

Matthew ii.06

[continues from previous frame]

...*kulla wal ngikoung [sic] kin birung wakōl Governor [tə] ...*

gala wal ngigungGinbirang wagul GOVERNOR

... for out of thee shall come a Governor, ...

because certainly him [thee?]-away from one GOVERNOR

... because certainly from him [MS
MISTAKE FOR 'thee'] one governor, ...

MS ERROR

"kulla wal **ngikoung** kin birung":
MS ERROR: "for out of thee "
SHOULD BE
kulla wal ngiroung kin birung

wagul ARTICLE

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

...*uwonnun wal pirriwul kakakilliko barun ba emmoemba kore ko Israel-ūmba.*

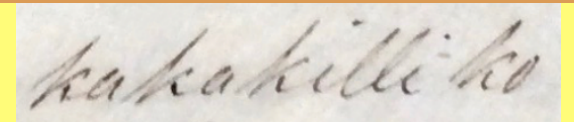
*uwanan wal biriwal gagagiligu barunba
imuwumba gurigu ISRAELumba*

... that shall rule my people Israel.

move-will certainly chief be-be-be-ing-for
them-all-of me-of man-of ISRAEL-of

... will certainly move [i.e. come], for being chief of them,
of my men [i.e. people] of Israel."

MS ERROR [?]



kakakilliko

POSSIBLE MS ERROR FOR **kakilliko**

Matthew ii.07

Wiyā kara ngaiya noa Herod-to barun nguraki-kan,
wiyelliella kārā barun, yakounta ke kakulla munne paibea?

wiya gara ngaya nuwa HERODdu barun nguragigan

[7] Then Herod, when he had privily called the wise men,
inquired of them diligently what time the star appeared.

speak-PH secret then he HEROD-ERG them-all wise-be-agent

Then he, Herod, spoke secretly (to) them, the wise men, ...

MYSTERY WORD: *kara*

kara: gara MEANINGS INCLUDE:

slow	9	humble	2
secret	8	diligent	3
safe	1	be (neg?)	

‘humble’, ‘diligent’ AND ‘slow’
MIGHT BE DIFFERENT VIEWS
OF THE SAME IDEA

... wiyelliella kārā barun, ...

wiyiliyila gara barun

... inquired of them diligently ...

speaking-recently secret them-all

... speaking secretly (to) them, ...

MYSTERY WORD: *kara*

kara: gara MEANINGS INCLUDE:

slow	9	humble	2
secret	8	diligent	3
safe	1	be (neg?)	

‘humble’, ‘diligent’ AND ‘slow’
MIGHT BE DIFFERENT VIEWS
OF THE SAME IDEA

... yakounta ke kakulla munne paibea?

yaguwanda gi gagala mani bayibiya

... what time the star appeared.

when be be-be-PH star appear-do-PH

... (about) when did the star appear.

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

VERB ‘to be’

ACCORDING TO R.M.W. DIXON,
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any verb ‘to be’ ” [Dixon 1980
491:12]
IF THIS IS THE CASE FOR
Awabakal, ga / gi ‘be’
WOULD BE A TkId INVENTION.

Matthew ii.08

Ngatun noa barun yukea Bethlehem kolang, ngatun wiyā,

yuring, tiwolla [?or Tiu.] kārā ngala ko wonnai ko; ngatun nanun nura bōn ba, kai emmoung kin ko wiyelli ko tia, uwauwil koa bang [17] wiyelli ko bōn yanti. [?also]

ngadun nuwa barun yugiya BETHLEHEMgulang ngadun wiya

[8] And he sent them to Bethlehem, and said,

Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

AND he them-all send-PH BETHLEHEM-towards AND speak-PH

And he then sent them to Bethlehem, and said: ...

... yuring, tiwolla [?or Tiu.] kārā ngala ko wonnai ko; ...

yuring diwala gara ngalagu wanayigu

... Go and search diligently for the young child; ...

go away search-IMP! secret that-fellow-for child-for

... “Go away, search secret(ly)
for that fellow, the child; ...

MYSTERY WORD: *kara*

kara: *gara* MEANINGS INCLUDE:

slow	9	humble	2
secret	8	diligent	3
safe	1	be (neg?)	

‘humble’, ‘diligent’ AND ‘slow’
MIGHT BE DIFFERENT VIEWS
OF THE SAME IDEA

go and ...

“**go and** [action]” IS ENGLISH
IDIOMATIC SPEECH MEANING
‘**setting about a task**’, RATHER THAN
A JOURNEY TO DO SOMETHING.
A REFERENCE TO TRAVELLING
MIGHT PUZZLE NATIVE SPEAKERS

...ngatun nanun nura bōn ba, ...

ngadun nanan nura bun ba

... and when ye have found him, ...

AND see-will you-all him WHEN/if

... and when you will see him, ...

[continues next frame]

[continues from previous frame]

...*kai emmoung kin ko wiyelli ko tia*, ...

gayi imuwungGingu wiyiligu diya

... bring me word again, ...

come me-to speak-ing-for me

... come to me, for speaking to me, ...

...*uwauwil koa bang [17] wiyelli ko bōn yanti*. [*?also*]

uwawilguwa bang wiyiligu bun yandi

... that I may come and worship him also.

move-might-having I speak-ing-for him thus

... (that) I might move for speaking [i.e. worshipping] him thus [i.e. also]”.

Matthew ii.09

Ngurrungkulla ta ba bara bōn Pirriwul nung

waita ngaiya bara uwā; ngatun , À, munne ta, natoara ta ba barun ba muriung ka ta, wolliwolliella mikān ta barun ba yanti [?till] uwā ngaiya ngatun kakilliella unnoa wokka ka untaring untoa ta wonnai kakulla.

ngarangGala da ba bara bun biriwalnung

[9] When they had heard the king,
they departed; and, lo, the star, which they saw in the east, went
before them, till it came and stood over where the young child was.

hear-be-PH AFFirm WHEN/if they-all him chief-ACC

When they heard, aye, him, the chief, ...

... *waita ngaiya bara uwā; ...*

wada ngaya bara uwa

... they departed; ...

depart then they-all move-PH

... then they depart-moved; ...

... *ngatun, À, munne ta, natoara ta ba barun ba muriung ka ta, ...*

**ngadun A mani da nadwara da
ba barunba muriyangGa da**

... and, lo, the star, which they saw in the east, ...

AND hey star AFFirm see-done to
AFFirm DONE them-all-of east-at AFFirm

... and, hey, the star, aye, >done<-see-endowed [i.e.
seen by], aye, of them at [i.e. in] the east, aye, ...

ka ta / -ka ta

SOME 80 INSTANCES OF

ka ta: ga da.

INTERPRETATIONS:

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

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]

...*wolliwolliella mikān ta barun ba* ...

wali waliyila miganda barunba

... went before them, ...

move-ing move-ing-recently in front-at them-all-of

... (gradually) moving in front of them, ...

DOUBTFUL TkId TRANSLATION

mikān ta barun ba
barunba: 'of them'
BUT THIS POSSESSIVE IS AN
ANGLICISM PECULIAR TO 'in front',
WHICH IS LINKED TO 'of' IN ENGLISH,
WHILE THERE IS NO 'of' FOR 'behind'
OR 'beside'.
PERHAPS

wali waliyila miganda barun
OR miganda barunGin

...*yanti [?till] uwā ngaiya ngatun kakilliella unnoa wokka ka* ...

yandi uwa ngaya ngadun gagiliyila anuwa wagaga

... till it came and stood over ...

thus move-PH then AND be-be-ing-recently that high-at

... thus [i.e. until] (it) then moved and was there, at high [i.e. overhead], ...

UNIDENTIFIED TERMS

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

...*untaring untoa ta wonnai kakulla.*

andaring anduwada wanayi gagala

... where the young child was.

there-to there-at child be-be-PH

... to there, at there [i.e. where] the child was.

MS ERROR [?]

untoa: 'there' ERROR FOR
unnoa: 'that [?]

Matthew ii.10

Nakulla bara ba unnoa ta munne,
pittul mā ngaiya bara pirun koa [?—] kauwul loa

nagala bara ba anuwa da mani

[10] When they saw the star,
they rejoiced with exceeding great joy.

see-be-PH they-all WHEN/if that AFFirm star

When they saw that, aye, star, ...

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

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

... pittul mā ngaiya bara pirun koa [?—] kauwul loa

bidalma ngaya bara birunGuwa gawaluwa

... they rejoiced with exceeding great joy.

joy-make-PH then they-all glad-having big-having

... they then made joy [i.e. rejoiced], with big glad(ness).

Matthew ii.11

Ngatun uwā bara ba murraring kokirā

nakulla ngaiya bara bōn wonnai bounnoun katoa Mari-toa dunkang-koa ngikoumba, ngatun puntimulleen barān, ngatun wiyellen yirriyirri
[? *worshipped*] *bōn: ngatun bung bungngā ta ba bara tullokāng barun ba, ngukulla ngaiya bōn bara ngukilli-kan-ne Gold-ta, ngatun Frankinsense-ta, ngatun Myrrh-ta.*

ngadun uwa bara ba mararing gugira

[11] And when they were come into the house,
they saw the young child with Mary his mother, and fell down, and worshipped him:
and when they had opened their treasures, they presented unto him gifts; gold, and
frankincense, and myrrh.

AND move-PH they-all WHEN/if inside hut-at

And when they moved inside <at> the hut, ...

MS VARIANT: hut-at

VERSIONS OF 'hut-at':

Tkld

7 **gugiridin**

2 **gugiriba**

2 **gugiraga(ba)**

20 **gugira**

... nakulla ngaiya bara bōn wonnai bounnoun katoa Mari-toa dunkang-koa ngikoumba, ...

nagala **ngaya** bara bun wanayi
buwanuwanGaduwa MARYduwa
danGangGuwa ngigumba

... they saw the young child
with Mary his mother, ...

see-be-PH then they-all him child her-
in company with MARY-in company
with mother-in company with him-of

... they then saw him, the child,
with her, Mary, his mother; ...

DOUBTFUL AGREEMENT

KJV *with Mary his mother,*

Tkld **buwanuwanGaduwa MARYduwa**
danGangGuwa ngigumba

PERHAPS BETTER REPRESENTED BY:

buwanuwanGaduwa MARY danGang ngigumba

her-with MARY mother him-of

with her, his mother Mary ... OR

buwanuwanGaduwa MARYduwa danGang
ngigumba

with her, with Mary, his mother

-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)

MYSTERY WORD: **dunGa...**

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

[continues next frame]

[continues from previous frame]

...*ngatun puntimulleen barān*, ...

ngadun bandimaliyan baran

... and fell down, ...

and fall-make-ing-did DOWN

... and fell <down>, ...

Anglicism DOWN

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

come, go, *down* *descend*

take, let, *down* *lower*

pull *down* *demolish*

sit *down* *rest*

cut, hew, *down* *fell*

fall *down* *collapse*

Also 'down' in:

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

...*ngatun wiyellen yirriyirri* [*? worshipped*] *bōn*: ...

ngadun wiyiliyan yiri yiri bun

... and worshipped him: ...

AND speak-ing-did sacred him

... and speaking sacred(ly) [i.e. worshipped] him: ...

[continues next frame]

[continues next frame]

[continues from previous frame]

...ngatun bung bungngā ta ba bara tullokāng barun ba, ...

ngadun bangbangGa da ba bara dalugang barunba

... and when they had opened their treasures, ...

AND open-do-compel-PH AFFirm WHEN/if they-all
hold-BEness [property] them-all-of

... and when they opened, aye, their property [i.e. treasures], ...

Tkld INVENTIONS: property / town / kingdom

Tkld coined the following terms:

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

...ngukulla ngaiya bōn bara ...

ngugala ngaya bun bara

... they presented unto him ..

give-be-PH then him they-all

... they then gave him ...

...ngukilli-kan-ne Gold-ta, ngatun Frankinsense-ta, ngatun Myrrh-ta.

ngugiligani GOLD da ngadun FRANKINSENSE da ngadun MYRRH da

... gifts; gold, and frankincense, and myrrh.

give-be-ing-entity GOLD AFFirm AND FRANKINSENSE AFFirm AND MYRRH AFFirm

... giving entities [i.e. gifts]: gold, aye, and frankinsense, aye, and myrrh, aye.

Matthew ii.12

Ngatun tūngngunbeā pōrrun-ta Eloī-to
yari bara uwea kun willambo Herod [19] kai kolang, waita uwā bara
purrai kolang barun ba kolang tarai koa yapung koa.

ngadun dungGanbiya burunda ELOIdu

[12] And being warned of God in a dream
that they should not return to Herod, they departed into their own country
another way.

AND show-do-PH dream-at GOD-ERG

And God showed [i.e. warned] at [i.e. in] a dream ...

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

... *yari bara uwea kun willambo Herod [19] kai kolang, ...*

yari bara uwiyagan
wilambu HERODgayigulang

... that they should not return to Herod, ..

stop they-all move-lest-now
return-EMPH HEROD-at-towards

... (that) stop lest they emphatically
return-move towards Herod [i.e. that they
(should) stop return(ing) to Herod], ...

-yaga: ‘again’ / ‘lest’	
THE DERIVATIONAL SUFFIX <i>-yaga</i> IS USED FOR BOTH ‘again’ AND ‘lest’.	
189	present tense: <i>-n</i>
57	future tense: <i>-nan</i>
37	past historic PH and IMP!: <i>-∅</i>
0	past tense: <i>-yan</i>

-gayi / --bayi: because, at, ITEM			
IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY, about (concerning) <i>because</i> <i>at</i> <i>ITEM</i>			
<i>-gayi</i>	42	41	12
<i>-bayi</i>	–	–	3
<i>-dayi</i>	–	–	2
<i>-wayi</i>	–	–	4

... *waita uwā bara purrai kolang barun ba kolang tarai koa yapung koa.*

wada uwa bara barayigulang
barunbagulang darayiguwa yabangGuwa

... they departed into their own country another way.

depart-move-PH they-all earth-towards them-all-of-towards
other-having (through/by) path-having (through/by)

... they depart-moved to their earth [i.e. country] having [i.e. by] another path.

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

Matthew ii.13

ſ Ngatun, waita uwā ta ba bara,

*À, paibēa Angel-lo Pirriwul koba Joseph-nung pōrrun ka,
wiyelliella, Bounkullia, ngatun māra bi unnoa wonnai,
ngatun tunkang ngikoumba, ngatun tulbulla [? bullā] unta
kolang Egypt kolang, ngatun yellawolliella bi untaring [?
until] tanan uwea kunnun bang wiyelli ko banūng: kulla wal
Herod-to noa tiuwollinnun unnoa wonnai tetti warilli ko bōn.*

ngadun wada uwa da ba bara

[13] And when they were departed,

behold, the angel of the Lord appeareth to Joseph in a dream,
saying, Arise, and take the young child and his mother, and flee into
Egypt, and be thou there until I bring thee word: for Herod will
seek the young child to destroy him.

AND depart move-PH AFFirm WHEN/if they-all

And when they depart-moved, aye, ...

... À, paibēa Angel-lo Pirriwul koba Joseph-nung pōrrun ka, ...

À bayibiya ANGELu biriwalguba JOSEPHnung burunGa

... the angel of the Lord appeareth to Joseph in a dream, ..

hey appear-do-PH ANGEL-ERG chief-of JOSEPH-ACC dream-at

... hey, an angel of the chief appeared (to) Joseph at [i.e. in] a dream, ...

... wiyelliella, Bounkullia, ngatun māra bi unnoa wonnai, ...

wiyiliyila bungGaliya ngadun mara bi anuwa wanayi

... saying, Arise, and take the young child ...

speaking-recently rise-be-ing-IMP! and take-IMP! thou that child

... speaking: "Rise, and you must take that child, ...

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

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

[continues next frame]

[continues from previous frame]

... *ngatun tunkang ngikoumba*, ...

ngadun danGang ngigumba

... and his mother, ..

AND mother him-of

... and his mother, ...

... *ngatun tulbulla* [*? bullīa*] *unta kolang Egypt kolang*, ...

ngadun dalbala [*dalbaliya* [*?*]] **andagulang EGYPTgulang**

... and flee into Egypt, ...

AND flee-IMP! there-towards EGYPT-towards

... and (you) must flee towards there, towards Egypt, ...

[continues next frame]

[continues next frame]

[continues from previous frame]

...ngatun yellawolliella bi untaring [? until] tanan
uwea kunnun bang wiyelli ko banūng: ...

ngadun yilawaliyila bi andaring danan
uwiyaganan bang wiyiligu ba nung

... and be thou there until I bring thee word: ...

AND sit-ing-recently thou there-to approach
move-again-will I speak-ing-for I-thee

... and you (be) sitting [i.e. staying] to
there [i.e. until] I will approach-move
again for speaking, I (to) you: ...

UNIDENTIFIED TERMS

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

untaring: until [?]

until: **yandi** [?]: c.f.:

"yanti"	yandi	"... till it came and stood over ..."	thus [until]	Tkld Matthew [11:02:09::17 :6.21] [Awa]
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-yaga: 'again' / 'lest'

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

189 **present** tense: **-n**
57 **future** tense: **-nan**
37 **past historic** PH and IMP!: **-Ø**
0 **past** tense: **-yan**
POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**
uwi-yaga-nan: move-again-will
'again' / 'lest' INCONGRUENT

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**

...kulla wal Herod-to noa tiuwollinnun
unnoa wonnai tetti warilli ko bōn.

gala wal HERODdu nuwa dyuwalinan
anuwa wanayi didi wariligu bun

... for Herod will seek the young child to destroy him.

because certainly HEROD-ERG he search-ing-will
that child dead operate-ing-for him

... because certainly he, Herod, will be searching
(for) that child, for dead-operating [i.e. killing] him."

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

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

Matthew ii.14

*Boungkulleen noa ba,
mankulla ngaiya noa unnoa wonnai
ngatun tunkang ngikoumba tokoi ta,
ngatun waita uwā Egypt kolang;*

bungGaliyan nuwa ba

[14] When he arose,
he took the young child and his mother
by night, and departed into Egypt:

rise-be-ing-did he WHEN/if

And when he was rising,

... mankulla ngaiya noa unnoa wonnai ngatun tunkang ngikoumba tokoi ta, ...

**manGala ngaya nuwa anuwa wanayi
ngadun danGang ngigumba duguwida**

... he took the young child and his mother by night, ..

take-be-PH then he that child AND mother him-of night-at

... he then took that child and his mother at night, ..

... ngatun waita uwā Egypt kolang;

ngadun wada uwa EGYPTgulang

... and departed into Egypt:

AND depart move-PH EGYPT-towards

... and depart-moved towards Egypt.

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

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

Matthew ii.15

Ngatun kakilliella untaring yakiki ta bo tetti ba noa Herod:

kauwil koa kakilli ko wiyatoara ta Pirriwul ko Prophet-to, wiyelliella, unta birung Egypt ka birung kaibēa bōn bāng yinnal emmouemba. [21] uwil koa kakilli ko wi

**ngadun gagiliyila andaring
yagigidabu didiba nuwa HEROD**

[15] And was there until the death of Herod:
that it might be fulfilled which was spoken of the Lord by the prophet, saying,
Out of Egypt have I called my son.

AND be-be-ing-recently there-to now-be-at-EMPH
dead-do-PH he HEROD

And was being to there emphatically
at now [i.e. until] he, Herod, died; ...

... kauwil koa kakilli ko wiyatoara ta Pirriwul ko Prophet-to, ...

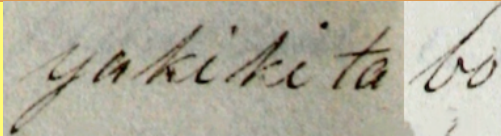
**gawilguwa gagiligu wiyadwara da
biriwalgu PROPHETdu**

... that it might be fulfilled which was spoken of
the Lord by the prophet, ...

be-might-having be-be-ing-for speak-done to
ABSTR chief-ERG PROPHET-ERG

... (so it) might be for being (as) speak-
endowed [i.e. spoken by] the chief prophet, ...

MS ERROR [?]

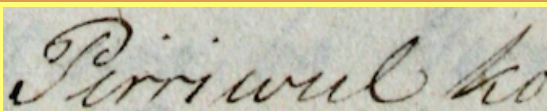


yagigi da bu: now-be-at-EMPH [?]
PERHAPS MS ERROR FOR:
yagida da bu: now AFFirm EMPH
yagidabu: now-EMPH

UNIDENTIFIED TERMS

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

MS ERROR [?]



biriwal-gu: chief-ERG
IF **-gu** IN THIS CASE IS ERGative,
THIS SHOULD BE:
biriwal-lu: chief-ERG

da FUNCTIONS

da AFFirm
da ABSTR
-da LOCative
da

PASSIVE: -dwara

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

... wiyelliella, unta birung Egypt ka birung
kaibēa bōn bāng yinnal emmouemba. [21]

wiyiliyila andabirang EGYPTgabirang
gayibiya bun bang yinal imuwumba

... saying, Out of Egypt have I called my son.

speaking-recently there-away from EGYPT-away from
call-be-PH him I son me-of

... speaking: "From there, from Egypt, I called him, my son".

Matthew ii.16

¶ Yakita ngaiya noa Herod,

*nakulla noa ba beelmatōara [? or ta] bōn bara nguraki-kān-to, Bukka
bān ngaiya noa kauwul, ngatun yukea unta birung, ngatun tetti-
bungngā /or warea/ [? —] barun yantīn wonnai un[ta tara] kakulla
Beth-leham ka, ngatun [untoa tara] kakulla purrai ta ba untoa kul,
Buloara [kul] wunul kul [? two years old] ka birung, ngatun warea kul
la birung, yanti yakita bo noa wiyā kārā barun nguraki-kān.*

yagida **ngaya nuwa HEROD**

[16] Then Herod,

when he saw that he was mocked of the wise men, was exceeding
wroth, and sent forth, and slew all the children that were in Bethlehem,
and in all the coasts thereof, from two years old and under, according to
the time which he had diligently inquired of the wise men.

now then he HEROD

Now then he, Herod, ...

... nakulla noa ba beelmatōara [? or ta] bōn bara nguraki-kān-to, ...

nagala nuwa ba biyilmadwara

OR biyilma da [?]\ bun bara **nguragigandu**

... when he saw that he was mocked of the wise men, ...

see-be-PH he WHEN/if mock-make-done to
\mock-make-PH AFFirm\ him they-all wise-be-agent-ERG

... when he saw, they, the wise men, mock make-endowed [i.e. mocked] him, ..

[continues next frame]

[continues from previous frame]

...Bukka bān ngaiya noa kauwul, ...

bagaban ngaya nuwa gawal

... was exceeding wrath, ...

anger-do-now then he big

... he (was) then big anger now, ...

...ngatun yukea unta birung, ...

ngadun yugiya andabirang

... and sent forth, ...

AND send-PH there-away from

... and send away from there, ..

*...ngatun tetti-bungngā /or warea/ [? —] barun
yantīn wonnai ~~un[ta-tara]~~ kakulla Beth-leham ka, ...*

**ngadun didibangGa \ OR [didi]wariya\
barun yandin wanayi gagala BETHLEHEMga**

... and slew all the children that were in Bethlehem, ...

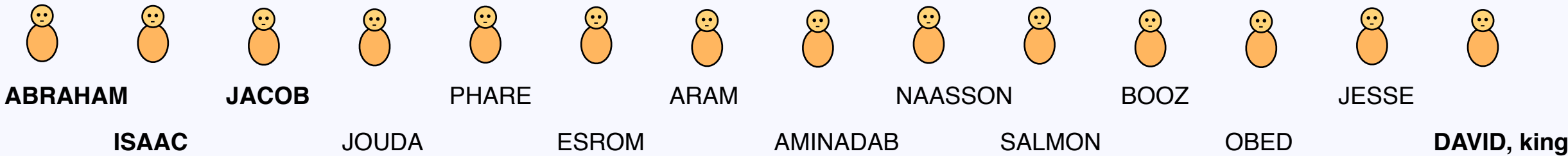
AND dead-do-compel-PH \OR dead-operate-PH\
them-all all child be-be-PH BETHLEHEM-at

... and compelled dead /OR operated dead [i.e. executed]/
all them, the children (who) were at [i.e. in] Bethlehem, ...

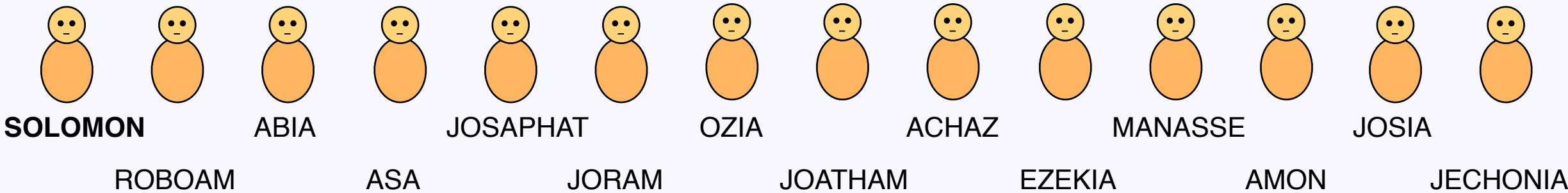
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Matthew i

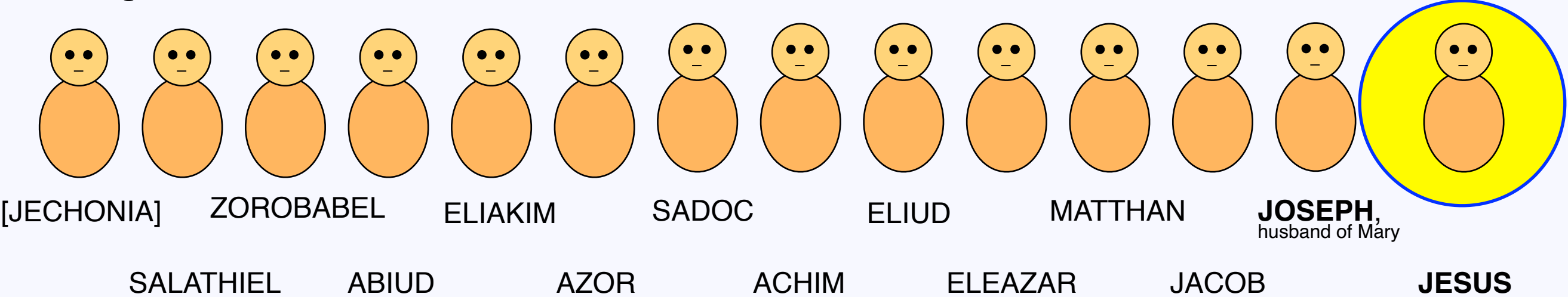
14 generations



14 generations



14 generations



Matthew i.01

*Wiyelli-kan-ne ta willung ngēl
koba Jesu-umba Krist-koba;
yināl ta Dabid-ūmba, yinal ta Abraham-ūmba.*

wiyiligani da wilangNGilguba
JESUSumba CHRISTguba

[1] The book of the generation of Jesus Christ,
the son of David, the son of Abraham.

speaking-entity ABSTR return/behind (past)-place
[generation]-of JESUS-of CHRIST-of

The speaking entity [i.e. book] of the past-place
[i.e. generation] of Jesus Christ; ...

... yināl ta Dabid-ūmba, yinal ta Abraham-ūmba.

yinal da DAVIDumba yinal da ABRAHAMumba

... the son of David, the son of Abraham.

son AFFirm DAVID-of son AFFirm ABRAHAM-of

... the son, aye, of David, the son, aye, of Abraham.

DOUBTFUL AGREEMENT

KJV *Jesus Christ*

Tkld **JESUSumba CHRISTguba**

PERHAPS BETTER REPRESENTED BY:

Jesu-ūmba Krist

Jesus-of Christ

Jesus Christ

Matthew i.02

Abraham* _____ [*Begat?] Isaac,
ngatun Isaac _____ Jacob, ngatun ngatun [sic] Jouda ngatun
koti ta [?Brethren] ngikoumba,

ABRAHAM _____ <biyungbayiguba> ISAAC

[2] Abraham begat Isaac; and Isaac
begat Jacob; and Jacob begat Judas and his brethren;

ABRAHAM _____ <father of> ISAAC

Abraham <begat> Isaac, ...

AWABAKAL WORD: 'begat'

THE WORD FOR 'to be born' IS

burga-li-gu

THE WORD FOR 'to bear' IS
UNKNOWN, OR THE SAME
IF SOMEONE begat SOMEONE ELSE,
HE IS THEN his father.

biyung-bayi-guba = 'father-of', WHICH
APPEARS TO BE A REASONABLE
EQUIVALENT OF THE ARCHAIC 'begat'

"pór-kakilliko"	bur-ga-gi-li-gu	"to be dropped, to be born."	drop -be-be-ing-for	Tkld/Frsr AWA Aust Voc [61:35] [Awa]
"por-kullitoara"	bur-ga-li-dwara	"that which is born;"	drop -be-ing done to	Tkld/Frsr AWA 1892 [95:30] [Awa]
"pór kulléün noa"	bur-ga-li-yan-nuwa	"he has just been born,"	drop -be-ing-did he	Tkld/Frsr AWA 1892 [24:28] [Awa]

... ngatun Isaac _____ Jacob, ...

ngadun ISAAC _____ JACOB

... and Isaac begat Jacob; ...

AND ISAAC _____ [*Begat] JACOB

... and Isaac <begat> Jacob, ...

... ngatun ngatun [sic] Jouda ngatun koti ta [?Brethren] ngikoumba,

ngadun <JACOB _____> JOUDA ngadun gudi da ngigumba

... and Jacob begat Judas and his brethren;

AND <JACOB _____ [*Begat]> JUDAS AND kinsman ABSTR him-of

... and <Jacob begat> Judas and his kinsmen.

Word omitted

Tkld OMITTED 'JACOB _____'
AND REPEATED ngatun

Matthew i.03

Ngatun Jouda _____ Phare,

ngatun Zara Thamar ka birung, ngatun Phare

_____ Esrom, ngatun Esrom _____ Aram,

ngadun JOUDA _____ PHARE

[3] And Judas begat Phares and Zara of Thamar;

and Phares begat Esrom; and Esrom begat Aram;

AND JOUDA _____ [*Begat] PHARE

And Judas <begat> Phare ...

AWABAKAL WORD

‘begat’

biyung-bayi-guba

father-of

begat

... ngatun Zara Thamar ka birung, ...

ngadun ZARA THAMARgabirang

... and Zara of Thamar; ...

and Zara Thamar-away from

... and Zara from Thamar, ...

...ngatun Phare _____ Esrom, ngatun Esrom _____ Aram,

ngadun PHARES _____ ESROM ngadun ESROM _____ ARAM

... and Phares begat Esrom; and Esrom begat Aram;

and PHARES _____ [*Begat] ESROM AND ESROM _____ [*Begat] ARAM

... and Phares <begat> Esrom, and Esrom <begat> Aram,

Matthew i.04

Ngatun Arum [sic] _____ Aminadab,
ngatun Aminadab _____ Naasson, ngatun Naasson _____ Salmon,

ngadun ARAM _____ AMINADAB

[4] And Aram begat Aminadab;
and Aminadab begat Naasson; and Naasson begat Salmon;

AND ARAM _____ [*Begat] AMINADAB

And Aram <begat> Aminadab, ...

AWABAKAL WORD
'begat'

biyung-bayi-guba
father-of
begat

... ngatun Aminadab _____ Naasson, ...

ngadun AMINADAB _____ NAASSON

... and Aminadab begat Naasson; ...

AND AMINADAB _____ [*Begat] NAASSON

... and Aminadab <begat> Naasson, ...

... ngatun Naasson _____ Salmon,

ngadun NAASON _____ SALMON

... and Naasson begat Salmon;

AND NAASSON _____ [*Begat] SALMON

... and Naasson <begat> Salmon;

Matthew i.05

*Ngatun Salmon _____ Booz, Rachab ka birung,
ngatun Booz _____ Obed Ruth ka birung, [ani [?]] ngatun Obed _____ Jesse.*

ngadun SALMON _____ BOOZ RACHABgabirang

[5] And Salmon begat Booz of Rachab;
and Booz begat Obed of Ruth; and Obed begat Jesse;

AND SALMON _____ [*Begat] BOOZ RACHAB-away from

And Salmon <begat> Booz from Rachab, ...

AWABAKAL WORD
'begat'

biyung-bayi-guba
father-of
begat

... ngatun Booz _____ Obed Ruth ka birung, [ani [?]] ngatun Obed _____ Jesse.

ngadun BOOZ _____ OBED RUTHgabirang ngadun OBED _____ JESSE

... and Booz begat Obed of Ruth; and Obed begat Jesse;

AND BOOZ _____ [*Begat] OBED RUTH-away from AND OBED _____ [*Begat] JESSE

... and Booz <begat> Obed from Ruth, and Obed <begat> Jesse.

Matthew i.06

*Ngatun Jesse _____ Dabid Pirriwul ta, ngatun
Dabid Pirriwul _____ Solomon bounnoun [5] ka birung _____ Uria-ūmba,*

ngadun JESSE _____ DAVID piriwal da

[6] And Jesse begat David the king; and
David the king begat Solomon of her that had been the wife of Urias;

AND JESSE _____ [*Begat] DAVID chief AFFirm

And Jesse <begat> David the chief, aye, ...

**AWABAKAL WORD
'begat'**

biyung-bayi-guba
father-of
begat

*... ngatun Dabid Pirriwul _____ Solomon
bounnoun [5] ka birung _____ Uria-ūmba,*

**ngadun DAVID biriwal _____ SOLOMON
buwanuwanGabirang _____ URIASumba**

... and David the king begat Solomon
of her that **had been the wife** of Urias;

**AND DAVID chief _____ [*Begat]
SOLOMON her-away from URIAS-of**

... and chief David <begat> Solomon from her of Urias;

DOUBTFUL Tkld TRANSLATION

Tkld DID NOT TRANSLATE 'had been the wife'.
CONCEPT PERHAPS EXPRESSED IN TWO SENTENCES:

ngadun DAVID biriwal *biyungbayiguba* SOLOMON
AND DAVID chief father-of SOLOMON

And David the chief (was) the father of Solomon

danGan SOLOMON-umba gagalala da buriganbayi URIAumba
mother SOLOMON be-be-PH-PH AFFirm wife URIA-of
The mother of Solomon had been, aye, the wife of Uria.

Matthew i.07

Ngatun Solomon _____ Roboam,
ngatun Roboam _____ Abia ngatun Abia _____ Asa,

ngadun SOLOMON _____ ROBOAM

[7] And Solomon begat Roboam;
and Roboam begat Abia; and Abia begat Asa;

AND SOLOMON _____ [*Begat] ROBOAM

And Solomon <begat> Roboam, ...

AWABAKAL WORD
'begat'

biyung-bayi-guba
father-of
begat

... ngatun Roboam _____ Abia ngatun Abia _____ Asa,

ngadun ROBOAM _____ ABIA ngadun ABIA _____ ASA

... and Roboam begat Abia; and Abia begat Asa;

AND ROBOAM _____ [*Begat] ABIA AND ABIA _____ [*Begat] ASA

... and Roboam <begat> Abia, and Abia <begat> Asa,

Matthew i.08

*Ngatun Asa _____ Josaphat,
ngatun Josaphat _____ Joram ngatun Joram _____ Ozia,*

ngadun ASA _____ JOSAPHAT

[8] And Asa begat Josaphat;
and Josaphat begat Joram; and Joram begat Ozias;

AND ASA _____ [*Begat] JOSAPHAT

And Asa <begat> Josaphat, ...

AWABAKAL WORD
'begat'

biyung-bayi-guba
father-of
begat

... ngatun Josaphat _____ Joram ngatun Joram _____ Ozia,

ngadun JOSAPHAT _____ JORAM ngadun JORAM _____ OZIAS

... and Josaphat begat Joram; and Joram begat Ozias;

AND JOSAPHAT _____ [*Begat] JORAM AND JORAM _____ [*Begat] OZIAS

... and Josaphat <begat> Joram, and Joram <begat> Osias;

Matthew i.09

*Ngatun Ozia _____ Joatham,
ngatun Joatham _____ Achaz, ngatun Achaz _____ Ezekia,*

ngadun OZIAS _____ JOATHAM

[9] And Ozias begat Joatham;
and Joatham begat Achaz; and Achaz begat Ezekias;

AND OZIAS _____ [*Begat] JOATHAM

And Ozias <begat> Joatham, ...

AWABAKAL WORD
'begat'

biyung-bayi-guba
father-of
begat

... ngatun Joatham _____ Achaz, ...

ngadun JOATHAM _____ ACHAZ

... and Joatham begat Achaz;...

AND JOATHAM _____ [*Begat] ACHAZ

... and Joatham <begat> Achaz, ...

... ngatun Achaz _____ Ezekia,

ngadun ACHAZ _____ EZEKIAS

... and Achaz begat Ezekias;

AND ACHAZ _____ [*Begat] EZEKIAS

... and Achaz <begat> Ezekias;

Matthew i.10

*Ngatun Ezekia _____ Manasse,
ngatun Manasse _____ Amon, ngatun Amon _____ Josia,*

ngadun EZEKIAS _____ MANASSES

[10] And Ezekias begat Manasses;
and Manasses begat Amon; and Amon begat Josias;

AND EZEKIAS _____ [*Begat] MANASSES

And Ekekias <begat> Manasses, ...

AWABAKAL WORD
'begat'

biyung-bayi-guba
father-of
begat

... ngatun Manasse _____ Amon,...

ngadun MANASSES _____ AMON

... and Manasses begat Amon;...

AND MANASSES _____ [*Begat] AMON

... and Manasses <begat> Amon, ...

... ngatun Amon _____ Josia,

ngadun AMON _____ JOSIAS

... and Amon begat Josias;

AND AMON _____ [*Begat] JOSIAS

... and Amon <begat> Josias;

Matthew i.11

Ngatun Josia _____ Jechonia
ngatun koti ta bara [Brethren?] ngikoumba
unta kakulla yakita ngaiya yemmamā barun ba unta kolang Babylon kolang:

ngadun JOSIAS _____ JECHONIAS
ngadun gudi da bara ngigumba

[11] And Josias begat Jechonias and his brethren,
about the time they were carried away to Babylon:

AND JOSIAS _____ [*Begat] JECHONIAS AND kinsman ABSTR they-all him-of

And Josias <begat> Jechonias and they, his kinsmen, ...

... unta kakulla yakita ngaiya ...

anda gagala yagida ngaya

... about the time ...

there be-be-PH now then

... (it) was now there then [i.e. about the time] ...

... yemmamā barun ba unta kolang Babylon kolang:

yimama barun ba andagulang BABYLONGulang

... they were carried away to Babylon:

lead-make-PH them-all WHEN/if there-towards BABYLON-towards

... when (someone) led them towards there, towards Babylon.

AWABAKAL WORD
'begat'

biyung-bayi-guba
father-of
begat

DOUBTFUL Tkld
TRANSLATION

koti ta bara ngikoumba
PROBABLY SHOULD BE:
barun koti ta ngikoumba
barun gudi da ngigumba
them-all kinsmen him-of
i.e. begat them, his kinsmen

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...)

Matthew i.12

Ngatun yakita yukita yemmamā barun ba unta ta Babylon ka ta,
Jechonia _____ Salathiel ngatun Salathiel _____ Zorobabel [7]

**ngadun yagida yugida yimama
barun ba andada BABYLONga da**

[12] And after they were brought to Babylon,
Jechonias begat Salathiel; and Salathiel begat Zorobabel;

AND now after lead-make-PH them-all
WHEN/if there-at BABYLON-at AFFirm

And now, when after (someone) led them
at [i.e. to] there, at [i.e. to] Babylon, aye, ...

PASSIVE IGNORED

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

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

ka ta / -ka ta

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

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

... Jechonia _____ Salathiel ngatun Salathiel _____ Zorobabel [7]

**JECHONIAS _____ SALATHIEL
ngadun SALATHIEL _____ ZOROBABEL**

... Jechonias begat Salathiel; and Salathiel begat Zorobabel;

JECHONIAS _____ [*Begat] SALATHIEL
AND SALATHIEL _____ [*Begat] ZOROBABEL

... Jechonias <begat> Salathiel, and Salathiel <begat> Zorobabel.

AWABAKAL WORD
'begat'

biyung-bayi-guba
father-of
begat

Matthew i.13

Ngatun Zorobabel _____ Abiud, ngatun Abiud _____ Eliakim, ngatun Eliakim _____ Azor,

ngadun ZOROBABEL _____ ABIUD

[13] And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

AND ZOROBABEL _____ [*Begat] ABIUD

And Zorobabal <begat> Abiud; ...

AWABAKAL WORD

'begat'

biyung-bayi-guba

father-of

begat

... ngatun Abiud _____ Eliakim, ...

ngadun ABIUD _____ ELIAKIM

... and Abiud begat Eliakim;...

AND ABIUD _____ [*Begat] ELIAKIM

... and Abiud <begat> Eliakim; ...

... ngatun Eliakim _____ Azor,

ngadun ELIAKIM _____ AZOR

... and Eliakim begat Azor;

AND ELIAKIM _____ [*Begat] AZOR

... and Eliakin <begat> Azor;

Matthew i.14

*Ngatun Azor _____ Sadoc,
ngatun Sadoc _____ Achim, ngatun Achim _____
Eliud,*

ngadun AZOR _____ SADOC

[14] And Azor begat Sadoc; ...

AND AZOR _____ [*Begat] SADO

C

And Azor <begat> Sadoc, ...

AWABAKAL WORD
'begat'

biyung-bayi-guba
father-of
begat

... *ngatun Sadoc _____ Achim, ...*

ngadun SADOC _____ **ACHIM**

... and Sadoc begat Achim; ...

AND SADO

C _____ [*Begat] ACHIM

... and Sadoc <begat> Achim, ...

... *ngatun Achim _____ Eliud,*

ngadun ACHIM _____ ELIUD

... and Achim begat Eliud;

AND ACHIM _____ [*Begat] ELIU

D

... and Achim <begat> Eliud;

Matthew i.15

Ngatun Eliud _____ Eleazar,
ngatun Eleazar _____ Matthan, ngatun Matthan
_____ Jacob,

ngadun ELIUD _____ ELEAZAR

[15] And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

AND ELIUD _____ [*Begat] ELEAZAR

And Eliud <begat> Eleazar, ...

AWABAKAL WORD
'begat'

biyung-bayi-guba
father-of
begat

... *ngatun Eleazar _____ Matthan, ...*

ngadun ELEAZAR _____ MATTHAN

... and Eleazar begat Matthan; ...

AND ELEAZAR _____ [*Begat] MATTHAN

... and Eleazar <begat> Matthan, ...

... *ngatun Matthan _____ Jacob,*

ngadun MATTHAN _____ JACOB

... and Matthan begat Jacob;

AND MATTHAN _____ [*Begat] JACOB

... and Matthan <begat> Jacob,

Matthew i.16

Ngatun Jacob _____ Joseph, Poribai ta Mari-ūmba
bounnoun kabirung pōirkulleen Jesu yitirroa Krist.

ngadun JACOB _____JOSEPH
buribayi da MARYumba

[16] And Jacob begat Joseph the husband of Mary,
of whom was born Jesus, who is called Christ.

AND JACOB _____ [*Begat] JOSEPH
husband-ITEM AFFirm MARY-of

And Jacob <begat> Joseph, husband, aye, of Mary,
from her Jesus was being born, having the name Christ.

AWABAKAL WORD
'begat'

biyung-bayi-guba
father-of
begat

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

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

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

... *bounnoun kabirung pōirkulleen Jesu yitirroa Krist.*

buwanuwanGabirang burgaliyan JESUS yidaruwa CHRIST

... of whom was born Jesus, who is called Christ.

her-away from drop-be-ing-did JESUS name-having CHRIST

... from her Jesus was being born, having the name Christ.

AWABAKAL WORD: 'born'

THE WORD FOR 'to be born' IS
burga-li-gu

THE WORD FOR 'to bear' IS
UNKNOWN, OR THE SAME
IF SOMEONE begat SOMEONE ELSE,
HE IS THEN his father.

biyung-bayi-guba = 'father-of', WHICH
APPEARS TO BE A REASONABLE
EQUIVALENT OF THE ARCHAIC 'begat'

“pór-kakilliko”	bur-ga-gi-li-gu	“to be dropped, to be born.”	drop -be-be-ing-for	Tkld/Frsr AWA Aust Voc [61:35] [Awa]
“por-kullitoara”	bur-ga-li-dwara	“that which is born;”	drop -be-ing done to	Tkld/Frsr AWA 1892 [95:30] [Awa]
“pór kulléün noa”	bur-ga-li-yan-nuwa	“he has just been born;”	drop -be-ing-did he	Tkld/Frsr AWA 1892 [24:28] [Awa]

Matthew i.17

Yanti kakulla ta yantīn willung-ngēl

Abraham ka birung unta ko Dabid ka ko

fourteen ta willung-ngēl; ngatun [unta] Dabid ka birung unta ko yemmamulli ta ko unta kolang Babylon kolang, fourteen ta willung-ngel; ngatun unta birung yemmamulli ta birung unta kolang Babylon ka birung [9] unta ko Krist ka ko, fourteen ta willung-ngēl.

yandi gagala da yandin wilangNGil

ABRAHAMgabirang andagu DAVIDgagu

[17] So all the generations from Abraham to David

are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

thus be-be-PH AFFirm all return/behind (past)-place
[generation] ABRAHAM-away from there-to DAVID-to

Thus were, aye, all the behind places [i.e. generations]
from Abraham to there, to David, ...

... fourteen ta willung-ngēl;...

FOURTEEN da wilangNGil

... are fourteen generations; ...

FOURTEEN AFFirm return/behind (past)-place [generation]

... fourteen, aye, generations; ...

Tkld INVENTIONS:
disciple / passover / generation

Tkld coined the following terms:

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

[continues next frame]

[continues from previous frame]

... ngatun [~~unta~~] Dabid ka birung unta ko
yemmamulli ta ko unta kolang Babylon kolang, ...

ngadun DAVIDgabirang andagu
yimamalidagu andagulang BABYLONgulang

... and from David until the carrying away into Babylon ...

AND DAVID-away from there-to lead-make-ing-to
there-towards BABYLON-towards

... and from David to there, to the leading
towards there, towards Babylon, ...

UNIDENTIFIED TERMS

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

... fourteen ta willung-ngel; ...

FOURTEEN da wilangNGil

... are fourteen generations; ...

FOURTEEN AFFirm return/behind (past)-place [generation]

... fourteen, aye, generations; ...

Tkld INVENTIONS:
disciple / passover / generation

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

[continues next frame]

[continues from previous frame]

... *ngatun unta birung yemmamulli ta birung* ...

ngadun andabirang yimamalidabirang

... and from the carrying away ...

AND there-away from lead-make-ing-away from

... and the leading away from there, ...

... *unta kolang Babylon ka birung [9] unta ko Krist ka ko, ...*

andagulang BABYLONgabirang andagu CHRISTgagu

... into Babylon unto Christ ...

there-towards BABYLON-away from [towards?] there-to CHRIST-to

... towards there, from [MS MISTAKE FOR
'towards'] Babylon, to there, to Christ, ...

MS ERROR

Babylon ka birung
MS ERROR FOR
Babylon kolang
BABYLON-towards

... *fourteen ta willung-ngēl.*

FOURTEEN da wilangNGil

... are fourteen generations.

FOURTEEN AFFirm return/behind (past)-place [generation]

... fourteen, aye, generations

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

Matthew i.18

¶ *Yakita ngaiya pōrkulli ta Jesu-ūmba ngiakai yanti:*

*wiyoara ta ba bountoa Dunkan ngikoumba Mari Joseph ko [See L 1/27], [tānga-buloara]
wonnai kân bountoa [tānga] Marai to yirriyirri kan to, tānga buloara bountoa kakilliella.*

yagida **ngaya** burgali da JESUSumba **ngiyagayi** yandi

[18] Now the birth of Jesus Christ was on this wise:

When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

now then drop-be-ing ABSTR JESUS-of like this thus

Now then the dropping [i.e. being born] of Jesus (was) like this thus: ...

... *wiyoara ta ba bountoa Dunkan
ngikoumba Mari Joseph ko [See L 1/27], ...*

wiyadwara da ba buwanduwa
danGan ngigumba MARY JOSEPHgu

... When as his mother Mary was espoused to Joseph, ...

speak-done to ABSTR WHEN/if
mother him-of MARY JOSEPH-to

... when she, his mother Mary, (was) speak-endowed
[i.e. spoken (for) by] [i.e. married] to 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

danGan ngigumba MARY buriganbayi JOSEPHgu

mother him-of MARY spouse-agent-[f] ITEM [i.e. wife] Joseph-to

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]

Matthew i.18

[continues from previous frame]

... *wonnai k̄an bountoa [tāngə] Marai to yirriirri kan to, ...*

wanayigan buwanduwa marayidu yiri yirigandu

... before they came together, she was found with child of the Holy Ghost.

child-agent she spirit-using sacred-agent-using

... she (was) a child-agent [i.e. pregnant] using
[i.e. of] the sacred-agent spirit [i.e. Holy Ghost], ...

... *tānga buloara bountoa kakilliella.*

danga bulwara buwanduwa gagiliyila

... before they came together, ...

before two she be-be-ing-recently

... before (the) two (including) she were being (together) recently.

Matthew i.19

*Kulla noa Joseph [kə-nəa] murrorong tai noa,
keawai noa kōtta tūngngunbilli ko bounnoun nakilli ko yāntīn to, kōttelliella noa
wūnkulli [kil?] ko bounnoun kara [Privily?]*

gala nuwa JOSEPH mururungdayi nuwa

[19] Then Joseph her husband, being a just man,
and not willing to make her a publick example, was minded to put her away privily.

because he JOSEPH good-ITEM

Because he Joseph, he (was) good, ...

DOUBTFUL Tkld TRANSLATION

KJV *Joseph her husband,*
Tkld **nuwa JOSEPH**
he JOSEPH

PERHAPS:

nuwa buribayi buwanuwanba JOSEPH
he *husband her-of* JOSEPH
he, JOSEPH, her husband

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

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

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

... keawai noa kōtta tūngngunbilli ko bounnoun nakilli ko yāntīn to, ...

**giyawayi nuwa guda dungGanbiligu
buwanuwan nagiligu yandindu**

... and not willing to make her a publick example, ...

no he think-PH show-do-ing-for her see-be-ing-for all-for

... he did not think (of) showing her for all (to be) seeing, ...

MYSTERY WORD: *dunGa...*

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

... kōttelliella noa wūnkulli [kil?] ko bounnoun kara [Privily?]

gudiliyila nuwa wunGaligu \wunGiligu\ buwanuwan gara

... was minded to put her away privily.

think-ing-recently he deposit-be-ing-for her secret

... he was thinking (of) depositing her secret(ly).

MYSTERY WORD: *kara*

kara: gara MEANINGS INCLUDE:

slow	9	humble	2
secret	8	diligent	3
safe	1	be (neg?)	

'humble', 'diligent' AND 'slow'
MIGHT BE DIFFERENT VIEWS
OF THE SAME IDEA

Matthew i.20

*Ngatun kōttelliella noa ba unni tara,
Ā, paibea noa Angel Pirriwul koba ngikoung kin [— ?] pōrrun ko,
wiyelliella, Joseph, yinal bi Dabid-ūmba, kinta bān kora mankilli ko
Mari porikun bai ka killi ko ngiroemba; kulla wal unnoa murraring
bounnoun [— ?] [bā] ngala koba Marai koba yirri yirri kān koba. [11]*

ngadun gudiliyila nuwa ba anidara

[20] But while he thought on these things,
behold, the angel of the Lord appeared unto him in a dream, saying, Joseph,
thou son of David, fear not to take unto thee Mary thy wife: for that which is
conceived in her is of the Holy Ghost.

AND think-ing-recently he WHEN/if this-PLUR
And when he was thinking (of) these (things), ...

... Ā, paibea noa Angel Pirriwul koba ngikoung kin [— ?] pōrrun ko, ...
ya bayibiya nuwa ANGEL biriwalguba ngigungGin burunGu

... behold, the angel of the Lord appeared unto him in a dream, ...
ah appear-do-PH he ANGEL chief-of him-at dream-using
... ah, he, an angel of the chief [i.e. Lord],
appeared at [i.e. to] him using [i.e. in] a dream, ...

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

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

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

... wiyelliella, Joseph, yinal bi Dabid-ūmba, ...
wiyiliyila JOSEPH yinal bi DAVIDumba
... saying, Joseph, thou son of David, ...
speak-ing-recently JOSEPH son thou DAVID-of
... speaking: “Joseph, you son of David, ...

[continues from previous frame]

Matthew i.20

... *kinta bān kora mankilli ko Mari porikun bai ka killi ko ngiroemba; ...*

ginda ban Gura manGiligu MARY
buriganbayi gagiligu ngirumba

... fear not to take unto thee Mary thy wife: ...

fear do-now not take-be-ing-for MARY
wife-agent-[f]-ITEM be-be-ing-for thee-of

... do not fear (about) taking Mary (as) being your wife; ...

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

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

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

... *kulla wal unnoa murraring bounnoun [—?] [b̥a] ...*

gala wal anuwa mararing buwanuwan

... for that which is conceived in her ...

because certainly that inside her

... because certainly that inside her, ...

DOUBTFUL Tkld TRANSLATION

KJV *conceived in her*
Tkld **mararing buwanuwan**
inside her
PERHAPS BETTER WITH 'at':
mararing buwanuwan-Gin
inside her-at
inside her

... *ngala koba Marai koba yirri yirri k̄an koba. [11]*

ngalaguba marayiguba yiri yiriganGuba

... is of the Holy Ghost.

that-of spirit-of sacred-agent-of

... (is) of that fellow, of the sacred spirit [i.e. Holy Ghost]”.

Matthew i.21

Ngatun pōrkullinnun wal bountoa yinal ta,

*ngatun ngiakai wal bi yitirra [bōn] ngikoumba JESU; kulla wal noa mannun
barun kore ngikoumba yarakai ta birung barun ba ka birung.*

ngadun burgalanan wal buwanduwa yinal da

[21] And she shall bring forth a son,
and thou shalt call his name JESUS: for he shall save his people
from their sins.

AND drop-be-ing-will certainly she son AFFirm

And she will certainly be dropping [i.e. giving birth to] a son, aye, ...

... ngatun ngiakai wal bi yitirra [bōn] ngikoumba JESU; ...

ngadun ngiyagayi wal bi yidara ngigumba JESUS

... and thou shalt call his name JESUS: ...

AND like this certainly thou name him-of JESUS

... and you (will) certainly (give) his name like this, Jesus; ..

[continues next frame]

[continues from previous frame]

...kulla wal noa mannun barun kore ngikoumba ...

gala wal nuwa manan barun guri ngigumba

... for he shall save his people ...

because certainly he take-will them-all man him-of

... because he will certainly take [i.e. save] them, his men [i.e. people], ...

...yarakai ta birung barun ba ka birung.

yaragayidabirang barunbagabirang

... from their sins.

bad-away from them-all-of-away from

... from their bad [i.e. sins].

Matthew i.22

(Unni ta[ræ] upatoara ta

*ka ba kauwil kakilli ko wiyatoara ta Pirriwul
lin Prophet to ngiakai wiyelliella,*

ani da ubadwara da

[22] Now all this was done,
that it might be fulfilled which was spoken of the
Lord by the prophet, saying,

this AFFirm do-done to ABSTR be DONE

This, aye, (was) do-endowed [i.e. This was done by], ...

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

... ka ba kauwil kakilli ko ...

ga ba gawil gagiligu

... that it might be fulfilled ...

be DONE be-might be-be-ing-for

... (so) <done<-be might be for being [i.e. so that might happen] ...

[continues next frame]

[continues from previous frame]

... *wiyatoara ta Pirriwul lin* ...
wiyadwara da biriwalin
... which was spoken of the Lord ...
speak-done to ABSTR chief-at
... the speak-endowed [i.e. prophesied by]
at [i.e. of] the chief ...

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
-gin	5	93	46	–
-din	168	25	–	8
-lin	12	–	–	–
-rin	2	–	–	5

... *Prophet to ngiakai wiyelliella,*
PROPHETdu ngiyagayi wiyiliyila
... by the prophet, saying,
PROPHET-ERG like this speak-ing-recently
... (that) the prophet was speaking, like this,

Matthew i.23

Ā, Murrakeen ta wonnai kan kunnun bountoa,

*ngatun pōrkullinnun wal yinal ta, ngatun bara yitirra ngikoemba wiyennun ngiakai
EM[Mañ]MANUEL; wiyān unnoa ta ngiakai, Eloī ngearun katoa.)*

ya maragin da wanayigan ganan buwanduwa

[23] Behold, a virgin shall be with child,

and shall bring forth a son, and they shall call his name Emmanuel, which
being interpreted is, God with us.

ah lass AFFirm child-agent be-will she

“Ah, she, a lass, aye, will be a child-agent [i.e. pregnant], ...

... ngatun pōrkullinnun wal yinal ta, ...

ngadun burgalanan wal yinal da

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

AND drop-be-ing-will certainly son AFFirm

... and will certainly be dropping [i.e. giving birth to] a son, aye, ...

... ngatun bara yitirra ngikoemba wiyennun ngiakai EM[Mañ]MANUEL; ...

ngadun bara yidara ngigumba wiyinan ngiyagayi EMMANUEL

... and they shall call his name Emmanuel,...

AND they-all name him-of speak-will like this EMMANUEL

... and they will speak his name like this: ‘Emmanuel’; ...

[continues next frame]

Matthew i.23

[continues from previous frame]

... *wiyān unnoa ta ngiakai*, ...

wiyan anuwa da ngiyagayi

... which being interpreted is, ...

... speak-now that AFFirm like this

... that, aye, speaks [i.e. means] like this: ...

... *Eloi ngearun katoa.*)

ELOI ngiyarunGaduwa

... God with us.

... ELOI us-all-in company with

... 'God in company with us'."

-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)

Matthew i.24

Boungbungnga ngaiya bōn Joseph nyung ngarabo ka birung,

yanti ngaiya noa ba Angel lo noa wiyā bōn, ngatun mankulla bounnoun porikunbai ngiko[~~ung-kin~~]emba ngikoung kin. [13]

bungbangGa ngaya bun JOSEPHnung ngarabugabirang

[24] Then Joseph being raised from sleep

did as the angel of the Lord had bidden him, and took unto him his wife:

rise-do-compel-PH then him JOSEPH-ACC sleep-away from

(Someone) then raised Joseph from sleep, ...

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...)

... *yanti ngaiya noa ba Angel lo noa wiyā bōn, ...*

yandi ngaya nuwa ba ANGELu nuwa wiya bun

... did as the angel of the Lord had bidden him, ..

thus then he DONE ANGEL-ERG he speak-PH him

... thus then he-done (as) he, the Angel, spoke [i.e. instructed] him, ...

... *ngatun mankulla bounnoun porikunbai*

ngiko[~~ung-kin~~]emba ngikoung kin. [13]

ngadun manGala buwanuwan

buriganbayi ngigumba ngigungGin

... and took unto him his wife:

AND take-be-PH her wife-
agent-[f]-ITEM him-of him-to

... and (he) took her (as) his wife to him(self).

-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

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

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

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

Matthew i.25

*Ngatun ngarabo korien bounnoun katoa [?—],
yakita kalai ta ko [?until] pōrkulliella ta bountoa [bōn] kurrakōn bounnoun ba:
Ngatun yitirra noa bōn wiyā ngiakai JESU.*

**ngadun ngarabugurin
buwanuwanGaduwa**

[25] And knew her not
till she had brought forth her firstborn
son: and he called his name JESUS.

AND sleep-lacking her-in company with

And did not sleep with her, ...

-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)

BETTER AWABAKAL WORD [?]

'knew her not' and 'not sleeping with'
ARE EUPHEMISMS FOR 'having sexual
relations with'. SUCH EXPRESSIONS
MIGHT NOT HAVE CONVEYED THE
TRUE MEANING TO AN ABORIGINAL
AUDIENCE AT THE TIME.
PERHAPS THE MORE EXPLICIT:

buwi-ba-li-gurin
copulate-do-ing-lacking

*... yakita kalai ta ko [?until] pōrkulliella ta
bountoa [bōn] kurrakōn bounnoun ba: ...*

**yagida galayidagu burgaliyila da
buwanduwa garagun buwanuwanba**

... till she had brought forth her firstborn son: ...

now time-to drop-be-ing-recently AFFirm she first-agent her-of

... to the present, she was giving birth, aye, (to) her first: ..

UNIDENTIFIED TERMS

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

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*]

...Ngatun yitirra noa bōn wiyā ngiakai JESU.

ngadun yidara nuwa bun wiya ngiyagayi JESUS

... and he called his name JESUS.

AND name he him speak-PH like this JESUS

... and he spoke him [i.e. called his] name like this, Jesus.

[continues from previous frame]

...ngatun [~~untoa-tara~~] kakulla purrai ta ba untoa kul, ...

ngadun gagala barayidaba anduwagal

... and in all the coasts thereof, ...

AND be-be-PH earth-at there-belong

... and were at the earth [i.e. coasts] around there, ...

...Buloara [~~kul~~] wunul kul [? two years old] ka birung, ngatun warea kul la birung, ...

bulwara wunalgalgabirang ngadun wariyagalabirang

... from two years old and under, ...

two summer-belong-away from AND little-belong-away from

... from two summers [i.e. years old], and from little [i.e. younger], ...

...yanti yakita bo noa wiyā kārā barun nguraki-kān.

yandi yagidabu nuwa wiya gara barun nguragigan

... according to the time which he had diligently inquired of the wise men.

thus now-EMPH he speak-PH secret them-all wise-be-agent

... thus emphatically now he spoke secret(ly) (to) them, the wise men.

MYSTERY WORD: *kara*

kara: *gara* MEANINGS INCLUDE:

slow	9	humble	2
secret	8	diligent	3
safe	1	be (neg?)	

'humble', 'diligent' AND 'slow'
MIGHT BE DIFFERENT VIEWS
OF THE SAME IDEA

Matthew ii.17

Yakita ngaiya kakulla unnoa ta [ɯpa]

wiyatoara ta Jeremi-to Prophet-to, wiyelliella,

yagida **ngaya** gagala anuwa da

[17] Then was fulfilled

that which was spoken by Jeremy the prophet, saying,

now then be-be-PH that AFFirm

Now then was that, aye, ...

... wiyatoara ta Jeremi-to Prophet-to, wiyelliella,

wiyadwara da JEREMYdu PROPHETdu wiyiliyila

... that which was spoken by Jeremy the prophet, saying,

speak-done to ABSTR JEREMY-ERG
PROPHET-ERG speak-ing-recently

... speak-endowed [i.e. spoken by] Jeremy the Prophet speaking: ...

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

Matthew ii.18

Ngurrung-kulla ta wakōl pullē unta Rama ka,

_____ [?Lamentation] ngatun Tūngkillīn, ngatun _____ [? mourning] kauwul Tūngkillīn Rachel-lo
wonnai tin bounnoun ba tin, ngatun keawai wal pittul-mulli korien, kulla wal ka korien bara.

ngarangGala da wagul bali anda RAMAga

[18] In Rama was there a voice heard,

lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

hear-be-PH AFFirm one voice there RAMA-at

(Someone) heard, aye, there at Rama one voice, ...

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...)

wagul ARTICLE

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

... _____ [?Lamentation] ngatun Tūngkillīn, ...

[minGi wiyali da] ngadun dungGilin

... lamentation, and weeping, ...

[emotion speak-ing ABSTR] AND cry-ing-now

... [speaking emotionally [JS]] [i.e. lamentation], and crying, ...

MISSING TRANSLATION

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

.....ngatun _____ [? mourning] kauwul ...

ngadun [ngarali da yaragayi] gawal

... and great mourning, ...

AND **[hear-ing ABSTR bad] big**

... and [feeling bad [JS]] [i.e. mourning] (in a) big (way), ...

MISSING TRANSLATION

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

[continues next frame]

[continues from previous frame]

...*Tūngkillilīn Rachel-lo wonnai tin bounnoun ba tin, ...*

dungGililin RACHELu wanayidin buwanuwanbadin

... Rachel weeping for her children, ...

cry-ing-ing-now RACHEL-ERG child-because her-of-because

... Rachel was constantly crying because of her 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
-gin	5	93	46	—
-din	168	25	—	8
-lin	12	—	—	—
-rin	2	—	—	5

...*ngatun keawai wal pittul-mulli korien, ...*

ngadun giyawayi wal bidalmaligurin

... and would not be comforted, ...

AND no certainly joy-make-ing-lacking

... and certainly not making joyful, ...

DOUBLE NEGATIVE

TO EXPRESS AN IDEA SUCH AS 'did not have/do something' Tkld USED A DOUBLE NEGATIVE, IN THE FORM:
no ... [the item or action]-lacking
giyawayi na-gurin not seeing
giyawayi wanayi-gurin no children
William Dawes PROVIDED 12 LIKE
EXAMPLES FOR BB (SYDNEY)

...*kulla wal ka korien bara.*

gala wal gagurin bara

... because they are not.

because certainly be-lacking they-all

... because they certainly were not.

Matthew ii.19

Ɔ Wonto ba tetti noa ba Herod,

*À, paibēa wakol Angel-lo Pirriwul-koba pūrrun ka
ngala ko Joseph ko Egypt ka ta [23]*

wandu ba didi nuwa ba HEROD

[19] But when Herod was dead,

behold, an angel of the Lord appeareth in a dream to
Joseph in Egypt,

instead WHEN/if dead he DONE HEROD

Instead when he, Herod, died, ...

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**

... À, paibēa wakol Angel-lo Pirriwul-koba pūrrun ka ...

À bayibiya wagul ANGELu biriwalguba burunGa

... behold, an angel of the Lord appeareth in a dream ..

hey appear-do-PH one ANGEL-ERG chief-of dream-at

... hey, one angel of the chief [i.e. Lord] appeared at [i.e. in] a dream ...

wagul ARTICLE

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

... ngala ko Joseph ko Egypt ka ta [23]

ngalagu JOSEPHgu EGYPTga da

... to Joseph in Egypt,

that-fellow-to JOSEPH-to EGYPT-at AFFirm

... to that fellow, to Joseph, at [i.e. in] Egypt, aye.

TEXT COMMENT

ngala-gu: —gu NOT -dagu:
PERHAPS -dagu HAS MORE A
SENSE OF DIRECTION towards

ka ta / -ka ta

SOME 80 INSTANCES OF

ka ta: ga da.

INTERPRETATIONS:

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

Matthew ii.20

Wiyelliella, BoungKullia,

*ngatun māra unnoa wonnai _____ [? young] [ngatun]
buloara bulun Tunkang ngikoumba, ngatun yuring wolla
unta kolang purrai kolang Israel-ūmba kolang: kulla wal
tetti bara kuttān [tiyumbilli-kān] [? 1~2] itiwolli-kan [bōn]
unnoa wonnai tetti warilliko.*

wiyiliyila bungGaliya

[20] Saying, Arise,

and take the young child and his mother, and
go into the land of Israel: for they are dead
which sought the young child's life.

speaking recently rise-be-ing-IMP!

Speaking, (you) must rise ...

... *ngatun māra unnoa wonnai _____ [? young]
[ngatun] buloara bulun Tunkang ngikoumba, ...*

**ngadun mara anuwa wanayi [wariya]
bulwara bulun danGang ngigumba**

... and take the young child and his mother, ...

AND take-IMP! that [little] child two them-two mother him-of

... and (you) must take that little child, the two,
them two (including) his mother, ...

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

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

MISSING TRANSLATION

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

[continues next frame]

[continues from previous frame]

...ngatun yuring wolla unta kolang purrai kolang Israel-ūmba kolang: ...

ngadun yuring wala andagulang barayigulang ISRAELumbagulang

... and go into the land of Israel: ...

AND go away move-IMP! there-towards earth-towards ISRAEL-of-towards

... and (you) must go away-move to there, towards the land of Israel, ...

*...kulla wal 2tetti bara kuttān [?1~2] 1tiwolli-kan
[bōn] unnoa wonnai tetti warilliko.*

**gala wal diwaligan didi bara
gadan anuwa wanayi didi wariligu**

... for they are dead which sought the young child's life.

because certainly search-ing-agent dead they-all
be-AFF-now that child dead operate-ing-for

... because certainly the searcher(s), they are dead
(who were) for dead-operating [i.e. executing] that child.

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

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

Matthew ii.21

Ngatun noa boungkulleen,

*ngatun mānkulla unnoa wonnai buloara bulun tunkang
ngikoumba, ngatun uwā purrai ta ko Israel-ūmba ka ko.*

ngadun nuwa bungGaliyan

[21] And he arose,

and took the young child and his
mother, and came into the land of
Israel.

AND he rise-be-ing-did

And he was rising ...

... ngatun mānkulla unnoa wonnai buloara bulun tunkang ngikoumba, ...

**ngadun manGala anuwa wanayi
bulwara bulun danGang ngigumba**

... and took the young child and his mother, ...

AND take-be-PH that child two them-two mother him-of

... and took that child, the two, them two (including) his mother, ...

... ngatun uwā purrai ta ko Israel-ūmba ka ko.

ngadun uwa barayidagu ISRAELumbagagu

... and came into the land of Israel.

AND move-PH earth-to ISRAEL-of-to

... and moved to the land of Israel.

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

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

Matthew ii.22

Wonto ba noa ngurrungkulla ba

*pirriwul noa Archelaus [ʃ] unta Judea ka yanti killoa ba [ʔ
In the room] Herod-to yuraki ta ba, Biyungbai ngikoumba,
kinta lang noa kakulla uwolli ko unta kolang: _____ [ʔ
notwithstanding] tūngngunbea Eloī-to pōrrun ka keawai
wal noa yanti, [ʔ —] waita noa [kaiyɪn [ʔ]] warkulleen unta
kul Galilee kul ka ko:*

wandu ba nuwa ngarangGala ba

[22] But when he heard

that Archelaus did reign in Judaea in the
room of his father Herod, he was afraid to
go thither: notwithstanding, being warned of
God in a dream, he turned aside into the
parts of Galilee:

instead WHEN/if he hear-be-PH DONE

Instead when he >done<-heard ...

... pirriwul noa Archelaus [ʃ] unta Judea ka ...

biriwal nuwa ARCHELAUS anda JUDAEAGa

... that Archelaus did reign in Judaea ...

chief he ARCHELAUS there JUDAEA-at

... (that) he, the chief Archelaus, (was) there at Judaea ...

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**

[continues next frame]

[continues from previous frame]

... *yanti killoa ba* [*? In the room*] *Herod-to*
yuraki ta ba, Biyungbai ngikoumba, ...
yandigiluwa ba HERODdu yuragidaba
biyangbayi ngigumba
... in the room of his father Herod, ...
thus like DONE HEROD-ERG
longtime-at father-ITEM him-of
... at [i.e. for] a long time, thus-like
[i.e. similar to] Herod his father (had done), ...

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

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

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

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

... *kinta lang noa kakulla uwolli ko unta kolang: ...*
gindalang nuwa gagala uwaligu andagulang
... he was afraid to go thither: ...
fear-ness he be-be-PH move-ing-for there-towards
... he was fear-ness for moving towards there [i.e. afraid to go there]: ...

[continues next frame]

[continues from previous frame]

..._____ [? notwithstanding] tūngngunbea
Eloi-to pōrrun ka keawai wal noa yanti, ...

[wandu ba] dungGanbiya ELOIdu
 burunGa giyawayi wal nuwa yandi

... notwithstanding, being warned of God in a dream, ...

[instead] show-do-PH GOD-ERG
 dream-at no certainly he thus

... instead God showed at [i.e. in] a dream
 (that) he (was) certainly not thus, ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

SOMETIMES wandu ba IS SPLIT, AS:

180 wandu ba

70 wandu xxx ba

MYSTERY WORD: dunGa...

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

MISSING TRANSLATION

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

...[? —] waita noa [kaiyin [?]] warkulleen
 unta kul Galilee kul ka ko:

wada nuwa waragaliyan
 andagal GALILEEgalgagu

... he turned aside into the parts of Galilee:

depart he turn-be-ing-did there-belong
 GALILEE-belong-to

... he depart-turned to the Galilee mob thereabouts.

DOUBTFUL Tkld TRANSLATION

“turned aside”: Tkld FIRST USED THE
 WORD **kaiyin** ‘side’, THEN CHANGED
 IT TO **wada ... waragaliyan** ‘depart was
 turning’. BUT THIS IS A TRANSLATION
 OF AN ENGLISH IDIOM, SO IT MIGHT
 HAVE BEEN BETTER SIMPLY AS
 ‘went away’: **yuring uwa**.

-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)

Matthew ii.23

Ngatun tanan noa uwā

*ngatun kakilliella unta ring kokir[ø]ā karing
ka yitirra [Gæl] [25] Nazareth; kauwil koa
kakilli ko wiyatoara ta bara Prophet-to,
ngiakai [Italics], [wiyatoara] 2yitirra bōn
wiyennun wal 1Nazareth-kul. [ʔ 1~2]*

ngadun danan nuwa uwa

[23] And he came

and dwelt in a city called
Nazareth: that it might be fulfilled
which was spoken by the prophets,
He shall be called a Nazarene.

AND approach he move-PH

And he approach-moved, ...

*... ngatun kakilliella unta ring kokir[ø]ā
karing ka yitirra [Gæl] [25] Nazareth; ...*

ngadun gagiliyila andaring gugira
garingGa yidara NAZARETH

... and dwelt in a city called Nazareth: ...

AND be-be-ing-recently there-to hut-[town]-at
all-at name NAZARETH

... and was to there at [i.e. in] all a town named Nazareth; ...

Tkld INVENTIONS: property / town / kingdom

Tkld coined the following terms:

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

SPECIAL WORD: gugira

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

[continues next frame]

[continues from previous frame]

... *kauwil koa kakilli ko wiyatoara ta bara Prophet-to, ...*

gawilguwa gagiligu wiyadwara da bara PROPHETdu

... that it might be fulfilled which was spoken by the prophets, ...

be-might-having be-be-ing-for speak-done
ABSTR they-all PROPHET-ERG

... (that) it might be, (as) they, the Prophets,
speak-endowed [i.e. spoken by] ...

PASSIVE: -dwara

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

... *ngiakai [Italics], [~~wiyatoara~~] 2yitirra*
bōn wiyennun wal 1Nazareth-kul. [? 1~2]

ngiyagayi NAZARETHgal
yidara bun wiyinan wal.

... He shall be called a Nazarene.

like this Nazareth-belong
name him speak-will certainly

... (someone will) certainly speak [i.e. call] him
like this: Nazareth-mob [i.e. Nazarene].

PASSIVE IGNORED

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

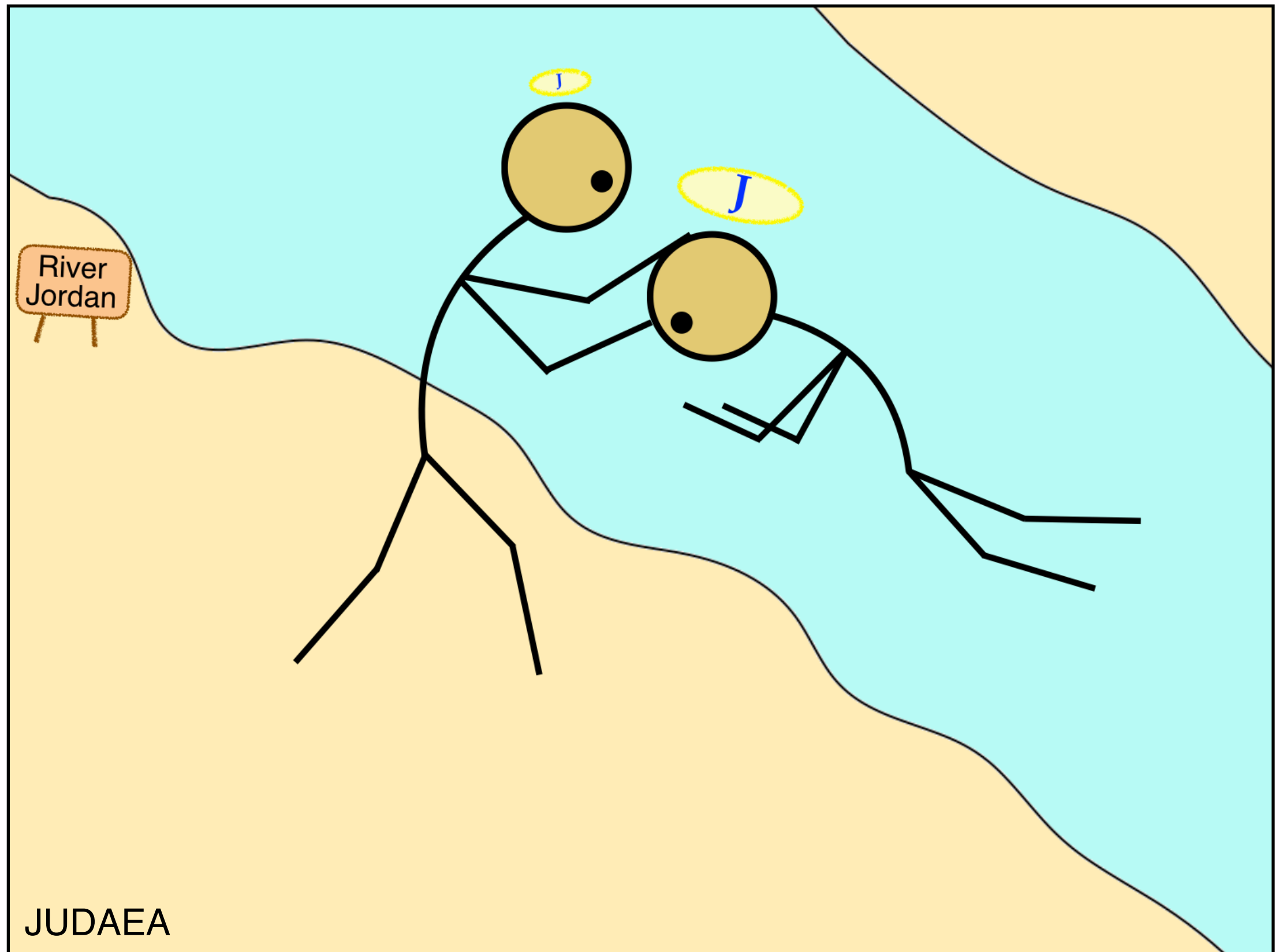
TO EFFECT PASSIVE INTENTION
IN ACTIVE VOICE, INSERT
ngan-du: someone
ngandu
someone (did whatever...)

-gan / -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)

Matthew iii



Matthew iii.01

Yakita kakulla unta tara purreung ka,

*tanān uwā Ioanne kurrimulli-kan ta [? —] wiyellilliella korung ka
Joudaia kul ^__ [? ^—],*

yagida gagala andadara bariyangGa

[1] In those days

came John the Baptist, preaching
in the wilderness of Judaea,

now be-be-PH there-PLUR day(light)-at

Now it was at [i.e. in] those days, ...

ANGLICISM

“in those days” [day(light)s] MIGHT
HAVE BEEN UNDERSTOOD AS
DURING DAYLIGHT HOURS, NOT
REFERRING TO PAST TIMES

... tanān uwā Ioanne kurrimulli-kan ta [? —] ...

danan uwa JOHN garimaligan da

... came John the Baptist, ...

approach move-PH JOHN deep-make-ing-agent AFFirm

... approach-moved JOHN the deep-making-agent [i.e. baptist], aye ...

... wiyellilliella korung ka Joudaia kul ^__ [? ^—],

wiyililiyila gurangGa JUDAEAgal

... preaching in the wilderness of Judaea,

speak-ing-ing-recently scrub-at JUDAEA-belong

... constantly speaking at [i.e. in]
the scrub (of) the Judaea-mob,

-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)

MISSING ITEM

Tkld MIGHT HAVE BEEN THINKING
THIS SHOULD HAVE BEEN
Joudaia-gal-guba:
of the Judaea-mob.

Matthew iii.02

Ngatun wiyelliella, Minki kauwa nura:
kulla wal papai ta ba pirriwul koba Moroko koba yakita.

ngadun wiyiliyila minGi gawa nura

[2] And saying, Repent ye:
for the kingdom of heaven is at hand.

AND speak-ing-recently emotion be-IMP! you-all

And saying: “You must be emotion [i.e. repent], ...

... kulla wal papai ta ba pirriwul koba Moroko koba yakita.

gala wal babayidaba biriwalguba muruguguba yagida

... for the kingdom of heaven is at hand.

because certainly near-at chief-of (kingdom) sky-of now

... because certainly the kingdom of heaven (is) now near.”

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]

Matthew iii.03

Kulla wal [nœa] unni ta noa
wiyatoara ta ngikoung kai [? —] Prophet-to Esaia-to,
wiyelliella, Pulle-to wakōl kân koba ko kaibullîn unta
korung ka, umulla nura yapung Pirriwul koba,
umulla unta târa yapung ngikoumba tuloa kakilli ko.

gala wal ani da nuwa

[3] For this is he
that was spoken of by the prophet Esaias, saying, The
voice of one crying in the wilderness, Prepare ye the way
of the Lord, make his paths straight.

because certainly this AFFirm he

“Because this fellow, aye, [i.e. is] certainly he, ...

... wiyatoara ta ngikoung kai [? —]
Prophet-to Esaia-to, ...

wiyadwara da ngigungGayi
PROPHETdu ESAIASdu

... was spoken of by the prophet Esaias, ...

speak-done to ABSTR him-because
PROPHET-ERG ESAIAS-ERG

... (that) the Prophet Esias speak-endowed
[i.e. was spoken], because of him, ...

-gayi / --bayi: because, at, ITEM			
IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY, about (concerning) because at ITEM			
-gayi	42	41	12
-bayi	—	—	3
-dayi	—	—	2
-wayi	—	—	4

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		

[continues from previous frame]

Matthew iii.03

... *wiyelliella, Pulle-to wakōl kân koba ko kaibullīn unta korung ka, ...*

wiyiliyila balidu wagulganGubagu gayibalin anda gurangGa

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

speaking-recently voice-ERG one-agent-of-ERG
call-do-ing-now there scrub-at

... speaking: 'The voice of one-agent [i.e. someone]
(who) was calling there at [i.e. in] the scrub: ...

... *umulla nura yapung Pirriwul koba, ...*

umala nura yabang biriwalguba

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

make-IMP! you-all path chief-of

... '(You) must make the path of the chief, ...

... *umulla unta tāra yapung ngikoumba tuloa kakilli ko.*

umala andadara yabang ngigumba duluwa gagiligu

... make his paths straight.

make-IMP! there-PLUR path him-of straight be-be-ing-for

... (you) must make those path(s) of his for being straight'."

Matthew iii.04

Ngatun unnoa ta Ioanne

kīrrīkin kan noa ngikoumba ta kittung ka birung Camel-[l̥a] koba ka birung, ngatun pūrrān bukkai kabirung ngiraleen winnāl ngikoumba ka ta; [27] Ngatun ngala ko takilli ko kirere ngatun korunnāng.

ngadun anuwa da JOHN

[4] And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

AND that AFFirm JOHN

And that fellow, aye, John, ...

... kīrrīkin kan noa ngikoumba ta kittung ka birung Camel-[l̥a] koba ka birung, ...

giriginGan nuwa ngigumba da gidangGabirang CAMELgubagabirang

... had his raiment of camel's hair, ...

garment-agent he him-of AFFirm hair-away from CAMEL-of-away from

... he (was) a garment-agent [i.e. wore clothes], his, aye, (were) from hair of camels, ...

PROPriative having				
Tkld GAVE gayin [-gan] FOR PROPriative -having				
Tkld USED IT WITH 'hath', 'had', 'having', 'have' over 40 times. PERHAPS CORRECT. ASSUMED IN NORTH DB TO BE agentive:				
-gan [gayin] GLOSSED 'agent', 'BEness'				
-guwa IS ASSUMED FOR PROPriative				
"kain"	gayin	"in possession of; having"	having	Tkld/Frsr AWA Lex [212:25]
da FUNCTIONS		-da LOC OR AFFirm		
da	AFFirm	ngikoumba ta: COULD BE EITHER LOCative clothes him-at [i.e. clothes on him, i.e. that he was wearing'; OR AFFirm: his, aye , clothes.		
da	ABSTR			
-da	LOCative			
da			

[continues from previous frame]

... *ngatun pūrrān bukkai kabirung*
ngiraleen winnāl ngikoumba ka ta; [27] ...

ngadun buran bagayigabirang
ngiraliyan winal ngigumbaga da

... and a leathern girdle about his loins; ...

AND girdle skin-away from tie-ing-did
 loins him-of-at AFFirm

... and (his) girdle from a skin [i.e. leather]
 (someone was) tying at [i.e. about] his
 loins, aye; ...

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.

ka ta / -ka ta

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

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

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 ngala ko takilli ko kirere ngatun korunnāng.*

ngadun ngalagu dagiligu giriri ngadun guranang

... and his meat was locusts and wild honey.

AND that fellow-for eat-be-ing-for grasshopper AND honey

... and for that fellow for eating: grasshoppers and honey.

Matthew iii.05

Ʒ Yakita ngaiya uwā yantin Jerusalem-kul

ngatun yantīn Joudea-kul, ngatun yantin unta kul Jordan kulloa,

yagida ngaya uwa
yandin JERUSALEMgal

[5] Then went out to him Jerusalem,
and all Judaea, and all the region round about Jordan,

now then move-PH all JERUSALEM-belong

Now then all the Jerusalem mob moved, ...

DOUBTFUL Tkld TRANSLATION

KJV *Then went out to him Jerusalem*

Tkld yagida ngaya uwa yandin JERUSALEMgal
now then move-PH all JERUSALEM-belong

MISSING: 'to him'. PERHAPS:

yagida ngaya uwa ngigungGin yandin JERUSALEMgal
now then move-PH min-at all JERUSALEM-belong
now then all the Jerusalem mob moved at [i.e. to] him

-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)

... ngatun yantīn Joudea-kul, ...

ngadun yandin JUDAEAGal

... and all Judaea, ...

AND all JUDAEA-belong

... and all the Judaea-mob, ...

-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)

... ngatun yantin unta kul Jordan kulloa,

ngadun yandin andagal JORDANgaluwa

... and all the region round about Jordan,

AND all there-belong JORDAN-belong-having (through/by)

... and all the Jordan-mob thereabouts.

-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)

Matthew iii.06

Ngatun kurrimā barun noa Jordan ka

wiyelliella kōllanmulli korien [*? confessing*] *bara yarakai umulli ta barun ba.*

ngadun garima barun nuwa JORDANga

[6] And were baptized of him in Jordan,
confessing their sins.

AND deep-make-PH them-all he JORDAN-at

And he deep-made [i.e. baptised] them at [i.e. in] the Jordan, ...

... wiyelliella kōllanmulli korien [*? confessing*] *bara yarakai umulli ta barun ba.*

wiyiliyila gulanmaligurin bara yaragayi umali da barunba

... confessing their sins.

speaking-recently secret-make-ing-lacking
they-all bad make-ing ABSTR them-all-of

... they speaking secret-making-lacking [i.e. confessing]
their bad makings [i.e. sins].

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)

Matthew iii.07

*Ɔ Nakulla noa ba barun mūri /mūrri [? —] / Pharasai koba,
ngatun [Saddux] Saddoukai koba uwā unta kurrimulli ta ngikoumba, wiyā ngaiya noa barun, Àlla
willungngēl maiyā koba! Nganto nurun tūngngunbea tulbulli ko [un] ngaloea birung Bukka ka birung tanān
uwonnun? [? —]*

nagala nuwa ba barun muri PHARISEEguba

[7] But when he saw many of the Pharisees
and Sadducees come to his baptism, he said unto them, O generation of vipers,
who hath warned you to flee from the wrath to come?

see-be-PH he WHEN/if them-all plenty PHARISEE-of

When he saw plenty of them, the Pharisees ...

DOUBTFUL Tkld TRANSLATION

KJV *he saw many of the Pharisees*

Tkld **nagala nuwa ... barun muri PHARISEEguba**
see-be-PH he ... them-all plenty PHARISEE-of
POSSESSIVE UNLIKELY CORRECT. PERHAPS:

nagaland nuwa barun gagwal gawal PHARISEE
see-be-PH he ... them-all big big PHARISEE
he saw them, many Pharisee(s)

DOUBTFUL WORD

muri

plenty

POSSIBLE BASED ON
SYDNEY WORD FOR
'big': **mari**:
WHY NOT **gawal** [?]

... ngatun [Saddux] Saddoukai koba uwā unta kurrimulli ta ngikoumba, ...

ngadun SADDUCEEguba uwa anda garimali da ngigumba

... and Sadducees come to his baptism, ...

AND SADDUCEE-of move-PH there deep-make-ing ABSTR him-of

... and Saducees move [i.e. come] there
(to) his deep-making [i.e. baptism], ...

DOUBTFUL Tkld TRANSLATION

SADDUCEEguba
SAME AS FOR **PHARISEEguba** ABOVE
PERHAPS:

SADDUCEE

... wiyā ngaiya noa barun, ...

wiya ngaya nuwa barun

... he said unto them, ...

speak-PH then he them-all

... he then spoke (to) them: ...

[continues next frame]

Matthew iii.07

[continues from previous frame]

...Àlla willungngēl maiyā koba! ...

ala wilangNGil mayaguba

... O generation of vipers, ...

ho return/behind (past)-place [generation] snake-of

... “Hey, past place [i.e. generation] of snakes! ...

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

...Nganto nurun tūngngunbea ...

ngandu nurun dungGanbiya

... who hath warned you ..

who-ERG ye-all show-do-PH

... Who showed [i.e. warned] you ...

ngan: WHO / SOMEONE

ACTIVE: ‘I hit ... (someone, something)’

PASSIVE: (I was hit (by someone, something))

AS THERE IS NO PASSIVE FORM, THE
PASSIVE STATEMENT IS RENDERED BY:

ngan-du diya buma

someone-ERG me beat-PH

(someone) hit me

minang-Gu diya buma

something-ERG me beat-PH

(something) hit me

THERE ARE NO ACTUAL EXAMPLES OF
EITHER OF THESE IN THE Tkld CORPUS

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

...tulbuli ko [ʰʰ] ngaloea birung Bukka ka birung tanān uwonnun? [ʔ—]

dalbaligu ngaluwabirang bagagabirang danan uwanan

... to flee from the wrath to come?

flee-ing-for that-away from anger-away from approach move-will

... (about) for fleeing from that, from the anger, (that) will approach-move [i.e. come]?”

Matthew iii.08

*[Tūngngumalla] Ngaloa tin Kamulla yēai kakilli ko
murrorong ko mingki ko: /or mingki [? —]/*

ngaluwadin gamala yiyayi gagiligu marurungGu minGigu

[8] Bring forth therefore fruits meet for repentance:

that-because be-make (protect)-IMP! fruit
be-be-ing-for good-for emotion-for

“Because of that, (you) must protect [i.e. bring forth]
the fruit for being good for emotion [i.e. repentance].

Matthew iii.09

Ngatun yari nura kōttān wiyelli ko murraring nurun-bo,

*Abraham ta biyung.bai ngearun ba: Kulla wal bāng wiyān nurun kaiyu-kan Eloī-to umulli ko [unn̩i] untikul
[29] tūnnūng [^]kul [or kabirung] [—] wonnai kakilli ko Abraham-ko.*

ngadun yari nura gudan wiyiligu mararing nurunbu

[9] And think not to say within yourselves,

We have Abraham to our father: for I say unto you, that God is able of these

stones to raise up children unto Abraham .

AND stop you-all think-now speak-ing-for inside ye-all-EMPH

“And you stop think-speaking inside yourselves: ...

DOUBTFUL Tkld TRANSLATION

ANGLICISM: “not to say within yourselves”:

yari ... wiyiligu mararing nurunbu

stop ... speak-ing-for inside ye-all-EMPH:
LITERAL TRANSLATION OF AN ENGLISH
IDIOM UNLIKELY TO HAVE BEEN
UNDERSTOOD BY AN ABORIGINAL
AUDIENCE.

HOW DO YOU SPEAK ‘inside yourself’?

THE IDEA IS ‘to wonder, collectively’,

OR ‘to ask one another’. PERHAPS:

yari wiyi-la-gurin nurunbu darayigan

darayigan:

stop speak-RECIP-IMP!-lacking ye-all-

EMPH other-agent other-agent:

you must not speak to [i.e. ask] one another

... Abraham ta biyung.bai ngearun ba: ...

ABRAHAM da biyangbayi ngiyarunba

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

ABRAHAM AFFirm father-ITEM-us-all-of

... ‘Abraham, aye, [i.e. is] our father’: ...

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

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

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

[continues next frame]

[continues from previous frame]

...*Kulla wal bāng wiyān nurun ...*

gala wal bang wiyān nurun

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

because certainly I speak-now ye-all

... because I certainly speak (to) you, ...

...*kaiyu-kan Eloī-to umulli ko [ʰnni] untikul [29] tūnnūng ʌkul*
[or kabirung] [—] wonnai kakilli ko Abraham-ko.

gayugan ELOIdu umaligu andigal dunungGal \OR
 [dunung]Gabirang\ wanayi gagiligu ABRAHAMgu

... that God is able of these stones to raise up children unto Abraham.

able-agent GOD-ERG make-ing-for here-belong stone-belong
 \OR [stone]-away from\ child be-be-ing-for ABRAHAM-for

... God is capable of making stones belonging here (into) children for Abraham.

Matthew iii.10

*Ngatun yakita [~~upān bai bai ko unta~~]
kuttān wŷnkulla baibai ta [? —]*

*wirra ka unta tara kolai koba ka ta; Ngali tin yantīn kolai yeai
murrorong korien wupinnun kōlbuntilleen [? —] wal barān, ngatun
wari[kæ]kulla koiyung ka ko.*

ngadun yagida gadan
wunGala bayibayi da

[10] And now also the axe is laid
unto the root of the trees: therefore every tree which bringeth
not forth good fruit is hewn down, and cast into the fire.

AND now be-AFF-now deposit-be-PH
hatchet AFFirm

“And now (someone) deposited
the hatchet, aye ...

DOUBTFUL TkId TRANSLATION

- “The axe is laid at the root of the tree”
‘Laying the axe at the root of a tree’ IS
INTENDED TO DENOTE THAT THE TREE IS
TO BE CUT DOWN.
IT WAS NOT MERELY TO BE trimmed, OR TO
BE CUT ABOUT THE LIMBS, BUT THE VERY
TREE ISTELF WAS TO BE STRUCK DOWN,
‘laid’ IS NOT ‘deposit’, BUT ‘about to be cut’
- POSSIBLE ALTERNATIVE WORDS:
gulban-di-gulang: cut-AFF-towards
wiri-di-ya: operate-AFF-PH
uba-ya: do-PH
- cut with a hatchet: INSTRumental case
EXPECTED
- PERHAPS THEREFORE:
ngadun yagida ngan-du wiri-di-ya bayibayi-gu
AND now someone-ERG operate-AFF-PH
hatchet-using
- (To use **wiri-di-ya** here avoids inelegantly
using the verb ‘cut’, which occurs in the next
passage.)

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...)

... *wirra ka unta tara kolai koba ka ta; ...*

wiraga andadara gulayigubaga da

... unto the root of the trees: ...

root-at there-PLUR timber-of-at AFFirm

... at those root(s) at of the trees, aye: ...

ka ta / -ka ta

SOME 80 INSTANCES OF
ka ta: ga da.

INTERPRETATIONS:

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

[continues next frame]

...*Ngali tin yant̄n kolai yeai murrorong korien wupinnun* ...

ngalidin yandin gulayi yiyayi marurungGurin wubinan

... therefore every tree which bringeth not forth good fruit ...

this-because all timber fruit good-lacking do-will

... because of this all [i.e. every] tree (that) will do good-lacking fruit ...

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

...*kōlbuntilleen* [?—] *wal barān*, ...

gulbandilin wal baran

... is hewn down, ...

cut-AFF-ing-now certainly DOWN

... (someone) certainly is cutting <down>, ...

ANGLICISM 'down': *baran*

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

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

Also 'down' in:

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

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 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 wari[kæe]kulla koiyung ka ko.*

ngadun warigala gwiyoungGagu

... and cast into the fire.

AND reject-PH fire-to

... and (someone) rejected (in)to the fire.

Matthew iii.11

Yuna bo ta wal [bang] kurrimulli kan bang nurun [ba]

kokoin-to minki kakilli ko: Wonto noa ba tanān uwollikān [yukita] willung tin emmoung kin, kaiyukan noa ngatoa keawarān, keawai wal bang murrorōng [hna] kurrilli ko tungnganūng ko ngikoumba ko; niuwoa ta wal kurrimunnun nurun Marai-to yirriyirri ko, ngtun [sic] koiyung ko.

yunabu da wal garimaligan bang nurun

[11] I indeed baptize you

with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

true-EMPH AFFirm certainly deep-make-ing-agent I ye-all

“(It is) certainly emphatically-true, aye, I deep-making-agent [i.e. baptise] you ...

... kokoin-to minki kakilli ko: ...

guguwindu minGi gagiligu

... with water unto repentance: ...

water-using emotion be-be-ing-for

... using water for being emotion [i.e. repentance],

MS ERROR [?]

kurrimulli kan bang nurun: ‘I ... baptize you’: drown-make-ing-agent I ye-all: WHAT IS THE ROLE OF -kan ‘agent’ [?] PERHAPS SIMPLY:
gari-ma-li bang nurun

-bu da: EMPHatic AFFirm

TkId USES THE EMPHATIC AFFIRMATION -bu da OVER 60 TIMES: LUKE: 20; MARK 42; MATTHEW 2

"-bo-ta."

-bu da

"Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus-wakōl-bo-ta, one only, one by itself, one alone."

[only]

TkId
AWA
Key
1850
[52:29]

[continues next frame]

[continues from previous frame]

Matthew iii.11

... Wonto noa ba tanān uwollikān
[yukita] willung tin emmoung kin, ...

wandu nuwa ba danan uwaligan
wilangdin imuwungGin

... but he that cometh after me ...

instead he DONE approach
move-ing-agent behind-at me-at

... instead he done approach-moving-agent
behind at me [i.e. he who comes after me]; ...

...kaiyukan noa ngatoa keawarān, ...

gayugan nuwa ngaduwa giyawaran

... is mightier than I, ...

able-agent he I not-now

... capable he, I (am) not, ...

...keawai wal bang murrorōng [uma] kurrilli ko
tungnganūng ko ngikoumba ko; ...

giyawayi wal bang marurung
gariligu dungGanungGu ngigumbagu

... whose shoes I am not worthy to bear: ...

no certainly I good carry-ing-for shoe-ACC-for him-of-for

... I am certainly no good for carrying for his shoes, ...

wandu ba: whereas / INSTEAD

wandu ba

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

RENDERED AS ‘instead’.

SOMETIMES wandu ba IS SPLIT, AS:

180 wandu ba
70 wandu xxx ba

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

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

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

MYSTERY WORD: dunGa...

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

[continues next frame]

[continues from previous frame]

... *niuwoa ta wal kurrimunnun nurun Marai-to yirriyirri ko*, ...

nyuwuwa da wal garimanan nurun marayidu yiri yirigu

... he shall baptize you with the Holy Ghost, ...

he AFFirm certainly deep-make-will ye-all spirit-using sacred-using

... he, aye, will certainly deep-make [i.e. baptise] you
using the sacred spirit [i.e. Holy Ghost] ...

... *ngtun [sic] koiyung ko*.

ngadun gwiyingGu

... and with fire:

and fire-using

... and using fire.

Matthew iii.12

Fan /or Pituon/ ngikoumba

mutturrā ka ba ngikoumba ka ta,

ngatun murkun noa upunnun [? umun– L 3/7—] wal būnkilli-ngēl ngikoumba, ngatun kaīmunun noa wheat-ta ngikoumba, kokirā ko; wonto ba noa [31] tirri kiyubunnun wal koiyung ko talo-kalai korien ta.

**FAN /OR PITUON/ ngigumba
madaragaba ngigumbaga da**

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

FAN him-of hand-at him-of-at AFFirm

“His fan at [i.e. in] his, aye, hand, ...

*... ngatun murkun noa upunnun [? umun– L 3/17—]
wal būnkilli-ngēl ngikoumba, ...*

**ngadun murgun nuwa ubanan [umanan
[?]] wal bunGilingil ngigumba**

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

AND clean he do-will certainly beat-be-ing-place him-of

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

ka ta / -ka ta

SOME 80 INSTANCES OF

ka ta: ga da.

INTERPRETATIONS:

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

WORD SUGGESTION

A WORD FOR
fan
MIGHT BE
leaf: **girang**

SPECIAL WORD: hand-at

‘into the hands’ etc.: hand-at

Gospel	usage	#
Luke	madara	5
Mark	madar-rin	3
Matthew	madara-gaba	1

AWABAKAL WORD CHOICE

uba-nan = do will

uma-nan = make-will

THESE WORDS ARE VIRTUALLY
INTERCHANGEABLE

[continues next frame]

Matthew iii.12

[continues from previous frame]

...ngatun kaïmunnun noa wheat-ta ngikoumba, kokirā ko; ...

ngadun gawumanan nuwa WHEAT da ngigumba gugiragu

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

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

... and he will gather wheat, aye, to his house, ...

...wonto ba noa [31] tirri kiyubunnun
wal koiyung ko talo-kalai korien ta.

wandu ba nuwa diri giyubanan
wal gwiyoungGu dalugalayigurin da

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

instead DONE he chaff burn-do-will
certainly fire-using hold-time-lacking AFFirm

... instead he will certainly burn the
chaff using fire lacking holding, aye."

MYSTERY WORD: 'quench'

'unquenchable': **dalugalayigurin**

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

nima-li-gurin: pinch-ing lacking

SPECIAL WORD: **dalug-** 'hold'

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

Matthew iii.13

*¶ Tanan ngaiya uwā Jesu Galilee ka birung
unta kolang Jordan kolang Ioanne kin ko,
kurrimauwil koa bōn Ioanne-to.*

danan **ngaya** uwa JESUS GALILEEgabirang
andagulang JORDANGulang JOHNginGu

[13] Then cometh Jesus from Galilee to Jordan unto John,
to be baptized of him.

approach then move-PH JESUS GALILEE-away from
there-towards JORDAN-towards JOHN-to

Jesus then approach-moved from Galilee
towards there, towards Jordan, to John, ...

... kurrimauwil koa bōn Ioanne-to.

garimawilguwa bun JOHNDu

... to be baptized of him.

deep-make-might-having him JOHN-ERG

... (so that) John might be deep-making [i.e. baptising] him.

Matthew iii.14

Wonto ba Ioanne-to noa wiya bōn, yanoa,

*wiyelliella, murrorong kauwa bi tia kurrimulli ko, ngatun [tanān-bi] wi[y]ā
bi tanān uwā emmoung kai [? —] ?*

wandu ba JOHNdu nuwa wiya bun yanuwa

[14] But John forbad him,

saying, I have need to be baptized of thee, and
comest thou to me?

instead DONE JOHN-ERG he speak-PH him let-it-be

Instead John spoke (to) him desist [i.e. forbade him], ...

... wiyelliella, murrorong kauwa bi tia kurrimulli ko, ...

wiyiliyila marurung gawa bi diya garimaligu

... saying, I have need to be baptized of thee, ...

speak-ing-recently good be-IMP! [yes] thou me deep-make-ing-for

... saying: “Yes, (it is) good you deep-making [i.e. baptising] me, ...

... ngatun [tanān-bi] wi[y]ā bi tanān uwā emmoung kai [? —] ?

ngadun wiya bi danan uwa imuwungGayi

... and comest thou to me?

AND QUESTION thou approach move me-at

... and QUERY: (do) you approach-move at [i.e. come to] me?”

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**

YANUWA ‘let-it-be’

yanuwa CONVEYS THE
IDEAS OF ‘let it be’, ‘desist’,
‘leave alone’, ‘drop it’, etc.

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

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

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

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

Matthew iii.15

*Ngatun Jesu ko noa wiyayaleen, wiyelliella bōn,
yānti kauwā ^ [? kamunbilla] yakita; kulla wal yanti ba murrorōng kakilli ko [? tuloa ta]
upulliko yanfīn murrorōng ta. Yanti ba ngaiya noa bōn.*

ngadun JESUSgu nuwa wiyayaliyan wiyiliyila bun

[15] And Jesus answering said unto him,
Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he
suffered him.

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

And he, Jesus, was answering, speaking (to) him: ...

... yānti kauwā ^ [? kamunbilla] yakita; ...

yandi gawa [? gamanbila] yagida

... Suffer it to be so now: ...

thus be-IMP! [yes] [? be-make-permit-IMP!] now

... “So be it thus [? (you) must let it be] now
[i.e. you just do it (i.e. baptise me) now]; ...

[continues next frame]

[continues next frame]

[continues from previous frame]

...*kulla wal yanti ba murrorōng kakilli ko [? tuloa ta]*
upulliko yantīn murrorōng ta. ...

gala wal yandi ba marurung gagiligu [? duluwa da]
ubaligu yandin marurung da

... for thus it becometh us to fulfil all righteousness. ...

because certainly thus DONE good be-be-ing-for
 [? straight AFFirm] do-ing-for all good AFFirm

... because certainly thus-done [i.e. likewise] (it is) good
 for being [? straight, aye] for doing all good, aye.
 [i.e. it is right and proper for everyone to be baptised]" ...

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

...*Yanti ba ngaiya noa bōn.*

yandi ba ngaya nuwa bun

... Then he suffered him.

thus DONE then he him

... Then he thus-done [i.e. likewise (suffered)] him
 [i.e. then he [Jesus] let John baptise him [Jesus].

Matthew iii.16

Ngatun Jesu, zuwā ngaiya wokka ka tuloa ko kokoin ka birung: [? 1~2] 1kurrimulli ta birung bōn ba, ngatun, À, bungbungngāleen Moroko ngikoung ko, ngatun nakulla noa nung marai Eloī-ūmba uwolliella barān purroang kan kiloa, ngatun kakilliella ngikoung ka ko: [33]

ngadun JESUS garimalidabirang bun ba

[16] And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

AND JESUS deep-make-ing-away from him WHEN/if

And Jesus, when from his being deep-made [i.e. baptised], ...

REARRANGEMENT

Tkld TRANPOSED
MS TEXT SEGMENTS

... zuwā ngaiya wokka ka tuloa ko kokoin ka birung: [? 1~2] ...

uwa ngaya wagaga duluwagu guguwinGabirang

... went up straightway out of the water: ...

move-PH then high-at straight-to water-away from

... moved *high and straight* from the water, ...

Anglicism UP

waga-ga 'high-at' IS DOUBTFUL:
'went up' IS AN ENGLISH EXPRESSION
MEANING 'got out of [the water],
WITH NO SENSE OF 'up' or 'high'

IMMEDIATELY

Tkld uses the following for 'immediately':

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

... ngatun, À, bungbungngāleen Moroko ngikoung ko, ...

ngadun A bangbangGaliyan murugu ngigungGu

... and, lo, the heavens were opened unto him, ..

AND ho open-do-compel-ing-did sky him-to

... and, hey, (someone) opened the sky to him, ...

PASSIVE IGNORED

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

TO EFFECT PASSIVE INTENTION
IN ACTIVE VOICE, INSERT

ngan-du: someone

ngandu

someone (did whatever...)

[continues next frame]

[continues from previous frame]

...ngatun nakulla noa nung marai Eloī-ūmba ...

ngadun nagala nuwa nung marayi ELOIumba

... and he saw the Spirit of God ...

AND see-be-PH he him spirit GOD-of

... and he saw him, the spirit of God, ...

nung: 'him'

nung: PROBABLY 'him', ALTHOUGH bun IS THE NORMAL USAGE

"nung"	nung	"pronoun 'him' in the objective case"	him	Tkld/Frsr AWA 1892 [92:27] [Awa]
--------	------	---------------------------------------	-----	----------------------------------

...uwolliella barān purroang kan kiloa, ...

uwaliyila baran baruwangGanGiluwa

... descending like a dove, ..

move-ing-recently DOWN dove-agent-like

... moving down like a dove-agent [i.e. dove], ...

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	sit down	rest
3	cut, hew, down	fell
9	fall down	collapse
5	put, lay.let	deposit
	come, go, down	descend
	take, let, down	lower
	pull down	demolish

Also 'down' in:

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

...ngatun kakilliella ngikoung ka ko: [33]

ngadun gagiliyila ngigungGagu

... and lighting upon him:

AND be-be-ing-recently him-to

... and being to [i.e. on] him.

DOUBTFUL Tkld TRANSLATION

KJV **lighting upon him**

Tkld **gagiliyila ngigungGagu**

be-be-ing-recently him-to

PERHAPS:

yilawa nigungGin walangGa

sit-PH him-at head-at

sat at [i.e. on] his head

Matthew iii.17

Ngatun, À, Pulle-to, moroko ka birung, wiyelliella,

Unni ta yinal pittulmatoara emmoumba, murrorong bang kuttān ngikoung kai.

ngadun A balidu murugugabirang wiyiliyila

[17] And lo a voice from heaven, saying,

This is my beloved Son, in whom I am well pleased.

AND ho voice-ERG sky-away from speak-ing-recently

And, hey, a voice from the sky [i.e. heaven], was speaking: ...

... Unni ta yinal pittulmatoara emmoumba, ...

ani da yinal bidalmadwara imuwumba

... This is my beloved Son, ...

this AFFirm son joy-make-done to me-of

... “This, aye, [i.e. is] my joy-endowed [i.e. beloved] son, ...

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

...murrorong bang kuttān ngikoung kai.

marurung bang gadan ngigungGayi

... in whom I am well pleased.

good I be-AFF-now him-at

... I am good [i.e. pleased] at [i.e. with] him”.

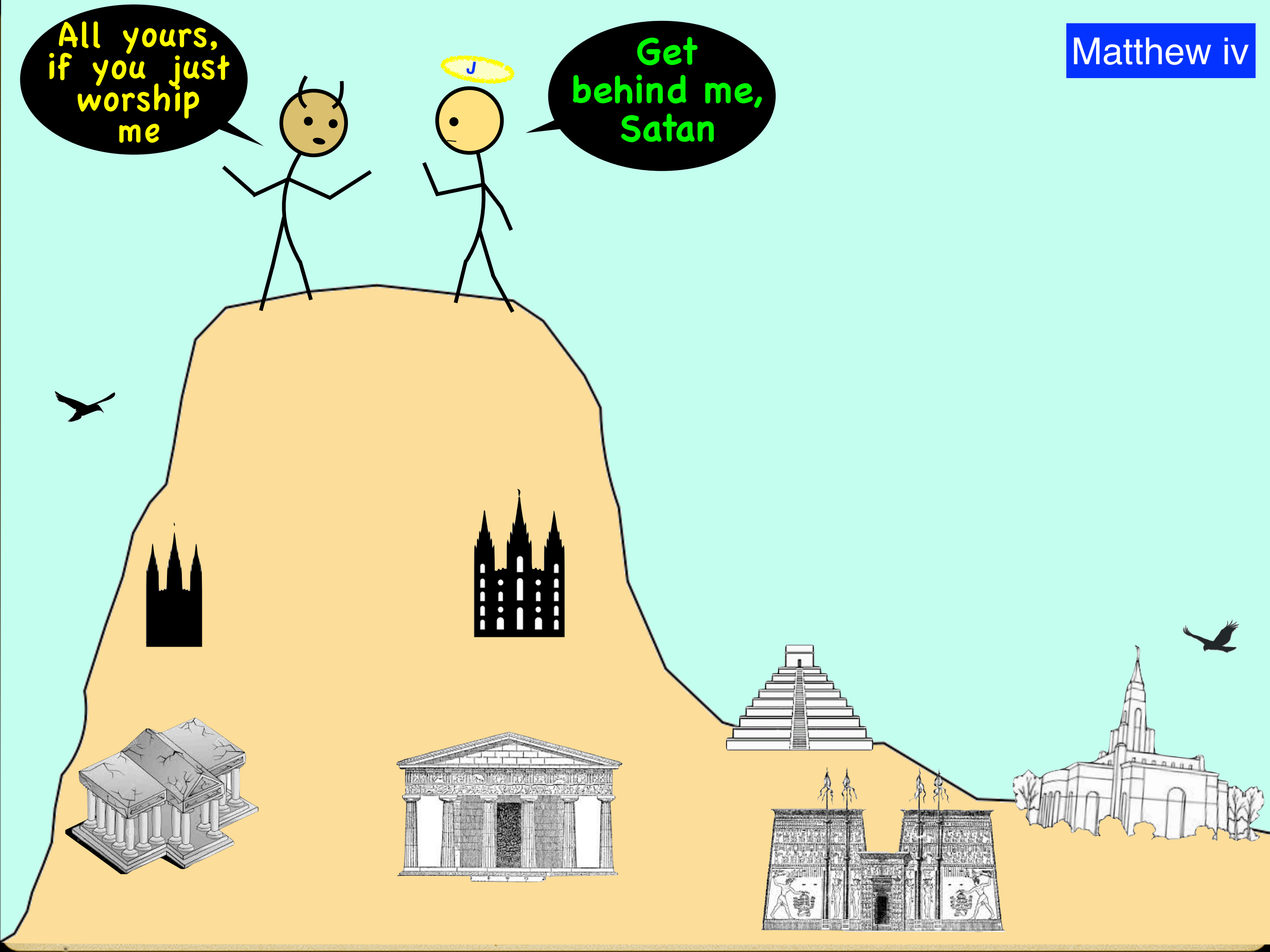
-gayi / --bayi: because, at, ITEM

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

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

All yours,
if you just
worship
me

Get
behind me,
Satan



Matthew iv.01

Yakita ngaiya bōn Jesu-nung yemmamā Marai-kan-to,
wokka kolang korung ka ko, nukilli ko Devil-lo. /or Diabolo-ko/ [?—]

yagida **ngaya** bun JESUSnung yimama marayigandu

[1] Then was Jesus led up of the Spirit
into the wilderness to be tempted of the devil.

now then him JESUS-ACC lead-PH spirit-agent-ERG

Now then the spirit-agent led him, Jesus, ...

... *wokka kolang korung ka ko, ...*

wagagulang kurangGagu

... into the wilderness ..

high-towards scrub-to

... towards high, to the scrub, ...

Anglicism UP

'high' **waga** IS DOUBTFUL.
IT IS PART OF THE ENGLISH
EXPRESSION 'led up':
"Then was Jesus led up of the Spirit".
PERHAPS OMIT **waga-gulang**

... *nukilli ko Devil-lo. /or Diabolo-ko/ [?—]*

nugiligu DEVILu \OR DEVILOgu\

... to be tempted of the devil.

tempt-be-ing-for DEVIL-ERG

... the Devil for trying [i.e. tempting].

SPECIAL WORD: tempt/touch/ try/teach

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

TRANSCRIPTION Devil-lo

Devil-lo koba

ASSUME -lo- IS ATTACHED TO
THE FOREIGN WORD (IN
INSTANCES AS ABOVE) NOT AS
A SUFFIX BUT TO TO PROVIDE
EUPHONIC FLOW

Matthew iv.02

*Ngatun mupai kakulla ta noa ba forty ka purreung ka,
ngatun forty ka tokoi ta, yukita ngaiya noa kapi[ʔ]i lang.*

ngadun mubayi gagala da nuwa ba FORTYga bariyangGa

[2] And when he had fasted forty days
and forty nights, he was afterward an hungred.

AND shut be-be-PH AFFirm he WHEN/if FORTY-at day(light)-at

And when he was shut [i.e. fasted], aye, at [i.e. for] forty days, ...

... ngatun forty ka tokoi ta, ...

ngadun FORTYga duguwida

... and forty nights, ...

AND FORTY-at night-at

... and at [i.e. for] forty nights, ...

...yukita ngaiya noa kapi[ʔ]i lang.

yugida ngaya nuwa gabirilang

... he was afterward an hungred.

after then he hunger-ness

... then after (that) he (was) hungry.

Matthew iv.03

*Ngatun yakita noa
nukilli-kān uwā bōn ba,
wiyā ngaiya noa, Nga ba ngintoa yinnāl Eloī-
ūmba, wiyellia unni tunūng *kauwil koa
[*ngabung ngulli ko to become / ? or
umauwil] breid [? kunto] kakilli ko. umulli ko.*

ngadun yagida nuwa
nugiligan uwa bun ba

[3] And when the
tempter came to him,
he said, If thou be the Son of God,
command that these stones be made
bread.

AND now he try-be-ing-agent move-PH him WHEN/if

And now when he, the tempting-agent,
moved [i.e. came to] him, ...

SPECIAL WORD: tempt/touch/ try/teach

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

... wiyā ngaiya noa, ...

wiya ngaya nuwa

... he said, ...

speak-PH then he

... he [Tempter] then spoke: ...

Matthew iv.03

[continues from previous frame]

...*Nga ba ngintoa yinnāl Eloī-ūmba*, ...

nga ba nginduwa yinal ELOIumba

... If thou be the Son of God, ...

be (it is) WHEN/if thou son GOD-of

... “If it is you (be) the son of God, ...

nga MEANINGS

nga = or/nor/neither 69
nga = be (it is) (alternative to **ga**) 21
nga = see (alternative to **na**)
OFTEN UNCLEAR WHICH
MEANING TkId INTENDED

DOUBTFUL Conjunctions

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

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.

...*wiyellia unni tunūng* ...

wiyiliya ani dunung

... command that these stones ...

speaking-IMP! this stone ...

... (you) must be speaking (to) this stone ...

[continues from previous frame]

... **kauwil koa* [**ngabung ngulli ko to become*
/ ? or *umauwil*] *breid* [? *kunto*] *kakilli ko. umulli ko.*

gawilguwa [ngabangGaligu \OR umawil]
BREAD [gandu] gagiligu umaligu

... be made bread.

be-might-having [be-do-compel-ing-for OR make-might]
BREAD [? VEGfood] be-be-ing-for / make-ing for.

...(it) might be doing (for becoming, OR might make]
for being, for making, bread [vegetable food]”.

Matthew iv.04

Wonto noa ba wiyayaleen, ngatun wiyā,

upatoara ta yanti, keawai wal kore mōrrōn kunnun breid ka birung ^__ [? ^alone] wonto ba wiyelli ta birung pulle ta birung kurraka birung Eloi-koba /or ūmba [?—]/ ka birung.

wandu nuwa ba wiyayaliyan ngadun wiya

[4] But he answered and said,

It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

instead he DONE speak-back-ing-did AND speak-PH

Instead he [Jesus] answered, and said: ...

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**

... *upatoara ta yanti, ...*

ubadwara da yandi

... It is written, ...

do-done to ABSTR thus

... “It is do-endowed [i.e. written by] thus: ..

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]

...keawai wal kore mōrrōn kunnun breid ka birung ^__ [? ^alone] ...

giyawayi wal guri murun ganan BREADgabirang

... Man shall not live by bread alone, ...

no certainly man alive be-will BREAD-away from [? ^alone]

... man will certainly not be alive from bread, ...

ALTERNATIVE TRANSLATION

RATHER THAN Tkld's 'from bread',
PERHAPS: **BREADbu da**: BREAD-EMPH-
AFFirm, by analogy with **yuna-bu-da**,
anibu da, **bulwarabu da**, **gulbiranbu da**,
nginduwabu da, **yandibu da** etc.

"-bo-
ta."

-bu
da

"Only: a compound of bo, self: ta, it is, meaning it is
that self same thing only to which it is affixed; thus-
wakōl-bo-ta, one only, one by itself, one alone."

[only]

Tkld
AWA
Key
1850
[52:29]

*...wonto ba wiyelli ta birung pulle ta birung kurraka birung
Eloi-koba /or ūmba [? —]// ka birung.*

**wandu ba wiyilidabirang balidabirang
garagabirang ELOIguba/-umba/gabirang**

... but by every word that proceedeth out of the mouth of God.

instead DONE speak-ing-away from voice-away from
mouth-from GOD-of-away from

... instead from the speaking voice from the mouth of God".

SUFFIX: -umba / -guba

POSSessive

-guba things

-umba people, proper nouns

24 ELOI**umba**

76 ELOI**guba**

Matthew iv.05

Mānkulla ngaiya noa bōn Devil-lo

*wokka [35] kolang kokiri karing yiriyiri ka ko, ngatun wūnkulla
[? set] būn būlwara ka [? pinnacle] Tempel koba ka [kə],*

manGala **ngaya nuwa bun DEVILu**

[5] Then the devil taketh him

up into the holy city, and setteth him on a pinnacle of the temple,

take-be-PH then he him DEVIL-ERG

The Devil then took him [Jesus] ...

BETTER AWABAKAL WORD

'take' IS UNLIKELY.

MORE LIKELY: 'lead': HENCE:

yimama ngaya nuwa bun DEVILu ... :

Then he, the devil, led him ...

... wokka [35] kolang kokiri karing yiriyiri ka ko, ...

wagagulang gugiri garing yiri yirigagu

... up into the holy city, ...

high-towards hut all [town] sacred-to

... to high (up), to the sacred town, ...

Tkld INVENTIONS: property / town / kingdom

Tkld coined the following terms:

property: **dalugang** hold-BE-ness

town **gugiri garing** hut all

kingdom **biriwal-guba** chief-of [kingdom]

SPECIAL WORD: gugira

gugira

PROPERLY IS 'house', 'hut'

Tkld ALSO USED IT FOR 'town'

IN Mark HE USED

gugira garing: 'hut all'

FOR **'town'**

... ngatun wūnkulla [? set] būn būlwara ka [? pinnacle] Tempel koba ka [kə],

ngadun wunGala bun bulwaraga TEMPLEgubaga

... and setteth him on a pinnacle of the temple,

and deposit-be-PH him summit-at TEMPLE-of-at

... and deposited [i.e. placed] him at the summit of the temple.

Matthew iv.06

Ngatun wiyā bōn,

nga ba ngintoa yinnāl Eloi-ūmba [warx] puntimullia [? warikullia] bi ngintoa bo barān: kulla [wəl] ba upatoara ta, wiyennun wal noa barun Angel ngiroung kai, ngatun mānnun wal mutturrō barun ba ko wokka ka, tinna koa ngiroung pūltea kun koa tūnūng ko tarai ta purreung ka [? any time].

ngadun wiya bun

[6] And saith unto him,

If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

AND speak-PH him

And [the Devil] spoke (to) him [Jesus]: ...

... nga ba ngintoa yinnāl Eloi-ūmba [warx] ...

nga ba nginduwa yinal ELOIumba

... If thou be the Son of God, ...

be (it is) WHEN/if thou son GOD-of

... “If it is you (be) the son of God, ...

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.

nga MEANINGS

nga = or/nor/neither 69
nga = be (it is) (alternative to **ga**) 21
nga = see (alternative to **na**)
OFTEN UNCLEAR WHICH MEANING TkId INTENDED

[continues next frame]

[continues from previous frame]

...*puntimullia* [*? warikullia*] *bi ngintoa bo barān*: ...

bandimaliya [*?warigaliya*] *bi nginduwabu* *baran*

... cast thyself down: ..

fall-make-ing-IMP! [*? reject-ing-IMP!*] thou thou-EMPH DOWN

... you must make yourself fall [*? reject*] down; ...

Anglicism DOWN

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

come, go, *down* *descend*

take, let, *down* *lower*

pull *down* *demolish*

sit *down* *rest*

cut, hew, *down* *fell*

fall *down* *collapse*

Also ‘down’ in:

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

...*kulla* [*wat*] *ba upatoara ta*, ...

gala ba ubadwara da

... for it is written, ...

because DONE do-done to ABSTR

... because it is do-endowed [i.e. written by], ..

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

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

...*wiyennun wal noa barun Angel ngiroung kai*, ...

*wiyinan wal nuwa barun ANGEL ngirung*Gayi

... He shall give his angels charge concerning thee: ..

speak-will certainly he them-all ANGEL thee-because (about)

... he will certainly speak (to) them, the angel(s), because [i.e. about] you, ...

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

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

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

Matthew iv.6

[continues from previous frame]

...ngatun mānnun wal mutturrō barun ba ko wokka ka, ...

ngadun manan wal [bara] madaru
barunbagu wagaga

... and in their hands they shall bear thee up, ...

AND take-will certainly [they-all]
hand-using them-all-of-using high-at

... and they will certainly take (you) at
[i.e. up] high using their hands, ...

Word omitted

Tkld HAS OMITTED 'they': **bara**

ANGLICISM waga: 'up'

Tkld TRANSLATED ENGLISH IDIOMATIC 'up' LITERALLY IN SUCH INSTANCES AS: grow up, go up, lift up (raise), stand up, rise up, look up, carry up, spring up, pluck up, climb up, take up, bear up, sit up, jump up, run up, fill up,, THE MILD EMPHATIC 'up' SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE up-ness BEING ALREADY IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

...tinna koa ngiroung pūltea kun koa tūnūng ko
tarai ta purreung ka [? any time].

dinaguwa ngirung buldiyaganGuwa
dunungGu darayida bariyangGa

... lest at any time thou dash
thy foot against a stone.

foot-having thee beat-AFF-lest-now-
having stone-OPP other-at day(light)-at

... lest be beating against a stone foot-
having you [i.e. your foot] at (an)other
day(light)] [i.e. on another day]."

-yaga: 'again' / 'lest'

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

189 present tense: **-n**
57 future tense: **-nan**
37 past historic PH and IMP!: **-ø**
0 past tense: **-yan**

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

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

-gu **PURP**ositive 'for' / **-gu** **DAT**ive 'to'

-gu **INSTR**umental 'using'

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

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

MS ERROR [?]

tarai ta purreung ka

darayida bariyangGa

other-at day(light)-at

Tkld OTEN USED

yandin da: all/any AFFirm
PARTLY OR WHOLLY FOR 'any time'

TIME

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

Matthew iv.07

*Jesu-ko noa bōn wiyā,
upatoara ta kateakan, yanoa wal bi nuki yi
kora bōn Pirriwul nung Eloī ta ngiroemba.*

JESUS_{gu} nuwa bun wiya

[7] Jesus said unto him,
It is written again, Thou shalt not tempt
the Lord thy God.

JESUS-ERG he him speak-PH

He, Jesus, spoke (to) him [the Devil]: ...

... *upatoara ta kateakan, ...*

ubadwara da gadiyagan

... It is written again, ..

do-done to ABSTR be-again-now

... “It is do-endowed [i.e. written] again, ..

... *yanoa wal bi nuki yi kora bōn Pirriwul
nung Eloī ta ngiroemba.*

yanuwa wal bi nugi gura bun
biriwalnung ELOI da ngirumba.

... Thou shalt not tempt the Lord thy God.

let-it-be certainly thou tempt-be-not him
chief-ACC GOD AFFirm thee-of.

... ‘Desist! you must certainly not tempt
him, the chief, your God, aye’.”

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

-yaga: ‘again’ / ‘lest’

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

189	present tense: -n
57	future tense: -nan
37	past historic PH and IMP!: -∅
0	past tense: -yan

YANUWA ‘let-it-be’

yanuwa CONVEYS THE
IDEAS OF ‘let it be’, ‘desist’,
‘leave alone’, ‘drop it’, etc.

SPECIAL WORD: tempt/touch/ try/teach

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

-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**

Matthew iv.08

[?_ Yutea] *Mankēa bōn noa Devil-lo wokka lang*

unta ka ko Bulkirrurā[kæ] ko porii ka ko, biyumbai [? exceeding], ngatun tūngngunbēa bōn yantin tara pirriwul koba yantīn purrai koba, [yantīn-ka-ba] ngatun killibīnbīn unta tara ngala tara koba;

[yudiya] manGiya bun nuwa DEVILu wagalang

[8] Again, the devil taketh him up

into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

[guide-PH] take-AFF-did PH he DEVIL-ERG high-ness

He, the Devil, guided [? led] him [Jesus] highness [i.e. up high] ...

ANGLICISM waga: 'up'

Tkld TRANSLATED ENGLISH IDIOMATIC 'up' LITERALLY IN SUCH INSTANCES AS: grow up, go up, lift up (raise), stand up, rise up, look up, carry up, spring up, pluck up, climb up, take up, bear up, sit up, jump up, run up, fill up,,

THE MILD EMPHATIC 'up' SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE up-ness BEING ALREADY IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

... unta ka ko Bulkirrurā[kæ] ko porii ka ko, biyumbai [? exceeding], ...

andagagu balgararagu
burigagu biyambayi

... into an exceeding high mountain, ...

there-to hill-to long-to amaze-ITEM

... to there, to the amazing
long [i.e. tall] hill, ...

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

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

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

MYSTERY WORD: amaze

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

"ela-beára"

yila
biyara

"of wonder,
surprise,
astonishment"

ho
amaze

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

[continues next frame]

Matthew iv.08

[continues from previous frame]

...ngatun tūngngunbēa bōn yantin tara
pirriwul koba yantīn purrai koba, ...

ngadun dungGanbiya bun yandindara
biriwalguba yandin barayiguba

... and sheweth him all the
kingdoms of the world, ...

AND show-do-PH him all-PLUR
chief-of (kingdom) all earth-of

... and showed him [Jesus] all
those kingdoms of all the earth, ...

...ngatun killibīnbīn unta tara ngala tara koba;

ngadun gilibinbin andadara ngaladaraguba

... and the glory of them;

AND shining there-PLUR that-PLUR-of

... and the shining of those there.

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

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]

Tkld INVENTIONS: property / town / kingdom

Tkld coined the following terms:		
property:	dalugang	hold-BE-ness
town	gugiri garing	hut all
kingdom	biriwal-guba	chief-of [kingdom]

MYSTERY WORD: shining

gili: light. spark
gili-bin-bin: shining
ANALYSIS UNCERTAIN.
PERHAPS:
light-do-now/do-now
shine-INTNS-INTENS
36 EXAMPLES OF 'shine', 'shining'
ALL BUT 3 are **gilibinbin**

MYSTERY SUFFIX: *-bin*

burulbin	heavy
dimbiribin	adder
gilibinbin	shine
gindiyirabin	[extinct volcano]
mulubin	fern
wungarabin	youth
wuwibin	eyelash
yiriwilbin	fig
yiriwildabin	fig

Matthew iv.09

Ngatun wiyā bōn noa,
yantīn unni tara ngunun wal banūng,
ngintoa ba [!wiyennun tia /yirriyirri ko!] [?
—] puntimullinnun barān, ngatun
2wiyennun bi tia 1yirriyirri ko. [37]

ngadun wiya bun nuwa

[9] And saith unto him,
All these things will I give thee, if thou wilt
fall down and worship me.

AND speak-PH him he

And he [the Devil] spoke (to) him [Jesus]: ...

... *yantīn unni tara ngunun wal banūng, ...*

yandin anidara ngunan wal ba nung

... All these things will I give thee, ...

all these-PLUR give-will certainly I-thee

... “All these things I will certainly give (to) you ...

... *ngintoa ba [!wiyennun tia /yirriyirri ko!] [?*
—] puntimullinnun barān, ...

nginduwa ba bandimalinan baran

... if thou wilt fall down ..

thou WHEN/IF fall-make-ing-will DOWN

... if you will be falling <down> ...

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

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

Also ‘down’ in:

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

Matthew iv.10

Wiyā ngaiya bōn noa Jesu-ko

yuring bi wolla, Satan: kulla wal upatoara ta, [yirriyirri bin] wiyellia yirriyirri binūng pirriwul nung [ngiroumba] Eloi tung ngiroumba, ngatun wakōl bōn ngurrurlia bi.

wiya ngaya bun nuwa JESUSgu

[10] Then saith Jesus unto him,

Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

speak-PH then him he JESUS-ERG

Then he, Jesus, spoke (to) him: ...

... *yuring bi wolla, Satan: ...*

yuring bi wala SATAN

... Get thee hence, Satan: ...

go away thou move-IMP! SATAN

... “You must go away move, Satan: ...

... *kulla wal upatoara ta, [yirriyirri bin] ...*

gala wal ubadwara da

... for it is written, ...

because certainly do-done to ABSTR

... because (it is) certainly do-endowed [i.e. written]: ...

PASSIVE: –dwara

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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]

... *wiyellia yirriyirri binūng pirriwul nung*
[ngiroemba] Eloī tung ngiroumba, ...

wiyiliya yiri yiri bi nung
biriwalnung ELOIdung ngirumba

... Thou shalt worship the Lord thy God, ...

speaking-IMP! sacred thou-him
chief-ACC GOD-ACC thee-of

... 'You must be sacred-speaking
[i.e. worshipping] him, your God chief, ...

CONJOINED PRONOUNS: Tkld

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

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

... *ngatun wakōl bōn ngurrurlia bi.*

ngadun wagul bun ngaraliya bi

... and him only shalt thou serve.

AND one him hear-ing-IMP! thou

... and you must hearing him one [i.e. only].”

Matthew iv.11

Wollawolla ngaiya noa bōn Devil-lo waita;

ngatun, À, tanān uwā bara Angel murrorōng upulli ko bōn.

wala wala **ngaya** nuwa bun DEVILu wada

[11] Then the devil leaveth him,

and, behold, angels came and ministered unto him.

move-ing-PH move-ing-PH then he him DEVIL-ERG depart

He, the Devil, then moved-moved [i.e. little by little] depart(ed); ...

... ngatun, À, tanān uwā bara Angel murrorōng upulli ko bōn.

ngadun A danan uwa bara ANGEL marurung ubaligu bun

... and, behold, angels came and ministered unto him.

AND ho approach move-PH they-all ANGEL good do-ing-for him

... and, hey, they, the angels, approach-moved for doing good (to) him.

Matthew iv.12

Ɔ Yakita ngaiya Jesu-ko noa ngurrungkulla ta ba

wūnkulla bōn Ioanne-nung prison ta ba waita uwā noa Galilee kolāng;

yagida **ngaya JESUS**gu nuwa **ngarang**Gala da ba

[12] Now when Jesus had heard

that John was cast into prison, he departed into Galilee;

now then JESUS-ERG he hear-be-PH AFFirm WHEN/if

Now then when he, Jesus, heard, aye, ...

... wūnkulla bōn Ioanne-nung prison ta ba ...

wunGala bun **JOHN**nung **PRISON**daba

... that John was cast into prison, ..

deposit-be-PH him JOHN-ACC PRISON-at

... (that someone) had deposited him, John, into prison, ...

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...)

... waita uwā noa Galilee kolāng;

wada uwa nuwa **GALILEE**gulang

... he departed into Galilee;

depart move-PH he GALILEE-towards

... he depart-moved towards Galilee.

Matthew iv.13

Ngatun Nazareth birung noa uwā,

*ngatun yellowā unta Kapernaum ka ko /or ba], unta ta wombul
la ba, bapai ta ba Zubulon ta ba ngatun Nephthalim ta ba:*

ngadun NAZARETHbirang nuwa uwa

[13] And leaving Nazareth,

he came and dwelt in Capernaum, which is upon
the sea coast, in the borders of Zabulon and
Nephthalim:

AND NAZARETH-away from he move-PH

And he moved away from Nazareth, ...

... ngatun yellowā unta Kapernaum ka ko /or ba], ...

ngadun yilawa anda CAPERNAUMgagu \OR [CAPERNAUMga]ba

... he came and dwelt in Capernaum, ...

AND sit-PH there CAPERNAUM-to \OR -at

... and sat [i.e. stayed] there at Capernaum, ...

[continues next frame]

~~~~~

[continues from previous frame]

... *unta ta wombul la ba, ...*

**andada wambulaba**

... which is upon the sea coast, ...

there-at stream-at

... at the stream [i.e. coast] there, ...

---

... *bapai ta ba Zubulon ta ba ngatun Nephthalim ta ba:*

**babayidaba ZABULONdaba ngadun NEPHTHALIMdaba**

... in the borders of Zabulon and Nephthalim:

near-at ZABULON-at AND NEPHTHALIM-at

... near at Zabulon and Nephthalim.

---



# Matthew iv.14

*Kauwil koa kakilli ko wiyatoara ta*

*Esaia-[tə]ko Prophet ta ko, wiyelliella,*

**gawilguwa gagiligu wiyadwara da**

[14] That it might be fulfilled which was spoken  
by Esaias the prophet, saying,

be-might-having be-be-ing-for speak-done to ABSTR

Be might doing for being [i.e. let it be done]  
(that) speak endowed [i.e. spoken by] ...

## 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

*... Esaia-[tə]ko Prophet ta ko, wiyelliella,*

**ESAIASgu PROPHETdagu wiyiliyila**

... by Esaias the prophet, saying,

ESAIAS-ERG PROPHET-ABSTR-ERG speak-ing-recently

... Esaias the Prophet speaking, ...

## DOUBTFUL ANALYSIS

“Prophet ta ko”: PROPHETdagu: **-dagu**  
IS NORMALLY DATIVE ‘to’, WHICH  
DOES NOT COMFORTABLY FIT THIS  
INSTANCE AFFirm ALSO SEEMS  
UNLIKELY. PERHAPS ABSTRactifier

## Matthew iv.15

*Purrai ta Zabulon koba,  
ngatun purrai ta Nephthalim koba, bapai  
koa wombul-loa, muriung koa Jordan koa,  
[39] Galilee barunba Etheno ko-ba;*

barayi da ZABULONguba

[15] The land of Zabulon,  
and the land of Nephthalim, by the way of the  
sea, beyond Jordan, Galilee of the Gentiles;

earth AFFirm Zabulon-of

The earth [i.e. land], aye, of Zabulon, ...

---

*... ngatun purrai ta Nephthalim koba, ...*

ngadun barayi da NEPHTHALIMguba

... and the land of Nephthalim, ...

AND earth AFFirm NEPHTHALIM-of

... and the land, aye, of Nephthalim, ...

---

*...bapai koa wombul-loa, ...*

babayiguwa wambuluwa

... by the way of the sea, ..

near-having sea-having

... near the stream, ...

---

[continues next frame]

## Matthew iv.15

[continues from previous frame]

...*muriung koa Jordan koa, [39] ...*

**muriyangGuwa JORDANguwa**

... beyond Jordan, ..

forward-having JORDAN-having

... forward [i.e. beyond] Jordan, ...

**AWABAKAL WORD: muriyang**

**muriyang** IS USED BY Tkld BOTH FOR 'forward', HENCE 'beyond', AND FOR 'east'

..*Galilee barunba Etheno ko-ba;*

**GALILEE barunba GENTILEguba**

... Galilee of the Gentiles;

GALILEE them-all-of GENTILE-of

... Galilee of them, the Gentiles.

## Matthew iv.16

*Bara bo Kore yellowā[~~lli-kān~~] tokoi ta ka ba;*

*nakulla bara [ngikoung] kaibung kauwul ka ta; ngatun barun kin ko yellowā ngōrra ta ba ngatun unta kōmmirrā ka Tetti koba ka ba paikulleen wal kaibung ko wokka lang.*

barabu guri yilawa duguwida ga ba

[16] The people which sat in darkness

saw great light; and to them which sat in the region and shadow of death light is sprung up.

they-all-EMPH man sit-PH night-at be DONE

The man [i.e. people], emphatically they all, >done<-sat at night; ...

*... nakulla bara [ngikoung] kaibung kauwul ka ta; ...*

nagala bara gayibung gawal ga da

... saw great light; ...

see-be-PH they-all light-do-ness big be AFFirm

... they saw be, aye, [i.e. there was] a big light ...

### ka ta / -ka ta

SOME 80 INSTANCES OF

**ka ta**: ga da.

INTERPRETATIONS:

be AFFirm:

be, aye

xxx-at AFFirm

xxx-at, aye

**ngigungGada**

him-of-at

**ngigungGadagu**

him-of-to

### 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.

*... ngatun barun kin ko yellowā ngōrra ta ba ...*

ngadun barunGinGu yilawa nguradaba

... and to them which sat in the region ...

AND them-all-to sit-PH camp-at

... and, to them (that) sat at the camp [i.e. place], ...

[continues next frame]

## Matthew iv.16

[continues from previous frame]

*ngatun unta kōmmirrā ka Tetti koba ka ba ...*

**ngadun anda gumiraga didigubagaba**

... and shadow of death ...

AND there shadow-at dead-of-at

... and there at [i.e. in] the shadow of dead [i.e. death], ...

*...paikulleen wal kaibung ko wokka lang.*

**bayigaliyan wal gayibangGu wagalang**

... light is sprung up.

appear-be-ing-did certainly light-do-ness-ERG high-ness

... a light high-ness [i.e. above] did certainly appear.

### ANGLICISM waga: 'up'

Tkld TRANSLATED ENGLISH IDIOMATIC 'up' LITERALLY IN SUCH INSTANCES AS: grow up, go up, lift up (raise), stand up, rise up, look up, carry up, spring up, pluck up, climb up, take up, bear up, sit up, jump up, run up, fill up,,  
THE MILD EMPHATIC 'up' SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE up-ness BEING ALREADY IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

Matthew iv.17

*f Yakita kakulla unta birung kurrikurri ka Jesu ko wiyelli ko,*

*ngatun ngiakai wiyelli ko, Minki kauwā: kulla wal papai ta ba kuttān pirriwul koba Moroko koba yakita.*

yagida gagala andabirang gari gariga JESUSgu wiyiligu

[17] From that time Jesus began to preach,  
and to say, Repent: for the kingdom of heaven is at hand.

now be-be-PH there-away from first-at JESUS-ERG speak-ing-for

Now (it) was from there (that) Jesus at first [i.e. began] for speaking [i.e. preaching], ...

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

... *ngatun ngiakai wiyelli ko, ...*

ngadun ngiyagayi wiyiligu

... and to say, ...

AND like this speak-ing-for

... and for speaking like this: ...

... *Minki kauwā: ...*

minGi gawa

... Repent: ...

emotion be-IMP! [yes]

... “Emotion, yes [i.e. repent]: ..

... *kulla wal papai ta ba kuttān pirriwul koba Moroko koba yakita.*

gala wal babayidaba gadan biriwalguba muruguguba yagida

... for the kingdom of heaven is at hand.

because certainly near-at be-AFF-now chief-of (kingdom) sky-of now

... because certainly the kingdom of the sky [i.e. heaven] is at near [i.e. at hand]”.

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] |

## Matthew iv.18

*Ɔ Ngatun uwolliella Jesu ko noa ba unta koa wombul-loa Galilee kul,*

*nakulla ngaiya buloara bulun kōtti ta [t̪a], Simon yitirra Peter, ngatun Andrew kōtti ta ngikoumba, wupilliella [pik̪a] wuraura [ʔnet] korowa ka: kulla wal [bul̪o] makoro-bān buloara b̪ul̪[ɬ]a.*

ngadun uwaliyila JESUSgu nuwa ba  
andaguwa wambuluwa GALILEEgal

[18] And Jesus, walking by the sea of Galilee,  
saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the  
sea: for they were fishers.

AND move-ing-recently JESUS-ERG he WHEN/if there-having  
(through/by) stream-having GALILEE-belong

And, Jesus, when he was moving by there, the Galilee mob stream, ...

*... nakulla ngaiya buloara bulun kōtti ta [t̪a], ...*

nagala ngaya bulwara bulun gudi da

... saw two brethren, ...

see-be-PH then two them-two kinsman ABSTR

... [he] then saw two, them-two, kinsmen, ...

*... Simon yitirra Peter, ...*

SIMON yidaruwa PETER

... Simon called Peter, ...

SIMON name-having PETER

... Simon, having the name Peter, ...

### -gan / -gani / -gal

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

**-gani** entity

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

---

TkId INTERCHANGEABLY USED

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

[continues next frame]



## Matthew iv.18

[continues from previous frame]

...ngatun Andrew kōtti ta ngikoumba, ...

ngadun ANDREW gudi da ngigumba

... and Andrew his brother, ...

AND ANDREW kinsman ABSTR him-of

... and Andrew, his kinsman, ...

...wupilliella [*pikā*] wuraura [*?net*] korowa ka: ...

wubiliyila wura wura guruwaga

... casting a net into the sea: ...

do-ing-recently net sea-at

... (who) were doing [i.e. throwing] a net at [i.e. into] the sea: ...

### MYSTERY WORD: *wura* ...

**wura**: descend [?] [L 05.04]

**wura-wil**: descend-might [L 12.17]

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

**wurubil** / **wuruwan**: cloak, blanket

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

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

...kulla wal [*bulə*] makoro-bān buloara bül[*l*]a.

gala wal maguruban bulwara bula

... for they were fishers.

because certainly fish-do-now two they-two

... because the two, they two, were certainly fishers.

# Matthew iv.19

*Ngatun noa bulun wiya,  
wirrobulla tia, ngatun umunnun bulun bāng  
Makoro-bān kakilli ko mankilli ko [? \_\_\_ is it  
needed?] barun kore. [xx]*

ngadun nuwa bulun wiya

[19] And he saith unto them,  
Follow me, and I will make you fishers of men.

AND he them-two speak-PH

And he said (to) them: ...

... *wirrobulla tia*, ...

wirubala diya

... Follow me, ..

follow-IMP! me

... “(You) must follow me, ...

...*ngatun umunnun bulun bāng Makoro-bān kakilli ko  
mankilli ko [? \_\_\_ is it needed?] barun kore. [xx]*

ngadun umanan bulun bang maguruban  
gagiligu manGiligu barun guri

... and I will make you fishers of men.

AND make-will ye-two I fish-DOness be-be-ing-for  
take-be-ing-for them-all man

... and I will make you two (into) for being fish-doer(s)  
for taking [i.e. catching] them, men.

## -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<br>ness | DO<br>ness | MAKE<br>ness | URG<br>ency | HAPpen<br>ness |