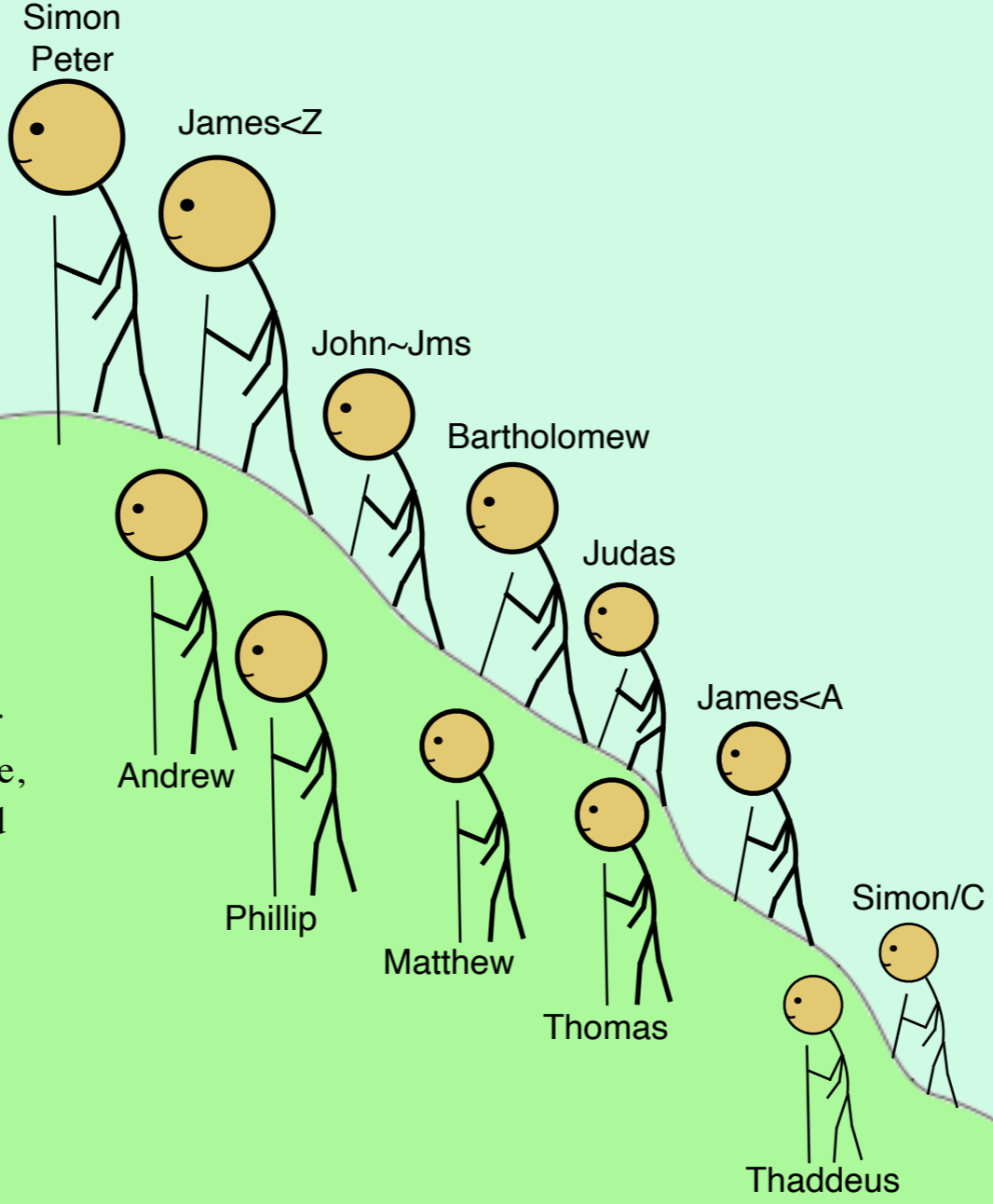
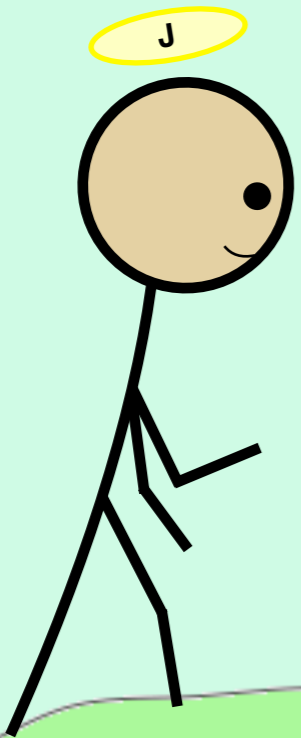


**Analysis of the translations  
of L.E. Threlkeld  
by  
Jeremy Steele**

**Mark 3**



[13] And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.



[16] And **Simon** he surnamed Peter  
[17] And **James** the son of Zebedee, and **John** the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:  
[18] And **Andrew**, and **Philip**, and **Bartholomew**, and **Matthew**, and **Thomas**, and **James** the son of Alphaeus, and **Thaddaeus**, and **Simon** the Canaanite,  
[19] And **Judas** Iscariot, which also betrayed him

# Mark 3:01

*Ngatun noa uwea kan Sunagog ka;*

*ngatun kakulla ngaiya wakol kore unta, mutturra ngikoumba tirrai \_\_\_\_\_ kakulla.*

**ngadun nuwa uwiyagan SYNAGOGUEga**

[1] And he entered again into the synagogue;

and there was a man there which had a withered hand.

AND he move-again-now SYNAGOGUE-at

And he moved again at [i.e. into] the synagogue, ...

## -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**

*... ngatun kakulla ngaiya wakol kore unta, ...*

**ngadun gagala ngaya wagul guri anda**

... and there was a man there ...

AND be-be-PH then one man there

... and then one man was there, ...

## wagul ARTICLE

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

*... mutturra ngikoumba tirrai \_\_\_\_\_ kakulla.*

**madara ngigumba dirayi gagala**

... which had a withered hand.

hand him-of wither be-be-PH

... his hand was withered.

## 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.

## Mark 3:02

*Ngatun bōn bara tumemea,  
wiyā noa bōn turōn umunnun purrieung ka Sabbat  
ta; wiyayemmauwil koa bōn bara.*

**ngadun bun bara dumimiya**

[2] And they watched him,  
whether he would heal him on the sabbath day;  
that they might accuse him.

**AND him they-all watch-make-PH**

**And they watched him; ...**

**SPECIAL WORD: *duma / dumi***

**duma / dumi** APPEAR TO SIGNIFY :

— watch

— keep

AND ALSO regard, save

*... wiyā noa bōn turōn umunnun purrieung ka Sabbat ta; ...*

**wiya nuwa bun durun umanan bariyangGa SABBATHda**

... whether he would heal him on the sabbath day; ...

**QUESTION he him clean make-will daylight-at SABBATH-at**

**... QUERY: will he make him clean at [i.e. on] the SABBATH day(light); ...**

[continues next frame]

[continues from previous frame]

[in Luke 6/7 it is Umalla: which is correct—see Luke]

umala

XXXXXXXXXX

make-ing-PH

XXXXXXXXXX

LUKE comparison

LUKE vi.7: ...umala ...

<p>"... wiya bon noa ba turon umulla purreäg ka thabbat ta ; ..."</p>	<p>wiya bun nuwa ba durun <b>umala</b> bariyangGa SABBATHda</p>	<p>"... whether he would heal on the sabbath day; ..."</p>	<p>QUESTION him he WHEN/IF clean make-PH day(light)-at SABBATH-at</p>	<p>Tkld LUKE [VI:06:07::141:41 .1] [Awa]</p>
-------------------------------------------------------------------------------	-----------------------------------------------------------------------------	--------------------------------------------------------------------	-------------------------------------------------------------------------------	------------------------------------------------------

... wiyayemmauwil koa bōn bara.

wiyayimawilguwa bun bara

... that they might accuse him.

speak-lead-might-having him they-all

... (that) they might speak-leading [i.e. accusing] him.

# Mark 3:03

*Ngatun noa wiyā bōn kore mutturra kan tirrai kan,  
ngarokilla willi ka.*

**ngadun nuwa wiya bun guri madaragan dirayigan**

[3] And he saith unto the man which had the withered hand,  
Stand forth.

AND he speak-PH him man hand-agent wither-agent

And he spoke (to) him, the withered-agent hand-agent man  
[i.e. the man with the withered hand]: ...

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

"kain"	gayin	"in possession of; having"	having	Tkld/Frsr AWA Lex [212:25]
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... *ngarokilla willi ka.*

**ngarugila wiliga**

... Stand forth.

stand-be-IMP! middle-at

... "Stand in the middle! [i.e. stand forth]."

# Mark 3:04

*Ngatun noa barun wiyā,*

*wiyā tuloa ta murrorōng umulli ko, nga yarakai umulli ko? Morōn [Mōrrōn] umulli ko, nga warikulli ko? Wonto ba bara wiya korien. [What is Held their peace, or were silent. Talamā in Luke is to hold by the hands / see L. 14/4.]*

**ngadun nuwa barun wiya**

[4] And he saith unto them,

Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

**AND he them-all speak-PH**

And he spoke (to) them: ...

*... wiyā tuloa ta murrorōng umulli ko, ...*

**wiya duluwa da marurung umaligu [bariyangGa SABBATHga]**

... Is it lawful to do good on the sabbath days, ...

**QUESTION straight/true AFFirm good make-ing-for [day(light)-at SABBATH-at]**

... “QUERY: (Is it) straight [i.e. correct], aye, for making good, [at [i.e. on] the Sabbath day] ...

### MISSING TRANSLATION

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

*... nga yarakai umulli ko? ...*

**nga yaragayi umaligu**

... or to do evil? ...

**OR bad make-ing-for**

... or for making bad? ...

### DOUBTFUL Conjunctions

**nga** = or 69

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

**ngadun** = and

CONJUNCTIONS UNUSUAL

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

[continues from previous frame]

...*Morōn [Mōrrōn] umulli ko, nga warikulli ko? ...*

**murun umaligu nga warigaligu**

... to save life, or to kill? ...

alive make-ing-for OR reject-ing-for

... For making life or for rejecting (it)?" ...

**DOUBTFUL Conjunctions**

**nga** = or 69  
**nga** = be (alternative to **ga**) 12  
**ngadun** = and

CONJUNCTIONS UNUSUAL  
 "Most languages lack specific coordinating and subordinating particles, of the types 'and', 'but', 'when', 'because', 'if'. However, these are found in a few languages." [Dixon 2002:86:10]

...*Wonto ba bara wiya korien. ...*

**wandu ba bara wiyagurin**

... But they held their peace.

instead DONE they-all speak-lacking

... Instead, they speak-lacking [i.e. had nothing to say].

**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**

*[What is Held their peace, or were silent. Talamā in Luke is to hold by the hands / see L. 14/4.]*

**dalama**

[What is Held their peace, or were silent. Talamā in Luke is to hold by the hands / see L. 14/4]

hold-make-PH

... held ...

**LUKE comparison**

LUKE xiv.4: ...**dalama** ...

"Ġatun bara tullama pullí. ...	<b>ngadun</b> bara <b>dalama</b> baLi ...	"[4] And they held their peace. ..."	AND they-all hold-make-PH voice	Tkld LUKE [XIV:14:04::1 67:4.1] [Awa]
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# Mark 3:05

*Ngatun tangnga noa barun nakilliliella niuwarin, /or niuwara kan to*

*[Or tangga barun nakilliella noa ba—]/ minki [nəa] kan piriral lin bŭlbŭl lin barun ba tin, wiya ngaiya noa [bən] untoa [unnoa] kore, tutullia bi mutturra ngiroumba, Ngatun [nəa-tutea] tutulleen ngaiya noa, ngatun turōn uma ngaiya bōn mutturra ngikoumba yanti tirrai ba. [31]*

**ngadun dangGa nuwa barun nagililiyila nyuwarin [/nyuwaragandu/]**

[5] And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

AND before he them-all see-be-ing-ing-recently anger-because \anger-BEness-using\

And before [i.e. first] he was constantly seeing them because of [i.e. in] anger \[using [i.e. with] anger]\ ...

... *[Or tangga barun nakilliella noa ba—]/ ...*

**[dangGa barun nagililiyila nuwa ba ...]**

[5] And when he had looked round about on them ...

before them-all see-be-ing-recently he WHEN/if—

... [before when he was seeing them ...]\, ...

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

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

-kin /-din: CAUS/LOC/ALL/PERL				
IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:				
	CAUS because	LOC <b>at</b>	ALL <b>to</b>	PERL <b>thru/by</b>
<b>-gin</b>	5	<b>93</b>	46	—
<b>-din</b>	168	25	—	8
<b>-lin</b>	12	—	—	—
<b>-rin</b>	2	—	—	5

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

[continues from previous frame]

... *minki [nœa] kan piriral lin  
būlbūl lin barun ba tin, ...*

**minGigan biriralin  
bulbulin barunbadin**

... being grieved for the  
hardness of their hearts, ...

emotion-BEness hard-because  
heart-because them-all-of-because

... emotion-ness [i.e. being grieved]  
because of their hard heart(s), ...

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

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

**'heart' METAPHOR**

KJV *being grieved for the hardness of their hearts*  
Tkld **minGigan biriralin bulbulin barunbadin**  
emotion-agent hard-because heart-because  
them-all-of-because

'heart': English (European?) CONCEPT OF  
'LOCUS OF SINCERITY' UNLIKELY TO HAVE  
BEEN MEANINGFUL TO AN ABORIGINAL  
AUDIENCE OF THE TIME  
PERHAPS:

*bidal-gurin gala bara gawal minGigurin*  
joy-lacking because they big emotion-lacking  
*aggrieved because they lack emotion*

... *wiya ngaiya noa [bœn] untoa [unnoa] kore, ...*

**wiya ngaya nuwa anduwa [anuwa] guri**

... he saith unto the man, ...

speak-PH then he there [that] man

... he then spoke (to) that man: ...

**here / there // this / that**

Adverbs / demonstratives RELATED  
TO DISTANCE FROM SPEAKER:

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

[continues next frame]



[continues from previous frame]

*...tutullia bi mutturra ngiroumba, ...*

**dudaliya bi madara ngirumba**

... Stretch forth thine hand....

stretch-ing-IMP! thou hand thee-of

... “You must (be) stretching out your hand”, ...

#### INALIENABLE POSSESSION

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

*...Ngatun [noa-tutea] tutulleen ngaiya noa, ...*

**ngadun dudaliyan ngaya nuwa**

... And he stretched it out: ...

AND stretch-ing-did then he

... and then he was stretching, ...

#### INALIENABLE POSSESSION

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

*...ngatun turōn uma ngaiya bōn mutturra ngikoumba yanti tirrai ba. [31]*

**ngadun durun uma ngaya bun  
madara ngigumba yandi dirayi ba**

... and his hand was restored whole as the other.

AND clean make-PH then him hand him-of thus wither DONE

... and then made clean him, his hand, thus  
>done<-withered [i.e. that had been withered].

# Mark 3:06

*Ngatun waita uwa bara Pharisee,  
ngatun tentoakul bo wiyellileen bara barabo Herod koba, [or  
umba or kul] —[Herodians] minnung bunnun bara bōn  
yakoai bara bōn tetti bunggunnun /or burrinnun/.*

**ngadun wada uwa bara PHARISEE**

[6] And the Pharisees went forth,  
and straightway took counsel with the Herodians against him,  
how they might destroy him.

**AND depart move-PH they-all PHARISEE**

**And they, the Pharisees, depart-moved, ...**

*... ngatun tentoakul bo wiyellileen bara barabo  
Herod koba, [or umba or kul] —[Herodians] ...*

**ngadun dinduwagalbu wiyililiyan bara barabu  
HERODguba [HERODumba/HERODgal]**

... and straightway took counsel with the Herodians against him, ...

**AND enough-belong-EMPH [immediately] speak-ing-ing-  
did they-all they-all-EMPH HEROD-of [HEROD-belong]**

**... and immediately they were constantly speaking among  
themselves of Herod [i.e. took counsel with the Herodians]: ...**

### IMMEDIATELY

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

### DOUBTFUL TkId TRANSLATION

*KJV took counsel with the Herodians*  
PERHAPS  
*wiyi-li-li-yan bara barun-Gaduwa HEROD-gal*  
speak-ing-ing-did they-all them-all-in company with  
HEROD-belong  
*they were constantly speaking with the Herodians*

### SUFFIX: -umba / -guba

POSSessive  
-guba things  
-umba people, proper nouns  
24 ELOI**umba**  
76 ELOI**guba**



[continues from previous frame]

... minnung bunnun bara bōn ...

**minang banan bara bun**

... how they might destroy him.

what do-will they-all him

... what they will do (to) him, ...

**DOUBTFUL Tkld TRANSLATION**

KJV *how they might destroy him*  
 Tkld's USE OF **minang** 'what' AND **yaguwayi** 'how' DO NOT SOUND RIGHT.  
 PERHAPS SOMETHING LIKE:  
**anangGu didiwilguwa bara didibariligu bun**  
 what-using dead-might-having they-all  
 dead-do-INSTR-ing-for him  
*what might they be using for dead-doing,*  
*for dead-doing him*

**RELATIVE PRONOUNS**

who, whom, which, whose, that  
*this is the cat that killed the rat*  
 THIS THAT  
**ngali** this **ngala** that  
**ani** this **anuwa** that  
 what = **anduwa** that  
 'that' **anang** that  
**ngaluwa** that  
**nginuwa** that

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
 —NOT RELATIVE PRONOUN  
 INTERROGATIVES  
**min** what? which  
**minang** what? what object?  
**minaring** what is it?  
**minan** how many?  
**RELATIVE PRONOUN** [refers back to a noun]  
*who, whom, whose, which, that*  
**DEMONSTRATIVE** [points to a thing]  
*this, that, these, those, neither, none*

PERHAPS: **ngalabu ngalabu**

... yakoai bara bōn tetti bungngunnun  
 /or burrinnun/.

**yaguwayi bara bun didibangGanan**  
 \ OR (didi)barinan\

... how they might destroy him.

how they-all him dead-do-compel-will \  
 OR [dead]-do-instr-will/

... how they will dead-do <or make> him  
 [i.e. how they will kill him].

**DOUBTFUL Tkld TRANSLATION**

KJV *how they might destroy him*  
 Tkld's USE OF **minang** 'what' AND **yaguwayi** 'how' DO NOT SOUND RIGHT.  
 PERHAPS SOMETHING LIKE:  
**anangGu didiwilguwa bara didibariligu bun**  
 what-using dead-might-having they-all  
 dead-do-INSTR-ing-for him  
*what might they be using for dead-doing,*  
*for dead-doing him*

**yaguwayi: HOW**

INTERROGATIVE 'how': **yaguwayi**  
 ENGLISH **how** HAS SEVERAL MEANINGS, e.g.:  
 —interrogative 'How does it work?'  
 —in what manner 'I don't know how to do it'  
 —what quality 'How was the movie today?'  
 —modifier 'How funny that is'  
 — = 'what' 'How about some dinner?'  
**yaguwayi**: PROBABLY FIRST MEANING

PERHAPS: **anangGu**  
 that [i.e. what]-using

# Mark 3:07

*Wonto noa ba Jesu uwa [nθα] barun [katθα]  
wirrobulli kan ngikoumba katoa korowā toa:  
ngatun konara kauwul lang Gallilee ka birung wirrobulleen bōn ngatun Judea ka  
birung.*

wandu nuwa ba JESUS uwa  
barun wirubaligan

ngigumbagaduwa guruwaduwa

[7] But Jesus withdrew himself  
with his disciples to the sea:  
and a great multitude from Galilee followed him, and  
from Judaea,

instead he DONE JESUS move-PH  
them-all follow-ing-agent him-of-in  
company with sea-having

Instead he, Jesus, moved (in company  
with) them, with his disciples, sea-  
having [i.e. to the sea]; ...

## 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**

## DOUBTFUL AGREEMENT

*KJV with his disciples to the sea*  
Tkld **barun wirrobulli kan ngikoumba  
katoa guruwaduwa**  
AGREEMENTS AND TRANSLATION  
DOUBTFUL  
PERHAPS  
**barun-Gaduwa wiruba-li-gan ngigumba  
guruwa-gulang**  
them-all in company with following-agent  
him-of sea-towards  
*with them, his disciples, towards the sea*

## 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

## -gaduwa: IN COMPANY WITH

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

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

[continues next frame]



[continues from previous frame]

*... ngatun konara kauwul lang Gallilee ka birung wirrobulleen bōn ...*

**ngadun gunara gawalang GALILEEgabirang wirubaliyan bun**

... and a great multitude from Galilee followed him, ...

AND crowd big-ness GALILEE-away from follow-ing-did him

... and a big-ness crowd from Galilee was following him, ...

*...ngatun Judea ka birung.*

**ngadun JUDAEAgabirang**

... and from Judaea,

AND JUDAEA-away from

... and from Judaea.

## Mark 3:08

*Ngatun Jerusalem ka birung,*

*ngatun Idumea ka birung, ngatung yōng kalōng  
kabirung Jordan toa kabirung: ngatun bara Tyre koa  
ngatun Sidon koa konara kauwul lang ngurrā ta ba  
bara minnung bo minnung bo kauwul kauwul umā  
noa, uwā bara ngikoung kin ko.*

**ngadun JERUSALEMgabirang**

[8] And from Jerusalem,

and from Idumaea, and from beyond Jordan;  
and they about Tyre and Sidon, a great  
multitude, when they had heard what great  
things he did, came unto him.

AND JERUSALEM-away from

And from Jerusalem, ...

*... ngatun Idumea ka birung, ...*

**ngadun IDUMAEAgabirang**

... and from Idumaea, ...

AND IDUMAEA-away from

... and from Idumaea, ...

*... ngatung yōng kalōng kabirung Jordan toa kabirung: ...*

**ngadun yung GalungGabirang JORDANduwagabirang**

... and from beyond Jordan; ...

AND there distant-away from JORDAN-having (through/by)-away from

... and from there-distant, from by the Jordan [i.e. from by, i.e. beyond, the Jordan]; ...

[continues from previous frame]

*...ngatun bara Tyre koa ngatun Sidon koa ...*

**ngadun bara TYREguwa ngadun SIDONguwa**

... and they about Tyre and Sidon, ...

AND they-all TYRE-having (through/by) AND SIDON-having (through/by)

... and they; by Tyre and by Sidon, ...

*...konara kauwul lang ...*

**gunara gawalang**

... a great multitude, ...

crowd big-ness

... a big-ness crowd, ...

[continues next frame]



[continues from previous frame]

*...ngurrā ta ba bara minnung bo minnung bo  
kauwul kauwul umā noa, ...*

**ngara da ba bara minangbu minangbu  
gawal gawal uma nuwa**

... when they had heard what great things he did, ...

hear-PH AFFirm WHEN/if they-all what-EMPH  
what-EMPH big big [many] make-PH he

... when they heard, aye, emphatically-what emphatically-  
what [i.e. whatever] many (things) he did, ...

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

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

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

*who, whom, whose, which, that*

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

PERHAPS: **ngalabu ngalabu**

*...uwā bara ngikoung kin ko.*

**uwa bara ngigungGingu**

... came unto him.

move-PH they-all him-to

... they moved to him.

[continues next frame]

# Mark 3:09

*Ngatun wiyā noa barun wirrobulli kan ngikoumba*

*mitea bun biuwil koa wakol Murrinawai warea ta ngikoung ko, Ngalatin konarin, murrung kamea kun koa bara bōn.*

**ngadun wiya nuwa barun wirubaligan ngigumba**

[9] And he spake to his disciples,

that a small ship should wait on him because of the multitude, lest they should throng him.

AND speak-PH he them-all follow-ing-agent him-of

And he spoke (to) them, his following-agent(s) [i.e. disciples] ...

**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

*... mitea bun biuwil koa wakol Murrinawai warea ta ngikoung ko, ...*

**midiyabanbiwilguwa wagul marinawi wariya da ngigungGu**

... that a small ship should wait on him ...

wait-PH-permit-might-having one big canoe little AFFirm him-for

... (that) one little, aye, big-canoe (ship) wait-permit-might doing [i.e. might be allowed to watch out] for him ...

**SYDNEY WORDS: mari nawi**

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

**wagul ARTICLE**

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

[continues next frame]

[continues from previous frame]

...*Ngalatin konarin*, ...

**ngaladin gunarin**

... because of the multitude, ...

that-because crowd-because

... that-because [therefore], the crowd, ...

**but / because / therefore**

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

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

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

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

...*murrung kamea kun koa bara bōn*.

**marangGamiyaganGuwa bara bun**

... lest they should throng him.

crush-be-make-lest-now-having they-all him

... lest they be crushing him.

**-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**



# Mark 3:10

*Kulla noa kauwulkauwul turōn umā;*

*Ngalako /or ngali tin/ murrungka mā bara bōn numauwil koà bōn yanfīn bara munni kan.*

**gala nuwa gawal gawal durun uma**

[10] For he had healed many;

insomuch that they pressed upon him for to touch him, as many as had plagues.

because he big big [many] clean make-PH

Because he made-clean many; ...

*... Ngalako /or ngali tin/ murrungka mā bara bōn ...*

**ngalagu \ngalidin\ marangGama bara bun**

... insomuch that they pressed upon him ...

that-for \that-because\ crush-be-make-PH they-all him

... for that \OR that-because [therefore]\ they crushed him, ...

**but / because / therefore**

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

[continues next frame]

[continues from previous frame]

... *numauwil koā bōn* ...

numawilguwa bun

... for to touch him, ...

touch-might-having him

... touch-might-having him [i.e. so (they) might touch 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	

... *yantīn bara munnī kan.*

yandin bara manigan

... as many as had plagues.

all they-all ill-BEness

... they all, the ill-agent(s) [i.e. those with plagues].

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

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

**PROPrietive having**

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

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

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

-guwa IS ASSUMED FOR PROPrietive

"kain"

gayin

"in possession of; having"

having

Tkld/Frsr  
AWA Lex  
[212:25]

# Mark 3:11

*Ngatun Marai kan yarakai kan,  
nakulla bara bōn ba, puntimulleen mikan ka ngikoung  
kin ko, ngatun [wiyelliella] wiyā, wiyelliella, Ngintoa ta  
yināl ta Eloi koba.*

**ngadun marayigan yaragayigan**

[11] And unclean spirits,  
when they saw him, fell down before him,  
and cried, saying, Thou art the Son of God.

AND spirit-agent bad-agent

And spirit-agent bad-agent [i.e. the bad spirit(s)], ...

*... nakulla bara bōn ba, ...*

**nagala bara bun ba**

... when they saw him,

see-be-PH they-all him WHEN/if

... when they saw him, ...

*... puntimulleen mikan ka ngikoung kin ko, ...*

**bandimaliyan miganGa ngigungGinGu**

... fell down before him, ...

fall-make-ing-did in front-at him-to

... (they were) falling at front him-to [i.e. in front of him], ...

MS ERROR [?]  
mikan ka  
SHOULD BE migan-da:  
-da AFTER /n/



[continues from previous frame]

...ngatun [~~wiyelliella~~] wiyā, wiyelliella, ...

ngadun wiya wiyiliyila

... and cried, saying, ...

AND speak-PH speak-ing-recently

... and spoke, speaking: ...

...Ngintoa ta yināl ta Eloī koba.

nginduwa da yinal da ELOIguba

... Thou art the Son of God.

thou AFFirm son AFFirm GOD-of

... “You, aye, (are) the son, aye, of God”.

# Mark 3:12

*Ngatun wiyā ngaiya noa barun*

*yari bara wiyennun ngimillea kun koa bōn.*

**ngadun wiya ngaya nuwa barun**

[12] And he straitly charged them

that they should not make him known.

AND speak-PH then he them-all

And he then spoke (to) them ...

*... yari bara wiyennun ngimillea kun koa bōn.*

**yari bara wiyinan ngimiliyaganGuwa bun**

... that they should not make him known.

stop they-all speak-will know-make-ing-lest-now-having him

... (that) they will stop speak-lest know-doing him [i.e. they should stop speaking lest (they be) making known (about) him].

## **-yaga: 'again' / 'lest'**

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

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

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

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

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

POSSIBLE: more [10]; emph [13]

DOUBTFUL **-yaga**

**ngimiliyaganGuwa**: know-make-ing-lest-now-having  
'lest' PERHAPS OK

# Mark 3:13

*Ŷ Ngatun [wæ] uwa noa bulkurrā,  
ngatun wiyā noa barun \_\_\_\_\_ : Ngatun uwa ngaiya bara  
ngikoung kin.*

**ngadun uwa nuwa balgara**

[13] And he goeth up into a mountain,  
and calleth unto him whom he would: and they came unto him.

AND move he hill(s)-at

And he moved at [i.e. to] the hill(s), ...

*... ngatun wiyā noa barun \_\_\_\_\_ : ...*

**ngadun wiya nuwa barun ...**

... and calleth unto him whom he would: ...

AND speak-PH he them-all

... and he spoke (to) them ...

### MISSING TRANSLATION

Tkld DID NOT TRANSLATE:

KJV *whom he would*

PERHAPS:

*birun umaliwilguwa nuwa*  
glad make-RFLX-might-having he  
*he might be making himself glad*  
[i.e. whom it pleased him]]

*...Ngatun uwa ngaiya bara ngikoung kin.*

**ngadun uwa ngaya bara ngigungGin**

... and they came unto him.

AND move-PH then they-all him-to

... and they then moved [i.e. came] to him.

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

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

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

# Mark 3:14

*Ngatun ngeremaleen noa Twelve [~~kakilli ko ngikoung katoa~~]*

*kauwil koa bara ngikoung katoa kakilli ko. ngatun yukauwil koa barun noa wiyelli ko. /*

**ngadun ngirimaliyan nuwa TWELVE**

[14] And he ordained twelve,  
that they should be with him, and that he might send  
them forth to preach,

AND choose-make-ing-did he TWELVE

And he was choosing TWELVE, ...

*... kauwil koa bara ngikoung katoa kakilli ko. ...*

**gawilguwa bara ngigungGaduwa gagiligu**

... that they should be with him, ...

be-might-having they-all him-in company with be-be-ing-for

... (that) they might be for being in company 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)

*...ngatun yukauwil koa barun noa wiyelli ko. /*

**ngadun yugawilguwa barun nuwa wiyiligu**

... and that he might send them forth to preach,

AND send-might-having them-all he speak-ing-for

... and (that) he might be sending them for speaking [i.e. preaching].



## Mark 3:15

*Ngatun kaiyu kauwil koa bara*  
*turōn umulli ko yantīn munni ta, ngatun warikulli ko*  
*barun Diabolo /or Devil./*

**ngadun gayu gawilguwa bara**

[15] And to have power  
to heal sicknesses, and to cast out devils:

AND able be-might-having they-all

And they might be able-doing [i.e. might have the power] ...

*... turōn umulli ko yantīn munni ta, ...*

**durun umaligu yandin mani da**

... to heal sicknesses, ...

clean make-ing-for all ill AFFirm

... for making clean all (who are) ill, aye, ...

*... ngatun warikulli ko barun Diabolo /or Devil./*

**ngadun warigaligu barun DEVIL**

... and to cast out devils:

AND reject-ing-for them-all DEVIL

... and for rejecting them, the devil(s).

## Mark 3:16

*Ngatun Simon ngung [noa-yitirra] wiya noa yitirra Petero;*

**ngadun SIMONngung wiya nuwa yidara PETER**

[16] And Simon he surnamed Peter;

AND SIMON-ACC speak-PH he name PETER

And Simon he spoke [i.e. gave] the name Peter;

---

# Mark 3:17

*Ngatun [Jame] Jakobo, yinal ta Zebedee ūmba,  
ngatun Ioane \_\_\_\_\_ Jacobo ūmba, (ngatun wiya noa barun yitirra Boanerges  
ngiakai unnoa ta, yinal ta bara Mullo [malo] koba. [35]*

**ngadun JAMES yinal da ZEBEDEEumba**

[17] And James the son of Zebedee,  
and John the brother of James; and he surnamed them  
Boanerges, which is, The sons of thunder:

AND JAMES son AFFirm ZEBEDEE-of

And James, the son, aye, of Zebedee, ...

*... ngatun Ioane \_\_\_\_\_ Jacobo ūmba, ...*

**ngadun JOHN [bingGayi] JAMESumba**

... and John the brother of James; ...

AND JOHN [brother] of JAMES

... and John the brother of James ...

### MISSING TRANSLATION

Tkld DID NOT PROVIDE A  
TRANSLATION FOR **brother**  
**gudi da** IS COMMONLY USED,  
BUT ALSO MEANS kinsman  
1 **wumbiyara**  
6 **bingGayi**

[continues next frame]

[continues from previous frame]

... (*ngatun wiya noa barun yitirra Boanerges ...*)

**(ngadun wiya nuwa barun yidara BOANERGES**

... and he surnamed them Boanerges, ...

**(AND speak-PH he them-all name BOANERGES**

... (and he spoke [i.e. called] them the name Boanerges, ...

... *ngiakai unnoa ta, yinal ta bara Mullo [malo] koba*). [35]

**ngiyagayi anuwa da yinal da bara maluguba**

... which is, The sons of thunder:

**like this AFFirm that AFFirm son(s) AFFirm they-all thunder-of**

... they are like this: that, aye, the son(s), aye, of thunder).



# Mark 3:18

*Ngatun Andrew, ngatun Philip, ngatun Bartholomew,  
ngatun Matthew, ngatun Thomas, ngatun Jacobo yinal ta Alpheus ūmba, ngatun Thaddeus,  
ngatun Simon Canaan kul,*

**ngadun ANDREW ngadun PHILIP ngadun BARTHOLOMEW**

[18] And Andrew, and Philip, and Bartholomew,  
and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon  
the Canaanite,

**AND ANDREW AND PHILIP AND BARTHOLOMEW**

And Andrew and Philip and Bartholomew ...

*... ngatun Matthew, ngatun Thomas, ngatun Jacobo yinal ta Alpheus ūmba, ...*

**ngadun MATTHEW ngadun THOMAS ngadun JAMES yinal da ALPHAEUSumba**

... and Matthew, and Thomas, and James the son of Alphaeus, ...

**AND MATTHEW AND THOMAS AND JAMES son AFFirm ALPHAEUS-of**

... and Matthew and Thomas and James, the son, aye, of Alphaeus, ...

*...ngatun Thaddeus, ngatun Simon Canaan kul,*

**ngadun THADDDEUS ngadun SIMON CANAANGal**

... and Thaddaeus, and Simon the Canaanite,

**AND THADDDEUS AND SIMON CANAAN-belong**

... and Thaddaeus and Simon Canaan-belong [i.e. Canaanite];

**-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)

# Mark 3:19

*Ngatun Judas Iskariot, Niuwoa nakoiya bōn noa;  
ngatun uwa bara murruring kokerā. or kokere kolang.*

**ngadun JUDAS ISCARIOT nyuwuwa naguwiya bun nuwa**

[19] And Judas Iscariot, which also betrayed him:  
and they went into an house.

AND JUDAS ISCARIOT he fib-speak-PH him he

And Judas Iscariot, he, he fib-spoke [i.e. lied] (about) him: ...

*... ngatun uwa bara murruring kokerā. or kokere kolang.*

**ngadun uwa bara mararing gugira [gugiriGulang]**

... and they went into an house.

AND move-PH they-all inside hut-at [hut-towards]

... and they moved inside a house [OR towards a house].

### MS VARIANT: hut-at

VERSIONS OF 'hut-at':

Tkld

7 **gugiridin**

2 **gugiriba**

2 **gugiraga(ba)**

20 **gugira**

# Mark 3:20

*Ngatun kaiimullea kan bara konāra,  
ngali tin keawai wal bara ta pa ngulai, or Bread.*

**ngadun gawumaliyagan bara gunara**

[20] And the multitude cometh together again,  
so that they could not so much as eat bread.

AND gather-make-ing-again-now they-all crowd

And they, (the) crowd, gathers again, ...

## -yaga: 'again' / 'lest'

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

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

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

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

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

*... ngali tin keawai wal bara ta pa ngulai, or Bread.*

**ngalidin giyawayi wal bara  
da BA ngulayi [BREAD]**

... so that they could not so much as eat bread.

this-because no certainly they-all eat-PH NEG bread

... because of this they certainly (could) not eat bread.

## 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

## ba FUNCTIONS

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

# Mark 3:21

*Ngatun ngurrā bara ba kōtti ta ngikoumba*

*uwa ngaiya bara warapa ngikoung ko mankilli ko; kulla bara wiyā wongkul noa kuttan.*

**ngadun ngara bara ba gudi da ngigumba**

[21] And when his friends heard of it,  
they went out to lay hold on him: for they said, He is beside himself.

AND hear-PH they-all WHEN/IF kinsman ABSTR him-of

And when they, his kinsmen, heard, ...

*... uwa ngaiya bara warapa ngikoung ko mankilli ko; ...*

**uwa ngaya bara waraba ngigungGu manGiligu**

... they went out to lay hold on him: ...

move-PH then they-all outside him-for take-be-ing-for

... then they moved outside for taking him; ...

### ANGLICISM 'out': warayi

'out' IS AN IDIOMATIC ADJUNCT FOR VERBS OF OLD-ENGLISH RATHER THAN LATIN ORIGIN, AS 'pluck out', 'cast out', 'go out' AND SHOULD NOT BE TRANSLATED LITERALLY, THE out-ness BEING IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE [extract, eject, leave, etc.]

### OUTSIDE: warayi / waraba

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

*...kulla bara wiyā wongkul noa kuttan.*

**gala bara wiya wanGal nuwa gadan**

... for they said, He is beside himself.

because they-all speak-PH fool he be-AFF-now

... because they spoke (that) he is stupid.



# Mark 3:22

*Ɔ Ngatun bara Grammateu ko uwa  
bara barān Jerusalem [kəb] ka birung,  
wiyā, Beelzebub kuttan ngikoung katoa, ngatun ngali ko noa Pirriwul  
Diabolo barun ba warikan noa barun Diabolo ngung warapa ka ko.*

**ngadun** bara SCRIBEGu uwa bara  
**baran** JERUSALEMgabirang

[22] And the scribes which came down from Jerusalem  
said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

AND they-all SCRIBE-ERG move-PH  
they-all DOWN JERUSALEM-away from

And they, the scribe(s), they moved down from Jerusalem, ...

*... wiyā, Beelzebub kuttan ngikoung katoa, ...*

**wiya** BEELZEBUB gadan ngigungGaduwa

... said, He hath Beelzebub, ...

speak-PH BEELZEBUB be-AFF-now him-in company with

... spoke: "BEELZEBUB is with him, ...

## 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** 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.*

## -gaduwa: IN COMPANY WITH

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

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

[continues next frame]

[continues from previous frame]

*...ngatun ngali ko noa Pirriwul Diabolo barun ba ...*

**ngadun ngaligu nuwa biriwal DEVIL barunba**

... and by the prince of the devils ...

AND this-ERG he chief DEVIL them-all-of

... and this-fellow, he, chief of their devil(s), ...

*...warikan noa barun Diabolo ngung warapa ka ko.*

**warigan nuwa barun**

**DEVILngung warabagagu**

... and by the prince of the devils casteth he out devils.

reject-now he them-all DEVIL-ACC outside-to

... he rejects them, the devil(s), to outside”.

#### ANGLICISM ‘out’: warayi

‘out’ IS AN IDIOMATIC ADJUNCT FOR VERBS OF OLD-ENGLISH RATHER THAN LATIN ORIGIN, AS ‘pluck out’, ‘cast out’, ‘go out’ AND SHOULD NOT BE TRANSLATED LITERALLY, THE out-ness BEING IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE [extract, eject, leave, etc.]

#### OUTSIDE: warayi / waraba

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

# Mark 3:23

*Ngatun kaibea noa barun,  
ngatun wiyā barun Parabole tara, Yakoai noa  
Satan to warikannun bōn Satan ngung? /  
warapa kunnun?/ [37]*

**ngadun gayibiya nuwa barun**

[23] And he called them unto him,  
and said unto them in parables, How can Satan cast out Satan?

AND call-do-PH he them-all

And he called (to) them, ...

*... ngatun wiyā barun Parabole tara, ...*

**ngadun wiya barun PARABLEdara**

... and said unto them in parables, ...

AND speak-PH them-all PARABLE-PLUR

... and spoke (to) them parables: ...

*... Yakoai noa Satan to warikannun bōn Satan  
ngung? /warapa kunnun?/ [37]*

**yaguwayi nuwa SATANdu wariganan  
bun SATANngung \waraba ganan\**

... How can Satan cast out Satan?

how he SATAN-ERG reject-will him  
SATAN-ACC \outside be-will [?]\

... “How will he, Satan, reject Satan? \will be outside?\”

### ANGLICISM ‘out’: warayi

‘out’ IS AN IDIOMATIC ADJUNCT FOR VERBS OF OLD-ENGLISH RATHER THAN LATIN ORIGIN, AS ‘pluck out’, ‘cast out’, ‘go out’ AND SHOULD NOT BE TRANSLATED LITERALLY, THE out-ness BEING IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE [extract, eject, leave, etc.]

### OUTSIDE: warayi / waraba

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

# Mark 3:24

*Ngatun ngarung ngara [kannun] umunnun  
ba wakōllo Pirriwul koba ko niuwoabo,  
keawai wal unnoa Pirriwul koba ka killi ko.*

**ngadun ngara ngara umanan ba  
wagulu biriwalgubagu nyuwuwabu**

[24] And if a kingdom  
be divided against itself,  
that kingdom cannot stand.

AND hear-hear (argue/split) make  
will WHEN/if one-ERG chief-of  
(kingdom)-ERG he-EMPH

And if one kingdom will make split  
emphatically-it [i.e. If a kingdom will  
be divided] (against) itself], ...

*... keawai wal unnoa Pirriwul koba ka killi ko.*

**giyawayi wal anuwa biriwalguba gagiligu**

... that kingdom cannot stand.

no certainly that chief-of (kingdom) be-be-ing-for

... that kingdom certainly  
cannot be [i.e. cannot exist]

## 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

## biriwal-guba: KINGDOM

Tkld MAINLY ADOPTED **biriwal-guba** 'chief-of' FOR 'kingdom'  
THIS FORM SEEMS DOUBTFUL  
**biriwal-guba ELOI-guba** [30]  
**biriwal-guba ELOI-umba** [6]  
**biriwal-guba murugu-guba** [3]  
Tkld ALSO USED—PERHAPS BETTER:  
**biriwal-ngil** chief-place [9]  
**biriwal-gani** chief-entity [2]

## DOUBTFUL Tkld TRANSLATION

KJV *a kingdom ... divided against itself*

1. IF:

**ngara-ngara** = argue-argue (quarrel)

umanan **ngara-ngara** = will make argue-argue (will make quarrel)

THE EXPECTED REFLEXIVE FORM for 'will make quarrel with itself' WOULD BE

uma-**la**-nan **ngara-ngara**

2. nyuwuwa-bu (NOM) OR **ngigung**-bu (ACC)

IF A FULL PRONOUN FOR *itself* WERE USED INSTEAD OF THE DERIVATIONAL SUFFIX REFLEXIVE **-la-**, IT OUGHT TO BE ACCUSATIVE

[AS: I hit **me**-self, thou hits **thee**-self, he hits **him**-self],

HENCE **ngigung**bu NOT nyuwuwabu (WHICH IS he-self).

## Tkld INVENTIONS:

rich man / crucify /argue

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

## biriwal-guba: KINGDOM

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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]



# Mark 3:25

*Ngatun ngarungngara umunnun  
ba kokere ko /or kokerō/ niuwoa bo,  
keawai wal unnoa kokere kakilli ko.*

**ngadun ngara ngara umanan ba  
gugirigu [/gugiru/] nyuwuwabu**

[25] And if a house be divided against itself,  
that house cannot stand.

AND hear-hear (argue/split) make-will WHEN/if  
hut-ERG /OR hut-ERG/ him [it]-EMPH

And if (a) house will make split emphatically-it  
[i.e. be divided against itself], ...

*... keawai wal unnoa kokere kakilli ko.*

**giyawayi wal anuwa gugiri gagiligu**

... that house cannot stand.

no certainly that hut be-be-ing-for

... that house certainly not for being [i.e. cannot exist].

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

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

### DOUBTFUL WORD: himself

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

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

# Mark 3:26

*Ngatun boungkullinnun [wæt] noa ba  
Satan ko ngikoung kin bo /or niuwoa bo/  
ngatun timpai kunnun ba keawai wal noa ngarokinnun kulla wal noa tetti  
kunnun.*

**ngadun bungGalinan nuwa ba  
SATANgu ngigungGinbu \nyuwuwabu\**

[26] And if Satan rise up against himself,  
and be divided, he cannot stand, but hath an end.

AND rise-be-ing-will he WHEN/if SATAN-ERG him-at-EMPH \he-EMPH\

And if he, Satan, will be rising at [i.e. against] emphatically-him [i.e. against himself], ...

*... ngatun timpai kunnun ba ...*

**ngadun dimbayi ganan ba**

... and be divided, ...

AND avenge [?] be-will DONE

... and will be-done avenge [i.e. divided], ...

### MYSTERY WORD: *dimbayi*

Tkld USED *dimbayi* for 'avenge'  
**dim-** WORDS INCLUDE:  
ant, adder, wasp, nit , grasshopper:  
ALL SUGGEST 'sting'  
*dimbayi*: sting-do-HAB, /sting-ITEM  
MIGHT BE APPROPRIATE FOR 'avenge'

[continues next frame]

[continues from previous frame]

...*keawai wal noa ngarokinnun* ...

*giyawayi wal nuwa ngaruginan*

... he cannot stand, ...

no certainly he stand-be-will

... he will certainly not stand, ...

---

...*kulla wal noa tetti kunnun.*

*gala wal nuwa didi ganan*

... but hath an end.

because certainly he dead-be-will

... because he certainly will be dead.

---

# Mark 3:27

*Keawai wal tarai to [kək] kore ko uwannun  
murrurrung kokere kolang kore koba kaiyu kan ko ba kolang, ngirunnun  
bonēn bōn [xngatun [?]] kaiyu kan nung, ngatun tangnga būn munnun ngaiya  
noa kokere ngikoumba.*

giyawayi wal darayidu gurigu uwanan

[27] No man can enter  
into a strong man's house, and spoil his  
goods, except he will first bind the strong  
man; and then he will spoil his house.

no certainly other-ERG man-ERG move-will

Certainly no other man will move ...

*... murrurrung kokere kolang kore koba kaiyu kan ko ba kolang, ...*

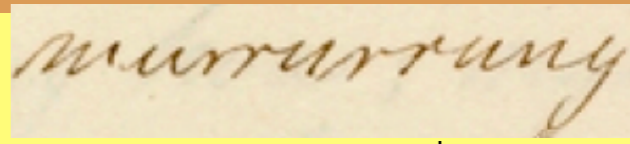
marurung gugirigulang guriguba gayuganGubagulang

... into a strong man's house, ...

inside hut-towards man-of able-agent-of-towards

... inside towards (the) house of the man, the able-agent [i.e. strong], ...

MS ERROR [?]



marurung: good  
mararing: inside  
POSSIBLE MS ERROR

[continues next frame]

[continues from previous frame]

...ngirunnun bonēn bōn [~~xngatun~~ (?) kaiyu kan nung, ...

ngiranan bunin bun gayuganung

... except he will first bind the strong man; ...

tie-will beforehand him able-agent-ACC

... before will tie (up) him, the able-agent [i.e. strong man]; ...

TIME			
bangGayi	now	bunin	beforehand
dangGa	before	duwanda	afterwards, future
gabū	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)		

...ngatun tangnga būn munnun ngaiya noa kokere ngikoumba.

ngadun dangGa bunmanan

ngaya nuwa gugiri ngigumba

... and then he will spoil his house.

AND before beat-make-will then he hut-him-of

and before he will then beat-make [i.e. smash] his house.

TIME			
bangGayi	now	bunin	beforehand
dangGa	before	duwanda	afterwards, future
gabū	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)		



# Mark 3:28

*Kauwa, wiyān bang [nura] nurun,*

*Yāntīn Yarakai umulli ta barun ba yinal koba kore koba warikunnun wal unnoa tara, ngatun yāntīn yarakai wiyellita bara [ba] wiyennun ba:*

**gawa wiyān bang nurun**

[28] Verily I say unto you,

All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

be-IMP! [yes] speak-now I ye-all

Yes, I say (to) you, ...

*... Yāntīn Yarakai umulli ta barun ba yinal koba kore koba ...*

**yandin yaragayi umali da barunba yinalguba guriguba**

... All sins shall be forgiven unto the sons of men, ...

all bad make-ing ABSTR them-all-of son-of man-of

... all their bad-making(s) [i.e. sin(s)] of the son(s) of men, ...

## DOUBTFUL AGREEMENT

*KJV sons of men*

Tkld **yinalguba guriguba**

PERHAPS BETTER REPRESENTED BY:

**yinal guriguba**

son man-of

son(s) of man

## 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)

[continues next frame]

[continues from previous frame]

... *warikunnun wal unnoa tara, ...*

*wariganan wal anuwadara*

... shall be forgiven ...

reject-will certainly that-PLUR

... (someone) will certainly reject [i.e. forgive] those-things, ...

### 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 yāntīn yarakai wiyellita bara [bæ] wiyennun ba:*

*ngadun yandin yaragayi wiyili da bara wiyinan ba*

... and blasphemies wherewith soever they shall blaspheme:

AND all bad speak-ing ABSTR they-all speak-will WHEN/if

... and all bad-speaking(s) [i.e. blasphemies] when they will speak [i.e. utter them].

# Mark 3:29

*[Kulla] Wonto noa ba [ba noa] yarakai wiyennun [39] bōn Marai yirriyirri kan ngung, keawai wal warikunnun yanti katai, wonto noa ba kotuburrinnun [danger [?]] wal tetti bungngulli ko yanti ka tai.*

wandu nuwa ba yaragayi wiyinan bun marayi yiri yirigangung

[29] But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

instead he DONE bad speak-will him spirit sacred-agent-ACC

Instead he (who) will speak bad (about) him the sacred-agent spirit [i.e. Holy Ghost], ...

**wandu ba: whereas / INSTEAD**  
*wandu ba*  
 TkId: "Whereas; a compound phrase: **Won**, the interrogative adverb of place, where? to, ...."  
 RENDERED AS 'instead'.  
 SOMETIMES **wandu ba** IS SPLIT, AS:  
 180 **wandu ba**  
 70 **wandu xxx ba**

*... keawai wal warikunnun yanti katai, ...*  
 giyawayi wal wariganan yandi gadayi  
 ... hath never forgiveness, ...  
 no certainly reject-will thus be-AFF-HAB (always)  
 ... (someone) will certainly not reject [i.e. forgive] always, ...

**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...)*

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

[continues next frame]

[continues from previous frame]

... *wonto noa ba kotuburrinnun [danger [?]]*  
*wal tetti bungngulli ko yanti ka tai.*

wandu nuwa ba gudubarinan  
 wal didibangGaligu yandi gadayi

... but is in danger of eternal damnation:

instead he DONE lame [?]-do-INSTR-will certainly  
 dead-do-compel-ing-for thus be-AFF-HAB (always)

... instead he will certainly make lame, for always making die.

**DOUBTFUL Tkld TRANSLATION**

KJV *in danger*

Tkld **gudu-ba-ri-nan**

lame [?]-do-INSTR-will

Tkld's TRANSLATION IS DOUBTFUL

**gudu**-WORDS IN NEARBY LANGUAGES RELATE TO  
 lame / limp / hop / crawl, AND EVEN infant child

**gudu-mang** = 'turtle', PERHAPS PERCEIVED AS  
 crawling, limping ...

PERHAPS:

wandu ba (ngan-gu) didi-ba-ngGa-li-wil-guwa bun  
 yandi gadayi

instead DONE (someone) dead-fo-compel-ing-might-  
 having him thus be-AFF-HAB (always)

*instead (someone) might be compelling him dead (for)*  
*always*

# Mark 3:30

*Kulla bara wiyā,*

*Marai yarakai kān ngikoumba.*

**gala bara wiya**

[30] Because they said,

He hath an unclean spirit.

because they-all speak-PH

Because they spoke: ...

*...Marai yarakai kān ngikoumba.*

**marayi yaragayigan ngigumba**

... He hath an unclean spirit.

spirit bad-agent him-of

... "His spirit (is) a bad-agent [i.e his spirit is evil]".

## PROPrietive having

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

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

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

**-guwa** IS ASSUMED FOR PROPrietive

"kain"

gayin

"in possession  
of; having"

having

Tkld/Frsr  
AWA Lex  
[212:25]

## Mark 3:31

*Ɔ Tanān ngaiya uwā ngikoumba kōtti tara ngatun Tunkān ngikoumba,  
ngatun ngarokilliliella warai ta, yukea ngikoung kin ko wiyelliella bon.*

**danan ngaya uwa ngigumba gudidara ngadun danGan ngigumba**

[31] There came then his brethren and his mother,  
and, standing without, sent unto him, calling him.

approach then move-PH him-of kinsman-PLUR AND mother him-of

Then approach-moved his kinsmen and his mother, ...

*... ngatun ngarokilliliella warai ta, ...*

**ngadun ngarugililiyila warayida**

... and, standing without, ...

AND stand-be-ing-ing-recently outside-at

... and constantly standing at outside, ...

**OUTSIDE: warayi / waraba**

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

*... yukea ngikoung kin ko wiyelliella bon.*

**yugiya ngigungGinGu wiyiliyila bun**

... sent unto him, calling him.

send-PH him-to speak-ing-recently him

... sent to him, speaking (to) him.

### DOUBTFUL Tkld TRANSLATION

KJV *sent unto him, calling him*

Tkld **yugiya ngigungGinGu wiyiliyila bun**  
sent to him, speaking (to) him

THE INTENDED MEANING IS NOT ABOUT  
**sending** anything, BUT **seeking** his  
attention.

AND THEY WERE **calling** HIM, NOT  
**speaking** to him.

PERHAPS

**diwa-li-yila bun, gayi-ba bun**  
search-ing-recently him, call-PH him  
*searching (for) him, called (for) him*



# Mark 3:32

*Ngatun bara konāra yellawolliella ngikoung koa;*

*ngatun bara bōn wiyā, tiuwolliliella bara Tunkan to ngatun kōtti to - ngiroumba ko ngikoung. /kai/.*

**ngadun bara gunara yilawaliyila ngigungGuwa**

[32] And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

**AND they-all crowd sit-ing-recently him-in company with**

**And they, the crowd, were sitting in company with him; ...**

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

*... ngatun bara bōn wiyā, ...*

**ngadun bara bun wiya**

... and they said unto him, Behold, ...

**and they-all him speak-PH**

**... and they spoke (to) him: ...**

[continues next frame]

[continues from previous frame]

...*tiuwolliliella bara Tunkan to ngatun kōtti to*  
*- ngiroumba ko ngikoung. /kai/.*

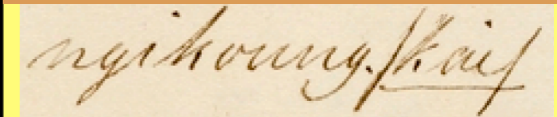
*dyuwaliliyila bara danGandu ngadun*  
*gudidu — ngirumbagu ngigung [/Gayi/]*

... thy mother and thy brethren without seek for thee.

search-ing-ing-recently they-all mother-ERG AND  
 kinsman-ERG thee-of-ERG him [thee?]-[because]

... “They, your mother and kinsmen, were  
 constantly searching [because of] him [you]”.  
 [MS MISTAKE FOR you]

MS ERROR



**ngigung-Gayi:** him-because  
 MS ERROR FOR

**ngirung-Gayi:** thee-because

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

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

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

# Mark 3:33

*Ngatun noa barun wiyā, wiyelliella,  
Ngan ke Tunkan emmoumba? Ngan ke kōtte bara emmoumba?*

**ngadun nuwa barun wiya wiyiliyila**

[33] And he answered them, saying,  
Who is my mother, or my brethren?

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

And he spoke (to) them, saying: ...

*... Ngan ke Tunkan emmoumba? ...*

**ngan Gi danGan imuwumba**

... Who is my mother, ...

who be mother me-of

... “Who is my mother? ...

## 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.

*...Ngan ke kōtte bara emmoumba?*

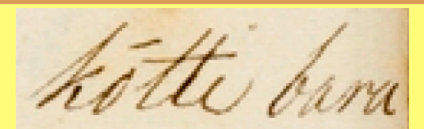
**ngan Gi gudi bara imuwumba**

... or my brethren?

who be kinsman they-all me-of

... Who are they, my kinsmen?”

## MS ERROR



**gudi bara**: kinsman they-all  
MS ERROR FOR  
**gudi-dara**: kinsman-PLUR

## Mark 3:34

*Ngatun nakilliella noa kirraikirrai yant̄n barun,  
yellawolliella ngikoung kin ba [katoa], ngatun wiyā, Nauwā “unni tara kuttān” Tunkan  
emmoumba ngatun Kōtti emmoumba!*

**ngadun nagiliyila nuwa girayi girayi yandin barun**

[34] And he looked round about on them  
which sat about him, and said, Behold my mother and my brethren!

AND see-be-ing-recently he twist twist all them-all

And he was seeing them all round about, ...

*... yellawolliella ngikoung kin ba [katoa], ngatun wiyā, ...*

**yilawaliyila ngigungGinba [Gaduwa] ngadun wiya**

... which sat about him, and said, ...

sit-ing-recently him-at [in company with] and speak-PH

... sitting at [in company with] him, and spoke: ...

*... Nauwā “unni tara kuttān” Tunkan emmoumba ngatun Kōtti emmoumba!*

**nawa anidara gadan danGan imuwumba ngadun gudi imuwumba**

... Behold my mother and my brethren!

see-IMP this-PLUR be-AFF-now mother me-of AND kinsman me-of

... “See, these are my mother and my kinsmen!”

# Mark 3:35

*Kulla yanf̄in to bara ngurrunnun wiyelli [40] ta Eloī ko ba;  
bara bo kōtti ta emmoumba, ngatun ūngngunbai emmoumba, [Sister] ngatun Tunkan.*

**gala yandindu bara ngaranan wiyili da ELOIguba**

[35] For whosoever shall do the will of God,  
the same is my brother, and my sister, and mother.

because all-ERG they-all hear-will speak-ing ABSTR GOD-of

Because they all will hear [i.e. obey] the speaking(s) [i.e. will] of God, ...

*... bara bo kōtti ta emmoumba, ...*

**barabu gudi da imuwumba**

... the same is my brother, ...

they-all-EMPH kinsman ABSTR me-of

... emphatically-they my kinsman, ...

*... ngatun ūngngunbai emmoumba, [Sister] ngatun Tunkan.*

**ngadun wungGanbayi imuwumba ngadun danGan**

... and my sister, and mother.

AND sister me-of AND mother

... and my sister and mother.

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

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

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