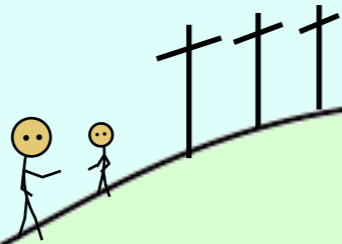


**Analysis of the translations  
of L.E. Threlkeld  
by  
Jeremy Steele**

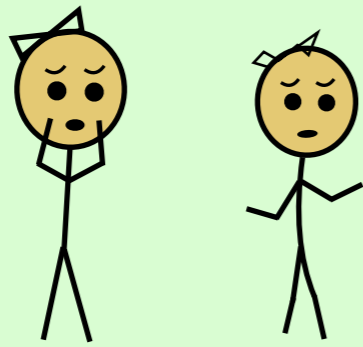
**Mark 15**



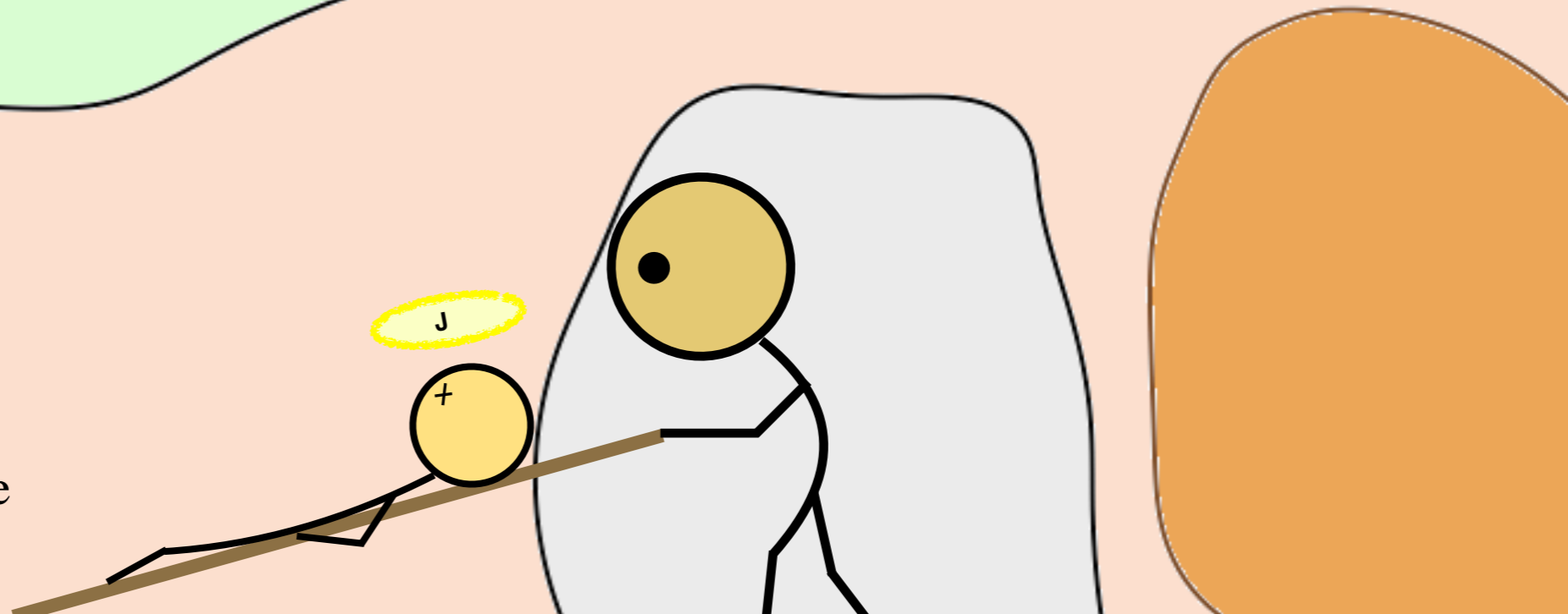
[44] And Pilate ... calling unto him the centurion, ... asked him [centurion] whether he [Jesus] had been any while dead.



[47] And Mary Magdalene and Mary the mother of Joses beheld where he was laid.



[46] And he [Joseph Arimathaea] ... took him down, ... and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.



# Mark 15:01

*Ngatun yakita bo ngorokan ta ka,  
wiyelliella bara pirruwul Ieru barun katoa Ngurrokul loa  
ngatun barun katoa Grammateu toa, ngatun barun katoa  
yantın toa \_\_\_\_\_ oa, [council] ngatun ngirā ngaiya bōn  
Jesu nung, ngatun ngurrā [sic] bōn waita kolang ngatun  
wūnkulla bōn ngikoung kinba Pilat kin ba.*

## ngadun yagidabu nguruganda ga

[1] And straightway in the morning  
the chief priests held a consultation with the elders and scribes  
and the whole council, and bound Jesus, and carried him away,  
and delivered him to Pilate.

AND now-EMPH night-BEness [sunrise]-at be

And emphatically now be [i.e. it was] at [i.e. in the] morning, aye, ...

### -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

*... wiyelliella bara pirruwul Ieru  
barun katoa Ngurrokul loa ...*

## wiyiliyila bara biriwal PRIEST barunGaduwa ngarugaluwa

... the chief priests held a  
consultation with the elders ...

speaking-recently they-all chief PRIEST  
them-all-in company with old-belong-in  
company with

... they, the chief priest(s), were speaking  
with them, with the old-mob [i.e. elders],...

### 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)

### -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 from previous frame]

...ngatun barun katoa Grammateu toa, ...

ngadun barunGaduwa SCRIBEduwa

... and scribes ...

AND them-all-in company with SCRIBE-in company with

... and with them, the scribes, ...

**-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 barun katoa yantin toa \_\_\_\_\_ oa, [council] ...

ngadun barunGaduwa yandinduwa [gudiliga]-uwa

... and the whole council, ...

AND them-all-in company with all-in company with [think-ing-belong] [council]-in company with

... and with them, all the [thinking mob] (council), ...

**MISSING TRANSLATION**

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

**-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 ngira ngaiya bon Jesu nung, ...

ngadun ngira ngaya bun JESUSnung

... and bound Jesus, ...

AND tie-PH then him JESUS-ACC

... and then tied him, Jesus, (up), ...

[continues next frame]

[continues from previous frame]

*...ngatun ngurrā [sic] bōn waita kolang ...*

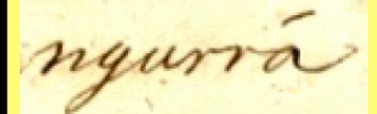
**ngadun ngara bun wadagulang**

... and carried him away, ...

AND carry-PH him depart-towards

... and carried him towards away, ...

MS ERROR



**ngurrā**: carry-PH  
MS ERROR FOR  
**gara**: carry-PH

*...ngatun wūnkulla bōn ngikoung kinba Pilat kin ba.*

**ngadun wunGala bun ngigungGinba PILATEginba**

... and delivered him to Pilate.

AND deposit-be-PH him him-at PILATE-at

... and deposited him at him, Pilate.

# Mark 15:02

*Ngatun noa Pilat to bōn wiyā, [wiyā]*

*nga Ngintoa ta Pirriwul kuttan barun ba Joudaia koba? Ngatun noa, wiyayaleen, wiyā bon, kauwā yanti ta [or ba?] bi wiyān.*

**ngadun nuwa PILATEdu bun wiya**

[2] And Pilate asked him,

Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

AND he PILATE-ERG him speak-PH

And he, Pilate, spoke to [i.e. asked] him: ...

*... nga Ngintoa ta Pirriwul kuttan barun ba Joudaia koba? ...*

**nga nginduwa da biriwai gadan barunba JUDAEAguba**

... Art thou the King of the Jews? ...

be (it is) thou AFFirm chief be-AFF-now them-all-of JUDAEA-of

... “Is it that] you, aye, are the chief of them, of Judaea?” ...

## nga MEANINGS

- nga = or/nor/neither 69
  - nga = be (it is) (alternative to ga) 21
  - nga = see (alternative to na)
- OFTEN UNCLEAR WHICH MEANING TklD INTENDED

[continues from previous frame]

...*Ngatun noa, wiyayaleen, wiyā bon, ...*

**ngadun nuwa wiyayaliyan wiya bun**

... And he answering said unto him, ...

and he speak-back-ing-did speak-PH him

... And he, speaking back [i.e. answering], spoke (to) him, ...

...*kauwā yanti ta [or ba?] bi wiyān.*

**gawa yandi da \ OR ba\ bi wiyān**

... Thou sayest it.

be-IMP! [yes] thus AFFirm \ OR DONE\ thou-speak-now

... “Yes, thus, aye, \ OR done\ you speak”.

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

da FUNCTIONS	
da	AFFirm
da	ABSTR
-da	LOCative
da	.....

# Mark 15:03

*Ngatun bōn bara pirriwul lo Ieru ko*

*wiyayimulliella minnung bo minnung bo kau- [257] kauwul [sic] kauwul bo; wonto noa ba wiyā korien.*

**ngadun bun bara biriwalu PRIESTgu**

[3] And the chief priests accused him of many things: but he answered nothing.

AND him they-all chief-ERG PRIEST-ERG

And him, they, the chief priest(s), ...

## SPECIAL WORD: chief priest

THERE ARE 37 INSTANCES OF 'chief priest'

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

*... wiyayimulliella minnung bo minnung bo*

*kau- [257] kauwul [sic] kauwul bo; ...*

**wiyayimaliyila minangbu minangbu**

**gawal gawalbu**

... accused him of many things: ...

speak-lead (accuse)-ing-recently what-EMPH

what-EMPH big big [many]-EMPH

... were speak-leading [i.e. accusing] (of) big-big(s) [i.e. many] emphatically-what emphatically-what [i.e. whatever(s)]; ...

## RELATIVE PRONOUNS

THIS	THAT	
ngali this	ngala that	
ani this	anuwa that	
what = 'that which'	anduwa that	
	anang that	
	ngaluwa that	
	nginuwa that	

PERHAPS: ngalabu ngalabu

## 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*

*... wonto noa ba wiyā korien.*

**wandu nuwa ba wiyagurin**

... but he answered nothing.

instead he DONE speak-PH-lacking

... instead he spoke-lacking [i.e. said nothing].

## 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**



## Mark 15:04

*Ngatun noa Pilat to bōn wiyā,  
wiyelliella, keawai bi wiyān? Ngurrulla bi [yakoi-bara  
kaə] unni tara kauwul kauwul bo minnung bo minnung  
bo wiyā bara ngiroung kai.*

**ngadun nuwa PILATEdu bun wiya**

[4] And Pilate asked him again,  
saying, Answerest thou nothing? behold how many things  
they witness against thee.

**AND he PILATE-ERG him speak-PH**

**And he, Pilate, spoke (to) him, ...**

*... wiyelliella, keawai bi wiyān? ...*

**wiyiliyila giyawayi bi wiyan**

... saying, Answerest thou nothing? ...

**speak-ing-recently no thou speak-now**

**... saying: "(Do) you not speak? ...**

**[continues next frame]**

[continues from previous frame]

...*Ngurrulla bi [yakoi-bara-kaø] unni tara  
kauwul kauwul bo minnung bo minnung bo ...*

**ngarala bi anidara gawal gawalbu  
minangbu minangbu**

... behold how many things ...

hear-IMP! thou this-PLUR big big [many]-EMPH  
what-EMPH what-EMPH

... You must hear [i.e. see] these emphatically big-big(s)  
[i.e. many] emphatically-what emphatically-what  
[i.e. whatever(s)] [i.e. many things] ...

**minang: INTERROGATIVE**

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

<b>min</b>	what? which
<b>minang</b>	what? what object?
<b>minaring</b>	what is it?
<b>minan</b>	how many?

**RELATIVE PRONOUN** [refers back to a noun]  
*who, whom, whose, which, that*

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

**RELATIVE PRONOUNS**

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

PERHAPS: **ngalabu ngalabu**

... *wiyā bara ngiroung kai.*

**wiya bara ngirungGayi**

... they witness against thee.

speak they-all thee-at

... they speak at [i.e. against] you”.

**DOUBTFUL Tkld TRANSLATION**

*KJV behold how many things they  
witness against thee*

DOUBTFUL Tkld TRANSLATION  
PERHAPS MORE SIMPLY

**ngara-la! wiya-n [NOT wiya] bara  
yaragayi gawal ngirung-Gayi**  
hear-IMP! speak-now they-all bad big  
thee-at  
*(you) must hear! they speak big bad  
against you*



# Mark 15:05

*Wonto ba noa Jesu ko wiyā korien yakita;*

*ngala tin kottelliella Pilat-to.*

wandu ba nuwa JESUSgu wiyagurin yagida

[5] But Jesus yet answered nothing;

so that Pilate marvelled.

instead DONE he JESUS-ERG speak-PH-lacking now

Instead he, Jesus, spoke-lacking [i.e. said nothing] now; ...

## DOUBTFUL Tkld TRANSLATION

KJV *answered nothing*

Tkld **wiyagurin**

speak-PH-lacking

COMMENT:: TO 'answer' IS TO 'speak-back', SO EITHER OF:

*wiya-yi-ya-gurin / wiyi-ya-gurin*

speak-back-PH-lacking

*answered nothing*

*... ngala tin kottelliella Pilat-to.*

ngaladin gudiliyila PILATEdu

... so that Pilate marvelled.

that-because [therefore] think-ing-recently PILATE-ERG

... that-because [therefore] Pilate was thinking [i.e. marvelled].

## 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

## Mark 15:06

*f Yakita kakulla takulli ngēl la*

*wūnkulla noa wakōl bōn ngiratoara ta [prisoner], tarai tung bara wiyauwil/wūnkilli ko [Is it required or not. Italics.]*

yagida gagala dagalingila

[6] Now at that feast

he released unto them one prisoner,  
whomsoever they desired.

now be-be-PH eat-be-ing-place-at

Now (it) was at the eating place ...

*... wūnkulla noa wakōl bōn ngiratoara ta [prisoner], ...*

wunGala nuwa wagul bun ngiradwara da

... he released unto them one prisoner, ..

deposit-be-PH he one him tie-done to AFFirm

... (that) he [Pilate] deposited [i.e. released]  
him, one tied-up [i.e. prisoner], aye, ...

*... tarai tung bara wiyauwil/wūnkilli ko [Is it required or not. Italics.]*

darayidung bara wiyawil \ wunGiligu\

... whomsoever they desired.

other-ACC they-all speak-might \ deposit-be-ing-for\

... other (person) [i.e. whomever] they-all might  
speak [i.e. ask] (for), for depositing [i.e. releasing].



# Mark 15:07

*Ngatun kakulla ta wakōl yitirra Barabbas*

*ngiratoara barun kattoo wuruwaikan niuwoa kattoo/ kātoa/ tetti bungngā  
bara wuruwai ta ba.*

**ngadun gagala da wagul yidara BARABBAS**

[7] And there was one named Barabbas,  
which lay bound with them that had made insurrection with him, who had  
committed murder in the insurrection.

**AND be-be-PH AFFirm one name BARABBAS**

And (there) was, aye, one name(d) Barabbas, ...

*... ngiratoara barun kattoo wuruwaikan  
niuwoa kattoo/ kātoa/ ...*

**ngiradwara barunGaduwa  
wuruwayigan nyuwuwagaduwa**

... which lay bound with them that  
had made insurrection with him, ...

**tie-done to them-all-in company with  
fight-ITEM-agent he-in company with**

... tied-up [i.e. prisoner] with them (who  
were) the fighter(s) with him [**Barabbas**]: ...

### -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)

### DOUBTFUL Tkld CASE

*KJV with him*  
Tkld **nyuwuwagaduwa**  
he-in company with  
COMMENT: NOMinative ERROR FOR  
ACCusative. PERHAPS:

**ngigung-Gaduwa**  
him-in company with  
*with him*

[continues from previous frame]

*...tetti bungngā bara wuruwai ta ba.*

*didibangGa bara wuruwayi da ba*

... who had committed murder in the insurrection.

dead-do-compel-PH they-all fight-ITEM ABSTR WHEN/if

... they had compelled dead [i.e. murdered]  
when the fighting, aye (happened).

### ba FUNCTIONS

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

### da FUNCTIONS

da	AFFirm
da	ABSTR
-da	LOCative
da	.....

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

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

	because	at	ITEM
-gayi	42	41	12
-bayi	-	-	3
-dayi	-	-	2
-wayi	-	-	4



# Mark 15:08

*Ngatun bara yantin to Konarra ko kaibulleen wokka*

*upauwil koa noa yanti noa ba upa ba yanti katalla [had done] barun kai.*

**ngadun bara yandindu gunaragu gayibaliyan waga**

[8] And the multitude crying aloud

began to desire him to do as he had ever done unto them.

AND they-all all-ERG crowd-ERG call-do-ing-did high

And they, all the crowd, were calling high [i.e. out loud] ...

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

*upauwil koa noa ...*

**ubawilguwa nuwa**

... began to desire him ...

do-might-having he

... (that) he [**Pilate**] might doing ...

*... yanti noa ba upa ba yanti katalla [had done] barun kai.*

**yandi nuwa ba uba ba yandi gadala barunGayi**

... to do as he had ever done unto them.

thus he do do-PH DONE thus be-AFF-PH them-all-at

... thus [i.e. as] he [**Pilate**] do >done<-do [i.e. had done]

thus [i.e. as] was at [i.e. to] them

[i.e. (that) Pilate act as (it) was he had acted (previously) for them].

**OBSCURE TRANSLATION**  
OBSCURE CONCEPT  
OBSCURE Tkld TRANSLATION

**-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 15:09

*Wonto noa ba Pilat to barun wiyā wiyelliella,  
wiyā nura wommunbiuwil [259] bōn bāng pirriwul nung Joudaio ko ba nung [or  
ta] nurun ko?*

wandu nuwa ba PILATEdu barun wiya wiyiliyila

[9] But Pilate answered them, saying,

Will ye that I release unto you the King of the Jews?

Instead he DONE PILATE-ERG them-all speak-PH speak-ing-recently

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

... *wiyā nura wommunbiuwil [259] bōn bāng ...*

wiya nura wamanbiwil bun bang

... Will ye that I release unto you ...

QUESTION you-all move-make-permit-might him I

... “QUERY (desire) you (that) I might move-permit [i.e. release] him, ...

...*pirriwul nung Joudaio ko ba nung [or ta] nurun ko?*

biriwalnung JUDAEAgubanung \ JEWguba da] nurunGu

... the King of the Jews?

chief-ACC JUDAEA-of-ACC \OR JUDAEA-of AFFirm\ ye-all-to

... the chief of the Jews, \ aye\ to you?”

## 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**

# Mark 15:10

*(Kulla noa ngurrā bukka kān tin  
bara Pirriwullo Ieru ko wūnkulla bōn.)*

**gala nuwa ngara bagagandin**

[10] For he knew  
that the chief priests had  
delivered him for envy.

because he hear-PH anger-agent-because

Because he [Pilate] heard [i.e. knew] (it was) because of anger [i.e. envy] ...

**REARRANGEMENT**

Tkld TRANPOSED  
MS TEXT SEGMENTS

*... bara Pirriwullo Ieru ko wūnkulla bōn.)*

**bara biriwalu PRIESTgu wunGala bun**

... that the chief priests had delivered him ...

they-all chief-ERG priest-ERG deposit-be-PH-him

... (that) they, the chief priest(s) deposited [i.e. delivered] him.

## 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)



# Mark 15:11

*Wonto ba bara pirriwul lo Ieru ko pirāl wiyā barun Kore,  
wommunbiuwil koa noa bōn, Barabbas barun kin ko [? \_\_ ].*

wandu ba bara biriwalu PRIESTgu  
biral wiya barun guri

[11] But the chief priests moved the people,  
that he should rather release Barabbas unto them.

instead DONE they-all chief-ERG priest-ERG  
hard speak-PH them-all man

Instead they, the chief priests, hard-spoke  
[i.e. urged] them, (the) man [i.e. people], ...

**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**

**SPECIAL WORD: chief priest**  
THERE ARE 37 INSTANCES OF ‘chief priest’  
9 **birival** PRIEST  
8 **birivalu** PRIESTgu  
4 **birival** PRIESTguba  
1 **birivalgubagagu** PRIESTgubagagu  
15 [other variants]  
15 adjective–noun suffix agreement  
22 no agreement  
4 probably incorrect (**birival** PRIESTguba)

*... wommunbiuwil koa noa bōn, Barabbas barun kin ko [? \_\_ ].*

wamanbiwilguwa nuwa bun BARABBAS barunGingu

... that he should rather release Barabbas unto them.

move-make-permit-might-having he him BARABBAS them-all-to

... (that) he [**Pilate**] might move-permit-doing [i.e. be releasing] Barabbas to them.

# Mark 15:12

*Ngatun Pilat-to wiyā, wiyelilliella [again?] barun,  
wiyā nura yakoai, minnung bunnun bōn bang ngali yitirra nura Pirriwul ta noa Joudaio ko ba?*

**ngadun PILATEdu wiya wiyililiyila barun**

[12] And Pilate answered and said again unto them,  
What will ye then that I shall do unto him whom ye call the King of the Jews?

AND PILATE-ERG speak-PH speak-ing-ing-recently them-all

And Pilate spoke, speaking constantly (to) them: ...

*... wiyā nura yakoai, minnung  
bunnun bōn bang ...*

**wiya nura yaguwayi  
minang banan bun bang**

... What will ye then that I shall

QUESTION you-all how what  
do-will him I

... “QUERY: you, how? what  
will I do (with) him, ...

## RELATIVE PRONOUNS

THIS	THAT	
<i>ngali</i> this	<i>ngala</i> that	
<i>ani</i> this	<i>anuwa</i> that	
what = 'that which'	<i>anduwa</i> that	
	<i>anang</i> that	
	<i>ngaluwa</i> that	
	<i>nginuwa</i> that	

## minang: INTERROGATIVE

**minang** INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

<b>min</b>	what? which
<b>minang</b>	what? what object?
<b>minaring</b>	what is it?
<b>minan</b>	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*

## 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

*... ngali yitirra nura Pirriwul ta noa Joudaio ko ba?*

**ngali yidara nura biriwal da nuwa JEWguba**

... whom ye call the King of the Jews?

this-fellow name you-all chief AFFirm he Jew-of

... this fellow you name chief, aye, he of the Jews?"

## DOUBTFUL Tkld TRANSLATION

*KJV whom ye call*  
Tkld **ngali yidara nura**  
this-fellow name you-all  
UNLIKELY THAT THE NOUN **yitirra**  
COULD ALSO SERVE AS A VERB.  
PERHAPS:  
**ngali yidara nura bun wiya ngiyagayi**  
**biriwal da JEWguba**  
this fellow name you-all him speak like  
this chief AFFirm JEW-of  
*this fellow you speak his name like this*  
*'chief of the Jews'*

# Mark 15:13

*Ngatun [wiyēa] kaibullēa bara, ngiakai [Ital],  
tetti wirrilla bōn talinkabilli kan ne to, tetti wirrilla bōn talinkabilli kan ne to.*

**ngadun gayibaliya bara ngiyagayi**

[13] And they cried out again,  
Crucify him.

AND call-do-ing-PH they-all like this

And they all called (out), like this:

*... tetti wirrilla bōn talinkabilli kan ne to,  
tetti wirrilla bōn talinkabilli kan ne to.*

**didi wirila bun dalingGabiliganidu  
didi wirila bun dalingGabiliganidu**

... Crucify him.

dead operate-IMP! him cross-be-do-ing-entity-using  
dead operate-IMP! him cross-be-do-ing-entity-using

... “Execute him using the cross,  
execute him using the cross!”

### 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)



# Mark 15:14

[Ngatun yanti ba noa Pilat to pirun muli ko barun]

**Wiyēa ngaiya noa Pilat to barun,**  
*Minnaring t̄n? Minnung yarakai noa umā? Ngatun bara kaibulliella butte pirāl lāng, Tetti wirrilla bōn talingkabilli kan ne to.*

**wiyiya ngaya nuwa PILATEdu barun**

[14] Then Pilate said unto them,  
Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

speak-back-PH then he PILATE-ERG them-all

Then he, Pilate, answered them: ...

... *Minnaring t̄n? Minnung yarakai noa umā?* ...

**minaringdin minang yaragayi nuwa uma**

... Why, what evil hath he done? ...

what-because what bad he make-PH

... “What-because [i.e. why]? what bad did he do?” ...

## minaringdin: WHY

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

[continues next frame]

[continues from previous frame]

...*Ngatun bara kaibulliella butte pirāl lāng, ...*

**ngadun bara gayibaliyila badi biralang**

... And they cried out the more exceedingly, ...

AND they-all call-do-ing-recently continue (more) hard-ness

... And they were calling out more hardness [i.e. vigorously]: ...

## MYSTERY WORD: *badi*

*badi*

USED ONLY AS A stand-alone WORD  
DEFINED AS 'more, continue the action'  
BASIC MEANINGS FOR 'more':

- 'additional', 'repeat' (hit him more)
- 'larger' : (I have more than you)

DID **badi** SERVE FOR BOTH [?]

...*Tetti wirrilla bōn talingkabilli kan ne to.*

**didi wirila bun dalingGabiliganidu**

... Crucify him.

dead operate-IMP! him cross-be-do-ing-entity-using

... "Execute him using the cross".

## 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)

## Mark 15:15

*Ngatun yanti ba Pilat-to pittulmauwil [261] koa barun Kore,*

*wommun [? or ā] be[H]a bōn Barabbas nung - barun kin ko [-? \_], ngatun wūnkulla bōn Jesu, weilkorilli ta bōn noa ba, tetti wirrilli ko taling kabilli kan ne to.*

**ngadun yandi ba PILATEdu bidalmawilguwa barun guri**

[15] And so Pilate, willing to content the people,

released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

And thus DONE PILATE-ERG joy-make-might-having them-all man

And thus-done [i.e. likewise] Pilate, might making them, the people, happy, ...

*... wommun [? or ā] be[H]a bōn Barabbas nung - barun kin ko [-? \_], ...*

**wamanbiya bun BARABBASnung barunGingu**

... released Barabbas unto them, ...

move-make-permit-PH him BARABBAS-ACC them-all-to

... move-permitted [i.e. released] him, Barabbas, to them, ...

*... ngatun wūnkulla bōn Jesu, ...*

**ngadun wunGala bun JESUS**

... and delivered Jesus, ...

AND deposit-be-PH him JESUS

... and deposited [i.e. delivered] him, Jesus, ...



[continues from previous frame]

... *weilkorilli ta bōn noa ba, ...*

**WIYILgurili da bun nuwa ba**

... when he had scourged him, ...

flog-for-INSTR-ing AFFirm him he WHEN/if

... when he (had been) whipping, aye, him, ...

## da FUNCTIONS

da AFFirm  
da ABSTR  
-da LOCative  
da .....

## ba FUNCTIONS

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

## Tkld INVENTIONS: flog / why not / therefore

Tkld coined the following terms:

flog **WIYIL-gu-ri-li-gu** wale-using-ing-for  
why not **gura-guwa** not-having  
therefore **yagi-din** now-because

... *tetti wirrilli ko taling kabilli kan ne to.*

**didi wiriligu dalingGabiliganidu**

... to be crucified.

dead operate-ing-for cross-be-ing-entity-using

... for executing using the cross.

## 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)

## Mark 15:16

*Ŷ Ngatun bara Soldier ko bōn yemmamā*

*yuring waita kolang Hall kolang*

*yitirrao Praetorium ta; ngatun kaibulleen bara kaiimulli ko barun yantīn tāra konāra.*

**ngadun bara SOLDIERgu bun yimama  
yuring wadagulang HALLgulang**

[16] And the soldiers led him away into the hall,  
called Praetorium; and they call together the whole band.

AND they-all SOLDIER-ERG him lead-make-PH  
go away depart-towards HALL-towards

And they, the soldier(s), led him away departing towards the hall ...

*... yitirrao Praetorium ta; ...*

**yidaruwa PRETORIUM da**

... called Praetorium; ...

name-having PRETORIUM AFFirm

... having the name Pretorium, aye; ...

*...ngatun kaibulleen bara kaiimulli ko barun yantīn tāra konāra.*

**ngadun gayibaliyan bara gawumaligu barun yandindara gunara**

... and they call together the whole band.

AND call-do-ing-did they-all gather-make-ing-for them-all all-PLUR crowd

... and they were calling for gathering them, all the crowd.

# Mark 15:17

*Ngatun wutia bōn bara purpel kan ne,*

*ngatun upā wakōl Crown tulkirri tulkirri ka birung, ngatun wutiā wollung ka ko ngikoumba kin ko.*

**ngadun wudiya bun bara PURPLEgani**

[17] And they clothed him with purple,  
and platted a crown of thorns, and put it about his head,

AND cover-PH him they-all PURPLE-entity

And they covered him purple-thing, ...

## DOUBTFUL Tkld TRANSLATION

*KJV with purple*

Tkld **PURPLEgani**

PURPLE-entity

PERHAPS USE INSTRUMENTAL:

**PURPLE-gani-du**

purple-entity-using

*with purple stuff*

*... ngatun upā wakōl Crown*

*tulkirri tulkirri ka birung, ...*

**ngadun uba wagul CROWN  
dalgiri dalgirigabirang**

... and platted a crown of thorns, ...

AND do-PH one CROWN thorn thorn-away from

... and do-did one crown from thorns, ...

## 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

## DOUBTFUL Tkld TRANSLATION

*KJV a crown of thorns*

Tkld **CROWN dalgiri dalgirigabirang**

CROWN thorn thorn-away from

PERHAPS USE INSTRUMENTAL:

**dalgiri dalgiri-du**

thorn-thorn-using

*using thorns*

*... ngatun wutiā wollung ka ko ngikoumba kin ko.*

**ngadun wudiya walangGagu ngigumbaginGu**

... and put it about his head,

and cover-PH head-to him-of-to

... and covered to his head.

## 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 15:18

*Ngatun ngaiya ngiyakai wiyā<sub>2</sub>~ bōn<sub>1</sub>*

*Ella beara, Pirriwul ta Joudaio koba!*

**ngadun ngaya ngiyagayi bun wiya**

[18] And began to salute him,

Hail, King of the Jews!

AND then like this him speak-PH

And then like this (they) spoke (to) him: ...

## UNIDENTIFIED TERMS

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

*...Ella beara, Pirriwul ta Joudaio koba!*

**yila biyara biriwal da JEWguba**

... Hail, King of the Jews!

ho amaze chief AFFirm Jews-of

... "Hey, wow! Chief of the Jews!"

## 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]
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## Mark 15:19

*Ngatun wollung bōn bara būnkulla kōngka ko,*

*ngatun karrāng-ko-pilleen bōn bara, ngatun warōngbung ko upulliella barān bara wiyelli ko bōn /yirri yirri kān killoa./*

**ngadun walung bun bara bunGala gungGagu**

[19] And they smote him on the head with a reed,  
and did spit upon him, and bowing their knees worshipped him.

AND head him they-all beat-be-PH reed-using

And they beat him [i.e. his] head using reed(s),

*... ngatun karrāng-ko-pilleen bōn bara, ...*

**ngadun garangGubiliyan bun bara**

.. and did spit upon him, ...

AND foam-using-do-ing-did him they-all

... and they were spitting (on) him, ...

[continues next frame]

[continues from previous frame]

...ngatun warōngbung ko upulliella barān bara ...

ngadun warung**bang**Gu  
ubaliyila **baran** bara

... and bowing their knees ...

AND knee-DOness-using do-ing-recently  
DOWN they-all

... and they were doing [i.e. went]  
down using (their) knee(s), ...

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

## ANGLICISM 'down': *baran*

IN ENGLISH, *down* IS AN ADJUNCT TO CERTAIN VERBS, BUT THE SENSE IS AS MUCH EMPHATIC AS *downwards*. Tkd 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.*

... wiyelli ko bōn /yirri yirri kān killoa./

wiyiligu bun \ yiri yirigan**Giluwa**\

... worshipped him.

speaking-for him sacred sacred-BEness-like

... speaking to him as sacred-ness [someone holy].

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

## -giluwa: -LIKE

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

# Mark 15:20

*Ngatun beelmulli ta bōn bara ba,*  
*mānkulla ngaiya bara ngikoung kin birung [263] unnoa*  
*Purple ta, ngatun wūntia ngikoung kirrikin ngikoumba,*  
*ngatun yemmamā bōn bara waita kolang tetti wirrilli ko bōn*  
*tulling kobilli kan ne to.*

**ngadun biyilmali da bun bara ba**

[20] And when they had mocked him,  
they took off the purple from him, and put his own clothes on him,  
and led him out to crucify him.

AND mock-make-ing AFFirm him they-all WHEN/if

And when they were mocking, aye, him, ...

*... mānkulla ngaiya bara ngikoung kin birung [263] unnoa Purple ta, ...*

**manGala ngaya bara ngigungGinbirang anuwa PURPLE da**

... they took off the purple from him, ...

take-be-PH then they-all him-away from that PURPLE AFFirm

... they then took away from him the purple, aye,...

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>

*... ngatun wūntia ngikoung kirrikin ngikoumba, ...*

**ngadun wundiya ngigung girigin ngigumba**

... and put his own clothes on him, ...

AND deposit-AFF-PH him garment him-of

... and put his (own) garment(s) (on) him, ...

[continues from previous frame]

*...ngatun yemmamā bōn bara waita kolang ...*

**ngadun yimama bun bara wadagulang**

... and led him out ...

AND lead-make-PH him they-all depart-towards

... and they led him towards departing, ...

*...tetti wirrilli ko bōn tulling kobilli kan ne to.*

**didi wiriligu bun dalingGubiliganidu**

... to crucify him.

dead operate-ing-for him cross-for-do-ing-entity-using

... for executing him using the cross.

**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)



# Mark 15:21

*Ngatun tulling kobilli kan ne ta ngikoung ko, kurrilli [compel] bungnga bara [bōn] wakōl [nung] Simon [nung] Cirene kul uwolliella noa ba yakita korung ka birung, Niuwoa ta biyungbai Alexander-ūmba ngatun Rufus-ūmba.*

**ngadun dalingGubiligani da ngigungGu**

[21] And [... his cross ...]  
they compel one Simon a Cyrenian, [... to bear] who passed by, coming out of the country, the father of Alexander and Rufus, [to bear his cross].

**AND cross-using-do-ing-entity AFFirm him-for**

**And the cross, aye, for him, ...**

**REARRANGEMENT**  
TWO ITEMS IN THE KJV ENGLISH LINE HAVE BEEN REARRANGED TO MATCH THE TKLD TRANSLATION

**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)

*... kurrilli [compel] bungnga bara [bōn] wakōl [nung] Simon [nung] Cirene kul ...*

**garilibangGa bara wagul SIMON CIRENEgal**

... they compel one Simon a Cyrenian, [... to bear] ...

carry-ing-do-compel-PH they-all  
one Simon CYRENE-belong

**... they were compelling carrying  
one Simon the Cyrene-mob, ...**

**REARRANGEMENT**  
TWO ITEMS IN THE KJV ENGLISH LINE HAVE BEEN REARRANGED TO MATCH THE TKLD TRANSLATION

**-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)

[continues from previous frame]

*...uwolliella noa ba yakita korung ka birung, ...*

**uwaliyila nuwa ba yagida gurangGabirang**

... coming out of the country, ...

move-ing-recently he DONE now scrub-away from

... he was >done<-moving now away from the scrub, ...

*...Niuwoa ta biyungbai Alexander-ūmba ngatun Rufus-ūmba.*

**nyuwuwa da biyangbayi**

**ALEXANDERumba ngadun RUFUSumba**

... the father of Alexander and Rufus, ...

he AFFirm father-ITEM ALEXANDER-of and RUFUS-of

... he, aye, the father of Alexander and Rufus.

**-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 15:22

*Ngatun mānkulla bōn bara unta[ring] kolāng Golgotha kolāng*

*ngiyakai wiyatōara ta Ngōrra [place] kapara /kuppurra [...?]/ koba yitirra.*

**ngadun manGala bun bara andagulang GOLGOTHAgulang**

[22] And they bring him unto the place Golgotha,

which is, being interpreted, The place of a skull.

AND take-be-PH him they-all there-towards GOLGOTHA-towards

And they took him towards there, towards Golgotha, ...

*... ngiyakai wiyatōara ta Ngōrra [place] kapara /kuppurra [...?]/ koba yitirra.*

**ngiyagayi wiyadwara da ngura gabaraguba yidara**

... which is, being interpreted, The place of a skull.

like this speak-done to ABSTR place skull-of name

... spoken by [i.e. of] like this, the place name(d) of a skull.

## Mark 15:23

*Ngatun ngukulla bara bōn Wine [xxx?] tarōng kamulleen Myrr-:*

*wonto ba noa keawai mankulla, /or man ba or pa.*

**ngadun ngugala bara bun WINE darungGamaliyan MYRRH**

[23] And they gave him to drink wine mingled with myrrh:

but he received it not.

AND give-be-PH they-all him WINE mix-be-make-ing-did MYRRH

And they gave him wine mixed (with) myrrh: ...

*... wonto ba noa keawai mankulla, /or man ba or pa.*

**wandu ba nuwa giyawayi manGala \OR man ba OR BA\**

... but he received it not.

instead DONE he no take-be-PH \OR take DONE OR NEG\

... instead he did not take (it).



# Mark 15:24

*J Ngatun bōn bara ba tetti wirrēa  
tulling ko billi kan ne to,*

*toinbileen ngaiya bara kirikin ngikoumba wupilliella woiyo ngala  
ko, minnung ko bara tarai-to tarai-to kore ko mankilli ko. [265]*

**ngadun bun bara ba didi  
wiriya dalingGubiliganidu**

[24] And when they had crucified him,  
they parted his garments, casting lots upon them, what every man  
should take.

AND him they-all WHEN/if dead operate-PH  
cross-for-do-ing-entity-using

And when they executed him using the cross, ...

*... toinbileen ngaiya bara kirikin ngikoumba ...*

**duwinbiliyan ngaya bara girigin ngigumba**

... they parted his garments, ...

count-be-ing-did then they-all garment him-of

... they then were counting his garments ...

### 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)

### MYSTERY WORD: *duwing*

**dun / duwing**

MEANINGS: exchange, count,  
preserve, divide, connect

DIFFERENT WORDS:

**duwanda / duwinda**: eventually, after

[continues next frame]

[continues from previous frame]

... *wupilliella woiyo ngala ko, ...*

*wubiliyila wuyu ngalagu*

... casting lots upon them, ...

do-be-ing-recently grass there-for

... doing grass [i.e. lots] for that, ...

... *minnung ko bara tarai-to tarai-to kore ko mankilli ko. [265]*

*minangGu bara darayidu darayidu gurigu manGiligu*

... what every man should take.

WHAT-for they-all other-ERG other-ERG man-ERG take-be-ing-for

... for what they, the other men, for taking.

RELATIVE PRONOUNS

THIS		THAT	
<i>ngali</i>	this	<i>ngala</i>	that
<i>ani</i>	this	<i>anuwa</i>	that
what = 'that which'		<i>anduwa</i>	that
		<i>anang</i>	that
		<i>ngaluwa</i>	that
		<i>nginuwa</i>	that

PERHAPS: *ngalabu*

minang: INTERROGATIVE

*minang* INTERROGATIVE  
—NOT RELATIVE PRONOUN  
INTERROGATIVES

<i>min</i>	what? which
<i>minang</i>	what? what object?
<i>minaring</i>	what is it?
<i>minan</i>	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*

# Mark 15:25

*Ngatun kakulla hour ka ta ngoro ka ta,  
ngatun bōn bara tetti wirrea tulling kobilli kan ne to.*

**ngadun gagala HOURga da nguruga da**

[25] And it was the third hour,  
and they crucified him.

AND be-be-PH HOUR-at AFFirm three-at AFFirm

And (it) was at the third, aye, hour, aye, ...

**ka ta / -ka ta**

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

INTERPRETATIONS:

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

*... ngatun bōn bara tetti wirrea tulling kobilli kan ne to.*

**ngadun bun bara didi wiriya dalingGubiliganidu**

... and they crucified him.

AND him they-all dead operate-PH cross-for-be-ing-entity-using

... and him they executed using the cross.

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

Tkld coined the following terms:

rich man	<b>burul-gan</b>	heavy agent
crucify	<b>daling-Gu-bi-li-gu</b>	cross-for-be-ing ...
divided	<b>ngara ngara</b>	hear hear (argue)

# Mark 15:26

*Ngatun upaleen wokka ka ta wiyaya matoara ta upatoara ta ngikoumba,  
ngiakai, Piriwul ta Joudaio-koba.*

**ngadun ubaliyan wagaga da  
wiyayamadwara da ubadwara da ngigumba**

[26] And the superscription of his accusation was written over,  
THE KING OF THE JEWS.

AND do-ing-did high-at AFFirm speak-back-make-  
done to ABSTR do-done to AFFirm him-of

And the doing [i.e. writing] up high, aye, his speak-back-make-endowed  
[i.e. accusation] (was) do-endowed [i.e. written], aye, ...

**ka ta / -ka ta**

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

INTERPRETATIONS:

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

*... ngiakai, Piriwul ta Joudaio-koba.*

**ngiyagi biriwal da JEWguba**

... THE KING OF THE JEWS.

like this chief AFFirm JEW-of

... like this, chief, aye, of the Jew(s).



# Mark 15:27

*Ngatun ngikoung katoa buloara mān ki ye  
bulun bara tetti wirēa tulling ko billi kan ne to; wakōl nung [or bōn or ta]  
tūngkakeri ka ngatun tarai ta wūnto kerī ka ngikoung [or possissive case [?  
illeg]] kin ba.*

**ngadun ngigungGaduwa bulwara manGiyi**

[27] And with him they crucify two thieves;  
the one on his right hand, and the other on his left.

AND him-in company with two take-be-actor

And with him (were) two takers [i.e. thieves]; ...

### -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)

*... bulun bara tetti wirēa tulling ko billi kan ne to; ...*

**bulun bara didi wiriya dalingGubiliganidu**

... they crucify two thieves; ...

them-two they-all dead operate-PH cross-for-be-ing-entity-using

... they executed them-two using the cross; ...

### 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)

[continues next frame]

[continues from previous frame]

... *wakōl nung* [or *bōn* or *ta*] *tūngkakeri ka* ...

**wagulnung \ OR bun OR [wagul] da\ dungGagiriga**

... the one on his right hand, ...

one-ACC \ OR him OR [one] AFFirm\ right-(hand)(side)-at

... one \ OR him, OR one, aye,\ at (his) right-hand ...

## MYSTERY WORD: *dunGa...*

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

...*ngatun tarai ta wūnto keri ka ngikoung* [or *possissive case* [? illeg]] *kin ba.*

**ngadun darayi da wundugiriga ngigungGinba \ OR ngigumbaginba\**

... and the other on his left.

AND other AFFirm left-(hand)(side)-at him-at

... and the other, aye, at the left hand at [i.e. of] him [i.e. on his left].

# Mark 15:28

*Ngatun unta ta kakulla  
kakilli k̄an wiyā upatoara ta,  
ngiyakai wiyān, Ngatun [wiyatoara-ta-noa] yitirra  
noa kakulla barun k̄atoa yarakai willung-toa.*

**ngadun anda da gagala  
gagiligan wiya ubadwara da**

[28] And the scripture was fulfilled,  
which saith, And he was numbered with the transgressors.

AND there AFFirm be-be-PH be-be-ing-BEness  
speak-PH do-done to ABSTR

And there, aye, the speak-do-endowed  
[i.e. scripture] was being-ness [i.e. fulfilled],...

... *ngiyakai wiyān, ...*

**ngiyagayi wiyān**

... which saith, ...

like this speak-now

... speaks [i.e. spoken] like this, ...

### -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

### 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]

[continues from previous frame]

...Ngatun [~~wiyatoara ta noa~~] yitirra noa  
kakulla barun katoa yarakai willung-toa.

ngadun yidara nuwa gagala  
barunGaduwa yaragayi wilangduwa

... And he was numbered with the transgressors.

AND name he be-be-PH them-all-in company  
with bad-return/behind (past) [sinner]-having

... and he was name(d) with them  
the bad returns [i.e. transgressors].

## 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)

## -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)

# Mark 15:29

*Ngatun bara uwā tarung koa, beelmā bōn,  
tirri tirrilliella [L 9/5 shake] wollung ko barun ba ko, ngatun wiyelliella, Ella,  
Ngintoa ta warikulli kan to [destroyest] Kokeri yirriyirri ta, ngatun [wi##]  
kaiyu kan ta bi 2wittimulli ko 1unnoa ta - Purreung ka ngoro ka ta,*

**ngadun bara uwa darangGuwa biyilma bun**

[29] And they that passed by railed on him,  
wagging their heads, and saying, Ah, thou that destroyest the temple, and  
buildest it in three days,

**AND they-all move-PH near [arm]-having (through/by)  
mock-make-PH him**

And they (who) moved near, mocked him, ...

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

*... tirri tirrilliella [L 9/5 shake]  
wollung ko barun ba ko, ...*

**diri diriliyila  
walangGu barunbagu**

... wagging their heads, ...

**shake shake-ing-recently  
head-using them-all-of-using**

... shaking their heads, ...

### MS QUERY

**diri diriliya**  
shake shake-ing-IMP!  
cf LUKE:

### 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.

“... tirri-tirrillia yullo kabiruḡ moriḡ tinna kabiruḡ nurun kinbiruḡ, ...”	<b>diri diriliya</b> yulugabirang muring dinagabirang nurunGinbirang	"... shake off the very dust from your feet ..."	shake shake-ing-IMP! sole-away from speck foot-away from ye-all- away from	Tkld LUKE [[X:09:05::15 1:20] [Awa]
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[continues from previous frame]

...ngatun wiyelliella, Ella, ...

ngadun wiyiliyila yila

... and saying, Ah, ...

AND speak-ing-recently ho

... and speaking: "Hey, ...

---

...Ngintoa ta warikulli kan to [destroyest] Kokeri yirriyirri ta, ...

nginduwa da warigaligandu gugiri yiri yiri da

... thou that destroyest the temple, ...

thou AFFirm reject-ing-agent-ERG hut sacred sacred AFFirm

... you, aye, rejecter [i.e. destroyer] (of) the sacred house [i.e. temple], aye, ...

---

[continues next frame]



[continues from previous frame]

... ngatun [~~witt~~] kaiyu kan ta bi ...

ngadun gayugan da bi

... and ...

AND able-agent AFFirm thou

... and you, the powerful, aye,...

... <sup>2</sup>wittimulli ko <sup>1</sup>unnoa ta - Purreung ka ngoro ka ta,

anuwa da widimaligu

bariyangGa nguruga da

... buildest it in three days,

that AFFirm build-make-ing-for day(light)-at three-at AFFirm

... for building that, aye, at [i.e. in] three days, aye”.

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>

MYSTERY WORD: *widi*

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

COMMENT: ‘build’ AND ‘achieve’ are similar concepts

**wi**: INLAND WORD FOR ‘fire’

ka ta / -ka ta

SOME 80 INSTANCES OF

**ka ta**: ga da.

INTERPRETATIONS:

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

# Mark 15:30

*Mirromullia bi ngintoa bo,*

*ngatun kai tanan [xxx?] bārā kolang unta  
birung [267] tulling kobilli kan ne ta birung.*

**mirumaliya bi nginduwabu**

[30] Save thyself,  
and come down from the cross.

protect-ing-IMP! thou thou-EMPH

“Protect [i.e. save] yourself, ...

## DOUBTFUL Tkld CASE

*KJV Save thyself*

Tkld **mirumaliya bi nginduwabu**  
protect-ing-IMP! thou thou-EMPH  
COMMENT: NOMinative ERROR FOR  
ACCusative. PERHAPS:

*miruma-li-ya bi ngirung-bu*  
... thee-EMPH  
...thyself

*... ngatun kai tanan [xxx?] bārā kolang unta birung [267]  
tulling kobilli kan ne ta birung.*

**ngadun gayi danan baragulang andabirang  
dalingGubiliganidabirang**

... and come down from the cross.

AND come approach DOWN-towards there-  
from cross-for-do-ing-entity-away from

... and come-approach downwards from there, from the cross.”

## 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)

## ANGLICISM ‘down’: baran

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

# Mark 15:31

*Yanti ba bara pirriwullo Ieru ko, beelmulliella,*

*wiyayellileen bara bo bara bo, barun katoa Grammateu koa, ngiyakai, Niuwoa ta tarai k̄an barun miromā; kaiyu korien noa miromulli ko niuwoa bo.*

yandi ba bara biriwalu PRIESTgu biyilmaliyila

[31] Likewise also the chief priests mocking

said among themselves with the scribes, He saved others; himself he cannot save.

thus DONE they-all chief-ERG PRIEST-ERG mock-make-ing-recently

Thus-done [i.e. likewise] they, the chief priests, were mocking, ...

**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)

*... wiyayellileen bara bo bara bo, barun katoa Grammateu koa, ...*

wiyayililiyan barabu barabu

barunGaduwa SCRIBEGuwa

... said among themselves with the scribes, ...

speak-back-ing-ing-did they-all-EMPH they-all-EMPH

them-all-in company with SCRIBE-in company with

... were constantly speaking emphatically-they emphatically-they [i.e. amongst themselves], with them, the scribes, ...

**-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]

...ngiyakai, Niuwoa ta tarai k̄an barun miromā; ...

ngiyagayi nyuwuwa da darayigan barun miruma

... He saved others; ...

like this he AFFirm other-agent them-all protect-PH

... like this: “He, aye, protected them other(s), ...

...kaiyu korien noa miromulli ko niuwoa bo.

gayugurin nuwa mirumaligu nyuwuwabu

... himself he cannot save.

able-lacking he protect-ing-for he-EMPH

... he unable for protecting himself”.

**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 15:32

*Tanan barān uwabunbilla Krist ta Pirriwul Israel-ūmba*

*yakita unta birung tullingkobilli kān ne ta birung, nauwil koa ngeen, ngatun ngurrauwil koa ngeen.  
Ngatun [bulōaraxx?] bara, tettiwirritoara ngikoung katoa ba, beelmā bōn.*

**danan baran uwabanbila CHRIST da biriwal ISRAELumba**

[32] Let Christ the King of Israel descend

now from the cross, that we may see and believe. And they that were crucified with him reviled him.

**approach down move-permit-IMP! CHRIST AFFirm chief ISRAEL-of**

**Permit Christ, aye, chief of Israel, (to) approach-move down ...**

### ANGLICISM 'down': baran

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

*... yakita unta birung tullingkobilli kān ne ta birung, ...*

**yagida andabirang dalingGubiliganidabirang**

... now from the cross, ...

**now there-away from cross-for-do-ing-entity-away from**

**... now from there, from the cross, ...**

### 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)

*... nauwil koa ngeen, ...*

**nawilguwa ngiyin**

... that we may see ...

**see-might-having we-all**

**... (that) we might see, ...**

### -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 lacking]	movement <b>through</b> , across, along, <b>by</b> .

...ngatun ngurrauwil koa ngeen. ...

**ngadun ngarawilguwa ngiyin**

... and believe. ...

AND hear-might-having we-all

... and (that) we might hear [i.e. believe]. ...

-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 lacking]	movement <b>through</b> , across, along, <b>by</b> .

...Ngatun [~~buloaraxxx?~~] bara, tettiwirritoara ngikoung katoa ba, ...

**ngadun bara didi wiridwara ngigungGaduwaba**

... And they that were crucified with him ...

AND they-all dead operate-done to him-in company with-at

... And they, the executed (ones) with at him, ...

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

-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 lacking]	movement <b>through</b> , across, along, <b>by</b> .

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

...beelmā bōn.

**biyilma bun**

... reviled him.

mock-make-PH him

... mocked him.



# Mark 15:33

*Ɔ Ngatun yakita kakulla hour ka ta six ka ta,  
tokoi ta kakulla unta ta yanfin ta purrai ta ba kauwil koa [kummun?] hour ka ta  
nine ka ta kakulla.*

**ngadun yagida gagala HOURga da SIXga da**

[33] And when the sixth hour was come,  
there was darkness over the whole land until the ninth hour.

AND now be-be-PH HOUR-at AFFirm SIX-at AFFirm

And now was at the sixth, aye, hour, 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

*... tokoi ta kakulla unta ta yanfin ta purrai ta ba ...*

**duguwi da gagala andada  
yandinda barayidaba**

... there was darkness over the whole land ...

night AFFirm be-be-PH there-at all-at earth-at

... night, aye, was at there,  
at [i.e. over] all the earth, ...

### DOUBTFUL ANGLICISM EXISTENTIAL there

*there is, there are, there was,  
there were ...*  
'there' IS A PRONOUN, OR A  
NOUN [c.f. Fr. *Il y a...*]  
IT DOES NOT DENOTE A  
LOCATION IN THESE USAGES

#### POSSIBLE ADJUSTMENT

OMIT **anda**

### DOUBTFUL ANGLICISM

*KJV there was darkness*  
Tkld **duguwi da gagala andada**  
night AFFirm be-be-PH there-at  
COMMENT: Tkld HAS TRANSLATED  
'there' LITERALLY AS 'there', but there is  
no LOCative SENSE IN THE ENGLISH  
EXPRESSION, WHICH COULD BE  
'darkness existed ...', 'darkness  
occurred ...', 'darkness was manifested ...'  
ALL WITHOUT NEED OF 'there'; HENCE  
**anda** IS NOT REQUIRED IN THE  
TRANSLATION

*... kauwil koa [kummun?] hour ka ta nine ka ta kakulla.*

**gawilguwa HOURga da NINEga da gagala**

... until the ninth hour.

be-might-having HOUR-at AFFirm  
NINE-at AFFirm be-be-PH

... (until it) might be at the ninth, aye,  
hour, aye, (that) was [i.e. happened].

### UNIDENTIFIED TERMS

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

**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

# Mark 15:34

*Ngatun yakita kakulla hour ta nine ka ta,*

*Kaibulleen Jesu ko Pulli to kauwullo, wiyelliella, Eloi, Eloi, Lama Sabachthani? ngiakai wiyatoara ta, Eloi emmo-[269] umba, Eloi emmoumba, minnaring tin bi tia warikā?*

**ngadun yagida gagala HOUR da NINEga da**

[34] And at the ninth hour

Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted,

AND now be-be-PH HOUR AFFirm NINE-at AFFirm

And now it was the ninth, aye, hour, 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

*... Kaibulleen Jesu ko Pulli to kauwullo, ...*

**gayibaliyan JESUSgu balidu gawalu**

... Jesus cried with a loud voice, ...

call-do-ing-did JESUS-ERG voice-using big-using

... Jesus was calling (out) using a big voice, ...

*... wiyelliella, Eloi, Eloi, Lama Sabachthani? ...*

**wiyiliyila ELOI ELOI LAMA SABACHTHANI**

... saying, Eloi, Eloi, lama sabachthani? ...

speaking-recently GOD GOD LAMA SABACHTHANI

... speaking: "ELOI, ELOI, LAMA SABACHTHANI?" [i.e. for what forsake thou me] ...

... *ngiākai wiyatoara ta, ...*

**ngiyagayi wiyadwara da**

... which is, being interpreted, ...

like this speak-done to ABSTR

... Like this 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

... *Eloi emmo-[269] umba, Eloi emmoumba, ...*

**ELOI imuwumba ELOI imuwumba**

... My God, my God, ...

GOD me-of GOD me-of

... "My God, my God, ...

... *minnaring tin bi tia warikā?*

**minaringdin bi diya wariga**

... why hast thou forsaken me?

what-because thou me reject-PH

... what because [i.e. why] did you reject me?"

### minaringdin: WHY

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

### 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**)

## Mark 15:35

*Ngatun tarai kan barun ba ngarokilli k̄an unta bapai ta ba,  
ngurrung kulla bara ba, wiyelliella ngaiya, À, kaibullān bōn noa Elias nung.*

**ngadun darayigan barunba ngarugiligan anda babayidaba**

[35] And some of them that stood by,  
when they heard it, said, Behold, he calleth Elias.

AND other-agent them-all-of stand-be-ing-agent there near-at

And other(s) of them, standers there, at near(by), ...

---

*... ngurrung kulla bara ba, wiyelliella ngaiya, ...*

**ngarangGala bara ba wiyiliyila ngaya**

... when they heard it, said, ...

hear-be-PH they-all WHEN/if speak-ing-recently then

... when they heard, then were speaking: ...

---

*...À, kaibullān bōn noa Elias nung.*

**ya gayibalan bun nuwa ELIASnung**

... Behold, he calleth Elias.

ah call-do-persist-now him he ELIAS-ACC

... “Ah, he is persistently calling him, Elias”.

---

# Mark 15:36

*Ngatun murrā wakōllo ngatun \_\_\_\_\_ [sponge] Vineka*

*ngatun wunkulla kōngka ka ko, ngatun ngukulla bōn pittulli ko, wiyelliella, yanoa, namunbilla ngeen, wiyā noa Elias-o tanān uwonnun mankilli ko bōn barān.*

**ngadun mara wagulu ngadun [bagayi garima] VINEGAR[gu]**

[36] And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

AND run-PH one-ERG AND [bark deep-make-PH] VINEGAR[-using]

And one (person) ran and [filled a bark [i.e. sponge] with] vinegar,

**MISSING TRANSLATION**

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

*... ngatun wunkulla kōngka ka ko, ...*

**ngadun wunGala gungGagagu**

... and put it on a reed, ...

AND deposit-be-PH reed-to

... and deposited [i.e. put] (it) to a reed, ...

*...ngatun ngukulla bōn pittulli ko, ...*

**ngadun ngugala bun bidaligu**

... and gave him to drink, ...

AND give-be-PH him drink-ing-for

... and gave (it) (to) him for drinking, ...

[continues next frame]

[continues from previous frame]

... *wiyelliella, yanoa, namunbilla ngeen, ...*

**wiyiliyila yanuwa namanbila ngiyin**

... saying, Let alone; let us see ...

speak-ing-recently let-it-be see-make-permit-IMP! we-all

... speaking, "Desist, (you) must let us see, ..

## DOUBTFUL TkId CASE

KJV *let us see*

TkId **namanbila ngiyin**

see-permit-IMP! we-all

COMMENT: NOMinative ERROR FOR ACCusative. PERHAPS:

**na-manbi-la ngiyaran**

see-make-permit-IMP! us-all

*let us see*

... *wiyā noa Elias-o tanān uwonnun mankilli ko bōn barān.*

**wiya nuwa ELIASu danan uwanan manGiligu bun baran**

... whether Elias will come to take him down.

QUESTION he ELIAS-ERG approach move-will take-be-ing-for him DOWN

... QUERY will he, Elias, approach-move for taking him 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	<b>sit</b> <small>down</small>	<i>rest</i>
3	<b>cut, hew,</b> <small>down</small>	<i>fell</i>
9	<b>fall</b> <small>down</small>	<i>collapse</i>
5	<b>put, lay, let</b>	<i>deposit</i>
	<b>come, go,</b> <small>down</small>	<i>descend</i>
	<b>take, let,</b> <small>down</small>	<i>lower</i>
	<b>pull</b> <small>down</small>	<i>demolish</i>

Also 'down' in:

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



## Mark 15:37

*Ngatun kaibulleen noa Jesu ko pulle to kauwullo,  
ngatun wūnkulla ngaiya noa marai ta /tetti ngaiya noa. [Italics]/*

**ngadun gayibaliyan nuwa JESUSgu balidu gawalu**

[37] And Jesus cried with a loud voice,  
and gave up the ghost.

AND call-do-ing-did he JESUS-ERG voice-using big-using

And he, Jesus, was calling (out) using a big voice, ...

*... ngatun wūnkulla ngaiya noa  
marai ta /tetti ngaiya noa. [Italics]/*

**ngadun wunGala ngaya nuwa marayi da  
\ didi ngaya nuwa**

... and gave up the ghost.

AND deposit-be-PH then he spirit AFFirm  
\ dead then he

... and he then deposited [i.e. abandoned] spirit, aye  
\ he then (was) dead.

### ANGLICISM gave up the ghost

*KJV gave up the ghost*

Tkld **wunGala ngaya nuwa marayi da**  
deposit-be-PH then he spirit AFFirm

COMMENT: UNLIKELY TO BE AN EXACT  
IDIOM FOR 'die' IN AN ABORIGINAL  
LANGUAGE. PERHAPS SIMPLY:

**didi-ba nuwa**  
die-do-PH he  
*he died*

## Mark 15:38

*Ngatun kirikin ta Temple ka ko yiirkulleen bŭlwa koa*

*wokka ka birung unta ko barān ta ko [bottom].*

**ngadun girigin da TEMPLEgagu yiyirgaliyan bulwaguwa**

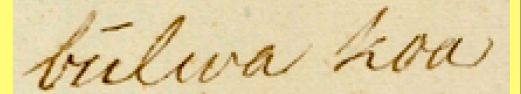
[38] And the veil of the temple was rent in twain

from the top to the bottom.

AND garment AFFirm TEMPLE-to shred-be-ing-did middle-having

And the garment, aye, to [i.e. of] the temple (was) shredding in the middle, ...

MS ERROR [?]



**bulwa-guwa:** middle-having

DID Tkld INTEND:

**bulwara-guwa:** two-having [?]

*... wokka ka birung unta ko barān ta ko [bottom].*

**wagagabirang andagu barandagu**

... from the top to the bottom.

high-away from there-to down-to

... from high to there, to down.

# Mark 15:39

*J Yakita ngaiya noa ba Centurion ta ba [nakulla]*

*ngarokilli kan kaiyin [tæ] ta ba bapai ta ba ngikoung, nakulla [271] yanti noa ba kaibullān /or [kaibu]leen/, ngatun wūnkulla marai ta, wiya ngaiya noa, [yi] Kauwā yuna bota wal unni kore yinal ta kakulla Eloi ūmba.*

yagida **ngaya nuwa ba CENTURIONdaba**

[39] And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

now then he WHEN/if CENTURION AFFirm DONE

Now then, when, he, the centurion, aye, done, ...

*... ngarokilli kan kaiyin [tæ] ta ba bapai ta ba ngikoung, ...*

**ngarugiligan gayindaba babayidaba ngigung**

... which stood over against him, ...

stand-be-ing-agent side-at near-at him

... (was) standing at the side of him, ..

*... nakulla [271] yanti noa ba kaibullān /or [kaibu]leen/, ...*

**nagala yandi nuwa ba gayibalan \ OR gayibaliyan\**

... saw that he so cried out, ...

see-be-PH thus he DONE call-do-persist-now \ OR call-do-ing-did\

... saw thus he >done<-was persistently calling (out), ...

[continues from previous frame]

...ngatun wūnkulla marai ta, ...

ngadun wunGala marayi da

... and gave up the ghost, ...

AND deposit-be-PH spirit AFFirm

... and deposited [i.e. abandoned] the spirit, aye, ...

## ANGLICISM gave up the ghost

KJV *gave up the ghost*

Tkld **wunGala marayi da**

deposit-be-PH spirit AFFirm

COMMENT: UNLIKELY TO BE AN EXACT IDIOM FOR 'die' IN AN ABORIGINAL LANGUAGE. PERHAPS SIMPLY:

**didi-ba**

die-do-PH

*died*

...wiya ngaiya noa, [yi] ...

wiya **ngaya nuwa**

.. he said, ...

speak-PH then he

... he then said: ...

...Kauwā yuna bota wal unni kore yinal ta kakulla Eloī ūmba.

gawa yunabu da wal ani guri

yinal da gagala ELOIumba

... Truly this man was the Son of God.

be-IMP! [yes] true-EMPH AFFirm certainly this man son AFFirm be-be-PH GOD-of

... "Yes, (it is) emphatically true, aye, (that) this man certainly was the son, aye, of God".

## -bu da: EMPHatic AFFirm

Tkld 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]

Tkld  
AWA  
Key  
1850  
[52:29 []]

# Mark 15:40

*Unta kakulla bara nukung nakilliella kalōng ka ba;*

*untoa ta barun-katoa kakulla Mari Magdalene kulleen, ngatun Mari tunkan ta James-umba warea ta [kə], ngatun Joses-ūmba, ngatun Salome-umba;*

**anda gagala bara nugang  
nagiliyila galungGaba**

[40] There were also women looking on afar off:  
among whom was Mary Magdalene, and Mary the mother of James the less and of Joses,  
and Salome;

there be-be-PH they-all woman  
see-be-ing-recently distant-at

They were there, women were seeing  
at distant [i.e. looking afar]; ...

### DOUBTFUL ANGLICISM EXISTENTIAL there

*there is, there are, there was, there were ...*  
'there' IS A PRONOUN, OR A NOUN [c.f. Fr. *Il y a...*]  
IT DOES NOT DENOTE A LOCATION IN THESE USAGES

#### POSSIBLE ADJUSTMENT

OMIT *anda*

### DOUBTFUL TkId TRANSLATION

*KJV There were also*  
TkId **anda gagala**  
there be-be-PH

COMMENT: "There were also": IS AN ENGLISH CONSTRUCTION, MEANING 'it is a fact that' AND DOES NOT MEAN 'in that location'. **anda** IS ADVERB OF PLACE 'there'.

**anda** SHOULD PERHAPS HAVE BEEN OMITTED IN THIS INSTANCE.

*... untoa ta barun-katoa kakulla Mari Magdalene kulleen, ...*

**anduwa da barunGaduwa gagala  
MARY MAGDALENEgalin**

... among whom was Mary Magdalene, ...

that AFFirm them-all-in company with be-be-PH  
MARY MAGDALENE-person (f)

... that (one), aye, with them was Mary Magdalene, ...

### -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 from previous frame]

*...ngatun Mari tunkan ta James-umba warea ta [kə], ...*

**ngadun MARY danGan da JAMESumba wariya da**

.. and Mary the mother of James the less ...

**AND MARY mother AFFirm JAMES-of little AFFirm**

.. and Mary mother, aye, of James (the) little (one), aye, ...

*...ngatun Joses-umba, ngatun Salome-umba;*

**ngadun JOSESumba ngadun SALOMEumba**

... and of Joses, and Salome;

**AND JOSES-of AND SALOME-of**

... and of Joses, and of Salome.



## Mark 15:41

*(Kakulla noa ba Galilee ka ba  
wirrobulleen ngaiya bara bōn, ngatun upullileen bōn;)  
ngatun kauwul kauwul tarai kan bara nukung [kæ]  
tanan uwā ngikoung katoa Jerusalem ka ko.*

**gagala nuwa ba GALILEEgaba**

[41] (Who also, when he was in Galilee,  
followed him, and ministered unto him;) and many other women which  
came up with him unto Jerusalem.

be-be-PH he WHEN/if GALILEE-at

(when he was at [i.e. in] Galilee, ...

*... wirrobulleen ngaiya bara bōn, ...*

**wirubaliyan ngaya bara bun**

... followed him, ...

follow-ing-did then they-all him

... they then were following him, ...

*...ngatun upullileen bōn;) ...*

**ngadun ubaliliyan bun**

... and ministered unto him;)...

AND do-ing-ing-did him

... and were constantly doing [i.e. ministering (to)] him;) ...

[continues from previous frame]

*...ngatun kauwul kauwul tarai kan bara nukung [kæ] ...*

**ngadun gawal gawal darayigan bara nugang**

... and many other women ...

AND big big other-agent they-all woman

... and they, big big [i.e. many] other, women ...

*...tanan uwā ngikoung katoa Jerusalem ka ko.*

**danan uwa ngigungGaduwa JERUSALEMgagu**

... which came up with him unto Jerusalem.

approach move-PH him-in company with JERUSALEM-to

... (who) approach-moved with him to Jerusalem.

### -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)

# Mark 15:42

*f Ngatun yakita ngaiya yarea kakulla ba,*  
(kulla wal ngaiya upullikanne ta, unnoa ta purreung ta tangka kal Sabbath ta,)

**ngadun yagida ngaya yariya gagala ba**

[42] And now when the even was come,  
because it was the preparation, that is, the day before the sabbath,

AND now then evening be-be-PH WHEN/if

And now then when (it was) evening, ...

... (kulla wal ngaiya upullikanne ta, ...

**gala wal ngaya ubaligani da**

... because it was the preparation, ...

because certainly then do-ing-entity AFFirm

... (because (it was) certainly then the doing entity [i.e. preparation], aye,...

... unnoa ta purreung ta tangka kal Sabbath ta,)

**anuwa da bariyang da**  
**dangGagal SABBATH da**

... that is, the day before the sabbath,

that AFFirm day(light) AFFirm  
before-belong SABBATH AFFirm

... that, aye, day, aye, before the Sabbath, aye.)

## DOUBTFUL ANGLICISM

*KJV that is,*  
Tkld **anuwa da**  
that AFFirm

COMMENT; "that is" IS AN ENGLISH EXPRESSION MEANING 'this is to be interpreted in this way', AND SHOULD NOT BE TRANSLATED LITERALLY, AS APPEARS TO HAVE BEEN DONE IN THIS INSTANCE.

## TIME

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

# Mark 15:43

*Tanān uwa Joseph Arimathea-kul,*  
*murrōng-tai noa, Counsellor, mittilli kan [273] noa ngala ko*  
*piriwul koba Eloī-ūmba ko, ngatun waita noa uwā \_\_\_\_\_*  
*[Boldly] ngikoung kin ko Pilate kin ko, ngatun wiyelleen ngala*  
*ko murrīn ko Jesu ko ba ko.*

**danan uwa JOSEPH ARIMATHEA**Agal

[43] Joseph of Arimathaea,  
 and honourable counsellor, which also waited for  
 the kingdom of God, came, and went in boldly  
 unto Pilate, and craved the body of Jesus.

approach move-PH JOSEPH ARIMATHEA-belong

JOSEPH, ARIMATHEA-mob, approach-moved, ...

## -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)

... *murrōng-tai noa, Counsellor, ...*

**marungdayi nuwa COUNSELLOR**

... and honourable counsellor, ...

good-ITEM he COUNSELLOR

... he, a good-ITEM counsellor, ...

## -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

... *mittilli kan [273] noa ngala ko piriwul koba Eloī-ūmba ko, ...*

**midiligan nuwa ngalagu biriwalguba ELOIumbagu**

... which also waited for the kingdom of God, ...

wait-ing-agent he that-for chief-of (kingdom) GOD-of-for

... he a waiting-agent [i.e. someone who waits]  
 for that-thing kingdom of God, ...

## 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]

[continues from previous frame]

...ngatun waita noa uwā \_\_\_\_\_ [Boldly] ngikoung kin ko Pilate kin ko, ...

ngadun wada nuwa uwa [madang] ngigungGingu PILATEginGu

... came, and went in boldly unto Pilate, ...

AND depart he move-PH [brave]] him-to PILATE-to

... and he [JofA] depart-moved brave [i.e. boldly] to him, to Pilate, ...

## MISSING TRANSLATION

AS Tkld DID NOT PROVIDE A TRANSLATION , **THIS WORDING** IS PROPOSED. NOTE; THERE IS NO **madang** 'brave' IN THE AWA RECORDS, BUT THERE ARE EXAMPLES IN NrNth, AND IN BB, DG, DARK, AND WIRA

...ngatun wiyelleen ngala ko murrīn ko Jesu ko ba ko.

ngadun wiyiliyan ngalagu marinGu JESUSgubagu

... and craved the body of Jesus.

AND speak-ing-did that-for body-for JESUS-of-for

... and was speaking [i.e. craved] for that-thing, for the body of Jesus.

## Mark 15:44

*Ngatun noa Pilat-to kōttelleen*

*wiā noa tetti wal kakulla: ngatun kaibulleen [wiyā]  
bōn Centurion nung, wiyā noa bōn, wiā noa yura ki  
wal tetti kakulla.*

**ngadun nuwa PILATEdu gudiliyan**

[44] And Pilate marvelled

if he were already dead: and calling unto him  
the centurion, he asked him whether he had  
been any while dead.

AND he PILATE-ERG think-ing-did

And he, Pilate, was thinking: ...

... *wiā noa tetti wal kakulla: ...*

**wiya nuwa didi wal gagala**

... if he were already dead: ...

QUESTION he dead certainly be-be-PH

... "QUERY was he certainly dead?": ...

... *ngatun kaibulleen [wiyā] bōn Centurion nung, ...*

**ngadun gayibaliyan bun CENTURIONnung**

... and calling unto him the centurion, ...

AND call-do-ing-did him CENTURION-ACC

... and was calling him, the Centurion, ...



[continues from previous frame]

... *wiyā noa bōn*, ...

*wiya nuwa bun*

... he asked him ...

Speak-PH he him

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

---

... *wiā noa yura ki wal tetti kakulla*.

*wiya nuwa yuragi wal didi gagala*

... whether he had been any while dead.

QUESTION he longtime certainly dead be-be-PH

... "QUERY Was he certainly dead for a long time?"

---

## Mark 15:45

*Ngatun ngurrān noa ba ngala birung Centurion ta birung,  
ngukulla murrīn noa ngikoung ko Joseph kin ko.*

**ngadun ngaran nuwa ba ngalabirang CENTURIONdabirang**

[45] And when he knew it of the centurion,  
he gave the body to Joseph.

AND hear-now he WHEN/if that-fellow-away from CENTURION-away from

And when he hears from that fellow, from the centurion, ...

---

*... ngukulla murrīn noa ngikoung ko Joseph kin ko.*

**ngugala marin nuwa ngigungGu JOSEPHginGu**

... he gave the body to Joseph.

give-be-PH body he him-to JOSEPH-to

... he gave the body to him, to Joseph.

---

# Mark 15:46

*Ngatun kirrikin murrorōng [fine] ngupai yeen noa, ngatun mānkulla bōn noa barān, ngatun mungngamā bōn noa kirri kin ta ko, ngatun wūnkulla bōn unta /Sepulka /or Sepulchre/ tulmun ta umatoara tunūng ka ta, ngatun kurrai umā tunūng ta unta polōngkilli ngēl la tulmun koba ta.*

**ngadun girigin marurung ngubayiyan nuwa**

[46] And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

**AND garment good give-do-back-did he**

And he [JofA] gave back [i.e. paid for] good garment(s), ...

## DOUBTFUL Tkld TRANSLATION

*KJV And he bought*  
Tkld **ngadun ... ngubayiyan nuwa**  
AND ... give-do-back-did he  
'brought' IS **man-Ga-la**,  
BUT THIS WORD OCCURS IN NEXT PHRASE, FOR 'took down' [i.e. take].  
PERHAPS INSTEAD, 'carry':  
**ngadun ... gari-ya nuwa**  
AND ... carry-PH he  
*and he carried [i.e. brought]*

## buy / sell

7 INCONSISTENT 'buy' [3] and 'sell' [4] EXAMPLES  
buy: **ngu-gi-li-gu** give-be-ing/RECIP-for  
sell: SAME AS FOR 'buy', except for:  
**ngu-ba-yi-la** give-do-back-IMP!  
COMMENT:  
'**buying**' IS giving RECIPROCALLY (money for goods)  
'**selling**' IS giving BACK (goods (for money))

*... ngatun mānkulla bōn noa barān, ...*

**ngadun manGala bun nuwa baran**

... and took him down, ...

**AND take-be-PH him he DOWN**

... and he [JofA] took him down, ...

## ANGLICISM 'down': *baran*

IN ENGLISH, **down** IS AN ADJUNCT TO CERTAIN VERBS, BUT THE SENSE IS AS MUCH EMPHATIC AS **downwards**.  
Tkld TRANSLATED THE WORD LITERALLY IN ABOUT 60 INSTANCES:  
9 **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 mungngamā bōn noa kirri kin ta ko, ...

ngadun mangGama bun nuwa girigindagu

AND wrap-make-PH him he garment-to

AND wrap-make-PH him he garment-to

... and he [JofA] wrapped him to [i.e. with, in] the garment(s), ...

...ngatun wūnkulla bōn unta /Sepulka /or Sepulchre/ tulmun ta ...

ngadun wunGala bun anda SEPULCHRE dalmunda

... and laid him in a sepulchre ...

AND deposit-be-PH him there SEPULCHRE grave-at

... and deposited him there (in) the sepulchre at the grave ...

...umatoara tunūng ka ta, ...

umadwara dunungGa da

... which was hewn out of a rock, ...

make-done to stone-at AFFirm

... make-endowed [i.e. made] at [i.e. of] stone, aye, ...

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

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

...ngatun kurrai umā tunūng ta unta polōngkilli ngēl la tulmun koba ta.

ngadun garayi uma dunung da anda bulungGilingila dalmunGubada

... and rolled a stone unto the door of the sepulchre.

AND twist-DECL move-PH stone AFFirm there enter-be-ing-place-at grave-of-at

... and twist-moved [i.e. rolled] a stone, aye, there at the entering place of the grave.

# Mark 15:47

*Ngatun Mari Magdalene kulleen,*  
*ngatun Mari Jose-ūmba, ngakulla untoa wūnkulla bōn.*

**ngadun MARY MAGDALENEgalin**

[47] And Mary Magdalene  
and Mary the mother of Joses beheld where he  
was laid.

AND MARY MAGDALENE-person (f)

And Mary Magdalene, ...

*... ngatun Mari Jose-ūmba, ...*

**ngadun MARY JOSESumba**

... and Mary the mother of Joses ..

AND MARY JOSES-of

... and Mary of Joses, ...

**DOUBTFUL TkId TRANSLATION**  
*KJV Mary the mother of Joses*  
TkId **MARY JOSE**umba  
MARY JOSES-of  
COMMENT: "mother" NOT TRANSLATED.  
PERHAPS:  
**MARY** dangan **JOSES**umba  
MARY mother JOSES-of  
*Mary the mother of Joses*

*... ngakulla untoa wūnkulla bōn.*

**ngagala anduwa wunGala bun**

... beheld where he was laid.

see-be-PH there deposit-be-PH him

... saw there [i.e. where] (someone) deposited him.

**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...)*