

II. Autat o Christan The Christian belief

<i>Ka-na-a</i>	<i>poetautat</i>	<i>inni Deos o</i>	<i>Tamau,</i>	<i>Airien o</i>	<i>boesum</i>
DEF.1S. GEN	believe	in God OBL	father	creator OBL	heaven
<i>a ta</i>	<i>ka-ma-barr'-ija</i>	<i>tapos o ai;</i>			
and earth DEF-STA-power-NOM all OBL thing					
I believe in God the Father, the Almighty Creator of Heaven and earth;					
<i>so-o</i>	<i>inni ta</i>	<i>Jesus Christus choa sjiem na-tta-sar³⁴</i>		<i>o</i>	
and	in PM	Jesus Christ his son NUM-one-only		OBL	
<i>b<in>odda.</i>	<i>ma-a-chá-chimit ja torro, tamasea ka-r<in>ab</i>				
beget<PFV>	NMLZ-Ca-reign NOM we who	DEF-conceive<PFV>			
<i>innai de³⁵</i>	<i>Auchar o Deos o ma-áchimit, ta Spirito Santo,</i>				
from LOC	breath OBL God OBL STA-holy	PM spirit holy			
<i>ka-b<in>odd'-o</i>	<i>pató-mammali ta Maria.</i>				
DEF-beget<PFV>-OBL	betrothèd-virgin PM Mary				
and in Jesus Christ, His only begotten Son, our Lord, who was conceived by the pure breath of God, the Holy Ghost, born of the betrothèd virgin Mary,					
<i>M<in>achoté</i>	<i>o ai de rapo ma-a-chachált ta Pontius Pilatus,</i>				
suffer<PFV>	OBL REL LOC under NMLZ-judge PM	Pontius	Pontius	Pilate	
<i>ts<in>iltill-an</i>	<i>i sa-śakimotto, m<in>achá, ch<in>ap o ta,</i>				
nail<PFV>-LF	LOC Ca-cross die<PFV> bury<PFV>	OBL	earth		
<i>g<in>oss'-i</i>	<i>chauch o chau, micho-sar a pattite, gehenna.</i>				
descend<PFV>-LOC	pit OBL fire that-just LIG declare hell				
who suffered under the judge Pontius Pilate, was nailed to the cross, who died, was buried, and descended into the pool of fire, that is Hell;					
<i>Ka-na-torroa</i>	<i>da zjisja m<in>aśeas a macha.</i>				
SEQ-NUM-third	LIG day rise<PFV>	LIG	dead		
the third day He arose from the dead;					

³⁴ The suffix *-sar* or *-sar* is an intensifier, meaning ‘just, only, real, precisely, exactly’. Cf. Chen’s (2009a: 8) analysis as an emphatic marker, meaning ‘very, quite’.

³⁵ The phrase *innai de* ‘from LOC’ often indicates Agent in a passive construction, as ‘by’ in English. It may also mean ‘to come from’ in certain context. Hereafter, words in a square indicates that they are a phrase, and so the general meaning is given instead of word-by-word glosses.

Ts<inn-umm>aḡach i boesum, airooss-en i kallamas o choa
 ascend<PFV-AF> LOC heaven sit-PF LOC right.hand OBL his
 Tamau ka-ma-barr'ija tapos o ai; ascended to Heaven, and sitteth on the right hand of His Father, the Almighty;

Innai de icho sa-sai pa-cheoach, alla m-erien o chachalt
 from LOC he Ca-come PA-return that AF-make OBL judgment
 o cho m-orich-a so-o machá-da ai.
 OBL people AF-live-NMLZ and dead-NMLZ there
 from whence He shall return to judge the quick and the dead.

Ka-na-a poetautat inni ta Auchar o Deos o ma-áchimit,
 DEF.1S. GEN believe in PM breath OBL God OBL STA-holy
 ta Spirito Santo.
 PM spirit holy

I believe in the pure breath of God, the Holy Ghost;

Na-a pittau o aiḡarrórro no cho Christian o ma-achimit,
 I.GEN belief OBL communion OBL people Christian OBL STA-holy
 o ai p<in>aga ani-aicho, paga pia so-o
 OBL REL be<PFV> long.time.ago be now and
 ka³⁶-pa-poetautach-ṣar.

DEF-Ca-remain-only

I believe in a communion of a pure or holy Christian people, that has been of times of old,
 is now, and always shall remain;

Rorró no ad'-o cho no ma-achimit ai. Ábo no
 gather OBL share-OBL people OBL STA-holy that forgive OBL
 ta-taap o ka-kossi ai. Aṣas o bo'-ai. so-o moricho
 Ca-work OBL Ca-sin there resurrection OBL flesh-that and life
 o ma-áchon-ṣar ai. Amen.

OBL STA-everlasting-real that Amen

in the communion that is, the forgiveness of sins; the resurrection of the flesh; and in life
 everlasting. Amen.

³⁶ There are different types of *ka-* in Favorlang. One is *inite*, indicating something certain or most likely to happen.

Christian instruction in Favorlang

TUJPONO ATIL

Inoipattil lallum atillaijan o Ternern

Articles of faith for the use of schools in the district of Favorlang

TUJPO-NO ATIL
piece-OBL doctrine

Inoi-pattil lallum atillaijan o Ternern
which-be.taught in school OBL Favorlang.people

Articles of faith for the use of the schools in the district of Favorlang

Ai-ach'-o ma-a-chá-chimit ja torro ta Jesus Christus
Prayer-OBL NMLZ-Ca-reign NOM 1P.INC PM Jesus Christ

The prayer of our Lord Jesus Christ

I. *Ai-ach'o ma-acháchimit ja Torro ta Jesus Christus*

The prayer of our Lord Jesus Christ

Namo tamau tamasea paǵa de boesum, i-p-ádass-a
our father who exist LOC heaven RF-CAUS-praise-IMP

joa naan.

thy name

Our Father which art in Heaven, let Thy Name be praised.

I-pá-saij-a joa cha-chimit o ai.
RF-CAUS-come-IMP thy Ca-reign OBL there

Let Thy dominion come.

I-pá-ijorr'-o oa airab maibas de boesum, masini
RF-CAUS-do.IMP-OBL thy will as LOC heaven so

de ta channumma.
LOC earth also

Let Thy will be done, as in Heaven, so also upon earth.

Epé-e namo no piadai torro uppo ma-a-tsikap.
give-IMP us OBL today us bread NMLZ-sufficient

Give us this day sufficient bread.

so-o abó-e namo ta-taap o ka-kossi namoa, maibas
 and forgive-IMP us Ca-work OBL Ca-sin our as
channumma namo m-abo masea pa-rabies i namo.
 also we AF-give one.who do-evil OBL us

And forgive us our trespasses, as we also forgive them that do us evil.

Hai pá-sabas i namo, so-o barras'-i namo innai
 don't CAUS-tempt OBL us and deliver.IMP-OBL us from
rapies ai.
 evil there

Let us not be tempted, and deliver us from evil.

Inau joa micho cha-chimit o ai, so-o barr'-o ai,
 for thy right Ca-reign OBL there and power-OBL there
so-o adas ai, taulaulan, Amen.
 and praise there forever Amen

For Thine is the dominion, and the power, and the praise, forever, Amen.

III. *Tschiet o Attillono ta Jehova* The Ten Commandments of the Lord

Ta Deos ma-chó tapos o atite o mini-sar;
 PM God AF-speak all OBL word OBL these-just
 God spoke all these words:

Ka-iná paga ta Jehova oa Deos-oë, tamasea p<in>áijor
 ?-I be PM Jehovah thy God-NEU who lead<PFV>
 ijo innai ta Egipten, don o aran ai.
 thee out.of land Egypt house OBL servants there
 I am the Lord, Thy God, who hast led thee out of the land of Egypt, the house of bondage.

1. Alli pa-paga ijo-noë Deos a roman ka-tinnaam o
 not Ca-exist thou-NEU God LIG other DEF-before OBL
 na-a morra-dech.
 1S.GEN face

Thou shalt have no other Gods before me.

2. Alli ma-m-erien ijo-noë a oa boa o isas a
 not Ca-AF-make thou-NEU LIG thy body OBL image LIG
 g<in>aat ja charri o ta-tschiér;
 carve<PFV> or any OBL Ca-imitate

Thou shalt not make unto thee any graven image;

paga-ga ³⁷	chaddai ³⁸	innai	charri	o	ai	lallum	boesum	de
be-RED	never	of	any	OBL	REL	in	heaven	LOC
babó;	paga-ga chaddai	innai	charri	o	ai	babó	ta	de
above	by.no.means	of	any	OBL	REL	upon	earth	LOC
rapó;	paga-ga chaddai	innai	charri	o	ai	lallum	to	
below	by.no.means	of	any	OBL	REL	in	water	
de	rapó	ta;						
LOC	under	earth						

or any likeness, of anything above in Heaven, of anything here below on earth; or of anything in the waters under the earth;

³⁷ Note the rightward reduplication of the form.

³⁸ The phrase *pagaga chaddai* most generally means 'by no means', but there are a few exceptions, as in the second and third sermons; see Footnote 56.

alli pa-padachum ijo-noë ka-tinnaam o decho, so-o alli
 not Ca-bow.down thou-NEU DEF-before OBL them and not
 allecho aran o decho,
 will serve OBL them
 thou shalt not bow down thyself to them, and thou shalt not serve them;

inau ka-iná ta Jehova oa Deos-oë, Deos ma-ddobor
 because 1S. NEU PM Jehovah thy God-NEU God STA-jealous

a tsjes,
 LIG mind

for I the Lord thy God am a jealous God,

tamasea s<umm>ad'-o arapies o tamau-no inni si-sjiem
 who seek<AF>-OBL iniquity OBL father-OBL upon RED-child
 pana na-torroa, so-o ka-na-spat a tuppo no don,³⁹
 to NUM-third and SEQ-NUM-four LIG piece OBL house

tamasea ma-sássø ina;

who AF-hate me
 visiting the iniquity of the fathers upon the children, unto the third and fourth
 generation of them that hate me;

so-o ka-ma-bo ina o ma-pan manna-achpil a tschiet
 and DEF-show-mercy I OBL STA-many times-five LIG ten

eis, tamasea m-aukat o ina, so-o umm-ior o na-a
 twenty who AF-love OBL me and AF-follow OBL I.GEN

atillo.

commandments

and showing mercy to many thousands that love me and keep my commandments.

3. Alli ma-m-arach o baak o naan o Jehovah oa
 not Ca-AF-pronounce OBL idly OBL name OBL Jehovah thy
 Deos-echo,
 God

Thou shalt not idly pronounce or use the name of the Lord thy God,

inau ta Jehovah alli ma-m-abo no cho no ai,
 for PM Jehovah not Ca-AF-forgive OBL people OBL REL
 ka-m-arach o baak o choa naan.
 DEF-AF-take OBL in.vain OBL his name
 for the Lord will not hold him guiltless that taketh His name in vain.

³⁹ The phrase tuppo no don 'piece of house' means 'generation'.

4. *Tuppá-na* o *zijsj'-o* Sabbath-ai, *all'-ijo* *p-achimit*
 remember.IMP-PR OBL day-OBL Sabbath-REL that-thou keep-pure
 o *aicho.*
 OBL that
 Remember the Sabbath day, to keep it pure or holy!

Na-taap a rummies *ta-t<umm>aap* *ijo-noë*, *so-o* *a-umm-oob*
 NUM-six LIG day Ca-labour<AF> thou-NEU and Ca-AF-finish
 o *tapos oa ta-taap;*
 OBL all thy Ca-work

Six days shalt thou labour and finish all thy work;

so-o na-ito a *zijjsja* *paga* Sabbath, *micho-sar* a *pattie,*
 and NUM-seven LIG day be Sabbath right-just LIG say
a-issassen o *Jehova* oa *Deos-ech;*
 Ca-rest OBL Jehovah thy God
 but the seventh day is the Sabbath, that is, the resting time of the Lord thy God;

paga *ta-t<umm>aap* *ijo* *de* *ailo* *charri* o *ai,*
 exist Ca-work<AF> thou LOC there any OBL thing
 on that day thou shalt not do any work,

pa *ijo*, *pa* *oa* *sjiem* *badda*, *pa* *oa* *sjiem* *mammali,*
 neither you nor thy child male nor thy child female
pa *oa* *aran* o *badda*, *ja* *mammali* *pa* *oa* *loan* o
 nor thy servant OBL male or female nor thy ox OBL
t<umm>aap, *pa* *oa* *azjes-ech* *de* *oa* *ta;*
 work<AF> nor thy stranger LOC thy land
 neither thyself nor thy son, nor thy daughter, nor thy man-servant, nor thy
 maid-servant, nor thy ox, nor thy stranger that dwelleth in thy land;

inau *lallum* *na-taap* a *zijjsja* *ta* *Jehova* *in-umm-oob* o
 for in NUM-six LIG day PM Jehovah PFV-AF-finish OBL
boesum, o *ta*, a *abás*, *so-o* *tapos* o *ai* *de* *lallum*
 heaven OBL earth and sea and all OBL REL LOC in
ailoe, *so-o* *ka-na-ito* a *zijjsja* *p-issassen* *icho,*
 that and SEQ-NUM-seven LIG day CAUS-rest he
 for in six days the Lord finished creating Heaven and earth, the sea, and all that
 therein is, and He rested the seventh day,

- inau decho ta Jehova p<in>árab o zisj'-o Sabbath
 for they PM Jehovah celebrate<PFV> OBL day-OBL Sabbath
 ai,⁴⁰ so-o p<in>a-chimit o micho.
 then and CAUS<PFV>-holly OBL right, well
 therefore the Lord commands to celebrate the Sabbath day, and to keep it holy.
5. A-arichá oa tamau so-o oa tanai, alla m-oab o
 respect.IMP thy father and thy mother that AF-increase OBL
 zisjsja de ta-ech, ta Jehovah oa Deos pe'-o ijo.
 day LOC land PM Jehovah thy God give-OBL thee
 Be modest or respectful to thy father and mother, that thy days be prolonged in the
 land, that the Lord thy God hath given thee.
6. Alli pa-pach'-o machá ijo-noë.
 not Ca-kill-OBL die thou-NEU
 Thou shalt not kill.
7. Alli cha-ch<umm>od ijo-noë.
 not Ca-commit.adultery<AF> thou-NEU
 Thou shalt not commit adultery.
8. Alli ma-mchap ijo-noë.
 not Ca-steal thou-NEU
 Thou shalt not steal.
9. Alli pa-pattite ijo-noë o tattassal ma-a-ttosik ka-sjabaan
 not Ca-say thou-NEU OBL witness NMLZ-false DEF-against
 oa ma-a-cháddik o cho⁴¹.
 thy NMLZ-near OBL man
 Thou shalt not bear false witness against thy neighbour.
10. Alli ma-m-aksas o don oa ma-a-cháddik o cho,
 not Ca-AF-covet OBL house thy NMLZ-near OBL man
 Thou shalt not covet thy neighbour's house,
 alli ma-m-aksas o roos oa ma-a-cháddik o cho,
 not Ca-AF-covet OBL wife thy NMLZ-near OBL man
 and thou shalt not covet thy neighbour's wife,

⁴⁰ The form *ai* is defined as 'he, that, here, there, but nothing remote' in Happart. It probably also refers to time. The distinctions for *ai*, *ailo*, *aicho*, etc. are not all clear.

⁴¹ The phrase *ma-a-cháddik o cho* 'a person who is near' means 'neighbour'.

ja cho aran o badda, ja mammali, ja choa loan o
or man servant OBL male or female or his cow OBL
t<umm>aap, ja choa loan o maraag, ja charri o ai
work<AF> or his cow OBL hare or any OBL REL
ka-maunis a oa ma-a-cháddik o cho-noë.
DEF-belong LIG thy NMLZ-near OBL people-NEU
nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that
belongs to thy neighbour.

IV. *Ai-ach'o patsjisimma*

The morning prayer

ma-a-bó a Tamau, m-adas ijo namo,
 NMLZ-merciful LIG father AF-praise thee.OBL we.NOM
 Merciful Father! We praise Thee,

all'-ijo r<in-umm>i i torro ani bi-ini masini o gagil,
 that-thou watch<PFV-AF> OBL us past night thus OBL true
 that Thou hast so faithfully watched over us during the past night,

so-o m-eách'-ijo, alla m-erab ijo pá-barr'-i torro o
 and AF-pray-thee that AF-will thou CAUS-blow-to us OBL
ta joa Auchar o ma-áchimit-ech,
 PM thy breath OBL STA-holy
 and we pray Thee that Thou mayest strengthen us by Thy pure breath, the Holy Ghost,

alla pana rummies paijor i namo ja icho-sar, alla namo inni
 that to day lead OBL us NOM he-just that we in
tapos o ta-taap o ba-bissé a chimit umm-oob o
 all OBL Ca-work OBL Ca-righteous and holiness AF-finish OBL
zijsj'-o mini, maibas channumm'-o tapos zijsj'-o torroa morich;
 day-OBL this as, like also-OBL all day-OBL our life
 that He may henceforth lead us, so that in every work of righteousness and purity we may
 end this day, as also all the other days of our life;

so-o t<umm>alpon onúmm'-ja namo, alla torro tallochon
 and enter<AF> what-NOM we that we constantly
ma-ddobor o pattite o tapos assaban oa adas;
 AF-endeavour OBL declare OBL all village thy praise
 and that to whatsoever we apply ourselves we may always endeavour openly to declare
 Thy praise;

masini-sar alla torro t<umm>assin o a-olli-eul o
 thus-just that we AF-expect OBL RED-assistance OBL
torroa tapos o ta-taap innai joa ma-a-daldál a rima
 our all OBL Ca-work from thy NMLZ-bountiful LIG hand

ma-a-kamammichi-sar.
 NMLZ-alone-only
 since we can expect from Thy bounteous hand alone the assistance required in all our
 labours.

Text Analysis of Favorlang

go-o alla namo m-arach o bó no mini innai ijo,
 and that we AF-receive OBL mercy OBL this from thee
 erábbana m-abó i namo, kamaibas o al'-o
 may AF-forgive OBL us according.to OBL testimony-OBL
 joa ranied, o tapos torroa ka-kossi, inau ma-choté o
 thy words OBL all our Ca-sin because suffering OBL
 ma-áchimit, go-o sa-saód o taǵg'-o torroa ma-a-chá-chimit
 STA-pure, holy and CV-shed OBL blood-OBL our NMLZ-Ca-reign
 a ma-a-zinado ta Jesus Christus; inau m-achia ja torroa
 and NMLZ-intercede PM Jesus Christ because AF-repent NOM our
 tsjes aicho-ies.
 heart them.NEU

And in order that we obtain this mercy from Thee, (Thou) may forgive us, according to the testimony of Thy word, our transgressions, only and alone for the sufferings of our Lord and Mediator, who shed His blood for us; and because we repent of our sins.

I-pá-rara channumm'-o torroa tsjes, alla namo, kaitis
 RF-CAUS-enlighten.IMP also-OBL our soul that we abandon
 o tapos o ta-taap o odum, maibas o si-sjiem o rará
 OBL all OBL Ca-work OBL dark as, like OBL RED-child OBL light
 t<umm>alpon o bao a morich, alla ma-babat inni tapos o
 enter<AF> OBL new LIG life that AF-walk in all OBL
 ba-bissé o ta Deos.
 Ca-righteous OBL PM God

Enlighten also our souls, so that after abandoning all the works of darkness, we may as the children of light enter upon a new life, and walk in the righteous paths of God.

I-pa-chipp'o-a a-olli-eul channumma, ino akaukáuan go-o
 RF-CAUS-provide-IMP RED-assist also as.to proclaim and
 i-p-ab'-oa ranied de tapos o ta.
 RF-CAUS-know.IMP-thy word LOC all OBL world

Give also Thy assistance in the work of proclaiming Thy word, and making it known in all parts of the world.

I-pá-urtatach'-o tapos o ta-taap o ta saitan.
 RF-CAUS-disperse.IMP-OBL all OBL Ca-work OBL PM Satan
 Disperse all the works of Satan.

I-pa-barrá o tapos ma-átil o joa rained, so-o ta
 RF-CAUS-strong.IMP OBL all teacher OBL thy word and PM

ma-a-chá-chimit o joa cho-ṣar.
 NMLZ-Ca-reign OBL thy man-just

Strengthen all teachers of Thy word, and all the chiefs of Thy people.

Talattalá o tapos liollo-ón a cho, so-o tsianmanni a
 comfort.IMP OBL all persecute-PF LIG man and suffered LIG
 tsjes,
 heart

Comfort all persons who are persecuted and who suffer affliction,

inau oa aukátt-an a sjiem badda ta Jesus Christus, tamasea
 for thy love-LF LIG child male PM Jesus Christ who
 m<in>aunis o al'-i namo, alla tapos o ai torro
 testify<PFV> OBL that us that all OBL thing we

m-eách'-inni choa naan, gagil oa pa-pe'-i namo,
 AF-pray-in his name true thy Ca-give-OBL us

for the sake of Thy beloved Son, who hast testified unto us that Thou wilt give us all things
 we pray for in His Name,

so-o inau micho p<in>átillo torro m-each'-o masini:—Namo
 and for it teach<PFV> us AF-pray-OBL thus our

Tamau, etc.
 father etc

and therefore Thou hast taught us thus to pray:—Our Father, etc.

V. *Ai-ach'o marpesa*

The evening prayer

Deos o ma-ábo a tsjes rará o ma-áchon-sar o ai
 God OBL merciful LIG soul light OBL STA-everlasting-real OBL REL
t<um>sar i odum,
 shine<AF> LOC dark

Merciful God! Eternal Light, that shinest in the darkness,

tamasea paube o bi-ini o ta-taap o arapies, so-o rapal
 who expel OBL night OBL Ca-work OBL iniquity and blindness
na tsjes;
 LIG mind

who dispellest the darkness of wicked works and enlightenest the benighted mind;

inau ka-ita-n ijo pásai o bi-ini alla p-issassen,
 because DEF-see-LF thou CAUS-come OBL night that CAUS-rest

maibas o zíjsja, alla t<umm>aap;
 as, like OBL day that work<AF>

inasmuch as Thou dost appoint the night for rest, even as the day for labour;

m-each'-ijo namo i-pa-issassen'-o torroa bog kakaitsti
 AF-pray-thee we.NOM RF-CAUS-rest.IMP-OBL our.GEN body quiet
a ma-a-árra,
 and NMLZ-peace

we pray Thee that our bodies may rest in quiet and peace,

alla ma-m-atsikap asag-á moddon o ta-taap, o ai ma-spot
 that Ca-AF-fit after perform OBL Ca-work OBL REL AF-must
a umm-oob aicho-ies.
 LIG AF-complete they.NEU

so that they may be fit to perform the work they have to do.

I-pa-kaqua'-o torroa sa-sárra, depa ma-tsiballách ja
 RF-CAUS-temper.IMP-OBL our Ca-sleep lest STA-excessive NOM
micho, alla má-chon-sar ma-áchimit o torroa bog a
 right that AF-remain-just STA-holy OBL our body and
tsjes-oë;
 mind-NEU

Moderate our sleep, so that it may not be excessive, and that our bodies and minds may remain pure;

hena channumma alla padás ja oa naan torroa sa-sárra.
 yes also that praise NOM thy name our Ca-sleep
 nay, may our sleep give cause to praise Thy Name.

i-pa-rar'-o machá o torroa gaan, depa
 RF-CAUS-enlighten.IMP-OBL eye OBL our understanding lest

má-chon-sar s<umm>arra ja namo inni machá;

AF-remain-just sleep<AF> NOM we unto death
 Enlighten also the eyes of our understanding, so that we may not remain sleeping unto
 death;

kasjabaan i-pa-tassin-a torro tallochon ino barras-an ja
 against RF-CAUS-hope-IMP we constantly as.to deliver-LF NOM

torro innai zichil o rapies de babo ta mini.

we from affliction OBL wicked LOC upon earth this
 but let us rather live in constant hope of being delivered from the evil afflictions of this
 world.

Aladikk'-i namo channumma innai tapos o lalál'-o ta
 protect.IMP-OBL us also from all OBL tempt-OBL PM

saitan;

Satan

Protect us also from all the temptations of Satan;

maibas oa si-sjiem aijorr'-i namo o ta joa ma-áchimit
 as, like thy RED-child lead.IMP-OBL us. OBL earth thy STA-holy

o Auchar-ech.

OBL breath

lead us as Thy children by Thy pure breath (the Holy Ghost),

so-o pagatomma torro in-umm-oob o zijsj'-o mini, alli
 and though we PFV-AF-finish OBL day-OBL this not

ma-rotul o ka-kossi; ta-taap o ka-kossi m-ato a
 STA-without OBL Ca-sin Ca-deed OBL Ca-sin STA-great and

rapies kasjabaan oa airab;

wicked against thy will

and although we have not finished this day without having committed great and wicked
 sins against Thy will;

Text Analysis of Favorlang

*m-eách'-ijo namo, erábbana t<umm>akkoop torroa ka-kossi o joa
 AF-pray-thee we may cover<AF> our Ca-sin OBL thy
 bó,
 mercy*

we pray Thee, that Thy mercy may cover all our trespasses,

*maibas ijo t<umm>akkoop o tapos ai babó ta mini o
 as, like thou cover<AF> OBL all thing upon earth this OBL
 odum o bi-ini, depa inau decho kartattisan ja namo innai
 dark OBL night lest because they cast.forth NOM we from
 joa morra-dech.
 thy face*

even as Thou dost cover all things upon this earth with the darkness of night, so that we may not be cast forth from Thy countenance.

*I-pá-issassen-a chan-numma so-o talattalá o tapos cho
 RF-CAUS-rest-IMP also and comfort.IMP OBL all man
 ma-ádig,
 sickness*

Give also rest and consolation to all sick persons,

*má-azichil, so-o lalan a tsjes innai ta saitan,
 STA-afflicted and harassed LIG soul by PM Satan
 to all who are afflicted, to all souls harassed by Satan;*

*inau ma-a-chá-chimit ja torro ta Jesus Christus, tamasea
 for NMLZ-Ca-reign NOM we PM Jesus Christ who
 p<in>áttil i namo m-eách'-o masini:—Namo Tamau, etc.
 teach<PFV> OBL us AF-pray-OBL thus our father etc.
 for the sake of our Lord Jesus Christ, who hath taught us thus to pray:—Our Father, etc.*

VI. *Ai-ach'o tinnaam man*

Prayer before meals

Machá o tapos o ai t<umm>assín ijo; so-o ijo pe'-i
 eye OBL all OBL REL expect<AF> thee and thou give-OBL
 decho cho' in-ochan ka-choa rasoom.
 them people PFV-food DEF-its season
 All eyes wait upon Thee, and thou givest them food in due season.

Ijo k<um>rár oa rima, so-o pa-dabbi o tapos o ai
 thou open<AF> thy hand and CAUS-satisfy OBL all OBL thing
 morich, kamaibas o aukat oa airab.
 live according.to OBL love thy will
 Thou openest Thy hand, and satisfieth every thing that liveth, according to Thy almighty
 will.

Ma-a-chá-chimit ta Deos kama-barr'-ija tapos o ai, tamasea
 NMLZ-Ca-reign PM God almighty-NOM all OBL thing who
 m-in-erien-sar o tapos ai, so-o t<um>ka taulaulan oa
 AF-PFV-create-just OBL all thing and support<AF> always thy
 barr'-o Deos-sar;
 power-OBL God-just

Almighty Ruler, Almighty God! Who hast created all things, and who by Thy divine power
 constantly upholdest all things;

ijo tamasea p<in>aán o cho no Israel inni ma-a-imoch
 thou who feed<PFV> OBL people OBL Israel in NMLZ-wild
 a bona,
 LIG field

Thou who hast fed Thy people Israel in the wilderness,

erábbana t<umm>ó joa al-ál i babó torro joa aran
 may extend<AF> thy bounty OBL upon us thy servant
 o ma-a-sábba, so-o pa-átsikap i namo ásoso-no mini,
 OBL NMLZ-poor and CAUS-bless OBL us gift-OBL these
 graciously extend now Thy bounty to Thy poor servants, and bless these gifts unto us;

torro m-arach innai joa ma-a-daldál a rió, alla torro
 we AF-receive from thy NMLZ-bountiful LIG good that we
 kamaibas o ma-rio oa airab tsimimis o qua a little a
 according to OBL STA-good thy will partake OBL a.little LIG
 chimit aicho-ies, so-o innai micho ma-darram alla paga ijo
 holiness them.NEU and thus right AF-know that be thou
 namoa Tamau, so-o chuppód o gagil o tapos rió.
 our father and fountain OBL true OBL all good
 the gifts which we receive from Thy bountiful hand; so that we may moderately, and in
 singleness of heart, partake of them, thus acknowledging that Thou art our Father, and that
 Thou art the source from whence all good cometh.

Epé-e chan-numma alla tallochon so-o tinnaam o tapos
 give-IMP also that constantly and before OBL all
 ai torro s<umm>ad'-o uppo no tsjes-sar, oa ranied,
 thing we seek<AF>-OBL bread OBL soul-only thy word

Grant that we may always, and above all other things, seek the Bread of the soul, Thy Word,

inninumma chann-an ja torroa tsjes pana morich o
 hence feed-LF NOM our soul unto life OBL
 ma-áchon-sar, o ai p<in>ab'-o pa-pe'-i namo
 STA-everlasting-just OBL REL promise<PFV>-OBL Ca-give-OBL us
 ijo-noë, inau machoté o ma-áchimit oa aukatt-an a sjiem
 thou-NEU for suffering OBL STA-holy, pure thy love-LF LIG child
 badda ta Jesus Christus, Amen.
 male PM Jesus Christ Amen

so that our souls may be fed unto life everlasting, which Thou hast promised to give us,
 only for the sake of the great suffering of Thy beloved Son Jesus Christ. Amen.

VII. Ai-ach'o a-i-jor a man
Prayer to be used after meals

Ka-ochal ma-mán a mamaddabi ijo-noë. ma-m-adas ijo i
 SEQ-satisfy CV-eat LIG partake thou-NEU Ca-AF-praise thou OBL
 ta Jehova oa Deos-ech, inau ma-rió a ta, o ai
 PM Jehovah thy God for STA-good LIG land OBL REL
 ochal icho pa-pe' imo-noë.
 satisfy he Ca-give thee-NEU

After thou hast partaken of food, and art satisfied, thou shalt praise the Lord Thy God for the fertile land that He hath given thee.

E-illá na joa micho boa, depa poach ijo i ta
 takeheed.IMP LIG thy own body lest forget thou OBL PM

Jehova, oa Deos-sar,
 Jehovah thy God-just

Take heed that ye do not forget the Lord thy God,

kailau ijo pa umm-ior o choa átillo. a choa
 lest ye not AF-follow OBL his commandment and his
 bisse-bissé, a sa-sirau choa ranied, o ai na-a
 RED-statute and Ca-institution his word OBL REL LGEN
 páttill o imoa piadái.
 instruct OBL you today

and that ye neglect not to keep His commandments and His statutes, as well as the institutions of His Word, which I have (given) commanded you this day.

Ma-a-chá-chimit ta Deos Tamau de boesum, m-adás ijo namo
 NMLZ-Ca-reign PM God father LOC heaven AF-praise thee we
 inau tapos joa ta-taap o rio, torro tallochon m-arach
 for all thy Ca-work OBL good we constantly AF-receive
 innai joa ma-a-daldál a rima,
 from thy NMLZ-bountiful LIG hand

Almighty Ruler, God our Heavenly Father, we praise Thee for all Thy benefits, which we are continually receiving from Thy bountiful hand;

alla paga oa airab o Deos-sar porich torro boa inni
 that be thy will OBL God-just sustain our body in
 morich o ma-auribál o mini.
 life OBL NMLZ.transitory OBL this

that it is Thy divine will we should be sustained by Thee in this transitory life;

so-o pe'-i torro tapos o ai ma-sabb'-ija
 and give-OBL us all OBL REL AF-require-NOM
 and that Thou dost give us all that we require; above all things,

*namo; we kamaunionia,
especially*

all'-ijo p<in>odd'-o tattaul'-i namo ka-ta-tassín o
 that-thou breed<PFV>-OBL again-OBL us DEF-Ca-hope OBL másō more
ma-rio a morich, o ai p<in>ab'-i namo ijo-noë
 STA-good LIG life OBL REL know<PFV>-OBL us thou-NEU inni in
oa ma-áchimit o ranied o Evangelium.
 thy STA-holy OBL word OBL gospel

that Thou hast begotten us unto the hope of a better life, which Thou hast made known unto
 us through the pure word of Thy Gospel.

Deos o Tamau ma-ábo a tsjes, m-each' ijo namo,
 God OBL father STA-merciful LIG soul AF-pray thee we
 Merciful God and Father! we pray Thee,

depa k<umm>ono ijo alla ma-má-chon-sar torroa tsjes insini
 lest suffer<PFV> thou that Ca-AF-remain-just our soul here
m-ikkap o ma-auribál o ballach de ta mini; kasjabaán
 AF-cleave OBL NMLZ.perish OBL furniture LOC earth this against
ipá-daukoa torro tallochon pana boesum,
 look.up us continually to heaven

that Thou wilt not suffer our souls to cleave unto the perishable possessions of this world;
 let us on the contrary continually look up to heaven,

all'-innai-de t<umm>assín torroa ma-a-ba-bárras ta Jesus Christus,
 whence expect<AF> we NMLZ-RED-saviour PM Jesus Christ
áte ta-t<umm>oach icho lallum rabbo pana torroa ba-barrás, Amen.
 till Ca-appear<AF> he in cloud to our Ca-deliver Amen
 whence we expect our Saviour Jesus Christ, till He shall appear in the clouds to deliver us.
 Amen.

VIII. *Ai-acha katinnaam atil* Prayer before religious instruction

Assánmana torro m-each'-o Deos-gar masini:
well us AF-pray-OBL God-just thus
Well, let us thus pray to God:—

Deos o Tamau de boesum,
God OBL father LOC heaven
O God, our heavenly Father!

ka-pesasa t<umm>oach i namo joa naan; so-o marórro
SEQ-begin appear<AF> OBL us thy name and AF.gather.together
ja namo, alla m-asini so-o pattil o joa ranied.
NOM we that AF-hear and teach OBL thy words
Thy name is beginning to shed its light upon us, and we are now gathered together to listen
to Thy Word, and to be instructed therein.

Tsikakk'-i torroa chorrien a charrina so-o
open.IMP-OBL our deaf LIG ear and
i-pá-tillaḡg'-o torroa ma-audum a tsjes,
RF-CAUS-illuminate.IMP-OBL our NMLZ-dark LIG soul
Open our deaf ears and illuminate our dark understandings,

alla m-arach ja namo, m-aba, so-o t<um>p'-o ḡagil oa
that AF-receive NOM we AF-know and think<AF>-OBL true thy
atil inau ta Jesus Christus oa sjiem badd'-aukatt-an, Amen.
doctrine for PM Jesus Christ thy child male-love-LF Amen
in order that we may fully comprehend, understand, and ponder on Thy doctrine, for the
sake of Jesus Christ, Thy beloved Son. Amen.

IX. *Ai-acha a-i-jor a atil* Prayer after religious instruction

Ka-poṣisi pattil o pia annum-mánnumma torroa ma-m-adás
 DEF-come teach OBL now laud our Ca-AF-praise i
 ta Deos masini.
 PM God thus

Come, let us praise and laud our God, now that we have been instructed in His Word.

Deos o Tamau kamabarr'-ija tapos o ai, ka-m-in-agini
 God OBL father almighty-NOM all OBL REL DEF-AF-PFV-hear
 ja namo, alla paga ijo-noë namoa Tamau, all'-ijo
 NOM we that be thou-NEU our father that-thou
 m-erien-ṣar, paan so-o porich-ṣar o tapos o cho.
 AF-create-just feed and sustain-only OBL all OBL man
 feedest, and sustaineſt all men.

M-adás namoa joa naan,⁴²
 AF-praise our thy name
 We praise Thy Name,

inau m-abo ijo-noë a torro boa, so-o mai m-alod
 for AF-forgive thou-NEU LIG our body and AF.come AF-call
 namono, alla paga oa maunis a cho, so-o si-sjiem
 us that be thy peculiar LIG people and RED-child
 o Deos.
 OBL God

because Thou hast pity upon us, and didst come to call us, to be Thine own peculiar people
and children of God.

Epé-e m-aukat namo, so-o t<um>p'-i tsjes ma-toto
 give-IMP AF-rejoice we and ponder<AF>-OBL heart STA-manifold
 oa bóno mini-ṣar,
 thy mercy this-only

Grant that we may rejoice, and ponder in our hearts on this Thy great mercy,

⁴² The structure of the sentence is puzzling. The main verb *madas* indicates that it is AF, yet there is no nominative or oblique marker in the two noun phrases.

alla namo *t<um>mis* o raras a cho. so-o maibas o
 that we put.away<AF> OBL old LIG man and as, like OBL
 bao a cho ts<im>ichier o m-orich oa sjiem badda ta
 new LIG man imitate<AF> OBL AF-live thy child male PM
 Jesus Christus tamasea p<in>áttil i namo m-each'-o masini:—
 Jesus Christ who teach<PFV> OBL us AF-pray-OBL thus
 Namoa Tamau, etc.
 our father etc.

so that we may put off the old man, and as new men follow in the steps of Thy Son Jesus
 Christ, who has taught us thus to pray:—Our Father, etc.

X. *Karri-atite tuppach o sjam Ternern, so-o ta Holland'-azjies* Dialogue between a Favorlanger and a Dutch stranger

Karri-atite tuppach o sjam Ternern so-o ta
RECP-word between OBL child Favorlang.people and PM

Holland'-azjies.

Dutch-stranger

Dialogue between a Favorlanger and a Dutch stranger.

Ternern: *Azjies au innai-numm'-ijo ka-mai insini?*
Favorlanger stranger well from-whence-you DEF-AF.come here

Favorlanger: Well, stranger, from whence do you come?

Azjies: *Ka-m<in>ai ja ina innai ma-ro, innai gies o*
stranger DEF-AF<PFV>come NOM I from STA-far from end OBL
tsipan-ech.
west

Stranger: I come from a great distance, from the extreme part of the west.

Ter: *Tanaas! ja alli orachan o ma-babat talcho a ma-ro*
ah! NOM not tired.of OBL AF-walk very LIG STA-far
a tarran.
LIG way

Fav: You don't say so! Are you not tired of having walked such a long distance?

Azj: *Paga m<in>a-babat ina; ka-m<in>ero-os ja ina de don*
not AF<PFV>walk I DEF-AF<PFV>sit NOM I LOC house
o m-ato pasji tarran o abas, maibas o mampa.
OBL STA-great pass way OBL sea as, like OBL bird

Str: I have not walked; I was sitting in a large ship, that passed over the sea like a bird.

Ter: *Tanaas! ja milip de tarran ijo-noë?*
ah! Q long LOC way you-NEU

Fav: Is it possible? Were you long on the way?

Azj: *Hena; maso milip a ġeroan a baas.*
yes more long LIG half LIG year

Str: Yes, even more than half a year.

Ter: *Mai m-erien o numm'-insini?*
come AF-do OBL what-here

Fav: What do you come here for?

Azj: *Na-a mai t<um>boel Ternern.*
I.GEN come visit<AF> Favorlangers
Str: I came to visit the Favorlangers.

Ter: *Ja oa mai t<um>boel baak-sar?*
Q you come visit<AF> only-just
Fav: Have you come only to visit us?

Azj: *Maini; pāga-̄ga baak-sar?*
no be-RED only-just
Str: No, not only to visit you.

Ter: *Mai ma-spot o numma?*
come AF-do OBL what
Fav: Well, what do you come to do here?

Azj: *Ka-na-a ma-ddobor pattil i Ternern o tarran i
KA=I.GEN AF-endeavour teach OBL Favorlanger OBL way to
boesum ai-ō.
heaven there-NEU*

Str: I desire to teach the Favorlangers the way to heaven.

Ter: *Oedan, pasji dem'-ausoán tarran pana boesum ai;
how.then pass where-way road to heaven there*
Fav: Well, how? Where is the road that leads to heaven?

ja paga talcho a ma-a-tsilo a kittas pana boesum?
Q exist very LIG NMLZ-long LIG ladder to heaven
Does there exist such a long ladder that it will reach to heaven?

Azj: *Chubboen ijo, ja m-autsiri alla ta Deos ma-rach o
foolish you Q STA-ignorant that PM God AF-lead OBL
ma-a-bissé a tsjes o ai i boesum-ech?
NMLZ-righteous LIG soul OBL REL LOC heaven*

Str: You are very foolish; do you not know that God leads the righteous souls to heaven?

Ter: *Na'-esurro alla ta haibos ma-rach o torroa tsjes-ō.
I-AF.suppose that PM devil AF-take OBL our soul-NEU*
Fav: I thought that Haibos took away our souls.

Azj: *Numm'-ija haibos, ja ba-bosa ja richá?
who-NOM devil NOM Ca-mankind NOM ghost*
Str: Who is Haibos, a man or a ghost?

Ter: *Nachá.*

don't.know

Fav: I don't know.

Azj: *Oedan, pattonan o numm'-ijo ta haibos.*

how.then call OBL whom-you PM devil

Str: Well then, whom do you call Haibos?

Ter: *Nachá-numma: tomm'-ijo pattonan ta Deos?*

don't.know.what whom-you call PM God

Fav: I don't know. Whom do you call God?

Azj: *Ná-a pattonan o Airien o boesum, o ta, a abas, ta Deos.*

I call OBL creator OBL heaven OBL earth and

sea PM God

Str: The Creator of heaven, of the earth, and of the sea: Him I call God.

Ter: *Ijo m-auranies: ja pagá Airien o boesum a ta?*

you AF-jest Q exist creator OBL heaven and earth

Fav: You talk nonsense! Is there a Creator of heaven and earth?

Azj: *Gagil pagá.*

true exist

Str: Certainly, there is.

Ter: *Naan o numm'-icho?*

name OBL what-he

Fav: What is his name?

Azj: *Choa maunis naan pagá ta Jehova; inni atite o azjies,*

his own name be PM Jehovah in word OBL foreigner

ta Deos.

PM God

Str: His own name is Jehovah; in foreign languages, it is Deos.

Ter: *Numma micho a pattite, Jehovah?*

what it LIG signify Jehovah

Fav: What does Jehovah signify?

Azj: *Jehova, micho a pattite, na-tta da ġa ja boa*
Jehovah it LIG signify NUM-one LIG being NOM person
tamasea p<in>aga, paga, so-o ma-chon-sar taulaulan.
who exist<PFV> exist and AF-remain-just always

Str: Jehovah signifies a being or person who has always been, is, and will always remain.

Ter: *M-autsiri i ta Deos ja namo; ja m-ab'-o*
STA-ignorant OBL PM God NOM we Q AF-know-OBL
pait'-ijo-noë alla paga ta Deos?
prove-you-NEU that exist PM God

Fav: We do not know anything about God. Can you indeed prove that there is a God?

Azj: *Hena: m-aba.*
yes AF-know

Str: Yes, I can.

Ter: *Innai numm'-ijo pait'-o ail-oë?*
from what-you prove-OBL that-NEU

Fav: How do you prove that?

Azj: *Na-a pait'-o micho innai aba so-o barr'-o Deos*
I.GEN prove-OBL that from wisdom and power-OBL God
talcho a m-ato.
very LIG STA-great

Str: I prove that from the great wisdom and power of God.

Ter: *Dema ta Deos pait'-o choa barro, so-o aba*
where PM God prove-OBL his power and wisdom
ma-toto?
STA-manifold

Fav: In what things does God prove His manifold power and wisdom?

Azj: *Inni choa maunis o ta-taap.*
in his own OBL Ca-work

Str: In His own works.

Ter: *Ta-taap o numma?*
Ca-work OBL what

Fav: What works?

Azj: *Ta-taap mauchus a ma-ábarra, ma-a-tássso.*
Ca-work very LIG STA-power NMLZ-glorious

Str: Very mighty and glorious works.

Ter: *I-p-ab'-o* *ta-taap* *o* *mini?*
 RF-CAUS-know-OBL Ca-work OBL these
 Fav: What may these works be?

Azj: *Boesum, tapos o ta, abas, zijsja, idas, babóan,*
 heaven all OBL earth sea sun moon a.great.star
aisennas, rabbo, lalka, bioa, sasio.
 a.small.star clouds lightning thunder earthquake
 Str: Heaven, the earth, the sea, sun, moon, large and small stars, the clouds, lightning,
 thunder, earthquakes.

Ter: *Ja mini tapos ai pag a maunis a ta-taap o Deos?*
 Q these all thing be own LIG Ca-work OBL God
 Fav: Are these all God's own works?

Azj: *Paġd-na.*
 being-AFF
 Str: They are.

Ter: *Moed'-ijo pait'-o micho?*
 how-you prove-OBL as.it.should.be
 Fav: How do you prove that?

Azj: *Na-a paita masini; ja p<in>aga taulaulan boesum a*
 I.GEN prove so,thus or be<PFV> always heaven and
ta, so-o abas, ja in-erien, innai de roman-ech.
 earth and sea or PFV-made by another

Str: I prove it in this way: either heaven, earth, and the sea have always existed, or they
 have been made by some one.

Ter: *Matalam alli in-erien innai de roman-ech, ka-maunis*
 perhaps not PFV-make by another DEF-itself
p<in>aga boesum taulaulan?
 exist<PFV> heaven always

Fav: Perhaps heaven has not been made by some one, but has always existed of itself.

Azj: *Ijo poelakies. All-in-erien ja boesum innai de roman,*
 you err that-PFV-made NOM heaven by another
na-a pait'-innai cho'-a-lá.
 my prove-by its-glory

Str: You err. That the heaven has been made by another, is proved by its glory.

Ter: *Numm'-ija a-lá o boe-sum?*
what-NOM glory OBL heaven

Fav: What is the glory of heaven?

Azj: *Alla mōgarinīgini, ma-challochállo o auchos aicho-echo*
that round.like.a.globe STA-transparent OBL quite they-?

so-o ma-pan rará inni choa baan o lallum.
and STA-many light in its circumference OBL within

Str: That it is round like a globe, quite transparent, and that in its whole circumference there are many lights.

Ter: *Ja in-aallá innai de roman boesum ai-oë?*
Q PFV-adorn by another heaven that

Fav: Has heaven been made and adorned by another being?

Azj: *Ja boesum maunis m<in>all'-o cho'-achieb?*
Q heaven itself adorned<PFV>-OBL its-structure

Str: Has heaven itself adorned its structure?

Ter: *Ma-talam!*
STA-perhaps

Fav: Perhaps!

Azj: *Paga-ga chaddai!*
by.no.means

Str: By no means!

Ter: *Inaunumma?*
why?

Fav: Why?

Azj: *Pa morich-sar, pa saan ja aba ini choa*
neither life-only nor understanding NOM knowledge in its
tapos achieb;
all structure

Str: There is neither life, nor understanding, nor knowledge in its whole structure.

innai-numma umm-ior, sjá in-aallá innai de roman boesum
from-hence AF-follow if PFV-adorn by another heaven
ai, all-in-erien-sar channumma innai de roman-ech;
that that-PFV-make-just also by another

Hence it follows, that if heaven has been adorned by some one else, it has also been made by some one else.

tamasea *p<in>aal-lá* o boesum heaven ka-maunis DEF-himself m-in-erien AF-PFV-create o OBL
 who adorn<PFV> OBL
 boesum han-numma.
 heaven also
 He who has adorned heaven, has also created heaven.

Ter: *Ka-umm-ior ina.*
 DEF-AF-follow I

Fav: You are in the right.

Innai-numm'-ijo paita taulan all'-in-erien-sar innai de
 from-what-you prove again that-PFV-create-just by
 roman boesum-ech?
 another heaven

What other evidence have you that heaven has been created by some one?

Azj: *Inau boesum, zijsja, idas, so-o tapos choa rará umm-ior*
 because heaven sun moon and all its light AF-follow
o cha-chimit o roman-ech, tamasea pauloan aicho-ies,
 OBL Ca-reign OBL another who subdue them-NEU
 Str: Because heaven, the sun, moon and all its lights, are subservient to the dominion of a
 being who makes them subservient to Him,

so-o p-attillo aran o cho, o ta, o baziep, o in-ochan
 and P-command serve OBL man OBL earth OBL herb OBL
 PFV-food.

and who commands them to serve man, the earth, the herbs, and the fruits of the field.

Ter: *Mai numma, ja boesum, zijsja, idas, aran o cho, o*
 well what Q heaven sun moon serve OBL man OBL
ta, o baziep, o in-ochan?
 earth OBL herb OBL PFV-food

Fav: Indeed! Do heaven, sun, and moon, serve man, the earth, herbs, and fruits of the field?

Azj: *Ka-aran gagil-na.*
 DEF-serve true-AFF

Str: They indeed serve them.

Ter: *I-pait'-o⁴³* *ailo.*
RF-prove.IMP-OBL this
Fav: Prove this!

Azj: *Boesum tallochon ma-garieb innai baijan pana tsipan,*
heaven continually AF-run, move from east to west
so-o ma-daap pacheoach pana bajan.
and AF-hasten return.again to east

Str: Heaven moves continually from east to west, and hastens to return again to the east.

Zijsja da idas inni boesum alli poelakies o t<umm>oach
sun and moon in heaven not err OBL rise<AF>
a m-eodup.
and AF-set

The sun and the moon in heaven never fail to rise and to set.

Ka-t<umm>oach zijsja-da alla parar'-o tapos o ta,
DEF-rise<AF> sun-LIG that illuminate-OBL all OBL earth
alla pa-ttadach so-o pa-utas o in-ochan, o baziep,
that CAUS-heat and CAUS-rain OBL PFV-food OBL herb
o baron, alla ch<umm>o-o s<umm>oos, so-o poa.
OBL tree that bud<AF>-OBL grow<AF> and bear.fruit

The sun rises in order to illuminate the earth, to warm it, and to bring rain over the fruits of the field, the herbs, and the trees; so that they may bud, grow, and bring forth fruit.

Ter: *Moeda idas aran o cho, o in-ochan, o baziep?*
how moon serve OBL man OBL PFV-food OBL herb

Fav: What service does the moon render to man, to the fruits of the field, and to the herbs?

Azj: *Ka-t<um>oach idas, so-o r<umm>odsi o zijsja-da, alla*
DEF-rise<AF> moon and substitute<AF> OBL sun-LIG that
odum o bi-ini,
dark OBL night

Str: The moon rises and takes the place of the sun, in order to dispel the darkness of night;

⁴³ This sentence is interpreted as imperative. However, an imperative marker, which is usually -a, does not show up in the verb form here. Probably the -a and the immediately following oblique marker o coalesced as [o].

*so-o pa-kaqua o choa tach tadach o zijjsja, pa
 and CAUS-temper OBL her moisture heat OBL sun not
 machá in-ochan ja baziep.*

*death PFV-food NOM herb
 and through means of her moisture, she tempers the heat of the sun, so that the fruits of
 the field and the herbs may not wither.*

Ter: *Gagil m-atō a cha-chimit pauloan so-o p-attillo-no
 true STA-great LIG Ca-reign subdue and P-command-OBL*

talcho a m-atō achieb,

very LIG STA-great body

*Fav: The power must indeed be great that can command such immense bodies, and make
 them subservient to Him,*

*all'-aicho tallochon aran o ta mini rapo, o baziep
 that-they continually serve OBL earth this bottom OBL herb*

o in-ochan o cho.

OBL PFV-food OBL man

*so that they are constantly serving the earth here below, the herbs, and the fruits of
 the field, destined for the food of man.*

Azj: *Gagilna: so-o innai decho umm-iōr, maibas m-erab o
 truly and hence it AF-follow as, like AF-wish OBL*

*paita ina,
 prove I*

Str: So it is: and hence it follows, as I wished to prove,

*alla boesum, zijjsja, idas in-erien-sar innai de roman-ech,
 that heaven sun moon PFV-create-just by another
 that heaven and earth, the sun and moon, have been created by some Being,*

*inau aicho maibas o aran umm-iōr o cha-chimit
 because they as, like OBL servants AF-follow OBL Ca-reign*

so-o atillo.

and command

*so that they may be nothing else but the servants of His power, and obey His
 command.*

Ter: *Na-a umm-iōr channum-ma,
 IGEN AF-follow also*

Fav: I also agree to this.

tamasea pauloan so-o ch<umm>imit o boesum, o tapos
 who subdue and dominion<AF> OBL heaven OBL all

choa rará,
 its light

He who has dominion over heaven and all its lights,

gagil pagá airien o boesum, maibas o pia p<in>ait'-ija.
 true be creator OBL heaven as OBL now prove<PFV>
 (and causes them to serve Him,) is surely the Creator of heaven, as you now have
 proved.

Azj: Abá channumma, all'-airien o boesum gagil ma-barra,
 know also that-creator OBL heaven true STA-power
 ma-alál, so-o ma-rio a tsjes,
 NMLZ.bountiful and STA-good LIG heart

Str: Know, too, that the Creator of heaven is indeed powerful, bountiful, and kind;

tamasea tallochon t<um>p'-o ba-bosa, pa-toach o
 who continually remember<AF>-OBL Ca-mankind CAUS-rise OBL
 zijsja, pa-utas, so-o ka-ma-bo mauchus torro boa.
 sun CAUS-rain and DEF-show-mercy very, quite our body
 He constantly remembers man, causes the sun to rise, and also gives rain, and has pity
 upon us.

Ter: Ka-m-ab'-o pia: oedan,
 DEF-AF-know-OBL now well.then

Fav: Now (I) understand (the matter):

sja alli m-oetas, alli t<umm>oach a zijsja, ka-ma-machá
 if not AF-rain not rise<AF> LIG sun DEF-Ca-die
 tapos o baron, baziep, binnan, loan, a ba-bosa.
 all OBL tree herb deer cow and Ca-man

Certainly, if it did not rain, if the sun did not rise, all things would perish; trees, herbs,
 cows, horses, deer, and men, would all die.

Azj: Ka-in-i-pait'-o pia, alla boesum so-o tapos choa rará
 DEF-PFV-RF-prove-OBL now that heaven and all its light
 ka-in-erien-sar innai de roman-ech, maibas o ta
 DEF-PFV-make-just by another as OBL earth

channumma, so-o abas.
also and sea

Str: Now it is proved that heaven and all its lights have been made by some Being; as also
the earth and the sea.

Ter: *Mai, acho ijo p<in>aita, alla boesum, a ta, abas pa paga maunis a taap o Jehova ja, sea not be own LIG work OBL Jehovah NOM Deos, maibas ijo pala naassa-da.*

well not.yet you prove<PFV> that heaven and earth and Deos, God
as thou declare just.now

Fav: Well, you have not yet proved that heaven, earth, and the sea, are Jehovah's own
works, as you just now declared.

Azj: *Oedan! sjá alli maunis a taap o Deos,*
well.then if not own LIG work OBL God

Str: What! Are they not God's own works?

tomm'-ija ta-taap paga micho,
whose-NOM Ca-work be that
Whose works are they then?

ja ba-bosa m-ab'-o m-erien aicho-ies?
Q Ca-man AF-know-OBL AF-do them-NEU
Can man do those things?

Ter: *Matalam ta haibos m-in-erien o mini tapos ai,*
perhaps PM devil AF-PFV-make OBL these all thing
Fav: May it not be that Haibos has made them all?

Azj: *Ja poetat o haibos airien o boesum, o ta, abás ijo-noë?*
Q think OBL devil creator OBL heaven OBL earth and
sea you-NEU

Str: Do you think Haibos is the Creator of heaven, the earth, and the sea?

Ter: *Na-a⁴⁴ poetat-sar.*
I.GEN think-just

Fav: I think so.

⁴⁴ The form *ka-ina* or *ina* 'I.NOM' would be anticipated instead of the genitive form *na-a* when followed by an AF-form of verb. The same problem is also found in the sentence *Na-a umm-i-or...* 'I follow...' below and quite a few other instances in the texts to follow. The genitive form precedes the main verb in all these cases. This is a special feature of *na-a* that does not fit in the pronominal system.

Azj: *Masini pa-paga Deos o gagil ta haibos?*
 so, thus Ca-be God OBL true PM devil
 Str: That, therefore, Haibos is the true God?

Ter: *Matalam paga.*
 perhaps be
 Fav: Perhaps he is.

Azj: *Ja m-ab'-o pait'-o ailoë, ja poetat o baak-sar?*
 Q AF-can-OBL prove-OBL that or imagine OBL only-just
 Str: Can you prove that, or do you only imagine this?

Ter: *Na-a umm-ior o autat na-a boeboe no anibaas.*
 I.GEN AF-follow OBL belief my forefather OBL ancient
 Fav: I follow the ancient belief of my forefathers.

Azj: *Autat o baak ja micho.*
 belief OBL useless NOM that
 Str: That is a very foolish idea or belief.

Ter: *Moed'-ijo pait'-o aicho?*
 how-you prove-OBL them
 Fav: How do you prove that?

Azj: *Oa boeboe no m<in>autsiri o gagil o Deos.*
 thy forefather OBL STA<PFV>ignorant OBL true OBL God
 Str: Your forefathers have not known the true God.

Ter: *Inaunumma?*
 why?
 Fav: Why?

Azj: *M<in>autsiri o ranied o Deos ka-b<in>ido-an*
 STA<PFV>ignorant OBL word OBL God DEF-write<PFV>-LF
 decho-noë.
 they-NEU
 Str: They have been ignorant of the written Word of God.

Ter: *Mai numma, ja paga ka-b<in>ido-an ranied o Deos?*
 well what Q exist DEF-write<PFV>-LF ranied word OBL God
 Fav: Well, then, is there a written Word of God?

Azj: *Pagá-na,*
 exist-AFF

Str: Yes, there is.

Ter: Numma ka-b<in>ido-an ranied ja micho?
 what DEF-write<PFV>-LF word NOM that

Fav: What kind of written Word is that?

Azj: Atite o al'-o Deos innai choa micho ga ja
 word OBL testimony-OBL God in his own being or
 boa.
 person

Str: A Word, or divine declaration, in which God speaks of His own being or person,

Ter: Ja maunis p<in>ab'-o choa boa ta Deos?
 Q oneself reveal<PFV>-OBL his person PM God

Fav: Has God Himself made His own person known?

Azj: Hena.

yes

Str: Yes, He has.

Ter: Aninumima?

when

Fav: When?

Azj: Ani milip, innai aisas'-o in-erien o mini tapos ai.
 long time from begin-OBL PFV-make OBL these all thing

Str: Long ago, from the beginning, when all things were made.

Ter: Tomma da cho p<in>ab'-o choa ranied ta Deos?
 whom LIG people reveal<PFV>-OBL his word PM God

Fav: To which people did God reveal His Word?

Azj: Cho no i⁴⁵ Judea, so-o ta ma-aijaab ma-a-bisse-bisse
 people OBL ? Jewish and PM NMLZ.prophet NMLZ-RED-righteous
 tsjes anibaas, ta Abraham, ta Jacob, ta Moses, ta
 heart ancient PM Abraham PM Jacob PM Moses PM
 Samuel, ta David, tama-sea m-in-arach o atil o
 Samuel PM David who AF-PFV-receive OBL doctrine OBL
 Deos, God

Str: To the Jewish people, and to the righteous prophets, who have been of old, as
 Abraham, Jacob, Moses, Samuel, David; who received the divine doctrine,

⁴⁵ It seems weird to have an oblique or locative marker *i* here in this position, right after the oblique marker.

alla maibas o ma-atil o ma-bada tsjes allecho
 that as, like OBL NMLZ.teach OBL STA-intelligent heart will
 pattil o cho no baak decho-noë.
 teach OBL people OBL common they-NEU
 so that they, as intelligent teachers, might instruct the common people.

Ter: Annumma maddobor maunis o⁴⁶ ala go-o p-ab'-o
 why endeavour particular OBL declare and CAUS-know-OBL
 choa boa ta Does?
 his person PM God

Fav: Why does God so earnestly desire to declare and reveal Himself?

Azj: Inau ma-rotul o ab'-o Deos torroa saan.
 because STA-without OBL knowledge-OBL God our sense
 Str: Because our understanding is void, and bereft of the knowledge of God.

Ter: Ja torro alli ma-darram o Deos o gagil innai autat
 Q we not AF-know OBL God OBL true from belief
 torroa micho?
 our self

Fav: And do we not of ourselves know the true God?

Azj: Pa: pagatomma tapos o ta-taap o mini innai babo
 no though all OBL Ca-work OBL these from above
 pana rapó pait'-o cho'-airien, alla paga charri o boa
 to bottom prove its-creator that exist any OBL person
 ja tsjes, kummasjies a ma-achéer, a ma-abarra,
 or spirit most LIG NMLZ-intelligent LIG NMLZ-powerful
 tamasea m-in-erien go-o p<in>aallá o mini tapos ai;
 who AF-PFV-make and adorn<PFV> OBL these all thing

Str: No. Although this entire structure from top to bottom testifies of its Creator, and proves that there is a certain Person or Spirit, the most intelligent, the most powerful, who has made and adorned all these things;

pagatomma ita-n choa aba, a barra, paga-ga aba-n
 though see-LF his wisdom and power be-RED know-PF
 chaddai, tomm'-ija Airien o mini, ka-pa-poetautach-sar o
 never whom-NOM creator OBL this DEF-Ca-remain-only OBL

⁴⁶ Like the ligature *a*, the oblique marker *o* may function as a linker between the main verb and the following verb.

auchos ma-a-charrieb Airien o ai, sjā alli p<in>achip
 quite NMLZ-hidden creator OBL thing if not add<PFV>
 o choa ranied ta Deos, sjā inni cho'-atite ka-b<in>ido-an
 OBL his word PM God if in his-word DEF-write<PFV>-LF
 anibaas alli p<in>attas o tatchier o choa micho boa.
 ancient not depict<PFV> OBL image OBL his own person
 though His wisdom and power are seen, still we can not add His Word given to us so
 many years ago, and if He had not given us an image of His own person in His written
 Word.

Ter: Inaunumma ma-charrieb ta Does?
 why STA-hidden PM God
 Fav: Why does God remain so completely hidden?

Azj: Paga tsjes o auchos icho, tamasea pa ita-n, pa
 be spirit OBL quite he who nor see-LF nor
 siddo-on mai-bas o bog-sar;
 touch-PF as, like OBL body-just

Str: He is quite a spiritual Being, whom we cannot see nor handle, as we can our bodies;
 pa oot, oğgach, tagga, boa, bog-sar ta Deos.
 nor bone sinew blood flesh body-just PM God
 God has no bones, sinews, blood or flesh, nor has He a body.

Ter: Ta haibos paga channumma baak o tsjes?
 PM devil be also useless OBL spirit
 Fav: Is Haibos also a useless spirit?

Azj: Ijo m-autsiri o haibos so-o cho'-arapies.
 you STA-ignorant OBL devil and his-malignity
 Str: You do not know Haibos, nor his malignity.

Ter: Numma, ja rapies ta haibos?
 what Q wicked PM devil
 Fav: What! Is Haibos wicked?

zj: Oedan, ja oa boeboe no anibaas, so-o ijo channumma
 well.then Q thy forefahter OBL ancient and you also
 alli ma-karrichi tallochon i haibos?
 not AF-accuse continual OBL devil

Str: Certainly. Have not your forefathers, who lived many years ago, and do you not
 yourselves, murmur and grumble about Haibos?

alli poddodo inau simioch so-o pach'ijo madig?
 not complain because beat and make-thee sick
 Do you not complain that he beats you and makes you ill?

alli pattonan ja icho rapies haibos?
 not call NOM him wicked devil
 Do you not call him the wicked Haibos?

Ter: Matalam poelakies ja namo.
 perhaps err NOM we

Fav: Perhaps we make a mistake.

Azj: Maini: pagá gagil; ara-pies icho, so-o o auchos rapies
 not be true malignity he and OBL quite wicked
 tsjes.
 spirit

Str: Not at all; he is decidedly wicked and malignant.

Inau micho attonann-an ta haibos rapies ai, micho a
 because it call-LF PM devil wicked being right LIG
 pattite,⁴⁷ ma-a-ka-kossi a ma-a-rapies?
 declare NMLZ-Ca-sin and NMLZ-wicked

Therefore Haibos is called the wicked one; that is to say, he is a ringleader in rebellion and the evil-doer.

Ter: Torro pattonan icho channumma ma-río haibos.
 we call him also STA-good devil

Fav: We call him also the good Haibos.

Azj: Numma, ja rapies haibos, so-o ma-río channumma ta
 what Q wicked devil and STA-good also, too PM
 haibos,
 devil

Str: What! Is Haibos bad, and is he good too?

sja rapies haibos, inaunumma soal o rapies ai?
 if wicked devil why praise^{<AF>} OBL wicked being
 If he is bad, why do you praise the evil-doer?

Sja ma-río haibos, inaunumma ma-karrichi so-o poddodo
 if STA-good devil why AF-murmur and complain

⁴⁷ The phrase *micho a pattite* '(it's) right to declare' means 'that is to say'.

o cho'-arapies?
OBL his-malignity
If he is good, why do you murmur and complain about his malignity?

Ter: *Ani tinnaam ijo s<umm>oal o Airien o boesum, o*
ago before thou praise OBL creator OBL heaven OBL
ta a abas inau cho'-alál a ta-taap a rio.
earth and sea for his-bountiful LIG Ca-work LIG good

Fav: You have just now praised the Creator of heaven, of the earth and sea, for His bountifulness.

Azj: *Ma-bisse micho, so-o ma-kkesjap alla namo m-adás i*
STA-right it and STA-proper that we AF-praise OBL
Airien o ai-oë, tamasea masini m-aukat o ba-bosa,
creator OBL REL who thus, so AF-love OBL Ca-mankind
tallochon t<um>p'-i namoa,
constantly think-OBL us

Str: It is but right and proper that we should praise the Creator, who loves man so dearly, and who constantly thinks of us;

pa-toach o zijsja, pa-utas o tsinaap, so-o pabo'-o
CAUS-rise OBL sun CAUS-rain OBL field and reveal-OBL
in-ochan atatta baas.
PFV-food every year

who causes the sun to rise, who sends down rain upon the field, and every year causes the fruits thereof to be abundant.

Ter: *Masini namo s<umm>oal i haibos channumma, so-o*
so, thus we praise OBL devil also, too and
pattonan ja ma-rio haibos.
call NOM STA-good devil

Fav: We praise Haibos in the same way, and call him the good Haibos.

Azj: *Mauchus poelakies imoa; maibas moa pattonan, o ma-orum*
quite err you as, like come call OBL STA-black
ma-ausi.
NMLZ-white

Str: You are quite wrong; just as if you were to say black is white.

Naan o mini ma-kkesjap ta Deos ma-a-kammichi-sar.
name OBL this STA-proper PM God NMLZ-alone-only
This name belongs to God alone.

*Masini inau otsiri, so-o inau acho ma-darram o
 so, thus for ignorance and for not.yet AF-know OBL
 ta-taap o rio o Deos, imo pe'-o adas, ka-maunis
 Ca-work OBL good OBL God you give-OBL praise DEF-belong
 a Deos, ta haibos-ech.*

LIG God PM devil

In that way, and in your ignorance, you ascribe to Haibos the honour which is due to God; and because the blessings of God are not known to you.

Ter: *Matalam maibas pait'-ijo autat inni ta haibos, inni Adam,
 perhaps as, like prove-you belief in PM devil in Adam
 paga baak, so-o sa-sall'-o haibos-ech.
 be in.vain and Ca-deceit-OBL devil*

Fav: According to your declaration, the belief in Haibos and in Adam is vain, and a deception of Haibos.

Azj: *Gagil micho.
 true that*

Str: That is true.

*M-ab'-o in'-o choa sa-salla, maibas inni aisas'-o
 AF-know-OBL I-OBL his Ca-deceit as, like in begin-OBL
 in-erien o mini tapos ai,
 PFV-make OBL these all thing*

I know his deceitfulness, for just as in the beginning, when all things were created,

*icho p<in>aulakies o ba-bos'-o pesasa tamasea naan ta
 he deceive<PFV> OBL Ca-man-OBL first whose name PM
 Adam, so-o choa sjiem o sjiem, tapos roman azjies de
 Adam and his son OBL son all another foreigner LOC
 babo ta,
 upon earth*

he deceived the first man called Adam, as well as all his posterity, and many more of our sojourners in the world,

*masini channumm'-ani milip icho p<in>aulakies oa
 so, thus also-ago long he deceive<PFV> thy
 boeboe-no ani-baas, so-o choa sjiem,
 forefather-OBL ancient and his son*

so, also, has he in former years deceived your forefathers and their posterity,