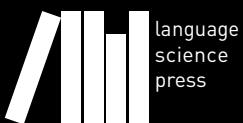


The Colonial Bible in Australia

Scripture translations by Biraban and
Lancelot Threlkeld, 1825–1859

Hilary M. Carey

History and Philosophy of the Language
Sciences 9



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GMS 83 is reproduced with permission from Auckland Council Libraries Heritage Collections.

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Hilary M. Carey
University of Bristol
August 2024

Part I

Introduction

1 Introduction

This essay provides an extended introduction to the scripture translations of Biraban and Lancelot Threlkeld, which began around 1825 and continued until Threlkeld's death in 1859. It analyses Threlkeld's linguistic field work in Raiatea prior to coming to New South Wales. It places the translations he undertook in the context of Australian missionary linguistics and the rapid advance of the settler frontier, for which he was a key eyewitness. It analyses the motivation and collaboration between Biraban and Threlkeld in the light of discoveries of new manuscripts, including that of the Gospel of St Matthew, as well as Threlkeld's personal diary, neither of which have previously been analysed. The review includes a linguistic and ethnographic analysis of the complete corpus of Biraban and Threlkeld's collaboration. It includes a complete list of the Threlkeld manuscripts and the many printed editions, including those available online. For historical purpose, this volume includes high definition scans of the unique edition of The Gospel by St Luke (Fraser 1891), presented by Fraser to the British and Foreign Bible Society, together with GMS 83, Threlkeld's original manuscript, illuminated by Annie Layard, and gifted to Auckland library by Sir George Grey.

1.1 The Threlkeld legacy

Lancelot Threlkeld (1788–1859) was responsible for the creation of a remarkable corpus of linguistic material during the years he worked as a missionary in and around the modern Australian cities of Newcastle and Lake Macquarie in the Hunter River region of New South Wales. The sources for his life have now been extensively investigated by researchers interested not only in his work analysing and recording Hunter River Lake Macquarie language (HRLM), but also in his more conventional missionary commitment to the conversion, civilisation and uplift of the Aboriginal people and his humanitarian intervention on their behalf during the “Black War” which afflicted the colonial settlement in the 1830s. Threlkeld was never a conventional member of colonial society: his commitment to the Aboriginal people, religious ardour, unconventional lifestyle, and curious obsessions – not just with linguistics but with postal reform, anti-Catholicism, and French colonisation of the Pacific – set him apart.

1 Introduction

There have now been a series of studies of Threlkeld's biography and role as a missionary and linguistic reformer. His grammar and scripture translations – the first into any Aboriginal language – achieved iconic status very early. A fine edition of his grammar was created for the New South Wales display at the Great Exhibition in London's Crystal Palace in 1851. Over forty years later, the Maitland schoolmaster John Fraser was responsible for publishing or re-publishing much of Threlkeld's linguistic output for exhibition at the World's Columbian Exhibition, also known as the World Fair, held in Chicago in 1893. In recent times, there is a major biographical study by Niel Gunson, who also edited for publication the majority of Threlkeld's correspondence, reports to the London Missionary Society and the New South Wales government, and his published observations on traditional Aboriginal beliefs, but not his linguistic output. Subsequently, Reynolds (1998: 11–13) has described his humanitarian efforts; Anna Johnston has analysed the characteristics of his missionary writing; Roberts has described his linguistic mission, and Carey has investigated the course of his partnership with Biraban and the creation of what she refers to as the "Colonial Bible" – an artefact which was representative of the colonial and post-colonial forces which fostered the creation of Biraban and Threlkeld's linguistic corpus.

There is a large and problematic literature relating to Threlkeld's legacy, with opinions varying from the outright hostile views of colleagues and contemporaries to the almost equally exasperated views of his most recent biographer, Anna Johnston (2011: 2), who declares him to be "opinionated, self-regarding, litigious, and pious". In recent scholarship, he has attracted most interest from those who see him as part of the imperial networks generated by settler colonialism, a one-man generator of paper and controversy forever at war with those unfortunate enough to be burdened with his line management (Lambert & Lester 2006). According to Lester (Lester & Dussart 2014; Lester 2002a,b,c), even his ostensible advocacy for Aboriginal people has been disputed as mendacious virtue signalling, another link in the chain of anti-humanitarian settler discourse which provided a threadbare cover for genocide. Mitchell (2011) and Curthoys & Mitchell (2018) provide important discussions of Threlkeld's humanitarian mission and work as a court interpreter in the context of the eruption of settler violence in colonial New South Wales in the 1840s.

While not disputing Threlkeld's undoubtedly capacity to annoy, these critical interpretations have been made without a full assessment of Threlkeld's most significant legacy, namely his translation of two of the four gospels, St Luke and

St Mark,¹ and his incomplete translation of the Gospel of St Matthew (1837) as well as number of minor works.² Jeremy Steele (2024) has recently placed a morpheme by morpheme analysis of Biraban and Threlkeld's scripture translations online. This enables further linguistic study of their contribution to missionary linguistics in colonial Australia.

1.2 Language in colonial Australia

Australia was the last continent to be colonised from Europe, though its conquest was in many respects completed more rapidly and with more attendant cultural destruction than those of Asia, Africa or the Americas. Nevertheless, the collection of word lists and examples of the ways of speech of Aboriginal peoples was a feature of early European voyages from the time of William Dampier in 1688 (McGregor 2008b: 2) and the first settlement in 1788 (Troy 1992). Recognition of the importance of these remnants has been relatively slow. In 1980, Dixon asserted that Aboriginal linguistics did not exist prior to the 1940s – and that all previous efforts by colonial amateurs and especially missionaries had little if any value (Dixon 1980). The revival of interest in missionary linguistics has been encouraged by the work of the Society for the History of Linguistics in the Pacific, which first met in 2008 in association with the Australian Historical Association and the Australian Linguistics Society.³ McGregor (2008a) has edited the first book-length account of the history of Aboriginal linguistics, which includes appropriate attention to colonial and missionary linguistics as well as academic practice. McGregor (2008b: 9) identifies three phases in the history of research on Australian languages: a pre-phonemic (or pre-scientific phase) from 1788 to 1929, dominated by word lists from settlers and travellers, with a few more extended works by missionary linguists; an intermediate phase from 1930 to 1959, with the first trained investigators including A.P. Elkin, Gerhardt Laves, and Arthur

¹For a list of Threlkeld's publications, see Gunson (1974b: 374–376). One manuscript copy of the Gospel of St Luke is now in State Library of New South Wales (SLNSW) MS A1325; for the copy illuminated by Annie Layard for Sir George Grey, see Auckland Libraries, GMS 83 (Carey 2011) and the present digital edition (Section 3).

²Incomplete MS by Rev. L.E. Threlkeld of St Matthew's Gospel in the Awabakal language 1837", SLNSW MS DCL238193. This manuscript was not known to Wafer and Carey in their earlier study (Wafer & Carey 2011: 124, n. 16).

³The seventh conference was postponed due to the coronavirus epidemic. Continuing research is supported by the Research Unit for Indigenous Languages at the University of Melbourne and the ARC Centre of Excellence for the Dynamics of Language, <https://www.dynamicsoflanguage.edu.au/news-and-media/media-releases/article/?id=shlp6-conference-adelaide-13-14-dec-2018> (Accessed 31 July 2024).

1 Introduction

Capell; and the modern phase, from the 1960s to the present, dominated by academic linguists. Threlkeld can justly be seen as the major linguist of the first, pre-scientific phase of the study of Aboriginal languages.

Understanding of the Hunter River Lake Macquarie language, and of Threlkeld and his world, has been enhanced by the gradual emergence of Threlkeld's papers and their deposit in the State Library of New South Wales in a series of bequests, as well as by the digitisation of manuscripts in Auckland, London, Sydney and Canberra.⁴ Fascination with the original language of the Hunter and Lake Macquarie peoples was sustained by antiquarians such as the late Percy Haslam, while the foundation for scholarly investigation started in the 1960s with Arthur Capell (1970, 1966a, 1966b, 1963) and continues under sponsorship of Muurrbay, who commissioned Lissarrague's *Salvage grammar* (2006) as well as Wafer and Lissarrague's guide to Hunter-Hastings languages (2008).

1.3 Previous studies

Threlkeld had a remarkable life, which has now been the subject of a series of biographies by John Fraser (1892: xii–xv), Ben W. Champion (1939), Niel Gunson (1974a, 1974b, 1967), Anna Johnston (2011, 2006) and local historian Peter Murray (2018). Despite its curious agenda, which aimed to demonstrate the biblical antecedents of the Australian Aboriginal people (Carey 2020), John Fraser's edition of Threlkeld's unpublished HRLM Gospel of St Luke and other texts paid tribute to Threlkeld and Biraban's linguistic achievement. As Gunson (1994) argued, Fraser and his circle were key figures in early colonial ethnography of the Pacific, though hampered by old-fashioned biblical preoccupations. Champion's historical biography (1939: 280) had the advantage of drawing on private papers then in the hands of the Arndell family, "who willingly made both this and other valuable family records available for research purposes". Some of these papers, including the genealogical papers collected by James Threlkeld in 1748 (Threlkeld Family 1767) and Threlkeld's unpublished translations of the Gospel of Mark (1837) and his unfinished Matthew (1837?), are now in the State Library of New South Wales. Others, such as different volumes of Threlkeld's Private Journal, were consulted by Champion at the Mission to Seamen, but are no longer in the public domain. There is a digitised version of a single volume of Threlkeld's Journal for 1828–1846, though the original has disappeared; more papers were held

⁴See Appendix A for a list of Threlkeld's published works and manuscripts and links to digitised versions, where these are now available.

by Camden College, the theological college established in 1864 for the training of clergy for the Congregational Union in Sydney (Gunson 1967).

Champion provides a genealogical account of Threlkeld's life and work in New South Wales. His verdicts are informed by an intimate knowledge of the locations of the mission and of those with memories of the sites. However, he provides little in the way of footnotes and makes no reference to Threlkeld's missionary work in the South Seas. He also sides with the Rev. Samuel Marsden in his judgement on Threlkeld's character, his theatricality, self-justification, and rapid changes of mood. Champion (1939: 327) criticised Threlkeld for his heavy expenditure on the construction of a mission house and an access road as well as his reluctance to leave Newcastle, where he lingered for sixteen months (actually until finally moving his family to his new residence of "Bahtahbah" in September 1826. Even his linguistic work, perhaps the single most significant achievement of his life, is seen in a negative light: "From the moment when Threlkeld received his 'Instructions' from the deputation, his sole object, his ruling passion, was to master the aboriginal language. All other matters were to be made subservient to this great task" (Champion 1939: 317). In the overall critique of Threlkeld, Champion was influenced by the missionary's remarkably injudicious account of his mission to Raiatea and the conduct of the London Missionary Society (Threlkeld 1828). Intended, according to Threlkeld, only to circulate privately, this heavy-handed and one-sided interpretation of his disputes with the London Missionary Society was annotated by the two members of the LMS delegation, the Rev. Daniel Tyerman (d. 1828) and the Sheffield businessman George Bennet (d. 1841). Having already been forced to deal with complex hostilities between Threlkeld and the older missionaries in the South Seas, Bennet was astonished at the continuing rancour revealed by Threlkeld's account. While not immune to Threlkeld's linguistic gifts, Champion took the view of the establishment – both the LMS delegation and Directors and their colonial agent the Rev. Samuel Marsden – and endorsed Threlkeld as a perennially dissatisfied troublemaker.

Niel Gunson's two volume biography (1974a, 1974b), includes most of the family history narrated by Champion, and new editions of Threlkeld's correspondence with the LMS, ethnographic accounts of the Aboriginal people, his lengthy reports on the progress of the first and second Lake Macquarie Missions and accounts by the Quaker travellers, James Backhouse and George Washington Walker, who visited in April 1836. Gunson provides a much richer and more balanced account of Threlkeld's missionary and intellectual achievements, placing it within the theological context of his Calvinistic Dissent and teasing apart the complexities of his battles with religious and secular authority. It is Gunson who recognised the significance of Threlkeld's ethnographic and linguistic

1 Introduction

work, which remains the most detailed and insightful account of any of the original people of the southern east coast of Australia. He also provides a full account of his work in the South Seas, which was of longer duration and arguably had greater impact than his mission to the Aboriginal people of Lake Macquarie. While increasingly difficult to obtain, it remains the standard account. Anna Johnston (2011) examined the literary context for Threlkeld's disputes with authority, showing particular insight into the tangled network of correspondence between colony and metropole. Local historian Peter Murray (2018) has made excellent use of previous published sources and biographies to provide a dense local narrative informed by knowledge of the Lake Macquarie and Newcastle area.

Historians have also been equally intrigued by his relationship with his main informant, Biraban or John M'Gill. Carey (2004) placed Threlkeld and Biraban's partnership in the wider context of the practice of missionary linguistics, the creation of a colonial Bible in Australia (Carey 2010) and the importance of linguistic texts about the passing of the frontier (Carey 2009). Others have been chiefly impressed that the feat of scripture translation into Aboriginal languages could occur at all. Hence Roland Boer (2008: 151–152) refers to Biraban as “a native assistant” who supported Threlkeld’s “bravura act of grammatical analysis and translation”, though no more remarkable than the feats of other missionary linguists nearby in the Pacific and in more distant mission fields from the Arctic to Africa; others are at pains to stress Biraban's subject status. For Van Toorn (2006: 46), Biraban's authorial message was “refracted and translated”, though occasionally visible in his reported dreams and conversations. Other readings of the linguistic partnership between Biraban and Threlkeld have been provided by Roberts (2008) and Keary (2009).

Further understanding of the relationship between Biraban and Threlkeld will be enhanced by a full reading and interpretation of their most extensive and enduring legacy, namely the corpus of translations into HRLM for which Biraban was the principal and, in some cases, the only informant. The most important breakthrough for the revival of the HRLM language was Amanda Lissarrague's *Salvage grammar*, published in 2006 with the support of the Wonnarua Nation Aboriginal Corporation and the NSW Department of Aboriginal Affairs. This provided a more or less stable orthography, an appropriate naming for the Hunter River Lake Macquarie language (HRLM) in place of “Awabakal”, which lacks historical or linguistic currency, and a close study of the grammatical features and lexical data that can be extracted from Threlkeld's published work.

But the greater part of Threlkeld's linguistic legacy is contained in the manuscripts of his translations, which have never been subjected to the same kind of

analysis. Indeed, Lissarrague concludes her *Salvage Grammar* (2006: 107) by observing that this work did not include any of the “long texts” created by Threlkeld and Biraban, including the Gospel of St Luke (1831) and the Gospel of St Mark (1837), and that this was not accidental. She suggests that because of the nature of the texts, further analysis was unlikely to reveal more about the worldviews of the people of the Hunter River and Lake Macquarie region. This is a pessimistic evaluation of this material. Alternatively, as Rademaker (2016) suggests, the way forward lies in closer and more effective collaborations between professional linguists and historians for the purpose of providing high quality editions of the full corpus of translations produced by Threlkeld, Biraban and other, nameless informants. In an earlier study, Wafer and Carey (2011) suggested these lengthy texts provide a unique record of a language which is no longer spoken as a first language, as well as of the transformation and transculturation of its speakers.⁵

The account which follows focusses on Biraban and Threlkeld’s biography and their linguistic partnership. For the dispute with the LMS and colonial authorities, it is necessary to refer to the historians already mentioned.

1.4 Biraban

To a considerable degree, current understanding of the HRLM language is the product of the working partnership between Biraban (c. 1800–1845), or Johnny M’Gill, known before 1828 as We-pohng (Gunson 1974a: 31, n. 39), and the missionary Lancelot Threlkeld. Biraban was brought up in the soldiers’ barracks in Sydney and had learnt excellent English before meeting and forming his close association with the missionary. It was under the name of “Barabahn, or McGil, Chief of the Tribe at Bartabah, on Lake Macquarie” that McGill received an engraved breastplate, “a Reward for his assistance in reducing the Native Tongue to a written Language” (*Sydney Gazette*, 12 January 1830: 2). While it is doubtful that he was ever recognised as a “king” or “chief” by his own people, he was crucial to knowledge exchange between Aboriginal people in the Hunter River and Lake Macquarie region and the first generation of European settlers.

Biraban (who was not named) may have met Threlkeld in Newcastle during the latter’s first visit to reconnoitre the Lake Macquarie site of the mission in 1825. Threlkeld’s LMS Journal notes that, on Wednesday 11 April 1825, about 40 natives assembled around his Newcastle house and, after cooking kangaroo, they

⁵I thank James Wafer for providing guidance on the linguistic discussion in this essay, as well as the transliteration of HRLM words into a modern orthography.

1 Introduction

performed a dance, “which was on account of our arrival among them” (Threlkeld 1824a: fol. 4). Biraban may have been the “trusty native who speaks good English” who went with Threlkeld to Lake Macquarie on 21 April. By 9 June, Threlkeld seems to have cemented the relationship and travelled back to the Lake, where “Mac’gill” is named along with “Dismal” for “felling trees to make room for the erection of our house and prepare for planting some Indian corn. The natives appear anxious for our settling out there” (Threlkeld 1824a: fol. 5). M’Gill and Dismal remained there at least a month as part of the little mission establishment, doing manual work alongside a European convict servant. Threlkeld became increasingly dependent on Biraban for his progress in the language, as well as for clearing land for his house and other work, and in return provided him and others with tools and provisions. When the mission moved from Newcastle to Lake Macquarie, Threlkeld notes in his Report for 1827 that his attempts to keep them at the mission, persuade them to build huts or remain for schooling were useless: “but for employing them at a heavy expense, not one would have remained at this Station a week” (Gunson 1974a: 96).

Biraban was always his own man, without permanent ties to the mission, but his name continues to appear in Threlkeld’s “Returns of the Black Natives belonging to Lake Macquarie and Newcastle” from 1828 until 1840 (Gunson 1974b: 360–370). In the earliest return for 21 May 1828, “M’Gill” is listed with the Aboriginal name “We-pohng” and another man, Jemmy Jackass, whose Aboriginal name was “We-rah-kah-tah” is said to be “King of the District”. At this date Threlkeld listed 64 named individuals, 24 men, 26 women and 14 children. In 1833, when blankets were issued at Lake Macquarie, “M’Gill”, whose native name is not given, is called “chief” of the Lake Macquarie people. There is also a “Little M’Gill” listed among the children. In 1835, only Young McGill, whose native name is Ninnoai and whose probable age is 16, makes an appearance. McGill, whose native name is now given for the first time as Birabān, is present, with his probable age given as 40 (born c. 1795?). He is still there in 1836, and in 1838 both Old and Young McGill are present. At this date, Old McGill’s estimated age is given as 30 (implying a date of birth c. 1805?), and Young McGill, whose native name has now also changed to Birabān, are both present. In 1840, McGill Senior (Birabān) is said to be 38 and Little McGill (Birabān) is said to be 20. They do not appear again.

While interested in philosophical questions, or possibly just very tolerant of Threlkeld’s repeated attempts to engage him in Christian conversation, Biraban never converted to Christianity or learnt to read. In his Report dated 8 October 1828, Threlkeld referred to his discussions with McGill: “Our conversations vary and arise from enquiries into their customs and habits. Easy sentences, passages from scripture, and information on Christian subjects are attempted” (Gunson

1974a: 98). Threlkeld was delighted when McGill reported a conversation that he had continued with other blacks about “Jehovah” and asked for a picture of Jehovah that would make his meaning plainer.

Biraban’s relationship with Threlkeld appears to have deepened over time. He not only agreed to accompany him as a court interpreter but protected both him and his family against threats of violence from both their convict servants and hostile blacks. On one occasion, McGill “very coolly requested the loan of a gun” to shoot another Aboriginal Australian who had threatened the missionary. On another, he offered to “smash the brains” of one of Threlkeld’s convict servants who threatened his son, Joseph, then 11 years old (Threlkeld, Circular Report, 8 October 1828) (Gunson 1974a: 99). However, his affection for Threlkeld’s family and willingness to work for him for wages should not be confused with commitment to Threlkeld’s mission.

Biraban’s descent into alcoholism was a subject of bitter regret to Threlkeld, who seems to have regarded this as a personal betrayal. In his 6th Annual Report for 1836, he claimed that “the elder M’Gill... seldom visits me, he displays his knowledge at Newcastle Town, where drink has attraction far more strong than my study possesses at the Lake” (Gunson 1974a: 133). One important impact of this lament was that Threlkeld exaggerated the loss of native speakers who could benefit from his translations, even while recognising that the language to the north was similar and apparently mutually intelligible to speakers of HRLM. Threlkeld is likely to have been responsible for the obituary in the *Sydney Morning Herald* noting the death of M’Gill (Biraban) in Newcastle on 14 April 1846 (*Sydney Morning Herald*, 1 May 1846). This refers to him as “an aboriginal native well known a few years back at the Supreme Court as assistant interpreter”, as well as “a living witness” against the claims of the “French Phrenologists” that the Australian Aboriginal people were physically and intellectually deficient.⁶ While there is no reason to doubt Threlkeld’s respect and affection, Biraban was also critical for validating his linguistic mission. In his guise as “McGil, Chief of the Tribe at Bartabah”, to give him the title on his breastplate, Threlkeld may have hoped that Biraban could play the role of Pomare II (1782–1821), who authenticated Henry Nott’s translation of a Tahitian Bible.⁷ Gunson (1969: 81) suggests that Pomare’s “will to power” and his conversion reflected a conviction that the “God of the British” was more powerful than the traditional gods and that there

⁶Note that this is a later date than that provided by Niel Gunson (1966) in his biography of Biraban for the *Australian Dictionary of Biography*.

⁷Unlike Biraban, Pomare II was baptised (on 16 May 1819). Nott’s translation of part of Samuel, Book I is in the University of Manchester Library GB 133 Eng MS 401. Nott subsequently supported the printing of the Bible.

was political advantage in subverting the old religion, honouring the missionaries and propitiating them with gifts. In contrast, there is every reason to think that Biraban, having unrivalled knowledge of British law, religion and society, saw nothing which persuaded him to trade them for his traditional beliefs.

1.5 Threlkeld

1.5.1 Biography, education and conversion

Like many who entered missionary service with the London Missionary Society, Threlkeld had modest origins. According to a family genealogy (Threlkeld Family 1767), Threlkeld was named after an ancestor who allied himself to the Lancastrian cause during the Wars of the Roses (Gunson 1974a: 15). Another ancestor, Caleb Threlkeld (1676–1728), was a dissenting clergyman and physician, who published the first scientific account of the flora of Ireland. By the time Threlkeld was born in London on 20 October 1788, the family were neither prosperous nor genteel but moved in the ranks of artisans and small tradesmen. This is important because these layers of English society were critical to the explosive growth of the missionary movement and its seedbed in the evangelical and Wesleyan religious revival. Threlkeld's father, a turner and brush maker, proposed that he "sail with a relation to the East Indies", then train as an apothecary before Threlkeld tried his luck on the stage. A significant moment in Threlkeld's life was his conversion, probably around the time of his marriage, to a more committed Christian life. He married Martha Goss (1789–1824) in 1808, when they were both still teenagers, and together they came under the influence of the Rev. Cradock Glascott (1743–1831), Vicar of Martha's hometown parish of Hatherleigh, in Devon, from 1781 until his death. An early follower of John Wesley, Glascott sided with the Calvinist party in the controversy over Arminianism and for a time served as a minister with the Countess of Huntingdon's Connexion, the Welsh Calvinist sect founded by Selina Hastings in 1783 (Harding 2003). The Threlkelds absorbed both Glascott's Calvinistic theology, preferring the strict interpretation of salvation by God alone, as well as his evangelical warmth. Initially, Threlkeld itinerated in rural Devon before convincing Martha, who was reluctant to leave England, that he should propose himself as a candidate to the London Missionary Society.

The London Missionary Society (1795), one of the great "voluntary" societies which emerged in the wake of the Protestant evangelical revival, was formed following a meeting in London in November 1794 "to spread the knowledge of

Christ among heathen and other unenlightened nations” (SOAS 2017: 10).⁸ Unlike the venerable “chartered” societies of the established churches, including the Society for Promoting Christian Knowledge (1698), the Society for the Propagation of the Gospel (1701) and the Society in Scotland for Promoting Christian Knowledge (1709), its finances depended on external fundraising rather than direct grants from government. The Society was non-denominational and from 1796 it embraced the “fundamental principle” that “its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church Order and Government (about which there may be difference of opinion among serious persons), but the glorious Gospel of the blessed God, to the heathen” (Goodall 1954: 2). Of the major British societies, the LMS was the least imperialist (Darch 2009: 5), reflecting its support base among the lower middle and artisan classes, the stronghold of liberal English and Welsh nonconformity. The LMS was governed by a Board of Directors made up of its constituent churches and managed through its annual general meeting held, from 1831 to 1891 at Exeter Hall. While overtly democratic, this was not extended to the missionaries employed under its aegis who were expected to follow the strict formal “Instructions” provided to every missionary prior to taking up a missionary appointment. In addition, the LMS missionaries to the South Seas were placed under the watchful eye of the Senior Colonial Chaplain, the NSW-based Rev. Samuel Marsden, who approved expenditure, liaised with government and offered hospitality and advice to missionaries coming to and from the Islands. The LMS was the least wealthy of the major societies, and this is a significant factor in the financial quagmire which enveloped Threlkeld’s Australian mission.

1.5.2 South Seas, 1816

Threlkeld’s subsequent work at Lake Macquarie can only really be understood in the light of his first missionary appointment with the LMS to the South Seas, where he was one of three “apostles” to Raiatea in the “Society Islands” (now French Polynesia) (Lovett 1899: 106). Threlkeld was initially unhappy that he was bound for the Pacific rather than to his first preference, which was to Africa. He sailed for the South Seas on 23 January 1816 but was detained for over a year in Rio de Janeiro on account of the illness of his wife and their first child. Once in the Islands, he committed himself to the new mission and its focus on the Word, which meant translation, education, preaching and printing the gospel in the Tahitian language. While Threlkeld was delayed in Rio, his fellow missionary

⁸For the early history of the Society to 1895, see Lovett (1899); Goodall (1954) continues to 1945, and Thorogood (1994) until the more recent era.

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William Ellis (1794–1872) brought the first printing press to the Islands. Within a year Ellis had printed thousands of copies of a spelling book, a Tahitian catechism with scripture extracts and the Gospel of St Luke, translated by Henry Nott (1774–1844) under the direct supervision of the military conqueror of Tahiti, Pomare II (Lovett 1899: 215).

Lancelot and Martha Threlkeld were collected from Rio by the same ship taking a group of four missionaries, including the Rev. John Williams (1796–1839), to the LMS mission in Tahiti. They arrived in Hobart on 21 March and Sydney on 12 May 1817 where they were welcomed by Governor Lachlan Macquarie and Samuel Marsden and given pastoral work in the colony. On 11 September 1818 the Threlkelds finally arrived in Huahine. After years of failure, the LMS mission to the South Seas was bearing a harvest of souls and these were eventful times. Following the military defeat of their rivals, the Pomare dynasty had made strategic use of the LMS missionaries to secure their conquest and broker advantageous relations with Christian powers. Mass conversion to Christianity, which began under Pomare II (c. 1782–1821), was proclaimed in regular reports published in the Society's *Missionary Chronicle* as a triumph of the gospel. From 1821 to 1829, the LMS appointed the Rev. Daniel Tyerman and a businessman, George Bennet, as a delegation “for the *furtherance* of the Gospel and for the promotion of *civilization* among the natives” (Sibree 1923: 207). Threlkeld's mission in Huahine and subsequently Raiatea was therefore conducted under the watchful eye of auditors neither of whom proved sympathetic to his perennial difficulties with complying with orders.⁹

Writing to the Society from Parramatta on 20 March 1824 (LMS. 1798–1968: box 2/ folder 3), the missionary and settler John Elder (1722–1836) warned that the extraordinary success in Tahiti could be a danger to other missionaries, who might be disappointed at the slow progress of their own enterprise, especially where there was no plentiful harvest (Matthew 9:35), but rather the “day of small things” (Zechariah 4:10) – not to be despised but a challenge to the spirit: “While the account published about Otaheite may have done good”, he suggested, “like a charm, in inducing many to support Mission, it may have done harm in discouraging other missionaries who not meeting with the same appearances, may be apt to think they had had no success at all” (LMS. 1798–1968: box 2/ folder 3). He

⁹Bennet and Tyerman's reports on their travels to the South Seas, New Zealand, Sydney, Java, Singapore, Macao, Canton, Malacca and Penang, India, Mauritius and the Cape of Good Hope were published in the *Transactions of the Missionary Society* and edited for publication by James Montgomery (1831). Tyerman died suddenly on 30 July 1829, which meant Bennet's hostile view of Threlkeld prevailed within the Society. Bennet died in London on 13 November 1841.

also warned that the success of the mission owed more to the Revolution that drove the missionaries to flee to Port Jackson in 1808 than to the Gospel. This would be relevant to the LMS mission to New South Wales, which soon pitched from crisis to crisis under Threlkeld's fitful command.

Missionary success in the South Seas mitigated the disruptive impact of epidemic disease, endemic warfare between rival chiefs and rapid transition to cash cropping and commerce in western goods including cloth, iron tools and alcohol. From Sydney on his way to Tahiti, Williams wrote on 2 September 1817, "We long to reach Tahiti. We hear that the word of the Lord is prospering wonderfully there. Our enemies, and even infidels, say that nothing but a miracle could have wrought such a change" (Prout 1843: 33). With direct experience of the fraught state of the mission, including the repeated need for the missionaries to retreat to Sydney, the Rev. Samuel Marsden was more cautious, advising the LMS party of the realities including the need for strict financial control at all times (Gunson 1974a: 19). Even Marsden was shocked, however, when in June 1819 the LMS cancelled the stipend allocated to the missionaries by the Sydney committee – ensuring they were entirely dependent on their patrons in Tahiti. This increased pressure on the missionaries to commercialise their work in the islands and hastened the transition from subsistence agriculture to cash crops and integration into the wider Pacific trade network.

Williams and Threlkeld represented a new generation of missionaries and a change from the thrifty, faith-led audacity of their predecessors. Both were older, better educated, and more knowledgeable in the ways of the world. Before coming to the mission, Threlkeld had had a modest career in business and on the stage, as well as receiving medical training in surgery and midwifery and the "British" or Lancasterian system of education prior to his departure (Gunson 1974a: 16–17). He had been taught preaching, biblical exegesis and English grammar by the Rev. Matthew Wilks, all the linguistic training he ever received prior to his adventures in Australia and the South Seas. Williams studied at the celebrated Dissenting academy conducted by Dr David Bogue (1750–1825) at Gosport, near Plymouth. With this polish, both Williams and Threlkeld were positioned between older and younger missionaries in Tahiti. The new arrivals were disturbed by the extent to which their colleagues were controlled by Pomare I, as well as by the impoverished state of the missionaries, whose children were running wild and naked with those of the Tahitians. After a series of tempestuous meetings, Williams and Threlkeld took up the invitation of the high chief, Tama-toa I, to move to Raiatea (Lovett 1899: 243), where they created a more democratic polity for the rising Christian community. As Garrett (1982: 26–27) explains, they

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established auxiliary societies to recruit native teachers who were largely responsible for the effective conversion of the Islands. To support the mission, they devised payments in commodities including pigs, coconut oil, arrowroot and cotton and, controversially, acquired a number of small ships – in which the missionaries held shares – which undertook mixed commercial and proselytising duties between the islands. Threlkeld introduced radical changes intended to limit the absolute power of Tamatoa, including a new law code (Williams 1839: 112) with trial by jury (Lovett 1899: 248) and congregational management of the church.

In his memoir of Williams, Ebenezer Prout (1843: 42) likened the passage of Williams and Threlkeld to Raiatea in September 1818 to that of Paul and Silas to Macedonia, the site of the first Christian mission to Europe as well as the missionary call, “Come over into Macedonia, and help us” (Acts 16:9 KJV). As soon as the Williams and Threlkeld families arrived, a great feast was prepared for them, consisting of five large hogs for Williams and his wife, and the same for the Threlkelds. In addition, they were provided with rolls of cloth and crates of yams, taro, cocoa nuts, plantain and bananas (Prout 1843: 43). On the spiritual front, Threlkeld and his fellow missionaries demanded the Islanders “utterly abolish” their idols (Isaiah 2:13). On Rarotonga, Williams (1839: 98–99) describes how these were given up to be exhibited in the chapel or to be sent to England.¹⁰ In return the people received books, including Tahitian catechisms, spelling books and scripture translations, which Williams argued were essential to the progress of literacy and conversion: “I think it a circumstance of very rare occurrence that a religious impression is produced upon the minds of a people, except by addressing them in their mother tongue” (Williams 1839: 104). In July 1822, Threlkeld and Williams despatched the forfeited gods to the LMS Museum in Blomfield Street in London, first opened in 1814 (Hooper 2007).¹¹ They were transferred to the British Museum in 1891 (Gunson 1974b: 308, n. 47).

Besides toppling idols and halting the practices of human sacrifice, polygamy and cannibalism, the missionaries shifted the economy toward trade goods that would support the growing missionary enterprise. In 1815, Marsden cautiously gave his approval to the missionaries taking items for barter with the natives, such as axes, hammers and hoes (Marsden 1818). On 24 March 1823, Williams

¹⁰ An image of two missionaries and their wives seated and receiving the toppled gods, together with the text “And the idols he shall utterly abolish” (Isaiah 2:18) appears on the front cover of Williams’ (1839) account of the Tahitian mission.

¹¹ See also Threlkeld’s letter to Judge Burton, 17 November 1838 (Gunson 1974b: 274): “It would not disappoint your expectations were you to call at the Missionary Museum, Mission House, Bloomfield Street, Finsbury Square, London, where all the Gods are deposited, and not one of them dare stir for the life of him!”

wrote to Marsden from Raiatea to celebrate the growing display of goods featured at annual missionary meetings: “You may rejoice Dear Sir in the accomplishment of the object to which your exhortations have been unremitting, & on which your desires have been constant placed, viz – The permanent introduction of the art of making sugar in these Islands – to which may be added – The Knowledge of Tobacco” (LMS. 1798–1968: box 2/ folder 2). On 20 May 1825, the LMS delegation used their valedictory letter to the missionaries to embark on a cotton factory which would save the Society the cost of clothing the missionaries (Tyerman & Bennet 1827: 299), noting that the Lord “loveth a cheerful giver” and the need to guard against covetousness. This was the ideal LMS mission: frugal, economically independent and tied to the world economy in desirable plantation-grown tropical commodities. Meanwhile conversion continued through the work of native teachers.

Also critical to the mission was the presence and participation of missionary wives. In Island society, wives were as highly valued, at least in hogs, as their husbands, and it was a substantial blow when Martha Threlkeld died in Raiatea on 7 March 1824, after a short illness. In a letter to the LMS Directors, Williams reported that on hearing the news, King Tamatoa, the chiefs and native deacons came to comfort Threlkeld, staying with him all night prior to the burial (Prout 1843: 139). Almost immediately, Threlkeld decided to return to England – partly to find a new missionary helpmeet, without whom he felt unable to continue the Raiatea mission. Alternatively, according to the former LMS missionary James Hayward, writing from Sydney on 2 July 1824 (LMS. 1798–1968: box 2/ folder 2), Threlkeld mainly wished to return to London so as to justify his controversial decision to change the date of the Sabbath on Raiatea.¹² The LMS delegation, Tyerman and Bennet, agreed to Threlkeld’s departure, no doubt regarding this as an opportunity to ease tensions between rival missionary parties. Leaving his three younger daughters with missionary friends, Threlkeld left for Sydney with his son Joseph Thomas. He never returned to Tahiti. His friend John Williams, martyred on the beach of Erromango in Vanuata in 1839 and subsequently cannibalised, became, with David Livingstone, one of the most celebrated of all Congregationalist missionaries.

¹²Hayward supported Threlkeld in his bitter dispute with J.D. Lang, leaving his position as elder in Lang’s Scots Church and helping to establish a Congregational Church in Sydney (Gunson 1974b: 325).

1.5.3 Sydney and Caddie, 1824

Threlkeld and his son Joseph arrived in Sydney on 19 August 1824 and, as on his previous arrival, the missionary was allocated preaching duties along the circuit of Non-conformist chapels of the colony. The oldest of these was Ebenezer Chapel (1808–1809) on Cattai Creek near Windsor, a bastion for Threlkeld's Calvinistic Methodism, though the site was later captured by mainstream Scottish Presbyterians. Thomas Arndell (1753–1821), who had been an assistant to Surgeon General John White of the First Fleet, was among those who contributed to the cost of the chapel (Fletcher 1966), built just cross the river from Arndell's still surviving 1821 cottage and historic grain silos (Boon 2017: 217). In 1807, Arndell married Elizabeth Burley alias Dalton (1766–1843), a former convict indicted for stealing fourteen linen handkerchiefs and transported for seven years on the "Lady Penrhyn" in 1787. On the voyage she conceived a child following a liaison with a seaman (Gillen 1989). The Rev. Samuel Marsden signed an affidavit that he married the Arndells in St Matthew's Anglican Church in Windsor; the marriage prospered, and Arndell raised Elizabeth's children as his own. Although resigned to marriage in the established church, Elizabeth had been baptised in Swallow Street Scotch Church in Westminster, London, and seems to have transmitted her Scotch Calvinist religious preferences to her family. While Fletcher (1966) refers to Arndell as an Anglican, it seems likely the family favoured Ebenezer Chapel at Cattai, which attracted a series of Independent, Calvinist preachers, including LMS missionaries passing to and from the South Seas (Gunson 1974a: 21).

Threlkeld had few social pretensions and had no problem courting a currency lass when invited to visit the Arndell family at their farm, "Caddie Park" (now Cattai National Park), on the Hawkesbury River. He soon proposed to Sarah Arndell (1796–1853), then 28 and eighteen years his junior, exciting her with the prospect of a missionary partnership. Marsden was again the celebrant, marrying them in St John's Parramatta on 20 October 1824 (*Sydney Gazette*, 21 October 1824: 3). In his Public Journal, Threlkeld asked God to bless their union, "making us helpmeets to each other in our Missionary employment" (Gunson 1974a: 21). Sarah helped raise Threlkeld's four surviving children by Martha Goss, as well as five more who arrived between 1825 and 1834. In the colony, Threlkeld put the health of his family first, and it is testimony to his commitment that, with the exception of his first-born, all nine of the children were living when he died in 1859.¹³ In tragic contrast, of the ten children of John and Mary Williams, only

¹³Dates of births, deaths and marriages, with sources, see Rev. Lancelot Edward Threlkeld, 1788–1859, Australian Royalty, <<https://australianroyalty.net.au/>> (Accessed 1 July 2019).

three survived their peripatetic missionary travels. The Arndells and Threlkelds retained their Congregationalist values, as reflected in the handsome memorial to Lancelot and Sarah in the Independent section of Sydney's Rookwood Cemetery (see Appendix B).

It was possibly in 1824, while dividing his time between Sydney and Cadie, that Threlkeld began the first of his thorough researches into Aboriginal languages. Before his arrival at Newcastle in 1825, he had already collected the "Specimens of the language of the Aborigines of New South Wales to the northward of Sydney" (Threlkeld 1824b), based on elicitation sessions with an unnamed speaker (or speakers). Perhaps he made contact with them while staying on the Hawkesbury. This eleven page manuscript has about 460 words and phrases and 204 short questions and sentences (Threlkeld 1822–1862: 104–106), and is accompanied by a single page headed "Songs of the Natives of New South Wales to the North of Sydney" (Threlkeld 1822–1862: 107). Capell (1970: 23) identified the handwriting as Threlkeld's, "agreeing with the writing of the unpublished Gospel of St. Mark", but there are still significant mysteries about this manuscript. It is undated, and the only indication of where the language elicitations took place is the vague reference in the title: "to the northwards of Sydney". There is a general consensus among linguists that the language of this collection is HRLM (Wafer & Lissarrague 2008: 168–174, Lambert & Lester 2006), but there are some small phonological and lexical differences from the dialect recorded at Lake Macquarie.¹⁴

This is just one of several language manuscripts included among the unpublished Threlkeld papers in the SLNSW (see Appendix A). The authorship of the other three has never been positively established. One is headed "Port Macquarie" and includes 196 words and a few short phrases and sentences (Threlkeld 1822–1862: 104–106). It is in a different hand and has been attributed to Threlkeld's daughter (Capell 1970: 23). As well, there are two collections from northern Australia: "Native Language Port Essington Australia" (Threlkeld 1822–1862: 119–120) and "Native Language at Port Raffles New Holland" (Threlkeld 1822–1862: 121–122).¹⁵ While it is possible to speculate on the origin of these, there is no certainty about how they came into Threlkeld's hands, and he seems to have found no further use for them. They are not included in either of his comparisons of the

¹⁴For further discussion of this manuscript see Karskens and McKenna (2019: 102, and forthcoming).

¹⁵Port Essington was a short-lived colony on the Coburg Peninsula, in what is now the Northern Territory. It operated from 1824 to 1849. Port Raffles, a short distance to the east, was even more short-lived (1827–1829).

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linguistic features of a number of Aboriginal languages published in 1839 and 1850.¹⁶

In Sydney, the LMS delegation found much to admire, reporting in a series of letters: “This colony is, we doubt not, destined by Divine Providence to be a great nation, and is in very flourishing circumstances” (Tyerman & Bennet 1827: 290). At the same time, they were also deeply concerned at the conditions of the Aboriginal people and secured the agreement of the Governor for a new mission which would for the first time be conducted in the Aboriginal language. Threlkeld, now re-married and planning to return to the South Seas, agreed to “devote himself to this great work” and that this could be done without any injury to the mission in the South Seas. Tyerman and Bennet were also pleased that there was a better feeling toward the Aboriginal people and their potential for Christian uplift. Previously, there had been agreement that there was no prospect of instructing the Aboriginal people in their own language:

When we came to this colony, all with whom we conversed agreed with us that it was a very desirable thing to give christian instruction to the natives, towards which we were informed nothing had been done. But they were also persuaded that the object could never be accomplished, except indeed that a few might perhaps be taught sufficient English to understand something of religion. There was an almost perfect unity of opinion in the colony (we know not one exception) that it would be impracticable to obtain the language, and even if it could be obtained, that it would be found too poor to be of any use in conveying moral and religious ideas. (Tyerman & Bennet 1827: 294)

Now not only the LMS, but also the Wesleyans and the Anglican CMS were contemplating a mission of this type.¹⁷ After considering possible sites for a mission, rejecting first Moreton Bay and then Bathurst and Wellington Valley, the delegation settled on the location of Reid’s Mistake, south of Newcastle, which they had viewed with Threlkeld, informing the LMS in their letter of 8 February 1825: “The natives here are numerous, more accessible than those about Sydney, etc. and less immoral. They expressed themselves glad to hear that a person was

¹⁶For the first comparison, published in his “Annual Report” on the Mission for 1839, see Gunson (1974a: 161). For another comparison, based on a different set of data, see Threlkeld (1850: 70–71).

¹⁷For the Wesleyan mission and the scandal about its claims for rapid progress in the language, see Roberts & Carey (2009). The CMS mission to Wellington Valley also attempted a linguistic mission, though with less success than Threlkeld. See Carey (2004).

coming to reside among them, who would teach them good things” (Tyerman & Bennet 1827: 294). Following his reconnoitre of the site, Threlkeld received detailed Instructions from Daniel Tyerman and George Bennet, dated from Sydney, 24 February 1825 (Threlkeld 1822–1862: 18–22). Threlkeld was advised to “take a house at the Town of Newcastle for a short period”, which he proceeded to do, and then to “erect a suitable residence … on some appropriate spot with the limits of the land which has been given”. His first task, however, was to learn the language:

As a knowledge of the language of the Natives must be regarded as essential to the success of your Mission, you will deem it your duty, while the house is in progress, as well as after you have taken up your abode in it, to be using your best efforts to acquire it; while it will greatly facilitate the progress of your work, to make yourself familiar with their customs, superstitions, and habits. By a knowledge of these, you will see what the principal difficulties opposing your success are, while an intimate acquaintance with their language will enable you to communicate that information, respecting the Gospel of Jesus, which will be best adapted to remove the obstacles, and to ensure success. (Threlkeld 1822–1862: 18)

Besides learning the language, Threlkeld was instructed to seek to “abandon their debasing habits, and to imitate those of civilized society”. He was to set up Schools, “for the instruction of all” and to seek to heal both their mental and their physical woes. As his highest duty, he was urged to master the language and to preach to the Aboriginal people in their own language.

The preaching of the Gospel being the great means which is ordained of God, to effect the conversion of sinners, and to promote their sanctification and meetness for glory, and to break down the vile superstitions which degrade the heathen world, your immediate solicitude will be, to acquire such a knowledge of the language of the people among whom you are to dwell as to be qualified, as soon as possible, to preach to them, in their own tongue, the wonderful works of God. (Threlkeld 1822–1862: 19)

Threlkeld lost no time in carrying out these instructions. Only months after his arrival in Newcastle, he sent a manuscript of his “Orthography and Orthoepy” to Governor Brisbane (Threlkeld 1825) and another copy with his letter to the LMS dated Newcastle, 10 October 1825 (Threlkeld 1825: box 2/ folder 3).

1.6 “Bahtahbah” LMS mission to NSW, 1825–1829

Initially, Threlkeld intended to return to Raiatea with his bride; instead, he accepted an offer to begin a mission to the Aboriginal people of New South Wales. The choice was not without complications, and Governor Brisbane originally proposed that a fully-funded government mission should be undertaken at Moreton Bay (now Brisbane), or possibly Wellington Valley, where a controversial mission had been conducted by the Wesleyans (Roberts & Carey 2009). According to Threlkeld’s (1828) highly contested account of the mission,¹⁸ both sites were rejected in favour of a new LMS mission to Lake Macquarie, near Newcastle, on a government land grant of 10,000 acres held “in trust for the Aborigines of Lake Macquarie”, but without a stipend or assigned servants. The wording here is important, because the land was neither a grant to the missionary society nor to its missionaries but rather a trust for the Aboriginal people. In his Public Journal for 26 January 1825, Threlkeld notes his “many misgivings of heart” resulting from his continued financial dependence on the distant directors of the Society (Gunson 1974a: 85). Threlkeld’s personal understanding of the subsequent saga can be traced through his extensive public and private journals. There are valuable and complementary interpretations of the resultant tangled history of the LMS and the Lake Macquarie Mission by Gunson (1974a, 1974b) and Johnston (2006), though what follows is based on a fresh interpretation of the sources, including a number which have come to light in recent times.

From May 1825 until September 1826, Threlkeld lived in Newcastle, where the Commandant allowed him the use of the Government Cottage. Here he focussed on learning the language and corresponded with his humanitarian friends, including the Attorney General Saxe Bannister and Lieutenant Richard Sadlier, on behalf of Aboriginal people (Gunson 1974a: 94). Sadlier was a “pious Protestant” who had charge of the boys’ Orphan School in Liverpool and was visited by the Quaker travellers James Backhouse and George Washington Walker (Backhouse 1838: 5).

Progress in the new mission was slow and full of frustration. In Raiatea, Threlkeld had been accustomed to living in close proximity to a large population of native people with their own villages and strict hierarchical social order. He was never alone but supported by a team of like-minded missionaries who shared his spiritual, linguistic, and commercial objectives to teach, civilise and convert

¹⁸For the vigorous rebuttal of Threlkeld’s claims (1828), see the copy annotated by George Bennet in the National Library of Australia (Call number mc N 1475). One of the milder objections is to the note on the cover, requesting that “Persons who may accidentally obtain a perusal, will abstain from publishing its contents”, to which Bennet’s response is: “A ridiculous pretence! Everyone will instantly see that this note is intended to insure its further diffusion”.

the people. There had been rapid progress in learning the language which was the medium for teaching and preaching and the work of translation was well advanced. But in Sydney, Newcastle and Lake Macquarie, Threlkeld was isolated and financially dependent, costs were high and there were problems of security. On 7 May 1825, the day he said goodbye to the LMS delegation and sailed from Sydney to the former penal colony of Newcastle, Threlkeld noted in his Journal that the “greatest danger is from robbers. Newcastle having but just immerged from being a penal settlement the most choice rogues are of course here” (Threlkeld 1824a: fol. 3v). The handwritten annotation in the LMS was more concerned at the high costs: “Estimate for building the cottage £325 !” and “Appears to have determined to employ the natives in the erection of a house for the mission” (Threlkeld 1824a: fos. 5–5v). Neither prospect accorded with the delegation’s instructions to observe the most stringent economy, secure financial independence and embrace opportunities to support the mission from cheerful giving.

In 1826, Threlkeld moved his family to the newly constructed mission house at “Bahtahbah”, overlooking Belmont Bay and centrally located on the grant of land which covered the entire northern peninsula of Lake Macquarie. Access to Newcastle was provided by a track, constructed at considerable financial angst to the Society, but a source of constant concern to Threlkeld because of the danger from ruffians, often former convicts, who frequented the site. His 1827 Report stressed the difficulties of obtaining a sufficient number of Aboriginal people to stay close to the mission, given the many rival attractions provided by Newcastle and even distant Port Stephens, including alcohol, prostitution and wheat flour rather than corn meal (Threlkeld 1827: Circular).

1.6.1 Orthography and Orthoepy (1825, 1827)

One of Threlkeld’s earliest challenges was to establish the most appropriate way of spelling an Australian language. This was seen clearly by him as his most significant initial task, but it was one in which he was not entirely successful. At first, he compromised with his own best intuition and used “English” (ie, non-phonetic) spelling. The introduction to the 1825 “Orthography and Orthoepy” states:

The connection existing betwixt the British and the Aborigines is the reason for adopting the English alphabet as a foundation for the native tongue. The tables show the fixed sounds of the letters and syllables agreeably to the English examples ... Time only can decide on its practicability. (Threlkeld to LMS, Newcastle, 10 October 1825) (LMS. 1818–1831: box 2/ folder 3)

All missionaries were expected to begin by “fixing” the language – so that a consistent set of rules might be followed by subsequent missionaries, and that converts might be able to recognise the same words wherever they occurred.¹⁹ This created very considerable difficulties in societies where there were many subtle distinctions between languages separated by small distances and spoken by only small number of people. For pragmatic and political reasons, missionaries also attempted to secure a single literary language with ascendancy over other varieties.²⁰

Threlkeld also had to contend with Marsden, who opposed both missions to the Aboriginal people and attempts to learn their languages. Even in New Zealand, where Marsden enthusiastically backed the mission, Marsden objected to experts such as the Rev. S. Lee, Professor of Oriental Languages at the University of Cambridge, who had published a Maori grammar for the Church Missionary Society in 1820 (Lee & Kendall 1820). After spending an afternoon struggling with Kendall and Lee’s grammar, he was ready to abandon the attempt, noting: “as the New Zealanders were so quick in learning our language and could pronounce the vowels so well according to our custom, I thought it would be advisable to retain the English pronunciation of the vowels, as this would greatly facilitate the acquirement of the language” (Elder 1932: 374). Such views were anathema to advocates of the linguistic mission, which placed a premium on preaching and teaching in the language of the natives. After 1830, Threlkeld was instructed to change the spelling system to that recommended by the committee charged with management of his second mission at Ebenezer (T.C. Harrington to Threlkeld, 13 May 1830) (Gunson 1974b: 252–253).

1.6.2 Specimens of the Language (published 1827)

After deciding on a system of spelling, Threlkeld’s next task was to accumulate vocabulary and sentences to build up a model of the language. To the LMS he announced his intention of continuing to progress his work with the language and of delivering new instalments as each section was completed. He was as good as his word and, by September of 1825, had completed, in manuscript, “Specimens of the Language of the Aborigines”; this was published with his Report for 1827 two years later. Dismayed with the many challenges to the mission, Threlkeld (1827) lamented that the “Specimens” were “all that could be obtained for encouragement at this time”.

¹⁹The orthography for Tahitian was fixed from about 1822 (Gunson 1974a: 73, n. 30).

²⁰For the hegemonic implications of this practice see Landau (1995), and for missionary linguistics in Australia, Carey (2004).

“Specimens” was a relatively simple production, and Threlkeld was right about its limitations. Nevertheless, it reflects his commitment to absorbing the language in the field rather than trying to force it to comply with European grammars. Threlkeld’s Preface (1827: iii) explains that he was not attempting to make a “speculative arrangement of grammar”, but simply to choose, out of some fifteen hundred examples, the “most satisfactory”. At this stage, Threlkeld did not consider that he was ready to begin the work of conversion but was more concerned to demonstrate the capacity of the language. The Preface makes reference to “my Black teacher”, which suggests that some of the content may have been obtained from Biraban. Until he could master the language, more spiritual progress would have to wait: “To attempt instruction before I can argue with them as men, would be injurious, because Christianity does not make its votaries mere machines, but teaches them how to give an answer to every one that asketh” (Threlkeld 1827: iv). In accordance with this dictum, the model sentences all concern secular matters, grouped into four sections: pronouns, interrogative sentences (What? What is this? Why does she cry there? On account of the corpse she is crying), imperative sentences (stop, remain, be still, let it be, do not strike her) and a final page with “specimens of the different tenses of the verb”. The places named include Newcastle (*Mulubinbah*) and Sydney (though not Lake Macquarie) and an unidentified location called *Pahmi*, but not scriptural placenames. Similarly, the individuals named in the sentences were living people, including *Berahbahn* (Eagle Hawk), *Bumburukahn*, Patty, Dismal and Bun, as well as Europeans, Threlkeld and Mr Brooks, but there were no scriptural names. That was for the future.

1.7 “Ebenezer” government mission, 1831–1841

Except for his tentative progress in acquiring the language, Threlkeld’s first mission was a more or less unqualified disaster. Following his repeated failure to stay within moderate financial constraints or to recognise the authority of their agent, Samuel Marsden, the LMS withdrew its financial support in 1828. Threlkeld dated the termination of his association with the Society from 20 October 1829 (Gunson 1974a: 114). From this time until 1841, Threlkeld’s mission was funded by the colonial government, with the support of the established Church of England, on Threlkeld’s own land grant. In 1831, the Colonial Secretary advised that the government would allow him to retain his four convict servants, with allowance for their clothing and rations and an additional salary of £150 (Gunson 1974a: 115). At last, he had some financial security and relative independence.

The second mission began on 29 December 1831, the day Threlkeld moved from the old mission site on the east side of Lake Macquarie to the new site on

the west side (Gunson 1974a: 115). Threlkeld named it “Ebenezer”, invoking the Ebenezer stone of 1 Samuel 7:12, a verse made popular through Robert Robinson’s 1758 hymn “Come, Thou Fount of Every Blessing”.²¹ It was a popular name for mission stations, including the Moravian mission near Lake Hindmarsh in Victoria and the Rhenish Society mission in the Cape Colony, which was visited by Backhouse and Walker (Backhouse 1840: 59, 71). It might also have recalled, for the Threlkelds, the Ebenezer Chapel on Cattai Creek, where they first met.

From the beginning, the new mission re-affirmed an emphasis on the linguistic project but broadened its remit to the needs of the established church. The mission was given more sympathetic support, which included a committee made up of Archdeacon W.G. Broughton (1788–1853), Assistant Colonial Secretary T.C. Harington (1798–1863) and the Rev. William Cowper (1778–1858), meeting in the office of the short-lived Church and School Corporation.²² One of the committee’s first acts was to direct Threlkeld to adopt a new spelling system, modelled substantially on that already in use by CMS missionaries in New Zealand and the Pacific – the very model so opposed by Marsden (T.C. Harington to Threlkeld, 13 May 1830) (Gunson 1974b: 252–253). Threlkeld happily complied. The Committee’s oversight had other consequences. In his First Report to Archdeacon Broughton, Threlkeld agreed to suspend work on scripture to complete a new commission for a selection of prayers from the Anglican liturgy and “an history from the old testament for the use of the Aborigines” (Threlkeld to Broughton, 9 January 1832) (Gunson 1974a: 115). The translation of the prayers was completed by 1834 (Threlkeld 1834a), however the Old Testament readings do not appear to have survived. The Ebenezer mission was therefore the site for the production of all of Threlkeld’s major grammatical studies as well as his substantial achievements in translating scripture.

1.7.1 An Australian Grammar (1834)

In relatively quick succession, using the new spelling system, Threlkeld published *An Australian Grammar* (1834b) and *An Australian Spelling Book* (1836a). In the *Grammar*, Threlkeld fulsomely thanked his new patron, Archdeacon Broughton, for “these first fruits of labour under your auspices”, and the Society for

²¹The verse continues: “Here I raise my Ebenezer/ Hither by Thy help I’ve come/ And I hope by thy good pleasure/ Safely to arrive at home.”

²²The charter of the Church and School Corporation, which provided generous support to the Church of England in the colony, was abolished in 1833. On his arrival in the colony, Bishop Broughton was forced to preside over a much reduced provision for the Church, which affected both missions to the Aboriginal people and education (Kaye 2009: 57–58).

Promoting Christian Knowledge for subsidising the costs of publication. He also explained why he had abandoned the “English” orthography in favour of the “Polynesian”, with some modifications (Threlkeld 1834b: vii). Threlkeld alerted readers to the differences between languages across the continent, but also suggested that all would prove related in some way. He also included a section on “barbarisms” – words that in his opinion had been introduced by sailors and, “in the use of which both black and whites labour under the mistaken idea, that each one is conversing in the others language” (Threlkeld 1834b: xi).²³ As with *Specimens*, the first two parts of the Grammar are secular and pragmatic. Part III is different and includes ethnographic details about spirit beings, including *Ko-in*, *Tip-pa-kal*,²⁴ *Pór-ráng*, names of sacred places, such as *Pór-ro-bung* (name of a Mystic Ring), and common places, such as *Bo-un* (on Wallis’s Plains), *But-ta-ba*, (name of a hill on the margin of the lake), *Mu-lu-bin-ba* (the site of Newcastle). There is also an extensive vocabulary naming birds, plants, animals, objects, parts of the body and verbs. The linguistic examples are more systematic than in the *Specimens* and arranged to demonstrate the different uses of the verb. For the first time, the selections indicate that Threlkeld (1834b: 121) was attempting to preach and teach in the newly acquired language: “Who made the sun? Jehovah did”, or: “He did good, some were blind, he made them to see”, but these are considerably outnumbered by more prosaic matters, or by Threlkeld’s (1834b: 128) no doubt frequent appeal to Biraban to continue the interminable lessons: “Speak to me in the black’s language”, he might say, or “Stay, stay, that I may have some conversation”.

Threlkeld was meticulous in informing the highest levels of colonial government of the progress of both his linguistic efforts and the mission. He sent a copy of the *Spelling Book* to Governor Richard Bourke, who had succeeded Ralph Darling in December 1831 and would remain until 1837.²⁵ He forwarded copies of the mission reports to Sir John Franklin in Van Diemen’s Land in 1839, and to Sir George and Lady Gipps in 1840. Simultaneously, he continued to work on his translations of the Gospel of Luke, completed in 1831, Mark, completed in 1837, and the unfinished Matthew (begun in 1837).

²³The words include *boojery* ‘good’, *bail* ‘no’, *boge* ‘bathe’, *boomerang* ‘a weapon’, *jin* ‘a wife’, *kangaroo* ‘an animal’, etc.

²⁴Written *Tip-pa-hal* in the *Grammar*. This is undoubtedly a misprint.

²⁵For acknowledgement, see G.K. Holden to Threlkeld, 6 June 1836 , H. Watson Parker to Threlkeld, 20 May 1840 (Threlkeld 1822–1862: 39–42).

1.7.2 Australian Spelling Book (1836)

The *Spelling Book* is quite different to Threlkeld's earlier publications because it was intended to be used not by other missionaries or linguists but by native speakers of HRLM, in order to teach them how to read. For this reason, letters, words and sentences (apart from the guide to pronunciation) are listed without translation. In his report from Lake Macquarie in 1827, Threlkeld indicates that he had a small class of eight Aboriginal children and had been trying to teach them "the Alphabet in their own language" (Gunson 1974a: 96), but that he was unable to keep them with him because of the competing attractions of Newcastle. The *Spelling Book* provided the means to teach literacy, though it is doubtful if any children ever learnt to read in this way. As Threlkeld (1828–1846: 126) reported in his diary, Biraban began to learn the vowels in 1831, but otherwise made no progress in literacy in his own language.

Like other primers or introductory readers, the *Spelling Book* begins with consonants, vowels and numbers (sections 1–3) before progressing to words (4–5) and short phrases (7). There are then a series of lessons, beginning with short sentences from scripture and progressing to lengthier passages. While it seems unusual today for an introduction to reading to be taken exclusively from the Bible, this was the normal expectation of elementary reading material for all children. It is also an indication of the progress that Threlkeld was making in the language, and in his ultimate objective of translating the entire Bible. Selections come from all parts of the Bible, the Old and New Testaments, the Prophets and the Acts of the Apostles. It also suggests which texts Threlkeld found potentially the most useful in introducing Christian concepts to the subjects of the mission.

As a primer, or first reader, the *Spelling Book* had its limitations. The nine sections or *winta*, follow a progression which is based primarily on an outline of the Christian catechism, rather than a selection based on easy introduction to the challenges of reading and writing. Hence, the first section, titled *Eloi* ('God'), includes texts on the love and creative power of the one God, and the second outlines his might and mystery: for God "all things are possible" (Matthew 1:26). The third section is headed *Pirriwul* (*piriwal* 'chief, king')²⁶ and concerns Jesus Christ, "who is Lord of all" (Acts 10:36), with further texts in the next section on

²⁶HRLM words in italics are Threlkeld's original forms; those in brackets are taken from the word lists in Lissarrague (2006: 113–166), using the latter's phonemic orthography, slightly adapted. For example, Lissarrague's *piR[i]wal* has been simplified, above, to *piriwal*. Such adaptations have been necessary for contemporary pedagogic purposes, as reflected in Edgar-Jones and Burgman's *Wanarruwa Beginner's Guide* (2019). I thank James Wafer for providing the transliteration into modern orthography of the examples in these footnotes.

the need to call on God, who “is nigh unto all them that call upon him” (Psalm 145:18); a “good shepherd” (Psalm 23:1) who is “full of compassion and merciful” (James 5:11). Winta 5, entitled *Ngoro* (*nguru* ‘three, third’) concerns the Trinity, which must have been rather confusing for neophyte readers; and winta 6, on the Holy Spirit (*Marai Yirriyirri*), includes the warning against “him that blasphemeth against the Holy Spirit” (Luke 12:10). The first engaging narrative which might appeal to children comes in winta 7, which translates the nativity story and the coming of the Messiah from Luke 2:9. Winta 8 has stern texts on the Atonement and Judgment to come, “for if God spared not the angels” (2 Peter 2:4); but the final lesson, winta 9, is taken from Matthew 6:9, and it is the Lord’s Prayer.

While the restlessness of his young mission charges meant that little if any of this carefully structured pedagogic program is likely to have hit home, the lessons did have another purpose. By preparing these translations into HRLM on topics connected with central Christian themes, Threlkeld was obliged to make necessary decisions about which HRLM words to use for notions such as God, Lord, angel, heaven and hell, spirit and soul. In some cases, he was forced to retreat and adopt loan words, such as *Eloi* or *Jehova* for God, *Tartarus* for hell, *Angelo* for angel, or *Shépu* for sheep. For other concepts, he found a suitable HRLM word, including *moroko* for heaven (*muruku* ‘heaven, sky’), *Ngolomullikan* for Saviour,²⁷ *Marai Yirriyirri* for Holy Spirit (*yiririri* ‘sacred’, *maray* ‘soul, spirit’) and *Pirriwul* for Lord (*piriwal* ‘chief, king’). These were all necessary for the grand project still to come, the translation of whole books of scripture.

1.7.3 Selection of Prayers (1834)

The removal of the support of the LMS and its replacement with the colonial government required a shift in the focus of the mission. Threlkeld placed a renewed and intensified emphasis on the linguistic mission, but the priorities of the established church saw a lesser emphasis on *scriptura sola* (‘scripture alone’) as the mode of instruction and preaching. The authorities of the established church wanted there to be translations of prayers and the Anglican liturgy, as well as passages from the historical books of the Old Testament which were welcome by Christians of all persuasions. Threlkeld duly complied.

In his First Report to Archdeacon Broughton on 9 January 1832, Threlkeld advised that he had set aside the final revision of St Luke, “until a manual of selected prayers from the Liturgy, and an history from the old testament for the use of the Aborigines shall be completed” (Gunson 1974a: 115). Broughton also

²⁷In the current orthography this would be *ngulumalikan*, which could be interpreted as ‘one who perfects’. Threlkeld appears never to have provided a gloss of the verb *nguluma*.

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wished that the linguistic work pioneered by Threlkeld should be made available to the missionaries of the Anglican Church Missionary Society (CMS) at Wellington Valley. In a letter dated 6 August 1832, the archdeacon requested “such parts of your grammatical Introduction to the Aboriginal Language as you may have completed” to be given to William Watson and Johann Christian Sebastian Handt. Threlkeld obliged, but when the sheets were returned, he was no doubt irritated to find that four sheets had been retained at Wellington Valley (Gunson 1974a: 116). That Threlkeld could be difficult is all too evident; however, he was generous and supportive with his work on the language, and consistently ensured that copies were distributed as widely as possible, not only to patrons in the church and colonial government but also to public libraries and learned associations.²⁸ This was despite the fact that conflict over who deserved intellectual credit for the work of translation and the high prestige of being the first “apostle” to translate the gospel into a new language marred the Wellington Valley mission, as it did the work of translation elsewhere.

The Selection of Prayers for the Morning and Evening from the Service of the Church of England was completed in manuscript by 1834 (SLNSW A 1446). Like the scripture selections at the end of the *Spelling Book*, this compilation consists of continuous prose, with the original from the *Book of Common Prayer* provided at the rear of the manuscript. It is not clear if Threlkeld or any other minister ever used these prayers in a liturgical setting. Broughton was a conservative high churchman and so, unsurprisingly, the texts he selected for translation show little in the way of innovation, or concession to his presumed Aboriginal hearers. They open with a text from 1 John 1 on the need for confession.²⁹ This is followed by the General Confession from the Book of Common Prayer of 1662, then morning and evening prayers, with the usual conclusion.³⁰

1.7.4 Old Testament stories (before 1834)

Also at Broughton’s suggestion, Threlkeld completed translations of a number of Old Testament stories, intended as reading lessons. Although this work is currently untraceable, Threlkeld (1836b) provided a relatively detailed description

²⁸ Among the Threlkeld Papers at the SLNSW (1822–1862), there are acknowledgements for these.

²⁹ 1 John 1: “If we say that we have no sin we deceive ourselves and the truth is not in us: but if we confess our sins God is faithful and just to forgive us our sins and to cleave us from all unrighteousness.”

³⁰ “The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.”

of its contents in his 6th Annual Report for Broughton, a copy of which he forwarded to the LMS.³¹ In giving an account of his method of teaching, he notes that sections of the Old Testament, “had been translated also to form reading lessons” as well as “means of instruction in divine truth”. They included “The Creation of the World”, “The Creation of Man and Woman”, “Institutions of Marriage”, “The Fall of Man”, “Of the Deluge”, “The Confusion of Tongues at Babel”, “Abraham interceding for Sodom and Gomorrah” and the “Destruction of Sodom and Gomorrah”. Threlkeld expressed some frustration that the message of these powerful scriptural narratives was not being heeded with sufficient attention: “Billy Blue, when riding out with my son one day in the bush, was asked what he thought of the account which was read to him? He replied, that he thought it was all gammon that master had told him about the Creation, for who was there who saw God create man!” (Gunson 1974a: 134).

1.8 Scripture translation

The final phase of Threlkeld’s linguistic project, the end to which all his previous studies had been directed, was the translation of scripture. There were a number of reasons why missionaries focused with such determination on the translation of the gospel. Scripture was fundamental to the work of proselytisation, persuading individuals of the good news that was necessary to salvation and conversion to Christianity. In the British Empire, the major British missionary societies worked with the British and Foreign Bible Society (BFBS) to ensure that translations of scripture, into all the languages necessary for the global missionary movement, were available for the work of teaching and conversion to Christianity. The Bible Society recommended that translators not work alone, but accept the support of a committee of experts. Indeed, without such support it was unlikely that their work would receive endorsement or publication.³² Equally important, translators were instructed to choose a central language when commencing their work to avoid the waste of Christian money (Bliss 1891: 406).

Given the high status attached to this activity, it is surprising how few translations into any Australian indigenous language were printed prior to the late twentieth century. The *Encyclopedia of Missions* (1891: 573) has a lengthy article on scripture translation and an Appendix which lists Bible versions by language

³¹Also published by Gunson (1974a: 115).

³²According to Bliss (1891: 398): “The general rule of the British and Foreign Bible Society on this subject is as follows: ‘That whenever it is practicable to obtain a board of competent persons to translate or revise a version of the Scriptures, it is undesirable to accept for publication the work of a single translator or reviser’.”

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and geographic area. Of 269 translations listed, Australia is represented by a single word: “nothing” (Bliss 1891: 573). This was not entirely accurate. In 1966, the Bible Society prepared a catalogue of all its holdings in the Oceanic languages of Australia, New Zealand, that part of Australia and New Zealand and the adjacent islands administered by Australia, and all the main island groups of the North and South Pacific (Dance 1963). Of the 712 printed scripture translations into the languages of this vast area, there were four from Australia. The earliest of these was Lancelot Threlkeld’s 1857 revised translation of the Gospel of St Luke, which was extensively edited by John Fraser. Fraser (1892: xi) states that “this translation remained in manuscript and had disappeared” yet he had recently discovered a copy in the Public Library of Auckland which was now published for the first time. Fraser also had his edition of Threlkeld’s *Luke* separately printed for private circulation. A copy of the offprint edition was donated to the Bible Society by Fraser himself and is Chapter Two of this volume. In a letter dated 28 May 1892, which accompanies the copy in the Bible Society’s collection, he wrote:

From the title page herein enclosed you will perceive that our N.S. Wales Government has just published a volume on the Australian Languages. Part of that volume is the Gospel by St Luke in an Australian Dialect. As this part of the volume is quite unique and is likely to continue to be so, I have got a few copies of it printed separately, and herewith send a copy for your Society’s Library, if you will do me the honour of accepting it.³³

Fraser’s courtesy is also probably responsible for the copy of the same offprint in the collection of the London Missionary Society.

A modified scan of Fraser’s edition of Threlkeld was the basis for the new edition of the Awabakal Gospel of St Luke published by the Bible Society in 1997. Unfortunately, at two removes from Threlkeld’s original manuscripts, this introduced new errors, despite the best intentions of Christians from the Newcastle region who collaborated in its production.³⁴ The 1997 edition has a significance beyond that of the original, however, as a gesture in the contemporary movement for reconciliation between Indigenous Australians and modern churches.

³³Fraser to Secretary, British and Foreign Bible Society, 28 May 1892. Cambridge UL, Bible Society’s Collection.

³⁴Not all accents from Fraser are reproduced, although they are important for understanding what Threlkeld intended; and a note assigns the fourth (and final) manuscript version to the collection of “Sir James Grey” (Threlkeld 1997: 7), rather than Sir George Grey, the former governor whose patronage of Threlkeld and enthusiasm for ethnographic research was significant in the development of scientific collections in the colonies of South Australia, New Zealand and South Africa – all of which benefitted from his rule.

The new edition bears a statement, signed by church leaders from across Newcastle: “This ... Gospel of Luke was presented to the indigenous communities of the greater Newcastle area on Sunday, 14 December 1997 at Cullen Park, Belmont, as a symbol of our desire to be reconciled and to walk together now and in the future.”³⁵ Below are the signatures of church leaders, listed alphabetically by their surnames, representing the Assemblies of God Churches, Churches of Christ, Anglican Diocese of Newcastle, Catholic Diocese of Maitland-Newcastle, Greek Orthodox of Newcastle, Seventh-day Adventist Church, Presbyterian Church of Australia, Lutheran Church of Australia, Baptist Union of NSW, Uniting Church in Australia, and the Salvation Army. Similar moves have been made by churches throughout Australia, but this one was especially powerful, not least because it created a bond linking the modern churches with the first major missionary work.

As the longest extant written work in any of the Aboriginal languages of south-eastern Australia and the first translation of any book of scripture, Biraban and Threlkeld’s translation of the Gospel of St Luke has iconic significance for Indigenous communities in Newcastle, Lake Macquarie and the Hunter River region, for historians of missionary linguistics and for all Australian Christians. It is unique, and likely to grow in status as other language revitalisation projects continue.³⁶ The next section traces the development of translation as it progressed from manuscript to print.

1.8.1 Gospel of St Luke (1831, 1832, 1857)

Working closely with Biraban, Threlkeld’s first efforts to translate the Gospel of Luke were presented in a Circular Report to the LMS on 8 October 1828 (Gunson 1974a: 100–101). Using basically the *Specimens* orthography of 1827, he provided a translation of Luke 7:11–12, which gives an account of Jesus coming to Nain and raising a young man from the dead. This passage is provided with an interlinear gloss in which at least some of the morphemes are treated as distinct components. Threlkeld’s comprehension of the linguistic structure of the language was advancing, and he was clearly reluctant to accept that the translation was acceptable if he could not parse every word. In a letter to Archdeacon Broughton on 18 July 1829, he was pleased that: “I am now as far as the 8th of St Luke’s Gospel, which gospel I hope to render into their language this year” (Gunson

³⁵See the Introduction (Threlkeld 1997: 3).

³⁶It is difficult to know if the translated Gospel of St Luke would have been capable of being read by a native speaker. Gunson (1974a: 2) estimated its accuracy at “about fifty per cent”, though he does not explain how he arrived at this figure.

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1974a: 106). Unfortunately, he seems to have finally worn out Biraban's patience with the work of translation and he lamented that he was often without any natives at the mission, "especially the one who assists in the language" (Gunson 1974a: 106).

By October, Threlkeld was able to report to Marsden (Threlkeld to Marsden, 26 October 1829) (Gunson 1974a: 106), his nemesis, that he was engaged "in a rough translation of St Luke" and had completed fourteen chapters, after which he would be equipped to teach the blacks in their own language. The Gospel of Luke was a weapon in the missionary's campaign to continue with translation work despite Marsden's scepticism and the withdrawal of funding: "I do not perceive it my duty to abandon the long neglected Blacks of this country possessing the knowledge I have already attained" (Gunson 1974a: 107). He made the same claim to the Directors of the London Missionary Society in a letter written the same day: "I am engaged of instructing the Aborigines of N.S. Wales, in this vicinity, in the truths of the Gospel in their own tongue", though only claiming to have completed as far as the 11th chapter rather than thirteen (Threlkeld to Messrs Hankey and Orme, 29 October 1829) (Gunson 1974a: 107).³⁷

It was possibly something of a relief when Archdeacon Broughton suggested to Threlkeld that he put aside the translation of Luke and undertake some minor translating projects instead (Threlkeld to Broughton, 9 January 1832) (Gunson 1974a: 115). By the time of his Second Report to Broughton on 21 January 1833, he could observe much better progress: "The Gospel of St Luke ... requires only some slight alteration in doubling consonants &c in order to accord with the rules which are found to arise in the natural construction of the language" (Threlkeld to Broughton, 21 January 1833) (Gunson 1974a: 117). Since the Aboriginal people were continuing to avoid the mission, it might also be suspected that progress depended to some extent on the contribution of Threlkeld's son, Joseph, "who speaks fluently the native tongue" (Gunson 1974a: 117). The following year, in his Report dated 28 December 1833, Threlkeld claimed the work was all but complete, simply awaiting final correction (Gunson 1974a: 119). The following year he advised the Colonial Secretary that he had been using the texts to preach to "small parties of the natives, sometimes in the open air, sometimes in my barn" (Threlkeld to Alexander M'cleay, 7 November 1834) (Gunson 1974a: 120). By the next year, Threlkeld listed the Gospel of St Luke as among the main "subjects" of his missionary activity, but without further annotation (Threlkeld 5th Report, 2 December 1835) (Gunson 1974a: 123).³⁸

³⁷In a letter to Governor Ralph Darling on 26 October 1829 the number of chapters was also given as 14 (Gunson 1974a: 107).

³⁸The other "subjects" are accompanied by such comments as "under revisal", "In manuscript" and "In progress".

The choice of Luke's gospel is an interesting one from the point of view of Threlkeld's mission. Of the three synoptic gospels (Matthew, Mark and Luke),³⁹ it provides the longest account of the birth and childhood of Christ. It also has the only versions of a number of important parables and miracles, including the Good Samaritan (Luke 10:25–37), the Rich Fool (12:13–21), the Prodigal Son (15:11–32), Lazarus and the Rich Man (16:19–31), and the Pharisee and the Tax Collector (18:9–14). The theme of these parables is that wealthy elites face a challenge in meeting the strict ethical conditions of Christian teaching, with its obligations to the poor and those excluded from society. Threlkeld lived his life in accordance with these virtues, repeatedly demanding justice for those at the margins of society, such as the Aboriginal people, or those oppressed by such examples of an unfeeling and mercenary bureaucracy as his superiors in the London Missionary Society or the colonial establishment in New South Wales.

Luke's gospel also provided a series of useful stories which could be incorporated into elementary instruction in literacy or preaching in the native language. The key method for either spontaneous preaching or a sermon within a formal religious service was to select a text and then explain its significance to the people. When preaching to the American Indians, David Brainerd, one of Threlkeld's heroes, frequently chose texts from Luke (Edwards 1826: 300, 317, 328, 330), including Luke 13:24–28: "Divine truths fell with weight and power upon the audience, and seemed to reach the hearts of man" (Edwards 1826: 330). Without a reliable translation of scripture, it was not possible to preach with authority. Beyond its direct importance for proselytism, extracts from the Bible formed the basis for most primary instruction for the poor. Instruction in the Bible was not just for native students in mission schools. Both the major systems of primary education, the Lancasterian system of the Quaker Joseph Lancaster (1778–1838), favoured by Non-conformists such as Threlkeld, and the Bell or Madras system of the Scottish Episcopalian Andrew Bell (1753–1832), used scripture extracts as the foundation for elementary reading and writing.

1.8.2 Gospel of St Luke: The manuscripts

There are two known manuscripts of Threlkeld's translation of Luke's gospel: one in the State Library of New South Wales (MLMSS A1325), dated 1831; and a second version of 1857, made at the request of Sir George Grey, which is now in the Grey Collection at the Auckland Central City Library (GMS 83). Also in

³⁹The three Synoptic Gospels of Matthew, Mark and Luke follow a similar narrative frame which differs from the fourth Gospel of John. For a solo translator, such as Threlkeld, it was considerably less work to translate the synoptics than John.

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Auckland, there is a Lexicon for the Gospel of St Luke (GMS 82), which was never finished but sent posthumously to Sir George Grey following Threlkeld's death. All three manuscripts were written in Threlkeld's neat, copperplate handwriting. Though prepared "for the press", they were not published in his lifetime, but appeared in print, for the first time, in 1892, in editions prepared by the Maitland schoolmaster John Fraser.

For the stages in the preparation of this major translation project, we are largely reliant on Threlkeld's meticulous dating in the original manuscripts, and on the account given in his *Australian Reminiscences*, published in *Christian Keepsake* in 1835. At that time, Threlkeld claimed he had completed three revisals of the text, and that it only awaited the completion of the grammar and orthography before it could be submitted to the press (Gunson 1974a: 42). According to his annotation to the copy in the State Library of New South Wales (A1325), he began a second revision on 10 January 1831 and finished it eight months later, in August of the same year. The final revision was undertaken at the request of Sir George Grey and completed on Saturday, 7 November 1857 (Gunson 1974a: 72, n. 4).⁴⁰

1.8.3 Gospel of Mark (1837)

Having completed Luke's gospel, Threlkeld wrote, in his Report of 1836 for Bishop Broughton, that he had begun translating Mark, "after which I propose Matthew and John, which with Luke already accomplished will complete the Evangelists". Significantly, he no longer suggested that the revisions would be made with the assistance of Biraban, but rather of his son, "from the superior knowledge he has acquired of the Aboriginal language" (Gunson 1974a: 134).

Threlkeld completed his *Evangelion Mark-úmba* ('Gospel of Mark')⁴¹ in 1837. It was a substantial project, which took him 283 numbered pages to complete. Threlkeld evidently worked on the translation for six months – though there are many signs that he did not consider it adequate. The date on the top of the first

⁴⁰If Threlkeld had completed three revisions by 1835, and the 1831 MS held by SLNSW (A1325) is the one he refers to as his "second" revision, there must have been a third produced between those two dates. This would make the 1857 version in the Grey collection the fourth revision. The lack of manuscripts for the "first" and "third" revisions suggests either that they no longer exist (or are perhaps still to be located), or else that the numerical sequencing is not intended to be taken too literally. Allowance may need to be made for partially corrected drafts and similar interim provisions. I thank Jim Wafer for this observation.

⁴¹Full title: *Unni ta Evangelion Ngiakai Yitirrir Töttóng-pittul-mulli-ka-ne Jesu-úmba Krist-ko-ba Upatoara ta Mark-úmba* (literally, 'This is the Gospel called the Joyous News of Jesus Christ written by Mark').

page is Tuesday, December 13, 1836. The final date, at the end of the sixteenth chapter, is 23 June 1837. Threlkeld's Mark was therefore begun about five years after his translation of Luke, the first complete version of which was produced in 1831. It appears that Threlkeld was unsatisfied with the Mark translation, and there are many indications in the sole surviving manuscript that it was still in a relatively incomplete state. These include numerous underscored words, with marginal annotations indicating alternative readings or concepts for which he was unable to find an appropriate term in HRLM. The alternative readings often give the impression that Threlkeld was reserving a set of queries to put to Biraban, his principal informant. Not all the queries are answered. Perhaps Threlkeld was unable to make an appointment with Biraban or another native speaker. Some of these unanswered queries relate to problematic words or concepts.

There is an indication of the limitations of the translation in some challenging passages, for example, Mark 15:16, where three words are simply adopted from the KJV, which has: "And the soldiers led him away into the hall, called Praetorium". Threlkeld seems not to have been able to find a suitable translation for "soldier" or "hall" or "Praetorium", so they all appear in the verse. The next verse has "purple" and "Crown", also undigested, though in this case both terms are underscored and marked with a query, so it is clear that Threlkeld was aware that it would be better to find some other way to translate them. While the difficulties of finding or creating words for concepts or objects utterly beyond the experience of an Indigenous hunter-gatherer people cannot be minimised, perhaps some effort might have been made to adapt local ideas. Is there no food or fragrant substance, for example, that might have been substituted for "myrrh" or "wine" (both Mark in 15:23)? In the text, Threlkeld often places alternative readings within angle brackets. Thus, even in this imperfect version of his final completed translation, Threlkeld reveals himself to be a painstaking linguist – one who, aware of his deficiencies, attempted to set targets for improvement by consultation, probably with a native speaker.

In a facing comment to Mark 3:4, Threlkeld wrote, "In Luke it is muroko tin to [p. 40]." This internal evidence supports the surmise, indicated also by the dates on the manuscripts, that, before he turned to Mark, Threlkeld had revised Luke to a point where he could treat it as a reliable standard. The choice of Luke as a first translation project is noteworthy, because Mark, the shortest of the gospels, is generally the earliest to be translated in missionary endeavours. Luke, on the other hand, the longest gospel and the one, it is generally believed, written by the same writer as Acts, has the most challenging theology and narrative.

1.8.4 Gospel of Matthew (1834–)

In 1834, Threlkeld noted in his *Australian Grammar* that he had “just commenced” his work on Matthew, and also that he was continuing his instruction of “two native youths in writing and reading their own language”. In addition, he was providing reading lessons selected from the Old Testament, presumably from his translations of Old Testament stories (now missing) and from the structured lessons in his *Australian Spelling Book*.

The manuscript of the Matthew translation is actually dated “July 10th 1837”, and the title page indicates that the work (or, at least, this version of it) was begun at Kurri Kurri. This is the only surviving draft, sketched out as far as Matthew 4:19, with the same kinds of queries and annotations as found in the Mark manuscript. The lack of other versions suggests that Threlkeld never completed this last major translation project. He did, however, finish and publish an analytical work on HRLM in 1850, after the mission had closed and he had relocated to Sydney. This is called *A Key to the Structure of the Aboriginal Language*.

1.9 Linguistic note on the Hunter River Lake Macquarie language (HRLM)

It seems unlikely that the Hunter River Lake Macquarie language had a name, other than that associating it with the region in which it was spoken. In the title of his translation of the Gospel of St Luke, Threlkeld calls it the language of “the Aborigines, located in the vicinity of Hunter’s River, Lake Macquarie & tc., New South Wales”. The “& tc.” hints that the language boundaries were not fixed with any certainty, at least as far as Threlkeld was able to discern. Given the immense disruption created by European colonisation, leading to population collapse together with the near destruction of the Aboriginal language and culture in this region, this is hardly surprising. The same regional identification is followed in the title of Threlkeld’s HRLM grammar (1834b) and spelling book (1836a). For his edition, the Scottish-born schoolteacher, John Fraser (1892) named it “An Australian language as spoken by the Awabakal people the people of Awaba or Lake Macquarie (near Newcastle, New South Wales)”. HRLM is the term adopted by Lissarrague for her *Salvage Grammar* (2006) and has the advantage of being concise and reflecting the naming practice of those with access to native speakers. It is used throughout this volume.

There were at least three distinct dialects of HRLM for which a large number of names have been recorded, with widely varied spelling. Where HRLM

1.9 Linguistic note on the Hunter River Lake Macquarie language (HRLM)

was once spoken, contemporary Aboriginal communities identify themselves by these dialect names, including “Awabakal” for that spoken at Lake Macquarie and by Biraban, Kurringgai for the southern dialect, Wonnarua and Worimi for the Hunter River dialect, and possibly, Geawegal for that on the upper reaches of the Hunter River (see Map 2 in Appendix C). Note that these dialect names and regions differ from the named local land councils recognised by the New South Wales Aboriginal Land Council.

The territory covered by speakers of the dialects of HRLM was extensive and appears to have stretched along the Pacific coast from the Hunter River in the north, across the Central Coast, and ending somewhere north of Sydney. In a report to the NSW Legislative Council in 1838, Threlkeld suggested that the language extended inland along the Hunter River for about sixty miles. This is a region of approximately 22,048 square kilometres (8,500 square miles) and today includes some of the most productive land in Australia, incorporating the Hunter Valley wineries and coal fields, and one of the world’s most important centres for thoroughbred horse breeding and training. For size comparison, the ancestral land of the speakers of HRLM was more than 25 per cent larger than the traditional boundaries of Yorkshire, which at 15,000 square kilometres (6,000 square miles) was England’s largest county. There is some uncertainty about where the language boundaries of HRLM and its various dialects should be placed, but other languages were spoken both around the modern city of Sydney and beyond the Hunter River and there are likely to have been zones where bilingualism and mutual intelligibility was common. Lissarrague (2006: 12–14) discusses the sources and evidence for the extent and distribution of the language, referring to previous linguistic studies by colonial linguists and missionaries such as Hale (1846), Fraser (1892) and Müller. Given the status of HRLM as one of the best recorded languages on the east coast of the Australian continent, now the home to approximately 350,000 people on the Central Coast, and 680,000 in the Hunter region, including the city of Newcastle, it is surprising how few specialist studies there have been of the original language. It remains a region where many Indigenous Australians choose to live. According to the Australian Bureau of Statistics, the 2021 Census enumerated over 23,000 Aboriginal and Torres Strait Islander people in the Hunter Valley (excluding Newcastle); for the Newcastle and Lake Macquarie region the number was just under 20,000, while for the NSW Central Coast the number was 17,000. Of this 60,000, it is unknown how many trace their ancestors to the Hunter River Lake Macquarie area, but Aboriginal and Torres Strait people make up a large and culturally engaged community. There are active efforts at language revival.

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HRLM belongs to the Pama-Nyungan family of Australian languages, along with more than 300 of the more than 400 languages of Australia identified by Ethnologue, the online archive of the Summer Institute of Linguistics. Of the 400, 224 have survived with living speakers while 190, including HRLM, are extinct. Threlkeld found it challenging to learn HRLM when compared with his previous experience acquiring Raiatean. However, he does not ascribe this to any innate complexity of the language which in some ways provides an inviting opportunity for language revival. HRLM has a relative straightforward phonology for English speakers, including two rhotics and just three vowels. There is a useful beginner's guide to learning Wanarruwa (ie, HRLM) by Sharon Edgar-Jones, Albert Burgman and Jim Wafer (2019). This follows the orthography and grammatical guidelines summarised by Lissarrague (2006), who is also the source for the precis of the language which follows.

In terms of grammar, HRLM is a suffixing language, with variations in the meaning of core morphemes placed at the end of words. It has both independent pronouns, as in English, as well as markers for person (first, second and dual) and case. It is highly inflected, with nouns and adjectives forming nine cases: absolute, ergative, instrumental, perlative, locative, allative 1, allative 2, ablative, causal, dative and genitive. Mysteriously, Threlkeld (1834b: 10) recognised seven declensions, which do not exist, and just seven cases, all of them encountered in traditional grammars of Greek and Latin: genitive, dative, acquisitive, vocative, and ablative.

Threlkeld (1834a: 28–74) had great difficulty determining the structure of the verb in HRLM, possibly because of the challenge of identifying verb roots, a common feature of other Aboriginal languages. He claimed to identify fifteen “kinds” of verbs, possibly because he was looking to discover separate categories of active and passive verbs, which occur in Latin and Greek, but not in HRLM: 1. active transitive; 2. active intransitive; 3. active transitive reciprocal; 4. continuative; 5. causative by permission, or preventive with a negative; 6. causative by personal agency, or, those which denote the exertion of personal energy to produce the effect upon the object; 7. causative by instrumental agency; 8. effective, or, those which denote an immediate effect produced by the agent on the object; 9. neuter, or, those which describe the quality, state, or existence of a thing; 10. double, or those that denote an increase in the state, or, quality, or energy; 11. privative, or those which denote the absence of some property; 12. imminent, or those which denote a readiness to be or to do; 13. inceptive, or those which describe the state as actually beginning to exist; 14. iterative, or, those which denote a repetition of the state or action; 15. spontaneous, or, those which denote an act of the agent's own accord. There are no conjugations in HRLM (unlike Latin which has four),

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so this curious list may be the result of Threlkeld's determination to press the matter in his grammatical conversations with Biraban. Threlkeld goes on to identify six tenses, all familiar from traditional grammars: 1. present; 2. preter-perfect 3. perfect past aorist; 4. pluperfect; 5. future definite, and 6. future aorist. He also identified three moods: imperative, permissive and subjunctive.

To deal with the variety of verbs in HRLM, Lissarrague (2006) describes eleven tenses: present (habitual), present (concurrent), future (near), future (general), past (general), past (distant), past (recent), imperative, hortative, unrealist, hypothetical, and apprehensional, two aspects (continuous, iterative), and two voices (reflexive, reciprocal). There are also a number of derivational suffixes, which Threlkeld found particularly confusing, for intransitivity, verbalising and causation. Then there are “clitics”, or unstressed bound pseudo-words, which are common in English, but were not clearly identified by Threlkeld either.

Wafer & Carey (2011: 120–125) noted some of the problematic aspects of missionary linguistics, especially, as is the case with the Threlkeld/Biraban translations, where the only evidence of an extinct language are scripture translations, grammars and word lists created with the intention of evangelisation. In the absence of native speakers, or speakers of closely related cognate languages, it is highly challenging to determine what reliance can be placed on translations as evidence of the living languages for which they have become, effectively, the mausoleum. We asked whether, despite the numerous obstacles, it was possible to extract additional linguistic information from these sources. On the basis of one grammatical example, we concluded that Threlkeld appears to have had more intuition about the functioning of some aspects of HRLM than might be supposed from his formal works of grammar, such as the *Australian Grammar* (1834b).

This might be demonstrated from the use of the clitic =pa. Threlkeld (1834b: 76) defined *Ba* as an adverb of time meaning ‘when, at the time that’, and that it must always be followed by *Ngai-ya* meaning ‘then, at that time governed by the following particle’. However, this is a very limited explanation of its full range of meaning and uses. According to Anderson (2005: 9), simple clitics are “unaccented variants of free morphemes, which may be phonologically reduced and subordinated to a neighbouring word.” Using examples from the Lissarrague database of HRLM texts, which include Threlkeld's *Specimens of the Language* (1824b, 1827), *Grammar* (1834b), and *Key* (1850), but not the Gospel of St Luke or other scripture translations, Wafer suggested that it is possible to identify Threlkeld's mistakes in the use of =pa, especially in his own compositions rather than elicitations from Biraban. Despite some slips, Threlkeld's knowledge of the language was “surprisingly good” and reflected the kinds of error expected of any

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second language learner (Carey 2010: 132). He was able to identify and deploy all the major uses of this clitic =pa, despite his inability to define these uses in his conventional grammar. Deeper analysis will require the attention of a trained linguist, using modern editions of HRLM scripture.

Beyond its linguistic repertoire, the HRLM gospels are a rich resource for investigating translation strategies deployed in the colonial era for “fixing” a previously unwritten language. They demonstrate the extent to which missionary translators resorted to neologisms, archaisms and borrowing to expand unwritten languages for scripture. As noted above, for his *Spelling Book* (1836a), Threlkeld had already made key decisions about which words to use for terms and concepts for which there was no HRLM equivalent and did his best to avoid simply importing the relevant Hebrew, Greek, Latin or English word. This was in line with the policy of the British and Foreign Bible Society, which asserted that all languages were fit vehicles for scripture, including those which were in unwritten form. This was a marked departure from pre-modern scripture translation, where scripture was invariably translated into the prestige written language of the civil power, including Latin and Greek in the ancient and medieval world, and Spanish, German and English in the age of European empires.

The following table, using examples from the HRLM Gospel of St Luke suggests some of the solutions which Threlkeld and Biraban found to these problems (see Table 1.1). All are taken from Threlkeld’s unfinished “Lexicon to the Gospel according to Saint Luke”, sent in 1859 to Sir George Grey by Threlkeld’s son following his father’s death and now in the Grey Collection of Auckland City Library (Threlkeld 1859). Threlkeld provided this explanation of the use of the Lexicon, originally intended to support his two grammatical studies, which were exhibited in London at the Royal Exhibition of 1851:

This Lexicon will only refer to words used in the Gospel of the Apostle Saint Luke, but for the exemplification of those tenses and cases as may not be used therein reference must be made to the Australian Grammar, and to the Key to the Structure of the Aboriginal Language.

As he had done for the manuscript of the Gospel of St Luke, Threlkeld (1859: fol. 5) inserted a portrait of Biraban in the front of the Lexicon, “[a]s a tribute of respect to the departed worth of M’Gill, the intelligent Aborigines, whose valuable assistance enabled me to overcome very many difficulties in the Language much sooner than otherwise would have been accomplished”. As the following examples show, Threlkeld favoured borrowing from Greek and Hebrew for the terms used to translate religious concepts or beings (Beelzebub, Eloi, Jehovah).

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He also transliterated letters which challenged native speakers, including all sibilants and vowels other than a, o and i. For alien plants, food, and natural phenomena, he retained the English, as he did for numbers. He left scriptural names largely unchanged, except where they included letters which were not part of HRLM. The large number of borrowings from Greek, as well as English, suggest Threlkeld wished to avoid the appearance of over reliance on English words. For new HRLM readers, who may have known English, it would involve considerable additional memorisation. For evil characters, he drew on traditional HRLM words for traditional healers and sorcerers (*Ka-ra-kul*).

Like other missionary translators, Threlkeld was sensitive to the risk of using indigenous terms for traditional spiritual concepts at odds with Christian beliefs and theology. For example, he explains that *Ma-mu-ya* ('a ghost') should not be used to translate the Holy Ghost, because this word referred to the ghost of a dead person, not a living spirit being, whether of God or Man. It was less challenging to find words to translate moral concepts, which would appear to cross cultural lines. Hence, *Man-ki-ye* ('one who habitually takes'), *Man-ki-yi-kara* ('do not steal'), and even *Man-ki-ye-nukung-ka* ('a rapist'), along with *Ma-ta-ye* ('a glutton'). The proper term for a living spirit *Ma-rai*, is used for various terms, including that for the soul. There are words for feeling and emotion, ranging from angry (*Buk-ka-kay-ke*), to meditative (*Min-ki*), the word for a fellow feeling, or a feeling of sympathy, compassion or penitence. Finally, from the word for being ready (*Mi-ring-il*) comes a term for one who takes charge, a Saviour (*Mi-ro-mul-li-kan*).

Table 1.1: Selected terms and definitions from Threlkeld's Lexicon of St Luke (1859).

Lexicon of St Luke	Gloss
<i>Abel</i>	English, Abel
<i>Abel-umba</i>	Of, belonging to Abel
<i>Alphai</i>	From the Greek Alpheus
<i>Basileo</i>	From the Greek. Kingdom
<i>Beelzebub</i>	From the English, Beelzebub
<i>Bing-ai!</i>	An affectionate address to a Brother. Brother!
<i>Buk-ka-kay-ke</i>	To be in an angry, wrathful, savage state, an avenger
<i>Bum-bum</i>	A reduplication. Kiss, Kissing
<i>Bum-bung-ngul-li-ko</i>	For to take a kiss by force
<i>Bun-kil-li-ngel</i>	The place of smiting. The threshing floor. The pugilistic ring. The field of battle.

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<i>Calf</i>	English, Calf
<i>Centurion</i>	English, Centurion
<i>David</i>	Da-bid. From the Greek. David. The Aborigines do not pronounce either V, or F, generally substituting B for V as above, and P for F as Pish for Fish.
<i>De-bil-de-bil</i>	A reduplication. Insensitive. A term used for some evil being of whom the Aborigines, are exceedingly afraid.
<i>Elia</i>	English from Elias
<i>El-o-i</i>	From the Hebrew Eloim, God.
<i>Evangelion</i>	From the Greek, Evangelion. The Gospel
<i>Gentile</i>	English, Gentile
<i>Grammatece</i>	From the Greek Scribes
<i>Jehova</i>	English, Jehovah
<i>I-e-ro, I-e-ron</i>	From the Greek Temple
<i>Jesu, from the English</i>	
<i>Jesou, from the Greek</i>	Jesus
<i>Jew, English</i>	Jew
<i>Kai-bung</i>	Light, of any kind, Lamp, Candle
<i>Kai-bung-ngel</i>	The place of the light, as the Candlestick, Lamp
<i>Kaisara</i>	
<i>Kaisa</i>	From the Greek, Caesar
<i>Kaisa-um-ba-ta</i>	It is that which belongs to Caesar. That which is Caesar's
<i>Ka-ra-kul</i>	One who cures by charms; A sorcerer, a Doctor; a Physician; One who belongs to the Faculty of charmers.
<i>Ka-u-mul-li-ngel</i>	The place where the gathering together is caused. The place of assembly; the council chamber; the parliament house.
<i>Kau-wul-lo ko-na-ra</i>	A great multitude; a mob, or an agent. Did, does, or will do, according to the tense of the verb
<i>Ka-va-na</i>	From the English Governor
<i>Lepro</i>	From the English Leprosy
<i>Ma-bo-ngun</i>	A widow
<i>Mai-ya</i>	A maker; a serpent; the serpent genus
<i>Mal-ma</i>	Lightning

<i>Ma-mu-ya</i>	A Ghost, the spirit of a departed person, not the spirit of a living person which is <i>Marai</i> , which see [below]. It would be highly improper to say <i>Ma-muya yirriyirri</i> , literally the Holy Ghost, to convey our idea of the Holy Ghost because the term would mean to an Aborigine the Holy Ghost of some dead person, whereas <i>Marai yarriyurri</i> means the Holy Spirit of some living being, whether of God or Man.
<i>Man-ki-ye</i>	One who habitually takes; an habitual taker; a thief.
<i>Man-ki-yi-kara</i>	Prohibitory, do not steal; do not take; do not receive.
<i>Man-ki-ye-nu-king-ka</i>	A taker of woman; a woman stealer; an adulterer
<i>Ma-rai</i>	Spirit; Soul, of a living being, not a Ghost.
<i>Ma-rai-kan</i>	One who is a spirit; being spirit; possessed of a spirit; having a spirit.
<i>Ma-rai mu-run-ba</i>	Spirits belonging to you; your spirits; your souls
<i>Ma-ta-ye</i>	One habitually given to greediness
<i>Min-ki</i>	A fellow feeling; a something within a person, a sensation; the feeling of sympathy, sorrow, compassion, penitence, patience, repentance, pondering.
<i>Min-ki-kan</i>	One who sympathizes; feels; repents etc. A Penitent; being penitent
<i>Mi-ring-il</i>	Ready; prepared to remove; to go on a journey; to battle
<i>Mi-ro-mul-li-kan</i>	One who takes charge of; to take care of; to watch over; to keep; to save from harm; A Saviour.

Further study of the terms devised for scripture translation will potentially broaden knowledge about the emotional register of HRLM, the range of conversations it facilitated, and its capacity to cross the cultural void between coloniser and colonised.

1.10 Conclusion

Towards the end of his time at Lake Macquarie, Threlkeld seems to have been overwhelmed by pessimism about the fate of the language and its people. The mission was closed at the end of 1841, and he had moved to Sydney by the end of 1843. But even as late as 1837, Biraban (McGill) and other speakers of the language had not entirely abandoned the mission. From Threlkeld's lengthy 7th Report,

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dated 30 December 1837 and addressed to the Colonial Secretary, it appears that McGill had once again returned to the mission, not to be evangelised but to work: “We have now M’Gill and his tribe employed at a job of Burning off for which 6 of them receive daily rations of Tea, sugar, tobacco, Flour and beef, with the promise of Clothes when the work is completed” (Gunson 1974a: 140). With this Report, Threlkeld included a printed copy of the 15th Chapter of the Gospel According to St Luke.

Work on translation of the other gospels had not entirely ceased. Threlkeld’s 8th Report (1838) listed the Gospel of St Mark as completed and in manuscript, which indicates that the work of translation was at least under contemplation. Unfortunately, neither Bishop Broughton in Sydney, nor the SPCK in London supported further financial subvention to the project. In a letter of December 1834 to the SPCK, Broughton wrote that he did recommend publication of the first of Threlkeld’s gospel translations:

Although the translation of St Luke’s Gospel into the aboriginal language afforded a most gratifying proof of the industry and ingenuity of Mr Threlkeld and I had every reason to be in my own mind satisfied of the accuracy of the version ... I could not but be sensible of the impossibility of subjecting it to such a scrutiny and test, as would be necessary to afford general assurance that the work conveyed an accurate representation of the original. (Gunson 1974a: 172, n. 41)

To his contemporaries, it seemed there was no scholarly or evangelistic reason for issuing Biraban and Threlkeld’s various scripture translations in print. Today the situation is rather different. In the Hunter Valley, Newcastle and Lake Macquarie region, there is an active language revitalisation movement underway. This has generated teaching materials including a *Beginners’ Guide* to the language (Edgar-Jones & Burgman 2019). The present historical introduction is intended to support this movement. Hopefully, this will lead to the publication of a modern edition or editions of the Gospel of St Luke, Gospel of St Mark, and Gospel of St Matthew. There are a number of reasons to anticipate this future scholarship. Modern editions will expand the known vocabulary of the HRLM language and make possible a more nuanced understanding of its structure. Steele (2024) has provided the basis for ongoing research of this kind.

Perhaps the friendly working relationship between Biraban and his missionary can serve to inspire co-operation and mutual respect among these diverse parties and future collaborations between Indigenous Australians, historians, ethnographers and historians of missionary linguistics.

Part II

**L.E. Threlkeld's translation of the
Gospel by St Luke (print)**

THE GOSPEL
BY
ST. LUKE,
IN
AN AUSTRALIAN LANGUAGE.

PRESENTATION COPY.

100-101

THE GOSPEL BY ST. LUKE.

THE
GOSPEL BY ST. LUKE

TRANSLATED INTO

THE LANGUAGE

OF THE



A W A B A K A L

BY

L. E. THRELKELD.

NOW FOR THE FIRST TIME PRINTED.

FROM THE ORIGINAL MANUSCRIPT,
IN THE 'SIR GEORGE GREY COLLECTION' OF THE PUBLIC LIBRARY,
AUCKLAND, N.Z.

Sydney:

CHARLES POTTER, GOVERNMENT PRINTER.

1891.

THE AUTHOR'S PREFACE.

IT is a matter of fact that the aborigines of these colonies and of the numerous islands of the Pacific Ocean are rapidly becoming extinct. The cause of their extinction is mysterious. Does it arise from the iniquity of this portion of the human race having become full?—or, that the times of these Gentiles are fulfilled?—or, is it but the natural effects of iniquity producing its consequent ruin to the workers thereof in accordance with the natural order of God's government of the universe? Whatever may be the result of speculative theories in answer to these queries, there remains one grand question incontrovertible, “Shall not the Judge of all the Earth do right?”

The providence of God has permitted ancient nations, together with their languages, and numerous tribes, with their various tongues, to pass away and others to take possession of and dwell in their tents, just as we in New South Wales and the neighbouring colonies now do, in the place of the original inhabitants of the land.

The numbers of the aborigines, both in Australia and the South Sea Islands, have always been overrated, and the efforts that have been made, on Christian principles, to ameliorate their condition, have been more abundant in proportion to the number of these aborigines, than have ever been any similar efforts towards the hundreds of millions of heathens in other parts of the world.

My own attempt in favour of the aborigines of New South Wales was commenced in the year 1824, under the auspices of the London Missionary Society, at the request of the deputation from that Institution sent out for the purpose of establishing Missions in the East, and urged likewise by the solicitations of the local Government of this colony. The British Government sanctioned the project by authorizing a grant of 10,000 acres of land, at Lake Macquarie, in trust for the said purpose, at the recommendation of Sir Thomas Brisbane, the then Governor of the Australian Colonies.

In 1839, the London Missionary Society abandoned the mission, broke faith with me, and left me to seek such resources as the providence of God might provide, after fifteen years' service in their employ. The Colonial Government, being perfectly acquainted with all the circumstances of the case, stepped in and enabled me to continue in my attempt to obtain a knowledge of the aboriginal language, and the British Government subsequently confirmed the new arrangement.

Circumstances, which no human power could control, brought the mission to a final termination on December 31, 1841, when the mission ceased, not from any want of support from the Government, nor from any inclination on my own part to retire from the work, but solely from the sad fact that the aborigines themselves had then become almost extinct, for I had actually outlived a very large majority of the blacks, more especially of those with whom I had been associated for seventeen years. The extinction of the aborigines is still progressing throughout these colonies. The last man of the tribe which formerly occupied the site of Sydney may now be seen sitting by the way side, a paralytic, soliciting alms from passers by, and this he does from choice, rather than enter the Benevolent Asylum. Those who drive by in their carriages along the South Head Road often throw him a sixpence or so, and thus he is bountifully provided for in his native and beloved stale of freedom.

Under such circumstances, the translation of the Gospel by St. Luke can only be now a work of curiosity,*—a record of the language of a tribe that once existed, and would have, otherwise, been numbered with those nations and their forgotten languages, and peoples with their unknown tongues, who have passed away from this globe and are buried in oblivion.

Elliot, the missionary to the North American Indians, made a translation of the Scriptures into their language, which has recently been published ; but only one Indian now remains who knows that dialect.

This translation of the Gospel of Luke into the language of the aborigines, was made by me with the assistance of the intelligent aboriginal, M'Gill, whose history is attached.† Thrice I wrote it, and he and I went through it sentence by sentence, and word for word, while I explained to him carefully the meaning as we proceeded. M'Gill spoke the English language fluently. The third revisal was completed in 1831. I then proceeded with the Gospel of Mark, a selection of prayers from the Book of Common Prayer, with which to commence public worship with the few surviving blacks ; I prepared a Spelling book ; I had also commenced the Gospel of Matthew, when the mission was brought to its final close.

Not long ago, I accidentally found at a book-stall a copy of the first specimens of an Australian language, which I published some

* Our author did not know that his Awabakal blacks were only a sub-tribe, and that their brethren, for some hundreds of miles along the coast to the north and south of Lake Macquarie, spoke a language which is essentially the same. Northwards from the Hunter River to the Macleay, this language is still spoken.—ED.

† See page 88.—ED.

time in 1826 ; this was done to satisfy my friends of the impropriety of introducing the English sound of the vowels instead of those of the Continent, which are also in use in the South Sea Islands.

This present copy of the Gospel by Luke is the fourth re-written revision of the work, and yet it is not offered as a perfect translation ; it can only be regarded by posterity as a specimen of the language of the aborigines of New Holland, or, as a simple monumental tablet, on which might be truthfully inscribed, as regards the unprofitable servant who attempted to ameliorate the pitiable condition of the aborigines and attain a knowledge of their language :—“ He has done what he could.”

L. E. THRELKELD,
Minister.

Sydney, New South Wales,

15th August, 1857.

[NOTE.—The original manuscript was illuminated for Sir George Grey by Annie Layard, daughter of Sir A. H. Layard, the explorer of Nineveh.

The original title page is this :—

EVANGELION

UNNI TA

JESU-ŪM-BA CHRIST-KO-BA.

UPATŪARA

LOŪKA-UMBA.

Translated into the language of the aborigines, located in the vicinity of Hunter's River, Lake Macquarie, &c., New South Wales, in the year 1831, and further revised by the translator, L. E. Threlkeld, Minister, 1857.—ED.]

EUANGELION UPATÓARA LUKA-ÚMBA.

WINTA I.

WONTO ba kauwällo mankulla unnoa tara túgunbilliko gurránto géen kinba,

2. Yanti bo gearun kin bara gukulla, unnoa tara nakillikan kurri-kurri kabiruğ gatun mankillikan wiyeillikanne koba.

3. Murrarág tia kátan yantibo, koito bağ ba tuığ ko girouğ, Teopolo murrarág ta,

4. Gurra-uwil koa bi tuloa, unnoa tara wiyoatoara banuğ ba.

5. Yanti-kalai ta Herod noa kakulla, Piriwál noa kakulla Iudaia ka, kakulla noa tarai thiereu Dhakaria yitirra, Abia-úmba konara : gatun nukuğ gíkoúmba yinálkun koba Aaron-úmba, giakai bountoa yitirra Elidhabet.

6. Buloara bulu kakulla murrarág Eloi kin, mikan ta gurrailyelléún bulu Yehóá-ko noa ba wiyeillikanne yarakai ma korien.

7. Keawaran bulu wonnai korien kulla, bountoa Elidhabet gurrâuwai ; gatun bulu ba gurrógbai kakulla.

8. Gatun yakita kakulla, umulliela noa ba Eloi kin makan ta, yirruğ ka gíkoúmba ta upulliko bon porapora koiyuğ ko uwa noa ba tnao koba Yehóá kai koba.

10. Gatun yanti bo yantinto konara kúri wiyeelliela warai ta yakita winelliela ba porapora.

11. Gatun paipéa noa tağelo Yehóá-úmba gíkoúğ kin, garokilliela noa túgkağkirri ka koiyuğ kón ta porapora ka.

12. Gatun nakulla bon noa ba Dhakaria ko, unma bon noa ba, kinta gaiya noa ba kakulla.

13. Wonto ba aĝelo wiya noa, Kinta kora bi kauwa, Dhakaria ; kulla gurra ta wiyeillikanne gíroúmba, gatun nukuğ ko gíroúmba ko wonnai kánün gíroúmba, gatun wiyanün bi giakai yitirra Ioanne.

14. Gatun pitál bi kánün, pitál kauwálkán kánün pórkullinün gíkoúğ kinbiruğ.

15. Kauwál wal noa kánün, mikan ta Yehóá kin, gatun keawai wal noa twain pitánün, keawai tarere, gatun warakağ wal noa wittellinün Marai yirriyirri kan biruğ ko, waraka biruğ tunkán ta biruğ.

16. Gatun noa wiyanün wal barun kauwál-kauwál wonnai Ithárael-úmba Yehóá-kin ko Eloi ta barúnba.

† This mark is placed before all common nouns which are adapted from Greek, Latin, or English ; whichever equivalent word in these languages suits the aboriginal tongue best, that word I have introduced into the text. In the original text, many of the borrowed words, and especially the proper names, could not be pronounced by a native black.—Ed.

17. Gatun wal noa uwánún gíkoug kin mikan ta kaiyu ka Marai ta Elía-úmba, warbuúggulliko búlbúl biyuúgbai tara koba wonnai kolag, gatun barun kinko tuloa kako; uma-uwil koa barun kúri kurrikurri Yehóa kinko.

18. Gatun noa Dhakariako wiya bon aǵelonuǵ, Yakoai kan baǵ gúrranún unni? nulla baǵ gúrrógbai, gatun nukuǵ emmoúmba gúrróǵ géen.

19. Gatun noa aǵeloto wiya bon, Gatoa Gabriel, ǵakillin Elio kin mikan ta; gatun yuka tia wiyeŕliko gíroug, gatun túgumbilliko ǵali tara ko pitalmullikanne ko.

20. A! gúrrulla bi, góǵ ko wal bi kánún, gatun kaiyu korien wal bi kánún wiyeŕli ta, yaki-kalai tako purreáǵ kako unni tara kánún ba, nulla bi ba gúrra korien wiyeŕlikanne emmoúmba, kabó kánún wal unni tara.

21. Gatun bara kúri ko mittia Dhakarianuǵ, gatun kotelliela minnuǵ-bullielo noa tunkéa noa ǵnao ka.

22. Gatun noa ba paikulléún warrai ta, kaiyu korien noa wiyeŕli ko barun; gatun bara gúrra Marai noa nakulla ǵnao ba; nulla noa wauwál-wauwál uma barun gatun, ǵarokilliela noa góǵ ko.

23. Gatun kirun kabulla purreáǵ ǵikoúmba umullikanne, waita ǵaiya noa uwá kokera ko gíkoug ka tako.

24. Gatun yukita purreáǵ ka Elidhabet ǵikoúmba nukuǵ warakág bountoa, gatun yuropulléún bountoa warán yellenna ka, wiyeŕliela bountoa,

25. Yanti noa tia Yehóako umá nakulla noa tia ba purreáǵ ka, mankilliko barun ba béelmulli tin kúri tin.

26. Tarai ta yellenna ka ǵhek ka, Gabriel ta aǵelo ta puntimai ta wiyeŕbunbia bon Elio kinbiruǵ uwolliko, purrai kolag Galilaia koba, ǵiakai Nadharet,

27. Mirrál lako wiyatoara ko, kúri kako Yotheb kinko yitirra ko, wonnai taro noa Dabidúmba; gatun mirrál ǵiakai yitirra Mari.

28. Gatun noa aǵelo uwa bounnoun kin, gatun wiyeŕliela, A! murráráǵ umatoara bi Yehóa kátan gíroug katoa ba; murráráǵ umatoara bi nukuǵ ka.

29. Gatun bountoa ba nakulla bon, kinta bountoa kakulla wiyeŕli ǵikoug kin, gatun kotelliela bountoa minariǵ unni totóǵ kátan.

30. Gatun aǵeloko wiya bounnoun, Kinta kora bi, Mari: nulla bin pitálmatoara Eloito noa.

31. A, gúrralia bi, warakág bi kánún, wonnai kan gíroug kin pika ka, gatun yinal pórkullinún, gatun bi ǵiakai yitirra IETHU.

32. Gatun wal noa kauwál kánún, gatun wal bon wiyanún già kai Yinal ta wokka ka ko; gatun noa Yehóako Eloito gúnún wa-bon yellowollikanne biyuúgbai koba Dabidúmba gíkoúmba :

33. Gatun noa wiyanún wal yanti-katai barun Yakobúmba; gatun ǵikoúmba piriwálkanne keawai wal kánún wirán.

34. Wiya gaiya bountoa bon aǵclonuǵ Mariko, Yakoai ke unni kánün, kulla baǵ kúri korien ?

35. Gatun noa aǵeloko wiya bounnoun, Tanan wal noa uwánün Maraikan murráráǵkan ǵirouǵ kinko, ǵatun kaiyuko wokka tinto wutinün wal ǵirouǵ, koito ba unnoa ta murráráǵ pórkullinún ǵirouǵ kin ; wiyanún ǵiakai yinal ta Eloi koba.

36. A, ǵurralía, ǵiroúmba wuǵgunbai Elidhabet, warakaǵ bountoa yinal ǵurroǵéen koba bounnoun ba ; ǵatun unni ta yellenna ǵhek ta bounnoun-kai-kan wiyatoara ǵurra-uwai.

37. Kulla ǵurakito ke noa Eloito kaiyukanto ke.

38. Gatun bountoa Mariko wiya, Kauwá yanti kámunbillia tia wiya bi ba ; ǵatoa mankillikan Yehóa-úmba. Gatun noa aǵelo pún-tirkulléun bounnoun kinbiruǵ.

39. Gatun bountoa Mari buǵkulléun unti-tara purreáǵ ka, ǵatun uwa bountoa karakai bulkára kolaǵ, kokerá ko Yuda kako ;

40. Gatun bountoa uwa kokera ko Dhakaria-úmba kako, ǵatun búgbúǵ ka bounnoun Elidhabetnuǵ.

41. Gatun yakita gaiya ǵurrá bountoa ba Elidhabetto pullí Mari-úmba, tulutilléun gaiya wonnai bounnoun kin pika ka ; ǵatun warapál bounnoun ba Elidhabet kin Maraikanto murráráǵko :

42. Gatun bountoa wiye lléun pullí wokka wiye liela, murráráǵ umatoara bi nukuǵ ba ; ǵatun murráráǵ umatoara peil ǵiroúmba pika koba.

43. Gatun minariǵ tin tia unni, tanan uwa tunkan piriwál koba emmoúmba ?

44. Kulla baǵ ba ǵurrá pullí ǵiroúmba ǵurreuǵ ka emmouǵ kin, wonnai gaiya tia tulutilléun emmouǵ kin pika ka pitál ko.

45. Gatun murráráǵ umatoara bountoa ǵurrá; kulla unnoa tara kánün umatoara, wiyatoara bounnoun kin Yehóa kinbiruǵ.

46. Gatun Mariko bountoa wiya, " Maraito emmoúmba ko wiyan murrai bon Yehóanuǵ,

47. Gatun maraito emmoúmba ko pitál umulléun Eloi kin Mirona emmoúmba.

48. Kulla noa nakulla mirál bountoa ba umullikan ǵikoúmba ; A, unti biruǵ yantinto tia wiyanún murráráǵ upatoara.

49. Kulla noa tia kaiyukanto unnoa tara kauwál uma ; ǵatun yitirroa ǵikoúmba murráráǵ upatoara kátan.

50. Gatun murrai ǵikoúmba barun kinba kintakan bon kátan willuǵǵél kúri kabiruǵ tarai kúri kabiruǵ.

51. Túgunbilléun noa kaiyukan turruǵ ǵikoúmba ; wupéa noa barun ǵaruǵ ǵara yaroyaro búlbúl ban kotellikanne.

52. Upéa noa baran parrán kaiyukan yellawolligél labiruǵ barúnba, ǵatun wupéa noa barun mirrál wokka laǵ.

53. Gukulla noa kapirrikan ko mürráráǵ ta ; ǵatun noa barun parólkán yuka mirrál ko.

54. Umulléun noa ǵikoúmba umullikan Ithára-elnug, ǵurrulli biruǵ ǵikouǵ kinbiruǵ murrai ta ǵikoúmba ;

55. Yanti wiya noa ba barun biyuğbai to ǵearúnba, Abáram-nuǵ, ǵatun barun wonnai tara ǵikoúmba yanti katai."

56. Gatun Mari bountoa kakulla bounnoun katoa ǵoro ka yellen-na ka, ǵatun willuǵ ba ǵaiya bountoa bounnoun ka tako kokera ko.

57. Yakita ǵaiya Elidhabetúmba kakulla wonnai pórkullinún; ǵatun yinal bounnoun ba pórkulléun.

58. Gatun ǵurra bara kótita ko bounnoun bako, yanti Yehóako noa ba murrárág uma bounnoun kin; ǵatun bara pitál kakulla ǵatun bountoa.

59. Gatun yakita ǵaiya purreáǵ ka, uwa ǵaiya bara kulla-bulliko wonnai ko; ǵatun bara wiya bon ǵiakai Dhakaria, biyuğbai tin yitirra tin.

60. Gatun tankanto wiya bountoa, Yanoa ; nulla bon wiyanún ǵiakai Ioanne.

61. Gatun bara bounnoun wiya, Keawaran ǵiroúmba kótita wiya ba ǵiakai unni yitirra.

62. Gatun bara túǵa umulléun bon biyuğbai ko ǵikoúmba ko, wonnén noa bon yitirra wiyanún ?

63. Gatun noa wiya upulligél ko, ǵatun noa upa wiyeiliela, Yitirra noa ǵiakai Ioanne. Gatun bara yantinto kota.

64. Gatun tanoa-kal-bo kurraka buǵkulléun ǵikoúmba, ǵatun bon ǵikoúmba tallág balbal kakulla, ǵatun noa wiya, ǵatun noa wiya murrai Eloinuǵ.

65. Gatun bara kinta kakulla yantin ta untakál; ǵatun unni tara wiyeiliianne totóǵ kakulla yantin ta kalog koa bulkaroa Yuda ka.

66. Gatun bara yantinto unnoa tara ǵurra wúnkulla barun kin búlbúl la, wiyeiliela, Yakoai unni ta wonnai kánún ! Gatun mättára Yehóáúmba ǵikouǵ kin kátan.

67. Gatun noa Dhakaria ko biyuğbai ǵikoúmba, warapal bon wupéa Marai to yirriyirri to, ǵatun noa wiyeiliela ǵiakai,

68. "Kámunbillá bon Yehóanuǵ Eloinuǵ Ithárael-koba pitál-liko ; nulla noa uwa barun nakilliko, ǵatun wirilliko kúri ko ǵikouǵ kaiko.

69. Gatun bouǵbugga noa nulka-nulka ǵolomullikan ǵearun, kokerá Dabid-úmba ka ǵikoúmba mankillikan ;

70. Yanti noa ba wiya kurraka ko ǵpropet koba ko yirriyirri-kan to yantin to, purrai yantin kurrikurri kabiruǵ :

71. Goloma-uwil koa ǵearun ǵearúnba bukka tukulla biruǵ, ǵatun mättára biruǵ barun kinbiruǵ yantin tabiruǵ yarakai wiluǵ kabiruǵ,

72. Umulliko murrai ko wiyoatoara barun kin biyuğbai ko ǵearúnba, ǵatun ǵurrulliko ǵikoúmba wiyoatoara yirriyirri ta ;

73. Pirral-man noa ǵali wiyeiliela bon Abáramnuǵ biyuğbai ǵe-arúnba,

74. Gúwil koa ǵearun noa, mankilliko ǵearun mättára biruǵ bukkakan tabiruǵ ǵearúnba, ǵurra-uwil koa ǵéen bon kinta kórien ko,

75. Yirriyirrikān ġatun murrārā ġkan mikan ta ġikouġ kin, yantin ta purreāġ ka moron ġearúnba.

76. Gatun ġintoa, wonnai ta, wiyanūn bin yitirra t̄propet ta wokka kako ; kulla bi uwānūn ġanka mikan ta Yehōa kin, upulliko yapuġ ko ġikoúmba ;

77. Gukilliko ġurrulliko moron ko ġikouġ kaiko kūri ko, warewarekan yarakai barúnba,

78. Murrai tin kauwollin Eloi koba tin ġearúnba, ġurrakan wokka kabiruġ tanan uwa ġearun kinko,

79. Gukilliko purreāġ barun ko yellawolli ta ba ko ġoroġorā ba ko, ġatun komirra kaba tetti koba, yutilliko tinna ko ġearúnba ko yapuġ koa pitāl koba koa.

80. Gatun wonnai poikulléün, ġatun ġuraki noa maraikan ko, kulla noa koruġ koa yakita ko purreāġ kako paipéa noa ba Ithārael kinko.

WINTA II.

YAKITA purreāġ ka, wiya noa Kaithariko Augútoko, upa-uwil koa bara yantin kuri mūrapulliko.

2. Gatun unni mūrapullikanne una yakita Kurinio noa ba t̄kobána kakulla Thuria ka.

3. Gatun yantin bara uwa mūrapulliko barun ka tako.

4. Gatun noa Yotheb uwa wokka-laġ Galilaia kabiruġ, kokerá birug Nadharet tabiruġ, Iudaia kolaġ, kokerá kolaġ Dabidúmba kolaġ, ġiakai yitirra Bethlehem ; (kulla noa kokera koba ġatun kotita koba Dabidúmba ;)

5. Mūrapulliko bon ġatun Mari bounnoun katoa, wiyatoara nukuġ ġikoúmba, wonnai kan bountoa warakaġ.

6. Gatun yakita kakulla, kakulla bara ba uňta, purreāġ ka kātan pórkulli koa bountoa ba wonnai.

7. Gatun bountoa pórbiġgulléün kurri-kurri yinal, ġatun bountoa muġgama bon kirikin to, ġatun bon wunkulla takilligélla butti-kaġ koba ka ; kulla wal tantullan kokera takilligél.

8. Gatun bara t̄cipu-kál untoa kakulléün, tumimillin wirrál barun ba tokoi ta.

9. Gatun noa aġelo Yehōa-úmba tanan uwa barun kin, ġatun kullaburra Yehōa-úmba kakulla barun katoa ; kinta ġaiya bara kakulla.

10. Gatun noa aġeloko wiya barun, Kinta kora ; kulla nurun baġ wiyan murrārāġ totóġ kakilliko pitāl ko, kakilliko yantin ko kuri ko.

11. Kulla nurúnba pórkulléün unni purreāġ, kokerá Dabidúmba ka, Golomullikan ta, noa Kritht ta Piriwál ta.

12. Gatun unni túga kánún nurúnba ; nanun nura boboġnuġ ġamatoara kirikin taba, kakillin ba takilligél laba.

13. Gatun tanoa kal bo paipéa konara morokokál ġikouġ katoa aġelo katoa, murrārāġ wiyejjin bon Eloinuġ, ġiakai,

14. Wiyabúnbillá bon murrárág Eloinúg wokka kaba móroko kaba, gatun kámúnbillá pitál purrai tako, murrárág umatoara barun kúri ko.

15. Gatun kakulla ba, waita uwa bara ba, ájelo barun kinbirúg móroko kolág, wiyeñan bara t'cipu-kál taraikan-taraikan, Waita géen yakita Bethlehem kolág, na-uwil koa unnuúg tara kakulla ba, gála Yehóako noa wiya géarun.

16. Gatun bara uwa kurraíai, gatun nakulla Marinúg, gatun bobog pirikilliela takilligél laba.

17. Gatun nakulla bara ba, wiybúnbéa bara yantin ta purrai ta unnoa wiyeñikanne wiyeatoara barun wonnai tin.

18. Gatun bara yantinto gúrra, kotelliela unnuúg tara, wiya barun bara t'cipu-kál-lo.

19. Wonto ba bountoa Mariko miromá unni tara, gatun kota bountoa minki ka búlbúl-la bounnouñ kin.

20. Gatun bara t'cipu-kál willúg ba kakulla, murrárág wiyeñlin gatun pitálmuñlin bon Eloinúg gála birúg natoara birúg gúrratoara birúg bara yantita wiyeatoara ba barun kai.

21. Gatun purreág tét ta kakulla ba, kullintiela ko túga-witia wonnai, giakai bon wiya Iéthu, gála ba wiya noa ájeloko kurri-kurri noa ba pika ka kakulla kunto ka.

22. Gatun purreág ka góloin ta killibínbín bounnouñ ba, yanti Mothé-ko noa ba wiya, mankulla bara bon t'Hierothalem kolág, gúkilliko bon Yehóa kin ;

23. (Yanti wupa ba wiyeñikanne ta Yehóá-úmba giakai, Yantin kúri tara gánka-gánka pika kabirúg yirri-yirri wal kánún yitirroa Yehóá koba ;)

24. Gatun gúkilliko gútoara, gála wupa ba wiyeñikanne taba Yehóá-úmba, giakai, Buloara purrougkán ga keawai wurog buloara poppolameri.

25. A ! gatun kakulla noa tarai kúri t'Hierothalem kaba, giakai noa yitirra Thimeon ; gatun unnoa kúri wiyeñikan tulóakan, gatun gúrrullikan, mittillin pitál ko Ithárael-úmba ko ; gatun Marai yirri-yirri-kan kakulla gíkouúg kin.

26. Gatun bon wiyeatoara Maraito yirri-yirri-kan-to, keawai noa nanún tettibullikanne, na-uwil koa noa Krihtnuúg Yehóá-úmba.

27. Gatun noa uwa Marai toa t'hieron kako : gatun bula ba porikullaito puruma wonnai Iéthu kin, umulliko bon yanti ko upatoara ko wiyeñikanne tako,

28. Mankulla gáya bon noa gíkouúg kin turruúg ka, gatun pitálma noa bon Eloinúg, gatun wiyeñliela,

29. "Wamúnbillá bi tia Yehóá yakita pitálkan, yanti wiya bi ba :

30. Kulla bağ nakulla gáikuúg ko góloullikan gíroúmba,

31. Gali ko kakilliko gíntoa yantin ko kúri ko mikán tako ;

32. Kaibuúg kakilliko barun t'ethánékál ko, gatun pitál kakilliko kúri ko Ithárael gíroúmba ko."

33. Gatun bula Yotheb ḡatun Mari kotelliela unnoa wiyatoara ḡikouḡ kai.

34. Gatun Thimeon ta noa pitālma barun, ḡatun wiyeiliela Marinuḡ tunkan ḡikoúmba, "A ! kātan noa unni wonnai kakilliko puntimulliko, ḡatun bouḡkulliko kauwāl-kauwāl barúnba Ithārael koba ; ḡatun túga ko wiyeá kānūn ;

35. (Kauwa, yirrako bin turānūn wal marai ḡiroúmba kóti,) paapi-uwil koa kotatoara búlbúl labiruḡ kauwāl-kauwāl labiruḡ."

36. Gatun kakulla wakāl Anna, †propetkun, yinálkun Panuel koba, konara koba Ather koba; bountoa ta ḡurroğéen ḡaḡkakálín, ḡatun kakulla bountoa poribai ta wunāl la †hepta ta, murrakin tabiruḡ bountoa katalla ;

37. Gatun bountoa mabogun kukulla wunāl la †éty-wara yanti-kalai tabiruḡ, waita uwa korien bountoa †hieron kabiruḡ, wonto ba ḡurrulliela Elōinuḡ bon purreağ ka ḡatun tokoi ta ta-korien.

38. Gatun bountoa uwolliela tanoa-kal-bo, wiyapaiyéin bon Yehóanuḡ, ḡatun wiyeiliela yantin barun ḡikouḡ kin barun, nakillikan ḡupaiyiko †Hierothalem kako.

39. Gatun upá bara ba unni tara yanti wiyatoara Yehóa koba, willuḡbo ḡaiya bara kakulla Galilaia kako, barun ka tako kóti kako Nadharet tako.

40. Gatun wonnai poaikulléin ḡuraki noa maraikan kātan ; ḡatun pitālmatoara bon Eloi koba.

41. Waita uwa bula ḡikoúmba tunkan ḡatun biyuḡbai Hierothalem kolaḡ yanti-katai wunāl la takilliḡél lako kaiwitoara wokka koa.

42. Gatun noa ba wunāl la †dodeka ka, waita ḡaiya uwa bara †Hierothalem kolaḡ wirikai ko takilli ko.

43. Gatun kirun kakulla purreağ, willuḡbo bara ba, wonnai Iéthu noa minka willuḡ ka †Hierothalem ka ; ḡatun noa Yotheb-ko ḡatun tunkanto ḡurra korien bula.

44. Wonto bara ba punta bon barun kin konara, uwa purreağ ka wakāl la ; ḡatun bara bon tiwa kóti ta ka.

45. Gatun bara na korien bon ba, willuḡbo ḡaiya bara katéakún †Hierothalem kolaḡ tiwolliko bon.

46. Gatun purreağ ka ḡoro kulla, nakulla ḡaiya bara bon murruḡ ka †hieron ka, yellawolliela willi ka barun kin †didathkaloi ka, ḡurrulliela barun, ḡatun wiyeiliela barun wiyeillianne pullí.

47. Gatun yantinto bara bon ḡurra, kotelliela bara bon ḡuraki ḡatun wiyatoara ḡikoúmba.

48. Gatun nakulla bara bon ba, unma ḡaiya barun ; ḡatun tunkanto ḡikoúmba-ko wiya bon, Nai, minariḡ tin bi kakulla ḡearun kai ? a ! biyuḡ ta uwa bali, tiwolliela bali bin, minki-kan-to.

49. Gatun noa wiya barun, Minariḡ tin nura tia tiwolliela ? keawai nura ba ḡurran-upa-uwil koa baḡ píntunúmba-kan wiya noa tia ba ?

50. Gatun bara ḡurra korien unnoa wiyeili ta wiya noa ba barun.

51. Gatun noa uwa barun katoa barán Nadharet tako, gatun gurrullikan noa kakulla barun kin : wonto bountoa ba tunkan to ġikoúmba miromá unni tara wiyeillikanne murruġ ka búlbúl la bounnoun kin.

52. Gatun noa Iéthuko poaikulléün ġuraki kakilliko, gatun kau-wál kakilliko, gatun pitālmulliko bon Eloito gatun kúriko.

WINTA III.

YAKITA kakulla wunál la †pipátín ta piriwál koba Tiberio Kaithar koba, †kobána noa Pontio Pilato Iudaia ka, gatun tetrák noa Herod Galilaia ka, gatun ġikoúmba kóti Pilip tetrák noa Ituréa ka, gatun yantin tako Trakoniti ka, gatun Luthanio tetrák noa Abiléné ka,

2. Annath gatun Kaiapath †hiereu piriwál bula kakulla, wiyeillikanne Eloi koba uwa Ioanne kinko bon, yinal Dhakaría koba, koruġ kaba.

3. Gatun noa uwa yantin toa purrai toa Iorádan toa, wiyeilliela korimulliko kanūmaiko, warekulliko yarakai ;

4. Yanti wupaitoara †biblion ka wiyeillikanne Ethaia koba †pro-pet koba, ġiakai, Pullí wakál koba wiyeilléün koruġ kaba, Yapug Yehóa koba murraráġ umulla nura, tuloa kakilliko yapuġ ġikoúmba.

5. Yantin ta pilabai warapal upinún, gatun yantin ta bulkára umánún puntiġ ; gatun warín-warín ta umánún tuloa, gatun yapuġ yarakai wolluġbiara umánún poitog ;

6. Gatun yantinto nanún wal golomullikanne Eloi koba.

7. Wiya ġaiya noa barun konara uwa bara korimulliko ġikouġ kinko, Ela béara ! konara maiya kiloa nura ! ganto nurun wiya murralliko bukka tin tanan ba uwánún ?

8. Koito nura ba umullia murraráġ minki kabiruġ ; gatun ko-ta yikora nura kóti ka minki ka nurun kin wiyeilliko, Abáram gearun noa gearúnba biyuġbai ; kulla baġ wiyan nurun, Eloi noa kaiyukan kátan umulliko unti tara biruġ tunúġ kabiruġ wonnai kakilliko Abáram kinko.

9. Gatun yakita baibai wúnkulla kúlai ta wirrá ka ; koito ba yantin kúlai keawai kátan murraráġ kólbüntillánún wal barán, warekulliko koiyuġ kako.

10. Gatun kúriko bon wiya, wiyeilliela, Minnuġ banún ġaiya géen ?

11. Wiya noa barun, wiyeilliela, Niuwoa †kót-kan buloarakan ġikoúmba, ġumunbillá bon keawai ko ; gatun niuwoa kuntokan ġumunbillá bon yanti kiloa.

12. Uwa ġaiya bara †telóné korimulliko, gatun wiya bon, Piri-wál, minnuġ banún géen ?

13. Gatun noa wiya barun, Manki yikora untoa-kál unnoabo mara wiyoara nurúnba.

14. Gatun bara †farmy-kanko wiya bon wiyeilliela, Minnuġ banún géen ? gatun noa wiya barun, Bukkamai yikora yantin kúri, gatun wiyeá-yemmai yikora ġakoyellaikan yantin kúri ; gatun murrai kauwa nura ġaloakan ġutoarakan nurúnba.

15. Gatun bara ba kúri kotellielia, ǵatun yantinto kúriko kotelliela murrug̊ ka ba ko, búlbúl la ba ko barun kin ba ko ǵikóug̊ Ioannenug̊, minariǵ̊ noa Kritht ta, mirka keawaran.

16. Ioanneto noa wiya barun yantin ta, wiyeelliela, Korimulliko baǵ̊ kátan nurun bato ko ; wonto ba wakál kaiyukan kauwál-kauwálkan ǵatoa kiloa uwánún, murrárag̊ korien baǵ̊ poruǵbuǵgulliko túgganúg̊ ko ǵíkoúmba ko ; niuwoa ta korimanún nurun Marai to yirri-yirri ko gatun koiyuǵ̊ ko :

17. †Pituon ǵíkoúmba mankillin mättára ba, ǵatun murkun noa umánún búnkilligél laba ǵíkoúmba, ǵatun noa ka-umánún †wíet ǵíkoúmba tako kokerá ko ; wonto ba tirri koiyuǵ̊-banún wal noa koiyuǵ̊ ka talokulli korien ta.

18. Tarai ta yantin kauwál-kauwál wiya noa : ǵatun wiyeelli ta ba ko barun kúri.

19. Wonto noa ba Herodnuǵ̊ †tetráknuǵ̊ piralma bon, noa boun noun kin Herodia kin nukuǵ̊ ka Pilip-úmba ǵíkoúmba kóti koba, ǵatun yantin yarakai noa ba uma Herodto,

20. Yanti unni uma, wirriǵbakulla bon noa Ioannenug̊ †jail ka.

21. Yakita barunbo karima yantin kúri, kakulla ǵaiya kori-mullielia bon Iéthunuǵ̊, ǵatun wiyeelliela, moroko ǵaiya waruǵkal-léun,

22. Gatun uwa barán Maraikan yirri-yirrikan murrin kiloa purrouǵkan kiloa, ǵikouǵ̊ kin; ǵatun wakál pullí kakulla moroko tin, wiyeelliela, Gintoa ta emmoúmba yinal pitál-mullikanne ; pitálman baǵ̊ ǵirouǵ̊.

23. ǵatun niuwoa bo Iéthu kakilliliela wunál la †triakonta ka ǵíko-úmba, puntelliela bon yinal Yothehpúmba, wonto yinal Eli-úmba; &c., &c.,

38. Wonto yinal Enoth-úmba, wonto yinal Thet-úmba, wonto yinal Adam-úmba, wonto yinal Eloi-úmba.

WINTA IV.

GATUN noa Iéthu warapálkan Maraikan yirri-yirri-kan, willuǵbo kakulla Iorádan tabiruǵ̊, ǵatun bon yutéa Maraito koruǵ̊ kolaǵ̊,

2. Nupitoara bon purreág̊ ka †tettarakonta ka †diabollo. Gatun unta tara purreág̊ ka keawai noa ta ba : ǵatun ǵoloin ba unta tara kakulla, kapirri ǵaiya noa kakulla.

3. Gatun noa †diabollo wiya bon, Wiya, bi ba yinal Eloi koba, wiyeellía unni tunuǵ̊ ka-uwil koa kunto.

4. Gatun noa Iéthuko bon wiya, wiyeelliela, Wupatoara ta, Keawai kúri kánún moron kunto kabiruǵ̊, wonto ba Eloi koba pullí tabiruǵ̊.

5. Gatun noa †diabollo yutéa bon waita bulkárá ko, nanunbéa bon yantin piriwál koba purrai ta ba tanoa-kal-bo kurrapai.

6. Gatun noa †diabollo wiya bon, yantin kaiyu kako ǵunún baǵ̊ ǵirouǵ̊, ǵatun pitál-mulliko ǵali tara ko ; koito ba ǵukulla tia emmouǵ̊ ; ǵatun baǵ̊ ǵutan ǵanúmbo pitál baǵ̊ ba kátan.

7. Gintoa ba wiyanün tia, kánün bin yantin giroúmba.
8. Gatun noa Iéthuko wiya bon, Kauwa bi, Thátan, willug ka emmoug kin ; koito ba wupatoara, Wiyánün wal bi Yehóanug giroúmba Eloinug, gatun gikoug bo gurranün wal bi.
9. Gatun noa bon yutéa †Hierothalem kolaág, gatun wúnkulla bon búlwarra ka †hieron ka, gatun wiya bon, Yinalla bi ba unni Eloikoba, warekulla bi unti birug barán :
10. Kulla ba wupatoara ta, Wiyánün noa barun ágelo ko nakilliko giroug, gólomulíliko giroug ;
11. Gatun bara bin manün mättárró wokka lag, tinna koa giroug pultéa-kún tunug ko yantin ta.
12. Gatun Iéthuko, wiyeiliela, wiya bon, Wiyatoara ta, Yanoa wal bi numa yikora bon Yehóanug Eloinug giroúmba.
13. Gatun noa †diabollo góloin kakulla unni tara nupatoara, waita gaiya noa uwa gikoug kinbirug yakita ko.
14. Gatun noa Iéthuko willug ko kakulla, kaiyukan Maraijan, Galilaia kako : gatun totog bon kakulla yantin ta purrai kariğ ka.
15. Gatun noa wiyeiliela †thunagóg ka barun ka ta, pitál wiatoara bon yantinto.
16. Gatun noa uwa Nadharet tako, kakulla noa poaikulléün unta ; gatun, yanti katai noa ba, uwa noa †thunagóg kako purreág ka thabbat, gatun garokéa wokka lag wiyeiliiko.
17. Gatun gukulla bon †biblion ta †propet koba Ethaia koba : gatun bugbugga noa ba †biblion, nakulla gaiya noa giakai upatoara,
18. Marai ta unni Yehóa koba emmoug kinba, kulla noa tia putia wiyeiliiko Euagélion barun kin mirrál la ; yuka noa tia turon umulliko minkikan ko, wiyeiliiko barun wúntoara ko wamunbilliko, gatun na uwil koa bara munmin to, burug buggulliko barun búntoara,
19. Wiyelliiko gatun gurrabunbilliko wunál la pitálfullikanne Yehóa koba.
20. Gatun noa wirrig-bugga †biblion, gatun noa gutéa kan bon umullikan ko, gatun yellawa barán. Gatun bara bon pimilliela gaikuğ ko, yantin †thunagóg ka ba ko.
21. Gatun noa barun tanoa bo wiya, Turin-pai-béa unni wiya upatoara nurun kin gurreúug ka unti purreág ka.
22. Gatun yantinto bara gurrullielo bon, gatun kota bara pulli murrai kurrraka kabirug gikoug kinbirug. Gatun bara wiya, Wiya, unni ta Yotheplumba yinal ?
23. Gatun noa barun wiya, Nura ta wiyanun tia unni wiyeiliikanne, Karákal, turon bi umulla gintoa bo ; gurra géen ba umatoara Kapernaum ka, umulla bi unti yantin ta purrai ta giroúmba ka.
24. Gatun noa wiya, Tuloa nurun bag wiyan, keawai †propet gurrá korien gikoug ka ta purrai ta kóti ka.
25. Wonto bag ba nurun wiyan tuloa, kauwál-kauwál ta mabogun Ithárael kulléin purreág ka Elía-úmba ka, yakita wirrigbakkulla moroko ta wunál ta góro gatun yellenna †hek ta, tara-wará kakulla yantin ta purrai kariğ ka ;

26. Keawai Elíanuğ yuka ba barun kinko, wonto ba Tharepta kako Thidoni kako nukuğ kako mabogun tako.
27. Gatun kauwál-kauwálkan †leprokan Ithárael ka, yaki-kalai Eliéu koba †propet koba ; keawaran wakál barun kinbiruğ turon umatoara, wonto ba noa Naaman Thuriakál.
28. Gatun yantin bara kakulla †thunagóg ka, ġurra bara unni tara, bukka kauwál kakulla,
29. Gatun bouğkulléún, ġatun yipa bon kokerá biruğ, ġatun bon yutéa pita kako bulkárá ko kokerá ko wittitoara ko, wareka-uwil koa bara bon walluğgón barán.
30. Wonto noa ba uwollielia willi koa barun katoa, waita uwa.
31. Gatun noa uwa barán Kapernaum kako, kokerá ko Galilaia kako, ġatun wiyeiliela barun purreág ka thabbat ka.
32. Gatun bara kota wiyeillianne tin ġikoúmba tin ; nulla ġikoúmba pullí kaiyukan.
33. Gatun kakulla wakál küri †thunagóg ka, ġikouğ kin minki ka marai kakulla †diabol koba yarakai koba, ġatun noa kaipulléún wokka,
34. Wiyeiliela, Kámunbillá gearun ; minnuğ banün géen bin ġintoa Iéthu Nadharetkál? uwa bi gearun tetti-umulli kolağ ? ġimillin banuğ ġintoa ta ; wakál bo ta yirri-yirri-kan Eloi koba.
35. Gatun bon Iéthuko koakulla, wiyeiliela, Kaiyellía bi, ġatun paikulléa ġikouğ kinbiruğ. Gatun bon ba wareka willi ka †diabollo, paikulléún noa ġikouğ kinbiruğ, ġatun keawai bon tetti bún-tima ba.
36. Gatun bara yantinto kota, ġatun wiyeiliela barabo-barabo, Minariğ unni wiyeillianne ! nulla noa wiya kaiyu-kan-to barun †diabolnuğ yarakaikan, ġatun barun paikulléún warrai tako.
37. Gatun totóğ ġikoumba kakulla yantin toa purrai kariğ koa.
38. Gatun noa uwa †thunagóg kabiruğ, ġatun polóğkulléún Thimon kinko kokera ko. Gatun tunkan Thimonúmba nukuğ koba munni kakulla karinkan ; ġatun bon bara wiya bounnoun kai kolağ.
39. Gatun noa ġarokéa bounnoun kin turruğ ka, ġatun noa koakulla karin ; ġatun wareka ġaiya bounnoun karinto ; ġatun bountoa bouğkulléún tanoa-kal-bo, ġatun umullielä barun kaiko.
40. Gatun punnál ba pulóğ-kulliléún, yantin bara mankulla munni-munni-kan ġikouğ kinko ; ġatun noa wupilléún barun kin matára yantin ta, ġatun turon uma barun.
41. Gatun †diabol kauwál-kauwál paikulléún kauwál-kauwál labiruğ, kaibullielia, Gintoa ta Kritht ta, yinal ta Eloi-koba. Gatun noa barun koakulla wiya korien ; nulla wal bara ġimilléún bon Kritht ta noa unnoa.
42. Gatun purreág ba kakulla, waita noa uwa korariğ ; ġatun bara kúriko tiwa bon, ġatun uwa ġikouğ kin, ġatun mima bara bon, keawai noa waita wapa barun kinbiruğ.
43. Gatun noa wiya barun, Wiyánun bo ta wal bağ piriwâlgél la Eloi koba taraikan ta kokera ; nulla wal tia ġaliko yuka.

WINTA V.

GATUN yakita kakulla, warapa bon ba bara kuriko, gurrulliko wiye
likanne Eloi koba, garokéa noa pitta ka waraka Gennetharet ta,

2. Gatun nakulla buloara murrinauwai kakilliela wara ka; won-
to ba bara makoroban waita uwa murrinauwai tabiruğ, gatun bara
umulliela pika mirkun.

3. Gatun noa uwa wakál la murrinauwai ta Thimon koba ka,
gatun wiya bon yógyóğ umullia purrai tabiruğ. Gatun noa yell-
awa barán, gatun wiyeelliela barun kúri murrinauwai kabiruğ.

4. Gatun góloin noa ba wiya, wiya noa Thimónnuğ bon, Tuir-
kullia pirriko kako, gatun wura pika nurúnba mankilliko.

5. Gatun Thimónto, wiyeelliela, wiya bon, Piriwál, uma géen to-
koi ta yanti-katai, gatun mán korien; nulla bi wiyan wupinún wal
bağ barán pika.

6. Gatun uma bara ba unni, kokoi-kokoi bara uma makoro katai
kal ; gatun pika kilpaiya.

7. Gatun bara wokkaimulléun barúnba tarai taba murrinauwai
taba ; wa-wil koa barun wintamulliko. Gatun bara uwa, gatun
warapál bara wupéa buloara murrinauwai, pillukulliela gaiya bara.

8. Nakulla noa ba Thimónto Peterko, puntimulléun noa Iéthu
kin warómbuğ ka, wiyeelliela, Ela Piriwál ! yuriğ bi wolla emmo-
uğ kinbiruğ ; nulla bağ yarakairán kúri kátan.

9. Kulla noa kota, gatun yantin bara gíkouğ katoa ba, kauwál-
lin makorrin mankulla bara ba.

10. Gatun yantibo bara Ya'kobo gatun Ioanne, yinal ta Lebedaio
koba, mankillai bula ba Thimon katoa. Gatun Iéthuko noa wiya
bon Thimónnuğ, Kinta kora bi; yakita biruğ manún wal bi barun
kúri.

11. Gatun mankulla bara ba murrinauwai barán purrai tako,
wúnkulla bara yantin, wirroba bon bara.

12. Gatun yakita kakulla, kakulla noa ba tarai ta kokerá, a !
wakál kúri kauwál tleprokan ; nakilliela noa Iéthunuğ puntimul-
léun góarrá ko, gatun wiya bon, wiyeelliela, Piriwál, wiya, bi ba
kaiyukan kánún, umánún bi tia turon.

13. Gatun noa bon wupilléun mättára gíkouğ kin, wiyeelliela,
Kauwá ; turon bi kauwa. Gatun tanoa-kal-bo tleprota wareka gí-
kouğ kinbiruğ ko.

14. Gatun noa bon wiya, wiyeákún koa noa barun kúri ; wonte
ba yiruğ uwa túğunbilliko gíntoa bo tħiereu kinko, gatun gúwa
kulla bi turon umatoara, yanti to Mothé ka noa ba wiya, gur-
rulliko kakilliko barun.

15. Wonta ba yantin kakulla totóğ gíkouğ yantin toa purrai
toa : gatun kauwálko naro uwa gurrulliko, gatun turon kakilliko
barun munni-munni gíkouğ kinbiruğ ko.

16. Gatun noa uwa koruğ kako, gatun wiyeelliela.

17. Yakita kakulla tarai ta purreág ka, wiyeelliela noa ba,
yellowawa ba Parithaioi gatun tħidathkaloi wiyeillikanne koba, yantin

tabiruğ kokerá biruğ Galilaia kabiruğ, ǵatun Iudaia kabiruğ, ǵatun †Hierothalem kabiruğ; ǵatun kaiyuto Yehóá-úmba kakulla turon umulliko barun.

18. A! ǵatun bara kú-i wakál kúri kurréa pirrikilligél la munni-kan karál; ǵatun numa bara bon kurrilliko kokerá kolağ, ǵatun wúckilliko bon ǵikouğ kinko mikan tako.

19. Gatun keawai bara napa wonnén kurrilliko murruğ kolağ konara tin, uwa bara wokka lağ kokera búlwarra ka, ǵatun wupéa bon barán nulla koa willi-willi kako pirrikilligélkan léthu kin mikan ta.

20. Gatun nakulla noa ba kotelliinne barúnba, wiya noa bon, Ela kúri, yarakai ǵiroúmba wareka ǵirouğ kinbiruğ.

21. Gatun bara †gárammateu ǵatun Parithaioi kota, wiyeiliela, Gan-ke unni wiyan ba yarakai? Ganto kaiyu-kan-to warekulliko yarakai, wonto ba wakallo Eloito?

22. Wonto noa ba Iéthuko ǵurra kotatoara barúnba, niuwoa wiya wiyeiliela barun, Minariğ tin nura kotelliela búlbúl lako nurun kin ba ko.

23. Wonnén murráràğ wiyeiliko, Giroúmba ko yarakaito wareka ǵirouğ kinbiruğ; ga wiyeiliko, Bouǵkullia ǵatun uwolliko?

24. Wonto ba ǵurra-uwil koa nura kaiyukan noa yinal kúri koba purrai taba yarakai warekulliko (wiya noa munni karál), Wiyan banuğ, bouǵkullia ǵatun mara ǵiroúmba pirrikilligél, ǵatun waita unwolla ǵirouğ ka tako kokerá ko.

25. Gatun tanoa-kal-bo bouǵulliéin noa barun kin mikan ta, ǵatun mánkulla unnuğ ǵikoúmba pirrikéa noa ba, ǵatun waita uwa ǵikouğ ka tako kokerá ko kota kako, pitálfulliela bon Eloinuğ.

26. Gatun yantin bara kotelliela, ǵatun bara ǵaiya pitálma bon Eloinuğ, ǵatun kinta lağ bara kauwál, kátan wiyeiliela, Nakulla géen minariğ konéin buggai.

27. Gatun yakita yukita waita uwa noa, ǵatun nakulla wakál †telónenuğ, ǵiakai yitirra Lebi, yellawolin wúckilligél la; ǵatun noa wiya bon, Yettiwolla tia.

28. Gatun noa wúnkulla yanti bo bouǵkulliéin, ǵatun noa bon yettiwa.

29. Gatun Lebiko bon noa upća kauwál takillikanne ǵikouğ ka ta kóti ka kokera: ǵatun kauwál kakulla konara telónai ko ǵatun tarai to yellawa barun katoa.

30. Wonto ba barúnba †gárammateu ǵatun Parithaioi koakillan bara barun wirrobullikan ǵikoúmba, wiyeiliela, Minariğ tin nura tatan ǵatun pittan barun katoa †telónai koa ǵatun yarakai toa?

31. Gatun noa Iéthuko wiya barun, wiyeiliela, Bara ba moron tai kátan keawai bara wiyan karákál; wonto ba bara munni kátan.

32. Uwa bağ wiya korien ko murroğ taiko, wonto ba yarakai willuğ ko minki kakilliko.

33. Gatun wiya bon bara, Minariğ tin bara mupai kátan mur-

rínmurrín wirrobullikan Ioanne-úmba, gatun wiyan wiyellikanne, gatun yantibo bara Parithaioi koba ; wonto ba giroúmba ko tatan gatun pittan ?

34. Gatun noa wiya barun, Wiya, nura kaiyukan mupai umulliko barun wonnai kakillaikanne, yakita-kalai poribai ba kátan barun katoa ba ?

35. Wonto ba purreág kánún wal, mánún wal bon ba poribai barun kinbirug, gatun yakita gaiya bara mupai-kakillinún purreág ka unta tara.

36. Gatun wiya noa barun wakál †parabol gíakai : Keawai kúri ko wupillinún búggaikál korokál la ; ga ba, yanti búggaikál yiirbúgganún gaiya wal, gatun pontol búggaikál labirug keawai korokál kiloa kátan.

37. Gatun keawai kíri ko wupinún búggaikál †wain pika ka korokál la ; nulla búggaikállo potopai-yanún wal pika ka, gatun kiroabullinún, gatun pika kánún yarakai.

38. Wonto ba búggaikál †wain wunún wal búggaikál la pika ka ; gatun buloara murrárag kátan.

39. Gatun keawai kíri koba pittanún korokál †wain keawai noa man in búggaikál †wain, nulla noa wiyan korokál ta murrárag.

WINTA VI.

GATUN yakita thabbat ka buloara, yukita thabbat ka kurri-kurri, uwa gaiya noa murruug koa yeaigélo loa ; gatun bara wirrobulli-kanto gíkouug ka to tittia wollug yeai, gatun takulla mirro-mirromá mättára barun kin.

2. Gatun tarakanto Parithaioi koba wiya barun, Minariğ tin nura uman unnoa keawaran murrárag umulliko unti tara purreág ka thabbat ka ?

3. Gatun noa Iéthuko wiya, wiyelliela, Wiya nura, wiya nura, wiya ba unni, Dabid-to noa ba upa, niuwoabo ba kapirri kakilla gatun bara gíkouug katoa ;

4. Uwa noa ba kokera kai Eloi koba, gatun mankulla takulla nulai nakillikanne, gatun gúkulla barun gíkouug katoa ba ko, keawaran murrárag takilliko, wonto ba barúnba ko †thiereu koba ?

5. Gatun noa barun wiya, Yinal ta kíri koba, piriwál noa kátan yantin ko thabbat ko.

6. Gatun yakita kakulla tarai ta thabbat ta, uwa gaiya noa †thunagóg ka gatun wiyelliela : gatun wakál kíri unta kakulla, mättára gíkoúmba túgkaákeri tirrai kakulla.

7. Gatun bara †gárammateuko gatun Parithaioiko tumiméa bon, wiya bon noa ba turon umulla purreág ka thabbat ta ; wiayemma-uwil koa bara bon.

8. Wonto noa ba kota barúnba gúrrullielo, wiya bon noa mätirakan tirraikan, Bougkullia, gatun garokilla willi ka. Gatun noa bougkulleún, gatun garokéa.

9. Wiya gaiya noa Iéthuko barun, Wiyánin wal bağ nurun

unni ; wiya tuloa ta umulliko, murrárag̊ ga yarakai umulliko purreág̊ ka thabbat ta ? moron umulliko, ga warekulliko ?

10. Gatun nakilliela kari-kari yantin barun, wiya bon noa, Tuttulia bi mättára ġiroúmba. Gatun upulléún ġaiya noa, gatun mättára ġaiya bon turon uma yanti tarai ba.

11. Gatun bara warapalkan bukkakan kakulla; gatun murrárag̊ wiyyellan barabo-barabo, minnuğ banün bara bon ba Iéthunuğ.

12. Yakita unta purreág̊ ka, uwa noa bulkára kolag̊ wiyyelliko, yanti-katai noa tokoi ta wiyyelliela bon Eloi-nuğ.

13. Gatun yakita purreág̊ ta, kaai ba noa barun wirrobullikan ġikoúmba; ġirimulléún noa barun kinbiruğ̊ †dodeka niuwoa, barun wiya ġiakai yitirra †apothol ;

14. Thimónnuğ (wiya noa ġiakai yitirra Peternuğ), gatun ġikoúmba kurrikóğ Andrea, gatun Yakobo gatun Ioanne, gatun Pilip gatun Bátolomai,

15. Mattaio gatun Thoma, gatun Yakobo Alpai-úmba, gatun Thimon ġiakai wiya yitirra Dheloté,

16. Gatun Iudath kurrikóğ ta Yakobo-úmba, gatun Iudath Ithákariot, niuwoa ġakoiyayé noa.

17. Gatun noa uwa barán barun katoa, gatun ġarawan tako ġarokéa noa, gatun konaró wirrobullikan ġikoúmba, gatun kauwál konara kúri Iudaiakál, gatun †Hierothalemkál, gatun korowátarí Turokál gatun Thidonikál, uwa bara ġurrulliko bon, gatun turon umulliko barun ba munni ;

18. Gatun bara wonkálman yarakai to marai to : gatun barun uma turon.

19. Gatun yantinto konaró numulla bon bara ; nulla murrárag̊ paibéa ġikouğ kinbiruğ̊, gatun noa turon uma yantin barun.

20. Gatun noa wokkalan nakulla ġaikug̊ ko ġikoúmba wirrobullikan, gatun wiya, Murrárag̊ umatoara mirrálko ; nulla nurun ba piriwálgl̊ la Eloi koba.

21. Murrárag̊ umatoara nura kapirrikan yakita : nulla nura warapan wal kakilliko. Murrárag̊ umatoara nura túnkillin yakita, nulla nura kintellinún wal.

22. Murrárag̊ umatoara nura, yarakai umánün ġaiya nurun kúri ko, gatun warekanin nurun, gatun yarakai wiyanún nurun, gatun warekanún yitirra nurúnba yanti yarakai ba, ġikouğ kinbiruğ̊ yinal kúri koba kabiruğ̊.

23. Pitál nura kauwa gatun úntellia unta purreág̊ ka ; nulla nurúnba ġukillikanne kauwál kátan moroko kaba ; yanti uma bara biyuğbai tako barun ka to barun †propetnuğ.

24. Yapal nura porólkán kátan ! nulla nura mankulla ta pitál nurúnba.

25. Yapál nura warakan ! nulla nura kapirrikanún. Yapal nura kintellan yakita ! nulla nura ġirellinún gatun túnkillinún.

26. Yapal nura, murrárag̊ wiyanún ba yantinto kuriko nurun ! yantibo barúnba biyuğbai ta ko barun ġakoyaye †propetnuğ.

27. Giakai bağ wiyan nurun ġurrullikan, Pitálumulla barun yarakai willuğ nurúnba ; murráráğ umulla barun yarakai nurúnba uman,
28. Murráráğ barun wiyyella koatan nurúnba ; gatun wiyyella bon Eloinuğ wiyyella barun yarakai nurúnba uman.
29. Gatun búnnün ba wakál ḡan kulló tarai to, tarai ġukillia ; gatun niuwoa manún wurabil ġiroúmba, wiya yikora wiwi manki yikora unni doan.
30. Guwa barun yantin ko wiyyellinün ba ġirouğ kin ; gatun niuwoa ba mankulla tullokán ġiroúmba wiya yikora kari bon.
31. Gatun unnoa la kotan nura la murráráğ umulliko barun kúri nurun, umulla nura yantibo ta barun.
32. Kulla nura pitálman barun pitálman nurun, minariğko-ke unnoa ? kulla bara yarakai-kan-to yantibo uman.
33. Gatun murráráğ nura umánün ba barun ḡali murráráğ nurun uman, minariğko-ke unnoa ? kulla bara yarakai-kan-to yantibo uman.
34. Gatun mumbinün nura ba barun kotan nura willuğbo upilliko barun, minariğko-ke unnoa ? kulla bara yarakai willuğ, mumbillan barun willuğbo upilliko yantibo.
35. Wonto ba nura pitálumulla barun yarakai willuğ nurúnba ; gatun murráráğ umulla, gatun mumbilla kotan keawai willuğbo upilliko ; gatun ġutoara kauwál kánün nurúnba, gatun nura wonnai kánün wokka koba ; kulla noa murráráğ uman barun wiyyapaiye korien gatun barun yarakai.
36. Kauwa nura minkikan, yantibo Biyuğbai nurúnba minki kátan.
37. Kota yikora yarakai, gatun keawai nurun kotánün yarakai : pirriralmai yikora nura, gatun keawai nurun pirriralmanün : warekillä nura, gatun nurúnba warekánün.
38. Guwa, gatun ḡunün wal nurun ; warapal, upulla barán, gatun tolomulla kaumulliko, gatun kiroabullin barán, ḡunün wal kúri nurun ġielkág ka nurun kin. Kulla yantibo upitoara nura upullin, upéa kánün nurun.
39. Gatun noa wiya barun wakál †parabol ; wiya, munminto yutinün tarai munmin ? wiya, wal bula-buloarabo warakullinün barán kirun tako ?
40. Wirrobullikan ta keawaran noa kauwál korien ġikoug kin piriwál la ; wonto ba tuloa kátan, kánun noa yanti piriwal ba ġikoug ba.
41. Gatun minariğ tin bi natan moriğ ġirouğ ka ta ba ġaikuğ kaba kurrikóğ kaba, wonto ba na korien bi tulkirri ġaikuğ kaba ġirouğ kinba kóti kaba ?
42. Ga, yakoai bi wiyan bon kurrikóğ ġirouğ ba, Biggai, yakoai tia poruğbuğgabunbillä moriğ ġirouğ kinba ġaikuğ kaba, keawai bi ba nakillin tulkirri ġirouğ kaba ? Gintoa ġakoiyaye ! buruğbuğ ġala kurri-kurri tulkirri ġaikuğ kaba ġirouğ kinba kóti

kaba, ǵatun nanún ǵaiya bi murra-murrárag umulliko moriǵ ǵai kuǵ kaba kurrikóǵ kaba ǵirouǵ ka ta ba.

43. Kulla ba kúlai murrárag ta kátan, keawai yeai yarakai upin ; ǵa keawai kúlai yarakai ta kátan, yeai murrárag upin.

44. Wonto ba yantin kúlai ǵimilliko kóti tin yeai tin ; nulla bara kúri mán korien kokuǵ tulkirri-tulkirri tin, ǵa titi korien bara †botru maro tin.

45. Murráragko noa kúriko wupillin noa murrárag wunkilligél labiruǵ minki kabiruǵ búlbúl labiruǵ ǵikouǵ kinbiruǵ ; ǵatun noa yarakai wupillin noa yarakai wunkilligél labiruǵ yarakai ta biruǵ minki kabiruǵ búlbúl labiruǵ ǵikouǵ kinbiruǵ ; nulla ǵikoúmba ko curraka ko wiyan kauwál labiruǵ ko búlbúl labiruǵ ko.

46. Gatun minaríg tin nura tia wiyan, Piriwál, Piriwál, ǵatun uwa korien nura unnoa tara wiyan nurun baǵ ba.

47. Gan tia ba uwánún emmouǵ kin, ǵatun ǵurran wiyeLLita emmoúmba, ǵatun ǵaloa uman, túgúnbínún baǵ nurun ǵan kiloa noa :

48. Niuwoa ba wakál yanti kúri kiloa, wittia noa kokera ǵatun pinnia pirriko, ǵatun wupéa tuǵga tunuǵ ka ; ǵatun poaikulléun ba tunta-tunta, waiumbul murrá koribibi kokeroa, ǵatun ǵeawai tolo-má pa ; nulla wal wittia tunug ka.

49. Wonto ba ǵurran ǵatun uma korien, kúri kiloa noa wittia kokera tuǵga korien purrai ta : waiumbul murrá koribibi ǵali, ǵatun warakulléun tanoa-kal-bo ; kauwálla unnoa warakullin kokera koba.

WINTA VII.

WIYA noa ba góloin ǵikoúmba wiyeLLikanne, mikan ta yantin ta kúri ka, uwá noa Kapernaun kako.

2. Gatun tarai koba †kapátin koba umullikan munni kakilliela, muluǵkilliliela tetti, pitál umatoara noa ǵikoúmba.

3. Gatun, ǵurrá noa ba Iéthunuǵ, wiyabunbá noa barun ǵaro-kál Hebaraioi koba, wiyeLLila bon uwa-uwil koa noa pirbuǵgulliko ǵikoúmba ko umullikan ko.

4. Gatun uwá bara ba Iéthu kin, wiya ǵaiya bon bara tanoa-kal-bo, wiyeLLila, Murrárag noa uma-uwil koa noa bon yanti :

5. Kulla noa pitálman ǵearúnba kúri, ǵatun noa wittia ǵearun †thunagóg.

6. Uwa ǵaiya noa Iéthu barun katoa. Gatun kalog korien ta noa ba kakulla kokerá kolag, yuka noa barun †kapátinto kóti ta ǵikouǵ kin, wiyeLLila bon, Piriwál, yanoa bi ; nulla baǵ keawaran murrárag korien uwa-uwil koa bi emmouǵ kin kokerá :

7. Yaki tin baǵ kota murrárag korien baǵ uwolliko ǵirouǵ kin-ko ; wonto ba wiyeLLila wakál wiyeLLikanne, ǵatun emmoúmba umullikan pirkullinún wal.

8. Kulla baǵ ba kaiyukan wiyeLLiko, emmouǵ kinba bara kakillín †army-kan ; ǵatun baǵ wiya wakál, Yuríǵ, ǵatun waita ǵaiya noa uwa ; ǵatun tarai, Kaai, ǵatun noa uwa tanan ; ǵatun emmoúmba umullikan, Umulla unni, ǵatun uma ǵaiya noa.

9. Iéthuko noa ba ñurrá unni tara, kotelliela noa ñikoug, gatun warrakulléin noa, wiya gaiya noa barun wirroba bon ba, Wiyan bañg nurun, keawaran bañg na pa yanti ñurrullikanne kauwál, keawai yanti Ithárael la kátan.

10. Gatun bara yukatoara, willugbo uwolliela kokerá kolañg, nakulla bon umullikan munni biruñg pirbuñgatoara.

11. Gatun yakita purreag ka yukita, uwá noa kokeroa, ñiakai yitirra Nain ; gatun kauwál uwa ñikoúmba wirrobullikan gatun taraikan kuri ñikoug katoa.

12. Gatun uwa noa ba papai pulogkulligél la kokerá kolañg, ga, tetti kulwon kurrilliela kuri warai kolañg, wakál bo ta yinal tunkan koba bounnoun ba, gatun mabogun bountoa, gatun kauwál-kauwál kuri kokerá biruñg uwa bounnoun katoa.

13. Gatun nakulla bounnoun noa ba Piriwällo, ñurirra bounnoun noa kakulla, gatun wiya gaiya noa bounnoun, Túgki yikora.

14. Gatun uwa gaiya noa, numa kurrilligél ; gatun bara kurriá bon ba ñakéa korun. Gatun noa wiya, Wuggurra, wiyan banug, Bougkullia.

15. Gatun niuwoa tetti kabiruñg yellawa, gatun tanoa-kal-bo wiya. Gatun willugbo bon noa ñukulla bounnoun kin ñikoúmba ka tunkan ta.

16. Gatun bara kakulla kinta yantin ; gatun bara bon pitálman Eloinuñg, wiyeeliela, Kauwál tpropet ta paipéa ñearun kin, gatun noa Eloito nakulla ñikoúmba kuri.

17. Gatun unni totóñg ñikoúmba kakulla yantin to Iudaia koa, gatun yantin toa purrai kariñg koa.

18. Gatun Ioanne-úmba-ko wirrobullikanto wiya bon unni tara.

19. Gatun noa Ioanneto wiya bulun wirrobullikan ñikoúmba, yuka bulun Iéthu kinko, wiyeilliko, Gintoa ta uwánún ? ga, na-téa kánún géen taraikan ?

20. Uwa bara ba kuri ñikoug kinko wiya bara, Ioanneto kori-mullikanto ñearun yuká ñirouñg kinko, wiyeilliko, Gintoa ta uwánún ? ga, na-téa kánún taraikan ?

21. Gatun tanoa-kal-bo tħora ka pirbuñgga noa kauwál-kauwál munni-munni, gatun marai yarakaikan ; gatun kauwál-kauwál munmin uma noa barun nakilliko.

22. Wiya gaiya noa barun Iéthu, wiyeeliela, Waita lag nura, gatun wiyeella bon Ioannenuñg unni tara nakulla nura ba gatun ñurra ; munmin-tabiruñg-ko natan, wiirwiir-biruñg-ko uwan, wamun-wamun-tabiruñg turon kakulla, woġkál-labiruñg ñurran, tetti-kabiruñg bougkulléin, barun mirrál ko wiyan ta Euaġelion.

23. Gatun pitál-umatoara yantinto niuwara korien kánún em-mouñg kin.

24. Gatun waita ka ba bara ba puntimai Ioanne-úmba, wiya gaiya noa barun kuri Ioannenuñg bon, Minariñg tin nura koruñg kolañg nakilliko ? koġka toloman wibbi ko ?

25. Minariğ ko nura uwa koruğ kolağ nakilliko ? wakál upulléun kuri poitoğ korikin to ? A ! bara upulléun konéin to ǵatun bara murrárağ katan takilliko, yellawa bara piriwálgél la.

26. Minariğ ko nura uwa koruğ kolağ nakilliko ? wakál †propet ? Kauwa, wiyan nurun bağ kauwállan noa ba †propet kiloa.

27. Gali noa wiyatoara upa unni, A ! yukan bağ puntimai emmoúmba girouğ kin mikan ta, umánun wal noa yapuğ girouğ.

28. Kulla bağ wiyan nurun, Keawai †propet kauwál katan yanti Ioanne noa ba korimullikan porkullitoara nukuğ labiruğ : niuwowa waréa ta katan piriwálgél la Eloi koba ka, kauwál noa katan niuwowa kiloa.

29. Gatun yantinto kúriko ǵurra bon, ǵatun bara †telónai, pitálma bon Eloi-nuğ, korimatoara katan bara Ioanne kaibiruğ karmulli biruğ.

30. Wonto ba bara Parithaioi ǵatun bara †nomikoi ǵurramaiğa wiyellikanne Eloi koba baruñ kin, keawai korimatoara korien Ioanne kai.

31. Gatun noa Piriwallo wiya, Yakoai kiloa bara kuri untikal willuğgél ? ǵatun minariğ kiloa bara ?

32. Bara yanti wonnai kiloa yellawollin ǵukilliğél la, ǵatun kaipullin taraikan, ǵatun wiyellin, Tirkima ǵéen nurun, ǵatun keawai nura úntelli korien ; minki ǵéen kakulla nurun, ǵatun keawai nura tuğkilli korien.

33. Kulla noa Ioanne korimullikan uwa, keawai kunto ta pa ǵa †wain keawai pitta pa ; ǵatun nura wiyan, †diabol noa ǵikouğ katoa ba.

34. Yinal ta kuri koba uwa takilliko ǵatun pittelliko, ǵatun mura wiyan, A ! mataye kuri unni, ǵatun †wain pittaye, kóti ta †telónai koba ǵatun yarakai willuğ koba !

35. Wonto ba yantinto wonnaito ǵuraki koba ko piralman bon ǵuraki.

36. Gatun wakallo Parithaioi koba ko wiya bon ta-uwil koa noa ǵikouğ katoa. Gatun uwa noa kokera Parithaio koba, ǵatun yellawa noa barán takilliko.

37. Gatun, a ! ǵapal wakál yarakaikun bountoa ǵurrá bountoa ba Iéthunug bon yellawai takilli taba kokera Parithaio koba ka, mankulla bountoa wúnkilligél alabathro putillikanne,

38. Gatun ǵarokéa bountoa tinna ka bulka ka ǵikoung kin, túğkillin, ǵatun bountoa puntia bounnoun ka to ǵurrun to tinna ǵikoúmba, ǵatun pirripa bounnoun ka to kittuğ ko wolluğ koba ko bounnoun ka to, ǵatun búgbúğka bon tinna ǵikoúmba, ǵatun putia bon putilligél lo.

39. Yakita nakulla noa ba unni ǵali Parithaio, wiya bon ba, wiyelléun ǵaiya noa niuwoabo minki ka, wiyelliela, Unni kuri †propet ba noa ǵurra pa noa wonta-kan-to ka ǵapallo numa bon ; kulla bountoa yaraikan.

40. Gatun Iéthuko noa wiayelléün, wiyelliela bon, Thimón, wiya-uwil koa banug. Gatun noa wiya, Piriwál, wiyellia.

41. Tarai ta kakulla ǵukillikan wakál buloara mumbitoara ǵikoúmba ; wakállo noa mumbilléün †pentakothioi †denari, gatun tarai ta †pentékonta mumbilléün.

42. Gatun keawai bula ǵupaiye pa ba yaruǵ ka bon, wareká ǵaiya noa bulun ba. Wonta kin bulun kinbiruǵ pitálmanün kauwál bon !

43. Thimónto noa wiya, wiyelliella, Mirka ǵikouǵ wareka noa ba kauwál. Gatun noa wiya bon, Kota bi tuloa.

44. Gatun noa warrakulléün ǵapal ko, gatun wiya Thimónnuǵ Natan bi unni ǵapal ? uwa baǵ kokera ko ǵirouǵ ka ta ko, keawai bi tia ǵupa bato tinna ko ; wonto bountoa ba puntia tia tinna bounnoun ka to ǵurrun to, gatun watia bounnoun ka to wolluǵ kabiruǵ ko kittuǵ ko.

45. Keawai bi tia búgbúǵ ka pa : wonto ba unni ǵapal, búgbúǵ-kulliela tia tinna yakita biruǵ uwa baǵ ba.

46. Keawai bi puti pa emmoúmba wolluǵ kipai to, wonto ba unni ǵapal putia emmoúmba tinna kipai to.

47. Giakai tin banuǵ wiyan, Yarakai umatoara bounnoun ba kauwál ta warekatoara bounnoun ba ; nulla bounnoun pitál-ma kauwál : nulla barúnba warekatoara waréa, pitál-ma bara waréa.

48. Gatun noa bounnoun wiya, Wareká umatoara ǵiroúmba yarakai.

49. Gatun bara yellawan ǵikouǵ kinba takilli taba, bara bo wiyatán minki ka, Gan-ke unni warekan noa yarakai.

50. Gatun noa bounnoun wiya, Gurrulli ta biruǵ ǵiroúmba moron bi kátan ; yuruǵ bi pitál kakilliko.

WINTA VIII.

GATUN yakita yukita uwa noa yantin toa purrai toa kokera, wiyelliela ǵatun túgunbilliela totóǵ pitálfullikanne †bathileia koba Eloi koba : ǵatun bara †dodeka ta ǵikouǵ katoa ba.

2. Gatun bara nukuǵ taraijan, turon umatoara marai yarakai tabiruǵ ǵatun munni kabiruǵ, Mari yitirra ǵiakai Magdalakálin, bounnoun kinbiruǵ paipéa †diabol †hepta ta,

3. Gatun Ioanna porikunbai Kutha-úmba, Herod-úmba umullikan, ǵatun Thuhanna, ǵatun taraijan kauwál, ǵala bara ǵukulla bon untakál tullokan ba biruǵ barun kai.

4. Gatun uwittillin bara ba kúri kauwál-kauwál, ǵatun uwa ǵikouǵ kinko, yantin tabiruǵ kokerá biruǵ, wiya noa unni †parabol :

5. Upillikan noa uwa yeai ko upulliko ǵikoúmba ko ; ǵatun upulliela noa ba, winta porkulléün kaiyinkon ta yapuǵ ka ; ǵatun waita-wa barán, ǵatun tibbinto takulla moroko tinto.

6. Gatun winta porkulléün tunuǵ ka ; ǵatun poaikulléün ba wokka laǵ tetti ǵaiya kakulla, koito ba bato korien ta.

7. Gatun winta porkulléün tulkirri-tulkirri ; ǵatun poaikulléün tulkirri-tulkirri matti, ǵatun murruǵkama.

8. Gatun tarai ta porkulléún purrai murráraǵ purrai ta, ǵatun poaikulléún wokka laǵ, ǵatun yeai kurria †hekaton ta. Gatun noa ba wiya unni tara, kaaipulleún ǵaiya noa, Niuwoa ba ǵurreúg kan katan ǵurrulliko ǵurrunbunbillia bon.

9. Gatun wirrobulli-kan-to ǵikoúmba ko wiya bon, wiyeiliela, Minaríg ke unni †parabol ?

10. Gatun noa wiya, Gutan ǵurrulliko nurun pirriral †bathileia koba Eloi-úmba ; wonto barun tarai ta †parabol la ; natan bara keawai bara na pa, ǵatun ǵurran bara keawai bara ǵimilli pa.

11. Giakai ta unni †parabol : Yeai ta wiyeikanne ta Eloi koba.

12. Bara kaiyinkon taba yapuǵ kaba ǵurrullikan bara ; uwa ǵaiya noa †diabol, ǵatun mankulla wiyeikanne barun ba minki kabiruǵ búlbúl labiruǵ, ǵurrea-kún koa bara ǵatun moron koa bara katéa-kún.

13. Bara tunuǵ kaba ǵurra bara ba wiyeikanne pitálkan to ; ǵatun unni tara wirra korien katan, kota bara waréa ba, ǵatun yakita numullikanne ta waraka ǵaiya bara.

14. Gatun unnoa tara porkulléún tulkirri-tulkirrá, bara ba ǵurra, waita uwa ǵaiya, ǵatun murrugkama umullikannéto ǵatun porollo ǵatun pirunto moron koba, ǵatun yeai kurri korien murráraǵ kakilliko.

15. Wonto ba unnoa murráraǵ kaba purrai taba, bara ba ǵurra wiyeikanne, tuloakan ǵatun murráraǵkan búlbúlkán, tuman bara, ǵatun yeai kurrin murroi to.

16. Keawai kúriko wirrogbanún kaibuǵ, wutinún ǵaiya tenti ko, ǵa wutinún bara ka pinkilligélla ; wonto ba wupinún kaibuǵ-ǵél la, na-uwil koa bara uwollita ba ko kaibuǵ.

17. Kulla yantin ta ǵetti biruǵ ǵurranún wal kakilliko ; ǵatun yantin ta yuropatoara biruǵ ǵurranún wal kakilliko, ǵatun paipi-nún wal.

18. Yakoai nura ǵurrulla ; kulla ǵikouǵ kinba ǵunún wal ǵikouǵ kin ; ǵatun keawai noa ka korien, mantillinún wal bon ǵikouǵ kinbiruǵ unnoa ta paipitoara ǵikouǵ kinba.

19. Gatun tunkan ǵikouǵ kinko ǵatun bara kóti ta ǵikoúmba uwa, ǵatun keawai bara wa pa ǵikouǵ kinko konarrin, kulla kauwál waitawollan.

20. Wintako bon wiya ǵiakai, Garokillin bara warrai taba ǵikoúmba tunkan ǵatun kóti ta, na-uwil koa bara ǵirouǵ.

21. Gatun noa wiyeayanléún barun, wiyeiliela, Unni tara tia katan emmouúmba tunkan ǵatun kóti ta, ǵurrullikan wiyeikanne Eloi koba ǵatun umullikan.

22. Gatun yakita tarai ta purreaǵ ka, uwa noa murrinawai ta ko ǵikouǵ katoa wirrobullikan toa ǵikoúmba ; gatun noa barun wiya, Waita ǵéen waiǵa-uwil kaiyin kolaǵ wara kolaǵ. Gatun bara tolka mureuǵ kolaǵ.

23. Wonto ba bara uwolliela, pirrikéa noa kóǵóǵ ; ǵatun wibbi ka-uwál kakulla wara ka ; ǵatun bara warapal, ǵatun kinta kakilliela.

24. Gatun bara uwa gikoug kin, bougbuuga gaiya bon, wiye-lielia, Piriwäl, piriwäl, tetti kolağ géen ! Bougkulléin gaiya noa, gatun wiya noa wibbi, gatun tulkun wombul koba ; gatun korun kakulla, gatun yurağ gaiya kakulla.

25. Gatun noa wiya barun, Wonnug-ke nurun kotellita ? Gatun bara kinta kakulla, kotelliela, wiylan tarakan-taraikan, Wontakan unni kuri ! nulla noa wiyan wibbi gatun bato, gatun gurra gaiya bon.

26. Gatun bara uwa purrai tako Gadarén tako, kaiyin taba Galilai a kaba.

27. Gatun noa ba yankulléin purrai tako, nuggurrawa bon wakallo kúriko kokera birug ko, †diabolkan noa katalla yuraki, gatun keawai noa upillipa kirrikin to, keawai noa katan kokera, nikki ka noa kakulla.

28. Nakulla noa ba Iéthunuğ, kaaibulléin gaiya noa, gatun puntimulléin gikoug kin mikan ta, gatun wokka wiye-léin wiye-liela, Minnuğ banún ke bi tia, Iéthu, Yinal ta Eloi koba wokka kaba koba ? Yanoa bi tia piralmayikora.

29. (Kulla noa wiya marai yarakaikan paikulliko kuri kabirug. Kulla bon mankulla murrin-murrin ; gatun wirria bon tibon ko ; gatun noa tiirbuuga tibon, gatun yuaipéa bon †diabollo korug kolağ).

30. Gatun Iéthuko noa wiya bon, wiye-liela, Wonnén bi yitirra ? Gatun noa wiya, †Léjun bag ; nulla kauwäl-kauwäl †diabol uwa murra-riğ gikoug kinko minki kako.

31. Gatun bara bon wiya, Yanoa, wiya yikora gearun bi pirriko kolağ kakilliko:

32. Gatun kakulla untakal wirrul takilliela bulkára ba ko ; gatun bara wiya bon pulogkulliko barun minki kako †porák kako. Gatun noa wamunbéa barun.

33. Uwa gaiya bara waita †diabol minki tabirug kuri kabirug, gatun pulogkulléin †porák ka koiro ka ; gatun wirrul murra baran karakai pirriko koba wara kako, kurrin to gaiya bara.

34. Nakulla bara ba tamunbéa unnoa tara umatoara, murra gaiya bara, gatun waita uwa kokerá kolağ, gatun gorug kolağ ; wiya gaiya galoa.

35. Uwa gaiya bara nakilliko umatoara ko ; gatun uwa Iéthu kin, gatun nakulla bara bon unnoa kuri, paipitoara birug bara waita uwa, yellawilliela Iéthu ka ta tinna ka, kirrikinkan gatun tuloa gurrullikan ; gatun kinta bara kakulla.

36. Yantinto nakulla unnoa wiya barun, yanti bon ba turon uma †diabolkan kauwälkan.

37. Gatun yantinto konaró purrai tako Gadarén tako wiya gaiya bon waita uwolliko barun kinbirug ; nulla bara kintakan kauwäl kakulla. Gatun noa uwa murrinauwai tako, gatun wulugbo kakulla.

38. Gatun unnoa kûri kabirûg †diabol bara waita uwa, wiya bon ka-uwil koa noa ñikoug katoa : wonto noa Iéthuko yuka bon waita, wiyeiliela,

39. Willugbo bi wolla ñiroug ka tako kokerá ko, ñatun gurra-bunbilliko unnoa tara uma noa ba Eloito ñiroug. Gatun noa waita uwa, ñatun wiya yantin toa kokeroa, yanti Iéthuko noa uma bon.

40. Gatun yakita kakulla, willugbo noa ba Iéthu kakulla, pitál tara kakilliela kûri, nulla bara bon mittilliela yantinto.

41. Gatun yakita uwa wakál kûri tanan, ñiakai yitirra Yaeiro, wiyeillian noa †thunagog kako ; ñatun noa puntimulleún Iéthu kin tinna ka, ñatun wiya uwolliko ñikoug kinko kokera ko ;

42. Kulla bon wakál yinálkun kakulla, †dodeka wunál ta boun-noun ba, gatun bountoa pirrikilliela tetti kakilliela. Gatun uwa ñaiya noa, kûriko bon murrugkama.

43. Gatun wakál nukuç, kumarakan †dodeka wunál ta boun-noun ba, ñukilléún bountoa kirun tullokan bounnoúンba karákál ko, keawai bara bounnoun turon uma pa,

44. Uwa bountoa bulka kako, ñatun numa pita ñikoúmba kir-rikin : ñatun tanoa-kal-bo kumara ñaiya kakulla korun.

45. Gatun noa Iéthuko wiya ñaiya, Ganto tia numa ? Yantin-to wiya keawai, wiya ñaiya noa Peterko ñatun bara ñikoug katoa, Piriwâl, konaro bin murrugkama ñatun waita wa, ñatun bi wi-yân, Ganto tia numa ?

46. Gatun noa Iéthuko wiya, Wakâllo ta tia numa : nulla baç ñurran waita ka ba kaiyu emmoug kinbirug.

47. Gatun bountoa ba nukuçko nakulla yuropa korien bountoa, uwa bountoa pulul-pulul, ñatun puntimulleún ñikoug kin mikan ta, wiya bon bountoa mikan ta yantin ta kûri ka, minariç tin bountoa numa bon, ñatun tanoa-kal-bo bountoa kakulla turon.

48. Gatun noa bounnoun wiya, Yinálkun, kauwa bi pitál ; ñurrullito ñiroúmba-ko turon bin uma ; yuriç waita pitál kakilliiko.

49. Gatun wiyeiliela noa ba, tanan uwa wakâllo wiyeillian ta birug kokera birug, wiyeiliela bon, Ñiroúmba yinálkun tetti kakulla ; yanoa, Piriwâl pirriralmal yikora bon.

50. Wonto noa ba Iéthuko gurra, wiayelleún noa bon wiyeiliela, Kinta kora bi ; ñurrulla wal bi, ñatun turon ñaiya wal bountoa kânün.

51. Gatun noa ba uwa kokera ko ba murrariç, keawai noa tarai kan wommumbi pa ñikoug kin, wonto ba Peternuç ñatun Yako-bonug, ñatun Ioannenuç, ñatun biyugbai ñatun tunkan murrakín koba.

52. Gatun yantin tuçkilléún ñatun minki kakulla bounnoun kai : wonto noa ba wiya, Tuçki yikora ; keawaran bountoa tetti korien, wonto ba ñarabo kakillin.

53. Gatun bara bon bêelma, nakilliela tetti bountoa kakulla.

54. Gatun noa kirun barun yipa warai tako, gatun noa man-kulla bounnoun muttārrin, gatun wiya, Murrakín, bougkullia.

55. Gatun bounnoun ba marai katéakan, gatun bountoa boug-kulléún tanoa-kal-bo : gatun noa wiya bounnoun takilliko.

56. Gatun kintakan biyuḡbai gatun tunkan bounnoun ba : wonto noa ba wiya barun, yanoa wiya yikora taraikan kuri unni umatoara.

WINTA IX.

WIYA gaiya noa barun ḥdodeka ta ġikoúmba kaumulliko, gatun ġukulla barun kaiyu kakilliko gatun wiyellikan kakilliko yantin ko ḥdiabol ko, gatun turon umulliko yantin munnikan ko.

2. Gatun noa barun yuka wiyelliko ḥbathileia Eloi koba, gatun turon umulliko munni ko.

3. Gatun noa wiya barun, Manki yikora waita kolag, keawai tupa-tupa manün, keawai yinug, keawai kunto, keawai ḥmoney, keawai buloara manün kirrikin taraiko-taraiko.

4. Gatun uwānün nura ba tarai ta kokera, tanoa kauwa, gatun waita uwolla untoa birug.

5. Gatun bara keawai nurun wommunbi korien, waita nura ba uwānün untoa birug kokera birug, tirri-tirrillia yullo kabirug morig tinna kabirug nurun kinbirug, túga kakilliko barun kinko.

6. Gatun waita bara uwa, gatun uwa kokeroa willi koa, wiye-liela Euagélion, gatun turon umullielia yantin ta purrai ta.

7. Gatun noa Herodto tetrákko gurra unni tara uma noa ba ; gatun kotelliela niuwoa bo, kulla wiyatoara tarai-kan-to Ioanne noa bougkulléa tetti kabirug ;

8. Gatun winta ka, paipéa noa Elía ; gatun tarai-kan-to, wakál gaġka-kál ḥpropet tabirug bougkalléún.

9. Gatun noa Herod wiya, Kolbúntia baġ bon Iaonnenuġ wol-lug ; gan-ke unni ġurran baġ unni tara ? gatun noa na-uwil koa bon.

10. Gatun bara ḥapothollo willuġbo bara ba kakulla, wiya gaiya bon yantin unni tara uma bara ba. Gatun noa barun yutéa, gatun kara uwa mirrulla ko, kokera ko yitirra Betáthaida kako.

11. Gatun bara kuri ġurra bara ba, wirropa bara bon ; garokéa noa wiyelliko barun ḥbathileia Eloi koba, gatun uma barun turon kakilliko munnikan.

12. Gatun purreag kakilliela yaréakál, uwa gaiya bara ḥdodeka ta, gatun wiya bon, Yukulla barun konara waita laġ, uwa-uwil koa bara yantin toa purrai kariġ koa, yellowolliko, gatun takilliko ; kulla géen kátan unti mirrul la.

13. Wonto noa ba barun wiya, Guwa barun ġaloa ko takilliko. Gatun bara wiya, Keawai ġearúnba kulla unni ḥpente kunto gatun buloara makoro ; wiya géen wirrilla barun ġali ko takilliko vantin ko kuri ko.

14. Kulla wal kúri kauwál †pentakikilioi ta. Gatun noa wiya barun wirrobullikan, Yellawabunbillá barun konara kakilliko †pentékonta tarai taba kakilliko.

15. Gatun uma gaiya bara yanti, gatun yellawabunbéa barun yantin barán.

16. Mankulla gaiya noa unnoa tara kunto †pente gatun makoro buloara ; gatun nakilliela wokka lağ moroko koba, murroi wiyeelliela unni tara, gatun yiirbuğga, gatun gukulla barun wirrobullikan ko wunkilliko barun kin mikan ta konara.

17. Gatun takulla bara, gatun warakan gaiya bara kuttawan yantin ; gatun mankulla bara wanen †dodeka ka wimbi ka wuntawai biruğ barun kai.

18. Gatun yakita wiyeelliela noa ba niuwoa-bo púnbai, gikoúmba wirrobullikan gíkoúğ katoa ; gatun noa wiya barun, wiyeelliela, Gannuğ wiyan kúri ko gan bağ ba.

19. Wiyayelléün bara, wiyeelliela, Ioanne ta bi korimullikan ; wonto ba taraito wiyan Elía ta ba ; gatun taraito wiyan wakál gağka-kál †propet koba, bouğkulliakan katéa-kún.

20. Wiya noa barun, Ganto tia nura wiyan gan bağ ba ? Peterko noa wiyayelléün, wiyeelliela, Kritht ta bi Eloi-úmba.

21. Gatun noa barun piralma, wiyeá-kún koa bara unnoa tara tarai ko kúri ko ;

22. Wiyelliela, Yinal ta kúri koba yarakai kauwál wal bon umánün, gatun warekánün wal bon bara gağkakal gatun bara thiereukan piriwal, gatun bara †gárammateukan, gatun búnün wal tetti, gatun bouğgánün gaiya bon tarai ta purreağ góro ka.

23. Gatun wiya noa barun yantin, Wanün tia ba taraikan kúri uwánün, gurrullia noa niuwoa-bo, gatun mara-uwil koa noa talığkabillikanne gikoúmba yantin ta purreağ ka, gatun wirrobulla tia.

24. Ganto ba mirománün moron gikoúmba, warekánün wal noa ? kulla noa warekánün moron gikoúmba emmouğ kin, galoa noa moron umánün.

25. Wonnuğ-ke murraráğ kúri ko, mankilliko purrai kariğ ko, gatun noa tetti wal gaiya kánün niuwoa-bo, ga warekánün wal ?

26. Gan tia ba koiyun kánün emmouğ kai, gatun wiyeelliakanne emmoúmba, Yinal kúri koba koiyun gíkoúğ kai, uwánün noa ba killibinbinkan kóti gíkoúğ kinba, gatun Biyuğbai koba, gatun ağelo yirri-yirri-kan koba barúnba.

27. Kulla bağ wiyan nurun tuloa, unni winta garokéün ba, keawai bara tetti kánün, kabo na-uwil koa bara †bathileia-nuğ Elio koba.

28. Gatun yakita kakulla purreağ ka †ét ta yurika-ta unni tara wiyeelliakanne, yutéa noa barun Peternuğ, gatun Ioannenuğ, gatun Yakobonuğ, gatun uwa wokka lağ bulkára kolağ wiyeelliiko.

29. Gatun noa ba wiyeelliela, takin bon tarai warrakulléün, gatun gikoúmba kirrikin purrul kakulla, gatun killibinbin kakulla.

30. Gatun winellyela bon kúriko Mothéko gatun Elíako :
31. Paipéa bula killibinbin, gatun wiya bula gikoúmba tetti
tin ka-uwil koa †Hierothalem ko.
32. Wonto ba Peter noa gatun bara gikoug katoa porrólkán
bara birikéa kógó ; gatun bara kakulla tiraé, nakulla bara gikoúmba killibinbin, gatun buloara bula kúri garokéa gikoug katoa.
33. Gatun kakulla yakita bula ba waita uwolliela gikoug kinbirug, Peterko noa wiya bon Iéthunug, A ! Piriwál, murrarag gea-run unti ko kakilliko ; gatun umabunilla goró kokera ; wakál bin, gatun wakál Mothénug, gatun wakál Elíanug, gurra korien minariig noa wiya.
34. Wiyelliela noa ba, yareil kakulla, gatun wutéa barun ;
gatun bara kinta kakulla, waita bara ba wollielia murrariig yareil la.
35. Gatun pullí kakulla yareil labirug, winellyela, Unni ta emmoúmba kóti yinal pitálmullikan ; gurrulla bon.
36. Gatun pullí ba kakulla korun, Iéthu noa kakilliea púnbai.
Keawai bara unni tara wiya pa untatoara, natoara purreag ka tarai-kaikan ta.
37. Gatun yakita kakulla purreag ka tarai ta unta, uwa bara
ba barán bulkára biruig, kauwállo kúriko nuúggurra wa bon.
38. A ! gatun wakál kúri konara koba kaaibulleun, winellyela,
Piriwál, kai bi, na-uwillia yinal emmoúmba ; kulla noa emmoúmba
wakál wonnai.
39. A ! gatun maraito bon mankulla, gatun gaiya noa kaaibulleun wokka ; gatun yiirbuugga bon, gatun kurragtoanbuugga ; gatun buntoara noa, waita gaiya gikoug kinbirug uwa.
40. Gatun baig wiya barun wirrobullikan giroúmba warckulliko
bon ; keawai bara kaiyu korien.
41. Gatun noa Iéthuko wiya, winellyela, A ! gurra korien gatun
pirriral unni willug-gél ! Yakounta-lag baig kánun nurun kin,
gatun wal baig kámunbinún nurun ? Mara bon tanan giroúmba
yinal unti ko.
42. Gatun uwolliela noa ba tanan †diabollo bon puntima barán
gatun yiiryiir uma. Gatun noa Iéthuko koakulla bon marai yarakai ka, gatun bon wonnai turon uma, gatun gutéakan gaiya bon
biyuúgbai ta gikoúmba tin.
43. Gatun yantin bara kinta kakulla kaiyu tin kauwál lin Eloi
koba tin ; gatun kotelliela bara ba yantin unni tara Iéthuko noa
ba uma, wiya gaiya noa barun wirrobullikan gikoúmba,
44. Kámunbillá unni tara wiellyikanne murrariig gurréug kako
nurun kin ; kulla noa Yinal kúri koba wupinún wal bon mattára
kúri ka.
45. Keawai bara gurra pa unni wiellyikanne, gatun yuropa
gali barun kinbirug, keawai bara gímilli korien ; gatun bara kinta
kakulla wiellyliko bon gali tin wiellyikanne tin.
46. Yakita gaiya bara wiellan barabo-barabo, gan-ke kánun
kauwál piriwál barun kinbirug.

47. Gatun Iéthuko noa gimilléún kotatoara búlbúl labirug̑ barun kinbirug̑ mankulla noa wonnai, g̑atun yellawabunbáea bon g̑ikoug̑ kin tarug̑ ka,

48. Gatun noa barun wiya, Ganto ba unni wonnai pitálmanún kinba, pitál manin̑ g̑aiya tia ; g̑atun g̑anto ba tia pitálmanún, pitálmanún bon g̑ala yuka tia ba ; g̑atun niuwoa katan waréa nurun kinba yantin taba, yantibo ta wal noa kauwál kánún.

49. Gatun noa Ioanneto wiya, wiyeelliela, Piriwál, nakulla g̑éen wakállo paibuğgulliela barun †diabol g̑iroug̑ katoa birug̑ yitirra birug̑ ; wiya g̑éen bon yanoa, koito ba keawai noa wa pa g̑earun katoa.

50. Gatun noa Iéthuko bon wiya, Wiwi yikora ; koito noa ba keawai bukka korien g̑earun, niuwoa g̑earun katoa ba.

51. Gatun yakita kakulla purreág̑ manin̑ bon ba wokka kolaǵ̑, pirral noa kakilliela waita †Hierothalem kolaǵ̑,

52. Gatun noa yuka barun puntimai gikoúmba g̑anka ; g̑atun bara uwa kokerá kolag̑ Thamaria kako, umulliko g̑ikoug̑.

53. Gatun bara bon keawai pitálma pa, kulla noa pirral kakulla wa pa †Hierothalem kolaǵ̑.

54. Gatun bula wirrobullikan gikoúmba, Yakobo gatun Ioanne, nakulla bula unni, wiya bula, Piriwál, wiya bi, wiya-uwil koa g̑éen koiyug̑ koa kauwál barán moroko kabirug̑ wina-uwil koa barun, yanti Elia noa ba unnoa ?

55. Wonto noa ba wakulléún, koakulla g̑aiya barun noa, g̑atun wiya, Keawaran nura gimilli korien nurúnba kóti búlbúl.

56. Koito ba noa yinal kúri koba keawaran noa tanan wa pa, búncilliko kúri ko barun, wonto ba murrin umulliko. Gatun bara uwa tarai tako kokera ko.

57. Gatun yakita kakulla, uwollielala bara ba yuriǵ̑ yapug̑ koa, taraito bon wiya, Piriwál, wirrobuğbinún banuǵ̑, wontariǵ̑ bi ba uwánün.

58. Gatun noa Iéthuko bon wiya, Murroǵ̑-kai-ko kumiri barúnba, g̑atun tibbin moroko ka koba kunta barúnba, wonto ba yinal kúri koba keawaran bon gikoúmba birrikilli-ǵ̑él walluǵ̑ ko gikoúmba ko.

59. Gatun noa tarai wiya, Wirrobulla tia. Wonta noa ba wiya, Piriwál, wamunbillala tia g̑anka bapa-uwil koa baǵ̑ emmoúmba biyuǵ̑bai.

60. Wiya bon noa Iéthuko, Bapabunbillala barun tetti-tetti barúnba ; g̑intoa yuriǵ̑ bi wolla wiyeelliako piriwál koba Eloi koba.

61. Gatun taraito wiya, Piriwal, wirrobanin̑ banuǵ̑ ; wamunbillala tia g̑anka wiyeilikoa barun baǵ̑ unni emmouǵ̑ kinba kokera ba.

62. Gatun noa Iéthuko bon wiya, Keawai tarai-kan-to upillin̑ mättára purrai-ǵ̑él lo, g̑atun willuǵ̑-wuminin̑, keawaran noa murrarág̑ korien kakilliko piriwál ko Eloi koba ko.

WINTA X.

YAKITA gaiya kakulla unni tara, Piriwallo noa gearimulléün †the benty taraikan ta, gatun yuka barun buloara-buloara gikoug kin mikan ta, yantin tako kokera ko uwánun noa ba niuwoa-bo.

2. Gatun noa barun wiya, Kauwál-lan unni nulai kátan, keawai bo katillikan kúri kauwálkál ; gáli tin wiyyella nura bon, Piriwal nulai-géél koba yuka-uwil koa noa barun katillikan nulai ko katil-liko gikoug kaiko.

3. Waita nura yurig wolla : A ! yukan nurun bag' waita kolag' yanti kiloa waréa ta éipu barun kin murrog' ka ta.

4. Kurri yikora yanoa munniégé, gatun yinug', keawai tuéganug' ; gatun yanoa wiya yikora yapug' koa taraikan kúri.

5. Gatun uwánun nura ba kokera ko taraikan tako, wiyyella kurri giakai, Pitál kauwa unni kokera ba.

6. Gatun ba yinal koba pitál koba kánun unta, nurúnba pitál kánun gaiya unta ; keawai ba nurun kin katéa kánun willugbo.

7. Gatun yellawánun nura unta kokera, takilliko gatun pittel-liko, gunún bara ba nurun ; kulla noa umulli-kan-to man ba gu-toara gíkoúmba. Uwai yikora kokera kolag' kokera kolag'.

8. Gatun uwánun nura ba yantin ta kokeroa, gatun bara nurun pitálmanún, ta-uwa untoa tara wunin ba mikan ta nurun kin.

9. Gatun turon barun umulla unta tara ; gatun wiyyella barun, Piriwal koba Eloi koba papai uwa nurun kinba.

10. Uwánun nura ba tarai ta kokeroa, gatun bara keawai pitálma korien nurun, uwéa ka nura warai tako yapug' kako, gatun wiyyella,

11. Umulléün géen punul untikál gearun kinba nurun kin ; A ! kotellia nura unni ta uwan ta papai kátan nurun kin piriwal koba Eloi koba.

12. Wiyan nurun bag', murrarág kánun unta ta tarai ta purreág', ka Thodom kako, keawaran gala ko kokera ko.

13. Yapallun bi Koradhin ! yapallun bi Betáthaida ! kulla umatoara ba kauwál-kauwál kaiyu birug' ka pa Turo ka gatun Thidoni ka uma giroug' kin, minki bara ka pa yuraki, yellawa pa bara pirral la kirrakin ta gatun bonog' ka.

14. Murrarág buloara kánun Turo gatun Thidoni unta purreág' wiyyellaikanne ta keawaran bi.

15. Gatun gíntoa, Kapernaum, wunkulla wokka lag' moroko ka, yuaipinün wal barán pirri kako.

16. Niuwoa gúrran nurun ba, gúrran ta noa tia ; gatun niuwoa waitiman nurun ba, waitiman noa tia ; gatun niuwoa tia waitiman, waitiman noa bon yuka noa tia ba.

17. Gatun bara †thebenty ta willugbo kakulla pitálkan, wiyyeliela, A Piriwal ! gúrrullikan bara †diabollo gearun giroug' katoa yitirroa.

18. Gatun noa barun wiya, Nakulla bon baǵ Thatannuǵ puntimulléün barán moroko tin yanti málma kiloa.

19. A ! ǵutan baǵ nurun kaiyu waitawolliko maiya ko ǵatun wuarai ko, ǵatun yantin ko kaiyu bukkakan ko ; ǵatun keawai wal nurun yarakai umulliko.

20. Pitál-mai yikora nura-nura, ǵali tin ǵurullikan tin bara marai nurun ba ; unti biruǵ pitálma nura, kulla yitirra nurúnba upatoara moroko ka ba.

21. Yakita ta noa pitál-lan kakulla marai ta, ǵatun wiyeiliela, Kauwa tia yanti, Biyuǵ, Piriwál ta moroko koba ǵatun purrai koba, kulla bi ba unnoa tara yuropa ǵali unti biruǵ ǵuraki ta biruǵ, ǵatun bi túǵkaiya unnoa tara barun boboǵ ko ; kauwa yanti, Biyuǵ, koito ba murráráǵ ta ǵirouǵ kin káatan mikan ta.

22. Yantin ta tia wupéa emmouǵ kinko Biyuǵbaito ; ǵatun keawai kúriko bon yinal ǵimilli pa, wonto ba Biyuǵbaito ; ǵatun Biyuǵbai yinallo ǵimilléün, ǵatun niuwoa yinallo túǵunbinün bon Biyuǵbai.

23. Gatun noa willariǵ kakulla ǵikouǵ kai koba wirrobullikan koba, ǵatun wiyeiliela kara, Kauwa yanti murráráǵ ta natan ǵai-kuǵ ko unni tara natan nura ba :

24. Kulla baǵ nurun wiyan, kauwálló †propetto ǵatun piriwállóna pa unni tara natan nura ba, ǵatun bara keawai na korien ; ǵatun ǵurra pa unni tara ǵurran nura ba, ǵatun keawai ǵurra korien.

25. A ! tarai wakál †nomiko ǵarokéa wokka laǵ, ǵatun wiya bon, wiyeiliela, Piriwál, minnuǵ banún bag moron kakilliko yantikatai ?

26. Wiya bon noa, Minariǵ upa wiyeilikanne ? yakoai bi wiyan ?

27. Gatun noa wiayelléün, wiyeiliela, Pitál kakilliko bi Piriwál ko Eloi ko ǵiroúmba ko yantin to búlbúl lo ǵiroúmba ko, ǵatun yantin to marai to ǵiroúmba ko, ǵatun yantin to kaiyu ko ǵiroúmba ko, ǵatun yantin to kotellító ǵiroúmba ko ; ǵatun kóti ta ǵiroúmba yanti ǵintoa bo ba.

28. Gatun noa wiya bon, Gintoa wiayelleün tuloa ; unni ta umulla ǵatun moron koa bi kauwál

29. Wonto noa ba kotelliela tuloa ko niuwoa bo, wiya bon noa Iéthunuǵ, Gan-ke tia kóti ta emmoúmba ?

30. Gatun noa Iéthuko wiya, Taraikan waita uwa barán †Hierothes kabiruǵ Jeriko kako, ǵatun nuǵgurrawa mankiye, mantilléün bon kirrikin, ǵatun búnkulla, ǵatun bara waita uwa wareka gaiya bon búntoara.

31. Yakita ǵati uwa wakál †hiereu barán yapuǵ koa ; ǵatun nakulla bon noa ba, uwa noa taruǵ koa kaiyin ta koa.

32. Ganti yanti kiloa wakál Lebikan kakulla noa ba unta, uwa nakulla gaiya bon, ǵatun noa uwa taruǵ koa kaiyin ta koa.

33. Wonto ba wakál kúri Thamariakál uwolliela ba, uwa yapariǵ kakillielo noa ba ; ǵatun nakulla bon noa ba, minki bon noa kakulla ǵikouǵ kai,

34. Gatun uwa gikoug kai koba, gatun gira bon buntoara gikoúmba, kiroabulliela kipai gatun twain, gatun yellawabunbéa bon gikoug ka ta kóti ka buttikaág, gatun yutéa bon takilligél lako, gatun miroma bon.

35. Gatun tarai ta purreág ka wakál la waita noa ba uwa, mankulla gaiya noa buloara tdenari, gatun gukulla kokeratín ko, gatun bon wiya, Golomulla bon ; kirun bi ba upinún, uwéa kánün bag ba willugbo, gutéa kánün gaiya banug.

36. Wonnug-ke kóti ta gikoúmba nuggurrawa mankiye unti birug góro kabirug kuri kabirug, kotella bi ?

37. Gatun noa wiya, Niuwoa góloma bon. Wiya noa bon Iéthu ko, Yurig, yanti kiloa umulla bi.

38. Gatun yakita kakulla, uwa bara ba, uwa noa murruág koa kokeroa ; gatun taraito nukugko, Maráthako yitirra, wamunbéa bon bounnoun kin kokera.

39. Wúggunbai bounnoun ba gaiya kai, yitirra Mari, yellawa bountoa Iéthu kin yullo ka, gatun gurra bon wiyeilita.

40. Wonto ba Marátha kamullan bunta marai-marai umullita, gatun uwa bountoa gikoug kin, gatun wiya, Piriwál, kora bi natan tia wareka tia wúggunbai emmoúmba umulliko wakállo ? wiyeilla bounnoun umulli koa bountoa tia.

41. Gatun noa Iéthuko wiyeilléun, gatun wiya bounnoun, Ela ! Marátha, Marátha, gíntoa kamullan marai-marai minnambo-minnambo ka ;

42. Wonto ba wakál murraráág kátan : gatun Mariko bountoa geremulléun unnoa murraráágbo, keawai wal mantillinún bounnoun kinbirug.

WINTA XI.

GATUN yakita kakulla, wiyeilliela noa ba tarai ta purrai ta, kaiuléun noa ba wiyeilli ta, wakállo bon wiya gikoug-ka-to wirrobullikanto, Piriwál, wiyeilla gearun bi wiyeilliko, yanti kiloa Ioanneto noa wiya barun gikoúmba wirrobullikan.

2. Gatun noa wiya barun, wiyanún nura ba, giakai nura wiyanún nura, Biyuğbai gearúmba wokka ka ba moroko ka ba kátan, Kámunbillá yitirra giroúmba yirri-yirri kakilliko. Paipibunbillá Piriwál koba giroúmba. Gurrabunbillá wiyeillikanne giroúmba, yanti moroko ka ba, yanti ta purrai ta ba.

3. Guwoa gearun purreág ka takilliko.

4. Gatun warekilla gearúnba yarakai umatoara, kulla géen yanti ta wareka yanti ta wiyapaiyeún gearúnba. Gatun yuti yikora gearun yarakai umullikan kolag ; niromulla gearun yarakai tabirug.

5. Gatun noa barun wiya, Gan nurun kinbirug kóti gikoúmba, gatun uwánún gikoug kin tokoi ta, gatun bon wiyanún, Ela ! kóti, mumbilla tia wokkai to góro ko ;

6. Kulla noa emmoúmba kóti uwa kalög tin emmoug kinko, gatun keawai bağ wún korien gikoug kin mikan ta takilliko ?
7. Niuwoa murruğ ka ba ko wiyanún, Wai tia wiylan ; nulla unni kuraka wirrigbakulla, nulla wonnai tara emmoúmba emmoug katoa ba birrikilligél laba ; keawaran bağ bougkulli korien gükilliko gíroug.
8. Wiyan nurun bağ, Keawai noa bougkulli korien gulliko bon, nulla noa ba gikoúmba kóti ; nulla wal noa bon pirriral-mulli tin bougkullinún gaiya noa gulliko bon wiyellinún noa ba.
9. Gatum nurun bağ wiyan, Wiyella, gatum gunún gaiya nurun ; gatum tiwolla, gatum karawollinun gaiya nura ; wirrillia, gatum umánún gaiya nurun.
10. Yantin ba wiyelliniin, maniún wal ; gatum noa tiwollinún, karawollinún gaiya noa ; gatum gikoug wirrillinún noa ba, umánún gaiya wal.
11. Yinallo ba wiyanún nulai yantin ta nurun kin, biyuğbai ta ba, wiya, noa gunún tunug ? ga makoro, wiya, noa maiya gunún makoró ?
12. Ga ba wiylan noa ba yarro, wiya, noa bon gupaiyinún wuarai ?
13. Nura ba yarakaikan kátan, gükilliko gutoara murraráğ wonnai ko nurúnba ko ; kauwa yanti gunún noa Biyuğbaito moroko ka ba ko Marai murraráğ barun wiya bon ba ?
14. Gatum noa ba paibuğguliela wakál †diabol, gatum noa gógo. Gatum yakita gaiya kakulla, waita ba uwa †diabol, wiya gaiya noa gógo kabiruğ ko ; gatum bara kuri kotelliela.
15. Wonto ba tarai-kan-to wiya, Paibuğga noa barun †diabol Béeldhebul kátan biruğ, piriwalloa biruğ †diabol koba ko.
16. Gatum tarai-kan-to wiyelliela, wiya bon túga moroko tin.
17. Wonto noa ba gímillén barúnba kotellikanne, wiya barun, Ya tin piriwal koba garuğgara umulla barabo tetti bara kanún ; gatum kokera koba barabo warakullia bara.
18. Thatan noa ba garuğgara kánún niuwoa-bo, yakoai gikoúmba piriwal koba kánún ? nulla nura wiyan paibuğga bağ ba barun †diabol Béeldhebul katoa biruğ.
19. Gatum gatoa ba paibuğgánun barun †diabol Béeldhebul biruğ, gan katoa biruğ nurúnba-ko yinal-lo paibuğga ?
20. Gatoa paibuğgánun mättárroa biruğ Eloi koba ko barun †diabol, kauwa tuloa uwa gaiya piriwal koba Eloi koba nurun kin ba.
21. Golománún noa ba tarai kuri mokál porrol gikoug kin kókera, gikoúmba tullokan murroi kátan.
22. Wonto ba tanan uwánún tarai mokál porrolkan kauwál kan gikoug kin, gatum kéakéa-ma noa bon, mantillinún gaiya wal bon kirun mokál gikoúmba pirriral-matoara ; gatum gutillinún noa mokál gikoúmba.

23. Niuwoa keawai emmoug̊ katoa, niuwoa kātan kóti korien ; gatun noa keawai boa-ma korien emmoug̊ katoa, ware-ware-kan.

24. Paikullinün ba marai yarakai kūri kabirug̊, uwan noa yurig purroi toa tarawaroa, nakilliko korilliko ; gatun noa keawai na korien, wiyan noa, Willugbanin wal bag̊ willugbo kokera ko emmoug̊ ka ta ko, unta birug̊ uwa bag̊ ba.

25. Gatun uwānün noa ba, nakulla gaiya noa ba wiréa kiriiri gatun konéin.

26. Uwan gaiya noa gatun yutéa taraikan †theben ta marai yarakai kauwäl yanti niuwoa ba ; gatun bara uwa murrariig̊ gatun kakulla gaiya bara unta ; gatun yarakai kauwäl noa unnoa kātan yakita, kakulla noa ba kurri-kurri.

27. Gatun yakita kakulla, wiyeiliela noa ba, kaaibulléin tarai nukug̊ gali koba konara koba, gatun wiya bon bountoa, Murraräg kauwa yanti pika kurréa bon ba, gatun pailil pitta bi ba.

28. Wonto noa bo wiya, Kauwa yanti, murraräg kauwäl kātan bara gurrullikan wiyeillikanne Eloi koba, gatun mirromulli-ko.

29. Gatun yakita kakulla, wittillan bara ba kūri, wiya noa kurri-kurri, Unni ta yarakai kātan willuggél ; nakillin bara túga ; keawai wal barun gunün, unni bo ta wal túga Iona-úmba †propet koba.

30. Yanti kiloa Iona túga kakulla noa barun kūri Ninebi ka, yanti bo ta wal kānün noa yinal kūri koba barun gali ko willuggél ko.

31. Bougkullinün wal piriwal kirín pakai birug̊ purreag̊ ka wiyeelligél la kūri koa untikál loa willuggél loa, gatun pirral-manün barun ; kulla bountoa uwa kalog̊ kabirug̊ purrai tabirug̊ wiran tabirug̊ gurrulli bon guraki ko Tholomón ko ; A! kauwäl kātan Tholomón kiloa unnibo.

32. Bougkullinün wal bara kūri Ninebikál purreag̊ ka wiyeelligél la kūri koa untikál loa willuggél loa, gatun pirral-manün barun ; kulla bara minki kakulla wiyeili ta Iona-úmba ka ; A! kauwäl kātan Iona kiloa unnibo.

33. Keawai kūriko tarai-kan-to wirroug̊ bugganün kaibuğ wu-nün gaiya gati ta, keawai bará ka wimbi ka, wonto ba kaibuggél la, bara ba uwānün na-uwil koa bara kaibuğ.

34. Kaibuğ ta murrin koba gaikuğ ; wonto ba giroúmba gaikuğ tuloa kātan, yantin bin kātan murrin kaibuğkan ; wonto bin ba gaikuğ yarakai, kānün murrin bin warapa tokoi to.

35. Yakoai bi, mirka unnoanuğ kaibuğ girouğ kinba tokoi ta ba kātan.

36. Kulla ba yantin ta giroyúmba murrin ta ba warapan kaibuğ ko, keawai taraikan tokoi, kānün yantinbo ta wal warapan kaibuğ ko, yanti kaibuğ koba wupin gatun binkirréuin.

37. Gatun wiyeiliela noa ba, taraito Parithaioko wiya bon ta uwil koa noa gikouğ katoa ; gatun noa uwa murrariig̊ gatun yel-lawa takilliko.

38. Gatun noa ba Parithaioko nakulla, umulli korien noa bato ka kurri-kurri takilli kolağ, kotelliela noa.
39. Gatun bon noa Piriwallo wiya, Yakita nura Parithaioiko umullia mirkun karai-góñ tunti gatun pikirri ; wonto ba nurúンba murrin warapan williró gatun yarakai to.
40. Woğkál nura! yan ta noa uma unnoa yanti unnoa ba warrai ta ba, yantibo uma noa murruğ ka ba ?
41. Guwa nura untoakál nurun kinbirug, gatun yantin nurun ba tuloa ka kátan.
42. Yapal nura Parithaioi ! kulla nura gúkillan wintakál †mentha tabiruğ, gatun †ruta tabiruğ, gatun yaki tara, gatun gúrramaigán tuloa gatun pitálumullikanne Eloi koba : unni tara nura uma pa, gatun keawai taraikan wareka pa uma korien.
43. Yapal nura Parithaioi ! kulla nura pitálman yellawollikanne wokka kaba †thunagóğ kaba, gatun umullikanne gúkilligél lako.
44. Yapal nura †gárammateu gatun Parithaioi, gákoiyaye ! kulla nura yanti tulmun kiloa paipi korien, gatun bara kúri uwan wokka lağ tulmun toa, keawaran bara na korien.
45. Wiyayelléün gaiya wakállo †nomiko-ko wiyeelliela bon, Piriwal, gíakai bi wiyan, pirralman bi gearun.
46. Gatun noa wiya, Yapal nura †nomikoi yantinbo ! kulla nura wuntan kúri ka porrol ta lo kauwál porrol kurrilliko, gatun keawai nura unnoa porrol numa korien nurun ka to máttárró.
47. Yapal nura ! kulla nura ba wittiman tulmun barúnba †propet koba, gatun biyugbaito nurúnba-ko bunkulla barun tetti kulwon.
48. Kauwa tuloa ta pirralman nura umatoara biyuğbai koba nurúnba ; kulla bara yuna bo ta barun búnkulla tetti, gatun nura wittillin tulmun barúnba.
49. Yaki tin wiya gúrakita Eloi koba ko, Yukánün wal bağ barun †propet gatun †apothol barun kin, gatun winta barun kinbirug búnnün wal bara gatun yarakai umánün ;
50. Wiya-uwil koa górog yantin koba †propet koba kiroabatoara yaki tabiruğ kurri-kurri tabiruğ purrai tabiruğ, unni barun willuğgél ;
51. Goroğ kabiruğ Abelúンba kabirug, górog kako Dhakaríaúンba kako búntoara willi ka †bómo ta gatun †hieron ; kauwa tuloa to wiyan nurun bağ, wiya-uwil koa unni barun willuğgél.
52. Yapal nura †nomikoi ! kulla nura mankulla wirrigbakilliğél gúrakita koba ; keawai nura wa pa, gatun nura miya barun uwa bara ba.
53. Gatun wiya noa ba unni tara barun, pirrialma bon bara gárammateuto gatun Parithaioiko, wiya-uwil koa noa minnambó wiyeliko ;
54. Mittillin bara bon, gatun nakillin gúrrulliko gíkouğ kin ba ko kurraka ba ko, wiyeün koa bara bon.

WINTA XII.

YAKITA kakulla, wittillan bara ba yantibo konara kúri, wata-wata-wollan barabo, wiya noa kurri-kurri barun wirrobullikan gíkoúmba, Yakoai nura †lebben barúnba Parithaioi koba, gákoiyaye ta unnoa.

2. Yantin ba wutéa ta túgunbinin gáya wal ; gáton yantin yuropa ta namunbinin gáya wal.

3. Yaki tin, wiellan nura tokoi ta gúrrabunbinin wal kaibuğ ka ; gáton unni ta wiya nura ba gúrréuğ-ka waiyakan ta, wiellylinin wal wokka ka kokera.

4. Gáton bağ nurun wiyan kóti ta emmoúmba, Kinta kora nura barun kin búnnillikan tin murrin tin, gáton yukita tantoa bo ta wal bara kaiyukanto banún.

5. Túgunbinin wal bağ nurun gán-kai nura kinta wal kánün : Kinta bon kauwa gíkouğ kai, yukita noa ba búnkulla kaiyukan noa warekulliko koiyuğ kako pirriko kako ; kauwa wiyan bağ nurun, Kinta bon kauwa gíkouğ kai.

6. Wiya, †pente tibbin waréa ta gúpaiye ko buloara †assari, gáton keawai wakál unti biruğ woğgunti korien gíkouğ kin Eloi kin ?

7. Kulla yantin wolluğ kaba kittuğ murrapatoara kátan. Kinta kora nura gáli tin ; nulla nura murrárág kauwálkan kátan, keawaran gáli tarako tibbinko waréa-ta-ko kauwál-kauwál-ko.

8. Unni ta nurun bağ wiyan, Yantinto emmouğ wiyanún mikan ta kúri ka, gíkouğ wiyanún noa Yinal kúri koba mikan ta aǵelo ka Eloi koba ko.

9. Wonto ba niuwoa gánbullinín tia emmouğ mikan ta kúri ka, gánbullinín wal bon mikan ta aǵelo ka Eloi koba ka.

10. Gáton gánto ba yarakai wiyanún gíkouğ Yinal kúri koba, kámunbinin wal bon ; wonto bon ba yarakai wiellyikan Maraikan yirri-yirri-kan, keawai bon kámunbinin.

11. Gáton manún nurun bara †thunagóğ kako gáton wiellyikan tako, gáton kaiyukan tako, kóta yikora nura wonnuğ nura ba wiayellinún, gá minnuğ nura wiyanún.

12. Kulla nurun Marai-kan-to yirri-yirri-kan-to wiyanún wal yakita bo gáya minnuğ wal nura wiyanún.

13. Gáton wiya bon wakállo konara biruğ ko, Piriwal, wiarella emmoúmba biggainuğ, gúkulli koa noa purrai emmouğ kai.

14. Gáton noa bon wiya, Kúri, gánto tia uma wiellyikan, gá gúkillikan gírouğ kin ?

15. Gáton noa barun wiya, Yakoai gáton murroi kauwa williri koba ; nulla moron kúri koba ka korien ta kauwál-kauwál la tul lokan ka gíkouğ ka ta.

16. Gáton noa wiya barun unni †parabol, wiellyiela, Purrai ta porrólkan koba poaikulléún kauwál :

17. Gáton noa kotelléún niuwoabo, wiellyiela, Minnuğ banún bağ, nulla wal unni tuntan uwa, wiya wal bağ wonta wura-uwil unni tara emmoúmba ?

18. Gatun noa wiya, Unni bağ umánún ; umánún wal bağ barán wunkilligél emmoúmba, ǵatun wittia kánún kauwál ; ǵatun unta bağ wunún yantin emmoúmba nulai ǵatun tullokan.

19. Gatun bağ wiyanún emmoúmba marai, A marai! kauwál tullokan ǵiroúmba wúnkulla kauwál lako wunál lako; yellawolla murroi bi, tauwa, pittella, ǵatun pitál kauwa.

20. Wonto ba Eloito bon wiya, Woǵkál-lan bi ! unti tokoi ta ǵiroúmba marai mantillinún wal ǵirouǵ kinbiruǵ ; ǵanto ǵaiya unnoa tara tullokan manún tuígko bi ba uma ?

21. Yanti niuwua ba wupéakan tullokan ǵikoúmba ko, ǵatun keawai porrol korien Eloi kai koba.

22. Gatun noa wiya barun wirrobullikan, Yaki tin wiyan bağ nurun, Yanoa, kota yikora nurúnba moron takilliko ; ǵa keawai murrin ko wupulliko.

23. Moron ta kauwál kátan murraráǵ takillikanne keawaran, ǵatun murrin ta kauwál kátan murraráǵ kirrikin keawaran.

24. Kotella wákun barun ; koito bara ba keawai wupa korien, ǵatun keawai kol bunti korien ; keawai barúnba tuígko wupilliǵál, keawai barúnba kokera ; ǵatun noa Eloito ǵiratiman barun ; kauwál-kauwál nura kátan murraráǵ tibbin bara keawaran.

25. Gatun ǵan nurun kinbiruǵ kotellita kánún, uméa kánún moron ǵikoúmba waréa ka kakilliko ǵubit kako ?

26. Wiya nura ba kaiyu korien to umulliko unni waréa, minariǵ tin nura kotellin unnoa tara ?

27. Kotella nura kenukún turukin bara ba ; keawai bara uma korien, wipi korien bara ; ǵatun bağ wiyan nurun, Tholomón noa ba, konéinkan, keawai bon wupa korien yanti kiloa wakál unti tara biruǵ.

28. Upánún noa ba Eloito woiyo yanti, yakita purreáǵ ka unta ba purrai ta kátan, ǵatun kumba warekakin murrúǵ ka wollo ka ; wiya, nurun noa upánún, A ! nura ǵurrullikan waréakan ?

29. Gatun na-ki yikora nura minariǵ nurúnba takilliko ǵatun pittelliko, ǵa kota yikora nura minki ko.

30. Koito ba bara yantinto purrai ta ba ko natan yantin unni tara ; ǵatun nurúnba-to Biyuǵbai-to ǵurran unni tara ǵukillikanne nurun ba murraráǵ kakilliko.

31. Wonto ba nura nauwa piriwál koba Eloi koba, ǵatun yantin unni rara ǵunun nurun kin.

32. Kinta kora, wirrul waréa ; nulla pitálman bon Biyuǵbai nurúnba ǵukilliko piriwál-ǵél ta nurun kin.

33. Gukilléa nurúnba, ǵatun ǵuwa ǵukillikanne : umulla nura yinuǵ nurúnba, keawai koa korokál katéa-kún, porrólkán ta moroko ka ba kakilliko ka korien kakilliko, keawai ba unta ko uwa korien mankiye, ǵatun keawai ba yarakai puntaye.

34. Wonnun ta nurúnba tullokan, untabo kánún nurúnba búlbúl yantibo.

35. Girullia nura winnal nurúnba, gatun nurúnba kaibug wina-burilla ;

36. Gatun nurabo yanti kiloa kúri ba mittillin barúnba ko Piri wá lko, willug-banún noa ba mankilligél labirug ; uwánún noa ba ba tanan gatun wirrillinún, umánún gaiya bon tanoa-kal-bo.

37. Pitálmatoara kánún bara unnoa tara mankillikan, yakita Piriwál noa ba uwánún, noa ba barun kin nanún noa ba barun nakilli ta ; wiyan bağ tuloa nurun, girullinún noa kótibo, gatun yellawabumbéa barun takilli kolağ, gatun uwánún noa gúkilliko barun.

38. Gatun tanan uwánún noa ba, yakita buloara nakillikan ta, yakita góro ka nakillikan ta, gatun nanún barun yantibo nakilli ta, pitálmatoara bara unnoa tara mankillikan.

39. Gatun górrulla unni, wiya noa ba kokera-tín-to górra pa, yakounta ba uwa pa mankiye na pa noa, keawai gaiya kokera gíkoúmba potobunti pa.

40. Yanti tin kauwa nura nakilliko ; kulla noa Yinal kúri koba uwánún yakita kota korien nura ba.

41. Wiya gaiya noa bon Peterko, Piriwál, wiyan bi unni †parabol góearunbo, ga góearun yantin ?

42. Gatun noa Piriwállo wiya, Gan-ke noa mankillikan murrárag gatun góuraki, piriwállo noa umánún bon wiyyellikan kakilliko kokera ko gíkouğ ka ta ko, gó-uwil koa noa takilliko yakita gúkilligél la ?

43. Pitálmatoara kátan unnoa mankillikan, umánún noa ba gíkoúmba piriwál nanún gaiya noa bon umulli ta yanti.

44. Wiyan bağ tuloa, umánún bon noa wiyyellikan kakilliko yantin tako.

45. Wonto noa ba wiyanún góala mankilli-kan-to, búlbúl la, Em-móúmba piriwál minkin uwa korien ; gatun gaiya noa búnkilli kolağ barun kúri mankillikan gatun gópal, gatun takilli kolağ, gatun pittelli kolağ, gatun kuttawai kolağ ;

46. Piriwál góala koba mankillikan koba uwánún wal noa pur-reág ka na korien ta, gatun yakita gaiya kota korien ta bon, gatun búnún bon buloarakan, gatun góunún bon winta gíkouğ kai barun kin górra korien ta.

47. Gatun unnoa mankillikan górran noa kotelli ta piriwál koba gíkoúmba, gatun keawai uma korien, keawai noa uma pa yanti kotelli ta gíkoúmba, búnún wal gaiya bon kauwál-kauwál.

48. Wonto noa ba niuwoa górra korien, gatun yarakai umatoara yaki tin bún ba bon, búnún wal waréa. Kulla bon góupa kauwál, wiypaiyánún wal kauwál gíkouğ kinbirug ; gatun kúriko góulla kauwál, wiyyellia kánún bara gaiya kauwál-kauwál gíkouğ kinbirug.

49. Uwan ta bağ unni yukulliko koiyuğ ko purrai ta ko ; min-núğ-bullinún bağ kauwa ba tanoa-kal-bo wirroğ-kulléa ?

50. Kulla tia korimullikanne emmoug̊ kinba korimulliko; gatun yakoai bağ katan góloin koa ka-uwil kakilliko !

51. Kotan nura, uwa bağ ba pitál gókilliko purrai ta ko ? wiyan bağ ba, keawai ; wonto ba górruggurra kakilliko ;

52. Kulla wal unti birug̊ kánún kakilliko ḡente kokera wakál la, górruggurra birug̊, góro bulun kinbirug̊, gatun buloara góro kabirug̊.

53. Biyuḡbai górruggurra kánún yinal labirug̊, gatun yinal biyuḡbai tabirug̊ ; gatun tunkan yinálkun tabirug̊, gatun yinálkun tunkan tabirug̊, túnkaikun bounnoun ba kurrinanbai tabirug̊, gatun kurrinanbai bounnoun ba túnkaikun tabirug̊.

54. Gatun noa barun kúri wiya, Nanún nura ba yareil wokka lağ punnál ba pulóḡkulligél lin, wiyanún góya nura koiwon tanan ba ; gatun kauwa yanti.

55. Gatun kareawuğ ba kánún, wiyellinún góya nura, karol kánún ; gatun yanti góya kánún.

56. A nura nakoiyaye ! natan nura tarkin moroko koba gatun purrai koba ; minariğ tin koa nura na korien unti yakita ?

57. Kauwa, kora koa nura kota ba nurun kinbirug̊ tuloa ?

58. Uwanún bi ba gókouğ katoa bukkakan toa gókouğ kinko wiyellikan tako, yapug̊ koa nuiyellia bi bon, wamunbi-uwil koa biloa murroi kakilliko gókouğ kinbirug̊ ; yutéa-kún koa biloa wiyellikan kauwál lako, gatun wiyellikanto kauwállo wamunbinún biloa yarakant tako, gatun yarakanto wupinún biloa ḡjail kako.

59. Wiyan banuğ, keawai bi waita uwa korien unta birug̊, gókillinun bi ba ḡlepton ta kirun warea ta.

WINTA XIII.

KAKULLA bara unta yakita taraikan, wiya bon barun Galilaiakál, góroğ barúnba taroḡkama Pilato-to ḡthuhia barun barúnba.

2. Gatun noa Iéthuko wiayelléun, wiyellicia noa barun, Wiya, nura kotellin unnoa tara Galilaiakál yarakai bara kakulla kauwál barun kinbirug̊ Galilaiakál labirug̊, kulla barun ba mankulla unnoa tara ?

3. Wiyan nurun bağ, Keawai ; kulla nura keawai minki katan, yantin góya nura tetti-tetti kánún.

4. Ga barun ḡetín ta wunkulléun kokera barán, gatun tetti-tetti barun wirria, wiya, nura kotellin barun yarakai bara ba kakulla kauwál barun kúri kabirug̊ kakillin ḡHierothalem ka ?

5. Wiyan nurun bağ, Keawai ; kulla nura keawai minki katan, yantin góya nura tetti-tetti kánún.

6. Wiya noa unni yanti ḡparabol : Taraikan ta kúriko wupéa yirriwilbin purrai ta gókouğ ka ta ; gatun noa uwa yeai ko nakilliko, gatun noa keawai góya na pa.

7. Wiya góya noa bon upullikan, Ela ! góro ka wunál la unti, uwa bağ nakilliko yeai ko unti birug̊ ko yirriwiltabin tako, gatun

keawai gaiya bağ na pa ; kólbüntilla unnoa barán ; minariğ tin unnoa kátan purrai ta ?

8. Gatun noa wiayelléün, wiayelliela bon, Piriwal, kámunbillá unnoa unti wunál la, pinni-uwil koa bağ untoakál ko, gatun konuğ koa bağ wupi-uwil ;

9. Gatun yeai ba kániñ, murraráğ gaiya kániñ ; gatun ka korien ba ; gatun yukita gaiya kólbüntinún wal bi unni barán.

10. Gatun noa wiayelliela wakál la †thunagog ka purreág ka thabbat ka.

11. Gatun kakulla unta, wakál nukuğ munni lağ bountoa ba kauwál-kauwál wunál †étín ta, gatun woinu bountoa, gatun keawai bountoa kaiyu korien wokka-lan kakilliko.

12. Gatun nakulla noa ba Iéthuko bounnoun, kaai ba bounnoun noa, gatun wiayelliela bounnoun, Nukuğ, gíntoa buruğ-kulléün woinu kabiruğ girouğ kinbiruğ.

13. Gatun noa upilléün mättára bounnoun kin ; gatun tanoatal-bo bounnoun tuloa uma, gatun bountoa pitálma bon Eloi-nuğ.

14. Gatun piriwallo †thunagók kako wiayelléün bukka-kan-to, kulla noa Iéthuko turon uma purreág ka thabbat ka, gatun wiya barun kúri, †Hck ta purreág ka umilliko kúri ko ; unti tara purreág ka tanan uwolla turon umulliko, gatun keawai thabbat ta purreág ka.

15. Piriwallo noa bon wiayelleün gatun wiayelliela, Gíntoa gákoiyaye ! wiya, yantinto nura buruğbuğgan gíkoúmba †boo gatun †athino, purreág ka thabbat ka, unta biruğ kokera biruğ, yemmama-uwil kokoin kolağ pittelliko?

16. Gatun keawai wal unni gápal, yinálkun ta Abáramúmba, gíratoara bounnoun Thatanto noa unni tara †étín ta wunál la, buruğbuğgulliko yanti biruğ, unti thabbat ta purreág ka ?

17. Gatun wiya noa ba unni tara, koiyun bara gaiya kátan yantin bukkamaiye gíkouğ kai ; gatun yantin kúri pitál kakulla yantin tin umatoarin kauwollin gíkouğ biruğ.

18. Wiya gaiya noa, Minariğ kiloa Piriwal koba Eloi koba ? gatun yakoai kiloa pağgunbinún ?

19. Yanti kiloa ta yeai ba †mutard koba, mankulla kúriko, gatun meapa purrai ta gíkouğ kai ta ; gatun boaikulléün wokka lağ, gatun kakulla kauwál kúlai ; gatun tibbin moroko tin yellawa wiran ta.

20. Gatun noa wiyeá-kún, Yakoai kiloa bağ túğunbinún piriwal koba Eloi koba ?

21. Yanti †lebben kiloa, mankulla gápallo gatun yuropa góro ka gúkilligél la nulai ta, kakulla wal yantibo †lebben kiloa.

22. Gatun noa uwa kokeroa gatun kauwál loa kokeroa, wiyatín, gatun uwollin †Hierothalem kolağ.

23. Wiya gaiya bon wakallo, Piriwal, wiya, warai moron kakilliko ? Gatun noa wiya barun,

24. Nuwolla pulóhkulli kolağ tuloa tin yapug tin : nulla bag
nurun wiyan kauwal-kauwallo nuwanün murrariğ pulóhkulli kolağ
gatun keawai wal kaiyu korien.

25. Bouhkullinün noa ba kokeratín wokka lağ, gatun wirrig-
bakula pulóhkulligél, gatun nura garokéa warai ta, gatun wirril-
léun toto pulóhkulligél, wiyeelin, Piriwal, Piriwal, umulla gearun ;
gatun noa wiayellinün gatun wiyanün, Keawaran bag nurun gi-
milli korien wonta birug wal nura :

26. Wiyanün gaiya wal nura, Takéun géen gatun pittakéun gi-
roug kin mikan ta, gatun gintoa wiyakéun gearun kin yapug ka.

27. Wonto wal noa ba wiyanün, Wiyan bag nurun, keawaran
bag nurun gimilli korien, wonta birug wal nura ; yuriğ tia uwolla
emmoug kinbirug, yantin nura yarakai umullikan.

28. Unta ta wal tağkillinün gatun tirra-ğatpuntullinün, nanün
gaiya nura ba barun, Abáramnuğ, gatun Itháknug, gatun Yacób-
nuğ, gatun yantin tpropetnug, kakillin bara ba piriwal koba ka
Eloi koba, gatun nurun-bo yuaipéa warai tako.

29. Gatun bara uwánün muriug tin, gatun krai tin, gatun kum-
mari tin, gatun pakai tin, gatun yellawanün wal piriwal koba ka
Eloi koba ka.

30. A ! gatun bara willug katan, kabo wal bara ganka kanün,
gatun bara ganka katan, kabo wal bara willug kanün.

31. Unta purreag ka winta uwa Parithaioi kabirug wiyeelin bon,
Yuriğ ba waita wolla unta birug, nulla noa Herodto biloa búnnün
tetti.

32. Gatun noa barun wiya, Yuriğ nura wolla, wiya-uwil koa bon
unnoa talópek, A ! paibuğgan bag barun tdiabol, gatun turon bag
uman buggai gatun kúmba, gatun kúmba-ken-ta wal góloin tia ká-
nün.

33. Yantin tin uwánün wal bag buggai gatun kúmba, gatun
kúmba-ken-ta ; nulla wal keawaran wal wakal tpropet ka korien
tetti tHierothalem kabirug.

34. Yapallun tHierothalem, Hierothalem ! búniye tetti wirri-
ye barun tpropet, gatun pintia barun tunug ko yupitoara giroug
kinko ; murrin-murrin bag kauma pa bag barun wonnai tara giro-
úmba, yanti kiloa tibbinto ba kauma-uwil yirrig ka bara ka boun-
noum ba waréa tara, gatun keawaran nura kauma korien.

35. A ! nurúnba kokera kakillin mirrál kakilliko : gatun bag
wiyan tuloa nurun, Keawai nura tia nanün, yakita ko kanün ba
wiyanün wal nura ba, Pitalkámunbillá bon uwan noa ba yitirroa
Piriwal koba koa.

WINTA XIV.

GATUN yakita kakulla, uwa noa ba murrariğ kokera piriwal koba
ka Parithaioi koba takilliko nulai ko purreag ka thabbat ka, tumi-
méa gaiya bon bara.

2. A ! gatun garoka ba kakulla wakal kuri kokoin-kan warakağ.

3. Gatun Iéthu ko noa wiayelléün, wiya barun †nomikoinuğ gatun Parithaoinuğ, wiellyela, Wiya, murrárág turon umulliko purreág ka thabbat ka?

4. Gatun bara tullama pullí. Gatun noa bon turon uma gatun wamunbéa bon;

5. Gatun wiayelléün noa barun, wiellyela, Ganto nurun kinbiruğ-ko puntimanún buttikağ ba †athino ba ga †boo ba nurúnba kirai ta, gatun keawai gaiya bon manún wokka lağ purreág ka thabbat ka?

6. Gatun keawai bara bon wiayelli pa unni tara.

7. Gatun noa wiya wakál †parabol barun gála ko wiylatora ko, nakulla noa ba gíriméa bara murrárág waiyakan; wiellyela barun,

8. Wiyánin bin ba taraito kúriko uwa-uwil koa bi mankilli ko-lağ nukuğ kolağ, yellawa yikora wokka waiyakanto, mirka ta tarai kiri piriwáli wiylatoara ta;

9. Gatun noa niuwoa wiya biloa gatun gíkouğ tanan uwolliko gatun wiyyeliko bin, Guwa bon gáli ko ; gatun gíntoa koiyun bi ba kánún waita uwánún waiyakan kolag bará ka bo.

10. Wonto ba bin wiyanún ba, yuriğ bi yellawolli ta ka bará kako waiyakan kako ; gatun uwánín noa ba wiya biloa ba wiyanún biloa, Kóti, yuriğ wokka lağ uwolla : yakita gaiya pitálmanún bin mikan ta barun kin tanún ba kunto gírouğ katoa.

11. Gan umillinún niuwoa bo wokka kako, umánún wal bon bará kako ; gatun niuwoa umillinún niuwoa ba bará kako, umulinín wal wokka kako.

12. Wiya gaiya noa gála wiya bon noa ba, Guním bi ba takilliko búlwara ka ga yaréa ka, wiya yikora bi gíroúmba kóti, ga kótita, ga porrolkan ; wiyeá kánún bin ba bara, gatun gúpaiyéa kánún bin yaruğ ka.

13. Wonto bi ba umánún takilliko, wiyyella barun mirrál-mirrál-kan, gatun munni-mmunnikan, gatun wiir-wiirkán, gatun munminikan :

14. Gatun bin pitálmanún ; nulla bara keawai gúpaiye korien yaruğ ka ; nulla bin gúpaiyéa kánún yaruğ ka, yakita ba moron kánún murrárág-tai tetti-tetti kabiruğ.

15. Gatun wakál barun kinbiruğ yellawa gíkouğ kin takilliela, gúrra noa ba unni tara, wiya bon noa, Pitálmatóara noa tanún wal kunto piriwáli lako Eloi koba ka.

16. Wiya gaiya noa bon, Taraito kúriko wupéa kauwál takilliko yaréa ka, gatun wiya barun kauwál-kauwál kúri :

17. Gatun yaréa ka yuka noa bon gíkoúmba mankillikan, wiylíliko barun wiylatoara ko, Tanan ; nulla yantin unnuğ tara wupéa yakita.

18. Gatun bara yantin wiylan wakál-wakál gákoiyellan. Kurri-kurrito wakállo wiya gíkouğ, Gukilléün bağ winta purrai, gatun waita wal bağ uwánún nakilliko galako ; wiyan biloa wamunbilliko tia.

19. Gatun taraito wiya, Gukilléün baǵ ǵpente tumba ǵboo butti-kaǵ, ǵatun baǵ waita uwan numulliko barun ; wiyan biloa wamun-billiko tia.
20. Gatun taraito wiya, Mankulla baǵ nukuǵ emmoúmba, yaki tin keawai baǵ uwa korien.
21. Uwa ǵaiya noa unni mankillikan, ǵatun wiya bon piriwáł ǵikoúmba unni tara. Wiya bon ǵaiya noa kokeratínto bukka-kan-to ǵikoúmba mankillikan, Yuriǵ wolla kurakai yapuǵ koa koke-roa, ǵatun yutilla barun tanan untiko mirrál-mirrál-kai, ǵatun munni-munni-kai, ǵatun wiir-wiir-kai, ǵatun munmin-kai.
22. Gatun noa mankillikanto wiya, Piriwáł, upatoara ta yanti bi ba wiya, ǵatun kauwáł-kauwálla ko ka untiko.
23. Gatun noa bon piriwáłlo wiya mankillikan, Yuriǵ uwolla yapuǵ koa ǵatun koruǵ koa, ǵatun pirriralmulla barun tanan uwolliko, emmoúmba koa kokera warapa-uwil.
24. Kulla baǵ wiyan nurun, Keawai wal bara untoakálllo wiya-toara nutunún emmoúmba kunto.
25. Gatun kúri kauwáł-kauwáł uwa ǵikouǵ katoa : ǵatun noa willariǵ-warkulléün, ǵatun wiya ǵaiya barun,
26. Uwánún tia ba taraikan kúri emmouǵ kin, ǵatun wareka korien ǵikoúmba biyuǵbai ǵatun tunkan, ǵatun nukuǵ, ǵatun wonnai tara, ǵatun kóti tara, ǵatun wuǵgunbai, kauwa, ǵikoúmba kata moron, keawai noa kánún emmoúmba wirrobullikan.
27. Ganto-bo ba kurri korien ǵikoúmba talıǵ-kabillikanne, ǵatun uwolla emmouǵ katoa, keawai noa kánún emmoúmba wirrobullikan.
28. Ganto nurun kinbiruǵ ko kotellin wittimulliko kokera, wi-ya, noa yellawanún kurri-kurri, ǵatun tuiǵko umulliko, mirka kea-wai ǵoloin witti korien ?
29. Mirroma, yukita wupéa noa ba tuǵga, ǵatun keawai noa kaiyu korien ǵoloin wittilliko, yantinto ba nanún béelmánún ǵaiya bon,
30. Wiyellinún, Gali kúriko nutéa wittimulliko, ǵatun kaiyu korien noa ǵoloin wittimulliko.
31. Ga, ǵan piriwáł uwánún noa ba wuruwai kolaǵ tarai ko piriwáł ko, yellawa noa kurri-kurri, ǵatun kotelliela, wiya, noa ba kaiyukan uwa-uwil koa ǵdekem-millia to nuǵgurrawa-uwil koa bon taimin to ke ǵbith.dekem-millia to ?
32. Ga ba, kaloǵ ka ba noa piriwáł taraita, yuka noa wakáł puntimai wiyelliko pitál koa kakillai.
33. Yanti kiloa, yantinto nurun kinbiruǵ-ko wareka korien noa yantin ǵikoúmba, keawai noa kánún emmoúmba wirrobullikan.
34. Pulli ta unni murraráǵ ; wonto ba pulli ka korien, yakoai kánún upilliko !
35. Keawai murraráǵ korien ta purrai ko, ǵa ba konuǵǵél ko ; wareka ǵaiya kúriko. Niuwoabo ǵurreúgkan ǵurrulliko, ǵurribilla bon.

WINTA XV.

PAPAI gaiya bara uwa gikoug kin yantin †telónai gatun yarakai-willug gurrulliko bon.

2. Gatun koiya bara Parithaioiko gatun †garammateuko, wiye-liela, Unni kuri murrarág korien, noa uman barun yarakai-willug gatun tatan noa barun katoa.

3. Gatun noa wiya barun unni †parabol, wiye-liela,

4. Gan kuri nurun kinbirug, †hekaton ta †cipu gikoúmba, wa-kal noa ba yuréa umánún barun kinbirug, wiya, noa wunún barun †nainty-nain ta korug ka, gatun waita noa uwánún na-uwil koa noa yuréa-matoara, kara-uwilli koa noa ?

5. Gatun karawolléun noa ba, wunkilléun gaiya noa ba mirruug ka gikoug kin, pitállo ba.

6. Gatun uwa noa ba gura kako, wiya noa barun kótita gatun tarai-kan, wiye-llin barun, Pitállia kauwa emmoúgb katoa ; kulla ba-g karawolléun †cipu ta emmoúmba unni, yuréa ba-kakulla.

7. Wiyan ba-g nurun, yanti kiloa pitál kánún kauwállan moroko ka ba minki noa ba wakal yarakai-kan, keawai barun kai murrarág-tai tin †nainty-nain ta tin, minki korien.

8. Ga wonnuug-ke nukuug pündol †arguro †ten ta bounnoun kin-ba, yuréa bountoa ba umánún wakal pündol, wiya, bountoa wirro-g-banún kaipug, gatun wirrillinún wirrillikanno kirra-kirra-uwilli koa bountoa ?

9. Gatun karawolléun bountoa ba, wiya gaiya bountoa ba kótita gatun tarai-kan tuiégko, wiye-llin, Pitállia kauwa emmoúgb katoa ; kulla ba-g karawolléun yuréa ba-g ba uma.

10. Yanti kiloa, wiyan ba-g nurun, unnuug ta pitál kátan mikan ta ájelo ka Eloi koba wakal lin ba yarakai-willug minki kánún.

11. Gatun noa wiya, Taraito kúriko yinal bula-buloara gikoúmba :

12. Gatun mittiko bulun kinbirug-ko wiya bon biyuúgbai gikoúmba, Biyuúg, guwa tia winta tullokan ka-uwil koa emmoúmba. Gatun túmbilliela noa bulun tullokan.

13. Gatun keawai kauwál-kauwál korian ta purreág ka yukita, kau-ma noa mittiko yinallo, gatun waita noa uwa kalog koba, gatun unta noa wari-wareka tullokan gikoúmba pittelligél la.

14. Gatun wari-wareka noa ba kirun, kauwál kakulla unta kun-to korian ; gatun tanoa-kal-bo kakulla gaiya noa kapirrikan.

15. Gatun uwa gaiya noa umulliko kúri kako unta ko purrai ta ko ; gatun noa bon yuka gikoug ka tako purrai tako girati-mulliko buttikaág ko †porák ko.

16. Pitál gaiya noa kakulla takilliko, ta-uwil ba buttikaágko : gatun keawai kúriko bon gupa.

17. Gatun noa kakilliela ba niuwoabo, wiye-lliel gaiya noa, Kauwál-kauwálla umullikan biyuúgbai koba emmoúmba koba kun-

to kauwál barúnba takilliko ǵatun ǵukilliko, ǵatun ǵatoa kapirró wirribanbillin !

18. Bouǵkullinún wal baǵ, waita biyuǵbai tako, ǵatun wiyanún wal bon, Biyuǵ, yarakai baǵ uma mikan ta moroko ka, ǵatun ǵirouǵ kin,

19. Gatun keawai baǵ murráraǵ korien wiya-uwil koa tia ǵiroúmba yinal yitirra : umulla tia wakál yanti umullikan ǵiroúmba.

20. Gatun noa bouǵkulléún, uwa ǵaiya noa biyuǵbai tako. Wonto noa ba kalog ka kauwál kakulla, nakulla noa bon biyuǵbaito ǵikoúmba-ko, minki ǵaiya noa kakulla, murrá ǵaiya noa, puntimulléún ǵaiya noa ǵikouǵ kin wuroka, ǵatun búmbúmbéa-kan ǵaiya bon.

21. Gatun noa bon yinallo wiya, Biyuǵ, yarakai baǵ umulléún mikan ta moroko ka ǵatun ǵirouǵ kin, keawai baǵ murráraǵ korien wiya-uwil koa tia ǵiroúmba yinal yitirra.

22. Wonto noa ba biyuǵbaito wiya barun mankillikan ǵiroúmba, Mara unnoa-unnuǵ upilliǵél, ǵatun upilla bon konéin kako, ǵatun upilla ǵrig ǵikouǵ kin mättára, ǵatun upilla bon tuǵganoǵ yulo ka ǵikouǵ kin :

23. Gatun mara tanan untiko buttikaǵ ǵitalo ǵiratimatoara kipai, ǵatun turulla; tamunbillá gearun, ǵatun pitál koa géen kauwál :

24. Koito ba unni emmoúmba yinal tetti kakulla, yakita ǵaiya noa moron kátan : ǵarawatilléún noa, ǵatun yakita bummilléún ǵaiya bon. Gatun pitál bara kakilli kolaǵ.

25. Unta ta ǵarro ǵikoúmba kakilliela upulliǵél la purrai ta ; ǵatun uwolliela noa ba papai kokera koba, ǵurra noa tekki ǵatun untelli ta.

26. Gatun noa kaipa wakál mankillikan, ǵatun wiya minnuǵban ǵali tara minariǵ tin.

27. Gatun wiya bon noa, Unni ta uwan ǵiroúmba biggai ; ǵatun ǵiroúmba-ko biyuǵbaito tura ǵiratimatoara buttikaǵ ǵitalo kipai ta, kulla wal pitál noa ǵikouǵ kai moron tin kátan.

28. Gatun noa niuwara kakulla, keawai noa murruǵ kolaǵ uwa pa; yaki tin noa biyuǵbai ǵikoúmba uwa ǵatun pirriralma bon.

29. Gatun noa bon wiayelliela ǵikoúmba biyuǵbai, Ela ! kauwál-kauwälla wunalla umala baǵ ǵirouǵ ; keawai baǵ ǵiroúmba wiyeillanne uma korien ; ǵatun keawai bi tia ǵupa waréa buttikaǵ ǵid, pitál koa tia ka-uwil bara emmoúmba kótita :

30. Wonto ba tanoa-bo ǵiroúmba yinal uwa ǵali, wari-wareka ǵiroúmba tullokan yarakai-willuǵ koa ko ǵapal loa, tura ǵaiya bi ǵikouǵ buttikaǵ ǵitalo ǵiratimatoara.

31. Gatun noa wiya bon, Yinal, yellawan bi emmouǵ kin yanti-katai, ǵatun yantin unni tara emmoúmba ǵirouǵ kin kánún.

32. Murráraǵ ta kakulla takilliko ǵatun pittelliko ; koito ba unni ǵiroúmba umbeara-kóǵ tetti kakulla, ǵatun moron katéakan ; ǵatun ǵarawatilléún, ǵatun bummilléún bon yakita.

WINTA XVI.

GATUN noa wiya barun ġikoúmba wirrobullikan, Untoa ta tarai ta wakál kúri tullokan porrólkán, mankillan piriwál ġikoúmba ; gatun wiayéma bon ġikouġ wareka noa ġikoúmba tullokan.

2. Gatun noa wiya bon, wiyeḍiela, Yakoa baġ ġurra ġirouġ kinba ? wiyeḍiela bi tia minariġ bi ba umulliela ; keawai bi kara kánün umullikan.

3. Wiyelléun ġaiya noa mankillikan niuwoabo, Minnuġ banún baġ ? kulla wal lia piriwáll emmoúmba ko mantilléun keawai baġ mankillikan kánün ; keawai baġ pinninün ; koiyun baġ poi yelliko.

4. Gali wal baġ umulliko, yipānün tia ba emmoúmba mankil ligél labiruġ, wamunbi-uwil koa tia bara kóti ko kokera ko.

5. Yanti ba wiya noa barun wiyatara piriwál koba ġikoúmba, gatun noa wiya wakál kurri-kurri ka, Minnan ba wiyatayéun emmoúmba piriwál koba ?

6. Gatun noa wiyá, †Hekaton ta wimbi ká karauwa. Gatun noa wiya bon, Mara bi unni, yellawa kurrikai, upulla †pentékonta koa ka-uwil.

7. Wiya ġaiya noa tarai, Minnan bi wiyatayéun piriwál koba ? Gatun noa wiyá, †Hekaton ta wimbi †twiet. Gatun bon noa wiyá, Mara bi unni, upulla †téty koa ka-uwil.

8. Gatun noa piriwallo murrárág bon wiya unnoa mankillikan yarakai ka, kulla noa uma ġurakito ; kulla bara wonnai tara unti ko purrai tako barúnba willuġġel koba ġuraki bara, keawai bara wonnai kaibug koba.

9. Gatun ġatoa nurun wiyan, Umulla nura bo kótita kakilliko tullo-yarakai tabiruġ ; tetti nura ba kánün, wamunbilli ġaiya nurun kokera yuraki ba kátan yanti-katai.

10. Niuwoa miroman ġali waréa ta, yanti miroman noa kauwál ġali ta ; gatun niuwoa yarakai-maye ġali waréa ta, yanti yarakai-maye ġali kauwál ta.

11. Yaki tin keawai nura ba miroma pa tullo yarakai ta, ġanto wal nurun ġunün tullo tuloa ta miromulliko ?

12. Gatun keawai nura ba miroma pa tarai koba, ġanto wal ġu-nün nurúnba kóti tako ?

13. Keawai wal mankillikanto umánün buloara-bulun piriwál bula ; kulla noa yarakai umánün wakál bon, gatun murrárág umánün tarai ; ja ba kánün noa wakalla, gatun béelmánün bon tarai. Keawai nura kaiyu korien umulliko Eloi ko gatun tullokan ko yarakai ko.

14. Gatun unni tara bara ġurra Parithaioiko, willirrikan bara kátan, gatun bon bara béelma.

15. Gatun noa barun wiyá, Kauwa murrárág koa nura ka-uwil mikán ta barun kin kúri ka ; wonto noa ba Eloito ġurran nurúnba búlbúl la ba ; kulla unni tara murrárág ta kátan barun kinba kúri ko, yakaran ta kátan mikán ta Eloi kin.

16. Wiyellikanne-ta gatun bara †propet kakulla Ioanne noa ba paipéa ; yaki tabirug piriwäl koba Eloi koba wiyabunbéa, gatun yantin kuri waita-waitawolléun murruug kolağ.

17. Gatun moroko ta gatun purrai ta kaiyukan kánún waita kolağ, keawai waréa ta wiyellikanne koba ka korien kakilliko.

18. Ganto ba warekullinún porikunbai ġikoúmba gatun tarai búmbéa ka, yarakai búmbéa noa : gatun ganto ba búmbinún warekatoara poribai tabirug, yarakai búmbéa noa.

19. Kakulla ta noa wakál porrólkán, upulléun noa ġoroġ-goroġ ko gatun murrārāg ko kariġkareuġ ko, gatun bon kakulla minnuġbo-minnuġbo kauwäl takilliko gatun pittelliko yantin ta pureaġ ka:

20. Gatun kakulla ta wakál poiyaye ġiakai yitirra Ladharo, wunkulla bon bá yapuġġel ġikouġ ka ta, warapal mita-mitaġ,

21. Gatun wiya bon ba mutuġ ko takilliko ġikouġ kai porrólbin tin takilliġel labiruġ ; gatun warikál uwa bara, woatá ġaiya bon mita-mitaġ.

22. Yakita-kalai tetti kakulla poiyaye, gatun kurriá bara bon agelo-ko Abáram kinko parraġ kako : tetti ġaiya noa porrólkán kakulla, gatun bon nulká.

23. Gatun noa unta koiyuġ ka †hell ka bouġkulléun ġikoúmba ġaikuġ, kakilliela tirriki ka, gatun nakilliela bon Abáramnuġ ka-log ka, gatun noa Ladharo parraġ ka kakilliela Abáram kin.

24. Gatun noa kaaibulléun, wiyeiliela, Biyuġ Abáram, ġurrara tia kauwa, gatun yukulla bon Ladharonuġ, kurrimulli koa noa kokoin to, gatun moiya koa tia tallaġ wupi-uwil ; kulla wal baġ kirrin kátan unti tirriki ka koiyuġ ka.

25. Wonto noa ba Abáramko wiyá, Yinal, ġurrulla ġintoa yakita moron ta mantala murrārāg-tai ġiroúmba, wonto noa ba Ladharo yakaran mantala ; gatun noa yakita pitál kátan, wonto bi ba kirrin kátan.

26. Gatun yanti unni ba, ġearun kinba willika ba pirriko wunkulla ; keawai uwánün unti kála kolağ : keawai bara unta biruġ uwánün unti kinko.

27. Wiya ġaiya noa, Wiyan banuġ, Biyuġ, yuka-uwil koa bon bintun kinko kokera kolağ :

28. Kulla wal lia emmóúmba kótita †pente ; wiya-uwil koa noa barun, yanoa bara ba tanan uwánün unti kolağ tirriki-tirriki kako.

29. Abáramko noa wiya bon, Mothé noa gatun bara †propet barun katoa ba ; ġurrabunbillä barun.

30. Gatun noa wiyá, Keawaran, biyuġ Abáram ; wakál ba uwolla barun kin unta biruġ tetti kabiruġ, ġurránün ġaiya wal bara.

31. Gatun noa bon wiyá, Keawai bara ba ġurránün bon Mothénuġ gatun barun †propetnuġ, keawai wal bara ġurránün wakál ba paikullinún moron tetti kabiruġ.

WINTA XVII

WIYA gaiya noa barun wirrobullikan gikoúmba, Kauwa yanti ká-nún bo ta wal yarakai ; yapalla noa gikoug kinbirug yarakai tabirug !

2. Murrái ka ba noa gira-uwil kca kulleug koa bon tunug, gatun wareka-uwil koa bon korowa ka, unni noa yanoa yarakai umabunbi yikora unti tara birug wakal wonnai tara birug.

3. Yakoai nura kauwa : Kótiko ba giroug yarakai umánún gi-roug ka to, wiyella bon ; gatun minki noa ba kánún, kámunbillá bon.

4. Gatun kauwál-kauwál-la biloa ba yarakai umánún wakal la purreág ka, gatun kauwál-kauwál-la biloa willarig noa kánún wa-kal la purreág ka, wiyeleinún biloa, Minkí bağ kátan ; kámun-binún wal binug.

5. Gatun bon bara ḥapothol wiya, Piriwál, kauwál koa gearúnba gurrulli-ta ka-uwil kakilliko.

6. Gatun noa Piriwállo wiya, Ka ba nurúnba gurrulli-ta yanti kiloa mitti yeai ḥmutard koba, wiyella wal nura ba unni kúlai ḥthukamín, Wokka lag bi kauwa wirrakan-bo, gatun meapullia bi korowa ka ; gatun gala nurun gurránún gaiya wal.

7. Gan nurun kinbirug-ko upullin purrai nurun ka to mankillikan-to, ga tamunbin buttikağ, wiyanún bon kabo, uwánún nea ba upulliggél labirug, Yuriğ bi wolla, yellawolliko ta-uwil koa ?

8. Gatun wiya bon noa wiyanún, Kurraíai umulla ta-uwil koa bağ, gatun girullia bi gintoabo, gatun mara-uwil koa bi tia ta-uwil koa bağ gatun pitta-uwil ; gatun willug gaiya bi tanún gatun pit-tanún ?

9. Wiya noa, wiyapaiyéün bon mankillikan, koito noa ba uma unni tara wiya bon ba ? Kotan bağ kearan.

10. Yanti nura wiyella, umánún nura ba yantin unni tara wiyatoara nurun, Umullikan géen murraráğ korien kátan ; umá ta géen unni wiyatoara umulliko gearun.

11. Gatun yakita kakulla, uwolliela noa ba ḥHierothalem kolağ, uwa willi koa noa Thamaria koa gatun Galilaia koa.

12. Gatun noa uwolliela ba tarai toa kokeróa, nuğgarawa bon bara kúri ḥten ta purrul-wommun-wommun, garokéa kaloğ ka ;

13. Gatun bara paibuğga pullí, gatun wiya Iéthu, Piriwal, guráramulla gearun.

14. Gatun nakulla noa barun, wiya barun noa, Yuriğ nura wolla, túğunbillia nura barun kin ḥthiereu ko. Gatun yakita kakulla, uwolliela bara ba, turon bara kakulla tanoa-kal-bo.

15. Gatun wakallo barun kinbirug-ko, nakilléün noa ba turon noa kakulla, willugbo noa uwa, gatun kaaipulleün noa wokka, pitálmuilliela bon Eloinug,

16. Gatun puntimulléün noa barán góara ko gikoug kin tinna ka, murraráğ noa bon wiyeleün ; gatun noa Thamaria-kál.

17. Gatun noa Iéthuko wiayelléün, wiyelliela, Wiya, †ten ta turon kakulla ? ga wonnuğ-ke bara taraikan †nain ta ?
18. Keawai bara willuğ pa ba pitálmułliko bon Eloinuğ, wakal̄ ba noa unni gówikan ko.
19. Gatun noa wiya bon, Bouğkullía, yuriğ bi wolla ; girouğ ka ba ko górrulli biruğ ko turon bi kátan.
20. Gatun wiya bon ba Parithaioiko, yakounta-ke paipinün piriwál koba Eloi koba, wiayelléün noa barun, wiyelliela, Tanan uwan piriwál koba Eloi koba keawai na korien.
21. Keawai bara wiyanün wal, A unni ta ! ga unta ta ! nulla, a ! piriwál koba Eloi koba murruğ kaba kátan nurun kinba.
22. Gatun noa wiya barun wirrobullikan, A ! purreağ ta wal kánün, na-uwil koa nura wakal̄ purreağ Yinal koba kúri koba, góatun keawai wal nura nanün.
23. Gatun bara nurun wiyanün wal, Na-uwa unni ; ga, na-uwa unnuğ : yanoa barun uwa yikora, wirroba yikora.
24. Yanti kiloa pirruğgun-to uwan tarai tabiruğ ko moroko biruğ ko, tarai ta kako moroko kako ; kauwa yanti kiloa wal kánün Yinal kúri koba purreağ ka gókouğ ka ta.
25. Gatun kurri-kurri ta bon umánün minnuğbo-minnuğbo, góatun warekatéa wal bon góali koba willuğgél koba.
26. Gatun yakita ba kakulla purreağ ka Noe-úmba ka, yanti bo ta wal kánün purreağ ka Yinal koba kúri koba.
27. Takillala bara, pittellala bara, búmbillala bara nukuğ, gókilala búmbilli ka, yakita purreağ ka kakulla noa ba Noe uwa murrariğ murrinauwai ka, góatun tunta-tunta kakulla, góatun kirun góipa barun nuropa.
28. Gatun yanti yakita ba kakulla purreağ ka Lot-úmba, takillala bara, pittellala bara, wirrillala bara, gókillala bara, meapala bara, wittiala bara ;
29. Wonto ba yakita unta purreağ ka Lot noa uwa Thodóm kabiruğ, patéa góiya koiyuğ-ko góatun †brimtón-ko wokka tin moroko tin, góatun kiyupa barun yantin kirun tetti-tetti.
30. Yanti kiloa kánün yakita purreağ ka paipinün noa ba Yinal kúri koba.
31. Unta yakita purreağ ka kátan noa ba wokka kokerá, góatun gókoúmba tullokan murruğ kaba kokera ba, keawai bon uwabunbi yikora barán mankilliko tullokan ko ; góatun kátan noa ba upulligél laba, keawai bon uwabunbi yikora willuğ kolağ.
32. Kotella bounnoun kai nukuğ Lot-úmba tin.
33. Ganto ba gókoúmba moron mirománün moron kakilliko, woǵúntinün wal noa ; góatun góanto ba woǵúntinün gókoúmba moron, kánün wal moron kakilliko.
34. Wiya nurun bağ, yakita unta-unta tokoi ta buloara ta kánün birrikilliğél la wakal̄ la ; manün wal wakal̄, góatun tarai góiya wunün.

35. Buloara umullinún bula; manún wal wakál, gatun tarai gaiya wunún.

36. Buloara katéa-kánún upulligél la; manún wal wakál, gatun tarai gaiya wunún.

37. Gatun wiyeilléun bon bara, wiyeilliela, Piriwál, wonnuág-ke? Gatun noa wiya barun, Unta wonto ba katéa-kánún murrin ta, unta kolaǵ ba kautillinún bara porowi.

WINTA XVIII.

GATUN noa wiya barun wakál tparabol, wiya-uwil koa bon bara kúriko Eloinuág, gatun yari koa bara kaiyaléa-kún;

2. Wiyelliela, Unta ta kokerá tarai ta wakál wiyeillikan piriwál kakulla, kinta korien kakulla noa bon Eloi kai, gatun keawai noa tuma korien barun kúri:

3. Gatun kakulla wakál mabogun unta kokerá; gatun bountoa uwa gíkouág kin, wiyeilliela, Timbai kakillíá tia emmoúmba bukkakayc.

4. Gatun keawai wal noa gúrra pa kabó kakullai tako; wonto noa ba yukita wiya gíkouág kinko minki ka, Keawai baǵ kinta korien bon Eloi kai kátan, ga keawai kúri tuman korien;

5. Kulla bountoa tia unni mabogunto pirralman, gatoa timbai kánún bounnoun kin, murrin-murrin koa bountoa tia uwa-uwil kumburrobawan bountoa tia.

6. Gatun noa Piriwálló wiýá, Gurrulla bon unni yarakai wiyeillikan piriwál wiyan ba.

7. Gatun wiya noa Eloito timbai katillinún barun gíkoúmba gírimatoara, bara wiyan bon purreág ka gatun tokoi ta, gúrralin noa barun wiyeilli ta kaloǵ tinto?

8. Wiyan nurun baǵ, timbai wal noa katillinún barun kurra kai. Wonto noa ba uwánún wal Yinal kúri koba tanan, wiya, noa na-nún gúrrullikanne purrai taba?

9. Gatun noa wiya barun unni tparabol tarai tako kotelléun bara ba murraráǵ-tai barabo, gatun yarakai bara kotellin tarai kan:

10. Buloara-bula kúri uwa tħieron kolaǵ wiyeilliko: wakál la noa Parithaio gatun tarai ta tħelóné;

11. Garokéa noa Parithaio gatun noa yanti wiyeilliela niuwoabo giakai: A Eloi! pitálman baǵ gírouág, kulla baǵ ka korien yanti tarai ba kátan, bara kau-maye, tuloa uma korien mankiye nukuǵ ka, ga ka korien baǵ yanti unni noa ba tħelóné:

12. Ta korien baǵ buloarakál kátan wakál la thabbat biruǵ ka, gútan baǵ winta untikál emmouǵ kai yantin tabiruǵ.

13. Gatun noa tħelóné garokilliela ba kaloǵ ka, keawai noa gáikuǵ ka wokka laǵ na pa moroko koba, wonto noa ba minki motilliela wiyeilliela ba, A Eloi! miromulla bi tia, yarakai baǵ ba kátan.

14. Wiyan nurun baǵ, unni noa kúri uwa barán kokera koba gíkouág ka tako gúrrimatoara, keawai tarai ta: kulla yantin bara

piriwâl-buntelliko, kânûn wal bara koiyun-barátoaro ; gatun niuwœa bo koai-koai korien bon, umâniûn kauwâl bon kakilliko.

15. Gatun mankulla bara gïkoug kinko wonnai tara numâ-wil koa barun noa : wonto ba nakulla bara ba wirrobullikanto, yipa bara barun.

16. Wonto ba noa Iéthuko wiya barun, wiyeelliela, Wamunbilla barun wonnai tara emmoug kinko, gatun yanoa barun yipai yikora ; kulla barun-kai-kâl katéa-kânûn piriwâl koba Eloi koba.

17. Wiyan baô tuloa nurun, Ganto ba gurra korien piriwâl koba Eloi koba yanti wonnai waréa ba, keawai wal noa pulogkullinûn unta kolaô.

18. Gatun taraito umullikanto piriwâllo wiya bon, wiyeelliela, Piriwâl murrârâg-tai, minnuôg-bullinûn baô moron kakilliko yanti-katai ?

19. Gatun noa Iéthuko wiya bon, Minariôg tin bi tia wiyan murârâg-tai emmoug ? keawai wal wakâl murrârâg-tai, wonto noa ba wakâlbo, Eloi ta.

20. Gurran bi yantin wiyeelliinne, Yanoa manki yikora nukug taraike koba, Yanoa bûnki yikora tetti, Yanoa manki yikora, Yanoa nakooya yikora, Gurulla bon biyuôgbai gatun tunkan giroúmba.

21. Gatun noa wiya, Gurra baô unni tara wiyeelliinne yaki-kalai tabirug, wonnai baô ba kakulla.

22. Gatun yakita gurra noa ba Iéthuko unnoa tara, wiya bon noa, Wakâl unnoa-unnuôg uma korien bi ba ; gukillia yantin tulokan giroúmba, gu-wil koa barun mirrâl ko, gatun tulokan giroúmba kânûn wal wokka ka moroko ka ; gatun kaai, wirroba-wil koa bi tia.

23. Gatun gurra noa ba unni, minki noa kakulla kauwâl ; kulla noa porrol kakulla kauwâlkan.

24. Gatun noa ba Iéthuko nakulla bon minki noa ba kakulla kauwâl-lan, wiya gaiya noa, Pirral ta pulogkulliko bara tulokan ta ba piriwâl koba kako Eloi koba kako !

25. †Kamel noa kaiyukan kâtan pulogkakilliko tiôkuôgkao ko taku lako, keawai porrôlkan pulogkakilliko piriwâl koba kako Eloi koba kako.

26. Gatun bara ba gurrâ, wiya bara, Gan-ke wal moron kânûn kakilliko ?

27. Gatun noa wiya, Unni tara kaiyu korien kuri ko umulliko, kaiyu-kan-to Eloito noa umulliko.

28. Gatun Peterko noa wiya, Ela ! wûnkulla géen yantin ta, gatun wirroba géen bin.

29. Gatun noa wiya barun, Wiyânûn baô tuloa, Niuwoâ wareka kokera gïkoúmba, ga biyuôgbai, ga tunkan, ga gâpal, ga wonnai, gïkoug kinko piriwâl koba tin Eloi koba tin,

30. Manûn wal noa kauwâl unti yakita, gatun untoa tarai ta purrai ta tanan kakilliko, moron noa kânûn yanti-katai.

31. Mankulla gaiya noa barun †dodeka ta wirrobullikan, gatun wiya barun, A! waita géen wokka kolag †Hierothalem kolag, gatun yantin tara wiyatoara †propet to gikoug kai Yinal lin kuri koba tin kanún wal umatoara kakilliko.

32. Gatun bon gunún wal barun kin †ethanékal kinko, gatun bon bukka-manún wal, gatun karaékobinún :

33. Gatun wékorinún wal bara bon, gatun wal bon wirrinún ; gatun kúmba-ken-ta bougkullinún gaiya noa willugbo.

34. Gatun keawai bara gurrappa unni tara wiyatoara : gatun unni wiyellikanne yuropa barun kai, keawai bara gurrápa unni tara wiyatoara.

35. Gatun yakita kakulla, uwolliela noa ba papai Yeriko ka, wakal munmin kuri yellawolliela yapug ka bitta ka, poiyelliela :

36. Gatun gurrulliela noa barun konara yapug koa, wiya noa minariig unni ?

37. Gatun bara bon wiya, Uwan noa Iéthu Nadharet-kál.

38. Gatun noa kaaipulléun, wiyelliela, Ela Iéthu ! yinal Dabidúmba, gurrára-mulla bi tia.

39. Gatun bara uwa ganka, wiya bon koiyelli koa noa : wonto noa ba butti payelléun, Yinal Dabidúmba gíntoa, gurrára-mulla bi tia.

40. Gatun garokéa noa Iéthu, gatun wiya bon yutilliko bon gikoug kinko ; gatun uwa noa ba papai, wiya bon noa,

41. Wiyelliela, Minnuug-bulliko bi tia wiyan ? Gatun noa wiyan, Piriwál, namunbilliko tia umulla.

42. Gatun noa Iéthuko wiya bon, Kamunbillá bin nakilliko ; giroúmba tin gurrulli tin moron uma.

43. Gatun noa tanoa-kal-bo nakulla, gatun bon noa wirropa, pitálmuilliela bon Eloinug ; gatun yantin unni kuri nakulla bara ba, pitálma bon Eloinug.

WINTA XIX.

1. GATUN noa Iéthu uwa willi koa Yeriko koa.

2. Gatun kakulla untakal wakal kuri giakai Dhakké yitirra, piriwál †telónékal noa kakulla, gatun noa porrólkán.

3. Gatun noa numéa nakilliko Iéthunug, gan noa ba ; gatun noa keawai, kulla konaró núntima, kulla noa waréa goiyog.

4. Gatun noa murra ganka, gatun noa kulliwa wokka-lág külai tin nakilliko bon, kulla noa unta kolag uwolli kolag.

5. Gatun Iéthu noa ba uwa untako, nakulla noa wokka-lág, gatun bon nakulla, gatun bon wiya, Ela Dhakké ! tanan kurra kai tirabulla, kulla buggai koa bağ yellawanún giroug ka ta kokerá.

6. Gatun tiraba noa kurra kai barán, gatun pitál ma-uwa bon.

7. Gatun nakulla bara ba, wiye llan niuwarakan bara yantinto, wiyelliela, Waita noa uwa yarakai toa kóti kakilliko.

8. Gatun noa Dhakké garokéa, gatun wiya bon Piriwálnuug, Ela Piriwál ! winta bağ gütan emmoúmba tullokan kabirug mirral

kai ko ; gatun mankulla bag ba tullokan taraikan tabirug yaki tin gakoiyaye tin, wupinun gaiya bon bag willugbo waran tako.

9. Gatun noa Iethuko bon wiya, Tanan uwa moron unti buggai purreag ka unti ko kokera ko, kulla noa katan yinal ta Abaramumba.

10. Kulla Yinal kuri koba uwa tiwolliko gatun tumulliko woguntitoara ko.

11. Gatun gurra bara ba unni tara, wiycakan butti noa gatun wiya wakal fparabol, kulla noa papai ta ba fHierothalem ka, gatun kulla bara kota paipillinun piriwal koba Eloi koba tanoa-kal-bo.

12. Yaki tin noa wiya, Tarai ta piriwal uwa tarai tako purrai tako kalog kako, mankilliko gikougbo piriwakanne-ta, gatun willugbulliko.

13. Gatun wiya noa barun gikoumba mankillikan ften ta, gatun gukulla noa barun kin fmina ta ften ta, gatun wiya barun, Mirmulla uwaniun bag ba willugbo.

14. Wonto ba gikoumba-ko konara niuwama bon, gatun yuka bon puntimai gikoug, winellyela, Keawai wal noa unni piriwal katillinun gearun.

15. Gatun kakulla yakita, willug ba noa ba, mantoara piriwakoba, wiya gaiya noa barun unnoa mankillikan gan kin noa ba gukulla fmoney, tanan gikoug kin, gurra-wil koa noa minnan barun kinba gutoara gukilli tabirug.

16. Tanan gaiya uwa kurri-kurri wakal, winellyela, Ela Piriwal! giroumba ta fmina unni wittia kauwal ften fmina ta.

17. Gatun bon noa wiya, Kauwa yanti, gintoa mankillikan murrarag; kulla bi miroma unnoa warea ta, kaiyukan bi kauwa ften ta kokera.

18. Gatun tarai uwa, winellyela, Ela Piriwal! giroumba ta fmina unni wittia kauwal fpente fmina ta.

19. Gatun noa wiya gaiya bon, Kauwa bi kaiyukan fpente ta kokera.

20. Gatun tarai uwa, winellyela, Ela Piriwal! na-uwa unni ta fmina giroumba, wunkulla bag ba koroka wurobilla :

21. Kulla bag kinta kakulla giroug kai, kulla bi bukka kauwal; mantan bi wokka-lag keawai bi ba wunpa baran, gatun kolbuntia bi unnoa keawai bi ba meapa ba.

22. Gatun noa bon wiya, Giroug kinbirug koti ko kurraka ko wiyan pirlral-manun banug, gintoa ta mankillikan yarakai. Gurra bi tia bukka kauwal bag; mantillin wokka-lag keawai bag wunpa baran, gatun kolbuntillin unnoa keawai bag ba meapa ba:

23. Kora koa bi gupa emmoumba fmoney gkillingel lako, marauwil koa bag emmoumba koti gatun kopatoara ta, emmoug ka ta uwolfi ta ?

24. Gatun noa wiya barun garokilliela bara ba tarug ka, Mantillia unnoa fmina unti birug bon, gatun guwa bon gala ko ftenkan ko gikoug.

25. (Gatun bara wiya bon, Piriwál, †ten ta †mina mantan noa).
26. Wiyan nurun bağ, Yantinko barun mantan bara ba ǵunún wal butti ; gatun keawaran noa ba, unnoa ta mantan noa ba mantillinún wal bon ǵikouǵ kinbiruǵ.
27. Kulla bara unnoa emmoúmba niuwa-maye, keawai bara emmouǵ kánún bi ba piriwál barun, mara barun, bú-uwil koa barun emmouǵ kin mikan ta.
28. Gatun wiya noa ba unnoa, waita ǵaiya noa ǵanka uwa wokka-laǵ †Hierothalem kolaǵ.
29. Gatun kakulla yakita, uwa noa ba papai Bethábage tako ǵatun Bethany tako, bulkára ta ǵiakai yitirra †Elaión ka la, yakunbéa noa buloara-bulun ǵikoúmba wirrobullikan,
30. Wiyelliela, Yuríǵ nura wollá kokerá ko kaiyin tako ; uwollinún nura ba untariǵ, nanún ǵaiya nura wirritoara waréa buttikaǵ, keawai yellawa pa kúri bulká ka : buruǵbuǵgulla unnoa, gatun yemmamulla untiko.
31. Gatun tarai-kan-to ba wiyanún, Minariǵ tin nura unnoa ta buruǵbuǵgan ? ǵiakai nura wiyella bon, Kulla noa Piriwálló wiýá.
32. Gatun bara ba yukatoara, waita uwa, gatun nakulla ǵaiya bara yanti noa ba wiya barun ba.
33. Gatun buruǵbuǵgullielia bara ba unnoa waréa buttikaǵ, ǵikoúmba-ko wiya barun, Minariǵ tin nura buruǵbuǵgan unni waréa buttikaǵ ?
34. Gatun bara wiýá, Piriwálló noa wiya ǵala.
35. Gatun bara yemmama bon kinko : gatun bara wupéa barun ba kirrikin bulká ka buttikaǵ ka, gatun wupéa bon bara Iéthunuǵ wokka ka.
36. Gatun uwolliela noa ba, wupéa bara yapuǵ ka kirrikinkan nurúnba.
37. Gatun uwa nea ba papai, bará ka †Elaión ka ba koba bulkára koba, yantin konara wirrobullikan pitál ǵaiya kakulla, gatun pitálmullielia bon Eloinuǵ kauwál lo pullí to, yantin tin kauwál lin uma ba nakulla bara ba ;
38. Wiyelliela, Pitálmbunbillá bon Piriwál ta uwan noa ba Yehóá-úmba koa yitirroa : pitál-kámunbillá moroko ka, gatun kilibinbin kámunbillá wokka ka.
39. Gatun winta-ko Parithaioi kabiruǵ konara biruǵ wiya bon, Piriwál, koawa bi barun ǵiroúmba wirrobullikan.
40. Gatun noa wiayelléún barun, wiyeeliela, Wiyan nurun baǵ, wiya, bara ba kaiyellinún mupai, kaibullinún wal ǵaiya unni tara tunuǵ tanoa-kal-bo.
41. Gatun uwa noa ba papai, nakulla noa kokera kariǵ, gatun noa tuǵkillimilléún ǵaloa rin,
42. Wiyelliela, Gurrapa bi ba, ǵintoa ta, unti purreaǵ ka ǵirouǵ ka ta unni tara pitál-kakilliko ǵiroúmba ko ! wonto ba yaki-ta yuropa ta ǵirouǵ kai nakilli tin ǵaikuǵ tin.
43. Kulla purreaǵ ta kánún ǵirouǵ kin, bukka-kan-to ǵirouǵ

wirrinún wal bara kirrai karai-karai ǵiroúg, ǵatun karai-karai wirrinún ǵiroúg, ǵatun mirrámanún bin willi ka yantin ta kaiyinkaiyin ta,

44. Gatun pirikibunpinún bin purrai ta, ǵatun ǵiroúmba wonnai tara murruúg kaba ǵiroúg kinba ; gatun keawai bara wupinún tunuúg tarai ta wokka ka ; nulla keawai bi ba ǵurra pa yakita natala ba ǵiroúmba.

45. Gatun noa uwa murrariúg kolaág, ǵatun yipa ǵaiya noa barun gukillikan, ǵatun barun mankillikan unta biruúg ;

46. Wiyelliela baruñ, Upatoara unni, Emmoúmba kokera ta wiyeilligél kokera ; wonto ba nura uma unni wollo kakilliko barun mankiye ko.

47. Gatun wiyeelliela noa purreág ka yantin ta murruúg ka ǵhieron ka. Wonto ba piriwál ǵhieren, ǵatun bara gárammateu, ǵatun bara piriwál kúri koba, numa bara bon búncilli kolaág ;

48. Yakoai bara ba umulliko ǵatun keawai bara, nulla yantin ta kúri pitál kakillielia ǵurrulliko bon.

WINTA XX.

GATUN yakita kakulla, wakál la tarai ta purreág ka, wiyeelliela noa ba barun kúri ka, ǵatun wiyeelliela euaǵelion, uwa ǵaiya bon bara piriwál ǵatun bara ǵárammateu ǵatun bara ǵpárethbuteroi,

2. Gatun wiya bon, wiyeelliela, Wiyella ǵearun, minariúg tin kaiyu tin umullia bi unni tara ? ǵa ǵanto-ke noa bin unni ta kaiyu gukulla ǵiroúg ?

3. Gatun noa wiayelleún, ǵatun wiyeelliela barun, Gatoa wiya-nún nurun unni ta wakál ; ǵatun wiayelleá tia ;

4. Korimullikanne-ta Ioanne-úmba, wiya, ta morokó kabiruúg, ǵa kúri koba ?

5. Gatun bara wiyatán barabo, wiyeelliela, Wiyánún géen ba, Morokó kabiruúg ta ; wiyanún ǵaiya noa, Kora koa nura ǵurrapa bon ?

6. Kulla géen wiyanún ba, Kúri koba ta ; yantito ǵaiya ǵearun kúriko pintinún tunuúg ko : nulla bara kotan bon Ioannenuúg ǵpropet ta kakulla.

7. Gatun bara wiya, keawai bara ǵurrapa wonta biruúg ta.

8. Gatun noa barun Iéthuko wiya, Keawai baǵ wiyanún nurun minariúg tin kaiyu tjin uman baǵ unni tara.

9. Gatun potopaiyá ǵaiya noa barun kúri wiyeilliko unni-ta ǵparabol : Taraito kúriko meapa ǵwain-gél la, ǵatun wúnkulla barun kin upullikan ta, ǵatun uwa ǵaiya noa kalog kolag, yuraki.

10. Gatun yakita poikulléún ba, yuka noa bon wakál umulikan barun kin upullikan ta, ǵu-uwil koa bara bon yeai ǵwaingél labiruúg ; wonto bara ba búnculla bon, ǵatun yuka bara bon waita yeai korien.

11. Gatun noa toanta yukéa-kan tarai umullikan : ǵatun bara bon búntéa-kan yantibo, ǵatun yarakai uma bara bon, ǵatun bon bara yuka waita yeai korien.

12. Gatun noa toanta yukéa-kan góro-ta, góatun bara bon mularéa-kan, góatun wareka bara bon warrai tako.

13. Wiya gaiya noa piriwálló †wain-gél koba, Minnug banún kan bağ? Yukánún wal bağ emmoúmba yinal pitálmatotoara; mirka bara bon góurránún, nanún bon bara ba.

14. Wonto bara ba upulli-kan-to nakulla bon ba, barabo gaiya wiyellan, wiyeiliela, Unni ta wúggurra piriwál: kaai géen búwil bon, purrai koa ka-uwil góearúnba.

15. Yanti bon bara wareka †wain-gél labirug, góatun búnkulla gaiya bon tetti. Minnug banún noa barun piriwálló †wain-gél koba ko?

16. Uwanún wal noa tanan búnkilliko barun upillikan-ko, góatun gunún wal †wain-gél taraikan ko. Gatun górra bara ba unni, wiya gaiya bara, Kámunbi yikora Eloito.

17. Gatun noa barun nakilliela, góatun wiya, Minariğ-ke unni upatoara yanti, Tunug ta wareka witilli-kan-to, unnoa ta katéa-kánún wokka ka waiyakan ta wollug?

18. Gan-ba puntimullinún untoa tunug ka tiirpuntimullinún, wal; góan kinba puntimullinún, minbinún wal bon muta-mutan.

19. Gatun tanoa-kal-bo kota bara piriwálló †hiereuko góatun †gárammateuko mankilliko bon; góatun bara kinta kakulla konarátin; nulla bara górrá, wiya noa ba unni †parabol barun kin.

20. Gatun bara bon tumiméa, góatun yuka barun gókoiyellikan, gókogkilliko barunbo kúri murrarığ-tai, górra-uwil koa bara gókoúmba wiyellikanne, yaki tin mara-uwil koa bara bon kaiyu kabó †kobána kinko.

21. Gatun wiya bon bara, wiyeiliela, Piriwál, górran géen wiyan bi ba tuloa, kinta kora bi kauwa taraikan tin kúri kurriğ tin, wonto bi ba wiyan tuloa wiyellikanne Eloi koba:

22. Wiya tuloa ta gókilliko góearun tullokan gókouğ kin †Kaithari kin, gó keawai?

23. Wonto noa ba górra gókoiya barúnba, góatun wiya barun, Yakoai nura tia numan?

24. Túgunbillá tia wakál †denari. Gan kiloa unnoa góara góatun upatoara unni ta? Wiyayellcún bon bara góatun wiyeiliela, †Kaitharúmba ta.

25. Gatun noa wiya barun, Koito †Kaithari kinko gówa †Kaitharúmba ta, góatun Eloi kinko unnoa tara Eloi-úmba ta.

26. Gatun keawai bara man pa gókoúmba wiyeili-ta mikan ta barun kin kúri ka: góatun mupai kakulla bara.

27. Uwa gaiya taraikan barun kinbirug Thadukaiioi kabirug, bara górramaigaye moron ta katéa-kánún tetti kabirug; góatun bara bon wiya,

28. Wiyeliela, Ela Piriwál! Mothéto noa upa góearun, Tarai-kan koba ba kóti tetti kánún ba porikunbai gókoúmba ta, góatun tetti noa ba kánún, wonnai korien, mara-uwil koa gókoúmba kóti

bounnoun gíkoúmba porikunbai ka-uwil koa wonnai gíkoúmba kótí koba.

29. Yakita gaiya warán kakulla kótita †theben ta: gátuñ kurri biruğ ko búmbéa porikunbai kakilliko, gátuñ tetti kakulla, wonnai korien.

30. Gátuñ willi-kaba-ko †deutero-to búmbéa bounnoun porikunbai kakilliko, gátuñ tetti noa kakulla, wonnai korien.

31. Gátuñ willi-kaba-ko †trito-to bumbéa bounnoun porikunbai kakilliko; gátuñ yaki-bo †thebento; gátuñ bara keawai wimba wonnai, gátuñ tetti bara kakulla.

32. Willuğ ta tetti ba bountoa nukuğ.

33. Ganúmba barun kinba unnoa porikunbai kánún kakilliko moron ba katéa-kánún tetti kabiruğ? nulla bara †thebento bounnou búmbéa porikunbai kakilliko.

34. Gátuñ noa Jéthuko wiayelléün, wiyeiliela barun, Wonnai ta untikal búmbillan porikunbai gátuñ gúkillaiko búmbilliko :

35. Wonto ba bara murraráğ-tai kánún uwolliko unta kolag tanai tako purrai tako, gátuñ moron kakilliko tetti kabiruğ, keawai bara búmbúmbillan, keawai gúkitan búmbilliko :

36. Keawai wal bara tetti banún yukita ; nulla bara yanti kátan †ágelo kiloa ; gátuñ wonnai tara kátan Eloi-úmba, kátan bara wonnai tara gáli koba moron kánún tetti kabiruğ.

37. Gátuñ Mothéko noa ba túgaiya wakál la kúlai ta, bouğ-buğga barun tetti-tetti kabiruğ, wiya noa ba bon Yehóanuğ, Eloi ta Abáramúmba, gátuñ Eloi ta Ithákúmba, gátuñ Eloi ta Yacobúmba.

38. Keawai noa Eloi ta barúnba tetti-tetti koba, wonto ba barúnba moron koba ; nulla yantin moron kátan gíkouğ kin.

39. Taraito bara †gárammateukallo wiya gaiya, Piriwál, murraráğ bi wiyan.

40. Gátuñ yukita keawai bara bon wiya pa kinta-kan-to.

41. Gátuñ noa barun wiyá, Yakoai bara wiya Kritht ta yinal ta Dabidúmba?

42. Gátuñ Dabidto noa niuwoabo wiyá, †biblion kaba †tehillím koba, Yehóako noa wiya bon Piriwál emmoúmba, Yellawolla bi túgkağkeri ka emmouğ kin,

43. Uma-uwil koa bağ barun bukkakan gíkoúmba yulogél ko kakilliko gíkouğ.

44. Dabidto noa ba wiya bon Piriwál yitirra, yakoai gaiya noa yinal ta gíkoúmba?

45. Wiya gaiya noa barun gíkoúmba wirrobullikan mikan ta yantin ta kúri ka,

46. Yakoai nura barun kai †gárammateu tin, pitál koa bara uwa-uwil kurrawitaikan, gátuñ umulliko gúkilliğél laba ko, gátuñ yellowolliğél la wokka ka †thunagóğ ka, gátuñ piriwál-gél takiliğél laba;

47. Mantan bara kokera ba mabogun koba, gatun umánún wiyellikanne-ta kurra-uwai túgunbilliko: yaki tin bara kánún kauwál tetti kakilliko.

WINTA XXI.

GATUN noa nakulla wokka-lág, gatun nakulla barun porrólkan wúnnkilliela gutoara barúnba wúnnkilligél la.

2. Gatun noa nakulla tarai mabogun mirrálkan wúnnkilliela bountoa flepto buloara unta ko taroág kako.

3. Gatun noa wiya barun, Wiyan baǵ nurun tuloa, gali mabogunto mirrálló wúnnkulla kauwál ta bara yantin kearan.

4. Kulla yantin gali wúnnkulla bara tullokan barúnba kauwál labirúǵ gutoara Eloi koba ko: wonto bountoa ba bounnoun kinbirúǵ mirrál koba wúnnkulla yantin tullokan bouannoínba.

5. Gatun winta koba wiyelliela fheron tin, umatoara unni korien tunúǵ ko murráráǵ ko gatun gutoara, wiya noá,

6. Unni tara natan nura ba, uwanún ta purreág kariǵ ka, korien gaiya ba wakál tunúǵ wokka-ka-wokka-ka, yantin wal warekullinún barán.

7. Gatun bara bon wiýá, wiyelliela, Piriwál, yakounta-ke unni tara kánún? gatun minariǵ túga kánún unni tara ba gaiya kánún?

8. Gatun noa wiýá, Yakoai nura, gákoiya kora koa nura ka-uwil; nulla kauwál-kauwálló tanan uwánún emmouǵ kin yitirra, wiye linún, Gatoa ta (Kritht ta); gatun papai ta kakillin; yanoa uwa yikora nura barun.

9. Gurránún gaiya nura ba wuruwai kauwál gatun koakillai ta ba, kinta kora nura: nulla unni tara kánún wal kurri-kurri, nulla wiran keawai kánún kabo.

10. Wiya gaiya noa barun, Bara kúriko wuruwai wal kánún barun kúriko, gatun bara piriwál koba barun piriwál koba ko:

11. Gatun purrai tako pulululu kakilliko winta ka bo, gatun kunto korien ta ko, gatun munni kauwálkan, gatun kinta nakilli tara gatun kauwál kánún túga morokó kabirúǵ.

12. Wonto ba kurri-kurri ka unni tara ba kánún, manún wal bara mättárro nurun, gatun yarakai nurun umánún, gúmullinún nurun fthunagóǵ kako, gatun fjal ko, mantoaro nurun mikan ta ko piriwál lako, gatun wiyellikan tako emmouǵ kinko yitirra ko.

13. Gatun unni ta kánún nurun túga kakilliko.

14. Yanoa nura kota yikora minki ko, minariǵ nura wiyayelinún.

15. Kulla baǵ gunún nurun curraka gatun guraki kakilliko, keawai wal yantin bara nurúnba bukka-kan-to kaiyu kánún wiayelliko ga pirrial umulliko.

16. Gatun nura gákoiyellinún wal nurun biyuǵbaito gatun kóti tako kariǵ ko, gatun winta nurun kinbirúǵ búnnún wal tetti barun kai.

17. Gatun nurun yarakai umánún yantinto, emmoúmba tin yitirra tin.

18. Wonto ba keawai wal wakál kittuğ gíkouğ kinbiruğ wolluğ kabiruğ tetti kánún.
19. Murrái kakillikanne nurúnba ka, miromulla nura marai nu-rúnba ?
20. Gatun nanún nura ba †Hierothalem kirrai-kirrai ta ba konara ba, gúrrulla papai ta ba gáiya wari-warekulli ta ba unnuğ.
21. Murrabunbillá gáiya barun Iudaia kaba waita bulkárá kolag; gáatun uwabunbillá barun willi kaba waita warai tako ; gáatun uwabunbi yikora barun tanan koruğ kaba untako.
22. Kulla yakita unti tara purreág ka bukka kakillikanne, kauwil koa yantin upatoara kánún wal kakilliko.
23. Yapallun bara wonnaikun gáatun bara pittallikun, yakita gáiya purreág ka ! nulla wal kánún kauwál yarakai purrai ta, gáatun bukka unti yantin ta kúri ka.
24. Gatun bara tetti kapaiyinún yirrá biruğ, gáatun barun yutinún wal mantoara kakilliko yantin tako purrai karig kako : gáatun †Hierothalem wattawanún barán bara †ethánékál-lo, yakita kalai tako barúnba koba góloin kánún †ethánékál.
25. Gatun gáiya kánún wal túga punnál la, gáatun yellana ka, gáatun mirri ka ; gáatun purrai taba yarakai ta barun kin kúri ka, gáatun kinta kauwál ; korowa ta gáatun bókkalog kólbilağ-bullin ;
26. Kúri koba búlbúllo kotan kinta-kan-to, gáatun nakilli tabiruğ gáloa tara kotanan ba uwánún purrai kolağ ; nulla wal barun tolománún wal kaiyukan ta moroko koba.
27. Gatun yakita gáiya wal nanún Yinal ta kúri koba tanan uwollinún yareil loa kaiyu koa, gáatun killibinbin koa kauwál loa.
28. Gatun kánún ba unni tara paipinún, na-uwa wokka-lağ, gáatun wokka-lağ kauwa kia-kia nurúnba wolluğ ; nulla tanan uwánún paipai nurúnba wommubillikanne-ta.
29. Gatun noa wiya barun wakál †parabol ; Na-uwa kokuğ ta, gáatun yantin kúlai ta ;
30. Paikullinún bara ba, nanún nura gáatun gúrranún nura nurun kinbiruğ wunál kátan paipai taba.
31. Yaki kiloa nura, nanún nura ba unni tara paikulliko, gúrrulla gáiya nura piriwál koba Eloi koba kátan papai taba.
32. Wiyan tuloa nurun bağ, Keawai unni willúggél tetti-tetti kánún, yakita-ko góloin ba kánún.
33. Moroko ta gáatun purrai ta kánún wal waita uwánún, wonto ba keawai wal emmoúmba wiyeilikanne unni tara keawai wal waita uwánún.
34. Gatun yakoai nura nurabo, kauwa ba yantin ta nurúnba búlbúl matayei koa katéa-kún gáatun kuttawaiban koa katéa-kún, gáatun umillikéün koa katéa-kún gáli koba moron koba, gáatun yantita purreág ka paipinún gáti nurun kin.
35. Nulla pika kiloa yanti uwánún untoa purreág ka barun kin yellowan yantin ta yaki tin purrai ta.

36. Tumimilla nura, ǵatun wiyeĺlia yanti-katai to, ka-uwil koa nura murrárag kakilliko moron ko unti tara biruǵ paikullinún wal, ǵatun ǵarokilliko mikan tako yinal lako kúri koba ko.

37. Gatun purreaǵ ka wiyeĺliela noa murrug ka ǵhieron la ; ǵatun noa uwa waita tokoi ta, ǵatun yellawa noa bulkára ǵiakai yitirra †Elaíon ka la.

38. Gatun yantin bara kúri uwa ǵorokan ta ǵikouǵ kinko ǵhieron lako, ǵurrulliko bon.

WINTA XXII.

YAKITA kakulla papai takillikanne nulai †lebben korien koba, ǵiakai yittira †Pathak.

2. Gatun bara piriwál ǵhiereuko ǵatun ǵárammateuko nukilliela búnkilli kolaǵ bon tetti wirilliko ; nulla bara kinta kakulla kúri tin.

3. Pulóǵkulléún noa Thatánto murrug ka bon Iudathkin, tarai yitirra ǵiakai Ithákariot, wakál noa †dodeka kabiruǵ.

4. Gatun noa waita uwá, ǵatun wiyeĺliela barun piriwál ǵhierenug ǵatun barun †kapatin, yakoai noa ba ǵakoyánún bon barun kin.

5. Gatun pitál kakulla, ǵatun bara wiya ǵukilliko bon †arguro.

6. Gatun noa wiyei, ǵatun mittilliela noa ǵakomulliko bon barun kin, yakita bara ba konara waita gaiya uwa.

7. Kakulla gaiya purreaǵ nulai †lebben korien ta, yakita †Pathak búnnún wal ba tetti.

8. Gatun noa yuka Peternuǵ ǵatun Ioannenuǵ, wiyeĺliela, Yuríg uwolla umulliko †Pathak ta, ta-uwil koa ǵéen.

9. Gatun bara bon wiyeá, Wonta-ke ǵéen umánún ?

10. Gatun noa barun wiyeá, A ! nauwa nura, yakita uwánún nura ba kokerá kariǵ ka, unta gaiya nurun wakállo kúriko wimbí-kaba-kan-to kokoin-kan-to nuǵgurra uwánún nurun ; wirrobulla bula bon murrug kolaǵ kokerá kolaǵ unta-ko pulóǵkullinún noa ba.

11. Gatun wiyanún nura bon kokeratín, Piriwallo wiyan bin, Wonnug waiyakan takilligél, untoa baǵ ba tanún †Pathak ta emmoúmba katoa wirrobullikan toa ?

12. Gatun nurun túǵkaiyanún wal noa kauwál ta waiyakan wokka kaba wupitoara : unnuǵ umulla.

13. Gatan bara waita uwa, ǵatun nakulla bara unni tara yantin ba wiya barun : ǵatun bara upéa †Pathak ta.

14. Gatun yakita kakulla †hóra ba, yellawa noa barán, ǵatun †dodeka ta †apothol ta ǵikouǵ katoa.

15. Gatun noa barun wiyeá, Kauwál ta emmoúmba kotatoara takilliko unni †Pathak ta nurun katoa, ta-uwil koa kurri-kurri tetti kolaǵ ke baǵ :

16. Kulla baǵ wiyan nurun, Keawai wal baǵ tanún unta-kál kabó ba kánún piriwál koba ka Eloi koba.

17. Gatun noa mankulla wimbi, gatun pitálma gaiya noa, wiye-liela, Mara unni gúkillai koa nurabo :
18. Kulla baǵ wiyan nurun, Keawai wal baǵ pittánún yeai tabiruǵ tampelo tabiruǵ, kabó koa uwa-uwil piriwá̄l koba Eloi koba tanan.
19. Gatun noa mankulla tarto ta, gatun pitálma gaiya noa, gatun yiirbugga, gatun gúkulla barun, wiye-liela, Unni ta emmoúmba murrin gútoara nurun kin : umulla unni yanti gúrulliko tia.
20. Yantibo wimbi takilli biruǵ yaréa ka, wiye-liela, Unni wimbi ta wiyoatoara ta buǵgaikál emmouǵ kinbiruǵ góroǵ kiroapa nurun kai.
21. A! na-uwa, unni ta mattára gíkoúmba gákoyelli-kan-to tia, emmouǵ katoa ba takilligél laba.
22. Yuna bo ta wal noa uwánún Yinal kúri koba, yanti wiyoatoara ; yapallun unnoa kúri gákoyelli-kan-to bon ba !
23. Gatun bara wiye llan barabo, gán-to barun kinbiruǵ-ko umá-nún ta unni.
24. Gatun koakillan bara barabo, gán-ke kánún piriwá̄l barun kinbiruǵ.
25. Gatun noa wiya barun, Bara ta piriwá̄l ethánékál koba katilléún bara ; gatun bara ta katillikan gíakai yitirra murroǵ-tai.
26. Wonto nura ba keawai yanti kánún ; wonto noa kurrikóǵ nurun kinba, kámunbillá bon yanti mitti ; gatun noa piriwá̄l ká-tan, yanti umullikan ta.
27. Wonnuǵ-ke kauwá̄l unnuǵ, niuwoa yellowan noa ba takilli ta, niuwoa umá-nún noa ba ? wiya, unni ta noa yellowollin ba takilli taba ? wonto baǵ ba ká-tan nurun kinba yanti niuwoa ba umullikan ta.
28. Nura ta emmouǵ kin minkéa emmouǵ ka ta numatoara :
29. Gatun gútan nurun baǵ kakilliko piriwá̄lgél lako, yanti tia emmoúmba Biyugbaito gúkulla tia ;
30. Ta-uwil koa nura gatun pitta-uwil emmouǵ ka ta takilligél la emmouǵ ka ta piriwá̄lgél la, gatun yellowa-uwil yellowolligél la piriwá̄l koba ka, wiye llin barun konara tódodeka ta Ithárael koba.
31. Gatun noa piriwá̄llo wiya, Elá Thimon, Thimon ! gúrulla, Thantánto noa wiyan bin mankilliko kirrai-kirrai koa biloa umá-uwil yanti tówiet kiloa :
32. Wonto baǵ ba wiye lléún gírouǵ kai gúrra-uwil koa bi ; gatun minki bi ba kánún, pirralmulla gaiya barun bi kóti ta giroúmba.
33. Gatun noa wiya bon, Piriwá̄l, ká-tan baǵ unni mirigil uwoli kolaǵ gíkouǵ katoa ko tójail kolaǵ gatun tetti kakilli kolaǵ.
34. Gatun noa wiya, Wiyan banuǵ, Peter, keawai wal mukkaka ko tibbinto wiyanún unti purreáǵ ka, kurri-kurri ka bi ba gáko-yánún tia góro-ka gímillin bi tia ba.
35. Gatun noa wiya barun, Yuka nurun baǵ ba yinuǵ korien,

gatun pika korien, gatun tūgganó̄g korien, wiya, nura minarīg lo? gatun bara wiyá, Keawai.

36. Wiya gaiya noa barun, Wonto ba yakita unti, niuwoa ba yinūgkan, mamunbillá bon unnoa, gatun yanti pika; gatun niuwoa yirra korien, ḡumunbillá kirrikin ḡikoúmba, wakál koa noa ḡukilli ko.

37. Wonto bāḡ ba wiyan nurun, unni ta upatoara ka-uwil koa emmoūḡ kin kakilliko ḡiakai, Tumbitoara noa barun kin yarakai willūḡ ka: nulla unni tara emmoūḡ kin ba kakillinün ḡoloin ko.

38. Gatun bara wiyá, Piriwál, na-uwa unni tuloa buloara yirra. Gatun noa wiya barun, Tantoa-bo-ta.

39. Gatun noa uwa warrai koba, gatun waita uwa uwolli kolāḡ bulkára kolāḡ †Elaión ko la kako; gatun ḡikoúmba wirrobullikan wirroba bon.

40. Gatun uwa noa ba unta, wiya gaiya noa barun, Wiyella, keawai koa nura puló̄gkulli korien yarakai kolāḡ.

41. Gatun noa waita uwa barun kinbirūḡ yanti kiloa tunūḡ koba pintia, gatun warōgbūḡko upullin barán, gatun wiyá,

42. Wiyelliela, Biyūḡ, wiya bi unni wimbi manún emmoūḡ kinbirūḡ: yanoa emmoúmba kotellikanne ḡiroúmba ta kamunbillá kakilliko.

43. Gatun paipéa wakál agélo moreko kabirūḡ pirrimalmullin bon.

44. Gatun kirrinkan noa kauwálkan, wiyelliela noa pirriral butti; gatun ḡikoúmba kurrol upulléun barán purrai kolāḡ yanti kiloa komonba kauwál ḡorōḡ koba.

45. Gatun boūgkulléun noa ba wiyelli tabirūḡ, gatun uwa ḡikoúmba tako wirrobullikan tako, nakulla gaiya noa barun birriki birriki minkikan,

46. Gatun noa wiya barun, Minarīḡ tin nura birrikin? Boūgkullia gatun wiyella, uwéa-kún koa nura yarakai kolāḡ.

47. Gatun yakita wiyelliela noa ba, a! konara, gatun noa yitirra ḡiakai Iudath, wakál ta †dodeka kabirūḡ, uwa ḡanka barun kin, gatun uwa gaiya noa papai Iéthū kin, búmbúmkakilliko.

48. Wonto noa ba Iéthuko bon wiyá, Ela Iudath! ḡakoman binūḡ Yinal kúri koba búmbūggullito?

49. Nakulla bara ba ḡikoūḡ kinba minnūg-bulli kolāḡ, wiya-bon bara, Ela piriwál! wiya, ḡéen bántan yirra ko?

50. Gatun wakál barun kinbirūḡ kunbuntéa wakál umullikan †hiereu koba piriwál koba, gatun kunbuntéa bon tú̄gkāg-keri gurréūḡ.

51. Gatun Iéthuko noa wiayelléun, gatun wiyelliela, Kamunbillá nura unni. Gatun bon noa numa gurréūḡ gatun turon bon uméa-kan.

52. Wiya gaiya Iéthuko barun piriwál †hiereu koba, gatun barun †kapatin †hieron koba, gatun barun ḡarrokál, uwa bara ḡi-

kouğ kin, Wiya, nura tia uwan yanti mankiye ko yarakaikan ta, yirrakan ǵatun kotarakan ?

53. Kakulla baǵ ba nurun kin yanti-katai purreaǵ ka ǵhieron ka, keawai nura tia manpa mättärro: wonto ba unni yakita ta kätan nurúnba ǵatun kaiyukan tokoi tako.

54. Mankulla ǵaiya bara bon, ǵatun yutéa bon, mankulla ǵaiya bon kokera ko piriwál koba kako ǵhiereu koba kako. Gatun Peterko noa wirroba kaloǵ kolaǵ.

55. Gatun upilléún bara ba koiyuǵ ko willi ka kokera, ǵatun yellawa yantin, Peter ǵaiya noa yellawa barun kin.

56. Gatun taraito murrakinto nakulla bon, yellawa noa ba koiyuǵ ka, ǵatun pimmilliela bon pirrallo, ǵatun wiýá, Unni noa kúri kakulla ǵikouǵ katoa.

57. Gatun noa ǵakoiya bon, wiýelliela, Ela murrakin! keawai bon baǵ ǵimilli korien.

58. Gatun toanta taraito bon nakulla, ǵatun wiýelliela, Gintoa ta yanti bo barúnba. Gatun noa Peterko wiýá, Kúri, keawaran baǵ.

59. Gatun, yakita toanta, wakál ǵhora ta yukita, taraito wiya pirralma wiýelliela, Yuna bo ta unni kúri kakulla ǵikouǵ katoa ; nulla noa Galilaiakál.

60. Gatun noa Peterko wiýá, Ela kúri! keawai baǵ gurran yakoai bi ba wiyan. Gatun wiýelliela noa ba, tanoa-kal-bo muk-kaka-ko ǵaiya wiya tibbinto.

61. Gatun noa Piriwal warkulléún, ǵatun nakilléún bon Peternuǵ. Gatun Peterko noa gurra wiýellita Piriwal koba, wiya bon noa ba ǵiakai, Gikoyánún wal bi tia kurri-kurri tibbinto mukkaka ko wiýánún góro-ka.

62. Gatun Peter noa uwa warrai koba, ǵatun túǵkilléún ǵaiya noa kauwál.

63. Gatun bara kúriko mankulla bon Iéthunuǵ bélma bon, ǵatun búnkulla bon.

64. Gatun munmin bara ba upéa bon, búnkulla ǵaiya bon bara góará, ǵatun wiya bon, wiýelliela, Wiyella bi, ǵanto-ke bin búnkulla?

65. Gatun kauwál-kauwál taraikan yarakai wiya bara ǵikouǵ kin.

66. Gatun purreaǵ ba kakulla, kau-umullan ǵaiya bara ǵarrotai kúri koba, ǵatun bara piriwál ǵhiereu koba, ǵatun bara gárammateu, ǵatun yutéa ǵaiya bon kau-umulligél lako barúnba tako,

67. Wiyelliela, Krith ta bi unni ? wiýella ǵearun. Gatun noa wiya barun, Wiyánún nurun baǵ ba, keawai ǵaiya wal nura gur-ránún:

68. Gatun wiýánún nurun baǵ ba, keawai wal nura wiýaiyelli-nún tia, keawai wal nura tia wamunbinún.

69. Kabo noa Yinal kúri koba yellawanún túǵkaǵ ka kaiyukan ta Eloi koba ka.

70. Wiya gaiya bara yantinto, Yinal ta bi unni Eloi koba ? Gatun noa wiya barun, Wiyan nura gatoa ta unni.

71. Gatun bara wiya tantoa ta, Yanoa gearün kin gurrullikanto taraito ? nulla géen gurra géenbo kurraka kabirug gikoug kinbirug kóti kabirug.

WINTA XXIII.

GATUN bara yantin konara bougkulléun, gatun yutéa bon Pilato kin.

2. Gatun bon bara pirralma, wiyeiliela, Gurra géen bon unni gagoyelliela noa ba barun kuri willuggél, gatun wiyeiliela, yanoa guki yikora tullokan Kaitharinug, wiyeiliela, niuwoa-bo-ta Kritht ta wakal ta Piriwal.

3. Gatun Pilato-to wiya bon, wiyeiliela, Ga gintoa ta Piriwal katán barúnba Iudaioi koba ? Gatun noa wiayelléun bon, gatun wiya, Gintoa ta wiyan.

4. Wiya gaiya noa Pilato-to barun piriwal thierrye gatun barun kuri, Keawai bag gurra pa yarakai unti kuri ka.

5. Gatun bara bukka-buttibugkéa, wiyeiliela, Pirralman noa barun kuri, wiyeelin, yantin ta Iudaia ka, Galilaia tinto unti kolaag.

6. Gurra noa ba Pilato-to Galilaia ka, wiya noa, Unni kuri Galilaiakal ?

7. Gatun gurra noa ba Herodúmba-kan noa wottaikan, yuka bon noa Herod kinko, yakita gaiya niuwoabo kakulla Hierothalem ka.

8. Gatun nakulla bon noa ba Herodto Iéthunuug, pitál gaiya noa katán kauwál, nulla noa natelli ba bon yuraki tabirug, nulla noa gurra kauwallan gikoug kinba ; gatun nakilliko tarai umatoara gikoug kai.

9. Wiya gaiya bon noa wiyeillanne kauwál-kauwál ; wonto noa ba keawai wiyeili pa bon.

10. Gatun bara piriwal thierrye gatun bara gárammateu garokilliela, gatun pirralmulliela bon kauwál.

11. Gatun Herod katoa ba bara wuruwai koba gurramaiga bon bara, gatun bélma bon, gatun wuda bon konéin to kirrikin to, gatun yukéa-kan bon Pilato kinko.

12. Gatun unta purraig ka wakal la, Pilato gatun Herod kóti bula umullan : yakita unta kakillan bula bukkakan bula-bo.

13. Gatun Pilato-to noa kau-wiya noa ba barun piriwal thierrye, gatun barun piriwal, gatun barun kuri,

14. Wiya gaiya barun, Mankulla nura bon unni kuri emmouug kinko, yanti wakal noa gakoya-uwil ba kuri ; gatun, a ! gurulla, nuiya ta bon bag unni mikan ta nurun kin keawai bag gurrapa yarakai gikoug kin, ginoa-tara tin pirralma bon nura :

15. Keawaran, keawai Herodto : nulla bag yuka nurun gikoug kin ; gatun, nauwa, keawai gali tin tetti korien noa kánun.

16. Wékorinun wal bon bag, gatun wamunbinun gaiya bon.

17. (Kulla noa burugbugganun wal wakal yakita ta takillikan-ne ta.)

18. Gatun bara kaaibulleün wakalla purawai, wiyeeliela, Yurig unni kuri; gatun burugbuggulla bon Barabbanug gearun kinko:
19. (Gali noa wakal wuruwai tin kokera gatun bunksilli tin tetti tin, wunkulla bon tjail ka.)
20. Koito noa ba Pilato-to kotelliela burugbuggulliko bon Iethunuug, wiyea ka barun.
21. Wonto bara ba wiya, wiyeeliela, Buwa bon tetti, buwa bon tetti.
22. Gatun noa barun wiya yukita goroka, Minariig tin? minariig noa yarakai uma? keawai bag gurrapa taraikan gikouug kin galoa kolaag bunksilli kolaag tetti wirilliko; welkorinun wal bon bag, gatun wamunbinun bon.
23. Gatun bara tanoa-kal-bo pulli kakulla kauwäl, wiyeeliela, búwil koa bon tetti. Gatun pulli barunba gatun barunba piriwäl thiereu pirral kakulla.
24. Gatun Pilato-to noa wiya, ka-uwil koa yanti wiya bara ba.
25. Gatun noa bon burugbugga barun kin unni bon wuruwai tin gatun bunkilli tin tetti tin wunkulla bon tjail ka wiyoatoara barunba; gatun noa bon Iethunuug wamunbea barun kin.
26. Gatun yutéa bon bara ba yuriig, mankulla gaiya bara wakal Thimónnuug Kureniakal ta, tanan uwollielo korug tin, gatun wupéa bara gikouug kin taligkabillikanne, kurri-uwil koa noa willug tin Iethu katoa.
27. Gatun wirroba bon bara kauwallo konaro, gatun bara nukug-ko, túgkillielo gatun minki kakilliela gikouug kai.
28. Wonto noa ba Iethu warkulleün barun kai koba, wiya, Yinálkun tjierothalemkalin, túgki yikora emmouug kai, wonto batúgkillia nura nurunbo, gatun nurun kaiko wonnai tara ko.
29. A! na-uwa, purreig kariig tanan uwollinun, yakita unta wiyanun bara ba, Murrarag bara wonnai korien, gatun unnuug tara pika keawai porkulli korien, gatun paiyil keawai pittelliko.
30. Yakita gaiya bara wiyeilan bulkara kariig, Puntimullia gearun kin, gatun yunko ko, Wutila gearun.
31. Gatun uwillinun bara ba unni tara külai ta kirug ka, minnuug banun wal külai ta turräl la?
32. Gatun unnuug bula taraikan yarakai willug, yutéa gikouug katoa wunkilliko tetti wirilliko.
33. Gatun uwa bara ba unta ko, giakai yitirra Kalabary, unta gaiya bara bunksilli bon gatun bulun yarakai bula, wakal ta túg-kaag-keri ka gatun tarai ta wunto-keri ka.
34. Wiya gaiya noa Iethuko, Biyuug, kamünbillia barun, nulla bara keawai gurra korien umulli ta. Gatun toinbillan bara kirrikin gikoumba, gatun wupillan woijo.
35. Gatun bara nakilliela garokito. Gatun bara piriwäl yantibo barun katoa beelmullielo, wiyeeliela, Miromá noa taraikan; miro-mabunbillia bon gikouug kóti, wiya noa ba Kritht ta, girimatoara Eloi-úmba.

36. Gatun bara †militiko béelma bon, uwolliela gíkoug kin, gatun nupilliela bon †taket,
37. Gatun wiyelliela, Wiya bi ba piriwál Iudaioi koba, mirmullia bi gíntoabo kóti.
38. Gatun upulléún wakál upatoara wokka ka gíkoug kin pulí †Hellenik koba, gatun Latin koba, gatun Hebáraio koba, giakai, Unni ta Piriwál Iudaioi koba.
39. Gatun wakallo yarakai bulun kinbirug-ko, kakilliela ba kúlai ta, béelmulliela bon, wiyelliela, Wiya bi ba Kritht ta, mirmullia bi gíntoabo gatun gearun.
40. Wonto ba taraito wiayelléún, koakilliela bon, wiyelliela, Keawai bi kinta korien Eloi kai, gatun gíntoa ta kátan wakál la umatoara ?
41. Gatun galin yakita murrarág uma ; yaki tin galin kai umatoara tin : wonto noa ba gali kúriko, keawai noa yarakai uma pa.
42. Gatun noa wiya Iéthunug, Piriwal, gúrrulla bi tia, uwánun gaiya bi ba piriwálgél lako gíroug ka tako.
43. Gatun noa Iéthuko wiya bon, Yuna bo ta wal baǵ wiyan gíroug, Unti buǵgai purreág ka kánun bi tia emmoúg katoa Parádeith ka tako.
44. Gatun yakita kakulla †hora ka †hekto ta, tokoi ta kakulla yantin ta purrai ta katéa ka †hora kako †nain tako.
45. Gatun punnál ta tokoi kakulla, gatun kirrikin ta †hieron kako yiirkulléún búlwa koa.
46. Gatun noa ba Iéthuko kaaibulléún wokka wiya noa, Biyuǵ, wunún baǵ emmoúmba marai gíroug kin mattira ; gatun wiyelléún noa ba unni, wúnkulla gaiya noa marai.
47. Yakita gaiya noa ba kenturionko nakulla unni umatoara, pitálma noa Eloinug, wiyelliela, Yuna bo ta wal murrarág unni kúri.
48. Gatun bara yantin kúri uwa nakilliko gála ko umatoara ko, wirilléún bara wapara, gatun willugbo bara uwa.
49. Gatun yantin gíkoúmba kóti ta, gatun bara nukuǵ wirroba bon Galilaia kabirug, gárokéa kalog ka, nakilliela unni tara.
50. Gatun kakulla wakál kúri, giakai yitirra Yotheb, wiyellikan kátan ; murrarág kakillikan, gatun tuloa kakillikan :
51. Gali keawai noa pitál korien barúnba ko wiyyellikanne ko gatun barúnba umatoara ko ; Arimathéakál noa, wakál ta kokera Iudaioi koba ; niuwoa ba mittilliela piriwál lako Eloi koba kako.
52. Unni noa uwa Pilato kin, bon wiyelliko murrin ko Iéthu koba ko.
53. Gatun noa mankulla barán, gatun muǵgama kirrikin ta, gatun wúnkulla tulmun ta umatoara tunug ta ; keawai ba unta kúri wúntelli ta.
54. Gatun unta purreág ka tupoi-tupoi-kanne-ta, gatun papai kakulla thabbat ta.

55. Gatun bara nukuğ uwa ġikouğ katoa Galilaia kabiruğ wir-roba yukita, ġatun nakulla tulmun, yakoai ba wúnkulla murrin.

56. Gatun bara willuğbo, ġatun mankulla ḥaromata ġatun ḥamura; ġatun koréa purreağ ka thabbat ta, yaki tin wiyoatoara tin.

WINTA XXIV.

YAKITA kakulla purreağ ka yukita thabbat biruğ ka, ġoiokan ta, uwa bara unti ko tulmun tako, mankillin ḥaromata uma bara ba, ġatun taraikan uwa barun katoa.

2. Gatun bara nakulla tunuğ umatoara kurrai-kurrai biruğ kur-raka ko tulmun tabiruğ.

3. Gatun bara uwa murrariğ, ġatun keawai bara na korien murrin ta Piriwá koba Iéthu koba.

4. Gatun yakita kakulla, kotelliela bara ba ge tin, a! buloara kúri bula ġarokéa barun kin killibinbin kaba kirrikin taba,

5. Gatun bara ba kinta kakilliela, ġatun wúnkullielä barúnba ġoara barán purrai tako, wiya bula barun, Minariğ tin nura nakil-lin moron-kan ta unti tetti-tetti ka?

6. Keawai noa unti, kulla noa waita ka ba bouğkulléün: ġur-rulla nura yanti wiya nurun noa ba, yakita noa ba kakulla Galilaia ka,

7. Wiyelliela, Yinal ta kúri koba wunún wal bon mättára yarakai-willuğ koba ka, ġatun búnnún wal tetti, ġatun purreağ ka tarai ka kúmba-ken bouğkullía kánún noa.

8. Gatun ġaiya bara kotelliela ġikoúmba wiyelli tara,

9. Gatun willuğbo bara uwa tulmun tabiruğ, ġatun wiya unni tara barun kin ḥdódeka ta, ġatun barun yantin ta.

10. Gala bountoa Mari-ko Magdalakálín-to, ġatun bountoa Ioanna-ko, ġatun bountoa Mari-ko tunkan-to Yacóbo-úmba-ko, ġatun taraikan-to bara nukuğ-ko barun katoa, wiya unni tara barun ḥap-otholnuğ.

11. Gatun bara ba wiyelli tara kakulla barun kin yanti kiloa ġakoyelli tara, ġatun bara keawai ġurraiyyelli pa barun.

12. Peter ġaiya noa ġarokéa, ġatun murra tulmun tako; ġatun woinkullielä barán, nakulla noa kirrikin wuntoara pitaka, ġatun waita noa uwa, kotelliela unni tara kátan ba.

13. Gatun yakita purreağ ka yantibo, buloara-bula barun kin-biruğ uwa kokera kolağ, ġiakai yiirra Emmaou, yakita kalog ḥHierothalem kabiruğ purlog ḥhekékonta ta.

14. Gatun bara wiyeilan unni tara kakulla ba.

15. Gatun yakita kakulla, wiyeiliela ba, ġatun kotelliela bara ba, Iéthu noa niuwoabo uwa papai barun kin, ġatun uwa barun katoa.

16. Wonto ba ġaikuğ barúnba tullamá, ġimilli korien koa bara bon.

17. Gatun noa wiya barun, Minariğ nura unni tara wiyeilan, uwollin nura ba, ġatun minki kátan?

18. Gatun wakál bulun kinbirug, giakai noa yitirra Kleopa, wiayelléün, wiyeiliela bon, Gintoa bo ta wakál gówikan †Hierothalemkál, gatun keawai unni tara gurrapa kakulla ba unti tara purreág ka ?

19. Gatun noa wiya barun, Minarig-ke unni wonnuğ ? Gatun bon bara wiýá, Gikouğ kin Iéthu kin Nadharetkál unni kakulla †propet ta kaiyukan umulliko gatun wiyeiliko mikan ta Eloi koba kin, gatun yantin ta barun kin kúri ka :

20. Gatun yakoai bara ba piriwáł †hierieu, gatun gearúnba piriwáł kariğ wúnkulla bon wiayelliko tetti kolağ, gatun bara bon búnkulla tetti.

21. Wonto géen ba kota niuwoa miromulliko Itháraelnuğ : gatun yantin unni tara ba, unni buğgai kúmba-ken-ta kátan unnoa tara umatoara biruğ.

22. Kauwa, tarai bara nukuğ gearúnba konara biruğ kota búnbéa bara gearun, bara goiokéen kátan tulmun ta :

23. Gatun keawai bara ba na pa gíkoúmba murrin, uwa gaiya bara, wiyeiliela, nakéün bara natoara †ágelo kariğ koba wiya monron noa kakulla.

24. Gatun taraikan barúnba gearun kinba uwa tulmun kolağ, gatun nakulla yanti bara nukuğko wiya ; keawai bon bara na korien.

25. Wiya gaiya noa barun, A ! woğkál nura, gatun pirriral búbúl gurrulliko yantin ta wiyatoara bara ba †propet to !

26. Keawai noa Kritht kámunginbia ta umatoara ba unni tara, gatun uwollliko kirrikin kolağ gíkouğ ka tako ?

27. Gatun kurri-kurri Mothe ko noa ba wiya, gatun yantin to †propet kariğ ko, gurrabunbáea gaiya noa barun unnoa tara upatoara biruğ gíkouğ kai.

28. Gatun bara papai uwa unta kolağ kokerá kolağ, unta kolağ bara : gatun noa puntelliela kalog kolağ.

29. Wonto bara ba pirralma bon, wiyeiliela, Kauwa gearun katoa ; nulla wal yaréa kakillilin, gatun purreág ta waita uwollilin. Gatun noa uwa murrariğ kakilliko barun katoa.

30. Gatun yakita kakulla, yellawa noa ba barun katoa takilliko, mankulla noa †arto, gatun pitálma noa, gatun yiirbugga, gatun gúkulla gaiya barun.

31. Gatun gaikuğ barúnba bugkulléün, gatun gimilléün gaiya bara bon ; noa gati kakulla barun kinbiruğ.

32. Gatun bara wiyeilan barabo, Wiya, gearúnba búlbúl winna ba gearun kinba ko murruğ kaba ko, wiyeiliéün noa ba gearun katoa, gatun gurrabunbéün noa ba gearun upatoara ta ?

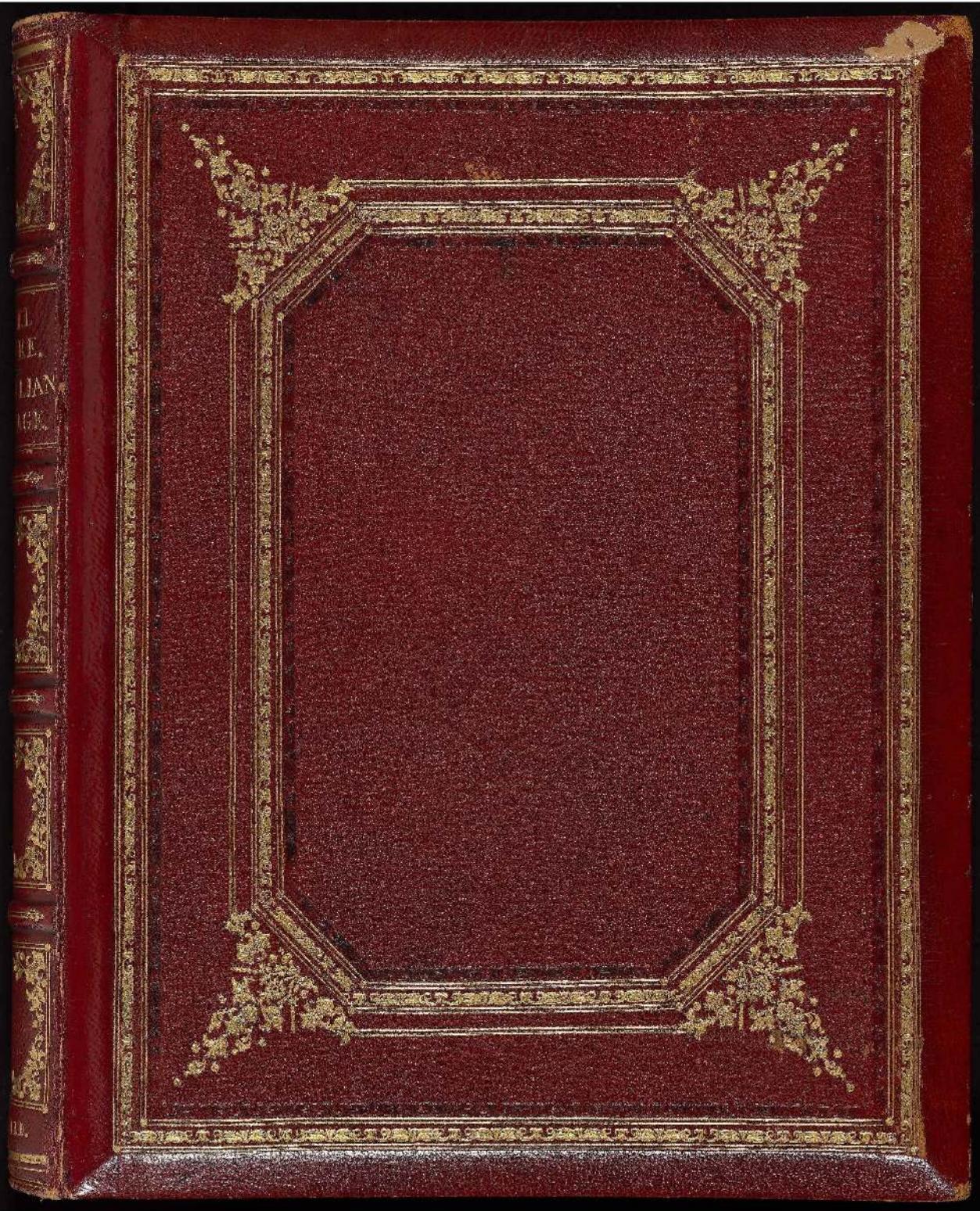
33. Gatun bougkulléün tanoa-kal-bo gatun willuğ ba kakulla †Hierothalem kolağ, gatun nakulla barun †hendeka ta, gatun barun taraikan barun katoa,

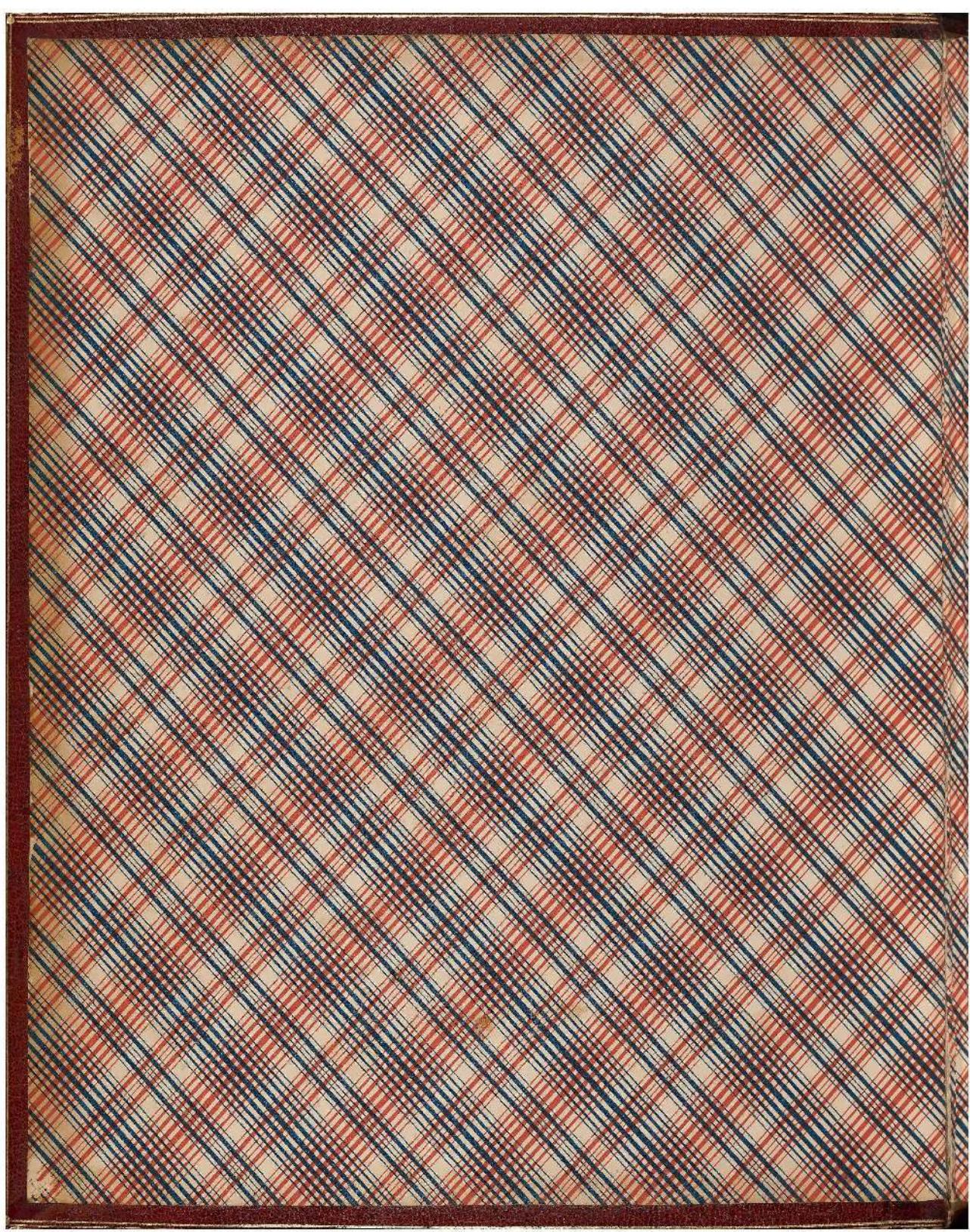
34. Wiyeiliela, Bougkulléün bo ta yuna Piriwal ta, gatun pakkulléün Thimon kin.

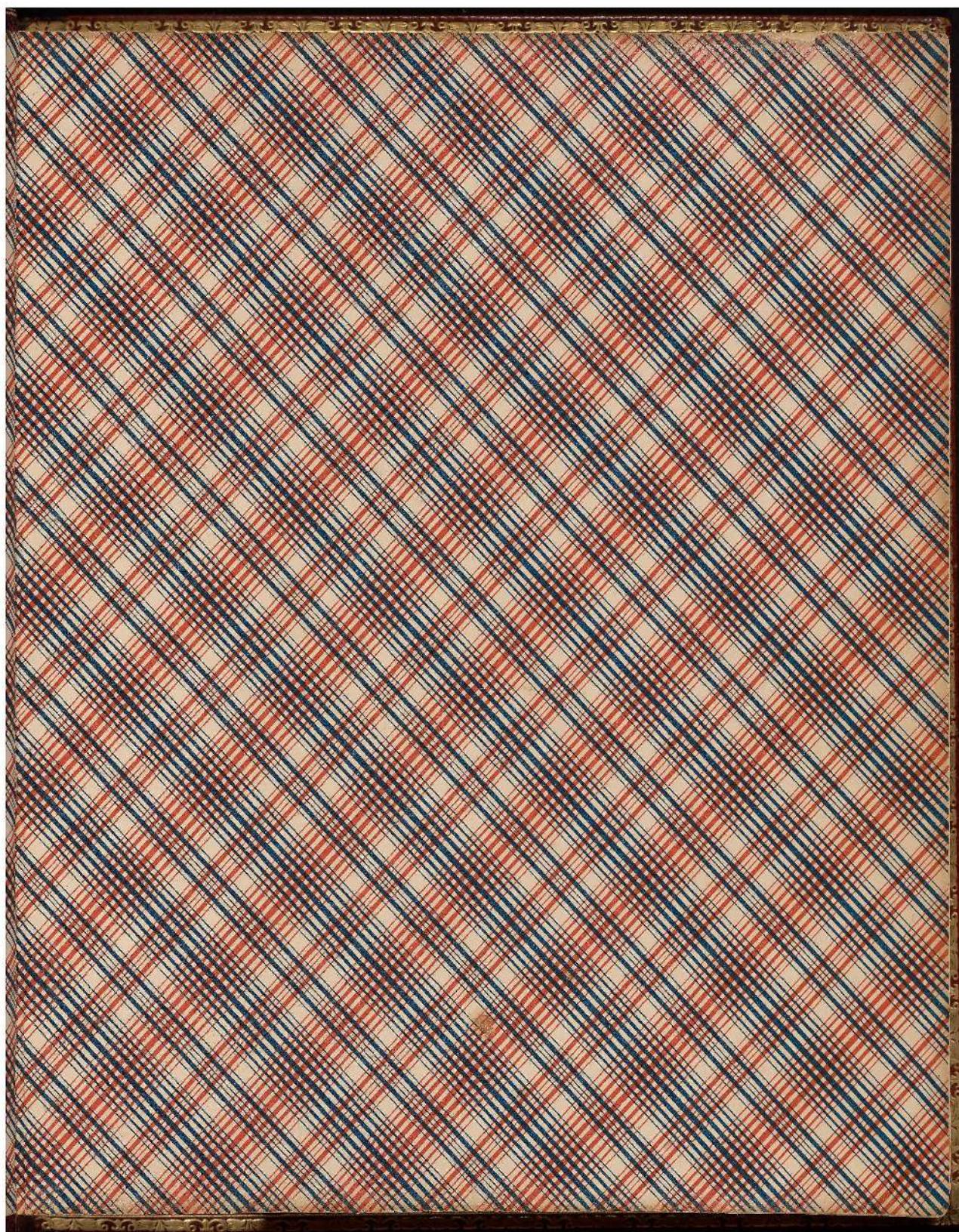
35. Gatun bara wiya unni tara upatoara yapiğ koa, gatun gi-milléun bara bon yiirbuggullielo noa ba tarto.
36. Gatun bara ba wiyeelliela, Léthuko noa niuwoabo garokéa willi ka barun kin, gatun wiya barun noa, Pitál nura kauwa.
37. Wonto bara ba pulul-pulul kakulla gatun kinta-kan, gatun kotelliela bara marai ta bara nakulla.
38. Gatun noa wiya barun, Minariğ tin nura kinta kátan ? gatun minariğ tin nurúnba búlbúllo kotan ?
39. Nauwa tia mättára emmoúmba, gatun yulo emmoúmba, Gatoa bo : numulla tia, gatun nauwa ; nulla keawai marai koba purriüg korien gatun tibun korien, yanti nakulla nura tia ba emmoúmba.
40. Gatun wiya noa ba unni, túgumbéa barun noa gikoúmba mättára gatun yulo.
41. Gatun keawai bara ba gurra pitál ko, gatun kotelliko, wiya noa barun, Wiya, nurúnba kunto unti ?
42. Gatun bara bon gukulla pundol koiyubatoara makoro biruğ, gatun pundol nuparai kabiruğ.
43. Gatun noa mankulla, gatun takulla barun kin mikan ta.
44. Gatun noa wiya barun, Unni tara wiyeelliinne-ta wiya nurun bağ ba, kakulla bağ ba nurun katoa, yantin koa ka-uwil kakilliko upatoara wiyeelliinne-ta Mothé-úmba, gatun barun ba †propet koba, gatun †tehillím kaba, emmouğ kai.
45. Gurrabunbéa gaiya noa barun, gurra-uwil koa bara upatoara ta ;
46. Gatun wiya noa barun, Yaki upatoara, gatun yaki murraráğ ta Kritht ko gikouğ kakilliko tetti ko, gatun bouğkulliko kúmba-ken-ta purreağ ka tetti kabiruğ :
47. Gatun wiyabunbi-uwil koa minkikanne-ta gatun warekullikanne-ta yarakai umullikan ko gikouğ katoa biruğ yitirra biruğ yantin ta konara, kurri-kurri kabiruğ †Hierothalem kabiruğ.
48. Gatun nura nakillikan kátan galí tara ko.
49. Gatun, gurrulla, wupin bağ nurun kin wiyoatoara emmoúmba koba Biyugbai koba : wonto nura ba minkéa kokerá †Hierothalem ka, kaiyu koa nurun kauwál búlwára tin.
50. Gatun yutéa noa barun kalog kolag Bethany ka bo, gatun noa wupilléun mättára gikoúmba wokka-lağ, gatun pitálma noa barun.
51. Gatun yakita kakulla, yaki pitálfullielo noa ba barun, mantilléun gaiya bon barun kinbiruğ, gatun kurréa bon wokka-lağ moroko kako.
52. Gatun bara bon murraráğ koiyeelliela, gatun willuğ ba kakulla †Hierothalem kolag kauwál-kan pitál-kan :
53. Gatun kakilliela murruğ †hieron ka, murraráğ wiyeelliela gatun pitálfullielo bon Eloinuğ.

Part III

**L.E. Threlkeld's translation of the
Gospel by St Luke (manuscript)**







St Lukes gospel in the
aboriginal language of
Hunters River, Australia,
written by the Rev Threlkeld

N^o 32

L.E. THREKELD

«The Gospel according to St Luke: Aborigine translation;

"Translated into the language of the Aborigines, located
in the vicinity of Hunter's River, Lake Macquarie &c.,
New South Wales, in the year 1831 ..."

THREKELD PRESENTED THIS COPY IN HIS OWN HANDWRITING, WITH
DEDICATORY NOTICE, TO SIR GEORGE GREY. A MISS ANNIE LAYARD
ADDED THE ILLUMINATIONS.

IN 1858 THREKELD REPORTS THAT THE LAST SURVIVOR OF THE
TRIBE THAT SPOKE THIS LANGUAGE COULD BE SEEN, PARALYTIC,
ON THE STREETS OF SYDNEY, BEGGING ALMS.

40

4MSS

83

4MSS

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Rare Book
Room

[with Gray MSS.]





His Excellency

Sir George Grey, K.C.B.

From the Translator

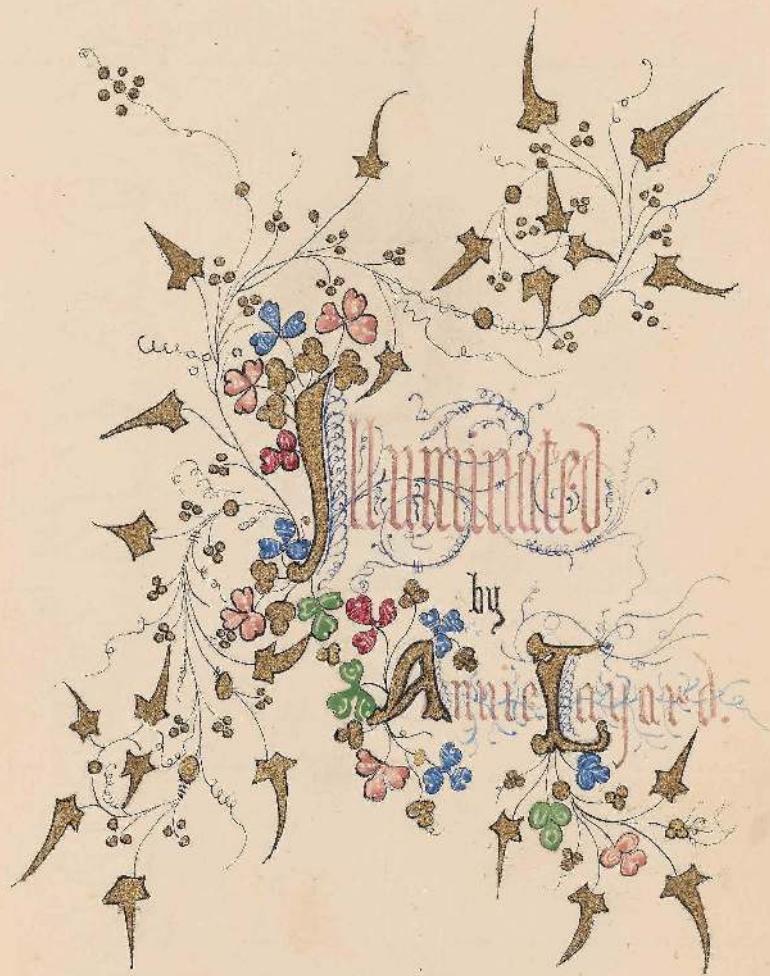
And Writer of this Book,

With Respectful Compliments

Sydney.

New South Wales.

June 26th 1858.





Bi-ra-brā.

M' GILL.





Yours faithfully
L. C. Threlkeld
Minister

Evangelion

Unni ta

Jesu-ūm-ba Christ-ko-ba

Upatoara

Louka-ūm-ba

Translated into the Language of the Aborigines, located in the vicinity of Hunter's River, Lake Macquarie &c., New South Wales, in the year 1831, and further revised by the translator, L. E. Threlkeld, Minister, 1857.

Sydney.



It is a matter of fact that the Aborigines of these Colonies and of the numerous Islands of the Pacific Ocean are rapidly becoming extinct. The cause of their extinction is Mysterious. Does it arise from the iniquity of this portion of the human race having become full? - or, that the times of these Gentiles are fulfilled? - or, is it, but, the natural effects of iniquity producing its consequent ruin to the workers thereof in accordance with the natural order of God's government of the Universe? Whatever may be the result of speculative theories in answer to these queries, there remains one grand question incontrovertible — "Shall not the Judge of all the Earth do right?"

The providence of God has permitted ancient nations together with their languages, and numerous people with their various tongues to pass away and other tribes to take possession of and dwell in their tents, just as we in New South Wales and neighboring Colonies now do in

the place of the original inhabitants of the land.

The numbers of the Aborigines, both in Australia and the South-sea Islands, have always been overrated, and the efforts that have been made, on Christian principles, to ameliorate their condition have been more abundant, in proportion to the number of the subjects, than have ever been attempted towards the hundreds of millions of Heathens in other parts of the world.



My own attempt in favor of the Aborigines of New South Wales was commenced in the year 1824, under the auspices of the London Missionary Society, at the request of the Deputation from that Institution sent out for the purpose of establishing Missions in the East, and urged likewise by the solicitations of the local Government of this Colony. The British Government sanctioned the project by authorising a grant of ten-thousand acres of land, at Lake

Macquarie, in trust for the said purposes, at the recommendation of Sir Thomas Brisbane the then Governor of the Australian Colonies.

In 1829 the London Missionary Society abandoned the Mission, broke faith with me, and left me to seek such resources as the providence of God might provide, after fifteen years service in their employ. The Colonial Government being perfectly acquainted with all the circumstances of the case stepped in, and enabled me to continue in my attempt to obtain a knowledge of the Aboriginal Language, and the British Government, subsequently, confirmed the new arrangement.

Circumstances, which no human power could control, brought the Mission to a final termination December 31st 1841, when the mission ceased, not from any want of support from the Government, nor from any inclination on my part to retire from the work, but, solely from

The fact of the Aborigines themselves having become all but extinct, I having actually outlived a very large majority of the Blacks, more especially of those with whom I had been associated for seventeen years. The extinction of the Aborigines is still progressive throughout these Colonies. The last man of the Tribe, formerly frequenting Sydney, may now be seen, in the Suburbs, sitting, a paralytic, by the way-side soliciting alms from passers by, and this he does from choice rather than enter the Benevolent Asylum.

Under such circumstances the translation of the Gospel by Luke can only become now a work of curiosity, a record of a language of a tribe that once existed, and would have, otherwise, been numbered with those Nations and their forgotten languages, and people with their unknown tongues who have passed away from the surface of this Globe and are buried in oblivion.

Elliot the Missionary to the North American Indians translated the Scriptures into their language and it has recently ^{been} published ~~but~~ ^{but} only one Indian remains alive who knows the dialect into which the work was rendered.

This translation of the Gospel of Luke, into the language of the Aborigines, was effected by me with the assistance of the intelligent Aborigine, M'Gill, whose likeness is attached. Thrice I wrote it, and he and I went through it sentence by sentence, and word for word, explaining to him most carefully the meaning as we proceeded. M'Gill spoke the English Language fluently. The third revisal was completed in 1831. I then proceeded with the Gospel of Mark, a selection of prayers from the book of common prayer, in order to commence public worship with the few surviving Blacks, A spelling book, and commenced the Gospel by Matthew, when the Mission was brought



VIII.

to its final close.

This present copy of the Gospel by Luke is the fourth rewritten revision of the work, and, yet, it is not offered as a perfect translation; it can only now be regarded by posterity as a specimen of the language of the Aborigines of New Holland, or, as a simple monumental tablet, on which might be truthfully inscribed, as regards the unprofitable servant who attempted to ameliorate the pitiable condition of the Aborigines and attain a knowledge of their language: —

"He has done what he could."

L. E. Threlkeld

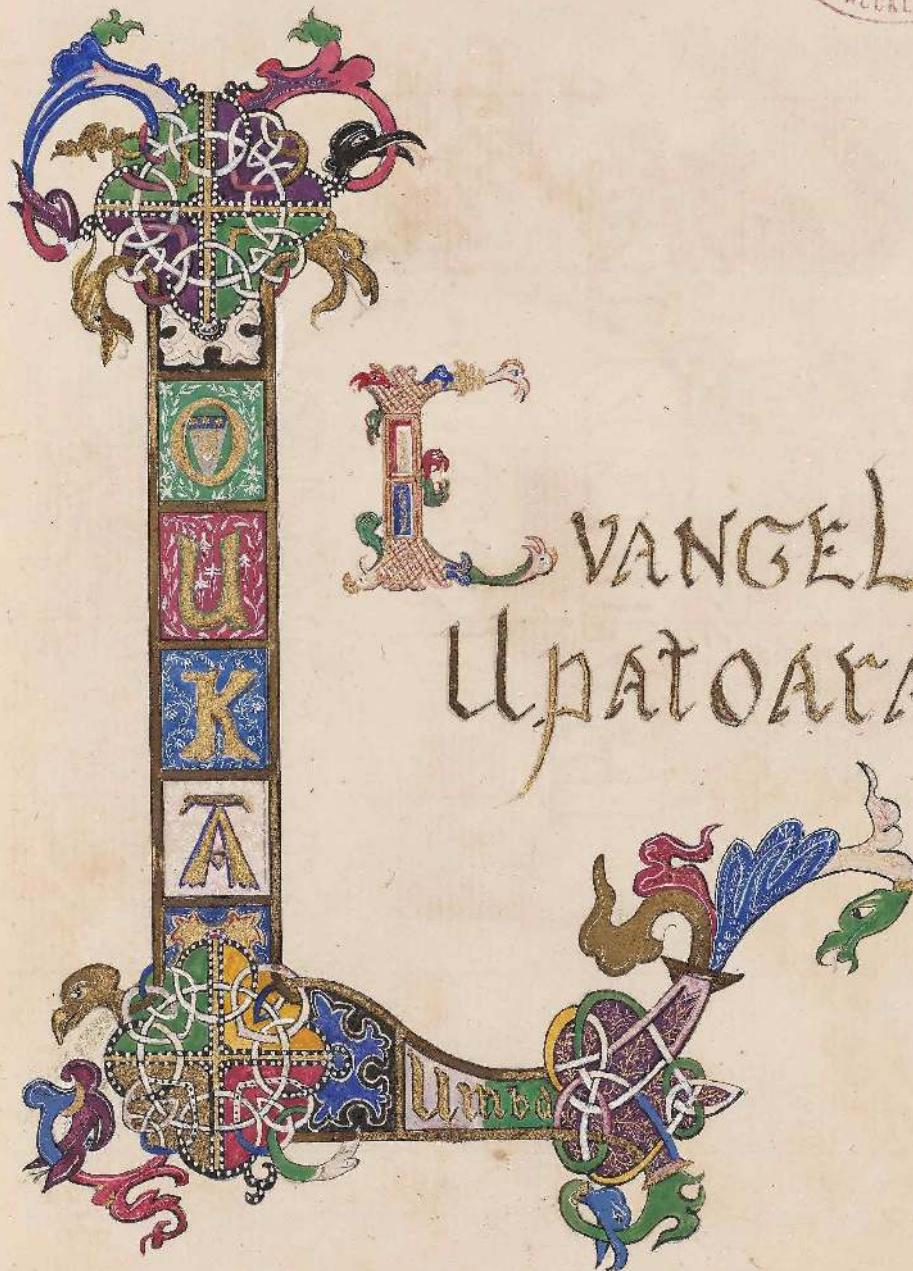
Minister.

Sydney, New South Wales

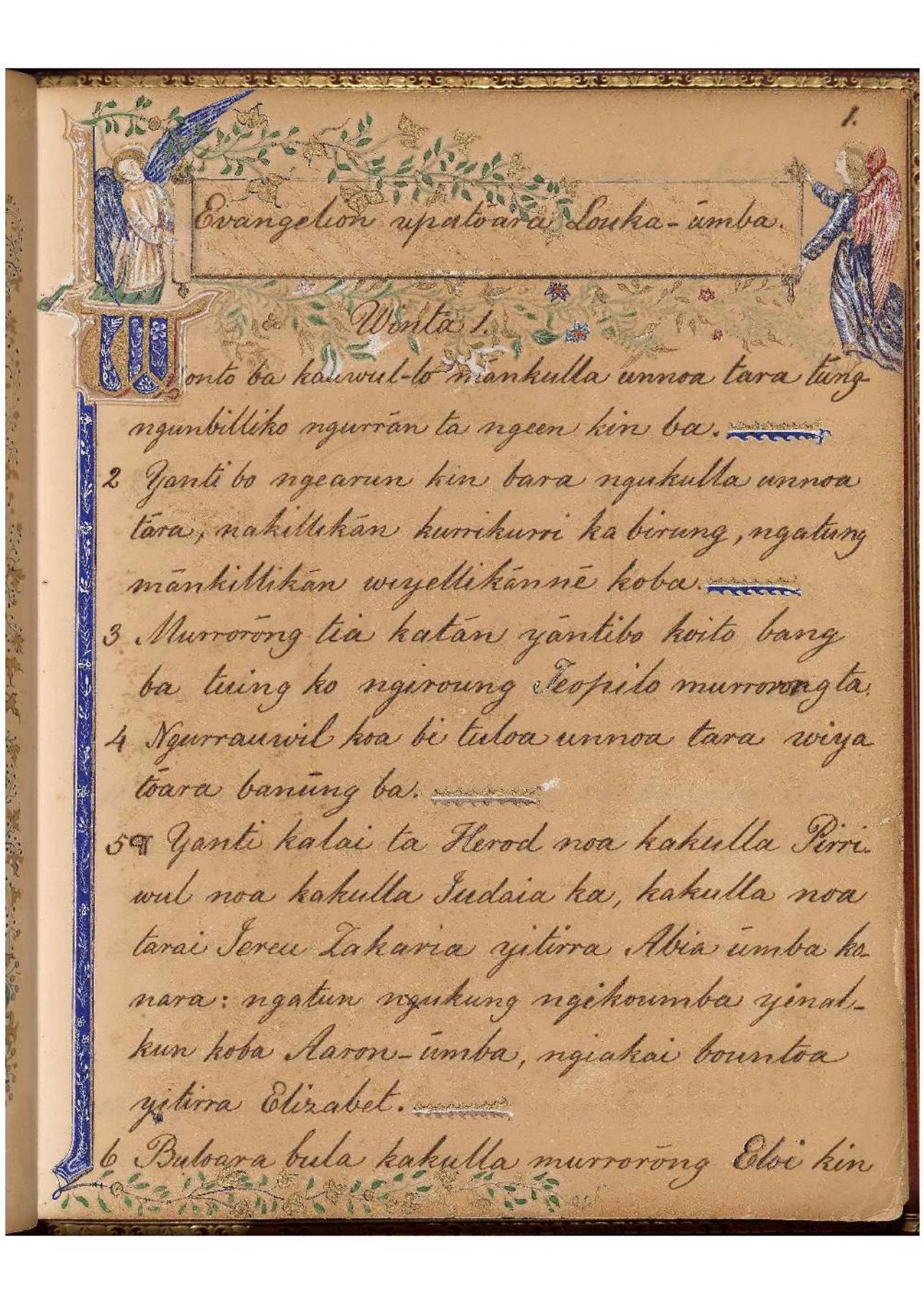
August 15.th 1857.



VANGELIO UPATOARA







Evangelion upatoara Louka-úmba.

Wonté 1.

1. Wonto ba hauwul-bo mankulla unnoa tara tung
ngumbilliko ngurrán ta ngeen kin ba. 
2. Yanti bo ngearun kin bara ngukulla unnoa
tara, makillikan kurikurri ka birung, ngatung
mankillikan wiyellikan né koba. 
3. Murroróng tia katán yántibô koito bang
ba tuing ko ngiroung Teofilo murroróng ta.
4. Ngurrauwil hoa bi tuloa unnoa tara wiya
tóara banung ba. 
5. Yanti kalai ta Herod noa kakulla Peri-
wul noa kakulla Iudaia ka, kakulla noa
tarai Tereu Takaria yitira Abia úmba ko
nara: ngatun ngukung ngikoumba yinal-
kun koba Aaron-úmba, ngiakai bountoa
yitira Elizabet. 
6. Bulbara bula kakulla murroróng Elsa kin

6 mikan ta, ngurrainyelleen bula Ichova-ko
 noa ba weyellikanné yarakai ma korien
 7 Keuwaarran bula wonnai korien, kulla bo-
 untoa Elizabeth ngurawai; ngatun bula ba
 ngurrongbai kakulla.

8 Ngatun yakita kakulla umullicella noa ba
 Eloie kin mikan ta yirnung ka ngikoung
 kin Jeru koba.

9 Yanti kiloa Jeru koba umang yirnung ha
 ngikoumba ta upulliko bon porapora koi-
 yung ko uwa noa ba Nao koba Ichova kai
 koba.

10 Ngatun yanti bo yantin ta konara kore
 wiyeelliella warai ta yakita winnelliella
 ba porapora.

11 Ngatun paipea noa Angelo Ichova-umba
 ngikoung kin ngayrokhilliella noa tungkang
 kirri ka koiyung kon ta porapora ka.

12 Ngatun nakulla bon noa ba Zakaria ko
 unma bon noa ba, kinta ngaiya noa ba

hakulla.

- 13 Wonto ba Angelo wiya noa, kinta kora bi kauwa, Zakaria; kulla ngurrā ta wiyelli-kān né ngiroomba, ngatun nukung ko ngiroomba ko wonnai kunnun ngiroombaz, ngatun wiyennun bē ngiakai yitirax Ivane.
- 14 Ngatun pitul bi kunnun, pitul kauwul-hān kunnun pōirkullinnun ngikoung kin birung.
- 15 Kauwul wal noa kunnun, mikan ta Iehova kin, ngatun keawai wal noa, ^{wine} pitunnun, keawai tarere, ngatun warakāng wal noa witellinnun Marai yirriyirikan birung ko waraka birung Tunkan ta birung.
- 16 Ngatun noa wiyennun wal barten kauwul hauwul wonnai Israel. ^{um} koba Iehova kin ko Eloia ta barun ba.
- 17 Ngatun wal noa uwānnun ngikoung kin mikan ta kaiyu ka Marai ta Elia-ūmba, warbungnyulliko bulbul biyung bai ta koba

wonnai kolang, ngatum barun kin ko tuloa ka ko, umauwil koa barun kore kurrikurri Ichova kin ko.

18 Ngatum noa Zacharia ko wiya bon, Angelo nung, yakoai kan bang ngurrumnum unni? kulta bang ngurrongbai ngatum nukung emmoemba ngurrong ngeen.

19 Ngatum noa Angelo-to wiya bon, Ngatua Gabriel, ngahillin Eloi kin mikan ta; ngatum yuka tia wijelliko ngiroung, ngatum tungnungbilliko ngalitara ko pittul multi kain ko.

20 A, ngurrutta bi ngony ko wal bi kuman, ngatum kaiyu korien wal bi kuman wi-yelli ta, yakikalai ta ko surreung ka ko unni tara kuman ba kulta bi ba ngurrut korien wijellikanne emmoemba, kabu kuman wal unni tara.

21 Ngatum bara kore ko mittia Zakaria nung ngatum kottelliella minnung-billiella noa

tunkeas noa Nao ka.

- 22 Ngatun noa ba paikullen warrai ta
kaiyu korion noa wiyeelli ko barun; ngatun
bara ngurra Marai noa nakulla Nao ba,
kulla noa wauwolwauwol uma barun
ngatun ngarokilliella noa ngöng ko.
- 23 Ngatun kirun kakulla purreung ngikoum-
ba ümullikan-ne, waila ngaiya noa uwā
kokira ko ngikoung ka ta ko.
- 24 Ngatun yekita purreung ka Elizabet ngi-
koumba nukung warakan bountoa, ngatun
yuropullen bountoa warran yellenna
ka wiyeelliella bountoa,
- 25 Yanti noa tia Iehova ko uma nakulla
noa tia ba purreung ka mäkkilliko barun
ba beemullitan kore tin.
- 26 Tarai ta yellenna ka sik ka, Gabriel ta
Angelo ta puntimai ta wiyabumbia bon Elio
hin birung uwolliko purrai kolang Galilaia
koba ngiakai Nazaret.

- 27 Mirullako wiyatoara ko koreka ko Joseph kin ko yitōra ko, wonnai tara noa Dabidūmba; ngatum Mirul ngiakai yitōra Mari.
- 28 Natun noa Angelo uwa bounnoum kin, ngatum wiyellita, A! murroóng umatoara bi Ichova katán ngiroung kaloa ba; murroóng umatoara bi nukung ka.
- 29 Natun bountoa ba nakulla bón, kinta bountoa kakulla wiyellita ngikoung kin, ngatum kóttellila bountoa minnarung unni tötong katén.
- 30 Ngatum Angelo ko wiya bounnoum, kinta kora bi Mari, kulla bin pitul matoara Eloïto noa
- 31 A, ngurrirlia bi, warakáng bi kunnun wonnai han ngiouxung kin pika ha, ngatum yinal pörkullinun, ngatum bi ngiakai yitirra EFSO N.
- 32 Ngatum wal noa kauwol kunnun, ngatum wal bón wiyennun ngiakai Yinal ta wok ka ka ko; ngatum noa Ichova ko Eloïto

ngūnum wal bōn yellawollikhānne bijung-bai koba
Dabid ūmba ngikoemba.

33 Ngatun noa wiyennun wal qantikatai ba-
run Šakob ūmba, ngatun ngikoemba pimwal
hanne keawai wal kunnun wirān.

34 Wiya ngaiga bountoa bōn Angelo mung
Mari ko, yakooi he unni kunnun, kulla
bang kore korien ?

35 Ngatun noa Angelo ko wiya bounnou
tanan wal noa uwonnun Marai han
murroróng han ngiroung kin ko, ngatun
kaiye ko wokka tin to wutinnum wal ngiro-
ung; koito ba unnoa ta murroróng, pörkul-
linnum ngiroung kin, wiyennun ngizakai
yinal ta Elsi koba.

36 A, ngurrurlia, ngiroemba wūngngunbai
Elizabet, warakan bountoa yinal ngurro-
ngeen koba bounnou ba; ngatun unni ta
yellenna Šik ta bounnou kai han wiya-
toara ngurrauwai.

- 37 Kulta nguraki to ke noa Elois to, kaiyu han to ke.
- 38 Ngatun bountoa Mari ko wiya, kauva yanti hummumbilla tia wiya bi ba, Ngatua manhil tikan Ichova umba. Ngatun noa Angelo pum tirkulleen bounnouin kin birung.
- 39 Ngatun bountoa Mari bounghulleen until taro purreung ka, ngatun uwa bountoa karakai bulkurra kolang kokirā ko Ioudaka ko;
- 40 Ngatun bountoa uwa kokirā ko Zakaria umba kako, ngatun bingbing ka bounnouin Elizabeth ngung.
- 41 Ngatun yakita ngaiya ngurra bountoa ba Elizabeth to pulle Mari umba, tulutilleen ngai ya wonnai bounnouin kin piha ka; ngatun warapal bounnouin ba Elizabeth kin Marai han to murrorongko:
- 42 Ngatun bountoa wiyleen pulle wokka wiyeelliella, murrorong umatoara bi nukung



ha; ngatum murorong umatoara peil ngiro-
emba pika koba.

43 Ngatum minnaring tin tia unni tanan uwa
tunkan piriwul koba, emmoembas?

44 Kulla bang ba ngurra pulle ngiroemba ngu-
rung ka emmoung kin, wonnai ngaiya tia
tulutilleen emmoung kin pika ka pitul ko.

45 Ngatum murorong umatoara bountoa ngurra;
kulla unnoa tara kunnun umatoara, wiyo-
ara bounnoum kin Ichova kin birung.

46 Ngatum Mari ko bountoa wiya, Marai to
emmoemba ko wiyan murroi bon Ichova
nung.

47 Ngatum Marai to emmoemba ko pitul umul-
leen Eloie kin Miroma emmoemba.

48 Kulla noa nakulla mirul bountoa ba u-
mullikan ngikoemba; A, anti' birung yan-
tien to tia wiyennun murorong upatoara.

49 Kulla noa tia kaiyu han to unnoa tara
hauwul uma; ngatum yitirroa ngikoemba

- murrorong upatoara katán
- 50 Ngatun muroi ngikoemba barun kin ba
hinta kan bōn katán, willungngečl kore ha
berung tarai kore ka berung.
- 51 Tungngumbilleen noa kaiyu kan turrung
ngikoemba; wupea noa barun ngarung-
ngara yaroyaro bulbul kan kötelli kannes.
- 52 Upea noa barun parran kaiyu kan
yellawilli ngeil la berung barun ba, ngatun
wupea noa barun mirul wohka lang.
- 53 Ngukulla noa kapiri kan ko murrorong
ta; ngatun noa barun porol kan yuka
mirul ko.
- 54 Umalleen noa ngikoemba umullikan
Israel ngung, ngurrulli berung ngikoung
kin berung, muroi ta ngikoemba;
- 55 Yanti wiya noa ba barun bijungbai ta
ngearun ba, Abraham ngung ngatun
barun wonnai tara ngikoemba yanti
ha tai.

- 56 Ngatum Mari bountoa kakulla bounnounekota
ngoroka yellenna ka, ngatum willem ba ngai.
ya bountoa bounnounekata ko kokira ko.
- 57 Yakita ngaiya Elizabeth ümba kakulla won-
nai pörkullinuw; ngatum yinal bounnounek-
ba pörkullen.
- 58 Ngatum ngurra bara kötita ko bounnounek-
ko, yanti Ichova ko noa ba murorong uma
bounnounek; ngatum bara pitul kakulla
ngatum bountoa.
- 59 Ngatum yakita ngaiya purreung ka, uwa ngai.
ya bara kulla bulliko wonnai ko; ngatum bara
wiya bon ngiakai Zakaria, bijungbai tin
yitirra tin.
- 60 Ngatum tarkan to wiya bountoa, yanoa; kul-
la bon wiyanun ngiakai Joane.
- 61 Ngatum bara bounnounek, keawaran ngi-
roumba koti ta wiya ba ngiakai umni yitora.
- 62 Ngatum bara tungga umulleen bon bijung-
bai ko ngikoemba ko, wonneen noa bon

yitirra wiyannun?

- 63 Ngatum noa wiya upulli-angeil to, ngatum noa upa, wiyeelliella, yitirra noa ngiakai Ioane ngatum bara yantin to kotta.
- 64 Ngatum tantoa hal bo kurruwa-bungkulleen ngikoomba, ngatum bon ngikoomba tallun bal-bal kakulla, ngatum noa wiya, ngatum noa wiya murroi Elo-i-nung.
- 65 Ngatum bara kinta kakulla yantin ta una hal: ngatum unni tara wiyeelliha ne totong kakulla yantin ta halong koa bulkaroa Iou da ka.
- 66 Ngatum bara yantin to unnoa tara ngeura wunkulla barun kin bulbul ta wiyeelliella yahoi unni ta wonnai kunnum! Ngatum muttura Ichova umba ngikoung kin katam.
- 67 Ngatum noa Zakaria ko bijungbai ngikoomba, warapal bon wapea Marai to yirriyiri to, ngatum noa wiyeelliella ngiakai.
- 68 Kummumbilla bon Ichova-nung Elo-i-nung

Israel-koba pitul-mulliko; kulla noa uwa barun
mankilliko, ngatum wirilliko kore ko ngikoung
kai ko.

- 69 Ngatum bongbungnga noa nulkanulka
ngolomullikan ngearun, hokera Dabid um-
baka ngikoemba mankillikan;
- 70 Yanti noa ba wiya hururka ko Prophet ko
ba ko yirriyori han to yantin ta purrai yan-
tin kurrikurri ha birung;
- 71 Ngolomauwil koa ngearun ngearun ba bukka
tukul la birung multura birung barun kin bi-
rung, ngatum yantin ta birung yarakai wil-
lung ha birung.
- 72 Umulliko murroi ko ivyatoara barun kin bi-
yungbai ko ngearun ba, ngatum ngurrulli-
ko ngikoemba ivyatoara yirriyori ta,
- 73 Piralmaw noa ngali wiyelliella bon A-
braham nung bijungbai ngearun ba,
- 74 Nguwil koa ngearun noa, mankilliko nge-
arun multura birung bukka han ta birung

ngearun ba, ngurrarauwil koa ngsen bon kinta
horien ko.

75 Yirriyirri kan, ngatum murroong kan mikan
ta ngikoung kin yantin ta purreung ka moron.
ngearun ba.

76 Ngatum ngintoa wonnai ta wiyyennun bin
yitirra Prophet ta wokha ka ko; kulla bi u-
wonnun nganka mikan ta Ichova kin, u-
pulliko yapung ko ngikoemba;

77 Ngukilliko ngurulliko moron ko ngikoung
kai ko kore ko, warikan yarakai barrun ba.

78 Murrois tin hauwollin Eloi koba tin ngearun
ba, ngurrur kan wokha ka birung tanan uwa
ngearun kin ko,

79 Ngukilliko purreung ko barun yellawilli ta ba
ko ngorongora ba ko ngatum kommirra ka ba
lettii ha ba, yutilliko tina ko ngearun ba ko
yapung koa Pittul koba koa.

80 Ngatum wonnai waikullen, nguraki noa
marai kan, ngatum kakulla noa korung koa

yakita ko purreung ka ko paipea noa ba Israel
kin ko.

Winta 2.



Yakita purreung ka, wiya noa Kaisaro ko
Agousto ko upauwil koa bara yantin kore
murrapulliko.

2 Ngatun unni murrapullikanne uma yakita
Kurinio noa ba Ravana kakulla Suria ka.

3 Ngatun yantin bara uwa murrapulliko ba
run kata ko.

4 Ngatun noa Joseph uwa wohka lang Gali
taix ka birung kokirā birung Nazaret ta birung,
Ioudaia holang, kokere kolang Dabid-umba
kolang, ngiakai yitirra Bethlehem (kutta
noa kokere koba ngatun kōtē ta koba Da-
bid-umba.)

5 Murrapulliko bō ngatun Mari boannonn
katoa wiyatara nukung nyikembé, won
nai kan bountoa warakang

6 Ngatun yakita kakulla, kakulla bara ba

unta, purreung ka katan pōrkulleen koa boun
noum ba wonnai.

7 Ngatun bountoa pōr-bungngullen kurrikuri
yinal, ngatun bountoa munyanga ma bōn
kirikin to, ngatun bōn wūnkulla takilli nyēl
la buttikang koba ka; nulla wal tantul-lan
hokere takilli nyēl

8 Ngatun bara tipu hal tantoa kal kakullen
tumimillu wirul barun ba tokoi ta.

9 Ngatun noa Angelo Ichova-ūmba tanan uwa
barun hin, ngatun kullaburra Ichova-ūmba
kakulla barun katoa; hinta ngaia bara kakulla

10 Ngatun noa Angelo ko wiya barun hinta
kora; nulla nurun bang wiyan murorong tot-
tong kakilliko pitul ko, kakilliko yantin ko
kore ko.

11 Kulla nurun ba pōrkulleen unni purreung,
kokira Dabid-umba ka Ngolomullikan ta
noa Krist ta Piriwul ta.

12 Ngatun unni tūngnga-kumun nurun ba

nanun nurur bobong munungamatoara kiri-
kin ta ba, hakillin ba takillingel la ba.

13 Ngatum tantoa hal bo paisea honara moroko
hal ngikoung katoa Angelo katoa murorong
wiyellin bon Elois nung, ngiahai,

14 Wiyabunbillia bon murorong Elois nung woh-
ka ka ba moroko kabas, ngatum kummune
billia pitul purrai ta ko, murorong umatoara
barun kore ko.

15 Ngatum kakulla ba waita uwa bara ba
Angelo barun kin birung moroko kolang,
wiyellau bara tipukal tarai kan tarai kan,
waita ngeen yakita Bethlehem kolang,
nauwil koa unnung tara kakulla ba ngala
Iehova ko noa wiya ngearun

16 Ngatum bara uwa kakai ngatum nakulla
Mari nung ngatum Joseph nung ngatum Bo-
bong pirikihiella takilli ngel la ba.

17 Ngatum nakulla bara ba wiyabunbaas bara
yantin ta purrai ta unnoa wiyellikanne

- wiyatoara barun wonmai tin.
- 18 Ngatum bara yantin to ngurra, kottelliella un-nung tara wiya barun bara tipu-kal-lo.
- 19 Wonto ba bountoa Mari ko miromā unni tara ngatum kotta bountoa minki ka bulbul-la bounnoum hin.
- 20 Ngatum bara tipu-kal willung ba kakulla, mur norong wiyyellin ngatum pittimullin bon Elo-nung ngala birung natoara birung angur-rutoara birung bara yantita wiyatoara ba barun hai.
- 21 Ngatum purreung eight-ta kakulla ba, kulin-tiella ko tingngas-witia wonmai, ngiakai bon wiya *Iesus*, ngala ba wiya noa Ang-elo ko kurrikurri noa ba pika ka kakulla kunto ka.
- 22 Ngatum purreung ka ngoloin ta killibimbín bounnoum ba, yanti Moseoko noa ba wiya, mankulla bara bon Jerousalem kolang, ngakilliko bon Jehova hin;

- 23 (Yanti wupa ba wiyelelikanne ta Iehova-umba, ngiakai, Yantin kore tara ngangkangangka pika ka birung yirriyiri wal kunnen yitix oa Iehova koba;)
- 24 Ngatur ngukilliko ngutoara ngala wupa ba wiyelelikanne ta ba Iehova-umbas, ngiakai buloara burroung han nga keawai wurong buloara poppolameri.
- 25 A, ngatur kakulla noa tarai kore Jerousalem kaba, ngiakai noa yitira Simeon; ngatur unnoa kore wiyelelikan tuloa han ngatur ngurrullikan, mittillen pitul ko Israel-umba ko; ngatur Marai yirriyiri han kakulla ngikoung kin.
- 26 Ngatur bon wiyatvara Marai to yirriyiri han to, keawai noa manun tettibullikanne nauwil koa noa Krist nung Iehova umba.
- 27 Ngatur noa uwa Marai toa Jeron ka ko: ngatur bula ba pourrikullai to puruma wonnai Jeron kin, umulliks bon yanti ko upa

- toara ko wiyelelikanne ta ko,
28. Mankulla ngaia bon noa ngikoung kin
turrung ka, ngatum pittul ma noa bon Etoi
nung, ngatum wiyelella;
29. Wamunbillla bi tia Ichova yakita pittul kan,
yanti wiya bi ba;
30. Kulta bang nahulla ngaihung ko ngolomul-
likan ngiroemba;
31. Ngali ko kakilli ko ngintoa yantin ko kore
ko mikan ta ko;
32. Kaibung kakilliko barun Gentile ko, ngatum
pittul kakilli ko kore ko Israel ngiroemba ko.
33. Ngatum bila Joseph ngatum Mari kottelliella
unnoa tarawiyatoara ngikoung kai.
34. Ngatum Simeon to noa pitul ma barun, ngat-
um wiyelella Mari nung tankan ngikoemba,
A, katan noa unni wonnai kakilliko punti-
mulliko ngatum bounghulle ko kauwolkauwol
barun ba Israel koba; ngatum tingnga ko
wiyea kunnun;

- 35 (Kauwa yirra ko bin turrunnun wal marai ngiroumba kōti,) paipiuwil koa kōttabara būbbūl la birung kauwakauw la birung.
- 36 Ngatum kakulla watol Anna prophet han yinalkun Phanuel koba, konara koba Aer koba; bountoa ta ngarongeen ngangngaka seen, ngatum kakulla bountoa porebai ta wunul la seven ta, Mirkeen ta birung bountoa katolla:
- 37 Ngatum bountoa mabongin kakulla wunul la eighty-four yanti kalai ta birung, waita uwa korien bountoa Jeron ka birung, wonto ba ngurulliella Elo nung bon purreung ka ngatum tokoi ta ta korien ngatum wiyelliella.
- 38 Ngatum bountoa uwottiella tantoa hal bo, wi yapaizeen bon Ichova nung ngatum wiyelliella yantin barun ngikoung kin, barun nakilli-han ngupaiyi ko Jerousalem ka ho.
- 39 Ngatum upā bara ba unni tara yanti wiyatara Ichova koba, willambo ngaia bara kakulla

Galilaia kako, barun ka ta ko kōti kako Nazaret ta ko.

- 40 Ngatun wonnai baikhulleen nguraki noa mā rai kan kataw; ngatun pittulmatoara bōn Eeloi koba.
- 41 Waita uwa bula ngikoemba turkan ngatun biyungbai Jerousalem holang yantikatai wu nulla takillingé la ko haiwitoara wohka hoa.
- 42 Ngatun noa ba wunul la twelve ka waita ngai. a uwa bara Jerousalem holang, wirikai ko takilliko.
- 43 Ngatun kerun hakutta purreung, willungba bara ba wonnai Jesus noa māñkeas willung ka Jerousalem ka; ngatun noa Joseph ko ngatun turkan to ngurrur korien bula.
- 44 Wonto bara ba punta bōn barun kin honara, uwa purreung ka wakol la; ngatun bara bōn tiwa kōti ta ka.
- 45 Ngatun bara na-korien bōn ba willung bo ngai ya bara katea kun Jerousalem holang tiwolliko bōn.

- 46 Ngatum purreung ka ngoro kulla, makulla ngaiā
bara bōn murnung ka Serop ka, yellawilliella wil-
lika barun hin Doctor ka, ngurrulliella barun
ngatum wiyelliella barun weyellikanne pulle.
- 47 Ngatum yantin to bara bōn ngurra kōttelliella
bara bōn nguraki ngatum wiyatoara ngikoemba.
- 48 Ngatum, makulla bara bōn ba, unma ngaiā ba-
run; ngatum tunkan to ngikoemba ko wiya bōn,
Nai, minnaring tin bi kakulla ngearun kai?
A, bijungtauwa bali tiwilliella bali bin min-
hi kan to.
- 49 Ngatum noa wiya barun, minnaring tin nura
tia tiwilliella? heawai murur ba ngurrar
upauwil koa bang pintunūmba han wiya
noa tia ba?
- 50 Ngatum bara ngurrur horien unnoa wiyelli ta
wiya noa ba barun.
- 51 Ngatum noa uwa barun katoa Parān Naz-
aret ta ko, ngatum ngurrullikan noa kakulla
barun hin: Wonto bountoa ba tunkan to ngi.

koomba mironas unni tara wiyelelikanne
murrung ka bülbul la founnouen kin

52 Ngatum noa Jeou ko poikulleen ngurahi
hakilliko ngatum kauwal hakilliko, ngatum
pitul-mulliko bon *Olo* to ngatum kore ko.

Winla 3.

*J*akita kakulla wünulla fifteen ta piriwul
koba Tiberio Kaisaro koba Havana noa Pontio
Pilato Ioudaia ha, ngatum Tetrak noa Herod
Galile ha, ngatum ngikoemba koli Philip
Tetrak noa Iturea ha ngatum yantin ta ko
Irahoniti ha ngatum Lusanis Tetrak noa Abi-
lene ha,

2 Annas ngatum Kaiaphas Jeou piriwul bula
kakulla, Wiyelelikanne *Olo* koba uwa Ioan-
ne kin ho bon, yinal Takaria koba, horund
ha ba.

3 Ngatum noa uwa yantin toa purrai toa Jordan
toa, wiyelelikka harimulliko kanumaiko wari-
kulliko yarakai;

- 4 Yanti wupaitoara Biblo-ha wiyelelikanne Esai-a koba Profihet koba, ngiakai, Palle wahol koba wiyeleen horung kaba, Yapung Ichova koba murorong umulla nurur tuloa kakil-liko yapung ngikoomba.
- 5 Yantin ta pilabai warapal upinnun, ngatun yantin ta bulkarra umunun puntung; ngatun warinwarin ta umunun tuloa, ngatun yapung yarakai wollungbiara umunun poitong;
- 6 Ngatun yantin to manun wal ngolomullikanne Eloï koba.
- 7 Wiya nyaia noa barun konara uwa bara ha rimulliko ngikoung kin ko, Ella-beara, konara maiya kiloa nurur! nganto nurun wiya mursulliko bukka tin tanan ba uwonnun?
- 8 Koito nurur ba umulla murorong minki ha birung; ngatun kōtta yikora nura kōti ha minki ha nurun hin wiyeleliko, Abraham ngearun noa ngearun ba bijung-bai; kulla

bang wiyan nurun, Eloia noa kaiyu kan katān umulliko urti tara birung tenuŋ ha birung wonmai hakilliko Abraham kin ko.

- 9 Ngatun yakita baibai wünkulla kolai ta wirrā ka; hoito ba yantin kolai heawai katān murrorong kölbuntillinnun wal baran warikulliko koyung ha ko.
- 10 Ngatun kore ho bōn wiya, wiyeelliella, minnung bunnun ngaia ngeen?
- 11 Wiya noa barun wiyeelliella, Niwoa Röt-han buoara kan ngikoemba, ngumumbilla bōn heawai ho; ngatun niwoa kunto-kan ngumumbilla bōn yanti kilo.
- 12 Iwa ngaia bara Telone karimulliko, ngatun wiya bōn, Poriwul, minnung bunnun ngeen?
- 13 Ngatun noa wiya barun, man-ki-yikora un-toakal unnoa bo mara wiyatoara nurun ba.
- 14 Ngatun bara Soldeir ho wiya bōn wiyeelliella, minnung bunnun ngeen? ngatun noa wiya barun, bukka mai yikora yantin kore,

ngatum wiyea-yemmai yikora ngakoyellai han
yantin kore; ngatum murroi hauwa nura nga-
loa han ngutoara han nurun ba.

15. Ngatum bara ba kore köttelliella, ngatum yantin to
kore ko köttelliella murrung ha ba ko, bülbül la ba
ko barun hin ba ko ngikoung Joanne nung, min-
naring noa Christ ta mirka heawaran;

16. Joanne to noa wiya barun yantin ta, wiyeelli-
ella, harimulliko bang katan nurun bató ko; Won-
to ba wakōl kaiyu han hauwolhauwol han nga-
toa kiloa uwonnun, murrorong horien bang po-
rungbungngulleko tūnggar nūng ko ngikoemba
ko; niuwoata harimunnun nurun Marai to
yirijiri ko ngatum hoiyung ko:

17. Pituw ngikoemba mankillin mutturra ba
ngatum murkun noa umunnun binkilli ngel
la ba ngikoemba, ngatum noa ka umunnun
weat ngikoemba ta ko kokira ko; wonto ba
tori kiyabunnun wal noa hoiyung ka talo-
kulli horien ta

- 18 Tarai ta yantin kauwakauwad wiya noa
ngatum wiyelli ta ba ho barun kore.
19. Wonto noa ba Herod nung Jetrakk nung piral-
ma bon noa bounnoum kin Herodia kin nu-
hung ka Philip umba ngikoemba hotti koba,
ngatum yantin yarakai noa ba uma Herod to,
- 20 Yanti unni uma, wirringbakulla bon noa Jo-
anne nung Prison ka.
21. Yakita barun ba karkima yantin kore, ha
kulla ngaia, karimulliella bon Jason nung
ngatum wiyelliella, moroko ngaia warung ka
leun.
- 22 Ngatum uwa baran Marai kan sjirriyirri han
murrin kiloa purroang han kiloa, ngikoung kin;
ngatum wakol pulle kakulla Moroko tin, wi-
yelliella, Ngintoa ta emmoemba yenal Pittel-
mullikanne; Pittel man bang ngiroung.
23. Ngatum niwoa bo Jason kakilliliella wurul-
la thirty ka ngiroemba, puntelliella bon, yinal
Joseph umba, wonto ejinal Heli umba;



- 24 Wonto yinal Matthati-umba, wonto yinal Levi-umba, wonto yinal Melchi-umba, wonto yinal Ianna-umba, wonto yinal Joseph-umba
- 25 Wonto yinal Mattathias-umba, wonto yinal Amos-umba, wonto yinal Naum-umba, wonto yinal Eosli-umba, wonto yinal Nagge-umba,
- 26 Wonto yinal Maothi-umba, wonto yinal Mat-tathias-umba, wonto yinal Semei-umba, wonto yinal Joseph-umba, wonto yinal Iuda-umba,
- 27 Wonto yinal Ioanna-umba, wonto yinal Rhesa-umba, wonto yinal Zorobabel-umba, wonto yinal Salathiel-umba, wonto yinal Neri-umba,
- 28 Wonto yinal Melchi-umba, wonto yinal Addi-umba, wonto yinal Cosam-umba, wonto yinal Elmodam-umba
- 29 Wonto yinal Eo-umba,
- 29 Wonto yinal Jose-umba, wonto yinal Eliezer-umba, wonto yinal Ioram-umba, wonto yinal Matthati-umba, wonto yinal Levi-umba,
- 30 Wonto yinal Simeon-umba, wonto yinal Iuda-umba, wonto yinal Joseph-umba, wonto yinal

- Ionan-ūmba, wonto yinal Eliakim-ūmba,
 31 Wonto yinal Melea-ūmba, wonto yinal Menan-ūmba,
 wonto yinal Mattatha-ūmba, wonto yinal Nathan-ūmba,
 wonto yinal Dabid-ūmba,
 32 Wonto yinal Jesse-ūmba, wonto yinal Obed-ūmba,
 wonto yinal Booz-ūmba, wonto yinal Salmon-ūmba,
 wonto yinal Naasson-ūmba,
 33 Wonto yinal Aminadab-ūmba, wonto yinal Aram-ūmba,
 wonto yinal Esrom-ūmba, wonto yinal Phares-ūmba, wonto yinal Iuda-ūmba,
 34 Wonto yinal Jakob-ūmba, wonto yinal Isaak-ūmba,
 wonto yinal Abraham-ūmba, wonto yinal Isha-ūmba,
 wonto yinal Nachor-ūmba,
 35 Wonto yinal Saruch-ūmba, wonto yinal Peleg-ūmba,
 wonto yinal Phalec-ūmba, wonto yinal Heber-ūmba,
 wonto yinal Sala-ūmba,
 36 Wonto yinal Cainan-ūmba, wonto yinal Arphaxad-ūmba,
 wonto yinal Sem-ūmba, wonto yinal Noe-ūmba,
 wonto yinal Lamech-ūmba,
 37 Wonto yinal Mathusala-ūmba, wonto yinal

 Enoch-ūmba, wonto yinal Jared-ūmba, wonto yinal Maleleel-ūmba, wonto yinal Cainan-ūmba,

38 Wonto yinal Enos-ūmba, wonto yinal Seth-ūmba, wonto yinal Adam-ūmba, wonto yinal Eloī-ūmba.

Winta 4.

Ngatun noa Sesoa warapāl kan Marai kan yoririri kan, Willungba kakulla Jordan ta birung, ngatun bon yutea Marai to horung kolang.

2 Napi-toara bon purreung ha forty ha Devil to ngatun unta tara purreung ha keawai noa ta ba; ngatun ngoloin ba unta tara kakulla, kapim ngaya noa kakulla.

3 Ngatun noa Devil lo wiya bon wiga bi ba yinal Eloī koba, wiyalia umi tuneng kau wil koa hunto.

4 Ngatun noa Sesoa ko bon wiya, wiyelella, wipatoara ta, keawai kore kunnur moron

kunto ha birung, wonto ta Eloï koba pulle tabirung.

- 5 Ngatun noa Devil ko yutea bōn waita bul-kurrā ko, namunbea bōn yantin piriwul koba purrai ta ba, tantoa hal bo kurrahai.
- 6 Ngatun noa Devil ko wiya bōn, yantin kaiyu ka ko ngūnnun bang ngiroung, ngatun pit-tul mulliko ngali tara ko; hoito ba ngukul-la tia emmoung, ngatun bang ngutān nyā-ūn bo pit-tul bang ba katan.
- 7 Ngintoa ba, wiyannun tia kunnun bīn yan-tin ngiroemba.
- 8 Ngatun noa Jesus ko wiya bōn, kauwa bi Satan willing ka emmoung kin; hoito ba upatoara, wiyannun wal bi Jehovah nung ngiroemba Eloï nung, ngatun ngikoung bo ngurrumun wal bi.
- 9 Ngatun noa bōn yutea Jerusalem kolang, ngatun wunkulla bōn bilwara ka Jeron ka, ngatun wiya bōn, Yinal la bi ba umi Eloï koba,

- warikecellia bi unlî birung baran:
- 10 Fulla ba upatoara ta, wyanum noa barun Angelo ho nakhilliko ngiroung, ngolomulli ho ngiroung;
 - 11 Ngatum bara bin mannum Mutturro woh-ka lang, tinna koo ngiroung pulleakun ta nung ho yantin ta.
 - 12 Ngatum Jesou ho wiyelliella, wiya bon, wiya toara ta yanoa wal bi num a yikora bon Iehova nung Elo nung ngiroemba.
 - 13 Ngatum noa Devil ho ngoloin kakulla unni tara nupatoara, waita ngaia noa uwa njihoung hin birung yuhita ko.
 - 14 Ngatum noa Jesou ho willung bo kakulla kai yu han Marai han Galilaia ka ko: ngatum totong bon kakulla yantin ta punai karing ka.
 - 15 Ngatum noa wiyelliella Sunagogue ha barun ka ta, pitul wiyatoara bon yantin to.
 - 16 Ngatum noa uwa Nazaret ta ko, kakulla noa poakulleun unta; ngatum yanti ka tai noaba,

- uwa noa Sunagogue ka ko purreung ka Sabbath
ta, ngatum ngarokea wokha lang wiyeleliko.
- 17 Ngatum ngukulla bon book ta prophet koba
Esaias koba: ngatum bangbungnya noa ba book,
nakulla ngaia noa ngiahai upatoara,
- 18 Marai ta unni Jehova koba emmoang kin
ba, kulla noa tia püttia wiyeleliko Evangelion
barun kin nimul la; yuka noa tia turon-
umulliko minki han ko, wiyeleliko barun wün-
toara ko warunbillikos, ngatum nauwil koa
barra munmün tō, burung bunggulliko barun
bintoara
- 19 Wiyeleliko ngurrurbunbilliko wünnul la pittel-
mulli han ne Jehova koba.
- 20 Ngatum noa wiring bungnya book, ngatum
noa ngutea han bon umullikan ho, ngatum
yellowa baran, ngatum bara bon pimilliella
ngaihung ho, yantin Sunagogue ka ba ho.
- 21 Ngatum noa barun tanoa bo wiya, turin-pai-
bea unni wiya upatoara nurun kin ngurüng

- ka anti purreung ha.
- 22 Ngatum yantin to bara ngurralliella bon
ngatum kötta bara pulle murroi kamaka
ha birung ngikoung kin birung. ngatum bar
wiya, wiya unni ta Joseph-umba qinal?
- 23 Ngatum noa barun wiya, Nura ta wiyen-
num tia unni wiyellikanne, Karakul, tu-
ron bi umulla ngiritoa bo; ngurra ngeen
ba umatoara Kappernauh ka, umulla
bi anti yantin ta purrai ta ngiroomba ka.
- 24 Ngatum noa wiya, tuloa nurun bang wiyan,
keawai Prophet ngurra korien ngikoung ka
ta purrai ta köti ka.
- 25 Wonto bang ba nurun wiyan tuloa, kauwul
kauwul ta maböngun Israel kulleen pur-
reung ha Elia-umba ka, yakita wirring-ba
killa moroko ta wünnul ta ngoro ngatum
yellenna sika-ta, tara-warä kakulla yantan
ta purrai karing ka.
- 26 Keawai Elia ngung yuka ba barun kin ko

wonto ba Sarepta kakko Sidon kakko nukung
kakko mabongung ta ko.

27 Ngatum kauwulkauwul kan Lepros kan Is-
rael ka yaki katali Eliseus-koba Prophet-koba;
keawirān wakōl barun kin birung turōn u-
matoara wonta ba noa Naaman Siria kal.

28 Ngatum yantūn bara kakulla Sunayog ka,
ngurra bara unni tara, bukka kouwul
kakulla.

29 Ngatum boungkulleen ngatum nyipa bōn koki-
ra birung, ngatum bōn yuteā pita kakko bul-
kurrā ko kokirā ko wittitoara ko, warri kau-
wil koa barā bōn wollungngōn barān.

30 Wonto noa ba uwolliella willi koa barun ka-
toa waita uwa.

31 Ngatum noa uwa barān Kapernaum kakko
kokirā ko Galilaia kakko, ngatum wiyelliella
barun purreung ka Sabbath ka.

32 Ngatum bara kötta wiyelli kanne tir ngi-
koemba tir, kulla ngikkoemba pulle haiyu kan.

33 Ngatun kakulla wakol kore Sunagogha ngii
koung kin minki ka marai kakulla Devil-lo
koba yarakai koba, ngatun noa kaibulleen
wokka.

34 Wiyelliella, hummumbilla ngearun; minnung
bunnun ngeen bin, ngintoa *Iesou Nazaret*
hal? uwa bi ngearun tetti umulii holang?
ngimittin banung ngintoa ta; wakol bota
yirrijirri han *Eloi* koba.

35 Ngatun bon *Iesu* ko koakulla, wiyeelliella,
kaiyelella bi, ngatun paikullea ngikoung
kin birung, ngatun bon ba warika willika
Devil ko, paikulleen noa ngikoung kin birung,
ngatun heawai bon tetti buntima ba.

36 Natun bara yantin to köttä, ngatun wiyeelli-
ella bara bo bara bo, minnaring unni wiyeelli-
kanne! kulla noa siya kaiyu kan to barun
Devil-uung yarakai kan, ngatun barun pa-
kulleen warai ta ko.

37 Ngatun totong ngikoemba hakulla yantin toa

purrai karing koa.

38. Ngatur noa uwa Sunagog ka birung ngatur
putong-kullen Simon kin ko kokirā ko; nga-
tur tankan Simon-umba nukung-koba munni
kakulta karin han; ngatur bon bara wiya
bounnoune hai kolang.

39. Ngatur noa ngaroshea bounnoune kin turung
ha, ngatur noa koakulta karin, ngatur
warika ngaiya bounnoune karin to; ngatur bo-
untoa bounghullen tantoa hal bo, ngatur u-
muliella barun hai ko.

40. Ngatur punul ba putong-kullen, yantin
bara mankulta munimunni han ngikoung
kin ko; ngatur noa wupilleen barun kin mut-
tura yantin ta, ngatur turon una barun.

41. Ngatur Devil kauwulkauwul paikullen kau-
wulkauwul la birung, kaibulliella, Ngintota ta
Krist ta, ajinal ta Eloikoba. Ngatur noa barun
koakulta wiya korien; kulla wal bara ngimil
leen bon Krist ta noa unnoa.

42 Ngatun purreung ba kakulla waita noa uwa horaring; ngatun bara kore ko liwa bon, ngatun uwa ngikoung kin, ngatun mima bara bon, leawai noa waita wopa barun kin birung.

43 Ngatun noa wiya barun, wiyennun bo ta wal bang pirriwul ngel la Eloi koba tarai han ta kohira; kulla wal tia ngaliko yihka

Winta 5.

Ngatun yakita kakulla, warapa bon ba bara kore ko, ngurulliko wiyellikanne Eloi koba, ngarrohea noa pitta ka waraka Gennesaret ta.

2 Ngatun nakulla buloara murinauwai ka killiella waraka; wonto ba bara makoro ban waita uwa murinauwai ta birung, ngatun bara umulliella pika mirkun.

3 Ngatun noa uwa wakol la murinauwai ta Simon koba ka, ngatun wiya bon yongyong umullia purrai ta birung. Ngatun noa yella wa baran, ngatun wiyelliella barun kore murinauwai ka birung.

- 4 Ngatun ngoloen noa ba wiya, wiya noa Simon nung bōn, turkullia piriiko ka ko, ngatun wara piha nurun ba markilliko.
- 5 Ngatun Simon to wiyelliella, wiya bōn, Poriwul, uma neen tokoi ta yanti ka tai, ngatun man horien; kulla bi wijān wupinnum wal bang barān piha.
- 6 Ngatun uma bara ba unni, kokoikokoi bara uma makoro katai hal; ngatun piha kil-paiya.
- 7 Ngatun bara wokkaimulleen barun ba tarai ta ba murrinuwai ta ba; wanwil koa barun wintamulliko. Ngatun bara uwa, ngatun wara piāl bara wupea buloara murrinuwai pil-lukulliella ngaiya bara.
- 8 Nakulla noa ba Simon to Peter ko puntimuleen noa Jesow kin warōmbung ka, wiyelliella, Ella, Poriwul, yuring bi wolla emmoung kin birung; kulla bang yarakarān hore katān.
- 9 Kulla noa kötta ngatun yantin bara ngikoung

katoa ba, kauwul-liv makorins mankulla
bara ba.

10 Ngatum yantibo bara James ngatum Joanne,
yinal ta Zebedaio-koba, Mankillai bula ba
Simon katoa. Ngatum Jesou ko noa wiya bon
Simon nung, kinta kora bi, yakita birung ma-
num wal bi barun kore.

11 Ngatum mankulla bara ba murrinaawi baraw
purrai ta ko, wunkulla bara yantin wirroba
bon bara.

12 Ngatum yakita kakulla, kakulla noa ba
tarai ta hokera, A, wakol kore kauwul Lepro-
kan; nakilliella noa Jesou nung, puntimul-
leew ngoar-rā ko, ngatum wiya bon, wiyeelliella;
Pirriwul, wiya bi ba kaiyu-kan kunnun u-
munnun bi tia turon.

13 Ngatum noa bon wupilleen mutturur ngiko-
ung kin, wiyeelliella, kauwa; turon bi kauwa.
Ngatum tantoa hal bo Lepro-ta warika ngi-
koung kin birung ko.

- 14 Ngatum noa bon wiya, wiyeakun koa noa barun hore; wonto ba yuring uwa tūngngumbilliko Ngintoa bo Jeru kin ko, ngatum ngūwa kulla bi turon umatoara, yanti ta Mose ko noa ba wiya, ngurulliko kakilliko barun.
- 15 Wonto ba yantin kakulla totong ngikoung yantin toa purrai toa: ngatum kauwul honaro uwa ngurrulliko, ngatum turon kakilliko barun muninunni ngikoung kin birung ko.
- 16 Ngatum noa uwa korung ka ko, ngatum wiyelella.
- 17 Yakita kakulla tarai ta purreung ka, wiyelella noa ba, yellawa bara Phariaai ngatum Didas holo wiyelelikanne koba, yantin ta birung kohie rā birung Galilaia ka birung, ngatum Ioudaia ka birung, ngatum Jerousalem ka birung; ngatum kaiyu ta Ichova ümba kakulla turon umulliko barun.
- 18 A, ngatum bara kore wakol kore kurrea pirielli ngel la, munni kan karol, ngatum nama bara bon kurilliko hokere kolang, ngatum

- wūnkilliko bōn ngikoung kin ko mikan ta ko.
- 19 Ngatun heawai bara napa wonnen kurilliko murrung holang honara tin, uwa bara wokka tang kokera būlvara ha, ngatun wupea bōn barān kulla hoa williwilli ka ko pirrikillingēl han Jeouw kin mikan ta.
- 20 Ngatun nahulla noa ba köttelli kannes barunba, wiya noa bōn, Ella, Kore, yarakai ngiroemba warika ngiroung kin birung.
- 21 Ngatun bara Grammatēu ngatun Pharisai kōtta, wiyelellia, ngan ke unni wiyan ba yarakai? Ngantō haimu hanto warikulliko yarakai wonto ba waköllö Eloi to?
- 22 Wonto noa ba Jesou ko ngurra köttalaura barunba, niuwua wiya wiyelellia barun, minnaring tin nurur köttelihella būlbūl la ta ko nurun kin ba ko?
- 23 Wonnen murorong wiyelelliko ngiroemba ko yarakai to warika ngiroung kin birung; nga wiyelelliko boungkalla ngatun uwolliko?

- 24 Wonto ba ngurrauwil noa nura kaiyu-han noa
 yināl hore koba purrai ta ba yarakai warikul
 like, (wiya noa munni karāl) wiyān baniung
 boungkullea ngatun mara ngiro^wmba piri kille-
 ngel, ngatun waita uwolla ngiroung hata ho
 kokira ko.
- 25 Ngatun tentoa hal bo boungkulleen noa barun
 hir mikan ta, ngatun makulla innung ngi
 koemba piri kea noa bar, ngatun waita uwa ngi-
 koung hata ho kokērā ho kote ka ho pittalumullilla
 bōn Elo-i-nung.
- 26 Ngatun yantūn bara hötteliella, ngatun bara
 nyaiya pittul-ma bōn Elo-i-nung, ngatun kin-
 ta lang bara hanwul katān, wiyelliella, na-
 kulla ngeen minnaring honēn bungnyai.
- 27 Ngatun yakita yuhita waita uwa noa, nga-
 tun makulla wakōl Telone-nung, ngiakai
 yikura Levi, yellawollen wünkillingel la; nga-
 tun noa wiya bōn, yettiwolla tia.
- 28 Ngatun noa wünkulla yanti bo, boungkulleen,



ngatun noa bon yettiwa.

29 Ngatun Levi ho bon noa upea kauwal takillikan-ne nyikoung ka ta kote ka kokirā: ngatun kauwul kakutta honara Telone ka, ngatun taraito, yellawa barun katoa.

30 Wonto ba barun ba Grammateu ngatun Pharisai koakillan bara barun wirrobullikan nyikembal, wiyelliella, Minnaring tin mura tatan ngatun pittan barun katoa Telone koa ngatun yarakai toa?

31 Ngatun noa Jesore ho wiya barun wiyelliella, Bara ba ~~mōron~~ tai katan heawai bara wiyan karikul; wonto ba bara munni kalan.

32 Uwa bang wiya horien ko murrong tai ko, wonto ba yarakai-wilkung ho minki kakilli ko.

33 Ngatun wiya bon bara, Minnaring tin bara mupai katan murrinmurrin wirrobullikan Doerner umba, ngatun wiyan wiyelliikanne, ngatun yantibbara Pharisai-koba; wonto ba ngiroemba ho tatan ngatun pittan?

- 34 Ngatur noa wiya barun, Wiya nura kaiyu kan
mupai umukiko barun wonnai kakillai hanne
yahita halai poribai ba katāw barun katoa ba?
- 35 Wonto ba purreung hunnum wal, manum wal
bon ba poribai barun hin birung, ngatur ya-
hita ngaiya bara mupai-kakillinnun purreung
ka untatara.
- 36 Ngatur wiya noa barun wakol Parabol ngia
hai; keawai kore ko wupittinnun bungngai kal
korokalla; nga ba yanti bungngai kal yiu-bung-
ngunnun ngaiya wal, ngatur pōntōl bungngai kal
la birung keawai korokal kiloa katāw.
- 37 Ngatur keawai kore ko wupittinnun bungngai-
kal wine pika ha korokalla; killa bungngai
kalla potopai-yannun wal pika ka, ngatur
kiraabullinnum, ngatur pika hunnum yarakai.
- 38 Wonto ba bungngai kal wine wūnum wal bung-
ngai kalla pika ka; ngatur bilbara murorong
katāw.
- 39 Ngatur keawai kore koba pittunnun korokal wine

peawai noa manun bunggaikal wine, kul-
la noa wiyan korokal ta murorong

Winta 6.

Ngatun yakita Sabbath ha buloara, yukita Sab-
bat ka karihariha, uwa ngaiya noa murnung
hoa yeai ngeloa; ngatun bara wirrobullikan
to ngikoung ha to, tithia wollung yeai, ngatun
takulta, mirromirromā multuora barun kin.

2 Ngatun tarai han to Pharsaikoba wiya barun,
minnaring tin nurur umān annoas keawān
muronrong umulliko until tara purreung ha Sab-
bat ha?

3 Ngatun noa Isme ko wiya, wiyelliella, wiya
nurur wiya ba unis, Dabid to noa ba upa,
niuwoa bo ba kipiri hakilliella ngatun bara
ngikoung katoa;

4 Uwa noa ba kokere koba ~~Ebi~~ hai koba, ngatun
mankulta takulta mulai makillikanne, ngatun
~~ngukulta~~ barun ngikoung katoa ba ko, keawa-
wān murorong takilliko, wonto ba barun ba ko

Soru koba?

- 5 Ngatum noa barun wiya, Yinal ta kore koba, Pir riwul noa katān yantin ko Sabbath ko.
- 6 Ngatum yahita kakulta tarai ta Sabbath ta, uwa ngaiya noa Sunagog ka ngatum wiyelliella: ngatum wakol kore unta kakulta, multurra ngiko emba tingkangheri tirai kakulta.
- 7 Ngatum bara Grammateu ko ngatum Pharasai ko tumemea bōn, wiya bōn noa ba turon umulla purreung ka Sabbath ta; wiayemmawil koa bara bōn.
- 8 Wonto noa ba hōlla barun ba ngurrulliella, wiya bōn noa multurra han tirai han, boungkul lia ngatum ngarōkilla willi ka, ngatum noa boungkullen, ngatum ngarokea.
- 9 Wiya ngaiya noa Jesou ko barun, wiyennun wal bang nurun unni; wiya tuloa ta umulliko murorony, nga yarakai umulliko purreung ka Sabbath ta? moron umulliko, nga warikulliko?
- 10 Ngatum makilliella karikari yantin barun, wiya

- bōn noa, tutullia bi mutturra ngiroemba, nyae
tun upulleen ngaiya noa: ngatun mutturra
ngaiya bōn tūrōn uma yanti tarai ba.
- 11 Ngatun bara warapal han bukka han kakulla;
ngatun murorong wiyellān bara bo bara bo, min-
neong-biunun bara bōn ba Jesou nung.
- 12 Yakita unta purreung ka, uwa noa bulkārā
kolang wiyeleliko, yanti katai noa tohoi ta wi-
yelliella bōn Elo nung.
- 13 ¶ Ngatun yakita purreung ta kaai ba noa baran
wirrobullikan ngikoemba; ngirimulleen noa
barun kin birung Twelve, niuwoa barun wiya
ngiyakai yiturra Aposol;
- 14 Simon-nung (wiya noa ngiyakai yiturra Pto-
nung,) ngatun ngikocmba karakōng Andre,
ngatun Jakobo ngatun Joanne, ngatun Philip
ngatun Bartolomais.
- 15 Mattao ngatun Thoma, ngatun Jakobo Alphai
umba, ngatun Simon ngiyakai wiya yiturra
Zelote,

- 16 Ngatum Joudas kaukong ta Jakobo ūmba, ngatum
Jouda Ishariot, niuwaa ngakoiya yē noa.
- 17 ¶ Ngatum noa uwa barān barun katoa, ngatum
ngarawān ta ko ngarohea noa, ngatum konara
wirrobullikan ngikoemba, ngatum kauwul ko-
nara hōe Joudaia kal, ngatum Jerusalem
kal, ngatum korowartarīn Tyre ngatum Si-
dow kal, uwa bara ngurrulliko bōn, ngatum
turōn umulliko barun ba munni;
- 18 Ngatum bara wonkul-mān yarakai to marai to:
ngatum barun uma turōn.
- 19 Ngatum yantin to konarrō numulla bōn bara;
kulla murrorōng paibēa ngikodung kien binung;
ngatum noa turōn uma yantin barun.
- 20 ¶ Ngatum noa wokka-lān makulla ngaihung
ko ngikoemba wirrobullikan, ngatum wiya,
murrorōng umatoara mirrul ko, kulla murun
ba pioriwul ngēl la Olo hoba.
- 21 Murrorōng umatoara nura kapiiri kan yaki-
ta; kulla nura warapān wal hakilliko.

Murrorōng umatoara nura tūnkilin yakita, kul
la nura kintellinnun wal.

- 22 Murrorōng umatoara nura, yarakai ununnun
ngaiya nurun kore ho, ngatun warikunnun
nurun, ngatun yarakai wijennun nurun, ngatun
warikunnun yiturra nurun ba yanti yarakai ba,
ngikoung kin birung zināl kore koba ka birung.
- 23 Pittal nura kauwa ngatun üntellia una purre-
ung ka; kulla nurun ba ngukillikanne kauwal
katan Moroko ka ba; Yanti uma bara bijungbai
ta ho barun ka to barun Prophet-nung.
- 24 Yapāl nura porol han katan! kulla nura man-
kulla ta pittal nurun ba.
- 25 Yapāl nura warakan! kulla nura kapirri
kunnun. Yapāl nura kintellan yakita! kul
la nura ngirelliun ngatun tūnkilinun.
- 26 Yapāl nura murrorōng wijennun ba yantin
to Kore ho nurun! yanti bo barun ba Bijung-
bai ta ho barun ngakoyayē Prophet nung.
- 27 Ngayakai bang wian nurun ngurrullikan,

pittul umulla barun yarakai willung nurun ba;
 murrorong umulla barun, yarakai nurun ba u-
 man.

28 Murrorong barun wiyyella, koatan nurun ba; ngatun wiyyella (bon. Elio nung) wiyyellia barun yara-
 kai nurun ba uman.

29 Ngatun bān-nun ba wakōl ngan kulto tarai to,
 tarai ngukillia; ngatun niuwoa mānnun un-
 rabil ngiroemba, wiya ejikora wiwi manki.
 ejikora unni Kotek.

30 Nguwa barun yanti ko wiyyellinun ba ngirosung
 kin; ngatun niuwoa ba mankulta tullokāns ngi-
 roemba wiya ejikora hari bon.

31 Ngatun unnoa ta köttān nura ba murrorong
 umulliko barun kore nurun, umulla nura
 yanti bota barun.

32 Kulta nura pittul man barun pittul man nu-
 run, minnaring ko ke unnoa? kulta bara ya-
 rakai han to yanti bo uman.

33 Ngatun murrorong nura umunnun ba barun ngali

murrorong nurun uman, minnaring ko ke unnoa?
kulta bara yarakai kan to yanti bo umān.

34 Ngatum mumbinnun nura ba barun köttan nu-
ra willembo upilliko barun, minnaring ko ke un-
noa? kulta bara yarakai willung mumbillān
barun willembo upilliko yanti bo.

35 Wonto ba nura pittul umulla barun yarakai
willung nurun ba; ngatum murrorong umulla
ngatum mumbilla köttan keawai willembo
upilliko; ngatum ngutoara kauwul kunnun
nurun ba, ngatum nura wonnai kunnun wok-
ke koba; kulta noa murrorong umān baran
wiyapaiyē korien ngatum barun yarakai.

36 Kauwa nura minki han, yanti bo Brijungbai
nurun ba minki katani.

37 Köttä yikora yarakai, ngatum keawai nurun
Köttenun yarakai: pírríral mai yikora nura,
ngatum keawai nurun pírríral munun; wa-
rikilla nura, ngatum nurun ba warikunun.

38 Nguwa, ngatum ngunun wal nurun; warapal,

uputta barān, ngatun tolomulla kaemulli ko,
ngatun hiror bultin barān, ngunun wal bara
kore nurun ngielhangka nurun kin; kulla
yanti bo upitoara nura upillin, upea kunnun
nurun.

39 Ngatun noa wiya barun wakol parabol, wiya
mummin to yutinun tarai munmin? wiya
wal bula bolara bo warikullinun barān
kirunta ko?

40 Mirrobullikan ta keawaran noa kauwl ko
rien nyikoung kin Poriwul-la; wonto ba tu-
loa katan, kunnun noa yanti Poriwul ba
nyikoung ba.

41 Ngatun mionaring tin bi natān moring
ngiroung hata ba ngaikung ka ba karakōng
ka ba, wonto ba na korian bi talkiri ngai-
kung ka ba ngiroung kin ba koti ka ba?

42 Nga, yahoai bi wiyan tōn karakōng ngiroung
ba, Bingai, yahoai tia pōrungbungngabun-
billa moring ngiroung kin ba ngakung ka ba,

keawai bi ba makillīn tulhiri ngiroung kin
ba hōti ka ba ngaikung ka ba? Ngintor ngar
hoyayē burung lung ngala karakari tul-
hiri ngaikung ka ba ngiroung his ba hōti ka ba,
ngatun nanun ngaiya bi murromurrorong
umulliko moring ngaikung ka ba karakong ha
ba ngiroung kata ba.

43 Kutta ba kolai murrorong ta katan, keawai
yeai yarakai upin; nga keawai kolai ya-
rakai ta katan yeai murrorong upin.

44 Wonto ba yantun kolai ngimilliko hōti tin
yeai tin; kutta bara kore mān korien kokung
tulkiritulkiri tin, nga liti korien bara grape
maro tin.

45 Murrorong ho noa kore ho wupullīn noa mur-
rorong wünkillingēl la birung minki ka birung
bulbul la birung ngikoung kin birung; ngatun
noa yarakai wupullīn noa yarakai wünkilli-
ngēl la birung yarakai ta birung minki ka
birung bulbul la birung ngikoung kin birung:

kulla ngikoemba ko kurraka ko wiyan kauwul
la birung ko bilbul la birung ko.

46 **QT** Ngatun minnaring tin nura lia wiyan
Pirriwil, Pirriwil, ngatun uma korien nura
unnoa tara wiyan nurun bang ba?

47 Ngan lia ba uwonnun emmoung hin, ngatun
ngurrān wiyeleka emmoemba, ngatun ngaloa
umān, tungngumbinnun bang nurun ngan
kiloa noa:

48 Niwoa ba wakol yanti kore kiloa, witia
noa kokere ngatun pinnia pirisko, ngatun
wiyea tungnya tunung ka; ngatun poaikul
leen ba tantatumta, waiumbul murā ka
ribibi kokeroa, ngatun ngeawai tolomāpa;
kulla wal witia tunung ka.

49 Wonto ba ngurrān ngatun umā korien, kore
kiloa noa, witia kokere tungnya korien
jurrai ta, waiumbul murā koribibi ngali;
ngatun warikulleen tantoa kal bo; kauwul la
unnoa warikullin kokere koba.



Winta 7.

- 1 ja noa ba ngoloin ngikoemba wiyelelikanne,
mikan ta yantin ta kore ka, uwa noa Kaper-
naum ka ko.
- 2 Ngatin tarai koba Kaptein koba umulikan
numi kakilliella mulungkiliella tetti,
pittul umatoara noa ngikooriba.
- 3 Ngatin, ngurra noa ba Jesu nung, wiya bupca
noa barun ngarokul Jew-koba, wiyelelliella
bon unauwil hoa noa pibungnguliko nyi-
koemba ko umulikan ko.
- 4 Ngatin uwa bara ba Jeson hin wiya ngaiya
bon bara tantoa hal bo, wiyelelliella, murorong
noa umauwil hoa noa bon yanti;
- 5 Kutta noa pittul man ngearun ba kore,
ngatin noa wittia ngearun Sunagog.
- 6 Uwa ngaiya noa Jesow barun katoa. Ngatin
kalong korien ta noa ba kakalla kokore kolang,
yuka noa barun Kaptein to kote ta ngikorang
hin wiyelelliella bon, Poriwul, yanooa bi; kutta

- bang keawaran murorong horien uwauwil koa
bi emmoung hin kokirā:
- 7 Yaki tin bang kötta murorong horien bang
uwolliko ngiroung hin ko; Wonto ba wiyeṭṭa
waköl wiyeṭṭikanne, ngatur emmoemba
umullikan fir-kutlinnum wal.
- 8 Kutta bang ba kaiyu han wiyeṭṭiko, emmo-
ung hin ba bara kakillün Soldier; ngatur
bang wiya waköl, yuring, ngatur waita
ngaiya noa uwa; ngatur tarai, haai, ngat-
tur noa uwa tānān; ngatur emmoemba
umullikan, umulla unni, ngatur una
ngaiya noa.
- 9 Sesow ko noa ba ngurra unni tara köttel-
lietta noa ngikoung, ngatur warrahullen
noa wiya ngaiya noa barun wirroba bōn
ba, Wiyān bang nurun, keawaran bang napa
yanti ngurrullikanne hanwil, keawai yan-
ti Isreal la katan.
- 10 Ngatur bara yukatoara, willambo uwollietta

kohere kolang, nakulta bōn umullikan mun
ni birung pirbungatoara.

11 Ngatum yakita purreung ka yukita, uwa noa
kokeroa ngiakai sijura Nair; ngatum kau-
wul uwa ngikoemba wirrobullikan ngatum ta-
raikan kore ngikoung katoa.

12 Ngatum uwa noa ba papai putāngkullimēl
la kokere kolang, nga, tetti kubwon kurilliel
la kore warai kolang, wakol bola yinal tun-
kan koba, bounnoum ba, ngatum mabōngun
bountoa, ngatum kanwulkaawul kore kokera
birung uwa bounnoum katoa.

13 Ngatum nakulta bounnoum noa ba Pōriwul
lo ngurirra, bounnoum noa hakulta, ngatum
wiya ngaiya noa bounnoum, tūngki ejikora.

14 Ngatum uwa ngaiya noa numa kurillingēl;
ngatum bara kuria bōn ba ngakea korun.
ngatum noa wiya, Tūnggura, wiyan banūng,
bounghullia,

15 Ngatum niuwoa tetti ka birung yellawa, ngatum

tantoa hal bo wiya. Ngatum willam bo bon wa ngukulla bounnoum kin ngikoemba ha tun kan ta.

16 Ngatum bara kakulla sinta yantin; ngatum bara bon pittul man Eloj nung wiyelella, kauwul Prophet ta paipa ngearun kin nya tun, noa Eloj to makulla ngikoemba kore.

17 Ngatum unni totong ngikoemba kakulla yan tin toa Iouda kua, ngatum yantin toa purai karing kua.

18 Ngatum Joanne umba ko wirrobullikan to wiya bon unni tara.

19 Ngatum noa Joanne to wiya bulun wirrobullikan ngikoemba, yuka bulun Jesou kin ko wiyeleliko, Ngintoa ta uwonnun? nga na-tea hunnum neen tarai kan?

20 Uwa bara ba kore ngikoung kin ko wiya bara, Joanne to kurrimullikan to ngearun yuka ngiroung kin ko, wiyeleliko, Ngintoa ta uwonnun? nga na-tea hunnum tarai kan?

- 21 Ngatur tantoa hal bo hour ka pirbungga noa
kauwulkauwul muninunni, ngatur marai
garakai han; ngatur kauwulkauwul munin
uma noa barun nakilliko.
- 22 Wiya ngaiya noa barun Jeson wiyelella,
waita lang nura, ngatur wiyella bon Joanne
nung unni tara nakella nura barung
ngurra; Munin ta birung ko natān,
Wirwiir birung ko uwān, wamuriwamun ta
birung taron hakulla, wonkul la birung ngurrān,
tetti ka birung bonykullen, barun mirrul ko
wiyan tā Evangelion.
- 23 Ngatur pittel umatvara yantin tō niuwara
korien hunnum emmoung kin.
- 24 Ngatur waita ka ba bara ba puntimai Joanne
umba, wiya ngaiya noa barun kore Joanne
nung bon, minnaring tin nura uwa korung
kolang nakilliko? konyka tolomān wibbi ko?
- 25 Minnaring ko nura uwa korung kolang na-
killiko? wakol upulleen kore puitong ko ki-

rikintos? A! bara upulleen konen to ngatin
bara murorong katan takilliko, yellawa bara
Pirriwul ngel la.

26 Minaring ho nura uwa korung kolang na-
kilkiko? wakol Prophet? Kauwa, wiyan nurun
bang kauwul lan noa ba Prophet kiloa.

27 Ngali noa wiyatara upa umi, A, yukam
bang punitmai emmoomba ngiroung kin mi-
hanta, umunum wal noa yapung ngiroung.

28 Kulta bang wiyan nurun, keawai Prophet
kauwul katan yanti Joanne noa ba kurimul
likan por kultoara ngapal la birung: Niwoa
warea ta katan pirriwul ngel la Elo'i koba
ka kauwul noa katan niwoa kiloa.

29 Ngatin yantin to kore ko ngurra bon, ngatin
bara Telone pittul ma bon Elo'i nung, kurri-
matoara katan bara Joanne kai birung kurri-
muli birung.

30 Wonto ba bara Telone ngatin bara nguras-
mainga wiyelekkannie Elo'i koba barun kin,

keawai hurrinatoara korien Joanne kai.

31 Ngatum noa Piriwul lo wiya, yakoai kiloa
bara kore unti kal willung nyel? ngatum
minnaring kiloa bara?

32 Bara yanti wonnai kiloa yellawolltin nya-
killi nyel la, ngatum haipulltin tarai kan,
ngatum wiyelettin, tirkima ngeen murun, nga-
tum keawai mura untelli korien; minki
ngeen kakutta murun, ngatum keawai mu-
ra tankilli korien.

33 Tulla mva Joanne hurrinullikan uwa kea-
wai kunto ta-pa, nga oin keawai pita-pa;
ngatum mura wiyan, Devil moa ngikoung
hatoa ba.

34 Yinal ta kore koba uwa takiliko ngatum pitel-
liko, ngatum mura wiyan, A! matayé kore
umé, ngatum oin pitayé, kota ta Selone
koba ngatum yarakai willung koba!

35 Wonto ba yantin to wonnai to nguraki koba ko
piralmán bon nguraki.

- 36 Ngatum wakol lo Pharise koba ho wiya bōn tauwil hoa noa ngikoung katoo, ngatum u wa noa kokera Pharise koba, ngatum yel lawa noa barnu takilliko.
- 37 Ngatum ~~ngapal~~ wakol yarakai han bountoa, ngurra bountoa ba Jeson nung bōn yellowai takilli ta ba kokera Pharise koba ka, man kulta bountoa wünkillingēl Alabasto putil ~~Elikanné~~.
- 38 Ngatum ngarokéa bountoa tima ka bulkar ha ngikoung kin, tünkilling, ngatum bountoa putia bounnour ka to ngurun to tima ngi koemba, ngatum pirripa bounnour ka to kittung ko wollung koba ho bounnour kato, ngatum tünkungka bōn tima ngikoomba, ngatum putia bōn putillingēl lo.
- 39 Yakita makulta noa ba unni ngali Pharise wiya bon ba, wijaleen ngaiya noa niuwoa bo minkii ka, wijallietta, unni kore Prophet ba noa ngurapa noa wonta kontoka

- ngapällo numa bōn, kulta bountoa yakarān;
- 40 Ngatun Jason ko noa wiya yelleen, wiyelella
bōn, Simon, wiyanwil koa banting, ngatun noa
wiya, Piiriwul wiyelela.
- 41 Tarai ta kakulta ngukillikan waköl bulo-
ara mumbitoara ngikoemba; waköllonoa
mumbilleen or five-hundred denarii, ngatun ta-
rai ta fifty mumbilleens.
- 42 Ngatun keawai bula ngupai ye pa ba yanung
ka bōn, warika ngaiya noas bulun ba, wonta
kīw bulun kīw birung pittul mānnun kau-
wul bōn?
- 43 Simon to noa wiya wiyelella, mirkaangi-
koung warika noa ba kauwul. Ngatun noa
wiya bōn, köttä bi tuboa.
- 44 Ngatun noa warkuleen napal ko, ngatun
wiya Simon nung, natān bi unni napal?
uwa bang kokera ko ngiroung kala ko, keawai
bi tia ngupra bātō tinna ko: wonto bountoa ba
putia tia tinna bounnour ha to ngurrun to,

ngatum watia bounnour ha to wollung ka birung
ko kittung ko.

45 Keawai bi tia bumbum ka pa: wonto ba unni
napal, bumbum kultella tia tina yakita bi-
rung uwa bang ba.

46 Keawai bi püti pa emmoemba wollung kipai
to, wonto ba unni napal putia emmoemba
tina kipai to.

47 Ngiahai tin banung, ^{wijon} yarakai umatoara boun
nour ba, kauwal ta, warikatoara bounour
ba; kulta bounnour pittel ma kauwal; kul-
la barun ba warikatoara warea, pittel ma
bara warea.

48 Ngatum noa bounnour wiya, warika una-
toara ngiroemba yarakai.

49 Ngatum bara yellawan ngikoung kin ba ta-
killita ba, bara bo wijatan minki ka, ngan
ke unni warikan noa yarakai?

50 Ngatum noa bounnour wiya, ngurulli ta birung
ngiroemba moron bi katan; yuring bi pittel kakilliko.

Winta 8.

Ngatun yakita ayukita, uwa noa yantén toa
purai toa kokera wiyekkella ngatun tūngngur
billella totong pittul-mulikinané Basileo ko-
ba Eloí koba, ngatun bara twelve ta nyikoung
katoa ba. 

2 Ngatun bara napal tarai kan, turon amatoara
marai yarakai ta birung ngatun munni ka birung,
Mari yitirrar nyiyakai Magdalene, bounnoune
kim birung paipca Devil seven ta. 

3 Ngatun Joanna porikumbai Rusa-ümbo,
Herod-ümbo umulikan, ngatun Sousanna,
ngatun tarai kan kauwul, ngala bara ngu-
kulla bon unta kal talokang ka birung barun
kai. 

4 Ngatun wittillen bara ba kore kauwulkaau
wul, ngatun uwa nyikoung kim ko, yantén
ta birung kokera birung, wiya noa umni
Parabol: 

5 Upillikan noa uwa yeai ko upulliko nji-

- koemba ko: ngatum upullicella noa ba, winta pörkulleen kaijinkön ta yapung ka; ngatum waita-wa baran, ngatum tibbin to takula moroko tin to.
- 6 Ngatum winta pörkulleen tunung ka; ngatum poaikulleen ba wokka lang tetti ngaiya hakulla, hoito ba bato horien ta.
- 7 Ngatum winta pörkulleen tulkirritulkirra, ngatum poaikulleen tulkirritulkiri matti, ngatum murangkummas.
- 8 Ngatum tarai ta pörkulleen purrai murroong purrai ta, ngatum poaikulleen wokka lang, ngatum yeai kurria hundred ta, ngatum noa ba wiya unni tara, kaiipullen ngaiya noa, niwoa ba ngureung han katan ngurrulliko ngurrurumbilla bon.
- 9 Ngatum wirrobullikan to ngikoemba ko wiya bon, wiylellie, minnaring ke unni Parabol?
- 10 Ngatum noa wiya, ngutan ngurrulliko nurn pirliral Basileo koba Eloi timba; won.

to barun tarai ta Parabol ta; natam bara
keawai bara nafas, ngatum ngurrar bar
keawai bara ngimilli-pa.

11 Ngiaikai ta unni Parabol: Yeai ta wiyele
kanne ta Eloi koba.

12 Bara kaiyinkön ta ba yopung kabu ngur
rullikan bara; uwa ngaiyamo Devil, nga
tun mankulla wiyelekanne barun ba nim
ki ka birung bilbul la birung, ngurrea kun
hoa bara ngatum moron hoa bara katea
kun.

13 Bara tunung kabu ngurra bara ba wiye
likanne pittul han to; ngatum unni tara
wirra korien katam, hotta bara warea ba,
ngatum yakita numulikanne ta warika
ngaiya bara.

14 Ngatum unnoa tara pörkulleen talkirritul
kina, bara ba ngurra, waita uwa ngaiya, nga
tun murrungkama umulikanne to ngatum
porollo, ngatum pirum to moron koba, ngatum

- kurri korien yeai murrorong kakilliko.
- 15 Wonto ba unnoa murrorong kaba purrita
ba, bara ba ngurrā wiye'llikanne tūbā kan
ngatun murrorong kan būlbūl kaw, tūmān
bara, ngatun yeai kurri murroi to.
- 16 ¶ Keawai kore ko wirrōngbumun haibung, wu-
tinnun ngaiya tenti ko, nga wutinnun barā
ka pinkillingēl-la; wonto ba wufinnun hai-
bung-nyēl-la, nauwil kva bara uwollita ba
ko haibung.
- 17 Kulla yantin ta ngetti birung ngurrumun wal
kakilliko; ngatun yantin ta yuro patoara bi-
rung ngurrumun wal kakilliko ngatun pa-
piunnun wal.
- 18 Yahoai nura ngurrulla; kulla ngikoung
kin ba, ngumun wal ngikoung kin; ngatun
keawai noa ha korien, mantillinun wal
ton ngikoung kin birung, unnoa ta paipito-
ara ngikoung kin ba.
- 19 ¶ Ngatun tankan ngikoung kin ko ngatun bara

- kötä ngikoemba uwa, ngatum heawai bara
wa pa ngikoung kin ko honarrin, kulta kau-
wil waita-wollan.
- 20 Winta ko bin wiya ngiakai, ngarokillin
bara warai ta ba ngikoemba tunkan ngatum
kötä nauwil kva bara nyiroung.
- 21 Ngatum noa wiayelleen barun, wiayelliella,
unni tara tia hatan emmoemba tunkan
ngatum köti ta ngurrullikan wiayelliikanne
Eloie koba ngatum umullikan.
- 22 Ngatum yakita tarai ta purreung ka, uwa noa
murrinauwai ta ko ngikoung katoa wirrobulli
kan toa ngikoemba; ngatum noa barun wiya,
waita ngeen waingauwil kaijin holang wārā
holang. Ngatum bara tolka mureung holang.
- 23 Loonto ba bara uwolliella pirrikea noa kōng-
ngōng; ngatum wibbi kauwil kakulta wārā
ha; ngatum bara warapal, ngatum hinta
kakilliella.
- 24 Ngatum bara uwa ngikoung kin boungbung

nga ngaiya bon, wiyelella, Porrivel, Porrivel,
letti holang ngeen! boungkulleen ngaiya noa,
ngatum wiya noas wibbi, ngatum talkun wom-
bul koba; ngatum körum kakulla, ngatum yu-
rang ngaiya kakulla.

- 25 Ngatum noa wiya barun, wonnung ke nurun
ba köttellita? Ngatum bara kinta kakulla
köttelliella, wiyalan tarai han tarai han, won-
ta kon unni kore! kulla noa soyan wibbi,
ngatum bato, ngatum ngurra ngaiya bon.
- 26 ¶ Ngatum bara uva purrai ta ko Gadarene ta
ko, kaiyin ta ba Galile kaba

- 27 Ngatum noa ba yaukulleen purrai ta ko, nung
ngurrawa bon waköl lo kore ko kokera, bi-
runy ko Devil-han noa katolla yuraki, nya-
tun keawai noa upulli-pa kirrikin to, ke-
awai noa katan kokera, nikki ka noa
kakulla.

- 28 Nakulla noa ba Jason nung, kaibulleen
ngaija noa, ngatum puntimulleen ngikoung

kin mikan ta, ngatin, wokka wiyeleen, iwyelli-
lla, minnung bunnum ke bi tia Sesow Yinal
ta Otoi koba wokka kaba koba? Yanoa bi tia
pirat mai yi kora.

29 (Kulla noa wiya marai yarakai kan paikul
lho hore kabirung. kulla bon mankulla mur-
rimurin; ngatin wiria bon libon ho; ngatin
noa tir-bungnga libon, ngatin yuaipea bon
Devil ho horung kolang.)

30 Ngatin Sesow ho now wiya bon, wiyelella won-
nen bi yituna? Ngatin noa wiya Legion
bang; kulla kauwulkauwul Devil uwa mur-
raring ngikoung kin ho minkika ka ho.

31 Ngatin bara bon wiya, yanoa wiya yi kora
ngearun bi piriko kolang kakilliko.

32 Ngatin kakulla unta hal wirul takilliko
bulkara ba ho; ngatin bara wiya bon pulong-
kulli ho barun minkika ko Swine ka ho. Ngatin
noa warumbea barun.

33 Uwa ngaiya bara waita Devil minki tar-

birung kore ka birung, ngatum pulong-kullen
 Swine ka koiro ka, ngatum wirul-mārā barān
 karakai puriko kobas wārā ka ho, kurin ta
 ngaiya bara.

34 Nakulla bara ba tamunbea unnoa taru una-
 toara, murā ngaiya bara ngatum waita uwa
 kokere kolang ngatum horung kolang wiya ngai-
 ya ngaloa.

35 Uwa ngaiya bara nakilliko umatoara ho; nga-
 tum uwa Jesoa kin, ngatum nakulla bara
 bon unnoa kore paipitvara birung bara Devil
 waita uwa, yellowwolliella Jesoa ka ta tina
 tea, kirikin han ngatum turva ngurrullikan
 ngatum kinta bara kakulla.

36 Yantūn to nakulla unnoa, wiya barum, yan-
 ti bon ba turon una Devil han kauwul han.

37 Ngatum yantūn to konaro purrai ta ko Gaderene
 ta ko wiya ngaiya bon waita uwolliko barum
 kin birung, kulla bara kinta han kauwul
 kakulla. Ngatum noa uwa murinawaita

ko, ngatum willambo kakulta.

38 Ngatum unnoa kore ka birung Devil bara waita uwa, wiya bon hauwil koa noa ngikoung hatoa: wonto noa ba Jesow ko yekar bon waita wiyelliella,

39 Willambo bi wolla, ngiroung kata ko kokera ko, ngatum ngurrurbumbilliko unnoa tara umā noa ba Eloie to ngiroung. Ngatum noa waita uwas, ngatum wiya yantin toa kokera, yantin Jesow ko noa umā bon.

40 Ngatum yakita kakulta, willambo noa ba Jesow kakulta pittil bara kakilliella kore, kulta bara bon mittilliella yantin to.

41 Ngatum yakita uwa wakol kore tanan, ngi akai yiturra Saeiro wiyelliikan noa Sumayog ka ko; ngatum noa puntimulleen Jesow kin timasho, ngatum wiya bon uwolliko ngikoung kin ko kokera ko:

42 Kulta bon wakol yinalkun kakulta, twelve wūnul ta bounnoum ba, ngatum bountoa

- pirikilliella tetti ~~bekilliella~~. Ngatum uwa ngai-
ya noa kore ko bon murrung ka ma.
- 43 Ngatum wakol nukung, kumara han twelve
wunul ta bounnoum ba, ngukilleen bountoa
kirin tellokan bounnoum ba karakul ho, keu
avai bara bounnoum ^{ta}ron uma pa,
- 44 Uwa bountoa bulha ka ho ngatum numas
pita ngikoemba kirikin; ngatum tantoakul
bo kumara ngaiya kakulta korun.
- 45 Ngatum noa Jeson ho wiya, Nganto tia numas?
Yantin to wiya keawai, wiya ngaia noa Pe-
ter ho ngatum bara ngikoung hato, Pirriwil,
konara bin murrungka ma, ngatum waita-
wa, ngatum bi wiyan, nganto tia numas?
- 46 Ngatum noa Jeson ho wiya, wakol lo ta tia
numas: kulta bang nyurran waitakaba
kaiyu emmoung hin birung.
- 47 Ngatum bountoa ba nekung ho makutta yu-
rope korien bountoa, uwa bountoa pūlli-
pūlli, ngatum puntimalleor ngikoungkin



mikan ta, wiya bōn bountoa mikan ta
yantin ta kore ka, minnaring tin bountoa
numa bōn, ngatum tantoa hal bo bountoa
hakulla tarōn.

48 Ngatum noa bounnouw wiya, Yinalkun, kau
wa bi pittul; ngurrullito ngiroomba ko
tarōn bin uwa; yuring waita pittul hakilliko.

49 Ngatum wiyelella noa ba, tanan uwa
wahollo wiyelellan ta birung kokera birung,
wiyelella bōn ngiroemba yinalkun tetti
hakulla; yanva Piriwul, piriralmai yikora
bōn.

50 Wonto noa ba Jeson ko ngurra, wiya yelleen
noa bōn wiyelella, kinta kora bi; ngur-
rulla wal bi, ngatum tarōn ngaiya wal
bountoa hunnun.

51 Ngatum noa ba uwa kokere ko ba murairing,
keawai noa tarai kan wonmumbipa ngi
houng kin wonto ba Peter-nung ngatum
Iakobo-nung, ngatum Joanne-nung, ngatum

ngatum bijungbai ngatum Tunkan murrakeen
koba.

- 52 Ngatum yantin tingkilleen ngatum minki-hakulla bounnoune kai: Wonto noa ba wiya tung-ki yi kora; keawaran bountoa tetti koriew, wonto ba ngarabs hakillen.
- 53 Ngatum bara bon belma, makillieha tetti bountoa hakulla.
- 54 Ngatum noa kirun barun yipā warai ta ho, ngatum noa mankulla bounnoune mutter-in, ngatum wiya, Murrakeen, boungkullia.
- 55 Ngatum bounnoune ba Marai katea han, ngatum bountoa boungkulleen tantoa hal bo: ngatum noa wiya bounnoune takilliko.
- 56 Ngatum kinta han bijungbai ngatum tunkan bounnoune ba: Wonto noa ba wiya barun ya noa wiya yikora tarai han kore unni umatoara.

Winta 9.

Wiya ngaiya noa barun twelve ta ngikoeuba häumulliko, ngatum ngukulla barun kaiyu-

Appendix A: Threlkeld manuscripts and early printed editions

Threlkeld was an early adopter of the printing press for missionary purposes and was quick to print copies of important documents, including his Instructions from the LMS, Reports on the Mission and, later, his own complaint about his treatment. He also prepared high quality copies, in his own neat handwriting, of his linguistic manuscripts, and distributed copies of them to patrons as well as to the LMS. He was less successful in securing a publisher for his scripture translations, though first the SPCK and later the NSW government underwrote the publication of his *Spelling Book* and the *Key to the grammar*. Manuscript copies of his correspondence, journals and linguistic studies are held by a number of repositories, including the London School of Oriental and African Studies (for the LMS), the State Library of New South Wales and the National Library of Australia. The SLSNSW manuscripts have been microfilmed and, more recently, digitised. Manuscripts held in UK repositories were microfilmed as part of the Australian Joint Copying Project, and have now been digitised. The University of Newcastle NSW has also been active in digitising works held in other collections.

This list includes, first, repositories, with shelf marks for original manuscripts, identifiers for AJCP and SLNSW microfilms and hyperlinks for digitised manuscripts and printed works.

Manuscript repositories

Auckland, Central City Library, Grey manuscripts

1. GMS 82. An Aboriginal and English Lexicon to the Gospel according to Saint Luke, in which the Letters, Words and Phrases occurring in this Gospel are distinctly explained. By L.E. Threlkeld. Sydney New South Wales, 1859.
2. GMS 83. Evangelion unni ta Jesu-um-ba Christ-ko-ba Upatoara Louka-umba = Gospel according to Saint Luke. Translated into the Language of

Appendix A: Threlkeld manuscripts and early printed editions

the Aborigines, located in the vicinity of the Hunter's River, Lake Macquarie, New South Wales, in the year 1831, and further revised by the translator, L.E. Threlkeld, Minister, 1857. Illuminated by Annie Layard.

3. GL T15.5–7. Letters to Sir George Grey from L.E. Threlkeld.
4. NZMS 575 Letter to Sir George Grey concerning Threlkeld's translation of St Luke and his *Australian Spelling Book*.

London, School of Oriental and African Studies

1. London, School of Oriental and African Studies. London Missionary Society AJCP, M1–116; M698–670. “The Orthography and Orthoepy of a dialect of the Aborigines of New South Wales, Part 1, by L.E. Threlkeld, Missionary from the London Missionary Society, Newcastle September 1825”, LMS, Australian Incoming, box 2/ folder 2.
2. London Missionary Society, “South Sea Mission” Papers, c. 1800–1915. One volume of miscellaneous letters and papers compiled at an unknown date. Includes translation of letter to Threlkeld from Queen Pomare ML MSS A381: CY 877.

Sydney, State Library of New South Wales

1. A 382 Threlkeld Papers, 1822–1862. A382, Microfilm: CY 820 (frames 777–909); digitised SLNSW (original).
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3. A 1446 Broughton, W. G. and Threlkeld, L. E. A selection of prayers for the Aborigines of Australia, 1834. A1446, Microfilm: CY 2214 (fr. 76–91); digitised SLNSW (original); University of Newcastle (pdf of AJCP microfilm).
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7. MLMSS 3729 Threlkeld diary and loose papers, 1857–59. ML MSS.3729, Microfilm: CY 854 (fr. 544–692).
8. MSMSS 4464 Threlkeld Family Papers, 1808–1860, 1902, 1980. Partial transcription.
9. MLMSS 7527 Threlkeld Letters from Thomas Arndell and other papers, 1824–40, 1902. Acquired in February 2005. Letters written by Thomas Arndell to Rev. L.E. Threlkeld, 1824–40. Subjects include farming, prices of stock and produce, family matters and bushrangers. Includes Threlkeld's marriage certificate, 1824. CY 4494.
10. MLMSS 9441 Threlkeld Papers, 1834–1838.
11. Microfilm MAV/FM4/6217 Threlkeld Journals, c. December 1828–c. February 1846. Microfilm: Journal 1828–1846 (frames 1–173), Loose letters (frames 174–209), Digitised University of Newcastle (pdf of SLNSW microfilm). [Original MS in private hands.]
12. Microfilm MAV/FM4/1626–1627 Sir Thomas Brisbane Papers, 1812–1837. Includes: “Miscellaneous papers”, The Orthography and Orthoepy of a dialect of the Aborigine of New South Wales by L.E. Threlkeld, part 1, Newcastle, 1825, Manuscript. [Original in National Library of Australia.]

Canberra, National Library of Australia

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Printed editions (with links to digitised versions)

Trove, National Library of Australia

1. Threlkeld 1827. Specimens of a dialect, of the Aborigines of New South Wales: being the first attempt to form their speech into a written Language (Sydney: "Monitor Office" by Arthur Hill) Call number: FC F1147.
2. Threlkeld 1828. A Statement Chiefly Relation to the Formation and Abandonment of a Mission to the Aborigines of New South Wales (Sydney: R. Howe) Call number: mc N 1475. [This copy includes the annotations by LMS Deputation's George Bennet.]
3. Threlkeld 1834. An Australian Grammar: Comprehending the Principles and Natural Rules of the Language, as Spoken by the Aborigines in the Vicinity of Hunter's River, Lake Macquarie, etc. New South Wales (Sydney: pr. Stephens and Stokes) Call number FC F1858.
4. Threlkeld 1836. An Australian Spelling Book in the Language as Spoken by the Aborigines in the Vicinity of the Hunter's River, Lake Macquarie, New South Wales (Sydney: [s.n.]) Call number: FRM F2192.

University of Newcastle Library, Cultural Collections

1. Fraser 1892. An Australian Language as spoken by the Awabakal the people of Awaba or Lake Macquarie (near Newcastle, New South Wales) being an account of their Language, Traditions, and Customs: by L. E. Threlkeld. Re-arranged, condensed, and edited, with an Appendix, by John Fraser. Sydney: pr. Charles Potter, 1892.

Websites and digitisation projects (manuscripts and printed editions)

Awaba, University of Newcastle NSW

Curated collection of historical, ethnographic and linguistic sources with interpretive essays created with the support of Indigenous communities and the Wollotuka School of Aboriginal Studies, University of Newcastle NSW. Includes first transcript of Threlkeld's Gospel of Mark.

Hunter Living History, University of Newcastle NSW

Provides access to digitised manuscripts, printed words, newspapers and other documents relevant to the Hunter Region of NSW arranged chronologically. Includes links to Threlkeld's published and manuscript works originally made to support Awaba.

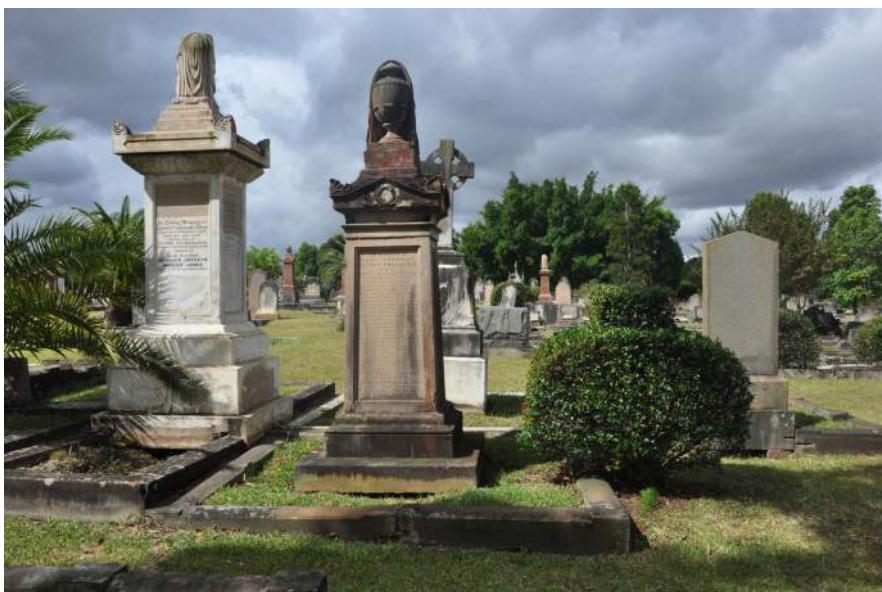
Rediscovering Indigenous Languages, State Library of New South Wales

This site aims to transcribe and digitise historic Aboriginal word lists, records and other documents held in the State Library. It includes three Threlkeld manuscripts:

1. A 382: Reverend Lancelot Edward Threlkeld papers,
2. A 1446: Selection of prayers for Aborigines, 1834;
3. MLMSS 2111/ folder 2 Series 02: The Gospel of St Mark, translated into the language of Lake Macquarie Aborigines, 1837.

Appendix B: Threlkeld's grave in Sydney's Rookwood Cemetery

Photo: Hilary Carey, 26 March 2011



The epitaph reads:

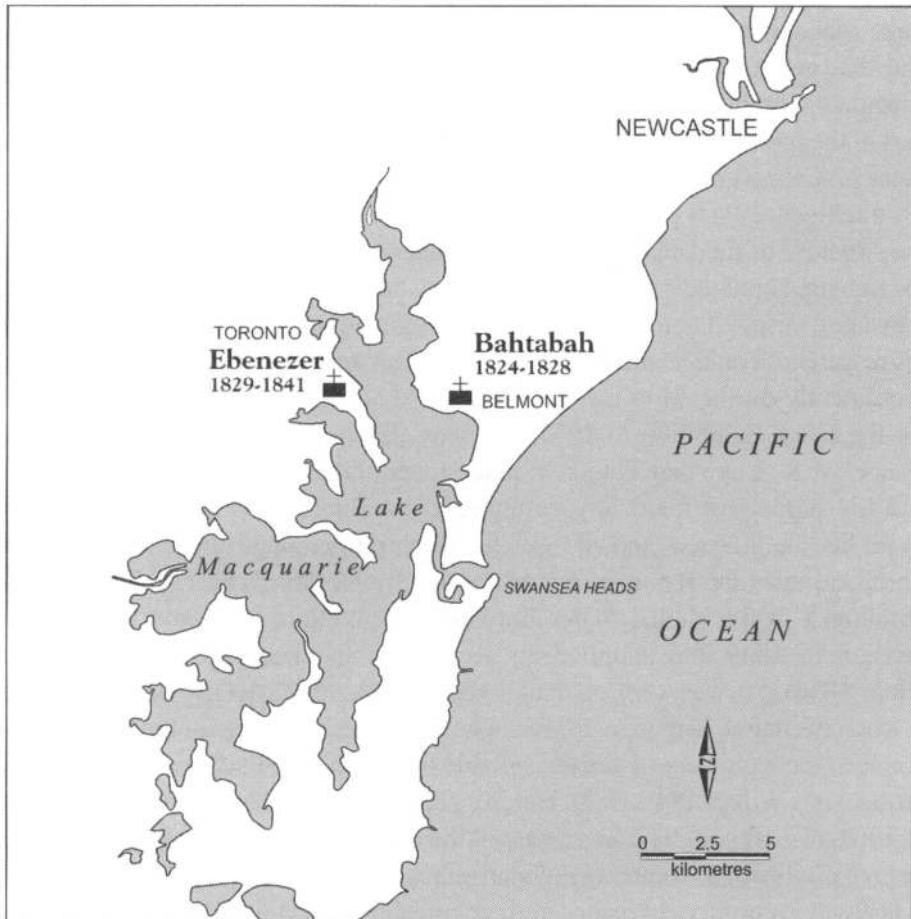
In Memory of the Reverend Lancelot Edward Threlkeld M.E.S., born in the city of London October 20th 1788, ordained in 1815. He laboured at Tahiti and Raiatea, a coadjutor of the Reverend John Williams in connection with the London Missionary Society until 1824 when he undertook a mission to the Aborigines at Lake Macquarie, of whose language he wrote a grammar and a lexicon. Appointed Chaplain of Seamen at this port in 1845, he became Minister of the Mariners Church erected chiefly through his exertions, where, on the last day of his life he twice preached the gospel from 22nd chapter of St Luke 15th and 16th verses and 1st chapter of Romans 16th verse and retiring from the pulpit to his chamber slept in Christ Sunday 10th October 1859, aged 71 years.

Appendix B: Threlkeld's grave in Sydney's Rookwood Cemetery

*O that without a lingering groan
I may the welcome word receive
My body with my charge lay down
And cease at once to work and live*

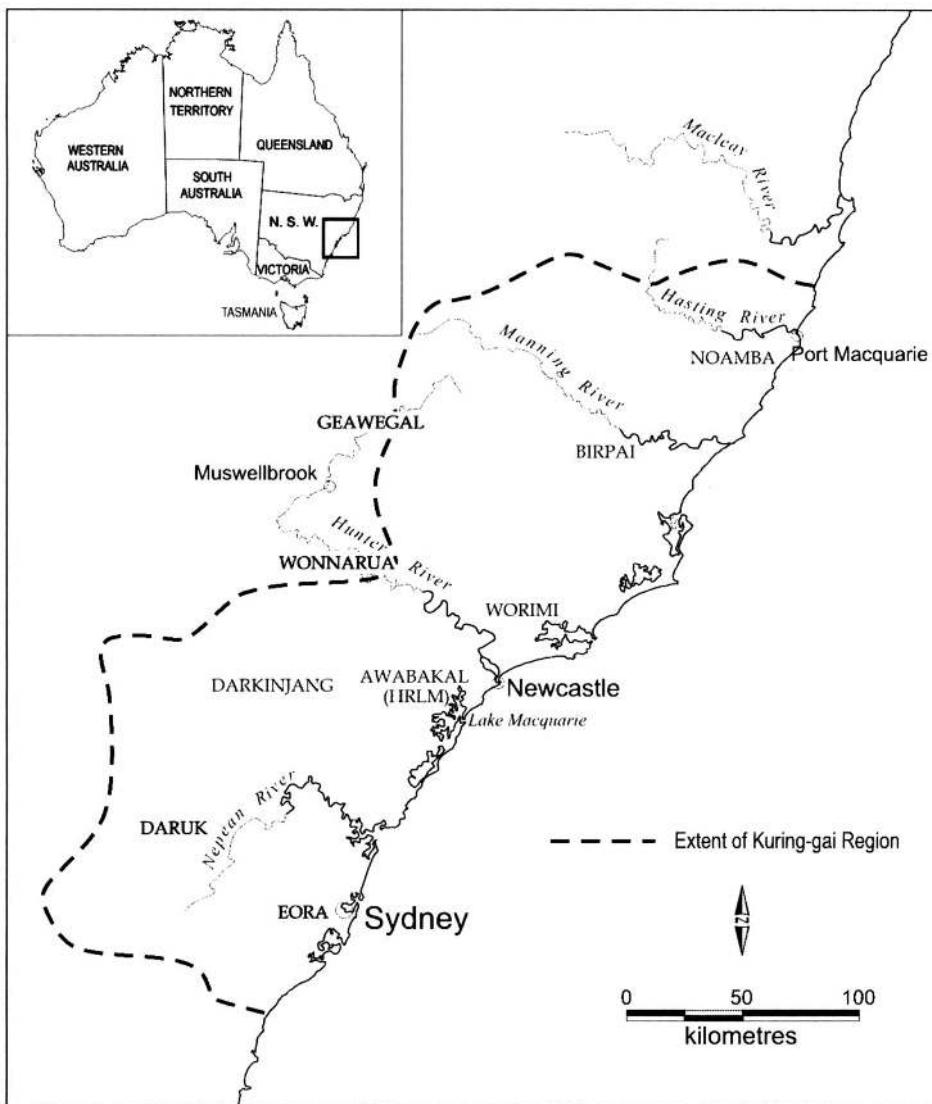
The dedication chosen by Threlkeld's family for his grave indicates their wish to show that his life reflected the highest standards of duty expected of an evangelical Christian. The same verse was chosen by Jonathan Crowther to illustrate the exemplary character of the death of John Wesley, who also lived to old age and died, "without a lingering groan": "His death", wrote Crowther (1815: 207), "was an admirable close of so laborious and useful a life." The ideal was, for Wesley, a life of constant motion, work and usefulness. The verse came from Hymn 45 of John and Charles Wesley's *Methodist Hymn Book*. The third verse, "O that without a lingering groan", was based on Numbers xx. 28 and was often given up by Wesley himself at the conclusion of Society meetings, to remind members to frequently reflect on the likely event of their own death, for which they should be ready at any moment (Stevenson 1870: 39).

Appendix C: Maps



Map 1. Locations of Threlkeld's first and second mission on Lake Macquarie ("Awaba"), New South Wales
(Map source: Carey 2010: 452)

Appendix C: Maps



Map 2. Extent of "Kuring-gai" territory, as imagined by Fraser (1891), with Aboriginal tribal boundaries following Tindale (1974)
(Map source: Carey 2010: 457)

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The Colonial Bible in Australia

This book provides an extended introduction to the scripture translations of Biraban, an Awabakal man, and the missionary Lancelot Threlkeld. It examines Threlkeld's linguistic field work in Raiatea prior to coming to New South Wales. It places the translations he undertook in the context of Australian missionary linguistics and the rapid advance of the settler frontier, for which he was a key eyewitness. It analyses the motivation and collaboration between Biraban and Threlkeld in the light of discoveries of new manuscripts, including that of the Gospel of St Matthew, as well as Threlkeld's personal diary, neither of which have previously been analysed. The review includes a linguistic and ethnographic analysis of the complete corpus of Biraban and Threlkeld's collaboration. It includes a complete list of the Threlkeld manuscripts and the many printed editions, including those available online. For historical purposes, it includes a copy of the unique standalone edition of the Gospel of Saint Luke, presented by the editor, James Fraser, to the British and Foreign Bible Society. The original is now in Cambridge University Library. It also includes a full digitisation of Threlkeld's autograph manuscript, illuminated by Annie Layard, in Auckland City Library.