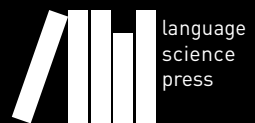


The Colonial Bible in Australia

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 undoubted 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

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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 McGill, 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.

1 Introduction

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 Australian 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, Tamatoa 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

¹⁰An 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.

¹¹See 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 unremitted, & 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).

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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 elicitation 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 Sadleir, on behalf of Aboriginal people (Gunson 1974a: 94). Sadler 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 Orthoepey (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 Orthoepey” 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)

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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).

1.7 “Ebenezer” government mission, 1831–1841

“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 *Berabhahn* (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

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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’, *boomer* ‘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).

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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 revision", "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 Tóttóng-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

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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: absolutive, ergative, instrumental, perlativ, 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, irrealist, 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 use 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, Elohi, 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.

16798

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 state 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 revision 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 revisal 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-UM-BA CHRIST-KO-BA.

UPATŌARA

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 kauwálo mankulla unnoa tara túgunbilliko gurráto géen kinba,

2. Yanti bo gearun kin bara gúkulla, unnoa tara nakillikan kurri-kurri kabirugú gátun mankillikan wiyellikanne koba.

3. Murrarág tia kátan yantibo, koito bagú ba tuigú ko gírougú, Teopolo murrarág ta,

4. Gurra-uwil koa bi tuloa, unnoa tara wiyatoara banugú ba.

5. Yanti-kalai ta Herod noa kakulla, Piriwál noa kakulla Iudaia ka, kakulla noa tarai †hiereu Dhakaria yitirra, Abia-úmba konara : gátun nukugú gíkoúmba yinálkun koba Aaron-úmba, giakai bountoa yitirra Elidhabet.

6. Buloara bula kakulla murrarág Eloi kin, mikan ta gurrai-yelléun bula Yehóa-ko noa ba wiyellikanne yarakai ma korien.

7. Keawaran bula wonnai korien kulla, bountoa Elidhabet gurrauwei ; gátun bula ba gurrógbai kakulla.

8. Gátun yakita kakulla, umulliela noa ba Eloi kin makan ta, yirrugú ka gíkougú kin †hiereu koba,

9. Yanti kiloa †hiereu koba uman, yirrugú ka gíkoúmba ta upulliko bon porapora koiyugú ko uwa noa ba †nao koba Yehóa kai koba.

10. Gátun yanti bo yantinto konara kúri wiyelliela warai ta yakita winelliela ba porapora.

11. Gátun paipéa noa †agélo Yehóa-úmba gíkougú kin, garokilliela noa túgkagkirri ka koiyugú kón ta porapora ka.

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

13. Wonto ba ágelo wiya noa, Kinta kora bi kauwa, Dhakaria ; kulla gurra ta wiyellikanne gíroumba, gátun nukugú ko gíroumba ko wonnai kánun gíroumba, gátun wiyánun bi giakai yitirra Ioanne.

14. Gátun pitál bi kánun, pitál kauwálkan kánun pórkullinún gíkougú kinbirugú.

15. Kauwál wal noa kánun, mikan ta Yehóa kin, gátun keawai wal noa †wain pitánun, keawai tarere, gátun warakagú wal noa witellinún Marai yirriyirri kan birugú ko, waraka birugú tunkán ta birugú.

16. Gátun noa wiyánun wal barun kauwál-kauwál wonnai Ithárael-úmba Yehóa-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 gikouğ kin mikan ta kaiyu ka Marai ta Elía-úmba, warbuğgulliko búlbúl biyuğbai tara koba wonnai kolağ, gátun barun kinko tuloa kako; uma-uwil koa barun kúri kurrikurri Yehóa kinko.

18. Gatun noa Dhakariako wiya bon ağelonuğ, Yakoai kan bağ gurránún unni? kulla bağ gurroğbai, gátun nukuğ emmoúmba gurróğ géen.

19. Gatun noa ağeloto wiya bon, Gatoa Gabriel, gákillin Eloi kin mikan ta; gátun yuka tia wiyelliko girouğ, gátun túgun-billiko gali tara ko pitálmullikanne ko.

20. A ! gurrulla bi, góg ko wal bi kánún, gátun kaiyu korien wal bi kánún wiyelli ta, yaki-kalai tako purreağ kako unni tara kánún ba, kulla bi ba gurra korien wiyellikanne emmoúmba, kabo kánún wal unni tara.

21. Gatun bara kúri ko mittia Dhakarianuğ, gátun kotelliela minnuğ-bulliela noa tunkéa noa †nao ka.

22. Gatun noa ba paikulléün warrai ta, kaiyu korien noa wiyelli ko barun; gátun bara gurra Marai noa nakulla †nao ba; kulla noa wauwál-wauwál uma barun gátun, garokilliela noa góg ko.

23. Gatun kirun kabulla purreağ gikoúmba umullikanne, waita gaiya noa uwá kokera ko gikouğ ka tako.

24. Gatun yukita purreağ ka Elidhabet gikoúmba nukuğ warakáğ bountoa, gátun yuropulléün bountoa warán yellenna ka, wiyelliela bountoa,

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

26. Tarai ta yellenna ka †hek ka, Gabriel ta ağelo ta puntimai ta wiyabunbia bon Eloi kinbiruğ uwolliko, purrai kolağ Galilaia koba, giakai Nadharet,

27. Mirrál lako wiyatoara ko, kúri kako Yothep kinko yitirra ko, wonnai taro noa Dabidúmba; gátun mirrál giakai yitirra Mari.

28. Gatun noa ağelo uwa bounnoun kin, gátun wiyelliela, A ! murrarág umatoara bi Yehóa kátan girouğ katoa ba; murrarág umatoara bi nukuğ ka.

29. Gatun bountoa ba nakulla bon, kinta bountoa kakulla wiyellita gikouğ kin, gátun kotelliela bountoa minariğ unni totóg kátan.

30. Gatun ağeloko wiya bounnoun, Kinta kora bi, Mari: kulla bin pitálmatoara Eloito noa.

31. A, gurralia bi, warakáğ bi kánún, wonnai kan girouğ kin pika ka, gátun yinal pórkullinún, gátun bi giakai yitirra IETHU.

32. Gatun wal noa kauwál kánún, gátun wal bon wiyánún giakai Yinal ta wokka ka ko; gátun noa Yehóako Eloito gúnún wa. bon yellawollikanne biyuğbai koba Dabidúmba gikoúmba:

33. Gatun noa wiyánún wal yanti-katai barun Yakobúmba; gátun gikoúmba piriwálkanne keawai wal kánún wirán.

34. Wiya gaiya bountoa bon agelonug Mariko, Yakoai ke unni kanun, kulla bag kuri korien ?

35. Gatun noa ageloko wiya bounnoun, Tanan wal noa uwanun Maraikan murraragan giroug kinko, gatun kaiyuko wokka tinta wutinun wal giroug, koito ba unnoa ta murrarag porkullinun giroug kin ; wyanun giakai yinal ta Eloi koba.

36. A, gurralia, giroumba wuggunbai Elidhabet, warakag bountoa yinal gurrogéen koba bounnoun ba ; gatun unni ta yellenna thek ta bounnoun-kai-kan wiyatoara gurra-uwai.

37. Kulla gurakito ke noa Eloito kaiyukanto ke.

38. Gatun bountoa Mariko wiya, Kauwa yanti kamunbilla tia wiya bi ba ; gatao mankillikan Yehoa-umba. Gatun noa agelo puntirkulleun bounnoun kinbirug.

39. Gatun bountoa Mari bugkulleun unti-tara purreag ka, gatun uwa bountoa karakai bulkara kolag, kokerá ko Yuda kako ;

40. Gatun bountoa uwa kokera ko Dhakaria-umba kako, gatun bugbug ka bounnoun Elidhabetnug.

41. Gatun yakita gaiya gurra bountoa ba Elidhabetto pulli Mari-umba, tulutilleun gaiya wonnai bounnoun kin pika ka ; gatun warapal bounnoun ba Elidhabet kin Maraikanto murraragko :

42. Gatun bountoa wiyelleun pulli wokka wiyelliela, murrarag umatoara bi nukug ba ; gatun murrarag umatoara peil giroumba pika koba.

43. Gatun minarig tin tia unni, tanan uwa tunkan piriwal koba emmoumba ?

44. Kulla bag ba gurra pulli giroumba gurruug ka emmoug kin, wonnai gaiya tia tulutilleun emmoug kin pika ka pitál ko.

45. Gatun murrarag umatoara bountoa gurra ; kulla unnoa tara kanun umatoara, wiyatoara bounnoun kin Yehoa kinbirug.

46. Gatun Mariko bountoa wiya, " Maraito emmoumba ko wiyam murray bon Yehonug,

47. Gatun maraito emmoumba ko pitál umulleun Eloi kin Miro-ma emmoumba.

48. Kulla noa nakulla miral bountoa ba umullikan gikoumba ; A, unti birug yantinto tia wyanun murrarag upatoara.

49. Kulla noa tia kaiyukanto unnoa tara kauwal uma ; gatun yitirrao gikoumba murrarag upatoara katan.

50. Gatun murray gikoumba barun kinba kintakan bon katan willuggel kuri kabirug tarai kuri kabirug.

51. Tugunbilleun noa kaiyukan turruug gikoumba ; wupea noa barun garug gara yaroyaro bulbul ban kotellikanne.

52. Upea noa baran parran kaiyukan yellawolligel labirug bar-umba, gatun wupea noa barun miral wokka lag.

53. Gukulla noa kapiirikan ko murrarag ta ; gatun noa barun parolkan yuka miral ko.

54. Umulleun noa gikoumba umullikan Ithara-nug, gurulli birug gikoug kinbirug murray ta gikoumba ;

55. Yanti wiya noa ba barun biyugbai to gearúnba, Abáram-nug, gáton barun wonnai tara gikoúmba yanti katai."

56. Gáton Mari bountoa kakulla bounnoun katoa goro ka yellen-na ka, gáton willug ba gaiya bountoa bounnoun ka tako kokera ko.

57. Yakita gaiya Elidhabetúmba kakulla wonnai pórkullinún; gáton yinal bounnoun ba pórkulléún.

58. Gáton gurra bara kótita ko bounnoun bako, yanti Yehóa-ko noa ba murrarág uma bounnoun kin; gáton bara pitál kakulla gáton bountoa.

59. Gáton yakita gaiya purreág ka, uwa gaiya bara kulla-bulliko wonnai ko; gáton bara wiya bon giakai Dhakaria; biyugbai tin yitirra tin.

60. Gáton tunkanto wiya bountoa, Yanoa; kulla bon wiyánún giakai Ioanne.

61. Gáton bara bounnoun wiya, Keawaran giroúmba kótita wiya ba giakai unni yitirra.

62. Gáton bara túga umulléún bon biyugbai ko gikoúmba ko, wonnénoa bon yitirra wiyánún?

63. Gáton noa wiya upulligél ko, gáton noa upa wiyelliela, Yitirra noa giakai Ioanne. Gáton bara yantinto kota.

64. Gáton tanoa-kal-bo kurraka bugkulléún gikoúmba, gáton bon gikoúmba tállág balbal kakulla, gáton noa wiya, gáton noa wiya murray Eloinug.

65. Gáton bara kinta kakulla yantin ta untakál; gáton unni tara wiyellikanne totóg kakulla yantin ta kalóg koa bulkaroa Yuda ka.

66. Gáton bara yantinto unnoa tara gurra wúnkulla barun kin búlbúl la, wiyelliela, Yakoai unni ta wonnai kánún! Gáton máttára Yehóa-úmba gikoug kin kátan.

67. Gáton noa Dhakaria ko biyugbai gikoúmba, warapal bon wupéa Marai to yirriyirri to, gáton noa wiyelliela giakai,

68. "Kámunbilla bon Yehóanug Eloinug Ithárael koba pitál-liko; kulla noa uwa barun nakilliko, gáton wirrilliko kúri ko gikoug kaiko.

69. Gáton bougbugga noa nulka-nulka golomullikan gearun, kokerá Dabid-úmba ka gikoúmba mankillikan;

70. Yanti noa ba wiya kurraka ko †propet koba ko yirriyirri-kan to yantin to, purrai yantin kurrikurri kabirug:

71. Goloma-uwil koa gearun gearúnba bukka tukulla birug, gáton máttára birug barun kinbirug yantin tabirug yarakai wil-lug kabirug,

72. Umulliko murray ko wiyatoara barun kin biyugbai ko gearúnba, gáton gurrulliko gikoúmba wiyatoara yirriyirri ta;

73. Pirral-man noa gali wiyelliela bon Abáram-nug biyugbai gearúnba,

74. Gúwil koa gearun noa, mankilliko gearun máttára birug bukkakan tabirug gearúnba, gurra-uwil koa géen bon kinta ko-rien ko,

75. Yirriyirrikan gáton murráragkan mikan ta gikoug kin, yantin ta purreag ka moron gearunba.

76. Gáton gintoa, wonnai ta, wiyánun bin yitirra †propet ta wokka kako; kulla bi uwánun ganka mikan ta Yehóa kin, upulliko yapug ko gikoúmba;

77. Gukilliko gurrulliko moron ko gikoug kaiko kúri ko, warewarekan yarakai barunba,

78. Murrei tin kauwollin Eloi koba tin gearunba, gurrakan wokka kabirug tanan uwa gearun kinko,

79. Gukilliko purreag barun ko yellawolli ta ba ko gorogóra ba ko, gáton komirra kaba tetti koba, yutiliko tinna ko gearunba ko yapug koa pitál koba koa.

80. Gáton wonnai poaikulléun, gáton guraki noa maraikan ko, kulla noa korug koa yakita ko purreag kako paipéa noa ba Ithárael kinko.

WINTA II.

YAKITA purreag ka, wiya noa Kaithariko Augútoko, upa-uwil koa bara yantin kuri murrapulliko.

2. Gáton unni murrapullikanne una yakita Kurinio noa ba †kobána kakulla Thuria ka.

3. Gáton yantin bara uwa murrapulliko barun ka tako.

4. Gáton noa Yothep uwa wokka-lağ Galilaia kabirug, kokerá birug Nadharet tabirug, Iudaia kolağ, kokerá kolağ Dabidúmba kolağ, giakai yitirra Bethlehem; (kulla noa kokera koba gáton kotita koba Dabidúmba;)

5. Murrapulliko bon gáton Mari bounnoun katoa, wiyatoara nukug gikoúmba, wonnai kan bountoa warakağ.

6. Gáton yakita kakulla, kakulla bara ba unta, purreag ka kátan pórkulli koa bountoa ba wonnai.

7. Gáton bountoa pórbuğgulléun kurri-kurri yinal, gáton bountoa muğgama bon kirikin to, gáton bon wúnkulla takilligélla butti-kağ koba ka; kulla wal tantullan kokera takilligél.

8. Gáton bara †éipu-kál untoa kakulléun, tumimillin wirral barun ba tokoi ta.

9. Gáton noa ağelo Yehóa-úmba tanan uwa barun kin, gáton kullaburra Yehóa-úmba kakulla barun katoa; kinta gáiya bara kakulla.

10. Gáton noa ağeloko wiya barun, Kinta kora; kulla nurun bağ wiyán murrárag totóg kakilliko pitál ko, kakilliko yantin ko kúri ko.

11. Kulla nurunba pórkulléun unni purreag, kokerá Dabidúmba ka, Golomullikan ta, noa Kritht ta Piriwál ta.

12. Gáton unni túga kánun nurunba; nanun nura boboğnuğ gamatoara kirikin taba, kakillin ba takilligél laba.

13. Gáton tanoa kal bo paipéa konara morokokál gikouğ katoa ağelo katoa, murrárag wiyellin bon Eloiñuğ, giakai,

14. Wiyabúnbilla bon murrarág Eloinuğ wokka kaba mōroko kaba, ġatun kāmūnbilla pitāl purrai tako, murrarág umatoara barun kūrī ko.

15. Ġatun kakulla ba, waita uwa bara ba, aġelo barun kinbiruğ moroko kolağ, wiyellan bara †ċipu-kāl taraikan-taraikan, Waita ġéen yakita Bethlehem kolağ, na-uwil koa unnuğ tara kakulla ba, ġala Yehóako noa wiya ġéarun.

16. Ġatun bara uwa kurrakai, ġatun nakulla Marinuğ, ġatun boboğ piriķilliela takilligél laba.

17. Ġatun nakulla bara ba, wiyabúnbéa bara yantin ta purrai ta unnoa wiyellikanne wiyatoara barun wonnai tin.

18. Ġatun bara yantinto ġurra, kotelliela unnuğ tara, wiya barun bara †ċipu-kāl-lo.

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

20. Ġatun bara †ċipu-kāl willuğ ba kakulla, murrarág wiyellin ġatun pitālmullin bon Eloinuğ ġala biruğ natoara biruğ ġurra-toara biruğ bara yantita wiyatoara ba barun kai.

21. Ġatun purreáğ †ét ta kakulla ba, kullintiela ko túġa-witia wonnai, ġiakai bon wiya Iéthu, ġala ba wiya noa aġeloko kurri-kurri noa ba pika ka kakulla kunto ka.

22. Ġatun purreáğ ka ġoloin ta killibínbín bounnoun ba, yanti Mothé-ko noa ba wiya, mankulla bara bon †Hierothalem kolağ, ġu-killiko bon Yehóa kin ;

23. (Yanti wupa ba wiyellikanne ta Yehóa-úmba ġiakai, Yantin kūrī tara ġanka-ġanka pika kabiruğ yirri-yirri wal kánūn yitirroa Yehóa koba ;)

24. Ġatun ġukilliko ġutoara, ġala wupa ba wiyellikanne taba Yehóa-úmba, ġiakai, Buloara purrouğkan ġa keawai wuroğ buloara poppolameri.

25. A ! ġatun kakulla noa tarai kūrī †Hierothalem kaba, ġiakai noa yitirra Thimeon ; ġatun unnoa kūrī wiyellikan tuloakan, ġatun ġurrullikan, mittillin pitāl ko Ithárael-úmba ko ; ġatun Marai yirri-yirri-kan kakulla ġikouğ kin.

26. Ġatun bon wiyatoara Maraito yirri-yirri-kan-to, keawai noa nanūn tettibullikanne, na-uwil koa noa Krithtnuğ Yehóa-úmba.

27. Ġatun noa uwa Marai toa †hieron kako : ġatun bula ba porikullaito puruma wonnai Iéthu kin, umulliko bon yanti ko upatoara ko wiyellikanne tako,

28. Mankulla ġaiya bon noa ġikouğ kin turrug ka, ġatun pitālma noa bon Eloinuğ, ġatun wiyelliela,

29. “Wamúnbilla bi tia Yehóa yakita pitālkan, yanti wiya bi ba :

30. Kulla bağ nakulla ġaikug ko ġolomullikan ġiroúmba,

31. Ġali ko kakilliko ġintoa yantin ko kūrī ko mikan tako ;

32. Kaibuğ kakilliko barun †ethánékāl ko, ġatun pitāl kakilliko kūrī ko Ithárael ġiroúmba ko.”

33. Gatun bula Yotheop gatun Mari kotelliela unnoa wiyatoara gikouŋ kai.

34. Gatun Thimeon ta noa pitálma barun, gatun wiyelliela Marinuŋ tunkan gikoúmba, "A! kátan noa unni wonnai kakilliko puntimulliko, gatun bouŋkulliko kauwál-kauwál barúnba Ithárael koba; gatun túga ko wiyéa kánún;

35. (Kauwa, yirako bin turánún wal marai giroúmba kóti,) paipi-uwil koa kotatoara búlbúl labiruŋ kauwál-kauwál labiruŋ."

36. Gatun kakulla wakál Anna, †propetkun, yinálkun Panuel koba, konara koba Ather koba; bountoa ta gurrogeén gaŋkakálín, gatun kakulla bountoa poribai ta wunál la †hepta ta, murrakin tabiruŋ bountoa katalla;

37. Gatun bountoa mabogun kukulla wunál la †éty-wara yantikalai tabiruŋ, waita uwa korien bountoa †hieron kabiruŋ, wonto ba gurulliela Elpinuŋ bon purreáŋ ka gatun tokoi ta ta-korien.

38. Gatun bountoa uwolliela tanoa-kal-bo, wiyapaiyéún bon Yehóanuŋ, gatun wiyelliela yantin barun gikouŋ kin barun, nakillikan gupaiyiko †Hierothalem kako.

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

40. Gatun wonnai poaikulléún guraki noa maraikan kátan; gatun pitálmatoara bon Eloí koba.

41. Waita uwa bula gikoúmba tunkan gatun biyuŋbai Hierothalem kolaŋ yanti-katai wunál la takilligél lako kaiwitoara wokka koa.

42. Gatun noa ba wunál la †dodeka ka, waita gaiya uwa bara †Hierothalem kolaŋ wirikai ko takilli ko.

43. Gatun kirun kakulla purreáŋ, willuŋbo bara ba, wonnai Iéthu noa minka willuŋ ka †Hierothalem ka; gatun noa Yotheopko gatun tunkanto gurra korien bula.

44. Wonto bara ba punta bon barun kin konara, uwa purreáŋ ka wakál la; gatun bara bon tiwa kóti ta ka.

45. Gatun bara na korien bon ba, willuŋbo gaiya bara katéakún †Hierothalem kolaŋ tiwolliko bon.

46. Gatun purreáŋ ka goro kulla, nakulla gaiya bara bon murrug ka †hieron ka, yellawolliela willi ka barun kin †didathkaloi ka, gurulliela barun, gatun wiyelliela barun wiyellikanne pullí.

47. Gatun yantinto bara bon gurra, kotelliela bara bon guraki gatun wiyatoara gikoúmba.

48. Gatun nakulla bara bon ba, unma gaiya barun; gatun tunkanto gikoúmba-ko wiya bon, Nai, minariŋ tin bi kakulla gearun kai? a! biyuŋ ta uwa bali, tiwolliela bali bin, minki-kan-to.

49. Gatun noa wiya barun, Minariŋ tin nura tia tiwolliela? keawai nura ba gurran-upa-uwil koa baŋ pítunúmba-kan wiya noa tia ba?

50. Gatun bara gurra korien unnoa wiyelli 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 gikoúmba miromá unni tara wiyellikanne murrug ka búlbúl la bounnoun kin.

52. Gatun noa Iéthuko poaikulléun guraki kakilliko, gatun kauwál kakilliko, gatun pitálmulliko 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 gikoúmba kóti Pilip tetrák noa Ituréa ka, gatun yantin tako Trakoniti ka, gatun Luthanio tetrák noa Abiléne ka,

2. Annath gatun Kaiapath †hiereu piriwál bula kakulla, wiyellikanne Eloí koba uwa Ioanne kinko bon, yinal Dhakaríá koba, korug kaba.

3. Gatun noa uwa yantin toa purrai toa Iorádan toa, wiyelliela korimulliko kanumaiko, warekulliko yarakai ;

4. Yanti wupaitoara †biblion ka wiyellikanne Ethaia koba †prophet koba, giakai, Pullí wakál koba wiyelléun korug kaba, Yapug Yehóa koba murrarág umulla nura, tuloa kakilliko yapug gikoúmba.

5. Yantin ta pilabai warapal upinún, gatun yantin ta bulkára umánún puntig ; gatun warín-warín ta umánún tuloa, gatun yapug yarakai wollugbiara umánún poito ;

6. Gatun yantinto nanún wal golomullikanne Eloí koba.

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

8. Koito nura ba umullia murrarág minki kabirug ; gatun kotta yikora nura kóti ka minki ka nurun kin wiyelliko, Abáram gearun noa gearúnba biyugbai ; kulla bag wiyan nurun, Eloí noa kaiyukan kátan umulliko unti tara birug tunug kabirug wonnai kakilliko Abáram kinko.

9. Gatun yakita baibai wúnkulla kúlai ta wirrá ka ; koito ba yantin kúlai keawai kátan murrarág kólbúntillánún wal barán, warekulliko koiyug kako.

10. Gatun kúriko bon wiya, wiyelliela, Minnug banún gaiya géen ?

11. Wiya noa barun, wiyelliela, Niuwoa †kót-kan buloarikan gikoúmba, gumunbilla bon keawai ko ; gatun niuwoa kuntokan gumunbilla bon yanti kiloa.

12. Uwa gaiya bara †telóné korimulliko, gatun wiya bon, Piriwál, minnug banún géen ?

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

14. Gatun bara †army-kanko wiya bon wiyelliela, Minnug banún géen ? gatun noa wiya barun, Bukkamai yikora yantin kúri, gatun wiyéa-yemmai yikora gakoyellaikan yantin kúri ; gatun murray kauwa nura galoakan gutoarakan nurúnba.

15. Gatun bara ba kúri kotelliela, gátun yantinto kúriko kotelliela murrug ka ba ko, búlbúl la ba ko barun kin ba ko gikóug Ioannenug, minarig noa Kritht ta, mirka keawaran.

16. Ioanneto noa wiya barun yantin ta, wiyelliela, Korimulliko bag katan nurun bato ko ; wonto ba wakál kaiyukan kauwál-kauwálkan gátoa kiloa uwánun, murrarág korien bag porugbuggulliko túgganug ko gikoúmba ko ; niuwoa ta korimanun nurun Marai to yirri-yirri ko gátun koiyug ko :

17. †Pituon gikoúmba mankillin máttara ba, gátun murkun noa umánun búkilligél laba gikoúmba, gátun noa ka-umánun †wíet gikoúmba tako kokerá ko ; wonto ba tirri koiyug-banun wal noa koiyug ka talokulli korien ta.

18. Tarai ta yantin kauwál-kauwál wiya noa : gátun wiyelli ta ba ko barun kúri.

19. Wonto noa ba Herodnug †tetráknug pira!ma bon, noa boun noun kin Herodia kin nukug ka Pilip-úmba gikoúmba kóti koba, gátun yantin yarakai noa ba uma Herodto,

20. Yanti unni uma, wirrigbakulla bon noa Ioannenug †jail ka.

21. Yakita barunbo karima yantin kúri, kakulla gáiya korimulliela bon Iéthunug, gátun wiyelliela, moroko gáiya warugkal-léun,

22. Gatun uwa barán Maraikan yirri-yirrikan murrin kiloa purougkan kiloa, gikoug kin ; gátun wakál pullí kakulla moroko tin, wiyelliela, Gintoa ta emmoúmba yinal pitálmullikanne ; pitáلمان bag giroug.

23. Gatun niuwoa bo Iéthu kakilliliela wunál la †triakontaka giko-úmba, puntelliela bon yinal Yothepúmba, wonto yinal Eli-úmba ;
&c., &c.,

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

WINTA IV.

GATUN noa Iéthu warapákan Maraikan yirri-yirri-kan, willugbo kakulla Iorádan tabirug, gátun bon yutéa Maraito korug kolag,

2. Nupitoara bon purreág ka †tettarakonta ka †diabollo. Gatun unta tara purreág ka keawai noa ta ba : gátun goloin ba unta tara kakulla, kapirri gáiya noa kakulla.

3. Gatun noa †diabollo wiya bon, Wiya, bi ba yinal Eloí koba, wiyellía unni tunug ka-uwil koa kunto.

4. Gatun noa Iéthuko bon wiya, wiyelliela, Wupatoara ta, Keawai kúri kánun moron kunto kabirug, wonto ba Eloí koba pullí tabirug.

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

6. Gatun noa †diabollo wiya bon, yantin kaiyu kako gunun bag giroug, gátun pitálmulliko gali tara ko ; koito ba gukulla tia emmoug ; gátun bag gatan ganúmbo pitál bag ba katan.

7. Gíntoa ba wiyánùn tia, kánùn bin yantin gíróúmba.

8. Gatun noa Iéthuko wiya bon, Kauwa bi, Thátan, willug ka emmoug kin ; koito ba wupatoara, Wiyánùn wal bi Yehóanug gíróúmba Eloinug, gatun gíkoug bo gurránùn wal bi.

9. Gatun noa bon yutéa †Hierothalem kolağ, 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, Wiyánùn noa barun ağelo ko nakilliko gírouğ, gólomulliko gírouğ ;

11. Gatun bara bin manùn mattárró wokka lağ, tinna koa gírouğ pultéa-kún tunug ko yantin ta.

12. Gatun Iéthuko, wiyelliela, wiya bon, Wiyatoara ta, Yanoa wal bi numa yikora bon Yehóanug Eloinug gíróúmba.

13. Gatun noa †diabollo góloin kakulla unni tara nupatoara, waita gáiya noa uwa gíkoug kinbirug yakita ko.

14. Gatun noa Iéthuko willug ko kakulla, kaiyukan Maraikan, Galilaia kako: gatun totóg bon kakulla yantin ta purrai kariğ ka.

15. Gatun noa wiyelliela †thunagóg ka barun ka ta, pitál wiyatoara bon yantinto.

16. Gatun noa uwa Nadharet tako, kakulla noa poaikulléün unta ; gatun, yanti katai noa ba, uwa noa †thunagóg kako purreäg ka thabbat, gatun garokéa wokka lağ wiyelliko.

17. Gatun gúkulla bon †biblion ta †propet koba Ethaia koba : gatun buğbuğga noa ba †biblion, nakulla gáiya noa giakai upatoara,

18. Marai ta unni Yehóa koba emmoug kinba, kulla noa tia putía wiyelliko Euagelion barun kin mirrál la ; yuka noa tia turon umulliko minkikan ko, wiyelliko barun wúntoara ko wamunbilliko, gatun na-uwil koa bara munmin to, burug buğgulliko barun búntoara,

19. Wiyelliko gatun gurrabunbilliko wunál la pitá!mullikanne Yehóa koba.

20. Gatun noa wirriğ-buğga †biblion, gatun noa gútéa kan bon umullikan ko, gatun yellawa barán. Gatun bara bon pimilliela gaikug ko, yantin †thunagóg ka ba ko.

21. Gatun noa barun tanoa bo wiya, Turin-pai-béa unni wiya upatoara nurun kin gurruğ ka unti purreäg ka.

22. Gatun yantinto bara gurrullielia bon, gatun kota bara pulli murrai kurraka kabirug gíkoug kinbirug. Gatun bara wiya, Wiya, unni ta Yothepúmba yinal ?

23. Gatun noa barun wiya, Nura ta wiyánùn tia unni wiyellikanne, Karákal, turon bi umulla gíntoa bo ; gurra géen ba umatoara Kapernaum ka, umulla bi unti yantin ta purrai ta gíróúmba ka.

24. Gatun noa wiya, Tuloa nurun bağ wiyán, keawai †propet gurra korien gíkoug ka ta purrai ta kóti ka.

25. Wonto bağ ba nurun wiyán tuloa, kauwál-kauwál ta mabogun Ithárael kullé in purreäg ka Elía-úmba ka, yakita wirriğbakulla moroko ta wunál ta goro gatun yellenna †hek ta, tara-wará kakulla yantin ta purrai kariğ ka ;

26. Keawai Eliánug yuka ba barun kinko, wonto ba Tharepta kako Thidoni kako nukug kako mabogun tako.

27. Gatun kauwál-kauwálkan †leprokan Ithárael ka, yaki-kalai Eliéu koba †propet koba ; keawaran wakál barun kinbirug turon umatoara, wonto ba noa Naaman Thuriakál.

28. Gatun yantin bara kakulla †thunagóg ka, gurra bara unni tara, bukka kauwál kakulla,

29. Gatun bougkulléün, gatun yipa bon kokerá birug, gatun bon yutéa pita kako bulkará ko kokerá ko wittitoara ko, wareka-uwil koa bara bon walluggón barán.

30. Wonto noa ba uwolliela willi koa barun katca, waita uwa.

31. Gatun noa uwa barán Kapernaum kako, kokerá ko Galilaia kako, gatun wiyelliela barun purreág ka thabbat ka.

32. Gatun bara kota wiyellikanne tin gikoumba tin ; kulla giko-umba pulli kaiyukan.

33. Gatun kakulla wakál kúri †thunagóg ka, gikoug kin minki ka marai kakulla †diabol koba yarakai koba, gatun noa kaipulléün wokka,

34. Wiyelliela, Kámunbilla gearun ; minnug banün géen bin gintoa Iéthu Nadharetkál? uwa bi gearun tetti-umulli kolağ? gimillin banug gintoa ta ; wakál bo ta yirri-yirri-kan Eloï koba.

35. Gatun bon Iéthuko koakulla, wiyelliela, Kaiyellía bi, gatun paikulléa gikoug kinbirug. Gatun bon ba wareka willi ka †diabollo, paikulléün noa gikoug kinbirug, gatun keawai bon tetti bún-tima ba.

36. Gatun bara yantinto kota, gatun wiyelliela barabo-barabo, Minariğ unni wiyellikanne ! kulla noa wiya kaiyu-kan-to barun †diabolnuğ yarakaikan, gatun barun paikulléün warrai tako.

37. Gatun totóg gikoumba kakulla yantin toa purrai kariğ koa.

38. Gatun noa uwa †thunagóg kabirug, gatun pológkulléün Thimon kinko kokera ko. Gatun tunkan Thimonúmba nukug koba munni kakulla karinkan ; gatun bon bara wiya bounnoun kai kolağ.

39. Gatun noa garokéa bounnoun kin turruğ ka, gatun noa koakulla karin ; gatun wareka gaiya bounnoun karinto ; gatun bountoa bougkulléün tanoa-kal-bo, gatun umullielá barun kaiko.

40. Gatun punnál ba pulóg-kulliléün, yantin bara mankulla munni-munni-kan gikoug kinko ; gatun noa wupilléün barun kin mat tara yantin ta, gatun turon uma barun.

41. Gatun †diabol kauwál-kauwál paikulléün kauwál-kauwál labirug, kaibulliela, Gintoa ta Kritht ta, yinal ta Eloï-koba. Gatun noa barun koakulla wiya korien ; kulla wal bara gimilléün bon Kritht ta noa unnoa.

42. Gatun purreág ba kakulla, waita noa uwa korariğ ; gatun bara kúriko tiwa bon, gatun uwa gikoug kin, gatun mima bara bon, keawai noa waita wapa barun kinbirug.

43. Gatun noa wiya barun, Wiyánun bo ta wal bağ piriwálgél la Eloï koba taraikan ta kokera ; kulla wal tia galiko yuka.

WINTA V.

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

2. Gatun nakulla buloara murrinawai kakilliela wara ka; wonto ba bara makoroban waita uwa murrinawai tabirug, gatun bara umulliela pika mirkun.

3. Gatun noa uwa wakál la murrinawai ta Thimon koba ka, gatun wiya bon yógyóg umullia purrai tabirug. Gatun noa yellawa barán, gatun wiyelliela barun kúri murrinawai kabirug.

4. Gatun goloin noa ba wiya, wiya noa Thimónnug bon, Tuirkullia pirriko kako, gatun wura pika nurúnba mankilliko.

5. Gatun Thimónto, wiyelliela, wiya bon, Piriwál, uma géen tokoï ta yanti-katai, gatun man korien; kulla bi wiyán wupinún wal bag barán pika.

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

7. Gatun bara wokkaimulléin barúnba tarai taba murrinawai taba; wa-uwil koa barun wintamulliko. Gatun bara uwa, gatun warapál bara wupéa buloara murrinawai, pillukulliela gaiya bara.

8. Nakulla noa ba Thimónto Peterko, puntimulléin noa Iéthu kin warómbug ka, wiyelliela, Ela Piriwál! yuríg bi wolla emmoug kinbirug; kulla bag yarakairán kúri katan.

9. Kulla noa kota, gatun yantin bara gikoug katoa ba, kauwálin makorrin mankulla bara ba.

10. Gatun yantibo bara Yakobo gatun Ioanne, yinal ta Lebedaio koba, mankillai bula ba Thimon katoa. Gatun Iéthuko noa wiya bon Thimónnug, Kinta kora bi; yakita birug manún wal bi barun kúri.

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

12. Gatun yakita kakulla, kakulla noa ba tarai ta kokerá, a! wakál kúri kauwál †leprokan; nakilliela noa Iéthunug puntimulléin goarrá ko, gatun wiya bon, wiyelliela, Piriwál, wiya, bi ba kaiyukan kánún, umánún bi tia turon.

13. Gatun noa bon wupilléin máttára gikoug kin, wiyelliela, Kauwá; turon bi kauwa. Gatun tanoa-kal-bo †leprota wareka gikoug kinbirug ko.

14. Gatun noa bon wiya, wiyéakún koa noa barun kúri; wonta ba yirug uwa túgunbilliko gintoa bo †hiereu kinko, gatun gúwa kulla bi turon umatoara, yanti to Mothé ka noa ba wiya, gurrulliko kakilliko barun.

15. Wonta ba yantin kakulla totóg gikoug yantin toa purrai toa: gatun kauwálko naro uwa gurrulliko, gatun turon kakilliko barun munni-munni gikoug kinbirug ko.

16. Gatun noa uwa korug kako, gatun wiyelliela.

17. Yakita kakulla tarai ta purreag ka, wiyelliela noa ba, yellawa ba Parithaioi gatun †didathkaloi wiyellikanne koba, yantin

tabirug kokerá birug Galilaia kabirug, gatun Iudaia kabirug, gatun †Hierothalem kabirug; gatun kaiyuto Yehóa-úmba kakulla turon umulliko barun.

18. A! gatun bara kúri wakál kúri kurréa pirrikilligél la munnikan karál; gatun numa bara bon kurrilliko kokerá kolag, gatun wúnkilliko bon gikoug kinko mikan tako.

19. Gatun keawai bara napa wonnén kurrilliko murrug kolag konara tin, uwa bara wokka lag kokera búlwarra ka, gatun wupéa bon barán kulla koa willi-willi kako pirrikilligélkan léthu kin mikan ta.

20. Gatun nakulla noa ba kotellikanne barúnba, wiya noa bon, Ela kúri, yarakai giroúmba wareka giroug kinbirug.

21. Gatun bara †gárammateu gatun Parithaioi kota, wiyelliela, Gan-ke unni wiyán ba yarakai? Ganto kaiyu-kan-to warekulliko yarakai, wonto ba wakállo Eloito?

22. Wonto noa ba léthuko gurra kotatoara barúnba, niuwoa wiya wiyelliela barun, Minarig tin nura kotelliela búlbúl lako nurun kin ba ko.

23. Wonnén murrarág wiyelliko, Giroúmba ko yarakaito wareka giroug kinbirug; ga wiyelliko, Bougkullia gatun uwolliko?

24. Wonto ba gurra-uwil koa nura kaiyukan noa yinal kúri koba purrai taba yarakai warekulliko (wiya noa munni karál), Wiyán banug, bougkullia gatun mara giroúmba pirrikilligél, gatun waita unwolla giroug ka tako kokerá ko.

25. Gatun tanoa-kal-bo bougulléün noa barun kin mikan ta, gatun mánkulla unnuug gikoúmba pirrikéa noa ba, gatun waita uwa gikoug ka tako kokerá ko koti kako, pitálmullia bon Eloinuug.

26. Gatun yantin bara kotelliela, gatun bara gaiya pitálma bon Eloinuug, gatun kinta lag bara kauwál, kátan wiyelliela, Nakulla géen minarig konéin buggai.

27. Gatun yakita yukita waita uwa noa, gatun nakulla wakál †telónénuug, giakai yitirra Lebi, yellawollin wúnkilligél la; gatun noa wiya bon, Yettiwolla tia.

28. Gatun noa wúnkulla yanti bo bougkulléün, gatun noa bon yettiwa.

29. Gatun Lebiko bon noa upéa kauwál takillikanne gikoug ka ta kóti ka kokera: gatun kauwál kakulla konara telónai ko gatun tarai to yellawa barun katoa.

30. Wonto ba barúnba †gárammateu gatun Parithaioi koakillan bara barun wirrobullikan gikoúmba, wiyelliela, Minarig tin nura tatan gatun pittan barun katoa †telónai koa gatun yarakai toa?

31. Gatun noa léthuko wiya barun, wiyelliela, Bara ba moron tai kátan keawai bara wiyán karákál; wonto ba bara munni kátan.

32. Uwa bag wiya korien ko murrog taiko, wonto ba yarakai willug ko minki kakilliko.

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

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

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

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

36. Gátun wiya noa barun wakál †parabol giakai : Keawai kúri ko wupillinún buǵgaikál korokál la ; ga ba, yanti buǵgaikál yiir-buǵganún gáiya wal, gátun pontol buǵgaikál labirug keawai korokál kiloa katan.

37. Gátun keawai kúri ko wupinún buǵgaikál †wain pika ka korokál la ; kulla buǵgaikálo potopai-yánún wal pika ka, gátun kiroa-bullinún, gátun pika kánún yarakai.

38. Wonto ba buǵgaikál †wain wunún wal buǵgaikál la pika ka ; gátun buloara murrarág kátan.

39. Gátun keawai kúri koba pittánún korokál †wain keawai noa manín buǵgaikál †wain, kulla noa wiyan korokál ta murrarág.

WINTA VI.

GÁTUN yakita thabbat ka buloara, yukita thabbat ka kurri-kurri, uwa gáiya noa murrug koa yeaiǵél loa ; gátun bara wirrobullikan-to gíkoug ka to tittia wollug yeai, gátun takulla mirro-mirromá máttára barun kin.

2. Gátun taraikanto Parithaioi koba wiya barun, Minariǵ tin nura uman unnoa keawaran murrarág umulliko unti tara purreág ka thabbat ka ?

3. Gátun noa Iéthuko wiya, wiyelliela, Wiya nura, wiya nura, wiya ba unni, Dabid-to noa ba upa, niuwoabo ba kapiirri kakilla gátun bara gíkoug katoa ;

4. Uwa noa ba kokera kai Eloí koba, gátun mankulla takulla nulai nakillikanne, gátun gúkulla barun gíkoug katoa ba ko, keawaran murrarág takilliko, wonto ba barúnba ko †hiereu koba ?

5. Gátun noa barun wiya, Yinal ta kúri koba, piriwál noa kátan yantin ko thabbat ko.

6. Gátun yakita kakulla tarai ta thabbat ta, uwa gáiya noa †thunagóg ka gátun wiyelliela : gátun wakál kúri unta kakulla, máttára gíkoúmba túǵkaǵkeri tirrai kakulla.

7. Gátun bara †gárammateuko gátun Parithaioiko tumiméa bon, wiya bon noa ba turon umulla purreág ka thabbat ta ; wiyayema-uwil koa bara bon.

8. Wonto noa ba kota barúnba gurrulliela, wiya bon noa máttirakan tirraikan, Bouǵkullia, gátun garokilla willi ka. Gátun noa bouǵkulléún, gátun garokéa.

9. Wiya gáiya noa Iéthuko barun, Wiyánin wal baǵ nurun

unni ; wiya tuloa ta umulliko, murrarág ga yarakai umulliko purreág ka thabbat ta ? moron umulliko, ga warekulliko ?

10. Gatun nakilliela kari-kari yantin barun, wiya bon noa, Tullia bi mattara giroumba. Gatun upulléun gaiya noa, gatun mattara gaiya bon turon uma yanti tarai ba.

11. Gatun bara warapalkan bukkakan kakulla ; gatun murrarág wiyellan barabo-barabo, minnug banun bara bon ba Iéthunug.

12. Yakita unta purreág ka, uwa noa bulkara kola wiyelliko, yanti-katai noa tokoi ta wiyelliela bon Eloi-nug.

13. Gatun yakita purreág ta, kaai ba noa barun wirrobulikan gikoumba ; girimulléun noa barun kinbirug †dodeka niuwoa, barun wiya giakai yitirra †apothol ;

14. Thimónnug (wiya noa giakai yitirra Peternug), gatun gikoumba kurrakóg Andrea, gatun Yakobo gatun Ioanne, gatun Pilip gatun Bátolomai,

15. Mattaio gatun Thoma, gatun Yakobo Alpai-umba, gatun Thimon giakai wiya yitirra Dheloté,

16. Gatun Iudath kurrikóg ta Yakobo-umba, gatun Iudath Ithakariot, niuwoa gakoiyayé noa.

17. Gatun noa uwa baran barun katoa, gatun garawan tako garokéa noa, gatun konaró wirrobulikan gikoumba, gatun kauwal konara kúri Iudaiakál, gatun †Hierothalemkál, gatun korowátari Turokál gatun Thidonikál, uwa bara gurrulliko 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 ; kulla murrarág paibéa gikoug kinbirug, gatun noa turon uma yantin barun.

20. Gatun noa wokkalan nakulla gaikug ko gikoumba wirrobulikan, gatun wiya, Murrarág umatoara mirralko ; kulla nurun ba piriwalgél la Eloi koba.

21. Murrarág umatoara nura kapiirrikan yakita : kulla nura warapan wal kakilliko. Murrarág umatoara nura túnkillin yakita, kulla nura kintellinun wal.

22. Murrarág umatoara nura, yarakai umánun gaiya nurun kúri ko, gatun warekanun nurun, gatun yarakai wiyánun nurun, gatun warekanun yitirra nurúnba yanti yarakai ba, gikoug kinbirug yinal kúri koba kabirug.

23. Pitál nura kauwa gatun úntellia unta purreág ka ; kulla nurúnba gúkillikanne kauwal katan moroko kaba ; yanti uma bara biyugbai tako barun ka to barun †propetnug.

24. Yapal nura porólkan katan ! kulla nura mankulla ta pitál nurúnba.

25. Yapal nura warakan ! kulla nura kapiirrikanun. Yapal nura kintellan yakita ! kulla nura girellinun gatun túnkillinun.

26. Yapal nura, murrarág wiyánun ba yantinto kuriko nurun ! yantibo barúnba biyugbai ta ko barun gakoyaye †propetnug.

27. Giakai bag wiyan nurun ġurrullikan, Pitalumulla barun yarakai willuġ nurúnba ; murrarag umulla barun yarakai nurúnba uman,

28. Murrarag barun wiyella koatan nurúnba ; ġatun wiyella bon Eloinuġ wiyella barun yarakai nurúnba uman.

29. Ġatun búnnún ba wakál ġan kulló tarai to, tarai ġukillia ; ġatun niuwoa manún wurabil ġiroúmba, wiya yikora wiwi manki yikora unni doan.

30. Ġuwa barun yantin ko wiyellinún ba ġirouġ kin ; ġatun niuwoa ba mankulla tullokán ġiroúmba wiya yikora kari bon.

31. Ġatun unnoa la kotan nura la murrarag umulliko barun kúri nurun, umulla nura yantibo ta barun.

32. Kulla nura pitáلمان barun pitáلمان nurun, minariġko-ke unnoa ? kulla bara yarakai-kan-to yantibo uman.

33. Ġatun murrarag nura umánún ba barun ġali murrarag nurun uman, minariġko-ke unnoa ? kulla bara yarakai-kan-to yantibo uman.

34. Ġatun mumbinún nura ba barun kotan nura willuġbo upilliko barun, minariġko-ke unnoa ? kulla bara yarakai willuġ mumbillan barun willuġbo upilliko yantibo.

35. Wonto ba nura pitálumulla barun yarakai willuġ nurúnba ; ġatun murrarag umulla, ġatun mumbilla kotan keawai willuġbo upulliko ; ġatun ġutoara kauwál kánún nurúnba, ġatun nura wonnai kánún wokka koba ; kulla noa murrarag uman barun wiyapaiye korien ġatun barun yarakai.

36. Kauwa nura minkikan, yantibo Biyuġbai nurúnba minki kátan.

37. Kota yikora yarakai, ġatun keawai nurun kotánún yarakai : pírrialmai yikora nura, ġatun keawai nurun pírrialmanún : warekilla nura, ġatun nurúnba warekánún.

38. Ġuwa, ġatun ġunún wal nurun ; warapal, upulla barán, ġatun tolomulla kaumulliko, ġatun kiroabullin barán, ġunún wal kúri nurun ġielkaġ ka nurun kin. Kulla yantibo upitoara nura upullin, upéa kánún nurun.

39. Ġatun noa wiya barun wakál †parabol ; wiya, munminto yutinún tarai munmin ? wiya, wal bula-buloarabo warakullinún barán kirun tako ?

40. Wirrobullikan ta keawaran noa kauwál korien ġikouġ kin piriwál la ; wonto ba tuloa kátan, kánun noa yanti piriwal ba ġikouġ ba.

41. Ġatun minariġ tin bi natan moriġ ġirouġ ka ta ba ġaikouġ kaba kurrikóġ kaba, wonto ba na korien bi tulkirri ġaikouġ kaba ġirouġ kinba kóti kaba ?

42. Ga, yakoai bi wiyan bon kurrikóġ ġirouġ ba, Biggai, yakoai tia poruġbuġgabunbilla moriġ ġirouġ kinba ġaikouġ kaba, keawai bi ba nakillin tulkirri ġirouġ kaba ? Gintoa ġakoiyaye ! buruġbuġ ġala kurri-kurri tulkirri ġaikouġ kaba ġirouġ kinba kóti

kaba, gáton nanún gáiya bi murra-murrarág umulliko morig gáiku g kaba kurrikóg kaba giroug ka ta ba.

43. Kulla ba kulai murrarág ta katan, keawai yeai yarakai upin ; ga keawai kulai yarakai ta katan, yeai murrarág upin.

44. Wonto ba yantin kulai gimilliko kóti tin yeai tin ; kulla bara kúri mán korien kokug tulkirri-tulkirri tin, ga titi korien bara †botru maro tin.

45. Murrarágko noa kúriko wupillin noa murrarág wunkilligél labirug minki kabirug búlbúl labirug gikoug kinbirug ; gáton noa yarakai wupillin noa yarakai wunkilligél labirug yarakai ta birug minki kabirug búlbúl labirug gikoug kinbirug ; kulla gikoúmba ko kurraka ko wiyán kauwál labirug ko búlbúl labirug ko.

46. Gáton minarig tin nura tia wiyán, Piriwál, Piriwál, gáton uwa korien nura unnoa tara wiyán nurun bag ba.

47. Gan tia ba uwánún emmoug kin, gáton gurran wiyellita emmoumba, gáton gáloa umán, túgunbinún bag nurun gan kiloa noa :

48. Niuwoa ba wakál yanti kúri kiloa, wittia noa kokera gáton pinnia pirriko, gáton wupéa túgga tunug ka ; gáton poaikulléun ba tunta-tunta, waiumbul murrá koribibi kokeroa, gáton gécawai tolo-má pa ; kulla wal wittia tunug ka.

49. Wonto ba gurran gáton uma korien, kúri kiloa noa wittia kokera túgga korien purrai ta : waiumbul murrá koribibi gali, gáton warakulléun tanoa-kal-bo ; kauwála unnoa warakullin kokera koba.

WINTA VII.

WIYA noa ba goloin gikoúmba wiyellikanne, mikan ta yantin ta kúri ka, uwá noa Kapernaun kako.

2. Gáton tarai koba †kapátin koba umullikan munni kakilliela, mulugkilliliela tetti, pitál umatoara noa gikoúmba.

3. Gáton, gurrá noa ba Iéthunug, wiyabunbéa noa barun garokál Hebáraiói koba, wiyelliela bon uwa-uwil koa noa pirbuggulliko gikoúmba ko umullikan ko.

4. Gáton uwá bara ba Iéthu kin, wiya gáiya bon bara tanoa-kal-bo, wiyelliela, Murrarág noa uma-uwil koa noa bon yanti :

5. Kulla noa pitálman gearúnba kúri, gáton noa wittia gearun †thunagóg.

6. Uwa gáiya noa Iéthu barun katoa. Gáton kalog korien ta noa ba kakulla kokerá kola g, yuka noa barun †kapátinto kóti ta gikoug kin, wiyelliela bon, Piriwál, yanoa bi ; kulla bag keawaran murrarág korien uwa-uwil koa bi emmoug kin kokerá :

7. Yaki tin bag kota murrarág korien bag uwolliko giroug kin-ko ; wonto ba wiyella wakál wiyellikanne, gáton emmoumba umullikan pirkullinún wal.

8. Kulla bag ba kaiyukan wiyelliko, emmoug kinba bara kakillin †army-kan ; gáton bag wiya wakál, Yuri g, gáton waita gáiya noa uwa ; gáton tarai, Kaai, gáton noa uwa tanan ; gáton emmoumba umullikan, Umulla unni, gáton uma gáiya noa.

9. Iéthuko noa ba ġurrá unni tara, kotelliela noa ġikouġ, ġatun warrakulléin noa, wiya ġaiya noa barun wirroba bon ba, Wiyan baġ nurun, keawaran baġ na pa yanti ġurrullikanne kauwál, keawai yanti Ithárael la kátan.

10. Gatun bara yukatoara, willuġbo uwolliela kokerá kolaġ, nakulla bon umullikan munní biruġ pirbuġgatoara.

11. Gatun yakita purreaġ ka yukita, uwa noa kokeroa, ġiakai yitirra Nain ; ġatun kauwál uwa ġikoúmba wirrobullikan ġatun taraikan kúri ġikouġ katoa.

12. Gatun uwa noa ba papai puloġkulligél la kokerá kolaġ, ġa, tetti kulwon kurrilliela kúri warai kolaġ, wakál bo ta yinal tunkan koba bounnoun ba, ġatun maboġun bountoa, ġatun kauwál-kauwál kúri kokerá biruġ uwa bounnoun katoa.

13. Gatun nakulla bounnoun noa ba Piriwállo, ġurrirra bounnoun noa kakulla, ġatun wiya ġaiya noa bounnoun, Túġki yikora.

14. Gatun uwa ġaiya noa, numa kurrilligél ; ġatun bara kurriá bon ba ġakéa korun. Gatun noa wiya, Wuġgurra, wiyan banuġ, Bouġkullia.

15. Gatun niuwoa tetti kabiruġ yellawa, ġatun tanoa-kal-bo wiya. Gatun willuġbo bon noa ġukulla bounnoun kin ġikoúmba ka tunkan ta.

16. Gatun bara kakulla kinta yantin ; ġatun bara bon pitálman Eloinuġ, wiyelliela, Kauwál †propet ta paipéa ġearun kin, ġatun noa Eloito nakulla ġikoúmba kúri.

17. Gatun unni totóġ ġikoúmba kakulla yantin to Iudaia koa, ġatun yantin toa purrai kariġ koa.

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

19. Gatun noa Ioanneto wiya bulun wirrobullikan ġikoúmba, yuka bulun Iéthu kinko, wiyelliko, Gintoa ta uwánun ? ġa, na-téa kánun ġéen taraikan ?

20. Uwa bara ba kúri ġikouġ kinko wiya bara, Ioanneto korimullikanto ġearun yuká ġirouġ kinko, wiyelliko, Gintoa ta uwánun ? ġa, na-téa kánun taraikan ?

21. Gatun tanoa-kal-bo †hora ka pirbuġga noa kauwál-kauwál munni-munni, ġatun marai yarakaikan ; ġatun kauwál-kauwál munmin uma noa barun nakilliko.

22. Wiya ġaiya noa barun Iéthu, wiyelliela, Waita laġ nura, ġatun wiyella bon Ioannenuġ unni tara nakulla nura ba ġatun ġurra ; munmin-tabiruġ-ko natan, wiirwiir-biruġ-ko uwan, wamun-wamun-tabiruġ turon kakulla, woġkál-labiruġ ġurran, tetti-kabiruġ bouġkulléin, barun mirrál ko wiyan ta Euagelion.

23. Gatun pitál-umatoara yantinto niuwara korien kánun emmouġ kin.

24. Gatun waita ka ba bara ba puntimai Ioanne-úmba, wiya ġaiya noa barun kúri Ioannenuġ bon, Minariġ tin nura koruġ kolaġ nakilliko ? koġka toloman wibbi ko ?

25. Minariġ ko nura uwa koruġ kolaġ nakilliko? wakal upul-léun kúri poitoġ korikin to? A! bara upulléun konéin to ġatun bara murraráġ kátan takilliko, yellawa bara piriwálgél la.

26. Minariġ ko nura uwa koruġ kolaġ nakilliko? wakal †propet? Kauwa, wiyan nurun baġ kauwállan noa ba †propet kiloa.

27. Gali noa wiyatoara upa unni, A! yukan baġ puntimai em-moumba girouġ kin mikan ta, umánun wal noa yapuġ girouġ.

28. Kulla baġ wiyan nurun, Keawai †propet kauwál kátan yanti Ioanne noa ba korimullikan porkullitoara nukuġ labiruġ: niuwoa waréa ta kátan piriwálgél la Eloí koba ka, kauwál noa kátan niuwoa kiloa.

29. Gatun yantinto kúriko ġurra bon, ġatun bara †telónai, pitálma bon Eloí-nuġ, korimatoara kátan bara Ioanne kaibiruġ kari-mulli biruġ.

30. Wonto ba bara Parithaioi ġatun bara †nomikoi ġurramaiġa wiyellikanne Eloí koba barun kin, keawai korimatoara korien Ioanne kai.

31. Gatun noa Piriwálla wiya, Yakoai kiloa bara kúri untikal willuġgél? ġatun minariġ kiloa bara?

32. Bara yanti wonnai kiloa yellawollin ġukilligél la, ġatun kaipullin taraikan, ġatun wiyellin, Tirkima géen nurun, ġatun keawai nura úntelli korien; minki géen kakulla nurun, ġatun keawai nura tuġkilli korien.

33. Kulla noa Ioanne korimullikan uwa, keawai kunto ta pa ġa †wain keawai pitta pa; ġatun nura wiyan, †diabol noa ġikouġ katoa ba.

34. Yinal ta kúri koba uwa takilliko ġatun pittelliko, ġatun nura wiyan, A! mataye kúri unni, ġatun †wain pittaye, kóti ta †telónai koba ġatun yarakai willuġ koba!

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

36. Gatun wakálla Parithaioi koba ko wiya bon ta-uwil koa noa ġikouġ katoa. Gatun uwa noa kokera Parithaio koba, ġatun yellawa noa barán takilliko.

37. Gatun, a! ġapal wakal yarakaikun bountoa ġurrá bountoa ba Iéthunuġ bon yellawai takilli taba kokera Parithaio koba ka, man-kulla bountoa wúnkilligél alabathro putillikanne,

38. Gatun ġarokéa bountoa tinna ka bulka ka ġikoung kin, tuġkillin, ġatun bountoa puntia bounnoun ka to ġurrun to tinna ġikoúmba, ġatun pirripa bounnoun ka to kittuġ ko wolluġ koba ko bounnoun ka to, ġatun búġbúġka bon tinna ġikoúmba, ġatun putia bon putilligél lo.

39. Yakita nakulla noa ba unni ġali Parithaio, wiya bon ba, wiyelléun ġaiya noa niuwoabo minki ka, wiyelliela, Unni kúri †propet ba noa ġurra pa noa wonta-kan-to ka ġapallo numa bon; kulla bountoa yaraikan.

40. Gatun Iéthuko noa wiyayelléün, wiyelliela bon, Thimón, wiyawil koa banug. Gatun noa wiya, Piriwál, wiyellia.

41. Tarai ta kakulla gúkillikan wakál buloara mumbitoara gíko-úmba ; wakálo noa mumbilléün †pentakothioi †denari, gátun tarai ta †pentékonta mumbilléün.

42. Gatun keawai bula gúpaiye pa ba yarug ka bon, wareká gáiya noa bulun ba. Wonta kin bulun kinbirug pitáلمانún kauwál bon!

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

44. Gatun noa warrakulléün gápál ko, gátun wiya Thimónnug Natan bi unni gápál? uwa bag kokerá ko giroug ka ta ko, keawai bi tia gupa bato tinna ko ; wonto bountoa ba puntia tia tinna bounnoun ka to gurrun to, gátun watia bounnoun ka to wollug kabirug ko kittug ko.

45. Keawai bi tia búgbúg ka pa : wonto ba unni gápál, búg-búg-kullia tia tinna yakita birug uwa bag ba.

46. Keawai bi puti pa emmoúmba wollug kipai to, wonto ba unni gápál putia emmoúmba tinna kipai to.

47. Giakai tin banug wiyán, Yarakai umatoara bounnoun ba kauwál ta warekatoara bounnoun ba ; kulla bounnoun pitáلمانa kauwál : kulla barúnba warekatoara waréa, pitáلمانa bara waréa.

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

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

50. Gatun noa bounnoun wiya, Gurrulli ta birug gíróúmba moron bi kátan ; yurug bi pitáلمان kakilliko.

WINTA VIII.

GATUN yakita yukita uwa noa yantin toa purrai toa kokerá, wiyelliela gátun túgunbilliela totóg pitáلمانkanne †bathileia koba Eloi koba : gátun bara †dodeka ta gíkoug katoa ba.

2. Gatun bara nukug taraikan, turon umatoara marai yarakai tabirug gátun munni kabirug, Mari yitirra giakai Magdalakálin, bounnoun kinbirug paipéa †diabol †hepta ta,

3. Gatun Ioanna porikunbai Kutha-úmba, Herod-úmba unullikan, gátun Thuhanna, gátun taraikan kauwál, gála bara gúkulla bon untakál tullockan ba birug barun kai.

4. Gatun uwittillin bara ba kúri kauwál-kauwál, gátun uwa gíkoug kinko, yantin tabirug kokerá birug, wiya noa unni †parabol :

5. Upillikan noa uwa yeai ko upulliko gíkoúmba ko ; gátun upullia noa ba, winta porkulléün kaiyinkon ta yapug ka ; gátun waita-wa barán, gátun tibbinto takulla moroko tinto.

6. Gatun winta porkulléün tunug ka ; gátun poaikulléün ba wokka lag tetti gáiya kakulla, koito ba bato korien ta.

7. Gatun winta porkulléün tulkirri-tulkirrá ; gátun poaikulléün tulkirri-tulkirri matti, gátun murrugkama.

8. Gatun tarai ta porkulléün purrai murrarág purrai ta, gatun poaikulléün wokka lag, gatun yeai kurria t̄hekaton ta. Gatun noa ba wiya unni tara, kaaipulléün gaiya noa, Niuwoa ba gurréug kan katan gurrulliko gurrunbunbilla bon.

9. Gatun wirrobuli-kan-to gikoumba ko wiya bon, wiyelliela, Minarig ke unni t̄parabol ?

10. Gatun noa wiya, Gutan gurrulliko nurun pirriral t̄bathileia koba Eloi-umba ; wonto barun tarai ta t̄parabol la ; natan bara keawai bara na pa, gatun gurran bara keawai bara gimilli pa.

11. Giakai ta unni t̄parabol : Yeai ta wiyellikanne ta Eloi koba.

12. Bara kaiyinkon taba yapug kaba gurrullikan bara ; uwa gaiya noa t̄diabol, gatun mankulla wiyellikanne barun ba minki kabirug búlbúl labirug, gurréa-kún koa bara gatun moron koa bara katéa-kún.

13. Bara tunug kaba gurra bara ba wiyellikanne pitalkan to ; gatun unni tara wirra korien katan, kota bara waréa ba, gatun yakita numullikanne ta waraka gaiya bara.

14. Gatun unnoa tara porkulléün tulkirri-tulkirra, bara ba gurra, waita uwa gaiya, gatun murrugkama umullikannéto gatun porollo gatun pirunto moron koba, gatun yeai kurri korien murrarág kakilliko.

15. Wonto ba unnoa murrarág kaba purrai taba, bara ba gurra wiyellikanne, tulocakan gatun murrarágkan búlbúlkán, tuman bara, gatun yeai kurrin murroi to.

16. Keawai kúriko wirrogbanún kaibug, wutinún gaiya tenti ko, ga wutinún bara ka pinkilligélla ; wonto ba wupinún kaibug-gél la, na-uwil koa bara uwollita ba ko kaibug.

17. Kulla yantin ta getti birug gurranún wal kakilliko ; gatun yantin ta yuropatoara birug gurranún wal kakilliko, gatun paipinún wal.

18. Yakoai nura gurrulla ; kulla gikoug kinba gunún wal gikoug kin ; gatun keawai noa ka korien, mantillinún wal bon gikoug kinbirug unnoa ta paipitoara gikoug kinba.

19. Gatun tunkan gikoug kinko gatun bara kóti ta gikoumba uwa, gatun keawai bara wa pa gikoug kinko konarrin, kulla kauwál waitawollan.

20. Wintako bon wiya giakai, Garokillin bara warrai taba gikoumba tunkan gatun kóti ta, na-uwil koa bara giroug.

21. Gatun noa wiyayelléün barun, wiyelliela, Unni tara tia katan emmoúmba tunkan gatun kóti ta, gurrullikan wiyellikanne Eloi koba gatun umullikan.

22. Gatun yakita tarai ta purreag ka, uwa noa murrinawai ta ko gikoug katoa wirrobulikan toa gikoumba ; gatun noa barun wiya, Waita géen waiga-uwil kaiyin kolog wara kolog. Gatun bara tolka mureug kolog.

23. Wonto ba bara uwolliela, pirrikéa noa kógóg ; gatun wibbi kauwál kakulla wara ka ; gatun bara warapal, gatun kinta kakilliela.

24. Gatun bara uwa ãikouã kin, bouãbuããã ãaiya bon, wiyelielia, Piriwãl, piriwãl, tetti kolaãã ãéen! Bouãkulléün ãaiya noa, ãatun wiya noa wibbi, ãatun tulkun wombul koba; ãatun korun kakulla, ãatun yuraãã ãaiya kakulla.

25. Gatun noa wiya barun, Wonnug-ke nurun kotellita? Gatun bara kinta kakulla, kotellielia, wiyalan taraikan-taraikan, Wontakan unni kûri! kulla noa wiyã wibbi ãatun bato, ãatun ãurra ãaiya bon.

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

27. Gatun noa ba yankulléün purrai tako, nuãgurrawa bon wakãllo kûriko kokera biruãã ko, †diabolkan noa katalla yuraki, ãatun keawai noa upillipa kirrikin to, keawai noa kãtan kokera, nikki ka noa kakulla.

28. Nakulla noa ba Iéthunug, kaaibulléün ãaiya noa, ãatun puntimulléün ãikouã kin mikan ta, ãatun wokka wiyelléün wiyelielia, Minnug banün ke bi tia, Iéthu, Yinal ta Eloï koba wokka kaba koba? Yanoa bi tia piralmai yikora.

29. (Kulla noa wiya marai yarakaikan paikulliko kûri kabiruãã. Kulla bon mankulla murrin-murrin; ãatun wirria bon tibon ko; ãatun noa tiirbuããã tibon, ãatun yuaipéa bon †diabollo korug kolaãã).

30. Gatun Iéthuko noa wiya bon, wiyelielia, Wonnén bi yitirra? Gatun noa wiya, †Léjun baãã; kulla kauwãl-kauwãl †diabol uwa murrariãã ãikouãã kinko minki kako.

31. Gatun bara bon wiya, Yanoa, wiya yikora ãearun bi pirriko kolaãã kakilliko.

32. Gatun kakulla untakãl wirrul takillielia bulkãra ba ko; ãatun bara wiya bon pulóãkulliko barun minki kako †porãk kako. Gatun noa wamunbéa barun.

33. Uwa ãaiya bara waita †diabol minki tabiruãã kûri kabiruãã, ãatun pulóãkulléün †porãk ka koiro ka; ãatun wirrul murra barãn karakai pirriko koba wara kako, kurrin to ãaiya bara.

34. Nakulla bara ba tamunbéa unnoa tara umatoara, murra ãaiya bara, ãatun waita uwa kokerãã kolaãã, ãatun ãorugãã kolaãã; wiya ãaiya ãaloa.

35. Uwa ãaiya bara nakilliko umatoara ko; ãatun uwa Iéthu kin, ãatun nakulla bara bon unnoa kûri, paipitoara biruãã bara waita uwa, yellawollielia Iéthu ka ta tinna ka, kirrikinan ãatun tuloa ãurrullikan; ãatun kinta bara kakulla.

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

37. Gatun yantinto konaró purrai tako Gadarén tako wiya ãaiya bon waita uwolliko barun kinbiruãã; kulla bara kintakan kauwãl kakulla. Gatun noa uwa murrinawai tako, ãatun wulugbo kakulla.

38. Gatun unnoa kûri kabirug †diabol bara waita uwa, wiya bon ka-uwil koa noa ġikoug katoa : wonto noa Iéthuko yuka bon waita, wiyelliela,

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

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

41. Gatun yakita uwa wakál kûri tanan, ġiakai yitirra Yaeiro, wiyellikan noa †thunagóg kako ; ġatun noa puntimulléun Iéthu kin tinna ka, ġatun wiya uwolliko ġikoug kinko kokera ko ;

42. Kulla bon wakál yinálkun kakulla, †dodeka wunál ta bounnoun ba, ġatun bountoa pirrikilliela tetti kakilliela. Gatun uwa ġaiya noa, kûriko bon murrugkama.

43. Gatun wakál nukug, kumarakan †dodeka wunál ta bounnoun ba, ġukilléun bountoa kirun tullokan bounnoúnba karakál ko, keawai bara bounnoun turon uma pa,

44. Uwa bountoa bulka kako, ġatun numa pita ġikoúmba kirikin : ġatun tanoa-kal-bo kumara ġaiya kakulla korun.

45. Gatun noa Iéthuko wiya ġaiya, Ganto tia numa ? Yantinto wiya keawai, wiya ġaiya noa Peterko ġatun bara ġikoug katoa, Piriwál, konaro bin murrugkama ġatun waita wa, ġatun bi wiyen, Ganto tia numa ?

46. Gatun noa Iéthuko wiya, Wakállo ta tia numa : kulla baġ gurran waita ka ba kaiyu emmoug kinbirug.

47. Gatun bountoa ba nukugko nakulla yuropa korien bountoa, uwa bountoa pulul-pulul, ġatun puntimulléun ġikoug kin mikan ta, wiya bon bountoa mikan ta yantin ta kûri ka, minariġ tin bountoa numa bon, ġatun tanoa-kal-bo bountoa kakulla turon.

48. Gatun noa bounnoun wiya, Yinálkun, kauwa bi pitál ; ġurrullito ġiroúmba-ko turon bin uma ; yuriġ waita pitál kakilliko.

49. Gatun wiyelliela noa ba, tanan uwa wakállo wiyellikan ta birug kokera birug, wiyelliela bon, Giroúmba yinálkun tetti kakulla ; yanoa, Piriwál pirriralmaí yikora bon.

50. Wonto noa ba Iéthuko gurra, wiyayelléun noa bon wiyelliela, Kinta kora bi ; ġurrulla wal bi, ġatun turon ġaiya wal bountoa kánun.

51. Gatun noa ba uwa kokera ko ba murrariġ, keawai noa tarai kan wommumbi pa ġikoug kin, wonto ba Peternuġ ġatun Yakobonuġ, ġatun Ioannenuġ, ġatun biyugbai ġatun tunkan murrakín koba.

52. Gatun yantin tuġkilléun ġatun minki kakulla bounnoun kai : wonto noa ba wiya, Tuġki yikora ; keawaran bountoa tetti korien, wonto ba ġarabo kakillin.

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

54. Gatun noa kirun barun yipa warai tako, gatun noa mankulla bounnoun muttárrin, gatun wiya, Murrakín, bougkullia.

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

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

WINTA IX.

WIYA ǵaiya noa barun †dodeka ta ǵikoúmba kaumulliko, gatun ǵukulla barun kaiyu kakilliko gatun wiyellikan kakilliko yantin ko †diabol ko, gatun turon umulliko yantin munnikan ko.

2. Gatun noa barun yuka wiyelliko †bathileia Eloí koba, gatun turon umulliko munní ko.

3. Gatun noa wiya barun, Manki yikora waita kolaǵ, keawai tupa-tupa manún, keawai yinuǵ, keawai kunto, keawai †money, keawai buloara manún kirrikin taraiko-taraiko.

4. Gatun uwánún nura ba tarai ta kokera, tanoa kauwa, gatun waita uwolla untoa biruǵ.

5. Gatun bara keawai nurun wommunbi korien, waita nura ba uwánún untoa biruǵ kokera biruǵ, tirri-tirrillia yullo kabiruǵ moriǵ tinna kabiruǵ nurun kinbiruǵ, túǵa kakilliko barun kinko.

6. Gatun waita bara uwa, gatun uwa kokeroa willi koa, wiyelliela Euagelion, gatun turon umulliela yantin ta purrai ta.

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

8. Gatun winta ka, paipéa noa Elía ; gatun tarai-kan-to, wakál ǵaǵka-kál †propet tabiruǵ bougkalléün.

9. Gatun noa Herod wiya, Kolbúntia baǵ bon Iaonnenuǵ wol-luǵ ; ǵan-ke unni ǵurran baǵ unni tara ? gatun noa na-uwil koa bon.

10. Gatun bara †apothollo willuǵbo bara ba kakulla, wiya ǵaiya bon yantin unni tara uma bara ba. Gatun noa barun yutéa, gatun kara uwa mirrulla ko, kokera ko yitirra Betáthaida kako.

11. Gatun bara kúri ǵurra bara ba, wirropa bara bon ; ǵarokéa noa wiyelliko barun †bathileia Eloí koba, gatun uma barun turon kakilliko munnikan.

12. Gatun purreǵ kakilliela yaréakál, uwa ǵaiya bara †dodeka ta, gatun wiya bon, Yukulla barun konara waita laǵ, uwa-uwil koa bara yantin toa purrai kariǵ koa, yellawolliko, gatun takilliko ; kulla ǵéen kátan unti mirrul la.

13. Wonto noa ba barun wiya, Guwa barun ǵaloa ko takilliko. Gatun bara wiya, Keawai ǵearúnba kulla unni †pente kunto gatun buloara makoro ; wiya ǵéen wirrilla barun ǵali ko takilliko vantin ko kúri ko.

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

15. Gatun uma gáiya bara yanti, gátun yellawabunbéa barun yantin barán.

16. Mankulla gáiya noa unnoa tara kunto †pente gátun makoro buloara; gátun nakilliela wokka lag moroko koba, murroi wiyelliela unni tara, gátun yirbuúga, gátun gúkulla barun wirrobullikan ko wunkilliko barun kin mikan ta konara.

17. Gatun takulla bara, gátun warakan gáiya bara kuttawan yantin; gátun mankulla bara wanan †dodeka ka wimbi ka wuntawai birug barun kai.

18. Gatun yakita wiyelliela noa ba niuwoa-bo púnbai, gikoúmba wirrobullikan gikoug katoa; gátun noa wiya barun, wiyelliela, Gannug wiyán kúri ko gan bag ba.

19. Wiyayelléün bara, wiyelliela, Ioanne ta bi korimullikan; wonto ba taraito wiyán Elía ta ba; gátun taraito wiyán wakál gagka-kál †propet-koba, bougkullikan kateá-kún.

20. Wiya noa barun, Ganto tia nura wiyán gan bag ba? Peterko noa wiyayelléün, wiyelliela, Kritht ta bi Eloí-úmba.

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

22. Wiyelliela, Yinal ta kúri koba yarakai kauwál wal bon umánún, gátun warekánún wal bon bara gagkakal gátun bara †hiereukan piriwal, gátun bara †gárammateukan, gátun búnnún wal tetti, gátun bouggánún gáiya bon tarai ta purreag goro ka.

23. Gatun wiya noa barun yantin, Wanún tia ba taraikan kúri uwánún, gurrullia noa niuwoa-bo, gátun mara-uwil koa noa taligkabillikanne gikoúmba yantin ta purreag ka, gátun wirrobulla tia.

24. Ganto ba mirománún moron gikoúmba, warekánún wal noa? kulla noa warekánún moron gikoúmba emmoug kin, galoa noa moron umánún.

25. Wonnuúg-ke murrarag kúri ko, mankilliko purrai kariúg ko, gátun noa tetti wal gáiya kánún niuwoa-bo, ga warekánún wal?

26. Gan tia ba koyun kánún emmoug kai, gátun wiyellikanne emmoúmba, Yinal kúri koba koyun gikoug kai, uwánún noa ba killibinbinkan kóti gikoug kinba, gátun Biyugbai koba, gátun agelo yirri-yirri-kan koba barúnba.

27. Kulla bag wiyán nurun tuloa, unni winta garokéün ba, keawai bara tetti kánún, kabo na-uwil koa bara †bathileia-nug Eloí koba.

28. Gatun yakita kakulla purreag ka †ét ta yurika-ta unni tara wiyellikanne, yutéa noa barun Peternúg, gátun Ioannenuúg, gátun Yakobonug, gátun uwa wokka lag bulkára kolag wiyelliko.

29. Gatun noa ba wiyelliela, takin bon tarai warrakulléün, gátun gikoúmba kirrikin purrul kakulla, gátun killibinbin kakulla.

30. Gatun wiyelliela bon kúriko Mothéko gatun Eliáko :

31. Paipéa bula killibinbin, gatun wiya bula gikoúmba tetii tin ka-uwil koa †Hierothalem ko.

32. Wonto ba Peter noa gatun bara gikoug katoa porrólkan bara birikéa kógóg ; gatun bara kakulla tirag, 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 gearun unti ko kakilliko ; gatun umabunbilla goro kokera ; wakál bin, gatun wakál Mothénug, gatun wakál Eliánug, gurra korien minarié noa wiya.

34. Wiyelliela noa ba, yareil kakulla, gatun wutéa barun ; gatun bara kinta kakulla, waita bara ba wolliela murrarié yareil la.

35. Gatun pullí kakulla yareil labirug, wiyelliela, Unni ta emmoúmba kóti yinal pitálmullikan ; gurrulla bon.

36. Gatun pullí ba kakulla korun, Iéthu noa kakilliela púnbai. Keawai bara unni tara wiya pa untatoara, natoara purreag ka taraikan ta.

37. Gatun yakita kakulla purreag ka tarai ta unta, uwa bara ba barán bulkára birug, kauwálo kúriko nuggurra wa bon.

38. A! gatun wakál kúri konara koba kaaibulléun, wiyelliela, Piriwál, kai bi, na-uwillia yinal emmoúmba ; kulla noa emmoúmba wakál wonnai.

39. A! gatun maraito bon mankulla, gatun gaiya noa kaaibuléun wokka ; gatun yiirbugga bon, gatun kurragtoanbugga ; gatun búntoara noa, waita gaiya gikoug kinbirug uwa.

40. Gatun bag wiya barun wirrobullikan giroúmba warekulliko bon ; keawai bara kaiyu korien.

41. Gatun noa Iéthuko wiya, wiyelliela, A! gurra korien gatun pirriral unni willug-gél ! Yakounta-lag bag kánun nurun kin, gatun wal bag kámunbinún nurun ? Mara bon tanan giroúmba yinal unti ko.

42. Gatun uwolliela noa ba tanan †diabollo bon puntima barán gatun yiiryir uma. Gatun noa Iéthuko koakulla bon marai yarakai ka, gatun bon wonnai turon uma, gatun gutéakan gaiya bon biyugbai 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. Kámunbilla unni tara wiyellikanne murrarié gurréug kako nurun kin ; kulla noa Yinal kúri koba wupinún wal bon mattára kúri ka.

45. Keawai bara gurra pa unni wiyellikanne, gatun yuropa gali barun kinbirug, keawai bara gimilli korien ; gatun bara kinta kakulla wiyelliko bon gali tin wiyellikanne tin.

46. Yakita gaiya bara wiyellan barabo-barabo, gan-ke kánun kauwál piriwál barun kinbirug.

47. Gatun Iéthuko noa gimilléún kotatoara búlbúl labirug̃ barun kinbirug̃ mankulla noa wonnai, gatun yellawabunbéa bon gikoug̃ kin tarug̃ ka,

48. Gatun noa barun wiya, Ganto ba unni wonnai pitálmanún kinba, pitál manún gáiya tia; gatun ganto ba tia pitálmanún, pitálmanún bon gala yuka tia ba; gatun niuwoa katan waréa nurun kinba yantin taba, yantibo ta wal noa kauwál kánún.

49. Gatun noa Ioanneto wiya, wiyelliela, Piriwál, nakulla géen wakállo paibug̃gullielia barun †diabol giroug̃ katoa birug̃ yitirra birug̃; wiya géen bon yanoa, koito ba keawai noa wa pa gearun katoa.

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

51. Gatun yakita kakulla purreág̃ manún bon ba wokka kolag̃, pirral noa kakillielia waita †Hierothalem kolag̃,

52. Gatun noa yuka barun puntimai gikoúmba ganka; gatun bara uwa kokerá kolag̃ Thamaría kako, umulliko gikoug̃.

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

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

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

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

57. Gatun yakita kakulla, uwolliela bara ba yuríg̃ yapug̃ koa, taraito bon wiya, Piriwál, wirrobug̃binún banug̃, wontaríg̃ bi ba uwánún.

58. Gatun noa Iéthuko bon wiya, Murrog̃-kai-ko kumiri barúnba, gatun tibbin moroko ka koba kunta barúnba, wonto ba yinal kúri koba keawaran bon gikoúmba birrikilli-gél wallug̃ ko gikoúmba ko.

59. Gatun noa tarai wiya, Wirrobulla tia. Wonta noa ba wiya, Piriwál, wamunbilla tia ganka bapa-uwil koa bag̃ emmoúmba bi-yug̃bai.

60. Wiya bon noa Iéthuko, Bapabunbilla barun tetti-tetti barúnba; gíntoa yuríg̃ bi wolla wiyelliko piriwál koba Eloí koba.

61. Gatun taraito wiya, Piriwál, wirrobanún banug̃; wamunbilla tia ganka wiyellikoa barun bag̃ unni emmoug̃ kinba kokera ba.

62. Gatun noa Iéthuko bon wiya, Keawai tarai-kan-to upillinún máttára purrai-gél lo, gatun willug̃-wuminún, keawaran noa murrarág̃ korien kakilliko piriwál ko Eloí koba ko.

WINTA X.

YAKITA gáiya kakulla unni tara, Piriwálo noa gearimulléün †the benty taraikan ta, gátun yuka barun buloara-buloara gíkoug kin mikan ta, yantin tako kokera ko uwánun noa ba niuwoa-bo.

2. Gátun noa barun wiya, Kauwál-lan unni nulai kátan, keawai bo katillikan kúri kauwálkál ; gali tin wiyella nura bon, Piriwál nulai-gél koba yuka-uwil koa noa barun katillikan nulai ko katiliko gíkoug kaiko.

3. Waita nura yuríg wolla : A ! yukan nurun bag waita kolağ yanti kiloa waréa ta éipu barun kin murrög ka ta.

4. Kurri yikora yanoa munnigél, gátun yinuğ, keawai tug-ganuğ ; gátun yanoa wiya yikora yapuğ koa taraikan kúri.

5. Gátun uwánun nura ba kokera ko taraikan tako, wiyella kurri giakai, Pitál kauwa unni kokera ba.

6. Gátun ba yinal koba pitál koba kánun unta, nurúnba pitál kánun gáiya unta ; keawai ba nurun kin katéa kánun willuğbo.

7. Gátun yellawanún nura unta kokera, takilliko gátun pittelliko, gunún bara ba nurun ; kulla noa umulli-kan-to man ba gu-toara gikoúmba. Uwai yikora kokera kolağ kokera kolağ.

8. Gátun uwánun nura ba yantin ta kokeroa, gátun bara nurun pitálmanún, ta-uwa untoa tara wunún ba mikan ta nurun kin.

9. Gátun turon barun umulla unta tara ; gátun wiyella barun, Piriwál koba Eloí koba papai uwa nurun kinba.

10. Uwanún nura ba tarai ta kokeroa, gátun bara keawai pitálma korien nurun, uwéa ka nura warai tako yapuğ kako, gátun wiyella,

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

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

13. Yapallun bi Koradhin ! yapallun bi Betáthaida ! kulla uma-toara ba kauwál-kauwál kaiyu biruğ ka pa Turo ka gátun Thidoni ka uma girouğ kin, minki bara ka pa yuraki, yellawa pa bara pirral la kirrikin ta gátun bonoğ ka.

14. Murrarág buloara kánun Turo gátun Thidoni unta purreag wiyellaikanne ta keawaran bi.

15. Gátun gintoa, Kapernaum, wunkulla wokka lağ moroko ka, yuaipinún wal barán pirri kako.

16. Niuwoa gurran nurun ba, gurran ta noa tia ; gátun niuwoa waitiman nurun ba, waitiman noa tia ; gátun niuwoa tia waitiman, waitiman noa bon yuka noa tia ba.

17. Gátun bara †thebenty ta willuğbo kakulla pitálkan, wiyeliela, A Piriwál ! gurrullikan bara †diabollo gearun girouğ katoa yitirraa.

18. Gatun noa barun wiya, Nakulla bon bag Thatannug puntimulléun barán moroko tin yanti málma kiloa.

19. A! gútan bag nurun kaiyu waitawolliko maiya ko gátan wuarai ko, gátan yantin ko kaiyu bukkakan ko; gátan keawai wal nurun yarakai umulliko.

20. Pitál-mai yikora nura-nura, gali tin gurullikan tin bara marai nurun ba; unti birug pitálma nura, kulla yitirra nurúnba upatoara moroko ka ba.

21. Yakita ta noa pitál-lan kakulla marai ta, gátan wiyelliela, Kauwa tia yanti, Biyug, Piriwál ta moroko koba gátan purrai koba, kulla bi ba unnoa tara yuropa gali unti birug guraki ta birug, gátan bi túgkaiya unnoa tara barun bobog ko; kauwa yanti, Biyug, koito ba murrarag ta giroug kin katan mikan ta.

22. Yantin ta tia wupéa emmoug kinko Biyugbaito; gátan keawai kuriko bon yinal gimilli pa, wonto ba Biyugbaito; gátan Biyugbai yinallo gimilléun, gátan niuwoa yinallo túgunbinun bon Biyugbai.

23. Gatun noa willarig kakulla gikoug kai koba wirrobullikan koba, gátan wiyelliela kara, Kauwa yanti murrarag ta natan gáikug ko unni tara natan nura ba:

24. Kulla bag nurun wiyán, kauwálo †propetto gátan piriwálo na pa unni tara natan nura ba, gátan bara keawai na korien; gátan gurra pa unni tara gurran nura ba, gátan keawai gurra korien.

25. A! tarai wakál †nomiko garokéa wokka lag, gátan wiya bon, wiyelliela, Piriwál, minnug banun bag moron kakilliko yantikatai?

26. Wiya bon noa, Minarig upa wiyellikanne? yakoai bi wiyán?

27. Gatun noa wiyayelléun, wiyelliela, Pitál kakilliko bi Piriwál ko Eloí ko giroúmba ko yantin to búlbúl lo giroúmba ko, gátan yantin to marai to giroúmba ko, gátan yantin to kaiyu ko giroúmba ko, gátan yantin to kotellitó giroúmba ko; gátan kóti ta giroúmba yanti gintoa bo ba.

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

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

30. Gatun noa Iéthuko wiya, Taraikan waita uwa barán †Hierothalem kabirug Jeriko kako, gátan nuggurrawa mankiye, mantilléun bon kirrikin, gátan búnkulla, gátan bara waita uwa wareka gaiya bon búntoara.

31. Yakita gáti uwa wakál †hiereu barán yapug koa; gátan nakulla bon noa ba, uwa noa tarug koa kaiyin ta koa.

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

33. Wonto ba wakál kúri Thamariakál uwoiela ba, uwa yaparig kakilliela noa ba; gátan nakulla bon noa ba, minki bon noa kakulla gikoug kai,

34. Gatun uwa gikouğ kai koba, gatun gira bon búntoara gikoúmba, kiroabulliela kipai gatun †wain, gatun yellawabunbéa bon gikouğ ka ta kóti ka buttikağ, gatun yutéa bon takilligél lako, gatun miroma bon.

35. Gatun tarai ta purreağ ka wakál la waita noa ba uwa, man-kulla gaiya noa buloara †denari, gatun gükulla kokeratín ko, gatun bon wiya, Golomulla bon ; kirun bi ba upinún, uwéa kánún bağ ba willuğbo, gütéa kánún gaiya banuğ.

36. Wonnuğ-ke kóti ta gikoúmba nuğgurrawa mankiye unti biruğ goro kabiruğ kúri kabiruğ, kotella bi ?

37. Gatun noa wiya, Niuwoa goloma bon. Wiya noa bon Iéthu ko, Yuriğ, yanti kiloa umulla bi.

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

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

40. Wonto ba Marátha kámullan buntoa marai-marai umullita, gatun uwa bountoa gikouğ kin, gatun wiya, Piriwál, kora bi natan tia wareka tia wúğgunbai emmoúmba umulliko wakállo ? wiyella bounnoun umulli koa bountoa tia.

41. Gatun noa Iéthuko wiyelléún, gatun wiya bounnoun, Ela ! Marátha, Marátha, gintoa kámullan marai-marai minnambo-minnambo ka ;

42. Wonto ba wakál murrarag katan : gatun Mariko bountoa geremulléún unnoa murraragbo, keawai wal mantillinún bounnoun kinbiruğ.

WINTA XI.

GATUN yakita kakulla, wiyelliela noa ba tarai ta purrai ta, kaiul-léún noa ba wiyelli ta, wakállo bon wiya gikouğ-ka-to wirrobulli-kanto, Piriwál, wiyella gearun bi wiyelliko, yanti kiloa Ioanne-to noa wiya barun gikoúmba wirrobullikan.

2. Gatun noa wiya barun, wiyánún nura ba, giakai nura wiyánún nura, Biyuğbai gearúmba wokka ka ba moroko ka ba katan, Kámunbilla yitirra giroúmba yirri-yirri kakilliko. Paipibunbilla Piriwál koba giroúmba. Gurrabunbilla wiyellikanne giroúmba, yanti moroko ka ba, yanti ta purrai ta ba.

3. Guwoa gearun purreağ ka takilliko.

4. Gatun warekilla gearúnba yarakai umatoara, kulla géen yanti ta wareka yanti ta wiyapaiyéún gearúnba. Gatun yuti yikora gearun yarakai umullikan kolağ ; miromulla gearun yarakai tabiruğ.

5. Gatun noa barun wiya, Gan nurun kinbiruğ kóti gikoúmba, gatun uwánún gikouğ kin tokoi ta, gatun bon wiyánún, Ela ! kóti, mumbilla tia wokkai to goro ko ;

6. Kulla noa emmoúmba kóti uwa kalog tin emmoug kinko, gá-tun keawai bag wún korien gikoug kin mikan ta takilliko ?

7. Niuwoa murrug ka ba ko wiyánun, Wai tia wiyellan ; kulla unni kurraka wirriḡbakulla, kulla wonnai tara emmoúmba em-moug katoa ba birrikilligél laba ; keawaran bag bouḡkulli korien ḡkilliko ḡiroug.

8. Wiyánun nurun bag, Keawai noa bouḡkulli korien ḡulliko bon, kulla noa ba ḡikoúmba kóti ; kulla wal noa bon pirriral-mulli tin bouḡkullinún ḡaiya noa ḡulliko bon wiyellinún noa ba.

9. Gatun nurun bag wiyánun, Wiyella, gatun ḡunún ḡaiya nurun ; gatun tiwolla, gatun karawollinún ḡaiya nura ; wirrillia, gatun umá-nún ḡaiya nurun.

10. Yantin ba wiyellinún, manún wal ; gatun noa tiwollinún, karawollinún ḡaiya noa ; gatun gikoug wirrillinún noa ba, umá-nún ḡaiya wal.

11. Yinallo ba wiyánun nulai yantin ta nurun kin, biyugbai ta ba, wiya, noa ḡunún tunug ? ḡa makoro, wiya, noa maiya ḡunún makoró ?

12. Ga ba wiyellan noa ba yarro, wiya, noa bon ḡupaiyinún wu-araí ?

13. Nura ba yarakaikan kátan, ḡkilliko ḡutoara murrarag wonnai ko nurúnba ko ; kauwa yanti ḡunún noa Biyugbaito mo-roko ka ba ko Marai murrarag barun wiya bon ba ?

14. Gatun noa ba paibuggullielá wakál †diabol, gatun noa ḡogo. Gatun yakita ḡaiya kakulla, waita ba uwa †diabol, wiya ḡaiya noa ḡogo kabirug ko ; gatun bara kúri kotellielá.

15. Wonto ba tarai-kan-to wiya, Paibugga noa barun †diabol Béeldhebul kátan birug, piriwálloa birug †diabol koba ko.

16. Gatun tarai-kan-to wiyellielá, wiya bon túga moroko tin.

17. Wonto noa ba ḡimilléún barúnba kotellikanne, wiya barun, Ya tin piriwál koba ḡaruggara umulla barabo tetti bara kanún ; gatun kokera koba barabo warakullia bara.

18. Thatan noa ba ḡaruggara kánún niuwoa-bo, yakoai ḡiko-úmba piriwál koba kánún ? kulla nura wiyánun paibugga bag ba barun †diabol Béeldhebul katoa birug.

19. Gatun gátoa ba paibugganún barun †diabol Béeldhebul birug, gan katoa birug nurúnba-ko yinal-lo paibugga ?

20. Gátoa paibugganún máttarroa birug Eloi koba ko barun †diabol, kauwa tuloa uwa ḡaiya piriwál koba Eloi koba nurun kin ba.

21. Golománún noa ba tarai kúri mokál porrol gikoug kin ko-kerá, ḡikoúmba tullockan murroi kátan.

22. Wonto ba tanan uwánún tarai mokál porrolkan kauwál kan gikoug kin, gatun kéakéa-ma noa bon, mantillinún ḡaiya wal bon kirun mokál ḡikoúmba pirriral-matoara ; gatun ḡutillinún noa mokál ḡikoúmba.

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

24. Paikullinun ba marai yarakai kúri kabirug, uwan noa yurig purroi toa tarawaroa, nakilliko korilliko ; gatun noa keawai na korien, wian noa, Willugbanun wal bag willugbo kokera ko emmoug ka ta ko, unta birug uwa bag ba.

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

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

27. Gatun yakita kakulla, wiyelliela noa ba, kaaibulléin tarai nukug gali koba konara koba, gatun wiya bon bountoa, Murrarag kauwa yanti pika kurrea bon ba, gatun paiyil pitta bi ba.

28. Wonto noa bo wiya, Kauwa yanti, murrarag kauwal katan bara gurrullikan wiyellikanne Eloí koba, gatun mirromulli-ko.

29. Gatun yakita kakulla, wittillan bara ba kúri, wiya noa kurri-kurri, Unni ta yarakai katan willuggel ; nakillin bara tuga ; keawai wal barun gunun, unni bo ta wal tuga Iona-umba †propet koba.

30. Yanti kiloa Iona tuga kakulla noa barun kúri Ninebi ka, yanti bo ta wal kanun noa yinal kúri koba barun gali ko willuggel ko.

31. Bougkullinun wal piriwal kirin pakai birug purreag ka wiyelligel la kúri koa untikal loa willuggel loa, gatun pirralmanun barun ; kulla bountoa uwa kalog kabirug purrai tabirug wiran tabirug gurrulli bon guraki ko Tholomon ko ; A! kauwal katan Tholomon kiloa unnibo.

32. Bougkullinun wal bara kúri Ninebikal purreag ka wiyelligel la kúri koa untikal loa willuggel loa, gatun pirral-manun barun ; kulla bara minki kakulla wiyelli ta Iona-umba ka ; A! kauwal katan Iona kiloa unnibo.

33. Keawai kuriko tarai-kan-to wirroug bugganun kaibug wunun gaiya gati ta, keawai bara ka wimbi ka, wonto ba kaibuggel la, bara ba uwanun na-uwil koa bara kaibug.

34. Kaibug ta murrin koba gaikug ; wonto ba giroumba gaikug tuloa katan, yantin bin katan murrin kaibugkan ; wonto bin ba gaikug yarakai, kanun murrin bin warapa tokoi to.

35. Yakoai bi, mirka unnoanug kaibug giroug kinba tokoi ta ba katan.

36. Kulla ba yantin ta giroumba murrin ta ba warapan kaibug ko, keawai taraikan tokoi, kanun yantinbo ta wal warapan kaibug ko, yanti kaibug koba wupin gatun binkirreun.

37. Gatun wiyelliela noa ba, taraito Parithaioko wiya bon ta-uwil koa noa gikoug katoa ; gatun noa uwa murrarig gatun yel-lawa takilliko.

38. Gatun noa ba Parithaioko nakulla, umulli korien noa bato ka kurri-kurri takilli kolag, kotelliela noa.

39. Gatun bon noa Piriwállo wiya, Yakita nura Parithaioiko umullia mirkun karai-gon tunti gátun pikirri ; wonto ba nurún-ba murrin warapan williró gátun yarakai to.

40. Woǵkál nura! yan ta noa uma unnoa yanti unnoa ba warrai ta ba, yantibo uma noa murrug ka ba?

41. Guwa nura untoakál nurun kinbirug, gátun yantin nurun ba tuloa ka kátan.

42. Yapal nura Parithaioi! kulla nura gúkillan wintakál †men-tha tabirug, gátun †ruta tabirug, gátun yaki tara, gátun gúrmaigan tuloa gátun pitálmullikanne Eloi koba : unni tara nura uma pa, gátun keawai taraikan wareka pa uma korien.

43. Yapal nura Parithaioi! kulla nura pitáلمان yellawollikanne wokka kaba †thunagóg kaba, gátun umullikanne gúkilligél lako.

44. Yapal nura †garammateu gátun Parithaioi, gákoiyaye! kulla nura yanti tulmun kiloa paipi korien, gátun bara kúri uwan wokka lag tulmun toa, keawaran bara na korien.

45. Wiyayelléun gáiya wakálla †nomiko-ko wiyelliela bon, Piriwál, giakai bi wiyán, pirralman bi gearun.

46. Gatun noa wiya, Yapal nura †nomikoi yantinbo! kulla nura wuntan kúri ka porrol ta lo kauwál porrol kurrilliko, gátun keawai nura unnoa porrol numa korien nurun ka to máttárró.

47. Yapal nura! kulla nura ba wittiman tulmun barúnba †propet koba, gátun biyugbaito nurúnba-ko bunkulla barun tetti kulwon.

48. Kauwa tuloa ta pirralman nura umatoara biyugbai koba nurúnba ; kulla bara yuna bo ta barun búnkulla tetti, gátun nura wittillin tulmun barúnba.

49. Yaki tin wiya gurakita Eloi koba ko, Yukánún wal bag barun †propet gátun †apothol barun kin, gátun winta barun kinbirug búnnún wal bara gátun yarakai umánún ;

50. Wiya-uwil koa gorog yantin koba †propet koba kiroabatoara yaki tabirug kurri-kurri tabirug purrai tabirug, unni barun willuggél ;

51. Gorog kabirug Abelúmba kabirug, gorog kako Dhakaríá-úmba kako búntoara willi ka †bómo ta gátun †hieron ; kauwa tuloa to wiyán nurun bag, wiya-uwil koa unni barun willuggél.

52. Yapal nura †nomikoi! kulla nura mankulla wirrigbakilligél gurakita koba ; keawai nura wa pa, gátun nura miya barun uwa bara ba.

53. Gatun wiya noa ba unni tara barun, pirralma bon bara garammateuto gátun Parithaioiko, wiya-uwil koa noa minnambo wiyelliko ;

54. Mittillin bara bon, gátun nakillin gurrulliko gikoug kin ba ko kurraka ba ko, wiyayeun koa bara bon.

WINTA XII.

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

2. Yantin ba wutéa ta túgunbinún gáiya wal ; gátun yantin yuropa ta namunbinún gáiya wal.

3. Yaki tin, wiyellan nura tokoi ta gurrabunbinún wal kaibuğ ka ; gátun unni ta wiya nura ba gurruéug ka waiyakan ta, wiyellinún wal wokka ka kokera.

4. Gátun bağ nurun wiyan kóti ta emmoúmba, Kinta kora nura barun kin búnkillikan tin murrin tin, gátun yukita tantoa bo ta wal bara kaiyukanto banún.

5. Túgunbinún wal bağ nurun gan-kai nura kinta wal kánún : Kinta bon kauwa gikouğ kai, yukita noa ba búnkulla kaiyukan noa warekulliko koiyuğ kako pirriko kako ; kauwa wiyan bağ nurun, Kinta bon kauwa gikouğ kai.

6. Wiya, †pente tibbin waréa ta gupaiye ko buloara †assari, gátun keawai wakál unti biruğ woggunti korien gikouğ kin Eloí kin ?

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

8. Unni ta nurun bağ wiyan, Yantinto emmouğ wiyánún mikan ta kùri ka, gikouğ wiyánún noa Yinal kùri koba mikan ta ağelo ka Eloí koba ko.

9. Wonto ba niuwoa ganbullinún tia emmouğ mikan ta kùri ka, ganbullinún wal bon mikan ta ağelo ka Eloí koba ka.

10. Gátun gánto ba yarakai wiyánún gikouğ Yinal kùri koba, kámunbinún wal bon ; wonto bon ba yarakai wiyellikan Maraikan yirri-yirri-kan, keawai bon kámunbinún.

11. Gátun manún nurun bara †thunagóg kako gátun wiyellikan tako, gátun kaiyukan tako, kóta yikora nura wonnuğ nura ba wiyayellinún, ga minnuğ nura wiyánún.

12. Kulla nurun Marai-kan-to yirri-yirri-kan-to wiyánún wal yakita bo gáiya minnuğ wal nura wiyánún.

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

14. Gátun noa bon wiya, Kùri, gánto tia uma wiyellikan, ga gúkillikan girouğ kin ?

15. Gátun noa barun wiya, Yakoai gátun murroi kauwa williri koba ; kulla moron kùri koba ka korien ta kauwál-kauwál la tul lokan ka gikouğ ka ta.

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

17. Gátun noa kotelléún niuwoabo, wiyelliela, Minnuğ banún bağ, kulla wal unni tuntan uwa, wiya wal bağ wonta wura-uwil unni tara emmoúmba ?

18. Gatun noa wiya, Unni bağ umánùn ; umánùn wal bağ barán wunkilligél emmoúmba, gátun wittia kánùn kauwál ; gátun unta bağ wunùn yantin emmoúmba nulai gátun tullockan.

19. Gatun bağ wiyanùn emmoúmba marai, A marai! kauwál tullockan giroúmba wúnkulla kauwál lako wunál lako ; yellawolla murroi bi, tauwa, pittella, gátun pitál kauwa.

20. Wonto ba Eloito bon wiya, Wogkál-lan bi ! unti tokoi ta giroúmba marai mantillinùn wal girouğ kinbiruğ ; gánto gáiya unnoa tara tullockan manùn tuiğko bi ba uma ?

21. Yanti niuwoa ba wupéakan tullockan gikoúmba ko, gátun keawai porrol korien Eloí kai koba.

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

23. Moron ta kauwál kátan murraräg takillikanne keawaran, gátun murrin ta kauwál kátan murraräg kirrikin keawaran.

24. Kotella wákun barun ; koito bara ba keawai wupa korien, gátun keawai kol bunti korien ; keawai barúnba tuiğko wupilligál, keawai barúnba kokera ; gátun noa Eloito girátiman barun ; kauwál-kauwál nura kátan murraräg tibbin bara keawaran.

25. Gatun gan nurun kinbiruğ kotellita kánùn, uméa kánùn moron gikoúmba waréa ka kakilliko †kubit kako ?

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

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

28. Upánùn noa ba Eloito woiyo yanti, yakita purreäg ka unta ba purrai ta kátan, gátun kumba warekakin murrug ka wollo ka ; wiya, nurun noa upánùn, A ! nura gurrullikan waréakan ?

29. Gatun na-ki yikora nura minariğ nurúnba takilliko gátun pittelliko, ga kota yikora nura minki ko.

30. Koito ba bara yantinto purrai ta ba ko natan yantin unni tara ; gátun nurúnba-to Biyuğbai-to gurran unni tara gukillikanne nurun ba murraräg kakilliko.

31. Wonto ba nura nauwa piriwál koba Eloí koba, gátun yantin unni rara gunun nurun kin.

32. Kinta kora, wirrul waréa ; kulla pitálman bon Biyuğbai nurúnba gukilliko piriwál-gél ta nurun kin.

33. Gukilléa nurúnba, gátun guwa gukillikanne : umulla nura yinuğ nurúnba, keawai koa korokál katéa-kún, porrólkan ta moroko ka ba kakilliko ka korien kakilliko, keawai ba unta ko uwa korien mankiye, gátun keawai ba yarakai puntaye.

34. Wonnun ta nurúnba tullockan, untabo kánùn nurúnba búl-búl yantibo.

35. Girullia nura winnal nurúnba, gátun nurúnba kaibuğ winaburbilla ;

36. Gátun nurabo yanti kiloa kúri ba mittillin barúnba ko Piriwál ko, willug-banún noa ba mankilligél labirug ; uwánún noa ba ba tanan gátun wirillinún, umánún gáiya 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 bag tuloa nurun, girullinún noa kótibo, gátun yellawabumbéa barun takilli kolağ, gátun uwánún noa gukilliko barun.

38. Gátun tanan uwánún noa ba, yakita buloara nakillikan ta, yakita goro ka nakillikan ta, gátun nanún barun yantibo nakilli ta, pitálmatoara bara unnoa tara mankillikan.

39. Gátun gurrulla unni, wiya noa ba kokera-tín-to gurra pa, yakounta ba uwa pa mankiye na pa noa, keawai gáiya kokera gikoúmba potobunti pa.

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

41. Wiya gáiya noa bon Peterko, Piriwál, wiyan bi unni †parabol gearunbo, ga gearun yantin ?

42. Gátun noa Piriwállo wiya, Gan-ke noa mankillikan murrarag gátun guraki, piriwállo noa umánún bon wiyellikan kakilliko kokera ko gikoug ka ta ko, gu-uwil koa noa takilliko yakita gukilligél la ?

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

44. Wiyan bag tuloa, umánún bon noa wiyellikan kakilliko yantin tako.

45. Wonto noa ba wiyánún gala mankillikan-to, búlbúl la, Em-moúmba piriwál minkin uwa korien ; gátun gáiya noa búkilli kolağ barun kúri mankillikan gátun gapal, gátun takilli kolağ, gátun pittelli kolağ, gátun kuttawai kolağ ;

46. Piriwál gala koba mankillikan koba uwánún wal noa pureag ka na korien ta, gátun yakita gáiya kota korien ta bon, gátun búnnún bon buloarikan, gátun gunún bon winta gikoug kai barun kin gurra korien ta.

47. Gátun unnoa mankillikan gurran noa kotelli ta piriwál koba gikoúmba, gátun keawai uma korien, keawai noa uma pa yanti kotelli ta gikoúmba, búnnún wal gáiya bon kauwál-kauwál.

48. Wonto noa ba niuwoa gurra korien, gátun yarakai umatoara yaki tin bún ba bon, búnnún wal waréa. Kulla bon gupa kauwál, wiyapaiyanún wal kauwál gikoug kinbirug ; gátun kúriko gukulla kauwál, wiyellia kánún bara gáiya kauwál-kauwál gikoug kinbirug.

49. Uwan ta bag unni yukulliko koiyug ko purrai ta ko ; minug-bullinún bag kauwa ba tanoa-kal-bo wirrog-kulléa ?

50. Kulla tia korimullikanne emmoug kinba korimulliko; gatun yakoi bag katan goloin koa ka-uwil kakilliko!

51. Kotan nura, uwa bag ba pitál gukilliko purrai ta ko? wiyán bag ba, keawai; wonto ba gurruḡgurra kakilliko;

52. Kulla wal unti birug kánún kakilliko †pente kokera wakál la, gurruḡgurra birug, goro bulun kinbirug, gatun buloara goro kabirug.

53. Biyugbai gurruḡgurra kánún yinal labirug, gatun yinal biyugbai tabirug; gatun tunkan yinálkun tabirug, gatun yinálkun tunkan tabirug, túnkaikun bounnoun ba kurrinanbai tabirug, gatun kurrinanbai bounnoun ba túnkaikun tabirug.

54. Gatun noa barun kúri wiya, Nanún nura ba yareil wokka lag punnál ba pulóḡkulligél lin, wiyánún gaiya nura koiwon tanaan ba; gatun kauwa yanti.

55. Gatun kareawug ba kánún, wiyellinún gaiya nura, karol kánún; gatun yanti gaiya kánún.

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

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

58. Uwánún bi ba gikoug katoa bukkakan toa gikoug kinko wiyellikan tako, yapug koa nuiyellia bi bon, wamunbi-uwil koa biloa murroi kakilliko gikoug kinbirug; yutéa-kún koa biloa wiyellikan kauwál lako, gatun wiyellikanto kauwállo wamunbinún biloa yarakan tako, gatun yarakanto wupinún biloa †jail kako.

59. Wiyán banug, keawai bi waita uwa korien unta birug, gukillinun bi ba †lepton ta kirun waréa ta.

WINTA XIII.

KAKULLA bara unta yakita taraikan, wiya bon barun Galilaiakál, gorog barúnba tarogkama Pilato-to †thuhia barun barúnba.

2. Gatun noa Iéthuko wiyayelléún, wiyellicia noa barun, Wiya, nura kotellin unnoa tara Galilaiakál yarakai bara kakulla kauwál barun kinbirug Galilaiakál labirug, kulla barun ba mankulla unnoa tara?

3. Wiyán nurun bag, Keawai; kulla nura keawai minki katan, yantin gaiya nura tetti-tetti kánún.

4. Ga barun †etín ta wunkulléún kokera barán, gatun tetti-tetti barun wirria, wiya, nura kotellin barun yarakai bara ba kakulla kauwál barun kúri kabirug kakillin †Hierothalem ka?

5. Wiyán nurun bag, Keawai; kulla nura keawai minki katan, yantin gaiya nura tetti-tetti kánún.

6. Wiya noa unni yanti †parabol: Taraikan ta kúriko wupéa yirriwilbin purrai ta gikoug ka ta; gatun noa uwa yeai ko nakilliko, gatun noa keawai gaiya na pa.

7. Wiya gaiya noa bon upullikan, Ela! goro ka wunál la unti, uwa bag nakilliko yeai ko unti birug ko yirriwiltabin tako, gatun

keawai gáiya bağ na pa ; kólbúntilla unnoa barán ; minarig tin unnoa kátan purrai ta ?

8. Gatun noa wiyayelléün, wiyelliela bon, Piriwal, kámunbilla unnoa unti wunál la, pinni-uwil koa bağ untoakál ko, gátun konuğ koa bağ wupi-uwil ;

9. Gatun yeai ba kánún, murrarag gáiya kánún ; gátun ka korien ba ; gátun yukita gáiya kólbúntinún wal bi unni barán.

10. Gatun noa wiyelliela wakál la †thunagog ka purreag ka thabbat ka.

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

12. Gatun nakulla noa ba Iéthuko bounnoun, kaai ba bounnoun noa, gátun wiyelliela bounnoun, Nukuğ, gíntoa buruğ-kuléün woinu kabiruğ girouğ kinbiruğ.

13. Gatun noa upilléün máttara bounnoun kin ; gátun tanoa-kal-bo bounnoun tuloa uma, gátun bountoa pitálma bon Eloi-nuğ.

14. Gatun piriwálo †thunagog kako wiyayelléün bukka-kan-to, kulla noa Iéthuko turon uma purreag ka thabbat ka, gátun wiya barun kúri, †Hek ta purreag ka umilliko kúri ko ; unti tara purreag ka tanan uwolla turon umulliko, gátun keawai thabbat ta purreag ka.

15. Piriwálo noa bon wiyayelleün gátun wiyelliela, Gíntoa gakoiyaye ! wiya, yantinto nura buruğbuğgan gikoúmba †boo gátun †athino, purreag ka thabbat ka, unta biruğ kokera biruğ, yemmama-uwil kokoin kolağ pittelliko ?

16. Gatun keawai wal unni gapal, yinálkun ta Abaramúmba, giratoara bounnoun Thatanto noa unni tara †étín ta wunál la, buruğbuğgulliko yanti biruğ, unti thabbat ta purreag ka ?

17. Gatun wiya noa ba unni tara, koiyun bara gáiya kátan yantin bukkamaiye gikouğ kai ; gátun yantin kúri pitál kakulla yantin tin umatoarin kauwollin gikouğ biruğ.

18. Wiya gáiya noa, Minarig kiloa Piriwál koba Eloi koba ? gátun yakoai kiloa pağgunbinún ?

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

20. Gatun noa wiyéa-kún, Yakoai kiloa bağ túgunbinún piriwál koba Eloi koba ?

21. Yanti †lebben kiloa, mankulla gapallo gátun yuropa goro ka gúkilligél la nulai ta, kakulla wal yantibo †lebben kiloa.

22. Gatun noa uwa kokeroa gátun kauwál loa kokeroa, wiyatin, gátun uwollin †Hierothalem kolağ.

23. Wiya gáiya bon wakálo, Piriwál, wiya, warai moron kakilliko ? Gatun noa wiya barun,

24. Nuwolla pulóǵkulli kolag tuloa tin yapug tin : kulla bag nurun wiyau kauwal-kauwallo nuwanun murrarig pulóǵkulli kolag gatun keawai wal kaiyu korien.

25. Bouǵkullinun noa ba kokeratin wokka lag, gatun wirrig-bakula pulóǵkulligel, gatun nura garokea warai ta, gatun wirril-leun toto pulóǵkulligel, wiyellin, Piriwal, Piriwal, umulla gearun ; gatun noa wiyayellinun gatun wiyunun, Keawaran bag nurun gimilli korien wonta birug wal nura :

26. Wiyunun gaiya wal nura, Takeun geen gatun pittakeun giroug kin mikan ta, gatun gintoa wiyakeun gearun kin yapug ka.

27. Wonto wal noa ba wiyunun, Wiyau bag nurun, keawaran bag nurun gimilli korien, wonta birug wal nura ; yurig tia uwolla emmoug kinbirug, yantin nura yarakai umullikan.

28. Unta ta wal tagkillinun gatun tirra-gatpuntullinun, nanun gaiya nura ba barun, Abaramnug, gatun Ithaknug, gatun Yacobnug, gatun yantin †propetnug, kakillin bara ba piriwal koba ka Eloi koba, gatun nurun-bo yuaipca warai tako.

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

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

31. Unta purreag ka winta uwa Parithaioi kabirug wiyellin bon, Yurig ba waita wolla unta birug, kulla noa Herodto biloa bunnun tetti.

32. Gatun noa barun wiya, Yurig nura wolla, wiya-uwil koa bon unnoa talopék, A ! paibuggan bag barun †diabol, gatun turon bag uman buggai gatun kumba, gatun kumba-ken-ta wal goloin tia kanun.

33. Yantin tin uwanun wal bag buggai gatun kumba, gatun kumba-ken-ta ; kulla wal keawaran wal wakal †propet ka korien tetti †Hierothalem kabirug.

34. Yapallun †Hierothalem, Hierothalem ! bunkiye tetti wirriye barun †propet, gatun pintia barun tunug ko yupitoara giroug kinko ; murrin-murrin bag kauma pa bag barun wannai tara giro-umba, yanti kiloa tibbinto ba kauma-uwil yirrig ka bara ka boun-noun ba warca tara, gatun keawaran nura kauma korien.

35. A ! nurunba kokera kakillin mirral kakilliko : gatun bag wiyau tuloa nurun, Keawai nura tia nanun, yakita ko kanun ba wiyunun wal nura ba, Pitalkamunbilla bon uwan noa ba yitiroa Piriwal koba koa.

WINTA XIV.

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

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

3. Gatun Iéthu ko noa wiyayelléün, wiya barun †nomikoinuğ ğatun Parithaioinuğ, wiyelliela, Wiya, murràràğ turon umulliko purreàğ ka thabbat ka?

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

5. Gatun wiyayelléün noa barun, wiyelliela, Ganto nurun kin-biruğ-ko puntimanún buttikağ ba †athino ba ğa †boo ba nurúnba kirai ta, ğatun keawai ğaiya bon manún wokka lağ purreàğ ka thabbat ka ?

6. Gatun keawai bara bon wiyayelli pa unni tara.

7. Gatun noa wiya wakál †parabol barun ğala ko wiyatora ko, nakulla noa ba ğiriméa bara murràràğ waiyakan; wiyelliela barun,

8. Wiyanún bin ba taraito kúriko uwa-uwil koa bi mankilli kolağ nukuğ kolağ, yellawa yikora wokka waiyakanto, mirka ta tarai kiri piriwál wiyatoara ta ;

9. Gatun noa niuwoa wiya biloa ğatun ğikouğ tanan uwolliko ğatun wiyelliko bin, Guwa bon ğali ko ; ğatun ğintoa koiyun bi ba kánún waita uwanún waiyakan kolağ bará ka bo.

10. Wonto ba bin wiyanún ba, yuriğ bi yellawolli ta ka bará kako waiyakan kako ; ğatun uwanún noa ba wiya biloa ba wiyánún biloa, Kóti, yuriğ wokka lağ uwolla : yakita ğaiya pitálmánún bin mikan ta barun kin tanún ba kunto ğirouğ katoa.

11. Gan umullinún niuwoa bo wokka kako, umánún wal bon bará kako ; ğatun niuwoa umullinún niuwoa ba bará kako, umullinún wal wokka kako.

12. Wiya ğaiya noa ğala wiya bon noa ba, Gunún bi ba takilliko búlwara ka ğa yaréa ka, wiya yikora bi ğiroúmba kóti, ğa kótita, ğa porrolkan; wiyéa kánún bin ba bara, ğatun ğupaiyéa kánún bin yarúğ ka.

13. Wonto bi ba umánún takilliko, wiyella barun mirrál-mirrálkan, ğatun munni-munnikan, ğatun wiir-wiirkan, ğatun munminkan :

14. Gatun bin pitálmánún ; kulla bara keawai ğupaiye korien yarúğ ka ; kulla bin ğupaiyéa kánún yarúğ ka, yakita ba moron kánún murràràğ-tai tetti-tetti kabiruğ.

15. Gatun wakál barun kinbiruğ yellawa ğikouğ kin takilliela, ğurra noa ba unni tara, wiya bon noa, Pitálmatoara noa tanún wal kunto piriwál lako Eloi koba ka.

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

17. Gatun yaréa ka yuka noa bon ğikoúmba mankillikan, wiyelliko barun wiyatoara ko, Tanan ; kulla yantin unnuğ tara wupéa yakita.

18. Gatun bara yantin wiyellan wakál-wakál ğakoiyellan. Kurri-kurrito wakállo wiya ğikouğ, Gukilléün bağ winta purrai, ğatun waita wal bağ uwanún nakilliko ğalako ; wiyán biloa wamunbilliko tia.

19. Gatun taraito wiya, Gukilléun bağ †pente tumba †boo butti-kağ, gatun bağ waita uwan numulliko barun ; wiyan biloa wamunbilliko tia.

20. Gatun taraito wiya, Mankulla bağ nukuğ emmoúmba, yaki tin keawai bağ uwa korien.

21. Uwa gaiya noa unni mankillikan, gatun wiya bon piriwál gikoúmba unni tara. Wiya bon gaiya noa kokeratínto bukka-kanto gikoúmba mankillikan, Yuriğ wolla kurrakai yapuğ koa kokeroa, gatun yutilla barun tanan untiko mirrál-mirrál-kai, gatun munni-munni-kai, gatun wiir-wiir-kai, gatun munmin-kai.

22. Gatun noa mankillikanto wiya, Piriwál, upatoara ta yanti bi ba wiya, gatun kauwál-kauwála ko ka untiko.

23. Gatun noa bon piriwálo wiya mankillikan, Yuriğ uwolla yapuğ koa gatun koruğ koa, gatun pirriralmulla barun tanan uwolliko, emmoúmba koa kokera warapa-uwil.

24. Kulla bağ wiyan nurun, Keawai wal bara untoakálo wiya-toara nutunún emmoúmba kunto.

25. Gatun kúri kauwál-kauwál uwa gikouğ katoa : gatun noa willariğ-warkulléun, gatun wiya gaiya barun,

26. Uwanún tia ba taraikan kúri emmouğ kin, gatun wareka korien gikoúmba biyugbai gatun tunkan, gatun nukuğ, gatun wonnai tara, gatun kóti tara, gatun wuggunbai, kauwa, gikoúmba kata moron, keawai noa kánún emmoúmba wirrobullikan.

27. Ganto-bo ba kurri korien gikoúmba taliğ-kabillikanne, gatun uwolla emmouğ katoa, keawai noa kánún emmoúmba wirrobullikan.

28. Ganto nurun kinbiruğ ko kotellin wittimulliko kokera, wiya, noa yellawanún kurri-kurri, gatun tuiğko umulliko, mirka keawai goloín witti korien ?

29. Mirroma, yukita wupéa noa ba tuğga, gatun keawai noa kaiyu korien goloín wittilliko, yantinto ba nanún béelmanún gaiya bon,

30. Wiyellinún, Gali kúriko nutéa wittimulliko, gatun kaiyu korien noa goloín wittimulliko.

31. Ga, gan piriwál uwanún noa ba wuruwai kolağ tarai ko piriwál ko, yellawa noa kurri-kurri, gatun kotelliela, wiya, noa ba kaiyukan uwa-uwil koa †dekem-millia to nuğgurrawa-uwil koa bon taimin to ke †bith.dekem-millia to ?

32. Ga ba, kalog ka ba noa piriwál taraita, yuka noa wakál puntimai wiyelliko pitál koa kakillai.

33. Yanti kiloa, yantinto nurun kinbiruğ-ko wareka korien noa yantin gikoúmba, keawai noa kánún emmoúmba wirrobullikan.

34. Pulli ta unni murraràğ ; wonto ba pulli ka korien, yakoi kánún upilliko !

35. Keawai murraràğ korien ta purrai ko, ga ba konuğgél ko ; wareka gaiya kúriko. Niuwoabo gurréuğkan gurrulliko, gurrabilla bon.

WINTA XV.

PAPAI gáiya bara uwa gíkoug kin yantin †telónai gátun yarakai-willug gurrulliko bon.

2. Gátun koiya bara Parithaioiko gátun †garammateuko, wiyelliela, Unni kúri murrarág korien, noa uman barun yarakai-willug gátun tatan noa barun katoa.

3. Gátun noa wiya barun unni †parabol, wiyelliela,

4. Gan kúri nurun kinbirug, †hekaton ta †éipu gikoúmba, wakál noa ba yuréa umánun barun kinbirug, wiya, noa wunún barun †nainty-nain ta korug ka, gátun waita noa uwanún na-uwil koa noa yuréa-matoara, kara-uwilli koa noa ?

5. Gátun karawolléun noa ba, wúnkilléun gáiya noa ba mirrug ka gíkoug kin, pitálo ba.

6. Gátun uwa noa ba gura kako, wiya noa barun kótita gátun taraikan, wiyellin barun, Pitállia kauwa emmoug katoa ; kulla bag karawolléun †éipu ta emmoúmba unni, yuréa ba kakulla.

7. Wiyan bag nurun, yanti kiloa pitál kánun kauwálan moroko ka ba minki noa ba wakál yarakaikan, keawai barun kai murrarág-tai tin †nainty-nain ta tin, minki korien.

8. Ga wonnug-ke nukug púndol †arguro †ten ta bounnoun kinba, yuréa bountoa ba umánun wakál púndol, wiya, bountoa wirrog-banún kaupug, gátun wirrillinún wirrillikanneto kirra-kirra-uwilli koa bountoa ?

9. Gátun karawolléun bountoa ba, wiya gáiya bountoa ba kótita gátun taraikan tuigko, wiyellin, Pitállia kauwa emmoug katoa ; kulla bag karawolléun yuréa bag ba uma.

10. Yanti kiloa, wiyan bag nurun, unnug ta pitál kátan mikan ta agelo ka Eloí koba wakál lin ba yarakai-willug minki kánun.

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

12. Gátun mittiko bulun kinbirug-ko wiya bon biyugbai gikoúmba, Biyug, guwa tia winta tullokan ka-uwil koa emmoúmba. Gátun túnbilliela noa bulun tullokan.

13. Gátun keawai kauwál-kauwál korien ta purreag ka yukita, kau-ma noa mittiko yinallo, gátun waita noa uwa kalog koba, gátun unta noa wari-wareka tullokan gikoúmba pittelligél la.

14. Gátun wari-wareka noa ba kirun, kauwál kakulla unta kunto korien ; gátun tañoa-kal-bo kakulla gáiya noa kapirrikan.

15. Gátun uwa gáiya noa umulliko kúri kako unta ko purrai ta ko ; gátun noa bon yuka gíkoug ka tako purrai tako girati-mulliko buttikağ ko †porak ko.

16. Pitál gáiya noa kakulla takilliko, ta-uwil ba buttikağko : gátun keawai kúriko bon gupa.

17. Gátun noa kakilliela ba niuwoabo, wiyelliela gáiya noa, Kauwál-kauwála umullikan biyugbai koba emmoúmba koba kun-

to kauwál barúnba takilliko gátun gúkilliko, gátun gátoa kapirró wirribanbillin !

18. Bougkullinún wal bag, waita biyugbai tako, gátun wiyánún wal bon, Biyug, yarakai bag uma mikan ta moroko ka, gátun giroug kin,

19. Gátun keawai bag murrarag korien wiya-uwil koa tia giroúmba yinal yitirra : umulla tia wakál yanti umullikan giroúmba.

20. Gátun noa bougkulléún, uwa gaiya noa biyugbai tako. Wonto noa ba kalog ka kauwál kakulla, nakulla noa bon biyugbaito gikoúmba-ko, minki gaiya noa kakulla, murrá gaiya noa, puntimulléún gaiya noa gikoug kin wuroka, gátun búmbúmbéa-kan gaiya bon.

21. Gátun noa bon yinallo wiyá, Biyug, yarakai bag umulléún mikan ta moroko ka gátun giroug kin, keawai bag murrarag korien wiya-uwil koa tia giroúmba yinal yitirra.

22. Wonto noa ba biyugbaito wiya barun mankillikan giroúmba, Mara unnoa-unnuug upilligél, gátun upilla bon konéin kako, gátun upilla frig gikoug kin mattara, gátun upilla bon tugganog yulo ka gikoug kin :

23. Gátun mara tanan untiko buttikağ fitalo giratimatoara kipai, gátun turulla ; tamunbilla gearun, gátun pitál koa géen kauwál :

24. Koito ba unni emmoúmba yinal tetti kakulla, yakita gaiya noa moron katan : garawatilléún noa, gátun yakita bummilléún gaiya bon. Gátun pitál bara kakilli kolağ.

25. Unta ta garro gikoúmba kakilliela upulligél la purrai ta ; gátun uwolliela noa ba papai kokera koba, gurra noa tekki gátun untelli ta.

26. Gátun noa kaaipa wakál mankillikan, gátun wiya minnugban gali tara minariğ tin.

27. Gátun wiya bon noa, Unni ta uwan giroúmba biggai ; gátun giroúmba-ko biyugbaito tura giratimatoara buttikağ fitalo kipai ta, kulla wal pitál noa gikoug kai moron tin katan.

28. Gátun noa niuwara kakulla, keawai noa murrug kolağ uwa pa ; yaki tin noa biyugbai gikoúmba uwa gátun pirralma bon.

29. Gátun noa bon wiyayelliela gikoúmba biyugbai, Ela ! kauwál-kauwála wunalla umala bag giroug ; keawai bag giroúmba wiyellikanne uma korien ; gátun keawai bi tia gupa waréa buttikağ fkid, pitál koa tia ka-uwil bara emmoúmba kótita :

30. Wonto ba tanoa-bo giroúmba yinal uwa gali, wari-wareka giroúmba tullockan yarakai-willug koa ko gapal loa, tura gaiya bi gikoug buttikağ fitalo giratimatoara.

31. Gátun noa wiya bon, Yinal, yellawan bi emmoug kin yantikatai, gátun yantin unni tara emmoúmba giroug kin kánún.

32. Murrarag ta kakulla takilliko gátun pittelliko ; koito ba unni giroúmba umbeara-kog tetti kakulla, gátun moron katéakan ; gátun garawatilléún, gátun bummilléún bon yakita.

WINTA XVI.

GATUN noa wiya barun ġikoúmba wirrobullikan, Untoa ta tarai ta wakál kúri tullokan porrólkan, mankillan piriwál ġikoúmba ; ġatun wiyayéma bon ġikouğ wareka noa ġikoúmba tullokan.

2. Gatun noa wiya bon, wiyelliela, Yakoa bağ ġurra ġirouğ kinba ? wiyella bi tia minariğ bi ba umulliela ; keawai bi kara kánún umullikan.

3. Wiyelléún ġaiya noa mankillikan niuwoabo, Minnuğ banún bağ ? kulla wal lia piriwálo emmoúmba ko mantilléún keawai bağ mankillikan kánún ; keawai bağ pinninún ; koiyun bağ poi yelliko.

4. Gali wal bağ umulliko, yipánún tia ba emmoúmba mankil ligél labirug, wamunbi-uwil koa tia bara kóti ko kokera ko.

5. Yanti ba wiya noa barun wiyatoara piriwál koba ġikoúmba, ġatun noa wiya wakál kurri-kurri ka, Minnan ba wiyapaiyéún emmoúmba piriwál koba ?

6. Gatun noa wiyá, †Hekaton ta wimbi ka karauwa. Gatun noa wiya bon, Mara bi unni, yellawa kurrakai, upulla †pentékonta koa ka-uwil.

7. Wiya ġaiya noa tarai, Minnan bi wiyapaiyéún piriwál koba ? Gatun noa wiyá, †Hekaton ta wimbi †wiet. Gatun bon noa wiyá, Mara bi unni, upulla †éty koa ka-uwil.

8. Gatun noa piriwálo murrarag bon wiya unnoa mankillikan yarakai ka, kulla noa uma ġurakito ; kulla bara wonnai tara unti ko purrai tako barúnba willuğgél koba ġuraki bara, keawai bara wonnai kaibuğ koba.

9. Gatun ġatoa nurun wiyán, Umulla nura bo kótita kakilliko tullo-yarakai tabirug ; tetti nura ba kánún, wamunbilla ġaiya nurun kokera yuraki ba kátan yanti-katai.

10. Niuwoa miroman ġali waréa ta, yanti miroman noa kauwál ġali ta ; ġatun 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 ġunún tullo tuloa ta miromulliko ?

12. Gatun keawai nura ba miroma pa tarai koba, ġanto wal ġunún nurúnba kóti tako ?

13. Keawai wal mankillikanto umánún buloara-bulun piriwál bula ; kulla noa yarakai umánún wakál bon, ġatun murrarag umánún tarai ; ġa ba kánún noa wakalla, ġatun béelmánún bon tarai. Keawai nura kaiyu korien umulliko Eloi ko ġatun tullokan ko yarakai ko.

14. Gatun unni tara bara ġurra Parithaioiko, willirrikan bara kátan, ġatun bon bara béelma.

15. Gatun noa barun wiyá, Kauwa murrarag koa nura ka-uwil mikan ta barun kin kúri ka ; wonto noa ba Eloito ġurran nurúnba búlbúl la ba ; kulla unni tara murrarag ta kátan barun kinba kúri ko, yakaran ta kátan mikan ta Eloi kin.

16. Wiyellikanne-ta gátun bara †propet kakulla Ioanne noa ba paipéa ; yaki tabirug piriwál koba Eloí koba wiyabunbéa, gátun yantin kúri waita-waitawolléun murrug kolağ.

17. Gátun moroko ta gátun purrai ta kaiyukan kánun waita kolağ, keawai waréa ta wiyellikanne koba ka korien kakilliko.

18. Ganto ba warekullinún porikunbai gíkoúmba gátun tarai búmbéa ka, yarakai búmbéa noa: gátun ganto ba búmbinún warekatoara poribai tabirug, yarakai búmbéa noa.

19. Kakulla ta noa wakál porrólkan, upulléun noa gorog-gorog ko gátun murrarag ko kariğkareug ko, gátun bon kakulla minnugbo-minnugbo kauwál takilliko gátun pittelliko yantin ta puréag ka:

20. Gátun kakulla ta wakál poiya ye giakai yitirra Ladharo, wúnkulla bon bá yapuggél gíkouğ ka ta, warapal mita-mitağ.

21. Gátun wiya bon ba mutuğ ko takilliko gíkouğ kai porrólbin tin takilligél labirug ; gátun warikal uwa bara, woatá gaiya bon mita-mitağ.

22. Yakita-kalai tetti kakulla poiya ye, gátun kurriá bara bon ağelo-ko Abaram kinko parrag kako : tetti gaiya noa porrólkan kakulla, gátun bon núlká.

23. Gátun noa unta koiyug ka †hell ka bouğkulléun gíkoúmba gaikug, kakilliela tirriki ka, gátun nakilliela bon Abaramnug kalog ka, gátun noa Ladharo parrag ka kakilliela Abaram kin.

24. Gátun noa kaaibulléun, wiyelliela, Biyuğ Abaram, gurrara tia kauwa, gátun yukulla bon Ladharonug, kurrimulli koa noa kokoin to, gátun moiya koa tia tállag wupi-uwil ; kulla wal bağ kirrin katan unti tirriki ka koiyug ka.

25. Wonto noa ba Abaramko wiyá, Yinal, gurrulla gintoa yakita moron ta mantala murrarag-tai giroúmba, wonto noa ba Ladharo yakaran mantala ; gátun noa yakita pitál katan, wonto bi ba kirrin katan.

26. Gátun yanti unni ba, gearun kinba willika ba pirriko wúnkulla ; keawai uwánun untikal untoa kolağ : keawai bara unta birug uwánun untiko gearun kinko.

27. Wiya gaiya noa, Wiyan banug, Biyuğ, yuka-uwil koa bon bintun kinko kokera kolağ :

28. Kulla wal lia emmoúmba kótita †pente ; wiya-uwil koa noa barun, yanoa bara ba tanan uwánun unti kolağ tirriki-tirriki kako.

29. Abaramko noa wiya bon, Mothé noa gátun bara †propet barun katoa ba ; gurrabunbilla barun.

30. Gátun noa wiyá, Keawaran, biyuğ Abaram ; wakál ba uwolla barun kin unta birug tetti kabirug, gurránun gaiya wal bara.

31. Gátun noa bon wiyá, Keawai bara ba gurránun bon Mothé-nug gátun barun †propetnug, keawai wal bara gurránun wakál ba paikullinún moron tetti kabirug.

WINTA XVII

WIYA gaiya noa barun wirrobullikan gikoúmba, Kauwa yanti kánún bo ta wal yarakai ; yapalla noa gikoug kinbirug yarakai tabirug !

2. Murrái ka ba noa gira-uwil koa kulleug koa bon tunug, gatun wareka-uwil koa bon korowa ka, unni noa yanoa yarakai umabunbi yikora unti tara birug wakál wonnai tara birug.

3. Yakoai nura kauwa : Kótiko ba giroug yarakai umánún giroug ka to, wiyella bon ; gatun minki noa ba kánún, kámunbilla bon.

4. Gatun kauwál-kauwál-la biloa ba yarakai umánún wakál la purreág ka, gatun kauwál-kauwál-la biloa willariú noa kánún wakál la purreág ka, wiyellinún biloa, Minki bag kátan ; kámunbinún wal binug.

5. Gatun bon bara †apothol wiyá, Piriwál, kauwál koa gearúnba gurrulli-ta ka-uwil kakilliko.

6. Gatun noa Piriwálo wiyá, Ka ba nurúnba gurrulli-ta yanti kiloa mitti yeai †mutard koba, wiyella wal nura ba unni kúlai †thukamín, Wokka lag bi kauwa wirrakan-bo, gatun meapullia bi korowa ka ; gatun gála nurun gurránún gaiya wal.

7. Gan nurun kinbirug-ko upullin purrai nurun ka to mankillikan-to, ga tamunbin buttikaú, wiyánún bon kabo, uwánún noa ba upulligégél labirug, Yuriú bi wolla, yellawolliko ta-uwil koa ?

8. Gatun wiya bon noa wiyánún, Kurrakai umulla ta-uwil koa bag, gatun girullia bi gintoabo, gatun mara-uwil koa bi tia ta-uwil koa bag gatun pitta-uwil ; gatun willug gaiya bi tanún gatun pitánún ?

9. Wiya noa, wiyapaiyéún bon mankillikan, koito noa ba uma unni tara wiya bon ba ? Kotan bag kearan.

10. Yanti nura wiyella, umánún nura ba yantin unni tara wiyatoara nurun, Umullikan géen murrarág korien kátan ; umá ta géen unni wiyatoara umulliko gearun.

11. Gatun yakita kakulla, uwolliela noa ba †Hierothalem kolaú, uwa willi koa noa Thamaria koa gatun Galilaia koa.

12. Gatun noa uwolliela ba tarai toa kokeróa, nuggarawa bon bara kúri †ten ta purrul-wommun-wommun, garokéa kalog ka ;

13. Gatun bara paibugga pulli, gatun wiya Iéthu, Piriwal, guráramulla gearun.

14. Gatun nakulla noa barun, wiya barun noa, Yuriú nura wolla, túgunbillia nura barun kin †hiereu ko. Gatun yakita kakulla, uwolliela bara ba, turon bara kakulla tanoa-kal-bo.

15. Gatun wakálo barun kinbirug-ko, nakilléún noa ba turon noa kakulla, willugbo noa uwa, gatun kaaipulléún noa wokka, pitálmullia bon Eloinug,

16. Gatun puntimulléún noa barán goara ko gikoug kin tinna ka, murrarág noa bon wiyelléún ; gatun noa Thamaria-kál.

17. Gatun noa Iéthuko wiyayelléún, wiyelliela, Wiya, †ten ta turon kakulla? ga wonnuḡ-ke bara taraikan †nain ta?

18. Keawai bara willuḡ pa ba pitálmulliko bon Eloinuḡ, wakál ba noa unni ḡowikan ko.

19. Gatun noa wiya bon, Bouḡkullía, yuriḡ bi wolla; ḡirouḡ ka ba ko ḡurrulli biruḡ ko turon bi kátan.

20. Gatun wiya bon ba Parithaioiko, yakounta-ke paipinún piriwál koba Eloí koba, wiyayelléún noa barun, wiyelliela, Tanan uwan piriwál koba Eloí koba keawai na korien.

21. Keawai bara wiyánún wal, A unni ta! ga unta ta! kulla, a! piriwál koba Eloí koba murrug kaba kátan nurun kinba.

22. Gatun noa wiya barun wirrobullikan, A! purreáḡ ta wal kánún, na-uwil koa nura wakál purreáḡ Yinal koba kúri koba, ḡatun keawai wal nura nanún.

23. Gatun bara nurun wiyánún wal, Na-uwa unni; ga, na-uwa unnuḡ: yanoa barun uwa yikora, wirroba yikora.

24. Yanti kiloa pirruḡḡun-to uwan tarai tabiruḡ ko moroko biruḡ ko, tarai ta kako moroko kako; kauwa yanti kiloa wal kánún Yinal kúri koba purreáḡ ka ḡikouḡ ka ta.

25. Gatun kurri-kurri ta bon umánún minnuḡbo-minnuḡbo, ḡatun warekatéa wal bon ḡali koba willuḡḡél koba.

26. Gatun yakita ba kakulla purreáḡ ka Noe-úmba ka, yanti bo ta wal kánún purreáḡ ka Yinal koba kúri koba.

27. Takillala bara, pittellala bara, búmbillala bara nukuḡ, ḡukillala búmbilli ka, yakita purreáḡ ka kakulla noa ba Noe uwa murrariḡ murrinawwai ka, ḡatun tunta-tunta kakulla, ḡatun kirun ḡai-pa barun nuropa.

28. Gatun yanti yakita ba kakulla purreáḡ ka Lot-úmba, takillala bara, pittellala bara, wirrilliala bara, ḡukillala bara, meapala bara, wittiala bara;

29. Wonto ba yakita unta purreáḡ ka Lot noa uwa Thodóm kabiruḡ, patéa ḡaiya koiyuḡ-ko ḡatun †brimtón-ko wokka tin moroko tin, ḡatun kiyupa barun yantin kirun tetti-tetti.

30. Yanti kiloa kánún yakita purreáḡ ka paipinún noa ba Yinal kúri koba.

31. Unta yakita purreáḡ ka kátan noa ba wokka kokerá, ḡatun ḡikoúmba tullokan murrug kaba kokerá ba, keawai bon uwabunbi yikora barán mankilliko tullokan ko; ḡatun kátan noa ba upulliḡél laba, keawai bon uwabunbi yikora willuḡ kolag.

32. Kotella bounnoun kai nukuḡ Lot-úmba tin.

33. Ganto ba ḡikoúmba moron mirománún moron kakilliko, woḡúntinún wal noa; ḡatun ḡanto ba woḡúntinún ḡikoúmba moron, kánún wal moron kakilliko.

34. Wiya nurun baḡ, yakita unta-unta tokoi ta buloara ta kánún birrikilligél la wakál la; manún wal wakál, ḡatun tarai ḡaiya wunún.

35. Buloara umullinùn bula; manùn wal wakàl, gátun tarai gáiya wunùn.

36. Buloara katéa-kánùn upulligél la; manùn wal wakàl, gátun tarai gáiya wunùn.

37. Gátun wiyelléùn bon bara, wiyelliela, Piriwàl, wonnug-ke? Gátun noa wiya barun, Unta wonto ba katéa-kánùn murrin ta, unta kolağ ba kautillinùn bara porowi.

WINTA XVIII.

GÁTUN noa wiya barun wakàl †parabol, wiya-uwil koa bon bara kúriko Eloinug, gátun yari koa bara kaiyaléa-kùn;

2. Wiyelliela, Unta ta kokerá tarai ta wakàl wiyellikan piriwàl kakulla, kinta korien kakulla noa bon Eloi kai, gátun keawai noa tuma korien barun kúri:

3. Gátun kakulla wakàl mabogun unta kokerá; gátun bountoa uwa gikoug kin, wiyelliela, Timbai kakillía tia emmoúmba bukka-kaye.

4. Gátun keawai wal noa gurra pa kabo kakullai tako; wonto noa ba yukita wiya gikoug kinko minki ka, Keawai bağ kinta korien bon Eloi kai kátan, ga keawai kúri tuman korien;

5. Kulla bountoa tia unni mabogunto pirrallman, gátoa timbai kánùn bounnoun kin, murrin-murrin koa bountoa tia uwa-uwil kumburrobawan bountoa tia.

6. Gátun noa Piriwàllo wiyá, Gurrulla bon unni yarakai wiyellikan piriwàl wiyán ba.

7. Gátun wiya noa Eloito timbai katillinùn barun gikoúmba girimatoara, bara wiyán bon purreağ ka gátun tokoi ta, gurrallin noa barun wiyelli ta kalog tinto?

8. Wiyán nurun bağ, timbai wal noa katillinùn barun kurrakai. Wonto noa ba uwanùn wal Yinal kúri koba tanan, wiya, noa nanùn gurrullikanne purrai taba?

9. Gátun noa wiya barun unni †parabol tarai tako kotelléùn bara ba murraràğ-tai barabo, gátun yarakai bara kotellin taraikan:

10. Buloara-bula kúri uwa †hieron kolağ wiyelliko: wakàl la noa Parithaio gátun tarai ta †telóné;

11. Garokéa noa Parithaio gátun noa yanti wiyelliela niuwoabo giakai: A Eloi! pitálman bağ giroug, kulla bağ ka korien yanti tarai ba kátan, bara kau-maye, tuloa uma korien mankiye nukug ka, ga ka korien bağ yanti unni noa ba †telóné:

12. Ta korien bağ buloarakàl kátan wakàl la thabbat birug ka, gátun bağ winta untikal emmoug kai yantin tabirug.

13. Gátun noa †telóné garokilliela ba kalog ka, keawai noa gáikuğ ka wokka lağ na pa moroko koba, wonto noa ba minki motilliela wiyelliela ba, A Eloi! miromulla bi tia, yarakai bağ ba kátan.

14. Wiyán nurun bağ, unni noa kúri uwa barán kokera koba gikoug ka tako gurrámatoara, keawai tarai ta: kulla yantin bara

piriwál-buntelliko, kánún wal bara koiyun-barátoaro ; gátun niuwoa bo koai-koai korien bon, unánún kauwál bon kakilliko.

15. Gátun mankulla bara gíkoug kinko wonnai tara numa-uwil koa barun noa : wonto ba nakulla bara ba wirrobullikanto, yipa bara barun.

16. Wonto ba noa Iéthuko wiya barun, wiyelliela, Wamunbilla barun wonnai tara emmoug kinko, gátun yanoa barun yipai yikora ; kulla barun-kai-kál katéa-kánún piriwál koba Eloi koba.

17. Wiyan bag tuloa nurun, Ganto ba gurra korien piriwál koba Eloi koba yanti wonnai waréa ba, keawai wal noa pulóggkullinún unta kolag.

18. Gátun taraito umullikanto piriwálo wiya bon, wiyelliela, Piriwál murrarág-tai, minnuóg-bullinún bag moron kakilliko yanti-katai ?

19. Gátun noa Iéthuko wiya bon, Minarióg tin bi tia wiyan murrarág-tai emmoug ? keawai wal wakál murrarág-tai, wonto noa ba wakálbo, Eloi ta.

20. Gurran bi yantin wiyellikanne, Yanoa manki yikora nukug taraikan koba, Yanoa búнки yikora tetti, Yanoa manki yikora, Yanoa nakoiya yikora, Gurulla bon biyugbai gátun tunkan giroúmba.

21. Gátun noa wiyá, Gurra bag unni tara wiyellikanne yakikalai tabirug, wonnai bag ba kakulla.

22. Gátun yakita gurra noa ba Iéthuko unnoa tara, wiya bon noa, Wakál unnoa-unnug uma korien bi ba ; gúkillía yantin tullokan giroúmba, gu-uwil koa barun mirral ko, gátun tullokan giroúmba kánún wal wokka ka moroko ka ; gátun kaai, wirroba-uwil koa bi tia.

23. Gátun gurra noa ba unni, minki noa kakulla kauwál ; kulla noa porrol kakulla kauwákan.

24. Gátun noa ba Iéthuko nakulla bon minki noa ba kakulla kauwál-lan, wiya gaiya noa, Pirral ta pulóggkulliko bara tullokan ta ba piriwál koba kako Eloi koba kako !

25. †Kamel noa kaiyukan kátan pulóggkakilliko tigkugkoa ko fakulo, keawai porrolkan pulóggkakilliko piriwál koba kako Eloi koba kako.

26. Gátun bara ba gurrá, wiya bara, Gan-ke wal moron kánún kakilliko ?

27. Gátun noa wiyá, Unni tara kaiyu korien kúri ko umulliko, kaiyu-kan-to Eloito noa umulliko.

28. Gátun Peterko noa wiyá, Ela ! wúnkulla géen yantin ta, gátun wirroba géen bin.

29. Gátun noa wiya barun, Wiyanún bag tuloa, Niuwoa wareka kokera gikoumba, ga biyugbai, ga tunkan, ga gapal, ga wonnai, gíkoug kinko piriwál koba tin Eloi koba tin,

30. Manún wal noa kauwál unti yakita, gátun untoa tarai ta purrai ta tanan kakilliko, moron noa kánún yanti-katai.

31. Mankulla gáiya noa barun †dodeka ta wirrobullikan, gáton wiya barun, A! waita géen wokka kolag †Hierothalem kolag, gáton yantin tara wiyatoara †propet to gíkoug kai Yinal lin kúri koba tin kánún wal umatoara kakilliko.

32. Gáton bon gúnún wal barun kin †ethánékál kinko, gáton bon bukka-manún wal, gáton karagkobinún :

33. Gáton wékorinún wal bara bon, gáton wal bon wirrinún ; gáton kúmba-ken-ta bougkullinún gáiya noa willugbo.

34. Gáton keawai bara gurrapa unni tara wiyatoara : gáton unni wiyellikanne yuropa barun kai, keawai bara gurrápa unni tara wiyatoara.

35. Gáton yakita kakulla, uwoiela noa ba papai Yeriko ka, wakál munmin kúri yellawoiela yapug ka bitta ka, poiyeiela :

36. Gáton gurruiela noa barun konara yapug koa, wiya noa minarié unni ?

37. Gáton bara bon wiyá, Uwan noa Iéthu Nadharet-kál.

38. Gáton noa kaaipulléún, wiyeliela, Ela Iéthu! yinal Dabid-úmba, gurrára-mulla bi tia.

39. Gáton bara uwa gánka, wiya bon koiyelli koa noa: wonto noa ba butti paiyelléún, Yinal Dabidúmba gíntoa, gurrára-mulla bi tia.

40. Gáton garokéa noa Iéthu, gáton wiya bon yutilliko bon gíkoug kinko ; gáton uwa noa ba papai, wiya bon noa,

41. Wiyeliela, Minnug-bulliko bi tia wiyán ? Gáton noa wiyán, Piriwál, namunbilliko tia umulla.

42. Gáton noa Iéthuko wiya bon, Kámunbilla bin nakilliko ; giroúmba tin gurrulli tin moron uma.

43. Gáton noa tanoa-kal-bo nakulla, gáton bon noa wirropa, pitálmullielá bon Eloiug ; gáton yantin unni kúri nakulla bara ba, pitálma bon Eloiug.

WINTA XIX.

1. GÁTON noa Iéthu uwa willi koa Yeriko koa.

2. Gáton kakulla untakál wakál kúri giakai Dhakké yitirra, piriwál †telónékál noa kakulla, gáton noa porrólkan.

3. Gáton noa numéa nakilliko Iéthunug, gán noa ba ; gáton noa keawai, kulla konaró núnstima, kulla noa waréa goiyog.

4. Gáton noa murra gánka, gáton noa kulliwa wokka-lag kúlai tin nakilliko bon, kulla noa unta kolag uwoi kolag.

5. Gáton Iéthu noa ba uwa untako, nakulla noa wokka-lag, gáton bon nakulla, gáton bon wiyá, Ela Dhakké! tanan kurrakai tirabulla, kulla buggai koa bag yellawánún giroug ka ta kokerá.

6. Gáton tiraba noa kurrakai barán, gáton pitál ma-uwa bon.

7. Gáton nakulla bara ba, wiyellan niuwarakan bara yantinto, wiyeliela, Waita noa uwa yarakai toa kóti kakilliko.

8. Gáton noa Dhakké garokéa, gáton wiya bon Piriwálnug, Ela Piriwál! winta bag gútan emmómba tullokán kabirug mirrái

kai ko ; gáton mankulla bağ ba tullokan taraikan tabirug̃ yaki tin gákoiyaye tin, wupinun̄ gáiya bon bağ willug̃bo waran tako.

9. Gatun noa Iéthuko bon wiyá, Tanan uwa moron unti buğgai purreáğ ka unti ko kokera ko, kulla noa kátan yinal ta Abáram-úmba.

10. Kulla Yinal kúri koba uwa tiwolliko gáton tumulliko wo-ğúntitoara ko.

11. Gatun gurra bara ba unni tara, wiyéakan butti noa gáton wiya wakál †parabol, kulla noa papai ta ba †Hierothalem ka, gáton kulla bara kota paipillinun̄ piriwál koba Eloí koba tanoa-kal-bo.

12. Yaki tin noa wiyá, Tarai ta piriwál uwa tarai tako purrai tako kalog̃ kako, mankilliko gikoug̃bo piriwálkanne-ta, gáton wil-lug̃bulliko.

13. Gatun wiya noa barun gikoúmba mankillikan †ten ta, gáton gúkulla noa barun kin †mina ta †ten ta, gáton wiya barun, Miro-mulla uwánun̄ bağ ba willug̃bo.

14. Wonto ba gikoúmba-ko konara niuwama bon, gáton yuka bon puntimai gikoug̃, wiyelliela, Keawai wal noa unni piriwál ka-tillinun̄ gearun.

15. Gatun kakulla yakita, willug̃ ba noa ba, mantoara piriwál-koba, wiya gáiya noa barun unnoa mankillikan gan̄ kin noa ba gúkulla †money, tanan gikoug̃ kin, gurra-uwil koa noa minnan barun kinba gutoara gúkilli tabirug̃.

16. Tanan gáiya uwa kurri-kurri wakál, wiyelliela, Ela Piriwál! giroúmba ta †mina unni wittia kauwál †ten †mina ta.

17. Gatun bon noa wiyá, Kauwa yanti, gíntoa mankillikan murrárág; kulla bi miroma unnoa waréa ta, kaiyukan bi kauwa †ten ta kokera.

18. Gatun tarai uwa, wiyelliela, Ela Piriwál! giroúmba ta †mi-na unni wittia kauwál †pente †mina ta.

19. Gatun noa wiya gáiya bon, Kauwa bi kaiyukan †pente ta kokera.

20. Gatun tarai uwa, wiyelliela, Ela Piriwál! na-uwa unni ta †mina giroúmba, wúnkulla bağ ba koroka wurobilla :

21. Kulla bağ kinta kakulla giroug̃ kai, kulla bi bukka kauwál ; mantan bi wokka-lağ keawai bi ba wunpa barán, gáton kólbúntia bi unnoa keawai bi ba meapa ba.

22. Gatun noa bon wiyá, Giroug̃ kinbirug̃ kóti ko kurraka ko wiyán pirriral-manun̄ banug̃, gíntoa ta mankillikan yarakai. Gurra bi tia bukka kauwál bağ; mantillin wokka-lağ keawai bağ wunpa barán, gáton kólbúntillin unnoa keawai bağ ba meapa ba :

23. Kora koa bi gupa emmoúmba †money gúkilligél lako, mara-uwil koa bağ emmoúmba kóti gáton kopatoara ta, emmoug̃ ka ta uwolli ta ?

24. Gatun noa wiya barun garokilliela bara ba tarug̃ ka, Mantillia unnoa †mina unti birug̃ bon, gáton guwa bon gála ko †ten-kan ko gikoug̃.

25. (Gatun bara wiya bon, Piriwál, †ten ta †mina mantan noa).
26. Wiyan nurun bag, Yantinko barun mantan bara ba gunún wal butti; gatun keawaran noa ba, unnoa ta mantan noa ba mantillinún wal bon gikouğ kinbiruğ.
27. Kulla bara unnoa emmoúmba niuwa-maye, keawai bara emmouğ kánún bi ba piriwál barun, mara barun, bú-uwil koa barun emmouğ kin mikan ta.
28. Gatun wiya noa ba unnoa, waita gáiya noa ganka uwa wokka-lağ †Hierothalem kolağ.
29. Gatun kakulla yakita, uwa noa ba papai Bethábage tako gatun Bethany tako, bulkára ta giakai yitirra †Elaión ka la, yakunbéa noa buloara-bulun gikoúmba wirrobullikan,
30. Wiyelliela, Yuriğ nura wolla kokerá ko kaiyin tako; uwollinún nura ba untariğ, nanún gáiya nura wirritoara waréa buttikağ, keawai yellawa pa kúri bulka ka: buruğbuğgulla unnoa, gatun yemmamulla untiko.
31. Gatun tarai-kan-to ba wiyanún, Minariğ tin nura unnoa ta buruğbuğgan? giakai nura wiyella bon, Kulla noa Piriwálo wiyá.
32. Gatun bara ba yukatoara, waita uwa, gatun nakulla gáiya bara yanti noa ba wiya barun ba.
33. Gatun buruğbuğgulliela bara ba unnoa waréa buttikağ, gikoúmba-ko wiya barun, Minariğ tin nura buruğbuğgan unni waréa buttikağ?
34. Gatun bara wiyá, Piriwálo noa wiya gála.
35. Gatun bara yemmama bon kiuko: gatun bara wupéa barun ba kirrikin bulka ka buttikağ ka, gatun wupéa bon bara Iéthunuğ wokka ka.
36. Gatun uwolliela noa ba, wupéa bara yapuğ ka kirrikinkan nurúnba.
37. Gatun uwa noa ba papai, bará ka †Elaión ka ba koba bulkára koba, yantin konara wirrobullikan pitál gáiya kakulla, gatun pitálmulliela bon Eloinuğ kauwál lo pullí to, yantin tin kauwál lin uma ba nakulla bara ba;
38. Wiyelliela, Pitálmabunbilla bon Piriwál ta uwan noa ba Yehóa-úmba koa yitirra: pitál-kámunbilla moroko ka, gatun kil-libinbin kámunbilla wokka ka.
39. Gatun winta-ko Parithaioi kabiruğ konara biruğ wiya bon, Piriwál, koawa bi barun giroúmba wirrobullikan.
40. Gatun noa wiyayelléún barun, wiyelliela, Wiyan nurun bag, wiya, bara ba kaiyellinún mupai, kaibullinún wal gáiya unni tara tunuğ tanoa-kal-bo.
41. Gatun uwa noa ba papai, nakulla noa kokera kariğ, gatun noa tuğkillimilléún galoa rin,
42. Wiyelliela, Gurrapa bi ba, gintoa ta, unti purreağ ka girouğ ka ta unni tara pitál-kakilliko giroúmba ko! wonto ba yakita yuropa ta girouğ kai nakilli tin gaikuğ tin.
43. Kulla purreağ ta kánún girouğ kin, bukka-kan-to girouğ

wirrinùn wal bara kirrai karai-karai girouğ, gätun karai-karai wirrinùn girouğ, gätun mirramanùn bin willi ka yantin ta kiyinkaiyin ta,

44. Gätun pirikibunpinùn bin purrai ta, gätun giroúmba wonnai tara murrug kaba girouğ kinba; gätun keawai bara wupinùn tunug tarai ta wokka ka; kulla keawai bi ba gurra pa yakita natala ba giroúmba.

45. Gätun noa uwa murrariğ kolağ, gätun yipa gaiya noa barun gukillikan, gätun barun mankillikan unta birug;

46. Wiyelliela barun, Upatoara unni, Emmoúmba kokera ta wiyelligél kokera; wonto ba nura uma unni wollo kakilliko barun mankiye ko.

47. Gätun wiyelliela noa purreağ ka yantin ta murrug ka thieron ka. Wonto ba piriwál thiereu, gätun bara garammateu, gätun bara piriwál kùri koba, numa bara bon búnkilli kolağ;

48. Yakoai bara ba umulliko gätun keawai bara, kulla yantin ta kùri pitál kakilliela gurrulliko bon.

WINTA XX.

GÄTUN yakita kakulla, wakál la tarai ta purreağ ka, wiyelliela noa ba barun kùri ka, gätun wiyelliela euagelion, uwa gaiya bon bara piriwál gätun bara thgarammateu gätun bara thparethbuteroi,

2. Gätun wiya bon, wiyelliela, Wiyella gearun, minariğ tin kaiyu tin umullia bi unni tara? ga ganto-ke noa bin unni ta kaiyu gukulla girouğ?

3. Gätun noa wiyayelléun, gätun wiyelliela barun, Gatoa wiyánùn nurun unni ta wakál; gätun wiyayelléa tia;

4. Korimullikanne-ta Ioanne-úmba, wiya, ta morokó kabirug, ga kùri koba?

5. Gätun bara wiyatan barabo, wiyelliela, Wiyánùn géen ba, Morokó kabirug ta; wiyánùn gaiya noa, Kora koa nura gurrapa bon?

6. Kulla géen wiyánùn ba, Kùri koba ta; yantinto gaiya gearun kùriko pintinùn tunug ko: kulla bara kotan bon Ioannenuğ thpropet ta kakulla.

7. Gätun bara wiya, keawai bara gurrapa wonta birug ta.

8. Gätun noa barun Léthuko wiya, Keawai bağ wiyánùn nurun minariğ tin kaiyu tin uman bağ unni tara.

9. Gätun potopaiya gaiya noa barun kùri wiyelliko unni-ta thparabol: Taraito kùriko meapa thwain-gél la, gätun wúnkulla barun kin upullikan ta, gätun uwa gaiya noa kalog kolag, yuraki.

10. Gätun yakita poaikulléun ba, yuka noa bon wakál umullikan barun kin upullikan ta, gu-uwil koa bara bon yeai thwain-gél labirug; wonto bara ba búnkulla bon, gätun yuka bara bon waita yeai korien.

11. Gätun noa toanta yukéa-kan tarai umullikan: gätun bara bon búntéa-kan yantibo, gätun yarakai uma bara bon, gätun bon bara yuka waita yeai korien.

12. Gatun noa toanta yukéa-kan goro-ta, gatun bara bon mularéa-kan, gatun wareka bara bon warrai tako.

13. Wiya gáiya noa piriwálo †wain-gél koba, Minnúg banún kan bağ? Yukánún wal bağ emmóumba yinal pitálmatoara; mirka bara bon gurránún, nanún bon bara ba.

14. Wonto bara ba upulli-kan-to nakulla bon ba, barabo gáiya wiyellan, wiyelliela, Unni ta wúggurra piriwál: kaai géen búwil bon, purrai koa ka-uwil gearúnba.

15. Yanti bon bara wareka †wain-gél labirug, gatun búnkulla gáiya bon tetti. Minnúg banún noa barun piriwálo †wain-gél koba ko?

16. Uwánún wal noa tanan búnkilliko barun upillikan-ko, gatún gunún wal †wain-gél taraikan ko. Gatun gurra bara ba unni, wiya gáiya bara, Kámunbi yikora Eloito.

17. Gatun noa barun nakilliela, gatun wiyá, Minariğ-ke umni upatoara yanti, Tunug ta wareka wittilli-kan-to, unnoa ta katéa-kánún wokka ka waiyakan ta wollug?

18. Gan-ba puntimullinún untoa tunug ka tiirpuntimullinún, wal; gan kinba puntimullinún, minbinún wal bon muta-mutan.

19. Gatun tanoa-kal-bo kota bara piriwálo †hiereuko gatun †garrammateuko mankilliko bon; gatun bara kinta kakulla konará tin; kulla bara gurra, wiya noa ba unni †parabol barun kin.

20. Gatun bara bon tumiméa, gatun yuka barun gakoiyellikan, gakoğkilliko barunbo kúri murrarag-tai, gurra-uwil koa bara gikoúmba wiyellikanne, yaki tin mara-uwil koa bara bon kaiyu kabo †kobana kinko.

21. Gatun wiya bon bara, wiyelliela, Piriwál, gurran. géen wiyani bi ba tuloa, kinta kora bi kauwa taraikan tin kúri kurriğ tin, wonto bi ba wiyani tuloa wiyellikanne Eloï koba:

22. Wiya tuloa ta gúkilliko gearun tullockan gikoug kin †Kaithari kin, ga keawai?

23. Wonto noa ba gurra gakoïya barúnba, gatun wiya barun, Yakoai nura tia numan?

24. Túgunbilla tia wakál †denari. Gan kiloa unnoa goara gatun upatoara unni ta? Wiyayelléun bon bara gatun wiyelliela, †Kaitharúmba ta.

25. Gatun noa wiya barun, Koito †Kaithari kinko guwa †Kaitharúmba ta, gatun Eloï kinko unnoa tara Eloï-úmba ta.

26. Gatun keawai bara man pa gikoúmba wiyelli-ta mikan ta barun kin kúri ka: gatun mupai kakulla bara.

27. Uwa gáiya taraikan barun kinbirug Thadukaioi kabirug, bara gurramaiğaye moron ta katéa-kánún tetti kabirug; gatun bara bon wiyá,

28. Wiyelliela, Ela Piriwál! Mothéto noa upa gearun, Taraikan koba ba kóti tetti kánún ba porikunbai gikoúmba ta, gatun tetti noa ba kánún, womnai korien, mara-uwil koa gikoúmba kóti

bounnoun gikoúmba porikunbai ka-uwil koa wonnai gikoúmba kóti koba.

29. Yakita gáiya warán kakulla kótita †theben ta: gátun kurri birug ko búmbéa porikunbai kakilliko, gátun tetti kakulla, wonnai korien.

30. Gátun willi-kaba-ko †deutero-to búmbéa bounnoun porikunbai kakilliko, gátun tetti noa kakulla, wonnai korien.

31. Gátun willi-kaba-ko †trito-to búmbéa bounnoun porikunbai kakilliko; gátun yaki-bo †thebento; gátun bara keawai wimba wonnai, gátun tetti bara kakulla.

32. Willug ta tetti ba bountoa nukug.

33. Ganúmba barun kinba unnoa porikunbai kánun kakilliko moron ba katéa-kánun tetti kabirug? kulla bara †thebento bounnoun búmbéa porikunbai kakilliko.

34. Gátun noa Iéthuko wiyayelléun, wiyelliela barun, Wonnai ta untikal búmbillan porikunbai gátun gúkillaiiko búmbilliko :

35. Wonto ba bara murrarag-tai kánun uwolliko unta kolağ tanai tako purrai tako, gátun moron kakilliko tetti kabirug, keawai bara búmbúmbillan, keawai gúkitan búmbilliko :

36. Keawai wal bara tetti banun yukita ; kulla bara yanti katan fagelo kiloa ; gátun wonnai tara katan Eloi-úmba, katan bara wonnai tara gali koba moron kánun tetti kabirug.

37. Gátun Mothéko noa ba túgaiya wakal la kulai ta, bougbugga barun tetti-tetti kabirug, wiya noa ba bon Yehóanug, Eloi ta Abaramúmba, gátun Eloi ta Ithákúmba, gátun Eloi ta Yacob-úmba.

38. Keawai noa Eloi ta barunba tetti-tetti koba, wonto ba barunba moron koba ; kulla yantin moron katan gikouğ kin.

39. Taraito bara †garammateukallo wiya gáiya, Piriwál, murrarag bi wiyán.

40. Gátun yukita keawai bara bon wiya pa kinta-kan-to.

41. Gátun noa barun wiyá, Yakoai bara wiya Kritht ta yinal ta Dabidúmba?

42. Gátun Dabidto noa niuwoabo wiyá, †biblion kaba †tehillim koba, Yehóako noa wiya bon Piriwál emmoúmba, Yellawolla bi túgkagkeri ka emmouğ kin,

43. Uma-uwil koa bag barun bukkakan gikoúmba yulogél ko kakilliko gikouğ.

44. Dabidto noa ba wiya bon Piriwál yitirra, yakoai gáiya noa yinal ta gikoúmba?

45. Wiya gáiya noa barun gikoúmba wirrobullikan mikan ta yantin ta kúri ka,

46. Yakoai nura barun kai †garammateu tin, pitál koa bara uwa-uwil kurrawitaikan, gátun umulliko gúkilligél laba ko, gátun yellawolligél la wokka ka †thunagóg ka, gátun piriwál-gél takiligél laba ;

47. Mantan bara kokera ba mabogun koba, gátun umánùn wiyellikanne-ta kurra-uwai túgunbilliko: yaki tin bara kánùn kauwál tetti kakilliko.

WINTA XXI.

GATUN noa nakulla wokka-lağ, gátun nakulla barun porrólkan wúnkilliela gútoara barúnba wúnkilligél la.

2. Gatun noa nakulla tarai mabogun mirrálkan wúnkilliela bountoa flepto buloara unta ko tarog kako.

3. Gatun noa wiya barun, Wiyan bağ nurun tuloa, gali mabogunto mirrállo wúnkulla kauwál ta bara yantin kearan.

4. Kulla yantin gali wúnkulla bara tullokan barúnba kauwál labirug gútoara Eloi koba ko: wonto bountoa ba bounnoun kinbirug mirrál koba wúnkulla yantin tullokan bounnoúnba.

5. Gatun winta koba wiyelliela †hieron tin, umatoara unni korien tunug ko murrarag ko gátun gútoara, wiya noa,

6. Unni tara natan nura ba, uwanún ta purreag kariğ ka, korien gaiya ba wakál tunug wokka-ka-wokka-ka, yantin wal warekullinún barán.

7. Gatun bara bon wiyá, wiyelliela, Piriwál, yakounta-ke unni tara kánùn? gátun minariğ túga kánùn unni tara ba gaiya kánùn?

8. Gatun noa wiyá, Yakoai nura, gakoia kora koa nura ka-uwil; kulla kauwál-kauwállo tanan uwanún emmoug kin yitirra, wiyelinún, Gatoa ta (Kritht ta); gátun papai ta kakillin; yanoa uwa yikora nura barun.

9. Gurránún gaiya nura ba wuruwai kauwál gátun koakillai ta ba, kinta kora nura: kulla unni tara kánùn wal kurri-kurri, kulla wiran keawai kánùn kabo.

10. Wiya gaiya noa barun, Bara kúriko wuruwai wal kánùn barun kúriko, gátun bara piriwál koba barun piriwál koba ko:

11. Gatun purrai tako pulululu kakilliko winta ka bo, gátun kunto korien ta ko, gátun munní kauwálkan, gátun kinta nakilli tara gátun kauwál kánùn túga morokó kabirug.

12. Wonto ba kurri-kurri ka unni tara ba kánùn, manún wal bara máttarro nurun, gátun yarakai nurun umánún, gumullinún nurun †thunagóg kako, gátun †jail ko, mantoaro nurun mikan ta ko piriwál lako, gátun wiyellikan tako emmoug kinko yitirra ko.

13. Gatun unni ta kánùn nurun túga kakilliko.

14. Yanoa nura kota yikora minki ko, minariğ nura wiyayelinún.

15. Kulla bağ gunún nurun kurraka gátun guraki kakilliko, keawai wal yantin bara nurúnba bukka-kan-to kaiyu kánùn wiyayelliko ga píriral umulliko.

16. Gatun nura gakoiyellinún wal nurun biyugbaito gátun kóti tako kariğ ko, gátun winta nurun kinbirug búnnún wal tetti barun kai.

17. Gatun nurun yarakai umánún yantinto, emmoúmba tin yitirra tin.

18. Wonto ba keawai wal wakal kittug gikoug kinbirug wollug kabirug tetti kanun.

19. Murrāi kakillikanne nurunba ka, miromulla nura marai nurunba?

20. Gatun nanun nura ba †Hierothalem kirrai-kirrai ta ba konara ba, gurulla papai ta ba gaiya wari-warekulli ta ba unnuḡ.

21. Murrabunbilla gaiya barun Iudaia kaba waita bulkará kolag; gatun uwabunbilla barun willi kaba waita warai tako; gatun uwabunbi yikora barun tanan korug kaba untako.

22. Kulla yakita unti tara purreag ka bukka kakillikanne, kawil koa yantin upatoara kanun wal kakilliko.

23. Yapallun bara wonnaikun gatun bara pittallikun, yakita gaiya purreag ka! kulla wal kanun kauwal yarakai purrai ta, gatun bukka unti yantin ta kuri ka.

24. Gatun bara tetti kapaiyinun yirra birug, gatun barun yutinun wal mantoara kakilliko yantin tako purrai kariḡ kako: gatun †Hierothalem wattawanun baran bara †ethanekal-lo, yakita kalai tako barunba koba goloin kanun †ethanekal.

25. Gatun gaiya kanun wal tuga punnal la, gatun yellana ka, gatun mirri ka; gatun purrai taba yarakai ta barun kin kuri ka, gatun kinta kauwal; korowa ta gatun bokkalog kolbilag-bullin;

26. Kuri koba bulbullo kotan kinta-kan-to, gatun nakilli tabirug galoa tara kotanan ba uwanun purrai kolag; kulla wal barun tolomanun wal kaiyukan ta moroko koba.

27. Gatun yakita gaiya wal nanun Yinal ta kuri koba tanan uwollinun yareil loa kaiyu koa, gatun killibinbin koa kauwal loa.

28. Gatun kanun ba unni tara paipinun, na-uwa wokka-lag, gatun wokka-lag kauwa kia-kia nurunba wollug; kulla tanan uwanun paipai nurunba wommunbillikanne-ta.

29. Gatun noa wiya barun wakal †parabol; Na-uwa kokuḡ ta, gatun yantin kulai ta;

30. Paikullinun bara ba, nanun nura gatun gurranun nura nurun kinbirug wunal katan paipai taba.

31. Yaki kiloa nura, nanun nura ba unni tara paikulliko, gurulla gaiya nura piriwal koba Eloī koba katan papai taba.

32. Wiyan tuloa nurun bag, Keawai unni willuggel tetti-tetti kanun, yakita-ko goloin ba kanun.

33. Moroko ta gatun purrai ta kanun wal waita uwanun, wonto ba keawai wal emmoumba wiyellikanne unni tara keawai wal waita uwanun.

34. Gatun yakoi nura nurabo, kauwa ba yantin ta nurunba bulbul matayei koa katea-kun gatun kuttawaiiban koa katea-kun, gatun umillikeun koa katea-kun gali koba moron koba, gatun yantita purreag ka paipinun gati nurun kin.

35. Kulla pika kiloa yanti uwanun untoa purreag ka barun kin yellawan yantin ta yaki tin purrai ta.

36. Tumimilla nura, gátun wiyellía yanti-katai to, ka-uwil koa nura murrarág kakilliko moron ko unti tara birug paikullinún wal, gátun garokilliko mikan tako yinal lako kúri koba ko.

37. Gátun purreág ka wiyelliela noa murrug ka †hieron la; gátun noa uwa waita tokoi ta, gátun yellawa noa bulkára giakai yitirra †Elaión ka la.

38. Gátun yantin bara kúri uwa gorokan ta gikoug kinko †hieron lako, gurrulliko bon.

WINTA XXII.

YAKITA kakulla papai takillikanne nulai †lebben korien koba, giakai yittira †Pathak.

2. Gátun bara piriwál †hiereuko gátun gárammateuko nukilliela búkilli kolağ bon tetti wirrilliko; kulla bara kinta kakulla kúri tin.

3. Pulógkulléún noa Thatánto murrug ka bon Iudathkin, tarai yitirra giakai Ithakariot, wakál noa †dodeka kabirug.

4. Gátun noa waita uwá, gátun wiyelliela barun piriwál †hiereunug gátun barun †kapátin, yakoai noa ba gákyánún bon barun kin.

5. Gátun pitál kakulla, gátun bara wiya gúkilliko bon †arguro.

6. Gátun noa wiyai, gátun mittilliela noa gákomulliko bon barun kin, yakita bara ba konara waita gaiya uwa.

7. Kakulla gaiya purreág nulai †lebben korien ta, yakita †Pathak búnnún wal ba tetti.

8. Gátun noa yuka Peternug gátun Ioannenuğ, wiyelliela, Yurig uwolla umulliko †Pathak ta, ta-uwil koa géen.

9. Gátun bara bon wiyá, Wonta-ke géen umánún?

10. Gátun noa barun wiyá, A! nauwa nura, yakita uwánún nura ba kokerá kariğ ka, unta gaiya nurun wakálo kúriko wimbi-kaba-kan-to kokoin-kan-to nuğgurra uwánún nurun; wirrobulla bula bon murrug kolağ kokerá kolağ unta-ko pulógkullinún noa ba.

11. Gátun wiyánún nura bon kokeratín, Piriwallo wiyán bin, Wonnug waiyakan takilligél, untoa bağ ba tanún †Pathak ta emmómba katoa wirrobullikan toa?

12. Gátun nurun túgkaiyanún wal noa kauwál ta waiyakan wokka kaba wupitoara: unnuğ umulla.

13. Gatan bara waita uwa, gátun nakulla bara unni tara yantin ba wiya barun: gátun bara upéa †Pathak ta.

14. Gátun yakita kakulla †hóra ba, yellawa noa barán, gátun †dodeka ta †apothol ta gikoug katoa.

15. Gátun noa barun wiyá, Kauwál ta emmómba kotatoara takilliko unni †Pathak ta nurun katoa, ta-uwil koa kurri-kurri tetti kolağ ke bağ:

16. Kulla bağ wiyán nurun, Keawai wal bağ tanún unta-kál kabo ba kánún piriwál koba ka Eloi koba.

17. Gatun noa mankulla wimbi, gatun pitálma gaiya noa, wiyelliela, Mara unni gúkillai koa nurabo :

18. Kulla bag wiyán nurun, Keawai wal bag pittánun yeai tabirug fampelo tabirug, kabo koa uwa-uwil piriwál koba Eloi koba tanan.

19. Gatun noa mankulla farto ta, gatun pitálma gaiya noa, gatun yiirbugga, gatun gúkulla barun, wiyelliela, Unni ta emmómba murrin gutoara nurun kin : umulla unni yanti gurrulliko tia.

20. Yantibo wimbi takilli birug yaréa ka, wiyelliela, Unni wimbi ta wiyatoara ta buggaikal emmoug kinbirug gorog kiroapa nurun kai.

21. A! na-uwa, unni ta máttara gikoúmba gakoyelli-kan-to tia, emmoug katoa ba takilligél laba.

22. Yuna bo ta wal noa uwánun Yinal kúri koba, yanti wiyatoara ; yapallun unnoa kúri gakoyelli-kan-to bon ba !

23. Gatun bara wiyellan barabo, gan-to barun kinbirug-ko umánun ta unni.

24. Gatun koakillan bara barabo, gan-ke kánun piriwál barun kinbirug.

25. Gatun noa wiya barun, Bara ta piriwál ethanékal koba katilléun bara ; gatun bara ta katillikan giakai yitirra murrog-tai.

26. Wonto nura ba keawai yanti kánun ; wonto noa kurrikóg nurun kinba, kámunbilla bon yanti mitti ; gatun noa piriwál kátan, yanti umullikan ta.

27. Wonnug-ke kauwál unnug, niuwoa yellawan noa ba takilli ta, niuwoa umánun noa ba ? wiya, unni ta noa yellawollin ba takilli taba ? wonto bag ba kátan nurun kinba yanti niuwoa ba umullikan ta.

28. Nura ta emmoug kin minkéa emmoug ka ta numatoara :

29. Gatun gútan nurun bag kakilliko piriwalgél lako, yanti tia emmómba Biyugbaito gúkulla tia ;

30. Ta-uwil koa nura gatun pitta-uwil emmoug ka ta takilligél la emmoug ka ta piriwalgél la, gatun yellawa-uwil yellawolligél la piriwál koba ka, wiyellin barun konara f dodeka ta Itharael koba.

31. Gatun noa piriwálo wiyá, Ela Thimon, Thimon ! gurrulla, Thantánto noa wiyán bin mankilliko kirrai-kirrai koa biloa uma-uwil yanti fwiet kiloa :

32. Wonto bag ba wiyelléun giroug kai gurra-uwil koa bi ; gatun minki bi ba kánun, pirralmulla gaiya barun bi kóti ta giroúmba.

33. Gatun noa wiya bon, Piriwál, kátan bag unni mirigil uwolli kola gikoug katoa ko fjail kola gatun tetti kakilli kola g.

34. Gatun noa wiyá, Wiyan banug, Peter, keawai wal mukbaka ko tibbinto wiyánun unti purreag ka, kurri-kurri ka bi ba gakoyánun tia goro-ka gimillin bi tia ba.

35. Gatun noa wiya barun, Yuka nurun bag ba yinug korien,

gátun pika korien, gátun tugganóg korien, wiya, nura minariǵ lo? gátun bara wiyá, Keawai.

36. Wiya gáiya noa barun, Wonto ba yakita unti, niuwoa ba yinugkan, mamunbilla bon unnoa, gátun yanti pika; gátun niuwoa yirra korien, gumunbilla kirrikin gíkoúmba, wakál koa noa gúkilli ko.

37. Wonto baǵ ba wiyán nurun, unni ta upatoara ka-uwil koa emmoug kin kakilliko giakai, Tumbitoara noa barun kin yarakai willug ka: kulla unni tara emmoug kin ba kakillinun goloin ko.

38. Gátun bara wiyá, Piriwál, na-uwa unni tuloa buloara yirra. Gátun noa wiya barun, Tantoa-bo-ta.

39. Gátun noa uwa warrai koba, gátun waita uwa uwolli kolaǵ bulkára kolaǵ †Elaión ko la kako; gátun gíkoúmba wirrobullikan wirroba ben.

40. Gátun uwa noa ba unta, wiya gáiya noa barun, Wiyella, keawai koa nura pulógkulli korien yarakai kolaǵ.

41. Gátun noa waita uwa barun kinbirug yanti kiloa tunug koba pintia, gátun warogbugko upullin barán, gátun wiyá,

42. Wiyelliela, Biyug, wiya bi unni wimbi manun emmoug kinbirug: yanoa emmoúmba kotellikanne giroúmba ta kamunbilla kakilliko.

43. Gátun paipéa wakál aǵelo moroko kabirug pirrirmullin bon.

44. Gátun kirrinkan noa kauwákan, wiyelliela noa pirriral butti; gátun gíkoúmba kurrol upulléun barán purrai kolaǵ yanti kiloa komonba kauwál gorog koba.

45. Gátun bougkulléun noa ba wiyelli tabirug, gátun uwa gíkoúmba tako wirrobullikan tako, nakulla gáiya noa barun birriki birriki minkikan,

46. Gátun noa wiya barun, Minariǵ tin nura birrikin? Bougkullia gátun wiyella, uwéa-kún koa nura yarakai kolaǵ.

47. Gátun yakita wiyelliela noa ba, a! konara, gátun noa yitirra giakai Iudath, wakál ta †dodeka kabirug, uwa ganka barun kin, gátun uwa gáiya noa papai Iéthú kin, búmbúmkakilliko.

48. Wonto noa ba Iéthuko bon wiyá, Ela Iudath! gákomán binug Yinal kúri koba búmbúggullito?

49. Nakulla bara ba gíkouǵ kinba minnug-bulli kolaǵ, wiya-bon bara, Ela piriwál! wiya, géen búntan yirra ko?

50. Gátun wakál barun kinbirug kunbuntéa wakál umullikan †hiereu koba piriwál koba, gátun kunbuntéa bon túǵkaǵ-keri gurréug.

51. Gátun Iéthuko noa wiyayelléun, gátun wiyelliela, Kamunbilla nura unni. Gátun bon noa numa gurréug gátun turon bon uméa-kan.

52. Wiya gáiya Iéthuko barun piriwál †hiereu koba, gátun barun †kapátin †hieron koba, gátun barun garrokál, uwa bara gi-

kouğ kin, Wiya, nura tia uwan yanti mankiye ko yarakaikan ta, yirakan gáton kotarakan?

53. Kakulla bağ ba nurun kin yanti-katai purreağ ka †hieron ka, keawai nura tia manpa máttarro: wonto ba unni yakita ta ká-tan nurúnba gáton kaiyukan tokoi tako.

54. Mankulla gáiya bara bon, gáton yutéa bon, mankulla gáiya bon kokera ko piriwál koba kako †hiereu koba kako. Gatun Peterko noa wirroba kalog kolag.

55. Gatun upilléun bara ba koiyug ko willi ka kokera, gáton yellawa yantin, Peter gáiya noa yellawa barun kin.

56. Gatun taraito murrakinto nakulla bon, yellawa noa ba koi-yug ka, gáton pimilliela bon pirrallo, gáton wiyá, Unni noa kúri kakulla gikouğ katoa.

57. Gatun noa gákoiya bon, wiyelliela, Ela murrakin! keawai bon bağ gimilli korien.

58. Gatun toanta taraito bon nakulla, gáton wiyelliela, Gintoa ta yanti bo barúnba. Gatun noa Peterko wiyá, Kúri, keawaran bağ.

59. Gatun, yakita toanta, wakál †hora ta yukita, taraito wiya pirralma wiyelliela, Yuna bo ta unni kúri kakulla gikouğ katoa; kulla noa Galilaiakál.

60. Gatun noa Peterko wiyá, Ela kúri! keawai bağ gurran yakoai bi ba wiyan. Gatun wiyelliela noa ba, tanoa-kal-bo muk-kaka-ko gáiya wiya tibbinto.

61. Gatun noa Piriwál warkulléun, gáton nakilléun bon Peter-nug. Gatun Peterko noa gurra wiyellita Piriwál koba, wiya bon noa ba giakai, Gikoyánun wal bi tia kurri-kurri tibbinto muk-kaka ko wiyanun goro-ka.

62. Gatun Peter noa uwa warrai koba, gáton túgkilléun gáiya noa kauwál.

63. Gatun bara kúriko mankulla bon Iéthunug béelma bon, gáton búnkulla bon.

64. Gatun munmin bara ba upéa bon, búnkulla gáiya bon bara goará, gáton wiya bon, wiyelliela, Wiyella bi, ganto-ke bin búnkulla?

65. Gatun kauwál-kauwál taraikan yarakai wiya bara gikouğ kin.

66. Gatun purreağ ba kakulla, kau-umullan gáiya bara garrotai kúri koba, gáton bara piriwál †hiereu koba, gáton bara garam-mateu, gáton yutéa gáiya bon kau-umulligél lako barúnba tako,

67. Wiyelliela, Kriht ta bi unni? wiyella gearun. Gatun noa wiya barun, Wiyánun nurun bağ ba, keawai gáiya wal nura gur-ránun:

68. Gatun wiyánun nurun bağ ba, keawai wal nura wiyaiyelli-nun tia, keawai wal nura tia wamunbinun.

69. Kabo noa Yinal kúri koba yellawanun túgkağ ka kaiyukan ta Eloí koba ka.

70. Wiya gáiya bara yantinto, Yinal ta bi unni Eloí koba? Gatun noa wiya barun, Wiyan nura gátoa ta unni.

71. Gatun bara wiya tantoa ta, Yanoa gearun kin gurrullikanto taraito? kulla géen gurra géenbo kurraka kabirug gikoug kin-birug kóti kabirug.

WINTA XXIII.

GATUN bara yantin konara bougkulléun, gatun yutéa bon Pilato kin.

2. Gatun bon bara pirralma, wiyelliela, Gurra géen bon unni gá-koyelliela noa ba barun kúri willuggél, gatun wiyelliela, yanoa gúki yikora tullockan Kaitharinug, wiyelliela, niuwoa-bo-ta Kritht ta wakál ta Piriwál.

3. Gatun Pilato-to wiya bon, wiyelliela, Ga gintoa ta Piriwál ká-tan barúnba Iudaioi koba? Gatun noa wiyayelléun bon, gatun wiyá, Gintoa ta wiyán.

4. Wiya gáiya noa Pilato-to barun piriwál †hiereu gatun barun kúri, Keawai bag gurra pa yarakai unti kúri ka.

5. Gatun bara bukka-buttibugkéa, wiyelliela, Pirralman noa barun kúri, wiyellin, yantin ta Iudaia ka, Galilaia tinto unti kolağ.

6. Gurra noa ba Pilato-to Galilaia ka, wiya noa, Unni kúri Galilaiakál?

7. Gatun gurra noa ba Herodúmba-kan noa wottaikan, yuka bon noa Herod kinko, yakita gáiya niuwoabo kakulla †Herothalem ka.

8. Gatun nakulla bon noa ba Herodto Iéthunug, pitál gáiya noa kátan kauwál, kulla noa natelli ba bon yuraki tabirug, kulla noa gurra kauwállan gikoug kinba; gatun nakilliko tarai uma-toara gikoug kai.

9. Wiya gáiya bon noa wiyellikanne kauwál-kauwál; wonto noa ba keawai wiyelli pa bon.

10. Gatun bara piriwál †hiereu gatun bara garammateu garokilliela, gatun pirralmulliela bon kauwál.

11. Gatun Herod katoa ba bara wuruwai koba gurramaiğa bon bara, gatun béelma bon, gatun wuda bon konéin to kirrikin to, gatun yukéa-kan bon Pilato kinko.

12. Gatun unta purreag ka wakál la, Pilato gatun Herod kóti bula umullan: yakita unta kakillan bula bukkakan bula-bo.

13. Gatun Pilato-to noa kau-wiya noa ba barun piriwál †hiereu, gatun barun piriwál, gatun barun kúri,

14. Wiya gáiya barun, Mankulla nura bon unni kúri emmoug kinko, yanti wakál noa gákoaya-uwil ba kúri; gatun, a! gurulla, nuiya ta bon bag unni mikan ta nurun kin keawai bag gurrapa yarakai gikoug kin, gínoa-tara tin pirralma bon nura:

15. Keawaran, keawai Herodto: kulla bag yuka nurun gikoug kin; gatun, nauwa, keawai gali tin tetti korien noa kánún.

16. Wélkorinún wal bon bag, gatun wamunbinún gáiya bon.

17. (Kulla noa burugbugganún wal wakál yakita ta takillikan-ne ta.)

18. Gatun bara kaaibulléün wakalla purawai, wiyelliela, Yuriğ unni kuri; ġatun buruğbuğgulla bon Barabbanuğ ġearun kinko:

19. (Ġali noa wakál wuruwai tin kokera ġatun búnkilli tin tet-ti tin, wúnkulla bon t̄jail ka.)

20. Koito noa ba Pilato-to kotelliela buruğbuğgulliko bon Iéthunuğ, wiyéa ka barun.

21. Wonto bara ba wiyá, wiyelliela, Buwa bon tetti, buwa bon tetti.

22. Gatun noa barun wiya yukita ġoro-ka, Minariğ tin? minariğ noa yarakai uma? keawai bağ ġurrapa taraikan ġikouğ kin ġaloa kolağ búnkilli kolağ tetti wirrilliko; wékorinún wal bon bağ, ġatun wamunbinún bon.

23. Gatun bara tanoa-kal-bo pullí kakulla kauwál, wiyelliela, búwil koa bon tetti. Gatun pullí barúnba ġatun barúnba piriwál t̄hiereu pirral kakulla.

24. Gatun Pilato-to noa wiyá, ka-uwil koa yanti wiya bara ba.

25. Gatun noa bon buruğbuğga barun kin unni bon wuruwai tin ġatun bunkilli tin tetti tin wunkulla bon t̄jail ka wiyatoara barúnba; ġatun noa bon Iéthunuğ wamunbéa barun kin.

26. Gatun yutéa bon bara ba yuriğ, mankulla ġaiya bara wakál Thimónnuğ Kureniakál ta, tanan uwolliela koruğ tin, ġatun wupéa bara ġikouğ kin taliğkabillikanne, kurri-uwil koa noa willuğ tin Iéthu katoa.

27. Gatun wirroba bon bara kauwállo konaro, ġatun bara nukuğ-ko, túğkilliela ġatun minki kakilliela ġikouğ kai.

28. Wonto noa ba Iéthu warkulléün barun kai koba, wiyá, Yinálkun t̄Hierothalemkálín, túğki yikora emmouğ kai, wonto ba túğkillía nura nurunbo, ġatun nurun kaiko wonnai tara ko.

29. A! na-uwa, purreağ kariğ tanan uwollinún, yakita unta wiyánún bara ba, Murrarağ bara wonnai korien, ġatun unnuğ tara pika keawai pórkulli korien, ġatun paiyil keawai pittelliko.

30. Yakita ġaiya bara wiyellan bulkára kariğ, Puntimullía ġearun kin, ġatun yúnko ko, Wutilla ġearun.

31. Gatun uwullinún bara ba unni tara kúlai ta kiruğ ka, minnuğ banún wal kúlai ta turrál la?

32. Gatun unnuğ bula taraikan yarakai willuğ, yutéa ġikouğ katoa wúnkilliko tetti wirrilliko.

33. Gatun uwa bara ba unta ko, ġiakai yitirra Kalábary, unta ġaiya bara búnkulla bon ġatun bulun yarakai bula, wakál ta túğkağ-keri ka ġatun tarai ta wunto-keri ka.

34. Wiya ġaiya noa Iéthuko, Biyuğ, kamúnbilla barun, kulla bara keawai ġurra korien umulli ta. Gatun toinbillan bara kirrikin ġikoúmba, ġatun wupillan woiyo.

35. Gatun bara nakilliela ġarokito. Gatun bara piriwál yantibo barun katoa béelmulliela, wiyelliela, Miromá noa taraikan; miromabunbillía bon ġikouğ kóti, wiya noa ba Kritht ta, ġirimatoara Eloí-úmba.

36. Gatun bara †militiko béelma bon, uwolliela gikouğ kin, gá-tun nupilliela bon †aket,

37. Gatun wiyelliela, Wiya bi ba piriwál Iudaioi koba, miro-mullía bi gíntoabo kóti.

38. Gatun upulléun wakál upatoara wokka ka gikouğ kin pul-lí †Hellenik koba, gá-tun Latin koba, gá-tun Hebaraio koba, gí-a-kai, Unni ta Piriwál Iudaioi koba.

39. Gatun wakálo yarakai bulun kinbiruğ-ko, kakilliela ba kú-lai ta, béelmulliela bon, wiyelliela, Wiya bi ba Kritht ta, miro-mullía bi gíntoabo gá-tun gearun.

40. Wonto ba taraito wiyayelléun, koakilliela bon, wiyelliela, Keawai bi kinta korien Eloí kai, gá-tun gíntoa ta ká-tan wakál la umatoara?

41. Gatun gálin yakita murraràğ uma; yaki tin gálin kai uma-toara tin: wonto noa ba gálin kúriko, keawai noa yarakai uma pa.

42. Gatun noa wiya Iéthunuğ, Piriwál, gurrulla bi tia, uwanún gáiya bi ba piriwálğél lako girouğ ka tako.

43. Gatun noa Iéthuko wiya bon, Yuna bo ta wal bağ wiyán girouğ, Unti buğgai purreàğ ka kánún bi tia emmouğ katoa Pa-rádeith ka tako.

44. Gatun yakita kakulla †hora ka †hekto ta, tokoi ta kakulla yantin ta purrai ta katéa ka †hóra kako †nain tako.

45. Gatun punnál ta tokoi kakulla, gá-tun kirrikin ta †hieron kako yíirkulléun búlwa koa.

46. Gatun noa ba Iéthuko kaaibulléun wokka wiya noa, Biyuğ, wunún bağ emmoumba marai girouğ kin máttára; gá-tun wiyel-léun noa ba unni, wúnkulla gáiya noa marai.

47. Yakita gáiya noa ba kenturionko nakulla unni umatoara, pitálma noa Eloinuğ, wiyelliela, Yuna bo ta wal murraràğ unni kúri.

48. Gatun bara yantin kúri uwa nakilliko gála ko umatoara ko, wirrilléun bara wapara, gá-tun willuğbo bara uwa.

49. Gatun yantin gíkoúmba kóti ta, gá-tun bara nukuğ wirroba bon Galilaia kabiruğ, garokéa kalog ka, nakilliela unni tara.

50. Gatun kakulla wakál kúri, gíakai yitirra Yothep, wiyellikan ká-tan; murraràğ kakillikan, gá-tun tuloa kakillikan:

51. Gali keawai noa pitál korien barúnba ko wiyellikanne ko gá-tun barúnba umatoara ko; Arimathéakál noa, wakál ta kokera Iudaioi koba; niuwoa ba mittilliela piriwál lako Eloí koba kako.

52. Unni noa uwa Pilato kin, bon wiyelliko murrin ko Iéthu koba ko.

53. Gatun noa mankulla barán, gá-tun muğgama kirrikin ta, gá-tun wúnkulla tulmun ta umatoara tunuğ ta; keawai ba unta kúri wúntelli ta.

54. Gatun unta purreàğ ka tupoi-tupoi-kanne-ta, gá-tun papai kakulla thabbat ta.

55. Gatun bara nukug uwa gikoug katoa Galilaia kabirug wir-roba yukita, gatun nakulla tulmun, yakoi ba wunkulla murrin.

56. Gatun bara willugbo, gatun mankulla faromata gatun tmu-ra; gatun koréa purreag ka thabbat ta, yaki tin wiyatoara tin.

WINTA XXIV.

YAKITA kakulla purreag ka yukita thabbat birug ka, goiokan ta, uwa bara unti ko tulmun tako, mankillin faromata uma bara ba, gatun taraikan uwa barun katoa.

2. Gatun bara nakulla tunug umatoara kurrai-kurrai birug kur-raka ko tulmun tabirug.

3. Gatun bara uwa murrarig, gatun keawai bara na korien murrin ta Piriwal koba Iethu koba.

4. Gatun yakita kakulla, kotelliela bara ba ge tin, a! buloara kuri bula garokéa barun kin killibinbin kaba kirrikin taba,

5. Gatun bara ba kinta kakilliela, gatun wunkulliela barunba goara baran purrai tako, wiya bula barun, Minarig tin nura nakil-lin moron-kan ta unti tetti-tetti ka?

6. Keawai noa unti, kulla noa waita ka ba bougkulléun: gur-rulla nura yanti wiya nurun noa ba, yakita noa ba kakulla Gali-laia ka,

7. Wiyelliela, Yinal ta kuri koba wunun wal bon mattara yara-kai-willug koba ka, gatun bunnun wal tetti, gatun purreag ka tarai ka kumba-ken bougkullia kanun noa.

8. Gatun gaiya bara kotelliela gikoumba wiyelli tara,

9. Gatun willugbo bara uwa tulmun tabirug, gatun wiya unni tara barun kin tdodeka ta, gatun barun yantin ta.

10. Gala bountoa Mari-ko Magdalakalin-to, gatun bountoa Ioan-na-ko, gatun bountoa Mari-ko tunkan-to Yacobo-umba-ko, gatun taraikan-to bara nukug-ko barun katoa, wiya unni tara barun tap-otholnug.

11. Gatun bara ba wiyelli tara kakulla barun kin yanti kiloa gakoyelli tara, gatun bara keawai gurraiyeelli pa barun.

12. Peter gaiya noa garokéa, gatun murra tulmun tako; gatun woinkulliela baran, nakulla noa kirrikin wuntoara pitaka, gatun waita noa uwa, kotelliela unni tara katan ba.

13. Gatun yakita purreag ka yantibo, buloara-bula barun kin-birug uwa kokera kola, giakai yitirra Emmaou, yakita kalog tHierothalem kabirug purlog tkekékonta ta.

14. Gatun bara wiyellan unni tara kakulla ba.

15. Gatun yakita kakulla, wiyelliela ba, gatun kotelliela bara ba, Iethu noa niuwoabo uwa papai barun kin, gatun uwa barun katoa.

16. Wonto ba gaikug barunba tullama, gimilli korien koa bara bon.

17. Gatun noa wiya barun, Minarig nura unni tara wiyellan, uwollin nura ba, gatun minki katan?

18. Gatun wakál bulun kinbirug, giakai noa yitirra Kleopa, wiyayelléun, wiyelliela bon, Gintoa bo ta wakál gowikan †Hierothalemkál, gatun keawai unni tara gurrapa kakulla ba unti tara purreag ka?

19. Gatun noa wiya barun, Minariġ-ke unni wonnug? Gatun bon bara wiyá, Gikouġ kin Iéthu kin Nadharetkál unni kakulla †propet ta kaiyukan umulliko gatun wiyelliko mikan ta Eloi koba kin, gatun yantin ta barun kin kúri ka:

20. Gatun yakoai bara ba piriwál †hiereu, gatun gearúnba piriwál kariġ wúnkulla bon wiyayelliko tetti kolaġ, gatun bara bon búnkulla tetti.

21. Wonto géen ba kota niuwoa miromulliko Itháraelnug: gatun yantin unni tara ba, unni buġgai kúmba-ken-ta kátan unnoa tara umatoara birug.

22. Kauwa, taraí bara nukug gearúnba konara birug kota bunbéa bara gearun, bara goiokéen kátan tulmun ta:

23. Gatun keawai bara ba na pa gikoúmba murrin, uwa gaiya bara, wiyelliela, nakéun bara natoara †agelo kariġ koba wiya moron noa kakulla.

24. Gatun taraikan barúnba gearun kinba uwa tulmun kolaġ, gatun nakulla yanti bara nukugko wiya; keawai bon bara na korien.

25. Wiya gaiya noa barun, A! wogkál nura, gatun pirriral búbul gurrulliko yantin ta wiyatoara bara ba †propet to!

26. Keawai noa Kritht kámunginbia ta umatoara ba unni tara, gatun uwoolliko kirrikin kolaġ gikouġ ka tako?

27. Gatun kurri-kurri Mothe ko noa ba wiya, gatun yantin to †propet kariġ ko, gurrabunbéa gaiya noa barun unnoa tara upatoara birug gikouġ kai.

28. Gatun bara papai uwa unta kolaġ kokerá kolaġ, unta kolaġ bara: gatun noa puntelliela kalog kolaġ.

29. Wonto bara ba pirralma bon, wiyelliela, Kauwa gearun katoa; kulla wal yaréa kakillilin, gatun purreag ta waita uwoollilin. Gatun noa uwa murrariġ 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 gaikug barúnba buġkulléun, gatun gimilléun gaiya bara bon; noa gati kakulla barun kinbirug.

32. Gatun bara wiyellan barabo, Wiya, gearúnba búbul winna ba gearun kinba ko murrug kaba ko, wiyelliléun noa ba gearun katoa, gatun gurrabunbéun noa ba gearun upatoara ta?

33. Gatun bouġkulléun tanoa-kal-bo gatun willug ba kakulla †Hierothalem kolaġ, gatun nakulla barun †hendeka ta, gatun barun taraikan barun katoa,

34. Wiyelliela, Bouġkulléun bo ta yuna Piriwál ta, gatun paikulléun Thimon kin.

35. Gatun bara wiya unni tara upatoara yapig koa, gatun gimilléun bara bon yirbuggullielá noa ba tarto.

36. Gatun bara ba wiyellielá, Iéthuko noa niuwoabo garokéa willi ka barun kin, gatun wiya barun noa, Pital nura kauwa.

37. Wonto bara ba pulul-pulul kakulla gatun kinta-kan, gatun kotellielá bara marai ta bara nakulla.

38. Gatun noa wiya barun, Minarig tin nura kinta katan? gatun minarig tin nurúnba búlbúllo kotan?

39. Nauwa tia máttára emmoúmba, gatun yulo emmoúmba, Gatoa bo: numulla tia, gatun nauwa; kulla keawai marai koba purriúg korien gatun tibun korien, yanti nakulla nura tia ba emmoúmba.

40. Gatun wiya noa ba unni, tógumbéa barun noa gikóumba máttára gatun yulo.

41. Gatun keawai bara ba gurra pitál ko, gatun kotelliko, wiya noa barun, Wiya, nurúnba kunto unti?

42. Gatun bara bon gikulla pundol koyubatoara makoro birug, gatun pundol nuparai kabirug.

43. Gatun noa mankulla, gatun takulla barun kin mikan ta.

44. Gatun noa wiya barun, Unni tara wiyellikanne-ta wiya nurun bag ba, kakulla bag ba nurun katoa, yantin koa ka-uwil kakilliko upatoara wiyellikanne-ta Mothé-úmba, gatun barun ba †prophet koba, gatun †tehillim kaba, emmoug kai.

45. Gurrabunbéa gaiya noa barun, gurra-uwil koa bara upatoara ta;

46. Gatun wiya noa barun, Yaki upatoara, gatun yaki murrarag ta Kritht ko gikoug kakilliko tetti ko, gatun bougkulliko kumba-ken-ta purreag ka tetti kabirug:

47. Gatun wiyabunbi-uwil koa minkikanne-ta gatun warekullikanne-ta yarakai umullikan ko gikoug katoa birug yitirra birug yantin ta konara, kurri-kurri kabirug †Hierothalem kabirug.

48. Gatun nura nakillikan katan gali tara ko.

49. Gatun, gurrulla, wupin bag nurun kin wiyatoara emmoúmba koba Biyugbai koba: wonto nura ba minkéa kokerá †Hierothalem ka, kaiyu koa nurun kauwal búlwara tin.

50. Gatun yutéa noa barun kalog kolag Bethany ka bo, gatun noa wupilléun máttára gikóumba wokka-lag, gatun pitálma noa barun.

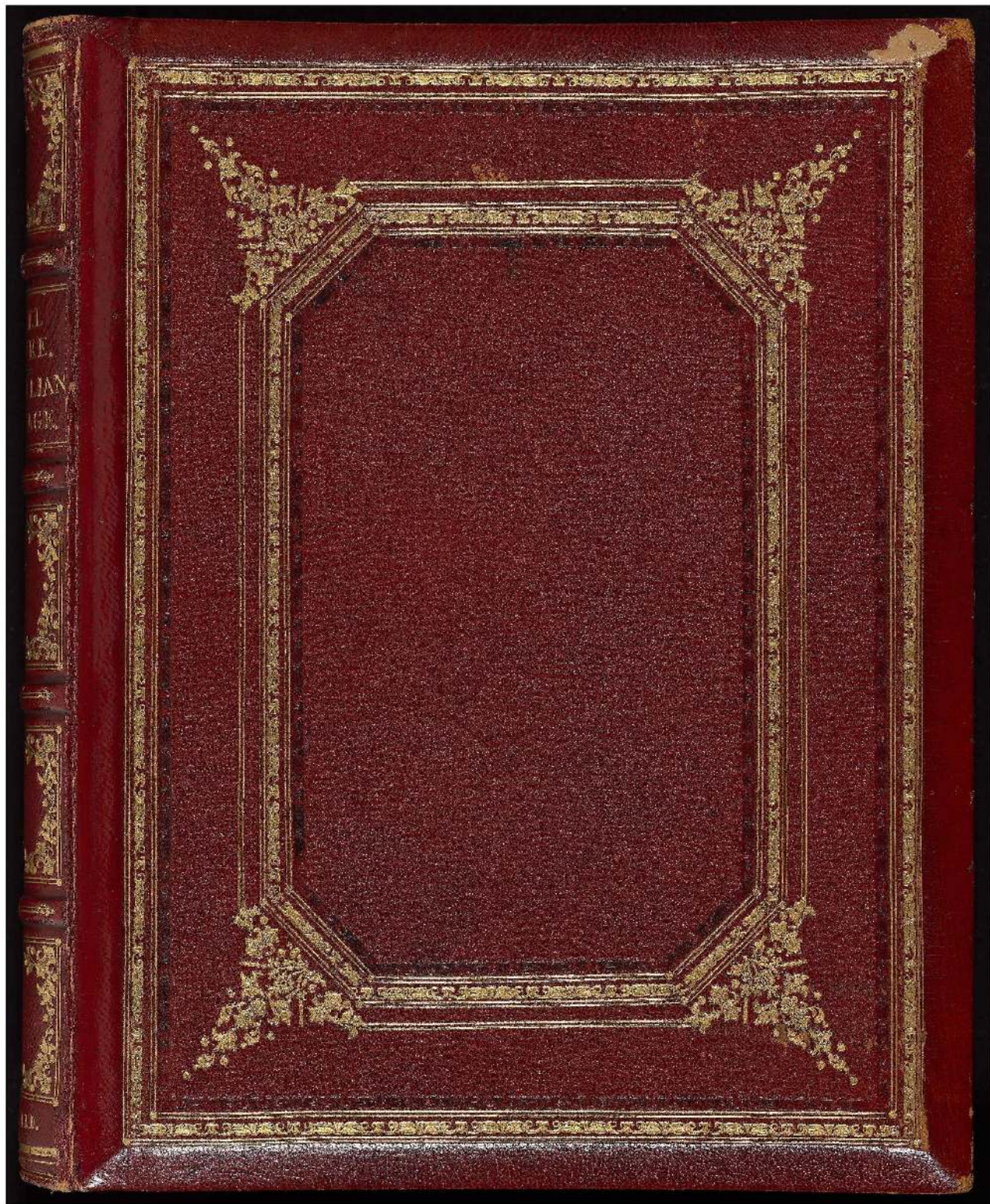
51. Gatun yakita kakulla, yaki pitálmullielá noa ba barun, mantilléun gaiya bon barun kinbirug, gatun kurréa bon wokka-lag moroko kako.

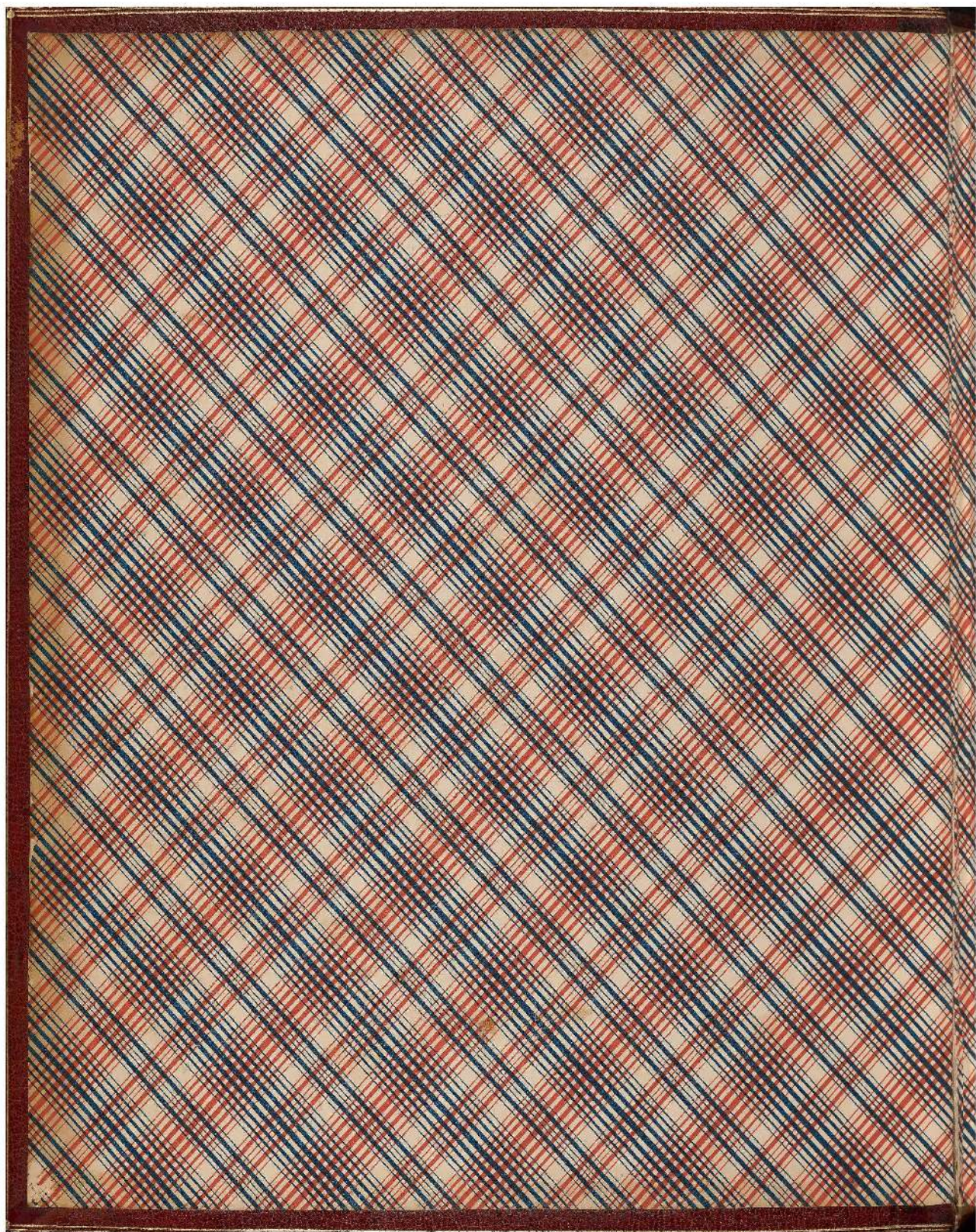
52. Gatun bara bon murrarag koyellielá, gatun willug ba kakulla †Hierothalem kolag kauwal-kan pitál-kan:

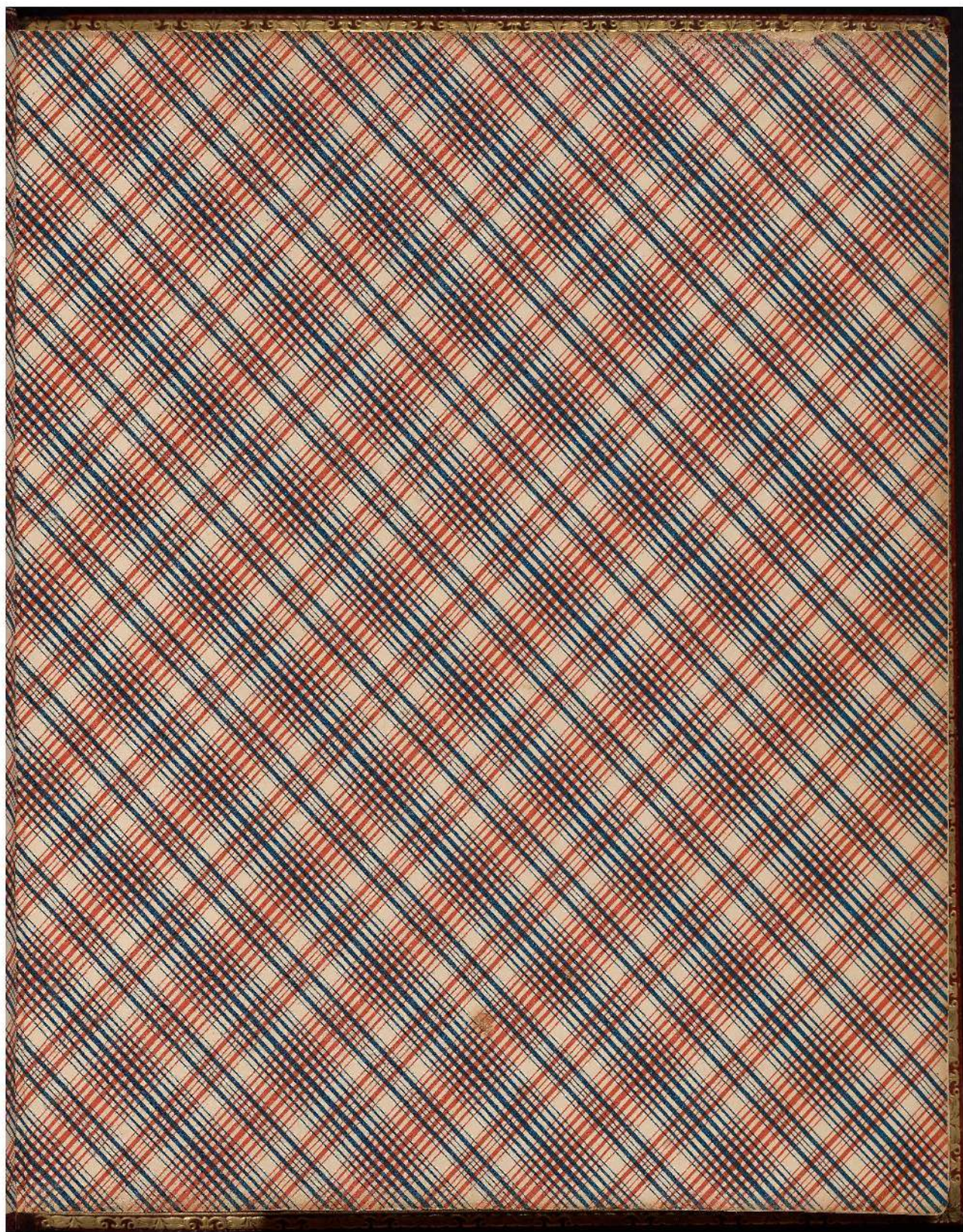
53. Gatun kakillielá murrug †hieron ka, murrarag wiyellielá gatun pitálmullielá bon Eloinug.

Part III

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







No 32
St. Lukes Gospel in the
Aboriginal language of
Munters River, Australia,
written by the Rev. Threlkeld

L. E. TEREKELD

[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 ..."

TEREKELD PRESENTED THIS COPY IN HIS OWN HANDWRITING, WITH DEDICATORY NOTICE, TO SIR GEORGE GEEY. A MISS ANNIE LAYARD ADDED THE ILLUMINATIONS.

IN 1858 TEREKELD 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
MS-6



Rowe Book
Room

[with Gay MSS]



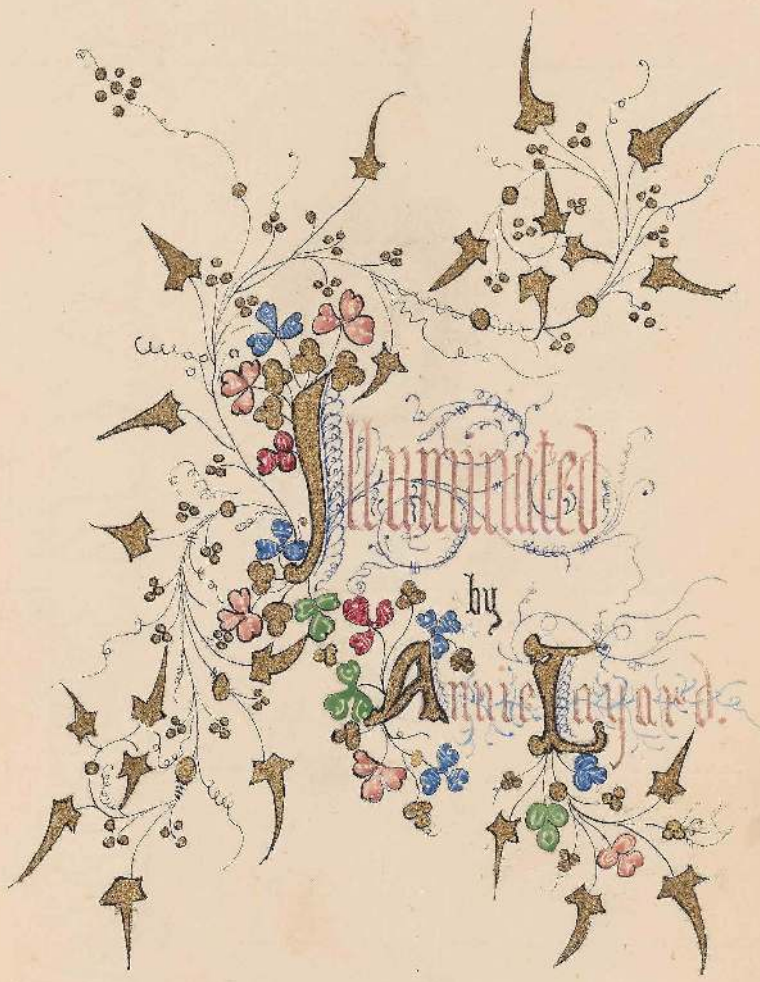
His Excellency
Sir George Grey, K. C. B.

From the Translator
And Writer of this Book,

With Respectful Compliments

Sydney.
New South Wales.

June 26th 1858.



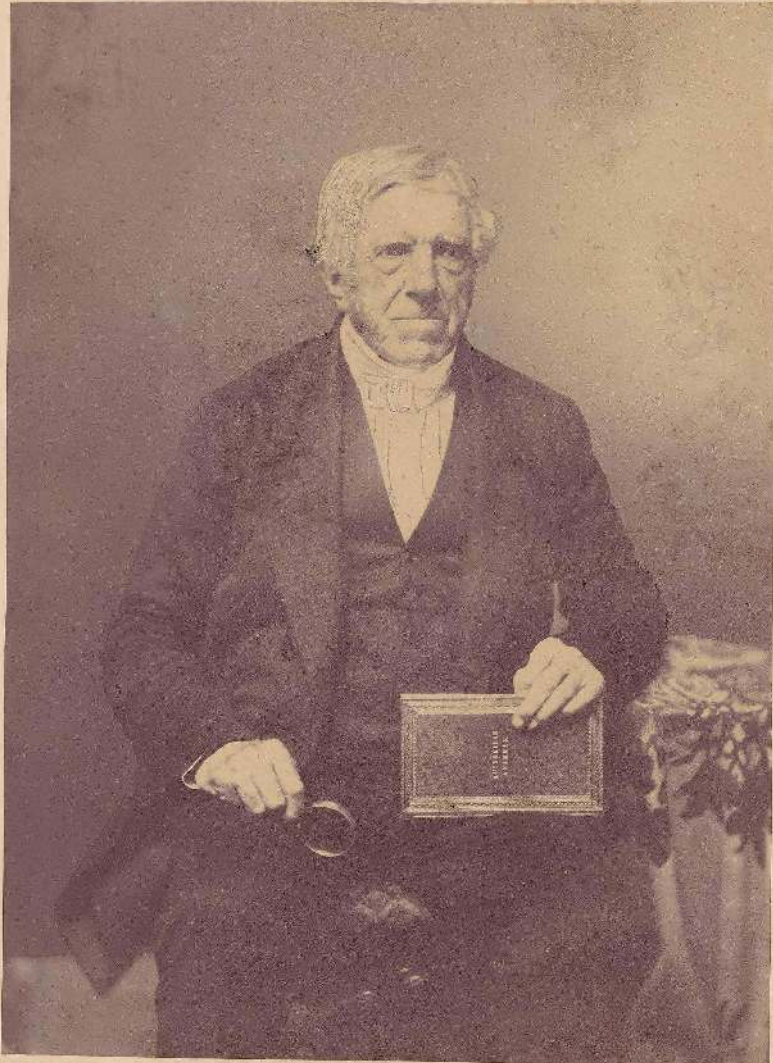
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Bi-ru-van.

M'GILL.





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Yours faithfully
L. C. Thorold
Minister



Evangelion

Unni ta

Jesu-um-ba **C**hrist-ko-ba
Upatoara

Louka-um-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 overated, 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 31.st 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 ~~that~~ ^{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 revision 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



to its final close.

This present copy of the Gospel by Luke is the fourth rewritten revisal 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.



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Evangelion upatōara Louka-ūmba.

Winta 1.

1. Onto ba kawul-to mankulla unnoa tara tung ngunbilliko ngurrān ta ngeen kin ba.

2. Yanti to ngearun kin bara ngukulla unnoa tara, mahillikān kurrikurri ka birung, ngatung mānkillikān wiyellikānne koba.

3. Murrorōng tia katān yāntibo koito bang ba tung ko ngiroung Teopilo murrorōngta.

4. Ngurrauwil kwa bi tuloa unnoa tara wiyā tōara banūng ba.

5. Yanti kalai ta Herod noa kakulla Pirri wul noa kakulla Sudaia ka, kakulla noa tarai Sereu Zakaria yitirra Abia ūmba ko nara: ngatun ngukung ngikoumba yinat-kun koba Aaron-ūmba, ngiakai bountoa yitirra Elizabet.

6. Bulbara bula kakulla murrorōng Elbi kin

- mikan ta, ngurrairjelleen bula Jehova-ko
 noa ba wiyellikännē yarakai ma korien
 7 Keuwaxrān bula wonnai korien, kulla bo-
 untōa Elizabet ngurauwai; ngatun bula ba
 ngurrōngbai kakulla.
- 8 Ngatun yakita kakulla umulliella noa ba
 Eloï kin mikan ta yirrunng ka ngikoung
 kin Jeru koba.
- 9 Yanti kiloa Jeru koba umāng yirrunng ka
 ngikoungba ta upulliko bōn porapora koi-
 yung ko uwa noa ba Nao koba Jehova kai
 koba.
- 10 Ngatun yanti bo yantin ta konara kore
 wiyelliella warai ta yakita winnelliella
 ba porapora.
- 11 Ngatun paipea noa Angelo Jehova-ūmba
 ngikoung kin ngaxrokilliella noa tūnghang
 kirri ka koiyung kōn ta porapora ka.
- 12 Ngatun nakulla bōn noa ba Zakaria ko
 unna bōn noa ba, kinta ngaiya noa ba

kakulla.

- 13 Wonto ba Angelo wiyā noa, kinta kora bi kauwa, Zakaria; kulla ngurrā ta wiyelli-kān nē ngiromba, ngatun nukung ko ngiromba ko wonnai kunnun ngiromba, ngatun wiyennun bi ngiakai ~~gitiroa~~ Soane.
- 14 Ngatun pittul bi kunnun, pittul kauwul-kān kunnun pōis kullinnun ngikoung kin birung.
- 15 Kauwul wal noa kunnun, mikan ta Jehowa kin, ngatun keawai wal noa ^{wine} pitunnun, keawai tarere, ngatun warakāng wal noa witellinnun Marai gijirijirikan birung ko waraka birung Tunkan ta birung.
- 16 Ngatun noa wiyennun wal baran kauwul kauwul wonnai Israel. ~~koba~~ ^{um} Jehova kin ko Elbi ta baran ba.
- 17 Ngatun wal noa uwanun ngikoung kin mikan ta kaiyu ka Marai ta Elia-umba, warbungnyuliko tūlūl biyung bai ta ^{gōg} koba

wonnai kolang, ngatun barun kin ko tuloa
ka ko, umauwil koe barun kore kurrikumri
Jehova kin ko.

18 Ngatun noa Zacharia ko wiyä bö, Angelo
nung, yakoi kan bang ngurrumun unni?
kulla bang ngurröngbai ngatun nukung
emmoemba ngurröng ngeen.

19 Ngatun noa Angelo to wiyä bö, Ngatoa
Gabriel, ngakittin Eloä kin nihan ta;
ngatun yuka tia wiyelliko ngiroung, nga-
tun tungngumbilliko ngalitara ko pittul
mulli kain ko.

20 A, ngurrulla bi ngöng ko wal bi kumun,
ngatun kaiyu korien wal bi kumun wi-
yelli ta, yakikalai ta ko purreung ka ko
unni tara kumun ba kulla bi ba ngur-
rar korien wiyellikanne emmoemba, ka-
bo kumun wal unni tara.

21 Ngatun bara kore ko mittia Zakaria nung
ngatun köttelliella minnung-bulliella noa

tunkeas noa Nao ka.

- 22 Ngatun noa ba paikulleen warrai ta kaiyu korien noa wiyelli ko barun; ngatun bara ngurra Marai noa nakulla Nao ba, kulla noa waurwolwaurwol uma barun ngatun ngarokillilla noa ngong ko.
- 23 Ngatun kirun kakulla purreung ngikoum. ba umullikanne, waita ngaiya noa uwā kokirā ko ngikoung ka ta ko.
- 24 Ngatun yukita purreung ka Elizabet ngikoumba nukung warakān bountoa, ngatun yuropulleen bountoa warrān yellenna ka wiyellilla bountoa,
- 25 Jānti noa tia Jehova ko umā nakulla noa tia ba purreung ka mānkilliko barun ba beelmullitān kore tin.
- 26 ¶ Tarai ta yellenna ka sik ka, Gabriel ta Angelo ta puntimai ta wiyabumbia tōn Elōi kin birung urolliko purrai kolang Galilaia koba ngiakai Nazaret.

- 27 Mirrullako wiyatoara ko kore ka ko Joseph
kin ko yitōra ko, wonnai tara noa Dabid-
ūmba; ngatun Miral ngiakai yitōra Mari.
- 28 Natun noa Angelo uwa bounnour kin, ngatun
wiyelliella, A! murroŋg umatoara bi
Iehova katān ngiroung katōa ba; murroŋg
umatoara bi nukung ka.
- 29 Natun bountōa ba nakulla bōn, kintā bountōa
kakulla wiyellita ngikoung kin, ngatun kōt-
telliella bountōa minnaring unri tōtōng katun.
- 30 Ngatun Angelo ko wiyā bounnour, kintā kora
bi Mari, kulla bōn pitul matoara Eloī to
noa
- 31 A, ngurrōdia bi, warakāng bi kunnun won-
nais kan ngiroung kin pika ka, ngatun
yinal pōrkullimun, ngatun bi ngiakai
yitōra **ISOU.**
- 32 Ngatun wal noa kauwol kunnun, ngatun
wal bōn wiyennun ngiakai Yinal tā wok-
ka ka ko; ngatun noa Iehova ko Eloī to

ngūnun wal tōn yellaollikānne bijung-bai koba
Dabid ūmba ngikoemba.

33 Ngatun noa wiyennun wal yantikatai ba-
run Jakob ūmba, ngatun ngikoemba pimiwal
kanne keawai wal kunnun wirān.

34 Wiya ngaiga bountoa tōn Angelo sung
Mari ko, yakoci ke unni kunnun, kulla
bang kore korien?

35 Ngatun noa Angelo ko wiya bounnōn
tanan wal noa uwonnun Marai kan
murrorōng kan ngiroung kin ko, ngatun
kaiye ko wokka tin to wutinnun wal ngiro-
ung; koito ba unnoa ta murrorōng, pōrkul-
linnun ngiroung kin, wiyennun ngiyakai
yinal ta Elai koba.

36 A, ngurruolia, ngiroemba wūngngunbai
Elizabet, warakan bountoa yinal ngurru-
ngeen koba bounnōn ba; ngatun unni ta
yellenna Sik ta bounnōn kai kan wiya-
toara ngurrauwai.

- 37 Kulla nguraki to ke noa Elois to, kaiyu kan to ke.
- 38 Ngatun bountoa Mari ko wiyas, kuuwa yanti kummumbilla tia wiyas bi ba, Ngatua mankil lihan Jehova umba. Ngatun noa Angelo pün-tirkulleen bounnoun kin birung.
- 39 Ngatun bountoa Mari boungkulleen unti tara purreung ka, ngatun uwa bountoa harakai bulkurra kotang kokirā ko Joudaka ko;
- 40 Ngatun bountoa uwa kokirā ko Lakaria umba kaka, ngatun büngbünng ka bounnoun Elisabet ngung.
- 41 Ngatun yakita ngaiya ngurrā bountoa ba Elisabet to pulle Mari umba, tulutilleen ngaiya wonnai bounnoun kin pika ka; ngatun warapäl bounnoun ba Elisabet kin Marai kan to murröröngko:
- 42 Ngatun bountoa wiyelleen pulle wokka wiyelliella, murröröng umatoara bi nukung



ka; ngatun murrorōng umatoara peil ngiro-
emba pika koba.

43 Ngatun minnaring tin tia unni tanan uwa
tunkān pirriwul koba, emmoemba?

44 Kulla bang ba ngurrā pulle ngiroemba ngu-
rōung ka emmoung kin, wonnai ngaiya tia
tulutilleen emmoung kin pika ka pitul ko.

45 Ngatun murrorōng umatoara bountoa ngurrā;
kulla unnoa tara kunnun umatoara, wiyata
ara bounnoun kin Jehova kin birung.

46 ¶ Ngatun Marai ko bountoa wiyā, Marai to
emmoemba ko wiyān murroi bōn Jehova
nung.

47 Ngatun Marai to emmoemba ko pitul umul-
leen Eloi kin Miroma emmoemba.

48 Kulla noa nakulla mirul bountoa ba u-
mullikan ngikoemba; A, urti birung yān-
tien to tia wiyennun murrorōng upatoara.

49 Kulla noa tia kaiyu han to unnoa tara
kauwul uma; ngatun yitirova ngikoemba

murrorong upatoara katān

50 Ngatun murroi ngikoemba barrun kin ba
kintā kan bōn katān, willungnyēl kore ka
birung tarai kore ka birung.

51 Tūnggumbilleen noa kaiyu kan tūrrung
ngikoemba; wupea noa barun ngarung-
ngara yaroyaro būbūl kan kōttellikanne.

52 Upea noa barun parrān kaiyu kan
yellawollin geil la birung barun ba, ngatun
wupea noa barun mirul wokha lang.

53 Ngukulla noa kapisiri kan ko murrorong
ta; ngatun noa barun potōl kan yuka
mirul ko.

54 Umalleen noa ngikoemba umullikan
Israel nzung, ngurrulli birung ngikoung
kin birung, murroi ta ngikoemba;

55 Yanti wiya noa ba barun bijungbai ta
ngearun ba, Abraham-nzung ngatun
barun wonnai tara ngikoemba yanti
ka tai.

- 56 Ngatun Mari bountoa kakulla bounnoun katoa
ngoroka yellenma ka, ngatun willem ba ngai-
ya bountoa bounnoun ka ta ko kokira ko.
- 57⁹ Yakita ngaiya Elisabet ūmba kakulla won-
nai pōrkullinnun; ngatun yinal bounnoun
ba pōrkulleen.
- 58 Ngatun ngurra bara kōtita ko bounnoun ba
ko, yanti Jehova ko noa ba murrorong uma
bounnoun hin; ngatun bara pittul kakulla
ngatun bountoa.
- 59 Ngatun yakita ngaiya purreung ka, uwasngi-
ya bara kullabulliko wonnai ko; ngatun bara
wiyā bōn ngiakai Lakaria, bijungbai tin
yiterra tin.
- 60 Ngatun turkan to wiyā bountoa, yanoa; kul-
la bōn wiyannun ngiakai Joane.
- 61 Ngatun bara bounnoun wiyā, keawaran ngi-
raumba kōti ta wiyā ba ngiakai unni yiterra.
- 62 Ngatun bara tungnga umulleen bōn bijung-
bai ko ngikoemba ko, wonnēn noa bōn

ijitirra wiyannun?

- 63 Ngatun noa wiya upulli-geit ko, ngatun noa upa, wiyelliella, ijitirra noa ngiakai Joane ngatun bara yantin to kotta.
- 64 Ngatun tantoa kal to kurraka-bungkullees ngikoomba, ngatun bon ngikoomba tullun bal-bal kakulla, ngatun noa wiya, ngatun noa wiya murroi Eloj-nung.
- 65 Ngatun bara hinta kakulla yantin ta unta kal: ngatun unni tara wiyellikanne totong kakulla yantin ta katong koa bulkaroa Joda ka.
- 66 Ngatun bara yantin to unnoa tara ngurra wunkulla barun kin bulbul ta wiyelliella yakwai unni ta wonnai kunnun! Ngatun mutturra Jehova-umba ngikoung kin katan.
- 67 Ngatun noa Zakaria ko biyungbai ngikoomba, warapal bon wupea Marai to jirrijirri to, ngatun noa wiyelliella ngiakai.
- 68 Kummumbilla bon Jehova-nung Eloj-nung

Israel-koba pitul-mulliko; kulla noa uwa barun
nahilliko, ngatum wirrilliko kore ko ngikoung
kai ko.

69 Ngatum boungbungnga noa nulkanulka
ngolomullikan ngearun, kokerā Dabid-um-
ba ka ngikoemba manhillikan;

70 Yanti noa ba wiyā kurrurkā ko Prophet-ko
ba ko yiriyiri-kam to yantin to purrai yan-
tin kurrurri ka birung;

71 Ngolomauwil koa ngearun ngearun ba bukka
tukul la birung mutturra birung barun kin bi-
rung, ngatum yantin ta birung yarakai wil-
lung ka birung.

72 Umulliko murroi ko wiyatoara barun kin bi-
yungbai ko ngearun ba, ngatum ngurrulli-
ko ngikoemba wiyatoara yiriyiri ta,

73 Pirālmān noa ngati wiyelliella bon A-
braham-nung biyungbai ngearun ba,

74 Nguwil koa ngearun noa, manhilliko nge-
arun mutturra birung bukka kam ta birung

ngearun ba, ngurrauwil koa ngeen bon kinta
korien ko.

76 Yiriyiri kan, ngatun murrorong kan mihan
ta ngikoung kin yantun ta purreung ka moron.
ngearun ba.

76 Ngatun ngintoa wonnai ta wiyennun bin
yiterra Prophet ta wokha ka ko; kulla bi u
wonnun nganka mihan ta Jehova kin, u
publika yapung ko ngikoemba;

77 Ngukilliko ngurrulliko moron ko ngikoung
kai ko kore ko, warikan yarakai barrun ba.

78 Murrois tin kauwollin Eloi koba tin ngearun
ba, ngurrur-kan wokha ka birung tanan uwa
ngearun kin ko,

79 Ngukilliko purreung ko barun yellawolli ta ba
ko ngorongora ba ko ngatun koinmirra ka ba
tetti ka ba, yatilliko tinna ko ngearun ba ko
yapung koa pittul koba koa.

80 Ngatun wonnai paitulleen, nguraki noa
marai kan, ngatun kakulla noa korungkoa

yakita ko purreung ka ko paipca noa ba Israel
kin ko.

Winta 2.

Yakita purreung ka, wiya noa Kaisaro ko
Agousto ko upauwil koa bara yantins hore
murrapulliko.

2 Ngatin unni murrapullikänne uma yakita
Kurinis noa ba Kavana kakulla Suria ka.

3 Ngatin yantin bara uwa murrapulliko ba
run kata ko.

4 Ngatin noa Joseph uwa wokka lang Gali
laia ka birung kohira birung Nazaret ta birung,
Joudaia kolang, kokere kolang Dabid-umba
kolang, ngiakai yitirra Bethlehem (kulla
noa kokere koba ngatin koti ta koba Da-
bid-umba.)

5 Murrapulliks ton ngatin Mari boannoun
katoa wiyatoara nukung ngikoemba, won
nai kan bountoa wara kang

6 Ngatin yakita kakulla, kakulla bara ba

unta, purreung ka katan pörkulli koa boun
noun ba wonnai.

- 7 Ngatun bountoa pör-bungngulleen kurrikurri
sinal, ngatun bountoa mungngama bön
kirikin to, ngatun bön wünkulla takilli ngäl
la buttikang koba ka; kulla wal tantul-lan
kokere takilli ngäl
- 8 ¶ Ngatun bara tipu kal tantoa kal kakullän
tumimillen wirral barun ba tohoi ta.
- 9 Ngatun noa Angelo Jehova-ümba tanan uwa
barun kin, ngatun kullaburra Jehova-ümba
kakulla barun katoa; kinta ngcia bara kakulla
- 10 Ngatun noa Angelo ko wiya barun kinta
kora; kulla nurun bang wiyam murrorong tot-
tong kakilliko jittul ko, kakilliko yantin ko
kore ko.
- 11 Kulla nurun ba pörkulleen unni purreung,
kokira Dabid-ümba ka Ngolomullikan ta
noa Krist ta Pirriwul ta.
- 12 Ngatun unni tungnga-kunrun nurun ba

nanun murur bobong mungngasatoara kiri-
kin ta ba, kakittin ba takillingel la ba.

13 Ngatin tantoa kal bo paipca korara moroko
kal ngikoung katoa. Angelo katoa murrorong
wiyettin bon Eloi nung, ngiakai,

14 Wiyabunbilla bon murrorong Eloi nung wok
ka ka ba moroko ka ba, ngatin kummunz
billa pittul purrai ta ko, murrorong umatoara
barun kore ko.

15 ¶ Ngatin kakulla ba waita uwa bara ba
Angelo barun kiri birung moroko kolang,
wiyellan bara tipuekal tarai han tarai han,
waita ngeen yakita Bethlehem kolang,
nauwil koa unnung tara kakulla ba ngala
Jehova ko noa wiya nyearun

16 Ngatin bara uwa kuraikai ngatin nakulla
Mari nung ngatin Joseph nung ngatin Bo-
bong pirikilliella takillingel la ba.

17 Ngatin nakulla bara ba wiyabunbea bara
yantun ta purrai ta unnoa wiyellikanne

wiyatoara barun wonnai kin.

- 18 Ngatun bara yantin to ngurra, kottelliella con-
nung tara wiyā barun bara tipu-kal-lo.
- 19 Wonto ba bountoa Mari ko mirōmā unni tara
ngatun kōttā bountoa minki ka būbūlla
bounnoun kin.
- 20 Ngatun bara tipu-kal willung ba kakulla, mur-
rorong wiyellen ngatun pittulmultin bōn
Elu-nung ngala birung natoara birung ngur-
rutoara birung bara yantita wiyatoara ba
barun kai.
- 21 **¶** Ngatun purreung eight-ta kakulla ba, kul-
lintiella ko tungnga witia wonnai, ngiakai
bōn wiyā **JESU**, ngala ba wiyā noa Ang-
elo ko kurrikurri noa ba pika ka kakulla
kunto ka.
- 22 Ngatun purreung ka ngoloin ta killibintin
bounnoun ba, yanti Moseoko noa ba wiyā,
mankulla bara bōn Jerusalem kolang, nga-
killiko bōn **Jehova** kin;

- 23 (Yanti wupa ba wiyellikanne ta Jehova-umba, ngiakai, Yantin kore tara nganghangangka pika ka birung yiriyiri wal kunnun yitir oa Jehova koba;)
- 24 Ngatun ngukilliko ngutoara ngala wupa ba wiyellikanne ta ba Jehova-umba, ngiakai bu loara burroung kan nga keawai wurong bulo-ara poppolameri.
- 25 ¶ A, ngatun kakulla noa tarai kore Jerousalem kaba, ngiakai noa yitira Simeon; ngatun unnoa kore wiyellikan tuba kan ngatun ngurrullikan, mittittin pitul ko Israel-umba ko; ngatun Marai yiriyirikan kakulla ngikoung kin.
- 26 Ngatun bon wiyatoara Marai to yiriyiri kan to, keawai noa nanun tettibullikanne nauwil koa noa Krist nung Jehova-umba.
- 27 Ngatun noa uwa Marai toa Jeron ka ko: ngatun bula ba pouwikullai to puruma womai Jesou kin, umulliko bon yanti ko upa

- toara ko wiyellikanne ta ko,
28. Mankulla ngaia bön noa ngikoung kin
tuorung ka, ngatun pittul ma noa bön Öbi
nung, ngatun wiyelliella,
- 29 Wamunbilla bi tia Jehova yakita pittul kan,
yanti wiya bi ba:
- 30 Kulla bang nakulla ngaikung ko ngolomul-
likan ngiroemba,
- 31 Ngali ko kakilli ko ngintoa syantun ko kore
ko mikan ta ko;
- 32 Raibung kakilliko barun Gentile-ko, ngatun
pittul kakilli ko kore ko Israel ngiroemba ko.
- 33 Ngatun bula Joseph ngatun Mari köttelliella
unnoa tara wijatoara ngikoung kai.
- 34 Ngatun Sumeon to noa pittul ma barun, nga-
tun wiyelliella Mari nung tunkan ngikoemba,
A, katan noa unni wonnai kakilliko punti-
mulliko ngatun boungkulli ko kauwolkauwol
barun ba Israel koba; ngatun tungnga ko
wiyea kunnun;

- 35 (Kauwa yirra ko bon turrunnun wal marai ngiroumba koti,) paipiuwil koa köttatara bülbül la birung kauw~~akauw~~ la birung.
- 36⁹¹ Ngatun kakulla wahöl Anna prophet kan yinalkun Phanouel koba, honara koba Aeer-koba; bountoa ta ngarongeen ngangngaka teen, ngatun kakulla bountoa porebai ta wunul la seven ta, Mirkeen ta birung bountoa katolla:
- 37 Ngatun bountoa maböngun kakulla wunul la eighty-four yanti kalai ta birung, waita uwa korien bountoa Jeron ka birung, wonto ba ngurrulliella Elbi nung bon purreung ka ngatun tohoi ta ta korien ngatun wiyelliella.
- 38 Ngatun bountoa uwolliella tantoa kal bo, wiyapaiyeen bon Jehova nung ngatun wiyelliella yantin barun ngikoung kin, barun nahilli-kan ngupaiyi ko Jerusalem ka ko.
- 39 Ngatun upä bara ba uuni tara yanti wiyatara Jehova koba, willambo ngaia bara kakulla

Galilaia ka ko, barun ka ta ko kōti ka ko Nazaret
ta ko.

40. Ngatun wonnai boaikulleen nguraki noa ma-
rai kan katan; ngatun pittulmatoara bōn
Eloi koba.

41. Waita uwa bula ngikoemba tunkan ngatun
biyungbai Jerousalem kolang yantikatai wu-
nilla takillingel la ko haiwitoara wokka kōa.

42. Ngatun noa ba wunul la twelve ka waita ngai-
a uwa bara Jerousalem kolang, wirikai ko
takilliko.

43. Ngatun herun kakulla purreung, willungba
bara ba wonnai Jessu noa msinkea willung
ka Jerousalem ka; ngatun noa Joseph ko nga-
tun tunkan to ngurrur korien bula.

44. Wonto bara ba punta bōn barun kin konara,
uwa purreung ka wakōl la; ngatun bara bōn
tiwa kōti ta ka.

45. Ngatun bara na korien bōn ba willung to ngai-
ya bara kateka kun Jerousalem kolang tiwolliko bōn.

- 46 Ngatun purreung ka ngoro kulla, nakulla ngaisa
bara bön murrung ka Jeron ka, yellawolliella wit
li ka barun kin Doctor-ka, ngurrulliella barun
ngatun wiyelliella barun weyellikanne putte.
- 47 Ngatun yantin to bara bön ngurra höttelliella
bara bön nguraki ngatun wiyatoara ngikoemba.
- 48 Ngatun, nakulla bara bön ba, unma ngaisa ba
run; ngatun tunkan to ngikoemba ko wiya bön,
Nai, minnaring tin bi kakulla ngearun kai?
A, biyungtauwa bati tiwolliella bati bön min
hi kan to.
- 49 Ngatun noa wiya barun, minnaring tin nura
tia tiwolliella? keawai murur ba ngurran
upauwil koa bang püntunumba kan wiya
noa tia ba?
- 50 Ngatun bara ngurrur korien unnoa wiyelli ta
wiyanoa ba barun.
- 51 Ngatun noa uwa barun katoa Saran Naza-
ret ta ko, ngatun ngurrullikan noa kakulla
barun kin: Wonto bountoa ba tunkan to ngi.

koemba miromas unni tara wiyellikanne
murrung ka bilbul la boumoun kin

52. Ngatun noa Jesso ko poaikulleen ngurahi
kakilliko ngatun kauwal kakilliko, ngatun
jistul-mulliko bon **Eloi** to ngatun kore ko.

Winta 3.

Fakita kakulla wimulla fifteen ta pirriwal
koba Tiberio Kaisaro koba Kavana noa Pontio
Pilato Joudaia ka, ngatun Tetrak noa Herod
Galile ka, ngatun ngikoemba koti Philip
Tetrak noa Sturea ka ngatun yantin ta ko
Trakoniti ka ngatun Lusario Tetrak noa Ali-
lene ka,

- 2 Annas ngatun Kaiaphas Jera pirriwal buda
kakulla, Wiyellikanne **Eloi** koba uwa Joan-
ne kin ko bon, yinal Taharia koba, korung
ka ba.

- 3 Ngatun noaruwa yantin toa purrai toa Jordan
toa, wiyelliella karimulliko kanumaike wari-
kulliko yarakai;

- 4 Yanti wupaitwara Biblo-ka wiyellikanne Essai-
a koba Propheet koba, nyiakai, Palte waköl
koba wiyelleen korung kabas, Yapung Jehova
koba murrorong umulla murur tuba kakil-
liho yapung nyikoamba.
- 5 Yantin ta pilabai warapal upinnun, ngatan
yantın ta bulkarra umunnun puntung; nga-
tan warınwarın ta umunnun tuba, nga-
tan yapung yarakai wollungbiara umun-
nun poitong;
- 6 Ngatan yantin to narun wal ngolomulli-
kanne Eloı koba.
- 7 Wiya ngaia noa barun konara uwa bara ka-
rimulliko ngikoung kin ko, Emma beara, konara
maiya kiloa murur! nganto murun wiya
murulliko bukka tin tanan ba uwonnun?
- 8 Koito murur ba umullia murrorong minki
ka birung; ngatan köttä yikora nura köti ka
minki ka murun kin wiyelliko, Abraham
ngearun noa ngearun ba biyung-bai; kulla

bang wiyam nurun, Eloï noa kaiyu kan katan
umulliko unti tara birung tuning ka birung
wonnai kahilliko Abraham kin ko.

- 9 Ngatun yakita baibai wunkulla kolai ta
wirra ha; koito ba yantun kolai keawai
katan murrorong kolbuntinnun wal Ba-
ran warikulliko koiyung ka ko.
- 10 Ngatun kore ko bon wiyas, wiyelliella, minnung
bunnun ngaia ngeen?
- 11 Wiyas noa barun wiyelliella, Niwoa Kot-kan
buloara kan ngikoemba, ngumurbilla bon
keawai ko; ngatun niwoa kunto-kan nga-
murbilla bon yanti kiloa.
- 12 Uwa ngaia bara Telone karimulliko, ngatun
wiyas bon, Pirriwul, minnung bunnun ngeen?
- 13 Ngatun noa wiyas barun, man-ki-yikora un-
toa kal unnoa to mara wiyatoara nurun ba.
- 14 Ngatun bara Soldeir ko wiyas bon wiyelliella,
minnung bunnun ngeen? ngatun noa wi-
yas barun, bukka mai yikora yantun kore,

ngatun wiyea gemmai yikora ngakoyellai horn
yantun kore; ngatun murroi kauwa nura nga-
loa kan ngutoara kan murun ba.

15 Ngatun bara ba kore köttelliella, ngatun yantun to
kore ko köttelliella murrung ka ba ko, bülbül la ba
ko barun kin ba ko ngikoung Joanne nung, min-
naring noa Krist ta mirka keawarän;

16 Joanne to noa wiyea barun yantun ta, wiyelli-
ella, karimulliko bang katan murun batö ko; won-
to ba waköl kairu kan kauwolkauwol kan nga-
toa kiloa uwonnun, murrorong korien bang po-
rangbungngulliko tungnga-nüing ko ngikoemba
ko; niuwoata karimunnun murun Marai to
yiriyirri ko ngatun koiyung ko:

17 Pitun ngikoemba mankillin mutturra ba
ngatun murkun noa umunnun bünkillingel
la ba ngikoemba, ngatun noa ka-umunnun
weat ngikoemba ta ko kotira ko; wonto ba
tirri kirubunnun wat noa koiyung ka tal-
kulli korien ta

- 18 Tarai ta yantın kauwukauwuk wiya noa ngatun wiyelli ta ba ko barun kore.
- 19 Wonto noa ba Herod-nung Tebraxk-nung piral-
ma bön noa boumoun kin Herodia kin nu-
kung ka Philip-ümba ngikoemba kötti koba,
ngatun yantın yarakai noa ba uma Herod to,
20 Yanti unni uma, wirringbakulla bön noa Jo-
anne nung Prison ka.
- 21 Yakita barun ba karima yantın kore, ka
kulla ngaia, karimulliella bön Jesou-nung
ngatun wiyelliella, moroko ngaia warung-ka
lewn.
- 22 Ngatun uwa baran Marai-kan yirriyiri kan
murrin kiloa purroang kan kiloa, ngikoung kin;
ngatun wakiöl pulle kakulla Moroko tin, wi-
yelliella, Ngintoa ta emmoemba yenal pittul-
mullikanne; pittul-man bang ngiroung.
- 23 Ngatun niuwoa bo Jesou kakillitiella wurul-
ka thirty-ka ngiroemba, puntelliella bön, yinal
Joseph-ümba, wonto yinal Heli-ümba;



- 24 Wontō yinal Matthai-ūmba, wontō yinal Levi-
ūmba, wontō yinal Melchi-ūmba, wontō yinal
Janna-ūmba, wontō yinal Joseph-ūmba
- 25 Wontō yinal Mattathias-ūmba, wontō yinal
Amos-ūmba, wontō yinal Naum-ūmba, wontō
yinal Esli-ūmba, wontō yinal Nagge-ūmba,
- 26 Wontō yinal Maath-ūmba, wontō yinal Mat-
tathias-ūmba, wontō yinal Semei-ūmba, wontō
yinal Joseph-ūmba, wontō yinal Suda-ūmba,
- 27 Wontō yinal Joanna-ūmba, wontō yinal Phesa-
ūmba, wontō yinal Zorobabel-ūmba, wontō yinal
Salathiel-ūmba, wontō yinal Neri-ūmba,
- 28 Wontō yinal Melchi-ūmba, wontō yinal Addi-
ūmba, wontō yinal Cosam-ūmba, wontō yinal Elnodam-ūmba
- 29 Wontō yinal Er-ūmba,
- 29 Wontō yinal Jose-ūmba, wontō yinal Elizer-ūmba,
wontō yinal Irim-ūmba, wontō yinal Matthai-
ūmba, wontō yinal Levi-ūmba,
- 30 Wontō yinal Simeon-ūmba, wontō yinal Suda-
ūmba, wontō yinal Joseph-ūmba, wontō yinal

- Ionan-ũmba, wonto yinal Eliakim-ũmba,
 31 Wonto yinal Melea-ũmba, wonto yinal Menan-ũm-
 ba, wonto yinal Mattatha-ũmba, wonto yinal Na-
 than-ũmba, wonto yinal Dabid-ũmba,
 32 Wonto yinal Jesse-ũmba, wonto yinal Obed-
 ũmba, wonto yinal Booz-ũmba, wonto yinal Sal-
 mon-ũmba, wonto yinal Naasson-ũmba,
 33 Wonto yinal Aminadab-ũmba, wonto yinal A-
 ram-ũmba, wonto yinal Earon-ũmba, wonto
 yinal Phares-ũmba, wonto yinal Juda-ũmba,
 34 Wonto yinal Jakob-ũmba, wonto yinal Isaak-
 ũmba, wonto yinal Abraham-ũmba, wonto
 yinal Thara-ũmba, wonto yinal Nachor-ũmba,
 35 Wonto yinal Saruch-ũmba, wonto yinal Ragau-
 ũmba, wonto yinal Phalec-ũmba, wonto yinal
 Heber-ũmba, wonto yinal Sala-ũmba,
 36 Wonto yinal Cainan-ũmba, wonto yinal Ar-
 phaxad-ũmba, wonto yinal Sem-ũmba, wonto
 yinal Noe-ũmba, wonto yinal Lamech-ũmba,
 37 Wonto yinal Mathusala-ũmba, wonto yinal

Enoch-ūmba, wonto ajinal Jared-ūmba, wonto
ajinal Maleleel-ūmba, wonto ajinal Cainan-ūmba,
ba,

38 Wonto ajinal Enos-ūmba, wonto ajinal Seth-
ūmba, wonto ajinal Adam-ūmba, wonto ajinal
Eloi-ūmba.

Winta 4.

Ngaton noa Sesoa warapiäl kan Marai kan
yirrijirri kan, Willungba kakulla Jordan ta
birung, ngaton bön yutea Marai to korung
kolang.

2 Napi-tara bön purreung ka forty ka Devil
to ngaton unta tara purreung ka heawai
noa ta ba; ngaton ngoloim ba unta tara
kakulla, kapiri ngaja noa kakulla.

3 Ngaton noa Devil lo wiya bön wiya bi ba
ajinal Eloi koba, wiyatia unni tuniung kau
wil koa kuntu.

4 Ngaton noa Sesoa ko bön wiya, wiyelliella,
wipatoāra ta, heawai kore kunnun morōn

kunto ka birung, wonto ba *Eloi* koba pulltē ta birung.

- 5 Ngatun noa Devil ko yutea bōn waita bulkurra ko, nanumba bōn yantin pirriwal koba purrai ta ba, tantōa kal to hurrahai.
- 6 Ngatun noa Devil ko wiya bōn, yantin kaiya ka ko ngūnnun bang ngiroung, ngatun pittul mulliko ngali tara ko; koito ba ngukul la tia emmoung, ngatun bang ngutan nyanūm bo pittul bang ba katar.
- 7 Ngintōa ba, wiyannun tia kunnun bōn yantin ngiroemba.
- 8 Ngatun noa *Jesus* ko wiya bōn, kawa bi Satar willung ka emmoung kin; koito ba upatoara, wiyannun wal bi *Jehova* nung ngiramba *Eloi* nung, ngatun ngikoung bo ngurunnun wal bi.
- 9 Ngatun noa bōn yutea Jerusalem kolang, ngatun wūnkulla bōn bilwara ka Jeron ka, ngatun wiya bōn, Yinallā bi ba unni *Eloi* koba,

warihællia bi unti birung barun:

- 10 Kulla ba upatoara ta, wiyennun noa barun
Angelo ko nakilliko ngiroung, ngöloomulli
ko ngiroung;
- 11 Ngatun bara bin marmun Mutturro wok-
ka lang, tinna, koa ngiroung pulteakun ta
nung ko yantin ta.
- 12 Ngatun *Jesou* ko wiyelliella, wiyä böw, wiyä
toara ta yanoa wal bi nuna yikora böw
Jesoua nung *Elci* nung ngiroemba.
- 13 Ngatun noa Devil ko ngoloin kakulla unni
lara nupatoara, waita ngaia noa uwa
ngihoung kin birung yuhita ko.
- 14 ¶ Ngatun noa *Jesou* ko witung ko kakulla kai
yu kan Marai kan Galilaia ka ko: ngatun
lotong böw kakulla yantin ta purrai karing ka.
- 15 Ngatun noa wiyelliella Sunagogue ka barun
ka ta, pitul wiyatoara böw yantin to.
- 16 ¶ Ngatun noa uwa Nazaret ta ko, kakulla noa
poaikulleun unta; ngatun yanti ka tai noa ba,

uwa noa Sunagogue ha ko purreung ha Sabbat
ta, ngatun ngarohea wokha lang wiyelliko.

- 17 Ngatun ngukulla bön book ta prophet koba
Esaias koba: ngatun bungbungnya noa ba book,
nahulla ngaiia noa ngiakai upatoara,
- 18 Marai ta unni *Jehova* koba emmoang kin
ba, kulla noa tia pütia wiyelliko Evangelion
barun kin mimul la; yuka noa tia turön-
umulliko minki kan ko, wiyelliko barun wün-
toara ko wamunbilliko, ngatun nauwit koda
barra munamin to, buring bungnyulliko barun
buntoara
- 19 Wiyelliko ngurrurbunbilliko wümmul la pitul-
mulli kan ne *Jehova* koba.
- 20 Ngatun noa wiring bungnya book, ngatun
noa ngutea kan bön umullihan ko, ngatun
yellawa baran, ngatun bara bön pimilliella
ngaikung ko, yanton Sunagogue ha ba ko.
- 21 Ngatun noa barun tanoa to wiya, turin-pai-
bea unni wiya upatoara nurun kin ngureung

ka unti purreung ka.

- 22 Ngatun yantin to bara ngurrulliella bon
ngatun kotta bara pulle murroi kuuha
ka birung ngikoung kin birung. ngatun bara
wiyā, wiyā unni ta Joseph-ūmba yināh?
- 23 Ngatun noa barun wiyā, Nura ta wiyen-
nun tia unni wiyellikanne, Karākul, tu
rōw bi umullia ngintoa bo; ngurra ngeen
ba umatoara Kapernaum ka, umulla
bi unti yantin ta purrai ta ngiroemba ka.
- 24 Ngatun noa wiyā, tuloa nurun bang wiyān,
keawai Prophet ngurra korien ngikoung ka
ta purrai ta kōti ka.
- 25 Wontō bang ba nurun wiyān tuloa, kauwul
kauwul ta mabōngun Israel kulleen pur-
reung ka Elia-ūmba ka, yakita wirring-ba
kulla moroko ta wūnnul ta ngoro ngatun
yellenna sik-ta, tara-wara kakulla yantin
ta purrai hariny ka.
- 26 Keawai Elia ngung yuka ba barun kin ko

wontö ba Sarepta ka ko Sidon ka ko mukung
ka ko maböngung ta ko.

- 27 Ngatun kauwulkauwul kan Lepro-kan Is-
rael ka yaki kawai Eliseus- koba Prophet- koba;
keawaran wakhöl barun hin birung turön u-
mentöara wonta ba noa Naaman Siria kal.
- 28 Ngatun yantin bara kakulla Sunagog ka,
ngurra bara unni tara, bukka kauwul
kakulla.
- 29 Ngatun boungkulleen ngatun njipa böw hoki-
ra birung, ngatun böw yutea pita ka ko bel-
kurra ko kokirä ko wittitöara ko, warri hau-
wil kua barä böw wöllunggön baran.
- 30 Wontö noa ba uwolliella willi kua barun ka
toa waita uwa.
- 31 Ngatun noa uwa baran Kapernaum ka ko
kokirä ko Galilaia ka ko, ngatun wijelliella
barun purreung ka Sabbat ka.
- 32 Ngatun bara kötta wijellikanne tin ngi-
koemba tin; kulla ngikoemba pulle kaiyu kan.

- 33 Ngatun kakulla waköl kore Sunagogka ngi
kounng kin minkie ka marais kakulla Devil-lo
koba yarakai koba, ngatun noa kaibulleen
wokha.
- 34 Wiyelliella, kummurbilla ngearun; minnung
bunnun ngeen bön, ngintoa *Jesus Nazaret*
kal? uwa bi ngearun tetti umulli kolang?
ngimellitän banüng ngintoa ta; waköl bota
yiorirjirri han *Eloi* koba.
- 35 Ngatun bön *Jesus* ko koakulla, wiyelliella,
kaiyettea bi, ngatun paikullea ngikoung
kin birung, ngatun bön ba warika willika
Devil ko, paikulleen noa ngikoung kin birung,
ngatun heawai bön tetti buntima ba.
- 36 Natun bara yantän to kötta, ngatun wiyelli-
ella bara bo bara bo, minnaring unni wiyelli-
kanne! kulla noa wiya kaiyu kan to barun
Devil-ung yarakai kan, ngatun barun pai-
kulleen warai ta ko.
- 37 Ngatun totong ngikoemba kakulla yantän toa

puurai karing koa.

- 38 Ngatun noa uwa Sunagoy ka birung ngatun putōng-kulleen Simon kin ko hokirā ko; ngatun tūnhan Simon-ūmba nukung-koba munni kakuulla karin han; ngatun bōn bara wiyā bounnōun kai kolang.
- 39 Ngatun noa ngarokea bounnōun kin tūrung ka, ngatun noa koakuulla karin, ngatun warikas ngaiyā bounnōun karin to; ngatun bōuntoa boungkulleen tantōa kal bo, ngatun umulliella barun kai ko.
- 40 Ngatun punnūl ba putōng-kullileen, ngatun bara mankulla munnimunni kan ngikoung kin ko; ngatun noa wupilleen barun kin māt-torra ngatun ta, ngatun turōn uma barun.
- 41 Ngatun Devil kauwulkauwul paikulleen kauwulkauwul ta birung, kaibulliella, Ngintōa ta Krist ta, ajinal ta Eloi koba. Ngatun noa barun koakuulla wiyā korien; kulla wal bara ngimilleen bōn Krist ta noa unnoa.

42 Ngatun purreung ba kakulla waita noa uwa koraring; ngatun bara kore ko tiwa bön, ngatun uwa ngikoung kin, ngatun mima bara bön, keawai noa waita wapa barun kin birung.

43 Ngatun noa wiya barun, wiyennun bo ta wäl bang pirriwul ngel la Elbi koba tarai kan ta kohira; kulla wal tia ngaliko yika

Winta 5.

Ngatun yakita kakulla, warapa bön ba bara kore ko, ngurulliko wiyellikanne Elbi koba, ngarrokea noa pitta ka waraka Gennesaret ta.

2 Ngatun nakulla buloara murrinawai ka hilliella waraka; wonto ba bara makoro bän waita uwa murrinawai ta birung, ngatun bara unulliella pika mirkun.

3 Ngatun noa uwa wakol la murrinawai ta Simon koba ka, ngatun wiya bön yongyong umullia purrai ta birung. Ngatun noa yella wa baran, ngatun wiyelliella barun kore murrinawai ka birung.

- 4 Ngatun ngoloin noa ba wiya, wiya noa Simon nung bön, tüirkullia pirriko ka ko, ngatun wara pika nurun ba manhilliko.
- 5 Ngatun Simon to wiyelliella, wiya bön, Pirriwul, uma ngeen tokoi ta ganti ka tai, ngatun man korien; kulla bi wiyän wupinsun wal bang baran pika.
- 6 Ngatun uma bara ba unni, kokoikokoi bara uma makoro katai kal; ngatun pika kil-paiya.
- 7 Ngatun bara wokkaimulleen barun ba tarai ta ba murrinawai ta ba; wauwil kua barun wintamulliko. Ngatun bara uwa, ngatun wara pial bara wupea buloara murrinawai pil luhullia ngaiya bara.
- 8 Nakulla noa ba Simon to Peter ko puntimul-leen noa Jesou kin warombung ka, wiyelliella, Ella, Pirriwul, yuring bi wolla emmoung kin birung; kulla bang yarakaran kore katan.
- 9 Kulla noa kotta ngatun gantun bara ngikoung

katoa ba, kauwul-lin makorin mankulla
bara ba.

- 10 Ngatun yantibo bara James ngatun Ioanne,
zinai ta Lebedais-koba, Mankillai bula ba
Simon katoa. Ngatun Jesso ko noa wiya ton
Simon nung, kinta kora bi, yakita birung ma-
nun wab bi barun kore.
- 11 Ngatun mankulla bara ba murrinauwi baran
purrai ta ko, wunkulla bara yantin wirroba
ton bara.
- 12^a Ngatun yakita kakulla, kakulla noa ba
tarai ta kokora, A, waktol kore kauwul Lepro-
kan; nakilliella noa Jesso-nung, puntimul-
leen ngoar-ra ko, ngatun wiya ton, wijelliella;
Pirriwul, wiya bi ba kaiyu-kan kunnun u-
munnun bi tia turon.
- 13 Ngatun noa ton wispilleen mutturur ngika
ung kin, wijelliella, kauwa; turon bi kauwa.
Ngatun tantoa kal bo Lepro-ta warika ngi-
koung kin birung ko.

- 14 Ngatun noa bön wiya, wiyeakun koa noa barun
kore; wonto ba yuring uwa tungngunbilliko Ngintoa
bo Jeru kin ko, ngatun nguwa kulla bi turon
umatoara, yanti ta Mose ko noa ba wiya, ngur-
rulliko kakilliko barun.
- 15 Wonto ba yantin kakulla totong ngikoung
yantun toa purrai toa: ngatun kauwal konaro
uwa ngurrulliko, ngatun turon kakilliko ba-
run munnimunni ngikoung kin birung ko.
- 16 ¶ Ngatun noa uwa korung ka ko, ngatun wiyelliella.
- 17 Yabita kakulla tarai ta purreung ka, wiyelliella
noa ba, yethawa bara Pharissai ngatun Didas
kolo wiyellikanne koba, yantin ta birung kohi-
ra birung Galilaia ka birung, ngatun Iudaiia
ka birung, ngatun Jerusalem ka birung; nga-
tun kaiyu ta Jehova. umba kakulla turon u-
mulliko barun.
- 18 ¶ A, ngatun bara kore waköl kore kurrea pi-
rihilli ngel la, munni kan karäl, ngatun na-
ma bara bön kworrilliko kohere kolang, ngatun

wūnkillico tōn ngikoung kin ko mikan ta ko.

- 19 Ngatun keawai bara mapa wonnēn kurrilliko murrung kolang honara tin, uwa bara wokka lang kokera bülwara ka, ngatun wipea tōn baran kulla hoa williwilli ka ko pirrikillingel kan Jesou kin mikan ta.
- 20 Ngatun nakulla noa ba köttelli kan ne barun ba, wiya noa tōn, Ella, Kore, yarakai ngiroemba warika ngiroung kin birung.
- 21 Ngatun bara grammateu ngatun Pharisai kötta, wiyelliilla, ngan ke unni wiyān ba yarakai? Nganto kairyu kan to warikulliko yarakai wonto ba waköllo Elito?
- 22 Wonto noa ba Jesou ko ngurra köttatoara barun ba, niuwoa wiya wiyelliilla barun, minnaring tin nurur köttethella bülbul la ta ko nurun kin ba ko?
- 23 Wonnēn murrorong wiyelliiko ngiroemba ko yarakai to warika ngiroung kin birung; nga wiyelliiko boungkallia ngatun uwoilliko?

24 Wonts ba ngurrauwil koo nura kaiyukan noa
 yinäl kore koba purrai ta ba yarakai warikul-
 liko, (wiya noa munni karäl) wijan banung
 boungkullia ngatun mara ngiro^wimba piri-killi-
 ngel, ngatun waita uwolla ngiroung kata ko
 kokira ko.

25 Ngatun tentoa kal bo boungkulleen noa barun
 hin mikan ta, ngatun mämkulla innung ngi-
 koemba piriheä noa ba, ngatun waita urwa ngi-
 koung kata ko kokera ko koti ka ko pittulmulliella
 böw *Elsi-nung*.

26 Ngatun yantun bara köttelliella, ngatun bara
 nyaiya pittul-ma böw *Elsi-nung*, ngatun kin-
 ta lang bara kauwul katän, wijelliella, na-
 kulla ngeen minnaring konen bungnyai.

27 Ngatun yakita yuhita waita urwa noa, nga-
 tun makulla wahöl *Telone-nung*, ngiakai
 yisturra Levi, yellawollin wünkillingel la; nga-
 tun noa wiya böw, yettiwolla tia.

28 Ngatun noa wünkulla yanti bo, boungkulleen,



ngatun noa bōn yettiwa.

- 29 ¶ Ngatun Levi ko bōn noa upea kauwul takillikan
ne nyikoung ka ta koti ka kokirā: ngatun kau-
wul kakulla konara Telone ka, ngatun taraitō,
yellauwa barun katoa.
- 30 Wonto ba barun ba Grammateu ngatun Phari-
sai koakillan bara barun wirrobullikan ngika-
emba, wiyelliella, Minnaring tin nura tatān
ngatun pittān parun katoa Telone koa ngatun
yarakai toa?
- 31 Ngatun noa Jessu ko wiyā barun wiyelliella,
Bara ba mōrōn tai katan heawai bara wiyān
karākul; wonto ba bara munni katan.
- 32 Uwa bang wiyā korien ko murrōng tai ko, won-
to ba yarakai-willing ko minki kakilli ko.
- 33 ¶ Ngatun wiyā bōn bara, Minnaring tin bara
mupai katan murrōnmurrōn wirrobullikan
Ioannes-umba, ngatun wiyān wiyelliianne,
ngatun yantibbara Pharisai-koba; wonto ba
ngiroemba ko tatān ngatun pittān?

- 34 Ngatun noa wiza barun, Wiza nura kaiyu kan
mupai umulliko barun wonnai kakillai kanne
yahita kalai poribai ba katan barun katoa ba?
- 35 Wonto ba purreung kunnun wal, manun wal
bon ba poribai barun kin birung, ngatun ya-
hita ngaiya bara mupai-kakillinnun purreung
ka untatara.
- 36 Ngatun wiza noa barun waktol Parabol ngia
kai; keawai kore ko wupillinnun bungngai kal
korokalla; nga ba yanti bungngai kal yior-bung-
ngunnun ngaiya wal, ngatun pöntol bungngai kal
la birung keawai korokal kiloa katan.
- 37 Ngatun keawai kore ko wupinnun bungngai-
kal wine pika ka korokalla; kulla bungngai
kalla potopai-yennun wal pika ka, ngatun
kiroabullinnun, ngatun pika kunnun yarakai.
- 38 Wonto ba bungngai kal wine wunun wal bung-
ngai kalla pika ka; ngatun biloara murrorong
katan.
- 39 Ngatun keawai kore koba pittinnun korokal wine

keawai noa mānūn buningaihal Wine, kul-
la noa wiyān korokāl ta murrōng ~~_____~~

Winta 6.

Ngātin yāhita Sabbat ka bulōara, yūhita Sab-
bat ka kwirikurika, uwa ngaiya noa murrōng
koa yeai ngēl-ōa; ngātin bara wirrobullikan
to ngikoung ka to, tittia wollong yeai, ngātin
takulla, mirromirromā mutturra barun kin.

2 Ngātin tarai kan to Pharaaikhoba wiyā barun,
minnaring tin nurur umān unnoa keawarān
murrōng umulliko unti tara purreung ka Sab-
bat ka? ~~_____~~

3 Ngātin noa Isāa ko wiyā, wiyelliella, wiyā
nurur wiyā ba unni, Dabid to noa ba upa,
niuwoa to ba kapiiri kahilliella ngātin bara
ngikoung katoa; ~~_____~~

4 Uwa noa ba kohere koba Ebi kai koba, ngātin
manhulla takulla mulai nakillikanne, ngātin
ngakulla barun ngikoung katoa ba ko, keawa-
rān murrōng takilliko, wonto ba barun ba ko

Seru koba?

- 5 Ngatun noa barun wiya, Yinäl ta kore koba, Pirriwul noa kutan yantin ko Sabbat ko.
- 6 ¶ Ngatun yakita kakulla tarai ta Sabbat ta, uwa ngaiya noa Sunagog ka ngatun wiyelliella: ngatun waköl kore unta kakulla, mutturra ngika emba tungkangheri tirai kakulla.
- 7 Ngatun bara Grammateu ko ngatun Pharasai ko tumemea bon, wiya bon noa ba turon umulla purreung ka Sabbat ta; wiyajemmanwil koa bara bon.
- 8 Wonto noa ba kotta barun ba ngurrulliella, wiya bon noa mutturra kan tirai kan, boungkullia ngatun ngarokilla willi ka, ngatun noa boungkulleen, ngatun ngarokēa.
- 9 Wiya ngaiya noa Jesou ko barun, wiyennun wal bang murun unni; wiya tuloa ta umulliko muroröng, nga yarakai umulliko purreung ka Sabbat ta? moron umulliko, nga warikulliko?
- 10 Ngatun nakilliella karikari yantin barun, wiya

bön noa, tutullia bi mutturra ngiroemba, ngatun upulkeen ngaiya noa: ngatun mutturra ngaiya bön türön uma yanti tarai ba.

- 11 Ngatun bara warapal kan bukka kan kakulla; ngatun murrorong wijellän bara bo bara bo, min neong-buunun bara bön ba *Jesus* nung.
- 12 Yakita unta purreung ka, uwa noa bukharā kolang wijelliko, yanti katai noa tokoi ta wijelliella bön *Eloi* nung.
- 13 ¶ Ngatun yakita purreung ta kaai ba noa barun wirrobullikan ngikoemba; ngirimulkeen noa barun kin birung Twelve, niuwa barun wiya ngiyakai yiterra Aposoli;
- 14 Simon-nung (wiya noa ngiyakai yiterra Petro nung,) ngatun ngikocmba karaköng Andre, ngatun Jakobo ngatun Joanne, ngatun Philip ngatun Bartolomai.
- 15 Mattais ngatun Thoma, ngatun Jakobo Alphai ümba, ngatun Simon ngiyakai wiya yiterra Zelote,

- 16 Ngatun Joudas kunking ta Jakobo umbas, ngatun Jouda Ishariot, niuwoas ngakoiya aje noa.
- 17 ¶ Ngatun noa uwa baran barun katoa, ngatun ngarawān ta ko ngarokea noa, ngatun konara wirrobullikan ngikoemba, ngatun hauwul ko nara kore Joudaia kal, ngatun Jerusalem kal, ngatun korowastarin Tyre ngatun Sidon kal, uwa bara ngurrulliko bon, ngatun turon umulliko barun ta munni;
- 18 Ngatun bara wonkul mān yarakai to marai to: ngatun barun uma turon.
- 19 Ngatun yantin to konarro numulla bon bara; kulla murrorong paibeā ngikodong kina timung ngatun noa turon uma yantin barun.
- 20 ¶ Ngatun noa wokka tān nakulla ngaikung ko ngikoemba wirrobullikan, ngatun wiya, murrorong umatoara mirrul ko, kulla muron ba pirriwul nyel la Oloi koba.
- 21 Murrorong umatoara nura kapiirri kan yaki ta; kulla nura warapan wal hakilliko.

Murrorōng umatoara nura tunkillin yakita, kul
la nura kintellinun wal.

22 Murrorōng umatoara nura, yarakai umunnen
ngaiya murun kore ko, ngatin warikunnen
murun, ngatin yarakai wiyennun murun, ngatin
warikunnen yiterra murun ba yanti yarakai ba,
ngihoung kin birung yināl kore koba ka birung.

23 Pittul nura kauwa ngatin tuntellias wata purre-
ung kai; kulla murun ba ngukillikanne kauwal
katan Moroko ka ba; Yanti uma bara bijungbai
ta ko barun ka to barun Prophet-nung.

24 Yapiāl nura porōl kan katan! kulla nura man-
kulla ta pittul murun ba.

25 Yapiāl nura warakan! kulla nura kapiirri
kunnun. Yapiāl nura kintellan yakita! kul
la nura ngirellinun ngatin tunkillinun.

26 Yapiāl nura murrorōng wiyennun ba yantin
to Kore ko murun! yanti to barun ba Bijung-
bai ta ko barun ngakohiyayē Prophet nung.

27 Ngiyakai bang wiyar murun ngurrullikan,

pittul umulla barun yarakai willung nurun ba;
muroorong umulla barun, yarakai nurun ba u-
man.

- 28 Muroorong barun wiyella, koatan nurun ba; nga-
tun wiyella (ton *Elai mung*) wiyellia barun yara-
kai nurun ba uman.
- 29 Ngatun tun-nun ba wakot ngan kullo tarai to,
tarai ngukillia; ngatun niuwoa manmun un-
rabil ngiroemba, wiyas ijikora wiewi manki.
ijikora unni Kote.
- 30 Nguwa barun yantun ko wiyellinnun ba ngiroung
kin; ngatun niuwoa ba mankulla tullokane ngi-
roemba wiyas ijikora hari tun.
- 31 Ngatun unnoa ta kottan nura ba muroorong
umulliko barun kore nurun, umulla nura
yanti bota barun.
- 32 Kulla nura pittul man barun pittul man na-
run, minnaring ko ke unnoa? kulla bara ya-
rakai kan to yanti bo uman.
- 33 Ngatun muroorong nura umunnun ba barun ngati

murorong nurun umān, minnaring ko ke unnoa?
kulla bara yarakai kan to yanti bo umān.

34 Ngatan mumbinnun nura ba barun köttan nura
ra willambo upilliko barun, minnaring ko ke un-
noa? kulla bara yarakai willung mumbiltān
barun willembo upilliko yanti bo.

35 Wonto ba nura pittul umulla barun yarakai
willung nurun ba; ngatan murorong umulla
ngatan mumbilla köttan keawai willembo
upulliko; ngatan ngutoara kauwel kunnun
nurun ba, ngatan nura wonnai kunnun wok-
ka koba; kulla noa murorong umān barun
wiyapaiye korien ngatan barun yarakai.

36 Rauwa nura minki kan, yanti bo Piijungbai
nurun ba minki katan.

37 Kötta yikora yarakai, ngatan keawai nurun
Köttennun yarakai: pöröral mai yikora nura,
ngatan keawai nurun pöröral munnun; wa-
rikilla nura, ngatan nurun ba warikunnun.

38 Nguwa, ngatan ngunun wal nurun; warapal,

upulla barān, ngatun tōlomulla kasimulli ko,
ngatun kiroa bultin barān, ngunun wal bara
kore nurun ngielhangka nurun kin; kulla
yanti bo upitara nura upillin, upea kunnun
nurun.

39 Ngatun noa wiya barun wakōl parabol, wiya
munnin to yutinnun tarai munnin? wiya
wal bula botōara bo warikullinnun barān
kirunta ko?

40 Wirrobullikan ta keawarān noa kauwal ko
rien nyikoung kin Piriwul la; wonto ba tu
loa katān, kunnun noa yanti Piriwul ba
nyikoung ba.

41 Ngatun mirnaring tin bi natān mōring
ngiroung ka ta ba ngaikung ka ba kōrakōng
ka ba, wonto ba na korien bi tulhira ngai-
kung ka ba ngiroung kin ba koti ka ba?

42 Nga, yahoai bi wiyan tōn kōrakōng ngiroung
ba, Bingai, yahoai tia pōrungbung ngabun-
lilla mōring ngiroung kin ba ngaikung ka ba,

keawai bi ba nakillin tulhiri ngiroung kin
 ba koti ka ba ngaikung ka ba? Ngintoa nga
 hoizayē burung-burung ngala karakar tul-
 hirri ngaikung ka ba ngiroung kin ba koti ka ba,
 ngatin nanun ngaiyas bi murromurrorōng
 umulliko moring ngaikung ka ba karakōng ka
 ba ngiroung ka ta ba.

43 Kulla ba kolai murrorōng ta katan, keawai
 yeai yarakai upin; nga keawai kolai ya-
 rakai ta katan yeai murrorōng upin.

44 Wonto ba ngatin kolai ngimilliko koti tin
 yeai tin; kulla bara kore mān korien kokung
 tulkiritulhiri tin, nga titi korien bara grape
 anaro tin.

45 Murrorōng ko noa kore ko wupillin noa mur-
 rorōng wūnkillingēl la birung minki ka birung
 būlbūl la birung ngikoung kin birung; ngatin
 noa yarakai wupullin noa yarakai wūnkilli-
 ngēl la birung yarakai ta birung minki ka
 birung būlbūl la birung ngikoung kin birung.

kulla ngikoemba ko kurraka ko wiyān kauroul
la birung ko būlbul la birung ko.


46 Ngatun minnaring tin nura tia wiyān
Pirruwal, Pirruwal, ngatun uma korien nura
unnoa tara wiyān nurun bang ba?


47 Ngam tia ba uwonnun emmoung kin, ngatun
ngurrān wiyellita emmoemba, ngatun ngaloo
umān, tūng ngumbinnun bang nurun ngan
kiloa noa?


48 Niuroa ba wakōl ganti kore kiloa, witia
noa kokere ngatun pinnia pirisko, ngatun
wupca tūngnga tūnūng ka; ngatun foaikul-
leen ba tūntātūntā, waiumbul murra ko
ribibi kokeroa, ngatun ngeawai tōlomāpa;
kulla wal wittia tūnūng ka.


49 Wonto ba ngurrān ngatun umā korien, kore
kiloa noa, wittia kokere tūngnga korien
purrai ta, waiumbul murra koribibi ngati,
ngatun warikulleen tamtoā kal bo; kauroul la
unnoa warikullin kokere koba.


Winta 7.

Wija noa ba ngoloin ngikoemba wiyellikanne,
mikan ta yantin ta kore ka, uwa noa Kaper-
naum ka ko. 

2 Ngatin tarai koba Kaptin. koba umullikan
munni kakilliella mutungkilliella tetti,
pittul umatoara noa ngikoemba. 

3 Ngatin, ngurra noa ba Jesu mung, wiyabubea
noa barun ngarokul Jesu koba, wiyelliella
ton uwauwil koa noa pibungngulliko ngi-
koemba ko umullikan ko. 

4 Ngatin uwa bara ba Jesu kin wija ngaiya
ton bara tanta hal bo, wiyelliella, murrotong
noa umauwil koa noa ton yanti; 

5 Kulla noa pittul man ngearun ba kore,
ngatin noa wittia ngearun Sunagog. 

6 Uwa ngaiya noa Jesu barun katoa. Ngatin
katong korien ta noa ba kakulla kohere kolang,
yuka noa barun Kaptin to koti ta ngikoang
kin wiyelliella ton, Piriwul, yanoa bi; kulla

bang keawaran murrorōng korien uwauwil koa
bi emmourōng kin kokirā:

- 7 Yaki tin bang kōtta murrorōng korien bang
uwolliko ngiroung kin ko; Wonto ba wiyella
wakōl wiyellikanne, ngatun emmoemba
umullikan jir-kullinun wal.
- 8 Kulla bang ba kaiyu kan wiyelliko, emmo-
ung kin ba bara kakillin Soldier; ngatun
bang wiyā wakōl, yuring, ngatun waita
ngaiya noa uwa; ngatun tarai, kaai, nga-
tun noa uwa tārān; ngatun emmoemba
umullikan, umulla unni, ngatun uma
ngaiya noa.
- 9 Isou ko noa ba ngurrā unni tara kōttel-
liella noa ngikoung, ngatun warrakulleen
noa wiyā ngaiya noa barun wirroba tōn
ba, Wiyān bang nurun, keawaran bang napa
yanti ngurrullikanne kauwil, keawai yan-
ti Isneal la katan.
- 10 Ngatun bara yukatoara, willambo uwolliella

koherere kolang, nakulla bön umullikän mun
ni birung pibungatoara.

11 Ngatun yakita purreing ka yukita, uwa noa
kokeroa ngiakai sjitura Nain; ngatun kau-
wul uwa ngikoemba wirrobullikan ngatun ta-
raikan kore ngikoung katoa.

12 Ngatun uwa noa ba papai putangkullingel
la koherere kolang, nga, tetti kubwon kurrillil
la kore warai kolang, waköl bota yinal tun-
kan koba, bounnoun ba, ngatun mabongun
bountoa, ngatun kauwulhauwul kore kohera
birung uwa bounnoun katoa.

13 Ngatun nakulla bounnoun noa ba Poriwul
lo ngurirra bounnoun noa kakulla, ngatun
wiyä ngaiya noa bounnoun, tungki yikora.

14 Ngatun uwa ngaiya noa nuna kurrillingel;
ngatun bara kurriä bön ba ngakea korun.
ngatun noa wiyä, Unggurra, wiyän banung,
bongkullia,

15 Ngatun niuwoa tetti ka birung yellawa, ngatun

tantoa kal bo wiyas. Ngatun willams bo bön noa
ngakulla boumnoon kin ngikoemba ha tun-
kan ta.

- 16 Ngatun bara kakulla pinta yantün; ngatun
bara bön pittul. män Elois nung wiyelliella,
kauwul Prophet ta paipesa ngearun kin, nga-
tun, noa Elois to nakulla ngikoemba kore.
- 17 Ngatun unni totong ngikoemba kakulla yan-
tün toa Soudeas kora, ngatun yantün toa purrai
karing kora.
- 18 ¶ Ngatun Joanne ümba ko wirrobullikan to
wiyas bön unni tara.
- 19 Ngatun noa Joanne to wiyas bulun wirrobulli-
kan ngikoemba, yuka bulun Jesus kin ko
wiyelliko, Ngintoa ta uwonnun? nga na-tea
kunnun ngeen tarai kan?
- 20 Uwa bara ba kore ngikoung kin ko wiyas
bara, Joanne to kurrimullikan to ngearun
yuka ngiroung kin ko, wiyelliko, Ngintoa ta
uwonnun? nga natea kunnun tarai kan?

- 21 Ngatun tantoa hal ba hour ka pir-bungnga noa kauwulkauwel munnimunni, ngatun marai yarakai kan; ngatun kauwulkauwel munmin uma noa barun nakilliko.
- 22 Wiya ngaiya noa barun Jesou wiyella, waita lang nura, ngatun wiyella ton Joanne nung unni tara nakulla nura ba ngatun ngurra; Munmin ta birung ko natan, Wiirwir birung ko uwān, wamunwamun ta birung ton kakulla, wonkul la birung ngurran, tetti ka birung boungkullen, barun mirral ko wiyans ta Evangelion.
- 23 Ngatun pitteb umatoara gantim to niuwura korien kunnun emmoung kin.
- 24 Ngatun waita ka ba bara ba puntimai Joanne umba, wiya ngaiya noa barun kore Joanne nung ton, minnaring tin nura uwa korung kolang nakilliko? Tongka tolonān wibbi ko?
- 25 Minnaring ko nura uwa korung kolang nakilliko? watoöl upulleen kore pitong ko ki-

rikin to? A! bara upulleen konen to ngatun
 bara murorong katan takilliko, yella wa bara
 Pirriwul ngel la.

26 Minnaring ko nura uwa korung kolang na-
 killiko? wokol Prophet? Hauwa, wiyaw murun
 bang kauwul lan noa ba Prophet kilwa.

27 Ngali noa wiyatoara upa unni, A, yukan
 bang puntimai emmoomba ngiroung kin mi-
 han ta, umurunun wal noa yapung ngiroung.

28 Kulla bang wiyaw murun, keawai Prophet
 kauwul katan yanti Joanne noa ba kurrimul-
 likan pör kullitoara ngapäl la birung: Niuwa
 warea ta katan pirriwul ngel la Elbi koba
 ka kauwul noa katan niuwa kilwa.

29 Ngatun yantin to kore ko nyurra bon, ngatun
 bara Telone pittul ma bon Elbi nung, kurri-
 natoara katan bara Joanne kai birung kurri-
 muli birung.

30 Wonto ba bara Telone ngatun bara nyurra-
 mainga wiyellikanne Elbi koba barun kin,

keawai kurrinatara korien Joanne kai.

- 31 Ngatun noa Pirriwul lo wiyas, yakwai kiloa bara kore unti kal willung nyel? ngatun minnaring kiloa bara?
- 32 Bara yanti wonnai kiloa yellawollin nyu. killi nyel la, ngatun kai puhtin tarai han, ngatun wiyellin, tirkima ngeen murun, ngatun keawai nura untelli korien; minki ngeen kakulla murun, ngatun keawai nura tunkilli korien.
- 33 Kulla noa Joanne kurrinullikan uwa keawai kunto ta-pa, nga oin keawai pita-pa; ngatun nura wiyän, Devil noa nyikoung katoa ba.
- 34 Yinäl ta kore koba uwa takiliko ngatun pitel liko, ngatun nura wiyaw, A! matayje kore unni, ngatun oin pitayje, koti ta Telone koba ngatun yarakai willung koba!
- 35 Wonto ba yantin to wonnai to nguraki kobako pivalman ton nguraki.

- 36⁹ Ngatum waköl lo Pharise koba ko wiyas böw tauwil koa noa ngikoung kotoa, ngatum u wa noas hokera Pharise koba, ngatum yel-lawa noa barun takilliko.
- 37 Ngatum ngapat waköl yarakai kan bountoa, ngurra bountoa ba Jesou nung böw yellaui takilli ta ba hokera Pharise koba ka, man-kulla bountoa wüinkillingel Alabasto putil-~~Ethikanne~~.
- 38 Ngatum ngarokäa bountoa tinna ka bulka ka ngikoung kin, tüngkiltin, ngatum bountoa putia bounnour ka to ngurrin to tinna ngi-koemba, ngatum pirripa bounnour ka to kitting ko wollung koba ko bounnour kato, ngatum tung-tungka böw tinna ngikoemba, ngatum putia böw putillingel lo.
- 39 Yakita makulla noa ba unni ngati Pha-ri-se wiyas böw ba, wiyateen nguiya noa niuwoa bo minki ka, wiyallilla, unni kore Prophet ba noa ngurrapa noa wonta künthaka

- ngapiällo numma böw, kulla bountoa yakarän;
 40 Ngatun Jerson ko noa wiyazelleen, wiyelliella
 böw, Simon, wiyauwil koa banung, ngatun noa
 wiyas, Pirriwul wiyelliä.
- 41 Tarai ta kakulla ngukillikan waktöl bula
 ara mumbitoara ngikoemba; waktöllo noa
 mumbilleen five-hundred denari, ngatun ta-
 rai ta fifty mumbilleen.
- 42 Ngatun keawai bula ngupaiye pa ba yarung
 ka böw, warikä ngaiya noa bulun ba, wonta
 kin bulun kin birung pittul männun kau-
 wul böw?
- 43 Simon to noa wiyas wiyelliella, mirka ngi-
 koung warikä noa ba kauwul. Ngatun noa
 wiyas böw, köttä bi tuba.
- 44 Ngatun noa warkulleen napal ko, ngatun
 wiyas Simon nang, natan bi umni napal?
 uwa bang kokera ko ngiroung kata ko, keawai
 bi tia ngupa bato tinna ko: wonto bountoa ba
 putia tia tinna bounroun ka to ngurrun to,

ngatun watis bounnoun ka to wollung ka birung
ko kittungko.

45 Keawai bi tia bumbum kapas: wonto ba unni
napal, bumbum. kullillas tia tinna yakita bi-
rung uwa bang ba.

46 Keawai bi pūti pas emmoemba wollung kipai
to, wonto ba unni napal putias emmoemba
tinna kipai to.


47 Ngikai tin banung, ^{wiyān} yarakai unatoara boun-
noun ba, kauwul ta, warikatoara bounoun
ba; kulla bounnoun pittul ma kauwul: kul-
la barun ba warikatoara warea, pittul ma
bara warea.


48 Ngatun noa bounnoun wiyā, warikā unā-
toara ngiroemba yarakai.


49 Ngatun bara yellawan ngikoung kin ba ta
killita ba, bara to wiyutan minkika. ngan
ke unni warrikan noa yarakai?


50 Ngatun noa bounnoun wiyā, ngurulli ta birung
ngiroemba moron bi katan; quring bi pittul kakilliko.

Winta 8.

Ngatum yakita, yukita, uwa noa yantim toa
purrai toa kokera. wiyelliella ngatum tungngun
billiella totong pittul-mullikanne Basileo ko-
ba **Eloi** koba, ngatum bara twelve ta ngikoung
katoa ba. 

2 Ngatum bara napal tarai kan, turon umatoara
marai yarakai ta birung ngatum munnika birung,
Mari yitirrar ngiyakai Magdalene, bounnour
kiv birung paipaa Devil seven ta. 

3 Ngatum Joanna porikumbai Kusa-umba,
Herod-umba umullikan, ngatum Sousanna,
ngatum tarai kan kauwul, ngada bara ngu-
kulla bon unta kul lillokang ka birung barm
kai. 

4 ¶ Ngatum wittittin bara ba kore kauwulkau
wul, ngatum uwa ngikoung kiva ko, yantim
ta birung kokera birung, wiyanoa unni
Parabol: 

5 Upillikan noa uwa yeai ko upulliko ngi.

koemba ko: ngatun upulliella noa ba, winta
 ta pörkulleen kaijinkön ta yapung ka; nga-
 tun waita-wa baran, ngatun tibbin to takub-
 la moroko tin to.

6 Ngatun winta pörkulleen tuning ka; ngatun
 poaikulleen ba wokha lang tetti ngaiya ka-
 kulla, koito ba bato korien ta.

7 Ngatun winta pörkulleen tulkiiritulkiira, nga-
 tun poaikulleen tulkiiritulkiiri matti, ngatun
 murrungkummas.

8 Ngatun tarai ta pörkulleen purrai murrong
 purrai ta, ngatun poaikulleen wokha lang,
 ngatun yeai kurria, hundred ta, ngatun
 noa ba wiya unni tarra, kaipulleen ngai-
 ya noa, niirwoa ba ngureung kan katan
 ngurrulliko ngurrus-burbilla bon.

9 ¶ Ngatun wirrobullikan to ngikoemba ko wiya
 bon, wiyelliella, minnaring ke unni Parabol?

10 Ngatun noa wiya, ngutan ngurrulliko nu-
 run pirral Basileo koba Eloi timba; won.

to barun tarai ta Parabol ta; natam bara
keawai bara napas, ngatun ngurran bara
keawai bara ngimilli-pa.

- 11 Ngia kai ta unni Parabol: Yeai ta wiyelli-
kanne ta Elai-koba.
- 12 Bara kaiyintōn ta ba yapung ka ba ngur-
ullikan bara; uwa ngaiya moa Devil, nga-
tun mānkulla wiyellikanne barun ba min-
hi ka birung tūl tūl la birung, ngurra kun
kwa bara ngatun morōn kwa bara kate
kun.
- 13 Bara tunūng ka ba ngurra bara ba wiyel-
likanne pittul kan to; ngatun unni tara
wirra korien katan, kōtta bara warea ba,
ngatun yakita munullikanne ta warika
ngaiya bara.
- 14 Ngatun unnoa tara pōrkulleen tulkiritul
kima, bara ba ngurra, waita uwa ngaiya, nga-
tun murrungkama unullikanne to ngatun
porōl lo, ngatun pirun to morōn koba, ngatun

kurri korien yeai murrorong kakilliko.

- 15 Wonto ba unnoa murrorong kaba purraitā
ba, bara ba ngurrā wiyellikanne tūtōa kan
ngatun murrorong kan būlbul kaw, tumān
bara, ngatun yeai kurriin murrei to.
- 16 ¶ Keawai kore ko wirrōngbunnun kaibung, wa
tinnun ngaiya tenti ko, nga wutinnun barā
ka pinkillingēl-la; wonto ba wupinnun kai-
bung-ngēl-la, nauwil kwa bara uwollita ba
ko kaibung.
- 17 Kulla yantin tā ngetti birung ngurrūmun wal
kakilliko; ngatun yantin tā yuro patōara bi-
rung ngurrūmun wal kakilliko ngatun pai-
pinnun wal.
- 18 Gakwai nua ngurrulla; kulla ngikoung
kin ba, ngumun wal ngikoung kin; ngatun
keawai nua ka korien, mantillinnun wal
bon ngikoung kin birung, unnoa tā paipito-
ara ngikoung kin ba.
- 19 ¶ Ngatun tunkan ngikoung kin ko ngatun bara

koti ta ngikoemba uwā, ngatun heawai bara
wa pa ngikoung kin ko konarrin, kulla kau-
wul waita-wollan.

20 Winta ko bōn wiya ngiakai, ngarokittin
bara warai ta ba ngikoemba tunkan ngatun
koti ta nauwil kwa bara ngiroung.

21 Ngatun noa wiyazelleen barun, wiyellilla,
unni tara tia kataru emmoemba tunkan
ngatun koti ta ngurrullikan wiyellikanne
Elae koba ngatun umullikan.

22 Ngatun yakita tarai ta purreung ka, uwa noa
murrinawwai ta ko ngikoung katoa wirrobulli-
kan toa ngikoemba; ngatun noa barun wiya,
waita ngeen waingauwil kaijin kolang wāra
kolang. Ngatun bara tolka mureung kolang.

23 Wonta ba bara uwolliella pirrihea noa kong-
ngōng; ngatun wibbi kauwul kakulla wāra
ka; ngatun bara warapal, ngatun hinta
kakillilla.

24 Ngatun bara uwa ngikoung kin boungbung

nga ngaiya bön, wiyelliella, Pirruwal, Pirruwal,
tetti kolang ngeen! boungkulleen ngaiya noa,
ngatun wiyanoas wibbi, ngatun tukkun wom-
bul koba; ngatun körun kakulla, ngatun ru-
rang ngaiya kakulla.

25 Ngatun noa wiyanoas barun, wounung ke nuurun
ba höttellita? Ngatun bara kinta kakulla
höttelliella, wiyalan tarai kan tarai kan, won-
ta kön unni kore! kulla noa wiyanoas wibbi,
ngatun bato, ngatun ngurra ngaiya bön.

26 ¶ Ngatun bara ura purrai ta ko Gadarene ta
ko, kairjin ta ba Galile kaba

27 Ngatun noa ba yaukulleen purrai ta ko, nung
ngurrawa bön watiöl lo kore ko kokera bi-
rang ko Devil. kan noa katilla yuraki, nga-
tun keawai noa upulli-pa kiritikin to, ke-
awai noa katan kokera, nihki ka noa
kakulla.

28 Nakulla noa ba Jison nung, kaibulleen
ngaiya noa, ngatun puntimulleen ngikoung

kin mikan ta, ngatun, wokha wiyellen, wiyelli-
 ella, minnung bunnun ke bi tia Jesou Ginal
 ta Oloi koba wokha kaba koba? Yanoa bi tia
 piraä-mai-aji-kora.

- 29 (Kulla noa wiyas marai yarakai kare paikul
 loko kore ka birang. kulla böw mankulla mur-
 rinnurrin; ngatun wiria böw tibön ko; ngatun
 noa löir-bungnga tibön, ngatun yuaisea böw
 Devil ko korung kolang.)
- 30 Ngatun Jesou ko noa wiyas böw, wiyelliella won-
 nen bi yiterra? Ngatun noa wiyas Legion
 bang; kulla kauwulkauwul Devil uwa mur-
 raring ngikoung kin ko minki ka ko.
- 31 Ngatun bara böw wiyas, yanoa wiyas aji kora
 ngearun bi pirriko kolang kakilliko.
- 32 Ngatun kakulla unta kal wirrul takilliella
 bukara ba ko; ngatun bara wiyas böw pulong-
 kulli ko barun minkika ko Swine ka ko. Ngatun
 noa wamunbea barun.
- 33 Uwa ngaiya bara waita Devil minki ta.

birung kore ka birung, ngatun putōng-kulleens
 Swines ka kiwo ka, ngatun wirrub-mā^{rā} barān
 karakai pirriko kobas wārā ka ko, kurrīn ta
 ngaiya bara.

34 Nakulla bara ba tamunbea unnoa tara uma-
 toara, murrā ngaiya bara ngatun waita uwa
 kokere kolang ngatun korung kobang wiya ngai-
 ya ngaloo.

35 Uwa ngaiya bara nakilliko unatoara ko; nga-
 tun uwa Tesoa kin, ngatun nakulla bara
 bōn unnoa kore paipitoara birung bara Devil
 waita uwa, yellowollicella Tesoa ka ta tinna
 ka, kirrikin kan ngatun turba ngurrullikan
 ngatun kinta bara kakulla.

36 Yantin to nakulla unnoa, wiya barun, yan-
 ti bōn ba turōn uwa Devil kan kauwul kan.

37 Ngatun yantin to honaro purrai ta ko Guderene
 ta ko wiya ngaiya bōn waita uwooliko barun
 kin birung, kulla bara kinta kan kauwul
 kakulla. Ngatun noa uwa murrinauwaita

ko, ngatum willemba kakulla.

38 Ngatum unnoa hore ka birung Devil bara waita uwa, wiyas bön kaurwil hwa noa ngikoung katoa: wonto noa ba Jesou ko yuka bön waita wiyelliella,

39 Willambo bi wolla, ngiroung kasta ko kohera ko, ngatum ngururubunbilliko unnoa tara unā noa ba Eloi to ngiroung. Ngatum noa waita uwa, ngatum wiyas yantim toa kohera, yanti Jesou ko noa unā bön.

40 Ngatum yakita kakulla, willambo noa ba Jesou kakulla pittul bara kahielliella hore, kulla bara bön mittilliella yantim to.

41 Ngatum yakita uwa waköl hore tamān, ngi ahai yiturra Saero wiyellikaw noa Suna-gog ka ko; ngatum noa puntimulken Jesou kin tinna ka, ngatum wiyas bön uwolliko ngikoung kin ko kohera ko:

42 Kulla bön waköl yinalkun kakulla, twelve wunul ta bounoun ba, ngatum bounoua

pirrikilliella tetti kakilliella. Ngatun uwa ngai-
ya noa kore ko bōw murrung ka ma.

43 ¶ Ngatun wakōl nukung, kūmara kan twelve
wunul ta bounnoun ba, nyukilleen bountoa
kirun kōkōkan bounnoun ba karākul ho, ke-
awai bara bounnoun tērōn^u uma pa.



44 Uwa bountoa bulha ka ko ngatun numa
pita ngikoemba kirikin; ngatun tantōakal
bo kūmara ngaiya kakulla korun.

45 Ngatun noa Isewa ko wiya, Nganto tia numa?
Yantēn to wiya keawai, wiya ngaiya noa P.
ter ko ngatun bara nyikoung ka to, Pirriwal,
konara bin murrungka ma, ngatun waita
wa, ngatun bi wiyon, nganto tia numa?

46 Ngatun noa Isewa ko wiya, wakol lo ta tia
numa: kulla bang nyurran waitakaba
kaiyo emmoung kin birung.

47 Ngatun bountoa ba nukung ko nakulla ya.
ropo korien bountoa, uwa bountoa pūllūl-
pūllūl, ngatun puntimalleen ngikoungkin

mikan ta, wiya bön bountoa mikan ta
 yantün ta kore kas, minnaring tin bountoa
 numma bön, ngatun tantoa kal bo bountoa
 kakulla tarön.

48 Ngatun noa bounnon wiya, Yinalkun, kam
 wa bi pittul; ngurrullito ngiroomba ko
 tarön bön uwa; yuring waita pittul kakilliko.

49 ¶ Ngatun wiyelliella noa ba, tanan uwa
 wakol lo wiyellikan ta birung kokera birung,
 wiyelliella bön ngiroomba yinalkun tettis
 kakulla; yanwa Pirriwul, pirrialmai yikora
 bön.

50 Wonto noa ba Jeson ko ngurra, wiyayelleen
 noa bön wiyelliella, kinta kora bi; ngur-
 rulla wal bi, ngatun tarön ngaiya wal
 bountoa kunnun.

51 Ngatun noa ba uwa kokere ko ba murraring,
 keawai noa tarai kan wommunbi pa ngi
 kounng kin wonto ba Peter-nung ngatun
 Jakobo-nung, ngatun Joanne-nung, ngatun

ngatun bijungbai ngatun Tunkian murrakeen
koba. ~~_____~~

52 Ngatun yantun tungkilleen ngatun minki-
kakulla bounnoun kai: Wonto noa ba wiya tung-
ki yi kora; keawaran bountoa tetti koriew, won-
to ba ngarabo kakillin. ~~_____~~

53 Ngatun bara bon beelma, nakillilla tetti boun-
toa kakulla. ~~_____~~

54 Ngatun noa kirun barun yipia warai ta ho,
ngatun noa mankulla bounnoun muttur-
rin, ngatun wiya, Murrakeen, boungkullia.

55 Ngatun bounnoun ba Marai kateakan, ngatun
bountoa boungkulleen tantoa kal to: ngatun
noa wiya bounnoun takilliko. ~~_____~~

56 Ngatun kinta kan bijungbai ngatun tunkan
bounnoun ba: Wonto noa ba wiya barun ya
noa wiya yikora tarai kan kore unni umatoara.

Winta 9.

Wiya ngaiya noa barun twelve ta ngikoemba
kaumulliko, ngatun 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).
2. A 1325 [Threlkeld] Gospel of St Luke, 1831. A 1325, Microfilm: CY 3110 (fr. 1–186).
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).
4. At 15/ folder 2. Papers relating to Threlkeld and the British and Foreign Bible Society, 26 July 1831. Includes draft letters from the BFBS to Threlkeld and draft letter to Rev. S. Marsden relating to Threlkeld's Translation of St. Luke's Gospel.
5. DCL238193. "Incomplete MS by Rev. L.E. Threlkeld of St Matthew's Gospel in the Awabakal language 1837", SLNSW MS DCL238193.

6. MLMSS 2111/1–2 Threlkeld Papers, 1817–71, with The Gospel of St. Mark translated into the language of the Lake Macquarie Aboriginal peoples, 1837. ML MSS. 2111/1–2, Microfilm: CY 341 (fr. 723–935); digitised SLNSW (original ms of Gospel of St Mark).
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

1. MS 4036 Papers of Sir Thomas Brisbane, L.E. Threlkeld “Orthography and Orthoepy of a dialect of the Aborigines of New South Wales, Part 1., September 1825”. Guide to the Papers of Sir Thomas Brisbane. [Another ms copy was sent to the LMS.]

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 Wololotuka 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.

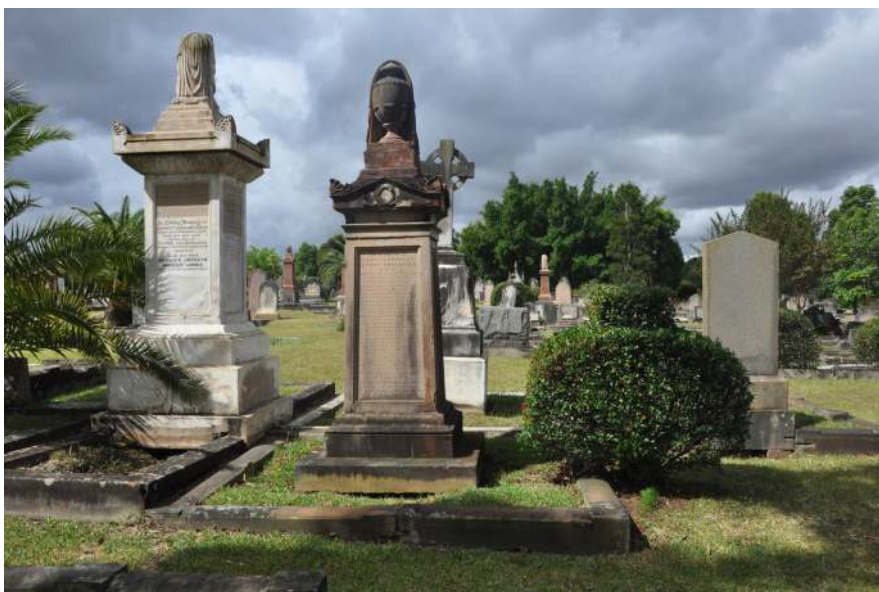
Rediscovering Indigenous Languages, State Library of New South Wales

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:

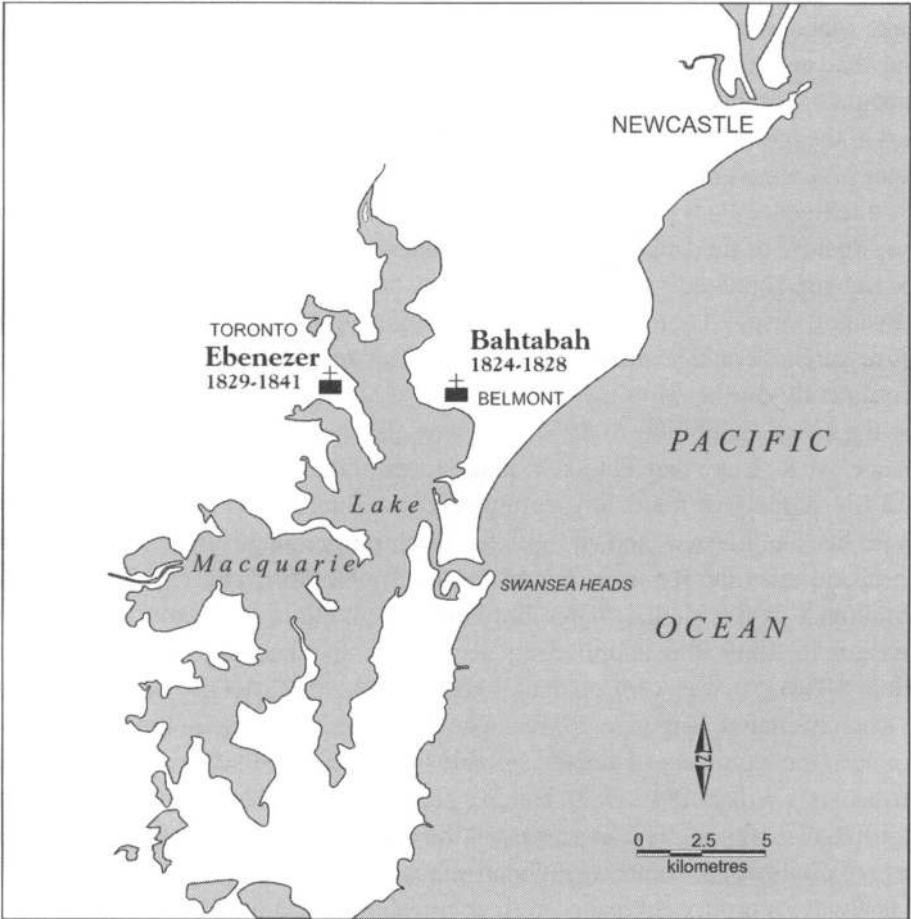
In Memory of the Reverend Lancelot Edward Threlkeld M.E.S., born in the city of London October 20th 1788, ordained in 1815. He laboured at Tahiti and Raiatea, a coadjutor of the Reverend John Williams in connection with the London Missionary Society until 1824 when he undertook a mission to the Aborigines 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

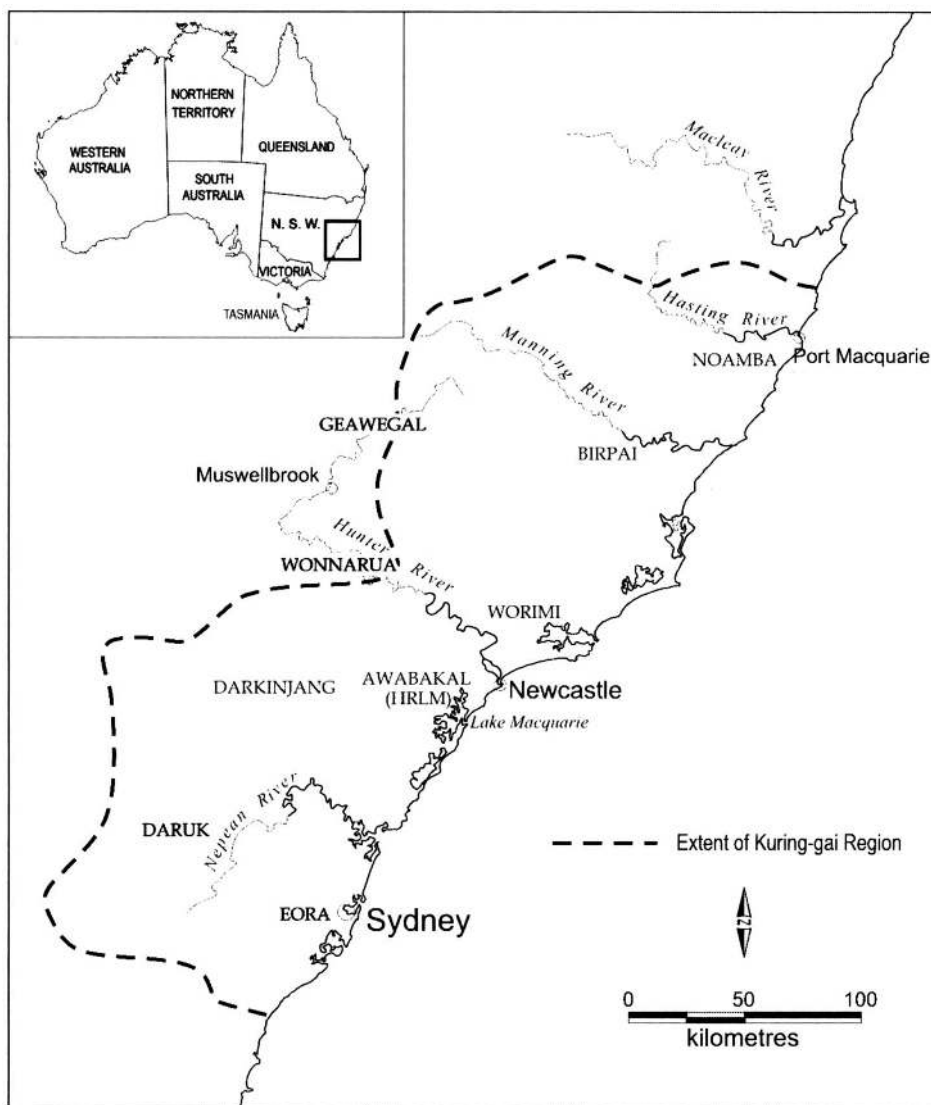
*O that without a lingering groan
I may the welcome word receive
My body with my charge lay down
And cease at once to work and live*

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)



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.