

Bible Story readers A & B

This material has been consultant checked

OUT OF HER POVERTY A WIDOW WOMAN GAVE MONEY FOR GOD*

One day Jesus was sitting in that big house, in God's house, in the Temple. A big box for money was there. People were bringing money for God, they were putting it in that box. Jesus was sitting near that money box. (While) they were putting (in) money, he was watching them.

Some with a lot of money [lit 'with many monies'] were putting in big money. Then a poor widow woman came. Her husband had died long ago. She put in two small coins ('stones' = 'monies') for God. They were the last she had. After giving those two that widow was without money.

Jesus said to his men, "Did you see that poor woman? She had very little money. She put in everything for God. Now she has no money for food or whatever. Those others have lots of money. From many they gave just some for God. They put in as it were only a little for God.

* **1:** The word used here, *kampurta*, means: (1) 'widow / widower' for Karajarri and some Coastal speakers; (other Coastal speakers use *matunyu*, and say that *kampurta* is not a word in the Coastal dialect), (2) 'infant' for Kariyarra, and (3) 'orphan / bereaved parent' (child who has lost a parent or a parent who has lost a child) for Martu Wangka. We have therefore added the sentence to specify that her husband had died.

That poor widow woman gave as it were a big amount. She gave just everything for God.

2

THEY WERE BRINGING CHILDREN TO JESUS

Mothers and fathers were bringing their children to Jesus, they were asking him,
 “Teacher, ask God to do good to our children.”

Jesus' men rebuked the parents. When Jesus saw it he was upset (lit. 'his stomach became bad'), he told his mob,

“I want the children to come to me. You should not block them.

With gladness they believe in God, they listen to (= obey) his word. I tell you a true word, you all should do like them, you all should believe like them. If you don't, you will not be God's (people).”

Then one by one he put those children on his lap, he put his arm around them, he put his hand on top of the child's head, he asked God, “Do good to this child.”

3

JESUS HEALED A MAN WITH A SKIN DISEASE

One day Jesus was in a town. A sick man was there, his skin was really bad. He saw Jesus, he came to him, he knelt down before him, he begged him,

“You could help me, you could heal my skin.
 What do you want to do about it?”

Jesus stretching out his hand touched him.

“Yes, I want to heal you. I will make you truly smooth.”

At once that sickness became nothing for him, that man's skin became smooth. Jesus said to him,

“Don't tell them it was I who healed you. Go straight to the priest (wise leader / counsellor). He will thoroughly examine your whole body, he will see that your skin is smooth. You know the word / law about your sickness. Long ago God told Moses to write it in a book. In accordance with his (i.e., God's, or Moses') word take a live sheep to the priest. That priest will burn it dry, to ashes. Because of that people who see it will know about you, you are smooth, without sickness.”

Like that Jesus told him. Then he sent the man to the priest.

That man didn't stay silent, he was telling people. In all directions they were taking the message to people,

“Jesus heals people from sickness!”

Because of that very many were coming to Jesus to hear him. Many also were asking him, “Please will you heal me too?”

Because of that Jesus left the town, and went out into the countryside in order to be alone, to talk to God.

4

WHICH IS THE VERY GREAT WORD?

Some Jewish leaders got together to trick Jesus in (his) words, so that he should say something wrong.

One man among them was a teacher of the Jews' words from God from long ago. He asked Jesus,

“Yes! Teacher, which is the very important (lit. 'really-truly big') word from God?”

Jesus in reply said to him, “You know this word from long ago,

'God is the one who is the important boss for you.

Put

God in your feelings (lit. 'stomach') continually,* with the whole of you put God in your feelings,

with your heart feelings and with your spirit and with your intellect (lit. 'ear-hole').'

This is the very important word.

And there is another word like this one:

'You love yourself. (lit. 'You put yourself in your feelings').

In the same sort of way you should love all people also. (lit. 'put all people in your feelings also'). You should put all people in your feelings.'

God laid down many words for us, some from Moses and others from God's spokesmen. When you do in accordance with these two words truly you are continually doing all the other words from God.”

* **4:** Literally this is, “Put for yourself Ngarrka into your emotional being.” It is akin to the English idiom, “Take it to heart”, viz, 'Treat Ngarrka as important, make him a basic part of your thinking'.

5

THE WIND AND WATER CEASED AT JESUS'S WORD

One day Jesus told his men, "Let us go on the water to the far side." Then they took him in the dinghy. There in the dinghy Jesus was sleeping soundly.

Then a really big wind arose, the water became breaking waves, they were entering the dinghy, they were filling the dinghy. Jesus' men became really frightened. They woke him.

"Boss! Truly the water will swallow us!"

Jesus rose up from his sleep, he said to the two, "Wind! Die down! Water! Go down!" In accordance with his word the wind died down at once, the water went down in that way.

Jesus asked his men, "Why were you afraid? Why did you not trust me?"

They were really puzzling. They said to each other,

"The wind and the water listen to him. Truly he is the boss for the water and the wind! What sort of person is this Jesus?"

They were puzzling about that. They were afraid of him.

6

JESUS HEALED TEN MEN

One time Jesus was going on foot, he came close to a town. There ten men saw him. They were sick, their skin was very bad. They stood at a distance, they called loudly to him, "Jesus!

Boss! Please be sorry for us who are sick. Heal us!”

He replied, “Go to God's leaders, ask them to look carefully at your skin.”

At his word they went. While they were going they became well.

One man looked at himself, his skin was smooth. Straight away he came back, he was calling loudly, “God is good.” He knelt down in front of Jesus, he said to him, “You have done a good thing for me.”

This man who returned was not a Jew, he was a stranger, from another nation, he was an inhabitant of Samaria.

Jesus said to his mob, “Truly ten men became well. Why did the other nine not return? Only one, and he's a stranger, returned to say, 'God is good'.” Then he said to him, “You believed God for (something) good. Therefore you became well. Stand up, you will go well.”

7

A PERSON WITH MANY BELONGINGS DID NOT THINK ABOUT GOD

One day Jesus was teaching many people. A man there said to him, “Teacher, our father has already died. He gave his land for me and my older brother. Tell my older brother he should divide that land for us two, tell him to give me my share.”

Jesus said to him, “Who made me a boss for you two? I should not divide your land.” (That is, “It is not my job to divide your land.”)

Then he said to all of them, “Listen! You should not with greed get money and a lot of belongings and such-like. When you have got a lot of money and belongings, money will not make you good, belongings will not make you happy, they will not keep you alive.”

Then Jesus told them a story. “One man had a lot of money. His land was also very productive. He planted (lit. 'put') seeds (of popular cereal-type grasses) in the ground for food, from the ground a very big (amount of) food for flour grew ('became') for that man.

He said to himself, 'My houses for keeping food are small, I cannot put all the food in them. How will I keep all my food?' He was very puzzled.

Then he said to himself, 'I understand about that! I will dismantle (loosen/untie) the small food houses. Then I will make very big ones. In them I will care of all my food and belongings and such-like. Then I will say to myself, “I have a very large amount of food, (enough) for many years truly. From now on I will not work. I will keep on eating food, I will keep on drinking wine, I will be happy forever.”' In that way that man was talking to himself.

Then God said to that man, 'You are ignorant. On this very night you will die. You kept for yourself money and many belongings. How will you use them now? Another person will get them!'"

Then Jesus said to them, “Many people are like this man. They keep on forgetting God. They continually gather for themselves money and

belongings and such-like. They withhold from the poor food and such-like. They do not give money for God (lit. 'are not money-givers for God'). They keep on holding it for themselves. All those who behave in that way are like that man. They are not making God happy.” (OR, “They cannot make God happy.”)

8

WHEN JESUS WAS TWELVE YEARS OLD HE WAS TALKING WITH THE ELDERS IN GOD'S HOUSE

Every springtime many Jewish people used to go to the big town, to Jerusalem. They used to go there in order to praise God in a group. For that Jesus' mother and father used to go also.

When Jesus was 12 years old (lit. 'having 12 winters') his mother and father took him also to Jerusalem.

They were there in a group every day, for 8 days. After that his mother and father left Jerusalem to return to their country. Many others also were leaving Jerusalem. Jesus was staying in Jerusalem. His parents were ignorant about that. They were thinking he is coming with others.

Those two continued walking during the day. It became twilight, they did not see Jesus. They were asking their acquaintances,

“Have you seen our son?”

“No, we haven't seen him.”

In vain those two were searching for him.

In the morning they returned to Jerusalem to look for him. At sundown they camped in Jerusalem. Next day they were looking for him. At last they saw him in God's big house, the Temple, there they saw him. Jesus was sitting there with the teachers, he was listening to them, he was asking them about God.

Those teachers were wondering about him. They were saying to each other, "Payi! [expression of surprise]. This adolescent boy truly knows God's word. He is just a lad. How did he learn like that?"

When his mother and father saw Jesus they became happily surprised. His mother said to him, "Child! Your father and I have been upset about you. Truly we have been looking for you everywhere. Why were you staying here?"

Jesus said to them, "Why were you two looking for me? Were you ignorant about me, truly I should be in my father's house? Why did you two not know you should look for me right here?"

Those two were puzzling, they did not understand his word.

After that they (pl.) returned to their country, to their camp, in Nazareth. Jesus continued to obey them. His mother kept on thinking about Jesus' words.

Jesus was growing up and he was learning, he was growing in understanding (Lit. he was keeping it in his ear/mind). God was pleased with him, all the people also liked him.

JOHN CAME TO SAY THAT GOD WILL SEND JESUS

Long ago God spoke to a man, his name was Isaiah. God said to him,
“I will send a boss for people.

I will send another man ahead of that boss,
with a message for them.”

That man that goes ahead will be out in the bush / desert [= anywhere not close to anyone's camp]. He will say to people, 'Our (inc.) boss will come. Make a straight road* for him.'”In that way God spoke to Isaiah.

That (man) Isaiah wrote the word for them in a book.

After a really long time that man appeared now. His name was John. His poor-quality clothes were made from camel-hair. With a tying thing made of skin he used to tie up his waist. He used to eat bush-tucker, grasshoppers and honey.

Really many were coming to John in order to hear him. From the country of Judea they were coming to him, from the big town, too, from what's-its-name†, from Jerusalem.

He was saying to them,
“You (pl.) have been ignoring / disobeying God.
Be ashamed! Come this way! Come to God! Then God won't look at you with

* 9: Translating the metaphor literally at this point. † 9: This formula is often used when introducing a place-name likely to be unfamiliar to the hearer.

anger, he will feel good about you / well-disposed towards you. After that I will baptise you[‡]”.

In that sort of way John used to tell them.

The ones who took notice of John's message one by one used to say to God,

“It is really true that I have been ignoring / disobeying you. I am ashamed of myself. I want to come back to you.”

In that sort of way they used to tell God. Then John baptised them in the river, in what's-its-name, in Jordan.

John used to say to them,

“Fairly soon another man will come. He is really truly a big boss. Not like me, I am just nothing, I'm only rubbish. This other one is the really big boss. I shouldn't even nudge his shoes. I merely baptise you in water. This other one will send God's Spirit to you (and/or, for your benefit).”

In that sort of way John used to tell them.

Then Jesus came to John from the town of Nazareth, from the country of Galilee. There John baptised Jesus in that river Jordan.

As Jesus was emerging from the water he looked up. Then God tore the sky. The Spirit of God came down to Jesus like a dove and sat on him.

From above God spoke to Jesus,

[‡] 9: Literally 'do you in water'. Janpa-nga ji-, 'water-in do-', lit. 'will do you in water', a technical term for baptism coined by the first Nyangumarta Christians, in contrast to janpa ji-, 'wash it'.

“You are my very own son. I love you. §

10

THE DEVIL WAS UNSUCCESSFULLY PERSUADING JESUS TO IGNORE GOD

God's spirit sent Jesus to the desert for the big devil to test him.

At that time/There Jesus was staying without food. For 40 days and nights he did not eat food. After that he was hungry. Then that big devil came to him, Satan came to him. The devil said thus to him, “You say about yourself truly you are God's Son/child. Tell the stones/rocks they will become food.” In that way he tested him.

Jesus replied, “I will not do like that. In God's book is this word, 'Food only keeps the body alive. People should listen to/obey every word of God.’”

After that Satan took him to the big town, to Jerusalem, to God's big house. There those two stood on a high place. He said to Jesus, “You say about yourself truly you are God's Son. Jump from here to the ground. In God's book is this word, 'God will tell his angels to carry you with care. They will hold you with (their) hands, they will take care of you because of the rock/s, a rock

§ 9: Literally 'you are in my stomach/centre of emotions/feelings. I feel good about you / well-disposed towards you.’

1 We kept the metaphor here, but it really needs to be explained.

2 This expression must always be used the first time a strange name is mentioned in a discourse. 3 Literally 'do you in water'.

4 Literally 'you are in my stomach/centre of emotions/feelings.

will not cut your foot.' Therefore jump. God will keep you alive.”

Jesus replied, “I will not do like that. In God's book is another word, 'People should not test God, he is their boss.’”

After that Satan took him to a big rock/hill, high, high, really high that one. From the top he showed him countries in every direction, he showed him all the towns also.

He said to Jesus, “Kneel to me, say I am a big boss for you. If you do that I will make you a boss for those towns and all the people.”

Jesus replied, “I will not kneel to you, I will not say you are boss. In God's book is this word, 'People should kneel only to God. God is the one (they) should listen to/obey.' That word is from God. Therefore I will not kneel to you, Satan. Go away from me!”

After that the devil went, then God sent angels to take care of him.

11

JESUS TOLD FISHERMEN, “YOU WILL FOLLOW ME”

One day Jesus was standing near the water at the waterhole Galilee.

Many came to him, he was teaching them God's word. They were crowding each other in order to hear him.

He looked around a bit, he saw two dinghies at the edge of the water. The fishermen had already got down/disembarked, they were washing their nets.

Jesus climbed into one dinghy, Simon's. He said to Simon, "Push the dinghy for me into the water a bit." There he was sitting in the dinghy, he was teaching them from the dinghy.

He finished teaching them, he said to Simon, "You (sg) take (it) to the deep water [lit. 'to the waterhole'], you (pl) put nets in the water for fish."

Simon said to him, "Boss, we (pl.ex) worked in vain all night [lit. 'till sunrise'], we did not get even one fish. Because of your word we will put in the nets."

Then they took the dinghy to the deep water, Simon and the others put the nets in the water. Many fish truly they got, the net almost tore.

They talked with their hands to two in another dinghy to come, to James and John, Zebedee's two sons. Then they (pl) were filling the two dinghies with fish. There were very many fish, heavy, the water nearly swallowed the two dinghies.

Those fishermen saw the very many fish. They were truly happily surprised.

Simon knelt down to Jesus. He said to him, "Boss, I am bad. You might go away from me*." Jesus said to him, "Don't be afraid. Before you were getting fish. Now with (your) words you will keep on getting people for God." After that they (pl) pulled the two dinghies from the water, they left the boats and nets on the ground on the rise, they went with Jesus.

* **11:** This form is a polite suggestion.

12

THE SEED AND THE SOILS, with a GRAPHIC DISPLAY of its STRUCTURE: ABOUT SEEDS

People were continually coming to Jesus from different towns. After very many gathered Jesus told them this story.*

“Listen! A man went to scatter seed on his land, they will become food for (making) flour for him. Some of his seeds after being scattered fell on the path. People were treading on them with their feet, the birds ate them all.

Some of his seeds fell on stony ground. There was no water there. After they came up they soon became withered.

* **12:** For ease of reading, the story in Nyangumarta is indented. Square brackets in this next section = information from (Luke's account of) the story as told by Jesus to the crowd. It was not repeated by Jesus in his explanation of the story to the disciples; but is repeated here by us as part of Jesus' explanation to the disciples, in the Nyangumarta text, so as not to confuse our Nyangumarta hearers, who do not know what parables are, and are not expecting this to be one. The Nyangumarta text does not include the structure-headings, such as “Story, Part..:”, “Implicit Info made Explicit–Metaphors explained”, “Meaning in real life”; nor does it include the actual square brackets themselves, only the text within them. These aids are merely included here so that you can see what function each part of the Nyangumarta text is playing, in what is perhaps one of the hardest of Jesus' parables to translate for any Aboriginal audience.

Some of his seeds fell in prickly bushes[†]. The prickly bushes and the seeds came up together, the prickly bushes became big ahead of the seeds, they covered them, the prickly bushes choked them, the seeds became nothing for him.'

Some of his seeds fell on good ground. They came up very well, they became big truly, they became very much food for that man.

Listen with your minds![‡]”

After that his men asked Jesus, “Why did you tell that story What are you telling us (excl.) using that story[§]?”

He told them, “Previously everyone was remaining ignorant about how to become God's people and how to do according to his word. Now I am teaching you, you will understand well about his word. These other people are unsuccessfully hearing about God. They look continually, they are not able to see, they hear continually, they are not able to understand. Because of that I am telling them with stories like these, I am teaching them with this kind of story.

[†] **12:** Soft Roleypoley (Salsola kali), is the only appropriate prickly plant in the Pilbara to use in this context, but it is very appropriate, being a very efficient “choker”. (Other potential “chokers” are much slower growers). It grows in many other parts of the continent, probably including the Red Centre, so it may well feature in other teams' translations also? [‡] **12:** Literally, 'Listen with your ear-hole', a common way of saying, “Listen, and think about this!” [§] **12:** Muwarr can mean 'language, story, speech, message, word, sentence, utterance of any kind'; context determines which is meant.

I will explain this word to you. *

(Main symbols explained) That seed is like God's word. [Those different soils are like different people.]

Story, Part 1: Some seeds fell on the path after being thrown down. [Birds ate them all.]

Implicit info made explicit — Metaphors explained: With that word I am telling you this:

Those birds will remind you of the [or an] Evil Spirit

That path will remind you of some people.

Meaning in Real Life: Some people will hear God's word. The Evil Spirit will pressure them to forget that word (lit. 'pressure them they will forget...').

That word will become nothing for them. Because of that they will not believe in God, they will not do in accordance with God's word.

* **12:** [(1) For ease of reading, the story in Nyangumarta is indented. Square brackets in this next section = information from (Luke's account of) the story as told by Jesus to the crowd. It was not repeated by Jesus in his explanation of the story to the disciples; but is repeated here by us as part of Jesus' explanation to the disciples, in the Nyangumarta text, so as not to confuse our Nyangumarta hearers, who do not know what parables are, and are not expecting this to be one. (2) The Nyangumarta text does not include the structure-headings, such as "Story, Part..."; "Implicit Info made Explicit–Metaphors explained", "Meaning in real life"; nor does it include the actual square brackets themselves, only the text within them. These aids are merely included here so that you can see what function each part of the Nyangumarta text is playing, in what is perhaps one of the hardest of Jesus' parables to translate for any Aboriginal audience.]

Story, Part 2: Some seeds fell on stony ground. [After coming up they became withered, they did not produce (lit. 'did not become') food.]

Implicit info made explicit — Metaphor explained: With that word I am telling you this:

That stony ground will remind you of some people.

Meaning in Real Life:

Some people will hear God's word with gladness. For a short time only they will believe in him. After that others will make it hard[†] for them. Then they will go in a different direction, they will not follow God, they will not do in accordance with God's word.

Story, Part 3: Some seeds fell in the prickly bushes. [The prickly bushes choked them.] Implicit info made explicit — Metaphor explained:

With that word I am telling you this: Those prickly bushes will remind you of some people.

Meaning in Real Life:

Some people will hear God's word. They will continually want to be happy. All sorts of things they will continually think about[‡], money and food and belongings. After that soon it will become nothing for them to listen to God. They will not do in accordance with God's word.

[†] **12:** Literal word for hard/solid is used here, with extended abstract meaning as in English. We're not sure if this was original, or has come in from English. Expressions in Nyangu-marta like 'make it bad for them' seem to confuse. [‡] **12:** Literally, 'will put in their ear'.

Story, Part 4: Some seeds fell on good ground.
[They became very much food.] Implicit info
made explicit

Metaphor explained:

With that word I am telling you this: That good
ground will remind you of some people.

Meaning in Real Life: Some people will hear
God's word, they will keep it well, continually
they will do in accordance with that word, they
will please God continually."

13

JESUS HEALED THIS MAN FROM SICKNESS

Jesus came back to a town, to what's-its-name,
to Capernaum. They were saying to each other,
"Jesus has come back!" Many came to his house
to hear him. He was telling them about God.

Many people were in that house, many others
were standing outside it in every direction,
listening to him.

Then four men came. They were bringing a
sick man in a blanket, he was very weak, unable
to walk. They brought him to Jesus so that he
will heal him. Unsuccessfully they entered, there
were very many people (inside).

Then they climbed up on top of the house.
They made a hole approximately above Jesus,
they lowered the sick one in the blanket, in front
of Jesus.

Jesus said to himself, "They believe that I will
heal the sick one." Then he spoke kindly to
the sick one, "Previously you habitually ignored/

disobeyed God. In response I will not hit you, I will stay in good relationships with you.”

In that house were sitting two or three Jewish teachers. They were thinking to themselves, “He shouldn't talk like that! He's a deceiver. Only God should talk like that. Jesus is making himself out to be like God!”

Jesus knew about them, that they were thinking that way. He asked them, “Why are you criticising me like that?”

I said to this man, 'Previously you habitually ignored / disobeyed God. In response I will not hit you.' You say I shouldn't talk like that. Which way should I talk to the sick person? Perhaps I might say to him, 'Stand up, pick up your blanket, and go away on foot.' Should I speak to him like that?

Right-O! Right now I will heal this sick person. Because of that you will understand about me, truly God himself told me, “Don't hit people because of their bad (deeds), stay in good relationships with them.”

Then Jesus said to the sick person, “Stand up, pick up your blanket, and go to your (camp).”

Then and there that man stood up, picked up his blanket, and headed away without stopping.

As he was hurrying away everybody was watching him. They were saying, “He healed him! That's something new! We've never seen this before.”

They were praising God. They were saying to God, “Thankyou very much! Truly you are very good!”

14

JESUS MADE A LOT OF FOOD FOR 5,000 PEOPLE

Many people were seeing Jesus make sick ones well. Therefore they were following him every day.

One day Jesus climbed a hill. He sat down there, his men sat down with him. While he was sitting down he saw very many people coming towards him.

He said to himself, "These people are hungry. I will give them food." He knew how he would give them food. He did not tell his (plural, = mob/group/family/clan). He tested one, named Philip. "How will we get food for these many (people)?"

Philip answered him, "Truly we can't get damper for those! We have very little money. If we had a thousand dollars (1,000 tala*) we could get just a little bit of food for that many!"

Andrew, Simon's younger brother, said to Jesus, "A child here has 5 small dampers and two small fish. This pitiful food is very little, like nothing truly. How will we ever give (sufficient) food to that many people?"

Jesus said to his (mob / group), "Tell them they will sit down."

It was very grassy there. Right there on the grass they sat down in rows (lit. "behind and in front"). The people were not small (in number), 5,000 men. (This word excludes women and children.)

* **14:** Not an exact equivalent, but known to be a big amount.

Jesus picked up the damper. He said to God, “You gave us this food. Thank you very much. You are very good.” Then he told his men, “Give food to those who are sitting down.” In the same way he gave the two fish also for them. There they all ate food until they were full. Then he told his (mob / group), “Pick up the rest of the scraps carefully, don't leave them.”

In accordance with his word they picked up those scraps. They filled 12 dishes (shallow containers). [The word will include the kind that is shown in the picture.]

When the people had finished eating they were saying to one another, “Jesus from a little food made a large amount, we, a big mob, all ate a proper and adequate amount. He (emphatic) must be the one who comes/came from God, at last God has sent him to us.” In that way they were talking.

Jesus knew about them, they wanted to co-erce him in order to make him their boss / leader. Therefore he left them, he went off by himself to the hilly area.

15

AN EVIL SPIRIT WAS CONTROLLING A CHILD IN A WRONG WAY. JESUS HEALED HIM*

Jesus returned from another country to his men.

They were in the middle of a mob [lit. 'many (people)']. Some Jewish teachers were arguing

* **15:** Literally, 'was taking / carrying'. This is the idiomatic expression for spirit-control.

with Jesus' (mob/group). Then the people saw Jesus, they hurried to meet him. (They said,) "That's great! You have come!"

He asked them, "What were you arguing with them about?" One man said to him, "Teacher, an evil spirit has taken control of my child†. He is unable to speak. The spirit grabs hold of him, throws him on the ground. Saliva springs up out of his mouth and he grinds his teeth and his body goes very stiff.

Because of that I brought him to you, for you to heal him (lit. 'you will heal him'). I asked your (plural, = 'mob') to send the evil spirit right away from him. Nothing. Unsuccessfully‡ they sent it away."

Then Jesus said to his (mob), "You really did not trust God. Which way is it? You are still unbelievers! Bring the child to me."

They brought him to him. As soon as the evil spirit saw Jesus it grabbed the child, it was making him twitch / jerk§ uncontrollably.

† 15: Can be either male or female child, but is normally assumed to be a male child unless specified as female. There is a separate word for 'girl'. The old words for these two nouns have gone taboo. If one needs to be explicit one must add 'male' or 'female', which is a bit clumsy. It was not thought significant enough in this simple text to do that. ‡ 15: Normal construction for 'tried but failed to. The adverb indicates that the action did not in fact take place.' § 15: Used of the death-throes of an animal, but also of the actions of a child in a tantrum that throws itself on the ground and flails its arms and legs around deliberately in frustration and rage.

Then the child fell to the ground, he was rolling this way and that way, saliva was running out of his mouth.

Jesus asked the child's father, "When did he become like this?" He answered, "When he was a child. Often the spirit used to throw him into fire, into water, attempting to kill him. Have pity on us*. Perhaps you will heal him?"

In response Jesus said to him, "Yes, I know how to heal him. Why did you speak to me with that word, 'Perhaps you will heal him'? You should believe God. Then you will ask God for whatever, truly he knows about that very thing, how to do it."

Then and there that father cried out loudly, "I believe God. Teach me how to believe properly!"

Then Jesus said sternly to the evil spirit, "You habitually-bad evil spirit, you made this child deaf, you made him silent for speech. Leave him alone! Go right away elsewhere! Do not again take control of him!"

The evil spirit cried out, he was making the child twitch / jerk uncontrollably on the ground, then he left, he went right away for ever.

The child was like a corpse. Many were saying, "Truly he's dead!"

Jesus took him by the hand. Then the child stood up. He was alright.

* **15:** Plural exclusive, to include the man's family or extended family. We do not think he would be referring only to himself and his child here. Literally, 'be sympathetic towards us'

16

*A MAN DID NOT FEEL SORRY FOR HIS MATE,
HE SHOULD HAVE JUST FORGIVEN HIM*

One day Peter asked Jesus, “Boss, perhaps another person will many times persist in doing wrong to me. How many times should I forgive him (Lit. 'merely send him away')? How many times should (I) forget about him he did that to me? Shall I take pity on him 7 times?”

In response Jesus said to him, “You should forgive him 7 times, yes, 77 times also. You will continue to forgive him.

I will tell you a story. From this story you will learn about God. He continually forgives you, like that you (emphatic) should forgive others.

Now I will tell you a story about a man, about a big boss. He had many working men. He had earlier lent money to them*.

One day he told them, “Return to me my money that I gave you!”

* **16:** Literally, 'gave them money, soon they should give it back'. There is no verb for “lend”. Some, when pressed, have said that use of the Dative case on the recipient(s) implies a loan, whereas Accusative case implies a gift. However, this is not borne out by general usage, in which the Dative case signals sending the item to person X via someone else, person Y (i.e. 'giving it to Y for X,' Dative). The Accusative case signals giving it to him in person. Thus unless the phrase, 'soon they should give it back', is stated, the concept of wanting the item back has not been expressed. So say A and B. But C and D say that simply adding the word 'jampa', 'for a short time', implies that it is a loan, not a gift. We are using the full phrase here to make sure that there is no confusion.

One working man came to the boss. That man should return a very big lot of money, a million dollars†. He only had a very little bit. There was no way he could give a million dollars!

The boss said to the police, “Take this man's wife and children and belongings, him also, sell them for money, you give that money to me!”

When he heard the boss's word that working man knelt down before him, he begged him, “Boss, please do not give me to them for money! Wait for me! I will truly give you all the money!”

The boss felt sorry for him. “I am letting you

† **16:** Here we have just transliterated the English words, which will be recognised (and people will know that it is a very big amount of money), because the sight of the number “\$1,000,000.00” is almost certain to completely baffle any Nyangu-marta reader.

off[†]. You don't have to give me anything.”

That working man went off. While he was

[†] **16:** Forgive: Australia-wide, forgiveness is one of the hardest concepts to communicate in Aboriginal languages. This is a strong indication that they did not have the concept. (If they had, they would have had unambiguous ways of talking about it, but not one of our teams has been able to find one. We have had to stretch the meaning of weaker phrases.) The Nyangumarta phrase used here, 'puru ngakarna', means literally, “just send him away”. Nowadays, for the younger generation, this term is at times understood in a way that equates with 'forgiving'. It is regularly translated into English as either “let him go” or “let him off”. It is idiomatic, and does not necessarily mean that the one who is doing the forgiving commands the one who is being forgiven to go away from him. Use of just 'ngakarna' without the 'puru' would involve literally sending the person away. The term we were previously using, 'puru yakarna', can mean either (1) 'just leave him/go away from him' or (2) 'just leave him alone'. It can therefore be used to mean “forgive”, in the sense of 'leave him alone', without any retribution / payback. But it is ambiguous. Some take it quite literally as in (1), 'just leave him', meaning that the offended person just walks away physically without either hitting the offender or pardoning the offence. But others take it as in (2), 'just leave him alone', that is, without moving away. This is because the imperative of 'leave' is continually used idiomatically in that way to mean, “Leave it alone!” or “Stop doing what you are doing!” without any sense of actually moving away from the spot. One man told me recently of how some young fellows had borrowed his car and written it off. They came and apologised to him, and in describing his reaction he said to me: 'Puru yakarnarnajaninyi, 'I merely forgave them / left them alone.'

going he saw another man, a mate[§] for him. Earlier he had given a little bit of money to that mate for a short time. He went to the mate, intercepted him, and grabbed him round the neck. He said to him, “Earlier I gave you money. Right now return it to me, give me my money!”

That mate knelt down before him, he begged him, “Wait for me! Later I will give it to you.”

This man said to him without pity, “I will not wait for you. I will put you in gaol. When you have given my money to me you can come out from gaol.” Straight away he put him in gaol.

The boss's other working men were watching those two. They became upset about him. They went to the boss, they told him. That boss became very angry. He told them, “When you have brought that man give him to me!”

They brought him to him. The boss said to him, “You are a habitually-bad (person) indeed! You cannot give me my money, a million dollars. You begged me to be sorry for you. I was sorry for you, I forgave you, I said to you, 'You don't owe me anything'. (Lit. 'should not/will not give me anything'.) You should have done the same thing for your mate. You (emphatic) should have been sorry for him, you should have forgiven that mate of yours.

§ 16: This word indicates people who have shared a major experience together at some time. Maybe they worked together on a station, or went “dogging” or droving together; it also includes the main part of the original meaning, of having been initiated at the same time.

Now I will send you to gaol. There you will stay continually. You will give me back my million dollars. After that you can come out from gaol.” With fury he sent him to gaol.

Then Jesus said to Peter, “Whatever bad a person does to you, do not become angry with him, just forgive him. If you will not do like that, my Father above will stay angry with you continually, he will not forgive you.”

17

JESUS RODE A DONKEY TO JERUSALEM

They approached Jerusalem, they climbed a big hill, called Hill of Olives*. On that hill were two towns, the name of one was Bethphage, the name of the other Bethany.

Then Jesus sent two from his (group) to go on ahead. He said to those two, “Go to that town ahead of you. As soon as you get there you will see a donkey, a young (male) one, tied there. They have not tamed him. Untie the rope from the tree/timber†, and bring the donkey here.

Perhaps someone will ask you, “Why are you doing that?” Say to them, “The boss himself wants this. He will return him straight away.” Like that Jesus told those two.

* **17:** 1 Transliterated: Wulipi-jartiny, 'olives-having'. † **17:** Assuming the two most likely possibilities in station days in the Port Hedland area, and possibly also in Palestine: a tree or a wooden hitching-rail. The same Nyangumarta word is used for both tree and timber.

Then they went, they saw the young donkey in the town, near a house, tied outside the doorway of the house. They untied the rope from the tree / hitching-rail. Others were standing there. They asked those two, "Why are you two untying that rope?" They replied with the words Jesus had told them. Then they (pl.) left those two alone.

Those two took it to Jesus. A few put their blankets on the back of the donkey so that Jesus could ride. Jesus mounted.

Many spread out their blankets on the road in front of him. Others cut leaves/branches near the road, they put the leaves on the road too.

They wanted to make Jesus a big boss, to make him their king. That's why they did that for him.

Jesus rode the donkey, others were going on foot behind and in front of him. They were crying out,

"God is truly good! In accordance with his word from long ago he has sent this man for us, to be a king for us. This man will be a habitually-good king, like that boss long ago, like King David. He will control / take care of us well continually. God is really truly very good!" That sort of thing they were saying loudly.

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