EVANDILYON MARCO

GOSPEL OF MARK

RANTA 1

Yesta i evandilyono pa Yésus Hristo.

2 Yesaia i *Erutercáno etécie:
Yé! Mentan tercánonya epe cendelelya,
manwien mallelya!
3 Óma queno ye yáma i ravandasse:
Alde manwa i Héruo malle!
Cara tieryar téreˈ

4 Sie Yoháno i *Tumyando enge i ravandasse, *nyardala *tumyale inwisto, apsenien úcariva. **5** Ar i quanda Yúrea-ména ar illi i marner Yerúsalemesse *etelender senna, ar anelte *tumyaine lo sé Yordan-síresse, *etequétala úcareltar. **6** Ar Yoháno náne vaina mi larmali findeva ulumpion ar sáme quilta *os oşwerya, ar mantes *salquecápor ar verca lís. **7** Ar *nyardanes, quétala: “Apa ni túla ye ná tulca lá inye – inye ua valda luhtiéno undu ar *avanutiéno hyapalattaryat. **8** Inye *tumya le nennen, mal sé le-*tumyuva Aire Feanen.”

9 Yane auressen Yésus túle Nasaretello Alileasse ar náne *tumyaina Yordande lo Yoháno. **10** Ar mí imya lú, túlala amba et i nenello, cennes menel şanca ar i Faire ve cucua túla undu senna. **11** Ar óma náne hlárina et menello: “Tyé Yondonya, i melda; pa tyé asánien mai.”

12 Ar mí imya lú i Faire se-tulyane mir i ravanda. **13** Ar anes i ravandasse auressen *canquean, nála şahtaina lo Sátan, ar anes as i hravani, ar i vali *veuyaner se.

CHAPTER 1

Beginning of the gospel about Jesus Christ.

2 *Isaiah the Prophet has written:*
Behold! I send my herald before your face,
to prepare your way!
3 *Voice of one who is calling in the wilderness:*
You prepare the Lord's way!
Make his paths straight!

4 *So John the Baptizer was in the wilderness, preaching baptism of repentance [**inwis**, **inwist-** 'change of mind'], for forgiveness of sins.* ***5*** *And the entire region of Judea and all who dwelt in Jerusalem went out to him, and they were baptised by him in the Jordan river, confessing their sins.* ***6*** *And John was clad in raiments of hair of camels and had a belt around his hips, and he ate grasshoppers and wild honey.* ***7*** *And he preached, saying: “After me comes [he] who is stronger than I – I am not worthy of bending down and of untying his shoelaces [**hyapa-latta-rya-t**, dual].* ***8*** *I baptize you with water, but he will baptize you with Holy Spirit.*

9 *In those days Jesus came from Nazareth in Galilee and was baptised in Jordan by John.* ***10*** *And in the same moment, coming up from the water, he saw the heavens split and the Spirit as dove come down upon him.* ***11*** *And a voice was heard out of heaven: “You [are] my Son, the beloved; of you I have thought well.”*

12 *And in the same moment the Spirit led him into the wilderness.* ***13*** *And he was in the wilderness for forty days, being tempted by Satan, and he was with the wild beasts, and the angels served him.*

14 Ar apa Yoháno náne hátina mandonna Yésus lende mir Alilea, cárala sinwa Eruo evandilyon **15** ar quétala: “I lúme quanta ná, ar Eruo aranie utúlie hare! Hira inwis ar sava mí evandilyon!”

16 Lan vantanes ara Ear Alileo cennes Símon ar Andreas, Símondo háno, hátala rembettar mir i ear, an anette *raitandoli. **17** Tá Yésus quente túna: “Tula apa ní, ar caruvanyet *raitandoli atanion!” **18** Ar mí imya lú hehtanette rembettar ar hilyanet sé.

14 *And after John was thrown into gaol Jesus went into Galilee, making known God's gospel* ***15*** *and saying: “The time is full, and God's kingdom has come near! Find repentance and believe in the gospel!”*

16 *While he walked beside the Sea of Galilee he saw Simon and Andrew [Andreas], Simon's brother, throwing their [-**tta**, dual] into the sea, for they were fishermen.* ***17*** *Then Jesus said to them: “Come after me, and I will make you fishers of men!”* ***18*** *And in the same moment they left their nets and followed him.*

19 Lendes an şinta vanta ar cenne Yácov Severaion ar Yoháno hánorya, lan anette i luntesse envinyatála rembettar, **20** ar mí yana lú tu-yaldes. Ar hehtanette ataretta i luntesse as i paityaine neri ar oantet apa se. **21** Ar lendelte mir Capernaum.

Ar ve rongo ve i *sendare túle, lendes mir i *yomencoa ar peantane. **22** Ar peantierya te-quante elmendanen, pan peantanes ve quén arwa héreo, ar lá ve i parmangolmor. **23** Mí yana lú enge *yomencoaltasse nér túrina lo úpoica faire, ar yámes: **24** “Mana men ar lyen, Yésus Nasaretello? Ma utúliel nancarien me? Istan man nalye – Eruo Aire!” **25** Mal Yésus carampe tulcave senna, quétala: “Na quilda, ar ettula sello!” **26** Ar i úpoica faire, apa se-tyarnes rihta ar yame túra ómanen, ettúle sello. **27** Ar illi mici te tatallaner, ar ilquen maquente i exi: “Mana si? Vinya peantie! Hérenen canis yando i úpoice fairi, ar carilte ve quetis.” **28** Ar i sinyar pa sé náner palyaine i quanda Alilea-ménasse.

19 *He went a short walk further [**an** = another, more] and saw James [/Jacob] son of Zebedee [Zebedee = **Severai**] and John [/Johannes] his brother, while they were in a boat mending their nets,* ***20*** *and in that moment he called them. And they left their father in the boat with the paid men and went away after him.* ***21*** *And they went into Capernaum.*

And as soon as the day of rest came, he went into the synagogue and taught. ***22*** *And his teaching filled them with wonder, since he taught as a person having authority, and not as the scribes.* ***23*** *In that moment there was in their synagogue a man controlled by an unclean spirit, and he cried: “What is to us and to you, Jesus from Nazareth? Have you come to undo us? I know who you are – God's Holy One!”* ***25*** *But Jesus spoke firmly to it, saying: “Be silent, and come out of him!”* ***26*** *And the unclean spirit, after it caused him to twitch and cry with a great voice, came out of him.* ***27*** *And all among them marveled, and everyone asked the others: “What is this? A new teaching! With authority he commands also [/even] the unclean spirits, and they do as he says.”* ***28*** *And the news about him were spread [about] in the entire region of Galilee.*

29 Ar ve rongo ve hehtanelte i *yomencoa, lendelte mir coa Símon ar Andreaswa, as Yácov ar Yoháno. **30** Símondo verio amil náne caimassea úrenen, ar nyarnelte sen pa sé lintiénen. **31** Ar lelyala senna ortanes se, mápala márya, ar i úre váne sello, ar *veuyanes tien.

32 Ar apa şinye túle, íre Anar náne nútiéla, i queni taller Yésunna illi i náner hlaiwe ar i náner haryaine lo raucor, **33** ar i quanda osto náne ocómiéla epe i fenna. **34** Ar nestanes rimbali i náner hlaiwe *alavéle hlívelínen, ar et-hantes rimbe raucoli, mal uas láve i raucoin quete, pan

sintelte man anes.

29 *And as soon as [**ve rongo ve** – Anglicism?!] they left the synagogue, they went into the house of Simon and Andreas [Andrew], with Jacob and John.* ***30*** *Simon's wife's mother was bed-ridden with a fever [**úre** = heat], and they told him about her quickly.* ***31*** *And going to her he raised her up, and the fever went away from her, and she served [/ministered to] them.*

32 *And after evening came, when the Sun had set [was having-set], the people brought to Jesus all that were ill and [those] that were possessed by demons,* ***3*** *and the entire city was assembled [**ocómiéla**, having-assembled] before the door.* ***34*** *And he healed numerous ones that were ill with various sicknesses, and he expelled many demons, but he did not allow the demons to speak, since they knew who he was.*

35 Ar arinyave, lan en morna né, orontes ar lende ettenna ar oante erinqua nómenna, ar tasse hyamnes. **36** Mal Símon ar i náner óse cestaner se **37** ar se-hirner, ar quentelte senna: “Illi lye-cestear!” **38** Ono quentes téna: “Alve lelya hyana nómenna, i hari mastonnar, *nyardienyan yando tasse, an ta ná i casta yanen etelenden.” **39** Ar lendes, *nyardala *yomencoaltassen ter quanda Alilea, ar et-hátala i raucor.

35 *And early, while [it] was still dark, he arose and went outside and went away to a lonely place, and there he prayed.* ***36*** *But Simon and [those] who were with him sought him* ***37*** *and found him, and they said to him: “All are searching you!”* ***38*** *But he said to them: “Let us go to another place, to the nearby villages, for me to preach also there, for that is the reason why [**yanen** 'by which'] I went forth.”* ***39*** *And he went, preaching in their synagogues throughout [the] entire [region of] Galilee, and expelling the demons.*

40 Ar túle senna helmahlaiwa quén, ye arcane sello ar lantane occaryanta, quétala senna: “Qui meril, polilye care ni poica.” **41** Ar quanta *ofelmeo Yésus rahtane máryanen ar appane se, ar eques senna: “Merin! Ola poica!” **42** Ar mí imya lú i helmahlíve váne sello, ar anes poica. **43** Mal Yésus antane sen tulce canwali, ar lintiénen se-mentanes oa, **44** ar eques senna: “Cena i nyaril munta aiquenen, mal mena ar alye tanaxe i *airimon, ar poitielyan *yaca ya Móses canne, ve *vettie tien.” **45** Mal apa menie oa i nér *yestane nyare sa palan, palyala i nyarna pallave. Etta ua ence Yésun ambe lelya pantave mir osto, mal anes ettesse, eressie nómelissen. Ananta queni túler senna ilye tiellon.

40 *And [there] came to him a leprous person, who petitioned him and fell upon his knees, saying to him: “If you want to, you can make me clean.”* ***41*** *And full of pity [or, sympathy] Jesus reached out with his hand and touched him, and he said to him: “I want to! Become clean!”* ***42*** *And in the same moment the skin-disease disappeared from him, and he was clean.* ***43*** *But Jesus gave him firm orders, and quickly he sent him away,* ***44*** *and he said to him: “See that you tell nothing to anybody, but go and you show yourself to the priest, and for your cleansing sacrifice what Moses commanded, as a witness to them.”* ***45*** *But after going away the man started to tell it [**palan** =] far and wide, spreading the story widely. Therefore it was no longer possible for Jesus to go openly into a city, but he was outside, in lonely places. And yet people came to him from all directions.*

RANTA 2

Apa aureli ata túles Capernaumenna, ar náne nyárina i anes maresse. **2** Ar rimbali ocomner, tenna lá enge amba nóme, yando lá epe i fenna, ar quentes téna i quetta. **3** Ar queneli túler, tálala senna *úlévima nér cólina lo canta. **4** Mal i şanganen ualte polde colitas Yésunna. Etta nampelte oa i tópa

or i nóme yasse anes, ar apa sapie assa mentanelte undu i *colma yasse caine i *úlévima. **5** Íre Yésus cenne savielta quentes i *úlévimanna: “Hína, úcarelyar nar apsénine.” **6** Mal enger tasse parmangolmoli, hámala ar sánala endaltasse: “Manen nér sina lerta carpa sie? Naiquétas! Man lerta apsene úcari hequa er, Eru?” **8** Ono Yésus, ye mí imya lú túne faireryanen i sámelte taite sanwi, quente téna: “Mana castalda sanien nati sine endaldasse? **9** Mana i ambe *aşquétima, quete i *úlévimanna: Úcareldar nar apsénine, hya quete: Á orta, mapa *colmalya ar vanta! **10** Mal istieldan i same i Atanyondo hére apsenien úcari cemende, ” – quentes i *úlévimanna: **11** “Quetin lyenna: Á orta, mapa *colmalya, ar mena coalyanna!” **12** Tá orontes, ar mí imya lú nampes *colmarya ar menne ettenna epe te illi, ar anelte illi ara inte elmendanen, ar antanelte alcar Erun, quétala: “Taite nat ualve oi ecénie!”

CHAPTER 2

*After some days he again came to Capernaum, and [it] was told that he was at home. **2** And numerous ones assembled, until there was no more space, not even [**yando lá** 'also not'] before the door, and he spoke the word to them. **3** And some came, bringing to him a paralyzed man carried by four. **4** But because of the crowd they could not carry him to Jesus. Therefore they took away the roof over the place where he was, and after digging a hole they sent down the stretcher on which the lame was lying. **5** When Jesus saw their faith he said to the lame one: “Child, your sins are forgiven.” **6** But there were there some scribes, sitting and thinking in their heart: “How can this man speak thus? He is blaspheming! Who may forgive sins except one, God?” **8** But Jesus, who in the same moment perceived by his spirit that they had such thoughts, said to them: “What is your reason for thinking these things in your heart? **9** What is the more easy to say, to say to the lame: Your sins are forgiven, or to say: Rise, take your stretcher and walk! **10** But so that you can know [**istieldan** = for your knowing] that the Son of Man has authority to forgive sins on earth,” – he said to the lame: “I say to you: Rise, take your stretcher, and go to your house!” **12** Then he arose, and in the same moment he took his stretcher and went out before them all, and they were all beside themselves with wonder, and they gave glory to God, saying: “Such a thing we haven't ever seen!”*

13 Ata etelendes ara i earenna, ar i quanda şanga túle senna, ar peantanes tien. **14** Ar lelyala cennes Lévi yondorya Alfaio hárala i *tungwemende, ar quentes senna: “Áni hilya!” Ar orontes ar hilyane se. **15** Ar martane i caines ara i sarno coaryasse, ar rimbe *tungwemóli ar úcarindoli cainer tasse as Yésus ar hildoryar, an anelte rimbe queni se-hilyala. **16** Mal i parmangolmor imíca i Farisar, cénala i mantes as i úcarindor ar i *tungwemor, quenter hildoryannar: “Ma matis as i *tungwemor ar úcarindor?” **17** Hlárala si, Yésus quente téna: “I tulcar uar same maure *nestandova, mal i hlaiwar. Utúlien yalien, lá failar, mal úcarindor.”

18 Hildoryar Yoháno ar i Farisar sámer lamate. Ar túlelte ar quenter Yésunna: “Manen ná i hildoryar Yoháno ar i Farisaron hildor samir lamati, mal hildolyar uar same lamati?” **19** Ar Yésus quente téna: “Lau i endero meldor polir same lamate lan i ender ea aselte? Mí quanda lúme yasse samilte i ender endaltasse ualte pole same lamate. **20** Mal aureli tuluvar íre i ender nauva mapaina oa tello, ar tá samuvalte lamate, enta auresse. **21** *Úquen neme *lilma *alapihta lanneo yára collasse, mal qui é caris sie, quanta túrerya tuce sallo, i vinya i yárallo, ar euva ambe faica narcie. **22** Ente, *úquen ulya vinya limpe yáre *helmolpessen; qui caris, i limpe *ruve i *helmolpi, ar i limpe ná vanwa ar i *helmolpi nar nancarne. Mal queni panyar vinya limpe vinye *helmolpessen!”

***13** Again he went forth to beside the sea, and the entire crowd came to him, and he taught them. **14** And traveling he saw Levi the son of Alphaios sitting at the tax office, and he said to him: “Follow me!” And he arose and followed him. **15** And it happened that he lay at the table in his house, and numerous tax collectors and sinners lay there with Jesus and his disciples, for they were*

*numerous people following him. **16** But the scribes among the Pharisees, seeing that he ate with the sinners and the tax collectors, said to his disciples: "Does he eat with the tax collectors and sinners?" **17** Hearing this, Jesus said to them: "The firm do not have need of a healer, but the sick ones. I have come to call, not just ones, but sinners."*

*__18__ The disciples of John and the Pharisees had a fast. And they came and said to Jesus: "How is [it] that the disciples of John and the Pharisees' disciples have fasts, but your disciples do not have fasts?" **19** And Jesus said to them: "Surely the friends of the bridegroom cannot have a fast while the bridegroom is with them? In the whole time when [lit. in which] they have the bridegroom in their midst they cannot have a fast. **20** But days will come when the bridegroom will be taken away from them, and then they will have a fast, in that day. **21** No one sews a patch of unshrunk cloth on an old cloak, but if he does do so, its full strength pulls from it, the new from the old, and there will be a worse rent. **22** Furthermore, no one pours new wine in old skin bottles; if he does, the wine bursts the skin bottles, and the wine is lost and the skin bottles are destroyed. But people put new wine in new skin bottles!"*

23 Ar martane, íre lahtanes i orirestar i sendaresse, i hildoryar *yestaner lepta i cari oriva. **24** Ar i Farisar quenter senna: "Ela! Manen ná i hildolyar cárar ya ua lávina i *sendaresse?" **25** Mal sé quente téna: "Ma ualde oi ehentie ya Lavir carne íre sámes maure ar náne maita, sé ar i neri i náner óse? **26** Lendes mir coarya Eru, Avyaşar i Héra *Airimo lúmesse, ar manter i mastar taniéva, yar uar lávina matta aiquenen hequa i *airimoin, ar antanes yando i nerin i náner óse." **27** Ar quentes téna: "I *sendare náne ontaina Atano márien, ar lá Atan márien i *sendareo. **28** Sie i Atanyondo ná Heru yando i *sendareo."

*__23__ And [it] happened, as he passed the grain fields on the day of rest, that his diciples started to pick the heads of grain. **24** And the Pharisees said to him: "Look! How is [it] that your disciples ar doing what is not allowed on the day of rest?" **25** But he said to them: "Have you not ever read what David did when he suffered [lit. had] need and was hungry, he and the men that were with him? **26** He went into God's house, at the time of Abiathar the High Priest, and ate the breads of showing, which are not permitted food for anyone except for the priests, and he gave also to the men that were with him." **27** And he said to them: "The day of rest was created for the good of Man, and not Man for the good of the day of rest. **28** Thus the Son of Man is Lord also of the day of rest."*

RANTA 3

Ata lendes mir *yomencoa, ar enge tasse nér arwa hessa máo, **2** ar tirneltes cenien qui nestumnes i nér i *sendaresse, ecien ten *ulquete se. **3** Ar quentes i nerenna arwa i hessa máo: "Á orta ar tara i endesse!" **4** Tá quentes téna: "Ma mo lerta i *sendaresse care márie hya care ulco, rehta quén hya nahta quén?" Mal anelte quilde. **5** Ar apa yétie quenello quenenna mici te arwa rúşeo, nyéresse pan endalta náne ta hranga, quentes i nerenna: "Á rahta mályanen!" Ar rahtanes sanen, ar márya náne envinyanta. **6** Tá i Farisar lender ettenna, ar anelte linte carien panoli senna as i Heroldili, nancarien se.

CHAPTER 3

*Again he went into a synagogue, and [there] was there a man having a withered hand, **2** and they watched him to see if he was going to heal the man on the day of rest, so they could accuse tim. **3** And he said to the man having the withered hand: "Arise and stand in the middle!" **4** Then he said to them: "May one on the day of rest do good or do evil, save a person or kill a person?" But they were silent. **5** And after looking from person to person among them with anger, in grief since their*

*heart was so hard, he said to the man: "Reach out with your hand!" And he reached out with it, and his hand was restored [**envinyanta**, 'renewed']. **6** Then the Pharisees went out, and they were quick to make plans against him with the Herodians, to undo him.*

7 Mal Yésus as hildoryar nanwenner i earenna; ar hoa liyúme Alileallo ar Yúreallo se-hilyane. **8** Yando ho Yerúsalem ar Irúmea ar han Yordanello ar i ménallo *os Tír ar Síron hoa liyúme túle senna, pan hlasselte pa ilye i nati yar carnes. **9** Ar quentes hildoryannar i samumnelte lunte manwa sen, pustien i şanga niriello senna. **10** An rimbali nestanes, ar sie illi i sámer naicelie hlíveli lantaner senna appien se. **11** Ar i úpoice fairi, quiquie cenneltes, hantexer undu epe se ar yámer, quétala: "Elye ná i Eruion!" **12** Mal rimbe quettalínen carampes tulcave téna, pustien te cariello se sinwa.

*7 But Jesus and his disciples returned to the sea, and a great host from Galillee and Judea followed him. **8** Also from Jerusalem and Idumea and from beyond [the] Jordan and from the region around Tyre and Sidon a great host came to him, since they heard about all the things that he did. **9** And he said to his disciples that they were to have a boat ready for him, to stop the crowd from pressing in on him. **10** For he healed numerous ones, and so all that had painful illnesses fell upon him in order to touch him. **11** And the unclean spirits, whenever they saw him, threw themselves down before him and cried [out], saying: "You are the Son of God!" **12** But with many words he spoke firmly to them, to stop them from making him known.*

13 Ar lendes ama mir oron ar yalde insenna i queni i sé merne, ar lendelte senna. **14** Ar cilles yunque, i yando estanes aposteli, náveltan óse ar etementieryan te *nyardien **15** ar samieltan i túre et-hatiéva raucor.

16 Ar i yunque i cilles náner Símon, yen antanes i epesse Péter, **17** ar Yoháno Severaion ar Yoháno Yácovo háno – yent antanes i epesse Voaneryes, ya tea Yondor Hundiéva – **18** ar Andréas ar Filip ar Vartoloméo ar Matteo ar Tomas ar Yácov yondorya Alfeo, ar Tardeo, ar Símon i Cananya, **19** ar Yúras Iscariot, ye apa *vartane se.

***13** And he went up into a mountain and called to himself the people he wanted, and they went to him. **14** And he chose twelve, whom he also called apostles, for them to be with him and for him to sent them out to preach **15** and for them to have the power of throwing out demons.*

***16** And the twelve that he chose were Simon, to whom he gave the after-name Peter, **17** and John the son of Zebedee and John Jacob's brother – to whom [**yent**, dual] he gave the after-name Boanerges, which means Sons of Thunder – **18** and Andrew and Philip and Bartholomew and Mathhew and Jacob the son of Alpheus, and Thaddeus, and Simon the Cananite, **19** and Judas Iscariot, who after betrayed him.*

Ar lendes mir coa. **20** Ata i şanga ocomne, ar sie yando ua ence ten mate mattalta. **21** Mal íre nosserya hlasse sa, lendelte mapien se, an quentelte: "Aváníes et sámaryallo!" **22** Ente, i parmangolmor i túler undu Yerúsalemello quenter: "Náse haryaina lo Vélsevuv, ar et-hatis i raucor túrenen i heruo raucoron!" **23** Ar apa yalie te insenna, quentes ten sestielínen: "Manen Sátan pole et-hate Sátan? **24** An qui aranie ná şanca insanna, sana aranie ua pole tare; **25** ar qui coa ná şanca insanna, sana coa ua poluva tare. **26** Ente, qui Sátan ortanie insenna ar şanca ná, uas pole tare, mal túla mettaryanna. **27** É *úquen ye utúlie mir coa polda nerwa pole pile armaryar qui uas minyave nute i polda nér, ar tá piluvas i nati coaryasse. **28** Násie quetin lenna i ilye nati nauvar apsénine atanin, ilye i úcari ar naiquetier yainen naiquetilte. **29** Mal aiquen ye naiquete i Aire Feanna ua oi camuva apsenie, mal cole i cáma oira úcareo." **30** Ta quentes pan quentelte: "Samis úpoica faire."

31 Sí amillerya ar hánoryar túler, ar tárala i ettesse mentanelte minna senna, yalien se. **32** Şanga hamne *os se, ar quentelte senna: “Yé! Amillelya ar hánolyar i ettesse lye-cestear.” **33** Mal hanquentes ten: “Man nar amillinya ar hánonyar?” **34** Ar apa yétie quenello quenenna imíca i hamner *os se rindesse, quentes: “Ela amillinya ar hánonyar! **35** Aiquen ye care Eruo indóme, sé hánonya ar néşanya ar amillinya ná.”

*And he went into a house. **20** Again the crowd gathered, and so it was not even possible for them to eat their food. **21** But when his family heard it, they went to seize him, for they said: “He had gone out of his mind!” **22** Furthermore, the scribes that came down from Jerusalem said: “He is possessed by Beelsebub, and he throws the demons out by the power of the lord of the demons!” **23** And after calling them to himself, he said to them by means of comparisons: “How can Satan throw Satan out? **24** For if a kingdom is split against itself, that kingdom cannot stand; **25** and if a house is split against itself, that house will not be able to stand. **26** Furthermore, if Satan has arisen against himself and is split, he cannot stand, but is coming to his end. **27** Indeed no one who has come into a strong man's house can steal his goods if he does not first bind the strong man, and then he will steal the things in his house. **28** Truly I say to you that all things will be forgiven to men, all the sins and blasphemies with which they blaspheme. **29** But anyone who blasphemes against the Holy Spirit will not ever receive forgiveness, but carries the guilt of eternal sin.” **30** That he said because they said: “He has an unclean spirit.”*

***31** Now his mother and his brothers came, and standing on the outside they sent inside to him, to call him [out]. **32** A crowd sat around him, and they said to him: “Behold! Your mother and your brothers on the outside are seeking you.” **33** But he answered them: “Who are my mother and my brothers?” **34** And after looking from person to person among [those] who sat around him in a circle, he said: “Behold my mother and my brothers! **35** Anyone who does God's will, (s)he is my brother and my sister and my mother.”*

RANTA 4

Ar ata *yestanes peanta ara i ear. Hoa şanga ocomne hare senna, ar etta lendes mir lunte ar hamne i earesse, mal i quanda şanga ara i ear náne i hrestasse. **2** Ar peantanes tien rimbe natali sestielínen ar quente téna peantieryasse: **3** “Á lasta! Yé, i *rerindo lende ettenna rerien. **4** Ar rerieryasse erdeli lantaner ara i malle, ar i aiwi túler ar manter te. **5** Hyane erdeli lantaner i ondonna, yasse ualte sáme núra cemen, ar orontelte lintiénen, peniénen núra cemen. **6** Mal íre Anar oronte, anelte urtaine, ar peniénen şundo hestanelte. **7** Hyane erdeli lantaner imíca i neceli, ar i neceli túler ama ar quorner te, ar ualte antane yáve. **8** Mal exeli lantaner i mára cemenna, ar orontelte ar aller ar carner yáve, ar collelte napánine lestali, *nelquean ar *enenquean ar tuxa.” **9** Ar eques: “Ye same hlaru hlarien, lava sen hlare!”

CHAPTER 4

*And again he began to teach by the sea. A great host gathered near to him, and therefore he went into a boat and sat in the sea, but the whole crowd by the sea was on the shore. **2** And he taught them numerous things by comparisons and said to them in his teaching: **3**“Listen! Behold, the sower went out to sow. **4** And in [/during] his sowing some seeds fell by the road, and the birds came and ate them. **5** Other seeds fell upon the rock, where they did not have deep soil, and they rose up quickly [**lintiénen** = (with) quickness)], for lacking deep soil. **6** But when the Sun arose, they were burnt [/scorched], and for lacking root they withered. **7** Other seeds fell among the thorns, and the thorns came up and strangled them, and they did not give fruit. **8** But others fell upon the good earth, and they arose and grew [or, thrived] and made fruit, and they bore added measures, thirty and sixty and a hundred.” **9** And he said: “Who has ears for hearing, let him*

hear!"

10 Ar íre anes erinqua, i queni *os se as i yunque maquenter senna pa i sestier. **11** Ar quentes téna: "Elden menelo aranién̈o fóle ná antaina, mal in nar i ettesse ilqua marta sestiessen, **12** ecien ten yéta ar yéta, mal lá cene, ar ecien ten hlare ar hlare, mal lá hanya – lá oi *nanquérala inte, ar sie cámala apsenie."

13 Ente, quentes téna: "Ualde ista sestie sina; tá manen hanyuvalde ilye i hyane sestier? **14** I *rerindo rere i quetta. **15** I nar ara i malle nar i queni issen i quetta ná rérina, mal íre ahlárieltes, Sátan tule mí imya lú ar mapa oa i quetta ya náne rérina tesse. **16** Ar mí imya lé, queni sine nar i rérinar i ondosse: Mí lú ya ahlárielte i quetta, camiltes arwe alasseo. **17** Ananta ualte same şundo intesse, mal lemyar ter lúme; tá, ve rongo ve şangie hya roitie marta i quettanen, lantalte oa. **18** Exeli nar i rérinar imíca i neceli; sine nar i ahlárier i quetta, **19** mal mar sino cimier ar laro úsahtie ar i íri i hyane nativa tulir minna ar quorir i quetta, ar uas cole yáve. **20** Ono i rérinar i mára cemende nar i lastar i quettanna ar camir sa ar colir yáve – er, napánine lestar *nelequean, ar exe, *enequean, ar exe, tuxa.

***10** And when he was alone, the people around him [along] with the twelve asked him about the comparisons. **11** And he said to them: "To you the secret of the kingdom of heaven is given, but to those who are on the outside everything happens in comparison, **12** so that they can look and look, but not see, and so that they can hear and hear, but not understand – not ever turning themselves around, and so receiving forgiveness.*

***13** Furthermore, he said to them: "You do not know this comparison; then how will you understand all the other comparisons? **14** The sower sows the word. **15** [Those] who are by the road are the people in whom the word is sown, but when they hear it, Satan comes in the same moment and takes away the word that was sown in them. **16** And in the same manner, these people are the ones sown on the rock: In the moment that they hear the word, they receive it with joy. **17** But they do not have [any] root in themselves, but remain for [**ter** = through] a time; then, as soon as tribulation or persecution happens by [/because of] the word, they fall away. **18** Others are the ones sown among the thorns; these are [the ones] who have heard the word, **19** but the concerns [**cimier**, 'heedings'] of this world and the temptation of riches and the desires for the other things come in and choke the world, and it does not give fruit. **20** But the ones sown on good soil are [those] who listen to the word and receive it and bear fruit – one, thirty added [/additional] measures, and another, sixty, and another, a hundred.*

21 Ar quentes téna: "Lau calma ná talaina náven panyaina nu colca hya nu caima? Ma uas talaina náven panyaina i calmatarmasse? **22** An ea munta ya ná nurtaina hequa náven apantaina; munta anaie halyaina hequa tulieryan mir i pantie. **23** Qui aiquen same hlaru hlarien, lava sen hlare."

24 Ar quentes téna: "Cima ya hláralde: I lestanen yanen *lestalde nauva *lestaina len; é amba nauva napánina len. **25** An ye same, sen nauva antaina, ar ye ua same, yando ya samis nauva mapaina sello."

***21** And he said to them: "Surely a lamp is not brought to be put under a box or under a bed? Is it not brought to be put on the lampstand? **22** For there is nothing that is hidden except in order to be revealed; nothing has been concealed except for it to come into the open. **23** If anyone has ears to hear [with], let him hear."*

*And he said to them: "Heed what you are hearing: By the measure with which you measure [out, it] will be measured [out] to you; indeed more will be added to you. **25** For who has, to him*

will be given; and who does not have, also [/even] what he has will be taken from him."

26 Ar eques: "Sie Eruo aranie ná ve íre nér hate erde i cemenna, **27** ar náse lorna lómisse ar orya auresse, ar i erde tuia ar ale halla – i nér ua ista manen. **28** Insanen i cemen cole yáve: minyave lasseli, tá caris cas i sirpeo, teldave quanta ore caresse i sirpeo. **29** Ve rongo ve i yáve ná manwa, i nér menta i circa, pan i yávie utúlie."

30 Ar eques: "As mana sestuvalve Eruo aranie, ar mana i sestie ya caruvalve pa sa? **31** Nás ve erde *sinápio, ya i lúmesse ya nás rérina i cemende ná i ampitya ilye erdion yar ear cemende – **32** mal íre nas rérina, tulis ama náven hoa lá ilye hyane quear ar care hoe olvali, tenna menelo aiwi polir mare laimeryasse."

33 Sie rimbe taiti sestielínen quentes ten i quetta, ilqua ya ence ten lasta. **34** Hequa sestiénen uas carampe téna, mal íre anes erinqua as hildoryar, antanes tien tercen pa ilye nati.

***26** And he said: "Thus God's kingdom is like when a man throws seed upon the earth, **27** and he is asleep at night and rises at day, and the seed sprouts and grows tall – the man does not know how. **28** By itself the earth bears fruit: first leaves, then it makes [the] head of the straw, finally full grain in [the] head of the straw. **29** As soon as the fruit is ripe, the man sends the sickle, since the harvest has come.*

***30** And he said: "With what shall we compare God's kingdom, and what is the comparison that we shall make concerning it? **31** It is like a seed of mustard, which at the time that it is sown in the earth is the smallest of all seeds which are on earth – **32** but when it is sown, it comes up to be larger than all other vegetables and makes huge branches, until heaven's birds can dwell in its shadow."*

***33** Thus with many such comparisons he spoke to them the word, everything that they could listen to. **34** Except by a comparison he did not speak to them, but when he was alone with his disciples, he gave them insight concerning all things.*

35 Ar mi yana ré, íre şinye náne túlienwa, quentes hildoryannar: "Alve lahta i hyana hrestanna." **36** Ar apa mentie oa i şanga talleltes aselte i luntenen yasse hamnes, ar enger hyane lunteli óse. **37** Tá túrea raumo oronte, ar i falmar penter mir i lunte, tenna i lunte náne hare návenna quátina. **38** Mal sé náne pontisse i lunteo, lorna nirwasse, ar eccoitaneltes ar quenter senna: "Heru, ma ua valda lyen i quélalme?" **39** Tá ortanes inse ar carampe tulcave i súrinna ar quente i earenna: "Na quilda, na senda!" Ar i súre pustane, ar enge hoa quilde. **40** Ar quentes téna: "Manen ná i nalde caurie? Ma en ualde same savie?" **41** Mal hoa caure te-nampe, ar quentelte quén i exenna: "É man náse, pan yando súre yo ear carit ve quetis?"

***35** And on that day, when evening had come, he said to his disciples: "Let us cross [over] to the other shore." **36** And after sending away the crowd he their brought him with them using [**-nen**] the boat in which he sat, and [there] were other boats with him. **37** Then a mighty storm arose, and the waves beat into the boat, until the boat was near to being filled. **39** But he was in the back of the boat, asleep on a pillow, and they woke him up and said to him: "Lord, is it not important to you that we are dying?" **39** Then he roused himself and spoke firmly to the wind and said to the sea: "Be silent, be at rest!" And the wind ceased, and [there] was a great silence. **40** And he said to them: "How is it [that] you are fearful? Do you still not have faith?" **41** But great fear seized them, and they said one to the other: "Who indeed is he, since also [/even] wind and sea do [**carit,** dual] as he says?"*

RANTA 5

Ar túlelte i hyana hrestanna i earo, mir ména Erasenyaiva. **2** Mí imya lú ya hehtanes i lunte, nér arwa úpoica faireo velle se, túlala i noirillon. **3** Sámes vehterya imíca i sapsar, ar tenna lúme yana *úquen ena polde nutitas, yando lá naxainen. **4** Rímbe lúr anes nútina nútelínen talyatse ar naxalínen, mal narcanes i naxar ar ascante i núti, ar *úquen sáme i poldore turien se. **5** Illume, lómisse yo auresse, anes imíca i sapsar ar i orontissen, yámala ar palpala inse sarnínen.

9 Íre cennes Yésus hairallo, nornes ar lantane undu epe se. **7** Yámala túra ómanen eques: "Mana nin ar lyen, Yésus, Eru Antaro yondo? Lye-panyan nu vanda Erunen, ávani ñwalya!" **8** An Yésus quente senna: "Úpoica faire, tula et i nerello!" **9** Ar maquentes senna: "Mana esselya?" Ar hanquentes: "Essenya Lehion, an nalme rimbe." **10** Tá hormenen arcanes i ua Yésus te-mentumne et i ménallo.

CHAPTER 5

And they came to the other shore of the sea, into [the] region of the Gerasenes. ***2*** *In the same moment that they left the boat, a man having an unclean spirit met them, coming from the tombs.* ***3*** *He had his haunt among the graves, and until that time no one yet could bind him, also [/even] not with fetters.* ***4*** *Numerous times he was bound with bonds on his feet and with chains, but he tore [over] the fetters and broke the bonds, and no one had the strenght to control him.* ***5*** *Always, at night and at day, he was among the graves and in the mountains, crying and beating himself with stones.*

9 *When he saw Jesus from afar, he ran and fell down before him.* ***7*** *Crying with a great [or, loud] voice he said: "What is to me and to you, Jesus, son of God [the] Highest? I put you under oath by God, do not torment me!"* ***8*** *For Jesus said to him: "Unclean spirit, come out of the man!"* ***9*** *And he asked him: "What is your name?" And he answered: "My name is Legion, for we are numerous."* ***10*** *Then he urgently [**hormenen** = with urgency] prayed that Jesus would not send them out of the region.*

11 Mal enge tasse ara i oron hoa polcalámáre mátala. **12** Ar arcanelte sello, quétala: "Áme menta mir i polcar, tulielman mir té." **13** Ar láves tien. Tá i úpoice fairi ettúler ar lender mir i polcar, ar i lámáre lende rimpa olla i lanca mir i ear, nóte *os húme atta, ar quornelte i earesse. **14** Mal i mavari ortírala te úşer ar nyarner sa i ostosse ar i restassen, ar queni túler cenien mana náne martiéla. **15** Sie túlelte Yésunna, ar cennelte i nér ye nóvo náne raucoharyaina hámala málesse sámo, sé ye yá náne haryaina lo i lehion; ar anelte ruhtaine. **16** I cenner sa nyarner tien pa ya náne martiéla i raucoharyainan ar i polcain. **17** Ar *yestanelte arca se, autieryan ménaltallon.

18 Íre lendes mir i lunte, i nér ye yá náne raucoharyaina arcane náve as Yésus. **19** Ono uas láve sen, mal quente senna: "Mena coalyanna ar nosselyanna, ar nyara tien pa ilqua ya i Heru acárie lyen ar i órávie ya sámes lyesse." **20** Ar lendes oa ar *yestane care sinwa ter i Ostor Quean ilqua ya Yésus carne sen, ar illi náner quátine elmendanen.

11 *But there was there by the mountain a huge pig-herd eating [= on pasture].* ***12*** *And they petitioned him, saying: "Send us into the pigs, so we can come [**tulielman** = for our coming] into them!"* ***13*** *And he allowed them. Then the unclean spirits came out and went into the pigs, and the herd went rushing over the edge into the sea, a number [of] around two thousand, and they drowned in the sea.* ***14*** *But their herders looking after them fled and told it in the city and in the fields, and people came to see what had happened.* ***15*** *Thus they came to Jesus, and they saw the man who previously was demon-possessed sitting in health of mind, he who formerly was possessed by the legion, and they were terrified.* ***16*** *[Those] who saw it told them about [that] which had happened to the demon-possessed and to the pigs.* ***17*** *And they started to petition him, for him to leave their regions [**autieryan ménaltallon** = for his passing from their regions].*

18 *When he went into the boat, the man who formerly was demon-possessed asked to be with Jesus.* ***19*** *But he did not allow him, but said to him: "Go to your house and to your kin, and tell them about everything that the Lord has done to you and the mercy that he had on you."* ***20*** *And he went away and started to make known througout the Ten Cities [/Decapolis] everything that Jesus did for him, and all were filled with wonder.*

21 Apa Yésus ata lahtane i hyana hrestanna i luntenen, hoa liyúme ocomne senna, ar anes ara i ear. **22** Sí túle quén i *yomencoanturion, yeo esse náne Yairo. Cénala Yésus lantanes undu epe talyat **23** ar arcane se hormenen, quétala: "Cinta selyenya ná coivie-lancasse! Tula ar á panya málya sesse, náveryan rehtaina ar hepe coivierya!" **24** Tá oantes óse. Ar hoa şanga hilyane se, nírala senna.

25 Ar enge tasse nís ñwalyaina lo celume serceva ter loar yunque. **26** Anes panyaina rimbe naicennar lo rimbe *nestandoli, ar apa *yuhtie ilqua ya sámes camnes munta aşea; úsie, anes sí ambe hlaiwa. **27** Íre hlasses pa Yésus, túles ca se i şangasse ar appane vaimarya, **28** pan quentes insenna: "Qui eryave appan vaimarya, nauvan nestaina!" **29** Ar mí imya lú i celume serceva pustane, ar túnes hroaryasse i anes nestaina naicelea hlíveryallo.

30 Mí imya lú Yésus túne insesse manen túre lende et sello, ar quernes immo ar quente: "Man appane vaimanya?" **31** Mal hildoryar quenter senna: "Cénal i şanga níra lyenna, ar tá quétal: Man ni-appane?" **32** Ono yentes *os se cenien i quén ye carne si. **33** Mal i nís, ruhtaina ar pálala, istala ya náne martiéla sen, túle ar lantane undu epe se ar nyarne sen i quanda nanwie. **34** Yésus quente senna: "Selye, savielya erehtie lye. Mena rainesse, ar na málesse naicelea hlívelyallo."

21 *After Jesus again crossed [over] to the other side with the boat, a large host gathered to him, and he was beside the sea.* ***22*** *Now [there] came one of the synagogue chiefs, whose name was Jairus. Seeing Jesus he fell down before his feet* ***23*** *and petitioned him with urgency, saying: "My little daughter is at life's brink [= the point of death]! Come and put your hands on her, for her to be saved and keep her life!"* ***24*** *Then he went off with him. And a large crowd followed him, pressing towards him.*

25 *And [there] were there a woman tormented by a stream of blood for [lit. through] twelve years.* ***26*** *She was put to many pains by many healers, and after using [or, spending] everything that she had she received nothing helpful; on the contrary, she was now more ill.* ***27*** *When she heard about Jesus, she came behind him in the crowd and touched his robe, for she said to herself: "If I just touch his robe, I shall be healed!"* ***29*** *And in the same moment the stream of blood ceased, and she perceived in her body that she was healed from her painful illness.*

30 *In the same moment Jesus perceived in himself how power went out from him, and he turned [Q: turned himself] and said: "Who touched my robe?"* ***31*** *But his disciples sait to him: "You are seeing the crowd press against you, and then you say: Who touched me?"* ***32*** *But he looked around himself to see the person who did this.* ***33*** *But the woman, terrified and trembling, knowing [that] which had happened to her, came and fell down before him and told him the whole truth.* ***34*** *Jesus said to her: "Daughter, your faith has saved you. Go in peace, and be in health from your painful illness."*

35 Nó telyanes quete, quelli túler i coallo i *yomencoanturwa ar quenter: "Selyelya ná qualin. Manen ná i en *tarasteal i *peantar?" **36** Mal Yésus, hlárala ya náne quétina, eque i *yomencoanturenna: "Áva ruce, eryave sava!" **37** Sí uas láve aiquenen tule óse hequa Péter ar Yácov ar Yoháno, Yácovo háno.

38 Ar túlelte coanna i *yomencoanturwa, ar túnes i yalme ar i yaimie queni ar i yámer rimbe yaimelínen, **39** ar lelyala minna quentes téna: "Mana castalda carien yalme ar yaime? I hína ua

aquálie, mal náse lorna.” **40** Tá landelte senna yaiwenen. Mal sé, apa mentie te illi ettenna, talle i híno atar ar amil ar i náner óse, ar lendes i şambenna yasse náne i hína. **41** Ar mápala i hino má quentes senna: “Talişa cumi!”, ya tea: “Vende, quétan tyenna, á orta!” **42** Ar mí yana lú i vende oronte ar vantane, an sámes loar yunque. Tá, mí imya lú, anette ara *intu túra elmendanen. **43** Mal cannes tun ata ar ata: “Áva lava aiquenen ista si!”, ar quentes i antumnette i venden nat matien.

35 *Before he finished speaking, some came from the house of the synagogue ruler and said: “Your daugher is dead. Why are you still troubling the teacher?”* ***36*** *But Jesus, hearing [that] which was said, said to the synagoge ruler: “Do not fear, only believe!”* ***37*** *Now he did not allow anyone to come with him except Peter and Jacob and John, Jacob's brother.*

38 *And they came to the house of the synagogue ruler, and he noticed the clamour and the wailing people and those who shouted with many wailings,* ***39*** *and going in he said to them: “What is your reason for making clamour and wailing? The child has not died, but she is asleep.”* ***40*** *Then they laughed at him with scorn. But he, after sending them all outside, brought the child's father and mother and [those] who were with him, and he went to the room where the child was.* ***41*** *And taking the child's hand he said to her: Talitha cumi!, which means: “Maiden, I am saying to you, rise!”* ***42*** *And in that moment the maiden arose and walked, for she had [an age of] twelve years. Then, in the same moment, they [**-tte**, dual = the parents] were beside themselves [**intu**, dual] with great wonder.* ***43*** *But he commanded them [**tun**, dative dual] again and again: “Do not let anyone know this!”, and he said that they [dual] were to give the maiden something to eat.*

RANTA 6

Ar oantes talo ar túle atarnómeryanna, ar hildoryar hilyaner se. **2** Íre i *sendare túle, *yestanes peanta i *yomencoasse, ar rimbali imíca i lastaner tatallaner, ar quentelte: “Mallo nér sina camne nati sine? Ar mana sailie sina ya anaie antaina nér sinan, ar síti taure cariéli yar martar máryanten? **3** Ma uas i tautamo, Marío yondo, ar hánorya Yácov ar Yósef ar Yúras ar Símon? Ar uar néşaryar sisse aselve?” Ar ualte merne camitas. **4** Mal Yésus quente téna: “Erutercáno ua pene laitie hequa atarnómeryasse ar mici nosserya ar véra coaryasse.” **5** Ar uas polde care erya taura carda tasse, hequa i panyanes máryat mance engwalissen ar te-nestane. **6** Ar anes elmendasse pa penielta saviéva. Tá lendes nómello nómenna rindesse i mastonnar, peantala.

CHAPTER 6

*And he went away from there and came to his home territory [**atarnóme** = father-place], and his disciples followed him.* ***2*** *When the day of rest came, he started to instruct in the synagogue, and numerous ones among [those] who listened marveled, and they said: “From where did this man receive these things? And what [is] this wisdom that has been given to this man, and such mighty doings that happen by his hands?* ***3*** *Is he not the carpenter, Mary's son, and the brother of Jacob and Joseph and Judas and Simon? And are his sisters not here with us?” And they would not receive him.* ***4*** *But Jesus said to them: “A prophet does not lack praise except at his [father-place] and among his kin and in his own house.”* ***5*** *And he could not do a single great deed there, except that he put his hands on a few sick ones and healed them.* ***6*** *And he was in wonder about their lack of faith. Then he went from place to place in a circle to the villages, teaching.*

7 Sí tultanes i yunque, ar *yestanes menta te, atta ar atta, ar antanes tien túre or i úpoice fairi. **8** Ar cannes tien cole munta i lendan hequa vandil erinqua – lá massa, lá *mattapocolle, lá urus i quiltasse, **9** mal nutumnelte intesse hyapat, ar úne tien lávina cole laupe atta. **10** Ente, quentes téna: “Ilya coa mir ya tulilde, á lemya tasse tenna autalde nóme tanallo. **11** Ar ilya nómesse ya ua mere came le hya hlare le, ire autalde talo á pala oa i asto ya himya nu taluldat, ve *vettie tien.” **12**

Ar lendelte ar *nyardaner quenin hirieltan inwis; **13** ar et-hantelte rimbe raucoli ar *lívelte rimbe engwali millonen ar nestaner te.

*7 Now he summoned the twelve, and he began sending them [forth], two and two [together], and he gave them power over the unclean spirits. **8** And he commanded them to carry [with them] nothing for the journey except a staff alone – not bread, not a food-pouch, not copper in the belt, **9** but they were to bind on themselves shoes, and it was not permitted to them to carry two tunics. Furthermore, he said to them: "Every house into which you come, remain there until you go away from that place. **11** And at every place that does not receive you or hear you, when you go away from there shake off [**oa** = away] the dust which clings under your feet, as a witness to them." **12** And they went and preached to people for them to find repentance [**inwis**: change of mind], **13** and they threw out many demons and annointed many sick ones with oil and healed them.*

14 Ar Aran Herol hlasse pa Yésus, an esserya sí náne sinwa palan, ar queni quenter: "Yoháno i *Tumyando anaie ortaina qualinillon, ar etta i taure cardar mólar sesse." **15** Mal exeli quenter: "Náse Elía." En exeli quenter: "Náse Erutercáno, ve quén i Erutercánoron i vanwiéno." **16** Mal íre Herol hlasse sa, quentes: "Tana Yoháno yeo cas inye aucirne, sé anaie ortaina!" An Herol immo mentane ar nampe Yoháno ar nunte se, castanen Heroliasso, Filip hánoryo veri, pan Herol veryane senna. **18** An Yoháno quente Herolenna: "Ualye lerta same hánolyo veri." **19** Mal Herolias sáme tevie Yohánova ar merne nahta se, mal ua polde. **20** An Herol runce Yohánollo, istala i anes faila ar aire nér, ar se-varyanes. Apa hlarie se, anes ita útanca pa mana náne sen i arya nat carien, ananta se-hlasses arwa alasseo.

***14** And King Herod heard about Jesus, for his name was now known widely, and people said: "John the Baptist has been raised from the dead, and therefore the mighty deeds are working in him." **15** But others said: "He is Elijah." Still others said: "He is a prophet, like one of the prophets of the past." **16** But when Herod heard it, he said: "That John whose head I cut off, he has been raised!" For Herod himself sent and seized John and bound him, by reason of Heriodias, wife of Philip his brother, since Herod got married to her. **18** For John said to Herod: "You may not have your brother's wife." **19** But Herodias had a hatred for John and wanted to kill him, but could not. **20** For Herod feared John, knowing that he was a just and holy man, and he protected him. After hearing him, he was very uncertain about what was the best thing for him to do, and yet he heard him with joy.*

21 Mal aure eciéva túle íre Herol, *nónareryasse, carne merende amminde neryain ar i cánoin ar i arátor Alileo. **22** Ar selyerya Herolias túle immo ar liltane ar fastane Herol ar i queni ara i sarno óse. I aran quente i vendenna: "Cana nillo *aiqua ya meritye, ar antuvanyes tyen." **23** É antanes sen vandarya: "*Aiqua ya canitye nillo, antuvanyes tyen, tenna perta aranienyo!" **24** Ar i vende lende ettenna ar quente amilleryanna: "Mana canuvan?" Eques: "Yoháno i *Tumyando cas!" **25** Lintiénen lendes térave i aranna ar canne: "Merin i nin-antal, mi lúme sina, Yoháno i *Tumyando cas venesse!" **26** Tumna nyére nampe i aran, ananta uas merne váquete ya i vende canne, pan antanes vandaryar epe i queni ara i sarno. **27** Sie, mí imya lú, i aran mentane hroacundo, cánala sen tala Yoháno cas. Ar lendes oa ar aucirne carya i mandosse. **28** Talles carya venesse ar antane sa i venden, ar i vende antane sa amilleryan. **29** Íre hildoryar hlasser sa, túlelte ar ortaner loicorya ar sa-panyaner noirisse.

***21** But a day of opportunity came when Herod, on his birthday, made a feast for the most prominent men and the commanders and the eminent men of Galilee. **22** And Herodias' daughter*

*came herself and danced and pleased Herod and the people at the table with him. The king said to the maiden: "Ask of me anything that you want, and I shall give it to you." **23** Indeed he gave her his oath: "Anything that you ask of me, I shall give it do you, until half of my kingdom!" **24** And the maiden went out and said to her mother: "What am I to ask?" She said: "John the Baptist's head!" **25** Quickly [**lintiénen** = with quickness] she went straight to the king and asked: "I wish that you give me, in this hour, John the Baptist's head on a dish." **26** Deep grief seized the king, and yet he did not want to reject that the maiden asked, since he gave his oaths before the people at the table. **27** Thus, in the same moment, the king sent his bodyguard, commanding him to bring John's head. And he went away and cut off his head in the prison. **28** He boright his head in a dish and gave it to the maiden, and the maiden gave it to her mother. **29** When his disciples heard it, they came and took up his corpse and put it in a tomb.*

30 Ar i hildor ocomner epe Yésus ar nyarner sen ilye i nati yar carnelte ar peantanelte. **31** Ar quentes téna: "Tula, elde erinque, eressea nómenna ar sera pityave." An rimbali túler ar oanter, ar ualte sáme lúme yando matien. **32** Ar oantelte i luntenen eressea nómenna, té erinque. **33** Mal queni te-cenner íre oantelte, ar rimbali sinter, ar ilye i ostollon nornelte tar talanen ar túler nó te. **34** Ar íre lendes et i luntello cennes hoa şanga, mal endarya etelende senna, pan anelte ve mámar ú mavaro. Ar *yestanes peanta tien rimbe natali.

***30** And the disciples gathered before Jesus and told him all the things that they did [/had done] and taught. **31** And he said to them: "Come, you yourselves alone, to a lonely place and rest a little." For numerous [people] came and went, and they did not have time even to eat. **32** And they went away by the boat to a lonely place, they alone. **33** But people saw them when they left, and many knew, and from all the cities they ran there on foot and came before them. **34** And when he went out of the boat he saw a great crowd, but his heart went out to them, since they were like sheep without a shepherd. And he began to teach them numerous things.*

35 Sí i lúme náne telwa, ar hildoryar túler senna ar quenter: "I nóme ná eressea, ar yando sí i lúme telwa ná. **36** Áte menta oa, menieltan i *oscaitala restannar ar mastonnar, mancien inten matso." **37** Hanquentes téna: "Elde áten anta ya matuvalte!" Tá quentelte senna: "Ma menuvalme ñetien massali <u>lenárin</u> tuxa atta antien i quenin matien? **38** Quentes téna: "Mana nóte massaron samilde? Mena ar cena!" Apa ceşie quentelte: "Lempe, ar yando hala atta." **39** Ar cannes ilye i quenin caitie undu i laica salquenna, hosta ara hosta. **40** Ar hamunelte, téma ara téma, mi tuxali ar *lepenquealli. **41** Mápala i massar lempe ar i hala atta ortanes henyat menelenna ar quente aistie, ar rances i massar ar antane tai hildoryain, panieltan tai epe i queni, ar *ciltanes i hala atta illin. **42** Ar illi mici te manter ar náner quátine. **43** Ar ortanelte massarantali, quantala *vircolcar yunque, ar enger yando i halar. **44** Ente, i manter i massaron náner neri húmi lempe.

35** Now the hour was late, and his disciples came to him and said: "The place is lonely, and even now the hour is late. **36** Send them away, for them to go to the around-lying fields and villages, to buy themselves [lit. trade to themselves] food." **37** He answered them: "You give them what they are to eat!" Then they said to him: "Are we to go and get breads for two hundred <u>denarii</u> to give to the people to eat?" **38** He said to them: "What number of breads to you have? Go and see!" After inquiring they said: "Five, and also two fishes." **39** And he commanded all the people to lie down on the green grass, group by group. **40** And they sat down, row by row, in hundreds and fifties [lepenquealli** = **-quean-li**]. **41** Taking the five breads and the two fishes he lifted his eyes towards heaven and said a blessing, and he broke the breads and gave them to his disciples, for them to put them before the people, and he divided the two fishes to them. **42** And all among them ate and were*

*filled. **43** And they took up bread-pieces, filling twelve baskets, and [there] were also the fishes. **44** Furthermore, those who ate of the breads were fixe thousand men.*

45 Tá, lintiénen, mauyanes hildoryar mene mir i lunte ar lelya nó inse i hyana hrestanna, Vetsairanna, lan sé mentane oa i şanga. **46** Mal apa quetie namárie téna lendes ama orontenna hyamien. **47** Sí şinye náne túlienwa, ar i lunte náne i earo endesse, mal sé náne erinqua i noresse. **48** Ar íre cennes i tien náne urda levie ompa, an i súre náne cendeleltasse, *os i cantea tirisse túles téna, vantala i earesse, mal mernes mene han te. **49** Íre cenneltes vantala i earesse, sannelte: “Ta ná auşa!”, ar etyámelte. **50** An illi mici te cenner se ar náner ruhtaine. Mal mí imya lú carampes téna, ar quentes téna: “Huore! Inye ná; áva ruce!” **51** Ar túles mir i lunte aselte, ar i súre firne undu. **52** Ono té náner quátine túra elmendanen, an ualte ñente hande i massainen, mal endalta náne en hranga.

53 Ar apa lahtie i nórenna túlelte Ennesaretenna ar tancer i lunte tasse. **54** Mal íre lendelte et i luntello queni lintiénen *atsinter Yésus, **55** ar nornelte *os i quanda ména tana, ar *yestanelte panya illi i náner hlaiwe *colmalissen ar colitat yanna hlasselte i anes. Ar ilya nóme yasse lendes mir mastor hya ostor hya restar, panyanelte i hlaiwar mí *mancanómi, ar inquelte sello appa eryave larmaryo lane, ar i ilye i queni appala sa náner nestaine.

***45** Then, quickly, he compelled his disciples to go into the boat and go before himself to the other shore, to Bethsaida, while he sent away the crowd. **46** But after saying farewell to them he went up into a mountain to p*ray. ***47** Now evening was come, and the boat was in the middle of the sea, but he was alone on land. **48** And when he saw that to them it was difficult to move forward, for the wind was in their face, around the fourth watch he came to them, walking on the sea, but he wanted to go past [**han** = beyond] them. **49** When they saw him walking on the sea, they thought: “That is a ghost!”, and they cried out. **50** For all among them saw him and were scared. But in the same moment he spoke to them, and he said to them: “Courage! It is I; do not fear.” **51** And he came into the boat with them, and the wind died down [Anglicism?!] **52** But they were filled with great wonder, for they did not get [any] understanding by the breads, but their heart was still hard.*

***53** And after crossing to the land they came to Gennesareth and fastened [i.e. anchored] the boat there. **54** But when they went out of the boat people quickly recognized Jesus, **55** and they ran around that entire region, and they started to put all that were sick on stretchers and to carry them to where they heard that he was. And every place where he went into villages and cities and fields, they put the sick ones in the market-places, and they begged of him [that he would let them] touch just [**eryave**, solely] the rim of his raiment, and all the people touching it were healed.*

RANTA 7

Sí ocomner *os Yesus i Farisar ar queneli i parmangolmoron i náner túlienwe Yerúsalemello. **2** Cennelte queneli hildoryaron máta mattalta *alairi – ta ná, *alasóvine – mainen. **3** Mal Farisar ar ilye Yúrar uar mate ú soviéno máltat tenna i óleme, himyala i yáraron sito, **4** ar entúlala i *mancanómello ualte mate ú poitiéno inte hatiénen nén. Ear rimbe hyane situli yar acámielte ar hepir, *tumyala yulmar ar *ulmali ar urusteli. **5** Ar i Farisar ar i parmengolmor maquenter senna: “Manen ná i hildolyar uar lenga ve i yáraron sito, mal matir mattalta *alairi mainen?” **6** Quentes téna: “Yesaia carampe mai ve *Erutercáno pa lé *imnetyandor, ve ná técina: 'Lie sina nin-anta alcar péltanten, mal endalta ná haira nillo.' **7** Lustave ni-*tyerilte, peantala Atanion peantier.' **8** Hehtala Eruo axan himyalde Atanion sito.”

CHAPTER 7

Now [there] gathered around Jesus the Pharisees and some of the scibes that were come from

*Jerusalem. They saw some of his disciples eat their food with unholy – that is, unwashed – hands. **3** But [the] Pharisees and all Jews do not eat without washing their hands as far as the elbow, keeping the custom of the ancients, **4** and returning from the market-place they do not eat without cleansing themselves by throwing water. There are numerous other customs that they have received and keep, dipping cups and pitchers and copper[-vessel]s. **5** And the Pharisees the the scribes said to him: "How is [it] that your disciples do not behave according to the custom of the ancients, but eat their food with unholy hands?" **6** He said to them: "Isaiah spoke well as a prophet about you hypocrites [**imnetyandor** = self-adorners], as is written: 'This people gives glory to me with their lips, but their heart is far from me. **7** In vain [**lustave** = voidly] they worship me, teaching Men's teachings.' **8** Abandoning God's commandment you keep men's custom."*

9 Ente, quentes téna: "Fincave panyalde oa Eruo axan, himien véra situlda. **10** An Móses quente: 'Alye anta alcar atarelyan yo amillelyan,' ar: 'Ye quete ulco pa atar hya amil qualuva.' **11** Mal lé quetir: Íre nér quete ataryanna hya amilleryanna: '*Aiqua aşea ya camumnetye nillo ná corvan' (ta ná, anna Erun), **12** ualde ambe lave sen care erya nat ataryan hya amilleryan. **13** Sie, i situnen ya antalde voro, tyarilde Eruo quetta pene túre. Ar rimbe vávie natali carilde."

14 Ar ata tultala i şanga quentes téna: "Á lasta ninna, illi mici le, ar á hanya! **15** Ea munta ettello ya pole care quén úpoica tuliénen minna se, mal i nati yar ettulir quenello nar yar se-carir úpoica. **16** Hlara, aiquen ye same hlaru hlarien!"

***9** Furthermore, he said to them: "Cleverly you put away God's commandment, in order to keep your own custom. **10** For Moses said: Give glory to your father and to your mother, and: Who speaks evil about father or mother will die. **11** But you say: When a man says to his father or to his mother: Anything useful that you [sg.] were to receive from me is a corban (that is, a gift to God), **12** you no longer allow him to do a single thing for his father or for his mother. **13** Thus, by the custom that you pass on [**antalde voro** = you give continually], you cause God's word to lack power. And many similar things you do."*

***14** And again summoning the crowd he said to them: "Listen to me, all of you, and understand! **15** [There] is nothing from outside that can make a person unclean by coming into him, but the things that come out from a person are [the ones] that make him unclean. **16** Hear, whoever has ears to hear [with]!"*

17 Ar íre lendes mir coa, oa i şangallo, hildoryar maquenter senna pa i sestie. **18** Tá quentes téna: "Tá yando elde penir hande? Ma ualde ista i munta ettello ya tule mir nér pole vahta se, **19** pan ta lelya, lá mir endarya, mal mir hirdiryar, ar autas mir i *aucelie." Sie tenges i ilya nostaleo matta poica ná. **20** Ar quentes: "Ya tule et quenello ná ya vahta quén, **21** an mityallo, et atanion endallo, tulir i ulce sanwi: *hrupuhtaler, pilwi, nahtier, **22** vestaracier, milce felmi, olce cardar, *ñaume, lehta lengie, ulca hen, naiquetie, *valate, *úhande. **23** Ilye ulqui sine tulir mityallo ar vahtar quén."

***17** And when he went into a house, away from the crowd, his disciples asked him about the comparison. **18** Then he said to then; "Then you as well lack understanding? Do you know know that nothing from outside that comes into a man can soil him, **19** since that goes, not into his heart, but into his entrails, and passes [out] into the sewer [**aucelie** = away-flowing]." Thus he indicated that food of every kind is clean. **20** And he said: "What comes out of a person is what soils a person, **21** for from inside, out of men's heart, come the evil thoughts: fornications, thefts, killings, **22** cases of marriage-breaking, greedy feelings, wicked deeds, falsehood, loose conduct, evil [= envious] eye, blasphemy, pride, unreason. **23** All these evils come from inside and soil a person."*

24 Talo orontes ar lende mir i ménar Tíro ar Sírono. Ar lendes mir coa ar ua merne i aiquen istumne, mal uas polde lemya muina. **25** Rongo nís yeo selye náne haryaina lo úpoica faire hlasse pa se ar túle ar lantane undu epe talyat. **26** I nís náne Hellenya, Siro-Foinicea ontaleo, ar arcanes sello i et-hatumnes i rauco selyeryallo. **27** Mal Yésus quente senna: "Minyave lava i hínin quate inte, an ua vanima mapa i massa i híniva ar hatitas i huonnar." **28** Mal hanquentes senna: "Ná, heru, ananta i huor nu i sarno matir i hínion mier." **29** Tá quentes i nissenna: "Pan quentes si, mena; i rauco oantie et selyelyallo." **30** Ar i nís lende oa coaryanna ar hirne i hína caitala i caimanna, ar i rauco náne vanwa.

24 *From there he arose and went into the regions of Tyre and Sidon. And he went into a house and did not wish that anyone was to know, but he could not remain hidden.* ***25*** *Soon a woman whose daughter was possessed by an unclean spirit heart about him and came and fell down before his feet.* ***26*** *The woman was Greek, of Syro-Phonecian descent, and she petitioned of him that he would throw out the demon from her daughter.* ***27*** *But Jesus said to her: "First let the children fill themselves, for it is not proper to take the bread of the children and to throw it to the dogs."* ***28*** *But she answered him: "Yes, Lord, and yet the dogs under the table eat the crumbs of the children."* ***29*** *Then he said to the woman: "Since you said this, go; the demon has gone out of your daughter."* ***30*** *And the woman went away to her house and found the child lying upon the bed, and the demon was gone.*

31 Ar entúlala et ménallon Tíro, Yésus lende ter Síron earenna Alileo, ama ter ende i ménaron yassen cainer i Ostor Quean. **32** Sisse tallelte senna nér ye náne *hlárelóra ar úpa, ar arcanelte sello i panyumnes márya sesse. **33** Ar se-tulyanes oa i şangallo eressea nómenna ar panyane leperyar mir i nero hlaru ar, apa piutie, appanes lambarya. **34** Apa yétie ama menelenna Yésus síque ar quente senna: "Effata!" – ta ná: "Na latyaina!" **35** Ar *hlárerya náne latyaina, ar lambaryo núte náne lehtaina, ar carampes şanyave. **36** Ar canneset i quetumnelte munta aiquenna, mal i ambe te-cannes, i ambe sa-carnelte sinwa. **37** É anelte quátine antumna elmendanen ar quenter: "Acáries ilye nati mai, ar tyaris i *hlárelórar hlare ar i úpar quete!"

31 *And returning from the regions of Tyre, Jesus went through Sidon to the sea of Galilee, up through the middle of the regions where the Ten Cities [/Decapolis] lay.* ***32*** *Here they brought to him a man who was deaf and dumb, and they petitioned of him that he would put his hand on him.* ***33*** *And he led him away from the crowd to a lonely place and put his fingers into the man's ears and, after spitting, he touched his tongue.* ***34*** *After looking up towards heaven Jesus sighed and said to him: "Ephphatha!" – that is: "Be opened!"* ***34*** *And his hearing [ability] was opened, and the bond of his tongue was loosed, and he spoke normally.* ***36*** *And he commended them that they would say nothing to anyone, but the more he commanded them, the more they made it known.* ***37*** *Indeed they were filled with deepest wonder and said: "He has done all things well, and he causes the deaf to hear and the dumb to speak."*

RANTA 8

Yane auressen, lan ata enge hoa şanga óse ar sámelte munta matien, tultanes hildoryar ar quente téna: **2** "Endanya etelelya i şanganna, an yando sí elémielte asinye ter auri nelde, ar samilte munta matien. **3** Qui mentanyet oa marenna lustacumbe, nauvalte acca lumbe i mallesse. Ente, queneli mici te utúlier hairallo." **4** Mal hildoryar hanquenter senna: "Mallo aiquen, eressea nóme sinasse, ñetuva massar fárie sine quenin?" **5** Mal maquentes téna: "Mana nóte massaron samilde?" Quentelte: "Otso." **6** Ar cannes i şangan caita undu i talamenna, ar nampes i massar otso, antane hantale, rance tai ar antane tai hildoryain, panieltan tai epe i queni, ar panyaneltet epe i şanga. **7**

Sámelte yando mance halali, ar apa aistie tai, cannes tien panya yando tai epe i queni. **8** Ar mantelte ar náner quátine, ar comyanelte i lemyala rantar, quátala matsocolcar otso. **9** Ananta nóte i quenion náne *os húmi canta. Ar mentanéset oa.

CHAPTER 8

*In those days, while again there was a huge crowd with him and they had nothing to eat, he summoned his disciples and said to them: "My heart goes out to the crowd, for even now they have remained with me for [**ter** = through(out)] three days, and they have nothing to eat. **3** If I send them away home emptyhanded, they will become too tired on the road. Furthermore, some among them have come from afar." **4** But his disciples answered him: "From where will anyone, in this lonely place, get breads sufficient for these people?" **5** But he asked them: "What number of breads do you have?" They said: "Seven." **6** And he commanded the crowd to lie down upon the ground, and he took the seven breads, gave thanks, broke them and gave them to his disciples, for them to put them before the people, and they put them before the crowd. 7 They had also a few fishes, and after blessing those, he commanded them to put also them before the people. **8** And they ate and were filled, and they gathered the remaining pieces, filling seven food-baskets [**matsocolcar** = food-boxes]. **9** And yet the number of people was around four thousand. And he sent them away.*

10 Tá, lintiénen, lendes mir i lunte as hildoryar ar túle i ménannar *os Lalmanúşa. **11** Sisse i Farisar ettúler ar *yestaner costa óse, cestala sello tanwa menello, tyastien se. **12** Ar síques faireryasse ar quente: "Mana i casta yanen *nónare sina cesta tanwa? Násie quetin: *Nónare sina ua camuva tanwa." **13** Ar te-hehtala nanwennes i luntenna ar oante i hyana hrestanna.

14 Mal ualte *renne mapa massar aselte, ar hequa massa er sámelte munta aselte i luntesse. **15** Ar cannes tien, quétala: "Cima, ettira pa Farisaron *pulmaxe ar Herolo *pulmaxe." **16** Ar sámelte cos, quén as i exe, pa penielta massar. **17** Tuntala si, quentes téna: "Mana castalda samien cos pa penie massar? Ma en ualte tunta ar hanya? Ma endalda lenca handeo ná? **18** Arwe henduo, lau cenilde, ar arwe hlaruo, lau hlarilde? Ar ma ualde enyale, **19** íre rancen i massar lempe i nerin húmi lempe, i nóte *vircolcaron quante rantaron comyanelde?" Quentelte senna: "Yunque." **20** "Íre rancen i otso i nerin húmi canta, mana nóte hoe matsocolcaron quante rantaron comyanelde?" Ar quentelte senna: "Otso." **21** Tá quentes téna: "Ma en ualde hanya?"

***10** Then, quickly, he went into the boat with his disciples and came to the regions around Dalmanutha. **11** Here the Pharisees came out and started to quarrel with him, seeking from him a sign from heaven, in order to test him. **12** And he sighted in his spirit and said: "What is the reason that this generation seeks a sign? Truly I say: This generation will not receive a sign." **13** And leaving them he went back to the boat and went away to the other shore.*

***14** But they did not remember to bring breads with them, and except for one bread they had nothing in the boat. **15** And he commanded them, saying: "Take head, watch out concerning the leaven of the Pharisees and Herod's leaven." **16** And they had a dispute, one with the other, about their lacking breads.**17** Noticing this, he said to them: "What is your reason for having a dispute about lacking breads? Do you still not perceive and understand? Is your heart slow of understanding? **18** Having eyes, do you really not see, and having ears, do you really not hear? And do you not recall, **19** when I broke the five breads for the five thousand men, the number of baskets full of pieces you gathered?" They said to him: "Twelve." **20** "When I broke the seven for the four thousand men, what [was the] number of big provision baskets full of pieces did you gather?" And they said to him: "Seven." **21** Then he said to them: "Do you still not understand?"*

22 Ar túlelte Vetsairanna. Sisse queni coller senna lomba nér, ar arcanelte sello appa se. **23**

Ar nampes i *cénalóra nero má ar talle se ettenna i masto, ar apa piutie henyanta panyanes máryat sesse ar maquente senna: “Ma cénal *aiqua?” **24** Ar i nér yente ama ar quente: “Cénan i queni, an yétan ya *şéya ve vantala aldali!” **25** Tá panyanes ata máryat henyatse, ar cennes aqua mai; anes envinyanta ar cenne i cantar ilye nation. **26** Tá se-mentanes marenna, quétala: “Áva lelya mir i masto!”

22 *And they came to Bethsaida. Here people carried to him a blind man, and they petitioned of him to touch him.* ***23*** *And he took the blind man's hand and brought him outside of the village, and after spitting at his eyes he put his hands on him and asked him: “Are you seeing anything?”* ***24*** *And the man looked up and said: “I see the people, for I look at what seems like walking trees!”* ***25*** *Then he again put his hands on his eyes, and he saw fully well; he was restored and saw the shapes of all things.* ***26*** *Then he sent him home, saying: “Do not go into the village!”*

27 Yésus ar hildoryar sí oanter i mastonnar mi Caisarea-Filippi, ar i mallesse maquentes hildoryannar, quétala téna: “Man queni quetir i nanye?” **28** Quentelte senna: “Yoháno i *Tumyando, ar exeli: Elía, ar exeli: Quén imíca i Erutercánor.” **29** Ar maquentes téna: “Mal man elde quetir i nanye?” Péter hanquente senna: “Elye ná i Hristo!” **30** Tá cannes tien tulcave i ávalte nyerumne aiquenen pa se. **31** Ente, *yestanes peanta tien i mauyane i Atanyondon perpere rimbe ñwalmeli ar náve *auquerna lo i amyárar ar i hére *airimor ar i parmangolmor, ar náve nanca, ar orta apa auri nelde. **32** É quentes ta pantave. Mal Péter se-tulyane véra nómenna ar *yestane quete ana se. **33** Ono Yésus quernexe, ar cénala hildoryar carampes tulcave Péterenna, quétala: “Heca nillo, Sátan, an sanwelyar uar Eruo sanwi, mal tai atanion.”

34 Sí yaldes i şanga insenna as hildoryar ar quente téna: “Qui aiquen mere tule apa ni, mauya sen váquete insen ar orta tarwerya ar ni-hilya. **35** An aiquen ye mere rehta cuilerya, sen nauvas vanwa, mal aiquen yeo cuile ná vanwa márienyan hya márien i evandilyono, rehtuva sa. **36** É manen aşea ná quenen qui camis i quanda mar, mal cuilerya vanwa ná? **37** É mana antuva quén quaptalesse cuileryan? **38** An aiquen ye ná *naityana pa ni ar quattanyar mi *nónare sina ya race vestale ar ná quanta úcareo, pa sé i Atanyondo nauva *naityana íre tuluvas Ataryo alcaresse as i airi vali.”

27 *Jesus and his disciples now went away to the villages in Caesarea Philippi, and on the road he asked his disciples, saying to them: “Who do people say that I am?”* ***28*** *They said to him: “John the Baptist, and others: Elijah, and others: One among the prophets.”* ***29*** *And he asked them: “But who do <u>you</u> say that I am?” Peter answered him: “You are the Christ!”* ***30*** *Then he commanded them firmly that they they were not to tell anyone about him.* ***31*** *Furthermore, he started to teach them that it was necessary for the Son of Man to endure numerous tortures and to be rejected by the elders and the chief priests and the scribes, and to be slain, and to rise after three days.* ***32*** *Indeed he said that openly. But Peter led him to a private place and started to speak against him.* ***33*** *But Jesus turned, and seeing his disciples he spoke firmly to Peter, saying: “Begone, Satan, for your thoughts are not God's thoughts, but the ones of men.”*

34 *Then he summoned the crowd to himself with his disciples and said to them: “If anyone wants to come after me, it is necessary for him to reject himself and lift up his cross and follow me.* ***35*** *For anyone who wants to save his life, to him it will be lost, but anyone whose life is lost for my good [/my sake] or for the good of the gospel, shall save it.* ***36*** *Indeed how is [it] helpful for a person if he receives the whole world, but his life is lost?* ***37*** *Indeed what will a person give in exchange for his life?* ***38*** *For anyone who is [a]shamed concerning me and my words in this generation that breaks marriage and is full of sin, about him the Son of Man will be [a]shamed when he shall come in his father's glory with the holy angels.”*

RANTA 9

Ente, quentes téna: “Násie quetin lenna: Ear queneli i tárar sisse i laume tyvavuvar qualme nó ecénielte Eruo aranie túlienwa túresse.”

2 Ar apa auri enque Yésus tulyane oa Péter ar Yácov ar Yoháno as inse ar te-talle mir tára oron, té erinque. Ar anes vistaina epe te, **3** ar larmaryar mirilyaner ninquissenen ambela ya aiquen sóvala lanni cemende pole ninquita. **4** Ente, Elía yo Móses tannet intu tien, ar carampette as Yésus. **5** Tá Péter carampe ar quente Yésunna: “Ravi, mára ná i nalme sisse! Alve orta *lancoar nelde, er lyen ar er Mósen ar er Elían” **6** – an uas sinte mana náne i arya sen quete, an anelte ruhtaine. **7** Ar enge lumbo teltala te, ar óma túle et i lumbollo: “Si ná yondonya, i melda; á lasta senna!”

8 Rincenen, íre cennelte *os inte, ualte ambe cene aiquen aselte hequa Yésus erinqua.

9 Ar lan ununtelte i orontello cannes tien i ávalte nyarumne aiquenna pa yar cennelte, tenna apa i Atanyondo náne ortaina qualinillon. **10** Cimnelte i quetta, mal carampelte mici inte pa mana “ortie qualinillon” tenge.

11 Ar maquentelte senna, quétala: “Manen ná i quetir i parmangolmor i minyave mauya Elían tule?” **12** Quentes téna: “Elía é tule minya ar envinyatuva ilye nati, mal mana i casta i ná técina pa i Atanyondo i mauya sen cole rimbe ñwalmeli ar náve nótina ve munta? **13** Mal quetin lenna i Elía é utúlie, ar carnelte sen ilqua ya mernelte, ve ná técina pa sé.”

CHAPTER 9

Furthermore, he said to them: “Truly I say to you: There are people who are standing here that will by no means taste death before they have seen God's kingdom come in power.”

***2** And after six days Jesus lead away Peter and James [Jacob] and John with himself and brought them into a lofty mountain, they alone. And he was changed before them, **3** and his garments glittered with a whiteness far beyond [that] which anyone washing clothes on earth can whiten. **4** Furthermore, Elijah and Moses showed themselves [**intu**, dual] to them, and they spoke with Jesus. **5** Then Peter spoke and said to Jesus: “Rabbi, it is good that we are here! Let us erect three tents, one for you and one for Moses and one for Elijah” **6** – for he did not know what was the best for him to say, for they were terrified. **7** And there was a cloud overshadowing them, and a voice came out of the cloud: “This is my son, the beloved; listen to him!”*

***8** Suddenly, when they looked around themselves, they no more saw anyone except Jesus alone.*

***9** And while they went down from the mountain he commanded them that they were not to tell anyone about [the things] that they saw [/had seen], until after the Son of Man was raised from [the] dead. **10** They heeded the word, but they spoke among themselves about what “rising from the dead” meant.*

***11** And they asked him, saying: “How is [it] that the scribes say that first it is necessary for Elijah to come?” **12** He said to them: “Elijah indeed comes first and shall renew all things, but what is the reason that [it] is written about the Son of Man that it is necessary for him to bear many tortures and to be counted as nothing? **13** But I say to you that Elijah has indeed come, and they did to him everything that they wanted, as is written about him.”*

14 Ar íre túlelte i hyane hildonnar, cennelte hoa şanga *os te, ar parmangolmoli costala aselte. **15** Mal ve rongo ve i quanda şanga cenne se, anelte captaine, ar nórala senna *suilaneltes. **16** Ar maquentes tello: “Pa mana sámalde cos aselte?” **17** Ar quén i şango hanquente senna: “*Peantar, tallen yondoya lyenna pan náse haryaina lo úpa rauco; ar ilya lú yasse se-mapas, se-hatis talamenna, ar falastas ar mule nelciryar ar ná cárina tauca. Ar arcanen hildolyallon i *etehatumneltes, mal ualte polde.” **19** Ar carampes ar quente téna: “Úvoronda *nónare, manen andave mauya nin náve aselde?

Manen andave mauya nin perpere le? Áse tala ninna! ” **20** Ar talleltes senna. Mal íre i faire cenne se, lintiénen tyarnes i seldo rihta, ar apa lantie undu anes pélala i talamesse, falastala. **21** Ar Yésus maquente ataryallo: “Manen andave si amartie sen?” Eques: “Ho anes hína. **22** Rimbe lúli se-aháties mir náre ar mir nén véla, nancarien se. Mal qui polil, áment manya, orávala metse!” **23** Yésus quente senna: “Quetta sina: Qui polil! Ilye nati nar cárime yen save!” **24** Mí imya lú, yámala, i híno atar quente: “Savin! Ánin manya yasse penin savie!”

14 *And when they came to the other disciples, they saw a great crowd around them, and scrubes quarrelling with them.* ***15*** *But as soon as the whole crowd saw him, they were startled, and running [up] to him they greeted him.* ***16*** *And he asked them: “About what are you having a dispute with them?”* ***17*** *And one of the crowd answered him: “Teacher, I brought my son to you since he is possessed by a dumb demon, and every time when [lit. in which] it seizes him, it throws him to [the] ground, and he foams and grinds his teeth and is made stiff. And I petitioned of your disciples that they would throw it out, but they could not.”* ***19*** *And he spoke and said to them; “Unfaithful generation, how long is it necessary for me to be with you? How long is it necessary for me to endure you? Bring him to me!”* ***20*** *And they brought him to him. But when the spirit saw him, it quickly caused the boy to twitch, and after falling down he was rolling [**pélala**, “revolving”] on the ground, foaming.* ***21*** *And Jesus asked his father: “How long has this been happening to him?” He said: “From he was a child.* ***22*** *Many times it has thrown him into fire and into water alike, to undo him. But if you can, help us [dual], having mercy on us!”* ***23*** *Jesus said to him: “This word: If you can! All things are possible for [the one] who believes!”* ***24*** *In the same moment, crying [out], the child's father said: “I believe! Help me where I lack believing!”*

25 Yésus, íre túnes şanga ocóma, carampe tulcave i úpoica fairenna, quétala senna: “A úpa ar *hlárelóra faire, inye cána lyen: Á auta sello ar áva lelya minna se ata!” **26** Ar apa yamie ar tyarie rimbe rihtiéli ettúles; ar i seldo náne ve qualin. Etta i amarimbar quenter: “Aquálies.” **27** Mal Yésus nampe márya ar ortane se, ar orontes.

28 Ar apa Yésus lende mir coa, hildoryar maquenter senna lan anelte erinque: “Manen ná i elme ua polde et-hatitas?” **29** Ar quentes téna: “Síte rauco ua *et-hátima hequa hyamiénen.”

25 *Jesus, when he noticed a crowd gathering, spoke firmly to the unclean spirit, saying to it: “O dumb and deaf spirit, I command you: Pass from him and do not go into him again!”* ***26*** *And after crying [out] and causing many spasms [or “twitchings”] it went out; and the boy was as sead. Therefore the majority [**amarimbar**, more numerous ones] said: “He has died.”* ***27*** *But Jesus took his hand and raised him up, and he arose.*

28 *And after Jesus went into a house, his disciples asked him while they were alone: “How is [it] that we could not throw it out?”* ***29*** *And he said to them: “A demon of this sort cannot be thrown out [**ua et-hátima**, is not out-throwable] except by prayer.”*

30 Talo oantelte ar lender ter Alilea, mal uas merne i aiquen istumne ta. **31** An peantanes hildoryain ar nyarne tien: “I Atanyondo nauva antaina mannar atanion, ar nahtuvaltes, mal ómu nauvas nanca, ortuvas apa auri nelde.” **32** Mal ualte hanyane i quetie, ar runcelte maquetiello senna.

33 Ar túlelte mir Capernaum. Lan anes i coasse maquentes téna: “Pa mana sámelde cos i mallesse?” **34** Anelte quilde, an i mallesse sámelte cos pa man mici te i antúra né. **35** Etta hamunes ar yalde i yunque ar quente téna: “Qui aiquen mere náve minya, mauya sen náve métima illion ar náve illion núro.” **36** Ar nampes hína, tyarne se tare endeltasse ar panyane rancuryat *os se ar quente téna: **37** “Aiquen ye came taiti híni essenyanen, came ní; ar aiquen ye came ni, ua came ni, mal ye ni-mentane.”

30 *From there they went away and went through Galilee, but he did not wish that anyone was to know that.* ***31*** *For he taught his disciples and told them: "The Son of Man will be given into the hands of men, and they will kill him, but though he shall be slain, he shall rise after three days."* ***32*** *But they did not understand the saying, and they were afraid of asking him.*

33 *Again they came into Capernaum. While he was in the house he asked them: "About what did you have a dispute on the road?"* ***34*** *They were silent, for on the road they had a dispute about who among them was greatest.* ***35*** *Therefore he sat down and called the twelve and said to them: "If anyone wishes to be first, it is necessary for him to be last of all and to be everyone's [lit. all's] servant."* ***36*** *And he took a child, made [**tyarne** = caused] it to stand in their midst and put his arms around it and said to them:* ***37*** *"Anyone who receives such children by my name, receives me; and anyone who receives me, does not receive me, but [the one] who sent me."*

38 Yoháno quente senna: "*Peantar, cennelme quén et-háta raucoli, ar névelme pusta se, pan uas vi-hilyane." **39** Mal eque Yésus: "Ávase neve pusta, an ea *úquen ye caruva túrea carda essenyanen ye rongo quetuva ulco pa ni. **40** An ye ua tare venna, elven ná. **41** An aiquen ye anta len yulma neno sucien návelyanen Hristova – násie quetin lenna, *paityalerya ua nauva vanwa sen. **42** Mal aiquen ye tyare i lante queno mici pityar sine i savir nisse, ná arya sen qui *mulondo i nostaleo túcina lo *pellope ná panyaina *os yahtya, ar náse hátina mir ear.

38 *John said to him: "Teacher, we saw a person throwing out demons, and we tried to stop him, since he did not follow us."* ***39*** *But Jesus said: "Do not try to stop him, for there is no one who will do a mighty deed by my name who will soon speak evil about me.* ***40*** *For [anyone] who does not stand against us, is for us.* ***41*** *For anyone who gives you a cup of water to drink because of [-**nen**] your being Christ's – truly I say to you, his reward will not be lost to him.* ***42*** *But anyone who causes the fall of one of these little ones who believe in me, it is better for him if a mill-stone of the kind drawn by an ass is put around his neck, and he is thrown into [the] sea.*

43 Ar qui málya tyára lantelya, ása aucire; menie mir coivie ú hroaranto ná lyen arya lá autie arwa má atto mir Ehenna, mir i náre ya urya tennoio. [**44**] **45** Ar qui talalya tyára lantelya, ása aucire; menie *úlévima mir coivie ná lyen arya lá náve hátina mir Ehenna arwa tál atto. [**46**] **47** Ar qui hendelya tyára lanterya, ása hate oa, an menie mir Eruo aranie arwa er hendo ná lyen arya lá náve hátina mir Ehenna arwa hen atto, **48** yasse vembelta ua quale ar i náre ua *luhtyaina.

49 An ilquen nauva carna singwa singenen. **50** Singe mára ná, mal qui i singeo túre aváni̇e, mananen antuvalde tyáve i singe imman? Sama singe eldesse, ar hepa raine imbe quén ar quén."

43 *And if your hand is causing your fall, cut it off; going into life without a body-part is better for you than passing with two hands into Gehenna, into the fire that burns forever.* ***[44]*** ***45*** *And if your foot is causing your fall, cut it off; going lame into life is better for you than being thrown into Gehenna having two feet.* ***[46]*** ***47*** *And if your eye is causing your fall, throw it away, for going into God's kingdom having one eye is better for you than than being thrown into Gehenna having two eyes,* ***48*** *where their worm does not die and the fire is not extinguished.*

49 *For everyone will be made salty with salt.* ***50*** *Salt is good, but if the power of the salt has gone, with what will you give taste to the salt itself? Have salt in yourselves, and keep peace between person and person."*

RANTA 10

Ar talo orontes ar túle i ménannar Yúreo ar han Yordanna, ar ata şangali ocomner senna, ar

haimeryanen ata peantanes tien. **2** Farisáli túler senna, ar tyastien se maquentelte senna qui nér lerta lehta inse veriryallo. **3** Hanquentes ar eque téna: “Mana Móses canne len?” **4** Quentelte: “Móses láve i tecie tecettava *aumentiéva ar i mo lehta inse sello.” **5** Mal Yésus quente téna: “Hranga endaldanen tences len axan sina. **6** Mal i ontiéno yestallo carnes tu hanu yo ní. **7** Etta nér hehtuva atarya yo amillerya, **8** ar i atta nauvat er hráve. Sie uatte ambe atta, mal er hráve. **9** Etta, ya Eru acárie er, atan áva *cilta.”

CHAPTER 10

*And from there he arose and came to the regions of Judea and to beyond the Jordan, and again crowds gathered to him, and by his habit [= as his habit was] he again taught them. **2** Some Pharisees came to him, and in order to test him they asked of him if a man may divorce [lit. loose himself from] his wife. **3** He answered and said to them: “What did Moses command you?” **4** They said: “Moses allowed the writing of a letter of dismissal [**aumentie**, away-sending] and that one divorces her [literally: looses oneself from her].” **5** But Jesus said to them: “Because of [**-nen**] your hard heart he wrote you this commandment. **6** But from creation's beginning He made them [**tu**, dual] male and female. **7** Therefore a man shall abandon his father and his mother, and the two shall be one flesh. Thus they are no more two, but one flesh. **9** Therefore, [that] which God had made one, man is not to divide.”*

10 Lan anelte i coasse i hildor ata maquenter senna pa si. **11** Ar quentes téna: “Aiquen ye lehtaxe veriryallo ar verya exenna care vestaracie senna, **12** ar qui nís, apa lehtie inse veruryallo, verya exenna, caris vestaracie.”

13 Sí queni taller senna hínali, appieryan te, mal i hildor caramper téna naraca lénen. **14** Ono Yésus, cénala si, náne rusca ar quente téna: “Lava i hínin tule ninna; áva neve pusta te, an taition Eruo aranie ná. **15** Násie quetin lenna: Aiquen ye ua came Eruo aranie ve hína, laume tuluva mir sa.” **16** Ar nampes i hini mir rancuryat ar aistane te, panyala máryat tesse.

***10** While they were in the house the disciples again asked him about this. **11** And he said to them: “Anyone who divorces [lit. looses himself from] his wife and gets married to another commits [lit. does] adultery [**vestaracie**, matrimony-breaking] against her, **12** and if a woman, after divorsing [lit. loosing herself from] her husband, gets married to another, she commits adultery.”*

***13** Now people brought to him some children, for him to touch them, but the disciples spoke to them in [**-nen**] a harsh manner. **14** But Jesus, seeing this, was wroth and said to them: “Allow the children to come to me; do not try to stop them, for of such ones God's kingdom is. **15** Truly I say to you: Anyone who does not receive God's kingdom as a child [does], will by no means come into it.” **16** And he took the children into his arms and blessed them, putting his hands on them.*

17 Ar íre oantes tieryasse, nér norne senna ar lantane occaryanta epe se ar maquente senna: “Mane *peantar, mana mauya nin care, náven aryon oira coivién?” **18** Yésus quente senna: “Manen ná i estal ní mane? *Úquen mane ná, hequa er, Eru. **19** I axani istal: Áva nahta, áva care vestaracie, áva pile, áva quete únanwa *vettie, áva na *ñauna, á anta alcar atarelyan yo amillelyan.” **20** I nér quente senna: “*Peantar, ilye nati sine ihímien néşenyallo.” **21** Yésus yente se ar méle se, ar quentes senna: “Er nat penil. Mena, vaca ilqua ya samil ar ása anta penyain, ar samuval harma menelde. Tá tula ar áni hilya.” **22** Mal endarya lantane i quetiénen, ar oantes nyéresse, an sámes rimbe armali.

23 Apa yétie quenello quenenna Yésus quente hildoryannar: “Manen urda tule mir Eruo aranie ná quenin arwe telpeo!” **24** Mal hildoryar tatallaner quettaryainen. Ono Yésus carampe ata ar quente téna: “Híni, manen urda tule mir Eruo aranie ná! **25** Ulumpen mene ter nelmo assa ná

ancárima lá lára quenen tule mir Eruo aranie.” **26** Anelte aqua captaine ar quenter mici inte: “Tá man pole náve rehtaina?” **27** Yétala te, Yésus quente: “Atanin nas úcárima, mal lá Erun, an ilye nati nar cárime Erun.” **28** Péter *yestane quete senna: “Yé, elme ehehtier ilqua ar ihílier lyé.” **29** Eque Yésus: “Násie quetin lenna: Ea *úquen ye ehehtie coa hya hánor hya amil hya néşar hya atar hya híni hya restar márienyan ar márien i evandilyono, **30** ye ua camuva napánine lestar tuxa mi randa sina, coar ar hánor ar néşar ar amilli ar híni ar restar, as roitier – ar mí túlala randa oira coivie. **31** Mal rimbali i nar minye nauvar métime, ar i métimar minye.”

17 *And when he went off on his way, a man ran [up] to him and fell to his knees before him and asked of him: “Good teacher, what is necessary for me to do, in order to be heir of eternal life?”* ***18*** *Jesus said to him: “How is [it] that you call me good? No one is good, except one, God.* ***19*** *The commandments you know: Do not kill, do not commit adultery [lit. do not do matrimony-breaking], do not steal, do not speak untrue witness, do not be false, give glory to your father and to your mother.”* ***20*** *The man said to him: “Teacher, all these things I have kept from my youth.”* ***21*** *Jesus looked at him and loved him, and he said to him: “One thing you lack. Go, sell everything that you have and give it to [the] poor, and you shall have a treasure in heaven. Then come and follow me.”* ***22*** *But his heart fell at the saying, and he went away in grief, for he had many goods.*

23 *After looking from person to person Jesus said to his disciples: “How difficult coming into God's kingdom is for people having money!”* ***24*** *But his disciples marveled at his words. But Jesus spoke again and said to them: “Children, how difficult coming into God's kingdom is!* ***25*** *For a camel to go through a needle's eye [**assa** = hole] is easier than for a rich person to come into God's kingdom.”* ***26*** *They were completely startled and said among themselves: “Then who can be saved?”* ***27*** *Looking at them, Jesus said: “To men it is impossible, but not to God, for all things are possible to God.”* ***28*** *Peter began to say to him: “Behold, we have abandoned everything and have followed you.”* ***29*** *Jesus said: “Truly I say to you: [There] is no one who has abandoned house or brothers or sisters or mother or father or fields for my good or for the good of the gospel,* ***30*** *who will not receive a hundred added measures [= 100 times more] in this age, houses and brothers and sisters and mothers and children and fields, with persecutions – and in the coming age eternal life.* ***31*** *But many who are first shall be last, and the last ones first.”*

33 Sí anelte i mallesse ortala Yerúsalemenna, ar Yésus lende epe te. Ar anelte elmendasse, mal i hilyaner runcer. Ata talles i yunque véra nómenna ar *yestane carpa téna pa yar martumner sen: “Yé, lelyealve ama Yerúsalemenna, ar i Atanyondo nauva antaina olla i hére *airimoin ar i parmangolmoin, ar namuvaltes qualmen ar antuvar se olla i *nóreain, **34** ar laluvalte senna yaiwenen ar piutuvar senna ar se-riptuvar ar se-nahtuvar, mal apa auri nelde ortuvas.”

33 *Now they were on the road rising towards Jerusalem, and Jesus went before them. And they were in wonder, but [those] who followed were afraid. Again he brought the twelve to a private place and began to speak to them about [the things] that were going to happen to him: “Behold, we are going up to Jerusalem, and the Son of Man will be given over to the chief priests and to the scribes, and they shall judge [/condemn] him to death and give him over to the gentiles,* ***34*** *and they will laugh at him with scorn and will spit at him and will flog him and will kill him, but after three days he shall rise.”*

35 Ar Yácov ar Yoháno, yondo atta Severaio, túlet senna ar quentet senna: “*Peantar, merimme i caruval ment ya arcamme lyello.” **36** Quentes túna: “Mana meriste i caruvan lent?” **37** Quenteste senna: “Áment anta i haruvamme, quén ara formalya ar quén ara hyarmalya, alcarelyasse.” **38** Mal Yésus quente túna: “Uaste ista ya arceaste. Ma poliste suce i yulma ya inye

súca, hya náve *tumyaine i *tumyalénen yanen inye ná *tumyaina?" Quentette: "Polimme." Tá Yésus quente túna: "I yulma ya inye súca sucuvaste, ar i *tumyalénen yanen inye ná *tumyaina nauvaste *tumyaine. **40** Ono i harie undu foryanyasse hya hyaryanyasse ua nin antien, mal nas i quenin in anaies sátina."

35 *And James [/Jacob] and John, the two sons of Zebedee, came to him and said to him: "Teacher, we wish that you will to for us what we ask of you."* ***36*** *He said to them: "What do you wish that I will do for you?"* ***37*** *They said to him: "Give us that we will sit, one by your right hand and one by your left hand, in your glory."* ***38*** *But Jesus said to them: "You do not know what you are asking. Can you drink the cup that I am drinking, or be baptized with the baptism with which I am baptized?" They said: "We can." Then Jesus said to them: "The cup that I am drinking you shall drink, and the baptism with which I am baptized you shall be baptized.* ***40*** *But the sitting down at my right or at my left is not for me to give, but it is for the people to whom it has been reserved."*

41 Íre i hyane quean hlasser pa si, *yestanelte náve rúşie Yácovenna ar Yohánonna. **42** Mal yaliéla te insenna, Yésus quente téna: "Ve istalde, i queni i *şéyar náve nórion heruvi samir hére or te, ar túraltar samir túre or te. **43** Mal ua ea sie mici lé. Úsie, aiquenen ye mere náve túra mici lé mauya náve núrolda, **44** ar aiquenen ye mere náve minya mici lé mauya náve illion mól. **45** An yando i Atanyondo túle, lá samien núror, mal náven núro ar antien cuilerya ve *nanwere quaptalesse rimbalin."

41 *When the other ten heard about this, they began to be angry with [against,* ***-nna****] James and John.* ***42*** *But having called them to himself, Jesus said to them: "As you know, the people who seem to be lords of [the] nations have lordship over them, and their great ones have power over them.* ***43*** *But it is not so among you. On the contrary, for anyone who wishes to be great among you it is necessary to be your servant,* ***44*** *and for anyone who wishes to be first among you it is necessary to be slave of all.* ***45*** *For also the Son of Man came, not to have servants, but to be a servant and to give his life as a ransom in exchange for numerous ones.*

46 Ar túlelte mir Yerico. Mal lan sé ar hildoryar ar hoa şanga náner tieltasse et Yericollo, Vartiméo yondorya Timéo, lomba *iquindo, hamne ara i malle. **47** Íre hlasses i si náne Yésus Nasaretello, *yestanes yame ar quete: "Lavirion, Yésus, órava nisse!" **48** Tá rimbali caramper tulcave senna náveryan quilda, mal i ambe yámes: "Lavirion, órava nisse!" **49** Ar hautiéla Yésus quente: "Áse yale!" Ar yaldelte i lomba nér, quétala senna: "Huore! Á orta, lye-yálas!" **50** Hátala oa collarya campes ama ar túle Yésunna. **51** Ar Yésus carampe senna ar quente: "Mana meril i caruvan lyen?" I lomba nér quente senna: "Rappóni, lava nin came *céne." **52** Ar Yésus quente senna: "Mena! Savielya erehtie lye." Ar mí imya lú camnes *céne, ar se-hilyanes i mallesse.

46 *And they came into Jericho. But while he and his disciples and a great crowd were on their way out of Jericho, Bartimaeus the son of Timaeus, a bind beggar, sat by the road.* ***47*** *When he heard that this was Jesus from Nazareth, he began to shout and say: "Son of David, Jesus, have mercy on me!"* ***48*** *Then many spoke firmly to him for him to be silent [****náveryan quilda*** *= for his being silent]****,*** *but the more [****i ambe*** *– Anglicism?] he cried: "Son of David, have mercy on me!"* ***49*** *And having halted Jesus said: "Call him!" And they called the blind man, saying to him: "Courage! Rise, he is calling you!"* ***50*** *Throwing off his cloak he leaped up and came to Jesus.* ***51*** *And Jesus spoke to him and said: "What do you wish that I am to do for you?" The blind man said to him: "Rabboni, let me receive sight."* ***52*** *And Jesus said to him: "Go! Your faith has saved you." And in the same moment he received sight, and he followed him on the road.*

RANTA 11

Ar íre túlelte hare Yérusalemenna, ana Vet-Fahe ar Vetánia ara Oron *Milpioiva, mentanes atta hildoryaron **2** ar quente túna: “Mena mir enta masto epe let, ar ve rongo ve tuliste minna sa, hiruvaste *pellope nútina, yesse *úquen atanion ahámie tenna sí; áse lehta ar áse tulya sir. **3** Ar qui aiquen quete lenta: Mana castasta carien si? – tá queta: I Heru same maure séva, ar rongo se-*nanwentuvas.”

4 Ar oantette ar hirnet i *pellope nútina ara i fenna, mí ette i *aramallesse, ar lehtanettes. **5** Mal queneli imíca i tarner tasse quenter túna: “Mana cáraste lehtala i *pellope?” **6** Quentette téna aqua ve Yésus canne, ar lávelte tun auta.

7 Ar tallette i *pellope Yésunna, ar panyanette collattar sesse, ar Yésus hamne sesse. **8** Ente, rimbali pantaner collaltar i mallesse, mal exeli cirner olvali i restallon. **9** Ar i lender epe se ar i túler ca se yámer: “Hosanna! Na aistana ye túla i Héruo essenen! **10** Na aistana i túlala aranie Lavir atarelvo! Hosanna i tarmenissen!” **11** Ar lendes mir Yerúsalem, mir i corda, ar yentes ilye nati. Mal yando tá i lúme náne telwa, ar sie etelendes Vetánianna as i yunque.

CHAPTER 11

*And when they came near to Jerusalem, towards Bethphage and Bethany [Betania] and the Mount of Olives, he sent to of his disciples **2** and said to them: “Go into yonder village before you, and as soon as you come into it, you will find a colt bound, that no one of men has sat upon until now; loose it and lead it hither. **3** And if anyone says to you: What is your reason for doing this?, then say: The Lord has need of it, and soon he will send it back.”*

***4** And they went off and found the colt bound by the boor, on the outside in the side-street, and they loosed it. **5** But some among those who stood there said to them: “What are you doing loosing the colt?” **6** They said to them just as Jesus commanded, and they let them go off.*

***7** And they brought the colt to Jesus, and they put their clothes on it, and Jesus sat upon it. **8** Furthermore, many put their cloaks on the road, but others cut branches from the fields. **9** And [those] who went before him and [those] who came behind him cried: “Hosanna! Blessed be [the one] who is coming in the name of the Lord! **10** Blessed be the coming kingdom of David our father! Hosanna in the high places!” **11** And he went into Jerusalem, into the temple, and he looked at all things. But even then the hour was late, and so he wet out to Bethany with the twelve.*

12 I hilyala auresse, íre anelte túlienwe et Vetániallo, anes maita. **13** Hairallo cennes *relyávalda arwa lasselion, ar lendes cenien qui cé hirumnes *relyáveli sesse. Mal íre túles senna, hirnes munta hequa lasseli, an ta úne i lúme *relyávion. **14** Ar carampes ar quente senna: “Nai *úquen oi matuva yáve lyello ata!” Ar hildoryar hlasser sa.

15 Sí túlelte Yerúsalemenna. Tasse lendes mir i corda ar *yestane et-hate i vancer ar i mancaner inten i cordasse, ar nuquernes i sarnor i queniva i quaptaner telpe ar i hammar iva vancer cucuar, **16** ar uas láve aiquenen cole tamma ter i corda. **17** Mal peantanes ar quentes: “Ma ua técina: 'Coanya nauva estaina coa hyamiéva ilye i nórin'? Mal elde acárier sa rotto piluiva!” **18** Ar i hére *airimor hlasser sa, ar cestanelte manen ence ten nancare se, an runcelte sello, an peantierya quante i quanda şanga elmendanen. **19** Íre i lúme náne telwa, lendelte et i ostollo.

***12** On the following day, when they had come out of Bethany, he was hungry. **13** From afar he saw a fig tree with leaves, and he went to see if maybe he would find some figs on it. But when he came to it, he found nothing except leaves, for that was not the time [/season] of figs. **14** And he spoke and said: “May nobody ever eat fruit from you again!” And his disciples heard it.*

***15** Now they came to Jerusalem. There he went into the temple and started to throw out*

those who sold and traded to themselves in the temple, and he overturned the tables of the people who exchanged money and the chairs of [those] who sold doves, ***16*** *and he did not allow anyone to carry a tool through the temple.* ***17*** *But he taught and said to it: "Is [it] not written: 'My house shall be called a house of prayer for all the nations?' But you have made it a cave of robbers!"* ***18*** *And the chief priests heard it, and they sought how they could undo him, for they feared him, for his teaching filled the entire crowd with wonder.* ***19*** *When the hour was late, they went out of the city.*

20 Mal íre lahtanelte arinya lúmesse, cennelte i *relyávalda hestiéla i şundullon. **21** Ar enyálala sa, Péter quente senna: "Rappi, ela! I *relyávalda ye huntel hestiéla ná." **22** Ar hanquentes ar eque: "Sama savie Erusse. **23** Násie quetin lenna i aiquen ye quete sina orontenna: 'Na ortaina ar hátina mir ear!', ar uas útanca endaryasse mal save i ya quétas martuva, sen martuvas. **24** Etta quetin lenna: Ilye i nati pa yar hyamilde ar arcalde, sava i acámieldet, ar ta martuva len. **25** Ar íre tarilde hyámala, apsena *aiqua ya samilde aiquenna. Tá Atarelda ye ea menelde yando apsenuva len ongweldar." [**26**]

20 *But when they passed by in an early hour, they saw the fig tree withered up from the roots.* ***21*** *And recalling it, Peter said to him: "Rabbi ,behold! The fig tree that you cursed is withered up."* ***22*** *And he answered and said: "Have faith in God.* ***23*** *Truly I say to you that anyone who says to this mountain: 'Be lifted up and thrown into [the] sea!', and he is not uncertain in his heart but believes that what he is saying will happen, for him it will happen.* ***24*** *Therefore I say to you: All the things about which you pray and petition, believe that you have received them, and that will happen for you.* ***25*** *And when you stand praying, forgive anything that you have against anyone. Then your Father who is in heaven will also forgive you your crimes." [**26**]*

27 Ar túlelte ata Yerúsalemenna. Tá i hére *airimor ar i parmangolmor ar i amyárar túler senna **28** ar quenter senna: "Mana hérelya carien nati sine? Hya man antane lyen hére sina carien nati sine?" **29** Yésus quente téna: "Maquetuvan lello maquetie er. Alde hanquete nin, ar yando inye nyaruva len pa i hére yanen carin nati sine. **30** Yoháno *tumyale, ma anes menello hya atanillon? Ánin hanquete!" **31** Ar carnelte úvie mici inte, quétala: "Qui quetilve: Menello, quetuvas: Tá manen ná i ualde sáve sesse? **32** Mal ma veryalve quete: Atanillon – ?" Runcelte i şangallo, an ilye i queni sáver i Yoháno é náne *Erutercáno. **33** Ar hanquentelte Yésunna ar quenter: "Ualme ista." Ar Yésus quente téna: "Tá yando inye váquete nyare len pa i hére yanen carin nati sine."

27 *And they came again to Jerusalem. Then the chief priests and the scribes and the elders came to him* ***28*** *and said to him: "What is your authority for doing these things? Or who gave you this authority for doing these things?"* ***29*** *Jesus said to them: "I will ask you one question. You answer me, and I too will tell you about the authority with which I do these things.* ***30*** *John's baptism, was it from heaven or from men? Answer me!"* ***31*** *And they considered it [lit. made a consideration] among themselves, saying: "If we say: From heaven, he will say: Then how is [it] that you did not believe in him?* ***32*** *But dare we say: From men – ?" They feared the crowd, for all the people believed that John indeed was a prophet.* ***33*** *And they answered Jesus and said: "We do not know." And Jesus said to them: "Then I too refuse to tell you about the authority by which I do these things."*

RANTA 12

Ar *yestanes quete téna sestielínen: "Nér empanne tarwa liantassion, pelle sa pelonen, sampe unque i *limpevorman ar carastane mindo. Tá láves *alamólin *yuhta sa telpen, ar lende ettelea nórenna. **2** Íre i lúme túle, mentanes mól i *alamonnar camien i *alamollon yáveli i tarwallo. **3** Mal nampelte i

mól, se-palpaner ar se-menter oa lusta. **4** Ar ata mentanes téna hyana mól, ar sé pentelte i caresse ar lenganer senna yaiwenen. **5** Ar exe mentanes, ar sé nacantelte, ar rimbe exeli: Queneli rípelte ar queneli nacantelte. **6** Enge óse an er, melda yondo. Mentanes téna sé métima, quétala: “Samuvalte áya yondonyan.” **7** Mal i *alamor quenter mici inte: 'Si ná i aryon. Tula, alve nahta se, ar elve haryuvar i aryono masse!' **8** Ar nampeltes ar nacanter se, ar hanteltes et i tarwallo. **9** Mana, tá, caruva i *tarwantur? Tuluvas ar nancaruvas i *alamor ar antuvas i tarwa exelin. **10** Lau hentanelde tehtele sina? 'I ondo ya i şamnor querner oa, sá olólie cas i vinco. **11** I Hérullo nat sina utúlie, ar nás elmenda hendulmatse.'”

12 Ar rincelte mapa se, mal runcelte i şangallo. An sintelte i pa té quentes i sestie. Ar lendelte sello ar oanter.

CHAPTER 12

*And he began to say to them with comparisons:“A man planted a garden of vines [= a vineyard], surrounded it with a fence, dug a hollow for the vine-press and built a tower. Then he let cultivators use it for money, and went to a foreign country. **2** When the time came, he sent a slave to the cultivators in order to receive from the cultivators some fruits [or, some of the produce] from the garden. **3** But they took the slave, beat him and sent him away empty. **4** And again he sent to them another slave, and him they hit on the head and behaved towards him with scorn. **5** And another he sent, and him they killed, and numerous others: Some they flayed and some they killed. **6** There was with him one more, a beloved son. He sent to him to them [as the] last, saying: “They will have awe [/respect] for my son.” 7 But the cultivators said among themselves: “This is the heir. Come, let us kill him, and we shall possess the part of the heir!” **8** And they took him and killed him, and they threw him out of the garden. **9** What, then, shall the garden-master do? He shall come and shall destroy the cultivators and will give the garden to others. **10** Did you really not read this scripture? 'The stone which the builders turned away, it has become head of the corner. **11** From the Lord this thing has come, and it is a wonder in our eyes.'”*

***12** And they tried to seize him, but they feared the crowd. For they knew that [it was] about them he spoke the comparison. And they went [away] from him and went off.*

13 Tá mentanelte senna queneli Farisaron ar Heroldilion, mapien se questaryasse. **14** Apa tulie senna quentelte senna: “*Peantar, istalme i nalye nanwa ar ua cime aiquen, an ualye yéta atanion cendele, mal peantalye Eruo malle nanwiesse: Ma lertalme paitya *tungwe i ingaranen, hya lá? Ma mauya men paitya, hya lá paitya?” **15** Mal sé, tuntala *imnetyalelta, quente téna: “Mana castalda tyastien ni? Á tala ninna lenár, cenienyan sa!” **16** Té taller sen er. Ar quentes téna: “Mano ná emma sina, ar i tecie?” Té quenter senna: “I Ingarano.” **17** Tá Yésus quente téna: “Á *nampaitya i Ingaranen i Ingarano nati, mal Eruo nati Erun.” Ar anelte elmendasse pa se.

***13** Then they sent to him some of [thePharisees and Herodians, in order to catch him in his speech. **14** After coming to him they said to him: “Teacher, we know that you are true and does not heed anyone, for you do not look at men's faces, but teach God's way in truth: May we pay tax to the high king [= Caesar], or not? Is it necessary for us to pay, or not do pay?” **15** But he, perceiving their hypocrisy, said to them: “What is your reason for testing me? Bring me a denarius, for me to see it!” **16** They brought him one. And he said to them: “Whose is this picture, and the writing?” They said to him: “The High King's.”**17** Then Jesus said to them: “Pay back to the High King the High King's things, but God's things to God.” And they were in wonder concerning him.*

18 Tá túler senna Sarducali, i quetir i ua ea enortie, ar maquentelte senna: **19** “*Peantar, Móses tence ven i qui aiqueno háno quale ar hehta veri, mal ua enge hína óse, mauya hánoryan

verya i nissenna ar orta erde hánoryan. **20** Enger hánor otso, ar i minya veryane nissenna, mal íre qualles, uas hehtane erde. **21** Ar i attea veryane senna, mal qualles ú hehtiéno erde, ar sie yando i neldea. **22** É ilye i otso uar hehtane erde. Métima illion i nís yando qualle. **23** I enortiesse, íre oryuvalte, man imíca i neri se-samuva ve veri? An anes veri ilye nerion otso." **24** Yésus quente téna: "Ma si ua loimaldo casta, loitielda ista i Tehtele ar Eruo túre véla? **25** An íre oryuvalte qualinillon, neri uar verya ar nissi uar vertaine, mal nalte ve vali menelde. **26** Mal pa qualini, i nalte ortaine, ma ualde hentane Móseo parmasse, nyarnasse i neceltusso, manen Eru quente senna: 'Inye Avrahámo Aino ar Ísaco Aino ar Yácovo Aino' – ? **27** Uas qualinion Aino, mal cuinaron. Loitalde palan."

18 *Then [there] came to him some Sadducees, who say that there is not [any] resurrection, and they said to him: "Teacher, Moses wrote to us that if anyone's brother dies and leaves a wife, but there was no child with him, [it] compels for his brother to marry the woman and raise up seed [or, offspring] for his brother.* ***20*** *There were seven brothers, and the first married a woman, but when he died, he did not leave [any] seed [= offspring, descendants].* ***21*** *And the second married her, but he died without leaving seed, and so also the third.* ***22*** *Indeed all the seven did not leave [any] seed. Last of all the woman also died.* ***23*** *In the resurrection, when they shall rise, who among the men will have her as wife? For she was wife of all seven men."* ***24*** *Jesus said to them: "Is not this the reason of [/for] your mistake, your failing to know the Scriptures and God's power alike?* ***25*** *For when they rise from the dead, men do not marry and women are not given in marriage, bu they are as the angels in heaven.* ***26*** *But concerning the dead, that they are raised, did you not read in the book of Moses, in the story of the thorn-bush, how God said to him: "I [am] Abraham's God and Isaac's God and Jacob's God' – ?" He is not God of the dead, but of [the] living. You err to a wide extent."*

28 Ar apa hlarie costelta, quén i parmangolmoron túle hare, an túnes i Yésus hanquente téna mai. Maquentes senna: "Mana ná i minya ilye axanion?" **29** Yésus hanquente: "I minya ná: Hlara, Israel! I Héru Ainolva, i Héru ná er, **30** ar alye mele i Héru Ainolya quanda endalyanen ar quanda fealyanen ar quanda sámalyanen ar quanda melehtelyanen. **31** I attea ná si: Alye mele armarolya ve imle. Lá ea hyana axan túra epe sine."

32 I parmangolmo quente senna: "*Peantar, quentel mai ve nanwa ná: Náse er, ar ea *úquen hequa sé; **33** ar melie sé i quanda endanen ar i quanda handenen ar i quanda melehtenen, ar melie queno armaro ve immo, ná mirwa ambela ilye urtaine *yancar ar *nancayancar." **34** Tá Yésus, tuntala i hanquentes handenen, quente senna: "Ualye haira Eruo araniello." And *úquen ambe veryane maquete senna.

28 *And after hearing their quarrel, one of the scribes came near, for he perceived that Jesus answered them well. He asked him: "What is the first of all commandments?"* ***29*** *Jesus answered: "The first is: Hear, Israel! The Lord our God, the Lord is one;* ***30*** *and you are to love the Lord your God with your whole heart and your whole soul and your whole mind and your whole might.* ***31*** *The second is this: You are to love your neighbor as yourself. There is not [any] commandment greater than these.*

32 *The scribe said to him: "Teacher, you spoke well as is true: He is one, and there is nobody except him;* ***33*** *and loving him with one's [lit. 'the'] whole heart and whole understanding and whole might, and loving one's neighbor as oneself, is far more valuable than all burnt sacrifices and slain sacrifices.* ***34*** *Then Jesus, noticing that he answered with understanding, said to him: "You are not far from God's kingdom." And nobody [any]more dared to ask him [anything] anymore.*

35 Ono Yésus carampe ar quente lan peantanes i cordasse: “Manen ná i quetir i parmangolmor: 'I Hristo ná Laviro yondo' – ? **36** I Aire Feanen Lavir immo quente: “I Héru quente herunyanna: 'Hama ara formanya tenna panyan ñottolyar nu talulyat.' **37** Lavir immo esta se heru; tá manen náse yondorya?”

Ar i hoa şanga lastane senna alassenen. **38** Ar peantieryasse quentes: “Tira inde pa i parmangolmor i merir vanta ande collassen ar merir náve *suilaine i *mancanómessen **39** ar merir i minye sondar i *yomencoassen ar i amminde nómi i *şinyemattissen, **40** ar i ammatir *verulóraron coar ar carir ande hyamier náven cénine lo exi. Té camuvar ambe lunga námie.”

41 Ar hamunes hare i harwenna ar tirne manen i şanga hanter telpe mir i harwe; ar rimbe lárali hanter rimbe culustali minna sa. **42** Tá penya *verulóra túle ar antane pitye *urustamitta atta, yat únet mirwe. **43** Ar Yésus yalde hildoryar insenna ar quente téna: “Násie quetin lenna: Penya *verulóra sina antane amba lá ilye i exi i antaner i harwen. **44** An illi mici té antaner et úveltallo, mal sé et maureryallo antane ilqua ya sámes, quanda laulestarya.”

35 *But Jesus spoke and said while he taught in the temple: “How is [it] that the scribes say: 'The Christ is David's son' – ? **36** By the Holy Spirit David himself said: “The Lord said to my lord: 'Sit beside my right hand until I put your enemies under your feet.' **37** David himself calls him lord; then how is he his son?”*

*And the great crowd listened to him with joy. **38** And in his teaching he said: “Watch yourselves about the scribes that want to walk in long cloaks and want to be greeted in the market-places **39** and want the first seats in the synagogues and the most prominent places at the evening meals, **40** and who devour the houses of widows and make long prayers in order to be seen by others. They will receive a heavier judgment.”*

41 *And he sat down near to the treasury and watched how the crowd threw money into the treasury, and many rich ones threw many coins into it. **42** Then a poor widow came and gave two little copper-pieces, that were not [**yat únet** , dual] valuable. **43** And Jesus called his disciples to himself and said to them: “Truly I say to you: This poor widow gave more than all the others who gave to the treasury. **44** For all among them gave out of their abundance, but she out of her need gave everything that she had, her entire livelihood.”*

RANTA 13

Ar íre lendes et i cordallo quén mici hildoryar quente senna: “*Peantar, ela! Yé i ondor ar yé i ataqui!” **2** Mal Yésus quente senna: “Ma cénal hoe ataqui sine? Laume lemyuva sisse ondo ondosse ya ua nauva hátina undu.”

3 Ar lan hamnes Orontesse *Milpioiva olla i cordallo, Péter ar Yácov ar Yoháno ar Andréas maquenter senna, sí íre anelte erinque: **4** “Nyara men, mana i lúme yasse nati sine martuvar, ar mana i tanwa i ilye nati sine nauvar hari náven telyaine?” **5** Ar Yésus *yestane quete téna: “Cima i *úquen tyare le ranya. **6** Rimbali tuluvar essenyasse quétala: “Inye sé!”, ar tyaruvalte rimbali ranya. **7** Ar íre hlarilde pa ohtar ar sinyar ohtaron, áva na ruhtaine! Nati sine maurenen martuvar, mal i metta ua en.

CHAPTER 13

And when he went out from the temple one among his disciples said to him: “Teacher, look! Behold the stones and behold the buildings! [Or: What (great) stones and what (great) buildings!] But Jesus said to him: “Are you seeing these huge buildings? By no means will stone here remain upon stone that will not be thrown down.”

3 *And while he sat on the Mount of Olives across from the temple, Peter and James [/Jacob]*

*and Andrew asked him, now that they were alone: **4** "Tell us, what [will be] the time when these things will happen, and what is the sign that all these things will be close to being completed?" **5** And Jesus began to say to them: "Take heed that nobody will cause you to stray. **6** Numerous ones will come in my name saying: "I [am] he!", and they will cause numerous ones to stray. **7** And when you hear about wars and news of wars, do not be scared! These things will by necessity happen, but the end is not yet.*

8 An nóre ortuva nórenna ar aranie aranienna, euvar *cempaliéli rimbe nómelissen, euvar saiceléli. Nati sine nar yesta naicelion.

9 Ar elde, tira inde! Queni antuvar le olla námocombin, ar nauvalde palpaine *yomencoassen ar tyárine tare epe nórecánoli ar arani pa inye, ve *vettie tien. **10** Ar maurenen i evandilyon nauva minyave carna sinwa ilye i nóressen. **11** Mal íre tulyalte le ompa antien le olla, áva *tarasta inde nóvo pa mana quetuvalde; mal ilqua ya nauva antaina len mi enta lúme, queta ta, an elde uar i quétar, mal i Aire Fea. **12** Ente, háno antuva háno olla qualmenna, ar atar hína, ar híni ortuvar nostarunna ar tyaruva qualmetta, **13** ar nauvalde tévine lo illi pa essenya. Mal ye voronwa ná i mettanna, sé nauva rehtaina.

***8** For nation shall arise against nation and kingdom against kingdom, there will be earthquakes in numerous places, there will be famines. These things are a beginning of pains.*

***9** And you, watch yourselves! People will give you over to courts [sg. **námo-combe** , assembly of judges], and you will be beaten in synagogues and made to stand before governors and kings concerning me, as a witness to them. **10** And by necessity the gospel will first be made known in all the nations. **11** But when they lead you forward to give you over, do not trouble yourselves beforehand about what you are going to say; but everything that shall be given to you at that time, say that, for you are not the ones who are speaking, but the Holy Spirit [is]. **12** Furthermore, brother shall give brother over to death, and a father a child, and children shall rise against parents and cause their [dual] death, **13** and you will be hated by all concerning my name. But [he] who is enduring to the end, he shall be saved.*

14 Mal íre cenilde i Faica Nat Nancariéva tare yasse ua vanima nómerya" – lava yen hentea hanya – "tá mauya in nar Yúreasse uşe mir i oronti. I nér tópasse coaryo áva tule undu hya mene mityanna mapien *aiqua et coaryallo, **16** ar i nér i restasse áva nanwene i nómenna yallo túles ñetien collarya. **17** Horro i *lapsarwe nissin ar in *tyetir vinimor ente auressen! **18** Hyama i uas martuva hrívesse, **19** an ente auressen tuluva şangie nostaleo ya ua amartie yestallo i ontiéno ya Eru ontane tenna enta lúme, ar uas martuva ata. **20** Ar qui i Héru ua nuhtane i auri, aqua ua enge hráve nála rehtaina. Mal i cílinain i ícílies unuhties i auri.

21 Ar qui aiquen tá quete lenna: 'Yé! Sís ná i Hristo!', hya: 'Ela, tasse náse!', áva save. **22** An *huruhristoli ar *hurutercánoli ortuvar ar caruvar tanwali ar elmendali, tyarien ranya – qui ta ná cárima – i cílinar. **23** Mal alde cime; len-anyárien ilqua nóvo.

***14** But when you see the Contemptible Thing of Destruction stand where is not its proper place" – let the one who is reading understand – "then it compels for those who are in Judea to flee into the mountains. The map on the roof of his house is not to come down or go inside to take anything out of his house, **16** and the man in the field is not to return to the place that he came from to get his cloak. **17** Woe to the pregnant women and to those who suckle babies in those days! **18** Pray that it will not happen in winter, **19** for in those days [there] will come a tribulation of a kind that has not happened from the beginning of the creation that God created until that time, and it will not happen again. **20** And if the Lord did not stop short the days, there would be [any] flesh at*

all being saved. But for [the sake of] the chosen ones that he has chosen he has stopped short the days.

***21** And if anyone then says to you: "Behold! Here is the Christ!", or: "Look, there he is!", do not believe [it]. **22** For false Christs and false prophets shall arise and will do signs and wonders, in order to cause to stray – if that is possible – the chosen ones. **23** But you take heed; I have told you everything beforehand.*

24 Mal ente auressen, apa enta şangie, Anar oluva morna, ar Işil ua antuva calarya, **25** ar i tinwi lantuvar menello, ar i túri yar ear menelde nauvar páline. **26** Ar tá cenuvalte i Atanyondo túla fanyalissen arwa taura túreo ar alcaro. **27** Tá mentuvas i vali ar comyuva cílinaryar i súrillon canta, cemeno rénallo menelo rénanna.

28 I *relyávaldallo para sestie sina: Ve rongo ve olvarya olle musse ar tuias lasseryar, istalde laire hare ná. **29** Sie yando elde, íre cenilde i nati sine martar, istar i náse hare, epe i fennar. **30** Násie quetin lenna i laume autuva *nónare sina nó ilye nati sine martar. **31** Menel cemenye autuvat, mal ninye quettar uar autuva.

32 Pa enta aure ar lúme *úquen ista, lá i vali menelde ar lá i Yondo, mal i Atar erinqua. **33** Cima, na coive, an ualde ista i lú yasse tuluva i lúme. **34** Si ná ve íre nér lelya hyana nórenna, autala coaryallo ar antala mólyain hére, ilquenen pa véra molierya, ar cánala i andocundon náve coiva. **35** Etta na coive, an ualde ista i lú yasse i *coantur tuluva, telwa hya endesse i lómio hya íre i tocot lamya hya arinya **36** – i uas tuluva rincenen ar le-hiruva lorne. **37** Mal ya quetin lenna, quetin ilyannar: Na coive!"

***24** But in those days, after that tribulation, the Sun will become black, and the Moon will not give its light, **25** and the stars will fall from heaven, and the powers that exist in heaven will be shaken. **26** And then they will see the Son of Man come on clouds with mighty power and glory. **27** Then he will send the angels and will gather his chosen ones from the four winds, from the border of earth to the border of heaven.*

***28** From the fig tree learn this comparison: As soon as its branch is made soft and it sprouts its leaves, you know summer is near. **29** Thus you as well, when you see that these things happen, know that he is near, before the doors. **30** Truly I say to you that this generation shall not pass away before all these things happen. **31** Heaven and earth shall pass away, but my words shall not pass away.*

***32** About that day and hour nobody knows, not the angels in heaven and not the Son, but the Father alone. **33** Take heed, be awake, for you do not know when the hour shall come. **34** This is as when a man goes to another country, going away from his house and giving his thralls authority, to everyone concerning his own work, and commanding the gatekeeper to be awake. **35** Therefore be awake, for you do not know the time when the house-master shall come, late or in the middle of the night or when the cock sounds or early **36** – that he shall not come suddenly and find you asleep. **37** But what I say to you, I say to all: Be awake!"*

RANTA 14

Sí aure atta lemnet nó i Lahtie ar i Aşar *Alapulúne Massaron. Ar i hére *airimor ar i parmangolmor cestaner manen mapumnelte Yésus curunen ar se-nahtumner. **2** Mal quentelte: "Lá i aşaresse, hya euva amortie imíca i lie!"

3 Ar lan anes Vetaniasse, ara i sarno mi coarya Símon Helmahlaiwa, túle nís arwa ondocolco níşima millo, nanwa *alanarda, ole mirwa. Rances panta i colca ar ulyane i millo Yésuo carenna. **4** Tá, ahanen, queneli quenter mici inte: "Mana i casta hatien oa níşima millo sina? **5** An millo sina mo polde vace telpenóten or lenári tuxar nelde ar anta sa i penyain!" Ar anelte rúşie senna. **6** Mal

Yésus quente: “Lava sen náve! Mana castalda carien nati urde sen? Mára carda acáries nin. **7** An i penyar samilde illume mici le, ar quique merilde polilde care tien márie, mal ní ualde illume same. **8** Carnes ya poldes; nóvo apánies níşima millo hroanyasse nó nás talaina i noirinna. **9** Násie quetin lenna: Mi ilya nóme yasse i evandilyon ná carna sinwa, i quanda mardesse, yando ya nís sina carne nauva nyárina enyalien sé.”

CHAPTER 14

*Now two days remained before the Passover and the Festival of Unleavened Breads. And the chief priests and the scribes sought how they would seize Jesus with a cunning device and were going to kill him. **2** But they said: “Not at the festival, or there will be an uprising among the people!”*

__3__ And while he was at Bethany, at the table in the house of Simon the Leper, [there] came a woman having an stone-box of fragrant oil, genuine nard, very precious. She broke open the box and poured the oil upon Jesus' head. __4__ Then, [moved] by rage, some said among themselves: “What is the reason for throwing away this fragrant oil? __5__ For this oil one could sell for a sum of money over three hundred denarii and give it to the poor!” And they were wroth against her. __6__ But Jesus said: “Let her be! What is your reason for making things difficult for her? [It is] a good deed she has done for me. __7__ For the poor you always have among you, and whenever you want you can do good for them, but me you do not always have. __8__ She did what she could; beforehand she has put fragrant oil on my body before it is brought to the tomb. __9__ Truly I say to you: In every place where the gospel is made known, in the whole world, also what this woman did will be told to commemorate her.”

10 Ar Yúras Iscariot, quén i yunqueo, oante i hére *airimonnar antien Yésus olla ten. **11** Íre hlasselte sa, anelte valime ar antaner vanda i antumnelte sen telpe. Ar cestanes manen antumnes Yésus olla íre ence sen.

12 Minya auresse i Aşaro *Alapalúne Massaron, íre nacantelte i *yanca Lahtiéva, hildoryar quenter senna: “Manna meril i menuvalme manwien, matielyan i Lahtie?” **13** Ar mentanes atta hildoryaron ar quente túna: “Mena mir i osto, ar nér cólala calpa neno veluva let. Áse hilya, **14** ar yasse menis minna queta i *coanturenna: I *Peantar quete: Masse *aşalşambenya, yasse ece nin mate i Lahtie as hildonyar?” **15** Ar sé tanuva lent hoa oromar, arwa farmeo ar manwaina. Tasse áven manwa.” **16** Ar i hildo atta oantet ar lendet mir i osto ar hirnet ilqua ve quentes, ar manwanette i Lahtien.

__10__ And Judas Iscariot, one of the twelve, went away to the chief priests to give Jesus over to them. __11__ When they heard it, they were happy and gave him a promise that they would give him money. And he sought how he was going to give Jesus over when it was possible for him.

__12__ At the first day of the Festival of Unleavened Breads, when they killed the Pascal [__lahtiéva__ = of Passover] sacrifice, his disciples said to him: “To where do you wish that we are to go to prepare, for you to eat [__matielyan__ = for your eating] the Passover?” __13__ And he sent two of his disciples and said to them: “Go into the city, an a man carrying a vessel of water will meet you. Follow him, __14__ and where he goes inside say to the master of the house: The Teacher says: Where is my guest-room, where I can eat the Passover with my disciples?” __15__ And he will show you a great upper hall, with what is needed and prepared. There prepare for us.” __16__ And the two disciples went away and went into the city and found everything as he said, and they prepared for the Passover.

17 Apa şinye lantane túles as i yunque. **18** Ar lan anelte ara i sarno, mátala, Yésus quente: “Násie quetin lenna: Qúen mici lé, ye máta óni, ni-antuva olla.” **19** *Yestanelte same nyére ar quete senna, quén apa i exe: “Lau inye ná sé?” **20** Quentes téna: “Náse quén i yunqueo, ye *tumya asinye

mir i imya salpe. **21** I Atanyondo é auta, ve ná técina pa sé, mal horro sana atanen lo ye i Atanyondo ná antaina olla! Arya náne sana atanen qui únes nóna."

22 Matieltasse nampes massa, quente aistie, rance sa ar antane sa tien, ar eques: "Ása mapa, si hroanya ná." **23** Ar mápala yulma quentes hantale ar antane sa tien, ar illi mici te suncer sallo. **24** Ar quentes téna: "Si sercenya ná, i véreo serce, ya nauva etulyaina rimbalin. **25** Násie quetin lenna: Laume sucuvan ata i liantasseo yávello tenna enta aure yasse sucuvanyes vinya mi Eruo aranie." **26** Ar apa lindie airelindeli etelendelte Orontenna *Milpioiva.

17 *After evening fell he came with the twelve.* ***18*** *And while they were at the table, eating, Jesus said: "Truly I say to you: One among you, who is eating with me, will give me over."* ***19*** *The began to have grief and to say to him, one after the other: "Surely I am not he?"* ***20*** *He said to them: "He is one of the twelve, who dips with me in the same bowl.* ***21*** *The Son of Man indeed goes away, as is written about him, but alas for that man by whom the Son of Man is given over. It was better for that man if he was not born."*

22 *As they were eating [lit. in their eating] he took a bread, said a blessing, broke it and gave it to them, and he said: "Take it, this is my body."* ***23*** *And taking a cup he said grace [**hantale** = thanksgiving] and gave it to them, and all among them drank from it.* ***24*** *And he said to them: "This is my blood, the blood of the covenant, that will be poured out [**et-ulyaina**] for many."* ***25*** *Truly I say to you: I will by no means drink again from the fruit of the vine until that day when [**yasse** = in which] I shall drink it new in God's kingdom." And after singing hymns [lit. holy-songs], they went out to the Mount of Olives.*

27 Ar Yésus quente téna: "Illi mici te nauvar tyárine lanta, an ná técina: Petuvan i mavar, ar i mámar nauvar vintaine. **28** Mal apa nauvan ortaina lelyuvan epe le Alileanna." **29** Mal Péter quente senna: "Yando qui ilye i exi nauvar tyárine lanta, en inye lauva!" **30** Tá Yésus quente senna: "Násie quetin lyenna: Síra, é lóme sinasse, nó tocot lamya lú atta, nel ni-laluval." **31** Mal Péter quente ata ar ata: "Yando qui mauya nin quale aselye, laume lye-laluvan!" Sin quenter yando ilye i exi.

27 *And Jesus said to them: "All among you shall be caused to fall, for [it] is written: I shall strike the shepherd, and the sheep shall be scattered.* ***28*** *But after I shall be raised I will go before you to Galilee."* ***29*** *But Peter said to him: "Also [/even] if all the others are caused to fall, still I shall not [be]!"* ***30*** *Then Jesus said to him: "Truly I say to you: Today, indeed in this night, before a cock sounds two times, thrice you will deny me."* ***31*** *But Peter said again and again: "Also [/even] if it is necessary for me to die with you, I shall by no means deny you!" So spoke also all the others.*

32 Tá túlelte i nómenna estaina Etsemane, ar Yésus quente hildoryannar: "Hama sisse lan hyamin." **33** Ar talles Péter ar Yácov ar Yoháno as inse, ar *yestanes same lumne felmeli ar náve *tarastaina. **34** Ar quentes téna: "Feanya ná lunga tenna qualme nyérenen. Á lemya sisse ar hepa inde coive!" **35** Apa menie şinta vanta ompa, lantanes cemenna ar arcane i autumne sello i lúme, qui ta náne cárima. **36** Ar eques: "Appa, Atar, ilye nati nar cárime tyen; á mapa oa yulma sina nillo! Ananta lá ya inye mere, mal ya tyé mere." **37** Ar túles ar hirne te lorne, ar quentes Péterenna: "Símon, ma nalye lorna? Lau sámel melehte náven coiva ter er lúme? **38** Alde na coive ar alde hyame, i ualde tule úsahtienna. I faire mérala ná, mal i hráve milya ná." **39** Ar ata oantes ar hyamne, quétala i imya quetta. **40** Ar ata túles ar hirne te lorne, an hendultat nánet lunge, ar ualte sinte mana hanquetumnelte senna. **41** Ar túles i neldea lú ar quente téna: "Nalde en lorne ar sende? Ta farya! I lúme utúlie! Yé, i Atanyondo ná antaina olla mannar úcarindolion. **42** Á orta, alve lelya! Ela, ye ni-anta olla utúlie hare!"

32 *Then they came to the place called Gethsemane, and Jesus said to his disciples: "Sit here while I pray." **33** And he brought Peter and James [/Jacob] and John with himself, and he began to have oppressive feelings and to be troubled. **34** And he said to them: "My soul is heavy until death with grief. Remain here and keep yourselves awake!" **35** After going a short walk forward, he fell to earth and prayed that the hour was to pass from him, if that was possible. **36** And he said: "Abba, Father, all things are possible to you; take away this cup from me! And yet not [that] which I want, but [that] which you want! **37** And he came and found them asleep, and he said to Peter: "Simon, are you asleep? Did you really not have the strength to be awake for [**ter** = through] one hour? **38** You [pl.] be awake and pray, that you do not come into temptation. The spirit is willing, but the flesh is weak. **39** And he went away again and prayed, saying the same word. **40** And again he came and found them asleep, for their eyes [**hendultat**, collective dual] were heavy, and they did not know what they were going to answer him. **41** And he came the third time and said to them: "Are you still asleep and at rest? That is enough! The hour has come! Behold, the Son of Man is given over into the hands of sinners. **42** Rise, let us go! Look, [the one] who gives me over has come near!"*

43 Ar mi yana lú, lan Yésus en carampe, túle Yúras, quén i yunqueo, ar óse şanga arwe macillion ar rundalion, ho i hére *airimor ar i parmangolmor i amyárar. **44** Ye se-antumne ollo antane tien nóvo tanwa, quétala: "I quén ye miquin, ta ná sé; áse mapa ar á tulya se oa varnave." **45** Ar íre túles tar, lendes mi imya lú Yésunna ar quente senna: "Rappi" – ar minqueses. **46** Tá panyanelte máltat sesse ar namper se. **47** Mal quén imíca i tarner tasse tunce macilya ar pente i héra *airimo mól ar aucirne hlarya. **48** Mal Yésus carampe ar quente téna: "Ma etutúlielde arwe macillion ar rundalion, ve pilunna ye tulyuvalde oa? **49** Aure apa aure anen aselde i cordasse peantala, ananta ualde nampe ni. Mal martas *amaquatien i Tehtele."

43 *And in that moment, while Jesus still spoke, came Judas, one of the twelve, and with him a crowd having swords and clubs, from the chief priests and the scribes and the elders. **44** [He] who was going to give him over gave them beforehand a sign, saying: "The person that I kiss, that is he; seize him and lead him away securely." **45** And when he came there, he went in the same moment to Jesus and said to him: "Rabbi" – and he kissed him. **46** Then they put their hands on him and seized him. **47** But one among [those] who stood there drew his sword and struck the chief priest's slave and cut off his ear. **48** But Jesus spoke and said to them: "Have you come out with swords and clubs, as against a robber whom you will lead away? **49** Day after day I was with you in the temple teaching, and yet you did not seize me. But it happens to fulfill the Scriptures."*

50 Ar illi se-hehtaner ar úşer. **51** Mal enge nessa nér ye hilyane se, arwa *páşelarmo or helda hroarya; ar rincelte mapa se, **52** mal hehtanes i *páşelarma ar úşe helda.

53 Sí tulyanelte Yésus oa i héra *airimonna, ar ilye i hére airimor ar i amyárar ar i parmangolmor ocomner. **54** Mal Péter hairallo hilyane se mir paca i héra *airimóva, ar hámanes epe ruine as i núror náven lauca. **55** Ono i hére *airimor ar i quanda Tára Combe cestaner *vettie Yésunna nahtieltan se, mal hirnelte munta. **56** Rimbali antaner húrala *vettie senna, mal i *vettier úner vávie. **57** Ar quelli oronter ar quenter huruli senna, quétala: **58** "Elme ahlárier se quéta: Hatuvan undu corda sina ya náne cárina mainen, ar ter auri nelde carastuvan exe ya ua cárina mainen." **59** Mal yando mi natto sina *vettielta úne vávea.

50 *And all forsook him and fled. **51** But there was a young man who followed him, having a linen raiment over his naked body; and they tried to seize him, **5** but he abandoned the linen raiment and fled naked.*

53 *Now they led Jesus away to the chief [or: high] priest, and all the chief priests and the elders and the scribes assembled.* ***54*** *But Peter from afar followed him into the courtyard of the chief priest, and he was sitting before a fire with the servants to be warm.* ***55*** *But the chief priests and the entire High Council sought a testimony against Jesus so that they could kill him [**nahtieltan se** = for their slaying him], but they found nothing.* ***56*** *Numerous ones gave lying testimony against him,, but the testimonies were not similar [= in agreement].* ***57*** *And some arose and spoke lies against him, saying:* ***58*** *"We have heard him say: I will thrown down this temple which was built by hands, and in [**ter** = through] three days I shall build another that is not made by hands."* ***59*** *But also in this matter their testimony was not similar [or, in agreement].*

60 I mettasse i héra *airimo oronte endaltasse ar maquente Yésunna: "Ma hanquétal munta? Mana i nati yar queni sine *vettar lyenna?" **61** Mal anes quilda ar hanquente munta. Ata i héra *airimo maquente senna, ar eques: "Ma elye ná i Hristo, yondorya i Aistana?" **62** Ar Yésus quente: "Inye ná; ar cenuvalde i Atanyondo hára ara i Túreo forma ar túla as menelo fanyar." **63** Tá i héra *airimo narcane lauperya ar quente: "Mana amba maure samilve *vettiéva? **64** Hlasselde i naiquetie! Mana sanalde?" I námie illion mici te náne i anes valda qualmeo. **65** Ar quelli *yestaner piuta senna ar tope cendelerya ar petitas ar quete senna: "Tyala i *Erutercáno!" Ar pétala cendelerya, i *námonduri se-namper oa.

60 *In the end the chief priest arose in their midst and asked Jesus: "Are you answering nothing? What are the things that these people witness against you?"* ***61*** *But he was silent and answered nothing. Again the chief priest asked him, and he said: "Are you the Christ, son of the Blessed One?"* ***62*** *And Jesus said: "I am; and you shall see the Son of Man sitting by the right hand of the Power and coming with the clouds of heaven."* ***63*** *Then the chief priest tore his tunic and said: "What more need do we have of testimony?* ***64*** *You heard the blasphemy! What do you think?" The judgement of all among them was that he was worthy of death.* ***65*** *And some began to spit at him and to cover his face and to strike him and say to him: "Play the prophet!" And striking his face, the court attendants [**námonduri**, judge-servants] took him away.*

66 Sí lan Péter náne undu i pacasse, quén imíca i *núri túle, **67** ar íre cennes Péter tára tasse *lautala inse, yenteses ar quente: "Yando elye náne as i nér ho Násaret, Yésus sina." **68** Mal sa-lalanes, quétala: "Uan ista se ar uan hanya ya quétal!" Tá lendes ettenna i *andoşambenna. **69** Tasse i *núre, cénala se, ata *yestane quete innar tarner tasse: "Nér sina ná imica té!" **70** Ata sa-lalanes. Ar apa şinta lúme i tarner tasse ata quenter Péterenna: "É nalye mici té, an nalye Alileallo!" **71** Mal sé *yestane húta ar antane vandarya: "Uan ista nér sina pa ye elde quétar!" **72** Ar mí imya lú tocot ata lamyane, ar Péter enyalde i quetie ya Yésus quente senna: "Nó tocot lamya lú atta, ni-laluval nel." Ar talantes nírelissen.

66 *Now while Peter was beneath in the court, one among the maidservants came,* ***67*** *and when she saw Peter stand there warming himself, she looked at him and said: "You too was with the man from Nazareth, this Jesus."* ***58*** *But he denied it, saying: "I do not know him and I do not understand what you are saying!" Then he went out to the vestibule [**andoşamb-** = "gate-room"].* ***69*** *There the maidservant, seeing him, again started to say to those who stood there: "This man is among them!"* ***70*** *Again he denied it. And after a short time those who stood there again said to Peter: "Indeed you are among them, for you are from Galilee!"* ***71*** *But he started to curse and to give his oath: "I do not know this man that you are talking about!"* ***72*** *And in the same moment a cock again sounded, and Peter recalled the saying that Jesus said to him: "Before a cock sounds two times, you will deny he thrice." And he collapsed in tears.*

RANTA 15
Ar ve rongo ve ára túle, i héra *airimo as i amyárar ar i parmangolmor ar i quanda Tára Combe carner úvie, ar nuntelte Yésus ar tulyaner se oa ar antaner se olla Pilátonna. **2** Ar Piláto maquente senna: “Ma elye ná aran Yúraron?” Sé hanquente: “Elye quete sa.” **3** Mal i hére *airimor quenter i anes cáriéla rimbe ulculi. **4** Ar Piláto maquente senna ata, quétala: “Ma hanquétal munta? Yé ilye i ulqui yar quétalte i acáriel!” **5** Mal Yésus hanquente munta amba, ar ta quante Piláto elmendanen.

CHAPTER 15
*And as soon as dawn came, the chief priest with the elders and the scribes and the entire High Council made a consideration; and they bound Jesus and led him away and gave him over to Pilate. **2** And Pilate asked him: “Are you king of the Jews?” He answered: “You say it.” **3** But the chief priests said he was done [lit. was having-done] many evils. **4** And Pilate asked him again, saying: “Are you answering nothing? Behold all the evils that they are saying that you have done!” **5** But Jesus answered nothing more, and that filled Pilate with wonder.*

6 Mal aşarello aşarenna leryanes tien nútina nér er, i quén ye arcanelte. **7** Yana lúmesse i nér estaina Varavas náne naxalissen as i amortiélar, i carner nahtie amortieltasse. **8** Ar i şanga túle ama ar *yestane arca i náne carna tien ve i sito né. **9** Mal Piláto maquente téna, quétala: “Ma merilde i leryan len i aran Yúraron?” **10** An sintes i hrúcen náne ya tyarne i hére *airimor anta se olla. **11** Mal i hére *airimor valtaner i şanga arcien i leryumnes tien Varavas mí men. **12** Mal Piláto maquente ata ar quente téna: “Tá mana merilde i caruvan yen estalde aran Yúraron?” **13** Ata yámelte: “Áse tarwesta!” **14** Mal Piláto quente téna: “Tá mana i ulco ya acáries?” Ono té yámer rúcima yalmenen: “Áse tarwesta!” **15** Tá Piláto, névala care ya i şanga merne, leryane tien Varavas. **16** Mal riptiéla Yésus se-antanes olla náven tarwestaina.

***6** But from festival to festival he freed to them one bound man, the person that they asked for. **7** At that time the man called Barabbas was in fetters with those that had risen up [/rebelled], that did [= committed] murder in their uprising. **8** And the crowd came up and began to ask that [it] was done to them as the custom was. **9** But Pilate asked them, saying: “Do you wish that I free to you the king of the Jews?” **10** For he knew that envy was what caused the chief priests to give him over. **11** But the chief priests stirred up the crowd to ask that he would free to them Barabbas in the place [of Jesus]. **12** But Pilate asked again and said to them: “Then what do you wish that I am to do to [the one] who you call king of the Jews?” **13** Again they cried: “Crucify him!” **14** But Pilate said to them: “Then what is the evil that he has done?” But they cried with a terrible clamor: “Crucify him!” **15** Then Pilate, trying to do what the crowd wanted, freed to them Barabbas. **16** But having flayed Jesus he gave him over to be crucified.*

16 Tá i ohtari se-tulyaner oa mir i paca, ta ná i túrion, ar comyanelte i quanda ohtarhosse. **17** Tá panyanelte sesse *luicarne colla ar carner ríe necellíva ar sa-panyane sesse. **18** Ar *yestanelte *suila se: “Hara máriesse, aran Yúraron!” **19** Ente, penteltes caryasse liscenen ar piutaner senna ar lender undu occaltatse ar lantaner undu epe se. **20** Ar láliéla senna yaiwenen nampelte sello i *luicarne colla ar panyaner sesse véra larmarya. Tá talleltes ettenna tarwestien se. **21** Ar lahtala nér ye túle i restallo mauyanelte cole tarwerya – Símon Círenello, Alexander ar Rúfuso atar.

***16** Then the soldiers led him away into the courtyard, that is the palace, and they gathered the entire soldier-host. **17** Then they put on him a purple cloak and made a crown of thorns and put it on him. **18** And they began to greet him: “Good day [lit. remain in happiness], king of the Jews!”*

19 *Furthermore, they struck him on his head with a reed and spat at him and went down on their knees and fell down before him.* ***20*** *And having laughed at him with scorn they took from him the purple cloak and put on him his own raiment. Then they brought him outside to crucify him.* ***21*** *And a passing man who came from the field they compelled to bear his cross – Simon from Cyrene, father of Alexander and Rufus.*

22 Ar talleltes i nómenna estaina Olyoşa, ya tea *Caraxomen. **23** Ar névelte anta sen limpe arwa *lornatála suhteo, mal uas merne sucitas. **24** Ar tarwestaneltes ar etsanter larmaryar hatiénen *sanwali pa man ñetumne mana. **25** Tarwestaneltes i neldea lúmesse. **26** Ar i tanwasse teala i *ulquetie senna náne técina: “Aran Yúraron.” **27** Ente, tarwestanelte pilu atta óse, quén foryaryasse ar quén hyaryaryasse. [**28**] **29** Ar i lahtaner naiquenter senna, *quequérala carilta ar quétala: “Orro! Elye ye hatumne undu i carda ar encarastumne sa ter auri nelde, **30** á rehta imle tuliénen undu i tarwello!” **31** Mí imya lé yando i hére *airimor, quén as i exe, lander senna yaiwenen as i parmangolmor, quétala: “Exeli erehties; inse uas pole rehta. **32** Nai i Hristo, aran Israélo, tuluva undu i tarwello cenielvan ar savielvan!” Yando i nánet tarwestaine óse naiquentet senna.

22 *And they brought him tot he place called Golgotha, which means Skull Place [**Car-axo-men** “head-bone-place”].* ***23*** *And they tried to give him wine with a sleep-inducing [***lornatála**] gum [in it], but he did not want to drink it.* ***24*** *And they crucified him and distributed his raiments by throwing lots about who was going to get what.* ***25*** *They crucified him at the third hour.* ***26*** *And on the sign indicating the accusation against him was written: “King of the Jews.”* ***27*** *Furthermore, they crucified two robbers with him, one on his right and one on his left.* ***[28]*** ***29*** *And those who passed by blasphemed against him, wagging their head and saying: “Ugh! You who were to throw down the temple and to rebuild it in [**ter** = through] three days,* ***30*** *save yourself by coming down from the cross!”* ***31*** *In the same manner also the chief priests, one with the other, laughed at him with scorn [together] with the scribes, saying: “Others he has saved; himself he cannot save.* ***32*** *Let the Christ, king of Israel, come down from the cross that we can see and believe [**cenielvan ar savielvan** = for our seeing and for our believing]”. Also those who were [**nánet**, dual] crucified with him blasphemed against him.*

33 Íre i enquea lúme túle, mornie lantane i quanda nórenna tenna i nertea lúme. **34** Ar i nertea lúmesse Yésus yáme túra ómanen: “Eli, eli, lama savahtáni?”, ya tea: “Ainonya, Ainonya, mana castatya hehtien ni?” **35** Ar quelli imíca i tarner hare, íre hlasselte ta, quenter: “Á lasta! Yálas Elía!” **36** Mal quén norne, quantane hwan sára limpenen, panyane sa liscesse, ar láve sen suce, quétala: “Lava sen náve! Alve cene qui Elía tule se-mapien undu.” **37** Mal Yésus yáme túra ómanen ar effirne. **38** Ar i fanwa i yánasse náne narcaina mir atta, telmello talmenna. **39** Íre i *tuxantur ye tarne ara se cenne i sie effirnes, quentes: “Nér sina é náne Eruo Yondo!”

33 *When the sixth hour came, darkness fell on the whole land until the ninth hour.* ***34*** *And at the nights hour Jesus cried with a great voice: “Eli, eli, lama sabacthani?”, which means: “My God, my God, what is your reason for abandoning me?”* ***36*** *And some among [those] who stood there, when they heard that, said: “Listen! He is calling Elijah!”* ***36*** *But one ran, filled a sponge with sour wine, put it on a reed, and let him drink, saying: “Let him be! Let us see if Elijah comes to take him down.”* ***37*** *But Jesus cried with a great voice and expired.* ***38*** *And the screen [= curtain] in the sanctuary was torn in two, top to bottom [literally: from hood to base].* ***39*** *When the centurion who stood by him, saw that he so expired, he said: “This man was indeed God's Son!”*

40 Enger yando nisseli i tíraner hairallo. Mici té náner María Mahtaléne ar i María ye náne i

amil Yácov i Amnesso ar Yóseso, ar Salóme, **41** i hilyaner se ar *veuyaner sen lan anes Alileasse, ar rimbe hyane nisseli i lender óse ama Yerúsalemenna.

40 *There were also some women who were watching from afar. Among them were Mary Magdalene and the Mary who was the mother of James the Younger and of Joses, and Salome,* ***41*** *who followed him and ministered to him while he was in Galilee, and numerous other women that traveled with him up to Jerusalem.*

42 Sí şinye náne hare, ar náne Manwie, ta ná, i ré nó i *sendare. **43** Etta Yósef Arimaşeallo túle, mai-sinwa nér i Combeo, ye yando immo yente ompa Eruo aranién̆o tulienna. Veryanes mene minna Pilátonna ar arcane Yésuo hroa. **44** Mal Piláton ua ence save i qualles ta rongo, ar yaldes i *tuxantur ar maquente senna: “Ma náse sí qualin?” **45** Nyárina lo i *tuxantur i Yésus é náne qualin, antanes i loico Yósefen. **46** Ar apa mancie insen *páşe nampeses undu, ar se-vaitanes i *pásenen ar se-panyane hrótanoirisse, ar *peltanes ondo epe i noirio fenna. **47** Mal María Mahtaléne ar María amil Yóseso cennet i nóme yasse Yésus náne panyaina.

42 *Now evening was near, and [it] was Preparation, that is, the day before the day of rest.* ***43*** *Therefore Josef of Arimathea came, a well-known man of the Council, who also himself looked forward to the coming of God's kingdom. He dared to go in to Pilate and asked for Jesus' body.* ***44*** *But Pilate could not believe [lit. to Pilate it was not possible to believe] that he died that soon, and he called the centurion and asked him: “Is he now dead?”* ***45*** *Told by the centurion that Jesus was indeed dead, he gave the corpse to Joseph.* ***46*** *And after buying [lit. trading to himself] linen he took him down, and he wrapped him with the linen and put him in a rockhewn [**hróta**-] tomb [-**noiri**-], and he rolled a stone before the door of the tomb.* ***47*** *But Mary Magdalene and Mary mother of Joses saw the place where Jesus was put.*

RANTA 16

Íre i *sendare náne vanwa, María Mahtaléne ar Mária, Yácovo amil, ar Salóme, mancaner inten *tyávelasseli ar túler panien laive sesse. **2** Ar ita arinyave, i otsolo minya auresse, túlelte i noirinna, apa anaróre. **3** Ar quétanelte, quén i exenna: “Man *peltuva oa i ondo i noirillo men?” **4** Mal íre yentelte ama, cennelte in i ondo náne *peltaina oa, ómu anes ita hoa. **5** Méniéla mir i noire cennelte nessa nér háma i foryasse, arwa ninque andalaupeo, ar anelte captaine. **6** Mal sé quente téna: “Áva na captaine! Cestealde Yésus Násaretello, ye náne tarwestaina. Anes ortaina, uas sisse! Ela i nóme yasse panyaneltes! **7** Mal mena, nyara hildoryain ar Péteren: Menuvas epe le mir Alilea. Tasse cenuvaldes, ve quentes lenna.”

8 Ar apa tulie ettenna úşelte i noirillo, an anelte mapaine peliénen ar náner ara inte, ar nyarnelte munta aiquenen, an runcelte.

CHAPTER 16

When the day of rest was over, Mary Magdalene and Mary, mother of James, and Salome, bought [lit. traded to themselves] spices and came to put ointment on him. ***2*** *And very early, on the first day of the week, they came to the tomb, after sunrise.* ***2*** *And they were saying, one to the other: “Who will roll away the stone from the tomb for us?”* ***4*** *But when they looked up, they saw that the stone was rolled away, though it was very big.* ***5*** *Having gone into the tomb they saw a young man sit on the right, having a white long-tunic [**anda-laupe**, i.e. a robe], and they were startled.* ***6*** *But he said to them: “Do not be startled! You are seeking Jesus from Nazareth, who was crucified. He was raised, he is not here! Look at the place where they put him!* ***7*** *But go, tell his disciples and Peter: He will go before you into Galilee. There you will see him, as he said to you.”*

8 *And after coming outside they fled from the tomb, for they were seized by trembling and were beside themselves, and they told nothing to anyone, for they were afraid.*

Translated by Helge K. Fauskanger.
Distributed by Elvenspirit *via* Elvenchrist. *Copyright 2020. All rights reserved.*
This document may be universally shared strictly for educational, and religious purposes only.
This document may not be distributed for any commercial purposes whatsoever.