

Sahou ta nyala iri lakou rayah in bolo Buk Ndrabun dah

Sahou randra le ta Buk Ndrabun dah, iri ndratorowenei ta nyala Laban Jises Kraais. Buk Ndrabun dah amwenen anya,

“Malawin Mwasin ta Kindrei atehei budon ili tiri lau, ma iri torowenei sahou tan ili bolo buk ndrabun. Eme ma, iri tarou marakon udu bolo buk dah, iri mwasin, ma iri adeu tanan eme tataha ta sahou handru. Ma iri leheya taha ta kandriyen ndra-in tataha, ma lowosa tekedek tataha kamwenen, ma leheya taha ta kandriyen mwasin ma amwenen.” (2 Timoti 3:16)

Iri torowenei Buk Ndrabun dah, ma bwena badeh, i boho iri Grik. Udu hamon ja, iri lau ta Kindrei tubuniy i boho iri jam ma boho kon rayah ja. Nadah ja badeh, taha ndraturubuniy ndralla boho Nyindrou amwenen.

Kane iri lau asehek boho Nyindrou badeh, i buku hawa (4,000), ma iri are bolo kon ma ronoh udu loboho an i andri, udu bada kon Mwanus, busu ari ta munyak tinan Papuwa Niugini. Iri lau rayah ja are bolo kon Mwanus badeh, winiyan anuhun, tanan ma asehek boho Nyindrou. Kane iri badeh, i buku luwa (2,000).

Aso lau heh nane tobolowe sahou ta Kindrei dah badeh, abo gok boto-on labai ta tobolowe boho Nyindrou kamwenen mara-ei. Aso badeh, batobolowe sahou ba-en hamon ta somora boho iri jam bwe, arile aso badeh, an hamon ta somora boho Nyindrou amwenen. Ma aso asilah moso

iri sahou marakon nane aso ndraturubuniy, ma iri sahou kamwenen ki-in hamon ta somora boho Nyindrou.

Ou anyolom Tarou ta Mak kalan 7:16. Badeh, leheya i buku doh:

[16 “I buku none are ndramak ndranyen udu aliy badeh, iy kanuhun!”]

Buku ou anyolom kalem i buku dah [] ou kameh winiyan atanan sebwe iri sahou are bolo ndrokowa kalem ma la-uh doh badeh, iri batowenei bala boho iri Grik bwena mene bwe.

Udu bolo tarou tiri Grik badeh, iri bamekes kalem buku kane kalan (sapta) hawe kane sendrehendreh (bes) bwe. Iri ale bamekes kalem hutuwen bokodon, o sahou tinan udu mwena tiri sahou (het tok) rayah bwe. Iri kalem rayah aso atehei udu bolo buk dah badeh, ta aseben ou ta asilah lakou o moso iri sahou suwi ma amunum labai.

Udu bolo oro buk ari ari ma mwena badeh, ou kameh anyolom Sahou Tanan hawe Iri Sahou Tinan udu bolo Buk Ndrabun. Idoh ale bado hawe tarou malen tiri Grik bwe ale. Aso atehei udu bwena ta buk ari ari ta aseben taha ta atanan iri sahou tinan udu bolo buk o tarou ari ari.

Iri lau ta Kindrei nane atorou sahou randra le ha-un (Niu Testamen) badeh, akohok iri sahou badu bolo sahou randra le malen (Ol Testamen), ma torowenei ja ili hawe sahou tiri. Ou winiyan seleyani sahou dah, tasah aso ndrabbwidiy amwenen udu le alih ta tarou tiri sahou, ma atehei nyara iri buk badu ta sahou randra le malen hawe kane kalan ma kane sendrehendreh ta sahou udu bahandran loboho lim salin. Ou

anyolom tarou ta Metiu kalan 3:3. Iri sahou badu bolo sahou randra le malen asahan i buku doh:

“Ndramak ari aloh udu kon lomale an i buku doh, ‘Kalowosa san ta Laban, ma kadik san kales lewan.’ ” (Aisaya 40:3)

Udu bolo Buk Ndrabun ta Kindrei, iri badeh ondrek kane iri lakou o kane iri lau. Na len dah, iri lau badu Nyindrou badeh, ondrek in hamon ta kandriyen tiri jam o boho iri jam. Ya, na bolo len dah badeh, lau Nyindrou rayah bala tanan san ta ondrek i san ta kandriyen tiri Nyindrou bwai. Iri lau Nyindrou rayah ale, bala tanan ta ondrek kane lakou laba tinan bwe, o san ta ondrek kane iri luk laba tinan i san ta kandriyen ta Nyindrou bwe ale. Kandriyen malen tiri Nyindrou ta ondrek iri lakou badeh, boto-on labai tiri lau rebesem dah ta amekes. Ya, eme ta idoh le, aso ame ndratorowenei kane iri lakou i boho Nyindrou, ma aso ale torowenei kane lakou i buku ta jam udu bolo kalem i buku doh: “...ma lamawa (5,000).”

Buku kundruh tiri randra le, arile iri atorou badeh, ari i randra labai, ari i randra labai ja. Ou anyolom udu ta moso sahou tinan ma mwena udu loken udu ta Tarou ta Metiu 14:13, tarou i buku doh:

Jises nyohonei iri lau ma lamawa (5,000)
(Mak 6:31-44; Luk 9:10-17; Jon 6:1-13)

Udu bahandra moso sahou tinan badeh, ou kameh winiyan silahei sahou randra le ta kundruh udu bolo tarou rayah ja.

Buku ou anya aloh sahou udu bolo Buk Ndrabun ta Kindrei, ou kameh winiyan anyolom iri torowenei nadu ndrau bwisik udu bolo buk

ndrabun udu kabowe iri sahou rayah. Ou anyolom udu bolo Tarou ta Metiu 2:1. Loboho doh, ou kameh anyolom nadu ndrau udu kabowe iri sahou i buku doh:

...udu bada len ta kabin Herot, *

Buku ou anyolom nadu ndrau bwisik * aso torowenei udu kabowe ari sahou i buku doh, ou kameh anyolom iu ili andri, bahandra iri sahou mari. Udu loboho doh kameh ou winiyan anyolom sahou rayah nadu bwisik kameh nyolom ta tarou kameh i buku doh:

* (2:1) Kabin Herot badeh, iy atondrok loboho Judiya ma hawe iri munyak rayah ja udu mirihik ta Judiya. Bolo iri len doh Herot asahan kabin, arile iy udu bahandra tondrok ta kabin badu Rom, iri aloh iy Sisa.

Iri sahou doh badeh, iri jam aloh *putnot* (*foot-note*). Iri sahou doh badeh, bado bolo tarou malen tiri Grik bwe. Aso atehei doh badeh, ta aseben ou ta atanan moso sahou amwenen ma udu mwasin, o ta atanan nyala kati sahou.

Udu bahandra tarou ta sahou mari tiri pes soloan kameh ou winiyan anyolom kane kalan rayah hawe kane sendrehendreh ta sahou rayah. Nyolom toro sahou ma tarou udu bahandra sahou doh kameh i buku doh (Metiu 1:11):

1:11 2 Kab. 24:14-15; 2 Kun. 36:10; Jer. 27:20

Tarou sese dah badeh, asehek ta nyala iri sahou rayah udu bolo Buk Ndrabun ta taha kanyolom ma kasilah. Tarou rayah badeh, udu bolo sahou randra le malen, ma taha kasilah udu bolo Buk Ndrabun i boho iri jam. Nyara iri buk mari

doh badeh, ndratorowenei ndra le mo - on (Ou winiyan anyolom udu bwena ta buk dah).

Udu hamon mara-ei ta kona Buk Ndrabun badeh, aso atehei sahou ari aloh, **Moso Iri Sahou Tinan**. Iri jam aloh lakou doh badeh, Glosari. Udu loboho ta tarou doh badeh, ou kameh winiyan anyolom ma winiyan silahei tanan hawe moso iri sahou laba tinan udu bolo Buk Ndrabun. I buku ou anyolom iri kalem nadu bwisik i buku doh udu ndrobek ta sahou o kabowe sahou. Kone kalem doh badeh, i buku bale samen iri aloh bainat o nadu kei tondreh. Idoh i buku sahou tanan ta ou asilah moso nyala sahou nane doh udu loboho bolo Moso Iri Sahou Tinan udu ndrobek ta buk dah.

Ya, udu ndrobek handru ta kona Buk Ndrabun badeh, aso ndratorowenei sahou rayah buku aloh, **Asilah Moso Sahou In Doh**. Iri jam aloh *Topikal Indeks*. Udu bahandra iri sahou tinan ari ari badeh, nyara iri buk mari kane kalan hawe kane sendrehendreh ta sahou, idoh kameh winiyan aseben ou ta asilah moso sahou. Nyara iri buk marakon badeh, ndratorowenei amo-on le. Ou anyolom nyara iri buk ndratorowenei i le mo-on badeh, udu bwena ta buk dah.

Aso adeu wurah i ta Kindrei, ta iri lau solo-an labai aseben ta amekes Buk Ndrabun asahan i boho Nyindrou. Iri lau solo-an ale badeh, adeu ndramas ma asolom i ta Kindrei na bolo len mari. Aso adeu wurah laba tinan labai i toro lau ta tobolowe Buk Ndrabun badu Wycliffe Bible Translators, ta seben toro ta asih sowa Buk Ndrabun ta Nyindrou. Aso tubuniy ili tiri lau ta Kindrei ma ta sariye lau mara-ei badu Nyindrou kame bolo tondrok tan.

Preface

This New Testament is written in the language of the Nyindrou people who live in ten villages around the west coast of Manus Island, Papua New Guinea. There are approximately 4,000 people who speak the Nyindrou language and perhaps another 2,000 or so who speak Nyindrou as a second language.

The Nyindrou language preface explains the special features of this New Testament: There is a statement of the intended use of the word of God from 2 Timothy 3:16. There is also a brief explanation of the translation process which used a meaning-based approach from the original languages. The use of various typographical conventions and study aids are explained, including the formatting of Old Testament quotations, the use and rendering of traditional Nyindrou numbers, and an explanation of the use of square brackets around text which is of doubtful manuscript support. There are also brief discussions of chapter and verse divisions, section headings, book introductions, outline of main points, footnotes, parallel passage cross-references and general cross-references. It is made clear that these items were not part of the original Greek writings, but have been included as helps and study aids. The Nyindrou preface also describes features found at the back of the book including a glossary of some important terms and concepts with their meanings, as well as a topical index which can be used for study purposes.

Sahou ta Kindrei
Genesis, Ruth, Jonah, and The New Testament in the
Nyindrou Language of Papua New Guinea
Buk Baibel long tokples Nyindrou long Niugini

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