

Keyboard Layout Design for Minority Languages - (Socio)linguistic (app/im)plications

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EXCEPT WHERE INDICATED ELSEWHERE

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List of abbreviations

ANSI: American National Standards Institute - a standards organization
ASCII: American Standard Code for Information Interchange
C & dR: Chelliah and de Reuse (the authors of the *Handbook of descriptive linguistic fieldwork*)
CMC: Computer-Mediated Communication
EGIDS: Expanded Graded Intergenerational Disruption Scale
FOSS: Free and Open Source Software

GIDS: Graded Intergenerational Disruption Scale
HFA: Hoffnung für Alle
ISO: International Standards Organization - a standards organization
JIS: Japanese Industrial Standards - a standards organization
KL: Keyboard Layout
MSKLC: Microsoft Keyboard Layout Creator
NLT: New Living Translation
NRSI: Non-Roman Script Initiative
OS (OSes): Computer Operating System (Operating Systems)
OS X: Operating system ten (Apple, Inc.'s operating system)
PUA: Private Use Area
RVR: La Biblia Reina-Valera
SFM: Scripture Format Marker
SUM: Sustainable Use Model
TBU: Tone Bearing Unit
UI: User Interface
USA: United States of America
UX: User Experience

List of languages referenced and their abbreviations

Languages data used from these languages

Languages of the Americas¹

[eng]: ISO 639-3 code for English.
[cso]: ISO 639-3 code for Sochiapam Chinantec (the variety of Chinantec used in the analyzed text for this paper).
[nav]: ISO 639-3 code for Navajo.
[spa]: ISO 639-3 code for Spanish.
[tcf]: ISO 639-3 code for Malinaltepec Me'phaa (the variety of Me'phaa used in the analyzed text for this paper).

Languages of Africa

[asg]: ISO 639-3 code for Cishingini.
[atg]: ISO 639-3 code for Okphela.
[bkv]: ISO 639-3 code for Bekwarra.
[eza]: ISO 639-3 code for Ezaa.
[ibo]: ISO 639-3 code for Igbo.

Languages of Europe

[deu]: ISO 639-3 code for German.
[fra]: ISO 639-3 code for French.
[ita]: ISO 639-3 code for Italian.

Languages of Mongolia

[khk]: ISO 639-3 code for Halh Mongolian.
[rus]: ISO 639-3 code for Russian.

Languages mentioned briefly

[ara]: ISO 639-3 code for Arabic (macrolanguage).

¹ Some languages under the "Americas" are "European" in origin, but their socio-linguistic contexts lead them to be analyzed as languages of the Americas. Languages are only mentioned once even if they are compared in multiple regions.

[arq]: ISO 639-3 code for Algerian Arabic.
[axk]: ISO 639-3 code for Yaka.
[bla]: ISO 639-3 code for Blackfoot.
[chr]: ISO 639-3 code for Cherokee.
[crd]: ISO 639-3 code for Coeur d'Alene.
[ell]: ISO 639-3 code for Greek.
[gla]: ISO 639-3 code for East Sutherland Gaelic.
[hop]: ISO 639-3 code for Hopi.
[kee]: ISO 639-3 code for Keres.
[kor]: ISO 639-3 code for Korean.
[lkt]: ISO 639-3 code for Lakota.
[lut]: ISO 639-3 code Lushootseed.
[one]: ISO 639-3 code for Oneida.
[pol]: ISO 639-3 code for Polish.
[sag]: ISO 639-3 code for Sango.
[shu]: ISO 639-3 code for Chadian Arabic.
[swa]: ISO 639-3 code for Swahili.
[tew]: ISO 639-3 code for Tewa.
[tha]: ISO 639-3 code for Thai.
[tzm]: ISO 639-3 code for Amazigh.
[urd]: ISO 639-3 code for Urdu.
[ven]: ISO 639-3 code for Venda.
[yur]: ISO 639-3 code for Yurok.

1. Introduction

Keyboard layout design affects language vitality. Socio-technical systems are increasingly important in today's communication ecology (Whitworth & Ahmad 2013). Language development projects and language planning programs need a way to integrate linguistic knowledge, information, and transmission practices into socio-technical systems if the languages used in these systems are going to be the mother tongue languages of minority language speakers. With the current rate of technological adaption it is more than feasible that systems will become more relevant than the traditional literacy reading primer (Blench 2012: 15). This requires addressing the design tension between requirements for minority language users and the Human Computer Interaction (HCI) requirements of computing devices. The academic linguistic community often attempts to address these tensions at the orthography "design" level (Cooper 2005: 160, Jany 2010b: 235-6). However these "solutions" often revolve around removing diacritic marks from Roman script orthographies (Boerger 2007: 134) and do not address the marking of tone in languages, such as Chinantec (Foris 2000) and some African languages (Roberts 2011), where there is a significant need to mark tone. Such solutions also do not affect key frequency issues, or diacritic marks in Ajami and Indic scripts. This project focuses on the arrangement of keys on the keyboard, or keyboard layout (KL); proposing that KL's are the cornerstone to truly adapting the digital content creation process to the needs of minority language users. In the context of minority language text input design specifications and considerations, there has been relatively little published, either for the publishing industry, linguists, or for technologists (designers and programmers). The one exception is an unfinished book released in draft form by SIL's foundry NRSI (Lyons 2001). In contrast to sparse literature supporting minority language text input, QWERTY keyboard interactions, primarily dealing with English, are well studied (MacKenzie 2002, 2007, 2013, MacKenzie & Tanaka-Ishii 2007). This current study takes current practice in the HCI literature and applies it to several minority language use cases, focusing on languages which use diacritics, often as a device used to explicitly mark tone in their orthographies.

Because a speaker's choice of language is based in both social and physical environments, orthography design decisions have an overall effect on the mechanics of language expression in digital forms. Emotional responses to design of orthography, of the computer operating system, and of the text input method bear upon the language user. In the discipline of language documentation and description, text input methods may initially be developed with the needs of the researcher in mind rather than the needs of a native speaker who uses the language in everyday interactions. These existing keyboard layouts that support specific languages are rarely used by the broader minority language community, and the efficacy of many keyboard layouts is limited to linguistic analysis or researcher convenience. Linguists often bring linguistic knowledge and some of their own user expectations to the keyboard design process. They may not realize that requiring a typist to negotiate a keyboard layout to access a given character can have an impact on language-use choice, orthography development, or adherence to an approved orthography. User-centric keyboard layout design for minority language community writers/typists should be an integral part of a language development project in the twenty-first century. These considerations bring us to the following question: *At what point in the design process should linguistic information be considered and applied, as opposed to other design criteria, so that maximal language usage is encouraged and made possible?* This study offers a framework for the linguist or language development worker to address crucial issues of keyboard layout design.

There are three reasons that the mechanical process of writing and the process of typing in digital contexts (text input) is of interest to those who study languages: they are an expression of thought, a means of communication, and a reflection of brain processes. First, keyboarding is an expression of language and reveals some very unique ways that the human body expresses communicative thought. For instance, consider the ability to type 'LOL' without actually laughing or thinking "laugh out loud". These typing gestures can connect with our thoughts without activating the vocal or aural mechanisms which are often employed in the encoding and decoding of communicative thought. The study of the mechanics of writing is not new __ (ADD early citation) __ and continues in more modern works __ (van

Galen 1991), (Peck, Askov & Fairchild 1980), A Decade of Research in Handwriting: Progress and Prospect)__, see__(computer v.s handwriting (Christensen 2004) teaching hand writing before typing to children (Stevenson & Just 2012))__ for discussion of contrasts between typing and handwriting; the interactive nature of computer-mediated communication (CMC) is new. Second, the language teacher is interested in language use in all mediums, including computer-mediated communication, not just oral communication. To be proficient in a language is to also know the cultural cues of when to say specific things and when to refrain. These communicative cultural norms, nonetheless carry over into communication occurring in digital mediums. The third reason that typing (text input) is of interest to those who study language is that the psychologist and linguist are interested in how the brain processes language through the process of writing, which includes typing (text input). This thesis will touch on various aspects of these three points as it proposes a framework for keyboard layout design.

Keyboard layout design is intrinsically interdisciplinary. To create a tool for language use which not only works but is embraced by a group of users requires an understanding of linguistic knowledge, script knowledge, and digital technology knowledge germane to the language entextualization challenge. For a new keyboard layout (analyzed as an object) to be embraced by a user group requires a successful application of principles from economics, anthropology, and design, especially user experience design.

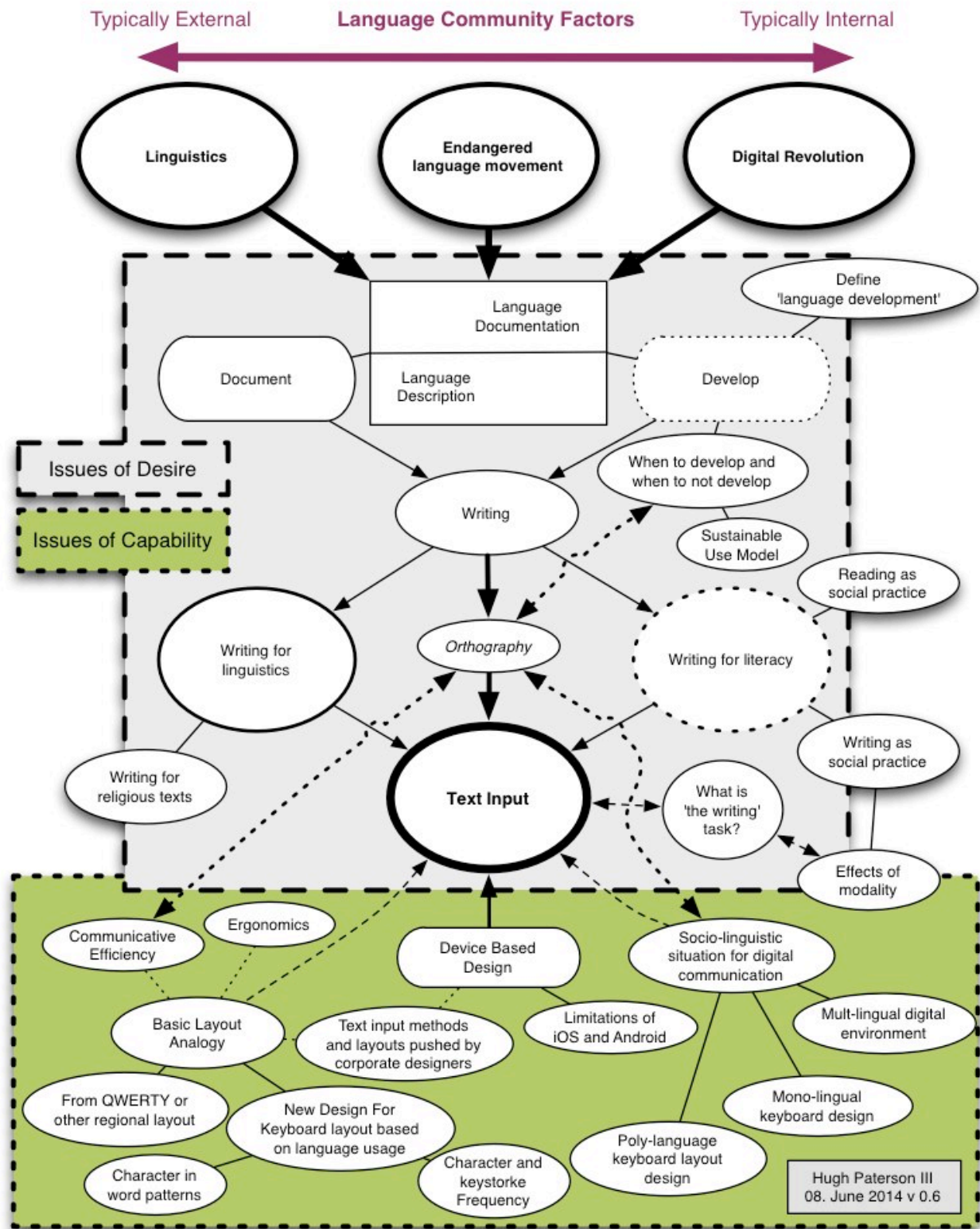
The first section of this thesis takes the reader through the relevance of writing to linguistics and language development. It is often within this context that new keyboard layouts are created for monitory languages. The first section discusses entextualization and the process often followed in developing writing for the purposes of linguistic research, language documentation and language development. These settings are not without conflicting views surrounding writing as a part of language development. Just as writing is affected by various social practices and communal attitudes towards writing, so also the process of typing (text input) is affected by similar social constraints. That is, the need for writing, and therefore also the need for text input, is not felt ubiquitously.

Following the introduction to writing is a section discussing the current literature in the relevant to human computer interaction and keyboard interaction analysis. Academically, user experience design falls under the broader discipline of computer science, therefore much of the literature discussing text input (even in minority languages) does not occur in the linguistics or language documentation literature. Current literature concerning keyboard layout design, while not solely based on English language text input, is predominantly based on English language research. Furthermore, this research is rarely cited and apparently un-accessed (p.c. with various keyboard layout designers) by language development staff in the production of keyboard layouts. For these language development staff a far more pressing goal is the correct typesetting of professional documents, therefore the keyboard layout becomes a way to limit (or quality control) data input options for text processing systems². It is the goal of this thesis to integrate the HCI and the language development literatures so that the language development professional has a resource which references both literatures and provides that person with a framework upon which to design future keyboard layouts. The following diagram is a visualization of the various topics discussed in this thesis and their inter-relatedness.

In chapters three and four of this thesis resents a compartitive study of the alleged typing experience in fifteen languages. The Book of James is used as a corpus to derive keystrokes. Chapter four discusses these results in terms of the complexity of the typing expereince for language users.__()__

Chapter five presents some outstanding issues in keyboard layout desing both in terms of theroy, technology, and practical application of lanuage related knowledge to the keyboard layout design process. __()__

² The creation of keyboard layouts and text input systems is sometimes deligated to publishers (and typesetters and their foundries). These stakeholders in the publishing process are very interested in consistent encoding of texts. As an example some packages of LaTeX require the special declaration of combining glyphs to form characters and can not accept strait unicode characters (Goossens, Rahtz & Mittelbach 1997: 264-5). This more restricted approach to text input can be seen as a challenge for self publishers, who prefer a more straitforward approach to entextualization.



2. Writing, text-input, and typing with keyboards

—()—

2.1. *Language Documentation versus Language Description*

Since the early 1990's language documentation has emerged as its own discipline (Furbee 2010, Himmelmann 1998, Woodbury 2003) growing out of the field of linguistics. One of language documentation's distinctives is the collection of original language use performances (Nathan 2010) in digitally archivable formats (Bird & Simons 2003). The focus on primary data is a shift in paradigm (Thieberger & Musgrave 2007: 27-9) as much as it is in methods (Bergqvist 2012: 24). Language Documentation has focused on creating lasting and multi-purpose language artifacts, where as linguistics has traditionally chosen to focus on identifying the patterns occurring within and around language use. Along the way and facilitating the split between language documentation and linguistics, the field of linguistics has encountered two other notable movements: the endangered language movement, and the digital revolution. These movements have changed the the foundational evidence of linguistic argumentation from being an evidence based science argued from antidotal observations by linguists worried about the observers paradox (Labov 1966, 1972, 2006), and descriptions of languages based on written forms of observed of linguistic performance (for example hand transcribed Swadesh lists (Swadesh 1971: 283), to a science driven by data rich with reviewable examples of performance (Coleman 2011, Schroeter & Thieberger 2011, Thieberger 2009) gathered collaboratively by speakers and researchers (Dwyer 2006: 54-6, 2010, Kuhlmann 1992: esp. 277-278, Leonard & Haynes 2010, Penfield, et al. 2008).

2.2. *The Digital Revolution*

The first of these two movements is the Digital Revolution. The advent of socially embraced digital communication has affected the behavior of both the observed (Kiesler, Siegel & McGuire 1984) and the observer (Crasborn 2010); the speaker and the listener (Seltzer, Prosski, Ziegler & Pollak 2012); the writer (Porter 2003) and the reader (Fortunati & Vincent 2014, Liu 2005, Mangen, Walgermo & Brønnick 2013). Digital devices are reshaping the communicative context in which 'language' exists. Handheld radios are replacing surrogate speech forms in Chinantec [cso] society (Wilfredo Flores, pc.; Mark Sicoli in segment 23:00-23:17 in D. Duncan 2013). Research in L1/L2 and L2/L1 transference, and the role of orthographies in the production of sounds suggests that devices with text based dependencies for operation stand to have the potential to expedite the reshaping of sounds in a minority language via the graphical similarity between a minority language orthography and the orthography of a language of wider communication (Detey & Nespoulous 2008, Major 2008: 69, Perre, Pattamadilok, Montant & Ziegler 2009, Simon, Chambless & Kickhöfel Alves 2010, Vendelin & Peperkamp 2006)³. The change of language use (including loss) is not the only impact digital devices are having on minority languages. In some contexts minority language speakers are either adapting language use habits to incorporate the use of digital devices (Lexander 2011) or adapting their language related products (orthographies) so that it can more readily be used on existing devices (Jany 2010b: 235). Digital tools not only allow for new methods of language analysis using large multimedia corpora (Crasborn, Hulsbosch, Lampen & Sloetjes 2014), but also enable people to communicate across time and space in new ways (Brinckwirth 2012, Elia 2006, Maslamani 2013). Computer and electronic device mediated communication is a reality in modern

³ These claims are not universally accepted. Inconclusive results are presented by Pytlyk (2007, 2011); and Pattamadilok et al. (2011: 121) while arguing for the orthographic influence on phonology point out: "... that whether orthographic knowledge affects the core mechanisms of speech processing (e.g., lexical access) or some more peripheral processes (e.g., explicit segmentation or decision/comparison) seems to depend strongly on the choice of the tasks that researchers use to probe speech processing." For the purpose of this paper, I take this to mean that there are likely a variety of factors affecting the orthography-pronunciation relationship; of which orthography in the digital device is one.

language use - both oral and written. To the 21st Century linguist this means not just studying language in its non-digital contexts, but also in its digital contexts. It also means language users no-longer have a choice between the two modalities of oral v.s written, rather there is a complex array of options available to most people which cover a plethora of communicative devices and multi-modal/multi-medium scenarios. For example, interlocutor 'A' may get a short email message on his computer from interlocutor 'B' and reply via the 'Facebook Chat' app via his mobile device and carry on several exchanges with interlocutor 'B' before walking into interlocutor 'B's' office and continuing the conversation orally. All the while each segment of the conversation is constrained by the medium it occurs within. Computers have larger screens and keyboards, smart phones have smaller screens and smaller keyboards but also have oral to text features packaged with their OSes, and oral face-to-face communication usually carries with it a host of visual cues and 'reduced' speech forms.

2.3. The Endangered Language Movement

The second of these two movements is the endangered language movement. The endangered language movement can be broken down into two main tenants: document and develop. Krauss is credited with sounding the cry which started this movement (Hale, et al. 1992:9). Sounding a cry that linguists have not only a responsibility to study and document these disappearing languages but also to assist their speakers in the task of developing their languages. He says:

We should not only be documenting these languages, but also working educationally, culturally, and politically to increase their chances of survival. This means working with members of the relevant communities to help produce pedagogical materials and literature and to promote language development in the necessary domains, including television.

In the context of the endangered language movement, it is important to distinguish language development from language documentation. Unlike language documentation, language development is not a new concept; being defined as early as 1968 by Ferguson (1968). The distinction between language documentation and language development is pressed by Simons (2011), nineteen years after Krauss⁴. Simons defines language development as:

... activities undertaken for the purpose of developing new functions for its language or for restoring lost functions.

There are two pertinent remarks when considering Simons' definition. The first relates to the first movement mentioned previously - The Digital Revolution. That is, for many languages 'new domains' would include making the language viable in digital contexts, be it written, or oral, or oral with visual support (like YouTube and more generally all kinds of video). The second remark is that the long time delay in formally defining 'language development' does not mean that development and development-like activities were not undertaken prior to Krauss' call to action or in the interim between Krauss and Simons' formalized definition. Blench (2012: 13) generalizes the language development pattern in a Nigerian context for the past century saying:

A language was first analysed linguistically, a draft orthography was developed, primers to teach the language were printed, and as literacy initiatives were undertaken, Bible translations were very often begun. Wherever literacy took off, in major languages such as Hausa and Yoruba, this would 'leak' into the secular sphere. Books, newspapers and advertising would pick up on the possibility of targeting specific ethnic audiences.

The journal *Language Documentation & Conservation* is rife with more recent examples, perspectives, and use cases where linguists have engaged with communities to help "develop" their languages (Amery 2009, Otsuka & Wong 2007, Yamada 2007). Often these use-cases use the term 'language revitalization' to describe their language development type activities. Many ethnolinguistic

⁴ Although Ferguson (1968) also does layout much of the same definition for language development.

communities have undertaken language ‘revitalization projects’ to fortify social and pragmatic positions of heritage languages (for examples see: Reyhner & Lockard 2009). However, the lack of a clear distinction between ‘language documentation’⁵ and ‘language development’ for so long a period of time leads to two observations: (1) that in general there has not been a clear distinction in the literature between language development activities and language documentation activities, by those engaged in either or both activities; and (2) that in general these activities do not usually occur individually. That is, generally the activities of language development are encountered in documentation projects as persons affiliated with the academy pursue and engage minority language users. Those activities which make it to the literature, do so because it is persons affiliated with the academy (Mosel 2006: 68) who are looking to fulfill the requirements of the academy. Requirements often include publishing (Nature 2013, Priem, Taraborelli, Groth & Neylon 2010) and a demonstrable impact (Taylor 2011) which itself is part of a larger departmental research profile (for an example see materials by: Provost of the University of Wisconsin 2014).

The Pressure to Develop Writing

When language development (and by extrapolation also language documentation) is approached through the tradition of linguistics, one of the most grappled with issues when working with unwritten languages, is the role of writing in these “undeveloped” languages. The pressure to write a language primarily comes from two directions: (1) from the linguist and (2) from the community⁶.

The pressure from the linguist to develop writing in the language is also two-fold. The first of these, is for the creation of the language description materials as part of language documentation. While not all forms of language documentation require a written method of transcription and translation (Reiman 2010), all known forms of advanced degrees in linguistics and related studies (like language documentation; for examples see Dobrin, Austin & Nathan 2007: Appendix 1) require some form of written format. This format usually also requires languages of study to be written either in a linguistic transcription system or a ‘working’ orthography (for examples see: Mahmudweyssi, Bailey, Paul & Haig 2012 and, Shokri, Jahani & Barani 2013). The second of these pressures on the linguist is often the assumption that a linguist’s chief offering to a community of speakers of an unwritten language is that the linguist can provide access to, or help a community of speakers of an unwritten language through the process of orthography development, thereby ‘developing’ their language. One evidence of this pressure is the rising importance and frequency of addressing issues in orthography development within the language documentation literature (Cahill & Rice 2014, Grenoble & Whaley 2006, Guérin 2008, Lüpke 2011, Mithun 1992, Seifart 2006). This commentary on orthography development for unwritten languages, though often published in ‘language documentation’ venues and expressed by linguists, is not always representative of external interests. It is inclusive of the various experiences as linguists have engaged with communities of speakers who have themselves been responding to pressures of globalization and the endangered language movement. These are often communities which been looking to solidify their position in society and codify their speech variety as supporting evidence of their existence. A second evidence of the pressure from linguist

⁵ The lack of clear definition also extends into the scope of the term ‘language development’ and the relationship of this term with terms in the literature like: ‘language revitalization’, ‘language maintenance’, ‘language revival’, ‘language renewal’, ‘language reclamation’ or ‘reversing language shift/loss’. This is tangential to the current discussion and will be set aside for now. For further commentary on how others see these activities interrelating see Fishman (1964, 1991, 2013), Lewis & Simon (2010) Dwyer (2012), Chelliah & de Reuse (2011: 19-20) and documentation by UNESCO (2003).

⁶ The categories ‘linguist’ and ‘community’ are not always mutually exclusive (see Ajo, Guérin, Hattori & Robinson 2010, Maxwell 2010, Rice 2011). Therefore perhaps a more accurate distinction is an emic versus an etic (Pike, Headland & Harris 1990) set of pressures. Although one might argue that ‘writing’ has already been invented and therefore will always move from outside of an ethnolinguistic community to inside the community. As is noted by Kluge (2007) language planners and governments fit somewhere in the equation of writing and literature production. Whether these entities fall on the emic side of the equation or on the etic side varies from case to case.

to view writing as a development for a language comes from how writing is presented in the *Graded Intergenerational Disruption Scale* (GIDS) by Fishman (1991) and later the *Expanded Graded Intergenerational Disruption Scale* (EGIDS) by Lewis & Simons (2010). In these scales writing is presumed to start to exist somewhere between levels five and four. GIDS and EGIDS both use higher numbers to represent lower levels of the developmental spectrum of a language (no government support, no trans-generational transmission, and orality is presumed to be the the base modality) and lower numbers to represent language based activities representative of more developed languages (government support, trans-generational transmission, and a functioning written tradition). In contrast to written language activities, level six in both scales focuses on degrees of oral transmission.

Lewis and Simons (2010: 105) summarize Fishmann's GIDS levels four and five (1991: 95-103) as the following:

Level 4 Literacy in the language is transmitted through education

Level 5 The language is used orally by all generations and is effectively used in written form throughout the community.

Lewis and Simon, in their extended definitions (2010: 110) present levels four⁷ and five as the following:

Level 4 Educational Literacy in the language is being transmitted through a system of public education.

Level 5 Written The language is used orally by all generations and is effectively used in written form in parts of the community.

In Lewis and Simons' discussion (2010: 111) describing each of the levels which deal explicitly with writing they say:

EGIDS Level 3 (Trade) – This level encompasses languages that may not have official recognition but are “vehicular” in that they are used as a second language by members of multiple first-language communities and serve important functions for business and intergroup communication. They are learned outside of the home either formally or informally and often have a standardized (though perhaps not officially sanctioned) written form.

EGIDS Level 4 (Educational) – This level includes languages that are used either as media of instruction or as subjects of instruction in a system of institutionally supported, widely-accessible education. It may be the first language of literacy for speakers of minority languages with eventual acquisition of and transition to one of the languages at a higher level on the EGIDS for more extensive written use. This is the stage that is often described as “mother tongue literacy” or “first language literacy”. Institutional support for literacy acquisition may be primarily situated in the local community and be provided by more-or-less formally constituted local institutions that are sustainable. Lee and McLaughlin (2001) make the distinction at this level between institutions which are primarily under local control (Level 4a) and those which are under the control of outsiders (Level 4b). That distinction may well be useful in many contexts. Here we focus primarily on the existence of institutional support for education in the minority language in contrast to introduced literacy without such institutional support (EGIDS Level 5).

EGIDS Level 5 (Written) – This is the level at which literacy is incipient, more often-than-not informally transmitted and with only weak or transient institutional support. Although the introduction of literacy can serve powerfully to improve the prestige of a minority language and may increase its prospects for survival in many cases, the stronger institutional support for literacy acquisition

⁷ Fishman (1991) has an extended discussion pertaining to the gradation of literacy within a society in chapter twelve. This accounts for the difference in terminology between Lewis & Simons and Fishman.

and maintenance found at the levels above is required for ongoing transmission of local-language literacy from one generation to the next.

This is to say that the increased role of writing (and reading) within a society is, according to GIDS and EGIDS a mark of more advanced progression along a language's path of development.

Objections to Language Development

It follows then that there can be two objections to the development of a writing system for a language: (1) there can be an objection to the development of a language in any form, and (2) there can be an objection to the specific step in development which calls for the creation of an orthography for a given language. Neither of these objections particularly infer that the person also objects to documenting and describing the language or for its words to be entextualized⁸. That is, linguists may desire to entextualize a language for the purposes of writing a phonetic transcription or for the purpose of presenting the data as support for some theoretical claim and yet hold either of these two objections. For instance Ladefoged (1992) points out that in some cases the development of a language may go against the national policy for the use of the national language. Additionally, it is noted that for some ethnolinguistic communities the speaker population does not warrant the expense of language development.

Arienne Dwyer (2010: 209) also warns against assuming that writing is always the appropriate option saying:

Sometimes, ethical collaborations may seem to go against the interests of linguistic science and the academy. For instance, a speaker community may not want its language committed to written form or want to maintain a particular orthography out of convention, despite redundancies or missing contrasts.

Chelliah and de Reuse (C & dR) (2011: 18) echo the sentiments that not all language communities may be favorable towards defining an orthography or entextualizing their language saying:

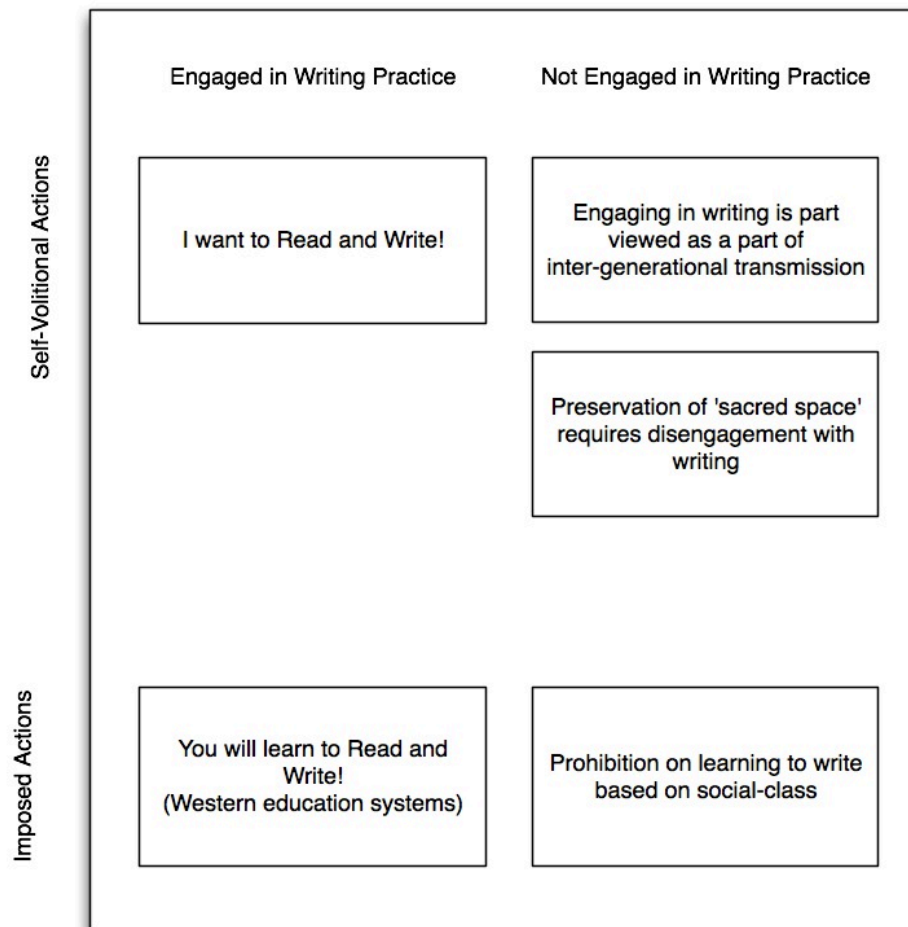
The goal of religious organizations such as the Summer Institute of Linguistics (SIL, nowadays called SIL International) and its missionary arm, the Wycliffe Bible Translators (WBT), is ultimately Bible translation. However, these organizations also encourage literacy among indigenous people who do not have a written language (Gudschinsky 1957, Pittman 1948). The reason for this is obviously that if the Bible is translated into an indigenous language, the indigenous people themselves have to be able to read it. Furthermore, literacy is conceived of as a valuable educational goal for the integration of indigenous peoples into the larger society. The relationship between literacy, literacy development, and fieldwork is somewhat controversial, since some indigenous communities might want to keep their language oral and are therefore opposed to literacy.

While both texts argue for respecting the wishes and desires of the ethnolinguistic community over the wishes and desires of linguistic researchers, both fail to follow up with any use cases where a community has collectively opted to *not* have its language written down either by the creation of an orthography or by linguistic transcription. It is possible that implicitly there are just so few cases where

⁸ By this term I mean the use of markings to encode language in a 'text based' format, be that format handwriting, or typing. Sometimes this process is also referred to as *language codification* (for example see: Bielenberg 1999). Unfortunately, the term *codification* is ambiguous in that language can be codified in several ways - visually (such as with sign languages and co-speech gesture), orally (with speech) or textually (via the use of a system of writing). *Language Codification* can also be used to discuss the formalizing of a one or more lects of vernacular through standardization for educational purposes (for example see: Birken-Silverman 1997). The word 'text' also suffers from an unfortunate ambiguity in that it can refer to both a written or typed string of language (with a visual modality), or it can also refer to a segment of a corpus (irrespective of modality). These segments of corpora can then also be oral or in video formats, and not have any written or typed component meaning that a 'text' is not always 'entextualized', but a text will always be 'encoded' though the 'encoding' may take the form of an audio encoding or graphical/visual encoding such as by system of writing. For further review of the term and uses of 'entextualization' see Poveda, Cano & Palomares-Valera (2005: 92).

communities do not want to write their language that no use cases were cited. Although it is almost certainly true that there have been some languages over the course of time which have reached a state of dormancy on EGIDS and also have no written record either by a linguist from outside of the community or by a native speaker; the lack of a written record of the language does not mean that the community consciously made a choice to *not* write their language down. In contexts like West Africa where language is often pragmatically viewed, language as part of a socio-economic ecosystem is subject to only those requirements which the knowledge transmission economy places on it (Mufwene 2002). In these cases the choice to not engage in creating a written record may be, and most likely was prior to the 1950s⁹, an unconscious choice dictated by a pragmatic awareness of a socio-economic ecology. It is conceivable that many of these languages' speakers knew that writing existed yet had no knowledge of the skill of writing, or that they had no means of writing, or yet still no cultural value which told them that their language was inherently valuable to record in a written format. Therefore, it should not be assumed that because there has been no written record in these languages that no written record is or ever will be desired on the part of the speakers of a given language.

There are both self-imposed and externally imposed reasons communities and language users choose to not engage in the practice of writing. These can be divided into three types of situations where communities may intentionally *not* engage in the practice of writing.



⁹ This is not to say that no-one ever wrote some of these languages down. The manuscripts at archives in Timbuktu indicate that some West African languages have been entextualized (Hassane 2008: 116), though the extent of literacy in these scripts and languages is not currently known. The frequency and prevalence of Ajami script to record minority languages is disputed, but seems to be wider than Western scholars previously thought (Mumin 2014: 43).

The first is where there is a conscious choice to not engage in any activity which may enable intergenerational transmission of the vernacular. Dorian (1987) testifies about the speakers of East Sutherland Gaelic [gla]¹⁰, characterizing them as wanting to refrain from actively participating in intergenerational transmission of the vernacular in any medium: oral, written, video, or audio recording. It is significant to say, that this language attitude is a very different attitude than an specific objection to writing. It should also be noted that the community was not against Dorian transcribing their speech, only that they were not going to engage in the activity.

The second type of situation is where there is a conscious objection to the vernacular appearing in a written medium - (particularly where the language use situation crosses into a language domain considered as sacred¹¹). The lone case(s) in the literature which seems to substantiate the claims of Dwyer and C & dR comes from the southwest USA. In some Native American¹² speaking language communities, like those reported in McCarty [kee] (2003), Pecos & Blum-Martinez [kee] (2001), Webster [kee], [tew], [hop], [nav] (2006), and Redish & Lewis [tew] (2009) recorded language expression, including written materials, are disfavored with an overall preference by community elders and language leaders for transmission of the languages in oral forms. However, this view on written expression of the language is not held by all community members especially non-fluent younger members of the Keres community (Romero n.d.).

The language situation in the Keresan speaking language communities might be considered stable diglossia as defined in FAMED condition 'D' by Lewis (2010a: 10-1).

...functions assigned to the language (i.e the uses which make the language useful) must be compartmentalized, (i.e., clearly identified and identifiable) to the extent necessary so that the use of the language for those functions becomes the norm based on a community-wide consensus. Failure to use the language for those functions comes to be seen as aberrant and draws notice. Where lapses in such patterns of use occur, they are remarked on, pointed out, corrected, and to some degree censured.

Definitions of diglossia often stemming from observed socio-linguistics situations in European contexts has been defined __((Ferguson 1959))_Look at pages in Ken's book/_ __((Fishman 1967))__ where either of two (or more) languages can be used in the same social contexts. Clearly, this is in contrast to how Lewis uses the term. The language situation described by Lewis is sometimes referred to as stable multilingualism __((Clifton 1994))__. In the Keresan contexts there are social constraints in which some members of the community want to prevent one of the two language options from filing specific social communication functions. Thereby creating a unique space (social context) for each language within the total linguistic repertoire of the community. When considered through the definition of stable multilingualism, the Keresan community members do not appear to be opposed to the technology of writing, or its use within other domains of their linguistic repertoire (covered by other languages), but rather are opposed to the perceived influences of writing and their potential impact on culturally significant

¹⁰ Three letter items within square brackets are ISO 639-3 codes (International Organization for Standardization 2007). These codes correspond to a variety of language names used for languages and provide a level of clarity when referencing languages. All code values used in this document are current up to the 2014 release of code table changes as released by the ISO 639-3 registrar.

¹¹ I make no sociological claim on the definition of the term as it has been used by various researchers. I am merely pointing out here that not all language domains are treated with the same way within a society.

¹² The language communities which are reported to have the strongest objections to writing are the Keres speaking communities in the southwest United States. Webster (2006) compares the practices and attitudes of writing in Hopi [hop], Tewa [tew], Keres [kee] and Navajo [nav] communities which all share some level of written language restrictions. By using the term "Keresan" I am not implying that these languages form a genetic affiliation, rather I am using it to refer to the archetype.

social contexts. Therefore the issue does not seem to be one merely of objection to the technology as may be simply inferred in more cursory discussions.

In contrast to the efforts of some North American indigenous groups to preserve the culturally sensitive spaces within their social contexts by opposing the technology of writing, other North American indigenous groups have found that the written form of their languages is and has been very important to maintaining the vitality of their language. Several groups are very appreciative that their language has been recorded in the past by linguists: for example Blackfoot [bla] (Kipp 2007: 38-9), Coeur d'Alene [crd] (Vincent, et al. 2013), and Yurok [yur] (A. Garrett 2011) all have heritage language learning programs which have made extensive use of linguistic materials which were once written and archived by linguists. Still other indigenous language communities from North America like the Cherokee [chr] (W. Walker 1984, White 1962), Oneida [one] (DeJong 1998), Lakota [lkt] (Powers 2009), and Lushootseed [lut] (Vincent 2009: 346), all have some sort of language development program which includes a written language component.

While it may be possible to view the language-use/written language situation in Keresan languages as a novelty, it should be pointed out that many languages have domains in which social norms pertaining to writing are different from social norms pertaining to oral language use. There is an emerging awareness among speakers of global majority languages that there are some situations in which language use should not take a written form. These situations often include domains of work, personal opinion and social media (as a medium). For example, Lee Landor, a deputy press secretary to Manhattan Borough President Scott Stringer lost her job following remarks she made on facebook (Maiman 2009), while Paris Brown a Police commissioner in the UK lost her job due to comments made on twitter (Dodd 2013). It is perhaps useful to consider these emerging written discourse domains as sacred¹³. Though, when discussing sacred language use, it is equally important to note that not all domains involving sacred (or religious) genres of language use have Keresan like prohibitions against writing. Various religions take approaches to entextualize their sacred texts. Major world religions like Islam, Hinduism and Christianity all use entextualized versions of their sacred texts, but often prayers or other personalized speech acts are not entextualized or recorded.

The third kind of situation where a community may choose to not engage in writing is where the practice of not writing or reading is affected by conditions imposed from outside of a given social community. Generally these restrictions affect a certain class of members of the community, for instance: The gender gap report by the World Economic Forum (2013) presents a global picture which can be interpreted such that women in countries which have an Islamic majority culture generally have a lower education, including the ability to read and write. However the gender divide is not true for all countries with an Islamic majority culture.¹⁴ It should be noted that the Qur'ān does call for the equal moral status before Allah of men and women, and some Islamic traditions apply this to include educational opportunities. However, the application of equal treatment through gender roles in Islamic societies varies in its application and can be subject to local interpretation in support for local sociological ideals or values. For example, Boko Haram in Northeastern Nigeria, has a strong position on the kinds of educational opportunities afforded to people, preferring a strict rejection of Western education and an adherence to Islamic education (al-Ashanti 2013: 17, A. Walker 2012: 7)¹⁵. This position is arguably insupportable as being 'a proper teaching of Islam' based on Islamic sacred texts, but none the less is a common cultural position across Islamic societies (Esposito 1995). A second example of class based limits on the use of entextualized language, which also was justified under economic and sociological ideals can be found in past state law of North Carolina, United States of America (General Assembly of the State of North

¹³ Should I discuss how I am using the term 'sacraed', because this is a hotly debated term in Anthropology?

¹⁴ Should I include: (Mrkić, Johnson & Rose 2010) and or CNS News coverage (Goodenough 2010)? Respetivly this is another geneder report and an interpretation of the first set of statistics. It is also likely that national boundiress are simply not fine grained enough to accruatly describe the cultural boundiress nessisary to show significant distincitons.

¹⁵ Al-Ashanti's work is a translation of Murdadā (2012).

Carolina 1831). In this case law was made by which African-American slaves were legally prevented from engaging in the practices of learning to read and write so that they would not be encouraged to escape from their owners, causing economic loss to the slave owners.

Counter objections and agreement on limited development

As discussed previously, Ladefoged (1992) presented two objections to universal language development. Implying that language development might be undertaken in some contexts, but should not be undertaken in all contexts. Ladefoged's second objection, not previously mentioned, was that linguists should not try to work against national language policies. For reasons already discussed, language development is relevant to the discussion of writing (and typing/text input) in minority languages. However, Ladefoged's second objection deserves some further discussion for two reasons. The first reason is because Ladefoged's hypothesis *that the work of a linguist is apolitical* is rejected by many in the academic community of linguists. Dorian (1993: 575) in her rebuttal to Ladefoged claims that there is nothing apolitical about a linguist's work. Like Ladefoged, she does not espouse open rebellion to governments but maintains a position that a linguist's work is either seen as encouraging tribalism or nationalism, and depending on the social context this encouragement can be perceived as either a threat or a service to the ruling government. Bernard (1996) takes this observation one step further to include the in-group politics of speech communities, indicating that for any community who has members which want to relinquish their language in favor of some other more prestigious language, there are others in the community who are eager to see their language developed. The fractured nature of speech communities with respect to the desires of language development point to an important issue - "who is the 'language community'?"

Defining the language community is a concept many linguists have struggled to define. For instance, Dorian (1982) challenges us to rethink the 'the speech community' to include previously excluded margins (semi-fluent speakers). Jany discusses how one community was defined in the process of creating an orthography (2010a: 4). Patrick (1999, 2008) provides us with a general review of various perspectives and definitions presented in the linguistics literature. Defining the 'language community' or the 'speech community' remains a challenge in language documentation and in language revitalization efforts. Even archives which attempt to implement community appropriate restrictions and access services struggle with definitions of "community" (Chang 2010: 51, Dobrin, Austin & Nathan 2007: 62-3). Within the scope of definitions, a more inclusive and sociological definition of "speech community" is suggested by Lewis (2010a: 2) as he argues for the sustainable use model (SUM) of language development. In his definition he incorporates the concepts of a multilingualism and social network connections, however he falls short of describing which attributes, or ties in the social network should be counted or weighted more heavily.

In a world where contact is the norm, minority language communities are increasingly multilingual. Language development programs therefore must take into account the entire linguistic repertoire of a community, and "community" must be understood in terms of social networks (networks of contact and communication) rather than in terms of a single language treated in isolation. The longstanding primary focus of language assessment on the identification of discrete languages (linguistic similarity, intelligibility, etc.) is less crucial for decision making than is the nature of the relationships of the members of a community to each other and to others around them.

Defining the "language community" is an issue not just in orthography development, as Jany demonstrates, but also an issue in typing and keyboard layout design. As Lewis points out, individuals at various places in the social network are going to have different language use needs. This translates to also having various uses for specified language input desires. In contrast to embracing or negotiating the notion of 'speech community', keyboard layout designers/creators can and should embrace the notion of a user group or a user base for their product. Much as speech communities use language to fill various functions, so keyboard layout users utilize keyboards layouts to meet various communicative needs. To address the needs of minority language users of keyboard layouts I will use concepts from user experience design which focus on product use rather than notions of "community" as are often sought by

linguists. Admittedly there is some overlap in the membership of the two groups: 'user base' and 'speech community'.

The second reason Ladefoged's hypothesis deserves further consideration is because it espouses a synchronic point of view. That is, it does not appear to take into account that national policies and positions regarding language use can and do change over time. It follows then that the perception of threats and benefits of developed and developing languages also changes. In contrast to the change in perception of threats, the imminence of globalization only grows, meaning that the economic and language ecology pressures on minority languages which pressure them increase on the EGIDS scale do not simply disappear with changes in national policy towards languages. In fact, Mufwene (2002: 1) suggests that comprehensive local globalization (by which he means the connection to global economies) has a larger impact and responsibility in language vitality than colonization, to which nationalism and associated language policies are often a response.

If we momentarily set aside the issue of comprehensive local globalization and treat it as a covert or indirect consequence of social organization. There are still many overt or intentional aspects of social organization which affect with language development and minority language use (including writing). One of the more tangible issues is the issue of the legal position and policy positions many nations have regarding the use of minority languages in various contexts. The position of policies affecting the development and social status of minority languages varies from country to country. Sometimes this position is used to help fortify notions of political identity at the international level. This is the case that Ladefoged refers to with Swahili [swa] in Tanzania__ (Cite Malawi book chapter which was scanned)__. Some countries (e.g. Malaysia and Philippines) overtly limit the use of minority languages in schools requiring the language of instruction to be the national language or the official language. Other situations (e.g. Russia) are more covert where, economical and social development policies affect minority language speaking populations and influence their language use (Zamyatin 2012). Yet other governments take a position to encourage minority language development activities in the educational, societal, and cultural spheres of language use__ (Hawai'ian)__.

In a similar vein to the Tanzanian example cited by Ladefoged, the language situation in Malaysia and the Philippines was one of ... to instill ideas of nationalism.

However, Philippine change of policy - as a counter to ladefoged

(Llamzon 1977) (Yabes 1977) (Gonzalez 1999)

Malaysia

2011. National language planning & language shifts in Malaysian minority communities: speaking in many tongues. Amsterdam; Manchester: Amsterdam University Press Manchester University Press [distributor].

In all of these situations There is still a looming question which Ladefoged ends with, which is who am I to... judge one way or another. However, What is the role of the linguist then in advocacy or activism? or is this perhaps the difference between linguists and language development workers?

While ladefoged's objections universal language development are and have been countered in the literature and to some degree at the International level of the UN, there still remains an unmentioned factor in the limiting of language development. This factor is mentioned in the SUM literature is cost.

Language Development Experts agree - Cite SUM literature

(Lewis 2010b)

(Lewis & Simons Forthcoming)

(Sackett & Humnick 2013)

(Quakenbush & Simons 2012)

(Lewis & Simons 2010)

Mufwene needs cited here some time too...

(Csató & Nathan 2003) Need for quote about

(Eisenlohr 2004)

Pressure to develop writing from within the community

As previously stated, the pressure to write a language primarily comes from two directions: (1) from the linguist and (2) from the community. The previous section addressed the perspectives of linguists and development professionals. However, it is important to also acknowledge those pressures that come from within the community. That is, some language communities do want to develop their languages. They want to embrace writing technologies and the global data and information exchange ecologies. Some communities do actively seek out ways to write their language.

Case of Cherokee writing, but more to the point today is perhaps the use of minority languages in text messages via cell phones.

___(Cite cases of Russian requests for language development through keyboards for the language)___

(Guérin 2008: 63) Says:

On the other hand, due to the misconception that written languages are “superior” to spoken ones, providing a writing system for a language may bring pride to the language community (see also Terrill 2002:214–15, Tsunoda 2005:189). Training speakers as writers may also help to widen the range of uses of the language. New genres can develop, from children’s literature to diaries, to more practical uses like writing reports or notes. Creating orthographic conventions for an endangered language may also help safeguard that language. Vernacular education is often seen as a key activity in sustaining languages against the pressure of dominant languages (Brenzinger et al. 2003:12, Crowley 2000a:79, Crowley 2000b:383–384), and although “the existence of linguistic descriptions is neither a necessary nor a sufficient condition for language maintenance” (Mühlhäusler 2000:321), it is an essential condition for language revitalization. Once language shift is near completion, revitalization is possible only if the speakers have access to descriptive and written materials in the language (Sasse 1992), since they may shelter the only surviving language resources (Hinton and Hale 2001:241).

However, according to Mühlhäusler (1990:190, 199, 203), not only is literacy in the metropolitan languages detrimental to a vernacular language, but “the most general long term effect of literacy in the vernacular has been language decline and death,” because, he argues, the goal of vernacular literacy is transitional—to prepare learners to read in a nonlocal language (but see Crowley 2000b, which disagrees).

Harrison records that some last speakers of languages are “resigned to fate,” or think of language shift as “progress,” but last speakers may also regret the loss of their language (2007:9):

Svetlana D., one of the last speakers of Tofa, told me in 2001: ‘The other day my daughter asked me, ‘Mom, why didn’t you teach us Tofa?’ ... I do not know why. Such a beautiful, difficult language! Now it is all forgotten.’

(Unseth 2011) west african scripts...

2.4. Writing in Society

Broadly speaking there are two factors in the role of writing in society: desire and capability. The first - *Desire* - can be expounded as the sociological practice of writing - the when, the where, and the how writing is done in a given medium and genre, by which I mean the extent to which language is entextualized in various social communicative interactions: be they SMS messages, E-Mail, blogs, ledgers, shopping lists, books, newspapers, hand written love-notes, or advertisements, etc. The second factor - *Capability* - can be expounded as the technology used in the writing process, by which I mean the orthography and the tools used to implement the orthography: be they a reed and clay, a quill and ink, a pencil, a manual typewriter keyboard, a laptop keyboard, or a touch screen mobile device.

Literacy and Writing as social practice

Within the larger discussion of literacy, David Barton (1994) discusses the various levels of social use of literacy. The ability (and need) of members of a society to decode entextualized information varies. This the variation in the perceived need to “be literate”¹⁶ in a language can cross or follow social, economic, cultural or language divisions. Literacy as social practice is where the members of a society embrace the skills of literacy to the point where it becomes a positive social value and common practice to be literate. Such a society and language situation could reasonably be classified as EGIDS level 5. However, there is an assumption built into EGIDS assessments which are important to the assessment and adoption of writing in a social setting which uses a particular (set of) languages. This assumption is that if people are reading their language that something is being written in the language. A social value of literacy (as narrowly defined) does not include a social value of writing. EGIDS does not directly address or provide a tool for assessing the social value of writing in a particular language situation.

Writing as a social practice is less often discussed than reading as a social practice, and is relatively undiscussed in the minority language context. However, one would suppose that if reading in a minority language were to become a social practice that writing should also be a social practice. Bernard (1996: 5) provides some interesting counter examples to this assumption showing that at least in some cultures/ language contexts that these values do not necessarily happen together. **some examples of written but not literate, and literate but not socially used.** That is, Bernard argues that social practice of literacy and writing do not coincide. This observation coincides with early observations about internet use and content production. That is there is something called the 20/80 or 90/9/1 rule__(). ---(explain rule)--- In recent time this production rule has been rejected in favor of the ____ content producer model__(). However, what appears to be even absent from the communications literature which talks about content producers is the change in modality of the production of content.

In the late 1990s and early 2000s when the 20/80 was embraced, content production was a challenge, even in majority languages. Devices for producing content were bulkier, tools were not as refined, platforms for disseminating content were clunkier and less integrated across the various devices that content consumers used. In general this had the indirect consequence of filtering content producers to a sub-set of the population. Such an observation can lead us to the conclusion that the more difficult or complicated it is to encode (including entextualizing) a message the fewer people or the less often a person is liable to expend the effort to encode that message. This is the basic advantage of user experience design analysis --- (as further discussed in section 2.5)---. User experience design allows designers to look at any interaction and look at pain points, or points of confusion across the task and refine the methods of completing the task so that fewer barriers exist to accomplishing the task. One might say that user experience design allows us to work towards making tasks as intuitive as possible.

¹⁶ What it means to “be literate” varies from society to society. The UN statistics on literacy generally measure literacy based on the ability to read a simple sentence - regardless of language in which the sentence is written. __ (Cite UN statistics) __

The digital Revolution hits social practice - oral phone, texting, and typing

Disambiguate from “literacies” as in the sense of “competencies”. We are talking about the ability to read.__()__

Claim: modality affects written communication.

Claim: medium affects how we read. -interactive mediums affect what we are looking for in the flow of visual processing.

Claim: in our context of language development we are often concerned with getting the orthography correct.

Claim: mediums and context also affect how we entextualize our language.

We see this in analogue in short hand (Barkhuus & Polichar 2011)

The importance of literacy is not lost on the linguists of the endangered language movement. However, the language documentation literature (the same literature which is also mixed with language development issues) is not as succinct about

As an example of a relatively new form of immersive research, the discipline of ethnography emerged out of social anthropology: that is, white men studying black natives in the jungle, in an attempt to understand and control them. Today, we are the natives, caricatured in the interests of research. (Perks 2003)

Writing in that movement __(Weber, Wroge & Yoder 2007)__

(Laponce 2004) - Read for comment on keyboarding

The new social practice hits minority languages

The challenges of developing and orthography.

But now that comes simultaneously with the challenges of CMC

Use Twitter and Facebook use to show evidence

The map of European languages here: http://www.eupedia.com/europe/maps_of_europe.shtml is contested but gives a point of reference for talking about twitter.

The Technology of Writing (using keyboard layouts)

The technology of writing has changed several times over the last two centuries. Quill and ink gave way to the fountain pens and ball point pens. These instruments of hand writing are still in use today but with the invention of the personal computer and the mobile phone, digital communication has supplanted methods of communication dependent on tools for handwriting. With the rise of digital communication the times a keyboard layout is used in a communicative event increases - creating a higher functional dependency on the device. This serves to highlight the necessity of having keyboard layouts to enable communication. As a precursor to discussing keyboard layouts and design issues applied to them, it is important to acknowledge several additional factors which bear on keyboard layouts and the technology of writing: (1) the keyboard layout is just part of the total language interface on a digital device, (2) keyboards are just one part of the text input solution, and (3) there is a wide variety of physical keyboard device types.

Text input and the keyboarding contexts

What is the correlation of these maps to UI's and Voice to text services on these devices. What is the impact on language choice?

Keyboards

Overview of physical keyboards

<http://www.sis.uta.fi/~pi52316/g/node6.html>

Physical v.s virtual

Mobile v.s. stationary

what do they enable people to do?

What has been done in other languages currently?

Roman Script

Navajo [nav]

<https://itunes.apple.com/us/app/navajo-keyboard/id577841547?mt=8>

<http://navajonow.com/2011/07/14/navajo-font-vs-navajo-keyboard/>

<https://www.youtube.com/watch?v=TlaShnHXVmQ>

http://www.languagegeek.com/dene/dine/dine_bizaad.html

<http://www.languagegeek.com/dene/keyboards/Keymaps/Navajo.pdf>

http://en.wikipedia.org/wiki/Talk:Navajo_language#Keyboards

(T. S. Lee & McLaughlin 2001) not sure if this citation is relevant.

German [deu]

Polish [pol]

Italian [ita]

Non-Roman Script

General discussion

Asian: (Nandasara & Mikami 2009)

Chinese []

Keyboard/Input solution: (2005)

Japanese [jpn]

(Morita 1985)

Korean [kor]

Script, orthography and phonology: (King 1996) ; Keyboard/Input solution: (Kim 1992)

Arabic [ara]

Greek [ell]

Keyboard/Input solution: (Marinaras & Lyritzis 1993)

Armenian

<http://www.hyspell.com/>

Thai [tha]

Gupta, Renu & Virach Sornlertlamvanich. 2007. Chapter 12 - Text Entry in South and Southeast Asian Scripts. In I. Scott MacKenzie & Tanaka-Ishii Kumiko (eds.), Text Entry Systems, 227-49. Burlington: Morgan Kaufmann.

Radhakrishnan, T., J. W. Atwood & S. G. Krishnamoorthy. 1983. A multilingual input/output device for Indian scripts. International Journal of Man-Machine Studies 19.2: 137-46. <http://www.sciencedirect.com/science/article/pii/S0020737383800522>

Bangla []

two resources (Sattar, Pathan & Ali 2004) (Seddiqui, Hassan, Hossain & Islam)

Urdu [urd]

(Afzal & Hussain 2001) - Urdu computing standards

(Ali 1920) - Urdu orthography

(Rehman & Qureshi 2011) - interface design

Several other urdu papers.

Devanagari []

Script, orthography and phonology: (Millar & Glover 1981, Pandey 2007); Keyboard/Input solution:

Sinhala []

Keyboard/Input solution: (Nandasara 2009)

Tibetan []

(Sen, et al. 2005) - Mobile and syllable based

(Wei-lan 2007) Intelligent input software

Poly-orthography (Regional)

South Africa

(Bailey 2007)

Nigeria

Amazigh [tzm]

akufi.org

<http://www.akufi.org/en/tools/downloads.html>

Orthographies

Orthographies and the connection between an orthography and its keyboard.

explain 'the technology stack'

Do orthographies get designed around the the technology or are they designed around the contrasts evident in the language?

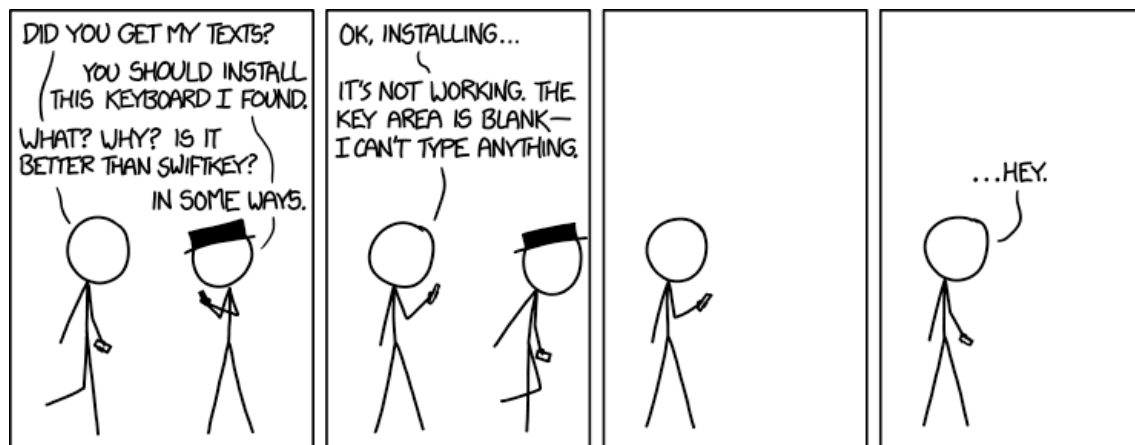
Typing behaviors and text input behaviors

three arguments for a better keyboard.

right-left symmetry, center row action, speed of input, fits law.

Is socially acknowledged as needing a better solution: Permanent link to this comic: <http://xkcd.com/1284/>

[1284/](http://xkcd.com/1284/)



Poly-language keyboards: (Bailey 2007)

Interactive Written Discourse as an Emergent Register (Ferrara, Brunner & Whittemore 1991)
map the orthography to the keyboard: (Jany 2010b)

Kalasha keyboard (Cooper 2005)

keyboard design and operation: (Alden, Daniels & Kanarick 1972)

(Modiano 2001)- 340

Some sociolinguists perceive this process as linguistic imperialism, pointing out that government agencies and private enterprises, primarily in the UK and the US, export educational materials and operate language schools as a way to extend their 'sphere of influence'. Braj Kachru proposes that one way to safeguard the cultural integrity of the nonnative speaker is to promote those indigenized varieties of English which are established forms of intranational communication (see Kachru 1982). For Europe, however, where the ideology of integration motivation, near-native proficiency, and educational standards based on 'prestige' varieties is accepted and practised, the impositions of Anglo-Americanization are only beginning to be discussed. One hears of 'McDonaldization'. Nevertheless, European integration, and the use of English as the unofficial language for European affairs, is forcing EU citizens to come to terms with Anglo-American 'linguistic imperialism'.

Keyboarding is important for minority languages (Trosterud 2012)

Cite 'is there a role for linguists anymore'?(Clifton 2013, Ottenheimer 2009, Sebba 2007, 2009)

What is the relationship between an orthography and the keyboard layout?

Current design process for keyboards

Something about different views on these relationships what is the current process? the need for a framework

The Digital Revolution with text input hits Language Documentation

Keyboarding and transcription: (Bowern 2008: 80)

Your transcription system should be easy to type. There are free Unicode IPA fonts, for example, which can be mapped to keyboards. There are other systems, such as web input, drop-down boxes and scroll through menus, but as soon as you are typing even small amounts of data extra keystrokes or mouse clicks slow down data entry considerably. Ease of typing may affect your choice of transcription system. For example it may be that your language has a vowel system with primary realization of phonemes like this:

(4) i u

ɛ ɔ

In this case, a, e and o would be good alternatives for ease of data entry over v, ε and O (once you're sure of the phonemes). There is more information about things to consider in transcription systems in §5.1.

page 196: It's tempting to create orthographies which use only those characters on standard QWERTY keyboards and which use digraphs for any phonemes not covered by the roman alphabet. Many digraphs can make the writing system cumbersome, though. Some of the Kimberley language orthographies have more than half their phonemes represented by digraphs (cf. Kimberley Language Resource Centre 1999). This adds considerably to the length of words and makes reading daunting and difficult for people with limited literacy.

Page 197: On the other hand, using entirely roman characters (or the equivalent if you're not using a roman-based writing system) makes documents considerably more portable and avoids font problems, which may otherwise be extremely time-consuming, and require less computer knowledge on the part of users; they do not have to use keyboard mapping software, for example.

The Digital Revolution with text misses Language Development

There are two primary points which evade the current linguistics literature. The first is how is a linguist supposed to map a keyboard layout; this is quickly followed by the question: what is the impact of such choices? The second is what is the new relationship between the created object, including its interactional elements and the connecting society?

Support this section with Cahill (Cahill 2011, Cahill & Karan 2008, Esizmetor 2009, MacKenzie & Zhang 2001)

(Whitworth & Ahmad 2013)

Targeting Translation - Counterinsurgency and the Weaponization of Language

Windows 8 now allows writing in 7,000 plus languages: <http://blogs.windows.com/windows/b/windowsexperience/archive/2014/02/05/over-7-000-languages-just-1-windows.aspx>

The internet impacts language use and perception

L33t speak

Keyboarding as gesture, linguistic performance and user experience

Is keyboarding linguistic performance?

(Jucker & Dürscheid 2012)

Are Instant Messages Speech? (Hunsinger, Klastrop & Allen 2010: 1-21)

In general though some model of what is "language" and what is "linguistics" must be espoused to.

Keyboarding is user experience

What is user experience?

Some examples from European languages

Some examples of fitts' law.

2.5. The Role and impact of design

What is Design?

What is good design? Is there a science behind design? can we know?

Elements of Design

support this section with (Dul, et al. 2004) (J. J. Garrett 2011) (Vitsø 2012) (Borchers 2000)

What is User Experience Design

What is impacted?

Tone and diacritic orthographies

<--- note from Paul--->

That's really interesting! I would have appreciated your paper at the time - I was working from intuition to combine linguistic info with technical best practice for keyboards and Unicode.

Some major factors I found:

- It is impossible to underestimate the ability level of older generation typists! They need training (hard to organise for underresourced languages) and/or high ease of use to be productive. Younger people don't find typing so confusing.**
- People are creatures of habit. Existing well known ways of typing local letters/ diacritics need to be used as a base for a development path, even if they don't fit with standard practice for keyboards internationally. That means slow movement from interim solutions towards (ideally) standards-compliant keyboards integrated with OS'es like Windows.**
- Some edge case details of the orthographies are still formally undecided, leading to possibly superfluous characters, and that's likely to be a problem for other minority languages as well.**
- Other languages are also likely to have the same problem of which dialect features or obsolete orthographic features are supported and which are out of scope.**
- Virtual phone layouts have become relatively very important.**
- The need to be able to type the majority language is important, for example French mixed in with Berber. That's likely to be a problem for other languages too.**
- The older generation often insist on no change to the key positions for accessing the majority language. Sometimes this is because they in fact type more often in the majority language than their own! That constrains the minority language support to be squeezed in around the majority language layout, at least initially.**
- A related issue is that the layout needs to be related carefully to the printed key tops of standard local keyboards, since they are everywhere in cybercafes, homes, schools etc. and since the minority language is underresourced, they are unlikely to be replaced with new dedicated physical keyboards.**
- The lack of widespread writing of the minority language means that there is little initial pressure for fast typing (design with few keypresses). That comes only later and from younger, demanding users.**

Saturday, July 19, 2014

- The question of typing using deadkeys or by adding diacritics Unicode-style arises for languages with lots of diacritics, especially where there are no precomposed letters.

Paul.

2.6. The Role and impact of technical social systems

Technical social systems

When writing about sociological behavior in cyberspace, Hammer (2005) writes:

Cyberspace is a 'space' that, according to deconstructivist theorists, is changing not only the way that people communicate on an everyday level but changing human identity itself.

The ability for humans to massively interact via digital interfaces allows the human nature and sociological results of this behavior to manifest itself in new mediums. This behavior is not technological, but it is enabled by technology. The results and new behaviors introduced by limitations, or design features in these technical communications systems are not technology but still the behavior of humans. However, to posit that technology is changing human behavior is a recognition of the pervasiveness of technical systems within human existence. Since the popularization of the smart phone, technical social systems are more relevant and pervasive in the global communications ecology and continue to become more relevant and pervasive. It is important to distinguish technical social systems from other computing systems, and how they relate to concepts like *information technology* or *computers*. It is also important to distinguish concepts like *technology* and *socio-technical systems*. In their book *The Social Design of Technical Systems* (2013: 6-25), Whitworth and Ahmad align the history of computing with von Bertalanffy's *General System's Theory* (1968) to derive a hierarchical taxonomy wherein computing systems can be studied as mechanical systems, software systems, human systems, and social systems. Whitworth and Ahmad (2013: 6) divide the history of computing in to the following segments:

- 1950-1960s First computer
- 1970s Mainframe-based computing
- 1980s Client Server interactions
- 1990s World Wide Web and Internet based computing
- 2000s Social-computing with platforms like FaceBook, YouTube and twitter

These divisions (though also by decade) mark significant developments in digital communications; highlighting significant developments in how humans integrated these technologies into their social behaviors. As we establish importance of the keyboard layout in social behavior, it also becomes important to establish keyboard layouts relative to other concepts in the technology domain. Whitworth and Ahmad present their derived hierarchical taxonomy as follows:

Name	Scope
Socio-technical system (STS)	Community + HCI(s)
Human-Computer Integration (HCI)	Person + IT(s)
Information Technology (IT)	Software + Device(s)
Technology	Any device (or tool)

It is through this taxonomy that we can see that text input is an issue to both the socio-technical system and the human-computer interaction layers of the applications of technology. This is important as in the words of Bryan Rieger (2011), a user experience designer: "It's not the device people are after, it is all the things the device enables..." Often, the device is only one means to resolving sociological needs.

Keyboards __ (discuss in more detail in section __) __ position of keyboard layouts. Keyboard layouts are software which permit and require a specified human-computer interaction, their parameters of function are defined based on the physical technology, but they are fundamentally a human-computer interaction element which enables people to participate in socio-technical systems. As we look back on

the history of computing, we can see the rise of importance of the keyboard with the rise in importance of the socio-technical use of computing. With relationships in mind, we can make the association to language development that if a language community is to develop their language from an EGIDS level 6 to something higher perhaps like a level EGIDS level 4 then, there are going to be multiple challenges when we look at socio-technical systems but one of the first is going to be text input

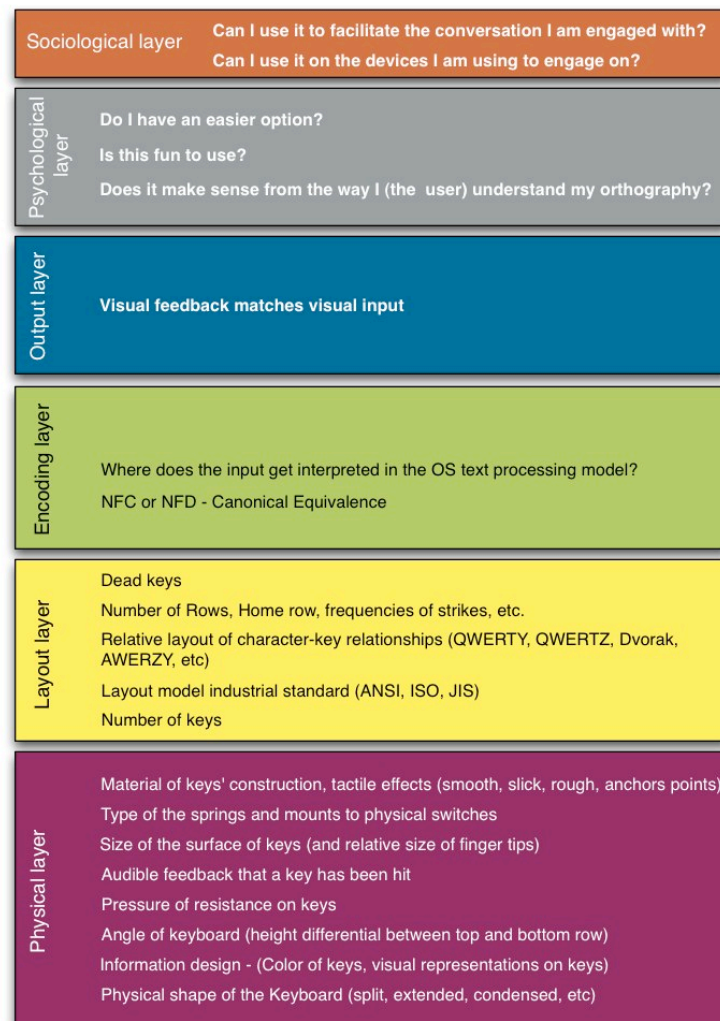
This becomes important as we look at the relevance and position of keyboard layouts to the overall scope of technology applications and the relevance of technology applications to language development efforts.

as we look at the relevance and position of keyboard layouts to the overall scope of technology applications and the relevance of technology applications to language development efforts.

__(INSERT IMAGES AND DIAGRAMS)__

The Keyboard

What is the position of the keyboard in these social technical systems?



What is a keyboard?

2.7. The objectification of languages

What does object culture and anthropology have to do with this?

Objectification of the language

Support this section with David Nathan and Anthropology literature
(Dobrin, Austin & Nathan 2007)

Object Culture

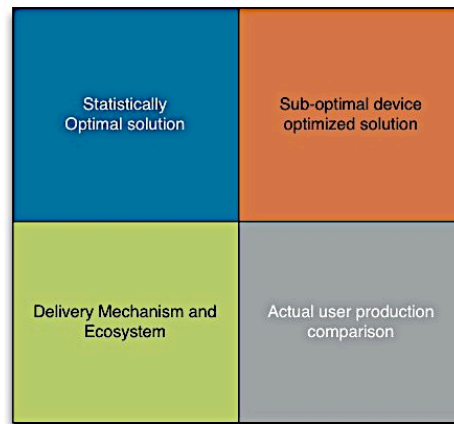
(Pearce 1989)

Objectification of the Orthography

Objectification of the Keyboard Layout

3. Methods

When designing a keyboard layout there are four principal parts in the analysis process which all deserve attention.



The first principal part is to establish a statically optimal solution. In general this means the geometrical layout of the keys according to some predetermined model of efficiency. Mathematically, this is a measure of frequency, distance traveled to create a character, biological factors, and geometry specific to the input scenario and the device used. This kind of testing can be conducted via simulations. The second part of the design process is to find a optimal sub-optimal solution. That is, the optimal solution is not always the preferred solution for device operation, specific genre text input, or mix language use. For instance someone typing German and English is going to have a different set of characters they are going to regularly access and these characters will be different than someone who just uses English or just uses German. Additionally there are specific keys on certain devices which form better hand shapes. For instance on a Mac using OS X often to quit or exit an application a user can use the `command` ⌘ or vendor key and simultaneously type `q`. this makes the use of `q` much higher than just ordinary typing. Moving `q` can then create new hand shapes which are not as ergonomically preferred. The third thing to analyze is actual user output and the user interaction as it is conducted and completed. While simulations can measure mathematical differences these measurements are limited to the text input. Text input is almost never 100 % accurate. Fourth part of the analysis stage is to access and facilitate the targeted part of the user base. This means adequately controlling the distribution mechanism of the keyboard layout to end users and planning for iterative design improvements based on feedback and observations. Methods for testing these are presented and discussed in the following sections.

3.1. Methodological considerations

When describing methodological considerations in the testing and design development of keyboard layouts it seems relevant to at least make a few quick remarks about what a keyboard is, and some of the variety of keyboards and text input options. Assumptions about keyboards can greatly alter our perceived options when discussing keyboard layouts.

Text input__ (add categories and citation from thesis from finland)__ devices have a broad range of forms ranging from physical mechanical devices, to virtual keyboards on touch screen tablets and smart phones. In turn these keyboards get used with a broad range of devices, some are designed for mobility while others are assumed to be in a static location like a desktop environment. Physical mechanical devices also come in a wide range of options, some of these are the industry standard 87, 88, 89, 107, 108, 109, 112 key varieties. Additionally some of these layouts have also been modified into so called

“ergonomic” designs like the ___(kinesis layout and moltron)___ which splits the keyboard into two sides, one for the right hand and one for the left hand. and make accommodations for “naturalness” of the curvature of the human hand. For the most part variation in the physical design of the mechanical keyboard is out of scope of the current discussion. However, it is acknowledged that for factors such as finger fatigue, and carpal tunnel, which are major design motivators in keyboard layout design, that the physical keyboard does play a role. (especially when considering from UX analysis framework).

A second consideration is how the keys are struck. While there are some design considerations for the responsiveness of keys under which would also fall slider operations like swifter key, and hold-to-tap I am primarily considering here the use of dead keys, modifier keys and chorded key combinations. ---(do I need to explain each of these?)---

A third consideration, especially in the language development context, is the relationship between orthographies and text input devices. That is, orthographies should not get designed around the technology. It is the assumption in this work that the orthography is designed to meet the phonological distinctions in a given language, not the technological limitations surrounding entextualization of said language.

Finally it is important to have a model of ‘what is good typing’. Most models of ‘good typing’ have several characteristics. I categorize these broadly into two sets of assumptions: 1) hunt and peck v.s. touch typing and 2) statistical measures of finger key interactions.

The differences of hunt and peck --- (insert diagram and discussion of touch typing v.s. hunt and peck)---

The various important measures of distance, a measure of frequency a measure of right and left hand, a measure of balance, a measure of directionality index to pinky

Fitts’s law

Shannon’s theorem

Zipf’s law

The optimal solution

what is optimal? --(read carplmax page again)---

this is a measure of frequency,

distance traveled to create a character,

biological factors,

geometry specific to the input scenario

geometry specific to the device used

Ant colony

NRSI

Evolutionary model

Keystroke per character

define key stroke define glyph.

Statistics and counting methods

Parsing word counts and dealing with punctuation

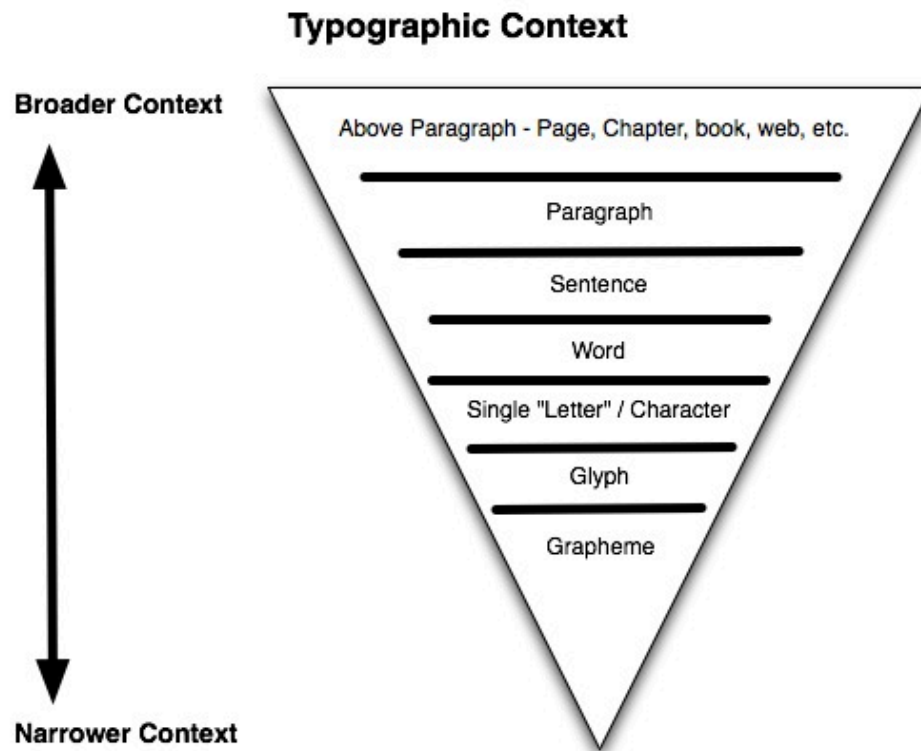
When parsing word counts, it is necessary to take into account word breaks and punctuation. In this analysis punctuation marks were divided into two classes; marks which are word internal and marks which are not word internal. Examples of these are as follows:

Word internal punctuation generally connects words or syllables together, or shows a contraction of a longer phonological form of the word. In English, examples of this are: the hyphen, the apostrophe, and the dieresis.

Word external punctuation generally adds grammatical context to the orthographical information. In English, examples of this are: the full stop (period), the comma, brackets, the question mark, exclamation

mark, the dash, quote marks, the ellipsis, colon, semi-colon, the interogbang. Other languages and orthographies include punctuation like ordinal indicators, inverted exclamation mark, inverted question mark, Guillemets, and CJK brackets¹⁷.

A sub-category of word external punctuation can be argued to exist. These might include verse markings, chapter markings, paragraph indicators, footnote and marginalia indicators. This sub-category differs in that in general, its use is restricted to specific domains of writing, their frequency is generally lower across larger corpora, and they are not generally used to provide sentence level grammatical context, rather they are generally used to provide situational and comparative context above or outside the sentence level.



In this analysis not all the texts contained punctuation marks of the nature of this sub-class. However, if the original text did have them, these were removed along with their descriptive notes. This was done to bring all the text into a more consistent and comparable state. Specific changes to each text are noted in the preface to each text in the appendix presenting the texts.

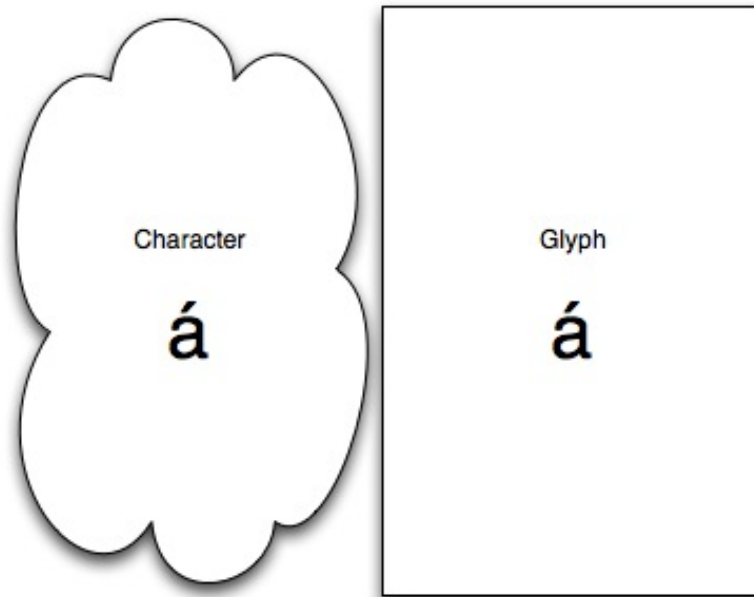
To create word counts punctuation marks of all types were skipped, then word break characters were used to determine word edge boundaries. In this way words with word-internal punctuation were only counted once, and punctuation marks with spaces on either side of them were not counted as single letter words. However, all characters were counted in character counts, including spaces, because the assumption is that the typist will be required to input that character individually.

___(Chart of all punctuation marks used and frequencies)___

¹⁷ This list is not exhaustive.

Composed, Pre-Composed or decomposed characters

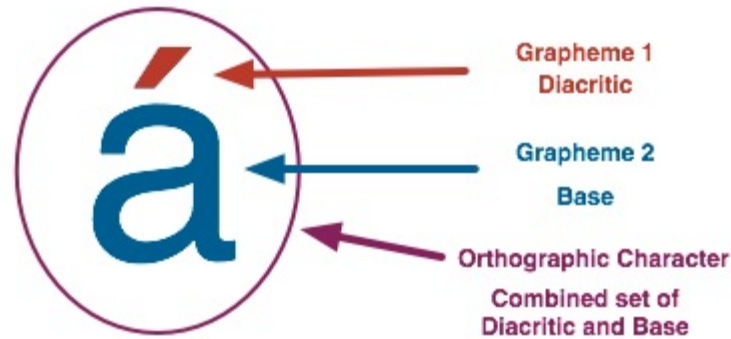
The counting of characters is not a simple and straightforward task. This is because a character is a

Computer Terminology

conceptual idea, while a glyph is the physical/digital (graphical) manifestation of that idea¹⁸.__ (SEE NRSI GLOSSARY, linux documentation and an academic source? - terminology is not the same in all keyboarding papers .i.e french ant colony algorithm paper)__ - in a digital context presented by a font. One of the natures of latin scripts is that there is a poverty of characters to adequately represent vowel contrasts. Coulmas (2003: 107) attributes this to the history of the Latin script' design context. It was birthed as a technology for representing semitic languages. This short fall of vowels for use in non-latin related languages is often approached by the use of diacritic marks. In fact even some languages related to latin use diacritic marks. These diacritic marks can be described several ways. In a technical way computers were originally designed to only use 256 code points (ASCII) where English was the assumed language. Each character (including punctuation) was given a code point. As computers were adapted for use in non-English languages some code points were reassigned a new glyph to represent a new character. Some of these new characters for european languages contained diacritics; for instance, the German umlauts, or the Italian and Spanish stress marks. With the introduction of unicode each of these "adapted codepoints" was given a unique status as a single character and a single code point. These kinds of characters are called composed characters, or Pre-composed characters. They only take one code point. However, visually the character consists of two semantic components, a base and a combining diacritic.

¹⁸ These technical definitions are certainly not universally used. For instance, Apple Inc.'s Devopser documentation titled Cocoa Text Architecture Guide (Apple 2014: 12-3) does not discuss the concept of a graphpeme, but rather only uses characters and glyphs. As presented here the terminology used represents a model of terms and their use as put forward by SIL International's foundry and orthography support team known as the "Non-Roman Script Initiative" (NRSI).

Typographic Terminology



In some languages, it might be necessary to use either the base or the diacritic independent of the other portion, therefore each of these (the base and the diacritic) were also given their own code points. When font's and computers encounter the diacritic they are supposed to render it on top of the target base glyph. This is important for counting characters because various languages may use all pre-composed characters to render the conceptual characters of a language, yet other languages may choose to encode their texts with decomposed characters. Unicode calls the relationship between decomposed characters (NFD) and a pre-composed character (NFC): canonical equivalence. Visually the output and rendition of the glyphs are supposed to be the same. However, for counting purposes, it is important to understand if we are counting conceptual characters or if we are counting code points. If we are to count code points this can be problematic for several reasons, one reason is that code points do not contain the complete "character" as it is perceived by the person using the orthography. If we are counting conceptual characters then it is important to understand how language writers perceive the character. In German the umlaut is the name of the glyph of the two dots, but < ü > is its own letter in the alphabet and has its own name. So conceptually the < ü > is different than < u > and is not meere < u+ " >. If we take an approach to count all < u > characters then this does not give us a count of the characters (as perceived by the orthography users) of instances of < ü >. If we count all uses of < " > then that unnecessarily conflates cases where < ä > and < ö > are use with counts of < ü >.

In this study, characters, as the orthography user perceives them are important as this plays a significant motivation in user behavior. However, for compatibility of counting across texts of various languages a regularized code point count is used. This means that through canonical equivalence, the comparative code points are converted to a common encoding schema (NFD) regardless if they are encoded via NFC or NFD. Using orthography descriptions, the role of each each diacritic is then determined. For instance the < á > in Chinantec is a stressed < a > whereas < á > in Me'phaa is an < a > with a high tone.

Keystrokes

In user experience we want to measure what the user is doing. In this case we want to measure which keys are being struck regardless of what the output is (NFC or NFD; or a string of several non-combining characters). To do this the maps of the keyboard layouts were analysed and matched to the characters they output. Utility called (KFLM was used). These output regardless of their encoding were then given a value to the character presented in the text.

Measures of efficiency

Efficiency

Distance

Complexity/Fit

Attaining a suitable Persian Keyboard layout using an evolutionary strategy (Kazem & Naghsh 2011)

What methodology will I follow and why?

Typing behavior

See discussion under REAL data.

What typing behavior does the keyboard dictate?

What is the REAL typing behavior?

What should be the real typing behavior i.e. DVORAK vs. QWERTY

Current design process of orthographies and keyboards

As described above

Read: Jucker, Andreas H. & Christa Dürscheid. 2012. The Linguistics of Keyboard-to-screen Communication. A New Terminological Framework. *Linguistik online* 56.6: 39-64. <Accessed: 07. June 2014>. <https://bop.unibe.ch/linguistik-online/article/view/255>

Corpus Study

To this end, semantically equivalent texts in three to six languages will be compared based on the following parameters. The texts will be of existing translated material that is currently in circulation. The orthography of a given language will be assessed in terms of the phonological/phonemic distinctions made in the language. Available text input methods (keyboards/ keyboard layouts) will be assessed in terms of minimal inefficiencies, i.e., the number of keystrokes required to input a certain character and thereby create the typed text. The input method comparison will be achieved by mapping each instance of each character in the text to the keystrokes required to produce all characters that appear in the sample text.

Other studies which have used biblical texts as the basis of research

A Fine-Grained Model for Language Identification (Improving Non English Web Searching)

McFarland 1984 KJV use in word counts. Warns against Bias based on KJV in Text.

Bible as a parallel corpus: (Trushkina 2006) (Kilgarriff, et al. 2014) parallel corpus. (Forsyth & Sharoff 2014)

Ergonomics

(Alden, Daniels & Kanarick 1972) (J. Duncan & Ferguson 1974) (David 1985)

Alternative layouts

Look at this website and their work: http://www.eatoni.com/wiki/index.php/Main_Page

Learning for the first time

The problem of secondary learning or training effects on relearning

(Anderson, Mirka, Joines & Kaber 2009) (Fagarasanu, Kumar & Narayan 2005)

Input errors

(Chen, Yesilada & Harper 2010) (MacKenzie & Soukoreff 2002) (Norman 1981)

Alternative testing methods

mention heat mapping and visualizations

Real Data

Risks

Real use benefits and data creation habits

Economics

What are the locally distributed key layouts?

What are the locally distributed glyphs?

Keys you hold down to change how other keys behave, but that (usually) don't do anything if you use them on their own (like Shift and Control).

Keys that you press and release but don't want to "repeat" as you hold them (like Escape or Insert).

Keys that you sometimes press and release, but sometimes want to repeat (like holding Space to insert a bunch of spaces, or Backspace to kill a bunch of characters).

<http://stevelosh.com/blog/2012/10/a-modern-space-cadet/>

From Martin Hoskens via email

1) I would encourage you to read up on Canonical Equivalence and meditate hard over the fact that U+00ED has a canonical expansion (that is all processes should treat it *identically*) to U+0069 U+0301.

2) Microsoft has a policy of not normalising people's data but only comparing text using normalisation. So care has to be taken over whether a keyboard produces NFC or NFD.

BTW AFAIK a Microsoft Keyboard can generate up to 4 codes from a single key event.

Distribution: http://scriptsource.org/cms/scripts/page.php?item_id=entry_detail&uid=e688hpkky

<http://www.unicode.org/reports/tr15/#Versioning>

http://www.unicode.org/reports/tr15/#Primary_Exclusion_List_Table

3.2. Orthography text samples and analyzed keyboard layouts

These text samples are for visual reference when considering compared orthographies. It is assumed that these are also the kind of text which would be typed by computer users who are also users of the respective languages. These short samples are all of the same section of the book of James from the Christian New Testament. In the analysis conducted, the whole text of the book of James was used in each case. In contrast to presenting the whole text of each language here, visual samples are presented, and the whole text is made available in Appendix II. The languages used in this study were chosen based on personal experience and accessibility of comparable texts, through a wide geographical distribution of languages was sought. Me'phaa, Chinantec, Spanish, and English are used and spoken in Mexico, and are processed together because they have an overlapping socio-linguistic situation. English, Ezaa, Bekwarra, Cishingini, Igbo and Okphela are used and spoken in Nigeria. The groups of languages from Mexico and Nigeria both form the bulk of the minority languages considered in this thesis. However, it is also necessary to consider languages which have larger populations of users and have more developed resources for computer-mediated communication. Specific challenges with text input, spelling and diacritic restoration are often evaluated with European languages. So, English, German, French and Italian as languages used and spoken in Europe are considered together. English and Navaho are

languages used and spoken in the United States and are compared. Russian and Mongolian are languages used in Mongolia, both using a cyrillic script.

A. Me'phaa Text Sample

A nguin', tsáan' ninimba'la' juyáá Jesús, gajumá'la' rí phú gagi juwala' ídó rí nanújngala' awúun mba'a inii gajmá. Numuu nduyáá mála' rí ídó rí na'nga'la' inuu gajmá, nasngájma nē rí gakon rí jañii ákian'la' juyáá Ana'ló', jamí na'ne nē rí mawajún gúkuála'. Indóó má' gí'maa rí mawajún gúkuála' xúgíí mbi'i, kajngó majráan'la' jamí ma'ne rí jañii ákian'la', asndo rí náxá'yóo nitháan rí ja'yoo manindxá'la'. [Iyíi' rí ni'tháan Santiágo 1:2-4 (Carrasco Zúñiga & Weathers 2008-2010)]

B. Sochiapam Chinantec Text Sample

Hnoh² reh², ma³hiún¹³ hnoh² honh² li³ua³ cáun² hi³ quiunh³² náh², qui¹ la³ cun³ hi³ má²ca³li³ ñíh¹ hnoh² jáun² hi³ tí³ jlánh¹ bíh¹ re² h²tin² tsú² hi³ jmu³ juen² tsí³, ní¹juáh³ zia³² hi³ cá² lau²³ ca³tí²¹ hi³ taunh³² tsú² jáun² ta²¹. Hi³ jáun² né³, chá¹ hnoh² cáun² honh², hi³ jáun² h¹³ li³tin² hnoh² re² hi³ jmúh¹³ náh² juen² honh², hi³ jáun² hnoh² h¹³ kn³ náh² tsá² má²hún¹ tsí³, tsá² má²ca³hiá² ca³taunh³ ca³la³ tán¹ hián² cu³tí³, la³ cun³ tsá² tiá² hi³ li³hniauh²³ hí¹ cáun² ñí¹con² yáh³. [Jacobo Jmu² Cáun² Sí² Hi³ Ca³tin¹ Tsá² *Judíos, Tsá² Má²tiáunh¹ Ñí¹ Hliáun³ 1:2-4 (La Liga Bíblica 2009)]

C. Spanish Text Sample

Hermanos míos, gozaos profundamente cuando os halléis en diversas pruebas, sabiendo que la prueba de vuestra fe produce paciencia. Pero tenga la paciencia su obra completa, para que seáis perfectos y cabales, sin que os falte cosa alguna. [Santiago 1:2-4 Reina-Valera 1995 (RVR1995)]

D. English Text Sample

Dear brothers and sisters, when troubles come your way, consider it an opportunity for great joy. For you know that when your faith is tested, your endurance has a chance to grow. So let it grow, for when your endurance is fully developed, you will be perfect and complete, needing nothing. [James 1:2-4 New Living Translation (NLT 2007)]

E. Ezaa Text Sample

Unwunna mu, nteke iwhe adata byakfutaru unu; g'ò dūlee, unu wojeru iya l'òo iwhe ɛswa byarū unu. Unu makwarū-a l'òo nteke l'aadata unu nke ekwekwe, unu kweru bē unu l'e-shi nwūta ɔtaru iwhe nshi. Unu talēkwawho nshi tafū iya l'ishi nggē unu dukota ree, dzukwaawho oke; t'ò bō dū iwhe l'a-whōdu l'ēhu unu. [Ekwo-Ozhi, Jémusu Deru 1:2-4 (Meier 1980)]

F. Bekwarra Text Sample

Ebwiya, k'unyang ng'iyem atitye-atitye a shi n'amin ng'i kan achi-anaani inen na ngin, amin è chi r'irinen k'irityem, k'ucheche dee amin e nyie dee, k'unyang ng'iyem abin a tyung dee achi-anaani inen i yi ang'áchìchì nga, i sha irityem inen k'i bya ha. Amin è ye k'úchú bi irityem he, k'amin è chi r'iyem woo ab'e sha uni k'i giri, k'amin è waa abo chaa iyem achaani fo re. [Ileta Ang'ijems a fuo 1:2-4 (Stanford & Stanford 1983)]

G. Cishingini Text Sample

Aja'a a va, ya'in mazanga raka vu da ayin a na baci kukondo kakau ku tawai wa da. I yeve ta i ili i nan lo yi ta o kukondo uneki wa adu u da. Kukondo ku nan lo ka ku da ka kuzuwa da i lulukpa. Lulukpai ali

kukondo ku dā ku laza. Ayin a na baci ku lazai, kaṭa yo okpo uma a na i derere. Ayin a nan lo, ili i na baci i nambai yi ta a kuciya i dā. [Akaka a Yakubu 1:2-4 (Wycliffe Bible Translators & The Kambari Language Project 2012)]

H. Okphela Text Sample

Inyoghuo-mhe, leli oḷi shi emhi oghẹle ini imufe ododa e bhale debe. Irari khi u lẹse khi ini a da mu irudunga oyẹ fẹ bino ne, iregbemie oyẹ o ya mẹ asha fu-a shi o. Zobe ni iregbemie oyẹ o gbe akanya oyọl pfo, ni a mholi iwomhelo, ni o gba pfo, ni a khi eni ingeli enete ẹa baku. [Ebe ni IJemhisi O kẹkẹ 1:2-4 (Wycliffe & The Nigeria Bible Translation Trust 2012)]

I. Igbo Text Sample

Guanu ya n'ọnù nile, umu-nnam, mbe o bula unu dabara n'owunwa di iche iche; ebe unu mara na nnwaputa nke okwukwe-unu naluputa ntachi-obi. Ma ka ntachi-obi luzue oḷu-ya, ka unu we tozue okè dizu kwa nma, buru ndi o dighi ihe o bula foduru nke unu nenweghi. [Jemes 1:2-4 (Bible Nso 2010)]

J. German Text Sample

Liebe Brüder und Schwestern! Betrachtet es als Grund zur Freude, wenn euer Glaube immer wieder hart auf die Probe gestellt wird. Denn durch solche Bewährungsproben wird euer Glaube fest und unerschütterlich. Bis zuletzt sollt ihr so unerschütterlich festbleiben, damit ihr in jeder Beziehung zu reifen Christen werdet und niemand euch etwas vorwerfen kann oder etwas an euch zu bemängeln hat. [Jakobus 1:2-4 Hoffnung für Alle (HFA) (Biblica 2002)]

K. French Text Sample

Mes frères, considérez-vous comme très heureux quand vous avez à passer par toutes sortes d'épreuves ; car, vous le savez, si votre foi résiste à l'épreuve, celle-ci produit la persévérance. Mais veillez à ce que votre persévérance se manifeste pleinement, afin que vous soyez parfaits, sans défaut, qu'il ne vous manque rien. [Lettre de Jacques 1:2-4 (Société biblique française 2000)]

L. Italian Text Sample

Fratelli miei, considerate una grande gioia quando venite a trovarvi in prove svariate, sapendo che la prova della vostra fede produce costanza. E la costanza compia pienamente l'opera sua in voi, perché siate perfetti e completi, di nulla mancanti. [<https://www.bible.com/bible/122/jas.1.nr06>] (Ginevra 2008)]

M. Russian Text Sample

С великою радостью принимайте, братия мои, когда впадаете в различные искушения, зная, что испытание вашей веры производит терпение; терпение же должно иметь совершенное действие, чтобы вы были совершенны во всей полноте, без всякого недостатка. [Иакова 1:2-4 (Zhuromsky n. d.)]

N. Mongolian Text Sample

Ахан дүүс минь ээ! Янз бүрийн бэрхшээл сорилт тулгарвал, түүнийгээ баяр баясгалантай зүйлд тооцож байгтун! Учир нь гэвэл, сорилт туршилтыг тийнхүү давсаныхаа үр дүнд итгэл чинь хөдлөшгүй бат болно гэдгийг та нар мэдэж байгаа билээ. Хөдлөшгүй бат итгэлээ хадгалан, түүнийхээ үр дүнг амьдралдаа бүрэн дүүрэн харуулж байгтун! Тийнхүү та бүхэн нас бие

гүйцэх мэт итгэлээрээ өсч бойжихдоо хүнд байвал зохих сайн сайхан зан чанараар огт дутахгүй болно. [ЯАХОБЫН БИЧСЭН ЗАХИДАЛ 1:2-4 (Bible Society of Mongolia 2014)]

O. Navajo Text Sample

Shik'isóó danohłínii, ał'ąą át'éego nanihídahodi'nitaahgo, baa hózhóqogo baa nitsídaahkees, háálá nihe'oodlą' nabídahonitaahígíí bee nízadgóó ha'jólní áhool'ííhgo nihił béédahózin. Áko bini'dii ha'ahóní nihinaalnishgo altso łalyilééh, ákót'éego nihe'oodlą' bee ts'ídá t'áá ákóne' ádanohł'éego índá t'áadoo bee nihich'í' anáhóót'i'ígóó dahinohnáa doo. [James 1:2-4 (American Bible Society 2000)]

4. (Results)The data to be explored

There are five socio-linguistics contexts which are explored in this section: Mexico, Navajo-English, Nigeria, Europe, and Mongolia. In each section specific languages and keyboard layouts are presented and discussed. The Mexico and Nigerian contexts present some use cases and data of various minority language orthographies which approach similar linguistic concepts from different approaches. This in turn puts different kinds of constraints on keyboard layout design. These use cases also highlight the challenges faced by minority language users as they approach the text input challenge on devices marketed for users of majority languages. While it is easy to assume that majority languages such as French, Italian, Spanish, and German are sufficiently resourced with digital language tools, the presentation of these languages in the European use case shows that even users of European languages face challenges with text input and are under similar stresses as users of minority language which are under resourced. The Navajo-English use case is presented and highlights that even in developed countries where there is a high degree of digital device usage in everyday life that some minority languages are still underresourced and as such the digital device and the text input experience is something which can push minority language users to use a majority language in a digital context. Finally the use case from Mongolia is presented to show that the analysis methodology works not just in roman scripts. It also shows that even though the same script is used with two languages in the same socio-linguistic context, it does not mean that a single keyboard layout is sufficient for the use of both languages.

4.1. *Use Case Mexico*

In this section I discuss the typing situation for two minority languages in Mexico. Me'phaa and Chinantec are both language families indigenously spoken in southern Mexico. The Chinantec languages have independent orthographies, while the Me'phaa languages share a common transcription system and alter the graphical representation (spelling) of words depending on which variety of Me'phaa is being written. Socio-linguistically, Spanish is the language of wider communication. Technologically, when computers are purchased within Mexico, they primarily contain an ISO style keyboard with the Spanish-Latin America layout. However, many working age Me'phaa speakers and presumably also Chinantec speakers are migrant workers and cross the border between Mexico and the United States. These speakers encounter English and acquire computers and digital devices with ANSI style keyboards and English QWERTY keyboard layouts. Therefore it is not uncommon to find devices which were originally marketed for English using markets in the Chinantec and Me'phaa using regions. In this study I use a text from Me'phaa as it is standardized for Malinaltepec [tcf], and text of Chinantec from Sochiapan [cso] these keyboard actions are then contrasted and compared with the equivalent texts in English [eng] and Spanish [spa].

Me'phaa

Social Use setting of typing in the language

History fo typing in Me'phaa

Multilanguage use - current contexts

Phonology

Phoneme Chart

Orthography

Orthography Chart

Keyboard Layout

Keyboard layout diagram

Statistics from Text Analysis

Summary of characters used in the text

Total number of characters in the text

Total number of words in the text

Total number of different characters used in the text

Total number of keystrokes with the current layout

Heat map of the current layout

right hand v.s. left hand

finger load per finger 0-9

right - left balance

use of punctuation

Characters not used in the text

Percentage of use

Combinational use of characters

finger use chart

distance traveled

Observations - brief

Chinantec

(Foris 1973, 1994, 2000)

Social Use setting of typing in the language

Multilanguage use - current contexts

Phonology

Phoneme Chart

Orthography

Orthography Chart

Keyboard Layout

Keyboard layout diagram

Statistics from Text Analysis

Summary of characters used in the text

Characters not used in the text

Percentage of use

Combinational use of characters

finger use chart

distance traveled

Observations - brief

Spanish

Social Use setting of typing in the language

Multilanguage use - current contexts

Phonology

Phoneme Chart

Orthography

Orthography Chart

Keyboard Layout

Keyboard layout diagram

Statistics from Text Analysis

Summary of characters used in the text

Characters not used in the text

Percentage of use

Combinational use of characters

finger use chart

distance traveled

Observations - brief

English

Social Use setting of typing in the language

Multilanguage use - current contexts?

Phonology

Phoneme Chart

Orthography

Orthography Chart

Keyboard Layout

Keyboard layout diagram

Statistics from Text Analysis

Summary of characters used in the text

Characters not used in the text

Percentage of use

Combinational use of characters

Observations - brief

Section summary

The original purpose of my involvement in the keyboard design for Me'phaa was to facilitate text creation and the typing of texts as part of the NEH funded project *Documenting the Me'phaa Genus* (Marlett 2010 NEH-DEL: FN-50079-10). I particularly facilitated technology use on OS X and worked with a fellow team member, Kevin Cline, who facilitated technology use on Windows based operating systems. An existing keyboard layout was already in use by several Me'phaa writers, including some bilingual teachers in the Me'phaa speaking region. Since some of these writers were also going to be involved in the text collection and text creation process for the language documentation project, it was decided to use the existing keyboard layout as a starting point. In this way the documentation project would maximize the continuity from the previous typing experience of contributors.

The pre-existing keyboard layout was created by Mark L. Weathers, and a team of Me'phaa speakers who have been involved in a long standing language development project. Their design process was organic, but was influenced by the following factors:

- The keyboard commonly used in Mexico (Spanish ISO)



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- Access to characters from the Me'phaa orthography
- The design standard (ISO v.s ANSI) of the physical keyboards²⁰

¹⁹ To be converted to caption: Spanish ISO keyboard layout. The most commonly used keyboard layout in Mexico - No keys depressed. Modifier keys in orange or shaded.

²⁰ Keyboards sold in the U.S.A. are more often ANSI, whereas physical keyboards sold in Mexico are more often ISO. Laptop manufacturers and physical keyboard producers like Dell and Belkin often alter products slightly by changing the physical Keyboard depending on the market audience to which the device will be shipped.



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An additional challenge encountered in the Me'phaa design case was presented by the use of a custom font. The community had a custom font made for them many years ago. This font was then converted (some fewer years ago) to Unicode code points. However, the conversion to Unicode was incomplete. Several glyphs were intentionally mismatched by hacking the font²². Through the hacking process, the Unicode code points no-longer represented the intended Unicode glyphs. This was intentionally done for two reasons:

1. To make the expected glyphs appear because there was not a Unicode code point for them.
2. To make input from Spanish ISO and QWERTY ANSI laptop keyboards appear to create the correct glyphs when using the font with written Me'phaa texts.

The goal for hacking the font was to make it possible for people in the community to type on their own computers in Me'phaa. From a typist's perspective all that was needed was to have the "Me'phaa Font" and use that font when rendering the document. However, using the hacked font created documents which were composed in Unicode and therefore "Unicode Compliant" but where the characters would not display or print as the intended Unicode code points. Socially, this means that if a document creator controls the complete life of the document from creation to publication and printing, that the glyphs used by the printer device would match the expected graphemes. However, if a Me'phaa writer takes a document written with the "Me'phaa font" to a local printer - say to create a banner or poster - that the Me'phaa unique glyphs would not print as the document creator intended. The larger impact on the community is that there is now an expectation that the "Me'phaa font" does not work when printing but does work on you computer. For documents created as part of the NEH funded language documentation project, it was decided that Unicode compliance was necessary. This meant designing keyboard layouts which would produce the expected input and also map the glyphs to their correct Unicode code points. This functionality was needed across several platforms including: Windows XP, Windows 7 and Mac OS X. To create these keyboards we used Ukelele version 2.1.9 (Brownie 2012) and Microsoft Keyboard Layout Creator (MSKLC) version 1.4 (Microsoft 2012).

²¹ To be converted to caption: The Spanish ISO keyboard layout laid out on an ANSI keyboard rather than an ISO keyboard.

²² Hacking as defined by Priest (2004) was common practice prior to the adoption of current best practice of using Unicode. In the Me'phaa case, the rationale for hacking is partially because a capital Saltillo (LATIN CAPITAL LETTER SALTILLO U+A78B) was needed for the orthography and was only available as a PUA character until March 2008 when it was added to Unicode version 5.1.0.

Comparative analysis of these keyboard layouts

Multilingual comparison section summary

About the texts

- English (NLT 2007)
- Spanish (RVR 1995)
- Sochiapam Chinantec (Unknown 2009)
- Me'phaa (Carrasco Zúñiga et al. 2008).

²³ Dead keys are keys which are struck and released prior to the final key so that in some way a modification or alteration of the normal final character is achieved.

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To perform the analysis I counted the characters used in each text with perl script (Hallissy 2005) and then also counted the words in the text using a small text counting program (Peter Bilak & Rossum 2003). These results were then adjusted as needed to account for complex characters and composite characters. Each character was assigned a multiplier based on how many keystrokes were used by that particular keyboard to produce each character. The resulting counts are available in the charts below.

<i>Corpora Statistics</i>							
Me'phaa		Sochiapam Chinantec		Spanish		English	
Character Count	Word Count	Character Count	Word Count	Character Count	Word Count	Character Count	Word Count
16618	2856	19610	4506	12147	2165	10432	2575
Keystrokes	22454	Keystrokes	27515	Keystrokes	12715	Keystrokes	13575
Keystroke to character Efficiency	74.01%	Keystroke to character Efficiency	71.27%	Keystroke to character Efficiency	95.53%	Keystroke to character Efficiency	76.85%

In this presentation of the data, a keystroke is understood to be the pressing of a button on the keyboard even if it does not independently return visible output. A space break is counted as a keystroke. A capital letter < A > on an English QWERTY keyboard would require two keystrokes: shift + a. This of method of counting keystrokes is different than the method employed by NRSI (Constable 2001) because they do not count the use of modifier keys like shift to be two key strokes. A character for the purpose of this chart is understood to be what is technically considered an orthographic character plus any graphemic variations (< a > and < A > are the same orthographic character but are different graphemes each with their different grapheme counts). An orthographic character may be a composed character (requiring more than one unicode code point) < é >, a composite character (having more than one grapheme but only one unicode code pint) < á >, or a base character < n >. In terms of user experience an orthographic character should be considered what an minority language writer would consider one "letter". In Sochiapam Chinantec each number representing tone < ¹, ², ³ > is considered a letter. In Me'phaa the vowels with their tone markings < á, a > are considered separate letters from the base < a > (vowels without tone markings - indicating a mid-tone). Word count as indicated in the chart is understood to be the orthographic word as indicated by space markers. The keystroke to character efficiency percentage is the orthographic character count divided by the number of keystrokes to achieve that character count.

In general the higher the number the better the keyboard layout for the target orthography. With an ideallic 100% there would be a one-to-one correspondence between orthographic graphemes and keystrokes (The graphemes < a > and < A > would have separate keys and would each require one keystroke to create.). But notice that even with English we operate at a 76.85% efficiency. Generally, a statistician would ask for a T-Test or an ANOVA analysis to determine if there is a significant difference indicated by the keystroke to character efficiency ratio between the various orthography implementations and the various keyboard layouts for each language. The challenge with this additional level of analysis, is that even if we decide that 1.00% is a significant difference there is no explicit margin of what the difference is significant for. That is, *are we measuring the probability that a user will not want to type in their language with their language's keyboard layout or just not type in their language?* Currently, in the minority languages of Me'phaa and Sochiapam Chinantec there are relatively few authors, fewer typists and even fewer yet who have access to either of the current solutions offered in this paper, and those who are typists, have an immense desire to type in their language regardless of the challenges involved. Therefore measuring efficiency and correlating it to social attitudes based on control groups of minority

language authors is relatively impossible at this time. If we were to attempt measure some sort of cross-language-relatedness, two remaining challenges need to be accounted for:

1. An authors' perception that there is only way to accomplish the task of (digital) authoring in the minority language (either by use of the keyboard or by use of a hacked font).
2. The task of authoring is only being completed by persons which have determined that any way to perform the task, regardless of the effort involved, is sufficient.

Either of these dynamics above makes the input from these typists as unbiased users suspect.

However, one might ask, *what is the efficiency ratio even useful for?* In lieu of a better metric, the efficiency ratio useful to designers as a metric in understanding efficiency when we compare various solutions both internal to one language and across languages. Because the metric is in and of itself is not a good indicator of overall impact on writing ability for small groups of motivated authors we need to look to other metrics and indicators as well.

To further develop the analysis and to understand what the differences between the actual percentages mean in terms of tactile experience the characters in each language were divided into three groupings: *punctuation*, *characters without diacritics*, and *characters with diacritics*. In conjunction to this division by character type, a heat map image of the frequency of the used keys was created using a javascript browser app called Heatmap Keyboard (Wied 2011). ____((how does this section fit here?))In traditional keyboarding theory there are two conditions of well designed keyboard layouts which are claimed to be important to ergonomics and efficiency of typing and text input:

1. The most common characters are accessible to the typist from the home row, where fingers sit while at rest ____((I don't like how not each of these citations is explained (Fitts 1954, MacNeillage 1964, Vella, Vigouroux & Gorce 2009))____.
2. A regular rhythm can be created between the strokes of the right hand and those of the left (Dealey & Dvorak 1933, Dvorak 1935).)____

For traditional keyboard experiences, the heatmap images present a better visualization of the how the keyboard layout affects the tactile portion of the *User Experience*. When considering modern touchscreen-context sensitive devices, keyboard layouts are often adjusted relative to the task options the user is permitted to attempt. Therefore some alterations may need to be considered if designers are targeting those kinds of devices. Generally, even with those devices the alternative keyboard layouts are alterations of the the main layout not a redesign from an unfamiliar layout. Further discussion on context sensitive keyboard layouts is beyond the scope of this paper, but in general should be pursued because of the social penetration of small electronic devices - even among minority language speaking populations.

____((The characters have also been divided by how they are accessed i.e. if they require a modifier key or a dead key to be accessed by the user.))

About the compared orthographies

To understand the test results it might be helpful if some clarifications were made regarding how graphemes in the compared orthographies look the same but behave differently and the orthographies handle some similar phonological properties like tone and stress in very different ways. A discussion of the graphemic representation of tone in Me'phaa and Sochiapam Chinantec can be found in section 3 of this paper under the the discussion on design. Aside from indicators of tone and stress, there are several unique graphemes or characteristics of each orthography which are relevant.

1. orthographic depth

for a light treatment of [tcf] tone consult (Suárez 1983:25-26) or for a more recent discussion on tone in [], which also uses this keyboard layout, but was not analyzed, consult ____((Black 2005, Cline 2013))____

2. Not yet mentioned orthographic characters

diaeresis and barred i accent mark = stress

(orthographic depth, Saltillo and diaeresis and barred i accent mark = stress) It should also be noted that both of the minority language orthographies referenced here are somewhat in a state of flux, or rather there is not necessarily an academy or strong literary tradition which prevents writers or educators from changing how they orthographically represent their language. Because of this there may be slight innovations over time in the way that writers of these languages express themselves. Marlett (enero 2012a) provides a good summary overview for the various ways the Me'phaa language has been expressed in popular and academic literature. Data for the comparison below comes from a small book titled *Xó nitháán mè'phàà: Cómo se escribe el tlapaneco* which was designed to explain to Me'phaa speakers how to write in Me'phaa (Asociación para la Promoción de Lecto-Escritura Tlapaneca 1988: 11).

Similarly, Fortis (2000) provides a great explanation in English for how the Sochiapam orthography works, whereas a brief introduction is available in Spanish from the introduction to the Chinantec New Testament (Unknown 2009b).

The chart below shows a composite of the phonetic graphemes used across the four languages. Referencing this chart may be helpful if trying to determine if graphemes absent in other charts are simply absent from the text or if they are not used in a particular language.

Comparison of Graphemes																																			
eng	a	b	c	d	e	f	g	h	i		j	k	l	m	n		o	p	q	r	s	t	u	v	w	x	y	z							
spa	a	b	c	d	e	f	g	h	i		j	k	l	m	n	ñ	o	p	q	r	s	t	u	v	w	x	y	z		´					
tcf	a	b	c	d	e	f	g	h	i		j	k	l	m	n	ñ	o	p	q	r	s	t	u	v	w	x	y		´	´					-
cso	a	b	c	d	e	f	g	h	i	ï	j		l	m	n	ñ	o	p	q	r	s	t	u				y	z		´	1	2	3	..	

Punctuation

Punctuation marks make up a relatively small, but necessary, portion of each text. They enable the minority language writer to be able to communicate clearly. In the compared texts the character count for punctuation marks range from 2.71% - 4.13% of the total orthographical characters used. The frequency of use and keyboard placement of these characters can have a profound impact on keystroke usage. Make punctuation marks too difficult to access and complexity is introduced in every sentence. Make the punctuation marks too easy to access and other characters which are more frequent in the language are made harder to access therefore also introducing complexity potentially at every word. In each of the analyzed texts, the punctuation marks reference sentence or clausal level information. However, this may not always be the case as some orthographies use punctuation marks in a semiographic manner to represent the subject of the sentence or the tense of a verb (Roberts 2011: 86, 88).

Across analyzed texts there are three noteworthy variations in the kinds of punctuation marks used: The use of inverted punctuation marks, those marks used to signify quotations and those signifying questions. In the Me'phaa text < << , >> > are used to signify quotes. It is assumed that these are supposed to be encoded as < « , » > following formal Spanish orthography conventions as discussed in section 3 under design. Chinantec follows English standard orthography practices and uses quote marks < “ , ” >. Unlike the other texts, no question marks appear in the Me'phaa text because they have a question particle and therefore do not need a question mark < ? >. English does not use inverted punctuation marks.

<i>Punctuation Usage</i>									
Characters		Me'phaa		Sochiapam Chinantec		Spanish		English	
Unicode Value	Glyph	Number of occurrences in the text	Percentage comprising the whole text	Number of occurrences in the text	Percentage comprising the whole text	Number of occurrences in the text	Percentage comprising the whole text	Number of occurrences in the text	Percentage comprising the whole text
U+002C	,	216	1.3%	288	1.4%	183	1.8%	148	1.4%
U+002E	.	177	1.0%	131	0.6%	96	1%	148	1.4%
U+003E**	>	32	0.2%	-	-	-	-	-	-
U+003C**	<	32	0.2%	-	-	-	-	-	-
U+00BB	»	-	-	-	-	15	0.1%	-	-
U+00AB	«	-	-	-	-	15	0.1%	-	-
U+201C	“	-	-	15	0.1%	-	-	13	0.1%
U+201D	”	-	-	15	0.1%	-	-	13	0.1%
U+003B	;	0	0.0%	28	0.1%	17	0.2%	4	0%
U+003A	:	20	0.1%	22	0.1%	17	0.2%	5	0%
U+00A1	¡	2	0.0%	6	0%	4	0%	-	-
U+0021	!	2	0.0%	6	0%	4	0%	9	0.1%
U+005D	]	1	0.0%	2	0%	0	0%	0	0%
U+005B	[	1	0.0%	2	0%	0	0%	0	0%
U+0029	)	1	0.0%	0	0%	0	0%	0	0%
U+0028	(	1	0.0%	0	0%	0	0%	0	0%
U+003F	?	-	-	14	0.1%	23	0.2%	23	0.2%
U+00BF	¿	-	-	14	0.1%	23	0.2%	-	-
U+2019	'	0	0.0%	0	0%	0	0%	36	0.3%
U+2014	—	0	0.0%	0	0%	0	0%	6	0.1%
U+002D	-	0	0.0%	0	0%	0	0%	2	0%
U+002A	*	0	0.0%	3	0%	0	0.0%	0	0.0%
Sum		485	2.92%	546	2.78%	397	4.13%	407	3.90%
Percentage of keystrokes in the whole text used to create punctuation marks			2.41%		2.37%		4.25%		2.95%
Number of keystrokes used to create all punctuation marks			543		651		541		435
Punctuation character keystroke efficiency			89.32%		83.87%		73.38%		93.56%

There are several figures and ratios which are important to keep in mind as we consider the other sections of the orthographies and the typist's access to these characters. If we consider the total quantity of punctuation characters in their breakdowns for usage we see that there are basic consistencies across the texts i.e. there are approximately 15 quotes in each of the texts. This should be expected from a translated text. However, we also see that there is also some variations like the the number of full sentences as indicated by periods in each text. This variation can be expected to reflect factors of naturalness, style in translation and also the grammar of the target language. As a keyboard layout designer, an important figure is the punctuation character keystroke efficiency percentage. This tells us how accessible the punctuation graphemes are to the the typist at any given time. We notice from the figures above that a English language typist using a QWERTY keyboard has a high percentage of access at any given time, whereas a Spanish language typists using a Spanish ISO keyboard layout must use more punctuation characters and has a more involved experience accessing those characters (more keystrokes). This gives that typists a lower efficiency rate for punctuation characters. These ratios are important to keep in mind and evaluate as the designer considers the placement of punctuation characters in relation to characters with and without diacritics.

Characters without Diacritics

In the compared texts the characters without diacritics are all consonants. And all consonants are without diacritics, with the exception of < ñ >. Characters without diacritics differ from base characters in that base characters are characters without diacritics but can receive diacritics. Therefore users of the orthography must decide if that base character should receive a diacritic to produce its correct form or not. The orthographic character < ñ > is included in both sections as a character with a diacritic and a character without a diacritic. This is in part because it is a consonant and it is beneficial, in these languages to consider it with the other consonants. It is also in part because, the English QWERTY keyboard treats this character as a character with a diacritic, however the Spanish ISO keyboard gives it a single key for this character elevating it the status of a full character. As the discussion in section 3 under design points out, the status of this character is open to interpretation by orthography users.

<i>Consonants (Characters without diacritics)</i>									
Character s		Me'phaa		Sochiapam Chinantec		Spanish		English	
Unicode Value	Glyp h	Number of occurrence s in the text	Percentage comprising the whole text	Number of occurrence s in the text	Percentag e comprisin g the	Number of occurrence s in the	Percentage comprising the whole text	Number of occurrence s in the text	Percentage comprising the whole text
U+0042	B	-	-	-	-	1	0%	14	0.10%
U+0062	b	283	1.70%	140	0.70%	159	1.60%	159	1.50%
U+004C	C	-	-	12	0.10%	8	0.10%	8	0.10%
U+0063	c	6	0%	500	2.50%	317	3.20%	178	1.60%
U+0044	D	2	0%	68	0.30%	21	0.20%	11	0.10%
U+0064	d	220	1.30%	81	0.40%	456	4.60%	464	4.30%
U+0046	F	-	-	-	-	-	-	15	0.10%
U+0066	f	5	0%	-	-	76	0.80%	242	2.20%
U+0047	G	17	0.10%	1	0%	-	-	44	0.40%
U+0067	g	442	2.60%	31	0.20%	96	1%	197	1.80%
U+0048	H	-	-	58	0.30%	21	0.20%	14	0.10%
U+0068	h	305	1.80%	1,835	9.10%	115	1.10%	571	5.30%
U+004A	J	25	0.10%	47	0.20%	4	0%	10	0.10%
U+006A	j	466	2.70%	751	3.70%	41	0.40%	21	0.20%
U+004B	K	6	0%	-	-	-	-	1	0%
U+006B	k	295	1.70%	-	-	-	-	65	0.60%
U+0043	L	-	-	12	0.10%	14	0.10%	21	0.20%
U+006C	l	330	1.90%	549	2.70%	466	4.70%	398	3.70%
U+004D	M	8	0%	2	0%	4	0%	2	0%
U+006D	m	829	4.80%	396	2%	283	2.80%	195	1.80%
U+004E	N	31	0.20%	7	0%	11	0.10%	2	0%
U+006E	n	1,606	9.40%	1,496	7.40%	580	5.80%	596	5.50%
U+00D1	Ñ	-	-	1	0%	-	-	-	-
U+00F1	ñ	116	0.70%	128	0.60%	23	0.20%	-	-
U+0050	P	5	0%	-	-	21	0.20%	2	0%
U+0070	p	44	0.30%	13	0.10%	221	2.20%	141	1.30%
U+0051	Q	-	-	19	0.10%	2	0%	-	-
U+0071	q	-	-	149	0.70%	115	1.10%	2	0%
U+0052	R	-	-	2	0%	1	0%	3	0%
U+0072	r	470	2.70%	77	0.40%	658	6.60%	661	6.10%
U+0053	S	5	0%	7	0%	27	0.30%	21	0.20%
U+0073	s	251	1.50%	502	2.50%	800	8%	711	6.60%
U+0054	T	14	0.10%	40	0.20%	8	0.10%	16	0.10%
U+0074	t	359	2.10%	699	3.50%	369	3.70%	839	7.70%
U+0056	V	-	-	-	-	6	0.10%	-	-
U+0076	v	-	-	-	-	113	1.10%	126	1.20%
U+0057	W	-	-	-	-	-	-	11	0.10%
U+0077	w	167	1%	-	-	-	-	267	2.50%
U+0058	X	43	0.30%	-	-	-	-	-	-
U+0078	x	353	2.10%	-	-	-	-	7	0.10%
U+0059	Y	-	-	-	-	6	0.10%	25	0.20%
U+0079	y	126	0.70%	38	0.20%	127	1.30%	320	3%
U+005A	Z	-	-	2	0%	-	-	-	-
U+007A	z	-	-	73	0.40%	34	0.30%	4	0%
U+A78B	'	1	0%	-	-	-	-	-	-
U+A78C	'	1,189	7%	-	-	-	-	-	-

Characters with Diacritics

2.1.1 history of the Orthography. Include history of typing

Diacritic first then base with the exception of low tone in Me'phaa

to note here that there are two different keyboard layouts for Spanish.

Basic orthography explanation xV xC xTones

The test and what was done and why

<i>Me'phaa base characters</i>											
	a	A	e	E	i	I	o	O	u	n	N
Number of total Low tones (use of Combining Macron Below U+0331 plus base)	875	16	226	0	198	5	214	0	300	n/a	n/a
Number of total uses of acute marks < ' > or tilde < ~ > (composite characters using base)	880	9	19	0	830	4	222	0	268	116	0
Number of times the base glyph is used without modification	1195	93	100	1	502	21	185	2	590	1606	31
Number of total base characters	2950	118	345	1	1530	30	621	2	1158	1722	31

Chinantec

The orthography and typing situation is different in in Sochiapam Chinantec than in Me'phaa. While both are tonal languages Sochiapam Chinantec expresses its tones as superscript numbers after a vowel. This means that the tone marks are not combining. However, this does not mean that Sochiapam Chinantec does not have diacritics. In deed it does. They simply represent stress which also needs to be marked in the orthography. (Unknown 2009b)

<i>Sochiapam Chinantec base characters</i>													
	a	A	e	E	i	I	ĩ	o	O	u	U	n	N
Number of total Low tones (use of Combining Macron Below U+0331 plus base)	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a
Number of total uses of diaeresis. (use of < " >)			4										
Number of total uses of acute marks < ' > or tilde < ~ > (composite characters using base)	1356	0	126	0	467	0	403	130	0	251	0	128	1
Number of times the base glyph is used without modification	715	2	159	0	1046	3	304	316	1	1054	5	1496	7

<i>Sochiapam Chinantec base characters</i>													
	a	A	e	E	i	I	ĩ	o	O	u	U	n	N
Number of total base characters	2071	2	289	0	1513	3	707	446	1	1305	5	1624	8

History of orthography.

Keyboard.

Results of the Test.

Comparison to National Language.

The Spanish Keyboard

Spanish base characters												
	a	A	e	E	i	I	o	O	u	U	n	N
Number of total Low tones (use of Combining Macron Below U+0331 plus base)	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a
Number of total uses of acute marks < ´ > or tilde < ~ > (composite characters using base)	59	0	65	1	59	0	41	0	9	0	23	0
Number of times the base glyph is used without modification	1077	15	1185	15	514	2	935	1	425	1	580	11
Number of total base characters	1136	15	1250	16	573	2	976	1	434	1	603	11

U.S. English point of Reference.

Because this is closer than British English and there is a large migration population.

English base characters												
	a	A	e	E	i	I	o	O	u	U	n	N
Number of total Low tones (use of Combining Macron Below U+0331 plus base)	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a
Number of total High tones (composite characters using base)	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a
Number of times the base glyph is used without modification	744	21	1232	2	609	22	1014	2	400	2	596	31
Number of total base characters	744	21	1232	2	609	22	1014	2	400	2	596	31



²⁵ Chinantec Keyboard layout on an ANSI keyboard



²⁶ English Keyboard layout on an ANSI keyboard with an ANSI key layout.

²⁵ To convert to caption: “Chinantec Keyboard heatmap with full text”

²⁶ English Full Text heatmap



²⁷ Me'phaa Keyboard layout on an ANSI physical keyboard with an ISO key layout.



²⁸ Spanish ISO Keyboard layout

²⁷ Me'phaa Full text heat map

²⁸ Spanish Full text

4.2. Use Case Navajo - English

English

Social Use setting of typing in the language

Multilanguage use - current contexts?

Phonology

Phoneme Chart

Orthography

Orthography Chart

Keyboard Layout

Keyboard layout diagram

Statistics from Text Analysis

Summary of characters used in the text

Characters not used in the text

Percentage of use

Combinational use of characters

finger use chart

distance traveled

Observations - brief

Navajo

Social Use setting of typing in the language

Multilanguage use - current contexts?

Phonology

Phoneme Chart

Orthography

Orthography Chart

Keyboard Layout

Keyboard layout diagram

Statistics from Text Analysis

Summary of characters used in the text

Characters not used in the text

Percentage of use

Combinational use of characters

finger use chart

distance traveled

Observations - brief

Section summary

<i>Consonants (Characters without diacritics)</i>					
Characters		Navajo		English	
Unicode Value	Glyph	Number of occurrences in the text	Percentage comprising the whole text	Number of occurrences in the text	Percentage comprising the whole text
U+0042	B	-	-	14	0.10%
U+0062	b	283	1.70%	159	1.50%
U+004C	C	-	-	8	0.10%

<i>Consonants (Characters without diacritics)</i>					
U+0063	c	6	0%	178	1.60%
U+0044	D	2	0%	11	0.10%
U+0064	d	220	1.30%	464	4.30%
U+0046	F	-	-	15	0.10%
U+0066	f	5	0%	242	2.20%
U+0047	G	17	0.10%	44	0.40%
U+0067	g	442	2.60%	197	1.80%
U+0048	H	-	-	14	0.10%
U+0068	h	305	1.80%	571	5.30%
U+004A	J	25	0.10%	10	0.10%
U+006A	j	466	2.70%	21	0.20%
U+004B	K	6	0%	1	0%
U+006B	k	295	1.70%	65	0.60%
U+0043	L	-	-	21	0.20%
U+006C	l	330	1.90%	398	3.70%
U+004D	M	8	0%	2	0%
U+006D	m	829	4.80%	195	1.80%
U+004E	N	31	0.20%	2	0%
U+006E	n	1,606	9.40%	596	5.50%
U+00D1	Ñ	-	-	-	-
U+00F1	ñ	116	0.70%	-	-
U+0050	P	5	0%	2	0%
U+0070	p	44	0.30%	141	1.30%
U+0051	Q	-	-	-	-
U+0071	q	-	-	2	0%
U+0052	R	-	-	3	0%
U+0072	r	470	2.70%	661	6.10%
U+0053	S	5	0%	21	0.20%
U+0073	s	251	1.50%	711	6.60%
U+0054	T	14	0.10%	16	0.10%
U+0074	t	359	2.10%	839	7.70%
U+0056	V	-	-	-	-
U+0076	v	-	-	126	1.20%
U+0057	W	-	-	11	0.10%
U+0077	w	167	1%	267	2.50%
U+0058	X	43	0.30%	-	-
U+0078	x	353	2.10%	7	0.10%
U+0059	Y	-	-	25	0.20%
U+0079	y	126	0.70%	320	3%
U+005A	Z	-	-	-	-
U+007A	z	-	-	4	0%
U+A78B	'	1	0%	-	-
U+A78C	'	1,189	7%	-	-

4.3. Use Case Nigerian languages

This is tentative on if I can get someone from Nigeria group to give me the text and the keyboard layout.

English

Social Use setting of typing in the language

Multilanguage use - current contexts?

Phonology

Phoneme Chart

Orthography

Orthography Chart

Keyboard Layout

Keyboard layout diagram

Statistics from Text Analysis

Summary of characters used in the text

Characters not used in the text

Percentage of use

Combinational use of characters

finger use chart

distance traveled

Observations - brief

Ezea

Social Use setting of typing in the language

Multilanguage use - current contexts?

Phonology

Phoneme Chart

Orthography

Orthography Chart

Keyboard Layout

Keyboard layout diagram

Statistics from Text Analysis

Summary of characters used in the text

Characters not used in the text

Percentage of use

Combinational use of characters

finger use chart

distance traveled

Observations - brief

Okphela

Social Use setting of typing in the language

Multilanguage use - current contexts?

Phonology

Phoneme Chart

Orthography

Orthography Chart

Keyboard Layout

Keyboard layout diagram

Statistics from Text Analysis

Summary of characters used in the text

Characters not used in the text

Percentage of use

Combinational use of characters
finger use chart
distance traveled

Observations - brief

Cishingini

Social Use setting of typing in the language

Multilanguage use - current contexts?

Phonology

Phoneme Chart

Orthography

Orthography Chart

Keyboard Layout

Keyboard layout diagram

Statistics from Text Analysis

Summary of characters used in the text

Characters not used in the text

Percentage of use

Combinational use of characters

finger use chart

distance traveled

Observations - brief

Bekwarra

Social Use setting of typing in the language

Multilanguage use - current contexts?

Phonology

Phoneme Chart

Orthography

Orthography Chart

Keyboard Layout

Keyboard layout diagram

Statistics from Text Analysis

Summary of characters used in the text

Characters not used in the text

Percentage of use

Combinational use of characters

finger use chart

distance traveled

Observations - brief

Ibgo

Social Use setting of typing in the language

Multilanguage use - current contexts?

Phonology

Phoneme Chart

Orthography

Orthography Chart

Keyboard Layout

Keyboard layout diagram

Statistics from Text Analysis

Summary of characters used in the text

Characters not used in the text

Percentage of use

Combinational use of characters

finger use chart

distance traveled

Observations - brief

Section summary

4.4. Use Case European languages

English

Social Use setting of typing in the language

Multilanguage use - current contexts?

Phonology

Phoneme Chart

Orthography

Orthography Chart

Keyboard Layout

Keyboard layout diagram

Statistics from Text Analysis

Summary of characters used in the text

Characters not used in the text

Percentage of use

Combinational use of characters

finger use chart

distance traveled

Observations - brief

French

Social Use setting of typing in the language

Multilanguage use - current contexts?

Phonology

Phoneme Chart

Orthography

Orthography Chart

Keyboard Layout

Keyboard layout diagram

Statistics from Text Analysis

Summary of characters used in the text

Characters not used in the text

Percentage of use

Combinational use of characters

finger use chart

distance traveled

Observations - brief

<http://bepo.fr/wiki/Accueil>

German

Social Use setting of typing in the language

Multilanguage use - current contexts?

Phonology

Phoneme Chart

Orthography

Orthography Chart

Keyboard Layout

Keyboard layout diagram

Statistics from Text Analysis

Summary of characters used in the text

Characters not used in the text

Percentage of use

Combinational use of characters

finger use chart

distance traveled

Observations - brief

Italian

Social Use setting of typing in the language

Multilanguage use - current contexts?

Phonology

Phoneme Chart

Orthography

Orthography Chart

Keyboard Layout

Keyboard layout diagram

Statistics from Text Analysis

Summary of characters used in the text

Characters not used in the text

Percentage of use

Combinational use of characters

finger use chart

distance traveled

Observations - brief

Polish

Social Use setting of typing in the language

Multilanguage use - current contexts?

Phonology

Phoneme Chart

Orthography

Orthography Chart

Keyboard Layout

Keyboard layout diagram

Statistics from Text Analysis

Summary of characters used in the text

Characters not used in the text

Percentage of use

Combinational use of characters
finger use chart
distance traveled

Observations - brief

Section Summary

4.5. Use Case Mongolia

Russian

Social Use setting of typing in the language

Multilanguage use - current contexts?

Phonology

Phoneme Chart

Orthography

Orthography Chart

Keyboard Layout

Keyboard layout diagram

Statistics from Text Analysis

Summary of characters used in the text

Characters not used in the text

Percentage of use

Combinational use of characters

finger use chart

distance traveled

Observations - brief

Mongolian

Social Use setting of typing in the language

Multilanguage use - current contexts

Phonology

Phoneme Chart

Orthography

Orthography Chart

Keyboard Layout

Keyboard layout diagram

Statistics from Text Analysis

Summary of characters used in the text

Characters not used in the text

Percentage of use

Combinational use of characters

finger use chart

distance traveled

Observations - brief

Section summary

5. Discussion and Application

At what point in the design process should linguistic information be considered and applied, as opposed to other design criteria, so that maximal language usage is encouraged and made possible?

5.1. Frameworks for applied design

Framework for keyboard layout research in minority languages

This study, entitled *The Application of Linguistic Knowledge to the Keyboard Layout Design Process for Minority Languages*, offers (1) a framework for evaluating keyboard layout designs as they are created for minority language communities, (2) a model for testing a particular user group's reception of a given keyboard layout, and (3) a framework for engagement and distribution of digital products for text entry.

Framework for digital viability of a language - EGIDS+

What *things* are needed in a language to make it viable in the digital sphere?

What are the steps needed to reach EGIDS level 5 in a SUM model?

Overview of other keyboard layout work
(Harvey 2013)

Framework for aligning considerations in the design of keyboard layouts

5.2. Discussion of relevant application of results

Application in Language Documentation

There are 3 reasons why linguists should pay attention to Keyboard layouts:

1. Keyboarding is an expression of language and reveals some very unique ways that the human body expresses communicative thought.
2. the language teacher should consider the use of language in all mediums not just oral
3. language development : linguist :OT/Constructions based on cognition and synapses, Language documenter, technologists.

Application in Language Development

Orthographies with overt marking of Tone- Cognitive effect measurement of orthographies

(Roberts 2009, 2011) (Crofts 1976) (Bird 1999, 2001) (Hollenbach 2007) (Kutsch Lojenga 2011)
(Zaretsky, Kraljevic, Core & Lencek 2009)

On overtly marking tone

<--Note from David Roberts -->

Reading - Typing activation of spelling instead of writing activation of spelling

Writing - The way characters are composed has an effect on the understanding of the language

Text input methods in the twenty-first century have the potential to entice or discourage speakers of minority languages in the use of their languages in digital mediums. Popular and prolific writing systems in the twenty-first century are crucially tied to electronic input methods that can be easily used in communicating ideas in written orthographic form including the production of printed or electronic reading material. Although, literacy systems have always contained a human interaction element as part of the writing method, in the twenty-first century these methods involve an electronic-tactile medium, e.g. the

keyboard. Twenty-first century literacy in social contexts (or as social practice) almost always contains a digital element, e.g. SMS, e-mail, web-forums, Twitter, Facebook, etc.

Keyboard layout design is an important stepping stone to linguistic expression in the digital age. The production of written language is dependent on cognitive processes that access language competencies. This linguistic information is embodied in the message (discourse and syntax) and encoded via the orthography (phonological and lexical information). The design of orthographies and how these orthographies encode linguistic information affect the mechanics of language expression in written form.

Application in Cognitive linguistics

Typing as communicative Gesture

Content from Mondana:

Face-to-face interactions

- the dominant mode of every day interaction throughout human history
(Levinson & Brown)

Wilkins 1999, 2004

Classification of gesture. Mueller 1998, Efron 1972, Ekman & Friesen 1969,

iconics

- Depicting aspects of a concrete

Metaphorics

Deictics

Beats

Semantics

Gesture as Language

Impacts of typing on the understanding of language

Functional load

What is Functional load and is it called upon in the text input process?

5.3. Future direction

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Appendix I: Glossary of technical concepts and terms

Some technical terms and abbreviations used in this paper:

NRSI Terms

Terms as used by SIL's Non-Roman Script Initiative (NRSI). NRSI maintains a glossary of technical terms at: http://scripts.sil.org/cms/scripts/page.php?cat_id=Glossary

Base Character: the main part of an orthographic character. the < a > in < á > would be the base character.

Character: In this paper unless otherwise specified, it is used synonymously with orthographic character.

Composed Character: see *complex character*.

Composite Character: also known as a pre-composed character. It is a single unicode point which represents a character which can be broken down into multiple other characters. < á > can be either a composed character consisting of both a the unicode points for < ' > and < a > or it can be a single character < á > and represented by a single unicode point.

Complex Character: is also referred to as a composed character; is a character which in order to be created must use more than one unicode code point. Sochiapam Chinantec's stressed barred i < ı̂ > is an example of this.

Corpus: __()__

Competencies: __()__

Design: __()__

Dead Key: http://en.wikipedia.org/wiki/Dead_key Defined in the paper: this key is struck first and it alters the keyboard state so that the following key alters its output.

Diacritic: an accent or modifier to a base character

Grapheme: anything that functions as a distinct unit within an orthography. A grapheme may be a single character, a multigraph, or a diacritic, but in all cases graphemes are defined in relation to the particular orthography. http://scripts.sil.org/cms/scripts/page.php?cat_id=Glossary#grapheme

Glyph: a shape that is the visual representation of a character. It is a graphic object stored within a font. Glyphs are objects that are recognizably related to particular characters and which are dependent on particular design (i.e. g, g and g are all distinct glyphs). Glyphs may or may not correspond to characters in a one-to-one manner. For example, a single character may correspond to multiple glyphs that have complementary distributions based upon context (e.g. final and non-final sigma in Greek), or several characters may correspond to a single glyph known as a ligature (e.g. conjuncts in Devanagari script). (For more information on glyphs and their relationship to characters, see ISO/IEC TR 15285.) http://scripts.sil.org/cms/scripts/page.php?cat_id=Glossary#writingsys

Human-Computer Interaction (HCI): __()__

ISO 639-3: An ISO standard employing three letter codes to identify language names. This is the current (2014) code practice for identifying languages in technical (digital) contexts. For further discussion see: <http://www-01.sil.org/iso639-3/scope.asp#M>

Information Technology (IT): __()__

Keyboard Layout: the abstract arrangement of characters and their relationship to the buttons of a physical or virtual keyboard.

Keyboard (Physical): part of the computer where text input is done.

Letter: a non-technical term for a character in an orthography

Literacy: __()__

Literacy as Social Practice: __()__

Modifier Key: __()__ http://en.wikipedia.org/wiki/Modifier_key

Macro Language: In the ISO 639-3 code set there are two types of languages, single languages and macro-languages. There is a limited set of macro languages. An example is Arabic [ara]. Arabic is a macro language and can be referred to a variety of other languages which fall under the macro language like Algerian Arabic [arq] or Chadian Arabic [shu]. The macro language concept is a carry over from the ISO 639-2 standard.

Orthography: a writing system for a given language.

Operator Key: Defined in the paper: the base is struck first and then the modifier key

Orthographic Character: a written symbol that is conventionally perceived as a distinct unit of writing in some writing system or orthography. http://scripts.sil.org/cms/scripts/page.php?cat_id=Glossary#orthochar

Roman script: the script based on the alphabet developed by the ancient Romans ("A B C D E F G ..."), and used by most of the languages of Europe, including English, French, German, Czech, Polish, Swedish, Estonian, etc. Also called Latin script. http://scripts.sil.org/cms/scripts/page.php?cat_id=Glossary#roman

Socio-technical system (STS): __()__

Technology: __()__

Text: __()__

Txt: Following (Shortis 2007) the term *Txt* is used to refer to the text used in SMS text messaging, instant messaging, internet chat, informal emails and social software

Unicode Point (Unicode Value): is the unicode table designation for a glyph. It has the format of "U+ XXXX" where XXXX is some hexadecimal number.

User Experience: __()__

User Experience Design: __()__

Writing system: an implementation of one or more scripts to form a complete system for writing a particular language. http://scripts.sil.org/cms/scripts/page.php?cat_id=Glossary#writingsys

Writing as Social Practice: __()__

Appendix II: Full text of analyzed texts

Me'phaa Full Text

ISO 639-3 code of language: [tcf]

Title of the text: Santiago (Me'phaa Mañúwjin)

Cited as: Carrasco Zúñiga, Estanislao & Mark L. Weathers. 2008-2010. Santiago (James). Ms., Pre-Publication Draft of Bible Portion.

Text provenance: The text was received from the Me'phaa language development and Bible translation team via Mark L. Weathers on 31 May 2011.

What I did to the text before using it in comparisons: this text was likely the most complex to process.

It required conversion from a custom encoding to Unicode. __(tool used; mapping uses; method obtained)

__*since the team has left the moved their project to unicode* after conversion, SFM markers were removed.

Section headers were removed. Carage returns were also removed.

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Ikhúun ñajun' Santiágo, mbo na'ne ñajuun Ana'ló' jamí Táta Jesukrísto. Naxu'má iyii' ríge' inala' ikháan' tsáan' mbo guwa' ajma múú kuthiin jjiin Israél ñajwanla', tsí nǝdrú'úun mbá xúgíi inuu numbaa. Naraxaán'la'. Anguin', tsáan' ninimba'la' juyáá Jesús, gajuma'la' rí phú gagi juwala' ído rí nanújngala' awúun mba'a inii gajmá. Numuu nduyáá mála' rí ído rí na'nga'la' inuu gajmá, nasngájma ne rí gakon rí jañii akian'la' juyáá Ana'ló', jamí na'ne ne rí mawajún gúkuála'. Indoó má' gí'maa rí mawajún gúkuála' xúgíi mbi'i, kajngó majraán'la' jamí ma'ne rí jañii akian'la', asndo rí náxá'yóo nitháan rí ja'yoo manindxa'la'. Xí mbáa tsí ikháan'la' tsí'yoo dí gá'nii, ga'thán jánuu Ana'ló', jamí Ana'ló' gá'ne rí mba'yoo rí ma'nii. Numuu rí ikhaa tsígéween rí naxnúu mbá xúgíin tsí nunda'áa jamí tsí'théen numuu ne. Indoó má' numuu rí tsí nanda'a, ganda'ee gajmaá mbá jañii akuin, maxá'ne rí ajma akuin nitháan. Numuu rí tsí ajma akujin asndo xó rí nambúxu' inuu iya apha ja'nii, rí gee ñú'ú ixpátra'a e'ne gíñá. Xabo tsí xkua'nii ja'nii, xájumu' rí majanáa tháan rí nanda'ee gá'ne Ana'ló', numuu rí tsí ajma akuin, nari'khuu má' xú'khuen mbá xúgíi rí na'nii. Dxájwaló' tsí ngínáa, xátíyuu', numuu rí phú gí'doo numuu ná inuu Ana'ló', xómá' tsí phú gí'doo rá, xátíyuu' ído rí Ana'ló' maxríguíi, numuu rí tsí phú gí'doo nanguá mbayo' xtáa xómá re'e rí ríga ná xanáa. Ído rí na'kha akha', nagigoo numbaa, jamí nojndoo iná. A'khuen rí nafrigu re'e jamí nanguá mitsaan giaxuu ne. Xkua'nii má' mambáa tsí phú gí'doo jamí mambá ríga mbá xúgíi rí gí'doo mangaa. Phú gagi xtáa xabo tsí tsí'ne rí xkawé' ído rí naguma rájáa, numuu ído rí nǝngoo inuu gajmá, a'khuen mbayáa numuu rí maxtáa jámuu, rí nixuda miná' Ana'ló' rí maxnúu tsí nandúun juyáa. Ído rí mbáa tsí ikháan'la' naguma rájáa rí ma'ne rí xkawé', maxá'théen rí Ana'ló' ne'ne rájáa. Numuu rí tsí Ana'ló' tsíyoo rí maguma rájáa rí ma'nii rí xkawé', ni má' ikhaa tsí'ne rájáa nimbáa. A'khuen gakon, mbámbáa naguma rájáa ído rí nixmángua'aan e'ne rí xkawé' nandxa'wá minee' jamí rí naníguu'. Ído rí nǝto'oo má' juma rí xkawé' ná idxuu xabo rá, maganú mbi'i rí ma'nii a'khán gá'ne ne. Jamí ído rí wámba má' nigajaa a'khán rá, majaanúu gá'ne ne. Anguin', phú nando' jaya'la'. Xánga'áan'la'. Xúgíi kixná rí phú máján jamí xtamínu' rí jañii wáa na'kha ná mikhuíi, naxná ne Ana'ló' tsí ne'ne kumii a'guaán. Tsí Ana'ló' nimi'tsú tsíxti'khuu xó ja'nii xómá a'guaán, ni má' tsíbañii' xómá nákuu. Ana'ló' ne'ne rí magumáa'ló' mbujú gajmaá majnuu ajngáa gakon, numuu rí xkua'nii ndiyoo ikhaa, kajngó manindxa'ló' jjiin tsí ginuu jayu. Ikhaa numuu rú'khuen, anguin', tsáan' phú nando' jaya'la', xúgiáan'

ikháan'la' gí'maa rí mụ'gíi ña'wanla' kajngó mụdxawíinla' rí nithánla'. Xá'cha'la' guéño rí mụthanla', jamí xáji'náa'la' nacha guéño. Numuu rí xabọ tsí naji'náa guéño, tsínii rí máján xómá rí nandoo Ana'ló'. Ikhaa jngó, gụn'i'ñáa rone'la' mbá xúgíi inii rí xkawẹ', rí gatíi guéño ná akian'la'. Jamí gone waba mijnála' kajngó magoo mụdrígúla' ajngáa rawuun Ana'ló' rí wa'du má' ná xoxta'la', rí gí'doo tsiakhe rí ma'ne jríñáa'la'. Ra'khá mbájndi má' indoó rí mụdxawíinla' ajngóo Ana'ló', rí gí'maa rí mone mbánííla' ne mangaa. Xí indoó má' mụdxawíinla' jamí tsíne mbánííla', nune nduwa mijná má' ikháan'la'. Numuu rí tsí indoó má' nadxawuun ajngóo Ana'ló' jamí tsí'ne mbánuu ne, ikhaa ja'nii xómá xabọ tsí indoó má' nayaxuu inuu ná iya niwan, jamí ido wámbooy niyaxe mínee', a'khuen nakee jamí nacha má' imbumuu xáne ja'nii inuu. Xómá tsí na'gíi idxuu rí madxawuun mújúun ajngóo Ana'ló' rí phú máján, rí na'ne jáwáan'ló' rá, phú gagi gáxtáa asndo náa má' rí gá'nii, xí tsímbumuu rí na'thán ne, jamí na'ne mbánuu má' xú'khuen rí nidxawuun. Xí mbáa najumuu rí phú máján xó rí na'ne mbáa Ana'ló' jamí tsíñawuun rawuun, na'ne nduwa minee' má' ikhaa, jamí ndaa nitháan numuu rí na'ne mbáa Ana'ló'. Tsí gakon rí máján xó rí na'ne mbáa Ana'ló', jamí na'ne rí naniguu' Tátíaló' Mikhuíi ñajuun tsíge': tsí nambáñúú jínxú'a jamí go'óxuá'a ido rí nda'ñúú. Xú'khuen má' rí nañawun mínee' rí maxá'nii rí xkawẹ' rí none xabọ ná numbaa ríge'. Anguin', tsáan' nanimba'la' juyáa Tátíaló' Jesukristo, tsí phú ithaán gí'doo numuu, ragí'maa rí mura'wíinla' xabọ tsí mone ngajuúnla'. Gajuma'la' rí ná nagimbáan'la' a'khuen iganú mbáa xabọ tsí phú gí'doo, gída' ajwan' mojmo' jndi ná ñawuun jamí phú mitsaan xtíñuu. Awuun má' rú'khuen iganú mbáa xabọ tsí ngínáa mangaa, júwuun xtíin rí phú wayuu. Jamí gajuma'la' rí phú none ngajwáala' tsí mitsaan xtíñuu jamí nutháanla': <<Táta, ara'un ná xíle rí máján wáa gejyo>>, xómá tsí ngínáa nutháanla': <<Ikháan, ariajún má' a'khuen o ara'un mbayíi mbo>>. Á ra'khá nura'wíinla' xabọ tsí mone ngajuúnla' rí xkua'nii enela' rá. Jamí nanindxa'la' xómá xabọ ñajun tsí tsírajwa' mbé'tháan gajmaá numúú mbá xúgíin xabọ. Anguin', tsáan' phú nando' jaya'la', gudxawíinla' rí mathan'la': Ana'ló' nira'wíin xabọ tsí ngínii ná numbaa ríge', kajngó manindxúun xabọ tsí phú nanimbúun juyáa Jesukristo, jamí rí manújngáan manindxúun xabọ tsí na'thán ñajuún Ana'ló', rí nixuda minee' má' gajmaá numúú tsí nandúun juyáa. Xómá' ikháan'la', nuñuúla' tsí ngínii asndo xó rí ndaa numúú. Á ra'kháa xabọ tsí phú guá'dáa none ngínáa'la' jamí nagó judáan'la' gajmaá tsiakhe ná gu'wá ñajun rá dxe'. Á ra'khá ikhiin nuthan xkawíi' mbi'yuun Jesús tsí ñajuun ña'ñala' rá dxe'. Phú máján má' enela' xí gakon rí none mbánííla' xtángoo rí phú ithaán gí'doo numuu, xómá kama na'thán ná ajngáa rawuun Ana'ló': <<Agaa' xtayáa xabọ numbaa gajmaá' xómá nandaa' xtaya miná' ikháan.>> Jamí xí nura'wíinla' xabọ tsí mone ngajuúnla' rá, gí'máa'la' a'khán ná inuu Ana'ló', numuu rí tsíne mbánííla' xtángoo rú'khuen. Numuu rí tsí najumuu rí na'ne mbánuu xúgíi xtángawoo Ana'ló' jamí tsí'ne mbánuu maske asndo mbóó rí na'thán ne, gí'maa' a'khán rí tsí'ne mbánuu ne xúgíi. Numuu rí Ana'ló' ni'thán: <<Xáthabaa' gajmaá' tsí ra'kháa a'gíaa' o ajmbaa' ñajuun>>, jamí ikhaa má' ni'theen mangaa: <<Xátaxíyaa xabọ.>> Kajngó xí tsíthabaa' gajmaá' tsí ra'kháa a'gíaa' o ajmbaa' ñajuun, jamí nataxíyaa xabọ rá, gí'máa' a'khán rí tsíthane mbáníí xtángawoo Ana'ló'. Ikhaa jngó, gúthanla' jamí gajuwala' xómá gí'maa rí majuwá tsí mītrajwa' numúú gajmaá mbá xtángoo rí na'ne jáwíin xabọ ná awúun a'khán. Numuu rí ido gárajwa' Ana'ló' gajmaá numúú xabọ, mañáwíin akuiin ja'yoo xabọ tsí niñáwíin akuiin ja'ñúú xabọ. Tsí nañáwíin akuiin, ma'ngoo ido rí mītrajwa' numuu. Anguin', tsáan' nanimba'la' juyáa Jesús, xí mbáa na'thán: <<Ikhúun nanimbó' ja'yoo Ana'ló'>>, jamí ndaa nitháan rí máján i'nii, náa lá gámbáyúu rú'khuen rá. Á ma'ngoo má' rí xkua'nii inimbooy ma'ne jríyaa' rá dxe'. Gajuma'la' rí mbáa dxájwaló', xabiya o a'go, ndaa xtíñuu jamí ndaa rí mikhuji tsitsíi, jamí mbáa tsí ikháan'la' na'thúun: <<Ana'ló' gá'ne tsakun rámaá ná mīdxuu'. Athúwaan' xtíñaa' rí mika wáa jamí atse'tsolá magi'maa'.>> Ndaa rí gámbáyúu ajngáa

rú'khuēn, xí tsíxnúu rí nda'yóo. Xkua'nii má' mangaa, tsí indoó má' na'thán rí nanimboó' ja'yoo Ana'ló' jamí tsí'nij rí máján, ndaa mbá jayu má' numuu na'théen rí nanimboó' xú'khuēn rá. Ágá'ne xí mbáa ma'thán: < < Tikhuun nanimbuún juyáa Ana'ló', xómá' j'wíin none rí máján. > > Xómá' ikhuún nathanlo': Ikhaán maxáxóo matasngajmú' rí ninimbaa' xtayáa Ana'ló' xí tsíthane rí máján. Xómá' ikhuún magoo masngajmáa' rí nanimbo' jayoo Ana'ló' gajmáa majñuu rí máján nanelo'. Khá nanimbaa' má' rí mbáwíi tsí ñajuun Ana'ló' xtáa rá. Phú máján má' ithane rí xkua'nii rá, asndo gíñá guéen má' nanimbuún rí xkua'nii mangiin, jamí asndo nagua'iin rí namíñúu. Xánindxaa' xabo tsí júgoo inuu. Á nandaa' masngajmáa' rí gakon rí ragí'doo numuu rí nanimboó' xabo tsí ndaa rí máján e'ne dxé'. Nákhí rí tátá xí'ñáló' Abraám nixnáxii adée Isáák ná tsyduu jarngoxe itsí, a'khuēn ni'thán Ana'ló' rí xabo tsí máján akuiin ñajuun. Nakujma nguáná má' mbu'yaáló' rí Abraám nisngajmee rí nanimboó' ja'yoo Ana'ló' gajmáa majñuu rí ni'nij. Jamí gajmáa majñuu rí ni'nij, nigajaa asndo nijrá'áan rí jañii akuiin ná inuu Ana'ló'. Xkua'nii nimbánuu ajngáa rawuun Ana'ló' rí na'thán: < < Ninimboó' Abraám ja'yoo Ana'ló', rú'khuēn jngó ni'thán Ana'ló' rí máján akuiin. > > Jamí ne'ne mbi'yuu < < Iyangajwee Ana'ló' > > . Kajngó gafra'a' májánla' ríge': Ana'ló' na'thán rí máján akuiin mbáa xabo gajmáa majñuu rí máján na'nij, rá'khá indoó gajmáa majñuu rí nanimboó'. Xkua'nii má' ninimboó' Raáb mangaa, a'go tsí ńingujwá mína' nákhí wajyúu. Ana'ló' ni'thán rí máján akuiin gajmáa majñuu rí máján ni'nij: Nigruiğúun ná go'wóo xabo tsí nigó gúñamaa xuajen Jerikó, jamí nimbáñúu rí magajnáa ngu'wá gajmáa jmba jambaa. Xómá rí mbáa xabo tsí nijáñuu, nándaq xuu', xkua'nii má' ja'nii rí nanimboó' xabo mangaa, xí ndaa rí máján i'nij, ndaa mbá jayu numuu rí nanimboó'. Anguin', tsáan' nanimba'la' juyáa Jesús, xánindxá' xúgiáan'la' xabo tsí nusngáa, numuu nduyáámála' rí jtháan gakhé mītrajwá' numa ikháan'xo'. Numuu rí mbá xúgiáan'ló' nangra'áan'ló' mba'a nothon. Xí xtáa mbáa tsí na'ngoo nañawuun rawuun ído rí na'thán, xabo tsí nijrá'áan má' ñajuun tsú'khuēn, jamí na'ngoo má' rí na'thán ñajun minee' mbá xúgí mangaa. Ído rí nuxu'dáa'ló' xá' ñuu rawuun guáyo, na'nga'ló' nuxu'máa ma'gee ná nandaló' rí ma'gee, jamí na'nga'ló' nuxmatrigaa mbá xúgí. Guyaxíla' gu'wá rguwa mba'wo rí naka ná inuu iya apha mangaa. Mbá ixé lájwíin jayá ikhoo ne rí naka ne ná nandoo xabo tsí naka jayóo ne, maske má' phú gakhé irmajngua' ne gíñá. Xú'khuēn má' ja'nii rí rajuuun xabo mangaa, mbá xuwi lájwíin ñajuun ne, jamí phú mbaa rí na'ngoo ne na'ne. jRa'khá tháan mbaa júba ikha e'ne mbá lájwíin ri'yuu agu rí nakhatiyoo'! Rí rajuuun xabo xómá ri'yuu agu ja'nii ne. Kama ne ná xuyuu, jamí phú gí'doo ne tsiakhe rí ma'ne ne mba'a inii rí ramájan, xú'khuēn má' na'ne ma'chúu ne mbá xúgí xuyuu. Ndayá skiyuu' ne ná nakha jámuu agu, jamí mbá xúgí mbi'i na'ne ma'chúu ne mbi'yuu. Tsí xabo numbaa na'ngoo na'ne másuun jamí naxná ñajúun mbá xúgí inii xukú xána tsí namanguún, xukú xna, xukú tsí nuxmatha mjiná jamí xukú tsí gatiin ná awúun iya apha. Xómá' rí rajuuun xabo rá, nimbáa tsí'ngoo gá'thán ñajuun ne. Mbá rí xkawe' rí ndaa xó muwajún thiínló' ñajuun ne, jamí gajníi thana rí nagudíin xabo ná awúun ajngáa rí nagájnuu e'ne ne. Gajmáa rajwan'ló' nagájnuu ajngáa ná rawanló' rí mo'ne mbaa Ana'ló' Mikhuíi, xú'khuēn má' rí mu'xná ma'íinló' xabo tsí niguma kumii xómá ja'nii Ana'ló'. Mbóó má' ná rawanló' nágájnuu ajngáa rí máján jamí ajngáa rí xkawe'. Anguin', ragí'maa ma'ne rí xkua'nii. Á magoo magajnúu iya ríná ná iduu iya rí thawuun dxé'. O magoo maxná xndú rí mbi'yuu aseituna mbá ixuu ígo dxé', o ígo mbá ajmuu úba dxé'. Maxáxóo anguin'. Xkua'nii má' mangaa, maxáxóo magajnúu iya ríná ná iduu iya rí thawuun. Á xtáa mbáa tsí gakon rí nda'yoo jamí nafro'oo náá rí máján ma'ne ná majña'la' dxé'.

Gasngájmee ne gajmáa majñuu rí gamakuii jamí rí tsíkúxe mínee' ído rí na'nij rí máján. Jamí xí indoó má' tsixígu' jamí sian' ríga ná awúun akian'la' rá, muxúthan tsi'yála' rí namañala' jamí muxúne nduwala' rí none nuwiinla' rí gakon. Numuu rí xabo tsí xkua'nii jmañúu rá'khá ná inuu Ana'ló' j'kha rí namañúu,

rí ná numbaa ríge' i'khā ne, ná jumúu má' ikhiin jamí ná inuu gixaa. Ikhaa jngó, ná ríga tsixígu jamí
 sian', ikhín má' ríga xkujndu jamí mbá xúgíi inii rí xkawē' mangaa. Xómá' xābō tsí nduyáá jamí
 nafu'uúin rí n'khā ná inuu Ana'ló' rá, tsínii rí xkawē', tsítsańúu' gajmíi xābō, gamakuun, májāan akuin,
 phú nańáwíin akuin juńúu tsí ngínii, gatíi rí májān nunii, tsíra'wíin xābō tsí monē ngajúun jamí nanguá
 ajma inuu. Tsí nandúun marigá rí tsímáá ná numbaa ríge', numbayíi rí mǎxátsańúu xābō. Asndo xó rí
 nudii tsígoon rí májān ja'nii, kajngó monē xābō rí nandoo Ana'ló'. Náá lá i'khā xkujndu jamí sian' rí ríga
 ná majña'la' rá. Ná awúun má' akian'la' jamí ná awúun má' rí phú nanigua'la' mugua'dáála'. Phú
 nanigua'la' rí mugua'dáála' rí ríga ná tsyduu numbaa jamí tsigua'dáála' ne. Ra'khá tháan naxigua'la' rí
 asndo nuradínla' xābō, ni má' xú'khuēn tsigua'dáála' rí nandala'. Nōnē xkujndula' jamí natsańa'la'.
 Rakúa'dáála' numuu rí tsínda'áála' Ana'ló'. Jamí ido rí nunda'ala', tsídri'gúla' rí nandala' numuu rí
 tsínda'ala' ne rí majmaa ná nda'yoo, rí nunda'ala' ne mutsijmála' ná rí nanigua'la' ikháan'la'. jRa'khá xābō
 tsí nandúun juyáá indoó Ana'ló' ñajwanla'! Á tsíyáála' rí xābō tsí nandoo guéño ja'yoo rí ríga ná
 numbaa, tsíyoo rí mambáxuu' gajmáa Ana'ló' rá dxē'. Ikhaa jngó, asndo tsáa má' tsí nandoo guéño ja'yoo
 rí ríga ná numbaa, tsímbáxuu' gajmáa Ana'ló'. O najuma'la' rí ndaa numuu rí na'thán ná ajngáa rawuun
 Ana'ló' dxē': << Phú nandoo Ana'ló' ja'yoo Xe' rí kua'an ná xoxta'ló', jamí mbáwíi ikhaa nandoo rí
 magaló' ju'yáa. >> Xómá' ikhaa phú mbaa rí májān naxnáló', rí ni rajá'yalo'. Ikhaa jngó na'thán ná
 ajngáa rawuun Ana'ló': << Ana'ló' naweje thúun xābō tsí nuxuxí mijná, xómá' tsí nuxrígú mijná rá,
 naxnúu rí májān, rí ni rajá'ńúu. >> Ikhaa numuu rú'khuēn, guni'ńáa mijnála' rí ma'thán ñajwanla' Ana'ló'.
 Gawajún gúkuála' kajngó ma'nga'la' inuu gixaa, a'khuēn rí ikhaa magáyuu ma'gee imba janíi. Aguwala'
 ná inuu Ana'ló', jamí ikhaa maxu'ma mineē' ná inala'. Xābō a'khán, guni'ńáa rōnēla' a'khán. Tsáan' ajma
 akian'la', indoó má' Ana'ló' gájuma'la' juyáa. Guyáála' rí mingínáa'la', gumbiya'la' jamí gatáwíin
 akian'la'. Guni'ńáa rundu'wala', gumbiya'la'. Guni'ńáa rajuwala' gagi, gajuwa jínála'. Guxrígú mijnála' ná
 inuu Ana'ló', jamí ikhaa ma'nii rí phú maguma mbaán'la'. Anguin', nimbáa mǎxá'thán tsyduu nimbáa
 xābō. Xí mbáa na'thán tsyduu mbáa xābō o na'théen rí ramájān i'nii mbo', na'thán tsyduu xtángawoo
 Ana'ló' jamí na'théen rí ramájān ne. Xí ikháan narathán rí ramájān xtángawoo Ana'ló', tsíthane mbánii rí
 na'thán ne, rí nathane minā' mbo narajwa' numuu ne. Indoó má' mbáwíi tsí nixná xtángoo ñajuun mbo
 narajwa', jamí indoó má' ikhaa magoo ma'ne jáwíin o maxná ma'fin xābō. Xómá' ikháan rá, tsáa
 ñajwaan' kajngó natrajwa' numuu xābō jumaa' ró'. Gudxawíinla' ríge', tsáan' nuthanla': << Xúge' o
 gátsíi mu'gualó' xuajen rú'khuēn o ríge', majuwalo' mbá tsigu ikhín, mungujwa' ngaló' jamí mu'daaló'
 mbúkhaa. >> Jamí nitsíyáála' dí garigá gátsíi, ni má' tsíyáála' xí xóó juwala'. Díla' ñajuun mbi'yala' rá.
 Xómá' rujmbaa' rí nakujma mbégo jamí imbrúma nánda ne xkua'nii ja'ńáa'la'. Iwaá májān rí xá'nii
 gúthanla': << Xí Ana'ló' nandoo, majuwalo' jamí mo'neló' ríge' o mo'neló' rí ńú'ún. >> Xómá'
 ikháan'la' phú nanigua'la' rí muthan tsí'yála', asndo xó rí ikháan'la' ithan ñajwíin mbi'yala' ja'nii.
 Ramájān enēla' rí nōnē tsí'yála' xkua'nii. Ikhaa jngó, tsí nda'yoo má' náá rí májān ma'ne jamí tsí'nii, xtáa
 ná awúun a'khán. Gudxawíinla' ríge', tsáan' phú kua'dáála': gumbiya'la' jamí gundxa'wá jínála', numuu rí
 inu má' ma'khā mbi'i rí muminíila'. Na'ga má' mbá xúgíi rí mitsaan kua'dáála', jamí na'pho má' ńuu ruxi
 xtíñala' rí phú kuitsúun. Na'khā má' iyoo mbúkhaa ajwan' mojmō' jamí mbúkhaa ajwan' mi'xá rí phú
 kua'dáála'. Rú'khuēn ma'thán rí ramájān nenēla' ido gárajwa' Ana'ló' numala', jamí matsikháan'la' ne.
 Nēnē matíila' rí mugua'dáála' awúun mbi'i rí inu má' mambá numbaa ráan'. Ikháan'la' túne numíila' xābō
 ngínii tsí ñíñajun ná mbayala'. Gudxawíinla' rí nandxa'wá ra'a numa rú'khuēn ná inuu Ana'ló' tsí gí'doo
 mbá xúgíi tsiakhe, jamí ikhaa nidxawuun má' a'wúun yumbáa tsú'khuēn. Ikháan'la' phú nijuwa májānla'
 ná numbaa ríge'. Nitháan ndaa rí ndi'yála', jamí nenēla' mbá xúgíi rí nanigua'la'. Ni'ngáan'la' menda'kho

xómá xúkú tsí nitsí'yoo náá mbi'li mājāñúu. Nírígula' ajngáa wa'a tsúduún tsí ndāa a'khúun jamí nīradīnla', xómá' ikhīn tuxúdaa' ñawúun rí mumbayú mīnjē. Ikhaa jngó, āngūin', ga'ngoo ākian'la' asndo mbi'li rí mā'khāa Tāta Jesukristo. Guyaxela' xómá e'ne xābo tsí nañajun xanāa, gí'thūun má' xú'khuēn rí maguū rí mitsaan nijmāa ná tsúduū jūba' rí ni'dij, jamí gí'thūun má' xú'khuēn rí maganú mbi'li rí mā'khāa ru'wa. Xkua'nii má' gónē mangáan'la', gōnē gakhe ākian'la' jamí māxá'ne ní'nga'la' rí mūwa'thīnla', numuu rí inu má' mā'khāa Tāta Jesukristo. Āngūin', nimbāa māxá'ne xkujndu gajmāa numuu nimbāa, kajngó māxākujma a'khánla' gá'ne Anā'ló'. Guyaála' rí inu má' xtāa ná rawuun xkrugua tsí marajwā'. Āngūin', guyaxīla' xkrīda xó rí nimíní jamí xó rí nēnē gakhe ākūin tsí nīrawí jngāa ajngóo Anā'ló' wajyúu. Ikháanló' najumā'ló' rí phú gagi júwā' tsí nā'ngoo ākūin rí mūmíní. Ikháan'la' nīdxawīn xāne nī'ngoo ākūin Jób rí mamínūu' mēnda'kho, jamí ndūyāá mála' rí ndāwāá phú mbāa rí mājān nijanāa ne'ne Anā'ló'. Numuu rí Anā'ló' phú nañáwīn ākūin jamí phú mbāa ākūin. Āngūin', nando' gáthān'la' jmbā rí gí'doo numuu: ído rí nūthānla' numuu asndo dí má', xúxu'dāa'la' Anā'ló', ni má' xúthānla' mbi'yuu asndo nimbá rí ríga ná numbaa. Rí nūthānla' rí mōnēla', ikhaa má' gōnēla'. Xí nūthānla' < < mānē > >, gōnēla'. Xí nūthānla' < < māxānē > >, xūnēla'. Kajngó māxākujma a'khánla' gá'ne Anā'ló'. Xí xtāa mbāa tsí gí'doo ga'kho ná majñā'la', ga'thān jāñūu Anā'ló'. Xí xtāa mbāa tsí nadxuu, ga'sieēn ajmúu ná inuu Anā'ló'. Xí xtāa mbāa tsí najāñūu ná majñā'la', gandxa'wūun xābo buanu tsí juyā idxuūn mbo nagimbīn. Kajngó muthān jāñí Anā'ló' gajmāa numuu, jamí mūtsuā'aan aséite gajmāa mbi'yuu Tāta Jesukristo. Xí nūthān jāñí Anā'ló' gajmāa mbá jāñii ākūin, mā'nij ākūin tsí najāñūu, jamí Anā'ló' mā'ne rí matuxij. Jamí xí ni'nij a'khán rá, Anā'ló' mā'ne mbāa ākūin ja'yoo. Ikhaa numuu rú'khuēn, mbámbāa gá'ne maphú a'khúun ná inuu jmbāa, jamí mbámbāa gá'thān jāñūu Anā'ló' gajmāa numuu jmbāa, kajngó mā'nij ākian'la'. Xí mbāa xābo tsí mājāan ākūin na'thān jāñūu Anā'ló', phú gí'doo tsiakhe tsakuun rí na'nij. Garmá'aan ākian'la' juyāá Elías, tsí nīguwí jngāa wajyúu, ikhaa ninindxuū mbāa xābo numbaa xómá ikháanló' jayu. Nákhí ni'thān jāñūu Anā'ló' rí māxáxnúu ru'wa, táxnúu ru'wa atsu tsigu itikhu. Ndāwāá ā'khuēn ni'thān jāñūu Anā'ló' mbujúu rí maxnúu ru'wa, ā'khuēn nixnúu ru'wa ne'ne Anā'ló', jamí nixnáa xndúu mbá xúgí inii rí nda'ya ná inuu jūba'. Āngūin', tsāan' nanimbā'la' juyāá Jesús, xí mbāa tsí ikháan'la' naniñūu jambāa rí gakon, jamí jmbāa na'ne rí matangaa, guyaála' rí tsí nambáyúu xābo a'khán rí matangaa ākūin jamí maniñūu ra'ne a'khán, na'nij rí majríyaa' rí mājāñūu jamí na'nij rí Anā'ló' mā'ne mbāa ākūin ja'yoo mba'a a'khán rí ni'nij.

Chinantec Full Text

ISO 639-3 code of language: [cso]

Title of the text: Sí² Quioh²¹ Santiago. JÚ¹ CHÚ³² QUIOH²¹ JESÚS TSÁ² LÍN³ CRISTO (El Nuevo Testamento en el chinanteco de Sochiapan)

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What I did to the text: Section headers were removed. Chapter and verse numbers were removed.

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Jná¹³ la³² Jacobo, tsá² kn³ jná¹³ jan² *tsá² má²dí¹hlánh¹ joh¹ Dió³² jī³ Jesucristo Tī³² Juo¹³ dí², juanh³² jná¹³: “Hia² hnoh²”, tá¹ quia³tún³ nió³ hnoh² tsá² *Israel, tsá² má²ná¹yanh³² náh² tá¹ cáun² hngá¹máh³. Hnoh² reh², má³hiún¹³ hnoh² honh² lí³ua³ cáun² hi³ quiunh³² náh², quí¹ la³ cun³ hi³ má²ca³lí³ nī¹ hnoh² jáun² hi³ tī³ jlánh¹ bíh¹ re² k²tín² tsú² hi³ jmu³ juen² tsí³, nī¹juáh³ zia³² hi³ cá² lau²³ ca³tī²¹ hi³ taunh³² tsú² jáun² ta²¹. Hi³ jáun² né³, chá¹ hnoh² cáun² honh², hi³ jáun² k¹³ lí³tín² hnoh² re² hi³ jmúh¹³ náh² juen² honh², hi³ jáun² hnoh² k¹³ kn³ náh² tsá² má²hún¹ tsí³, tsá² má²ca³hiá² ca³taunh³ ca³la³ tán¹ hián² cu³tí³, la³ cun³ tsá² tiá² hi³ lí³hniauh²³ hí¹ cáun² nī¹con² yáh³. Lí³ua³ jan² hnoh² tsá² tiá² re² má²jniá³ jmá¹ honh² náh², má¹ náh² nī¹con² Dió³², hi³ jáun² k¹³ hián¹³ náh², quí¹ hí³ bíh¹ cue³² ca³la³ hi³ k¹ má²tú² má²ziáun²³ nī¹con² ca³la³ jñ³² tsáu², ha³ tiá² jin²³ yáh³ tsú² tsá² hiú² tsá² mī³² nī¹con². Tī³la³ hniáuh³² mī³² tsú² hi³ hu²¹ cáun² tsí³ má¹ná¹, hí¹ cú¹pih²¹ yáh³ tiá² hniáuh³² hu²¹ tun³ tsí³ tsú²; quí¹ nī¹juáh³ hi³ hu²¹ tun³ tsí³ tsú², jáun² kn³ tsú² la³jmá¹ k³ cu³ jlái³ jmá²miuh²¹ bíh¹, hi³ hlia³² chí³ tī³ hlá² tī³ mē². Tsá² la³ hí³ tiá² hniáuh³² yáh³ hi³ cáun² k¹ kn¹³ hi³ hiáuh³ hi³ jmá¹ cué²¹ jáun² Dió³² Juo¹³ dí²; quí¹ tsá² la³ hí³ dá² cáun² k¹ k² k¹ jeinh³² tsí³ tī³ hlá² tī³ mē² bíh¹. Hi³ jáun² né³, cu¹ jmu¹ tsah³ tsá² reh² dí², tsá² tsí³juá³, quí¹ cun³nī¹ hi³ má²ca³ta³zanh¹ tsú² re². Hi³ tsá² hánh³ né³, cu¹ jmu¹ tsah³ quí¹ cun³nī¹ hi³hliá² má²ca³méih³ hi³ quien² tsú², quí¹ tsá² ná¹hánh³ dá² kn³ la³jmá¹ k³ lí¹³ hi³ tiá² má²hé² bíh¹. Quí¹ ná¹ má¹ca³hiá² hiú², hi³ má¹lí³² jáun² né³, chei³² kn³², jáun² k²quiéin² bíh¹ náí², hi³ suh³² siáh³ lí¹³ quioh²¹, jáun² k¹ ca³há² ca³nga² bíh¹ hi³ jmá¹ jniá³ jáun² chú³² kn³². La³ jáun² bíh¹ quiunh³² uá²jai³² tsá² hánh³, cu³diá²jan² bíh¹ tsá²hín³ tsú² tá¹la³ cuá¹jmu² jáun² tá¹³. Hen³ ma³ jmá¹ ren² tsá² tion² tsí³ ca³la³ jñ³² hi³ quiunh³²; quí¹ ná¹ má¹ca³nga² tsú² la³jñ³² hi³ jáun², hiáuh³ bíh¹ tsú² la³ cun³ hi³ ca³jmú³ jáun² Dió³² jái¹³ hi³ cué³² nī¹con² tsá² hniau³ dí², hi³ k¹³ zian² dí² quionh³ tsá² ca³cah¹³ hí³ jmái¹ quionh³. Tī³la³ nī¹juáh³ ca³chó³² cáun² jmái¹ hi³ hniá¹ tsú² cáun² hi³ tiá² ca³tī²¹ né³, tiá² hniáuh³² yáh³ hi³ cáun² k¹ kn¹³ tsú² hi³ Dió³² bíh¹ cá² lau²³ cun³quionh³ hi³ hlah³ jáun². Quí¹ hí¹ cónh³ yáh³ tiá² k¹³ hi³ hen² tsí³ Dió³² hi³ hlah³, sa³jun³ cá² lan²³ tsú² tsáu² cun³quionh³ hi³ hlah³. Tī³la³ nī¹juáh³ hi³ hniá¹ tsú² la³ cun³ hi³ tiá² ca³tī²¹ né³, jáun² hi³ jáun² má²ja³² ca³la³ tī³ ñeh² hñu³ tsí³ hnga² bíh¹ tsú²; quí¹ hñu³ tsí³ hnga² bíh¹ tsú² dí¹quian¹ hi³ jáun². Hi³ ná¹ má¹ca³kn¹³ tsú² jmu³ la³ cun³ hi³ má²hniá¹ jáun² jmu³ né³, má¹jáun² má²k¹³ tso³ bíh¹. Jáun² ná¹ má¹ca³lí³ pin³ tso³ tán¹ hián² cu³tí¹³ né³, jáun² má¹jáun² má²jún³

bíh¹ tsú² ñí¹con² Dió³². Hnóh² reh², tsá² hnau³ jná¹³ kn³², ha³ k² k¹ cú¹ lí³can² hnóh²; quí¹ ca³la³ jí³lí³² hí³ chu²¹, jí³ la³jí³² hí³ quien² ca³la³ tán¹ hián², cáun² k¹ cue³² bíh¹ Dió³² Jméi² dí², Tsá² cuá³ hñu³mí³cuú². Hí³ bíh¹ Tsá² kn³ mí¹zioh²¹ quioh²¹ la³jí³² joh¹ hí³ jniá³ jáun² tí³ chí³cuú²; Dió³² Tsá² kn³ la³ má²kn³ jáun² yáh³. Tí³la³ Tsá² hí³ má¹ná¹, tiá² zan² yáh³ la³jmá¹ za² joh¹ hí³ ja³² jáun² chí³cuú², hí³ cáun² k¹ jmu² hính¹³ tí³ hlá² tí³ nń². Hí³ bíh¹ Tsá² ca³kn¹³ hí³ ma³jniau² dí² hí³ hmaí²¹ cun³quionh³ jú¹ tson² quioh²¹. Cun³ñí¹ hí³ jáun² né³, má²lái³ dí² tsá² má²ná¹chan¹ ñí¹con² tsú² ja¹ quioh²¹ la³jí³² hí³ ca³jmú³ tsú² jáun², la³jmá¹ má²ná¹chan¹ jáun² la³jí³² hí³ lau³² la³ñí¹. Hí³ jáun² né³ reh², tsá² jlánh¹ hnau³ jná¹³, hniáuh³² lí³ ñíh¹³ náh² hí³ tianh¹³ náh² hua³jan²¹ hí³ náih¹ náh² jái¹³ hí³ hleh³² tsáu²; tí³la³ tiá² hniáuh³² yáh³ hí³ la³jui³² hléh¹³ hnóh² má¹ná¹, sa³jun³ hniáuh³² hí³ la³jui³² má²míh³ honh² náh², quí¹ tsá² míh²³ tsí³ cun³ tiá² k¹³ bíh¹ jmu³ la³ cun³ hí³ tí³² tsí³ Dió³². Hí³ jáun² bíh¹ hniáuh³² cháh¹³ hnóh² tí³ có³² la³jí³² hí³ tiá² jí² hí³ má²chí¹mí³² jáun² honh² hnóh², la³ má²quionh³ jí³lí³² hí³ hlah³ hí³ jlánh¹ má²ca³lí³ hliáun³ jáun²; tí³la³ hí³ nio² re² honh² bíh¹ hnóh² cuéh¹ náh² jái¹³ hí³ k¹³ lí³ quien² jú¹ tson² hí³ má²ca³jñí³ jáun² Dió³² hñu³ honh² náh², la³ cun³ jái¹³ hí³ jmu³ hí³ liáun³ náh². Hí³ jáun² hniáuh³² má¹tih²¹ bíh¹ hnóh² la³ cun³ hí³ hie³² jú¹ tson² jáun², quí¹ mí¹juáh³ cáun² tí³ k¹ naíh³² náh², jáun² la³ jáun² k¹ k²can² náh² hmóu³² bíh¹. Quí¹ tsá² tí³ k¹ nái³² jú¹ tson² hí³ tiá² má²tí³² yáh³ tsú² má¹lí³² jáun², jáun² tsá² la³ hí³ dá² kn³ la³jmá¹ kn³ jan² tsá² má²k²je³ ñí¹ cun³quionh³ cáun² hu³² bíh¹. Quí¹ nń¹ má¹k²je³ tsú² lánh³ k³ ñí¹, jáun² la³jui³² tsá²có³ bíh¹ tsí³ tsú² lánh³ k³ ñí¹ mí¹ má¹lí³² jáun². Tí³la³ tsá² taun² re² ñí¹ lei²¹ chu²¹ quioh²¹ Dió³² né³, lei²¹ hí³ jmu² jáun² hí³ k¹³ liáun³ tsú², hí³ má²tí³² tsú² re², hí³ tiá² tsá²có³ tsí³ tsú² hí³ nái³², jáun² tsá² la³ hí³ bíh¹ jlánh¹ lí³ hiún² tsí³ ca³tí²¹ la³ cun³ la³jí³² hí³ jmu² jáun². Nń¹juáh³ zian² tsá² kn²³ hí³ jlánh¹ re² má²tí³² cuáh³² quioh²¹, tí³la³ nń¹juáh³ cáun² k¹ ja³tú² ja³k²³ bíh¹ ho³ tsú² má¹lí³² jáun², jáun² tsá² la³ hí³ cáun² k¹ má²can² hnga² bíh¹, hí³ tiá² lin¹ k²quien² yáh³ hí³ jlánh¹ má²tí³² tsú² jáun² cuáh³². Tí³la³ tsá² má²tí³² cuáh³², cáun² hí³ jí² hí³ hngó³² ta³ ñí¹ Dió³² Jméi² dí² né³, jáun² tsá² la³ hí³ bíh¹ jmu² la³ lá²: Má²hon³ tsú² tsá¹míh¹ hnái³, jí³ tsá²mí³ hnái³ nń² siáh³ ja¹ lí³ua³ cáun² uu³mí²tsí³² hí³ zian² tsú², hí³ hua³hín¹³ tsú² siáh³ hnga² hí³ tiá² ma³quíá¹ jmá²chí³ quioh²¹ cun³quionh³ hí³ zia³² jáun² ñí¹ hué²¹ lá². Hnóh² reh², tsá² tanh²³ náh² ta²¹ Jesucristo Tí³² Juo¹³ dí², Tsá² cú² juenh², tiá² ca³tín¹ ya³ náh² jmúh¹³ quien² jan², hí³ jan² tiá² quien². Jmú¹³ jái¹³: Nń¹juáh³ ja¹ ñí¹ ná¹ngíh³² náh² ca³hí³ jan² tsá² quih³² hmíh³² chu²¹, hí³ tíoh³ siáh³ anillo hí³ k³ cú¹mí¹niau²¹ cuo² tsú², hí³ tá¹la³ jáun² né³ ca³hí³ siáh³ jan² tsá² tia³mii² quih³² tsí¹ hmíh³² tseh¹, tí³la³ nń¹juáh³ hnóh² jlánh¹ ca³ma³quien¹³ náh² tsá² quih³² hí³ hmíh³² chu²¹, hí³ juoh¹ náh² tsú² la³ lá²: “Ñí¹ ñí¹ chu²¹ lá²”; tí³la³ tsá² tia³mii² hí³ né³ juoh¹ náh² la³ lá²: “Tí³ ó³² cuá²náu² hnú², ho³lá²dá² hué³² lín²¹ lá² ñí³”, hí³ nń¹juáh³ la³ jáun² bíh¹ la³ jmuh³² náh² né³, jáun² má²ná¹jmuh³² náh² quien² jan², hí³ jan² tiá² quien² bíh¹ ja¹ quián¹³ náh² hmóu³², hí³ má²ná¹chú¹ ná¹ñih²¹ náh² tsáu² hí³ hu²¹ hlah³ honh² náh². Hnóh² reh², tsá² jlánh¹ hnau³ jná¹³ kn³², niéi² náh² re² jái¹³ hí³ juanh²¹ jná¹³ lá²: Dió³² má²ca³quianh³ tsá² tia³mii² zian² ñí¹ hué²¹ lá², hí³ jáun² cun³quionh³ hí³ nio² cáun² tsí³ tsú² ñí¹con² Dió³², k¹³ kn³ tsú² jan² tsá² hánh³, ¿tiá¹ tson²? Tsá² la³ hí³ bíh¹ hiáuh³ jái¹³ hí³ tsa³tiánh² ñí¹ cuá¹quien² Dió³², la³ cun³ jái¹³ hí³ ca³jmú³ jáun² Dió³² ñí¹con² tsá² cu³tí³ hniau³ hí³ dí². Tí³la³ hnóh² má¹ná¹, chin²³ náh² hua³heih²¹ tsá² tia³mii². ¿Haun¹³ juáh¹³ chín¹dí¹ tsá² hánh³ bíh¹ tsá² jmu² hian² tsí³ hí³ quin²³ hí³ quián¹³ hnóh² dúh¹, hí³ tú² hna² tsú² siáh³ ñí¹ta²¹? Hnóh², tsá² má²ná¹lái¹ náh² Cristo, ¿haun¹³ juáh¹³ chín¹dí¹ tsá² hánh³ hí³ bíh¹ tú² hión³² hí³ jmái² tsú² dúh¹, hí³ jlánh¹ bíh¹ chu²¹ jáun², hí³ má²ná¹jmái² náh² jáun² ta³né³²? Hí³ jáun² né³, nń¹juáh³ cu³tí¹³ ma³tih²¹ náh² lei²¹ hí³ quien² jáun² la³ñí¹, la³ cun³ jái¹³ hí³ rá¹juáh³ jáun² ñí¹ Sí² quioh²¹ Dió³², hí³ juáh³ jáun² la³ lá²: “Hniáuh³² má¹hno¹ hnóh² tsá²mí³cuóun² renh² la³jmá¹ hno³ náh² hmóu³²”, jáun² má²ná¹jmuh³² re² bíh¹ hnóh² nń¹juáh³ la³ jáun². Tí³la³ nń¹juáh³ jmuh³² náh² quien² jan²

né³, hi³ jan² tiá² quien², jáun² tso³ bíh¹ má² ná¹ jmuh³² náh², quí¹ liei²¹ quioh²¹ Dió³² jmu² lin¹ hi³ tiá²
 jmuh³² yáh³ hnoh² la³ cun³ hi³ ca³ tí²¹. Quí¹ ná¹ juáh³ jan² tsá² má² tí³² la³ jí³² héih³² quioh²¹ liei²¹, tí³ la³
 sa³ la³ zia³² bíh¹ cáun² hi³ tiá² ca³ má³ tí³² tsú² má² lí³² jáun², jáun² má² ren² bíh¹ tsú² tso³, la³ juah²¹ dúh¹
 hi³ tiá² H² ma³ tí³² hí¹ cáun² bíh¹ tsú² héih³² quioh²¹ liei²¹ H²³. Quí¹ Dió³² ca³ juáh³ la³ lá²: “Ha³ H² jmú²
 náh² juón¹”, hi³ ca³ juáh³ siáh³: “Ha³ H² jngih³ náh² tsáu²”. Jáun² né³, uá¹ jinh¹ jan² tsá² tiá² H¹ jmú² H¹
 tsau³², tí³ la³ já² jngih² bíh¹ tsú² tsáu², jáun² ní¹ ná² bíh¹ tsá² hín³ tsú², hi³ tiá² la³ H² má³ tí³² yáh³ tsú²
 héih³² quioh²¹ liei²¹ jáun². Hniáuh³² hléh¹³ hnoh² jí³ hi³ má² zian¹³ náh² la³ jmá¹ zian² tsá² ná¹ ní³² hi³
 chau²¹ jmái¹ tá¹ tsí²¹ héih³² ní¹ con² bíh¹, la³ cun³ H³ jáun² héih³² quioh²¹ Cristo hi³ jmu² hi³ H¹³ liáu³ dí².
 Quí¹ tsá² tiá² jmu² juenh² tsí³ ní¹ con² tsáu², sa³ jun³ jmu³ yáh³ Dió³² juenh² tsí³ ní¹ con² tsú² hnga² ná¹
 má¹ cá² chó³² jmái¹ hi³ ra³ tsa² Dió³² héih³² quioh²¹ tsú². Tí³ la³ ná¹ juáh³ tsá² jmu² juenh² tsí³ ní¹ con² tsáu²
 né³, jáun² tiú² uú² zia³² yáh³ hi³ háinh¹³ ní¹ con² tsú² ná¹ má¹ ca³ ta³ tsin¹ tsú² héih³². Hnoh² reh² ħa³ dá²
 jinh¹ quien² hi³ juáh³ tsú² hi³ nio² cáun² tsí³ ní¹ con² Dió³², ná¹ juáh³ tiá² lin¹ hi³ chu²¹ jmu² yáh³ tsú²?
 ħCun³ tiá² H¹³ bíh¹ liáu³² hi³ nio² jáun² cáun² tsí³ tsú²! Jmú¹³ jái¹³: Ná¹ juáh³ zian² jan² tsá² mǐ³ reh² dí²,
 ho³ lá² dá² tsá² ñuh² hi³ tiá² ha¹ zia³², sa³ jun³ zia³² bíh¹ hi³ cuh³ tsú² cun³ jmá² cun³ jnia³², hi³ má¹ lí³²
 jáun² né³, ma³ jan² hnoh² tí³ H¹ juouh³² náh² tsá² hí³ la³ lá²: “Cuánh² cáun² hi³ re² hi³ tǐn²; cú¹
 lí³ chanh³² nú², hi³ cú¹ conh²¹ siáh³ henh¹ nú²”, tí³ la³ já² hí¹ cáun² yáh³ tiá² hi³ H² cuéh³ náh² tsú²
 má¹ lí³² jáun², ħha³ dá² jinh¹ quien² hi³ juáh³ hnoh² la³ jáun²? La³ jáun² bíh¹ H³ hi³ tiá² lin¹ zia³² ní¹
 jmu³ ta²¹ yáh³ hi³ tí³ H¹ juáh²³ tsú² hi³ nio² cáun² tsí³ ní¹ con² Dió³², ná¹ juáh³ tiá² lin¹ zia³² yáh³ hi³ jmu²
 tsú². Hi³ H¹ juáh²³ tsú² jáun² hi³ nio² cáun² tsí³, jáun² má² H³ la³ jmá¹ H³ cáun² hi³ jún¹ bíh¹ jaun³². Jáun²
 né³, H¹³ zian² tsá² záih³² rainh²¹ la³ lá²: “Hnú² bíh¹ jan² tsá² nio² cáun² honh², tí³ la³ jná¹³ né³, ħn³ ná¹
 jan² tsá² jmu² ta²¹ bíh¹”. Tí³ la³ jná¹³ né³ juanh³²: Má³ lí²¹ hnú² ha³ lánh³ rón³² nio² cáun² honh² ná¹ juáh³
 hnú² jan² tsá² tiá² lin¹ zia³² hi³ jmuh³²; hi³ jáun² jná¹³ má¹ lí²¹ hi³ nio² jáun² cáun² tsin³² cun³ quionh³ hi³
 jmu² ná¹. ħHí¹ má² nio² cáun² honh² hnú² hi³ zian² jan² tán¹ Dió³²? Chú³² bíh¹ ná¹ juáh³ ħn²³ hnú² la³
 jáun². Ja³ bí¹ jmá² chí³ hláinh¹ yáh³ ná¹ ħn²³ la³ jáun², hi³ ca³ la³ quí² juan²³ bíh¹ hi³ juénh². Hnú², ħtsá²
 cáun¹ nú²! Sá¹ ná² cónh³ jmá¹ jmu¹ jná¹³ lin¹ hi³ tiá² lin¹ ní¹ quien² hi³ juáh²³ tsú² hi³ nio² cáun² tsí³,
 ná¹ juáh³ tiá² lin¹ zia³² yáh³ hi³ chu²¹ hi³ jmu² tsú². Jáun² né³, ħhaun¹³ juáh³ hnga² hla¹ Há² bran²¹, jméi²
 dí¹ hio³ nú¹ deh³ dí², ca³ lín³ la³ juah²¹ dúh¹ jan² tsá² chun¹ ní¹ con² Dió³² cun³ quionh³ hi³ ca³ jmú³ tsú²
 jáun², jmá¹ ca³ jéin³² tsú² jáun² Isaac jon² ní¹ con² Dió³², hi³ ca³ ra³ tsin² tsú² jáun² ní¹ hiú¹³ mǐh¹? Jáun²
 né³, cun³ quionh³ la³ ná² ca³ lí³ lin¹ hi³ nio² cáun² tsí³ tsú², ħtiá¹ tson²? Hi³ jáun² bíh¹ ca³ hia³ ca³ táuh³
 tán¹ hián² cu³ tí³ hi³ nio² jáun² cáun² tsí³ tsú² cun³ ní¹ hi³ zia³² hi³ ca³ jmú³ tsú² jáun². La³ jáun² bíh¹
 ca³ lí³ tí³ jái¹³ quioh²¹ Dió³² ní¹ rá¹ juáh³ jáun² la³ lá²: “Dió³² ca³ heh³ Há² bran²¹ la³ juah²¹ dúh¹ jan² tsá²
 chun¹ cu³ tí³ cun³ ní¹ hi³ ca³ chá³ tsú² jáun² cáun² tsí³”. La³ jáun² bíh¹ lí³ hi³ ca³ lín³ tsú² há² mei²¹ joh¹
 Dió³². Jáun² né³, cun³ quionh³ la³ ná² má² ca³ lí³ lin¹ hi³ jun³ juáh¹³ cun³ quionh³ jmáh³ la³ hi³ nio² cáun²
 tsí³ yáh³ tsú² H¹³ ħn³ tsú² la³ juah²¹ dúh¹ jan² tsá² chun¹ ní¹ con² Dió³², tí³ la³ hniáuh³² hi³ zia³² hi³ jmu²
 bíh¹ tsú² uá² jái³². Ja³ bí¹ la³ jáun² ca³ lí³ siáh³ ní¹ con² hla¹ tsá² mǐ³ Rahab, tsá² H¹ jmá¹ jmú² jmá¹ tsau³²
 hí³ hi³ quí² jéin³² hnga². Dió³² ca³ heh³ tsá² hí³ la³ juah²¹ dúh¹ jan² tsá² chun¹ cu³ tí³ jmá¹ ca³ cué³ tsú²
 jáun² hñú¹³ ní¹ con² tsá² ca³ ní¹ quí¹ ní¹ lian¹³ hí³ juú² co¹ tsú², tsá² zéin¹ hí³ hla¹ Josué, hi³ ca³ hē³ tsú²
 siáh³ cáun² jui³² siáh³ hi³ tsa³ tánh¹ tsú² jmá¹ tí³ ní¹ tsa³ tánh¹. Jáun² né³, tiá² lin¹ ní¹ jmu² ta²¹ yáh³ hi³ tí³
 H¹ juáh³ tsú² hi³ nio² cáun² tsí³, ná¹ juáh³ tiá² lin¹ zia³² yáh³ hi³ jmu² tsú²; la³ jmá¹ tiá² ta²¹ jmu² ngú³
 ná¹ juáh³ hi³ tiá² jmá² chí³ hu²¹. Hnoh² reh², tiá² hniáuh³² hi³ zian² juóun³² tsá² jmu² pí³ hi³ ħn¹³ tí³² ja¹
 quián¹³ hnoh², quí¹ la³ cun³ hi³ má² né¹ dí² hi³ tí³ jlánh¹ bíh¹ huáh² tsí³ héih³² hi³ tá¹ tsin¹ tsá² ná¹ ħn³
 tí³². ħHaun¹³ juáh¹³ la³ jái³² bíh¹ dí² jmu³² hi³ tiá² ca³ tí²¹ dúh¹? Tí³ la³ ná¹ juáh³ zian² jan² tsá² tiá² hleh³²

hí¹ cu³ jéin³² cáun² hí³ tiá² ca³tí²¹ hléh³², jáun² tsá² la³ hí³ kn³ jan² tsá² má²ca³hiá² ca³táunh³ tán¹ hián²
 cu³tí³ bíh¹, jan² tsá² má²tín² jmu² re² kn³² héih³² ní¹con² hnga². Quí¹ ní¹ má¹ca³táunh³ dí² mí¹ní² ho³
 tsa³cuá¹, jáun² taunh¹³ jáh³ ta²¹; má¹jáun² né³, má²k¹³ bíh¹ jmú¹³ dí² héih³² ní¹con² jáh³. Já³bí¹ la³ jáun²
 k³ siáh³ quioh²¹ mu² cáh¹. Uá¹jinh¹ cáh¹ kn²¹, hí³ pin³ kn³² siáh³ chí³ hí³ hlia³², tí³la³ cun³ jáun² tsá²
 cuá¹quian³² mu², tióh³² bíh¹ tsú² jmu² héih³² ní¹con² mu² jáun² hí³ tsó³² jui³² ní¹ hnió³ tsú² hí³ tsó³²
 cun³quionh³ zih¹ mu² hí³ k³ jáun² cun³quionh³ cáun² jo²¹ hmá² mih¹ hí³ he² jáun² tí³ cu³hna²¹ hí³ hu²¹
 jáun² chu³ jmái². La³ jáun² bíh¹ k³ siáh³ zih¹ dí² uá²jai³², uá¹jinh¹ cáun² hí³ pih²¹ kn²¹ bíh¹ jaun³², tí³la³
 cun³ jáun² hliáun³ kn³² bíh¹ hí³ jmu². Uá¹la³ cun³ cáun² sít² pih²¹, cun³quionh³ hí³ pih²¹ jáun² bíh¹ k¹³
 có³² cáun² já¹hngá¹ pa²¹ kn²¹. Hí³ já³bí¹ zih¹ dí² siáh³ k³ la³jmá¹ k³ cáun² sít². Zih¹ dí² jáun² bíh¹ jlánh¹
 hlah³ la³ cónh³ bíh¹ la³jí³² ní¹ pih²¹ ní¹ siún¹ quiú¹³ dí², hí³ jáun² tá¹ jan² bíh¹ dí² má²tsá²hliánh² k²³. Sít²
 hí³ chí¹hún¹ jáun² zih¹ dí² já³ la³ tí³ quiú³juóu³² bíh¹, hí³ jlánh¹ cue³² uu³mít³² la³ cun³ jmái¹ hí³
 ziaún² dí². La³jín³² ní¹ jáh³ bíh¹ tín² tsá²mí³cuóun² ma³táin³², hí³ hí¹ la³ tí³ má²ca³ma³táin³² yáh³ tsú²;
 uá¹la³ jáh³ cánh¹, jáh³ ngí³² rón³² hue³², tan³² nít², jí³ jáh³ jmái² nít² siáh³. Tí³la³ uá¹jinh¹ tín² tsáu²
 ma³táin³² jáh³, tí³la³ hí¹ jan² bíh¹ tiá² hin² tín² ma³táin³² zih¹ hnga². Zih¹ dí² jáun² dá² cáun² tí³ tín²
 jmu² hlah³ bíh¹, la³ cun³ hí³ dí²quian¹ hnga², hí³ jlánh¹ quian³² no¹ huáh² tsí³ hí³ k¹³ jngah³. Quí¹ sa³
 cun³quionh³ zih¹ jáun² bíh¹ dí² ma³quien¹³ dí² Dió³² Jméi² dí², hí³ cun³quionh³ zih¹ jáun² bíh¹ dí² siáh³
 chú¹ juon¹ dí² tsá²mí³cuóun² rainh²¹ dí², tsá² k²ma³zian² hí³ Dió³² la³ cun³ rón³² k³ jáun² nóh³² quioh²¹
 dí² hnga². Sa³ cáun² ho³ jáun² bíh¹ dí² hue³² jú¹ chu²¹ la³ má²quionh³ jú¹ hlah³. Hnoh² reh², tiá² jmá¹
 ca³tí²¹ cu³tí¹³ yáh³ hí³ k¹³ la³ jáun². ĸHí¹ k¹³ bíh¹ hion¹³ jmi² cuóuh³ cu³tsa³² quionh³ jmi² ñeh¹ ní¹juáh³
 cáun² ní¹ hion² jmái² dúh¹? Hí³ sa³jun³ háí³² yáh³ huéh² pih²¹ hmá² sít² co², sa³jun³ k¹³ há³ siáh³ mí³
 hmá² sít² co² hmáih³² uóun²jieh¹³. Reh², la³ jáun² bíh¹ k³ siáh³ hí³ hí¹ cónh³ yáh³ tiá² k¹³ hion¹³ jmi²
 cuóuh³ ní¹ qui³ má²hion² jmi² ñeh¹. Hí³ jáun² né³, ní¹juáh³ ja¹ quián¹³ hnoh² zian² jan² tsá² quia³lín³
 jmá¹ tsí³, tsá² cháunh²³ re² chí¹, cú¹ jmu¹ tsú² lin¹ cun³quionh³ hí³ zian² tsú² hí³ chun¹, jí³ cun³quionh³
 hí³ chu²¹ hí³ jmu² tsú². Tí³la³ la³ cun³ qui³ jmu² jan² tsá² quia³lín³ jmá¹ tsí³ má¹na²¹, hniáu³² jmu³ tsú²
 hí³ tiá² quien² hnga² tá¹la³ jmu² tsú² jáun² hí³ chu²¹. Tí³la³ ní¹juáh³ cuéh¹ hnoh² já¹ k¹³ hí³ k¹³ kn³ náh²
 tsá² ja³²l³ uóu³² tsí³, hí³ cáun² k¹ zian² náh² ca³tín¹ hmóu³², jáun² tiá² ca³tín¹ náh² jmúh¹³ tonh² hí³
 jlánh¹ re² cháunh²³ honh² náh²; quí¹ má²ná¹jkh²³ bí¹ náh² jú¹ tson² cun³quionh³ jú¹ ĸjái² ní¹juáh³ la³
 jáun². Quí¹ jun³juáh¹³ Dió³² yáh³ jmu² hí³ cháunh²³ chí¹ tsú² la³ nít², hmóu³² bíh¹ tsá² zian² ní¹ hue²¹ lá²
 hnauh² chí¹ la³ nít². Cáun² hí³ tín² hmóu³² tsá²mí³cuóun² bíh¹ ní³², hí³ cháunh²³ nít² chí¹ tsú² ja³² ní¹con²
 tsá² hláinh¹ bíh¹. Quí¹ ní¹ zian² tsá² uóu³² tsí³, tsá² k¹ zian² jmáh³la³ hí³ ca³tín¹ hmóu³², jáun² ní¹ la³
 jáun² cáun² tiáunh¹ tsú² cú²tiú² cú²jan³² bíh¹, hí³ zia³² siáh³ la³jáh³ dú¹ ní¹ hí³ hlah³. Tí³la³ la³ cun³ hí³
 cháunh²³ jáun² tsí³ tsú² hí³ ja³² ní¹con² Dió³² má¹ná¹, k³ cáun² hí³ jí² bíh¹ la³ní¹ la³ján³. Tsá² quia³lín³
 jmá¹ tsí³ la³ hí³ bíh¹ kn³ jan² tsá² jmu² hí³ k¹³ niau²¹ tie³, jan² tsá² jmu² juenh² tsí³, tsá² huá¹ chí¹, tsá²
 ja³² mii³ tsí³, tsá² jmu² cá² ní¹ hí³ chu²¹, tsá² jien³² tsáu² cú²re² he², tsá² tiá² zai³² jē¹. Jáun² né³, tsá²
 má²re² hniéi² quioh²¹ tsáu², hí³ hnió³ hí³ zian² tsáu² cáun² hí³ re² hí³ tín², tsá² la³ hí³ bíh¹ jmu² hí³
 tá²tsí²¹ héih³² cú²tso². ĸHe³ láih³² zia³² hniéi² ja¹ quián¹³ hnoh², hí³ tiá² re² tiáunh¹ náh² cá²hoh¹?
 ĸHaun¹³ juáh¹³ cun³ñí¹ hí³hliá² dí¹quiaunh²¹ honh² náh² hí³ hlah³ bíh¹, hí³ jáun² hú¹pí² hú¹juoun³²
 honh² náh², quí¹ cun³ñí¹ hí³ zia³² hí³ hniá¹ náh²? Quí¹ zia³² bíh¹ hí³ hniá¹ hnoh² quioh²¹ tsáu², tí³la³
 ní¹juáh³ tiá² la³ ca³l³ zia³² yáh³ hí³ jáun² quián¹³ hnoh² né³, jáun² cáun² jngih²³ bíh¹ náh² tsú². Hí³
 ní¹juáh³ tiá² ca³janh¹ hnoh² hí³ jmá¹ hen² jáun² honh² náh² né³, jáun² cáun² k¹ ja³² uóu³² honh² bíh¹
 náh², hí³ jmuh³² náh² hniéi², hí³ quiú² tín²³ náh² quiúnh¹ tsáu². Cun³ñí¹ hí³ tiá² mih³² ní¹con² Dió³² bíh¹
 náh², hí³ jáun² bíh¹ tiá² chanh¹ hnoh² la³ cun³ hí³ jmá¹ hniá¹ náh² jáun². Hí³ uá¹jinh¹ mih³² náh², cun³

jáun² tiá² hián¹³ bíh¹ náh², quí¹ cun³ñí¹ hí³ hu²¹ siánh³ honh² náh² tá¹la³ mih³² náh² jáun², hí³ k¹ hnáuh² náh² má¹hiúnh¹³ honh² hmóu³² cun³quionh³ hí³ jmá¹ hniá¹ náh² jáun² hian³. ĩHnoh², tsá² ĩn³ náh² la³jmá¹ ĩn³ tsá²mí³ juón¹! ĩTiá¹ má²ñíh¹ hnoh² hí³ tsá² jéih³² hí³ zia³² ñí¹ hué²¹ lá², tsá² la³ hí³ má²ĩn³ jan² tsá² hon² Dió³² bíh¹? Quí¹ ĩ³ua³ jan² tsá² tí³² tsí³ hí³ zia³² ñí¹ hué²¹ lá², tsá² la³ hí³ má²ná¹háun³ bíh¹ quionh³ Dió³². Quí¹ jun³juáh¹³ cáun² tí³ k¹ rá¹juáh³ yáh³ jái¹³ quioh²¹ Dió³² ñí¹ rá¹juáh³ jáun² la³ lá²: “Jmá²chí³ Chun¹ ca³tanh² hí³ Dió³² hñu³ tsí³ dí² jlánh¹ hniau³ dí² ca³la³ hí³ hí³² ĩn³² tsí³”. Hí³ jáun² né³, tí³ ĩ³mí¹ má²ca³ma³hé² ma³mieh² bíh¹ dí² Dió³², la³ cun³ rá¹juáh³ jáun² jái¹³ quioh²¹ Dió³², hí³ juáh³ la³ lá²: “Dió³² tiá² cué³² jái¹³ hí³ k¹³ ĩ³ quien² tsá² jmu² quien² hnga², tí³la³ má²hé² má²mieh² tsú² tsá² tsí¹juá³ bíh¹”. Jáun² né³, ĩienh²¹ náh² hmóu³² ñí¹con² Dió³²; hí³ jmu³ náh² huáh² chih³² ñí¹con² tsá² hláinh¹, hí³ jáun² cuon³ tsú² ñí¹con² náh². Jmu³ náh² pí³ hí³ ĩ³ cuón³² náh² Dió³², hí³ jáun² Dió³² ĩ³ cuón³² siáh³ hnoh². Hnoh² tsá² ná¹ren² náh² tso³, ma³ĵí¹³ náh² cuonh², hí³ jáun² k¹³ ná¹chan¹ ñí¹con² Dió³². Hí³ hnoh² né³, tsá² nio² tun³ honh², ma³ĵí¹³ náh² honh², hí³ jáun² niau²¹ cáun² honh² náh². Chá¹ náh² hláih³ honh², hí³ uo³ náh² ca³la³ hí³ jngih³² honh² náh². Cha³ jmá¹ jú¹ jmá¹ ngáih¹³ náh², cú¹ tain²¹ jmá²zh¹ máh¹ náh²; hí³ cha³ jmá¹ má¹hiúnh¹³ náh² honh² né³, cú¹ niau²¹ hlah³ honh² náh². Jmu³ náh² hí³ tsí¹juá³ náh² ta³ ñí¹ Dió³² Juo¹³ dí², jáun² hí³ né³ ziau³ chí³cuú² hí³ ĩ³ quien² náh². Hnoh² reh², tiú²uú² hniáuh³² ziú¹ hien¹³ náh² tsá²ján² tsá²ján²; quí¹ tsá² hleh³² hlah³ quioh²¹ rainh²¹, ho³ hí³ chú² ñih²³ siáh³ rainh²¹, tsá² la³ hí³ dá² hleh³² hlah³ ca³tí²¹ liei²¹ jáun² quioh²¹ Dió³² bíh¹, hí³ chú² ñih²³ tsú² siáh³ liei²¹ jáun². Quí¹ ná¹juáh³ la³ chú¹ la³ ñih²¹ hnú² liei²¹ jáun², jáun² jmuh³² hnú² la³jmá¹ jmu² jan² tsá² ĩn³ jue²¹ bíh¹ cha³ jmá¹ má¹tih²¹ hnú² la³ cun³ hí³ juáh³ jáun² liei²¹. Quí¹ jan² tán¹ bíh¹ Tsá² ca³quiú² héih³² zian², hí³ ĩn³ siáh³ Jue²¹; hnga² hí³ bíh¹ siáh³ tĩn² lión³² tsáu², ho³lá²dá² hí³ hin³ tsú² tsáu². Hí³ jáun² né³ ĩhin² dá² tsánh² hnú², jáun² sa³ hnú² yáh³ hnáuh² jmúh¹³ jue²¹ hí³ rá¹tsih³² héih³² ñí¹con² tsá²mí³cuón² renh²? Hí³ jáun² né³, hnoh² tsá² juáh³ la³ lá²: “Né³² ho³ tsa³háu² tsáu¹³ jnoh¹ cú²juú² cun³ cáun² mií², hí³ tsá¹hnáu¹³ jnoh¹ quie³”, nié² náh² re² jái¹³ lá²: ĩHí¹juáh³ he³ k¹³ tsa³háu² yáh³ tiá² hí³ ñíh¹ hnoh², tiá¹³ bíh¹ tiá³ jlánh¹ ñíh¹ hnoh² hí³ he³ k¹³ jmá¹tsú² jmá¹ja³²! Quí¹ jmá¹ hí³ zian² hnoh² jáun² dá² k¹³ la³jmá¹ k¹³ cáun² jnie³ cháun¹ bíh¹, cáun² hí³ k¹ jnia² cu³tiá³ pih²¹, hí³ la³juí³² yein³² siáh³. La³ lá² bíh¹ jmá¹ hniáuh²¹ juáh¹³ hnoh²: “Ná¹juáh³ Dió³² Juo¹³ dí² hnió³, jáun² ziaún² bíh¹ dí² hí³ jmú¹³ dí² hí³ lá² ho³ hí³ ó³²”. Tĩ³la³ hnoh² má¹ná¹, cá² ñí¹ hléh¹ jú¹ tú² ráun³ bíh¹ hnoh² hí³ jmuh³² náh² tonh² ĩn³²; tí³la³ jái¹³ la³ ná² né³, hú¹tá¹ jú¹ hlah³ bíh¹. Hí³ jáun² ná¹juáh³ zian² tsá² má²ñi³² he³ hí³ chu²¹ jmu³, tí³la³ má¹li³² jáun² né³, tiá² hí³ jáun² jmu² yáh³ tsú², hí³ jáun² tsá² la³ hí³ má²ca³li³ren² tso³ bíh¹. Ja³bí¹ hnoh² siáh³, tsá² hánh³, ĩnié² náh² re² jái¹³ lá²! Uo³ hnoh² hí³ k¹ hoh³ náh² hí³ ca³tí²¹ uu³cha³tsi³² hí³ né³bí¹ má¹tsoh¹ náh² honh². Lá³ la³juah²¹ dúh¹ hí³ má²ca³cáh² bíh¹ la³ĵí³² hí³ zia³² jáun² quián¹³ náh²; hí³ hmih³² chu²¹ hí³ nio³ náh² jáun² né³, k¹³ la³juah²¹ dúh¹ hí³ má²ca³cúh² mí¹cháu² bíh¹. La³jmá¹ k¹³ hí³ má²ca³hiá² juóuh³² bíh¹ mí¹ñí² cú¹tiáu² ĵí³ mí¹ñí² cú¹mí¹niau²¹ jáun² quián¹³ hnoh². Juóuh³² jáun² né³ má²li²¹ hí³ tson² bíh¹ má²ca³li³ren² náh² tso³, hí³ jáun² cun³quionh³ juóuh³² jáun² bíh¹ cón³² hnoh² la³juah²¹ dúh¹ hí³ hún¹ sí². Quí¹ jmá¹ hí³ tiauh² dí² lá² jlánh¹ má²ca³cháh¹ hnoh² cu³li²¹ hí³ k¹³ ĩ³ hánh³ náh². Sá¹ná² nié² náh², ĵie³ cónh³ tso³ tiá² cha³² quie³ hí³ jmá¹ hniáuh²¹ má¹hmah²¹ náh² ñí¹con² tsá² ca³jmú³ ta²¹ ñí¹nái² quián¹³ náh²; hí³ Dió³² Tsá² ĩn³ Juo¹³ hliáu³ tionh² hñu³mí³cuú² né³, má²ca³nái³² jái¹³ hí³ tú² hna² jáun² tsá² ca³jmú³ hí³ ta²¹ ñí¹con² náh². Jlánh¹ re² ma²ca³ma³zián¹³ hnoh² ñí¹ hué²¹ lá², hí³ cáun² k¹ má²ca³ma³hiúnh¹³ hnoh² honh² hí³ jmúh¹³ náh² ĩ³ua³ cáun² hí³ ca³li³ hniá¹ náh² jmúh¹³. ĩLa³jmá¹ má²cánh¹ tsú² cuá¹jué² hí³ má²jngih³ bíh¹ tsú², má²ca³ma³hion²¹ náh² honh²! Hí³ cáun² k¹ ca³ra³can³² náh² tso³ tsá² tiá² tso³ ren², hí³ ca³jngih³² náh²; uá¹jinh¹ tsá² tiá² hí³ hlah³ ca³jmú³ hí¹ cáun² ñí¹con² hnoh². Hí³ jáun² né³ reh², tsá² ná¹janh³² náh² hí³

jáunh³ Tí³² Juo¹³ dí², hniáuh³² ná¹hu²¹ honh² náh² ca³tí²¹ jmái¹ jáun² la³jmái¹ ná¹hu²¹ tsí³ tsá² zia³² hi³
 má²jná¹ ní¹nái² quioh²¹, tsá² ná¹hé² ná¹jan³² hi³ chau¹³ jmá³ la³ cun³ jmái¹ hi³ lí³ hniáuh³², quí¹ hu²¹ tsí³
 tsú² hi³ ló³² re² hi³ quioh²¹. Jáun² né³, ja³bí¹ hnoh² siáh³ hniáuh³² cháh¹³ náh² tiá³ honh² ca³tí²¹ hi³ hu²¹
 jáun² honh² náh² hi³ má²ja³quián³ jáunh³ Tí³² Juo¹³ dí². Hnoh² reh², ha³ kí² chú¹ kí² nih²¹ náh² tsá²ján²
 tsá²ján², jáun² tiá² tá¹tsin¹ náh² héih³², quí¹ má²ja³quián³ cu³tí¹³ bíh¹ jáunh³ Dió³² Tsá² kn³ Jue²¹. Hi³
 jáun² né³ reh², chú³² jmu³ náh² la³jmái¹ ca³jmú³ jáun² la³jín³² tsá² ca³lín³ hí³ *tí³² jě¹ Dió³², tsá² ca³hléh³
 hí³ cha¹³ Tí³² Juo¹³ dí²; uá¹jinh¹ ca³ma³tso² kn³² tsú² tsí³, tí³la³ ca³tiánh³ bíh¹ tsú² hi³ ná¹hu²¹ cáun² tsí³.
 Sá¹né² jie³, jnoh¹ ná¹lái²³ hi³ jlánh¹ jmái¹ ren² tsá² ca³ma³tso² hí³ tsí³. Uá¹la³ cun³ hi³ má²ca³niéih² náh²
 jáun² hi³ ca³tin¹ hla¹ Job; tsá² hí³ jlánh¹ re² ca³cueh³ tsí³ ní¹ ca³la³ jǐ³² hi³ ca³quiúnh³², hi³ ná¹níh¹ náh²
 siáh³ he³ ca³hiauh³ tsú² ní¹con² Dió³² jmái¹ lí²¹ jáun², quí¹ Dió³² jlánh¹ chun¹ hi³ ja³² kn³² mií³ tsí³.
 Jáun² né³ reh², zia³² bíh¹ siáh³ cáun² jú¹ tson² hi³ jlánh¹ bíh¹ quien² hi³ juáh³ la³ lá²: Tiá² hniáuh³²
 má¹quien¹³ náh² jái¹³ quián¹³ cun³quionh³ hi³ hien¹³ náh² Dió³², sa³jun³ hi³ hien¹³ náh² tsá² zian² ní¹
 hué²¹ lá² siáh³, sa³jun³ hí¹ cáun² hi³ siáh³ siáh³ tiá² hniáuh³² hieh¹ náh² hi³ má¹quien¹³ náh² jái¹³
 quián¹³. Quí¹ jái¹³ la³ né² tiá² lin¹ lí³ hniáuh³² yáh³ ní¹juáh³ hi³ ná¹kn³ hnoh² tsá² tson² jěh² náh², uá¹ hi³
 ca³juah²¹ náh²: “Tson²”, uá¹ hi³ ca³juah²¹ náh²: “Tiá² tson²”; quí¹ né² kí¹ ca³ta³zanh¹ náh² ní¹ hlah³. Hi³
 jáun² né³, ní¹juáh³ ja¹ quián¹³ hnoh² zian² jan² tsá² má²tso² tsí³, cú¹ liéinh²¹ tsú² Dió³². Hi³ ní¹juáh³
 zian² tsá² re² nio² tsí³, jáun² cú¹ má¹quien² tsú² Dió³² cun³quionh³ hi³ hie³² tsú² jáun² sun¹. Hi³
 ní¹juáh³ zian² jan² tsá² tsáun¹, cú¹ tiéh¹³ tsú² tsá²daun³² tsá² ná¹ní¹ cuáh³², jáun² tsá² hí³ tsa³taunh¹ hi³
 tsa³lien³ Dió³² cha¹³ Tí³² Juo¹³ dí² hi³ ca³tin¹ tsú², hi³ jñéi³ tsú² siáh³ no¹ chí¹ tsú². Jáun² ní¹
 má¹ca³liéinh³² tsú² jáun² Dió³² hi³ ná¹tioh³ cáun² tsí³ tsú², lan¹³ bíh¹ tsá² tsáun¹. Dió³² bíh¹ jmah³ tsá²
 hí³; hi³ ní¹juáh³ ren² tsú² tso³, ja³bí¹ hin³ siáh³ tsáu¹³ tsú² uá²jai³². Jáun² né³, cun³ní¹ hi³ jáun² bíh¹
 chú³² ton¹³ náh² tsáuh³ ní¹con² tsá²ján² tsá²ján², hi³ lien¹ náh² siáh³ Dió³² ca³tin¹ tsá²ján² tsá²ján²,
 jáun² lan¹³ náh². Ní¹juáh³ jan² tsá² zian² la³ cun³ hi³ tí³² tsí³ Dió³² liéinh³² Dió³² [ca³la³ jonh³ jmái¹ tsí³],
 hú¹tá¹ cu³tí³ jmu³ bíh¹ ta²¹. Uá¹la³ cun³ hi³ ca³lí³ jáun² ní¹con² Líh³, tsá² jmái¹ kn³ hí³ tí³² jě¹ Dió³²
 jmái¹tin². Ja³bí¹ tsá² hí³ siáh³ jmái¹ kn³ jan² tsá² kí¹ tsáu² la³ jnoh¹ bíh¹; tí³la³ jmái¹ ca³liéinh³² tsú² jáun²
 Dió³² né³, hi³ ca³má³ tsú² hi³ tiú²uú² chau¹³ jmái¹, jáun² ca³quin³ bíh¹ jmái¹ cun³ hni³² mii² tón³² hué³² ní¹
 jmái¹ cuá³ tsú² jáun². Jmái¹ lí²¹ jáun² né³, ca³liéinh³² tsú² siáh³ Dió³², jáun² ca³jauh³ bíh¹ siáh³ jmái¹ hué³²
 jáun², jáun² ca³cuú² ca³láu² bíh¹ re² la³jǐ³² hi³ lau³ cuá¹ hué²¹. Hnoh² reh², ní¹juáh³ ja¹ quián¹³ hnoh²
 zian² jan² tsá² cón³² siáh³ jan² tsá² jmái¹ má²ngau³² tí³ có³² ca³tí²¹ jú¹ tson², jáun² cháu¹ náh² honh² hi³
 tsá² jmu² ta²¹ la³ jáun² má²ca³lión³² jan² tsá² jmái¹ má²jún¹ bíh¹, hi³ jmu² tsú² siáh³ hí³ kí¹³ hin³ ca³la³
 jǐ³² tso³ hi³ jmái¹ ren² jáun² tsá² hí³. [Cun³ né² bíh¹ tí³ jái¹³ hi³ juanh³² jná¹³ ní¹con² hnoh² reh².]

*Spanish Full Text***ISO 639-3 code of language:** [spa]**Title of the text:** Santiago de Reina-Valera 1995.**Cited as:** Reina Casiodoro de Valera & Cipriano de United Bible Societies. 1995. Santiago. Santa Biblia: Reina-Valera 1995. Sociedades Bíblicas Unidas. < Accessed: 1 June 2012 > . <http://www.biblegateway.com/passage/?search=Santiago+1&version=RVR1995>**Text provenance:** This text was downloaded from biblegateway.com on 1 Jun 2012.**What I did to the text:** Section headers were removed. Verse numbers were also removed.**Copyright holder as indicated:** Sociedades Bíblicas Unidas. Used by written permission from Sociedades Bíblicas Unidas.

Santiago, siervo de Dios y del Señor Jesucristo, a las doce tribus que están en la dispersión: Salud. Hermanos míos, gozaos profundamente cuando os halléis en diversas pruebas, sabiendo que la prueba de vuestra fe produce paciencia. Pero tenga la paciencia su obra completa, para que seáis perfectos y cabales, sin que os falte cosa alguna. Si alguno de vosotros tiene falta de sabiduría, pídala a Dios, el cual da a todos abundantemente y sin reproche, y le será dada. Pero pida con fe, no dudando nada, porque el que duda es semejante a la onda del mar, que es arrastrada por el viento y echada de una parte a otra. No piense, pues, quien tal haga, que recibirá cosa alguna del Señor, ya que es persona de doble ánimo e inconstante en todos sus caminos. El hermano que es de humilde condición, gloriése en su exaltación; pero el que es rico, en su humillación, porque él pasará como la flor de la hierba. Cuando sale el sol con calor abrasador, la hierba se seca, su flor se cae y perece su hermosa apariencia. Así también se marchitará el rico en todas sus empresas. Bienaventurado el hombre que soporta la tentación, porque cuando haya resistido la prueba, recibirá la corona de vida que Dios ha prometido a los que lo aman. Cuando alguno es tentado no diga que es tentado de parte de Dios, porque Dios no puede ser tentado por el mal ni él tienta a nadie; sino que cada uno es tentado, cuando de su propia pasión es atraído y seducido. Entonces la pasión, después que ha concebido, da a luz el pecado; y el pecado, siendo consumado, da a luz la muerte. Amados hermanos míos, no erréis. Toda buena dádiva y todo don perfecto descende de lo alto, del Padre de las luces, en el cual no hay mudanza ni sombra de variación. Él, de su voluntad, nos hizo nacer por la palabra de verdad, para que seamos primicias de sus criaturas. Por esto, mis amados hermanos, todo hombre sea pronto para oír, tardo para hablar, tardo para airarse, porque la ira del hombre no obra la justicia de Dios. Por lo cual, desechando toda inmundicia y abundancia de malicia, recibid con mansedumbre la palabra implantada, la cual puede salvar vuestras almas. Sed hacedores de la palabra y no tan solamente oidores, engañándoos a vosotros mismos. Si alguno es oidor de la palabra pero no hacedor de ella, ése es semejante al hombre que considera en un espejo su rostro natural; él se considera a sí mismo y se va, y pronto olvida cómo era. Pero el que mira atentamente en la perfecta ley, la de la libertad, y persevera en ella, no siendo oidor olvidadizo sino hacedor de la obra, éste será bienaventurado en lo que hace. Si alguno se cree religioso entre vosotros, pero no refrena su lengua, sino que engaña su corazón, la religión del tal es vana. La religión pura y sin mancha delante de Dios el Padre es ésta: visitar a los huérfanos y a las viudas en sus tribulaciones y guardarse sin mancha del mundo. Hermanos míos, que vuestra fe en nuestro glorioso Señor Jesucristo sea sin acepción de personas. Si en vuestra congregación entra un hombre con anillo de oro y ropa

espléndida, y también entra un pobre con vestido andrajoso, y miráis con agrado al que trae la ropa espléndida y le decís: «Siéntate tú aquí, en buen lugar», y decís al pobre: «Quédate tú allí de pie», o «Siéntate aquí en el suelo», ¿no hacéis distinciones entre vosotros mismos y venís a ser jueces con malos pensamientos? Hermanos míos amados, oíd: ¿No ha elegido Dios a los pobres de este mundo, para que sean ricos en fe y herederos del reino que ha prometido a los que lo aman? Pero vosotros habéis afrentado al pobre. ¿No os oprimen los ricos y no son ellos los mismos que os arrastran a los tribunales? ¿No blasfeman ellos el buen nombre que fue invocado sobre vosotros? Si en verdad cumplís la Ley suprema, conforme a la Escritura: «Amarás a tu prójimo como a ti mismo», bien hacéis; pero si hacéis acepción de personas, cometéis pecado y quedáis convictos por la Ley como transgresores, porque cualquiera que guarde toda la Ley, pero ofenda en un punto, se hace culpable de todos, pues el que dijo: «No cometerás adulterio», también ha dicho: «No matarás». Ahora bien, si no cometes adulterio, pero matas, ya te has hecho transgresor de la Ley. Así hablad y así haced, como los que habéis de ser juzgados por la ley de la libertad, porque juicio sin misericordia se hará con aquel que no haga misericordia; y la misericordia triunfa sobre el juicio. Hermanos míos, ¿de qué aprovechará si alguno dice que tiene fe y no tiene obras? ¿Podrá la fe salvarlo? Y si un hermano o una hermana están desnudos y tienen necesidad del mantenimiento de cada día, y alguno de vosotros les dice: «Id en paz, calentaos y saciaos», pero no les dais las cosas que son necesarias para el cuerpo, ¿de qué aprovecha? Así también la fe, si no tiene obras, está completamente muerta. Pero alguno dirá: «Tú tienes fe y yo tengo obras. Muéstrame tu fe sin tus obras y yo te mostraré mi fe por mis obras.» Tú crees que Dios es uno; bien haces. También los demonios creen, y tiemblan. ¿Pero quieres saber, hombre vano, que la fe sin obras está muerta? ¿No fue justificado por las obras Abraham nuestro padre, cuando ofreció a su hijo Isaac sobre el altar? ¿No ves que la fe actuó juntamente con sus obras y que la fe se perfeccionó por las obras? Y se cumplió la Escritura que dice: «Abraham creyó a Dios y le fue contado por justicia», y fue llamado amigo de Dios. Vosotros veis, pues, que el hombre es justificado por las obras y no solamente por la fe. Asimismo, Rahab, la ramera, ¿no fue acaso justificada por obras, cuando recibió a los mensajeros y los envió por otro camino? Así como el cuerpo sin espíritu está muerto, también la fe sin obras está muerta. Hermanos míos, no os hagáis maestros muchos de vosotros, sabiendo que recibiremos mayor condenación. Todos ofendemos muchas veces. Si alguno no ofende de palabra, es una persona perfecta, capaz también de refrenar todo el cuerpo. He aquí nosotros ponemos freno en la boca de los caballos para que nos obedezcan y dirigimos así todo su cuerpo. Mirad también las naves: aunque tan grandes y llevadas de impetuosos vientos, son gobernadas con un muy pequeño timón por donde el que las gobierna quiere. Así también la lengua es un miembro pequeño, pero se jacta de grandes cosas. He aquí, ¡cuán grande bosque enciende un pequeño fuego! Y la lengua es un fuego, un mundo de maldad. La lengua está puesta entre nuestros miembros, y contamina todo el cuerpo e inflama la rueda de la creación, y ella misma es inflamada por el infierno. Toda naturaleza de bestias, de aves, de serpientes y de seres del mar, se doma y ha sido domada por la naturaleza humana; pero ningún hombre puede domar la lengua, que es un mal que no puede ser refrenado, llena de veneno mortal. Con ella bendecimos al Dios y Padre y con ella maldecimos a los hombres, que están hechos a la semejanza de Dios. De una misma boca proceden bendición y maldición. Hermanos míos, esto no debe ser así. ¿Acaso alguna fuente echa por una misma abertura agua dulce y amarga? Hermanos míos, ¿puede acaso la higuera producir aceitunas, o la vid higos? Del mismo modo, ninguna fuente puede dar agua salada y dulce. ¿Quién es sabio y entendido entre vosotros? Muestre por la buena conducta sus obras en sabia

mansedumbre. Pero si tenéis celos amargos y rivalidad en vuestro corazón, no os jactéis ni mintáis contra la verdad. No es ésta la sabiduría que descende de lo alto, sino que es terrenal, animal, diabólica, pues donde hay celos y rivalidad, allí hay perturbación y toda obra perversa. Pero la sabiduría que es de lo alto es primeramente pura, después pacífica, amable, benigna, llena de misericordia y de buenos frutos, sin incertidumbre ni hipocresía. Y el fruto de justicia se siembra en paz para aquellos que hacen la paz. ¿De dónde vienen las guerras y los pleitos entre vosotros? ¿No es de vuestras pasiones, las cuales combaten en vuestros miembros? Codiciáis y no tenéis; matáis y ardéis de envidia y nada podéis alcanzar; combatís y lucháis, pero no tenéis lo que deseáis, porque no pedís. Pedís, pero no recibís, porque pedís mal, para gastar en vuestros deleites. ¡Adúlteros!, ¿no sabéis que la amistad del mundo es enemistad contra Dios? Cualquiera, pues, que quiera ser amigo del mundo se constituye en enemigo de Dios. ¿O pensáis que la Escritura dice en vano: «El Espíritu que él ha hecho habitar en nosotros nos anhela celosamente»? Pero él da mayor gracia. Por esto dice: «Dios resiste a los soberbios y da gracia a los humildes.» Someteos, pues, a Dios; resistid al diablo, y huirá de vosotros. Acercaos a Dios, y él se acercará a vosotros. Pecadores, limpiad las manos; y vosotros los de doble ánimo, purificad vuestros corazones. Afligíos, lamentad y llorad. Vuestra risa se convierta en lloro y vuestro gozo en tristeza. Humillaos delante del Señor y él os exaltará. Hermanos, no murmuréis los unos de los otros. El que murmura del hermano y juzga a su hermano, murmura de la Ley y juzga a la Ley; pero si tú juzgas a la Ley, no eres hacedor de la Ley, sino juez. Uno solo es el dador de la Ley, que puede salvar y condenar; pero tú, ¿quién eres para que juzgues a otro? ¡Vamos ahora!, los que decís: «Hoy y mañana iremos a tal ciudad, estaremos allá un año, negociaremos y ganaremos», cuando no sabéis lo que será mañana. Pues ¿qué es vuestra vida? Ciertamente es neblina que se aparece por un poco de tiempo y luego se desvanece. En lugar de lo cual deberíais decir: «Si el Señor quiere, viviremos y haremos esto o aquello.» Pero ahora os jactáis en vuestras soberbias. Toda jactancia semejante es mala. El que sabe hacer lo bueno y no lo hace, comete pecado. ¡Vamos ahora, ricos! Llorad y aullad por las miserias que os vendrán. Vuestras riquezas están podridas y vuestras ropas, comidas de polilla. Vuestro oro y plata están enmohecidos y su moho testificará contra vosotros y devorará del todo vuestros cuerpos como fuego. Habéis acumulado tesoros para los días finales. El jornal de los obreros que han cosechado vuestras tierras, el cual por engaño no les ha sido pagado por vosotros, clama, y los clamores de los que habían segado han llegado a los oídos del Señor de los ejércitos. Habéis vivido en deleites sobre la tierra y sido libertinos. Habéis engordado vuestros corazones como en día de matanza. Habéis condenado y dado muerte al justo, sin que él os haga resistencia. Por tanto, hermanos, tened paciencia hasta la venida del Señor. Mirad cómo el labrador espera el precioso fruto de la tierra, aguardando con paciencia hasta que reciba la lluvia temprana y la tardía. Tened también vosotros paciencia y afirmad vuestros corazones, porque la venida del Señor se acerca. Hermanos, no os quejéis unos contra otros, para que no seáis condenados; el Juez ya está delante de la puerta. Hermanos míos, tomad como ejemplo de aflicción y de paciencia a los profetas que hablaron en nombre del Señor. Nosotros tenemos por bienaventurados a los que sufren: Habéis oído de la paciencia de Job, y habéis visto el fin que le dio el Señor, porque el Señor es muy misericordioso y compasivo. Sobre todo, hermanos míos, no juréis, ni por el cielo ni por la tierra ni por ningún otro juramento; sino que vuestro «sí» sea sí, y vuestro «no» sea no, para que no caigáis en condenación. ¿Está alguno entre vosotros afligido? Haga oración. ¿Está alguno alegre? Cante alabanzas. ¿Está alguno enfermo entre vosotros? Llame a los ancianos de la iglesia para que oren por él, ungiéndolo con aceite en el nombre del Señor. Y la oración de fe salvará al

enfermo, y el Señor lo levantará; y si ha cometido pecados, le serán perdonados. Confesaos vuestras ofensas unos a otros y orad unos por otros, para que seáis sanados. La oración eficaz del justo puede mucho. Elías era hombre sujeto a pasiones semejantes a las nuestras, y oró fervientemente para que no lloviera, y no llovió sobre la tierra durante tres años y seis meses. Y otra vez oró, y el cielo dio lluvia y la tierra produjo su fruto. Hermanos, si alguno de entre vosotros se ha extraviado de la verdad y alguno lo hace volver, sepa que el que haga volver al pecador del error de su camino, salvará de muerte un alma y cubrirá multitud de pecados.

*English Full Text***ISO 639-3 code of language:** [eng]**Title of the text:** Book of James. From: Holy Bible, New Living Translation**Cited as:** Tyndale House Publishers. 2007. Book of James. From: Holy Bible, New Living Translation. Tyndale House Foundation. <Accessed: 1 June 2012> . <http://www.biblegateway.com/passage/?search=James&version=NLT>**Text provenance:** This text was downloaded from Biblegateway.com on 1 June 2012. The verse and chapter numbers were removed. The section headings were also removed.**Copyright holder as indicated:** Tyndale House Publishers. Used with written permission.

This letter is from James, a slave of God and of the Lord Jesus Christ. I am writing to the “twelve tribes”—Jewish believers scattered abroad. Greetings! Dear brothers and sisters, when troubles come your way, consider it an opportunity for great joy. For you know that when your faith is tested, your endurance has a chance to grow. So let it grow, for when your endurance is fully developed, you will be perfect and complete, needing nothing. If you need wisdom, ask our generous God, and he will give it to you. He will not rebuke you for asking. But when you ask him, be sure that your faith is in God alone. Do not waver, for a person with divided loyalty is as unsettled as a wave of the sea that is blown and tossed by the wind. Such people should not expect to receive anything from the Lord. Their loyalty is divided between God and the world, and they are unstable in everything they do. Believers who are poor have something to boast about, for God has honored them. And those who are rich should boast that God has humbled them. They will fade away like a little flower in the field. The hot sun rises and the grass withers; the little flower droops and falls, and its beauty fades away. In the same way, the rich will fade away with all of their achievements. God blesses those who patiently endure testing and temptation. Afterward they will receive the crown of life that God has promised to those who love him. And remember, when you are being tempted, do not say, “God is tempting me.” God is never tempted to do wrong, and he never tempts anyone else. Temptation comes from our own desires, which entice us and drag us away. These desires give birth to sinful actions. And when sin is allowed to grow, it gives birth to death. So don’t be misled, my dear brothers and sisters. Whatever is good and perfect comes down to us from God our Father, who created all the lights in the heavens. He never changes or casts a shifting shadow. He chose to give birth to us by giving us his true word. And we, out of all creation, became his prized possession. Understand this, my dear brothers and sisters: You must all be quick to listen, slow to speak, and slow to get angry. Human anger does not produce the righteousness God desires. So get rid of all the filth and evil in your lives, and humbly accept the word God has planted in your hearts, for it has the power to save your souls. But don’t just listen to God’s word. You must do what it says. Otherwise, you are only fooling yourselves. For if you listen to the word and don’t obey, it is like glancing at your face in a mirror. You see yourself, walk away, and forget what you look like. But if you look carefully into the perfect law that sets you free, and if you do what it says and don’t forget what you heard, then God will bless you for doing it. If you claim to be religious but don’t control your tongue, you are fooling yourself, and your religion is worthless. Pure and genuine religion in the sight of God the Father means caring for orphans and widows in their distress and refusing to let the world corrupt you. My dear brothers and sisters, how can you claim to have faith in our glorious Lord Jesus Christ if you favor some people over others? For example, suppose someone comes into

your meeting dressed in fancy clothes and expensive jewelry, and another comes in who is poor and dressed in dirty clothes. If you give special attention and a good seat to the rich person, but you say to the poor one, "You can stand over there, or else sit on the floor"—well, doesn't this discrimination show that your judgments are guided by evil motives? Listen to me, dear brothers and sisters. Hasn't God chosen the poor in this world to be rich in faith? Aren't they the ones who will inherit the Kingdom he promised to those who love him? But you dishonor the poor! Isn't it the rich who oppress you and drag you into court? Aren't they the ones who slander Jesus Christ, whose noble name you bear? Yes indeed, it is good when you obey the royal law as found in the Scriptures: "Love your neighbor as yourself." But if you favor some people over others, you are committing a sin. You are guilty of breaking the law. For the person who keeps all of the laws except one is as guilty as a person who has broken all of God's laws. For the same God who said, "You must not commit adultery," also said, "You must not murder." So if you murder someone but do not commit adultery, you have still broken the law. So whatever you say or whatever you do, remember that you will be judged by the law that sets you free. There will be no mercy for those who have not shown mercy to others. But if you have been merciful, God will be merciful when he judges you. What good is it, dear brothers and sisters, if you say you have faith but don't show it by your actions? Can that kind of faith save anyone? Suppose you see a brother or sister who has no food or clothing, and you say, "Good-bye and have a good day; stay warm and eat well"—but then you don't give that person any food or clothing. What good does that do? So you see, faith by itself isn't enough. Unless it produces good deeds, it is dead and useless. Now someone may argue, "Some people have faith; others have good deeds." But I say, "How can you show me your faith if you don't have good deeds? I will show you my faith by my good deeds." You say you have faith, for you believe that there is one God. Good for you! Even the demons believe this, and they tremble in terror. How foolish! Can't you see that faith without good deeds is useless? Don't you remember that our ancestor Abraham was shown to be right with God by his actions when he offered his son Isaac on the altar? You see, his faith and his actions worked together. His actions made his faith complete. And so it happened just as the Scriptures say: "Abraham believed God, and God counted him as righteous because of his faith." He was even called the friend of God. So you see, we are shown to be right with God by what we do, not by faith alone. Rahab the prostitute is another example. She was shown to be right with God by her actions when she hid those messengers and sent them safely away by a different road. Just as the body is dead without breath, so also faith is dead without good works. Dear brothers and sisters, not many of you should become teachers in the church, for we who teach will be judged more strictly. Indeed, we all make many mistakes. For if we could control our tongues, we would be perfect and could also control ourselves in every other way. We can make a large horse go wherever we want by means of a small bit in its mouth. And a small rudder makes a huge ship turn wherever the pilot chooses to go, even though the winds are strong. In the same way, the tongue is a small thing that makes grand speeches. But a tiny spark can set a great forest on fire. And the tongue is a flame of fire. It is a whole world of wickedness, corrupting your entire body. It can set your whole life on fire, for it is set on fire by hell itself. People can tame all kinds of animals, birds, reptiles, and fish, but no one can tame the tongue. It is restless and evil, full of deadly poison. Sometimes it praises our Lord and Father, and sometimes it curses those who have been made in the image of God. And so blessing and cursing come pouring out of the same mouth. Surely, my brothers and sisters, this is not right! Does a spring of water bubble out with both fresh water and bitter water?

Does a fig tree produce olives, or a grapevine produce figs? No, and you can't draw fresh water from a salty spring. If you are wise and understand God's ways, prove it by living an honorable life, doing good works with the humility that comes from wisdom. But if you are bitterly jealous and there is selfish ambition in your heart, don't cover up the truth with boasting and lying. For jealousy and selfishness are not God's kind of wisdom. Such things are earthly, unspiritual, and demonic. For wherever there is jealousy and selfish ambition, there you will find disorder and evil of every kind. But the wisdom from above is first of all pure. It is also peace loving, gentle at all times, and willing to yield to others. It is full of mercy and good deeds. It shows no favoritism and is always sincere. And those who are peacemakers will plant seeds of peace and reap a harvest of righteousness. What is causing the quarrels and fights among you? Don't they come from the evil desires at war within you? You want what you don't have, so you scheme and kill to get it. You are jealous of what others have, but you can't get it, so you fight and wage war to take it away from them. Yet you don't have what you want because you don't ask God for it. And even when you ask, you don't get it because your motives are all wrong—you want only what will give you pleasure. You adulterers! Don't you realize that friendship with the world makes you an enemy of God? I say it again: If you want to be a friend of the world, you make yourself an enemy of God. What do you think the Scriptures mean when they say that the spirit God has placed within us is filled with envy? But he gives us even more grace to stand against such evil desires. As the Scriptures say, "God opposes the proud but favors the humble." So humble yourselves before God. Resist the devil, and he will flee from you. Come close to God, and God will come close to you. Wash your hands, you sinners; purify your hearts, for your loyalty is divided between God and the world. Let there be tears for what you have done. Let there be sorrow and deep grief. Let there be sadness instead of laughter, and gloom instead of joy. Humble yourselves before the Lord, and he will lift you up in honor. Don't speak evil against each other, dear brothers and sisters. If you criticize and judge each other, then you are criticizing and judging God's law. But your job is to obey the law, not to judge whether it applies to you. God alone, who gave the law, is the Judge. He alone has the power to save or to destroy. So what right do you have to judge your neighbor? Look here, you who say, "Today or tomorrow we are going to a certain town and will stay there a year. We will do business there and make a profit." How do you know what your life will be like tomorrow? Your life is like the morning fog—it's here a little while, then it's gone. What you ought to say is, "If the Lord wants us to, we will live and do this or that." Otherwise you are boasting about your own plans, and all such boasting is evil. Remember, it is sin to know what you ought to do and then not do it. Look here, you rich people: Weep and groan with anguish because of all the terrible troubles ahead of you. Your wealth is rotting away, and your fine clothes are moth-eaten rags. Your gold and silver have become worthless. The very wealth you were counting on will eat away your flesh like fire. This treasure you have accumulated will stand as evidence against you on the day of judgment. For listen! Hear the cries of the field workers whom you have cheated of their pay. The wages you held back cry out against you. The cries of those who harvest your fields have reached the ears of the Lord of Heaven's Armies. You have spent your years on earth in luxury, satisfying your every desire. You have fattened yourselves for the day of slaughter. You have condemned and killed innocent people, who do not resist you. Dear brothers and sisters, be patient as you wait for the Lord's return. Consider the farmers who patiently wait for the rains in the fall and in the spring. They eagerly look for the valuable harvest to ripen. You, too, must be patient. Take courage, for the coming of the Lord is near. Don't grumble about each other, brothers and sisters, or you will be

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judged. For look—the Judge is standing at the door! For examples of patience in suffering, dear brothers and sisters, look at the prophets who spoke in the name of the Lord. We give great honor to those who endure under suffering. For instance, you know about Job, a man of great endurance. You can see how the Lord was kind to him at the end, for the Lord is full of tenderness and mercy. But most of all, my brothers and sisters, never take an oath, by heaven or earth or anything else. Just say a simple yes or no, so that you will not sin and be condemned. Are any of you suffering hardships? You should pray. Are any of you happy? You should sing praises. Are any of you sick? You should call for the elders of the church to come and pray over you, anointing you with oil in the name of the Lord. Such a prayer offered in faith will heal the sick, and the Lord will make you well. And if you have committed any sins, you will be forgiven. Confess your sins to each other and pray for each other so that you may be healed. The earnest prayer of a righteous person has great power and produces wonderful results. Elijah was as human as we are, and yet when he prayed earnestly that no rain would fall, none fell for three and a half years! Then, when he prayed again, the sky sent down rain and the earth began to yield its crops. My dear brothers and sisters, if someone among you wanders away from the truth and is brought back, you can be sure that whoever brings the sinner back will save that person from death and bring about the forgiveness of many sins.

German Full Text

ISO 639-3 code of language: [deu]

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Jakobus, der Gott und unserem Herrn Jesus Christus dient, grüßt mit diesem Brief die zwölf Stämme Israels, die über die ganze Welt zerstreut in der Fremde leben. Liebe Brüder und Schwestern! Betrachtet es als Grund zur Freude, wenn euer Glaube immer wieder hart auf die Probe gestellt wird. Denn durch solche Bewährungsproben wird euer Glaube fest und unerschütterlich. Bis zuletzt sollt ihr so unerschütterlich festbleiben, damit ihr in jeder Beziehung zu reifen Christen werdet und niemand euch etwas vorwerfen kann oder etwas an euch zu bemängeln hat. Wenn es jemandem von euch an Weisheit fehlt, soll er Gott darum bitten, und Gott wird sie ihm geben. Ihr wisst doch, dass er niemandem seine Unwissenheit vorwirft und dass er jeden reich beschenkt. Betet aber in großer Zuversicht, und zweifelt nicht; denn wer zweifelt, gleicht den Wellen im Meer, die vom Sturm hin- und hergetrieben werden. Ein solcher Mensch kann nicht erwarten, dass Gott ihm etwas gibt. In allem, was er tut, ist er unbeständig und hin- und hergerissen. Wer arm ist und wenig beachtet wird, soll sich darüber freuen, dass er vor Gott hoch angesehen ist. Ein Reicher dagegen soll niemals vergessen, wie wenig sein irdischer Besitz vor Gott zählt. Wie eine Blume auf dem Feld wird er samt seinem Reichtum vergehen. In der glühenden Mittagshitze verdorrt das Gras, die Blüten fallen ab, und alle Schönheit ist dahin. Ebenso wird es den Reichen ergehen. All ihre Geschäftigkeit bewahrt sie nicht vor Tod und Verderben. Glücklicherweise besteht die Bewährungsproben und im Glauben festbleibt. Gott wird ihn mit dem Siegeskranz, dem ewigen Leben, krönen. Das hat er allen versprochen, die ihn lieben. Niemand, der in Versuchung gerät, kann behaupten: »Diese Versuchung kommt von Gott.« Denn Gott kann nicht vom Bösen verführt werden, und er verführt auch niemanden zum Bösen. Es sind vielmehr unsere eigenen selbstsüchtigen Wünsche, die uns immer wieder zum Bösen verlocken. Geben wir ihnen nach, dann haben wir das Böse empfangen und bringen die Sünde zur Welt. Sie aber führt unweigerlich zum Tod. Lasst euch also nichts vormachen, liebe Brüder und Schwestern! Alles, was Gott uns gibt, ist gut und vollkommen. Er, der Vater des Lichts, ändert sich nicht; niemals wechseln bei ihm Licht und Finsternis. Es war sein Wille, dass er uns durch das Wort der Wahrheit, durch die rettende Botschaft, neues Leben geschenkt hat. So sind wir der Anfang einer neuen Schöpfung geworden. Denkt daran, liebe Brüder und Schwestern: Seid immer sofort bereit, jemandem zuzuhören; aber überlegt genau, bevor ihr selbst redet. Und hütet euch vor unbeherrschtem Zorn! Denn im Zorn tun wir niemals, was Gott gefällt. Deshalb trennt euch von aller Schuld und allem Bösen. Nehmt vielmehr bereitwillig Gottes Botschaft an, die er wie ein Samenkorn in euch gelegt hat. Sie hat die Kraft, euch zu retten. Allerdings genügt es nicht,

seine Botschaft nur anzuhören; ihr müsst auch danach handeln. Alles andere ist Selbstbetrug! Wer Gottes Botschaft nur hört, sie aber nicht in die Tat umsetzt, dem geht es wie einem Mann, der in den Spiegel schaut. Er betrachtet sich, geht wieder weg und hat auch schon vergessen, wie er aussieht. Ganz anders ist es dagegen bei dem, der nicht nur hört, sondern immer wieder danach handelt. Er beschäftigt sich gründlich mit Gottes Gesetz, das vollkommen ist und frei macht. Er kann glücklich sein, denn Gott wird alles segnen, was er tut. Wer sich für fromm hält, aber seine Zunge nicht zügeln kann, der macht sich selbst etwas vor. Seine Frömmigkeit ist nichts wert. Witwen und Waisen in ihrer Not zu helfen und sich vom gottlosen Treiben dieser Welt nicht verführen zu lassen: das ist wirkliche Frömmigkeit, mit der man Gott, dem Vater, dient. Liebe Brüder und Schwestern! Wenn ihr an den Herrn Jesus Christus glaubt, dem allein alle Herrlichkeit zusteht, dann lasst euch nicht vom Rang und Ansehen der Menschen beeindrucken! Stellt euch einmal vor, in eure Gemeinde kommt ein vornehm gekleideter Mann mit einem goldenen Ring am Finger. Zur selben Zeit kommt einer, der arm und schäbig gekleidet ist. Wie würdet ihr euch verhalten? Ihr würdet euch von dem Reichen beeindrucken lassen und ihm eilfertig anbieten: »Hier ist noch ein guter Platz für Sie!« Aber zu dem Armen würdet ihr sicherlich sagen: »Bleib stehen, oder setz dich neben meinem Stuhl auf den Fußboden.« Habt ihr da nicht mit zweierlei Maß gemessen und euch in eurem Urteil von menschlicher Eitelkeit leiten lassen? Hört mir gut zu, liebe Brüder und Schwestern: Hat Gott nicht gerade die erwählt, die vor der Welt arm sind? Sie sollen im Glauben reich werden, und Gott wird sie in seine neue Welt aufnehmen, die er allen zugesagt hat, die ihn lieben. Ihr dagegen behandelt die Armen geringschätzig. Habt ihr denn noch nicht gemerkt, dass es gerade die Reichen sind, die euch unterdrücken und vor die Gerichte schleppen? Wie oft sind gerade sie es, die Jesus Christus verhöhnen, auf dessen Namen ihr getauft seid! Lebt nach dem wichtigsten Gebot in Gottes neuer Welt: »Liebe deinen Mitmenschen wie dich selbst!« Wenn ihr das in die Tat umsetzt, handelt ihr richtig. Beurteilt ihr dagegen Arme und Reiche nach unterschiedlichen Maßstäben, dann verstoßt ihr gegen Gottes Gebot und werdet schuldig. Es hilft dann nichts, wenn ihr alle anderen Gebote Gottes genau einhaltet. Wer nämlich auch nur gegen ein einziges seiner Gebote verstößt, der hat das ganze Gesetz übertreten. Denn Gott, der gesagt hat: »Du sollst nicht ehebrechen!«, der hat auch bestimmt: »Du sollst nicht töten!« Wenn du nun zwar nicht die Ehe brichst, aber einen Menschen tötest, so hast du Gottes Gesetz übertreten. Maßstab eures Redens und Handelns soll das Gesetz Gottes sein, das euch Freiheit schenkt. Danach werdet ihr einmal gerichtet. Ohne Gnade wird dann über den das Urteil gesprochen, der selbst kein Erbarmen gehabt hat. Wer aber barmherzig ist, braucht das Gericht nicht zu fürchten. Liebe Brüder und Schwestern! Welchen Wert hat es, wenn jemand behauptet, an Christus zu glauben, aber an seinen Taten ist das nicht zu erkennen! Kann ihn ein solcher Glaube vor Gottes Urteil retten? Stellt euch vor, in eurer Gemeinde sind einige in Not. Sie haben weder etwas anzuziehen noch genug zu essen. Wenn nun einer von euch zu ihnen sagt: »Ich wünsche euch alles Gute! Hoffentlich bekommt ihr warme Kleider und könnt euch satt essen!«, was nützt ihnen das, wenn ihr ihnen nicht gebt, was sie zum Leben brauchen? Genauso nutzlos ist ein Glaube, der sich nicht in der Liebe zum Mitmenschen beweist: Er ist tot. Nun könnte jemand sagen: »Der eine glaubt, und der andere tut Gutes.« Ihm müsste ich antworten: »Zeig doch einmal deinen Glauben her, der keine guten Taten hervorbringt! Meinen Glauben kann ich dir zeigen. Du brauchst dir nur anzusehen, was ich tue.« Du glaubst, dass es nur einen einzigen Gott gibt? Gut und schön. Aber das glauben sogar die Dämonen — und zittern vor Angst. Wann endlich wirst du törichter Mensch einsehen, dass der Glaube nichts wert ist, wenn wir nicht auch tun, was Gott von uns will? Erinnert euch an Abraham, unseren Stammvater!

Sogar er fand vor Gott erst Anerkennung, nachdem er getan hatte, was Gott von ihm verlangt hatte. Er war bereit, seinen Sohn Isaak als Opfer auf den Altar zu legen. Hier wird ganz deutlich: Bei ihm gehörten Glaube und Tun zusammen; und erst durch sein gehorsames Handeln wurde sein Glaube vollkommen. Das meint auch die Heilige Schrift, wenn sie sagt: »Abraham glaubte Gott, und so fand er seine Anerkennung.« Ja, er wurde sogar der »Freund Gottes« genannt. Ihr seht also: Wir werden nur dann von Gott angenommen, wenn unser Glaube auch Taten hervorbringt. Der Glaube allein genügt nicht. Auch die Prostituierte Rahab ist dafür ein Beispiel. Sie fand bei Gott Anerkennung, weil sie die Kundschafter der Israeliten bei sich versteckte und ihnen auf einem sicheren Weg die Flucht ermöglichte. So wie der Körper ohne den Geist tot ist, so auch der Glaube ohne Taten. Liebe Brüder und Schwestern! Es sollten sich nicht so viele in der Gemeinde danach drängen, andere im Glauben zu unterweisen. Denn ihr wisst ja: Wer andere lehrt, wird von Gott nach besonders strengen Maßstäben beurteilt. Und machen wir nicht alle immer wieder Fehler? Wem es freilich gelingt, nie ein verkehrtes Wort zu sagen, den kann man als vollkommen bezeichnen. Denn wer seine Zunge im Zaum hält, der kann auch seinen ganzen Körper beherrschen. So legen wir zum Beispiel den Pferden das Zaumzeug ins Maul und beherrschen sie damit. Und selbst die großen Schiffe, die nur von starken Winden vorangetrieben werden können, lenkt der Steuermann mit einem kleinen Ruder, wohin er will. Genauso ist es mit unserer Zunge. So klein sie auch ist, so groß ist ihre Wirkung! Ein kleiner Funke setzt einen ganzen Wald in Brand. Mit einem solchen Feuer lässt sich auch die Zunge vergleichen. Sie kann eine ganze Welt voller Ungerechtigkeit und Bosheit sein. Sie vergiftet uns und unser Leben, sie steckt unsere ganze Umgebung in Brand, und sie selbst ist vom Feuer der Hölle entzündet. Die Menschen haben es gelernt, wilde Tiere, Vögel, Schlangen und Fische zu zähmen und unter ihre Gewalt zu bringen. Aber seine Zunge kann kein Mensch zähmen. Ungebändigt verbreitet sie ihr tödliches Gift. Mit unserer Zunge loben wir Gott, unseren Herrn und Vater, und mit derselben Zunge verfluchen wir unsere Mitmenschen, die doch nach Gottes Ebenbild geschaffen sind. Segen und Fluch kommen aus ein und demselben Mund. Aber genau das, meine lieben Brüder und Schwestern, darf es bei euch nicht geben! Fließt denn aus einer Quelle gleichzeitig frisches und ungenießbares Wasser? Kann man Oliven von Feigenbäumen pflücken oder Feigen vom Weinstock? Ebenso wenig kann man aus einer salzigen Quelle frisches Wasser schöpfen. Hält sich jemand von euch für klug und weise? Dann soll das an seinem ganzen Leben abzulesen sein, an seiner Freundlichkeit und Güte. Sie sind Kennzeichen der wahren Weisheit. Seid ihr aber voller Neid und Streitsucht, dann braucht ihr euch auf eure angebliche Weisheit nichts einzubilden. In Wirklichkeit verdreht ihr so die Wahrheit. Eine solche Weisheit kann niemals von Gott kommen. Sie ist irdisch, ungeistlich, ja teuflisch. Wo Neid und Streitsucht herrschen, da gerät alles in Unordnung; da wird jeder Gemeinheit Tür und Tor geöffnet. Die Weisheit aber, die von Gott kommt, ist vor allem aufrichtig; außerdem sucht sie den Frieden, sie ist freundlich, bereit nachzugeben und lässt sich etwas sagen. Sie hat Mitleid mit anderen und bewirkt Gutes; sie ist unparteiisch, ohne Vorurteile und ohne alle Heuchelei. Nur wer selber Frieden schafft, wird die Gerechtigkeit ernten, die dort aufgeht, wo Frieden herrscht. Wieso gibt es denn bei euch so viel Kämpfe und Streitigkeiten? Kommt nicht alles daher, dass ihr euren Leidenschaften und Trieben nicht widerstehen könnt? Ihr wollt alles haben und werdet nichts bekommen. Ihr seid voller Neid und tödlichem Hass; doch gewinnen werdet ihr dadurch nichts. Eure Streitigkeiten und Kämpfe nützen euch gar nichts. Solange ihr nicht Gott bittet, werdet ihr nichts empfangen. Wenn ihr freilich Gott nur darum bittet, eure selbstsüchtigen Wünsche zu erfüllen, wird er euch nichts geben. Ihr Treulosen! Ist euch denn nicht klar, dass Freundschaft mit der Welt

zugleich Feindschaft mit Gott bedeutet? Wer also ein Freund dieser Welt sein will, der wird zum Feind Gottes. Oder meint ihr, die Heilige Schrift sagt ohne jeden Grund: »Leidenschaftlich wünscht sich Gott, dass der Geist, den er in uns wohnen lässt, ganz ihm gehört«? Aber was Gott uns schenken will, ist noch viel mehr. Darum heißt es auch: »Die Hochmütigen weist Gott von sich; aber er hilft denen, die wissen, dass sie ihn brauchen.« Unterstellt euch Gott, und widersetzt euch dem Teufel. Dann muss er von euch fliehen. Sucht die Nähe Gottes, dann wird er euch nahe sein. Wascht die Schuld von euren Händen, ihr Sünder, und lasst Gott allein in euren Herzen wohnen, ihr Unentschiedenen! Seht doch endlich ein, wie groß eure Schuld ist; erschreckt und trauert darüber! Dann werdet ihr nicht mehr lachen, sondern weinen; und aus eurer Freude wird Traurigkeit. Beugt euch vor dem Herrn! Erst dann wird Gott euch aufrichten. Redet nicht schlecht übereinander, liebe Brüder und Schwestern! Denn wer jemandem Schlechtes nachsagt oder ihn verurteilt, der verstößt gegen Gottes Gesetz. Anstatt es zu befolgen, spielt er sich als Richter auf. Gott allein ist beides: Gesetzgeber und Richter. Nur er kann verurteilen oder von Schuld freisprechen. Woher nimmst du dir also das Recht, deine Mitmenschen zu verurteilen? Noch etwas will ich euch sagen. Manche von euch kündigen an: »Heute oder morgen wollen wir hier- und dorthin reisen. Wir wollen dort ein Jahr bleiben, gute Geschäfte machen und viel Geld verdienen.« Dabei wisst ihr nicht einmal, was morgen geschieht! Was ist denn schon euer Leben? Nichts als ein leiser Hauch, der — kaum ist er da — auch schon wieder verschwindet. Darum sollt ihr lieber sagen: »Wenn der Herr will und wir leben, wollen wir dieses oder jenes tun.« Ihr aber seid stolz auf eure Pläne und gebt damit an. Eine solche Überheblichkeit ist verwerflich. Wer Gelegenheit hat, Gutes zu tun, und tut es trotzdem nicht, der wird vor Gott schuldig. Nun zu euch, ihr Reichen! Weint und klagt über all das Elend, das über euch hereinbrechen wird! Euer Reichtum verrottet, und die Motten zerfressen eure kostbaren Kleider. Euer Gold und Silber verrostet. All das wird euch anklagen. Ihr selbst werdet vergehen wie euer Reichtum. Warum seid ihr — so kurz vor dem Ende dieser Welt — nur auf Reichtum aus gewesen? Der Herr, der allmächtige Gott, hat den Schrei eurer Erntearbeiter gehört, die ihr um ihren verdienten Lohn betrogen habt. Euch dagegen ist es auf dieser Erde gut ergangen, ihr habt in Saus und Braus gelebt und euch doch nur für den Schlachttag gemästet. Unschuldige habt ihr verurteilt und umgebracht, und sie haben sich nicht gegen euch gewehrt. Meine Brüder und Schwestern, wartet geduldig, bis der Herr kommt. Muss nicht auch der Bauer mit viel Geduld abwarten, bis er die Ernte einfahren kann? Er weiß, dass die Saat dazu den Herbstregen und den Frühlingsregen braucht. Auch ihr müsst geduldig sein und dürft nicht mutlos werden, denn der Herr kommt bald. Klagt nicht übereinander, liebe Brüder und Schwestern! Sonst wird Gott euch verurteilen. Bedenkt: Der Richter steht schon vor der Tür. Nehmt euch ein Beispiel an den Propheten, die im Auftrag des Herrn gesprochen haben. Wie vorbildlich und mit welcher Geduld haben sie alle Leiden ertragen! Menschen, die so standhaft waren, sind wirklich glücklich zu nennen. Denkt doch nur an Hiob! Ihr habt alle schon gehört, wie geduldig er sein Leiden ertragen hat. Und ihr wisst, dass der Herr in seiner Barmherzigkeit und Liebe alles zu einem guten Ende führte. Um eines möchte ich euch vor allem noch bitten, meine Brüder und Schwestern: Schwört nicht; weder beim Himmel noch bei der Erde, noch bei sonst etwas! Wenn ihr »Ja« sagt, dann muss man sich darauf verlassen können. Und wenn ihr »Nein« sagt, dann steht auch dazu. Sonst müsst ihr euch vor Gottes Gericht dafür verantworten. Leidet jemand unter euch? Dann soll er beten! Hat einer Grund zur Freude? Dann soll er Gott Loblieder singen. Wenn jemand von euch krank ist, soll er die Gemeindeleiter zu sich rufen, damit sie für ihn beten und ihn im Namen des Herrn mit Öl salben. Wenn sie im festen Vertrauen beten, wird

der Herr dem Kranken helfen. Er wird ihn aufrichten und ihm vergeben, wenn er Schuld auf sich geladen hat. Bekennt einander eure Sünden und betet füreinander, damit ihr geheilt werdet. Denn das Gebet eines Menschen, der nach Gottes Willen lebt, hat große Kraft. Elia war ein Mensch wie wir. Er betete inständig, es möge nicht regnen, und tatsächlich fiel dreieinhalb Jahre kein Wassertropfen auf das Land. Dann betete er um Regen. Da regnete es, und alles Land wurde grün und brachte wieder Früchte hervor. Liebe Brüder und Schwestern! Wenn einer von euch vom rechten Weg abkommt, dann sollt ihr ihn zur Umkehr bewegen. Ihr müsst nämlich wissen: Wer einen Sünder von seinem falschen Weg abbringt, der hat diesen Menschen vor dem sicheren Verderben gerettet, denn Gott hat ihm seine Sünden vergeben.

*French Full Text***ISO 639-3 code of language:** [fra]**Title of the text:** Lettre de Jacques**Cited as:** Société biblique française. 2000. Lettre de Jacques. Bible Parole de Vie. Villiers-le-Bel Société biblique française.**Text provenance:** removed section headers, removed verse numbers, removed chapter numbers**Date text was acquired:** 28. June 2014**Where I got the text:** <https://www.bible.com/bible/133/jas.1.pdv>**Copyright holder as indicated:** Used by permission.

Moi, Jacques, serviteur de Dieu et du Seigneur Jésus-Christ, je salue le peuple de Dieu répandu un peu partout dans le monde entier. Mes frères et mes sœurs chrétiens, quand vous rencontrez des difficultés de toutes sortes, soyez très heureux. Vous le savez, si votre foi reste solide dans les difficultés, celles-ci vous rendent plus résistants. Il faut que vous résistiez jusqu'au bout, alors vous serez vraiment parfaits et vous ne manquerez de rien. Si quelqu'un parmi vous manque de sagesse, il doit la demander à Dieu, et Dieu lui donnera cette sagesse. En effet, Dieu donne à tous généreusement, sans faire de reproches. Mais il faut qu'il demande avec foi, sans douter. Celui qui doute ressemble à une grosse vague de la mer que le vent soulève et agite. Celui-là ne doit pas penser qu'il va recevoir quelque chose du Seigneur. C'est quelqu'un qui ne sait pas choisir sa route : tantôt il avance, tantôt il recule. Le chrétien qui est pauvre et petit peut être fier, parce que Dieu lui donne une place importante. Le chrétien qui est riche doit être fier, parce que Dieu le rend petit. En effet, le riche ne dure pas. Il est comme la fleur d'une plante sauvage : le soleil se lève avec sa chaleur brûlante, il sèche la plante, la fleur tombe et elle perd sa beauté. De la même façon, un jour, le riche va être balayé avec toutes ses activités. Il est heureux, l'homme qui résiste dans les difficultés. En effet, quand il aura montré sa valeur, il recevra la vie. C'est la récompense que Dieu a promise à ceux qui lui donnent leur amour. Quand quelqu'un a envie de faire le mal, il ne doit pas dire : « C'est Dieu qui me pousse au mal. » Dieu ne peut pas avoir envie de faire le mal et il ne pousse personne au mal. Chacun est poussé au mal par son désir mauvais qui l'attire et l'entraîne. Et quand on laisse faire ce désir, il donne naissance au péché. Puis, quand le péché a grandi, il donne naissance à la mort. Mes frères et mes sœurs très aimés, ne vous trompez pas. Tout ce qui nous arrive de bon, tous les plus beaux cadeaux viennent d'en haut. Ils viennent de Dieu, le créateur du soleil et des étoiles. Chez lui, il n'y a pas de changement, pas de mouvement, pas d'ombre. Dieu a voulu nous donner la vie par la parole de vérité. Alors nous sommes d'une certaine façon au premier rang de tout ce qu'il a créé. Mes frères et mes sœurs très aimés, vous devez savoir ceci : chacun doit être rapide pour écouter, mais lent pour parler, lent pour se mettre en colère. Un homme en colère ne fait pas ce qui est juste aux yeux de Dieu. Alors, rejetez tout ce qui salit, tout ce qui rend mauvais. Recevez avec douceur la parole que Dieu a plantée en vous, elle peut vous sauver la vie. Ne vous contentez pas de l'écouter, mais faites ce qu'elle dit, sinon, vous vous trompez vous-mêmes. Oui, celui qui écoute la parole et qui ne fait pas ce qu'elle dit, voici à qui il ressemble : il ressemble à un homme qui regarde son visage dans un miroir. Il se voit tel qu'il est, il se regarde, puis il s'en va et il oublie tout de suite comment il est. Au contraire, voici quelqu'un qui étudie avec attention la loi parfaite qui rend libre. Il reste attaché à cette loi, il écoute la parole, il ne l'oublie pas et il fait ce qu'elle dit. Cet

homme-là sera heureux dans ce qu'il fera. Si quelqu'un croit être un bon chrétien, mais n'est pas maître de sa langue, il se trompe lui-même, et sa façon de pratiquer la religion ne vaut rien. Aux yeux de Dieu notre Père, voici la façon parfaite de pratiquer la religion : prendre soin des orphelins et des veuves dans leur malheur, ne pas se laisser salir par les choses du monde. Mes frères et mes sœurs, vous croyez en Jésus-Christ, notre Seigneur plein de gloire. Alors ne faites pas de différence entre les gens. Prenons un exemple : un homme vient là où vous êtes réunis. Il porte une bague en or et des habits très beaux. Un pauvre vient à la même réunion, il est mal habillé. Vous montrez plus de respect à l'homme qui porte les beaux habits et vous lui dites : « Vous, asseyez-vous ici, à cette bonne place ! » Au pauvre, vous dites : « Toi, reste debout ! » ou bien : « Assieds-toi là, par terre, à mes pieds ! » Quand vous agissez ainsi, est-ce que vous ne faites pas des différences entre vous ? Est-ce que vous ne jugez pas avec un cœur mauvais ? Écoutez, mes frères et mes sœurs très aimés ! Est-ce que Dieu ne choisit pas justement ceux qui sont pauvres aux yeux du monde ? Il veut les rendre riches en leur donnant la foi, il veut qu'ils reçoivent le Royaume promis à ceux qui ont de l'amour pour lui. Mais vous, vous méprisez les pauvres ! Pourtant, qui vous écrase ? Qui vous traîne devant les tribunaux ? Ce sont les riches, n'est-ce pas ? Ce sont les riches qui se moquent du beau nom que Dieu vous a donné. Les Livres Saints disent : « Aime ton prochain comme toi-même. » C'est la loi du Royaume, et si vous obéissez à cette règle, vous agissez bien. Mais si vous faites des différences entre les gens, vous péchez, et la loi de Moïse vous condamne parce que vous désobéissez. Oui, celui qui suit toute la loi, mais qui désobéit à un seul commandement est coupable envers toute la loi. En effet, Dieu a dit : « Ne commets pas d'adultère. » Mais il a dit aussi : « Ne tue personne. » Donc, par exemple, tu ne commets pas d'adultère, mais tu assassines quelqu'un. En faisant cela, tu désobéis à la loi. Parlez et vivez comme des gens qui vont être jugés par une loi qui rend libre. Oui, au moment du jugement, il n'y aura pas de pitié pour ceux qui n'ont pas eu pitié des autres. Mais même quand Dieu juge, il est plein de pitié. Mes frères et mes sœurs, quelqu'un dira peut-être : « Je crois en Dieu. » Mais s'il n'agit pas pour le montrer, cela sert à quoi ? Est-ce que cette foi peut le sauver ? Par exemple, un frère ou une sœur n'ont pas de vêtements, ils n'ont pas à manger tous les jours. Parmi vous, quelqu'un leur dit : « Allez en paix ! Allez vous habiller, et bon appétit ! » Mais ces paroles servent à quoi, si vous ne leur donnez pas ce qu'il faut pour vivre ? Pour la foi, c'est la même chose. Si tu crois en Dieu, mais si tu n'agis pas, ta foi est complètement morte. Quelqu'un dira peut-être : « Tu as la foi, moi, j'ai les actes ! » Je répondrai : « Montre-moi comment ta foi peut exister sans les actes. Et moi, je vais te montrer par mes actes que ma foi existe. » Tu crois qu'il y a un seul Dieu ? Tu as raison. Les esprits mauvais le croient aussi, et même, ils tremblent de peur. Tu es stupide ! Est-ce que tu veux la preuve que la foi sans les actes ne sert à rien ? Abraham notre ancêtre, comment est-ce que Dieu l'a reconnu comme juste ? C'est quand il a offert son fils Isaac sur l'autel, n'est-ce pas ? Tu vois, sa foi agissait par ses actes, et ceux-ci l'ont rendue parfaite ! Alors, ce que les Livres Saints disent s'est réalisé : « Abraham a cru en Dieu. Pour cela, Dieu l'a reconnu comme juste », et il l'a appelé son ami. Vous voyez, Dieu reconnaît quelqu'un comme juste aussi à cause de ses actes, et pas seulement à cause de sa foi. Pour Rahab, la prostituée, c'est la même chose. Dieu l'a reconnue comme juste à cause de ce qu'elle a fait. En effet, elle a reçu chez elle des messagers du peuple d'Israël et elle les a aidés à partir par un autre chemin. Oui, sans le souffle, le corps est mort, de même aussi, sans les actes, la foi est morte. Mes frères et mes sœurs, ne vous mettez pas tous à enseigner ! Vous le savez, nous qui enseignons, on nous jugera plus sévèrement que les autres. Nous faisons tous beaucoup d'erreurs. Si quelqu'un parle sans faire d'erreur, il est parfait, il peut

être maître de tout son corps. Quand nous mettons une tige en fer dans la bouche des chevaux pour les faire obéir, nous pouvons diriger tout leur corps. Regardez les bateaux ! Ils sont grands, et ce sont des vents très forts qui les font avancer. Pourtant, c'est avec un petit morceau de bois qu'on les dirige, et ils vont là où le pilote veut. La langue, c'est pareil. C'est une petite partie du corps, pourtant elle peut se vanter de grandes choses. Regardez ! Il faut seulement une petite flamme pour mettre le feu à une grande forêt. La langue aussi est comme une flamme, c'est là que le mal habite. Elle fait partie de notre corps et elle le salit tout entier. Notre langue met le feu à notre vie, de la naissance jusqu'à la mort ! Ce feu vient du lieu de souffrance lui-même. Les êtres humains sont capables de faire obéir tous les animaux : bêtes sauvages et oiseaux, serpents et poissons. Mais la langue, personne ne peut la faire obéir ! C'est une chose mauvaise qui ne reste jamais tranquille, et elle est pleine d'un poison qui donne la mort. Avec la langue, nous chantons la louange de notre Seigneur et Père. Avec elle aussi, nous jetons des malédictions aux êtres humains que Dieu a faits à son image. Bénédiction et malédiction sortent de la même bouche ! Mes frères et mes sœurs, cela ne va pas ! Est-ce que la même source fait couler de l'eau douce et de l'eau amère ? Est-ce qu'un figuier peut donner des olives ? Est-ce qu'une vigne peut donner des figues ? De même, une source d'eau salée ne peut pas donner de l'eau douce. Est-ce qu'il y a quelqu'un de sage parmi vous ? Est-ce qu'il y a quelqu'un d'intelligent ? Alors il doit le montrer par sa bonne conduite, par des actes faits avec douceur et sagesse. Mais si vous avez dans votre cœur une jalousie amère et l'envie de passer devant les autres, ne vous vantez pas. Ne dites pas de paroles contraires à la vérité ! Cette sagesse-là ne vient pas d'en haut. Elle appartient à la terre, elle est humaine, elle ressemble à celle des esprits mauvais. Quand les gens sont jaloux, quand ils ont envie de passer devant les autres, il y a du désordre et toutes sortes d'actions mauvaises. Mais la sagesse d'en haut donne d'abord un cœur pur, puis elle apporte paix et douceur. Elle cherche à unir, elle est pleine de bonté et elle produit des actions bonnes. Elle ne fait pas de différence entre les gens, et elle n'est pas fausse. Ceux qui aiment la paix répandent la paix autour d'eux, comme des semences, et les fruits qu'ils récoltent, ce sont des actions justes. D'où viennent les disputes ? D'où viennent les luttes entre vous ? Est-ce qu'elles ne viennent pas des désirs mauvais qui luttent dans vos corps ? Vous voulez quelque chose et vous ne pouvez pas l'avoir ? Alors vous êtes prêts à tuer. Vous êtes jaloux et vous ne pouvez pas obtenir ce que vous désirez ? Alors vous luttez et vous vous battez. Vous n'avez pas ce que vous voulez, parce que vous ne le demandez pas à Dieu ! Vous demandez et vous ne recevez rien ? C'est que vous demandez mal ! Vous demandez seulement pour satisfaire vos désirs mauvais. Vous trompez Dieu ! Vous ne savez donc pas ceci : aimer le monde, c'est détester Dieu. Celui qui veut être l'ami du monde devient l'ennemi de Dieu. Ce n'est sûrement pas pour rien que les Livres Saints disent : « Dieu aime très vivement l'esprit qu'il a mis en nous. » Mais Dieu nous fait un cadeau plus grand encore. En effet, les Livres Saints disent aussi : « Dieu résiste aux orgueilleux. Il est bon pour les petits. » Alors obéissez à Dieu, mais résistez à l'esprit du mal, et il va fuir loin de vous. Approchez-vous de Dieu, il s'approchera de vous. Purifiez-vous, vous qui êtes pécheurs ! Nettoyez vos cœurs, vous qui êtes faux ! Soyez tristes, mettez des habits de deuil, pleurez ! Changez vos rires en larmes et votre joie en tristesse ! Faites-vous petits devant le Seigneur, et il vous honorera. Frères et sœurs chrétiens, ne dites pas de mal les uns des autres ! Celui qui dit du mal d'un frère ou d'une sœur, ou qui les juge, dit du mal de la loi et il juge la loi. Et si tu juges la loi, tu n'obéis plus à la loi, tu es son juge. C'est Dieu seul qui donne la loi et qui est juge, lui seul peut sauver et faire mourir. Mais toi qui juges ton prochain, tu te prends pour qui ? Maintenant, faites attention, vous qui dites : « Aujourd'hui ou demain, nous irons

dans cette ville, nous resterons là-bas une année. Nous ferons du commerce, nous gagnerons de l'argent. » Pourtant, vous ne savez même pas comment vous vivrez demain. Oui, vous êtes comme un petit nuage qui est là quelques instants et qu'on ne voit plus ensuite. Au contraire, vous devez dire : « Si le Seigneur le veut, nous vivrons, et nous ferons ceci ou bien cela. » Mais non ! Vous vous vantez avec des paroles pleines d'orgueil. Se vanter de cette façon, c'est mauvais ! Celui qui sait faire le bien et ne le fait pas, se rend coupable d'un péché. Maintenant, faites attention, vous, les riches ! Pleurez ! Criez à cause des malheurs qui vont venir sur vous ! Votre richesse est pourrie, les vers mangent vos vêtements ! Votre or et votre argent rouillent, et leur rouille va vous accuser, elle va dévorer votre corps comme un feu. Le monde va bientôt finir, pourtant vous conservez des richesses en réserve ! Et même, vous gardez pour vous le salaire des ouvriers qui font la récolte dans vos champs ! Alors ils se plaignent, et les cris de ces ouvriers arrivent aux oreilles de Dieu, le Seigneur tout-puissant ! Sur la terre, vous avez vécu au milieu des richesses, vous avez fait ce qui vous plaisait. Vous avez bien mangé pendant que des gens mouraient. Vous avez condamné les innocents et vous les avez tués. Ils ne vous ont pas résisté. Frères et sœurs chrétiens, soyez patients, le Seigneur vient ! Regardez le cultivateur. Il attend avec patience les belles récoltes de la terre, depuis les premières jusqu'aux dernières. Vous aussi, soyez patients ! Courage, le Seigneur vient bientôt ! Frères et sœurs, ne vous plaignez pas des autres, pour que Dieu ne vous juge pas. Voici le juge, il est à votre porte ! Frères et sœurs, les prophètes, qui ont parlé au nom du Seigneur, ont souffert avec patience. Prenez-les comme exemples. Voyez ! Les gens qui résistent dans les difficultés, nous disons qu'ils sont heureux. Vous avez entendu l'histoire de Job, l'homme patient. Vous savez ce que le Seigneur lui a donné à la fin. Oui, le Seigneur est plein de tendresse et de pitié. Surtout, mes frères et mes sœurs, ne faites pas de serments. Ne prenez pas comme témoin le ciel, la terre ou autre chose ! Dites simplement oui quand c'est oui, et non quand c'est non, alors Dieu ne vous jugera pas. Parmi vous, est-ce que quelqu'un souffre ? Il doit prier. Est-ce que quelqu'un est heureux ? Il doit chanter pour le Seigneur. Est-ce que quelqu'un est malade ? Il doit appeler les responsables de l'Église. Ils verseront de l'huile sur lui et ils prieront pour lui, au nom du Seigneur. S'ils prient avec confiance, cette prière sauvera le malade. Le Seigneur le mettra debout, et, s'il a péché, Dieu lui pardonnera. Alors reconnaissez vos péchés les uns devant les autres. Priez les uns pour les autres afin d'être guéris. La prière d'un homme juste est très puissante. Élie était un homme tout à fait comme nous. Il a beaucoup prié pour que la pluie ne tombe pas, et la pluie n'est pas tombée sur la terre pendant trois ans et demi. Puis il a prié encore une fois, et le ciel a donné de la pluie, la terre a produit ses récoltes. Mes frères et mes sœurs, parmi vous, quelqu'un peut se perdre loin de la vérité, et un frère ou une sœur peut le ramener. Eh bien, vous devez savoir ceci : si une personne ramène un pécheur de la mauvaise route où il se trouve, il le sauve de la mort. Et à cause de cette action, Dieu va pardonner beaucoup de péchés.

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Giacomo, servo di Dio e del Signore Gesù Cristo, alle dodici tribù che sono disperse nel mondo: salute. Fratelli miei, considerate una grande gioia quando venite a trovarvi in prove svariate, sapendo che la prova della vostra fede produce costanza. E la costanza compia pienamente l'opera sua in voi, perché siate perfetti e completi, di nulla mancanti. Se poi qualcuno di voi manca di saggezza, la chieda a Dio che dona a tutti generosamente senza rinfacciare, e gli sarà data. Ma la chieda con fede, senza dubitare; perché chi dubita è simile a un'onda del mare, agitata dal vento e spinta qua e là. Un tale uomo non pensi di ricevere qualcosa dal Signore, perché è di animo doppio, instabile in tutte le sue vie. Il fratello di umile condizione sia fiero della sua elevazione; e il ricco, della sua umiliazione, perché passerà come il fiore dell'erba. Infatti il sole sorge con il suo calore ardente e fa seccare l'erba, e il suo fiore cade e la sua bella apparenza svanisce; anche il ricco appassirà così nelle sue imprese. Beato l'uomo che sopporta la prova; perché, dopo averla superata, riceverà la corona della vita, che il Signore ha promessa a quelli che lo amano. Nessuno, quando è tentato, dica: «Sono tentato da Dio», perché Dio non può essere tentato dal male, ed egli stesso non tenta nessuno; invece ognuno è tentato dalla propria concupiscenza che lo attrae e lo seduce. Poi la concupiscenza, quando ha concepito, partorisce il peccato; e il peccato, quando è compiuto, produce la morte. Non v'ingannate, fratelli miei carissimi; ogni cosa buona e ogni dono perfetto vengono dall'alto e discendono dal Padre degli astri luminosi presso il quale non c'è variazione né ombra di mutamento. Egli ha voluto generarci secondo la sua volontà mediante la parola di verità, affinché in qualche modo siamo le primizie delle sue creature. Sappiate questo, fratelli miei carissimi: che ogni uomo sia pronto ad ascoltare, lento a parlare, lento all'ira; perché l'ira dell'uomo non compie la giustizia di Dio. Perciò, deposta ogni impurità e residuo di malizia, ricevete con dolcezza la parola che è stata piantata in voi, e che può salvare le anime vostre. Ma mettete in pratica la parola e non ascoltatela soltanto, illudendo voi stessi. Perché, se uno è ascoltatore della parola e non esecutore, è simile a un uomo che guarda la sua faccia naturale in uno specchio; e quando si è guardato se ne va, e subito dimentica com'era. Ma chi guarda attentamente nella legge perfetta, cioè nella legge della libertà, e in essa persevera, non sarà un ascoltatore smemorato, ma uno che la mette in pratica; egli sarà felice nel suo operare. Se uno pensa di essere religioso, ma poi non tiene a freno la sua lingua e inganna se stesso, la sua religione è vana. La religione pura e senza macchia davanti a Dio e Padre è questa: soccorrere gli orfani e le vedove nelle loro afflizioni, e conservarsi puri dal mondo. Fratelli miei, la vostra fede nel nostro Signore Gesù Cristo, il Signore della gloria, sia immune da favoritismi. Infatti, se nella vostra adunanza entra un uomo con un anello d'oro, vestito splendidamente, e vi entra pure un

povero vestito malamente, e voi avete riguardo a quello che veste elegantemente e gli dite: «Tu, siediti qui al posto d'onore»; e al povero dite: «Tu, statti là in piedi», o «siedi in terra accanto al mio sgabello», non state forse usando un trattamento diverso e giudicando in base a ragionamenti malvagi? Ascoltate, fratelli miei carissimi: Dio non ha forse scelto quelli che sono poveri secondo il mondo perché siano ricchi in fede ed eredi del regno che ha promesso a quelli che lo amano? Voi invece avete disprezzato il povero! Non sono forse i ricchi quelli che vi opprimono e vi trascinano davanti ai tribunali? Non sono essi quelli che bestemmiano il buon nome che è stato invocato su di voi? Certo, se adempite la legge regale, come dice la Scrittura: «Ama il tuo prossimo come te stesso», fate bene; ma se avete riguardi personali, voi commettete un peccato e siete condannati dalla legge quali trasgressori. Chiunque infatti osserva tutta la legge, ma la trasgredisce in un punto solo, si rende colpevole su tutti i punti. Poiché colui che ha detto: «Non commettere adulterio», ha detto anche: «Non uccidere». Quindi, se tu non commetti adulterio ma uccidi, sei trasgressore della legge. Parlate e agite come persone che devono essere giudicate secondo la legge di libertà. Perché il giudizio è senza misericordia contro chi non ha usato misericordia. La misericordia invece trionfa sul giudizio. A che serve, fratelli miei, se uno dice di avere fede ma non ha opere? Può la fede salvarlo? Se un fratello o una sorella non hanno vestiti e mancano del cibo quotidiano, e uno di voi dice loro: «Andate in pace, scaldatevi e saziatevi», ma non date loro le cose necessarie al corpo, a che cosa serve? Così è della fede; se non ha opere, è per se stessa morta. Anzi, uno piuttosto dirà: «Tu hai la fede, e io ho le opere; mostrami la tua fede senza le tue opere, e io con le mie opere ti mostrerò la mia fede». Tu credi che c'è un solo Dio, e fai bene; anche i demòni lo credono e tremano. Insensato! Vuoi renderti conto che la fede senza le opere non ha valore? Abraamo, nostro padre, non fu forse giustificato per le opere quando offrì suo figlio Isacco sull'altare? Tu vedi che la fede agiva insieme alle sue opere e che per le opere la fede fu resa completa; così fu adempiuta la Scrittura che dice: «Abraamo credette a Dio, e ciò gli fu messo in conto come giustizia»; e fu chiamato amico di Dio. Voi vedete dunque che l'uomo è giustificato per opere, e non per fede soltanto. E così Raab, la prostituta, non fu anche lei giustificata per le opere quando accolse gli inviati e li fece ripartire per un'altra strada? Infatti, come il corpo senza lo spirito è morto, così anche la fede senza le opere è morta. Fratelli miei, non siate in molti a fare da maestri, sapendo che ne subiremo un più severo giudizio, poiché manchiamo tutti in molte cose. Se uno non sbaglia nel parlare è un uomo perfetto, capace di tenere a freno anche tutto il corpo. Se mettiamo il freno in bocca ai cavalli perché ci ubbidiscano, noi possiamo guidare anche tutto il loro corpo. Ecco, anche le navi, benché siano così grandi e siano spinte da venti impetuosi, sono guidate da un piccolo timone, dovunque vuole il timoniere. Così anche la lingua è un piccolo membro, eppure si vanta di grandi cose. Osservate: un piccolo fuoco può incendiare una grande foresta! Anche la lingua è un fuoco, è il mondo dell'iniquità. Posta com'è fra le nostre membra, contamina tutto il corpo e, infiammata dalla geenna, dà fuoco al ciclo della vita. Ogni specie di bestie, uccelli, rettili e animali marini si può domare, ed è stata domata dalla razza umana; ma la lingua, nessun uomo la può domare; è un male continuo, è piena di veleno mortale. Con essa benediciamo il Signore e Padre; e con essa malediciamo gli uomini che sono fatti a somiglianza di Dio. Dalla medesima bocca escono benedizioni e maledizioni. Fratelli miei, non deve essere così. La sorgente getta forse dalla medesima apertura il dolce e l'amaro? Può forse, fratelli miei, un fico produrre olive, o una vite fichi? Neppure una sorgente salata può dare acqua dolce. Chi fra voi è saggio e intelligente? Mostri con la buona condotta le sue opere compiute con mansuetudine e saggezza. Ma se avete nel vostro cuore amara gelosia e spirito di contesa, non vi vantate e non mentite contro la

verità. Questa non è la saggezza che scende dall'alto; ma è terrena, naturale e diabolica. Infatti, dove c'è invidia e contesa, c'è disordine e ogni cattiva azione. La saggezza che viene dall'alto anzitutto è pura; poi pacifica, mite, conciliante, piena di misericordia e di buoni frutti, imparziale, senza ipocrisia. Il frutto della giustizia si semina nella pace per coloro che si adoperano per la pace. Da dove vengono le guerre e le contese tra di voi? Non derivano forse dalle passioni che si agitano nelle vostre membra? Voi bramate e non avete; voi uccidete e invidiate e non potete ottenere; voi litigate e fate la guerra; non avete, perché non domandate; domandate e non ricevete, perché domandate male per spendere nei vostri piaceri. O gente adultera, non sapete che l'amicizia del mondo è inimicizia verso Dio? Chi dunque vuole essere amico del mondo si rende nemico di Dio. Oppure pensate che la Scrittura dichiara invano che: «Lo Spirito che egli ha fatto abitare in noi ci brama fino alla gelosia»? Anzi, egli ci accorda una grazia maggiore; perciò la Scrittura dice: «Dio resiste ai superbi e dà grazia agli umili». Sottomettetevi dunque a Dio; ma resistete al diavolo, ed egli fuggirà da voi. Avvicinatevi a Dio, ed egli si avvicinerà a voi. Pulite le vostre mani, o peccatori; e purificate i vostri cuori, o doppi d'animo! Siate afflitti, fate cordoglio e piangete! Sia il vostro riso convertito in lutto, e la vostra allegria in tristezza! Umiliatevi davanti al Signore, ed egli v'innalzerà. Non sparlare gli uni degli altri, fratelli. Chi dice male del fratello, o chi giudica il fratello, parla male della legge e giudica la legge. Ora, se tu giudichi la legge, non sei uno che la mette in pratica, ma un giudice. Uno soltanto è legislatore e giudice, colui che può salvare e perdere; ma tu chi sei, che giudichi il tuo prossimo? E ora a voi che dite: «Oggi o domani andremo nella tale città, vi staremo un anno, trafficheremo e guadagneremo»; mentre non sapete quel che succederà domani! Che cos'è infatti la vostra vita? Siete un vapore che appare per un istante e poi svanisce. Dovreste dire invece: «Se Dio vuole, saremo in vita e faremo questo o quest'altro». Invece voi vi vantate con la vostra arroganza. Un tale vanto è cattivo. Chi dunque sa fare il bene e non lo fa, commette peccato. A voi ora, o ricchi! Piangete e urlate per le calamità che stanno per venirvi addosso! Le vostre ricchezze sono marcite e le vostre vesti sono tarlate. Il vostro oro e il vostro argento sono arrugginiti, e la loro ruggine sarà una testimonianza contro di voi e divorerà le vostre carni come un fuoco. Avete accumulato tesori negli ultimi giorni. Ecco, il salario da voi frodato ai lavoratori che hanno mietuto i vostri campi grida; e le grida di quelli che hanno mietuto sono giunte agli orecchi del Signore degli eserciti. Sulla terra siete vissuti sfarzosamente e nelle baldorie sfrenate; avete impinguato i vostri cuori in tempo di strage. Avete condannato, avete ucciso il giusto. Egli non vi oppone resistenza. Siate dunque pazienti, fratelli, fino alla venuta del Signore. Osservate come l'agricoltore aspetta il frutto prezioso della terra pazientemente, finché esso abbia ricevuto la pioggia della prima e dell'ultima stagione. Siate pazienti anche voi; fortificate i vostri cuori, perché la venuta del Signore è vicina. Fratelli, non lamentatevi gli uni degli altri, affinché non siate giudicati; ecco, il giudice è alla porta. Prendete, fratelli, come modello di sopportazione e di pazienza i profeti che hanno parlato nel nome del Signore. Ecco, noi definiamo felici quelli che hanno sofferto pazientemente. Avete udito parlare della costanza di Giobbe, e conoscete la sorte finale che gli riserbò il Signore, perché il Signore è pieno di compassione e misericordioso. Soprattutto, fratelli miei, non giurate né per il cielo né per la terra, né con altro giuramento; ma il vostro sì sia sì, e il vostro no sia no, affinché non cadiate sotto il giudizio. C'è tra di voi qualcuno che soffre? Preghi. C'è qualcuno di animo lieto? Canti degli inni. C'è qualcuno che è malato? Chiami gli anziani della chiesa ed essi preghino per lui, ungendolo d'olio nel nome del Signore: la preghiera della fede salverà il malato e il Signore lo ristabilirà; se egli ha commesso dei peccati, gli saranno perdonati. Confessate dunque i vostri peccati gli uni agli altri, pregate gli uni per gli altri

affinché siate guariti; la preghiera del giusto ha una grande efficacia. Elia era un uomo sottoposto alle nostre stesse passioni, e pregò intensamente che non piovesse, e non piovve sulla terra per tre anni e sei mesi. Pregò di nuovo, e il cielo diede la pioggia, e la terra produsse il suo frutto. Fratelli miei, se qualcuno tra di voi si svia dalla verità e uno lo riconduce indietro, costui sappia che chi avrà riportato indietro un peccatore dall'errore della sua via salverà l'anima del peccatore dalla morte e coprirà una gran quantità di peccati.

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Jemes, orù nke Chineke na nke Onye-nwe-ayi Jisus Kraist, nēdegara unu akwukwọ, bú ebo-ayi iri na abua ndi nọ na N̄basa ahu, nēkele unu. Guanu ya n'òñù nile, umu-nnam, m̄be ọ bula unu dabàra n'òwunwa di iche iche; ebe unu mara na nnwaputa nke okwukwe-unu nāluputa ntachi-obi. Ma ka ntachi-obi luzue ọlu-ya, ka unu we tozue okè dizu kwa nma, buru ndi ọ dighi ihe ọ bula fọduru nke unu nēnweghi. Ma ọ buru na amam-ihe fọduru onye ọ bula nime unu inwe, ya riọ n'aka Chineke, Onye nēnye madu nile n'afọ-ofufọ, nātaghi kwa uta; agēwere kwa ya nye ya. Ma ya riọ n'okwukwe, ghara inwe obi abua: n'ihì na onye nwere obi abua yiri ebili-miri nke oké osimiri m̄be ifufe nēfeghari ya, anātuli kwa ya elu. N'ihì na, ka madu ahu ghara ichè na ọ gānata ihe ọ bula n'aka Onye-nwe-ayi; ọ bu nwoke nwere uche abua, onye nādighi-eguzo n'otù ebe n'uzọ-ya nile. Ma ka nwa-nna nke nọ n'òñodu di ala nya isi n'òñodu-ya di elu: ma ka ọgaranya nya isi na emere ya ka ọ la ala: n'ihì na dika uzari ahìhia ọ gāgabiga. N'ihì na anyanwu nāwalita, ifufe di ọku eso ya, o we kp̄onwua ahìhia; uzari-ya we dapu, nmá nke iru-ya we la n'iyì: otú a ka ọgaranya gātalata kwa n'ije-ya nile. Ngozi nādiri nwoke onye nātachi obi n'ònwunwa: n'ihì na m̄be anwaputaworo ya, ọ gānata okpu-eze ahu, bú ndu, nke Onye-nwe-ayi kwere nkwa inye ndi huru Ya n'anya. Ka onye ọ bula ghara isi, m̄be anānwa ya, Anēsìte n'aka Chineke anwam: n'ihì na Chineke bu Onye anāpughi iwere ihe ọjọ nwa Ya, Ya onwe-ya adighi-anwa kwa onye ọ bula: kama anānwa onye ọ bula m̄be agu ihe ọjọ nke aka ya nādọkpufu ya, ewe rafue ya. M̄be ahu agua ihe ọjọ ahu, m̄be ọ tuworo ime, o we muputa nmehie: nmehie ahu, m̄be o tozuru okè, o we muputa ọnwu. Unu ekwela ka eduhie unu, umu-nnam ndi m'huru n'anya. Ezi onyinye ọ bula na ihe ọ bula zuru okè nke enyere enye si n'elu bia, ebe o si n'aka Nna nke ihè ridata, Onye ọghugha ọ bula nāpughi idi n'ebe Ọ nọ, ma-ọbu onyinyo nke nchighari nēweta. N'ihì na O zubere ya O were okwu nke ezi-okwu muputa ayi, ka ayi we buru otù aha nkpurú mbu nke ihe O kèrè èkè. Unu matara nka, umu-nnam ndi m'huru n'anya. Ma ka madu ọ bula buru onye nānu ihe ọsọsọ, onye nādighi ngwa ikwu okwu, nādighi kwa ngwa iwe iwe: n'ihì na iwe madu adighi-alu ọlu ezi omume Chineke. N'ihì nka tupunu inyì nile na njubiga-ókè nile nke ihe ọjọ, were-kwa-nu nwayọ nara okwu ahu nke akuworo nime unu dika n'ubi, nke puru izọputa nkpuru-obi-unu. Ma ghonu ndi nēme okwu ahu, unu abu-kwa-la ndi nānu nání, ndi nārafu onwe-unu. N'ihì na asi na onye ọ bula bu onye nānu okwu ahu, ma ọ bughi onye nēme ya, onye ahu yiri nwoke nke nēkiri iru-ya n'enyọ, bú iru o nwere m̄be amuputara ya: n'ihì na o kiriri onwe-ya, ọ puwo kwa, ngwa ngwa o we chezọ aha madu ọ bu. Ma onye nyochaworo nime iwu zuru okè, bú iwu nke

inwe-onwe-ya, nke nānōgide kwa otú a, ghara igho onye nānu anu nke nēchezo, kama o bu onye nēme eme nke nālu olu, onye a gābu onye-ngozi n'omume-ya. O buru na onye o bula nēchè na ya bu onye nēkpere Chineke, mbe o dighi-akwa ire nke ya nga, kama o nāgho obi-ya aghugho, okpukpe-Chineke nke onye a bu ihe-efu. Okpukpe-Chineke nke di ocha nke anēmerughi kwa emeru n'iru Chineke-ayi, bú Nna-ayi, bu nka, ileta umu-nbe na ndinyom di-ha nwuru nime nkpa-ha, na idebe onwe-ya nēnweghi ntupo site n'uwa. Umu-nnam, unu enwela okwukwe nke Onye-nwe-ayi Jisus Kraist, bú Onye-nwe ebube, n'ile-madu-anya-n'iru. N'ih na asi na otu nwoke nke yiri nba-aka ola-edo na uwe mara nma nke-uku bata na nzuko-unu, ma asi na otu obeye nke yiri uwe ruru inyi bata kwa; o buru kwa na unu ele onye ahu nke nēyi uwe mara nma nke-uku anya, si, Gi onwe-gi ndu ala n'ebe a nke-oma; unu we si obeye ahu, Gi onwe-gi guzo n'ebe a, ma-ebu ndu ala n'okpuru ihe-nbakwasi-ukwum; unu enweghi obi abua nime onwe-unu, unu aghoghi kwa ndi-ikpe nēchè èchìchè ojo? Nurunu, umu-nnam ndi m'huru n'anya; Chineke aroputaghi ndi bu obeye n'ih nke uwa ka ha buru ndi-ogaranya n'okwukwe, buru kwa ndi-nketa nke ala-eze ahu nke O kwere nkwa inye ndi huru Ya n'anya? Ma unu onwe-unu mere obeye ahu ihe-ihere. Ndi-ogaranya adighi-emeso unu dika ha bu ndi-nwe-unu? o bughi kwa ha onwe-ha nādokpuru unu ga ulo ikpe? O bughi ha onwe-ha nēkwulu aha oma ahu nke aguru unu? Otú o di, o buru na unu edebezu iwu nke Eze-ayi, dika ihe edeworo n'akwukwo nsọ si kwu, Hu onye-abata-obi-gi n'anya dika onwe-gi, unu nēme nke-oma: ma o buru na unu ele madu anya n'iru, o bu nmehie ka unu nēme, n'ih na iwu ahu nātu unu nmehie-unu n'anya dika ndi-njehie. N'ih na onye o bula nke gēdebe iwu ahu dum, ma o su ngongo n'otu ihe, emewo ya ka o buru onye ikpe iwu ahu nile mara. N'ih na Onye ahu Nke siri, Akwala iko, O si-kwa-ra, Ebula madu. Ma o buru na i kwaghi iko, ma i nēbu madu, i ghowo onye-njehie iwu. Nēkwunu otú a, nēme-kwa-nu otú a, dika ndi agaje iwere iwu nke inwe-onwe-onye kpe unu ikpe. N'ih na o bu ikpe nke ebere nādighi ya ka agēkpe onye nēmeghi ebere: ebere nānyara ikpe isi. Urú gini ka o bara, umu-nnam, ma o buru na onye o bula asi na o nwere okwukwe, ma o nweghi olu? okwukwe ahu puru izoputa ya? O buru na nwa-nna-nwoke ma-ebu nwa-nna-nwanyi ba oto, nēnweghi kwa ihe-oriri gēzuru ya kwa-ubochi, ma otu onye n'etiti unu si ha, Labanu n'udo, nyanu oku, riju-kwa-nu afo; ma unu enyeghi ha ihe nākpa aru-ha; urú gini ka o bara? Obuná otú a okwukwe, ma o buru na o nweghi olu, o bu ihe nwuru anwu n'onwe-ya. Ma otu onye gāsi, Gi onwe-gi nwere okwukwe, mu onwem nwe-kwa-ra olu: gosim okwukwe-gi ma olu-gi adighi ya, mu onwem gēsite kwa n'olum gosi gi okwukwem. Gi onwe-gi kwere na Chineke bu otu; i nēme nke-oma: ndi-mo ojo kwe-kwa-ra, we kuja. Ma i nācho ka i mara, gi madu efu, na okwukwe bu ihe nādighi-aluputa ihe ma olu adighi ya? Èsiteghi n'olu gu Abraham nna-ayi n'onye ezi omume, mbe o churu Aisak nwa-ya nwoke n'elu ebe-ichu-àjà? I huwo na okwukwe-ya soro olu-ya luko olu, esite-kwa-ra n'olu ahu me ka okwukwe ahu zue okè; ewe mezu ihe edeworo n'akwukwo nsọ nke nāsi, Abraham we kwere okwu Chineke, ewe gua ya nye ya n'ezi omume; ewe kpọ ya eyi nke Chineke. Unu ahuwo na anēsite n'olu gu madu n'onye ezi omume, adighi-esite kwa nāni n'okwukwe. Ma n'uzo di otu a èsiteghi kwa n'olu gu Rehab, bú nwanyị nākwa iko, n'onye ezi omume, mbe o kpobatarā ndi-ozi ahu, we zipu ha n'uzo di ichè? N'ih na dika aru bu ihe nwuru anwu ma mo adighi ya, obuná otú a okwukwe bu ihe nwuru anwu ma olu adighi ya. Unu aghola otutu ndi-ozizi, umu-nnam, ebe unu matara na ayi gānata ikpe ka uku. N'ih na ayi nile nāsu ngongo n'otutu ihe. O buru na onye o bula asughi ngongo n'okwu, onye ahu bu nwoke tozuru okè, buru kwa onye puru ikwa aru-ya dum nga. Ma o buru na ayi etiye bridle inyinya-ayi n'onu-ha, ka ha we kweyere ayi, ayi nēchighari kwa aru-ha dum. Le, ubo kwa, o bu ezie na ha di uku otú a, oké ifufe nēfeghari kwa ha, ma umara isi-ubo dikarisiri ntà nēchighari ha, ebe o bula uche onye-isi ubo nācho. Otú a ire bu kwa ihe ntà

di n'aru, ọ nānya kwa isi oké ihe. Le, otú oké ọhia ra uku, bú nke ọku dikarisiri ntà nēme ka o nwuru ọku! Ire bu kwa ọku, bú uwa ahu nke ajọ omume: ire nēguzo n'etiti ihe nile di ayi n'aru dika ihe nēnye aru dum ntupọ, nke nāfunwu kwa ihe nāga dika amuru ya ọku, ọku ala-mọ bu kwa ihe nāfunwu ire ahu ọku. N'ihì na aha nile ọ bula nke anu na anu-ufe, nke ihe nākpu akpu na ihe di n'oké osimiri, ha nile ka ihe akporọ madu nēmeju anya, o mejuwo kwa ha anya: ma ọ dighi onye ọ bula n'etiti madu puru imeju ire anya; ọ bu ihe ọjọ nke nādighi-eguzo n'otù ebe, ọ bu ihe juputara na irè-agwọ nēweta ọnwu. Ọ bu nka ka ayi ji nāgozi Onye-nwe-ayi, bú Nna-ayi; nka ka ayi ji kwa nābu madu ọnu, ndi ekèworo dika oyiya Chineke si di: n'otù ọnu ahu ka ngozi na ọbubu-ọnu si puta. Umu-nnam, o kwesighi ka ihe ndia di otù a. Ìsi-iyi nēsi n'otù ọnu ahu suputa miri nātọ uto na miri nēlu ilu? Umu-nnam, ọ gābu na osisi fig puru imi olive, ma-ọbu na osisi vine puru imi fig? miri nnú apughi kwa isuputa miri nātọ uto. Ònye bu onye-amam-ihe nke nāghota kwa ihe n'etiti unu? ya site n'ibi-obi ọma ya gosi ọlu-ya nile nime idi-nwayọ nke amam-ihe. Ma ọ buru na unu nwere ekworo di ilu na ikpa-iche-iche n'obi-unu, unu anyala isi, unu ekwu-kwa-la okwu-ugha megide ezi-okwu. Amam-ihe a abughi amam-ihe nke nēsi n'elu ridata, kama ọ bu nke uwa, buru kwa nke nkpuru-obi madu nāchi, buru kwa ihe ndi-mọ ọjọ nēzị. N'ihì na ebe ekworo na ikpa-iche-iche di, n'ebe ahu ka iḡa-aghara na omume nile ọ bula nke nādighi nma di. Ma amam-ihe ahu nke si n'elu bia buru uzọ di ọcha, emesia ọ di udo, nwe obi-ọma, nēkweye okwu nke-ọma, juputa n'ebere na ezi nkpuru, nēnweghi obi-abua, nēnweghi iru-abua. Ma ọ bu nkpuru nke ezi omume ka ndi nēme udo nāgha n'udo. Òle ebe ibu-agma si bia, òle ebe kwa ilu-ògù si bia, bú nke di n'etiti unu? ọ bughì n'ebe ahu, bú ihe-utọ nile unu nke nēbu agha n'ihe nile di unu n'aru, ka ha si bia? Agu nāgu unu, ma unu enwegh: unu nēbu madu, nēkwo kwa ekworo, unu apughi kwa ihu ihe unu chọrọ: unu nālu ògù, nēbu kwa agha; unu enweghi, n'ihì na unu arioghì. Unu nāriọ, ma unu adighi-anata ihe, n'ihì na unu nāriọ n'obi ọjọ, ka unu we mefu ya n'ihe-utọ nile unu. Unu ndi nākwa iko, ùnu amataghi na ibu eyì nke uwa bu ibu onye-iro nke Chineke? Ya mere onye ọ bula nke zubere ibu eyì nke uwa nēdo onwe-ya onye-iro nke Chineke. Ma-ọbu ùnu nēchè na ihe edeworo n'akwukwọ nsọ nēkwu okwu n'efu? Àgu ayi nāgusi Mọ ahu ike n'uzọ ekworo, bú Mọ Nke O mere ka O biri nime ayi? Ma Ọ nēnye kari amara. N'ihì nka ihe edeworo n'akwukwọ nsọ si, Chineke nēdo Onwe-ya imegide ndi-npako, ma Ọ nēnye ndi di ume-ala n'obi amara. Ya mere donu onwe-unu n'okpuru Chineke; ma guzogidenu ekwesu, ọ gābapu kwa n'ebe unu nọ. Biarunu Chineke nso, Ọ gābiaru kwa unu nso. Menu ka aka-unu di ọcha, unu ndi-nmehie; me-kwa-nu ka obi-unu di ọcha, unu ndi nwere uche abua. Hujunu anya, ru-kwa-nu újú, kwa-kwa-nu ákwá: ka ọchì-unu ghọ iru-újú, ka ọnù-unu ghọ kwa nḡaru-iru. Wedanu onwe-unu n'iru Onye-nwe-ayi, Ọ gēweli kwa unu elu. Umu-nnam, unu ekwutoritala ibe-unu. Onye nēkwutọ nwa-nna-ya, ma-ọbu nēkpe nwa-nna-ya ikpé, o nēkwutọ iwu, nēkpe kwa iwu ikpé: ma ọ buru na i nēkpe iwu ikpé, i bughì onye nēdebe iwu, kama i bu onye-ikpé-ya. Nání otù Onye bu onye nēnye iwu, buru kwa onye-ikpé, bú Onye ahu Nke puru izọputa na ila ihe n'iyì: ma gí onwe-gi bu onye, gi onye nēkpe onye-aḡata-obi-gi ikpé? Genu nti, unu ndi nāsi, Ta ma-ọbu echi ka ayi gāga obodo a, nọ kwa n'ebe ahu otù arọ, zu kwa ahia, rita kwa urù: ma unu bu ndi nāmataghi ihe gēme echi. Ndu-unu bu gini? N'ihì na unu bu alulu, nke nāputa ihè nwa oge, emesia ọ we pua n'anya. Ma nke kwesiri unu ka unu kwue bu, Asi na Onye-nwe-ayi chọrọ, ayi gādi ndu, me kwa ihe a ma-ọbu ihe ahu. Ma otú ọ di, unu nānya isi n'oké okwu-unu: inya-isi nile di otù a bu ajọ ihe. Ya mere onye matara ime ihe ọma, ma ọ meghe ya, ọ buru onye ahu nmehie. Genu nti, unu ndi-ọgaranya, kwa ákwá, ti-kwa-nu nkpu n'ihì ihuju-anya nile unu nke nābiakwasi unu. Àkù-unu erewo uré, uwe nile unu aghowọ kwa ihe nla ripiaworo. Ọla-edo-unu na ọla-ọcha-unu aḡawo nchara; nchara-ha gāburu kwa unu ihe-àmà, ọ gēripiu kwa anu-arun dika ọku. Unu

kpadoro àkù-unu na m̀be ikpe-azu. Le, ugwo-ọlu nke ndi-ọlu ndi biri ọka n'ubi-unu, nke unu jidere na nmebu, nēti nkpu: iti-nkpu nke ndi ahu ndi were ihe-ubi-unu abàwo na nti Onye-nwe usu nile nke ndi-agma. Unu biri n'oké oriri na ọnuunu n'elu uwa, di kwa ndu ọjọ dika ọ nātọ aru-unu uto; unu zùru obi-unu n'ubochi obubu. Unu mara ikpé, unu buru onye ezi omume ahu; ọ dighi-edo onwe-ya imegide unu. Ya mere, umu-nnam, nātachinu ogologo-ntachi-obi rue ọbibia nke Onye-nwe-ayi. Le, onye-ọlu-ubi nēche nkpuru di oké ọnu-ahia nke ala, nātachi ogologo-ntachi-obi n'ebe ọ di, rue m̀be ọ gānata miri-ozuzo mbu na miri-ozuzo ikpe-azu. Unu onwe-unu, nātachi-kwa-nu ogologo-ntachi-obi; menu ka obi-unu guzosie ike: n'ih na ọbibia nke Onye-nwe-ayi di nso. Umu-nnam, unu atamuritala megide onwe-unu, ka ewe ghara ikpe unu: le, Onye-ikpé-ayi nēguzo n'iru ọnu-uzo. Umu-nnam, natanu ndi-amuma ahu, bú ndi kwuru okwu n'aha Onye-nwe-ayi, dika ihe-ilere-anya nke ihuju-anya na nke ogologo-ntachi-obi. Le, ayi nākpọ ha ndi ngozi diri, bú ndi tachiri obi: unu nuru ihe bayere ntachi-obi nke Job, hu kwa ihe Onye-nwe-ayi zubere, na Onye-nwe-ayi bu onye nwere ọmiko ri nne, nwe kwa obi ebere. Ma nke kachasi ihe nile, umu-nnam, unu anula iyí, unu ejila elu-igwe, ma-ọbu ala, ma-ọbu ihe inu-iyi ọ bula ọzọ, nu iyi: kama ka e-unu buru e, ka é-è-unu buru kwa é-è; ka unu we ghara idabà n'okpuru ikpé. Ọ di onye ọ bula n'etiti unu nāhuru anya? ya kpe ekpere. Ọ di onye ọ bula nwere obi-uto? ya búa abù oma. Ọ di onye ọ bula n'etiti unu nke aru-ya nādighi ike? ya kpọ ndi-okenye nke nzukọ Kraist ka ha biakute ya; ka ha kpe kwa ekpere n'isi-ya, nēte ya manu olive n'aha Onye-nwe-ayi: ekpere nke okwukwe ahu gāzoputa kwa onye ahu aru nādighi ike, Onye-nwe-ayi gēme kwa ka o bilie; ọ buru kwa na o mehieworo, agābaghara ya nmehie ahu. Ya mere, nēkwuputanu nmehie nile unu gwarita ibe-unu, nēkpe kwa ekpere n'ih ibe-unu, ka ewe me ka aru di unu ike. Aririọ nke onye ezi omume di ike nke-uku n'ilusi-ọlu-ike-ya. Elaija bu madu yiri ayi n'aru-ya, o we kpesie ekpere ike ka miri ghara izo; miri ezoghi kwa n'ala arọ atọ na ọnwa isi. O we kpe ekpere ọzọ; elu-igwe we nye miri-ozuzo, ala we mia nkpuru-ya. Umu-nnam, asi na onye ọ bula n'etiti unu si n'ezi-okwu jehie, ma otù onye we me ka o chigharia; ka ọ mara na onye meworo ka onye-nmehie si na njehie nke uzo-ya chigharia gazoputa nkpuru-obi n'ọnwu, o gēkpuchi kwa ọtutu nmehie.

*Ezea Full Text***ISO 639-3 code of language:** [eza]**Title of the text:** Ẹkwo-Ozhi, Jémusu Deru**Cited as:** Meier, Paul E. 1980. Ẹkwo-Ozhi, Jémusu Deru. Ogbandzu owuu, shi f'eka Chileke. World Home Bible League and Nigeria Bible Translation Trust.**Text provenance:****Date text was acquired:** 19 June 2014**What I did to the text:** Removed Chapter and verse markers, removed section headings, removed double spaces, removed non-breaking space**Copyright holder as indicated:** SIL International, Used by written permission.

Ẹkwo-ozhi-a bẹ shi l'ẹka mbẹdua, bụ Jémusu bụ onye ozhi Chileke, bụru onye ozhi Onye-Nwe-Oha bụ Jisọsu Kuráýisutu. Ndu mu l'ede iya anụ bụ ikfu iri l'ẹbo ono, bụ ndu nke Kuráýisutu, dzuru mgboko. Ekele mu unu-o. Unwunna mu, nteke iwhe adata byakfutaru unu; g'ọ dulee, unu wojeru iya l'ọo iwhe ẹswa byarụ unu. Unu makwaru-a l'ọo nteke l'aadata unu nke ekwekwe, unu kweru bẹ unu l'e-shi nwuta ọtaru iwhe nshi. Unu talekwawho nshi tafu iya l'ishi ngge unu dukota ree, dzukwaawho oke; t'ọ bọ dọ iwhe l'a-whodu l'ẹhu unu. Nteke o nweru g'unu ha onye mmamagu iya whoduru, t'onye ono sụ Chileke t'ọ nụ iya mmamagu. Ọo-nụ iya onye ono, eshi-owhu Chileke bụ o-me-l'uko, temenu l'oogudeje obu iwhoro nụ onyenonu iwhe onye obu sụru t'ọ nụ iya. Ọle t'onye ono kwetakwa l'iwehono, ya sụru tẹ Chileke nụ iya, bẹ l'ọo-nụ iya. T'onye ono ba abokwa obu ẹbo; l'onye l'abọ obu ẹbo dọ g'ọo akpara mini eze-enyimu, bụ wherewhere l'anoje enwunga iya. O nwungaru iya shia owu, ya enwungaru iya shia owu. T'egube onye ono ba arikuwa l'ọ dọ iwhe ya l'a-nata l'ẹka Onye-Nwe-Oha, o noo l'onye oriri iya gbaru ẹbo, ta akfushijedu ike l'iwehono bụ-zhia iwhe l'oome eme. Tẹ nwanna, daru ukpa tuje onwiya nwoke; lẹ ya buwaa onye Chileke kuliru. T'onye owu nweru iwhe tukwaawho onwiya nwoke mee Chileke kuze iya. Onye ono l'a-jishihu g'ọo nzirizaa ẹswa, o noo l'obuje enyanwu wata, o - chishidelewho ike, ẹswa anwu l'waa, nzirizaa ya ajishihu, mma nkiya agvu. O noo g'onye nweru iwhe l'a-gbabuhukwawho nwuhu l'iwehono l'oome. Ehu-utso bụ nke onye taru nshi mee iwhe adata byarụ iya; o noo lẹ nteke a datageeru iya obu, t'ọ da, bẹ l'aa-nụ iya ndu bụ iya bụ obunggo, Chileke sụru lẹ ya l'e-bu ndu yeru iya obu. Ọo ya bụ, t'onye l'aadata, ome ejo-iwehono gulahaa ya, t'ọ bọ sukwa l'ọo Chileke l'enwu iya eye tẹ ya mee ejo-iwehono. O noo l'ọ tọ dukwa onye Chileke l'enwuje eye t'ọ mee ejo-iwehono, tọ dukwanu onye l'enwu Chileke eye t'ọ mee ejo-iwehono. Ọo ome ejo-iwehono, l'agu madu bẹ l'edotaje iya, ya adaba l'ejo-iwehono. Ọo ya bụ, nteke egu ejo-iwehono tsutaru ime, ya anwu iwhe-du-ẹji, iwhe-du-ẹji kalẹwho kpurukutu, ya anwu anwu. Unwunna mu, mu yeru obu, unu be eshiswekwa ọzo. Iwehono lile, l'aanuje anu, dọ ree mee iwhe-oma, l'ete adu ẹka ntupo dọ iya bẹ shikotagezhia l'imigwe. O shikota l'ẹka Nna, mekotaru iwhoro, dọ l'imigwe bụ iya bụ Nna owu l'ete echinyajee echi, ya anyihu g'ọo enyanwu nke owu l'aa-su l'ọ nyihuakwaru woo ọchi gbalahaa. Ọ turu obu iya ama, gude okfu ono, bụ okpobe-okfu nwua anyi, t'anyi nochia ishi l'iwehono lile, o keru eke. Unwunna mu, mu yeru obu; lee iwhe unu l'a-malewho ndowa: t'onyenonu buri onye l'angabeje nchi l'iwehono l'ekfu, temenu ya eyede iya onu, ya aburu onye ehu l'ete egu ehu egwegwa. O noo l'iwehono e gude ehu-eghugu eme ta abukwa iwhe dọ chiriri l'iwu Chileke. Ọo ya bụ, t'unu shi ishi lanu tufu onwunu iwhe bụ-zhia umere, l'eshi nshi mee iwhe bukota ejo orwu, unu vu, unu ejia obu oyi nata okfu ono, a kwaru l'ime obu unu, g'ọo onye kuru

akpuru iwhe. O kwa okfu ono l'a-dụ ike dzofuta unu. Oke-a; t'unu bukwaru ndu l'eme okfu Chileke ono eme, unu ba abukwa ndu bulewho anunu be whe l'anuje iya kpu, l'o noo bukwa ome onwunu eswe. L'onye l'anulewho okfu Chileke anunu kpu, to mehe iya eme be dua g'oo nwoke, l'ele g'iwu iya du du l'onyo, mbu iwhu shi iya l'ewho ne iya. Onye ono letagelewho onwiya l'onyo ono, o bebelee alufu o nyazolekwawho lege iwhu iya du du. Obenu l'onye l'enyochaje iwu ono, l'ete adua aka ntupo du iya, mbu iwu ono, l'atoje madzu l'uli; onye ono whuberu iya iwhu, onye ono ta abu onye l'abuje, o -nu-gee ya, ya anyazoshia ya, o buru onye l'eme iya eme; Chileke l'e-kwobe nke iwhe ono onye ono l'eme, goru onu-oma nu iya. Onye l'ari le ya bu onye nke Chileke, onye ono te esedeje ire iya, onye ono l'emekwa onwiya eswe. Ememe owhu onye obu l'eme nke Chileke kwa iya who nke mmaanu. Le madzu bu onye nke Chileke, bukwanu iya bu owhu Chileke, bu Nna anyi kweru l'oo okpobe iya, bukwaruwho owhu l'ete emerwushia emerwushi, bu ano akwo unwu nwogbee le mkpa mee ano eyeru unwu-mbunu aka l'iwhe l'atsi whe l'anu mee osefu aka le mkparwu nke mgboko-o. Unwunna mu, unube ndu owhu kweru nke Onye-nwe-anyi Jisusu Kurayisutu, mbu Onye-Nwe-Oha nwe odu-biribiri, t'unu ba abojekwa madzu ebo. Saa, o -buru l'onye nweru iwhe gba echi mkpola-ododo; kwakwaawho onwiya ngwa l'ama uma batari ulo-ndzuko unu, onye ukpa yee nwankiriba iwhe batakwawho, nteke unu kwaberu onye who kwaru ngwa who ugwu su iya: "Byiko bya asugabe onwoghu le nggada l'eka-a tusaa ehu," unu su onye ukpa who: "Kfuru l'eka ono," odua unu su iya: "Bya anodu l'ali le mgboro okpa mu l'eka-a." To du iya obu bu l'ikpe nmaru unu nkele unu l'abo madzu ebo l'ime onwunu, temenu unu gudekwawho ejo obu ekpe ikpe? Unu ngabeduwu nchi, unwunna mu, mu yeru obu, to du ndu bu ndu ukpa le mgboko-o be Chileke hotaru te whe shi l'ekwekwe, whe kweru buru ndu nweru iwhe l'iwu yebe Chileke mekwawho te whe buru ndu l'e-nwe urwu, du le abubu yebe Chileke bu eze whe bu iya bu iwhe o kweru ndu yeru iya obu l'ukwa. ?Unu gbechia meru iwhere nu onye ukpa ono? To du ndu nweru iwhe l'anoje akpapyashi unu ishi-a? T'oo to du whe l'akputaje unu jeshia kotu-a? To du whe l'anoje ekfubyishi eguru ewha ono, a guberu unu ekfubyishi-a? O -buru l'unu l'emezhiwaa iwu ono, shi l'eka Chileke, bu eze be unu l'emekwaa ree, mbu iwu ono, e deru l'ekwo Okfu Chileke su: "T'i ye madzu ibe ghu obu g'i yeru iya onwoghu." Oke-a, unu l'abo-zhiwaa madzu ebo be unu l'emekwa iwhe-du-eji, temenu iwu ono l'anmakwawho unu ikpe l'unu bu ndu l'eme eji. O noo l'onye l'emekota iwhe iwu kfuru g'o ha, onye obu mewhodo iya m'oo nnanu be ikpe nmakwaru l'o mebyikotaru iwu g'o ha. O noo l'o kwawho onye ono, suru t'i bi rishi ogori, be suru t'i bi gbushi ochi. O -buru l'i tii ridu ogori l'iigbu ochi; b'i buakwaa onye l'emebyi iwu. Oo ya bu, t'unu kfujee, unu emejee g'oo ndu l'ee-gude iwu ono, l'atoje madzu l'uli kpee ikpe. O noo l'onye l'ete awharu madzu ibe iya imiko be Chileke l'abyakwaa l'a-whuru imiko m'o -kpede ikpe. Oke onye l'emeje obu-imiko be l'ete atshedu ikpe Chileke egvu. Unwunna mu, ndenu urwu o beru madzu, suru l'ia kweru nke Chileke, onye ono te egoshi iya l'umere? Egube ekwekwe onona ?l'adudunu ike dzoo ya-e? Nteke bu l'o nweru nwanna ghu nke nwoke odua l'oo nke nwanyi, l'agba oto, t'o whujekwawho nri ria, onye lanu lege unu ha su iya: "Tokwa ehu-o! Laa je anyata oku, rijia ewho ghu," l'ebe abukwanu l'i nuru iya iwhe bu mkpa ehu iya, ndenu urwu, du l'egube iwhe onona? O nokwa ge ekwekwe du ndono. Ekwekwe, e kweru nke Chileke t'e goshi iya l'umere bukwa iwhe nwuhuru anwuhu l'onwiya. Oke, o -du onye suru mu: "L'onye-e kwekwaru nke Chileke, onye owhu l'egoshi iwhe l'oome." Mu asu iya: "Goshiada mu ekwekwe obu, i kweru nke Chileke, m'i -gudee iwhe l'iime goshi iya. Mbèdua l'e-gudekwanu iwhe mu l'eme eme goshi ghu le mu kweru nke Chileke." Gubèdua l'onwoghu kweru le Chileke bu Chileke lanu; i meru ree. O nokwawho ge ogvu kwetacharu; nmahuchaa jijiji. Oke iwhe l'ii-malewho gube onye mmaanu ono bu l'ekwekwe, e kweru nke Chileke t'e

meta iya l'umere dakwaru l'eba. ?Ndenua g'onye-ichee anyi ono, bu Ébirihamu gude buru onye du chiriiri l'iwhe Chileke? O kwa iwhe o meru be kparu iya nu nkele o gude nwa iya nwoke, bu Áyiziku je te ya je egbua ya, gude gbaa eja nu Chileke l'enya-mgbeja Chileke. ?I whwawaru ge ekwekwe, o kweru nke Chileke ye le iwhe o meru dagbaleruwho. Ekwekwe, o kweru be iwhe ono, o meru goshiru l'ekwekwe ono dzuru oke. Iwhe e deru l'ekwo Okfu Chileke mekwaa lege e kfuru iya nkele o suru: “Ébirihamu kweru nke Chileke, Chileke guaru iye ya l'odu chiriiri, gube iya onya Chileke.” Unu awhwawaa l'oo iwhe madzu l'eme b'e gude agu iya l'onye du chiriiri, o to ledua ekwekwe kpu. O nokwawho ge nke nwanyị okpara ono, bu Réhabu du. Oo iwhe o meru be Chileke kwoberu gua ya l'onye du chiriiri nkele o dubataru ndu Ju, e zhiru ozhi; yeru whe eka, whe shia uzo odo lashia. Oo g'ehu madzu bu iwhe nwuhuru anwuhu m'o to tu ume bukwawho ge ekwekwe, e kweru nke Chileke t'e goshi iya l'iwhe l'eme eme nwuhuru anwuhu. Unwunna mu, t'unu ba adukwa l'igwe buru o-zhi-iwhe; o noo l'unu maru-a l'anyibedua, bu o-zhi-iwhe be Chileke l'a-ka okpeshi ikpe ike. Anyi g'anyi ha l'eshisweje uzo l'igweligwe. O kwa onye okfu l'eteke elwubua l'onu be bu nwoke, du onwiya ree. O noo egube onye l'a-dukwawho ike sedekota onwiya. Ole o -buru l'anyi l'ewojeru mkpulumkpu igwe gagbabe inya l'onu nke owhu l'oomeje iwhe anyi suru t'o mee, be anyi l'emeje inya ono l'owhu: ya eshia iwhe bu eka anyi suru t'o shia. bits on horse mouth|hkc.tif|col|JAS .|Knowles|Mkipirikpi igwe, l'eegudeje agagbabe inya onu|Jem. : Unu leedaa ugbo, wherewhere l'emeje ya agba. Unu whwawaru-a g'o habe shi temenu o buru oke wherewhere l'anoje anga iya, ole o kwa nwagbaragbara eku-ugbo be l'eegudeje anga iya; ya eshia iwhe bu eka onye ishi ugbo l'anga iya eshi. O nokwawho ge ire bu nwiwhe nshii, du l'ehu anyi, ole ononoje ajakposhi onwiya le ya l'emenuka ire. Lewaro ge owhoroto-egu habe shii, ole oo icheku-oku lanu l'emeje owhoroto-egu ono: oku awata iya adzudu. Sua, ire bu kwa icheku-oku. Ire be nochiru enya iwhe bukota ejo iwhe du le mgboko-o l'ehu anyi. Ire l'ekfurwuje ogwehu madzu l'owhu, l'oolotajekwawho oku-alj-maa tsebe le ndzu madzu, oku ono ekee ya kepyashikota, ya eshilewho nteke a nwuru onye ono, kee ya jeye nteke onye ono l'a-no-be. O to dudu egube anu-eworo, odua l'oo enu, odua l'oo unwu anu l'awu l'ewho, odua l'oo iwhe bu le mini, madzu l'eteke agoo jeye o gota iya o buru l'uwhu; o to dukwa owhu l'eteke agotaa o buru l'uwhu. Obenu l'ire ta adudu madzu-igbalekoma furu nke agota iya. Ire bu ejo-iwhe l'ete egudee eka, o du g'oo ézé ejo agwo, l'egbuje onye o taru ogbuluwoku. Oo ya be anyi l'egudeje aja Chileke ono, bu Nna anyi, bukwawaru Onye-Nwe-Oha, o bukwawaru iya who be anyi l'egudeje atu madzu ibe anyi onu, mbukwa-a onye-e, e meru: o du g'oo Chileke. O buru l'onu lanu ono be ogo onu ye le otu onu shikota. Unwunna mu, o to gbadu nke t'o du nno. O to dukwa eka mini futajeru, eka ono l'anwufuta mini l'atso utso, anwukwawho mini owhu l'atso ilu. Unwunna mu! Ujiru ta amitajekwa akpuru igbogo. Ube ta amitaje ujiru. O nokwawho ge l'eete kutaje mini l'atso utso l'enya-umaswi. ?O nweru onye l'ari le ya maru agu, ya nweru uche lege unu ha? T'onye-o gudekwa ome umere oma goshi iya mee ome belebele, shi le mmamagu. Nteke bu l'oo oke-enya jiru unu obu, unu l'atso ilu g'oo age, unu buru ndu l'akpa enya; oo ya bu, t'unu be ejekwa ojakposhi onwunu nke mmamagu, o noo l'oo ejire be unu gude emebi okpobe-okfu ono. Egube mmamagu onona te eshikwa l'imigwe, oo l'eka ndiwhe b'o shi. O to shikwa l'eka Ume Chileke. O shi l'eka Sétanu. O noo l'eka oke-enya ye le okpa enya du be mkpaka dukwawho, to dukwawho egube ejo-iwhe l'ete adua ya. Ole mmamagu owhu shi l'imigwe du iche. Onye nweru egube mmamagu ono be dzuru oke. Onye ono l'a-nowaro eme odoo, ya eme onu-utso, ya ekweje t'a chia iwhe idzu. Iwhe o maru bu omeru ndu odo obu-imiko; l'ononoje emeshi iwhe du ree. O to bojedu madzu ebo; to bu iwe-l'obu-ochi-l'onu-eze. Iwhe ndu l'eme te nchi du ndoo l'amije g'oo oshi-omi be bu ndzu, du chiriiri l'iwhe Chileke. ?Oo awee be obawhe mba mba ye le osewhe okfu okfu

ono, dū l'echilabọ unu shigee unu? ?Eka, o shi unu ta abụdu iwhe ẹkpiri iya l'alọshikaa unu? ?T'o dū iya bụ iwhe ọbu, bụ ọgu, dū l'ẹhu unu? Ọobuje iwhe -guta unu: to rwu unu ẹka, unu ekwobe nke iwhe ono gbulahaa ọchi. Unu konyaaa okoowhoo, ọdua g'ọ dū, unu eselahaa okfu; balahaa mba. Iwhe l'agụ unu te erwujedu unu ẹka, o noo nkele unu ta asujedu Chileke t'ọ nū iya unu. Unu l'asụ-gejee t'a nū unu iwhe, e jee anụ iya unu nkele unu l'egudeje ọriri, l'ẹte adụa ree sū t'a nū unu iwhe ọbu, gẹ l'ee-shi t'unu gude iya mee nwọha-g'iya ọ-ha-g'iya. Unubẹ ndu ono, bụ ọgheleke g'ọo unwanyi, l'eri ogori! ?Unu ta amadū l'onye yẹle iwhe-utso, dū lẹ mgboko-o l'eshi ọnya bụwaa ọhogu Chileke? Ọo ya bụ, l'onye hatarū l'ọo tẹ yẹle ndiwhe shije ọnya bẹ onye ono l'emekwa onwiya ọhogu Chileke, e behuduru onye ọbu bụru onye. ? Tọ dū unu g'iwhe ono, e deru l'ẹkwo Okfu Chileke bụ nke mmaanū, sūru lẹ: “Chileke l'eko okoowhoo Ume ono, o yeru t'o buru l'ime anyi.” Ọle ndu ọwhu, e gude ire whẹ ẹka bẹ Chileke l'anuje iwhe-oma, ka shii. O noo iwhe ọbu, e deru l'ẹkwo Okfu Chileke sū: “Chileke l'akwachije ndu nggangga ụzo. Ndu ọwhu wozeru onwowhe alị bẹ l'oomejeru eze-iwhe-oma.” Ọo ya bụ, t'unu nọdu Chileke l'ẹka. Unu kwe Oshifutuswe gagariga, unu awhū l'ọo-gbarū unu ọso. Unu nọkube Chileke ntse, unu awhū l'ọo-nọkubekwawho unu ntse. Unu kwọchaa ẹka unu t'o gbu ewheke unubẹ ndu l'eme iwhe-dụ-ẹji. Unu mekwaawho obu unu t'ọ dū Chileke ree unubẹ ndu l'abọ obu ẹbo. T'o rwua unu l'ẹhu, t'awhū ji unu obu, unu kwashia ọnya-mini. Tẹ nchịchochi bụru unu ọtso-awhū; ẹhu-utso aburu unu iwhere. Unu wozetaje onwunu alị l'iwhe Onye-Nwe-Ọha nggẹ o kulia unu eli. Unwunna mu, t'unu be ekfudeshijekwa ibe unu ẹhu. Onye ono l'ekfudeshi nwanna iya ẹhu, ọdua l'ọo onye l'anma nwanna iya ikpe l'obu bẹ kwa iwu bẹ onye ono l'ekfubyishi, tẹmenu ọ kwarūwho iwu ono b'o gbee bya ekpede ikpe, ọle nteke l'iikpe iwu ono ikpe, ọo ya bụ l'i tii mehedu iwhe iwu kfurū. Ọ kwa onye ikpe b'ị bụ. Ọo onye lanū kpū bẹ bụ onye l'atuje iwu, ọ kwarū iya whọ bụ onye-ikpe, mbū onye ono, l'aduje ike dzọta, ya adukwawho ike gbua. Ọle, ?ọo onye b'i doberu l'ị bụ gube onye ono, l'anma ibe ghu ikpe? Unu ngabẹ nchi; unubẹ ndu l'asuje: “Ntanū; ọbu echile bẹ anyi l'e-je mkpukpu, dū ẹgube whọ, je anọ awha owu l'ẹka ono, gbaa nghọ, rita urwu.” Lẹ ba bụ l'unu marū gẹ echile l'a-dū. ?Ndzū unu bụ gūnu? Unu dū g'ọo ẹnwuru-ọku, l'ekpofutaje, a nọlewho nwanshi, ya ekosahu. O noo iwhe meru iwhe unu ge ekfujechia bụru: “Ọ -būru l'ọo uche Chileke bẹ anyi l'a-tukokwaa nọdu-gee ndzū, mee ọwa, ọdua anyi emee ọwhu.” O be l'ọwa-a bẹ unu gbẹenu etse etsetse, eku onwunu iwhe igwe-charū. T'ẹgube ekuku onona kpolahukwa lẹ ntū. Ọo ya bụ l'onye marū iwhe dū ree, ọ g'eme, onye ono te emehe iya, ọ kwa iwhe-dụ-ẹji bẹ onye ono meru. A bya abya ntaa lẹ nke unubẹ ndu nweru iwhe! Unu ngabẹ nchi! Unu kwashia ọnya-mini, unu echia mkpu ejo áwhū, byakfutaru unu. Eku unu g'ọ ha reshihukotaakwaru ereshihu. Ngwa, unu l'eyeje l'ẹhu g'ọ ha bụkotaakwa iwhe ẹka-mkpu tapyashi-gewaru. Okpoga unu mēe mkpola-ododo unu bẹ gbawarū ẹgba. Ọo ẹgba ono, ọ gbarū l'a-kfurū agba unu ẹka-ebe. Oo-kepyashi anū-ẹhu unu g'ọo ọku. Ntaa bẹ unu kparū ẹku kùbe; swibe onwunu l'oge ikpazū-a. Ndu jeru unu ozhi l'ẹgu bẹ unu gudewaa ụgho kpmia ụgwo, unu gẹge akfū whẹ. Áwhū, whẹ l'agū bẹ rwuwaru Chileke lẹ nchi. Tẹmenu mkpu nke ndu ọwhu kparū unu iwhe unu meberu l'alị rwuakwaa Chileke lẹ nchi bụ iya bụ Nnaji-Ọha l'owhu. Unu buwaa l'eli-mgboko-o tūsaa ẹhu, eri, angū g'ẹhu ha unu; eme nwọha-g'iya ọ-ha-g'iya, unu gbatawarū ẹba g'ọo anū-ẹbà; kwabẹru mbọku, l'ee-gbu unu. Unu nmawarū madzū ibe unu, dū chiriiri ikpe, gbua ya, to yeru unu ọnu. Unwunna mu, unu talẹkwawho nshi nọdu jeye nteke Onye-Nwe-Ọha l'a-bya. Unu whūwaru-a g'onye kọru okfu l'atajẹ nshi ngabẹru okfu iya t'o rwuta iwhe urwu dū. Ọotajelekwawho nshi jeye igweli achia mini mbū, chikota mini udzumini, ya atakwawhọ nshi ono jeye ụboku ewhekarahu. O nokwawho gẹ unubẹdua l'a-ta nshi, obu eshihu unu ike, o noo lẹ nteke Onye-Nwe-Ọha l'a-bya dūakwaa ntse. Unwunna mu, t'unu ba agujekwaru ibe unu áwhū nggẹ t'e kpe unu ikpe. Unu lekawho l'onye-ikpe

kfuakwaru l'onu mgbo. Unwunna mu, unu nyatajẹ-zhiawho ndu nkfuchiru Chileke ono, shi egudeje ewha Onye-Nwe-Qha ekfu okfu. Unu gude whẹ nwuta ọta-nshi mee iwhe-otsulanu byaru unu. Unu l'eleenaa l'ọo ndu taru nshi be anyi l'ekuje ndu ẹhu-utso bu nke whẹ. Unu nwaru-a nke ọta-nshi nke Jobu. Unu whukwaawho iwhe Onye-Nwe-Qha nuru iya l'ikpazu nkele Onye-Nwe-Qha bunuka onye obu-imiko, bukwawho onye ogbata. Oke ọwhu kakota-gezhia nu unwunna mu, buru t'unu ba agujekwa enwa. To bo dukwa iwhe unu l'e-gude gua enwa, unu be egudekwa igweli ọdua l'ọo ali. Unu sujewaa "ee" t'ọ bulekwaruwho: ee; nteke bu l'ọo "waawa" be unu kfuru t'ọ bulekwaruwho: waawa, ngge Chileke ta anma unu ikpe. ?O nweru g'unu ha onye ọwhu l'eje iwhe-otsulanu? T'onye ono kfuru nu Chileke. ?O nweru onye ọwhu ẹhu l'atso utso? T'onye obu gua egvu gude jaa Chileke ajaja. ?O nweru g'unu ha onye ọwhu ẹhu l'adua mma? T'onye ono kukoo ndu e meru ogurennya chochi te whẹ kfuru nu Chileke l'iswi ẹhu iya l'iwhu iya. Te whẹ gudekwawho ewha Onye-Nwe-Qha nyia ya mmanu l'ishi. Okfu e kfuru nu Chileke kweta l'oo-me iya, be l'a-dzota onye ẹhu l'adua mma. Onye-Nwe-Qha emee onye ono: ya agbakerehu. Nteke bu l'ọo iwhe-du-ẹji be onye obu meru, a guaru iye ya nvu. Oo ya bu, t'unu kfushijeru ibe unu iwhe-du-ẹji, unu metagbaberu, unu ekfujekwaruwho nu Chileke l'iswi ẹhu ibe unu ngge e mee t'ẹhu du unu mma. Okfu onye du chiriri kfuru nu Chileke be ike dutakwaru shii nke ọwhu l'oo-regejee, tachaa ali. Elayija be bukwaa madzu mmanu g'anyi bu. O kfuru nu Chileke kfushia ya ike su t'igweli buchia mini. A no awha eto l'onwa ishii, mini ta atadajeru l'ali. O bya ekfukwaru nu Chileke odo, igweli bya mini. Iwhe e meberu l'ali yelahakwaa mebyi odo. Unwunna mu; o -nweru g'unu ha onye ọwhu shisweru uzo l'okpobe-okfu ono, o -du onye odo, bya edulatawhu iya azu l'uzo, kfuru nhamunha, t'onye ono maru l'onye dulatawhuru onye l'eme iwhe-du-ẹji azu, mbu onye l'eshi uzo, gberu nko; onye ono be l'a-dzota obu iya l'eka onwu, temenu o mekwaawho: a guaru iya nvu l'igweligwe iwhe-du-ẹji.

Bekwarra Full Text

ISO 639-3 code of language: [bkv]

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What I did to the text: removed section headers, chapter numbers, verse numbers, no-break spaces and couple spaces.

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Ami Ijems ng'm sha okulo ka Atabuchi ahe n'Ukaani iten Ijisos Kraist, m kang n'amin woo b'e yi eni Atabuchi b'e ka paa ye mia iye angin woo. Ebwiyaa, k'unyang ng'iyem atitye-atitye a shi n'amin ng'i kan achi-anaani inen na ngin, amin è chi r'irinen k'irityem, k'ucheche dee amin e nyie dee, k'unyang ng'iyem abin a tyung dee achi-anaani inen i yi ang'áchìchì nga, i sha irityem inen k'i bya ha. Amin è ye k'úchú bi irityem he, k'amin è chi r'iyem woo ab'e sha uni k'i giri, k'amin è waa abo chaa iyem ahaani fo re. Uni ang'a chaa achi-adeni, ì che ushang bii Atabuchi; ehe i ba ka he kpēē, k'ucheche dee ehe i ka eni woo iyem r'irityem gbadaa han n'uni abinini. K'unyang ng'uni a che ushang bii Atabuchi dee ì ke ahe iyem, ehe ì naa achi dee Atabuchi i ba ka he iyem ana. Ehe ì chi r'atyangani re, k'ucheche dee uni ang'i yi r'atyangani i yi n'irihe ng'uhum i kum n'àhē nyùng ya ko ba kin nang. Unana uni angin, ì naa achi dee Ukaani i ba ka he iyem ne. Ehe i yi r'ujim iha; i tum bwa geregeregere. Uni-irikanya ang'a bang har'Ikraist, ì nen k'ucheche dee Atabuchi a kung he ye k'uchi. Uni-inyie ang'a bang ì nen bu pee k'ucheche dee Atabuchi a be r'ahe k'itang. Ehe a nyie dee ahe iyen i ba fa utam kin n'iwe abwan k'iribu i lyam were wa ko ngin. Ichie i ba sha iwe abwan abin k'e lyam were wa k'itang. Unung ibere i ka mia woo. Utam kin nang h'uni-inyie i ba hum fa k'unyang ng'ahe i chicho i paa igbigbin imin ngin. Uni ang'a bi irityem k'unyang ang'iyem a shi n'ahe ng'a kan achi-anaani imin nè, ì chi r'irinen k'irityem. K'ehe a tyung dee achi-anaani imin i yi ang'áchìchì nga, Atabuchi i ba ka he irikpen unyang. Angin h'a yi uke ang'ahe a fam naa dee i ba ka eni ab'ahe a nyin abe ngin. K'ujirini a be fan amin, amin è kang dee Atabuchi h'a jiri amin ngana re. I yi r'iyem ang'i sha Atabuchi k'i sha ijijaa re gbangg. Atabuchi i tum jiri uni k'i sha he k'ì shi ijijaa re gbangg. Ijijaa ujim ng'i yi uni k'irityem h'a ha he irichom k'ufo k'i sha iben ngin. Ijijaa ujim i kwa irijem, fen iben. K'unyang ng'iben a kan, i ba r'irifo ogu-uni. Ebwiyaa, uni ì he amin irichom k'ufo re. Uke woo ab'a taanung, b'a tum giri, i ba yè k'abo Atabuchi, ng'a shi ichie, uhere, r'ukpin k'irihung ataba k'e tan nung ti. Ab'ichie e yia, shà k'uchu i ja. Atabuchi r'ufo imin i yia re. A nyin Atabuchi r'ufo imin k'a kung irinyom irikang imin ng'i yi achichi kung shi ti k'abere e shiri ebwa imin, k'e ba shiri n'ugbugbe igbii iyem nang ka Atabuchi k'irihu iyem woo ab'ahe a shi. Ebwiyaa ab'e nyin mi, amin è were angin. Amin woo è waa k'atyung anaani yuo irikang; è tum jim gbaa mokpang k'è ka kang irikang. Irityem ì shakpara gbiri amin ne. Irityem agbirini i jung uni ukwo iyem

abi kpakpa k'achi Atabuchi r'ashini. Nang ngana, amin è tyang abo r'ijijaa irikang ashini, nang har'iben ab'a gbuo bin. Amin è be r'ufo inen k'itang, k'è kpe irinyom irikang Atabuchi ng'ahe a kung kwen k'irityem inen ngin. Irinyom irikang angin i yi r'ukan k'i kpen ùnyāng inen. Nang ana, amin è shi iyem ab'irinyom irikang Atabuchi a dee è shi; è naa atyung yuo jii re. K'amin e naa atyung yuo jii han n'ashini, h'amin e ha ufo inen irichom k'ufo nga. K'uni a naa atyung yuo irinyom irikang Atabuchi jii han n'ashini iyem ab'irinyom irikang angin a dee è shi, h'ehe i yi n'uni ì máng be ye ne achi imin k'inyo ka nokpo. Nga yee ng'ahe a nokpo ana, ehe i were n'achi imin i yi fo re. Unaa* Atabuchi a giri yirii, i tum pang ti tyang. Nang ana, uni ang'a naa ufo dumoo faa he, nyie he k'irityem, mang sha iyem ab'unaa a kang ya k'úchú, k'i naa atyung yuo jii ka nia irityem nga re, k'i sha n'unaa a kang, Atabuchi i ba ka he ukwun k'iyem ab'ahe i sha. Gb'uni a jim dee ahe i pom ukwo ang'Átabuchi, k'ehe a nyie n'i bam àbèrè imin ne, h'a ji dee ehe i ha ufo imin irichom k'ufo nga. I yi k'irikpebe ng'ahe i dee ahe i pom ukwo Atabuchi ana re. Ukwo ang'uni ì pom Atabuchi ang'i yi Ide iten k'i nyin he, ng'i yi kpakpa han n'ubin, h'a yi dee k'uni ì ne gbe r'ebwa-aben abe n'enye-ufo b'e yi k'irinyuo. Ehe ì tum bam tung i ben ufo imin k'ijijaa iyem ab'íyé angin. Ebwiyaa, ng'amin e bang har'Ukaani iten Ijisos Kraist ng'i yi r'aheni-uchi fu woo ngin, k'amin e he uni kin k'uchi, ka he uni ang'ichicho ichwan k'ufo, i taanung ne. K'eni eha e ka be k'iriwu inen; ukin a mu inyie, chiri alu ikaani ang'a tyung dee ehe a mu inyie, mang he ungwone ang'a taanung; uni ang'kin a kwa irikanya, chiri ijijaa alu bujebu; k'amin e ke uni-inyie ana ihìihè abuo tantan ka de he dee, < <Ukaani, be chi k'inang inung ngin, > > ka kung de uni-irikanya ana dee, < <Ne ngin, awo ò nam ye koo; k'a tum nyin wo, be chi k'itang olamu ngin. > > K'amin e shi itambana, h'a ji dee amin e tyung dee uni ang'kin i yi k'irikpebe fu ang'kin. Amin e shiri n'eni ab'e nam eni uchi nang. K'ijijaa ujim ang'írityém inen h'amin e kung shi unana iyem ana ngin. Ebwiyaa ab'e nyin mi, amin è yuo mi. Eni ab'e kwa irikanya k'iyé angin, h'Atabuchi a ne abe wam dee è mu inyie k'achi-anaani, k'itung-ushe* imin ì ka shiri ibere ngin. Itung-ushe imin angin h'ahe a fam naa dee i ba kung ka eni ab'ahe a nyin abe. Amin bin e ne eni-irikanya achi be k'itang. Eni-inyie h'e ka amin irinyuo ngin ne a? Abe h'e kwa amin k'irina ya k'ipi e nam uchi ngin ne a? Eni-inyie h'e ben irijun inung ang'Atabuchi a ke amin ngin ne a? K'amin e naa unaa ang'Atabuchi a ke ti, ng'a dyem fu unaa woo ngin, h'amin e shi tantan. E fuo unaa anga he k'Ashan* Atabuchi dee, < <Ùné iwón ì nyin wo n'awo iyen o nyin ufo iwón ngin. > > Ayini, k'amin e he uni kin k'uchi, ka he uni ang'ichicho k'uchi re, h'amin e ji iribi, k'ucheche dee amin e ben unaa Atabuchi. K'uni a naa unaa Atabuchi woo be wam kin ben, h'a ji dee ehe a ben unaa Atabuchi woo, k'ucheche dee Atabuchi ang'a dee uni ì chaa unye* uni re, h'a mang dee uni ì gu une imin ne ngin. K'uni a gu une imin, k'ehe a chichaa unye uni re, h'a ben unaa abana woo b'Atabuchi a ke. Ng'i yi nang ngana, ibibiibang ang'amin e kang, tum mang shi, amin è were dee irite kin Atabuchi i ba nam amin uchi. Unaa Atabuchi ng'i yi r'ukan k'ì pang ti tyang ngin h'ahe i ba kwa nam ti uchi ngin. Uni ang'a ne ùné imin ebeshe re, unyang ang'Atabuchi i ba nam he uchi, ehe i ba na uni ana ebeshe re pee. Ayini, ebeshe ang'Atabuchi i na uni a fu iribi ang'ahe i tang ka uni anga. Ebwiyaa, k'uni a dee ahe a bang har'Ikraist, k'ehe i sha iyem inung ne, ibang alada h'ahe i cha r'ahe? Amin e jim dee unana abangani ang'itambana i ba kpen he a? N'i nung ngin, k'uni kin ang'a bang i yi r'iyem ang'ahe i ba ja re, i tum yi r'iyem-ufo re; k'uni k'iriwu inen ngin a ka de he dee, < <Ye kparakpara, k'ò ne iriji ji guru, k'ò ne iyem-ufo chiri tantan, > > han n'iyem ang'ahe a ke uni angin, ibang alada h'uni ana i cha r'ahe? Nang utam kin h'ahe i yi gbe r'abangani har'Ikraist ngin. K'uni a kang jii dee ahe a bang har'Ikraist, k'ehe i sha iyem inung ne, h'abangani imin ana a fufo; i yi k'irikpebe re. Ichicho re, uni i ba ha ihung dee, < <Uni kìn i yi kìn ng'a bang har'Ikraist, i tum yi r'uni ang'ichicho kìn ng'i sha iyem inung. > > Awo uni ang'o

kang nang, ò tyung mi n'uni ì máng be bang jii han n'iyem inung ashini. Ami n tyung wo abangani iyi gba k'iyem inung iyi ab'm sha. Ichicho re o ba dee o bang dee Atabuchi i yi itang kin ìhìhè. O kang nang, a taanung. Ayini, were dee unyim pee e bang dee Atabuchi i yi kin ìhìhè, k'abe e tum shere, tyùng gbaa. O ne n'o chom ngana a? K'ò tyung wo dee, k'uni a bang jii han n'iyem inung ashini, abangani imin ana i yi k'irikpebe re. O were gbe r'ichia iten Abraham* ka a? Atabuchi a kung he dee i yi kpakpa k'achi imin k'ucheche iyem ang'ahe a shi ng'ahe a kung ungwa imin Ajik dee i shang ukum ka Atabuchi nga re a? O ne ngana a? Abangani imin ahe n'iyem inung ang'ahe a shi, e shi okulo gu-he k'ipi kin. Iyem ang'ahe a shi a ten anyi k'abangani imin a ka giri yirii. Nang h'iyem ang'e mang fuo k'Ashan* Atabuchi a shi ngin. E mang fuo dee, < < Abraham a bang har'Atabuchi; nang ngana, Atabuchi a kung he dee i yi kpakpa k'achi imin. > > Atabuchi a tum mang kuo Abraham dee udim imin nga. Amin e ne ana a? Atabuchi i kung uni dee i yi kpakpa k'achi imin gba k'iyem inung ang'uni ana i sha; i yi dee abangani ìhìhè nga re. Nang utam kin h'Atabuchi a kung unyinye akpara ng'e kuo dee Irahab dee i yi kpakpa k'achi imin gbè k'iyem ang'ahe a shi ngin. K'unyang ng'eni-ichom Ijuus* e mang be k'ipi imin, ehe a kpe abe he, tyung abe ukwo ichicho k'abe e nyam bu nokpo. N'inyamfo uni ang'i dim ùnyāng ne e kuo he irikwom ngin, nang utam kin k'uni i yi r'abangani jii, k'i sha iyem inung ne, h'abangani imin ana a fufo. Ebwiyaa, i yi kpakpa k'eni gbuduu k'irihu inen è chim dee e faa eni iyem ne. Maa kang nang k'ucheche dee e ba nām abere ab'e faa eni iyem ùchì r'ebodie fa eni abi kin. I yi r'unyang gbuduu ng'abere e sha iyem ab'i yi kpakpa re. Gb'i yi r'uni ang'i chom ungwu k'iyem ne gbangg, h'uni ana a nyie n'i bam ufo imin k'a giri mia iku iyem woo. Amin è jim gbe r'ukam-inyam. K'abere e chaa dee ukam-inyam ì shi iyem ang'abere e chaa, abere e kung ungwa-ityen ungwone ha he atatang k'ungwu. Angin i sha k'uni ang'a pom k'ukam-inyam ana i sha he k'i ya yè kung-kung-kung ng'ahe a chaa he dee ì ye. Amin è mang jim fo n'inang-umo ang'ikaani i dyem. Nyaa ng'ahe a dyem, ng'uhum i tum mang kum nyung he nuo k'ipi ang'e naa achi nuo ngin, iyem okwa-fuo he i cha kwee nang. Uni ang'i fuo inang-umo ikaani angin i tum kwa ungwa-iyem angin sha inang ana k'i nibi ya yè kung-kung-kung ng'ahe a chaa. Utam kin nang, h'ābērè ang'eni e yi r'ahe ngin i yi kwee, i tum ja ebekan kangg. Amin è ne n'ungwa-ine kwee k'á gbē he k'utim ikaani, i shá he ha k'itang gbangg. Àbērè eniom i yi utam kin n'īnē ngin. Àbērè a chie r'ijijaa irikang gbuduu. Ijijaa irikang ang'i ba yè k'ābērè i yen ya ben irigwe inyamfo ab'a titung woo. Àbērè i sha irikpen uniom woo k'i ben gbanggaraa. Ijijaa irikang ang'i yi k'ābērè ng'i ben iyem n'ine nang ngin i ba yè k'ine ang'ipì irinyuo. Eni e yi r'ukan k'e kwun ibang inyam ibang inyam k'ie angin kung tyang k'uchu ma. Abe e kwun inyam ab'e ten k'itang r'ab'anyin nang har'inyam ab'e faa irihung k'itang r'inyam umo. Ayini, i yi r'uni ang'i kwun ābērè ma re. Àbērè i yi ijijaa iyem ang'i bwa geregeregere nga. Ebejuo ang'i gwa uni i ba yè k'ābērè. Àbērè ang'ābērè e kwa pia Ukaani Atabuchi ng'i yi Ide iten ngin, ābērè anga pii h'ābērè e kwa tem afo ha eni ngin. Eni ab'ābērè e tum tem afo ha abe bana, Atabuchi h'a tum shi abe bii ufo imin ngin. Iyia iripia ahe n'iyia ang'áfō atemeni e ba yè k'ungwu kin. Ebwiyaa, unana irikang itambin a taanung ne gbangg. Iribung umo kin i nya umo ang'i nyinyin ahe n'ang'i jujua k'unyang kin ne. Ebwiyaa, iritin ulyom i wum imangoro re; iritin ebeshuo i tum wum ulyom ne. Iribung ebenuo i tum ba r'umo inung k'e ngwa re. K'i yi r'uni k'irihu inen kin ng'a de-achi, k'iyem woo i nung he ngwangg, ehe ì shi iyem inung, ì tum be r'ufo imin k'itang, k'ì tyung dee ehe a de-achi achichi. K'amin e yi r'ijiji k'irityem, tiri eni, amin è pom ufo re. Amin è shi k'inyamfo irikang inen ì ben achichi ang'e faa re. K'amin e shi nang, unana achi-adeni inen angin i yi ang'ēnióm k'ie angin nga, a be yè k'abo Atabuchi nga re gbangg. A be yè k'abo unyim nga. K'ipi ang'eni e ha ebene achi, mang tiri ebene, k'ipi ana ukwun i cha re; eni e sha ijijaa atitye-atitye. K'uni i yi r'achi-adeni

ang'i ba yè k'abo Atabuchi, i náá ufo imin kataa, i châ k'ikwun n'ene imin. Uni ang'i nang i kwun, i bang naa atyung yuo iyem ang'eni e kang, i na eni ebeshe, tum sha inung mia unyang woo, i cha r'irityem gbadaa, i tum ha eni irichom k'ufo re. Eni ab'e sha eni k'e cha k'ikwun n'ebene, e ba na inung kangg, ng'i ba yè k'iyem inung ang'abe e sha ana. Inung anga i ba cha n'iyem ang'eni e furu yè k'utyen ibere nang. Ibang h'a sha eni k'e fuu irifuu k'irihu inen, kan itung n'ebene ngin? Amin e sha nang k'ucheche dee iyem abin e ba yè k'ijijaa iyem ab'i yaa amin, ng'i kan itung k'inyamfo inen. Iyem ang'amin e chaa dee k'è chi r'ahe, amin e cha r'ahe re. Nang ana, amin e gwa uni. Amin e na iyem uni, e kpom irichi re; amin e tum cha r'iyem anga re. Nang ana, amin e fuu irifuu, kan itung n'ebene. Iyem ang'amin e chaa k'è chi r'ahe, amin e cha r'ahe re, k'ucheche dee amin e bii Atabuchi re. K'amin e bii Atabuchi dee i ke amin iyem, ehe i ka amin ne, k'ucheche dee amin e bii he k'ukwo ang'i yi kpakpa re; amin e bii iyem ang'amin è ji nen k'inyamfo angin ihìihè nga. Amin e yi n'unye iribia ng'i tya akpara k'uchom uche imin nang. Amin e nyie re a? K'uni a ji udim n'iyem angin, h'ahe a shiri uni-irina Atabuchi. Uni ang'a chaa dee k'i ji udim n'iyem angin h'a kung ufo imin shiri uni-irina Atabuchi. Amin e jim dee iyem angin ng'e fuo k'Ashan* Atabuchi i yi k'irikpebe re a? E fuo dee, < < Ūnyāng ang'Atabuchi a ke ti ng'ahe a me ti ngin, i bere iyem kangg. > > Ayini, ukan ang'Atabuchi i ka ti gba k'ebeshe imin a dyem fu ijijaa ujim abana. E fuo nang k'Ashan Atabuchi dee, < < Eni ab'e pom ufo, i nyin Atabuchi n'abe re. Eni ab'e tum ba r'ufo ibere k'itang, Atabuchi i na abe ebeshe. > > Ng'i yi nang ana, amin è be r'ufo inen k'itang ke Atabuchi. Amin è nam birii, k'è kpere achi n'Ebefutang. Ehe i ba bwa nokpo tung amin. Amin è chu kpuokpuo fan Atabuchi. Ehe i chwa kpuokpuo fan amin. Amin è tyang abo r'ijijaa irikang ashini, amin woo b'e yi eni ab'e sha iben ba. Amin ab'e yi r'ujim iha, è tuo irityem inen k'i tan. Amin è he akpin,* mwia, chie uchie. Amin è yara fo re; è tum nen fo re, amin è nè mwia irimwia obeene. Amin è be r'ufo inen k'itang ke Atabuchi. Ehe i ya r'amin k'uchi. Ebwiyaa, amin è bin ebene re. K'uni ang'a bin une imin, tum mang nam he uchi, h'a bin Unaa* Atabuchi, mang kung ufo imin n'uni ang'í nàm Unaa uchi. K'o bin Unaa Atabuchi, a ji dee o yi uni ang'i naa Unaa ana nga re; o nè shiri uni ang'i nam Unaa uchi nga obeene. Atabuchi ihìihè h'a tya Unaa. Ahe utitibi h'a yi r'ukan k'i nam uni uchi. Atabuchi ihìihè h'a yi r'ukan k'i kpen uni ma; ahe utitibi h'a tum yi r'ukan k'i sha k'uni i fa ma. Awo h'o ka yi ayung ng'o dee ó nàm ungwa une iwon uchi ngin? Amin è naa atyung yuo angin, amin ab'e dee onyin ngin amin e ba ya k'ipi angin, ufo amin e ba ya k'ipi ang'ko, amin e ba cha ka gbaje k'irije, tya ushi wam alada. I yiyi iyem ang'i ba sha ufo, amin e nyie he re. Amin e nyie n'irikpen inen i yi a? Irikpen inen i yi n'ibu irite nang. I cha k'ungwa-nyang; k'ichie a hum iye, i myang jii. Iyem ang'amin è máng be kang h'a yi dee, < < K'Ukaani a bang, abere e tan achi, k'abere e sha ibiibang ang'abere e dee e sha. > > Ayini, amin é pòm ufo, tum mang ja ebekan gba r'iyem ang'amin e ba sha ufo. Ebekan ajini ang'itambin i yi iben nga. Ng'i yi nang ana, amin è were dee, k'uni a nyie iyem inung ang'ahe i máng be shi, k'a shi he re, h'i yi iben nga. Amin ab'e mu inyie, è naa atyung k'è yuo mi. Amin è chie uchie, tang agurube k'ucheche irinyuo ang'i ba ba fan amin. Inyie inen a ben; ikúng a gbiri ifom inen ma. Une-ushi inen a ben ma. Angin h'a tyung nang dee, utam kin h'inyamfo inen i ba tem n'ine i sha iyem tem ngin. K'unyang angin ng'iyie i ba n'i mia ngin, h'amin e gung iyem inyie naa nang ngin a! Eni ab'amin e kpe k'è shi okulo k'utyen inen, amin e he abe irichom k'ufo, chwen dee amin e ka abe ūné ibere re. Amin è yuo n'abe e chie uchie ja ungwu ha amin ngana a? Eni ab'e furu amin iyem k'utyen inen e chie uchie, k'Atabuchi ang'i yi r'ukan fu woo ngin a yuo he ma. Amin e yi k'iyem angin, e jwen e ja inyie inen n'e chaa. Amin e ji iyem ka dyem jwen nyang irite ang'e ba nam amin uchi utam kin n'api ab'e ji iyem dyem jwen nyang irite ang'e ba gwa abe nang. Amin e nam uchi tang iribi ke eni ab'e shi ijijaa re, bang

abe gu. Abe e shi ukan ne. Ebwiyaa, ng'i yi nang ana, amin è kwa irityem he, k'è bam achi kpemm gbaje k'unyang ang'Ukaani Ijisos i ba tum ba. Amin è ne n'uchu-utyen i kwa irityem ha, cha bam achi kpemm k'umo irije i ba k'itang, ka kwen iyem-ibu imin. K'ehe a kung iyem-ibu kwen k'itang ma, i kwa irityem ha, bam achi kpemm k'iyem ab'ahe a kwen bana e bya k'i furu. Amin bu pee è kwa irityem he, bam achi nang. Amin è nam birii, è wam irityem ne, k'ucheche dee Ukaani Ijisos i ba n'ì tum be. Ebwiyaa, amin è ji unguwu he ebene re, tung Atabuchi i nam amin uchi. Ukaani ang'i ba nam ti uchi a gung ufo nam kin ma. Ebwiyaa, amin è jim gbe r'eni ab'é yi yuo yè k'ungwu Atabuchi kang k'irijun imin ngin. Amin è ne n'abe e mang kwa irityem he k'unyang ng'irinam a be fan abe. Amin pee e yi k'è shi nang. Eni ab'e bi irityem kpemm ye mia, h'abere e kuo abe dee eni ab'Atabuchi a ke abe irinen ngin. N'amin e yuo gbe r'Ijob, n'ehe a mang bi irityem k'unyang ng'irinyuo a mang be fan ahe. Amin e tum mang ne n'Atabuchi a shi k'irinyuo ana a be r'inung ke he, k'ucheche dee Atabuchi a nyè irityem kangg, i tum na ti ebeshe. Ebwiyaa, iyem ichicho fo ang'a dyem fu woo h'a yi ngin: amin è fam iyem naa k'irijun iyem iyem ne. Amin è kwa irijun Atabuchi fam iyem naa re; amin è tum kwa irijun iyem k'iyè angin fam iyem naa re; è tum fam iyem naa k'irijun iyem iyem ne gbangg. K'iyem i yi ang'amin e ba bang, amin è bang dee, < <Ee.> > K'iyem i yi ang'amin e ba chwen, amin è chwen dee, < <Ehee.> > K'amin e shi nang, Atabuchi i tang iribi ka amin ne. Gb'uni k'iriwu inen i yi k'irinam ka, ì che ushang bii Atabuchi dee ì kpere he. Gb'uni k'iriwu inen i yi r'irinen k'irityem, ì yem ayem pia Atabuchi. Gb'uni k'iriwu inen i yi gogo re, ì kuo ekaani k'iriwu eni ab'e bang, k'abe è che ushang, kung ebeku wu he k'irishi k'irijun Ukaani Ijisos. K'abe e che ushang r'achi-anaani, Atabuchi i míá he, k'i cha kparakpara. K'uni angin a tum shi iben, Atabuchi i ba tyang iben imin ka he bu pee. Ng'i yi nang ana, amin è bun iben inen de ebene, mang che ushang kpere ebene, k'Atabuchi i mīā amin. Ushang uni ang'i yi kpakpa k'achi Atabuchi i yi r'ukan, k'i sha iyem gbaa. Amin è jim gbe r'Elaija. Ehe a mang yi uniom n'abere e yi ngin. Ehe a mang che ushang mia irityem imin woo bii Atabuchi dee ì shi k'umo ì naa re. Umo a tum naa re nang k'iyia ubang angana gbaje k'aje achia r'ityen woo. K'unyang ang'aje achia r'ityen a gbe, Elaija a ka mang che ushang fo bii Atabuchi, k'a shi k'umo a naa, k'iyem a mi, k'ab'uchi e ně fam ashan, wum igbii. Ebwiyaa, k'uni k'iriwu inen a ka chom ukwo yè k'ukwo Atabuchi ng'i yi ang'áchìchì, k'uni ichicho a be kpere shi he k'a tum itum be fan Atabuchi, amin è nyie dee, uni ang'a kpere ùné imin ang'i sha iben ana k'a tum itum, a kpen ūnyāng uni ana yè k'irifo ogu-uni. Angin i sha k'Atabuchi i tyang iben uni anga woo ka he.

Cishinini Full Text

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Mpa da Yakubu kagbashi ka Kashile n ke Yesu Vuzagbayin Kishi. Mi ta a kudanaka uma a Kashile a na e neke adu da i idashi uvishuwi a ubuta kakau. Mi ta a kusuku ikyashi i va a kubana wa da. Aja'a a va, ya'in mazanga raka vu da ayin a na baci kukondo kakau ku tawai wa da. I yeve ta i ili i nan lo yi ta o kukondo uneki wa adu u da. Kukondo ku nan lo ka ku da ka kuzuwa da i lulukpa. Lulukpai ali kukondo ku da ku laza. Ayin a na baci ku lazai, kata yo okpo uma a na i derere. Ayin a nan lo, ili i na baci i nambai yi ta a kuciya i da. Vuza yoku a katsuma ka da u namba baci ugboji, u folono ubuta u Kashile, ayi Kashile u ci ya'an ta kune'e ku ni a kubana u yaba dem bari. U ci neke ta u vuza na u folonoi ni dem, u tsu dansaka vuza kafu u neke yi ba. Amma i folono baci ili, u ga'an ta i neke adu kata i yongo a munlai ba, ko i kuciya ta ili i nan lo ba. Amma i ya'an baci munlai, yi ta o kokpo an abau a na wunlai u tsu tuka a zuwa mini a kubana kelime n kacapa. Vuma vu na kadu ka ni ki nannai, kata u kede apa'a wi ta a kuciya ili i na u folonoi ba. Ayi vuma vu nan lo u tsu fuda u sheshe mayin ili i na wi a kuciga wa ya'an n kadu ka ni ba. Aza o Kutoni a na i n iyali o yotso ta a ya'an mazanga adama a na Kashile ko bonoko le ta uma da u dengusai le. Aza o Kutoni a na i n uciyi u ga'an ta a ya'an mazanga adama a na Kashile ko yotsongu le ta uteku u na o kugoyo kaci ke le. Vuma vu uciyi wi ta an mita ma na mo tsu gbonguro a kakamba kata a kubana megeshe ma kula. Kanna ka tsu uta ta n usufukpi kau, kata u dekpetengu mita ma, kata apalu a yikpa, kata uga'in u ni u kotso. Ta kpamu vuza vu uciyi u kukuwa nannai a katsuma ka ayin a na wi a kataci ku ulinga u ni. Kashile ke ci neke ta mazanga a ubuta u uma a na a lulukpai da kpamu e remei adu a ayin o kukondo. A ayin a na baci kukondo ka ku kotsoi, Kashile ki ta e kuneke okolokolo a wuma u babu uteku a ubuta u vuza na u la'i utsura u kukondo wa. Kashile ka ya'an ta uzuwakpani nannai a ubuta wa aza a na a cigai ni. Vuza wi baci a kuciga kuya'an unushi, kata u dana Kashile ka'a ki a kuya'anka yi ugboji u ya'an unushi ba. Kashile ka ci ciga kuya'an kavama ba. Ta kpamu nannai Kashile ka tsu zuwa vuza u ya'an ili i kavama ba. Ashawuya a tsu a da ubuta yoku a ci yansa tsu ci ya'an ili i kavama. Ashawuya a ya'an baci katsuma kata a matsa unushi. Kata unushi u gbonguro kau, ali kata u matsa ukpa wa nu. Neigi n va kau, kata i kasakpa a yansa da n a'uwa ba. Ili i na i ga'in dem n i na yi derere, kune'e ku da ku na ku utai gadi a ubuta u Kashile. Ili i nam pa dem Kashile ka na ka ya'in kutashi ku na ki gadi ayi da u nekei tsu i da. Ayi wi an kululu ba, kululu ku tsu saba'a ta kanna ka saba'a baci, ayi wi a kusaba'a ba. U ciga tsu ta tso okpo neigi n ni, i da da i zuwai da u

suki akaka a mayun a ni wa tsu. Da akaka a a matsai tsu tso okpo an ngaji n ni. Ncigi n va kau, u yotso ta yo okpo aza a kupana gogo'o, amma yo okpo aza a kudansa sawu, kata kparamu yo okpo aza a kuya'an wupa gogo'o ba. I ya'an baci wupa, ya kufuda ya ya'an ili i singai i na Kashile ki a kuciga i ya'an ba. Mayun da i kasakpa kuya'an tsugbani n kavama. Ana ya kuya'an nannai, i kucikpa i goyo kaci ka da, kata yi isa kadanshi ka na a ca'i a adu a da. Kadanshi ka nam pa ka ki ta n utsura u kisa da. U ga'an ta yo okpo aza a na a kuya'an ili i na kadanshi ka Kashile ka danai i ya'an. Kata yo okpo aza a kupana n atsuvu koci ba. Yi baci nannai, yi ta a kuyansa kaci ka da. Vuma u pana baci kadanshi ka na Kashile ka danai, amma u ya'an ili i na ka danai a ya'an ba, vuma vu nan lo wi ta an vuma vu na vi ci inda kaci ka ni a mindatsu, amma u laza baci kata u cinukpa n uteku u na kaci ka ni ki gogo lo. Amma vuma wi inda baci wila u Kashile u na wi derere, da u ya'in ili i na u danai, vuma vu nan lo wi ta a kuciya unasingai, wi ta kparamu o kuyongo bari tsu na wila u Kashile u ci neke. Amma vuma vu na u ci inda Wila, kata u cinukpa u ci yongo bari ba. Vuza na baci we enei adanshi wi ta o kutono Kashile, amma vuma vu nan lo u fuda u goso kelentsu ka ni ba, wi ta a kuyansa kaci ka ni kutoni ku ni kparamu ko okpo ta gbani. Uye u mayun n u derere u na o kutono Kashile Esheku a tsu u da da tsu lana mkpa'an n agapa. Kata kparamu tso okpo n ashinda n ili ya aduniyan ba. Uma a va, Vuzagbayin Yesu Kishi vuma vu gbayin da. Kata i cikpa vuza yoku u la'a vuza yoku ba, adama a na i neke ta adu a da u Kishi. Agisana, vuza u tawa baci a ubuta u kobolo u da, nu ntogu n singai nu nkawani mi ikebe ma azanariya u u'uki. Da vuma vi yoku vi yali u uwai a ubuta u kobolo, u ukai akashi nu ntogu n na mo o'oi de. Da i bonokoi ashi a da ubuta u vuza na u ukai akumbula, da i danai ni, < <Ili yi idashi i da na.> > Da i danai vuza yali, < <Shamgba na de,> > ko < <Dasangu a idika ubon wa aciva e ene a va.> > I ya'an baci nannai, yi ta e kupece uma, yi ta kparamu a kuya'an uteku u na eyevafada a na i n kusheshe ku kavama a ci ya'an. Uma a va, kasai atsuvu a da mayin, Kashile ka zagba ta aza a yali a aduniyan o okpo aza a uciyi a ubuta u kuneke wa adu. A zagba le ta adama a na o okpo aza a na a kuciya tsugono tsu na a ya'in uzuwakpani u kuneke aza a na a cigai ni. N nannai dem, da yi a kushika aza a unambi. Amma aza a uciyi ele da aza a na a tsu takacika da, kata o rono da a kubana a ubuta wa afada ba? Ele da kparamu a tsu dansa ili i kavama adama a kula ku singai ku Yesu, kula ku na i ci yongo n ku da feu ba? Yi ta a kuya'an ili i na i ga'in, i ya'an baci ili i na wila u tsugono u na wi punu a Katagarda ka Cida u danai, < <Ciga vuza nu vu na vi idashi devu n avu uteku u na vi cigai kaci ka nu.> > I ci ya'an baci uma uteku u na i ce ene le pulai, i ya'an ta unushi, adama a na wila u dana a ya'an nannai ba. Vuza u tono baci Wila u Kashile dem, da u nusai u te, u ya'an ta unushi u na u kodoi u da raka. Kashile ka na ka danai, < <Kata vi ya'an tsugbani ba.> > Ayi da feu u danai, < <Kata vu una vuza ba.> > Ko an vi ya'in tsugbani ba, amma vu una baci vuza, vo okpo ta kokodi ka Wila raka. Adama a nannai, a katsuma kadanshi ka nu n ili i na vi a kuya'an, ya'an adanshi i ta a kuya'an wu afada gogo va lo n wila u na wi a kuzuwa wu vi yongo bari. Vu tsu pana baci asuvayali a uma o yoku ba, a kupana asuvayali a nu ba. Amma vu tsu pana baci asuvayali, ayin a nan lo a da, asuvayali a Kashile a kulya'a ta utsura wa afada a ni a na wi ishi a kuya'an wu. Uma a va, te dai ariba a na vu dana baci vi ta n uneki u kadu, amma vi n ulinga u na vi ya'in kata vi yotsongu a ubuta wi ili i na i ya'in ba? Uneki u kadu wi baci nannai wa kisa vuza ba. Ve ene baci vuza na wi a kuciga motogu ko ilikulya'a, da vu danai, < <Kyasa wu,> > da kparamu vu danai, < <Kashile ka zuwaka wu unasingai, vu dasangu m matana kata vi lya'a mayin,> > amma vi neke vuza nan lo ilikulya'a ba, ko motogu ba. Te dai uga'in u kadanshi u nan lo wi? Ta baci vi nannai, vi nekei kadu koci, amma vi ya'an ulinga ba, uneki u kadu u nan lo wi ta ukpa. Vuza yoku we ece mu baci, < <Vi ta n uneki u kadu?> > Mi ta a kushuku yi, < <Mpa mi ta n ulinga u na n ya'in.> > Kata

n dana yi feu, < < Nini dai vo kuyotsongu mu uneki u kaḍu u nu, amma vi ya'an ili i singai ba? N kuyotsongu wu ta uneki u kaḍu u va n ili i singai i na n ya'in. > > Vu ushuku ta an Kashile ke te ka'a. U ga'an ta. Wunlai u gbani-gbani feu wu ushuku ta nannai. U tsu zuwa le ta kpamu kuje'eke ikyamba n wovon. Avu kalau ka vuma, vi ciga ta vuza yoku u yotsongu wu uneki u kaḍu babu ulinga u singai, vi yeve ta ili i gbani i da? Panai ili i nam pa, akaya a tsu Ibrahim u sa'a ta Kashile kaḍu ana u zuwai maku mo kolobo ma ni Ishaku a katalikalyuka adama a na u ya'an alyuka n ayi. Gogo na, ye ene ta uteku u na uneki u kaḍu wi Ibrahim wi kobolo n ili i na u ya'in. U yotsongu ta uneki u kaḍu u ni mayun da, a ubuta wi ili i na u ya'in. Ili i na Katagarda ka Cida ka ciyai i da na, ana ka danai, < < Ibrahim u ya'an ta uneki u kaḍu u Kashile, da wo okpoi vuza cida a ubuta u Kashile. > > Ta Ibrahim wo okpoi kaja'a ka Kashile nannai. Gogo na ye ene ta tso okpo ta uma a cida a ubuta u Kashile n ubuta wi ili i na ci a kuya'an, amma uneki u kaḍu u da koci ba. Agisana, Rahapu kashakanlai ka'a. Amma u sa'a ta Kashile kaḍu ana u foboi aza a kasaka ki idika, ana wu utakai le da o tonoi uye u yoku a kubana a kpa'a. Ikyamba yi baci babu ayinviki, ikyamba i nan lo yi ta ukpa, ta kpamu nannai uneki u kaḍu u na wi babu ulinga wi ta ukpa. Uma a va, uma n abundai da o kokpo nlum ba. I yeve ta Kashile ki ta a kuya'anka tsu afada kau a na a la'i uma a na a buwai, adama a na atsu nlum n da. Tsu tsu nusa ta kau, amma aza a na a tsu fuda e reme elentsu e le i ta kpamu a kufuda a kana kaci ke le a ubuta dem. Tsu tsu zuwa baci iryangama a una wo odoku adama a na a panaka tsu, kata a ya'an ili i na ci a kuciga a ya'an. Ta kpamu ki nannai a ubuta u antsu. I ta n ugbonguri, wunlai u ci dika le ta. Ko n nannai vuza vu kpantsu u tsu uka ta n katamatsu, kata u pindara kpantsu ku ni a kubana a ubuta u na wi a kuciga ku da ku bana. Ta kpamu nannai kelentsu ili i kenu i da a ikyamba i vuza, ki ta a kufuda ka ya'an ili kakau i gbagba'in. Kakamba ka gbayin ki ta a kufuda kukula adama a kagarawashi ke te kenu. Kelentsu feu ki ta an melentsu ma akina, ka ki ta tukpa n ili i wuya. Ki ta a kulangasa wuma u nu raka, adama a na akina a nan lo a uta ta a kpa'a ka akina, a da i o kusongu ili dem. Uma a tsu zuwa ta icu'u yi nnama kakau a panaka le, ali nu nnu, n oko, n adan. Amma vuza u kufuda wa zuwa kelentsu ka ni ka panaka yi ba. Kelentsu ili i kavama i da i na i canai kufobongu ba. Ka ki ta n tsukono kau. N elentsu a tsu a da tsa kucikpa Vuzagbayin n Esheku a tsu. N kelentsu ke te ka nan lo kpamu ka da ci ya'anka uma una u wuya, a na Kashile ka ya'in uteku ci ni kpamu. Kucikpa n una u wuya i ta kuta a ubuta u te. Uma a va, u yotso ili ya i ya'an nannai ba. Kashi ka mini ka tsu uwa mini ma singai kobolo m mo okono ba. Vi ta a kuta'a umaci u mabiri a madanga ma madimbi? Ko umaci u madimbi a madanga me mepeshe? A'a! Ve kukenuku mini ma singai m mini mo okono a ubuta u te ba. A katsuma ka da vuza wi ta punu vuza na wi n ugboji n kuyeve ki ili i Kashile? Uma a na i nannai i ta o kuyotsongu uma a ubuta wi idashi i mariki n kuya'anka vuza ili i na yi derere, n nannai dem u ci ya'an n aradi ba. Amma yi baci n asuvawuya adama a ili i vuza da a adu a da n kusheshe ku kaci ka da koci, kata i dana a na yi n ugboji ba. Aradi a da i ta a ku'iwan kadanshi ka mayun. Asuvawuya adama a ili i vuza da ta de a utai a Kashile ba, ucigi u kaci ka da kpamu wu uta a ubuta u Kashile ba. Ili i nan lo ili ya aduniyan i da, ili i Kashile i da ba. Kalijani ka'a kpamu ka tsu tuka n i da. Ubuta u na ili i nam pa yi dem yi ta a kucina punu vishili n ili i wuya kakau babu mapanakpanai. Amma ugboji u na wu utai gadi vu Kashile u da wi ta cida. Wi ta kpamu a kuciga idashi i singai m matana. U da wi ta m mariki, ayin dem u da wi ta n kusheshe ku singai a ubuta wo otoku. U da wi ta kpamu tukpa n asuvayali n kuya'an ki ili i singai. U ci yotsongu n ucigi kakau ba. U ci dika ta kpamu ili i na yi i mayun, mayun. Aza a na i kpamu a kuzuwa matana i ta a kuca'a icu'u i matana, kata a kya'a ili i singai. Yi dai i zuwai da yi o kuyongo n vishili n kanananai uteku u da a ubuta wi idashi i da? Ili i na i tsu zuwa da nannai i da da kusheshe ku kavama ku na ki o kuvon punu a adu a da. I ci ciga ta ili, i ciya i

da ba, kaṭa i giṭa kusheshi ku na i ku unanai. Yi ta a ma'iwanai adama a na aza o yoku i ta n ili i na i kpaḍai kuciya, ya kuciyaḳa kaṭi ka ḍa ili ya ba, kaṭa i kana vishili n kukpaḍa mapanakpanai adama a na yi isa ili ye ekiye ya aza a na i n i ḍa. Amma ili i na i zuwai ḍa i kpaḍai kuciya ili i na i cigai va i ḍaḍa adama a na i folono Kashile ili ya ba. Ko feu i folono i ci ciya ba, adama a na aḍu a ḍa a ga'an ba, i ci ciga ta ili i na i kuneke ḍa uyo'o koci. Aḍa uma a na i kpaḍai kutono Kashile, i yeve a na i ciga baci ili ya aduniyan i nam pa, an yi o kokpo arala a Kashile ba? I neke aḍu a ḍa a ubuta wa akaka a Katagarda ka Cida ba, ana u danai Ayinviki a ni i ta asuvu a ḍa a ḍa kpaṃu i ta a ku'iwan ili i nan lo n utsura kau. U yotsongu tsu ta uga'in u ni kau. Indana ili i na Katagarda ka Cida ka danai, < < Kashile ki ta a tsurala n aza a ugbawansuvu, amma u tsu yotsongu ta uga'in u ni wa aza a na o goyoi kaṭi ke le. > > Adama a nannai, kaṣakpaṭi Kashile ko tono n aḍa, lokoi Kalijani, wi ta a kusuma u kaṣakpa ḍa. Yawai devu n Kashile ayin tutu, wi ta a kuyawa devu n aḍa. Sa'i ekiye a ḍa adama a na aḍa aza a unushi a ḍa, za'i kpaṃu aḍu a ḍa adama a na aḍa aza a kapalakashi a ḍa. Shikai n kujilya adama a unushi u na i ya'in, namgbai atsuma fon i kaṣakpa izoshi ya'an unamgbukatsuma u loko mazanga ma ḍa. Goyoi kaṭi ka ḍa a ubuta u Kashile, wi ta a kudengusa ḍa. Uma a va, kaṭa i dansakpanai n kagbani-gbani ba. I dansakpanai baci uteku u na toku vu ḍa vi ya'in kagbani-gbani, ḍa kpaṃu yi a kuya'ankpanai afada. I ya'an baci nannai, yi ta a kushika Wila u Kashile. Amma eyevafada a ḍa yi ba, vuza na u kusheshe Wila u Kashile u na wi derere ko u na wi u gbani-gbani. Ulinga u ḍa u ḍaḍa i tono u ḍa. Kashile ka'a ka ya'in Wila wa, ayi ḍa kpaṃu vuza na u kuya'anka tsu afada derere ende'en. Ayi ḍa kpaṃu wi n utsura u na u kisa uma ko wu una. Yayi u nekei ḍa utsura u na i ya'anka vuza ḍa afada? Panai ili na! I tsu dana ta, < < Anana ko mka'a, ci ta a kubana a likuci i yoku kaṭa tsu dasangu de ali kaya ke te kaṭa ci ya'an tsulaga kaṭa ci ciya ikebe. > > I tsu dana ta nahannai, amma i yeve ili i na i kuciya ḍa mka'a ba, adama a na wuma u ḍa wi ta an egele a usana. A tsu tawa ta n usana kaṭa a laza kanna ka ya'an baci. Ana ya dana nannai va, kucikpa i dana, < < Kashile ku ushuku baci ci n wuma, tsa kuya'an ta ili i nam pa ya n i nan de. > > I ci ya'an ta aradi adama a na yi ta n ugbawansuvu. Aradi ili i kavama i ḍa. Cida a na, vuma u yeve baci ili i singai i na i ga'in u ya'an, ḍa u kpaḍai kuya'an i ḍa, unushi u ḍa. Aḍa aza a uciyi, zuwai atsuvu a ḍa mayin. Yi ta a kuluma ajivu n i kapatsai n i shikai adama a atakaci a na i lo a kutawa. Uciyi u ḍa agifa a ḍa, kaya'an ka lya'a ta de akumbula a ḍa. Gogo na azanariya a ḍa n azurufa a ḍa a ya'an ta matsafu. Ili yu uciyi i na yi a kulapa makanga n i ḍa, i ḍa i kutakuma ikyamba i ḍa tsa akina. Uciyi u ḍa u na i bolongi u ḍa u kushamgba, kaṭa u ya'an tsurala n aḍa a kanna ka afada, ko n nannai dem ḍa yi atakaci o kubolongi ili ya aduniyan a ayin o ukocishi a nam pa. Gogo na panai mashi ma aza a zamalinga aza a na i doroi, ḍa i iwain kutsupa le ikebe i na i cimbakai ḍa ashina. I iwain kutsupa le gogo na ali ikebe ya feu a kuya'an yoroli n utsura n tsurala n aḍa. Kashile Mala'imili ma pana ta mashi m malapa mu una ma aza a zamalinga a nam pa. I yongo ta a aduniyan a kuya'an a'iluwa, amma ko nannai i pana ta uyo'o wi ili dem i na kadu ke sheshe. I bana ta kaṭi ka ḍa mayin, ali ḍa i ya'in ikyamba an kagiri ka kadiva ka na ka kutsai. Gogo na i fobongu ta kaṭi ka ḍa adama a kanna ka na a kuna ḍa. I ya'anka ta uma a singai afada ḍa i nekei le unushi, ḍa yu unai le, ele feu e sheshe a shilika n aḍa a banka kaṭi ke le ba. Uma a va, remei aḍu adama a ayin a atakaci adama a na i vana kubono ku Vuzagbayin. Indanai bi'i acimbi, a tsu zuwa ta aḍu kaṭa a vana ili i kashina i le. A ciya baci mini ma vica'a a ci kede ta apa'a kpaṃu, ali a ya'an vikya'a. Tsu nan lo tsu ḍa kpaṃu i kureme aḍu. Shamgbai n utsura adama a na megeshe ma buwa ba, Vuzagbayin wi ta lo a kutawa. Aza a va, kaṭa i ya'ankpanai mololo ba. I ya'an baci mololo n Kashile wi ta a kuya'anka ḍa afada. Indanai mayin Keyevikafada ka gbayin ki ta lo a kutawa, ayi ḍa lo kashani a utsutsu. Aza a va, indanai bi'i eneki, aza a na a ya'in kadanshi ka Kashile n utsura u kula ku ni, ele

agisana a aza a atakaci a dā. Ci neke t̄a tsugbayin k̄au ā ubut̄a wa aza a na e remei ād̄u a ayin a atakaci. Ayuba wi t̄a ā k̄atsumā ka agisana adama a na u reme t̄a k̄ad̄u n ili i na a ya'ankai ni. Ā ubut̄a u ni ci cinai uteku u na K̄ashile ke sheshei dā o kukotsoso dā u ya'ankai ni ili i singai. Adama a na K̄ashile ki t̄a n asuvayali n kasingai. Aza ā vā, u la'a t̄a n kuga'an vuma u kp̄ad̄a kukucina n gad̄i ko n id̄ika ko n ili i yoku kau. Ili i na va kuya'an i d̄ad̄a dana < <E> > ko < <Ā'ā> > koci, ta lo va nusa k̄at̄a a ya'anka wu afada adama a akucina a na vi ya'in. Vuza yoku wi t̄a punu ā k̄atsumā k̄a d̄a n kadama? Vuma vu nan lo u gbagbala kuya'an avasa. Vuza yoku wi t̄a lo m māzāngā? Vuma vu nan lo u ya'an ishīpa i kucikpa K̄ashile. Vuza yoku wi t̄a lo ā k̄atsumā k̄a d̄a nu m̄bālā? Vuma vu nan lo u d̄eke nkoshi m gbārā-gbārā n Kutoni a ya'anka yi avasa, k̄at̄a a sukumaka yi m mani'in, ā k̄atsumā ka kula ku Vuzagbayin Yesu. Nkoshi m gbārā-gbārā a ya'an kavasa ka uneki u k̄ad̄u, kavasa ka nan lo ka ki t̄a o kupotsokpo yi. K̄ashile ki t̄a ā kud̄engusā yi. Vuza vu m̄bālā va u ya'an baci kpamu unushi, K̄ashile ki t̄a kpamu a kucinukpaka yi n u dā. Adama a nannai, shik̄ai unushi u d̄a ā ubut̄a wo otoku ā d̄a, k̄at̄a i ya'an kavasa adama a na K̄ashile ko potsokpo d̄a. Kavasa ka vuma vu na K̄ashile ka tsu pana uyo'o u ni ka ki t̄a n utsura k̄au ka tsu matsa t̄a kpamu ili i singai. Iliya vuma vu dā tsu tsu. U ya'an t̄a kavasa n utsura dā u danai k̄at̄a K̄ashile ko yo'o ba, dā ta na K̄ashile ka panakai ni u kp̄ad̄ai kuyo'o ali āyā a tatsu n kagimi. Da u doku u ya'in kavasa, dā K̄ashile ko yo'i, dā id̄ika i matsai ilikulya'a. Aza ā vā, vuma vi yoku ā k̄atsumā k̄a d̄a u k̄as̄akp̄a baci Kutoni, vuza yoku u bonoko yi a uye. Cībā mayin, vuza na baci u bonokoi vuza vu unushi a kubana ā ubut̄a u Kutoni, vuza nam pa wi t̄a a kisa yi ā ubut̄a wu ukp̄a. Adama a nannai K̄ashile ki t̄a a kucinukpa n unushi n ābund̄ai.

*Okphela Full Text***ISO 639-3 code of language:** [atg]**Title of the text:** iJemhisi. Ebe-No-Pfuase Ishobọ Onogbọ**Cited as:** Wycliffe, Inc. & The Nigeria Bible Translation Trust. 2012. iJemhisi. Ebe-No-Pfuase Ishobọ Onogbọ. 409-15. Wycliffe, Inc. & The Nigeria Bible Translation Trust.**Text provenance:** even though < < and > > appear in the text these are transformed in publishing to “ and ” which are used in the orthography. I removed chapter numbers, verse numbers, section titles, and footnote markers (no foot notes were included in the text I received), and double spaces between sentences. and removed no-break spaces I got the text on 19. June 2014 I got the analyzed text from ---()---**Copyright holder as indicated:** SIL International. Used by permission.

Mhẹmhẹ iJemhisi ni mhi khi ọni ọọ ga oyi Ẹshinẹgba ali oyi iJesu iKirisiti Ọnọmhuẹ mhia kẹkẹ ebe ona ghi ẹgbọ eni e miesuọ, ni ẹ la ẹdẹli igbẹva eyi ẹgbọ iZirẹni, ni e gbhiaku elemhi eke agbọ nya. Mhi tse ẹ. Inyoghuo-mhẹ, leli ọli shi emhi oghẹlẹ ini imufẹ ọdọda e bhale debẹ. Irari khi u lẹsẹ khi ini a da mu irudunga oyẹ fẹ bino ne, iregbemie oyẹ o ya mẹ asha fu-a shi ọ. Zobẹ ni iregbemie oyẹ o gbe akanya oyọli pfo, ni a mhọli iwomhẹlo, ni o gba pfo, ni a khi eni ingeli enete ẹa baku. Ama ini ọngẹ ọọ nono ẹgbhali, ọ mhila Ẹshinẹgba ni ọ pfo elemhi rọ ọ na ọgbọkpa, ni ọa ya mẹ umha-guẹkia oyi ọgbọ. Ọ ya rọli na li. Ama ini ọọ mhila, ọ mhọli irudunga ni ọa mhue akhọkhomhẹ, irari khi ọni mhọli akhọkhomhẹ, eri ọ li abi izughuse oyi okẹ oniẹmhi ni akpekpeli o pfi ẹ kia. Ọgbọ ọghoghọ ọ khi sa khi lọli mẹ emhikhoghuo ya mie obọ oyi Ọnọmhuẹ. Ọgbọ ọzidu eva ọ khi, ọa ya riẹlẹ emini o mu amẹ. Eni e mie iJesu iKirisiti suọ ena umhamẹ e ke ghẹlẹ irari khi e ma ghalẹ ukpẹlo oyi Ẹshinẹgba. Igbaa oyi eni e mie iJesu iKirisiti suọ ni e pfue, e ke ghẹlẹ ini agbọ o ke ti wẹ tiemhile. Irari khi eri ẹpfue e ta a kua abi udodo. Irari khi ini ovọ o ngale khi ọọ to, eri ọọ tose ebuli a, e khakha-a, idodo eyẹwẹ e de kua, isomhotse eyẹwẹ o yese a. Ighọ, ọni ọ pfue ọ li ya ta kua, abi ọ li na ya nga na ya tiemhi shi akanya oyọli. Ikhivose ọ khi na ọgbọ ni ọ kie migha ini ọ mhọli imufẹ, irari khi ini ọ dobẹ ri egbe mie, ọ ya mie arula oghie oyi agbọ na agbọagbọ, ni Ẹshinẹgba ọ she shobọ khi lọli ya rọ na eni e nono ingme oyẹlue. Ini a mu ọgbọ lighọ fẹ bino, ọ khi liẹ khi, < <Ẹshinẹgba ọ mu mhẹ ẹ fẹ. > > Irari khi ọgbọ ọa ri onobe ya dobẹ mu Ẹshinẹgba fẹ, wẹkhi eri lọli ọ mu ọgbọkhoghuo ẹ fẹ bino. Ama ọghuẹmhẹ eyawa ni e di awa mu, e ri awa mhọli imufẹ. Ẹghẹghẹ aghọ oni ọghuẹmhẹ o kha mẹ, o bia olamhẹ, ini olamhẹ o fu, khi o tẹ, o bia eghuli. Inyoghuo-mhẹ a khi zẹ ni a di ẹ. Isomhi-opfa onete kpa ni o gba pfo, idane o te bhale, obini oyi Ita ni ọ ma ikpa na idane, o rọte ẹ tiemhile. Ọni ọa ya mu pfi abi aroro ni ọọ je oola je oobọ. Ọghuẹmhẹ oyọli ọ rọ ri ungmẹmhi igesikia oyọli ri awa bhale agbọ, ini ọ mẹ asha ri awa khi imomhi eni ododẹ elemhi emini o ma nya. A sato ona inyoghuo-mhẹ, ọgbọkpa ọ kẹlẹ ke suọ ungmẹmhi, ama ọ khi kẹlẹ ke ngme unu, ọ khi gbo kẹlẹ ke mhue elemhi ibibi. Irari khi elemhi ibibi oyi ọgbọ ọa ri ọgbọ ọ mhọli iguẹ-ngeli oyi Ẹshinẹgba Irarighọ, a ti egbe ingeli ichimhi-a ali ingeli ingmobe ni e sha ẹ ma-a. A ri egbe ẹ tiemhile na Ẹshinẹgba, a ri ẹlo shi ungmẹmhi oyọli, ikhi oni a rọ kọ ẹ udu, ni o dobẹ ya mie ẹ pfuese. A khi khi eni e lẹsẹ ri esọ suọ tse ni ẹẹ di egbe wẹ, a ri ochoghọ ke ri emini a suọ gbe akanya. Ọni ọ ri esọ suọ oni ungmẹmhi ni ọa riẹlẹ emini o ngme, eri ọ li abi ọni ọ lẹ ya bino egbọli ughegbe abi lọli li. Ọ kha bino egbọli se, ọ vu aghọ le, aghoaghọ ọ yele abi ọ li-a. Ama ọgbọ ni ọ bino elemhi ushi ni o gba pfo ni ọọ rue ọgbọ ọ le, ni ọ kiele ẹ riẹlẹ emini o ngme, ni ọa yele-a abi oni ushi o ngme, a ya khivose na li emiemini ọọ riẹlẹ kpa. Ini ọngẹ ẹ ọ rue egbọli khi ọna ugamhi lọli khi, ni ọa rọ

lolo mu ẹlẹmhi oyọlọ mhuẹ kpẹ, egbọlọ ọọ di. Ugamhi afuẹ ọọ ga. Ugamhi ni o pfuasẹ ni ọa mhọlọ ifue ni Ẹshinẹgba Ita awa ọọ mie lọlọ o khi, ni u rọ ri ukpẹlọe khu imi-olimhi ali esamhi-olimhi ini ẹẹ mẹ osoli. Ali ni ọgbọ ọ mu egbọlọ ini agbọ o khi ri ichimhi mu ọlọ. Inyoghwo-mhẹ, ini u mie iJesu iKirisiti Ọnọmhuẹ ọyawa ni ọ mhọlọ ufumhi oniẹmhi suọ, a khi riẹlẹ khi ọnana ọ kpe mhẹ nẹ. Ini a fẹ bhale ya ẹ khi ọgbọ ni ọ pfue ni ọ sọ ukpẹkhuli oyi igolu ali ide eni e somhotse, ọ lo ilegba oyẹẹ le, ali ni a rọ gbo mẹ khi ọna umhamẹ ọ sọ ijeje ide li lole. Ini u ri ekpẹ na ọni ọ sọ itsua ni e somhotse nẹ, ni u rọ liẹ ọlọ, < < Bhale ya shito ashini o ti nẹ, > > ni u rọ liẹ ọna umhamẹ, < < Migha oobọ, > > okekhiia khi eri u wẹ ọlọ, < < Shito ekẹkhe epfẹ awẹ eyemhẹ. > > O fẹ ti ghọ? Aa she riẹlẹ azọlọmhẹ deba egbe ẹ eghọ? Aa gbolo ri isamhi ebe ẹ gue egbe ẹ ẹzọ eghọ? A ri esọ shi mhẹ ekẹ inyoghwo-mhẹ, ọa khi eri Ẹshinẹgba ọ she zẹ ena umhamẹ ukpẹlọe agbọ, ni e mhọlọ ẹpfue oyi irudunga, ali ni e mhọlọ okemhi shi ugu eghiele ni ọ rọ shobọ na eni e nono ingme oyọlọ? Ama u she mẹ ena umhamẹ bie. Ọa khi eri eni ẹpfue e li ẹ le? Ọa khi wẹwẹ e rẹ ẹ ye ikotu? Ọa khi wẹwẹ ẹ ri unu ẹ yese eva onete oyi iJesu iKirisiti-a ọni a kugbe ọ? Onete wa riẹlẹ ini u ri ushi ni o mu egbe nẹ nya, ni o la Ebe-no-pfuasẹ gbe akanya, ni ọọ, < < Nono ingme oyi ọnuzawa oyẹ abi u li nono ingme egbe ẹ. > > Ama ini u riẹlẹ azọlọmhẹ, u she lamhẹ, ushi o gbo pfa ẹzọ mu ẹ khi ọni ọ gbe ushi-a u khi. Irari khi ọnini ọ da ri ishi nya ghue ni ọ pfi dọ elemhi ushi oghuo tse, ishi enekpọle nya ọ gbe-a. Irari khi ọni ọọ, < < Khi kia okia. > > Lọlọ ọ gbolo ẹ, < < Khi gbe ugbeli. > > Ini u wa ririẹ kia okia, ni u rọ da gbe ugbeli ne, ọgbushia u khi. A ke ngme ungmehi, ǎǎ ngeli abi ẹgbọ eni a ri ushi inono ya gue wẹ ẹzọ, ikhi ushi oni o ri ẹpfua a na ọgbọ. Irari khi Ẹshinẹgba ọa ya mhọlọ ilẹlemhi na ọgbọ ni ọa ya mhọlọ ilẹlemhi, ẹlẹ ni Ẹshinẹgba ọ rọlọ ya gue ẹzọ. Irari khi ini u mhọlọ ilẹlemhi, eri u ya ke ghẹlẹ ini a rẹ ẹ gue ẹzọ. Inyoghwo-mhẹ ini ọgbọ guele khi lọlọ mhọlọ irudunga, ni ọa rọ mhọlọ iro-gbe akanya, onete onoghwo o ya li nali? Imiesuọ oghogho ọa ya dobe tsumhi ọlọ? Ini a fẹ bhale ya ẹ khi inyoghwo awa ọni ọmose okekhi ọkpotoso ọa mhọlọ itsua ni a sọ ali eminale ni ọ ya le ogbẹlẹ. Ni ọngẹ ọ rọ gueyẹ ọlọ, < < Ke vu, o ya ti nẹ, Ẹshinẹgba ọ khi zẹ ni ulili ali okiamhi o nẹ osoli > >, ni ọa rọ mhọlọ emhi khoghwo ni ọ riẹlẹ na, ighe onete ni o riẹlẹ? Eri o li abine khi ọgbọ mhọlọ irudunga ni ọa rọlọ gbe akanya. Irudunga lueghwo tse ni a ri akanya ma, irudunga oni o ghu-a o khi. Ama a dobe ya mẹ khi ọgbọ ọọ li, < < U mhọlọ irudunga, mhemhẹ mhi gueyẹ ọlọ khi irogbẹ-akanya mhi mhọlọ. > > Ri irudunga oyẹ khasẹ mhẹ ni ọa mhọlọ akanya igbegbe, mhemhẹ mhi ya ri emini mhi riẹlẹ rọ ri irudunga oyemhẹ khasẹ ẹ. U miesuọ khi Ẹshinẹgba oghuo ọ khi, oo ti gba. Egbegbi ayemhẹ eyi ọkphaghie e mie ona suọ, ẹẹ na ulishi, ẹẹ guọ. Yeyẹ ọmose ọoyeghe, eri u wa nono ni a gbo gue ọlọ ke yẹ, khi irudunga ni ọa mhọlọ akanya igbegbe, khi afuẹ o khi? Ọa khi emini ititawa Aburaamu ọ riẹlẹ a rọ rọlọ liẹ khi ọni ọ pfuasẹ ọ khi, abi ọ rọ ri omi ọlọ Aziki luasẹ obo ukhomhi atẹtẹ? U mẹ ọlọ khi irudunga ali irogbẹ-akanya oyọlọ e ga gbe akanya kugbe, emini ọ riẹlẹ o ri irudunga oyọlọ gba pfo. Lọlọ o zẹ khi emini Ebe-no-pfuasẹ o ngme o rọ bhale ya tse ni ọọ, < < Aburaamu ọ mie Ẹshinẹgba suọ, a leli ọlọ nali shi ipfuasẹ > >, A lu ọlọ ọmole Ẹshinẹgba. U mẹ ọlọ eghọ khi emhi ni ọgbọ ọ riẹlẹ a rọ liẹ khi ọgbọ ọna ipfuasẹ ọ khi, ọa khi irudunga tse ọgbọ ọ rọ khue pfuasẹ. Ighọ o gbo li egbe oyi iRé-àbù ni ọ khi adegbe. Emini ọ riẹlẹ o rọlọ khue pfuasẹ odalo oyi Ẹshinẹgba. Abi ọ li mu ẹgbọ iZireni ni e bhale ya tokpẹ ekẹ bino epfese. Ni ọ gbo kpaghie wẹ obọ ni e rọ mẹ asha na rọte ode oboese vu. Irarighọ, abi idiegbe ni ọa mhọlọ ayemhẹ o li khi oni ghua, ighọ irudunga ni ọa mhọlọ akanya o li khi oni ghua. Emole mhẹ, ẹẹ nya a khi ya khi eni ẹẹ sẹsẹ, irari khi a lẹsẹ khi anye ni anye khi eni ẹẹ sẹsẹ ẹgbọ, a ri ẹzọ oni o ze nẹ nya na ya gue. Awa nya awa mhọlọ ashini awa te pfi dọ. Ama ini ọgbọ ọa pfi dọ elemhi ungmehi oyọlọ ghue, ọgbọ ọni ọ gba pfo ọ khi, ni ọ dobe ẹ mhẹsẹ ni idiegbe oyọlọ nya. Eri a sọ achi aghekpe unu ni ọ ke suọ esọ na awa, lọlọ o zẹ khi awa dobe nga li ẹ je obini o ghọle awa.

Gbo li sa ingme oko oko oniemhi bino, ashini o gbēdi ramhi egbo, ni o khia khi akpekpeli oniemhi o kha rie e li, ukuku akhuli, oni oo gua li o ro mu oli ukhomhi e pfi je obiobini o ghole oli. Igho elemhi o li li. Ashini o she ramhi elemhi idiegbe oyi ogbo, o ma pfi okhorobo. Sa o ghue, abi ukuku akhuere o lie ma ere osha. Eri elemhi o li abi erali. Emhi obe o khi ni o la elemhi idiegbe ogbo. Eri oo yese ogbo-a nya ode khi ode. Ilimhi irierie oni erali ogho o te bhale elemhi. Elamhako nya e ze e mu abo, ghe ipfeli o, ghe eni e tialo akpidi eke o, ghe elamhako ena oko o, ogbo o dobe e mu we abo. Ama ogbo khoghuo oa dobe ya mu elemhi abo. Eri o li abi osue enye obe ni oo gbe. Oni elemhi awa ro o kueghie Ita awa Onomhue. Loli awa gbo ro o ku itse na egbo ni a ro khokho Eshinegba ma. Ikuaghie ali itse ikuku e rote unu oghuo e lasale. Oa kha khi igho inyoghuo-mhe. Ame eni e ti unu ali ame ni ea ti unu ea dobe ya rote unupfie oyi oko oghuo ke chocholasele. Inyoghuo-mhe, okhua-eni o fe dobe ya mo udumhi olivu? Wexhi eri olomu iba o dobe ya mo udumhi okhua-eni? Igho oko oni oo chocholame ugbheli, oa dobe ri ame eni e ti unu ya lasale. Oghuo o elemhi e o khi otsegbhe ni o mholi ilese? Oni ogbo o ri angeli onete oyoli roli khase, ikhi onete ni o ri iregbe-tiemhile ni o rote ileasingme bhale rie. Ama ini u mholi ayemhe ubogbo ali emhi-itoegbe shi udu oye, khi vuse ipfua shi o, ni u roli kie oni igesikia. Ilesingme oghoghoo oa khi iloghie o te bhale, ama onayi agbo ona o khi, ni oa rote Ayemhe-no-pfuase bhale, elemhi ayemhe oyi okphaghie o te lasale. Ashini ubogbo ali emhi ituegbe o da la ne, ozughu ali emhi ebe ododa, e ma la akaghoo. Ama egbe ali ilese ni o te idane bhale, eri o kpe te eke pfuase, o nono opfomhe. Eri oo kuegbe-a, o ri egbe oli e tiemhile na ogbokpa pfo, o mholi elemhi-iamhe, o ri umomhi angeli onete e khase. Oa ya gbe azeba, o mholi igesikia. Eni e nono opfomhe ni e ri ayemhe opfomhe ri onete ko, ikhiese oyi ipfuase ee me. Elo oo pfi okholi ali uwola a na e? Oa khi itobo oghuemhe, ni e la e udu nu e a kholi o ze ni a ro nu egbe e kholi? Emhi oo ghole e, ama aa mholi oli. A gbe ugbeli, a mholi eloe-iamhe ama a dobe mholi emini ee ghole e. A kha wola, a kholi. Aa ya mholi emini a nono, irari khi aa mhila Eshinegba. A kha mhila, aa ya me mie, irari khi usamhi obe a ro shi udu ke mhila, ini a ba me asha ri emini a mhila ro li agbo shi egbe. Ee ni a khi egbo ni e li abi okpotso ni oo kia okia, eri aa lese khi ini emhi agbo o ghole e dose, khi obe Eshinegba a khi? Onini o da ze agbo ona omole ne, obe Eshinegba o khi. Eri u dabi khi afue Ebe-no-pfuase o ngme oli khi, eri ayemhe ni Eshinegba o ro shi awa egbe oo kpe ofuma egbegbo, ni o khia khi eri oo nono ni awa khi oyi Eshinegba pfo nya. Ama eri Eshinegba o khi ma okhale na awa. Onana o ze ni Ebe-no-pfuase o ro lie, < <Eri Eshinegba o mu okholi e vule shi oni o ti egbe oli e nga o. Oo somhi elemhi oni o ti egboli e tiemhile.> > Ri egbe e tiemhile na Eshinegba pfo nya. Tse se ku okphaghie o ti kia ne, khi o ya na ne. Ti bhale deba Eshinegba, khi o ya ti bhale debe. A kpe abo eye e-a, ee ena olamhe, a ri udu oye e shi eni e pfuase, ee ezidu-eva. Vie osoli, vie oya, mu egia oye mele evie-a, u gbo mu oghel oye pfi bhale iyese udu-a. Ti egbe e tiemhile odalo oyi Onomhue, khi o ya ti e nga. A khi ke yese egbe eva inyoghuo-mhe. Ini u da yese onuzava oye ni a ga mie iKirisiti suo eva-a ne, ni u ro da gue oli ezoo, ushi wa ze ifue, ni u wa gue ezoo. Ini u gue ushi ezoo, wa ke khi oni o ri ushi e gbe akanya! Ama oni o gue oli ezoo u ke khi. Eshinegba lolighuo tse o khi oni o rue ushi na agbo ni oo gue ogbo ezoo egbe-a. Lolighuo tse o dobe a tsumhi, ni o dobe a gbe-a. Oghuo u sa khi u khi ni u wa gue ogboese ezoo? A suo mhe, yeye ni u we, < <Amo okekhi ako awa ya ye eoli ona okekhi ogho, awa ya la oobo elemhi ukpe oghuo, awa la oobo gbe akanya ona ali ogho, awa gbe ukpagho tima.> > Waa lese emini ogbe na ako o ngme ne, wexhi emini a ya me ako. Se u lese abi agbo oye o ya li? Eri u li abi otughunu ele uzogbe ni oo lasale ukuku egheghe, o gbo kala-a. Eri u kha ri ochoghoo lie, < <Ini o ghole Onomhue, awa ya la agbo, awa li ona ali ogho.> > Mena eri u wa tono obo udu, waa ti ipfuaboo nga. Itonoboo-udu eghoghoo nya ea gbe

akanya. Irarigho, ọnini ọ da lẹsẹ onete ni ọ kha riẹlẹ ni ọa rọ da riẹlẹ ọli ne, olamhẹ o khi na li. Ghe ii, ẹẹ eni a pfue, a viẹ, a viẹ oya irari osoli ni ọọ bhale na ẹ. Ẹpfue eyẹ ẹ, e she kẹ a, ali khi esele e she rẹ ẹ ide le. Igolu ali ẹlomho eyẹ ẹ, e she mu ọghuoghwo-a. Ọghuoghwo ni e mu, e ya pfi ọtsẹlẹ mu ẹ, a ya na ẹ osoli to ọ irari khi u ti ikpaghọ ma leghe na egbe ẹ ya ramhi memena. Waa fali egbo eni e gbe ikanya ishemhi oyẹ nẹ ifata ne. Ẹẹ viẹ, ẹẹ wọlọ. Eviẹ oyi eni e nu ẹ khiẹsẹ itsua ishemhi, o she ramhi esọ eyi Ẹshinegba ni ọ funẹ nya ni ọ mhuẹ ekhọli-okhuẹ na iloghie. Eri u la agbo ẹ li agbo nyafunafu, u li agbo ọ tsua kua. Wa le ọkpọ, ali ọfọlọ, u gbẹdi-a lọoghọ abi ẹlamhi ni a mu ya gbe-a. U she pfa ẹzọ ugbeli mu egbo eni ẹa mhuẹ abi e li, u gbolo wẹ-a. Wẹwẹ na, ẹa doḃẹ liẹ khi wẹwẹ a lama shi ẹ ọ. Irarigho, inyoghwo, ri abo mudu ramhi ibhale oyi Ọnọmhuẹ. Bino ghue abi ọghiale ọ liẹ migha khe ẹghẹghẹ ni ishemhi e la bie. Abi ọ li ri abo mudu ni otsukpe o de, ni oruamẹ o rọ le. Yẹyẹ li ligho ri abo mu udu abi ọghiale. Lolo ri ukpẹloe shi eke, u migha gbagbagba irari khi ibhale oyi Ọnọmhuẹ o ti bhale. A khi ke mẹ umha-guẹli oyegbe inyoghwo-mhẹ, ini a khi gue ẹ ẹzọ. Ọsọzọ ọ ga ti mama awa memena. Inyoghwo-mhẹ, a ke khonya emekẹguele ni ẹẹ ngme na Ọnọmhuẹ. Eri e ri abo mudu ini o riẹ khi e ya mẹ osoli. A she kpẹ lẹsẹ khi eni a khivọsẹ na, anye ẹ lu egbo eni e ri egbe ẹ mie. A she kpe suo eko iJobu abi ọọ ri egbe mie tẹsẹ. A mẹ emini Ẹshinegba ọ riẹlẹ na li ikpukhokho. Ọnọmhuẹ, ona ilẹlemhi ọ khi. Inyoghwo-mhẹ, oni o mu egbe nẹ nya khi, khi romhi iloghie ali eke agbo ali emhese. Ze ni, < <Li oyẹ o khi ii, u zẹ ni iiye oyẹ, o khi iiye.> > Ini a khi mẹ asha pfa ẹzọ mu ẹ. Ini ọngẹẹ ọ la elemhi ọmunu, ọ lema Ẹshinegba. Ini ọngẹẹ ọọ ghẹlẹ, ọ to uwolo ikuẹghie. Ini ọngẹẹ ọọ ghua, ọ ka lu egbhali ni e la igbaa oyi eni e mie iJesu iKirisiti suo, ni e sọ iromhi na li, e ri eva ọyi Ọnọmhuẹ ri oili to ọli egbe. Ẹghẹghẹ agho, ni iromhi ni e ri irudunga sọ, ni o ri ọli zẹ. Ni Ọnọmhuẹ ọ rọte ughuamhi mu ọli vule. Ini ọ lamhẹ olamhẹ, Ọnọmhuẹ ọ ya rọ topfa li. Irarigho, a zono olamhẹ eyẹ ye egbe ẹ, a lema na egbe, ni a rẹ ẹ ze. Eri iromhi oyi ọgbọ ni ọ la ipfuasẹ o migha a gbe akanya egbegbo. Ọgbọ onabi awa, Elaja ọ khi. Eri ọ te ekelemhi udu lema egbegbo. Ọọ amẹ o khi rue, amẹ o mu oni eke elemhi ikpe esẹ ali ukhukhui. Ọ gbo lema, ọọ amẹ o rue, amẹ o rue, eke o ri emhi ẹkomhi zẹ lasẹle. Ini ọngẹ ẹ ọ pfi egbegbi ode oyi Ẹshinegba shi eke, no ọgbọsẹ ọ rọ mu ọli nyenẹ bhale ukhokho, sato ọ khi, ọnini ọ mu ọna olamhẹ rọte ode egbhọli oyọli pfi, ọ ya tsumhi ayemhẹ oyọli obọ eghuli, ọ guese olamhẹ ebubu na li.

*Mogolian Full Text***ISO 639-3 code of language:** [khk]**Title of the text:** ЯАХОБЫН БИЧСЭН ЗАХИДАЛ**Cited as:** Bible Society of Mongolia. 2014. The Book of James. Bibli [Bible in Mongolian]. Ulaanbaatar, Mongolian: Bible Society of Mongolia.**Text provenance:****Date text was acquired:****What I did to the text:** I removed Footnote markers, I removed hyphenations, I removed section headers. I removed footnotes, I removed verse numbers**Copyright holder as indicated:** Bible Society of Mongolia. Used by permission.

Ертөнцийн Эзэн болон Их Эзэн Есүс Христийн үнэнч зарц болох Яахоб миний бие нь энд, тэндгүй тархсан Израилийн арван хоёр овгийнхтой адил Ертөнцийн Эзэний бүх хүмүүст хандан энэхүү мэндчилгээг хүргэж байгаа болно. Ахан дүүс минь ээ! Янз бүрийн бэрхшээл сорилт тулгарвал, түүнийгээ баяр баясгалантай зүйлд тооцож байгтун! Учир нь гэвэл, сорилт туршилтыг тийнхүү давсанахаа үр дүнд итгэл чинь хөдлөшгүй бат болно гэдгийг та нар мэдэж байгаа билээ. Хөдлөшгүй бат итгэлээ хадгалан, түүнийхээ үр дүнг амьдралдаа бүрэн дүүрэн харуулж байгтун! Тийнхүү та бүхэн нас бие гүйцэх мэт итгэлээрээ өсч бойжихдоо хүнд байвал зохих сайн сайхан зан чанараар огт дутахгүй болно. Хэрвээ та нарын дотроос хэн нэг нь мэргэн ухаанаар дутаж байгаа бол, түүнийг Ертөнцийн Эзэнээс гуйгтун! Тэрбээр хэнийг ч зэмлэн буруушаалгүй өгөөмөр сэтгэлээр өгдөг учраас гуйсан юмыг чинь зайлшгүй өгөх болно. Харин түүнээс юм гуйж байхдаа хариу авна гэдэгтээ эргэлзээгүй бат итгэж байх хэрэгтэй. Учир нь, эргэлзэж байгаа хүн бол салхины аясаар давлагаалах далайн долгион мэт тогтворгүй сэтгэлтэй байна гэсэн үг юм. Тиймэрхүү хоёрдмол сэтгэлтэй, амьдралын зам нь байнга тогтворгүй, муруйж хазайж байдаг хүн Их Эзэнээс ямар нэгэн юм хүлээн авна гэж бодохын ч хэрэггүй болно. Есүст итгэгчдийн дунд байгаа ядуу дорд хүмүүс нь Ертөнцийн Эзэний мөнхийн улсад орно гэдгээрээ бахархаж байх нь зөв юм. Мөн тэдний дотор байгаа баячууд ч гэсэн эд хөрөнгийн талаар бусдаас онцгой биш болсондоо бахархаж байх нь зөв. Яагаад гэвэл, баян хүн ч гэсэн хээрийн цэцэг мэт түр зуур амьдраад л үгүй болдог билээ. Зуны халуун наран шарахад хээрийн өвс гандаж хатан, навч цэцэгс хагдарч унаад тансаг сайхан гоо үзэмж нь ул мөргүй алга болдгийн адилаар баян хүн эд хөрөнгөө арвижуулах гэж зүтгэсээр яваад гэнэт нас бардаг болой. Амьдралын сорилт туршилтыг тэсвэрлэн даваад итгэлтэй хэвээр үлдсэн хүн л ерөөлтэй! Учир нь, тийм хүн сорилт туршилт бүхнийг даван туулаад өөрт нь хайртай болсон хүмүүст өгөхөөр Ертөнцийн Эзэний амласан мөнхийн амьдралыг титэм болгон авах болно. Гэмт байдалд уруу татагдсан хүн «Ертөнцийн Эзэн намайг ийнхүү сорин туршлаа» гэж хэлэх хэрэггүй юм. Яагаад гэвэл, Ертөнцийн Эзэнийг өөрийг нь ёрын муу юмаар уруу татах аргагүйн адилаар тэр өөрөө ямар ч хүнийг гэм хийлгэхээр уруу татдаггүй билээ. Хүн зөвхөн өөрийнхөө хүсэл бодолд хууртагдан мэхлэгдэж улмаар түүндээ эзэмдүүлэн урхидуулсныхаа үндсэн дээр л гэмт байдалд уруу татагддаг болой. Ийнхүү хүний сэтгэлд гэм хийх хүслийн үр тогтож улмаар тэр нь хүүхэд төрөхийн адилаар хожмын нэгэн өдөр биеллээ олдог ажээ. Төрсөн хүүхэд өсч том болохын адилаар хүний хийсэн гэм улам их болсоор эцэст нь үхэлд хүргэдэг болно. Дотны хайртай ахан дүүс минь, тиймээс та нар өөрөө өөрсдийгөө бүү мэхлэгтүн! Бидний амьдралд ирсэн сайн

сайхан бүхэн, бидэнд зүгээр өгсөн төгс сайхан бэлэг бүхэн дээрээс ирдэг билээ. Тэр бүхэн нь орчлон хорвоогийн гэрэл гэгээг бий болгосон Ертөнцийн Эзэнээс ирдэг бөгөөд гэхдээ тэр нь гэрэлтэй адилаар хувирч өөрчлөгдөн, сүүдэртэнэ гэж хэзээ ч байхгүй. Ертөнцийн Эзэн биднийг өөрийнхөө хүслээр үнэн сургаалдаа итгүүлээд дахин төрсөн хүн мэт болгон цоо шинэ амьдралыг өгсөн билээ. Учир нь, түүний бүтээсэн бүхний дотроос бид л хамгийн тэргүүний байр суурийг эзлэх ёстой байсан ажээ. Дотны хайртай ахан дүүс минь, үүнийг сайтар ойлгож авагтун! Бусдын үгийг сонсохдоо та нар уриалгахан бөгөөд түргэн байж харин ярихдаа бодлоготой бас уурлахаа урьдал болгодоггүй байх хэрэгтэй. Яагаад гэвэл, хүн уур уцаараасаа болоод Ертөнцийн Эзэний хүсч буй үнэнч шударга зан чанарыг харуулж чадахгүйд хүрнэ. Тиймээс бузар булай бүхнийг өөрсдөөсөө зайлуулан, хорон муу үйл явдал газар авч тарахыг нь зогсоон, Ертөнцийн Эзэний сургаалыг төлөв даруухнаар хүлээн зөвшөөрөөд түүний дагуу л амьдарч байгтун! Амь, сүнсийг чинь мөнхийн зовлонгоос аварч чадах тэрхүү сургаалыг Ертөнцийн Эзэн сэтгэл зүрхэнд чинь өөрөө суулгаж өгсөн билээ. Харин та нар Ертөнцийн Эзэний сургаалыг зөвхөн сонсдог бус бас дагадаг хүмүүс болох хэрэгтэй. Зөвхөн сонсох нь хангалттай гэж үзээд өөрийгөө хуурч мэхлэх хэрэггүй юм. Учир нь, тэрхүү сургаалыг сонсоод дагахгүй байгаа хүн нь өөрийгөө толинд харж байгаа хүнтэй л адил болой. Тийм хүн нүүрээ ажиж харчихаад эргээд явахдаа ямар байдалтай байснаа ч таг мартаж ажээ. Хувь хүнд эрх чөлөө авчирдаг сургаал буюу Ертөнцийн Эзэний төгс ариун сургаалыг та нар судалж сурахдаа түүнийг зөвхөн сонсоод мартчихдаг бус харин амьдралдаа хэрэгжүүлдэг хүмүүс болбол түүнээс ерөөл авна. Хүн өөрийгөө бат итгэлтэй гэж боддог хирнээ амаа татаж чадахгүй байгаа бол, биеэ хууран мэхэлж байгаа хэрэг мөн. Тийм хүний итгэл нь ямар ч үр дүнгүй өнгөрнө. Ертөнцийн Эзэн—Эцгийнхээ өмнө гэмгүй ариун, бузар булай юмгүй амьдарна гэдэг нь зовлонд унасан өнчин үрс, бэлбэсэн эхнэрүүдэд тус болж басхүү хүн төрөлхтний гэмт амьдралд оролцон өөрийгөө бузарлахгүй явна гэсэн үг болой. Анд нөхөд минь, та нар яруу алдарт Их Эзэн Есүс Христдээ нэгэнт итгэдэг учраас бусдыг хэзээ ч ялгаварлан үзэж болохгүй. Үүнд, нэг өдөр алтан бөгжтэй, тансаг сайхан хувцастай хүн хурал дээр чинь ороод ирлээ гэж бодоход бас уранхай ноорхой хувцастай ядуу хүн ч ороод ирж болох юм. Гэтэл та нар тэр сайхан хувцасласан хүнд илүү анхаарал тавин «Та дээшээ сууж болгооно уу?» гэсэн хирнээ ядуу хүнд хандан «Чи тэндээ зогсч бай!» гэх юмуу эсвэл «Наанаа, шалан дээр суучих!» гэж хэлбэл, сэтгэл дотроо хүмүүсийг ялгаварлан үзэж, ёрын муу үзэл бодолтой шүүгч шиг боллоо гэсэн үг мөн. Дотны хайртай ахан дүүс минь, сонсогтун! Энэ дэлхийн ядуу хоосон хүмүүсийн дотроос Ертөнцийн Эзэн өөрийнхөө хүмүүсийг сонгож авахдаа тэднийг итгэлээр нь арвин баян байлгаж улмаар өөрт нь хайртай болсон хүмүүст өгөхөөр амласан мөнхийн улсаа өв залгамжлуулан өгөхөөр шийдсэн нь үнэн билээ. Гэтэл та нар болохоор ядуу хүнийг дорд үзэн гутаах гэж үү? Үнэн хэрэгтээ баячууд л та нарыг дарлан дарамталж байдаг бус уу? Тэд л та нартай зарга мэдүүлэн шүүх рүү чирч байдаг бус уу? Өөрсөдтэй чинь холбоотой болсон Есүсийн хүндэт сайхан нэрийг басамжлан доромжилж байдаг этгээдүүд чинь тэд л биш гэж үү? Та нар Ертөнцийн Эзэний сургаалд буй «Өрөөл бусдыг өөрийн адил хайрлагтун!» гэсэн тэрхүү эрхэм дээд хуулийг үнэхээр даган биелүүлж чадвал, амжилт ололт олох болно. Харин та нар хүнийг ялгаварлан үзвэл, түүгээрээ гэм хийж байгаа хэрэг бөгөөд Ертөнцийн Эзэний тогтоосон хуулийг зөрчсөн хэрэгт орлоо гэсэн үг юм. Учир нь, Ертөнцийн Эзэний тогтоосон бүх хуулийг дагасан хирнээ зөвхөн нэг л зүйлийг нь зөрчсөн хүн бусад бүх хуулийг нь зөрчсөн гэмтэй болж тооцогдоно. Яагаад гэвэл, Ертөнцийн Эзэн «Бүү

завхайр» гэж хэлэхдээ бас «Хүн бүү ал» гэж хэлсэн билээ. Тиймээс завхайрч байгаагүй хирнээ хүн алсан хүн бол Ертөнцийн Эзэний тогтоосон хуулийг зөрчсөн хэрэг мөн. Тиймээс юу ч хийж, юу ч ярьсан Ертөнцийн Эзэнтэй харьцах эрх чөлөөг хувь хүнд олгосон тэрхүү хуулийн дагуу хожим шүүгдэх болно гэдгээ санаж байх хэрэгтэй. Учир нь, бусдад өршөөлгүй хандаж байсан хүнийг Ертөнцийн Эзэн өршөөлгүй хатуу шүүн шийтгэнэ. Харин ял шийтгэлийг өршөөл энэрэл ялан дийлдэг нь үнэн билээ. Анд нөхөд минь, хэрвээ хүн өөрийгөө итгэлтэй гэсэн хирнээ итгэлийнх нь үр дүн амьдралд нь гарахгүй байгаа бол, ямар ашиг байна? Тийм хүнийг итгэл нь аварч чадах уу? Хэрвээ Есүст итгэдэг нэг нөхөр чинь өмсөх хувцасгүй, идэх хоолгүй болбол, хэн нэг нь түүнд хандан «За, яв. Идэх хоолтой, өмсөх хувцастай болоорой!» гэж хэлсэн хирнээ хэрэгтэй тусламжийг нь үзүүлээгүй бол, үүнд ямар ашиг байна? Тиймээс үр дүнгүй итгэл гэдэг бол үхдэл мэт ашиггүй зүйл билээ. Гэтэл зарим нэг нь «Чи бол итгэх чадвартай. Харин би бол юм хийх чадвартай хүн» гэж хэлж магадгүй юм. Тэгвэл «Үйл ажил болон үр дүнгүй итгэл гэж юу болохыг тэр хүн надад харуулаг л даа. Хариуд нь би түүнд итгэл гэж юу болохыг үйл ажлаараа харуулья» гэж хэлнэ. Ертөнцийн Эзэн цорын ганц байдагт бид итгэдэг гэж та нар хариулах байх. Тэр чинь их сайн хэрэг байна. Гэтэл муу ёрын сүнснүүд хүртэл үүнд итгэн шийтгэлээс нь айн дагжиж байдаг шүү дээ. Тэнэг мунхаг хүмүүс ээ! «Үйл ажилгүй итгэл нь үр ашиггүй зүйл юм» гэдгийг та нар надаар батлуулах гээд байгаа юм уу? Бидний өвөг эцэг Аврахаам нь Яйцхаах хүүгээ өргөл болгон чулуун дээр тавихдаа л үйлдэж хийсэн тэр зүйлээрээ Ертөнцийн Эзэний өмнө өөрийгөө цагаатгуулаагүй гэж үү? Зөвхөн түүний үйлдэж хийсэн зүйлээс л болоод итгэл нь хир зэрэг бодитой болж харагдсаныг одоо та нар ойлгов уу? Үйлдэж хийсэн зүйлийнх нь үндсэн дээр л түүний итгэл бүрэн төгс болсон ажээ. Тийм учраас л Ертөнцийн Эзэний сургаалд буй «Аврахаам Ертөнцийн Эзэнд итгэсэн учраас гэмгүйд тооцогдов» гэсэн үг үнэн бодитой болсон юм. Түүнээс нь болоод л Ертөнцийн Эзэн Аврахаамыг «Миний анд нөхөр» гэж нэрлэсэн билээ. Тиймээс хүн зөвхөн итгэлийн үндсэн дээр биш харин түүнийгээ үйл ажлаараа харуулсны үндсэн дээр Ертөнцийн Эзэний өмнө гэмээ цагаатгуулдгийг та нар харж байна уу? Үүний нэгэн адилаар Израильчуудын илгээсэн хоёр туршуул эрийг янхан бүсгүй Рахаав хүлээж аваад гэртээ оруулан улмаар замаа буруулан зугтахад нь туслахдаа үйлдэж хийсэн энэ ажлаараа л Ертөнцийн Эзэний өмнө гэмээ цагаатгуулсан биш үү? Амь, сүнсгүй бие нь үхдэл болдгийн адилаар үйл ажлаар батлан харуулаагүй итгэл нь үхмэл зүйл юм. Анд нөхөд минь, та нарын дотроос олон хүн сургаал заадаг болох гэсний хэрэггүй юм. Яагаад гэвэл, сургаал заадаг хүнийг Ертөнцийн Эзэн хожим бусдаас илүү хатуу ширүүн шүүх болно. Учир нь, хүмүүс бид олон удаа алдаа гаргадаг билээ. Хэлж ярихдаа нэг ч удаа алдаа мадаг гаргадаггүй болсон хүн л төгс төгөлдөр хүн болжээ гэсэн үг юм. Тийм хүн өөрийнхөө биеийг бүхэлд нь хазаарлан захирч чадаж байна гэсэн үг болно. Морины аманд хазаар хийгээд л бид хүссэн зүгтээ түүнийг дуулгавартай залж чадах бөгөөд тийнхүү бүхэл бүтэн адгуусыг дуртай зүгтээ явуулж чаддаг. Усан онгоцыг аваад үз л дээ. Тэр нь овор ихтэй бөгөөд хүчит салхины аясаар туугдан явдаг зүйл боловч далайчин хүн түүнийг өчүүхэн жижиг залуураар дуртай зүгтээ залан чиглүүлж чаддаг билээ. Үүнчлэн хүний хэл нь өчүүхэн бага эрхтэн боловч асар том үйл явдлын тухай бахархан сайрхаж чадна. Өчүүхэн бяцхан цогноос болоод үүссэн түймэрт өргөн их ой цөлмүүлдэг бус уу? Хүний хэл яриа нь гал түймэртэй адил ажээ. Бидний биенд байгаа эрхтнүүдийн дотроос хэл яриа л бүхэл бүтэн гэмт ертөнцийг бүрдүүлж байдаг. Тийнхүү хүний биеийг тэр бүхэлд нь бузарлан, төрөлх гэмт чанар дээр нь үндэслэн түймрийн гал мэт эзэмдэн аваад хордуулах нь мөнхийн

зовлонгийн галаар түүнийг ноцоосонтой адил болой. Учир нь гэвэл, бүх төрлийн араатан амьтад, жигүүртэн шувууд, хэвлээр явагчид болон тэнгис далайд шумбан сэлэгчдийг барьж аваад номхруулан захирч болох бөгөөд тэдгээрийг хүн төрөлхтөн эрхшээлдээ оруулан захирсаар ч ирсэн юм. Гэтэл хүн хэл яриагаа захирч чадахгүй ажээ. Хүний хэл яриа нь номхотгох аргагүй агсам догшин бөгөөд ёрын муу чанартай, үхлийн хорыг агуулж байдаг зүйл болой. Бид хэл яриагаараа Их Эзэн, Ертөнцийн Эзэн—Эцгээ магтан хүндэлж байдаг хирнээ түүнтэй адил төстэйгээр бүтээгдсэн хүмүүн төрөлхтнийг харааж байдаг нь үнэн юм. Хүн нэг л амтай боловч түүнээс нь ерөөл ч гардаг, хараал ч гардаг ажээ. Анд нөхөд минь, энэ бол байж болшгүй зүйл мөн! Булгийн усны нэг эхээс цэвэр болон бохир ус зэрэг гардаг уу? Анд нөхөд минь, инжир мод чидун жимс ургуулж чадах уу? Усан үзмийн мод инжир жимс ургуулах уу? Тэгвэл, давс хужиртай уснаас цэвэр ус гарахгүй нь бас үнэн болно. Та нарын дотор аливаа юмыг ухааран ойлгож чадах цэцэн мэргэн хүн байна уу? Тэгвэл, үнэнч шударгаар амьдран юу ч хийхдээ төлөв даруу, цэцэн мэргэн байдлыг харуулж байх хэрэгтэй. Энэ бол жинхэнэ цэцэн мэргэн ухаан мөн. Харин сэтгэл зүрх чинь атаархал хорсол, бусдаас дээр гарах гэсэн хүслээр дүүрэн байгаа бол, өөрийнхөө цэцэн мэргэн байдлаар сайрхах хэрэггүй юм. Тэгвэл, чи үнэнийг худал болгон гуйвуулж байгаа хэрэг мөн. Тэр бол Ертөнцийн Эзэний өгсөн цэцэн мэргэн ухаан биш бөгөөд зөвхөн хүн төрөлхтний дотроос үүссэн гарсан мэргэн ухаан болой. Тэр бол муу ёрын сүнсний мэргэн ухаан юм. Яагаад гэвэл, атаа хорсол болон хувийн зорилготой хүмүүс нь эмх журамгүй байдал, төөрөгдөл самуурал үүсгэн ёрын муу бүхнийг үйлдэж байдаг. Харин Ертөнцийн Эзэний өгсөн мэргэн ухааныг өөрийн болгосон хүмүүсийн сэтгэл зүрх нь гэмт бодлоор бузартаагүй байдаг билээ. Тэд эв найрамдлыг тогтоон, өрөөл бусадтай эелдэг зөөлөн харьцаж, аливаа юмны учир шалтгааныг сонсоход үргэлж бэлэн байдаг. Тэд энэрэнгүй сайхан сэтгэлийн үүднээс бусдын төлөө сайн сайхныг бүтээж байдаг бөгөөд басхүү хэнд ч тал тохой таталгүй, хуурамч зан гаргалгүйгээр юм бүхэнд өөрийнхөө үнэн сэтгэлийг харуулж байдаг болно. Эв найрамдал тогтоох хүсэлтэй хүн эе, эвийн үрийг цацахад түүний үр дүнд үнэнч шударга байдал бий болдог. Тэмцэл, тулалдаан юунаас эхэлдэг вэ? Ямар учраас та нарын дунд маргалдаан, тэмцэлдэн гардаг вэ? Та нар зөвхөн өөрсдийнхөө улайрсан хүслээс л болоод өөр хоорондоо тэмцэлдэж эхэлдэг бус уу? Хүсэл байгаа боловч түүндээ хүрч чадаагүй учраас хүн бусдыг алж хядахдаа хүрдэг. Шуналд автаад түүнийгээ өөрийн болгож чадаагүй учраас хүн тэмцэлд орж, тулалдаан үүсгэдэг. Гэтэл, та нарт яагаад хүссэн юм чинь олдохгүй байна вэ? гэвэл, зөвхөн Ертөнцийн Эзэнээс гуйгаагүй учраас л тэр билээ. Гэхдээ та нар гуйсан юмаа ч түүнээс хүлээн авч чаддаггүй ажээ. Яагаад гэвэл, та нар буруу зорилгоор гуйдаг хүмүүс мөн. Та нар зөвхөн өөрсдийнхөө улайрсан хүслийг хангахын тулд л Ертөнцийн Эзэнээс юм гуйдаг ажээ. Итгэл найдваргүй амьтад минь! Энэ дэлхийн амьдралтай эвсэлдэн зохицно гэдэг нь Ертөнцийн Эзэнийг эсэргүүцнэ гэсэн үг болохыг та нар мэдэх үү? Тиймээс энэ дэлхийн амьдралтай эвсэлдэн найрсан хүн өөрийгөө Ертөнцийн Эзэний дайсан болгож байгаа хэрэг мөн. Ертөнцийн Эзэн хүн төрөлхтөнд зүрх сэтгэл өгсөн билээ. Өгсөн тэр зүрх сэтгэлийг нь хүн өөрөөс нь өөр юманд зориулахад тэрбээр маш их хардан харамнаж байдаг. Ертөнцийн Эзэний сургаалд энэ тухай тодорхой хэлсэн байдаг нь утга учиргүй зүйл гэж үү? Гэхдээ тэр бидэнд хайр ивээлээ илүү ихээр харуулж байдаг учраас «Ертөнцийн Эзэн ихэмсэг бардам хүнийг эсэргүүцэж харин төлөв даруу хүнд хайр ивээлээ харуулж байдаг» гэсэн үг түүний сургаалд бий. Тиймээс та нар өөрсдийгөө Ертөнцийн Эзэнд бүрэн гүйцэд захируулж байгтун! Адгийн муу ёрын сүнсийг

эсэргүүцэж байгтун! Тэгвэл, тэр та нараас зугтан зайлах болно. Та нар өөрсдөө Ертөнцийн Эзэнтэй ойртон дотносохоор ирвэл, тэр бас өөрөө та нартай ойр дотно болно. Гэмт хүмүүс ээ! Гэм хийж бузаргасан гараа угааж цэвэрлэгтүн! Хоёрдмол сэтгэлтэй хүмүүс ээ! Сэтгэл зүрхээ шулуутган ариутгагтун! Хир зэрэг гэмтэй болохоо ойлгоод эмгэнэн гашуудаж, мэгшин уйлагтун! Инээд хөөрөө эмгэнэл гашуудал болгогтун! Баяр баясгалангаа гуниг гутрал болгогтун! Тийнхүү Их Эзэний өмнө өөрсдийгөө төлөв даруу болговол, тэр өөрөө та нарыг өөд нь татаад өргөн авах болно. Анд нөхөд минь, бие биенээ бүү муучилж бай! Нэг нөхрийнхөө тухай муучлан ярьж, ялладаг хүн бол Ертөнцийн Эзэний хуулийг муучлан яллаж байгаа хэрэг мөн. Хэрвээ та нар тийнхүү Ертөнцийн Эзэний хуулийг яллаж байгаа бол, түүнийг дагах ёстой хүмүүс нь биш харин шүүгч нар нь гэсэн үг болно. Гэтэл тэрхүү хуулийг бидэнд тогтоож өгсөн бөгөөд түүнийхээ дагуу биднийг аврах ч эрхтэй, хөнөөх ч эрхтэй цорын ганцхан шүүгч л байдаг болой. Харин нэг нөхрөө яллах эрхтэй хэмээн үзэж буй хүн чи өөрийгөө хэн гэж бодоод байгаа юм бэ? «Өнөө, маргаашдаа би тийм хотод очоод тэндээ бүтэн жил суун, арилжаа наймаа хийж мөнгөтэй болно» гэх мэтээр ярьдаг хүмүүс ээ! Та нар энэ үгийг сонсогтун! Маргаашийн тухай чи огт мэдэхгүй шүү дээ. Хүний амьдрал гэж юу вэ? Учир нь, хүн чи өөрөө түр зуур л бий болоод замхран арилдаг манан будан мэт зуурдын амьдралтай бус уу? Тиймээс хүн тэгж ярихын оронд «Хэрвээ Их Эзэн хүсвэл, бид амьд байж улмаар ийм, тийм юм хийнэ» гэж ярьсан нь дээр болно. Гэтэл та нар Их Эзэний тухай юу ч бодолгүйгээр өөрийнхөө хүчинд л эрдэж найдан, сайрхаж явдаг ажээ. Тиймэрхүү сайрхал бол ёрын муу үйл хэрэг мөн. Басхүү ямар нэгэн юмыг хийх нь зөв гэж үзсэн хирнээ хийгээгүй өнгөрсөн хүн гэм хийж байгаа хэрэг мөн. Баячууд аа! Та нар энэ үгийг сонсогтун! Хожим үзэх зовлон гунигаа бодоод та нар одооноос уйлан орилсон чинь дээр болно! Тэрхүү шийтгэлээс өмнө эд хөрөнгө чинь элэгдэж муудаад тансаг сайхан хувцас чинь хүр хорхойд идэгдэнэ. Алт, мөнгө чинь зэвэнд идэгдэж улмаар тэрхүү зэвэрч муудсан эд хөрөнгө чинь та нарыг буруутгах гэрч баримт болно шүү дээ. Түүнээсээ болоод та нар Ертөнцийн Эзэнээс шийтгэл авч халуун гал мэт мөнхийн зовлонд орох болно. Шийтгэл авах эцсийн тэр өдрийнхөө гэрч баримт болгох гэж л та нар эд хөрөнгө хурааж байгаа билээ. Хар л даа! Та нар тариан талбайдаа хүн ажиллуулчихаад хөлсийг нь өгөлгүй залилж мэхлэн, аль болохоор хойш нь татан аргацааж байдаг учраас тэд чинь гомдол мэдүүлэн орилж байна. Ургацыг чинь хурааж байсан тэр хүмүүсийн гомдол үй түмэн ер бусын дайчидтай Мөнхийн Эзэний сонорт хүрсэн л байгаа шүү дээ. Энэ дэлхийд байхдаа та нар баян тансаг бөгөөд зугаа цэнгэлтэйгээр амьдарч байгаа улс мөн. Нядлах гэж буй малыг бордохын адилаар та нар сэтгэл зүрхээ өөхлүүлсээр мөнхийн шийтгэлд орох тэр өдөртөө бэлдэж байгаа хүмүүс болно. Та нар үнэнч шударга хүмүүсийг шийтгүүлэх нь байтугай алуулж байсан хүмүүс мөн. Тэр хүмүүс чинь тэр үед та нарыг эсэргүүцэн сэргөөж чадахгүй байсан билээ. Тиймээс анд нөхөд минь, Их Эзэний эргэж ирэх өдрийг тэсвэрлэн тэвчиж хүлээгтүн! Хар л даа! Тариачин хүн газрынхаа үр өгөөжийг гаргал тэсвэрлэн хүлээж байдаг бус уу? Тийм хүн хаврын анхны бороо, намрын сүүлийн борооноос арвин их ургац авахын тулд тэсвэртэйгээр хүлээж байдаг билээ. Үүний адилаар та нар бас тэсвэр тэвчээртэй байж сурагтун! Их Эзэний ирэх цаг ойртож байгаа учраас итгэлтэй бөгөөд зоригтой байцгаагтун! Ахан дүүс минь! Ертөнцийн Эзэнээр өөрсдийгөө яллуулахгүй байя гэвэл, нэг, нэгнийхээ эсрэг бүү гомдол гаргаж бай. Хүн төрөлхтний тэрхүү шүүгч нь хүн бүрийн сэтгэл зүрхийг шалгаж шүүхээр ирэх цаг дөхөж байгаа нь илэрхий бус уу? Анд нөхөд минь! Зовлон бэрхшээл туулахдаа тэсвэр тэвчээртэй байсан хүмүүсийн үлгэр дууриалал бол Их Эзэний

нэрээр үгийг нь дамжуулдаг байсан өнө эртний зарлагууд юм. Тэднийг үлгэр жишээ болгож аваад үзэгтүн! Хар л даа! Хувирашгүй үнэнч байж чадсан хүмүүсийг бид ерөөлтөйд тооцдог бус уу? Иовын хувирашгүй үнэнч чанарын тухай та нар сонссон шүү дээ. Их Эзэн өөрөө ихэд энэрэнгүй бөгөөд өршөөнгүй сэтгэлтэй учраас эцэст нь түүнд хэрхэн тусалсныг та нар мэдэж байгаа билээ. Анд нөхөд минь! Нэгэн зүйлийг чухалчлан хэлэхэд хөх тэнгэр, хөрст дэлхий болон өөр ямар нэгэн юмаар тангараг тавих хэрэггүй юм. Харин Ертөнцийн Эзэний өмнө буруутан болж яллуулахгүйн тулд ямар ч үед «тийм» эсвэл «үгүй» гэсэн үгийг л үнэнээр нь хэлж байгтун! Та нарын дотроос зовлон туулж байгаа нэг нь Ертөнцийн Эзэнтэй ярьж байгтун! Жаргалтай нэг нь Ертөнцийн Эзэнийг магтан дуулж байгтун! Сульдаж доройтсон хүн байгаа бол, Есүст итгэгчдийн бүлгийн ахлагч нарыг дуудан Их Эзэний нэрээр тос дусаалган мялаалгаад өөрийнхөө төлөө Ертөнцийн Эзэнээс гуйлгуулж байгтун! Тэдний итгэлтэйгээр гуйсан гуйлтын үр дүнд тийм хүн хүнд байдлаасаа гарах болно. Их Эзэн тэр хүнийг сэргээн босгоод хэрвээ гэм хийсэн бол, түүнийг нь өршөөн уучлах болно. Тиймээс үйлдэж хийсэн гэмээ өөр хоорондоо нуулгүй хэлж бие, биенийхээ төлөө Ертөнцийн Эзэнээс гуйж байвал, та нар сэргэн босцгооно. Үнэнч шударга хүний гуйлтын үр дүн асар их үр нөлөөтэй байдаг билээ. Үүнд, Элий—Яах нь үнэндээ бидний адил эгэл жирийн нэг хүн л байсан юм. Гэтэл тэрбээр бороо оруулж өгөхгүй байхыг Ертөнцийн Эзэнээс цуцалтгүй шургуу гуйснаас болоод тэр нутагт гурван жил хагасын турш борооны дусал унаагүй билээ. Дараа нь тэр Ертөнцийн Эзэнээс бороо оруулж өгөхийг гуйхад нь хөх тэнгэрээс хур бороо ороод хөрст дэлхий үр өгөөжөө өгч эхэлсэн болно. Анд нөхөд минь, та нарын дотроос хэн нэг нь үнэн замаасаа гажиж завхрахад нөгөө нь түүнийг буцаагаад зөв замд нь орууллаа гэж бодъё. Тэгвэл, тэр гэмт хүнийг буруу замаас нь гаргаад зөв замд нь буцааж оруулсан уг хүн нь нэг нөхрөө мөнхийн зовлонгоос авраад зогсоогүй үйлдэж хийсэн асар олон гэмийг нь Ертөнцийн Эзэнээр өршөөлгөн уучлуулсан хэрэг мөн.

*Russian Full Text***ISO 639-3 code of language:** [rus]**Title of the text:** Иакова. Russian New Testament by Victor R. Zhuromsky**Cited as:** Zhuromsky, Victor R. n. d. Иакова. Russian New Testament by Victor R. Zhuromsky (RUVZ).**Text provenance:** This text was downloaded from bible.com.**Date text was acquired:** 27. June 2014**Where I got the text:** <https://www.bible.com/bible/145/jas.1>**What I did to the text:** This text came with no section headers. I removed the verse numbers and the chapter markers.**Copyright holder as indicated:** Public Domain. Permission not required.

Иаков, раб Бога и Господа Иисуса Христа, двенадцати коленам, находящимся в рассеянии, - радоваться. С великою радостью принимайте, братия мои, когда впадаете в различные искушения, зная, что испытание вашей веры производит терпение; терпение же должно иметь совершенное действие, чтобы вы были совершенны во всей полноте, без всякого недостатка. Если же у кого из вас недостает мудрости, да просит у Бога, дающего всем просто и без упреков, - и дастся ему. Но да просит с верою, нимало не сомневаясь, потому что сомневающийся подобен морской волне, ветром поднимаемой и развеваемой. Да не думает такой человек получить что-нибудь от Господа. Человек с двоящимися мыслями не тверд во всех путях своих. Да хвалится брат униженный высотой своею, а богатый - унижением своим, потому что он прейдет, как цвет на траве. Восходит солнце, настает жной, и зноем иссушает траву, цвет ее опадает, исчезает красота вида ее; так увядает и богатый в путях своих. Блажен человек, который переносит искушение, потому что, быв испытан, он получит венец жизни, который обещал Господь любящим Его. В искушении никто не говори: " Бог меня искушает"; потому что Бог не искушается злом и Сам не искушает никого, но каждый искушается, увлекаясь и обольщаясь собственною похотью; похоть же, зачав, рождает грех, а сделанный грех рождает смерть. Не обманывайтесь, братия мои возлюбленные. Всякое даяние доброе и всякий дар совершенный нисходит свыше, от Отца светов, у Которого нет изменения и ни тени перемены. Восхотев, родил Он нас словом истины, чтобы нам быть некоторым начатком Его созданий. Итак, братия мои возлюбленные, всякий человек да будет скор на слышание, медлен на слова, медлен на гнев, ибо гнев человека не творит правды Божией. Посему, отложив всякую нечистоту и остаток злобы, в кротости примите насаждаемое слово, могущее спасти ваши души. Будьте же исполнители слова, а не слышатели только, обманывающие самих себя. Ибо, кто слушает слово и не исполняет, тот подобен человеку, рассматривающему природные черты лица своего в зеркале: он посмотрел на себя, отошел и тотчас забыл, каков он. Но кто вникнет в закон совершенный, закон свободы, и пребудет в нем, тот, будучи не слушателем забывчивым, но исполнителем дела, блажен будет в своем действии. Если кто из вас думает, что он благочестив, и не обуздывает своего языка, но обольщает свое сердце, у того пустое благочестие. Чистое и непорочное благочестие пред Богом и Отцем есть то, чтобы призирать сирот и вдов в их скорбях и хранить себя неоскверненным от мира. Братия мои! имейте веру в Иисуса Христа нашего Господа славы, не взирая на лица. Ибо, если в собрание ваше войдет человек с золотым перстнем, в богатой одежде, войдет же и бедный

в скудной одежде, и вы, смотря на одетого в богатую одежду, скажете ему: "тебе хорошо сесть здесь", а бедному скажете: "ты стань там", или "садись здесь, у ног моих", - то не пересушиваете ли вы в себе и не становитесь ли судьями с худыми мыслями? Послушайте, братия мои возлюбленные: не бедных ли мира избрал Бог быть богатыми верою и наследниками Царствия, которое Он обещал любящим Его? А вы презрели бедного. Не богатые ли притесняют вас, и не они ли влекут вас в суды? Не они ли бесславят доброе имя, которым вы называетесь? Если вы исполняете закон царский, по Писанию: "возлюби ближнего твоего, как себя самого", - хорошо делаете. Но если поступаете с лицепритием, то грех делаете, и перед законом оказываетесь преступниками. Кто соблюдает весь закон и согрешит в одном чем-нибудь, тот становится виновным во всем. Ибо Тот же, Кто сказал: "не прелюбодействуй", сказал и: "не убей"; посему, если ты не прелюбодействуешь, но убьешь, то ты также преступник закона. Так говорите и так поступайте, как имеющие быть судимы по закону свободы. Ибо суд без милости не оказавшему милости; милость превозносится над судом. Что пользы, братия мои, если кто говорит, что он имеет веру, а дел не имеет? может ли эта вера спасти его? Если брат или сестра наги и не имеют дневного пропитания, а кто-нибудь из вас скажет им: "идите с миром, грейтесь и питайтесь", но не даст им потребного для тела: что пользы? Так и вера, если не имеет дел, мертва сама по себе. Но скажет кто-нибудь: "ты имеешь веру, а я имею дела": покажи мне веру твою без дел твоих, а я покажу тебе веру мою из дел моих. Ты веруешь, что Бог един: хорошо делаешь; и бесы веруют, и трепещут. Но хочешь ли знать, неосновательный человек, что вера без дел мертва? Не делами ли оправдался Авраам, отец наш, возложив на жертвенник Исаака, сына своего? Видишь ли, что вера содействовала делам его, и делами вера достигла совершенства? И исполнилось слово Писания: "веровал Авраам Богу, и это вменилось ему в праведность, и он наречен другом Божиим". Видите ли, что человек оправдывается делами, а не верою только? Подобно и Раав блудница не делами ли оправдалась, приняв соглядатаев и отпустив их другим путем? Ибо, как тело без духа мертво, так и вера без дел мертва. Братия мои! не многие делайтесь учителями, зная, что мы подвергнемся большему осуждению, ибо все мы много согрешаем. Кто не согрешает в слове, тот человек совершенный, могущий обуздать и все тело. Вот, мы влагаем удила в рот коням, чтобы они повиновались нам, и управляем всем телом их. Вот, и корабли, как ни велики они и как ни сильными ветрами носятся, небольшим рулем направляются, куда хочет кормчий; так и язык - небольшой член, но много делает. Посмотри, небольшой огонь как много вещества зажигает! И язык - огонь, прикраса неправды; язык в таком положении находится между членами нашими, что оскверняет все тело и воспаляет круг жизни, будучи сам воспаляем от геенны. Ибо всякое естество зверей и птиц, пресмыкающихся и морских животных укрощается и укрощено естеством человеческим, а язык укротить никто из людей не может: это - неукротимое зло; он исполнен смертоносного яда. Им благословляем Бога и Отца, и им проклинаем человеков, сотворенных по подобию Божию. Из тех же уст исходит благословение и проклятие: не должно, братия мои, сему так быть. Течет ли из одного отверстия источника сладкая и горькая вода? Не может, братия мои, смоковница приносить маслины или виноградная лоза смоквы. Также и один источник не может изливать соленую и сладкую воду. Мудр ли и разумен кто из вас, докажи это на самом деле добрым поведением с мудрою кротостью. Но если в вашем сердце вы имеете горькую зависть и сварливость, то не хвалитесь и не лгите на истину. Это не есть мудрость, нисходящая свыше, но земная, душевная, бесовская, ибо где зависть и сварливость, там

неустройство и все худое. Но мудрость, сходящая свыше, во-первых, чиста, потом мирна, скромна, послушлива, полна милосердия и добрых плодов, беспристрастна и нелицемерна. Плод же правды в мире сеется у тех, которые хранят мир. Откуда у вас вражды и распри? не отсюда ли, от вожделений ваших, воюющих в членах ваших? Желаете - и не имеете; убиваете и завидуете - и не можете достигнуть; препираетесь и враждуете - и не имеете, потому что не просите. Просите, и не получаете, потому что просите не на добро, а чтобы употребить для ваших вожделений. Прелюбодеи и прелюбодейцы! не знаете ли, что дружба с миром есть вражда против Бога? Итак, кто хочет быть другом миру, тот становится врагом Богу. Или вы думаете, что напрасно говорит Писание: "до ревности любит дух, живущий в нас"? Но тем большую дает благодать; посему и сказано: "Бог гордым противится, а смиренным дает благодать". Итак покоритесь Богу; противостаньте диаволу, и убежит от вас. Приблизьтесь к Богу, и приблизится к вам; очистите руки, грешники, исправьте сердца, двоедушные. Сокрушайтесь, плачьте и рыдайте; смех ваш да обратится в плач, и радость - в печаль. Смиритесь пред Господом, и вознесет вас. Не злословьте друг друга, братия: кто злословит брата или судит брата своего, того злословит закон и судит закон; а если ты судишь закон, то ты не исполнитель закона, но судья. Един Законодатель и Судия, могущий спасти и погубить; а ты кто, который судишь другого? Теперь послушайте вы, говорящие: "сегодня или завтра отправимся в такой-то город, и проживем там один год, и будем торговать и получать прибыль"; вы, которые не знаете, что случится завтра: ибо что такое жизнь ваша? пар, являющийся на малое время, а потом исчезающий. Вместо того, чтобы вам говорить: "если угодно будет Господу и живы будем, то сделаем то или другое", - вы, по своей надменности, тщеславитесь: всякое такое тщеславие есть зло. Итак, кто понимает делать добро и не делает, тому грех. Послушайте вы, богатые: плачьте и рыдайте о бедствиях ваших, находящихся на вас. Богатство ваше сгнило, и одежды ваши изъедены молью. Золото ваше и серебро изоржавело, и ржавчина их будет свидетельством против вас и съест плоть вашу, как огонь: вы собрали себе сокровище на последние дни. Вот, плата, удержанная вами у работников, пожавших поля ваши, вопиет, и вопли жнецов дошли до слуха Господа Саваофа. Вы роскошествовали на земле и наслаждались; питали сердца ваши, как бы на день заклания. Вы осудили, убили Праведника; Он не противился вам. Итак, братия, будьте долготерпеливы до пришествия Господня. Вот, земледелец ждет драгоценного плода от земли и для него терпит долго, пока получит дождь ранний и поздний. Долготерпите и вы, укрепите сердца ваши, потому что пришествие Господне приближается. Не сетуйте, братия, друг на друга, чтобы не быть осужденными: вот, Судия стоит у дверей. В пример злострадания и долготерпения возьмите, братия мои, пророков, которые говорили именем Господним. Вот, мы ублажаем тех, которые терпели. Вы слышали о терпении Иова и видели конец оного от Господа, ибо Господь весьма милосерд и сострадателен. Прежде же всего, братия мои, не клянитесь ни небом, ни землею, и никакою другою клятвою, но да будет у вас: "да, да" и "нет, нет", дабы вам не подпасть осуждению. Злостраждет ли кто из вас, пусть молится. Весел ли кто, пусть поет псалмы. Болен ли кто из вас, пусть призовет пресвитеров Церкви, и пусть помолятся над ним, помазав его елеем во имя Господне. И молитва веры исцелит болящего, и восставит его Господь; и если он соделал грехи, простятся ему. Признавайтесь друг пред другом в проступках и молитесь друг за друга, чтобы исцелиться: много может усиленная молитва праведного. Илиа был человек, подобный нам, и молитвою помолился, чтобы не было дождя: и не было дождя на землю три года и шесть

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месяцев. И опять помолился: и небо дало дождь, и земля произрастила плод свой. Братия! если кто из вас уклонится от истины, и обратит кто его, пусть тот знает, что обративший грешника от ложного пути его спасет душу от смерти и покроет множество грехов.

*Navajo Full Text***ISO 639-3 code of language:** [nav]**Title of the text:****Cited as:****Text provenance:****Date text was acquired:****Where I got the text:** <https://www.bible.com/versions/1098>**What I did to the text:** I removed section headings, Chapter markers and verse markers.**Copyright holder as indicated:** This translation, published by the American Bible Society, was published in 2000. No copyright holder indicated.

Shí James, Diyin God índa Bóhólníihii Jesus Christ yá naal'a'í nishlínii, naakits'áadahgo Ízrel dine'é danohlínii tadanihidi'nooskaadígíí nihich'i' naaltsoos áshl'éehgo k'é nihidishní. Shik'isóó danohlínii, a'aa át'éego nanihidahodi'nitaahgo, baa hózhqogo baa nitsídaahkees, háálá nihe'oodlā' nabídahonitaahígíí bee nízadgóó ha'jólní áhool'íihgo nihíł béeđahózin. Áko bíní'dii ha'ahóní nihinaalnishgo ałtso ła'yilééh, ákót'éego nihe'oodlā' bee ts'ídá t'áá ákóne' ádanoh't'éego índa t'áadoo bee nihich'i' anáhóót'i'ígóó dahinoónaa doo. Nihí ła' bee hódzáanii bídin nohlíigo Diyin God bíídóohkíł, éi bíł hadlee'go índa doo ak'íhá'ááhgóó t'áá ałtso aidii'aah, áko honohsáago ánihidoolíł. Nidi ts'ídá t'áadoo nihíł naaki nilíní iinoahlāago yídóohkíł, áko doo nihíł naanáayol nidahonohłin da doo. Háálá hoł naaki nilínígíí níyol yááhoohgo tónteel yilk'oolígíí nahojílin. Diné ákójít'éii éi t'áadoo le'é Bóhólníihii bits'áádéé' nídideeshlééł t'áadoo jinízini nijighaa doo. Diné naakigo nitsídžíkeesii éi t'áá ałtsoji' doo béeéhózingóó nijighá. Ak'is hojooba' át'éii bohónéedzá ábi'diilyaago yaa bíł hózhqo le', áádóó ak'is at'íinii bahojoobá'í ábi'diilyaago yaa bíł hózhqo le', háálá ajit'íinii ch'ilátah hózhóón niiłnahígi át'éego ahwíidoolkáál. Jó, hadoh bíł háá'át'áahgo ch'il néízis, áádóó ch'ilátah hózhóonii ninádahinidah, áko doo t'áá nizhónigo ahool'aa da. T'áá éigi át'éego diné ajit'íinii t'áá joolnishgo ahwíidoolkáál. Diné nabóhonitaahgo ha'ólnínígíí bik'ihojidli, háálá na'íhonitaah bik'esdeesdlíł'go béeéhooringo iináájí naat'a ch'ah Diyin God haididoo'áál, éi Bóhólníihii ayóó'adabóníinii bí' dooleelgo yee yich'i' haadzí'. Nahóhodi'nitaahgo, Diyin God nashínitaah, doo jiní da, háálá Diyin God éi nichxq'íi doo yee na'ínitaah da, áádóó t'áá bí diné doo ła' nayínitaah da. Nidi diné t'áálá'í jinítínigo nahóhodi'nitaahgo t'áá hó bidázhnoolnínii hodín'ah áádóó nichxq'íi yii honi'ah. Áko baqahági át'éego adáhonooní i'niiltsaqahgo baqahági át'éii yilchíłh, áádóó baqahági át'éii niniséehgo aniné nádleeł. Shik'isóó ayóó'ánihósh'níinii, nihida'dódleeh lágo. Yá'adaat'éehii índa ts'ídá t'áá ákóne' ádaat'éii t'áá ałtso yá'qashd'éé' aTaa' bee da'di'nídíim áyiilai bits'áádéé' nihaa hidit'aah. Diyin God doo łaahgo óonééh át'ée da, doo chaha'oh náhoodleełgi át'ée da. T'áá bí íinízingo hane' t'áá aaníinii bee nínáadaníhi'dizhchí, jó, nihí aláají' ba'álchíní nídasiidlíł'. Éi baq, shik'isóó ayóó'ánihósh'níinii, diné t'áálá'í jinítínigo hazhó'ó ajíists'áq' doo, nidi taađee háádziidziil doo, taađee hánáháchíłh doo. Háálá Diyin God ts'ídá t'áá ákogi át'éego yinaha'áhígíí éi diné bi'áháchí' doo yee ła'yidoolíł da. Éi baq badaa'ihii índa baqahági át'éego nitsáhákees k'ee'aa dadínees'aađii t'áá ałtso yóó'adahidoh'aah áádóó a'ohgo áda'díinólzingo Diyin God bizaad ayi'di k'ididoolyéelii nídadoohlé, éi nihii' naazíinii yisdáyiiníłgo yíneel'á. Diyin God bizaad bik'eh dahonoł'í, t'áadoo t'óó dadoohts'a'go ádinida'ohdlo'í. Háálá t'áá háiiida t'óó bizaad jidiits'a'go doo bik'eh hojł'ínígíí éi diné kót'éii nahojílin, diné bi' adéest'íł' yii hazhó'ó ádiníł'íłh, nidi ádiníł'íłhgo áádóó dah diigháahgo ánoolnínii t'óó yaa yoonah. Nidi t'áá háiiida Diyin God yee has'aanii hadaalt'éii diné yéédiyiichíidii hazhó'ó yii déez'íł'go

yíhool'aahígíí, éí ha'át'íhída yaa naagháago Diyin God bik'izhdoodliit, háálá yidiits'a'ii doo yaa yoonééhgóó yik'eh hól'ígígo át'í. Diné t'áá háiida shinahagha' hóló jinízingo, yájiłti'gi doo baa áhójiyááqgóó t'óó ádinijidlo'go ájít'í, éí dinéhígíí hanahagha' t'áadoo nánídlíní da. Áłchíní bizhé'é ádaadinii ında sáanii baqah ádahasdijidii bich'í' nidahwii'náago biká aníjılwo'ígíí, ında nihokáa'gi baqahági át'ěii ádaqah jit'ínígíí éí Diyin God aTaa' nilíinii bináál nahadlá t'áá aaníinii ında t'áá ákogi át'ěii át'é. Shik'isóó, Jesus Christ nihiBóhólníihii, éí Bóhólníihii ayóó át'ěii deinohdláago t'áadoo diné a'ohgo baa nitsídaahkeesí. Jó, diné ła' óola yoostsah baqah si'áago áádóó éé' t'áá íiyisí nizhónígíí yee hadít'éego álah nohłí góne' nihił yah íyáago, áádóó nít'ée' diné ła' bahojoobá'íii anilí yee hadít'éego nihił yah anáánaádzáago, nít'ée' diné t'áá íiyisí nizhónígo hadít'ěii t'ěiyá nihił nilłigo, Kwe'é dah nídaah, bidooniidgo ında diné bahojoobá'ígíí, T'áá aadi sínízí, doodaii', Shijátahdóó nídaah, bidooniidgo, da' doosh a'ohgo ahaa nitsídaakeesii dasoolłi' da? Da' doosh nichxó'ógo aa nitsídaahkeesgo aa nídaat'íinii dasoolłi' da? Da'ísółts'áá', shik'isóó ayóó'ánihósh'níinii, jó, nihokáa'gi badahojoobá'íii oodłá' deidoot'íłgo ında Diyin God bee bóhólníihgo bił haz'áanii bí' dadooleelgo ts'ídá nábiizláá'. Éí ayóó'ádabó'níinii bí' dooleelgo yee nihon'í. Nidi diné bahojoobá'íii doo nihił dááljíd da. Jó, da'at'íinii ts'ídá nihide ádahósin ya'? Jó, aa nídahat'íjii' ts'ídá adanihii'éesh ya'? Hó lá yízhí ílinii bee danihi'dójiłhígíí ts'ídá nichxó'ógo bá hadadziidziih. Diyin God bizaad bee ak'e'ashchíinii bik'ehgo Diyin God éí Aláahgo Naat'áanii yee has'áanii kóní, T'áá ni ádíín'nínígi át'éego bił kééhót'íinii ayóó'ííní. Éí bee haz'ánígíí bik'eh dahonoł'ígígo yá'át'éhígi ádaahł'í doo. Nidi diné a'ohgo baa nitsídaahkeesgo éí nida'iyohsíh, áko bee haz'áanii yilááh nidahidiltaałii danohłigo bee haz'áanii nihainít'í. Háálá t'áá háiida bee haz'áanii t'áá át'é bik'eh hojít'í nidi, t'ááláhígo haz'á dzisiihgo, t'áá át'é bee ádihozhdiilt'í'go át'é. Háálá, Ts'ídá doo azhdilée da, nínígíí áldó', Diné ts'ídá doo diyíłhéeł da, ní. Áko doo adílee da nidi diné síníłhígígo bee haz'áanii yilááh nideeltáalii síníł'í. Áko Diyin God yee has'áanii diné yéé'iiłniihii bik'ehgo nihá nihwiit'aah dooleelii danohłigo éí bik'ehgo hadahohdziih áádóó ádaahníł le'. Háálá doo aa a'ááh jiniizí'ígíí éí Diyin God doo haa a'ááh nízingóó há nihodoo'áál; aa a'ááh hasin éí aa hwiinít'í yik'eh didłi. Shik'isóó, diné ła', Ooshdlá, níigo, nidi bi'oodłá' doo yik'eh át'éégóó, ha'át'íish bá nídoodleel? Oodłá' ákót'ěii daats'í yisdábidooltéel? Dooda ląą! Ak'is, doodaléi' alah nilíinii ła' bik'í ni'izt'óodgo áádóó ch'iyáán bee ádingo, yídin nilíinii t'áadoo ła' baa nołéhé, T'óó nílááh, nił hózhóqgo t'áadoo nidłóh ında hwiih nilłigo yináál, bidooniidgo, éishą' ha'át'íi nídoodleel? T'áá ákót'éego hwe'oodłá' t'áá bízhánígo, ó'oo'níłii baqah ádingo, t'áadoo nánídlíní da. Nidi diné ła'da ádidoonił, Ni éí iinídlá, nidi shí t'ěi yá'át'éehgo ááshníł. Haa'íshą' ááníłii t'áágéed ne'oodłá' shił íishjání áníléeh, áko shí áldó' ááshníłígíí bik'ehgo she'oodłá' nił íishjání ádeeshłíł. Diyin God t'áálá'í hólóqgo yinídlánígíí éí yá'át'éeh. Jó, nílch'í bida'iiníziinii ákót'éego da'oodłáą nidi yik'ee bił daayée'go bitah dahoditłid. Dooládó' diné doo hóyáanii nílíinii, ájooníłii t'áágéed hwe'oodłá' t'áadoo nánídlíní daígíish shił bééhodoozjiił nínizin? Éíbraham yéé, nihizhé'é nilíinii, bikáá' náá'iinihi bikáa'gi biye' Áízak niinłt'í yéedáą' t'áá bí ádzaaígíí bee ts'ídá t'áá ákogi át'éego bá ha'oodzít'. Jó, Éíbraham bi'oodłá' áádóó ááníłígíí t'áá yił yoołt'ihgo ááníłígíí bee bi'oodłá' ła'yiyiilaagíí k'ad nił bééhoozin. Áko Diyin God bizaad bee ak'e'ashchíinii kónínígíí bohoolyaa, Éíbraham éí Diyin God joosdląą, áko ts'ídá t'áá ákogi ájít'éego há haadzít'. Áko Diyin God bik'is jłłigo há ha'oodzít'. Jó, kót'éego nihił béédahoozin, diné ájooníłígíí bee Diyin God bił t'áá ákogi ájít'é jileeh, hwe'oodłá'ígíí ájooníłii doo bił joołt'ihgóó éí doo bíghah da. T'áá ákót'éego áldó' Réíhab, aljilnii nilíinii, éí hane' neii'áhí yah ayí'eezh yéedáą', áádóó ná'ee'aągo ch'ínénił'a' yéedáą'; ádziidzaaígíí bee Diyin God bił ts'ídá t'áá ákogi ájít'é dzizłłi'. Háálá hwii' sizíinii t'áágéedgo hats'íis doo hináa da, t'áá ákót'éego áldó' ájooníłígíí hwe'oodłá' doo bił joołt'ihgóó t'áadoo nánídlíní da. Shik'isóó, lą'í nołt'éego na'nitiní

daohle' lágo, háálá nida'niitinígíí t'ah aláhídi át'éego bik'e'ashch'í'go nihaa nídahódóot'íí'go nihił
béédahózin. T'áá ániiltso lą'ígóo nida'ayiilzííh. T'áá háiida saad doo nidziisííhgóo hadziidziihígíí éí diné
ts'ídá t'áá ákóne' át'ěii jílł, hats'íís áldó' hak'eh hólł'í ádzósingo bízhneel'ą. Jó, ńł' nihik'eh hólł'í doo biniyé
biza'iilt'ihgo bee bits'íís neidlo'. Tsinaa'eeł áldó' baa nitsídaahkees; azhá ayóó ániiltso nidi, áádóó níyol
bidziilii yee naa'eeł nidi, bee naadlo'í áłts'íís nidi na'a'eełii t'áá bí nízingóo neilo'. T'áá ákót'éego áldó'
atsoo' áłts'íís lá nidi ayóó ádaat'ěii yee ádaa ha'niih. Jó'akon, kq' t'ííhdígo nidi, tsin ayóogo bee
hodłch'ílii yidiiltłi! Atsoo'ígíí éí kq' nahalin. Atsoo' éí íiyisí doo yá'át'ěehii nilłigo nihits'íís yee hadít'ěii
yitah hólł, nihits'íís t'áá át'ě niyiłchxqoh. Hool'áágóo ti'hoo'nííh bił haz'ąądi hodoók'ąłígíí bits'ąądóó
nihił hoolzhishígíí yidiiltłi. Jó, naaldlooshii, nidaat'a'ii, nidaa'na'iida índa tónteel yii' dahólóonii nidi
nidahazhóqoh, éí diné nidabiishóqoh. Nidi diné éí atsoo' doo yóshóqoh át'ěe da. Doo hasht'edit'éégóo doo
yá'áshóonii nilł, da'agháanii bii' hééł. Éí Diyin God aTaa' nilłinii bee baa dahwii'niih, áádóó Diyin God
honált'éego diné ájiilaaígíí áldó' bee dayínídziih. Azéé' t'áálá'íígíí bits'ąądóó saad bee ak'ihojidlí índa
saad bee ódziihii hahwiileeh. Shik'isóó, díí doo ákódeiit'íi da dooleel nít'ěe! Da' t'áálá'í tó háálínídeé'ěsh
tó łikango índa dók'qozhgo háálłi łeh? Shik'isóó, fig sikaadgoósh álivz baąh hodooleel, éí doodago ch'il
na'atł'o'ii sikaadgoósh fig baąh hodooleel? Dooda ląą! T'áá ákót'éego tó dók'qózh háálłídóó tó łikanii doo
hóle' át'ěe da. Nihitahdóoshą' hái hóyá áádóó ak'idi'yiiłłi? Háni'dii yá'át'ěehgo jiinánígíí áádóó baa
hojýąągo a'ohgo íz'dólzingo ájooníłígíí íshjání ádzósin le'. Nidi da'iinołch'íidgo nihił' nidadhodik'qosh
ládąą' áádóó alch'ąąh nidaah'na' ládąą', t'áadoo ádaa dahoh'niihí, t'áá aaníinii t'áadoo bik'íji'
danihiyooch'ídí. Hódzá ákót'ěhígíí doo yá'aashdėé' nihwiileeh da, nidi nihokáa'gi hólóonii át'ě, áko doo
Diyin God bits'ąądóó át'ěe da, nidi nilch'i bi'iniiziinii bits'ąądóó át'ě. Háálá t'áá haa'ída ooch'íid índa
alch'ąąh na'a'na' hólłogi ákwii doo hasht'ehodít'ěe da, áádóó baa'ihii t'áá altsó baa ooldah łeh. Nidi
yá'aashdėé' bee hódzáanii éí, átséhi góne' chin baąh ádinii át'ě, áádóó k'ě'nídzin, áádóó á'áhwiinít'í'í, índa
lą nízin, t'áá íiyisí aa a'ááh hasin índa yá'át'ěeh ó'oo'níł, áádóó a'ohgo ahaa nitsáhákeesii índa t'óó
áhodi'ł baąh ádin. K'ě nídahoołeełii t'áá ákogi át'ěii bineest'ą' baą hózhqogo k'ěédeididle'. Nihitahgi ahigą
índa ahinídiiltłaadsha' háádėé' nihwiileeh? Da' doósh nihe'adáhonooni' nihiyi'di naalnishígíí bits'ąądėé'
nihwiileeh da? Laanaa danohsin nidi doo nihee dahaleeh da; nida'oltseed, áádóó nihił adááh dahaníi nidi
doo shódeinołt'eeh dago, t'óó ahináadoohjah áádóó da'ahohgą. Bídin danohłínígíí doo Diyin God
bídeínóhkeedgóó biniinaa doo nihee dahaleeh da. Dayínóhkeed nidi doo nihee dahaleeh da, háálá biniyé
dayínóhkeedígíí doo yá'át'ěeh da, nihił dahoneelni t'ěi biniyé dayínóhkeed. Nihí adiléhi danohłíinii,
nihokáá' bił nidahazt'i'ii nihił bidáádahaníigo Diyin God bi'ana'í danohłínígíish doo nihił béédahózin da?
Éí baą t'áá háiida nihokáá' bił nidahazt'i'ii hoł bidááhánínígíí Diyin God bi'ana'í íz'dólzingo át'ě. Diyin
God bizaad bee ak'e'ashchínígíí doo t'áadoo biniyéhígóó kóníigo bee ak'e'ashchł, Níłch'i nihii' naazłigo
áyiilaii éí laanaa nízingo oolch'íid. Nidi t'ah aláhídi át'éego Diyin God aa jooba', éí baą bizaad bee
ak'e'ashchíninii kóní, Diyin God éí diné ádaa daha'niihii yik'íji' nilł, nidi diné a'ohgo ádaa nitsídaakesii
yaa jooba'. Éí baą Diyin God baa ádadiyoht'aah. Níłch'i bida'iniiziinii binanit'a'í bich'ł' nidaaldzilgo
nihits'ádoolwoł. Diyin God baa hohkááh, áko bí áldó' nihaa doogáál. Baąhági ádaahníłii, nihíla'
táadaahgis. T'áá naaki nilłigo nitsídaahkeesii, nihijéi chin baąh ádaadingo ádaahlééh. Yíníł bik'ee
ti'dahoohníł, áádóó atínidadinohdleeł, índa daahcha. Bini'dii nihidloh hasinii atínáhodinidleeł náádleeł,
áádóó bini'dii nihił dahózhónígíí éí yíníł náádleeł. Bóhólníihii bináál a'ohgo ádaa nitsídaahkees, áko
ayóó át'ěii danohłíigo ánihidoolíł. Shik'isóó, t'áadoo nichxq'ógo ahaa yádaalt'í. T'áá háiida Christ bee
ak'is nilłigo nichxq'ógo baa yájłłi'ígíí, doodaii' baa níjít'ínígíí éí Diyin God yee has'áanii nichxq'ógo baa
yájłłi' áádóó baa níjít'íigo át'ě. Jó, bee haz'áanii baa níjít'íigo bee haz'áanii doo yik'ehgóó ááníłii jileeh,

bee haz'áanii yik'i hodii'aahii jileeh. Diyin God t'éiyá bee haz'áanii íl'íinii áádóó ánihwii'aahii nilí. T'áa bí t'éiyá yisdá'íinií, áádóó áldó' í'dooldíilgo yíneel'á. Áko nishá' ha'át'íi nishí nínizingo bíl k'ééhót'íinii baa nánít'í? Haa'íyee', kódadoh'níinii, Díí jį, yiskáagoda kin haal'áajį' diikah, ákwii nihaa nida'iiniihgo nídoohah, áko béeso nihee dahodooleet. Éí azhá yiskáago áhodoonílgíí doo nihił b'éedahózin da nidi ádadohní. Jó, nihe'iina'shá' ha'át'íi át'é? Áhí t'óó kóníghánįį' haleehgo ádiłhígíí nahalinii át'é. Kódadohní dooleet yęę, Bóhólníihii ínízin ládąą' dahinii'náa doo, dídída, doodaii' níléidída baa nidiikah. Nidi ádaa dadzínohdliigo ádaa dahohniih. Ákót'éego ádaa ha'niih t'áa altso doo yá'át'éeh da. Éí baą t'áa háiida ha'át'íhida yá'át'éehgo ádoolnígíí hoł b'ééhózin nidi doo ájoonílgóó éi bee ádił n'dziilzích. Haa'íyee' da'oht'íinii, bik'ee ti'dahwiidoohniih bich'į' hoolzhishígíí biniinaa dadotwoshgo daahcha. Daaht'ínígíí dadíłdzid, áádóó danihi'éé' ch'osh atchozhii dayíłchozh. Nihi'óola índa nihib'éesh ligai nídadiniichxii'. Nídadiniichxii' yęę bee niheéhodooził, áko nihits'íis dook'ąął nahalingo atínihidoolíł. Nihoogháahįį' yookáałgo nihinaalye'é hasht'e'nídahisoonil. Jó'akon, nidaalnishí nihidáda'ak'ehgóó da'íshée'go bik'é na'azhnishii t'áadoo nidasooláa da. Áko nihik'įį' yádaalti'go hahóól'á. Índa Diyin God éi t'áa altsoní bee Bóhólníihii da'íshé'ígíí hahóól'áago yidiizts'ąą'. Nahasdzáan bikáa' t'áa altsoní daaht'įįgo bee ák'idaahdláago tsi'nisookhai. Na'atseed bijįįį' biniyé nihijéi hwiih danilįįgo ádaahłaa. Diné ts'ídá t'áa ákogi át'éii bá nidahosoo'ą áádóó dasoolhí, nidi t'áadoo nihich'į' deesdzil da. Éí baą shik'isóó, Bóhólníihii nádzáajį' hada'ínołní. Jó'akon, k'éé'dídléehii ni' bits'ąądóó aneest'ą' ílínii yiba' át'éego, áłtséedi índa akée'di bik'i nahalt'įįhį' ha'ólníi łeh. Nihí áldó' hada'ínołní. Nihijéi bidziilgo ádeínóhsin, háálá Bóhólníihii nídoodálgíí koshídęę' hadziih. Shik'isóó, Diyin God doo nihá nihodiyoo'aal daígíí biniyé t'áadoo alch'į' saad dahonoł'íni. Jó'akon, ánihwii'aahii ch'éé'tiindęę' sizł! Shik'isóó, Diyin God yá dahalne'ii Bóhólníihii bízhi' yee yaa dahoolne'go yiniinaa ti'dahooznii' nidi nízaadgóó hada'oosniid. Éí bida'ol'į. Jó, nízaadgóó hada'oosniidii bíł dahózhq, dadii'ní. Job wolyéhígíí nízaadgóó ha'oosniidígíí baa dahosidoots'ąą', áádóó nihooldzhiizhdi Bóhólníihii há í'ilaalgíí nihił b'éedahózin. Dooládó' Bóhólníihii aa a'áah nízín da, áádóó jooba' lá! Díí t'áa altso biláahgo, shik'isóó, t'áadoo ha'át'íhida bee ádee hadahidohdziih, yá'ąash, doodaii' nahasdzáan bee nidi dooda, t'áa ha'át'íhida bee ádee ha'diidziihii nidi dooda, nidi Diyin God doo nihá nihodiyoo'álgíí biniyé, Aoo', didoohniilgo t'óó, Aoo', bee hadoohdzih; Dooda, didoohniilgo t'óó, Dooda, bee hadoohdzih. Nihitahgiish łada bich'į' nahwii'ná? Bini' éi sodilzin. Ła'daash bíł hózhq? Bini' éi Diyin God yaa haniihgo hataal. Ła'daash nihitahgi bitah honeezgai? Bini' éi da'oodłání áłah nádleeheii yá aląajį' naazíinii hágo bizhdidooniilgo éi hatsii't'áagi ak'ah yadeidooziłgo Bóhólníihii bízhi' dayózhįigo há sodadidoolził. Díí Diyin God dayoodłąago yaa dadzólįgo sodadilzínígíí beego, hatah honeezgai doo ájít'éhí da nízhdoodleeł; Bóhólníihii nááhodidooláál, índa ádił n'dziilzích ládąą' há yóó'anídidoot'áál. Áko alch'į' baąhági ádaaht'ínígíí ahidiníłnáago bee ádaa daholne', áádóó doo ádanoht'éhí da nídadoohdleeł biniyé ahá sodadołzin. Diné ts'ídá t'áa ákogi át'éii bisodizin éi t'áa íiyisí bidziilgo idééłní. Iiláįjah, diné t'áa nihígi át'éé nít'éé' nidi, doo nahodoołt'įłgóó haleebée sodoolzin, áko táa' nááhaidóó hastąąh nídeezidįį' nahasdzáan bikáa'gi t'áadoo nahóółtąą da. Áádóó sonáádoolzin, áko nít'éé' wót'ááhdęę' nahóółtą, áko nahasdzáan bikáa'gi nída'neest'ą. Shik'isóó, nihitahgi łada hane' t'áa aaníinii bits'ánooyáago, nít'éé' éi łada bíł nánooht'áazhgo díí baa ákodanoohsįįh, baąhági ááníłii ni'isiihgo bá honít'í'dęę' bíł níjít'ázhígíí éi aniné bits'ąajį' bii' sizíinii yisdázhdoołtéł, áko haa shįį néeląą'įį' Diyin God bich'į' ádił ni'isii' nidi altso Diyin God há yóó'anéididoot'áál.