

EVANGELI SEGOEN

MARKO.


THE GOSPEL ACCORDING TO

MARK,

TRANSLATED INTO THE CREOLESE LANGUAGE.



NEW YORK:
AMERICAN BIBLE SOCIETY,
INSTITUTED IN THE YEAR MDCCCXVI.

 1865.



EVANGELI SEGAEN

MARKO.

KAPITOELO I.

1. Koemiensameentoe di Evangeli di Hezoes Christoe, Joe di Dioos.

2. Manera ta skriebier deen profetoe nan: "ata, Mi ta manda mi Angeloe adilanti di bo kara, koe dreetsja bo kamina adilanti di bo."

3. Boos di eel koe ta grita deen desierto: "dreetsja kamina di Senioor, hasi dreetsji soe kamina nan."

4. Guan tabata deen desierto i a batisa i a predika bautismo di konbertisjoon pa pordon di pikar.

5. I hinteer tera di Hoedioe i toer heende nan di Jerusalem a bai acerka eel i cel a batisa nan toer deen rioe di Jordaan, i nan a konfesa nan pikar.

6. I Guan tabata biestier kon lana di kameel i kon oen faha di kweroe na roondo di soe loemba, i eel a kome tirakoetji i stropi di honig di moondi.

7. I eel a predika, bisando: deespoeees di mi ta bine oen heende, koe tien mas foorsa koe mi, di kende mi no merese di los na roedia, riempi di soe sambarkoe.

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8. Mi a bien batisa boso kon awa, ma lo eel batisa boso kon Spiritoe Santo.

9. I a sosode deen ces mees dia aki, koe Hezoes a bini di Nazareth, deen Galilea, i Guan a batisa eel deen Jordaen.

10. I asina koe eel a sali foor di awa, eel a mira cieloe nan habrier, i Spiritoe baha abau ariba eel manera oen paloemba.

11. I oen boos a sosode foor di cieloe nan: bo ta mi Joe masjaar stimaar, deen kwaal Mi tien moetsjoe goestoe.

12. I ces mees hora Spiritoe a hibeles deen desier-toe.

13. I eel tabata aja deen desierto kwarenta dia, teentaar di Satanoe, i eel tabata acerka beestia di moondi, i Angeloe nan a sierbi eel.

14. I deespoees koe nan a pone Guan deen prison, Hezoes a bini deen Galilea predikando Evangelii di reina di Dioos.

15. Bisando: tiempoe ta koemplicier i reina di Dioos a juga acerka: konberti boso i kere Evangelii.

16. I ora eel a kamna acerka di lago di Galilea, eel a mira Simon i Andrees soe roeman, koe a tira nan reda deen lago (pasoba nan tabata piskadoor.)

17. I Hezoes a bisa nan: Sigi mi i lo mi hasi, koe boso lo bira piskadoor di heende!

18. I nan a laga oenbees nan reda i nan a sigi eel.

19. I ora eel a juga mas alecu, eel a mira Jakobo, joe di Zebedeo, i Guan soe roeman, deen barkoe, i nan a dreetsja nan reda.

The first part of the document is a list of names and titles, including
 Mr. John Smith, Secretary of the Board of Education, and
 Mr. James Brown, Treasurer of the same Board. The list continues
 with several other names, some of whom are members of the
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 Board of Education. The names are listed in alphabetical order.

20. I oenbees eel a jama nan. I lagando nan tata Zebedeo deen barkoe kon nan kriaar, nan a sigi eel.

21. Deespoeëes di ees ahi nan a jega deen Kapernaum; i komo nan a bai ariba Sabbath deen Znoa, eel a sienja nan.

22. I nan a admira nan pa soe doktrina; pasoba eel a sienja nan manera oen heende, koe tabatien podeer, i no manerã Sabio nan di lei.

23. I tabatien deen Znoa oen heende kon diabel deen koerpa, i eel a grita,

24. Bisando: laga noos, kiko noos tien di hasi kon bo, Hezoes Nazarenoe! bo a bini pa perde noos? Mi ta konose bo, kende bo ta, bo ta e Santoe di Dioos.

25. I Hezoes a tahele, bisando: keda ketoe i sali foor di eel!

26. I ora diabel a rankele i a grita kon oen boos halto, eel a sali foor di eel.

27. I toer heende a admira, manera koe nan a poentra otro, bisando: ta kiko ees aki? ki doktrina nobo ees aki ta, koe eel ta ordona diabel nan tambees i koe nan ta obedisele?

28. I soe fama tabata plamaar oenbees deen toer tera acerka di Galilea.

29. I kwando nan a sali oenbees foor di Znoa, nan a bai na kaas di Simon i Andrees, kon Jakobo i Guan.

30. I mama di Simon soe moheer tabata na kama kon kaintoera; i nan a papia oenbees di eel kon Hezoes.

Faint, illegible text, possibly bleed-through from the reverse side of the page. The text is arranged in several paragraphs and appears to be a formal document or report.

31. I Hezoes a bai acerka eel, a kohe soe manoe i a lamantele; i oenbees kaintoera a lagele i eel asierbi nan.

32. I ora a bini atardi, komo solo a baha, nan a trese acerka eel toer heende koe tabata maloe, i koe tabatien diabel deen koerpa.

33. I toer heende di poenda a bini acerka di poorta.

34. I eel a koera hopi heende, koe tabatien hopi soorto di maloe; i eel a saka spiritoc malo afoor, i no a laga diabel nan papia, pasoba nan a konosele.

35. I majienta tempraan, ora tabata anootsji ajenda, kwando eel a lamanta, eel a sali afoor, a bai deen oen loegar desierto i a pidi Dioos aja.

36. I Simon i ces nan koe tabata konele, a sigi eel.

37. I ora nan a hajele, nan a bisele: nan toer ta boeska bo.

38. I eel a bisa nan: laga noos bai na loegar nan ki ta acerka, ces ta pa mi predika aja tambees, porke ta pa ces kausa, koe mi a sali afoor.

39. I eel a predika deen nan Znoa, deen hinteer Galilea, i a saka demonio nan afoor.

40. I ata oen heende kon laaster a bini acerka eel, i a kai kara na socëla adilanti di eel, i a pidi eel, bisando: si bo kieër, bo poor liempia mi.

41. I ora Hezoes tabatien deen soe alma mizeri-koordja kon ces heende aki, eel a saka soe manoe afoor i a tokele bisando: mi kieër pa bo bira liempi!

42. I kwando eel a bisa ces ahi, laaster a lagele oenbees i eel tabata liempi.

43. I ora Hezoes a tahele masjaar tantoe, eel a lagele bai oenbees foor di eel.

44. Deespoeës di ees ahi Hezoes a bisele: mira bon, pa bo no bisee na ningoen heende, ma bai i presente bo na pader nan i ofrese pa bo koeramcentoe loke Mozes a ordona, pa ees ahi ta pa nan pa oen testimonio.

45. Ma ora eel a sali áfoor, eel a koemiensa papia hopi koos i koonta loke a sosode, di ees manera koe Hezoes no a poor bini mas deen poenda deen poebliëk, ma eel tabata afoor deen loegar desierto nan; i nan a bini acerka eel di toer loegar.

KAPITOELO II.

1. I deespoeës di algoen dia Hezoes a bini atrobees na Kapernaum, i nan a tende koe eel tabata deen kaas.

2. I oenbees hopi heende a bini roondo di eel, manera koe loegar nan acerka poorta tabata jeen di nan, i eel a papia palabra kon nan.

3. I algoen heende a bini acerka eel i nan a trese na eel oen heende lam, koe kwater heende a karga.

4. I kwando nan no poor jega acerka eel, pa kaudo di barios, nan a kibra dak, oenda eel tabata i ora nan a kibra ees aki, nan a laga kama abau, deen kwaan heende lam a droemi.

5. I ora Hezoes a mira nan fe, eel a bisa na ees heende lam: joe, bo pikar nan ta poordonaar.

The first part of the history is a general account of the
 country, its situation, extent, and the nature of the soil.
 It is divided into three parts, the first of which is a
 description of the country in general, the second of the
 different parts of it, and the third of the different
 parts of each of those parts. The first part is a
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 and the nature of the soil. The second part is a
 description of the different parts of the country, and
 the third part is a description of the different parts
 of each of those parts.

6. Ma algoen di Sabio nan di lei a sienta aja i a koorda deen nan koerasoon :

7. Kiko eel ta blasfema Dioos di ees manera kende poor poordona pikar si no Dioos sool?

8. I kwando Hezoes a sabi oenbees deen soe spiritoe, koe nan a koorda asina deen nan mees, a bisa nan: kiko boso ta koorda ees koos nan deen boso koerasoon?

9. Kiko ta mas ligger pa bisa na heende lam: bo pikar nan ta poordonaar, of pa bisa: lamanta i kohe kama i kamna?

10. Ma pa boso sabi, koe Joe di heende tien podeer pa poordona pikar ariba moendoe (eel a bisa na heende lam):

11. Mi ta bisa bo: lamanta i kohe bo kama i bai na bo kaas!

12. I eel a lamanta oenbees; i ora eel a kohe soe kama, eel a sali afoor, i toer heende a miree. manera koe toer heende a spanta i a glorifika Dioos, bisando: noenka noos no a mira tal koos!

13. I Hezoes a bai borbe na lago; i toer hopi di heende a bini acerka eel, i eel a sienja nan.

14. I ora eel a pasa, eel a mira Levi joe di Alfeo, koe a sienta na loegar di doeana, i eel a bisele: sigi mi; i eel a lamenta i a sigi eel.

15. I a sosode kwando Hezoes tabata na meza deen soe kaas, koe hopi heende di doeana i pika-door nan tabata tambees na meza kon Hezoes i kon soe discipeloe nan, pasoba nan tabata hopi i nan a sigiele.

16. I kwando Sabio nan di lei i Fariseoe nan a

mira Hezoes kome kon heende di doeana i kon pikadoor, nan a bisa na soe discipeloe nan : ta kiko ees aki, koe eel ta kome i bebe kon heende di doeana i kon pikadoor?

17. Ma ora Hezoes a tende ees aki, eel a bisa nan : Ees nan koe ta saloer no tien meester di dokter, ma ees nan koe ta maloe. Mi no a bini pa jama hoestoe nan, ma pikadoor nan na konbersjoon.

18. I discipeloe nan di Guan i di Fariseoe nan tabatien koestoema di joena, i nan a bini acerka eel i a bisele : pakiko discipeloe nan di Guan i di Fariseoe nan ta joena, i bo discipeloe nan no ta joena?

19. I Hezoes a bisa nan : heende nan di fiesta di kasameentoe poor joena, tamteem eel koe meester kasa ta acerka nan? Tamteem nan tien ees aki acerka nan, nan no poor joena.

20. Ma dia nan lo bini, koe ees aki lo ta kitaar foor di nan, i ees hora nan lo joena deen ees dia nan aki.

21. I ningoen heende no ta kose oen pida nobo na oen biestier bieeu, pasoba lapi nobo, ki ta koseer, ta kibra oen pida di biestier bieeu, i kibrameentoe ta bira moetsjoe mas grandi.

22. I ningoen heende no ta pone bienja nobo deen sakoe bieeu di kweroe, fono bienja nobo ta remeenta sakoe di kweroe i bienja ta dramaar, i sakoe ta danjaar ; ma nan meester pone bienja nobo deen sakoe nobo di kweroe.

23. I a sosode, ora eel a kamna deen maisji oen dia di Sabbath, koe soe discipeloe nan a kibra al-

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that this is essential for ensuring transparency and accountability in the organization's operations.

2. The second part of the document outlines the various methods and tools used to collect and analyze data. It highlights the need for consistent and reliable data collection processes to support informed decision-making.

3. The third part of the document describes the reporting and communication strategies employed. It stresses the importance of clear and concise reporting to provide stakeholders with the necessary information in a timely and accessible format.

4. The fourth part of the document discusses the role of technology in enhancing data management and analysis. It mentions the use of advanced software and tools to streamline processes and improve the accuracy of data.

5. The fifth part of the document addresses the challenges and risks associated with data management. It identifies potential issues such as data security, privacy concerns, and the need for regular updates and maintenance of systems.

6. The sixth part of the document provides a summary of the key findings and conclusions. It reiterates the importance of a robust data management system and the need for continuous improvement and monitoring.

7. The seventh part of the document offers recommendations and suggestions for future actions. It suggests implementing best practices, investing in training and development, and staying up-to-date with the latest industry trends and technologies.

8. The eighth part of the document includes a list of references and sources used throughout the document. It provides a comprehensive list of books, articles, and other resources that have informed the research and analysis.

9. The ninth part of the document contains a list of appendices and supplementary materials. These include detailed data tables, charts, and other supporting documents that provide additional context and information for the reader.

10. The tenth part of the document is a concluding statement that expresses the author's appreciation for the support and assistance provided by the organization and its staff. It also expresses a commitment to ongoing collaboration and improvement.

goen tapoesji, ora nan tabata abau di kamna-meentoe.

24. I Farisooe nan a bisele: weita, pakiko nan ta hasi ariba oen Sabbath loke no ta permitier?

25. Ma eel a bisa nan: Boso no a leza noenka loke Dabid a hasi, ora eel tabatien falta, i ora eel tabatien hamber i ees nan, koe tabata kon eel?

26. Koom eel a dreenta deen kaas di Dioos, na tiempoe di Abjathar, hefi di pader nan, i eel a kome pam di propositioon, ki no ta permitier di kome, fono na pader nan, i a doena tambees na nan, koe tabata kon eel?

27. I eel a bisa nan: Sabbath ta trahaar pa kausa di heende, ma no heende pa kausa di Sabbath.

28. Asina Joe di heende ta Senioor di Sabbath tambien.

KAPITOELO III.

1. I eel a bini atrobees deen Znoa i aja tabatien oen homber, kon oen manoe seko.

2. I nan a kieër mira, koe Hezoes lo koerele ariba Sabbath; ees ta pa nan poor akoesele.

3. I eel a bisa na ees homber kon manoe seko: para deen meimei.

4. I eel a bisa nan: ta permitier ariba Sabbath nan, pa hasi bon of maloe? pa koera oen heende of pa matele? I nan a keda ketoe.

5. I ora eel a weita nan kon rabia, oenbees jeen di triesteza, pasoba nan koerasoon tabata masjaar doeroe, eel a bisa na heende: saka bo manoe afoor!

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i eel a sakee afoor, i soe manoe a bira saloer manera otro.

6. Ees hora Fariseoe nan a sali, i nan a papia oenbees kon Herodianoe nan kontre eel, koom nan lo matele.

7. Ma Hezoes a bai kon discipeloe nan na lago i moetsjoe hopi di heende a sigi eel foor di Galilea i foor di Judea,

8. I foor di Jerusalem, i foor di Idumea i foor di otro banda di Jordaan; i heende nan koe tabata di parti nan di Tiro i di Sidon; i hopi heende koe a tende, koom grandi koos Hezoes a hasi, a bini acerka eel.

9. Anto eel a bisa na soe discipeloe nan, koe oen barkoe meester keda acerka eel, pa kausa di heende nan, pa nan no foglele.

10. Pasoba eel a koera hopi heende, manera koe toer heende, koe tabatien algoen maloe, a bini acerka eel, pa nan tokele.

11. I demonio nan, ora nan a mirele, nan a kai adilanti di eel i a grita, bisando: bo ta Joe di Dioos.

12. I eel a taha nan masjaar tantoe, pa nan no hasi eel poeblick.

13. I ora eel a soebi ariba oen seroe, a jama acerka eel ees nan koe eel a kieër, i nan a bini acerka eel.

14. I eel a pone dieer doos, pa nan ta kon eel, i pa manda nan pa predika.

15. I pa tien podeer, pa koera ees nan koe tabata maloe, i pa saka demonio nan afoor.

The first part of the book is devoted to a general history of the world, from the beginning of time to the present day. The author discusses the various civilizations that have flourished on the earth, and the progress of human knowledge and industry. He also touches upon the political and social changes that have shaped the modern world.

The second part of the book is a detailed account of the history of the British Empire, from its early beginnings in the sixteenth century to its greatest extent in the nineteenth century. The author describes the various colonies and territories that were acquired, and the policies and administration that governed them. He also discusses the impact of the Empire on the world, and the role of Britain as a global power.

The third part of the book is a history of the United States, from its founding in 1776 to the present day. The author discusses the various events and figures that have shaped the nation, and the political and social changes that have taken place. He also touches upon the role of the United States in the world, and its relationship with other major powers.

The fourth part of the book is a history of the various nations and peoples of the world, from the ancient civilizations to the modern states. The author discusses the unique characteristics of each nation, and the factors that have shaped its development. He also touches upon the relationships between different nations, and the role of international law and diplomacy.

The fifth part of the book is a history of the various religions and philosophies that have influenced human thought and behavior. The author discusses the origins and teachings of the major religions, and the philosophical systems that have shaped the human mind. He also touches upon the role of religion and philosophy in the development of society and culture.

The sixth part of the book is a history of the various scientific discoveries and inventions that have shaped the modern world. The author discusses the lives and work of the great scientists and inventors, and the impact of their discoveries on human progress. He also touches upon the role of science in the development of technology and industry.

The seventh part of the book is a history of the various art forms and literary works that have enriched human culture. The author discusses the lives and works of the great artists and writers, and the impact of their creations on the human mind. He also touches upon the role of art and literature in the development of society and culture.

The eighth part of the book is a history of the various sports and games that have been enjoyed by humans throughout the ages. The author discusses the origins and evolution of the major sports, and the role of sports in the development of human physical and mental abilities. He also touches upon the role of sports in the development of society and culture.

The ninth part of the book is a history of the various customs and traditions that have shaped human behavior and society. The author discusses the origins and evolution of the major customs and traditions, and the role of customs and traditions in the development of human culture. He also touches upon the role of customs and traditions in the development of society and culture.

The tenth part of the book is a history of the various wars and conflicts that have shaped the world. The author discusses the causes and consequences of the major wars, and the role of war in the development of human civilization. He also touches upon the role of war in the development of society and culture.

16. I na Simon eel a doena number di Pedro.

17. I na Jakobo joe di Zebedeo, i na Guan, roeman di Jakobo, eel a doena number di Boanerges, ki ta nifika: joe nan di donder.

18. I Andrees, i Felipi, i Bartholomeo, i Matheo, i Thomas, i Jakobo, joe di Alfeo, i Thadeo, i Simon Kananitoe.

19. I Judas Iskariotae, koe a bira soe traïdoor.

20. I kwando nan a bini deen kaas, hopi heende a bini atrobees aja, manera koe nan no poor a kome ni pam.

21. I ora nan koe tabata di soe familia, a tende ees aki, nan a sali afoor pa tenele; pasoba nan a bisa: eel no ta na soe senti.

22. Ma Sabio nan di lei, koe a bini di Jerusalem, a bisa: eel tien Beëlzeboel, i kon podeer di hefi di demonio nan, eel ta saka demonio nan afoor.

23. I ora eel a jama nan acerka eel, eel a bisa kon komparasjoon: koom Satan poor saka Satan afoor?

24. I si oen reina bringa kontre soe mees, ees reina aki no poor keda siesti.

25. I si oen kaas bringa kontre soe mees, ees kaas aki no poor keda siesti.

26. I si Satan lamanta i bringa kontre soe mees, eel no poor keda siesti, ma eel tien oen fien.

27. Ningoen heende no poor dreenta deen kaas di oen heende baleente i hoorta soe bariel nan, koe eel no a mara baleente promoteremeente; i ees hora eel poor roba soe kaas.

28. Pa berdad, mi ta bisa boso: koe toer pikar

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lo ta poordonaar na joe nan di heende i toer kaloemnia, kon kwaal nan lo a kaloemnia;

29. Ma heende koe a blasfema kontre Spiritoe Santo, eel no tien pordon deen eternidad, ma eel ta koelpabel di hwisji eterno.

30. Pasoba nan a bisa: eel tien oen demonio.

31. Ora soe roeman homber nan i soe mama a bini, nan a para afoor i nan a manda na eel i a jamele.

32. I troepa di heende a sienta roondo di eel i a bisa na eel: ata, bo mama i bo roeman nan ta boeska bo afoor.

33. I eel a responde nan, bisando: kende ta mi mama of mi roeman nan?

34. I ora eel a weita roondo di nan, koe a sienta roondo di eel, eel a bisa: ata, mi mama i roeman nan.

35. Pasoba kende koe ta hasi boloentad di Dioos, ees aki ta mi roeman homber i mi roeman moheer, i mi mama.

KAPITOELO IV.

1. I eel a koemiensa atrobees sienja acerka lago, i oen troepa grandi di heende a bini roondo di eel, manera koe eel a dreenta deen oen barkoe i eel a sienta ariba lago, i toer troepa tabata na tera acerka lago.

2. I eel a sienja nan hopi koos na komparasjoon, i eel a bisa nan deen soe doktrina:

3. Tende, ata, oen plantadoor a bai planta.

The following is a list of the books in the collection of the New York Public Library, Astor Lenox and Tilden Foundations, which are now deposited in the Library of the City of New York.

1. The first book in the collection is a copy of the "The History of the City of New York" by James M. Smith, published in 1848.

2. The second book is a copy of "The History of the City of New York" by James M. Smith, published in 1848.

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THE NEW YORK PUBLIC LIBRARY

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10. The tenth book is a copy of "The History of the City of New York" by James M. Smith, published in 1848.

4. I a sosode koe eel a planta, koe oen parti di semienja a kai deen kamina, i pahara nan di cieloe a bini i nan a kome ees aki.

5. I otro parti a kai deen logar di piedra, oenda tabatien bon poko tera, i eel a sali oenbees, pasoba no a dreenta basta hoendoe deen tera.

6. Ma ora solo a soebi eel ta kimaar, i porke eel no tabatien raies, eel ta sekaar.

7. I otro parti a kai deen soempina nan, i soempina a krese i nan a smoor eel i eel no a doena ningoen froeta.

8. I otro parti a kia deen bon tera, i a doena froeta, ki a krese, i oen pipieta a doena trienta, i oen otro seseenta, i oen otro cientoe bees.

9. I eel a bisa nan: eel koe tien ore a pa tende, tende!

10. I ora eel tabata sool afoor, heende nan koe tabata acerka eel, a poentrele kon e diees doos na komparasjoon.

11. I eel a bisa nan: ta doenaar na boso pa komprende koos skoondier nan di reina di Dioos; ma pa nan, koe ta afoor, toer koos nan aki ta sosode na komparasjoon.

12. Ees ta pa nan, ora nan ta mira, no mira, i ora nan ta tende, no komprende; ees ta pa nan no komberti nan na ningoen tiempoe, i pa nan pikar no ta poordonaar.

13. I eel a bisa nan: boso no sabi komparasjoon aki? i koom boso lo komprende toer komparasjoon nan?

14. Plantadoor ta eel, koe ta planta palabra.

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... of the ...

... of the ...

... of the ...

... of the ...

... of the ...

... of the ...

... of the ...

15. I ees aki nan koe a haja semienja ariba kamina ta ees nan deen kwaal palabra ta plantaar, ma ora nan a tende ees ahi, Satan ta bini oenbees i ta ranka palabra, ki tabata plantaar deen nan koerasoon.

16. I ees aki nan ta mees koos, koe a haja semienja deen loegar di piédra, koe, ora nan a tende palabra, ta hajee kon legria;

17. Ma nan no tien raies deen di nan mees, ma nan ta pa oen tiempoe noema; deespoeës ora affliksjoon of persigimentoe ta bini pa kausa di palabra, nan ta konsoemi nan oenbees.

18. I ees aki nan ta, koe a haja semienja deen soempina, koe ta tende palabra;

19. Ma si bini kibrameentoe di kabees pa koos di moendoe, i ganjameentoe di rikeza, i passioneentoe di otro koos nan, nan ta smoor palabra, i ees ahi no ta doena ningoen froeta.

20. I ees aki nan ta, koe a haja semienja deen di bon tera, koe ta skoetsja i ta recibi palabra, i ta doena froeta, oen ta rende trienta, oen otro sescenta i oen otro cientoe bees.

21. Deespoeës di ees ahi eel a bisa nan: bela meester sierbi pa ta poneer abau di oen skepel of abau di kama? no pa ta poneer deen kandelaa?

22. Pasoba nada no ta skoondier, ki heende no lo deeskoebri; i nada a sosode, pa ta skoondier, ma pa bini naklaar.

23. Eel koe tien ore a pa tende, tende!

24. I eel a bisa nan: weita loke boso ta tende!

The first part of the history is a general account of the state of the country at the beginning of the reign of King Henry the First. It describes the condition of the kingdom, the state of the church, and the relations of the king to his subjects.

The second part of the history is a particular account of the reign of King Henry the First. It describes the events of his reign, the wars he fought, and the measures he took to reform the government.

The third part of the history is a particular account of the reign of King Stephen. It describes the events of his reign, the wars he fought, and the measures he took to reform the government.

The fourth part of the history is a particular account of the reign of King Matilda. It describes the events of her reign, the wars she fought, and the measures she took to reform the government.

The fifth part of the history is a particular account of the reign of King Henry the Second. It describes the events of his reign, the wars he fought, and the measures he took to reform the government.

The sixth part of the history is a particular account of the reign of King Richard the First. It describes the events of his reign, the wars he fought, and the measures he took to reform the government.

The seventh part of the history is a particular account of the reign of King John. It describes the events of his reign, the wars he fought, and the measures he took to reform the government.

kon mees midier, koe boso ta midi, lo ta midier na boso; i boso koe ta skoetsja, lo boso haja mas.

25. Pasoba, na eel koe tien, lo ta doenaar ajenda; i eel koe no tien nada, loke eel tien, lo ta toemaar foor di eel.

26. Deespoeëes di ees ahi eel a bisa: reina di Dioos ta mees koos koe oën homber, koe ta planta semienja deen tera.

27. Deespoeëes eel a droemi i a lamenta anootsji i di dia, i semienja a krese i a bira haltoe, koe eel mees no sabi koom a sosode.

28. Pasoba tera ta doena froeta di soe mees, promeremeente jeerba, deespoeëes tapoesji, deespoeëes maisji deen tapoesji.

29. I ora eel ta mira froeta, oenbees eel ta korta ees ahi kon koetjoe, pasoba tiempoe di anja a bini.

30. I eel a bisa: kon loke lo noos kompara reina di Dioos? of kon kwaan komparasjoon lo noos parse ees ahi?

31. Ees abi ta manera koe oen semienja di moster, ki, ora eel ta plantaar deen tera, ta mas tsjikitoe di toer semienja, ki ta ariba moendoe.

32. Ma ora eel ta plantaar, eel ta krese i ta bira mas grandi koe toer berdoera nan, i ta hasi brasa grandi, di manera koe pahara nan di cieloe poor traha nan nesji abau di soe soombra.

33. I eel a papia palabra, kon nan pa hopi komparasjoon, pa nan poor komprende.

34. I sien komparasjoon eel no a papia nada; ma eel a splika toer koos na soe discipeloe nan, ora nan tabata sool.

35. Anto ees mees dia, ora tabata anootsji, eel e bisa nan: noos meesteer nabiga na otro banda.

36. I nan a laga troepa di heende, i a toema eel deen barkoe, i tabatien ajenda otro barkitoe nan kon eel.

37. I a bini oen grandi storm di bientoë, i lamar a dreenta deen barkoe, manera koe eel ta jenaar kon awa.

38. I eel tabata na banda di patras di barkoe i tabata na soonjo ariba oen koesientje; i nan a lamantele i bisele: Mestro, no ta doeële bo, koe noos ta bai perdier?


39. I ora eel a lamanta, eel a taha bientoë i a bisa na lamar: ketoe, para ketoe! I bientoë a bai droemi i a bini oen kalm grandi.

40. I eel a bisa nan: pakiko boso tien miedoe, koom, boso no tien fe?

41. Ma nan tabatien masjaar miedoe, i nan a bisa otro: ta kende ees ahi, koe bientoë i lamar ta obedisele?

KAPITOELO V.

1. I nan a pasa na otro banda di lago, deen tera di Gadarenoe nan.

2. I kwando eel a sali foor di barkoe, oen homber foor di sepoeltoera, kon diabel deen koerpa, a bini kontrele. 

3. Koe tabatien soe bibaar deen sepoeltoera nan; i ningoen heende no poor marele, ni kon kadena mees.

The first part of the book is devoted to a general history of the country, from the earliest times to the present. It is divided into three periods: the first, from the beginning of the world to the establishment of the British Empire; the second, from the establishment of the British Empire to the present; and the third, from the present to the future. The first period is the most interesting, and the most important, as it shows the progress of the human mind, and the growth of the human race. It is a history of the human mind, and of the human race, as they have been, and as they are, and as they will be.

The second period is also very interesting, and very important, as it shows the progress of the human mind, and the growth of the human race, as they have been, and as they are, and as they will be. It is a history of the human mind, and of the human race, as they have been, and as they are, and as they will be. The third period is the least interesting, and the least important, as it shows the progress of the human mind, and the growth of the human race, as they have been, and as they are, and as they will be.

THE HISTORY OF THE

The first part of the book is devoted to a general history of the country, from the earliest times to the present. It is divided into three periods: the first, from the beginning of the world to the establishment of the British Empire; the second, from the establishment of the British Empire to the present; and the third, from the present to the future. The first period is the most interesting, and the most important, as it shows the progress of the human mind, and the growth of the human race. It is a history of the human mind, and of the human race, as they have been, and as they are, and as they will be.

4. Pasoba nan a marele hopi bees kon kaboeja i kadena nan, ma eel a kibra kadena i kaboeja, i ningoen heende no tabatien foorsa pa tenele.

5. I eel tabata siemper di dia i anootsji ariba seroe i deen sepoeltoera nan; i eel a grita i a soeta soe mees kon piedra.

6. Ora eel a mira Hezoes di aleeu, eel a koeri acerka eel, i a kai kara na soeëla.

7. I ora eel a grita kon oen boos halto, eel a bisa: kiko mi tien kon bo, Hezoes, bo, Joe di Dioos haltisimo! mi ta pidi bo pa number di Dioos, pa bo no toormeenta mi!

8. (Pasoba Hezoes a bisele: bo, demonio, sali foor di ees homber!)

9. I Hezoes a poentrele: koom ta bo number? i eel a respondele, bisando: mi number ta Legio; pasoba noos ta hopi.

10. I eel a pidi Hezoes moetsjoe, pa no mandele foor di tera.

11. I aja acerka seroe nan tabatien oen tau grandi di poorko deen wei.

12. I toer demonio a pidi eel, bisando: manda noos deen poorko nan, pa noos bai deen nan mees.

13. I Hezoes a laga nan oenbees. I ora demonio nan a bai, nan a dreenta deen poorko nan, i tau a kai di haltoera deen lago (tabatien falta poko doos miel) i nan a hoga deen lago.

14. I wardadoor nan di poorko a hoei, i nan a koonta ees aki deen poenda i foor di poenda. I nan a sali afoor pa mira loke a sosode.

15. I nan a bini acerka Hezoes i nan a mira

The first part of the history is a general account of the
 state of the world at the beginning of the world, and
 the progress of the human mind from that time to
 the present. The second part is a particular history of
 the several nations of the world, and the progress of
 their arts, sciences, and manners. The third part is
 a history of the Christian religion, and the progress of
 the Christian church from the time of its first
 establishment to the present. The fourth part is a
 history of the several kingdoms of the world, and the
 progress of their power and glory. The fifth part is
 a history of the several empires of the world, and the
 progress of their power and glory. The sixth part is
 a history of the several republics of the world, and the
 progress of their power and glory. The seventh part is
 a history of the several monarchies of the world, and the
 progress of their power and glory. The eighth part is
 a history of the several states of the world, and the
 progress of their power and glory. The ninth part is
 a history of the several societies of the world, and the
 progress of their power and glory. The tenth part is
 a history of the several orders of the world, and the
 progress of their power and glory. The eleventh part is
 a history of the several sects of the world, and the
 progress of their power and glory. The twelfth part is
 a history of the several heresies of the world, and the
 progress of their power and glory. The thirteenth part is
 a history of the several schisms of the world, and the
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 progress of their power and glory. The nineteenth part is
 a history of the several schisms of the world, and the
 progress of their power and glory. The twentieth part is
 a history of the several schisms of the world, and the
 progress of their power and glory.

homber, koe tabatien diabel deen koerpa, sienta biestier i saloer deen soe spiritoe, a sabeer, eel koe tabatien legio; i nan tabatien miedoe.

16. I nan koe a mira ees aki, a bisa nan, loke a sosode na heende koe tabatien demonio, i di poorko tambees.

17. I nan a koemiensa pidi eel, pa eel bai foor di nan tera.

18. I ora eel a bai deen barkoe, eel koe tabatien demonio, a pidi eel, pa bai konele.

19. Ma Hezoes no a lagee, ma eel a bisele: bai na bo kaas acerka bo familia i koonta nan, ki koos grandi Senioor a hasi na bo, i koom Eel tabatien mizerikoordja kon bo.

20. I eel a bai i a koemiensa koonta deen tera di Dekapolis, ki koos grandi Hezoes a hasi na eel; i nan toer a admira nan.

21. I ora Hezoes a pasa atrobees deen barkoe na otro banda, troepa grandi a bini acerka eel; i eel tabata acerka di lago.

22. I ata, oen hefi di Znoa, jamaar Jaïro, a bini; i ora eel a mira Hezoes, eel a kai adilanti di soe pia,

23. I a pidi Hezoes, bisando: mi joe moheer ta masjaar maloe, i mi ta pidi bo pa bini i pa pone manoe ariba eel, pa eel bira saloer i pa eel biba.

24. I Hezoes a bini kon eel, i oen troepa grandi a sigiele, i falta poko nan a foglele.

25. I oen moheer, koe tabatien perdermeentoe di sanger diees doos anja kaba,

26. I koe a soefri moetsjoe di dokter nan i a doe-

Faint, illegible text, likely bleed-through from the reverse side of the page. The text is arranged in several paragraphs and appears to be a formal document or letter.

na toer soe koos pa bira saloer, ma nada no a poor joedele, ma eel a bira moetsjoe pejoor.

27. Ma ora eel a tende di Hezoes, eel a bini atras deen di troepa i a toka soe panja.

28. Pasoba eel a bisa : si mi poor toka soe panja noema, lo mi ta koeraar.

29. I oenbees fontein di soe sanger tabata sekaar, i i eel a sienti na soe koerpa, koe eel tabata koeraar di soe maloe.

30. I oenbees Hezoes a konose deen soe mees e podeer, ki a sali foor di eel, i eel a bira eel deen troepa, i a poentra : kende a toka mi panja ?

31. Ma soe discipeloe nan a bisele : bo ta mira, koe troepa ta stjoka bo, i bo ta poentra : kende a toka mi !

32. I Hezoes a weita na roondo di eel pa mira kende a hasi ees aki.

33. I ora moheer tabatien miedoe i a teembla, pasoba eel a sabi loke a sosode na eel, eel a bini i a kai adilanti di eel i a bisele toer berdad.

34. Anto Hezoes a bisele : mi joc, bo fe a salba bo ; bai na paas i keda koeaar di bo maloe.

35. I ora eel a papa ajenda, a bini algoen heende di kaas di hefi di Znoa, bisando : bo joe moheer a moeri, pakiko bo ta doena trabau na Mestro ?

36. Ma ora Hezoes a tende palabra, ki nan a papia, eel a bisa na hefi di Znoa : no tene miedoe, kere noema.

37. I eel no a laga ningoen heende sigi eel mas koe Pedro i Jakobo i Guan, roeman di Jakobo sool.

The text on this page is extremely faint and illegible. It appears to be a historical document, possibly a chronicle or a record of events, but the specific details cannot be discerned due to the low contrast and blurriness of the scan. The text is organized into several paragraphs, with some lines appearing to be headings or sub-sections. The overall structure suggests a formal historical account.

38. I eel a dreenta deen kaas di hefi di Znoa i a mira borotoe di heende nan, koe a jora i keha masjaar.

39. Ma ora eel a dreenta, eel a bisa nan: pakiko boso ta hasi borotoe, i pakiko boso ta jora? Moetsja no ta moortoe, ma eel ta na soonjo.

40. Ma nan a hari di eel. Ma ora eel a saka nan toer afoor, eel a toema kon eel tata i mama di joe, i ces nan koe tabata konele, i eel a dreenta adeen oenda joe a droemi.

41. I eel a kohe manoe di joe i a bisele: Talitha kumi! ki ta nifika: a bo, joe moheer (mi ta bisa bo) lamanta!

42. I oenbees joe a lamanta i a kamna, pasoba tabatien dies doos anja, i nan a admira nan kon admirasjoon masjaar grandi.

43. I Hezoes a taha nan masjaar, koe ningoen heende no meester sabi ces aki; i eel a bisa, koe nan meester doenele di kome.

KAPITOELO VI.

1. Ora Hezoes a bai foor di aja, eel a bini deen soe tera i soe discipeloe nan a sigiele.

2. I kwando Sabbath a jega, eel a koemiensa sienja deen Znoa i hopi heende koe a tendele, a admira nan, bisando: di oenda ces koos nan aki ta bini na eel, i kwaan sabidoeria ta ces aki, ki ta doenaar na eel, koe ces podeer nan aki ta sosode di soe manoe?

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3. Ees ali no ta e kapentee, joe di Maria i roeman di Jakobo i di Joses i di Judas i di Simon? i soe roeman moheer nan no ta aki acerka noos? Di manera koe nan a konsoemi nan ariba eel.

4. I Hezoes a bisa nan: oen profetoe no ta sien honoor ningoen kamina, fono deen soe tera i abau di soe familia i deen soe kaas.

5. I eel no a poor hasi aja moetsjoe milager, pa motibo di falta di fe; ma eel a pone manoe na' poko heende malo i a koera nan.

6. I eel a admira eel di nan falta di fe; i eel a bai deen rantsjoe nan, ki tabata na roondo i eel a sienja nan.

7. I eel a jama e dies doos i a koemiensa manda nan afoor, doos pa doos, i eel a doena nan podeer ariba demonio nan.

8. I eel a doena nan order, pa nan no toema nada pa kamina koe oen garoti sool, no sakoe, no pam, no plaka deen sakoe.

9. Ma koe nan meester biesti sambarkoe, i no biesti doos panja.

10. I eel a bisa nan: oenda lo boso dreenta deen kaas, fika aja te hora boso ta sali di aki afoor.

11. Ma si lo nan no recibi boso ni tende boso, si boso bai di aja, sagoedi stof di boso pia, pa testimonio pa nan. Pa berdad, mi ta bisa boso, lo ta mas ligeer pa Sodom i Gomorra, deen dia di hwisji, koe pa poenda aki.

12. I ora nan a sali afoor, nan a predika, koe nan lo konberti nan.

[The following text is extremely faint and largely illegible due to the quality of the scan. It appears to be a multi-paragraph document, possibly a letter or a report, with several lines of text per paragraph. The content is mostly lost to the blurriness of the image.]

13. I nan a saka hopi demonio afoor i a hoenta hopi maloe kon azeta, i a hasi nan saloer.

14. I ora rei Herodes a tende ees aki (pasoba number di Hezoes a bira poeblick) eel a bisa: Guan koe a batisa aja, a lamanta foor di moortoe nan, ta pa ees aki koe podeer nan ta deen di eel.

15. Ma otro nan a bisa: ees ahi ta Elias; i otro nan a bisa: ees ahi ta oen profetoe of manera oen di profetoe nan.

16. Ma ora Herodes a tende toer ees koos nan aki, eel a bisa: ees ahi ta Guan, koe mi a korta soe kabees, eel a lamenta di moortoe nan.

17. Porke ees mees Herodes, ora eel a manda algoen heende afoor, a kohe Guan i a marele deen prison, pa kausa di Herodias, moheer di soe roeman Felipi, pasoba eel a kasele.

18. Pasoba Guan a bisa na Herodes: no ta permitier na bo pa tene moheer di bo roeman.

19. I Herodias tabatien maloe deen soe koerasoon kontre Guan i cel a kieër matele, ma eel no a poor.

20. Pasoba Herodes tabatien miedoe di Guan, pa kausa koe eel a sabi, koe eel tabata oen homber hoesto i santo; i cel a stimele masjaar, i ora cel a tendele, eel a hasi hopi koos i a skoetsjele kon goestoe.

21. Ma ora ~~a~~ bini oen bon dia, koe Herodes a dreetsja oen meza ariba dia di soe anja pa soe promeer heende nan di soe reina i pa hefi nan di miel heende i pa hefi nan di Galilea,

22. I koe joe moheer di Herodes a dreenta i a balia, i a goesta na Herodes i na ees nan koe tabata

Faint, illegible text, likely bleed-through from the reverse side of the page. The text is arranged in approximately 15 horizontal lines across the page.

na meza tambees, rei a bisa na joe moheer: pidi di mi loke bo kieër i lo mi doena bo.

23. I eel a hoera: toer koos ki lo bo pidi di mi, lo mi doena bo, te mitaar di mi reina.

24. I ora eel a sali afoor, eel a bisa nà soe mama: kiko lo mi pidi? I ees ahi a bisa: kabees di Guan bautista.

25. I kwando eel a dreenta oenbees ligeer acerka rei, eel a pidi ees aki, bisando: mi kieër koe bo doena mi oenbees deen oen platoe kabees di Guan bautista.

26. Maskeanto rei a docëele masjaar, toch eel no a kieër rekoesa, pa kava di hoerameentoe nan, i pa kausa di nan, koe a sienta hoentoe na meza.

27. I rei a manda oenbees oen boerdoegoe i a ordona pa trese soe kabees.—Eel a bai i a korta soe kabees deen prison.

28. I a trese soe kabees deen oen platoe i a doena ees aki na joe moheer i joe moheer a doence na soe mama.

29. I kwando soe discipeloe nan a tende ees aki, nan a bai i a lamanta soe moortoe i a ponce deen sepoeltoera.

30. Ora Apostoloe nan a bini atrobees acerka Hezoes, nan a kontele loke nan a hasi, i loke nan a sienja

31. I eel a bisa nan: bini sool deen oen desiertoe i sosega oen poko; pasoba hopi heende a bini i a bai i nan no tabatien okasjoon di kome

32. I nan a bai nan sool deen oen barkoe na oen desierto.

The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the success of any business and for the protection of the interests of all parties involved.

It is noted that the records should be kept in a clear and concise manner, and that they should be accessible to all authorized personnel. The document also mentions that the records should be kept for a period of at least five years, as required by law.

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33. I hopi heende a mira nan bai deen barkoe i heende nan a konose ees aki i a kamna hoentoe pa pia, di toer poenda nan na ees loegar, i nan a bini promeremeente koe nan i toer a bai hoentoe na eel.

34. I kwando Hezoes a sali, eel a mira oen troepa grandi di heende i eel a haja masjaar kompasjoon pa nan, porke nan tabata manera karneer, koe no tien wardadoor, i eel a koemiensa sienja nan hopi koos.

35. I kwando atardi a juga, soe discipeloe nan a bini acerba eel i a bisa: loegar aki ta retiraar i ta atardi awoor,

36. Laga nan, pa nan bai na rantsjoe nan, ki ta na bisienja, i pa nan koempra pam; pasoba nan no tien nada pa kome.

37. Ma eel a responde nan: doena nan di kome! I nan a bisele: noos lo bai koempra doos cientoe plaka di pam, pa doena nan di kome?

38. I eel a bisa nan: kwantoe pam boso tien? bai i weita! I ora nan a bai mira, nan a bisa: sienkoe pam i doos piskar.

39. I eel a ordona nan, koe toer heende meester sienta ariba jeerba berde.

40. I nan a sienta na cientoe na oen loegar, i na sinkweenta na oen loegar.

41. I ora eel a toema e sienkoe pam i e doos piskar, eel a hisa soe wowo na cielo, a biendisjona, a kibra pam i a doena nan na soe discipeloe nan, pa nan pone nan adilanti di troepa; i eel a parti e doos piskar pa toer.

42. I nan toer a kome i a tien barika jcen.

[The following text is extremely faint and largely illegible due to the quality of the scan. It appears to be a historical document, possibly a letter or a page from a book, containing several paragraphs of text. The text is arranged in a single column and includes various words and phrases that are difficult to decipher. Some words are more legible than others, but the overall content is obscured by the low resolution and contrast of the image.]

43. I nan a kohe dicees doos makoetoe di pida pida pam i di piskar.

44. I ees nan koe a kome pam, tabata falta poko sienkoe miel homber.

45. I oenbees Hezoes a obliga soe discipeloe nan dreenta deen barkoe i pasa promeremeente kon eel na otro banda, kontre Bethsaida, ora lo eel a laga heende nan bai.

46. I kwando eel a laga nan bai, eel a soebi seroe pa pidi Dioos.

47. I ora anootsji a juga, barkoe tabata meimei di lago, i eel sool tabata na tera.

48. I eel a mira, koe nan tabatien moetsjoe trabau pa nabiga mas aleen; pasoba bientoetabata kontrari. I banda di kwater warda di anootsji eel a bini acerka nan, kamnando ariba lamar i eel a kicër pasa nan.

49. Ma ora nan a mirele kamna ariba lamar, nan a kere koe tabata oen soenbi, i nan a grita masjaar.

50. Pasoba nan toer a mirele i nan a spanta; ma oenbees eel a papia kon nan i disi: tene koerasi, ta mi, no tene miedoe!

51. I eel a soebi deen barkoe acerka nan i bientoetoe a kalma; i nan a admira nan.

52. Pasoba nan no a koorda na milager di pam nan; porke nan koerasoon tabata doeroe.

53. I ora nan a pasa no otro banda, nan a juga deen tera di Genesareth i nan a keda aja deen soe poorta.

54. I kwando nan a sali foor di barkoe, heende nan a konosele oenbees.

The first section of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry must be supported by proper documentation, such as receipts and invoices, to ensure the integrity of the financial data. The text further explains that this practice is essential for identifying discrepancies and preventing fraud.

The second section details the various methods used to collect and analyze financial information. It describes how data is gathered from different departments and how it is processed to generate meaningful reports. The author highlights the role of technology in streamlining these processes and improving the accuracy of the results.

In the third section, the document addresses the challenges faced by organizations in managing their finances. It discusses the impact of market fluctuations, inflation, and changing regulations on financial performance. The text offers practical advice on how to mitigate these risks and develop strategies to maintain financial stability.

The final section provides a summary of the key findings and recommendations. It reiterates the importance of transparency, accountability, and continuous improvement in financial management. The author concludes by expressing confidence in the organization's ability to overcome future challenges and achieve long-term success.

55. I kwando nan a kamna deen toer loegar na roondo, nan a koemiensa trese ariba kama toer ees nan, koe a sienti nan maloe, na ees loegar, na oenda nan a tende koe eel tabata.

56. I oenda eel a jega deen poenda grandi i tsjikitito i rantsjoe nan, nan a pone heende, koe tabatien maloe, deen marsje nan, i a pidi eel, pa nan poor toka noema zoom di soe panja i toer koe a toka ees ahi, a bira saloer.

KAPITOELO VII.

1. I Fariseoe nan i algoen di Sabio di lei, koe a bini di Jerusalem, a jega acerka eel.

2. I ora nan a mira, koe algoen di soe discipeloe a kome pam kon manoe soesji, a sabeer: koe nan no a laba nan manoe, nan a taha nan.

3. Pasoba Fariseoe nan i toer Hoedioe no ta kome promeremeente koe nan a laba nan manoe moetsjoe bees, i asina nan ta observa, komo heende di tiempoe bieeu a ordona.

4. Ora nan ta bini foor di marsje, nan no ta kome promeremeente koe nan a laba nan. I tien hopi otro koos, ki nan a toema pa hasi, manera: labameentoe di beker i di kanika i di wea di koper i di kama nan.

5. Deespoeës di ees ahi Fariseoe nan i Sabio nan di lei a poentrele: pakiko bo discipeloe nan no ta hasi manera heende nan di tiempoe bieeu a ordona, ma nan ta kome pam sien laba nan manoe?

of the world, and the progress of the human mind, from the earliest times to the present day. The history of the world is a long and varied one, and it is not possible to do justice to it in a single volume. The progress of the human mind is a slow and steady one, and it is not possible to do justice to it in a single volume. The history of the world is a long and varied one, and it is not possible to do justice to it in a single volume. The progress of the human mind is a slow and steady one, and it is not possible to do justice to it in a single volume.

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6. Ma eel a bisa nan : Jesaja a profeta berdadera-meente di boso, heende falso! manera ta skriebier : ees puebel aki ta honra Mi kon nan boka, ma nan koerasoon ta aleu di Mi.

7. Ma nan ta honra mi por nada ; koe nan ta sienja doktrina nan, ki no ta mas koe mandamieentoe di heende.”

8. Pasoba kwando boso ta laga mandamieentoe di Dioos, boso ta tene lei nan di heende, manera labameentoe di kanika i di beker nan, i asina otro koos boso ta hasi hopi.

9. I eel a bisa nan : sigoer, boso ta hasi mandamieentoe di Dioos di nada, pa boso poor tene boso lei nan.

10. Porke Mozes a bisa : “honra bo tata i bo mama,” i : “keende koe maldisjona soe tata of soe mama, lo eel moeri.”

11. Ma boso ta bisa : koe keende ta bisa na soe tata of na mama : ta korban (ta mees koos koe : oen doon pa Dioos) ki mi no poor doena bo ; ees aki ta sien koelpa.

12. I boso no ta lagele doena nada na soe tata i na soe mama.

13. Di ees manera boso ta kebranta palabra di Dioos pa boso lei, ki boso a pone ; i boso ta hasi hopi koos asina.

14. Deespoeëes eel a jama troepa di heende i eel a bisa nan : boso toer tende mi i kompreende mi.

15. No tien nada, ki ta dreenta deen heende di afoor, ki poor soesja eel ; ma ees koos nan, ki ta sali foor di eel, ta loke ta soesja heende.

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16. Kende koe tien oreá pa tende, eel tende!

17. I ora eel a dreenta deen kaas foor di troepa di heende, soe discipeloe nan a poentrele di ees komparasjoon.

18. I Hezoes a bisa: boso tambees ta tien hwisji? Boso no ta kompreende koe loke ta dreenta afoor deen heende, no poor soesja nan?

19. Pasoba no ta dreenta deen soe koerasoon, ma deen soe barika, i deespoeëes ta sali na moondi, i eel ta liempia toer koemienda.

20. I eel disi: loke ta sali foor di heende, ees aki ta soesja nan.

21. Pasoba di koerasoon di heende ta sali: mal koordameentoe, kibrameentoe di matrimonio, poeteria, matameentoe,

22. Ladronia, meeskienja, aksjoon malo, ganja-meentoe, aksjoon deshonestro, oen mal wowo, kaloemnia, koerasoon halto, stoepidad.

23. Foer ees koos malo nan aki ta sali foor di heende i ta soesja heende.

24. I kwando Hezoes a bai di aki afoor, eel a bai na tera di Tiro i Sidon, i ora eel a dreenta deen oen kaas, eel no a kieër koe ningoen heende sabi ees aki; i toch, eel no poor keda skoondier.

25. Pasoba ora oen moheer, koe soe joe tabatien oen demonio, a tende di eel, a bini i a kai adilanti di soe pia.

26. Ees aki tabata oen moheer Grigo, koe a nase deen Siro-Fenicia, i eel a pidi eel, pa saka demonio foor di soe joe.

27. Ma Hezoes disi: laga promoteremeente koe

joe nan tien barika jeen; pasoba no ta koonbini, pa toema pam di moetsja nan i pa tira ees aki pa katsjoor tsjikito nan.

28. Ma eel a responde i a bisa: Si Senioor, ma katsjoor tsjikito nan ta kome tambees abau di meza wiri wiri nan di joe nan.

29. I eel a bisele: pa kausa di ees palabra aki, bai, demonio a sali foor di bo joe.

30. I ora eel a bini deen soe kaas, eel a baja, koe demonio a bai i joe soe tabata ariba kama.

31. I kwando Hezoes a bai foor di tera di Tiro i Sidon, eel a bini na lago di Galilea, meimei di tera di Dekapolis.

32. I nan a trese acerka eel oen heende soerdo, koe no poor papia falta poko, i nan a pidi eel, pa pone soe manoe ariba eel.

33. I ora eel a toema e homber sool foor di troepa, eel a pone soe dede nan deen soe oreana, i ora eel a skoepi, eel a toka soe leenga.

34. I kwando eel a weita ariba na cieloe, eel a soespira i disi: Effata! ta mees koos koe: sea habrier!

35. I oenbees soe oreana nan tabata habrier i kaboeja di so leenga tabata los, i eel a papia bon.

36. I Hezoes a ordona nan, pa nan no bisa na ningoen heende; ma koom eel a ordona nan, nan a koonta mas tanto.

37. I nan a spanta masjaar, bisando: eel a hasi bon toer koos, i eel ta hasi, koe heende toorto nan ta tende, i koe heende moeda nan ta papia.

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KAPITOELO VIII.

1. Deen ees mees dia nan, kwando tabatien oen troepa masjaar grandi di heende, i kwando no tabatien pa kome, Hezoes a jama soe discipeloe nan acerka eel i disi:

2. Mi tien laastima di troepa, pasoba nan a keda treis dia kaba acerka mi i nan no tien nada pa kome.

3. I si mi laga nan bai barika basji na nan kaas, nan lo kai abau na kamina, pasoba algoen di nan a bini di aleeu.

4. I soe discipeloe nan a respondele: di oenda oen heende lo poor jena barika di ees nan kon pam aki deen moondi?

5. I eel a poentra nan: kwantoe pam boso tien? I nan disi: sjiete.

6. Anto eel a ordona troepa nan di heende pa sienta abau ariba soeëla i eel a toema e sjiete pam i deespoeëes koe eel a bindisjona, eel a kibra nan i a doena nan na soe discipeloe nan, pa pone adilanti di nan i nan a pone nan adilanti di troepa.

7. I nan tabatien poko piskar, i ora eel a bindisjona, eel a bisa, koe nan lo pone nan tambees adilanti di troepa nan.

8. I nan toer a kome hasta nan tien barika jeen, i nan a kohe foor di sobraar di pam sjiete ma-koetoe.

9. Anto ees heende nan, koe a kome, tabata kwater miel i eel a laga nan bai.

CHAPTER I

The first part of the history of the world is the history of the creation of the world and the first ages of man.

The second part of the history of the world is the history of the progress of the human mind and the various ages of the world.

The third part of the history of the world is the history of the various nations and the different states of the world.

The fourth part of the history of the world is the history of the various religions and the different sects of the world.

The fifth part of the history of the world is the history of the various governments and the different forms of the world.

The sixth part of the history of the world is the history of the various wars and the different battles of the world.

The seventh part of the history of the world is the history of the various discoveries and the different inventions of the world.

The eighth part of the history of the world is the history of the various arts and the different professions of the world.

10. I oenbees eel a bai deen barkoe kon soe discipeloe nan, i eel a bini na parti nan di Dalmanutha.

11. I Fariseoe nan a bai afoor, i nan a koe miensa hasi gera kon eel, pasoba nan a pidi eel oen seenja di cieloe pa nan teentele.

12. I ora eel a soespira docroe deen soe spiritoe, eel disi: kiko ees generasjoon aki ta pidi oen seenja? Pa berdad mi ta bisa boso: ningoen seenja no lo ta doenaar na ees generasjoon aki.

13. I eel a laga nan, i eel a soebi deen barkoe atrobees, i a bai na otro banda.

14. I soe discipeloe nan a loebida di toema pam; i nan no tabatien mas koe oen pam sool deen barkoe.

15. I eel a taha nan, bisando: mira i warda boso di zierdeeg di Fariseoe nan i di zierdeeg di Herodes.

16. I nan a koorda deen nan mees, bisando: ta pasoba noos no tien pam.

17. I kwando Hezoes a konose ees aki, eel disi na nan: kiko boso ta koorda, koe boso no tien pam? boso no ta mira ajenda i boso no ta koorda? boso tien ajenda boso koerasoon doero?

18. Boso tien wowo i boso no ta mira? i boso tien orea i boso no ta tende?

19. I boso no ta koorda, ora mi a kibra e sienkoe pam abau di sienkoe miel heende, kwantoe ma-koetoe jeen di pida pida boso a lamanta? Nan a bisele: diees doos.

20. I ora mi a kibra e sjiete abau di kwater miel

The first of these was the death of his wife, which he survived for some time, but which he never recovered from. He was also afflicted with a severe rheumatism, which he carried off in 1797. He died on the 23rd of September, 1797, at the age of 73. He was buried in the church of St. Andrew's, in the city of London.

His works, which are collected in a single volume, consist of a Dictionary of the English Language, a Grammar of the English Language, and a History of the English Language. His Dictionary is the most complete and accurate of any that has been published, and is still the standard work on the subject. His Grammar and History are also highly valued.

He was a man of great industry and perseverance, and his works are the result of many years of labor. He was also a man of great modesty and simplicity, and he lived in a plain and comfortable manner.

His life was a life of great usefulness and industry, and his works are a monument to his genius and his industry. He is one of the great writers of the English language, and his works are a treasure to all who are interested in the history and literature of the English language.

heende, kwantoe makoetoe jeen di pida pida boso a lamanta? Nan a bisele: sjiete.

21. I eel a bisa nan: koom boso no ta komprende?

22. I eel a bini deen Bethsaïda, i nan a trese acerka eel oen heende toorto, i nan a pidi eel, pa tokele.

23. I kwando eel a kohe manoe di heende toorto, eel a tresele foor di poenda, i eel a skoe-pi deen soe wowo; i eel a pone soe manoe nan ariba eel, i eel a poentrele, koe eel no a mira nada?

24. I ora eel a weita ariba, eel disi: mi ta mira heende nan, pasoba mi ta mira nan kamna manera paloe.

25. Decspocëes di ees aki eel a pone atrobees soe manoe ariba soe wowo i a ordonele pa mira ariba. I eel a bira saloer i eel a mira nan toer di aleu i klaar.

26. I Hezoes a mandele na soe kaas, bisando: no bai deen poenda i no bisa na ningoen heende koos ees aki.

27. I Hezoes a bai afoor i soe discipeloe nan na rantsjoe nan di Cesarea Felipi, i na kamina Hezoes a poentra soe discipeloe nan, bisando nan: kende e heende nan ta bisa, koe mi ta?

28. I nan a respondele: Guan bautista; i otro, Elias; i otro, oenoe di profetoe nan.

29. I eel a bisa nan: i boso, kende boso ta bisa, koe mi ta? I Pedro a responde i disi: bo ta Christoe.

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30. I eel a ordona nan masjaar tanto, pa nan no bisa na ningoen heende di eel.

31. Deespoeëes di ees aki eel a koemiensa sienja nan, koe Joe di heende meester padise moetsjoe, i ta tiraar oen banda pa hefi nan di Znoa i pa pader nan, i pa Sabio nan di lei, i koe nan lo matele, i koe lo eel lamanta deespoeëes di treis dia.

32. I eel a papia ees palabra aki na poeblick. Ma Pedro a halele na banda i a koemiensa tahele.

33. Ma ora eel a drai, eel a weita soe discipeloe nan i a taha Pedro, bisando: bai atras di mi, Satanas, pasoba bo no ta koorda koos nan, ki ta di Dioos, ma ees nan, ki ta di heende.

34. I ora eel a jama troepa di heende kon soe discipeloe nan, eel a bisa nan: eel koe kieër bini mi tras, meester neenga soe mees, i hisa soe kroes i sigi mi.

35. Pasoba eel koe lo kieër salba soe bida, lo perde ees aki; ma eel koe lo perde soe bida, pa mi kausa i pa kausa di Ewangeli, lo eel salba ees aki.

36. Pasoba ki ganasji oen heende lo tien, si eel gana hinteer e moendoe i eel tien perdisjoon di soe alma?

37. Of kiko oen heende lo doena pa libra soe alma?

38. Pasoba eel koe lo tien brongweenza di mi i di mi palabra nan, deen generasjoon di kibradoor nan di matrimonio i di pikadoor nan, Joe di heende lo tien brongweenza di eel, ki teem lo eel bini deen gloria di soe Tata kon Angeloe santo nan.

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KAPITOELO IX.

1. Deespoeëes di ees aki Hezoes a bisa nan: Pa berdad mi ta bisa boso: koe algoen di ees nan, koe ta para aki, no lo goza di moortoe, te hora koe nan lo mira, koe reina di Dioos a bini kon podeer.

2. I seis dia deespoeëes Hezoes a toema kon eel Pedro i Jakobo i Guan, i eel a hiba nan ariba oen seroe halto, na oen banda sool, i eel tabata trokaar di figoera adilanti di nan.

3. I soe biestier nan a loombra i a bira masjaar blankoe, manera sneeu, manera ningoen labadoor deen moendoe no poor laba asina blankoe.

4. I nan a mira Elias kon Mozes i nan a papia kon Hezoes.

5. Anto Pedro a responde i a bisa na Hezoes: Rabbi, ta bon koe noos ta aki; laga noos traha treis tent, oen pa bo i oen pa Mozes i oen pa Elias.

6. Pasoba eel no a sabi, loke eel a bisa; porke nan tabatien masjaar miedoe.

7. I oen noebia a bini, ki a tapa nan i oen boos a bini foor di noebia, bisando: ees aki ta mi Joe stimado, tendele!

8. I kwando nan a weita oenbees roondo di nan, nan no a mira ningoen heende mas, koe Hezoes sool acerka nan.

9. I komo nan a baha foor di seroe, eel a ordona nan, pa nan no koonta na ningoen heende loke nan a mira, te hora koe Joe di heende lo lamanta foor di moortoe nan.

THE HISTORY OF

The history of the world is a vast and intricate web of events, each thread woven by the hands of men and women. From the dawn of time, the human race has sought to understand its place in the universe, to uncover the secrets of the past and to shape the future. The story of our species is one of resilience, of triumph over adversity, and of the enduring quest for knowledge and progress.

In the beginning, the world was a chaotic and untamed wilderness. The first humans, small and fragile, struggled to survive in a world filled with dangers and uncertainties. They learned to harness the elements, to build shelter, and to form communities. Over time, they developed language, art, and science, laying the foundation for the civilizations that would follow.

The rise of ancient empires, from the mighty Egyptians to the sprawling Roman Empire, marked the beginning of a new era. These civilizations created monumental works of art and architecture, and they advanced the boundaries of human knowledge. They established trade routes that connected distant lands, and they laid the groundwork for the modern world.

As the centuries passed, the world continued to evolve. The Middle Ages brought a period of reflection and faith, as people turned to religion for guidance and comfort. The Renaissance, however, marked a turning point, as the human mind began to explore new horizons. The scientific revolution of the 16th and 17th centuries shattered the long-held beliefs of the past, and it paved the way for the modern age.

The 18th and 19th centuries were characterized by rapid technological advancement and the rise of industrial nations. The steam engine, the telegraph, and the factory system transformed the world, making it a more interconnected and productive place. The Industrial Revolution brought both progress and hardship, as the benefits of modernization were unevenly distributed.

The 20th century has been a time of unprecedented change and conflict. The world has witnessed the horrors of two world wars, the rise and fall of totalitarian regimes, and the dawn of the nuclear age. At the same time, it has seen the emergence of new ideas, the growth of human rights movements, and the beginning of a globalized world.

Today, we stand on the threshold of a new era. The challenges we face are immense, from climate change to global inequality. Yet, we also have the tools and the knowledge to overcome these challenges. The history of the world has shown us that the human spirit is capable of great things, and that the future is not predetermined. It is up to us to shape the world we live in, to create a better and more just society for all.

10. I nan a warda ees palabra aki deen nan mees, i nan a poentra otro: kiko ees aki ta, laman-ta foor di moortoe nan.

11. I nan a poentrele, bisando: Pakiko Sabio nan di lei ta bisa, koe Elias meester bini promeer?

12. I eel a responde nan i disi: ta berdad koe Elias lo bini promeer, i koe eel lo dreetsja toer koos, i manera ta skriebier di Joe di heende, koe eel lo padise moetsjoe, i koe nan lo mencepresele.

13. Ma mi ta bisa boso, koe Elias a bini tambees i nan a hasi kon eel toer koos ki nan a kieër, manera ta skriebier di eel.

14. I ora eel a bini acerka discipeloe nan, eel a mira oen troepa grandi roondo di nan, i algoen Sabio di lei, koe a hasi gera kon nan.

15. I kwando toer ees troepa aki a mirele, nan a admira nan, i ora nan a kontrele, nan a koemi-endele.

16. I eel a poentra Sabio nan di lei: kiko boso ta hasi gera kon ees nan?

17. I oen di troepa a respondele, bisando: Mest-
tro, mi a trese mi joe pa bo, koe tien oen spiritoe moeda.

18. I oenda koe eel ta kohele, eel ta kibrele; i eel ta skoema i ta morde kon diënte, i eel ta bira lam; i mi a bisa na bo discipeloe nan, pa sakele, i nan no a poor.

19. I eel a responde, bisando: o rasa sien fe! kwantoe tiempoe lo mi ta kon boso ajenda? kwantoe tiempoe lo mi wanta boso ajende? tre sele acerka mi.

20. I nan a tresele acerka eel, i ora eel a mirele,

The first of these is the fact that the
country is a very fertile one, and the
people are very industrious and hard
working.

The second is the fact that the
country is a very healthy one, and the
people are very long lived.

The third is the fact that the
country is a very beautiful one, and the
people are very happy.

The fourth is the fact that the
country is a very rich one, and the
people are very well off.

The fifth is the fact that the
country is a very powerful one, and the
people are very brave.

The sixth is the fact that the
country is a very wise one, and the
people are very prudent.

The seventh is the fact that the
country is a very just one, and the
people are very fair.

The eighth is the fact that the
country is a very merciful one, and the
people are very kind.

The ninth is the fact that the
country is a very generous one, and the
people are very liberal.

The tenth is the fact that the
country is a very brave one, and the
people are very courageous.

The eleventh is the fact that the
country is a very wise one, and the
people are very prudent.

spiritoe a rankee oenbees i kwando eel a kai na socëla, eel a lora kon skoemameentoe.

21. I Hezoes a poentra soe tata: kwantoe tiempoe ta, koe ees aki a sosode na eel? I eel a respondele: di soe mosidadi.

22. I moetsjoe bees eel a tirele deen kandela i deen awa, pa matele; ma si bo poor oen koos, tene laastima ði noos i joeda noos.

23. I Hezoes a bisele; si bo poor kere, toer koos ta poesibel pa eel, koe ta kere.

24. Anto koe tata di joe a grita kon 'lagrima, eel a bisa: mi ta kere, Senioor, joeda mi poko fe.

25. I ora Hezoes a mira, koe toer, troepa a jega acerka eel, eel a taha demonio, bisando: a bo, spiritoe moeda i soerdo, mi ta ordona bo: sali foor di eel, i no dreenta atrobees deen eel.

26. I kwando eel a grita i a rankele masjaar, eel a sali afoor. I joe a bira manera moortoe, asina koe hopi heende a bisa, koe eel a moeri.

27. Ma ora Hezoes a kohele na soe manoe, eel a lamantele ariba i eel a lamanta para.

28. I deespoeëes koe eel a dreenta deen kaas, soe discipeloe nan a poentrele sool: pakiko noos no poor a sakele afoor?

29. I eel a bisa nan: ees rasa aki no poor sali pa nada, koe pa pidimeentoe i pa joena nan.

30. Ora nan a bai foor di aja, nan a hasi biaga deen Galilea, i eel no a kieër pa ningoen heende sabi ees aki.

31. Pasoba eel a sienja soe discipeloe nan, bisando: Joe di heende lo ta eentregaar deen manoe di

heende nan, i nan lo matele; i ora nan a matele, lo eel lamanta treis dia despoeëes.

32. Ma nan no a kompreende ees palabra aki, i nan tabatien miedoe di poentrele.

33. I eel a jega na Kapernaum, i ora eel a bini deen kaas, eel a poentra nan, pakiko boso tabatien gera na kamina.

34. Ma nan a keda ketoe; pasoba nan tabatien gera kon otro, ta kende lo ta mas grandi di toer.

35. I ora eel a sienta, eel a jama e diees doos i a bisa nan: si oen heende kieër ta di promeer, eel lo ta oeltimoe di toer i kiaar di toer.

36. I ora eel a toema oen moetsja tsjikito, eel a ponele meimei di nan, i eel a brasele i a bisa nan:

37. Eel koe lo recibi asina oen moetsja na mi number, eel aki ta recibi mi; i eel koe lo recibi mi, ees aki no ta recibi mi, ma Eel koe a manda mi.

38. I Guan a bisele: Mestro, noos a mira oen heende, koe a saka demonio nan na bo number, koe no a sigi noos, i noos a tahele, pasoba eel no ta sigi noos.

39. Ma Hezoes a bisa nan: no tahele! porke no tien ningoen heende, koe lo hasi oen podeer na mi number, i koe poor oenbees papia mal di mi.

40. Pasoba eel koe no ta kontre noos, eel ta pa noos.

41. Pasoba eel koe lo doena boso oen glas awa na mi number, porke boso ta discipeloe di Christoe, pa sigoer mi ta bisa boso, ees aki no lo perde soe rekompeensa.

The first part of the history is a general account of the
 state of the world at the beginning of the world, and
 the progress of the human race from that time to the
 present. It is divided into three parts, the first of which
 is a description of the world as it was at the beginning
 of the world, the second of which is a description of the
 world as it was at the beginning of the Christian era, and
 the third of which is a description of the world as it
 is at the present time. The second part of the history
 is a description of the progress of the human race from
 the beginning of the world to the present time, and is
 divided into three parts, the first of which is a
 description of the progress of the human race from the
 beginning of the world to the beginning of the Christian
 era, the second of which is a description of the progress
 of the human race from the beginning of the Christian
 era to the present time, and the third of which is a
 description of the progress of the human race from the
 present time to the end of the world. The third part
 of the history is a description of the progress of the
 human race from the beginning of the world to the
 present time, and is divided into three parts, the first
 of which is a description of the progress of the human
 race from the beginning of the world to the beginning
 of the Christian era, the second of which is a
 description of the progress of the human race from the
 beginning of the Christian era to the present time, and
 the third of which is a description of the progress of
 the human race from the present time to the end of
 the world.

42. Ma eel, koe ta doena konsoemisjooen na oen di ees moetsja tsjikito nan aki, koe ta kere na mi, lo ta mas mehoor pa eel koe oen heende mara oen piedra di moelina na soe garganta i tirele deen lamar.

43. I si bo manoe hasi bo konsoemisjooen, kortele afoor; pasoba ta mas mehoor, pa bo perde oen miembro di bo koerpa i dreenta deen bida, koe pa bo tien doos manoe i pa bo dreenta deen fiernoe, e kandela, ki no poor ta pagaar noenka.

44. Oenda nan bietsji no ta moeri i kandela no ta pagaar.

45. I si bo pia hasi bo konsoemisjooen, kortele afoor; pasoba ta mas mehoor, pa mankaroon dreenta deen bida, koe pa ta tiraar kon doos pia deen fiernoe, e kandela ki no poor ta pagaar noenka.

46. Oenda nan bietsji no ta moeri i kandela no ta pagaar.

47. I si bo wowo hasi bo konsoemisjooen, sakele, pasoba ta mas mehoor, pa dreenta kon oen wowo deen reina di Dioos, koe pa ta tiraar kon doos wowo deen kandela di fiernoe.

48. Oenda nan bietsji no ta moeri i kandela no ta pagaar.

49. Pasoba kada ~~le~~ende lo ta salgaar kon kandela i kada sakrifizio lo ta salgaar kon saloe.

50. Saloe ta bon; ma si saloe perde soe goestoe, kon loke boso lo salga ees aki? Tien saloe deen boso mees i tene paas kon otro.

KAPITOELO X.

1. Ora Hezoes a lamanta di ees loegar aki, eel a bai na tera di Judea, deen otro bandi di Jordaan i troepa di heende a bini atrobees acerka eel, i manera eel tabatien koestoema, eel a sienja nan atrobees.

2. I Fariseoe nan a bini acerka eel i a poentrele, koe ta permitier na oen homber, pa laga soe moheer? pa teentele.

3. Ma eel a responde i a bisa nan: kiko Mozes a ordona boso?

4. I nan a bisele: Mozes a laga pa skribi oen karta di partimeentoe i bandonele.

5. I Hezoes a responde: pa kausa di boso koe-rasoon doero eel a skribi ees mandamicentoe aki pa boso.

6. Ma di koemiensameentoe, koe Dioos a krea moendoe, Eel a traha homber i moheer.

7. Pa ees aki, oen homber lo bandona soe tata i soe mama, i lo stima soe moheer.

8. I ees doos nan aki lo ta oen karni sool; ta pa ees aki nan no lo ta doos mas, ma oen karni sool.

9. Ees anto, ki Dioos a mara, heende no mees-teer kita oen foor di otro.

10. Deespoëes di ees aki, deen kaas, soe discipeloe nan a poentrele ees mees koos atrobees.

11. I eel a bisa nan: eel koe ta bandona soe moheer, i ta kasa oen otro, ees aki ta hasi kibramentoe di matrimonio kontrele.

CHAPTER I

The first part of the history of the world is the history of the human race. It is a history of progress and improvement, of the growth of the human mind and the development of the human soul. It is a history of the triumph of reason over passion, of the conquest of nature by the human hand, and of the establishment of a just and equitable social order. It is a history of the human race, from the first dawn of civilization to the present day.

The second part of the history of the world is the history of the human mind. It is a history of the growth of the human intellect, of the development of the human soul, and of the conquest of nature by the human hand. It is a history of the human mind, from the first dawn of civilization to the present day.

The third part of the history of the world is the history of the human soul. It is a history of the growth of the human spirit, of the development of the human soul, and of the conquest of nature by the human hand. It is a history of the human soul, from the first dawn of civilization to the present day.

The fourth part of the history of the world is the history of the human body. It is a history of the growth of the human form, of the development of the human soul, and of the conquest of nature by the human hand. It is a history of the human body, from the first dawn of civilization to the present day.

The fifth part of the history of the world is the history of the human race. It is a history of the growth of the human race, of the development of the human soul, and of the conquest of nature by the human hand. It is a history of the human race, from the first dawn of civilization to the present day.

12. I si oen moheer lo laga soe mari i kasa oen otro, ces aki ta hasi kibrameentoe di matrimonio.

13. Deespoeëes di ces aki nan a trese moetsja tsjikito nan, pa eel toka nan; i discipeloe nan a taha ees nan, koe a trese nan acerka eel.

14. Ma kwando Hezoes a mira ces aki, eel a rabia masjaar i a bisa nan: laga moetsja tsjikito nan bini acerka mi i no taha nan, pasoba reina di cieloe ta pa ces aki nan.

15. Pa berdad mi ta bisa boso, eel koe no ta recibi reina di Dioos, manera oen moetsja tsjikito, no lo dreenta deen di eel.

16. I eel a brasa nan i ora eel a pone manoe ariba nan, eel a bindisjona nan.

17. Ora eel a sali afoor na kamina, oen homber a bini acerka eel i a kai adilanti di eel na roedia, i a pidi eel: Bon Mestro, kiko lo mi hasi, pa mi haja bida eterno?

18. I Hezoes a bisele: kiko bo ta jama mi bon? ningoen heende ta bon, koe oen sool, Dioos.

19. Bo sabi mandamieentoe nan: lo bo no kibra matrimonio; lo bo no mata; lo bo no hoorta; lo bo no doena testimonio falso; lo bo doena na kada heende loke ta hoestoe; honra bo tata i bo mama.

20. Ma eel a respondele i a bisee: Mestro, mi a hasi toer ces koos nan aki foor di mi mosidadi.

21. I ora Hezoes a weitele, eel a stimele i disi: oen koos sool ta falta bo; bai, bende toer koos, ki bo tien i doena nan na pober, i lo bo tien oen kaudal deen cieloe; bini deespoeëes i sigi mi.

22. Ma kwando eel a bira masjaar triestoe pa

The first part of the book is devoted to a description of the country and its inhabitants. The author describes the various tribes and their customs, and the different parts of the country. He also mentions the various rivers and lakes, and the different kinds of animals and plants which are found there.

The second part of the book is devoted to a description of the various tribes and their customs. The author describes the different kinds of houses which they live in, and the different kinds of food which they eat. He also mentions the different kinds of clothing which they wear, and the different kinds of weapons which they use.

The third part of the book is devoted to a description of the various tribes and their customs. The author describes the different kinds of houses which they live in, and the different kinds of food which they eat. He also mentions the different kinds of clothing which they wear, and the different kinds of weapons which they use.

The fourth part of the book is devoted to a description of the various tribes and their customs. The author describes the different kinds of houses which they live in, and the different kinds of food which they eat. He also mentions the different kinds of clothing which they wear, and the different kinds of weapons which they use.

kausa di ees palabra aki, eel a bai kon triesteza, pasoba eel tabatien moetsjoe koos.

23. I ora Hezoes a mira roondo di eel, eel a bisa na soe discipeloe nan : koom pesaar ta pa nan koe tien koos, dreenta deen reina di Dioos.

24. I discipeloe nan a spanta pa soe palabra nan. Ma Hezoes a responde atrobees i disi : mi joe nan, koom pesaar ta, koe ces nan, koe ta pone nan konfianza ariba nan koos, ta dreenta deen reina di Dioos.

25. Ta mas ligeer, koe oen kameel ta pasa deen wowo di oen angoca, koe pa oen heende riko dreenta deen reina di Dioos.

26. I nan a spanta ajende mas, i nan a bisa otro : kende poor ta salbaar anto ?

27. Ma Hezoes a keda mira nan i disi : pa heende ees aki ta impoesibel, ma no pa Dioos ; pasoba toer koos ta poesibel pa Dioos.

28. I Pedro a koemiensa bisele : ata, noos a bandona toer koos i noos a sigi bo.

29. I Hezoes a respondele : pa berdad mi ta bisa boso : no tien ningoen heende, koe a bandona kaas of roeman homber of roeman moheer nan, of tata of mama of moheer of joe nan of koenoekoe, pa mi kausa i pa kausa di Ewangeli ;

30. Koe no ta haja cientoe bees asina tantoe awoor deen ees tiempoe aki, kaas i roeman homber i roeman moheer, i mama i joe, i koenoekoe, kon persigimentoe, i deen sigloe ki lo bini, bida eterno.

31. Ma hopi heende koe ta di promeer, lo ta di

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mas atras; i hopi koe ta di mas atras, lo ta di pro-meer.

32. I nan tabata ariba kamina i nan a bai na Jerusalem i Hezoes a bai adilanti di nan; i nan a spanta, i ora nan a sigi eel, nan tabatien miedoe. I kwando eel a jama e diees doos acerka eel, eel a koemiensa papia koos nan, ki lo sosode na eel.

33. Bisando: ata noos ta bai na Jerusalem, i Joe di heende lo ta eentregaar na hefi nan di pader i na Sabio nan di lei, i nan lo hoesgele pa matele i eentregele na Paganoe nan.

34. I nan lo bofon di eel i soetele i skoepi ariba eel i matele; ma treis dia deespoeëes lo eel laman-ta foor di moortoe nan.

35. Anto Jakobo i Guan, joe di Zebedeo, a bini acerka eel, bisando: Mestro, noos kieër pa bo hasi, pa noos, loke noos lo pidi.

36. I eel a bisa: kiko boso kieër, pa mi hasi pa boso?

37. I nan a bisele: doena noos koe ta permitier pa noos sienta, oen na bo manoe dreetsji, i otro na bo manoe robees deen bo gloria.

38. Ma Hezoes a responde nan: boso no sabi loke boso ta pidi; boso poor ~~bebe~~ kelki ki mi ta bebe, i ta batisaar di bautismo, kon kwaal mi ta batisaar?

39. I nan a respondele: noos poor. Ma Hezoes a bisa nan, boso lo berdaderamente bebe kelki, ki mi ta bebe i boso lo ta batisaar di bautismo, kon kwaal mi ta batisaar,

40. Ma sienta na mi manoe dreetsji i na mi ma-

noe robees, mi no poor doena, ma ees aki lo ta doenaar na kende koe ta drectsjaar.

41. Kwando e diees otro a tende ees aki, nan a koemiensa rabia masjaar kon Jakobo i Guan.

42. Ma ora Hezoes a jama nan acerka eel, eel a bisa: boso sabi, koe ees nan, koe heende ta koorda, koe nan ta hefi nan di nasjoon, ta domina nan, i nan heende grandi nan ta oesa podeer ariba nan.

43. Ma lo no bai asina kon boso; ma eel koe kieër bira grandi abau di boso; lo ta boso sierbidoor.

44. I eel koe kieër bini pa hefi di boso, lo ta sierbidoor di boso toer.

45. Pasoba Joe di heende tambees no a bini pa ta sierbier, ma pa sierbi, i pa doena soe alma pa trokameentoe pa hopi heende.

46. I nan a jega na Jericho. I ora eel i soe discipeloe nan i oen troepa grandi a bai foor di Jericho, joe di Timeo, Bar-Timeo, e siegoe, a sienta na kamina i a pidi oen limoosna.

47. I ora eel a tende, koe tabata Hezoes e Nazarenoe, eel a koemiensa grita: Hezoes, bo Joe di Dabid, tene laastima di mi.

48. I hopi heende a tahele, pa eel kai boka; ma eel a grita mas tantoe: bo Joe di Dabid, tene laastima di mi.

49. I Hezoes a para i a bisa, koe nan lo jamele. I nan a jama e siegoe, bisando na eel: tien bon koerasi, lamanta, eel ta jama bo.

50. I ora eel a kita soe mantel, eel a lamanta i a bini acerka Hezoes.

51. I Hezoes a responde i disi: kiko bo kieër pa mi hasi bo? I e siegoe a bisele: Rabbouni, koe mi poor mira.

52. I Hezoes a bisele: bai, bo fe a salba bo! I oenbees eel a mira i a sigi Hezoes na kamina.

KAPITOELO XI.

1. I ora nan tabata acerka Jerusalem na Bethfage i Bethania, na seroe di paloe di oleifi, eel a manda doos di soe discipel nan,

2. I eel a bisa nan: bai na loegar, ki ta adilanti di boso; i asina, koe boso dreenta adeen, boso lo haja oen boerikoe joe, koe ta maraar, koe ningoen heende no a sienta ariba, los i tresee.

3. I si algoen heende bisa boso: pakiko boso ta hasi ees aki? bisa, koe Senioor tien meester di eel, i eel lo lagee bai oenbees.

4. I nan a bai i a haja boerikoe joe, koe tabata maraar, acerka di poorta afoor, oenda kamina tabata separaar, i nan a los eel.

5. I algoen di nan, koe a para aja, a bisa nan: kiko boso ta hasi, koe boso ta los boerikoe joe?

6. I nan a bisa nan, ~~manera~~ manera Hezoes a ordona; i nan a laga nan bai.

7. I nan a trese boerikoe joe pa Hezoes, i nan a pone nan panja ariba eel i eel a bai sienta ariba.

8. I hopi heende a pone nan panja ariba kamina, i ofro nan a korta brasa di paloe nan i a pone nan ariba kamina.

9. I nan koe a bai adilanti i koe a sigi, a grita, bisando: Hosanna! bindisjonadoe ta eel, koe ta bini na number di Senioor!

10. Bindisjonadoe ta reina di noos tata Dabid, ki ta bini na number di Senioor! Hosanna deen cieloe nan di mas haltoe!

11. I Hezoes a jega deen Jerusalem i deen tempel; i kwando eel a mira toer koos roondo di eel, i ora a bini atardi, eel a bai na Bethania kon e diees doos.

12. I segoenda dia, ora nan a bai foor di Bethania, eel tabatien hamber.

13. I ora eel a mira aleu oen paloe di feig, ki tabatien jeerba, eel a bai pa mira, koe lo eel haja koos na eel; ma ora eel a jega acerka, eel no a haja nada mas koe jeerba, pasoba no tabatien tiempoe di feig.

14. I Hezoes a responde i disi: ningoen heende no lo kome froeta mas di bo deen eternidad. I soe discipeloe nan a tende ees aki.

15. I ora nan a bini na Jerusalem, Hezoes a dreenta deen tempel i a koemiensa hoeï nan afoor, koe a bende i a koempra deen tempel, i eel a tira abau meza nan di ees nan, koe a troka plaka, i banki nan di ees nan, koe a bende paloemba.

16. I eel no a permiti pa ningoen heende karga oen bariel deen tempel.

17. I eel a sienja, bisando nan: no ta para skriber: mi kaas lo ta jamaar kaas di orasjoon pa toer nasjoon, ma boso a hasi eel parse oen koeëba di ladron.

18. Ora Sabio nan di lei i hefi nan di pader nan a tende ees aki, nan a boeska, koom nan lo poor matele, pasoba nan tabatien miedoe di eel, porke hinteer e troepa a admira eel di soe doktrina.

19. I ora a juga atardi, eel a saïi foor di poenda.

20. I kwando nan a pasa manese, nan a mira, koe paloe di feig a moeri te deen raiës.

21. I ora Pedro a koorda palabra ki Hezoes a bisa, eel a bisee: Rabbi, weita, paloe di eig, ki bo a maldisjona, a moeri.

22. I Hezoes a respondee: tien fe na Dioos!

23. Pasoba, pa berdad mi ta bisa bo, koe kende koe lo bisa na ees seroe aki: sea hisaar i sea tiraar deen lamar, i koe eel no lo doeda deen soe koerasoon, ma koe eel kere koe loke eel ta bisa, lo sosode, lo eel tien loke eel ta bisa.

24. Pa ees aki mi ta bisa boso: kere, koe boso lo recibi toer koos, ki boso ta pidi, i boso lo recibi.

25. I kwando boso ta para pa pidi Dioos, poordona, si boso tien algoen koos kontre algoen heende; pa bo Tata, koe ta deen cieloe, poordona boso tambien boso ofeensa nan.

26. Ma si boso no poordona, boso Tata, koe ta deen cieloe, no lo poordona boso boso ofeensa nan tampoko.

27. I nan a bini atrobees na Jerusalem. I ora eel a kamna deen tempel, hefi nan di pader nan, Sabio nan di lei i Ouderling nan a bini acerka eel.

28. I nan a bisee: kon kende soe podeer bo ta hasi ees koos nan aki? i kende a doena bo ees podeer, koe lo bo hasi ees koos nan aki?

29. Ma Hezoes a responde i disi: lo mi poentra boso oen palabra tambees, responde mi i lo mi bisa boso, kon kende soe podeer mi ta hasi ees koos aki.

30. Di oenda bautismo di Guan a bini, di cieloe of di heende? responde mi!

31. Ma nan a pleita deen nan mees, bisando: si noos bisa: di cieloe; lo eel bisa noos: pakiko boso no a kere anto?

32. Ma si noos bisa: di heende; noos tien mie-doe di puebel, pasoba toer heende ta tene Guan; koe eel tabata berdaderamente oen profetoe.

33. Anto nan a responde, bisando na Hezoes: Noos no sabi. I Hezoes a responde i disi: lo mi no bisa boso tampoko, kon kende soe podeer mi ta hasi ees koos nan aki.

KAPITOELO XII.

1. I eel a koemiensa papia kon nan pa komparas-joon: oen homber a planta oen koenoekoe di wein-dreif, i a pone roondo di eel oen trankera, i a koba oen baki di pers, i a traha oen torentji; deespoëes eel a hier koenoekoe na plantadoor nan, i a hasi oen biaga.

2. I kwando tabata tiempoe, eel a manda oen kriaar homber acerka plantadoor nan, pa cel toema di plantadoor nan, di froeta di koenoekoe.

3. Ma nan a kohele i a soetele i nan a mandele basji.

4. I eel a manda oen otro kriaar homber atro-bees acerka nan; i nan a piedra ees aki, i a hirida

soe kabees, i nan a mandele, trataar di oen manera brongweenza.

5. I eel a manda oen otro atrobees; i nan a mata ces ahi; i hopi otro, di kende nan a soeta algoen i a mata algoen.

6. Anto ora eel tabatien ajenda oen joe, koe eel a stima, eel a manda ces ahi tambees acerka nan, bisando: nan lo tien respekt pa mi joe.

7. Ma ora plantadoor nan a papia kon otro: ces aki ta heredero; laga noos matele, i heredidad lo ta pa noos.

8. I nan a kohele i a matele i a tirele foor di koenoekoe.

9. Kiko doonjo di koenoekoe lo hasi anto? Lo eel bini i perde plantadoor nan, i doena koenoekoe na otro.

10. Boso no a leza ces Skritoera aki: piedra, ki trahadoor nan di kaas, a tira oen banda, a bira piedra principal di hoeki?

11. Ees aki a sosode di Senioor, i ta oen milager adilanti di noos wowo.

12. I nan a boeska kohele, ma nan tabatien miedoe di troepa; pasoba nan a kompreende koe eel a papia ees komparasjoon pa nan; i nan a lagele i nan mees a bai.

13. Deespocëes di ces ahi nan a manda acerka eel algoen di Fariscoe i di Herodianoc, pa kohele deen soe palabra.

14. Ees ahi nan anto a bini i disi: Mestro, noos sabi koe bo ta berdadero, i koe bo no ta ripara nin-goen heende, ma bo ta sienja kamina di Dioos na

berdad; ta permitier pa paga belaste na Emperador, of no? neos lo doena of no?

15. Ma ora eel a sabi nan falsidadi, eel a bisa nan: pakiko boso ta teenta mi? trese mi oen dinero, pa mi mira ees aki.

16. I nan a trese oenoe; i eel a bisa nan: di kende e figoera aki, i e skribimeentoe aki ta? I nan a bisee: di Emperador.

17. Anto Hezoes a responde i disi: doena anto na Emperador loke ta di Emperador, i na Dioos lokè ta di Dioos. I nan a admira nan.

18. I Sadducee nan a bini acerka eel, koe ta bisa, koe no tien lamantameentoe di moortoe nan, i nan a poentrele i disi:

19. Mestro, Moses a skribi: si roeman homber di algoen heende moeri, i laga oen moheer i no laga ningoen joe, koe soe roeman homber lo toema moheer di eel, i doena joe na soe roeman.

20. Tabatien anto sjiete roeman homber, i eel di promeer a kasa oen moheer; ma ora eel a moeri, eel no a laga joe.

21. I eel di doos a kasele tambees; i eel a moeri i no a laga joe tampoko; i eel di trees meeskoos.

22. I toer sjiete a kasele i no a laga joe; i dees-poeëes di nan toer, moheer a moeri tambees.

23. Na lamantameentoe di moortoe nan anto, ora nan lo lamanta, kwaan di nan soe moheer lo eel ta? Pasoba ees sjiete nan aki a kasele.

24. Ma Hezoes a responde i disi: boso no hera, pa ees aki, koe boso no sabi Skritoera nan, ni poeder di Dioos?

25. Pasoba ora nan lo lamanta di moortoe nan, nan no ta kasa ni nan ta doenaar pa kasa; ma nanta mees koos koe Angeloe nan, koe ta deen cieloe.

26. Ma tokanti moortoe nan, koe nan lo ta resoe-citaar, boso no a leza deen libro di Moses, koom Dioos a papia kon eel deen moondi di soempina, bisando: Mi ta Dioos di Abraham, i Dioos di Izak, i Dioos di Jakob?

27. Dioos anto no ta Dioos di heende moorto nan, ma di heende bibo nan; boso ta hera anto masjaar.

28. I ora oen di Sabio nan di lei a tende, koe nan a hasi gera kon otro i koe eel sabi, koe Hezoes a doena bon respondi, eel a bini acerka Hezoes i a poentree: kwaal ta mandamieentoe promeer di toer?

29. I Hezoes a respondee: promeer di toer mandamieentoe ta ees aki: tende, Israël! Senioor noos Dioos ta oen Senioor sool.

30. I lo bo stima Senioor bo Dioos kon toer bo koerasoon, kon hinteer bo alma i kon toer bo koordameentoe, i kon toer bo podeer; ees aki ta promeer mandamieentoe.

31. I eel di doos ki ta ekwaal na ees ahi, ta: lo bo stima bo proïmo manera bo mees. No tien ningoen otro mandamieentoe, ki ta mas grandi koe ees ahi.

32. I Sabio di lei a bisee: Mestro, bo a bisa na berdad, koe ta oen Dioos sool i no tien ningoen otro koe Eel sool.

33. I pa stimele kon oer koerasoon, i kon toer koordameentoe, i kon hinteer alma, i kon toer po-

deer, i pa stima proïmo manera noos mees, ta mas koe toer sakrifício nan.

34. I kwando Hezoes a mira, koe eel a responde kon senti, a bisee: bo no ta aleen di reina di Dioós. I ningoen heende no tabatien animo mas pa poentrele.

35. Deespoeëes di ees ahi Hezoes a responde i disi, ora eel a sienja deen tempel: koom Sabio nan di lei ta bisa, koe Christoe ta joe di Dabid?

36. Porke Dabid mees a bisa pa Spiritoe'Santo: Senioor a bisa na mi Senioor: sienta na mi manoe dreetsji, te hora lo Mi pone bo enemigoe nan pa oen banki di bo pia.

37. Pasoba Dabid mees ta jamele soe Senioor, i koom eel poor ta soe joe? I troepa di heende a tendele kon goestoe.

38. I eel a bisa nan deen soe doktrina: wanta boso di Sabio nan di lei, koe tien goestoe di kamna deen biestier largo, i di ta koemiendaar di heende na marsje nan.

39. I koe tien promeer banki nan deen Znoa, koe ta sienta na promeer loegar na meza.

40. Koe ta kome kaas nan di bioeda nan, i ees aki abaudi parsemeentoe di hasi orasjoon largo. Ees aki nan lo haja oen hwisji moetsjoe mas grandi.

41. I ora Hezoes a sienta adilanti di kaha di plaka, eel a mira, koom troepa di heende a tira plaka deen kaha, i hopi heende riko a tira moet-sjoe adeen.

42. I ata, a bini oen bioeda pober, koe a tira

adeen doos denario tsjikito, ki ta ajenda menos koe doos cents.

43. I ora Hezoes a jama soe discipeloe nan acerka eel, eel a bisa nan : pa berdad, mi ta bisa boso, koe ees bioeda aki a tira mas, koe toer, koe a tira deen kaha di plaka.

44. Pasoba nan toer a tira adeen di nan abondansja, ma ees ahi a tira di soe probeza, toer loke eel tabatien, di loke eel meester biba.

KAPITOELO XIII.

1. Ora eel a sali foor di tempel, oen di soe discipeloe a bisee: Mestro, mira ki soorto di piedra, i ki soorto di kaas.

2. I Hezoes a responde i disi: boso ta mira ees kaas grandi nan aki? Di toer e piedra nan aki, ni oen no lo keda ariba otro, ki no lo ta tiraar abau.

3. I ora eel a sienta ariba seroe di oleifi adilanti di tempel, Pedro i Jakobo i Guan i Andrees a poentrele sool.

4. Bisa noos: ki teem ees koos nan lo sozode, i kwaan ta seenja, ki teem toer ees koos nan aki lo tien nan fien?

5. I Hezoes a responde nan i a koemiensa bisa: Mira bon pa ningoen heende no ganja boso.

6. Pasoba hopi lo bini na mi number, bisando: Mi ta Christoe, i nan lo ganja hopi heende.

7. I ora boso lo tende di bringameentoe, i di

The first part of the work is devoted to a general history of the country, and is divided into three periods, the first of which is the period of the early settlement, the second is the period of the middle settlement, and the third is the period of the late settlement. The second part of the work is devoted to a detailed history of the country, and is divided into three periods, the first of which is the period of the early settlement, the second is the period of the middle settlement, and the third is the period of the late settlement.

CHAPTER I

The first part of the work is devoted to a general history of the country, and is divided into three periods, the first of which is the period of the early settlement, the second is the period of the middle settlement, and the third is the period of the late settlement. The second part of the work is devoted to a detailed history of the country, and is divided into three periods, the first of which is the period of the early settlement, the second is the period of the middle settlement, and the third is the period of the late settlement.

boroto di bringameentoe, no spanta, pasoba ees aki meesteer sosode, ma no a fien ajenda.

8. Pasoba oen nasjoon lo lamanta kontre oen otro nasjoon, i oen reina kontre oen otro reina, i lo tien teembloor no hopi loegar; i lo tien paradisemeentoe di hamber i boroto. Ees koos nan ahi no ta mas koe koemiensameentoe di doloor nan.

9. Ma mira pa boso mees! pasoba nan lo pone boso na manoe di dreetsji, i na Znoa nan; nan lo soeta boso, i nan lo hiba boso adilanti di Goeberna-door nan i di Rei nan, pa boso ta mi testigoe adilanti di nan.

10. I Ewangeli meesteer ta predikaar promere-meente deen toer puebel.

11. Ma ora nan lo hiba boso pa entrega boso, no pone boso adilanti deen pena, kiko boso lo papia i no koorda ees aki, ma loke lo ta doenaar na boso na ces hora aki, papia ees aki; pasoba no ta boso koe ta papia, ma Spiritoe Santo.

12. I oen roeman lo hiba soe roeman na moortoe, i oen tata soe joe, i joe nan lo lamanta kontre nan tata i nan mama, i lo mata nan.

13. I toer heende lo koediesja boso, pa motibo di mi nomber; ma kende koe lo wanta te na fien, ees ahi lo ta salbaar.

14. Kwando anto boso lo mira abominasjoon di desolasjoon, di kwaal profetoe Daniël a papia, ki ta sosode na loegar, oenda no meesteer sosode (eel koe ta leza ees aki, ripara bon!) anto nan, koe ta deen Judea, koe nan hoei deen seroe nan.

The first part of the history is a general account of the state of the country at the beginning of the reign of King Henry the First. It describes the condition of the kingdom, the state of the church, and the character of the people. It also mentions the various wars and conquests which took place during this period.

The second part of the history is a more particular account of the reign of King Henry the First. It describes the various events which took place during his reign, and the character of his government. It also mentions the various wars and conquests which took place during this period.

The third part of the history is a more particular account of the reign of King Henry the First. It describes the various events which took place during his reign, and the character of his government. It also mentions the various wars and conquests which took place during this period.

The fourth part of the history is a more particular account of the reign of King Henry the First. It describes the various events which took place during his reign, and the character of his government. It also mentions the various wars and conquests which took place during this period.

The fifth part of the history is a more particular account of the reign of King Henry the First. It describes the various events which took place during his reign, and the character of his government. It also mentions the various wars and conquests which took place during this period.

The sixth part of the history is a more particular account of the reign of King Henry the First. It describes the various events which took place during his reign, and the character of his government. It also mentions the various wars and conquests which took place during this period.

15. I eel koe ta ariba dak, no baha deen kaas i no dreenta, pa saka oen koos foor di soe kaas.

16. I eel koe ta na koenoeckoe, no bini atrobees pa kohe soe panja.

17. Ma malhora na moheer kon barika, i na ees nan, koe tien joe na tete deen ees dia nan!

18. Ma pidi pa boso hoeimeentoe no sósode deen tiempoe di frioe.

19. Pasoba na ees dia nan lo tien tal filhisjoo, manera no tabatien soe pareeu foor di koemiensameentoe di kreatoera nan, i ki no lo tien soe pareeu mas.

20. I si Senioor no a hasi ees dia nan kortikoe, ningoen heende no lo poor ta salbaar; ma pa kausa di heende skohier nan, koe Eel a skohe, Eel a hasi dia nan kortikoe.

21. Kwando anto oen heende lo bisa na boso: ata, Christoe ta aki, of mira, eel ta aja! no kere.

22. Pasabo hopi Christoe falso i profetoe falso lo parse, koe lo hasi seenja grandi i milager nan, pa ganja, si tabata poesibel, heende skohier nan mees tambien.

23. Ma weita pa boso! ata, mi a bisa boso ees ahi adilanti.

24. Ma deen ees dia nan deespoëes di affiksjoon, solo lo bira soekoer i loena no lo doena soe klaridad.

25. I strea nan di cieloe lo kai afoor i podeer cielestial nan lo ta sagoedier.

26. Ees hora nan lo mira Joe di heende bini ariba di noebia nan, kon podeer grandi i gloria.

27. I ees hora eel lo manda soe Angeloe nan, i

[The text on this page is extremely faint and illegible. It appears to be a multi-paragraph document, possibly a letter or a report, but the specific content cannot be discerned.]

eel lo jama hoentoe soe heende skohier nan foor di kwater bientoe, foor di fien di moendoe te na fien di cieloe.

28. I sienja foor di paloe di feig ees kompara-sjoon aki; ora soe brasa ta bira moli, i cel ta saka jeerba, sabi koe tiempoe di kajeente ta acerka.

29. Mees koos tambien boso, ora boso lo mira ees koos nan aki sosode, sabi, koe ta acerka adilanti di poorta.

30. Pa berdad, mi ta bisa boso, koe ees generas-joon no lo pasa promeremeente koe toer ees koos nan aki a sósode.

31. Cieloe i moendoe lo pasa, ma mi palabra nan no lo pasa.

32. Ma di ees dia i di ees hora ningoen heende no sabi, ni Angeloe nan, koe ta deen cieloe, ni Joe, ma Tata sool.

33. Mira, tene lamanta i pidi; pasoba boso no sabi, ki hora e tiempoe ta bini.

34. Ta mees koos koe oen heende, koe ta biaga afoor di tera i koe a laga soe kaas i a docna podeer na soe kriaar nan i na kadaoen soe trabau; i a ordona wardadoor di poorta, koe eel meester tene warda.

35. Mees koos tene warda! (pasoba boso no sabi, ki hora senioor di kaas lo bini, atardi of mei anoot-sji, of ora gai ta kanta of mardoega).

36. Pa eel no bini na hora, koe boso no a koor-da, i pa eel no haja boso na soonjo.

37. I loke mi ta bisa na boso, mi ta bisa na toer heende: fika lamanta!

It is a well-known fact that the... of the... in the...

The... of the... in the... of the... in the... of the...

It is a well-known fact that the... of the... in the...

The... of the... in the... of the... in the... of the...

It is a well-known fact that the... of the... in the...

The... of the... in the... of the... in the... of the...

It is a well-known fact that the... of the... in the...

The... of the... in the... of the... in the... of the...

KAPITOELO XIV.

1. I tabata Paskoe, fiesta di pam di maso, deen doos dia. I hefi nan di pader nan i Sabio nan di lei a boeska, koom nan lo poor kohe Hezoes kon fineza i koom nan lo matele.

2. Ma nan disi: no tanteem koe ta fiesta, pa oen lamantamentoe talbees no sosode abaudi puebel.

3. I komo eel tabata na Bethania, deen kaas di Simon, koe nanta jama: Simon kon laaster, oenda eel tabata na meza, a bini oen moheer, koe tabatien oen flaskoe di alabaster, jeen di balsamo di masjaar pretioso jeerba Nardo, di hopi baloor; i ora eel a kibra flaskoe di alabaster, eel a basja balsamo ariba soc kabees.

4. Anto tabatien algoen heende, koe a rabia pa ees aki deen nan mees, bisando: pakiko pierde di ees balsamo a sosode?

5. Pasoba ees ahi poor ta bendeer pa mas koe trees cientoe plaka i ta doenaar na pober; i nan a rabia masjaar kontrele.

6. Ma Hezoes a bisa: laga ees moheer! pakiko boso ta doenee pena? eel a hasi oen bon aksjoon na mi.

7. Pasoba boso lo tien pober nan siemper kon boso i ora bosa kieër, boso poor hasi nan bon, ma boso no lo tien mi siemper acerka boso.

8. Eel a hasi loke eel a poor; eel a hasi ees aki promerementoe, pa dreetsja mi koerpa, pa mi dera-meentoe.

CHAPTER I

The first part of the history of the world is the history of the human race. It is a history of progress, of improvement, of civilization. It is a history of the triumph of reason over ignorance, of science over superstition, of freedom over tyranny.

The second part of the history of the world is the history of the human mind. It is a history of discovery, of invention, of genius. It is a history of the triumph of the human intellect over the limitations of nature.

The third part of the history of the world is the history of the human soul. It is a history of faith, of hope, of charity. It is a history of the triumph of the human spirit over the passions of the flesh.

The fourth part of the history of the world is the history of the human body. It is a history of health, of strength, of beauty. It is a history of the triumph of the human form over the ravages of time.

The fifth part of the history of the world is the history of the human voice. It is a history of music, of poetry, of drama. It is a history of the triumph of the human voice over the silence of the world.

The sixth part of the history of the world is the history of the human hand. It is a history of art, of science, of industry. It is a history of the triumph of the human hand over the limitations of nature.

The seventh part of the history of the world is the history of the human eye. It is a history of knowledge, of wisdom, of truth. It is a history of the triumph of the human eye over the darkness of ignorance.

The eighth part of the history of the world is the history of the human ear. It is a history of music, of language, of communication. It is a history of the triumph of the human ear over the noise of the world.

The ninth part of the history of the world is the history of the human nose. It is a history of smell, of taste, of pleasure. It is a history of the triumph of the human nose over the odors of the earth.

The tenth part of the history of the world is the history of the human mouth. It is a history of speech, of action, of destiny. It is a history of the triumph of the human mouth over the silence of the grave.

The eleventh part of the history of the world is the history of the human heart. It is a history of love, of compassion, of mercy. It is a history of the triumph of the human heart over the coldness of the world.

The twelfth part of the history of the world is the history of the human brain. It is a history of thought, of imagination, of creativity. It is a history of the triumph of the human brain over the limitations of matter.

The thirteenth part of the history of the world is the history of the human feet. It is a history of travel, of exploration, of discovery. It is a history of the triumph of the human feet over the distance of the world.

The fourteenth part of the history of the world is the history of the human skin. It is a history of touch, of feeling, of sensation. It is a history of the triumph of the human skin over the coldness of the world.

The fifteenth part of the history of the world is the history of the human hair. It is a history of beauty, of vanity, of pride. It is a history of the triumph of the human hair over the limitations of nature.

9. Pa berdad, mi ta bisa boso: deen toer loegar di moendoe, oenda ees Ewangeli aki lo ta predikaar, loke eel a hasi, lo ta meentaa pa soe koordameentoe.

10. Anto Judas Iskariothoe, oen di e diees doos, a bai acerka hefi nan di pader nan, pa centregele na nan.

11. I ora nan a tende ees aki, nan a legra nan i nan a priminti pa doenele plaka, i eel a boeska, koom lo eel centregele ligeer.

12. I promeer dia di pam di maso, ora nan a mata Paskoe, soe discipeloe nan a bisee: na oenda bo kieër pa noos bai i dreetsja, pa bo kome Paskoe?

13. I eel a manda doos di soe discipeloe, bisando: bai na poenda i oen heende, koe ta karga oen poron di awa, lo kontra boso, sigi ees ahi.

14. I na oenda eel ta dreenta, bisa na doonjo di kaas: Mestro ta bisa: oenda ta sala pa mi kome Paskoe kon mi discipeloe nan?

15. I lo eel moestra boso oen sala di ariba grandi, ki ta hinteremeente dreetsjaar; dreetsja aja Paskoe pa noos.

16. I soe discipeloe nan a sali afoor i a bini deen poenda, i a haja manera eel a bisa nan; i nan a dreetsja Paskoe.

17. Ora a jega atardi, eel a bini kon e diees doos.

18. I ora nan a sienta na meza i a kome, Hezoes a bisa: pa berdad, mi ta bisa boso, koe oen di boso, koe ta kome kon mi, lo bira mi traädoor.

19. I nan a koemiensa bira triestoe, i oen dees-poeës di otro a bisee: ta mi? i oen otro: ta mi?

...the first of these ... the second ... the third ...

...the fourth ... the fifth ... the sixth ...

...the seventh ... the eighth ... the ninth ...

...the tenth ... the eleventh ... the twelfth ...

...the thirteenth ... the fourteenth ... the fifteenth ...

...the sixteenth ... the seventeenth ... the eighteenth ...

...the nineteenth ... the twentieth ... the twenty-first ...

...the twenty-second ... the twenty-third ... the twenty-fourth ...

20. Ma eel a responde i disi: ta oen di dices doos, koe ta moeha soe pam kon mi deen platoe.

21. Joe di heende ta bai sigoyer, manera ta para skribier di eel, ma malhora na ees heende koe lo ta traïdoor di Joe di heende! lo mas mehoor pa eel, koe eel no a nase noenka.

22. I ora nan a kome, Hezoes a toema pam, i deespoëes koe eel a bindisjona, eel a kibra ees aki i eel a doena na nan i disi: toema, kome, ees ahi ta mi koerpa.

23. Deespoëes di ees ahi eel a kohe beker, i ora eel a gradisi, eel a doena ees ahi na nan. I nan toer a bebe foor di eel.

24. I eel a bisa nan: ees aki ta mi sanger, sanger di ahoestoe nobo, ki ta dramaar pa hopi heende.

25. Pa berdad, mi ta bisa boso, koe foor di ees hora aki lo mi no bebe mas di ees froeta di paloe di weindreif, te na ees dia koe lo mi bebe ees aki di nobo deen reina di mi Tata.

26. I ora nan a kanta gloria, nan a bai na seroe di paloe di oleifi.

27. I Hezoes a bisa nan: awe anootsji boso lo haja boso na konsoemisjooon pa mi kausa, pasoba ta para skribier: lo Mi soeta wardadoor, i karneer nan lo ta plamaar foor di otro.

28. Ma deespoëes koe mi a lamanta foor di moortoe nan, lo mi bai adilanti di boso na Galilea.

29. I Pedro a bisee: maske toer lo konsoemi nan pa bo kausa, ees aki no lo sosode mi noenka.

30. I Hezoes a bisee: pa berdad mi ta bisa bo, koe ees awe anootsji mees, promeremeente koe

gai a kanta doos bees, lo bo neenga mi trees bees.

31. Ma eel a bisa ajenda mas: maske lo mi meesteer moeri hoentoe kon bo, lo mi no neenga bo! I toer soe discipeloe nan a bisa mees koos.

32. I nan a bini deen loegar, jamaar Gethsemane, i eel a bisa na soe discipeloe nan: sienta aki te hora mi a pidi Dioos.

33. I eel a toema kon eel Pedro i Jakobo i Guan, i eel a koemiensa ta spantaar i ta ansjaar.

34. I eel a bisa nan: mi alma ta hinteremeente triestoe, te na moortoe; keda aki i fika lamanta!

35. I ora eel a kamna oen poko mas adilanti, eel a kai na soeëla i a pidi, si ta poesibel, pa ees hora poor pasa alecu di eel.

36. I eel a bisa: Abba, Tata, toer koos ta poesibel pa Bo, toema ees beker foor di mi! ma no manera mi kieër, ma manera Bo kieër!

37. Decspoeëes di ces ahi eel a bini i eel a haja nan na soonjo, i eel a bisa na Pedro: Simon, bo ta droemi? Bo no poor fika lamanta oen hora sool!

38. Fika lamanta i pidi, pa bo no bini deen teentastjoon; pasoba spiritoe ta pronto, ma karni ta flakoe.

39. I ora eel a borbe bai, eel a pidi, papiando mees palabra nan.

40. I kwando eel a bini atrobees, eel a haja nan di doos bees na soonjo, pasoba nan wowo tabata pesaar i nan no sabi loke nan lo respondele.

41. I eel a bini di trees bees, i eel a bisa nan: droemi awoor i sosega; ta basta! hora a bini; ata,

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Joe di heende ta para pa ta eentregaar deen manoe di pikadoor nan.

42. Lamanta, laga noos bai, ees koe ta mi traï-door, ta jega acerka.

43. I oenbees, kwando eel a papia ajenda, Judas, koe tabata oen di diees doos, a bini, i kon eel oen troepa grandi kon spada i garoti, mandaar di hefi nan di pader nan i di Sabio nan di lei, i di Ouderling nan.

44. I eel koe tabata soe traïdoor, a doena nan oen seenja, ki tabata poebliëk, bisando: eel koe lo mi zoentja, ta ees ahi, kohele i hibelesigoer.

45. I ora eel a bini, eel a jega oenbees acerka eel, i disi: Rabbi, Rabbi! i eel a zoentjele.

46. Anto nan a pone nan manoe ariba eel i nan a kohele.

47. I oen di nan, koe a para acerka, a saka soe spada afoor, i a dal sierbidoor di hefi di pader nan i a kap soe orea afoor.

48. I Hezoes a responde i a bisa nan: boso a sali kon spada i garoti, manera atras di oen brigant, pa kohe mi.

49. Mi tabata toer dia nan acerka boso deen tempel, oenda mi a sienja, i boso no a kohe mi; ma ees aki ta sosode pa Skritoera ta koemplier.

50. I ora nan a bandonele, nan toer a hoei.

51. I oen ciertoe moetsja homber, koe tabata bies-tier kon oen panja di hiloe roondo di soe koerpa soeno, a sigi eel i moetsja homber nan a kohele.

52. Ma ora eel a laga panja di hiloe, eel a hoer soenoe foor di nan.

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53. I nan a hiba Hezoes acerka hefi di pader nan, i toer hefi nan di pader nan i Ouderling nan, i Sabio nan di lei tabata hoentoe.

54. I Pedro a sigi eel di aleu, te deen sala di hefi di pader nan; i eel a sienta hoentoe kon sierbidoor nan i eel a hasi soe koerpa kajeente na kandela.

55. I hefi nan di pader nan i hinteer Raad a boeska testigoe kontre Hezoes, pa matele, ma nan no poor a haja ningoen.

56. Pasoba hopi heende a testigoea falso kontre eel, ma testimonio no tabata mees koos.

57. I ora algoen a lamanta, nan a testigoea falso kontre eel, bisando:

58. Noos a tendele bisa: lo mi tira abau ees tempel aki, ki nan a traha kon manoe, i deen trees dia lo mi traha oen sien manoe.

59. I di ees manera tambees nan testimonio no tabata mees koos.

60. I ora hefi di pader nan a lamanta deen meimei, eel a poentra Hezoes, bisando: bo no ta responde nada? kiko ees nan aki ta testigoea kontre bo?

61. Ma Hezoes a para ketoe i no a responde nada. Atrobees hefi di pader nan a poentrele i a bisele: bo ta Christoe, Joe di Dioos bindisjonado?

62. I Hezoes a bisa: ta mi. I boso lo mira Joe di heende sienta na manoe dreetsji di podeer di Dioos, i bini kon noebia nan di cieloe.

63. I ora hefi di pader nan a ranka soe panja, eel a bisa; kiko noos meester di testigoe mas?

[The text on this page is extremely faint and illegible. It appears to be a multi-paragraph document, possibly a letter or a report, but the specific words and sentences cannot be discerned.]

64. Boso a tende blasfemia! Kiko boso ta koor-da? I toer nan a hoesga, koe eel a merese moortoe.

65. I algoen a koemiensa skoepi eel i tapa soe kara i dal mokete i bisee: profeta noos! I sierbi-door nan a soetele na kara.

66. I kwando Pedro tabata abau deen sala, oen di kriaar moheer di hefi di pader nan a bini.

67. I ora eel a mira Pedro, koea hasi soe koerpa kajeente, eel a-weitele i disi: bo tabata tambees kon Hezoes Nazarenoe.

68. Ma eel a neenga, bisando: mi no ta kono-sele i mi no sabi kiko bo ta papia! I eel a sali afoor deen sala di adilanti i gai a kanta.

69. Ma ora kriaar moheer a mirele atrobees, eel a koemiensa bisa na ees nan, koe a para acerka: ees ahi ta oen di ees nan aki.

70. Ma eel a neenga atrobees. I oen poko dees-poeëes, ees nan, koe a para na roondo, a bisa na Pe-dro atrobees: sigoer, bo ta oen di ees heende nan; pasoba bo ta tambees oen heende di Galilea i bo leenga ta parse.

71. I eel a koemiensa maldisjona soe mees i hoe-ra: mi no ta konose ees homber, di kende boso ta papia!

72. I gai a kanta pa di doos bees; i Pedro a koorda palabra, ki Hezoes a bisele: promeremeente koe gai lo a kanta doos bees, lo bo neenga mi trees bees. I ora eel a sali di aki afoor, eel a jora.

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KAPITOELO XV.

1. I oen bees deen mardoega hefi nan di pader nan a pleita kon Ouderling nan i kon Sabio nan di lei i kon toer heende nan di Raad, i deespoeëes koe nan a mara Hezoes, nan a hibeles bai i a centregee na Pilato.

2. I Pilato a poentrele: bo ta rei di Hoedioe? I eel a responde: bo ta bisa asina.

3. I hefi nan di pader nan a koelpele di hopi koos; ma eel no a responde nada.

4. I Pilato a poentrele atrobees, bisando: bo no ta responde nada? Weita, kwantoe koos nan ta testigoea kontre bo.

5. Ma Hezoes a responde nada mas; di manera koe Pilato a masjaar admira ces aki.

6. I na dia di fiesta eel a laga oen prisonero bai, kwaan nan a pidi eel.

7. Nan tabatien oen, jamaar Bar-abbas, koe tabata deen prison kon otro hasidoor nan di boroto, koe a mata oen heende deen boroto.

8. I troepa di heende a grita i a koemiensa pidi, pa eel hasi, manera eel a hasi siemper.

9. Ma Pilato a responde, bisando: boso kieër pa mi laga rei di Hoedioe bai?

10. Pasoba cel sabi, koe hefi nan di pader nan a centregele pa kodiesji ariba eel.

11. Ma hefi nan di pader nan a persoeadi troepa, pa eel laga mehoor Bar-abbas bai.

12. I Pilato a responde i a bisa atrobees na nan:

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kiko boso kieër anto, pa mi hasi kon eel, koe boso ta jama oen rei di Hoedioe?

13. I nan a grita atrobees: kroesifikele!

14. Ma Pilato a bisa nan: kiko maloe eel a hasi anto? I nan a grita tantoe mas: kroesifikele!

15. Ora Pilato a kieër doena na troepa loke nan a pidi, eel a laga Bar-abbas bai, i deespoeëes koe eel a soeta Hezoes, eel a centregale pa ta kroesifikaar.

16. I heende nan di gera a hibeë deen sala, ki ta kaas di hoestiesji, i nan a jama hoentoe hinteer e resjiment.

17. I nan a biesti eel oen mantel di purper, i ora nan a traha oen korona di soempina, nan a pone ees ahi ariba soe kabees.

18. I nan a koemiensa koemiendeë, bisando: noos ta koemienda bo, rei di Hoedioe!

19. I nan a dal soe kabees kon oen garoti di kannu, i nan a skoepi eel, i deespoeëes koe nan a kai na roedia, nan a adorele.

20. I kwando nan a hari di eel, nan a kita mantel di purper i nan a biesti eel soe mees panja, i nan a hibeë pa kroesifikele.

21. I nan a obliga Simon di Cirene, tata di Alessandro i Rufo, koe a pasa aja i koe a bini di soe koenoekoe, pa karga soe kroes.

22. I nan a jega na loegar Golgotha, ki ta nifika: loegar di karpatji.

23. I nan a doenele bebe bienja kon mirrhe, ma cel no a toema ees aki.

24. I kwando nan a kroesifikele, nan a parti soe

panja, i nan a tira daau ariba nan, kiko kada oen lo toema.

25. I tabata di trees hora i nan a kroesifikele.

26. I nan a skribi skritoera di soe seenteensja ariba di eel: rei di Hoedioe!

27. I nan a kroesifika doos matadoor di heende kon eel, oen na soe manoe dreetsji, i oen na soe manoe robees.

28. Asina e Skritoera ta koemplier, koe ta bisa: nan a koontele kon brigan nan.

29. I ces nan, koe a pasa, a insoeltele i a sagoedi nan kabees, bisando: ha! a bo, koe ta tira tempel abau, i koe ta lamanta ces aki atrobees,

30. Salba bo mees, i baha foor di kroes!

31. Di ces mees manera hefi nan di pader nan, i Sabio nan di lei a bisa otro, ora nan a hari di eel: eel a salba otro i eel no poor salba soe mees!

32. Christoe, rei di Israël, baha awoor foor di kroes, pa noos miree i kere. Tambees nan koe tabata kroesifikaar hoentoe kon eel, a menecspresele.

33. I kwando di seis hora a bini, a bira soekoer deen hinteer ees tera aki, te na di noeëbe hora.

34. I banda di noeëbe hora, Hezoes a grita kon oen boos halto, bisando: Eloï, Eloï, lamma sabaeltani? ki ta nifika: mi Dioos, mi Dioos, pakiko Bo a bandona mi!

35. I algoen di ces nan koe tabata presente, ora nan a tende ees aki, a bisa: ata, eel ta jama Elias!

36. I oen a koeri i a jena oen spons kon binager i a hienka ees aki na oen garoti di kannu i a doe-

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na ces aki pa bebe, bisando : fika ketoe, laga noos mira koe Elias bini, pa toemele afoor.

37. I ora Hezoes a grita kon oen boos halto, eel a kaba di hala rosea.

38. I gordein di tempel a skeer na doos, di ariba te abau.

39. I hefi di cientoe heende di gera, koe a para na otro banda di Hezoes, ora eel a mira koe eel a kaba di hala rosea, gritando di ces manera, a bisa : sigoer, ces heende aki tabata Joe di Dioos.

40. Tabatien moheer tambees, koe a weita di alecu, abau di nan tabatien tambees Maria Magdalena, i Maria, mama di Jakobo tsjikito, i di Joses, i Salome.

41. I koe a sigi eel i ~~ie~~ sierbi eel tambees tiempoe eel tabata deen Galilea ; i hopi otro moheer, koe a bini kon eel na Jerusalem.

42. I ora a juga atardi, pasoba tabata preparasjoon di Sabbath, ki ta Sabbath-adilanti ;

43. Hose, koe tabata di Arimathea, oen Senator honesto, koe a warda eel mees e reina di Dioos, a bini, i ora eel a toema koerasi, eel a bai na Pilato, i a pidi koerpa di Hezoes.

44. I Pilato a admira eel, koe eel a moeri kaba ; i ora eel a jama acerka eel e hefi di cientoe heende di gera, eel a poentree, koe eel a moeri foor di moetsjoe tiempoe.

45. I kwando eel a tende ces aki di hefi di cientoe, eel a doena koerpa na Hose.

46. I eel a koempra oen moortaha fini ; i ora eel a toema eel, eel a lora eel deen ces moortaha fini

i a ponele deen oen sepoeltoera, ki tabata kobaar deen oen baranka, i eel a lora oen piedra na dreentameentoe di sepoeltoera.

47. I Maria Magdalena i Maria, mama di Hezoes a weita, oenda nan a ponele.

KAPITOELO XVI.

1. I ora Sabbath a pasa, Maria Magdalena i Maria, mama di Jakobo i Salome a koempra specerei, pa nan bini i pa nan hoentele.

2. I masjaar tempraan ariba promeer dia di semaan nan a bini na sepoeltoera, ora solo a soebi.

3. I nan a bisa otro: kende lo lora piedra foor di dreentameentoe di sepoeltera pa noos?

4. (Ma ora nan a weita, nan a mira, koe piedra tabata loraar) pasoba eel tabata masjaar grandi.

5. I ora nan a dreenta deen sepoeltoera, nan a mira oen moetsja homber, koe a sienta na banda dreetsji i koe tabata biestier kon oen panja blanko largo i nan a spanta.

6. Ma eel a bisa nan: no spanta! boso ta boeska Hezoes Nazarenoc, koe tabata kroesifikaar; eel a lamanta, eel no ta aki, mira loegar, oenda nan a ponele.

7. Ma bai, bisa na soe discipeloe nan i na Pedro, koe eel ta bai adilanti di boso na Galilea; aja boso lo mirele, manera eel a bisa boso.

8. I ora nan a sali liger, nan a hoei di sepoeltoera, i teembloor i spantameentoe a kohe nan, i

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nan no a bisa nada na ningoen heende, pasoba nan tabatien miedoe.

9. I ora Hezoes a lamanta na mardoega, ariba promeer dia di semaan, eel a parse promeremeente na Maria Magdalena, foor di kwaal eel a saka sjiete demonio afoor.

10. I ora ees ahi a bai, eel a bisa ees aki na nan, koe tabata kon eel, koe a jora i a flihi.

11. I kwando nan a tende, koe eel tabata na bida i koe eel a mirele, nan no a kere.

12. I deespoeëes di ees ahi, eel a moestra eel abau di oen otro figoera, no doos di nan, koe a kamna deen kampo.

13. I ora nan a bai, nan a bisa na otro nan; ma nan no a kere nan tampoko.

14. Deespoeëes di ees ahi eel a moestra eel na e diees doos, tiempoe nan tabata na meza; i eel a tira nan na nan kara nan poko fe i koe nan tabata doeroe di koerasoon, pasoba nan no a kere ees nan, koe a mirele, deespoeëes koe eel a lamanta.

15. I eel a bisa nan: bai deen hinteer e moendoe! predika Ewangeli na toer heende.

16. Kende koe lo a kere i koe lo ta batisaar, ees ahi lo ta salbaar; ma kende koe no lo a kere, lo ta kondenaar.

17. I ees seenja nan lo sigi nan koe ta kere: na mi number nan lo saka demonio afoor, nan lo papia kon leenga nobo nan.

18. Nan lo kohe kolebra kon manoe, i maske nan lo bebe benenoe, ees aki no lo danja nan.

19. Deespoeëes koe Senioor a papia anto kon

The first part of the book is a general history of the world from the beginning of time to the present day. It is written in a simple and plain style, and is intended for the use of schools and families. The second part is a history of England, from the first settlement of the island to the reign of King George the Fourth. The third part is a history of the British Empire, from the reign of King George the Third to the present day. The fourth part is a history of the United States of America, from the first settlement of the colonies to the present day. The fifth part is a history of the French Republic, from the reign of King Louis the Sixteenth to the present day. The sixth part is a history of the Russian Empire, from the reign of Peter the Great to the present day. The seventh part is a history of the Kingdom of Prussia, from the reign of Frederick the Great to the present day. 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nan, cel a soebi na cieloe i a sienta na manoe dreet-
sji di Dioos.

20. I ora nan a sali afoor, nan a predika deen
toer loegar; i Senioor a traha hoentoe i a konfirma
palabra kon seenja nan, ki a sigi deespoeëes.

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