

## **Tanyaŋ Yahí - Welcome** to the Dakota lapi Wówapi Wakaŋ John Wótanŋ Wašte Táwa!

This volume contains a complete translation of the twenty-one chapters of the Gospel of John in the Dakota language alongside the New King James Version (NKJV) in English. Additional features include the Journeys of Jesus outline, study footnotes, a Dakota-English Glossary, and other resources designed to help readers engage with both Scripture and the Dakota language.

The Dakota language Bible translation originally started in 1835 picked up momentum in 1837 when Joseph Renville joined the efforts. Joseph Renville was the son of a French fur trader and a Dakota mother and was widely respected for his fluency in both languages. Riggs writes in his book *Táku Wakaŋ: The Gospel Among The Dakotas*:

“The writer joined this little group of translators in the autumn of 1837. It usually consisted of Mr. Renville, who sat in a chair in the middle of his own reception room, in which there was at one end an open fireplace with a large blazing fire, and Dr. Williamson, Mr. G.H. Pond, and myself, seated at a side-table with our writing materials before us. When all were ready, Dr. Williamson read a verse from the French Bible. This, Mr. Renville, usually with great readiness, repeated in the Dakota language. We wrote it down from his mouth. If the sentence was too long for us to remember, Mr. Renville repeated it. When the verse was written, someone read it over, and it was corrected; and then we passed to another, and so on to the end of the chapter. Translation-day did not often come more than once a week. That winter, the Gospel of Mark was finished, and printed in the following year. The translation of John was completed in 1841, and printed with other portions of Scripture in 1842.”

The full Bible translation was completed in 1879. In her foreword to *A Dakota-English Dictionary*, Kuŋši Carolyn Schommer also mentions four other Dakota men that are known to have assisted with the translation: Hehaka Máni (Walking Elk - Yankton), Reverend David Grey Cloud, Tatanŋa Kinina (Buffalo Comes To Life - Reverend James Garvie), and Michael Renville.

Although a few incomplete reprints of the work exist, the Dakota Bible has essentially been out of print since the last edition in the early 1900's. All the Dakota Bibles that exist are very old (100+ years) and are very hard to come by, many of which have become treasured family heirlooms.

The Dakota language is spoken in several dialects by the peoples of the Oceti Šakowiŋ (Seven Council Fires), consisting of the Dakota, Lakota, and Nakota nations, sometimes known as the Great Sioux Nation. These include the Sisituŋwaŋ, Waŋpetuŋwaŋ, Bdewakaŋtuŋwaŋ, Waŋpe Kute, Ihaŋktuŋwaŋ, Ihaŋktuŋwaŋna, and Títuŋwaŋ peoples. Following decades of displacement, treaty-making, colonization, and genocide these nations were confined to reservations and reserves across present-day Minnesota, Nebraska, South Dakota, North Dakota, Montana, Manitoba, Saskatchewan, and Alberta.

It is our hope that this new publication of the *Dakota lapi Wówapi Wakaŋ* will contribute to the preservation and restoration of the Dakota language while making God's Word more accessible to present and future generations. May it serve as a tool for language learning, spiritual growth, renewal, and healing among the Dakota people and all who seek to learn from this rich linguistic and spiritual heritage.

**Dedicated To:**

*The Oceti Šakowin*

May this work help you to speak Dakota and to know Wanikiya even more.

**Email [DakotaLanguageBible@gmail.com](mailto:DakotaLanguageBible@gmail.com) for inquiries and comments.**

**Follow “Dakota lapi Wówapi Wakan” on Facebook.**

This book was typed and formatted by Tanner Sager & printed by the Foursquare Missions Press.  
The hanpikceka (moccasins) on the front cover were beaded by Autumn Sager (2025).

**Special Thanks:** Wanikiya (Jesus), Vine T. Marks Sr. (Sisseton-Wahpeton Oyate, SD), Tiyouwakanhdi Win Marva Tollefson (Spirit Lake Nation, ND), Pastors Monique & Yaseer Handall, Pastors Teena & Don Lykins, Dakota Sonshine Christian Fellowship (Sisseton, SD), International Church of the Foursquare Gospel, Foursquare Missions Press, Autumn & Tanner Sager, Eythan Sharkey, Josh Manning (Indigenous Bible College - Flagstaff, AZ), Pastor Paul Young (Ft. Totten, ND), Gwen Westerman (Sisseton-Wahpeton Oyate, SD)

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## The orthography used in this publication is as follows:

Aa - always says “ahh” like the ‘a’ in appear  
Bb - same as the English (baboon)  
Cc - makes the “ch” sound in English like the word church  
Çç - “exploded c” makes a hard “ch” sound  
Dd - same as English (dad)  
Ee - always says “eh”  
Ġġ - this g with the dot is called guttural g (this sound is not in English)  
Gg - same as English (gone)  
Ĥĥ - this h with the dot is called guttural h (this sound is not in English)  
Hh - same as English (happy)  
Ii - always says “ee” like the English word see  
᠊᠋ - “exploded k” makes a hard k sound (early Dakota texts often portray this sound with a q)  
Kk - same as English (koala)  
Mm - same as English (mom)  
Nn - same as English (night)  
ŋ - “Nasal N” (this sound does not exist in English but the closest word might be “ink”)  
Oo - always says “oh”  
᠑᠑ - “exploded p” makes a hard p sound (this sound is not in English)  
Pp - same as English (pop)  
Śś - this s with the dot makes the “sh” sound in English like the word shine  
Ss - same as English (sister)  
ᠲᠲ - “exploded t” makes a hard t sound (this sound is not in English)  
Tt - same as English (target) Sometimes sounds like a d (examples: tókiya, táku, túwe, tóhiŋni)  
Uu - makes the same sound as two O’s next to each other as in English like the word “too”  
Ww - same as English (winter)  
Yy - same as English (yo-yo)  
Žž - this z with the dot makes the ‘zh’ sound like the word azure (Often written as Jj also)  
Zz - same as English (zebra)

There are many ways to write the Dakota language. This particular orthography is not meant to be authoritative, but to be a tool to help you pronounce the words written herein.

Every letter in the Dakota alphabet is pronounced in every word. There are no silent letters or instances where putting two letters together creates a different sound like in English. (Example: T+H or S+H, etc.)

Each word with a first syllable stress is written with an inflection mark that looks like a dash above the vowel of the first syllable. (Example: Wóksape - pronounced WOKE-sah-peh) If there is no inflection mark it is safe to assume that the word has a second syllable stress. (Example: Pidamaya - pronounced pee-DAH-mah-yah) There is no first syllable stress inflection mark above words with a single syllable.

Some Dakota words have a glottal stop. These glottal stops, where there is a pause of air between two syllables in a word, are marked with an apostrophe. (Examples: s’a, wicoḥ’aŋ, yuś’iŋyaŋ, oḥ’aŋ, owas’iŋ)

Find this free *Siouan Dakota Mdewakanton Keyboard* at [www.languagegeek.com](http://www.languagegeek.com).

# Traditional Dakota Story

*This story comes from Eli Taylor (1908-1999) of the Wípazoka Wakpa Oyate (Sioux Valley Dakota Nation, Manitoba, Canada). This excerpt is from the book “Mni Sota Makoce The Land of the Dakota” by Gwen Westerman & Bruce White and is shared here in this publication of the Dakota lapi Wówapi Wakan John Wótanīŋ Wašte Táwa with permission from Gwen Westerman.*

## THE CREATION OF OUR SOLAR SYSTEM

Hekta ehaŋna, long ago, our people were camped together. The chief wanted to know if there was an end to this land and called his council. They chose four young men—tall, strong, fast, not yet with women—gave them extra moccasins, and sent them toward the direction of the setting sun to find the answer. The young men traveled for a few days and then slept on the side of a hill. Not on the top, not on the bottom, but the middle. If they came straight down, it might appear to someone watching from across the way that they were hostile so they descended back and forth across the hill to seem friendly.

Early in the morning, one young man awoke to a noise. “Wake up,” he said, “I thought I heard something.” They looked down the hill. A strange man, strange because he was not Dakota, was sitting there facing the other way, toward where the sun sets. He wore a white blanket and had hair on his face. One of them said, “Let’s go see this mysterious man. There’s a reason we came across him.” As they were trying to decide what to do, the man said “Hiyu po! Taku ociciyakapi kte bduhe do. Come on down here. I have something to tell you.” To hear this stranger speak their language was unexpected, and the young men were uncertain about what to do next. One wanted to continue on their original journey and reminded the others they still had a long way to go. Another thought it was a trick to lure them into a trap and that it couldn’t be good. While they were talking, the stranger again said, “You four up there, come down here. I have something to tell you.” They suddenly realized the stranger knew their language and, despite facing away from them, knew there were four in their party. Then one young man whispered, “This is unexplainable. He must be a sacred being.” They agreed to go and talk with him.

The man had a small fire going and said, “You sit here on the south side. I have something to tell you.” Then he spent all day teaching them about the world where they lived. He spoke of how the suns—there were many suns, not just one—the stars, the moons, and the planets were put together and how they were to work together. The stranger explained how all of these things came to pass. And the young men said he told them, after he had talked all day, to remember his words:

These things I am telling you, always remember these as long as you can in the future, tell each other every year, every generation, and your grandchildren and your great-grandchildren, continue telling each other . . . Those who walk with commitment, they will walk in that path of what they remember.

## **Outline of the book of John**

- I. Introduction 1:1-18
- II. Universal Ministry of Jesus 1:19-12:50
  - A. The Testimony of the Prophet John the Baptist 1:19-36
  - B. The Choosing of the Disciples 1:37-51
  - C. The Wedding at Cana 2:1-11
  - D. First Journey to Jerusalem and Judea 2:12-3:36
    - 1. Jesus Purifies the temple 2:12-22
    - 2. Signs and wonders 2:23-25
    - 3. Encounter with Nicodemus 3:1-15
    - 4. The evangelistic message 3:16-21
    - 5. New testimony of the prophet John the Baptist 3:22-30
    - 6. Authority of Jesus 3:31-36
  - E. Journey to Samaria 4:1-42
  - F. Healing of the Official's Son 4:43-53
  - G. Healing of the Paralytic in Bethesda 5:1-16
  - H. Jesus' Own Defense 5:17-47
  - I. Feeding of the Five Thousand 6:1-71
  - K. The Accusation of the Adulterous Woman 8:1-11
  - L. The Revelation of Jesus 8:12-59
  - M. Healing of the Man Born Blind 9:1-41
  - N. Jesus the Good Shepherd 10:1-42
  - O. The Resurrection of Lazarus 11:1-57
  - P. Jesus Travels to Bethany and to Jerusalem 12:1-50
- III. The Ministry of Christ to His People 13:1-17:26
  - A. Jesus Washes the Feet of His Disciples 13:1-17
  - B. Jesus Announces His Betrayal 13:18-30
  - C. Final Discourse of Christ to His Own 13:31-16:33
  - D. Jesus Prays for all His Disciples 17:1-26
- IV. The Passion and the Glory 18:1-20:31
  - A. The Betrayal of Judas 18:1-14
  - B. Jesus Before a Jewish Tribunal 18:15-27
  - C. Trial Before Pontius Pilate 18:28-19:16
  - D. Death and Burial 19:17-42
  - E. Resurrection and Appearances of the Resurrected Christ 20:1-29
  - F. Purpose of the Gospel of John 20:30-31
- V. Conclusion 21:1-25

Martinez, Maria E. *ARISE Native American Leaders Bible Survey New Testament*. 1st ed., International Church of the Foursquare Gospel, 2004. pp. 68-69.

# Journeys of Jesus

In the Gospel of John, Jesus makes at least 15 distinct journeys during His ministry. John's Gospel emphasizes key theological moments rather than providing a strict chronological travel itinerary like the Synoptic Gospels (Matthew, Mark, and Luke). However, by carefully examining the text, we can identify these journeys:

## 1. Bethany beyond the Jordan (Bethabara) → Galilee

- **John 1:28-51** – Jesus is baptized by John the Baptist, and calls His first disciples.
- **John 2:1-11** – He travels to Cana for a wedding and performs His first miracle.
- **Distance:** 70 miles (2.5 to 3 days walking).

## 2. Cana → Capernaum (Short Stay)

- **John 2:12** – Jesus, His family, and disciples go to Capernaum for a short stay.
- **Distance:** 16 miles (5-6 hours walking).

## 3. Capernaum → Jerusalem for Passover

- **John 2:13-25** – Jesus travels to Jerusalem for Passover, cleanses the temple.
- **Distance:** 85 miles (3-4 days walking).

## 4. Jerusalem → Judean Countryside

- **John 3:22** – Jesus and His disciples spend time baptizing in Judea.

## 5. Judean Countryside → Sychar, Samaria

- **John 4:1-42** – Jesus meets the Samaritan woman at the well.
- **Distance:** 30 miles (1 to 1.5 days walking).

## 6. Sychar → Galilee (Cana & Capernaum)

- **John 4:43-54** – Jesus returns to Galilee; heals the royal official's son in Capernaum from Cana.
- **Distance:** 40 miles (1.5 to 2 days walking).

## 7. Galilee (Capernaum) → Jerusalem for an unnamed feast

- **John 5:1-47** – Jesus returns to Jerusalem, heals the lame man at the Pool of Bethesda.
- **Distance:** 85 miles (3-4 days walking).

## 8. Jerusalem → Galilee (Sea of Galilee & Capernaum)

- **John 6:1-71** – Jesus feeds the 5,000, walks on water, and teaches in Capernaum.
- **Distance:** 85 miles (3-4 days walking).

#### **9. Galilee → Jerusalem for the Feast of Tabernacles**

- **John 7:1-10:21** – Jesus secretly goes to Jerusalem, teaches publicly.
- **Distance:** 85 miles (3-4 days walking).

#### **10. Jerusalem → Bethany (near Jerusalem) → Ephraim**

- **John 10:40-42** – Jesus retreats across the Jordan.
- **John 11:1-54** – He returns to Bethany to raise Lazarus, then withdraws to Ephraim.
- **Distance:**
  - Jerusalem → Bethany: 2 miles (40 min walk).
  - Bethany → Ephraim: 12 miles (4-5 hours walking).

#### **11. Ephraim → Jericho → Bethany → Jerusalem for Passover**

- **John 12:1-19** – Jesus returns to Bethany, is anointed by Mary, enters Jerusalem.
- **Distance:** 20 miles (1 day walking).

#### **12. Jerusalem → Golgotha (Crucifixion Site)**

- **John 19:16-42** – Jesus is crucified at Golgotha.
- **Distance:** 0.5 miles (15 minutes walking).

#### **13. Jerusalem → The Empty Tomb → Post-Resurrection Appearances**

- **John 20:1-31** – Jesus appears to Mary Magdalene, the disciples, and Thomas.

#### **14. Jerusalem → Galilee (Post-Resurrection)**

- **John 21:1-25** – Jesus appears to the disciples at the Sea of Galilee, reinstates Peter.
- **Distance:** 85 miles (3-4 days walking).

#### **15. Jerusalem → Mount of Olives (Ascension - Implied in John, Confirmed in Acts 1:9-12)**

- **John 21 (Implied); Acts 1:9-12 (Confirmed)** – Jesus ascends into heaven.
- **Distance:** 1 mile (30 minutes walking).

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The journeys of Jesus in the Gospel of John are significant because they reveal His identity as the Son of God, demonstrating His divine nature through miracles, teachings, and encounters. Each movement reflects His obedience to the Father's will, as He follows divine timing rather than human expectations. These journeys also emphasize God's love for all people, as Jesus crosses cultural and religious barriers, such as in Samaria, to bring salvation to the lost. His travels fulfill Old Testament prophecy, particularly in His final journey to Jerusalem, where He is crucified at Golgotha. As Jesus moves between Galilee and Jerusalem, the growing hostility toward Him highlights the unfolding plan of redemption. His journeys also provide a model for Christian discipleship, showing that following Him requires faith, movement, and commitment. Furthermore, each location corresponds with a stage of spiritual transformation, from baptism at Bethany beyond the Jordan to ultimate sacrifice at Golgotha. Ultimately, Jesus' journey mirrors our own spiritual walk, leading us from belief to transformation, trial to triumph, and ultimately to eternal life.



# Overview of the Book of John

## Authorship and Audience

The Gospel of John is traditionally attributed to the Apostle John, the son of Zebedee and brother of James. He was one of Jesus' closest disciples, often referred to as "the disciple whom Jesus loved" (John 13:23). Written around 85-95 AD, John's Gospel was likely composed in Ephesus for a broad audience, including both Jews and Gentiles. It does seem that because the author gives special attention to explaining Jewish customs, Palestinian geography, and takes effort to translate Aramaic terms into Greek, the original audience was composed of people in the larger Greco-Roman world. Unlike the Synoptic Gospels (Matthew, Mark, and Luke), which focus more on Jesus' parables and miracles, John emphasizes His divine nature and personal relationship with His followers. Miracles are present in all the Gospels but practical living on earth, future reward and discipleship are a unique focus of the Synoptics.

There are certain aspects within the text of this Gospel that give us more context as to the time of it being written, such as:

- References to the Sea of Tiberias (6:1 and 21:1) a name widely used for the sea of Galilee only toward the end of the first century give us a clue that it was penned at least later than 70 AD
- A reference to Peter's martyrdom (which occurred in 65 or 66 AD) allows us to narrow in on an approximate date for the penning of this gospel
- Lack of reference to the Sadducees, who ceased to be a Jewish religious party after 70 AD

## Purpose of the Book of John

John explicitly states the purpose of his Gospel in John 20:31:

"These are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name."

## Main Themes in the Book of John

**Jesus as the Son of God** – John presents Jesus as the divine Son, emphasizing His pre-existence (John 1:1-3), incarnation (John 1:14), and unity with the Father (John 10:30).

**Faith and Belief** – John repeatedly calls his readers to believe in Jesus as the source of eternal life (John 3:16, 6:29, 11:25-26). John uses the Greek verb *pisteuo* 98 times emphasizing this very powerful point. Faith in Jesus is central to salvation. This is also clearly reflected in the John's purpose statement in 20:31, simple faith is the prerequisite for both the quantity of life (eternal for the lost - John 3:16; 5:24) & quality of life (abundance for the saved - John 10:10; 17:3).

**Signs and Miracles** – John structures much of his Gospel around seven key miracles, or "signs" that reveal Jesus' identity and mission. Whereas chapters 13-17 is focused on the private and more personal instruction of the disciples in their growing walk of faith for abundant

life. These seven miracles in chapters 2–12, highlight initial faith in Jesus' divine identity as Savior for eternal life: water into wine (ch. 2); healing the official's son (ch. 4); healing the paralytic (ch. 5); feeding of the 5,000 (ch. 6); walking on water (ch. 6); healing the man born blind (ch. 9); and raising Lazarus (ch. 11).

**The "I Am" Statements** – Jesus uses divine declarations about Himself, connecting to God's name in Exodus 3:14 ("I AM WHO I AM"). Examples include:

I am the Bread of Life (John 6:35)  
I am the Light of the World (John 8:12)  
I am the Door/Gate (John 10:9)  
I am the Good Shepherd (John 10:11)  
I am the Resurrection and the Life (John 11:25)  
I am the Way, the Truth & the Life (John 14:6)  
I am the Vine (John 15:5)

**Eternal Life** – John highlights that eternal life is not just futuristic but begins when a person believes in Christ (John 5:24, 17:3).

**Love and the Holy Spirit** – Jesus emphasizes love as the mark of His followers (John 13:34-35) and promises the Holy Spirit as a guide and comforter (John 14:16-17).

### **Historical Context**

The Gospel of John was written in a time when Christians were facing increasing persecution and Jewish believers were being expelled from synagogues. It addresses conflicts between emerging Christianity and Judaism, emphasizing Jesus as the fulfillment of Old Testament prophecies.

Unlike the other Gospels, which follow a chronological narrative, John structures his account theologically, focusing on Jesus' identity that is displayed through His works.

### **Conclusion**

John's Gospel is unique in its deeply theological nature, offering a high Christology that affirms Jesus' divine nature. It calls readers to faith, emphasizing Jesus as the eternal Word of God who brings salvation. Through signs, teachings, and personal encounters, John invites all to believe in Christ and receive the gift of eternal life.

## John Wótanĭŋ Wašte Táwa (The Gospel of John)

### Wicowoyake 1

- 1** Otokahe ekta Wicoie kiŋ hée, Wicoie kiŋ he Wakanŋtanŋka kci uŋ, ƙa Wicoie kiŋ he Wakanŋtanŋka kiŋ ée.
- 2** He otokahe ekta Wakanŋtanŋka kci uŋ.
- 3** Iye eciyatanŋhan táku owas'ín ƙágapi, ƙa táku kiŋ tókanŋtanŋhan tákuna ƙágapi šni.
- 4** Iye kiŋ ed wiconi, ƙa wiconi kiŋ he wicašta iyoyamwicaye kiŋ hée.
- 5** Iyoyanŋpa kiŋ hée ókpaze kiŋ ed obdesya uŋ, tka ókpaze kiŋ he iyowinŋkiye šni.
- 6** Wicašta waŋ Wakanŋtanŋka eciyatanŋhan u šípi, he John eciyapi.
- 7** He wayaotanŋ hi, Iyoyanŋpa kiŋ oyake kta, héced iye eciyatanŋhan owas'ín wicadapi kta.
- 8** Iyoyanŋpa kiŋ he iye šni, tka iyoyanŋpa kiŋ he yaotanŋ kta e u šípi.
- 9** Iyoyanŋpa wicakapi híŋce kiŋ hée, wicašta otoiyohi wicoicaŋe kiŋ ed u iyoyamye kiŋ hée.
- 10** He wicoicaŋe kiŋ ed uŋ, ƙa Iye wicoicaŋe kiŋ ƙága, tka wicoicaŋe kiŋ sdodyapi šni.
- 11** Tóna táwa kiŋ hena ekta wicahi, tka táwawicaye kiŋ hena iyowinŋkiyapi šni.
- 12** Tka tóna iyowinŋkiyapi kiŋ hena, Wakanŋtanŋka cínŋcawicaya yakunŋpi kta e okihiwicaya, tóna Iye caže wicadapi kiŋ hena:

### Chapter 1

- 1** In the beginning was the Word, and the Word was with God, and the Word was God.
- 2** He was in the beginning with God.
- 3** All things were made through Him, and without Him nothing was made that was made.
- 4** In Him was life, and the life was the light of men.
- 5** And the light shines in the darkness, and the darkness did not comprehend it.
- 6** There was a man sent from God, whose name was John.
- 7** This man came for a witness, to bear witness of the Light, that all through him might believe.
- 8** He was not that Light, but was sent to bear witness of that Light.
- 9** That was the true Light which gives light to every man coming into the world.
- 10** He was in the world, and the world was made through Him, and the world did not know Him.
- 11** He came to His own, and His own did not receive Him.
- 12** But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:

**13** hena wicawe eciyatanhan şni, ƙa wicacehpi tawacin ƙin eciyatanhan şni, ƙa nakun wicašta tawacin ƙin eciyatanhan şni, tka Wakanŋanka eciyatanhan wicatuŋpi.

**14** Úŋkan Wicoie ƙin he wicacehpi kágapi, ƙa unkiyepi ƙin ed ouŋyan, ƙa wóotanin táwa ƙin wanunyakapi, wóotanin ƙin he Atkuku eciyatanhan isnana icağa táwa ƙin he iyececa, wówaunşida wówicake ko ožuna.

**15** John he yaotanin ƙa heya niyan, “ ‘Tuwe mihakab u kte ƙin he mitokab yawapi,’ epe ƙun he dée, he mitokab un nakaes.”

**16** Úŋkan wóožuna táwa ƙin etanhan unkiye owas'in unki cupi, ƙa he wówašte wicowašte ƙin un.

**17** Wóope ƙin he Moses wicaƙu, tka wicowašte wówicake ko hena Wanikiya Messiah eciyatanhan u.

**18** Tóhinin tuwena Wakanŋanka wanyake şni, tka Cinhiŋtku isnana icağa, Atkuku maku ohna un ƙin, he sdodyeunkiyapi.

**19** Úŋkan John wóyake ƙun he dée, Jerusalem Otunwe etanhan Jewish<sup>1</sup> Oyate wóşnapi kágapi Levite wicašta ko ekta ye wicaşipi ƙa, "Nituwe he?" eciyapi.

**20** Tka John ohdake ca anakiñbe şni, tka ohdaka, "Messiah ƙin he miye şni."

**21** Úŋkan wíwanğapi, "Nituwe he? Elijah he niye he?"

Úŋkan, "He miye şni" eya.  
"Wicašta Wókcari ƙin he niye he?" eciyapi.  
Tka, "Hiya" eya.

**13** who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

**14** And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

**15** John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.' "

**16** And of His fullness we have all received, and grace for grace.

**17** For the law was given through Moses, but grace and truth came through Jesus Christ.

**18** No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.

**19** Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

**20** He confessed, and did not deny, but confessed, "I am not the Christ."

**21** And they asked him, "What then? Are you Elijah?"

He said, "I am not."  
"Are you the Prophet?"  
And he answered, "No."

<sup>1</sup> 1:19 from the Greek word *Ioudaios* (Jew, the Jewish people)

**22** Hehaŋn, "Eciŋ tuwe niye he? Tóna déciya uŋkušipi héciŋhaŋ hoši wicuŋkakipi kta e heuŋniciyapi tóked onihdaka he?" eciyapi.

**23** Úŋkaŋ heya:

‘Tuwe h́ewoškaŋ éyapaha<sup>2</sup> uŋ kiŋ he miye: “Wakaŋtaŋka tácaŋku kiŋ owotaŋna ḱicağa po,” ’

Isaiah wicašta wókcaŋ eye ɣuŋ iyececa.”

**24** Úŋkaŋ tóna ed u wicašipi kiŋ hena Pharisee etaŋhaŋpi.

**25** Úŋkaŋ wíwaŋgapi ɣa heciyapi, “H́eced tókeca e baptism wicayaɣu he? Messiah he niye šni, ɣa Elijah he niye šni, ɣa Wicašta Wókcaŋ kiŋ he niye šni héciŋhaŋ?”

**26** John awicayupte ca heya, “Miye mni uŋ baptism wicawaɣu ece, tka Waŋzi nayažinpi kiŋ cokaya nážin, tka sdodyayapi šni.

**27** Tuwe mihektab u kte ɣuŋ, tka mitokab yawapi kiŋ h́ee, tahaŋpe kiŋ wakiyušdoke kta ešta owakihi šni.”

**28** Hena táku kiŋ Bethany Otuŋwe Jordan Wakpa kiŋ akasaŋpataŋhaŋ ecuŋpi, he ed John baptism wicaɣu.

**29** Aŋpetu íyokiye hehaŋn Wanikiya étkiya u kiŋ John waŋyake ca heya, “Wakaŋtaŋka Táhcaskana kiŋ, oyate wahtanipi kiŋ tókaŋ eh́peye kte kiŋ he waŋyaka po!

**30** Tuwe uŋ hépe ɣuŋ he dée, ‘Wicašta waŋ mihakab u kte kiŋ he mitokab yawapi, he mitokab uŋ nakaes.’

**22** Then they said to him, “Who are you, that we may give an answer to those who sent us? What do you say about yourself?”

**23** He said: “I am

‘The voice of one crying in the wilderness: “Make straight the way of the Lord,” ’

as the prophet Isaiah said.”

**24** Now those who were sent were from the Pharisees.

**25** And they asked him, saying, “Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?”

**26** John answered them, saying, “I baptize with water, but there stands One among you whom you do not know.

**27** It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose.”

**28** These things were done in Bethabara beyond the Jordan, where John was baptizing.

**29** The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world!

**30** This is He of whom I said, ‘After me comes a Man who is preferred before me, for He was before me.’

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<sup>2</sup> 1:23 John is likened to being in the role of the camp crier; éyapaha is also used today for a pow wow MC. From Isaiah 40:3-5

**31** Ka miñš-eya he sdodwaye šni; tka Israel Oyate kiñ ekta yuotañiñpi kta e, héuñ mni uñ baptism wicawaçu wahi."

**32** Úñkañ John wayaotañiñ қа heya, "Wóniya kiñ he wakiyena kañya mañpiya eciyatañhañ kúdtkiya u wabdake, úñkañ he ed híyañka.

**33** Úñkañ he tuwe kiñ sdodwaye šni, tka mni uñ baptism wicaçu maši қuñ he omakiyaka, 'Tohañn mañpiya kiñ eciyatañhañ Wóniya kiñ kúdtkiya ye ca, tuwe iyahde wañdake kiñhañ, he lye Wóniya Wakañ uñ baptism wicaçu kta.'

**34** He wañbdake e uñ bdaotañiñ Wakañtañka Ciñhiñtku kiñ hée."

**35** Ake, ihañhañna hehañn, John wañspewicakiya kiñ num ob ed náziñ.

**36** Wanikiya omani wañyake hehañn heya, "Iho, Wakañtañka Táñcaskana kiñ he dée!"

**37** Úñkañ wañspewicakiya num ie kiñ he nañuñpi, қа Wanikiya ihakab yápi.

**38** Hehañn Wanikiya iñdamna, қа ihakab úpi wañwicayake ca hewicakiya, **"Táku ayakitapi he?"** Úñkañ, "Itañcañ" (Wañspewicakiya eyapi kiñ he kápi), "tukted yati he?"

**39** **"Wañyag hiyu po"** ewicakiye. Úñkañ kci hdápi, қа tukte ed ouñye kiñ he wañyakapi, қа añpetu ihuñniyañ kci yukañpi (wañna óape wikcemna hehañtu).

**40** Num John ia nañuñpi, қа Wanikiya ihakab yápi қuñ, Andrew (Simon Íñyañ<sup>3</sup> suñkaku kiñ) he uñmaññ ée.

**31** I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water."

**32** And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him.

**33** I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.'

**34** And I have seen and testified that this is the Son of God."

**35** Again, the next day, John stood with two of his disciples.

**36** And looking at Jesus as He walked, he said, "Behold the Lamb of God!"

**37** The two disciples heard him speak, and they followed Jesus.

**38** Then Jesus turned, and seeing them following, said to them, "What do you seek?" They said to Him, "Rabbi" (which is to say, when translated, Teacher), "where are You staying?"

**39** He said to them, "Come and see." They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour).

**40** One of the two who heard John speak, and followed Him, was Andrew, Simon Peter's brother.

<sup>3</sup> 1:40 Íñyañ meaning stone, the name of Peter from the Greek word *petra* (rock).

**41** He cínçu Simon tokaheya iyeya, ƙa heciya, "Messiah, he sdayapi eyapi ƙin iyeunyanpi" (Christ héced kápi).

**42** Ƙa Wanikiya ekta ai. Únƙan Wanikiya wanyake, hehan heya, "Simon, Jonah cínhiñtku ƙin he niye. Cephas eniciyapi kta" (he Ínyañ eyapi ƙin hée).

**43** Ihañan ƙin hehan Wanikiya Galilee makobašpe ƙin héciya ya, únƙan Philip wanyake ƙa heciya, "Mihakab u wo."

**44** Philip Bethsaida Otuñwe hetanhan, nakun Andrew ƙa Ínyañ kci he otuñwe táwapi.

**45** Philip Nathanael akipa ƙa heciya, "Moses wóope ed owa ƙun, ƙa wicašta wóƙcanpi ƙin nakun, he wañna iyeunyanpi – Wanikiya Nazareth Otuñwe etanhan, Joseph cínhiñtku ƙin hée."

**46** Únƙan Nathanael heciya, "Nazareth Otuñwe etanhan táku wašte u okihi kta he?" "Wanyag hiyu wo" Philip eciye.

**47** Wanikiya Nathanael ed u wanyake ca he un heya, "Wanyaka po, Israel wicašta híñca wañ he dée, wicahnaye wanin un ce!"

**48** Nathanael heciya, "Tókiyatanhan sdodmayaya he?" Wanikiya ayupte ƙa heciya, "Philip nico ƙin he itokab can ihukuya nayazin ƙun hed wañciyake."

**49** Nathanael ayupte ƙa heciya "Itanƙan, Wakanƙan Ƙinhiñtku, Israel Oyate Wicaštayatapi ƙin he niye!"

**50** Únƙan Wanikiya ayupte ƙa heciya, " 'Can ihukuya nayazin wañciyaka' epa únƙan he un wicayada he? Dena táku isanpa tánka wañdake kte."

**41** He first found his own brother Simon, and said to him, "We have found the Messiah" (which is translated, the Christ).

**42** And he brought him to Jesus. Now when Jesus looked at him, He said, "You are Simon the son of Jonah. You shall be called Cephas" (which is translated, A Stone).

**43** The following day Jesus wanted to go to Galilee, and He found Philip and said to him, "Follow Me."

**44** Now Philip was from Bethsaida, the city of Andrew and Peter.

**45** Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph."

**46** And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see."

**47** Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no deceit!"

**48** Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you."

**49** Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!"

**50** Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these."

**51** Úḡkaṇ heciya, "Wówicake, wówicake eciyataṇḡaṇ heciciyapi, tokata maḡpiya kiṇ yuzamnipi, ƙa Wakaṇṡaṇka taokiye kiṇ wakaṇṡkiya yápi ƙa ake kúdtkiya úpi, ƙa Wicaṡta Ciṇḡiṇṡku kiṇ ed himniciyapi waṇḡakapi kta ce."

## **Wicowoyake 2**

**1** Aṇpetu iyamni kiṇ heḡaṇ Galilee Makoce ed, otuṇwe waṇ Cana eciyapi, hed wakaṇkiciyuzapi omniciye kágapi, ƙa Wanikiya húṇku kiṇ ed ópe.

**2** Wanikiya nakuṇ waunṡpewicakiyapi kiṇ ob wakaṇkiciyuzapi kiṇ ed kicopi.

**3** Úḡkaṇ mniṡa waṇna henakca, heḡaṇ Wanikiya húṇku kiṇ heciya, "Mniṡa tákuna yuhapi ṡni ye."

**4** Úḡkaṇ Wanikiya heciya, "Winuḡcana, heṡaṇḡaṇ iwamayatokiya he? Hinah iyemiciḡaṇṡu ṡni."

**5** Úḡkaṇ húṇku kiṇ wayutaṇwicakiyapi kiṇ, "He tókeḡiṇ eniciyapi owas'iṇ eced ecuṇ" ewicakiye.

**6** Íṇyaṇ wakiṡkokpa ṡákpe ed ḡaṇ, ohna Jewish Oyate kiṇ ihduṡaṡapi kta éhdepi, otoiyoḡi mni wíyutapi wikcemna num ƙaiṡ wikcemna yámni kipi.

**7** "Wakiṡkokpa kiṇ mni oṡuna okaṡaṇ po" ewicakiye. Úḡkaṇ oṡugṡuna okaṡaṇpi.

**8** Heḡaṇ, "Uṇḡe eṡaṇḡaṇ icu po, ƙa omniciye itaṇḡaṇ kiṇ he káya po" Wanikiya ewicakiye. Úḡkaṇ káyapi.

**51** And He said to him, "Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

## **Chapter 2**

**1** On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there.

**2** Now both Jesus and His disciples were invited to the wedding.

**3** And when they ran out of wine, the mother of Jesus said to Him, "They have no wine."

**4** Jesus said to her, "Woman, what does your concern have to do with Me? My hour has not yet come."

**5** His mother said to the servants, "Whatever He says to you, do it."

**6** Now there were set there six waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece.

**7** Jesus said to them, "Fill the waterpots with water." And they filled them up to the brim.

**8** And He said to them, "Draw some out now, and take it to the master of the feast." And they took it.

**9** Úňkan omniciye kiñ ed itañcan kiñ uñge yatkan úta, he mni tka mniša icañyapi, ƙa he tókiyatañhan kiñ sdodye šni (tka wayutañwicakiyapi kiñ mni akupi kiñ hena sdodyapi), úňkan itañcan kiñ tawicutuñ kiñ kico.

**10** Ƙa heciya, “Wicašta iyohi mniša wašte tokaheya yatkewicakiya ce, ƙa tohaññ wicašta wípipi ca táku áoptetu kiñ, tka niye, mniša wašteñce dehañyan yéhnaka!” eye.

**11** Galilee Makoce kiñ hed, Cana Otuñwe he ed, Wanikiya tóka táku wápetokeca ecuñ, ƙa tówitañ hdutaññ; úňkan héced waunspewicakiya kiñ wicadapi.

**12** He iyohakab Capernaum Otuñwe ekta ápamahde iyaye, Iye, húñku, suñkaku, ƙa waunspewicakiye kiñ hena koya ob; úňkan añpetu tónana hed yañkapi.

**13** Úňkan Jewish Oyate Wóacakšing Wóšnapí táwapi kiñ wañna ikiyena, héuñ Wanikiya Jerusalem Otuñwe kiñ ekta ítañwañkanñde iyaye.

**14** Úňkan típi wakan kiñ ed wicašta kiñ tatañka<sup>4</sup>, táhcaskana, wakiyena ko wíyopeyapi, ƙa mázaska tókiyopekiciyapi kiñ ed iyotakapi e wañwicayake.

**15** Héuñ icapsiñte cikcistiñna yuğağa wañ káge, hehaññ típi wakan kiñ etañhan owas’iñ takad iyewicaye, táhcaskana tatañka ko, nakun mázaska tókiyopekiciyapi kiñ is kada iyeya, ƙa cañ wáhnawotapi kiñ he nakun paahdapšingyan ehpeye.

**16** Ƙa wakiyena wíyopeyapi kiñ is, “**Dena owas’iñ takad iyeya po! Ate ti kiñ de wópetuñ típi kágapi šni po!**” ewicakiye.

**9** When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom.

**10** And he said to him, “Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the good wine until now!”

**11** This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.

**12** After this He went down to Capernaum, He, His mother, His brothers, and His disciples; and they did not stay there many days.

**13** Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem.

**14** And He found in the temple those who sold oxen and sheep and doves, and the money changers doing business.

**15** When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers’ money and overturned the tables.

**16** And He said to those who sold doves, “Take these things away! Do not make My Father’s house a house of merchandise!”

<sup>4</sup> 2:14: tatañka translated to oxen; scientific name “Bison Bison” from Latin meaning “wild ox”

**17** Úňkaŋ waunŋspewicakiye kiŋ wówapi ed kágapi ɣuŋ he kiksuyapi, “Yati ówakiye kiŋ he mayapota ce.”

**18** Hehaŋŋ Jewish Oyate ayuptapi ɣa heciyapi, “Tókiyataŋhaŋ he oyakihi ɣa hécanuŋ he?”

**19** Úňkaŋ Wanikiya waayupte, “Típi kiŋ de ihaŋgya po, ɣa aŋpetu iyamni kiŋhaŋ ake ekicetuwaye kte” ewicakiye.

**20** “Waniyetu wikcemna tópa sam šákpe hehaŋyaŋ típi kiŋ de kágapi ɣa yuštaŋpi, ɣa niye nakaha aŋpetu iyamnina ekicetuyaye kta he?” Jewish Oyate kiŋ eciyapi.

**21** Tka típi eye kiŋ he lye taŋcaŋ kiŋ he ka heŋaŋhaŋ heya.

**22** Héuŋ, wicuŋte etaŋhaŋ ihduekicetu hehaŋŋ, héced ewicakiye kiŋ he waunŋspewicakiye kiŋ kiksuyapi; úňkaŋ Wówapi Wakaŋ ɣa Wanikiya táku ewicakiye kiŋ hena nupiŋ wicadapi.

**23** Úňkaŋ Jerusalem Otuŋwe ed, Wóacakšíŋ Wóšnapí kiŋ ecunhaŋ, táku wápetokeca ecun kiŋ hena wicota waŋyakapi hehaŋŋ lye caze kiŋ uŋ wicadapi.

**24** Tka Wanikiya owas’iŋ sdodwicaye kiŋ he uŋ etaŋhaŋ waciŋwicaye šni,

**25** ɣa wicašta uŋ tuwena wayaotaŋiŋ kta ciŋ šni, lye átayena wicašta táku ed uŋ kiŋ sdodye.

**17** Then His disciples remembered that it was written, “Zeal for Your house has eaten Me up.”<sup>5</sup>

**18** So the Jews answered and said to Him, “What sign do You show to us, since You do these things?”

**19** Jesus answered and said to them, “Destroy this temple, and in three days I will raise it up.”

**20** Then the Jews said, “It has taken forty-six years to build this temple, and will You raise it up in three days?”

**21** But He was speaking of the temple of His body.

**22** Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said.

**23** Now when He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the signs which He did.

**24** But Jesus did not commit Himself to them, because He knew all men,

**25** and had no need that anyone should testify of man, for He knew what was in man.

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<sup>5</sup> 2:17 This verse is cross referenced from Psalm 69:9 & Psalm 119:139 written by David. Zeal translated from the Greek word *zélōs*, from *zeó* meaning ‘To boil, to be fervent’. Literally “I boil, am boiling” meaning I burn (in spirit), am fervent. Expression of deep and passionate devotion to God’s house, the temple, which Jesus had just cleansed.

### Wicowoyake 3

1 Wicašta waŋ Pharisee etaŋhaŋ Nicodemus eciyapi, Jewish Oyate itaŋcaŋpi kiŋ he waŋzi ée.

2 Haŋyetu waŋ Wanikiya yaŋke kiŋ ed i ƙa heciya, “Itaŋcaŋ, wauŋspewicakiya Wakaŋtaŋka eciyataŋhaŋ u kiŋ henica sdoduŋyaŋpi; táku wápetokeca ecanuŋ ece kiŋ tuwena héced okihi šni, Wakaŋtaŋka kci uŋ šni kiŋhaŋ.”

3 Úŋkaŋ Wanikiya ayupte ƙa heciya, “Wówicake, wówicake eciyataŋhaŋ heciya, Wicašta kiŋ waŋkaŋtaŋhaŋ téca ni ed túŋpi šni kiŋhaŋ, Wakaŋtaŋka tókicuŋze kiŋ waŋyaka okihi kte šni.”

4 “Wicašta kiŋ kaŋ ehaŋtaŋhaŋ tóked eciŋ téca ni ed túŋpi kta he? Ake húŋku tezi kiŋ mahed kihde ƙa ake téca ni ed túŋpi kta he? He tóked okihi kta he?” Nicodemus eciye.

5 Úŋkaŋ Wanikiya ayupte, “Wówicake, wówicake eciyataŋhaŋ heciya, wicašta kiŋ mni ƙa Wóniya kiŋ uŋ túŋpi šni kiŋhaŋ, Wakaŋtaŋka tókicuŋze kiŋ ekta iyaye kte šni.

6 Tuwe wicacehpi uŋ túŋpi kiŋ he wicacehpi, ƙa tuwe Wóniya kiŋ eciyataŋhaŋ túŋpi kiŋ he wóniya.

7 ‘Waŋkaŋtaŋhaŋ nituŋpi kta’ eciciye kiŋ he uŋ ihnuhaŋ niyuš’inyaye kte.

8 Tateyaŋpa kiŋ tókiyataŋhaŋ ciŋ eca eciyataŋhaŋ ipoŋaŋ ece, ƙa oƙo kiŋ he nayahuŋ, tka tókiyataŋhaŋ u ƙa tókiya ye kiŋ he sdodyaye šni. Wicašta Wóniya kiŋ eciyataŋhaŋ túŋpi kiŋ owas’iŋ hécetú.”

### Chapter 3

1 There was a man of the Pharisees named Nicodemus, a ruler of the Jews.

2 This man came to Jesus by night and said to Him, “Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.”

3 Jesus answered and said to him, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.”

4 Nicodemus said to Him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?”

5 Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.

6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

7 Do not marvel that I said to you, ‘You must be born again<sup>6</sup>.’

8 The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.”

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<sup>6</sup> 3:7 the Dakota version reads wakaŋtaŋhaŋ - born “from above”.

**9** Nicodemus<sup>7</sup> ayupte ƙa heciya, “Hena tókéd okihipica he?”

**10** Wanikiya ayupte ƙa heciya, “Israel Oyate ƙiŋ ed waunspewicakiya ƙiŋ henica, tka dena oyakañniğa šni he?”

**11** Wówicake, wówicake eciyatanhaŋ heciciya, táku sdodunyaŋpi ƙiŋ hena unkeyapi ece ƙa táku waŋunyaƙapi ƙiŋ dena unƙoyatanŋpi, tka wóunyaŋpi ƙiŋ ayaktapi šni.

**12** Táku maka ƙiŋ detaŋhaŋ ociciyakapi ƙiŋ wicayadapi šni ehanŋhaŋ, maŋpiya ƙiŋ ekta táku ociciyakapi ƙiŋhaŋ hée tókéd wicayadapi kta he?

**13** Nahaiŋ tuwena maŋpiya ƙiŋ ekta i šni tka tuwe maŋpiya ƙiŋ eciyatanhaŋ kúdtkiya u, ƙa hi ƙiŋ he Wicašta Ciŋhiŋtku ƙiŋ hée, nahaiŋ nakuŋ maŋpiya ƙiŋ ekta yaŋke.

**14** Nakuŋ hewoškaŋ Moses waŋbduška waŋkan éhde ƙuŋ, he iyeced Wicašta Ciŋhiŋtku ƙiŋ waŋkan éhdepi kta,

**15** héuŋ tuwe awaciŋ ƙiŋhaŋ owihaŋke kte šni tka owihaŋke wanin wiconi yuhe kte.

**16** Wakaŋtaŋka oyate ƙiŋ caŋtewicakiya héuŋ Ciŋhiŋtku iŋnana icađe ƙiŋ wicaƙu, ƙa tuwe awaciŋ ƙiŋhaŋ owihaŋke kte šni tka owihaŋke wanin wiconi yuhe kte.

**17** Wakaŋtaŋka Ciŋhiŋtku ƙiŋ wicoicađe ƙiŋ ed u ši ƙiŋ he uŋ oyate ƙiŋ wicayaco kta e hécuŋ šni, tka lye uŋ oyate ƙiŋ nípi kta e hécuŋ.

**9** Nicodemus answered and said to Him, “How can these things be?”

**10** Jesus answered and said to him, “Are you the teacher of Israel, and do not know these things?”

**11** Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness.

**12** If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?

**13** No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven.

**14** And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,

**15** that whoever believes in Him should not perish but have eternal life.

**16** For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

**17** For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

<sup>7</sup> 3:9 Nicodemus was a Pharisee, a member of the Sanhedrin, and respected across Israel. He likely went to Jesus at night to avoid social repercussions. His story shows an incredible journey of faith from secret inquiry, to cautious defense (7:50-52), to open allegiance; even assisting with Jesus’ burial (19:39)

**18** Tuwe he waciŋye kiŋhaŋ he yacopi kte ūni; tka tuwe waciŋye ūni kiŋhaŋ he waŋna yacopi, eciŋš Wakaŋtaŋka Ciŋhiŋtku iŋnana icaŋe kiŋ he caŋe kiŋ waciŋye ūni.

**19** Wicayacopi kiŋ káketu, oyate kiŋ iyoyaŋpa ed wicahiyohi, ƙa wicaŋta kiŋ ókpaza e waŋtedakapi ƙa iyoyaŋpa e ciŋpi ūni, eciŋš wicoŋ'aŋ ūciapi.

**20** Tuwe táku ūca ecuŋ kiŋ he iyoyaŋpa ūcedaka ƙa iyoyaŋpa ikiyena u ūni, ihnuhan oh'aŋ iyopeyapi kte.

**21** Tka tuwe wówicake eciyataŋhaŋ oh'aŋye kiŋ he iyoyaŋpa kiŋ ed u, oh'aŋ yuotaŋiŋpi kta, Wakaŋtaŋka eciyataŋhaŋ oh'aŋye kiŋ he uŋ.”

**22** Hena iyohakab Wanikiya wauŋspewicakiye kiŋ ob Judea Makoce kiŋ ed i, ƙa ed ob uŋ ƙa baptism wicaƙu.

**23** Úŋkaŋ he ecuŋhaŋ John iŋ-eya Aenon Salim ikiyena baptism wicaƙu, hed mni óta kiŋ he etaŋhaŋ. Úŋkaŋ baptism wicaƙupi kta e étkiya áye.

**24** Hehaŋyaŋ hinaŋ John kaŋkapi ūni.

**25** Hehaŋ John wauŋspewicakiye kiŋ ƙa Jewish wicaŋta ob táku hdokinicapi, wicayuŋaŋapi kiŋ he icaŋtagya.

**26** Úŋkaŋ John ekta ípi ƙa heciyapi, “Itaŋcaŋ, tuwe Jordan Wakpa akasaŋpataŋhaŋ kci yaŋu ƙa daotaŋiŋ kiŋ he—iho, waŋna baptism wicaƙu, úŋkaŋ owas'iŋ ed ece iyoptapi!”

**18** “He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

**19** And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.

**20** For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.

**21** But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.”

**22** After these things Jesus and His disciples came into the land of Judea, and there He remained with them and baptized.

**23** Now John also was baptizing in Aenon near Salim, because there was much water there. And they came and were baptized.

**24** For John had not yet been thrown into prison.

**25** Then there arose a dispute between some of John's disciples and the Jews about purification.

**26** And they came to John and said to him, “Rabbi, He who was with you beyond the Jordan, to whom you have testified—behold, He is baptizing, and all are coming to Him!”

**27** Úňkaŋ John waayupte ƙa heciya,  
“Wicašta kiŋ maḥpiya eciyataŋhaŋ táku ƙúpi  
šni ehaŋtaŋhaŋ tákuna iyeciŋka icu okihi kte  
šni ece.

**28** ‘Messiah kiŋ he miye šni,’ tka, ‘Itokab u  
mašipi,’ epe ciƙuŋ he niye sdodyayapi.

**29** Tuwe tawicutuŋ kiŋ he hihnayaŋpi kiŋ  
hée; tka hihnayaŋpi takodaku kiŋ ed  
taŋiŋyaŋ anaɔoptaŋ náziŋ, ƙa hihnayaŋpi ho  
kiŋ naḥuŋ kiŋ he uŋ iyuškiŋ ece. He uŋ  
etaŋhaŋ wówiyuškiŋ mitawa kiŋ waŋna  
yuecetupi ce.

**30** Iye kiŋ nína sáŋpa icaɓe kta, tka miye  
yuhukud amaye kte.

**31** Tuwe waŋkantaŋhaŋ hi kiŋ he táku  
owas’iŋ iwaŋkab ouŋye; tuwe maka etaŋhaŋ  
hi kiŋ he maka etaŋhaŋ ƙa maka kiŋ  
iyecedy aie kituŋ. Tuwe maḥpiya kiŋ  
eciyataŋhaŋ hi kiŋ he táku owas’iŋ uŋ  
iyotaŋ.

**32** Ƙa táku waŋyake ƙa táku naḥuŋ kiŋ, he  
owas’iŋ yaotaŋiŋ ece; tka táku yaotaŋiŋ kiŋ  
tuwena wicada šni.

**33** Táku yaotaŋiŋ kiŋ he tuwe wicada kiŋhaŋ  
Wakaŋtaŋka wicake kiŋ he yutaŋiŋ ece.

**34** Wakaŋtaŋka tuwe u ši kiŋ he  
Wakaŋtaŋka aie oyaka, Wakaŋtaŋka Taniya  
kiŋ iyuta ƙu šni, ocowas’iŋ ƙu.

**35** Atkuku kiŋ Ciŋhiŋtku waštekidake, ƙa  
táku owas’iŋ iye nape kiŋ ed ƙu.

**36** Héced tuwe Ciŋhiŋtku kiŋ waciŋye  
kiŋhaŋ owihaŋke wanin wiconi kiŋ waŋna  
yuha; tka tuwe waciŋye šni kiŋhaŋ he wiconi  
waŋyake kte šni, tka Wakaŋtaŋka tócaŋniye  
kiŋ waŋna akaŋn uŋ.”

**27** John answered and said, “A man can  
receive nothing unless it has been given to  
him from heaven.

**28** You yourselves bear me witness, that I  
said, ‘I am not the Christ,’ but, ‘I have been  
sent before Him.’

**29** He who has the bride is the bridegroom;  
but the friend of the bridegroom, who stands  
and hears him, rejoices greatly because of  
the bridegroom’s voice. Therefore this joy of  
mine is fulfilled.

**30** He must increase, but I must decrease.

**31** He who comes from above is above all;  
he who is of the earth is earthly and speaks  
of the earth. He who comes from heaven is  
above all.

**32** And what He has seen and heard, that  
He testifies; and no one receives His  
testimony.

**33** He who has received His testimony has  
certified that God is true.

**34** For He whom God has sent speaks the  
words of God, for God does not give the  
Spirit by measure.

**35** The Father loves the Son, and has given  
all things into His hand.

**36** He who believes in the Son has  
everlasting life; and he who does not  
believe the Son shall not see life, but the  
wrath of God abides on him.”

## Wicowoyake 4

**1** Wanikiya waunspewicakiya óta ícicaḡe ƙa baptism wicaƙu, John ecun ƙun sam iyeya, Pharisee ƙin héced naƙunpi ƙin he waƙna Itaƙan ƙin sdodya

**2** (tka Wanikiya lye átayena baptism wicaƙu šni, waunspewicakiya ƙin hena hécuƙpi),

**3** hehaƙn Judea Makoce ƙin ed ayuštaƙ ƙa Galilee Makoce héciya ake ekta hda.

**4** Tka Samaria he ed acanƙuye kta iyececa.

**5** Héced otunwe waƙ Sychar eciyapi Samaria Makoce ed, Joseph ed ounye kta e Jacob atkuku ƙu ƙin he ikiyena he ekta hi.

**6** Jacob mniyowe táwa ƙin he étu. Wanikiya, bdókiƙehda, mniyowe ƙin he ahaƙkeya iyotake. Anpetu ƙin he ed wiyotaƙhe ƙin hehaƙtu.

**7** Samaria Oyate etaƙhaƙ wínyaƙ waƙ mni huwe hi. Úƙaƙ Wanikiya, “**Mni maƙu wo**” eciye.

**8** He ecunhaƙ waunspewicakiye ƙin otunwe ƙin ekta táku yútaƙi opetuƙ iyayapi.

**9** Wínyaƙ Samaria Oyate etaƙhaƙ ƙin héced eya, “Jewish wicašta waƙ henica, Samaria Oyate ƙin hemataƙhaƙ, he tókeca e mni mayakida he?” Jewish Oyate Samaria Oyate kci tákuna ikicitukapi wanice.

**10** Wanikiya ayupte ƙa heciya, “**Wakaƙtaƙa táku wicaƙu ƙin he, ƙa ‘Mni maƙu wo,’ eniciye ƙin he tuwe ƙin sdodyaya úƙaƙš niye yakida kta, ƙinhaƙ mni wiconi ƙin niƙu kta tka.**”

## Chapter 4

**1** Therefore, when the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John

**2** (though Jesus Himself did not baptize, but His disciples),

**3** He left Judea and departed again to Galilee.

**4** But He needed to go through Samaria.

**5** So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph.

**6** Now Jacob’s well was there. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour.<sup>8</sup>

**7** A woman of Samaria came to draw water. Jesus said to her, “Give Me a drink.”

**8** For His disciples had gone away into the city to buy food.

**9** Then the woman of Samaria said to Him, “How is it that You, being a Jew, ask a drink from me, a Samaritan woman?” For Jews have no dealings with Samaritans.

**10** Jesus answered and said to her, “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.”

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<sup>8</sup> 4:6 the sixth hour is noon; 12PM

**11** “Itančan, mni kin de temahentuya hiyeya, ƙa tákuna uŋ édaƙu kte šni. Tókiyataŋhaŋ mni wiconi kin duha he?” wíŋyaŋ kin eciye.

**12** “Jacob ateunyanpi mniyowe kin de uŋkupi, ƙa etaŋhaŋ iye mni yatkan, ƙa cíŋca ƙa tawanunyanpi ko, he hécuŋ tka niye iniyotaŋ he?”

**13** Wanikiya ayupte ƙa heciya, “**Tuwe mni kin de etaŋhaŋ yatke kin ípuze kte,**

**14 ƙa tuwe mni waƙu kte kin etaŋhaŋ yatke kin icimana ípuze kte šni. Tka mni waƙu kte kin he owihanƙe wanin wiconi iyahdeya kaduze kta.”**

**15** Úŋkaŋ wíŋyaŋ kin heciya, “Itančan, mni kin he etaŋhaŋ maƙu ye, héced ímapuze kte šni, ƙa nakuŋ icimana mni kin de huwe wahi kte šni.”

**16** Úŋkaŋ, “**Nihihna kico ya wo, ƙa ded kci hi wo**” Wanikiya eciye.

**17** Tka wíŋyaŋ kin waayupte ƙa heciya, “Mihihna kin wanice.” “**Nihihna wanice kéhe kin he hécetú e eced eha.**

**18** Nihihna záptaŋ, tka nakaha hihnayaye kin de nitawa šni; héced ehe kin he wicayaka” Wanikiya eciye.

**19** Hehaŋŋ wíŋyaŋ kin heciya, “Itančan, wicašta wóƙcaŋ kin henica ibdukaŋ.

**20** Huŋkake wicuŋyanpi *Gerizim* paha kin de ed ohodapi ece, tka niye Jerusalem Otunwe he ed wicašta ohodapi ece e kta kéhapi ce.”

**21** Úŋkaŋ Wanikiya heciya, “**Wíŋyaŋ, wicamada wo, aŋpetu waŋ u kte paha kin de ed, ƙa Jerusalem Otunwe nakuŋ ed, Ateyapi kin ohoyadapi kte šni.**

**11** The woman said to Him, “Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water?”

**12** Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?”

**13** Jesus answered and said to her, “Whoever drinks of this water will thirst again,

**14** but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.”

**15** The woman said to Him, “Sir, give me this water, that I may not thirst, nor come here to draw.”

**16** Jesus said to her, “Go, call your husband, and come here.”

**17** The woman answered and said, “I have no husband.” Jesus said to her, “You have well said, ‘I have no husband,’

**18** for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly.”

**19** The woman said to Him, “Sir, I perceive that You are a prophet.

**20** Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship.”

**21** Jesus said to her, “Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.

**22** Niye táku ohoyadapi kiñ sdodyayapi šni; uñkiye táku ohoundapi kiñ sdodunyañpi ece, Jewish Oyate kiñ eciyatanhañ wanikiyapi kiñ u.

**23** Tka aṇpetu u kiñ he, waṇna hiyohi, tóna wówicake eciyatanhañ ohodapi kiñ hena wóksape wówicake eciyatanhañ Ateyapi kiñ ohodapi kta; Ateyapi kiñ he tóna héced ohodapi kte kiñ akita ece.

**24** Wakanṭaṅka he Wóniya héca, ɓa tóna ohoda kiñhañ hena wóksape wówicake eciyatanhañ ohoda kte.”

**25** Hehañ wíñyañ kiñ heciya, “Messiah Sdayapi eyapi kiñ hi kte, tohañ hi kiñhañ táku owas’iñ uñkokiyakapi kta e sdodwaye.”

**26** “He miye e ociciye do” Wanikiya eciye.

**27** He ecuñhañ waunspewicakiye kiñ ed hdípi, ɓa wíñyañ kiñ kci okiciciya uñ kiñ he uñ yuś’iñyayapi; Tka tuwena, “Táku ayakita he?” ɓaiś, “Tókeca uñ kci wóyahdaka he?” eyapi šni.

**28** Hehañ wíñyañ kiñ wakiškokpa eñpeya kihde, ɓa otuñwe kiñ ekta ki, ɓa wicašta kiñ hewicakiya,

**29** “Wicašta wañ táku owas’iñna ecamuñ omiciyake kiñ he ito wañyag upi. He Messiah kiñ ée šni he?”

**30** Hehañ otuñwe kiñ etañhañ énañpapi ɓa yañke kiñ ed aipi.

**31** He ecuñhañ waunspewicakiye kiñ cékiyapi, “Itaṅcañ, wóta wo” eciyapi.

**22** You worship what you do not know; we know what we worship, for salvation is of the Jews.

**23** But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.

**24** God is Spirit, and those who worship Him must worship in spirit and truth.”

**25** The woman said to Him, “I know that Messiah is coming” (who is called Christ). “When He comes, He will tell us all things.”

**26** Jesus said to her, “I who speak to you am He.”

**27** And at this point His disciples came, and they marveled that He talked with a woman;<sup>9</sup> yet no one said, “What do You seek?” or, “Why are You talking with her?”

**28** The woman then left her waterpot, went her way into the city, and said to the men,

**29** “Come, see a Man who told me all things that I ever did. Could this be the Christ?”

**30** Then they went out of the city and came to Him.

**31** In the meantime His disciples urged Him, saying, “Rabbi, eat.”

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<sup>9</sup> 4: 27 Jesus crosses cultural boundaries, breaking social norms; considered highly inappropriate by society during this time.

**32** Tka lye hewicakiya, “Táku yútapi sdodyayapi šni kiñ héca wáte kta e bduha ce.”

**33** Héuñ waunspewicakiye kiñ ekiciyapi, “Tuwe táku yútapi kahi he?”

**34** Tka Wanikiya hewicakiya, “Tuwe u maši kiñ he tawaciñ kiñ eced ecamuñ kta, ға lye tóh’añ kiñ wéciyuštañ kte kiñ he táku wáte kiñ ée.

**35** ‘Ehake wi tópa kiñhañ táku mnaunyanpi kta ce’ ehapi? Tka miš káked eciciyapi, wañkan étuñwanpi ға mága kiñ wanyaka po, wañna owas’iñ ska ға mnayanpi kiñ wañna iyehañtu!

**36** Ға tuwe táku mnaye kiñ he wókažužu icu ece, ға owihanke wanin wiconi waskuyeca mnayan ece, héced uñ tóna wóžu ға tóna mnaye kiñ nupin wíyuškiñpi kta.

**37** Eyapi kiñ de wicakapi: ‘Wañzi wóžu ға wañzi mnayan.’

**38** Niye htayanipi šni tka wamnayanpi he ecuñ cišipi; wicašta tókeca htanipi, úñkan he htanipi kiñ ed niye óyapapi.”

**39** Wíñyan kiñ, “Tóked ecamuñ kiñ owas’iñ omiciyaka ce” eye ҡuñ he uñ wicašta Samaria Makoce ekta otuñwe kiñ he ed óta Messiah hée kiñ wicadapi.

**40** Héuñ Samaritans Wanikiya ed hípi, ға cékiyapi lye típi kiñ ed uñ šípi; ға núñpa can hed uñ.

**41** Úñkan ia nañunpi kiñ hehañ wicota wicadapi.

**32** But He said to them, “I have food to eat of which you do not know.”

**33** Therefore the disciples said to one another, “Has anyone brought Him anything to eat?”

**34** Jesus said to them, “My food is to do the will of Him who sent Me, and to finish His work.

**35** Do you not say, ‘There are still four months and then comes the harvest’? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest!

**36** And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together.

**37** For in this the saying is true: ‘One sows and another reaps.’

**38** I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors.”

**39** And many of the Samaritans of that city believed in Him because of the word of the woman who testified, “He told me all that I ever did.”

**40** So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days.

**41** And many more believed because of His own word.

**42** Úňkaŋ wínyan kíŋ eciyapi, “Táku odake kíŋ he etaŋhaŋ wicaunɗapi kíŋ hée šni, unkiš-eya naunhuni, Messiah hée ɓa oyate wanikiye kte kíŋ hée e sdodunyaŋpi.”

**43** Anpetu núŋpa kíŋ iyohakab hehaŋŋ hetanhan iyaye ɓa Galilee héciya hda.

**44** Wanikiya lye átayena hdaotaŋiŋ wicašta wókaŋ kíŋ iye tamakoce kíŋ ed yuonihaŋpi šni ece.

**45** Héuŋ Galilee Makoce ekta ki hehaŋŋ, Galilean wicašta kíŋ iyowiŋkiyapi, Jerusalem Otuŋwe ekta wóšnapí kíŋ ecuŋhaŋ táku ecuŋ ɓuŋ owas’iŋ waɗyakapi kíŋ he uŋ etaŋhaŋ; iŋ-eya wóšnapí kíŋ ekta ípi nakaes.

**46** Úňkaŋ Galilee Makoce ekta Cana Otuŋwe kíŋ ed mni ikceka mniša icaŋye ɓuŋ he ake ed hdi. Úňkaŋ Capernaum Otuŋwe ekta wicašta itaŋcaŋ waŋzi ciŋhiŋtku wayazaŋke.

**47** He Wanikiya Judea Makoce kíŋ hetanhan Galilee Makoce ed hi naŋuŋ, hehaŋŋ ekta i ɓa ciŋhiŋtku kíŋ asniye kta u cékiya, waŋna ɓe kta ikiyena.

**48** Hehaŋŋ Wanikiya heciya, “Táku wówaɗyake wówapetokeca ko waŋɗakapi šni ɓes, wicayadapi kte šni ce.”

**49** Wicašta itaŋcaŋ kíŋ heciya, “Itaŋcaŋ, miŋiŋkši ɓe šni itokab kud u wo!”

**50** Tka Wanikiya heciya, “Húŋktiya wo; niŋiŋkši ni ce.” Uňkaŋ wicašta kíŋ Wanikiya ie kíŋ wicada, ɓa ekta hda.

**51** Tiyaŋkiya hda, wicašta wówidake wicayuhe kíŋ awicakipa ɓa, “Niŋiŋkši kíŋ ni ce!” okiyakapi.

**42** Then they said to the woman, “Now we believe, not because of what you said, for we ourselves have heard Him and we know that this is indeed the Christ, the Savior of the world.”

**43** Now after the two days He departed from there and went to Galilee.

**44** For Jesus Himself testified that a prophet has no honor in his own country.

**45** So when He came to Galilee, the Galileans received Him, having seen all the things He did in Jerusalem at the feast; for they also had gone to the feast.

**46** So Jesus came again to Cana of Galilee where He had made the water wine. And there was a certain nobleman whose son was sick at Capernaum.

**47** When he heard that Jesus had come out of Judea into Galilee, he went to Him and implored Him to come down and heal his son, for he was at the point of death.

**48** Then Jesus said to him, “Unless you people see signs and wonders, you will by no means believe.”

**49** The nobleman said to Him, “Sir, come down before my child dies!”

**50** Jesus said to him, “Go your way; your son lives.” So the man believed the word that Jesus spoke to him, and he went his way.

**51** And as he was now going down, his servants met him and told him, saying, “Your son lives!”

**52** Tohaññ akisni áya he eya iwicawañga. Úñkañ, “Htánihañ wiyotañhañ kítañna inašdoke, hetañhañ tañcañ káta ayuštañ ce” eyapi.

**53** Úñkañ atkuku kiñ tohaññ Wanikiya, “Niciñksi ni ce” eciye ñuñ hehañtu e kiksuye. Úñkañ iye ña tiyohnaka táwa koya wicadapi.

**54** Wanikiya Judea Makoce etañhañ Galilee Makoce icicawiñ ed hdi, wówapetokeca ecuñ kiñ inuñpa kiñ he dée.

**52** Then he inquired of them the hour when he got better. And they said to him, “Yesterday at the seventh hour the fever left him.”

**53** So the father knew that it was at the same hour in which Jesus said to him, “Your son lives.” And he himself believed, and his whole household.

**54** This again is the second sign Jesus did when He had come out of Judea into Galilee.

## **Wicowoyake 5**

**1** Hehaññ iyohakab Jewish Oyate omniciye<sup>10</sup> wañ kágapi, he ecunhañ Wanikiya Jerusalem Otuñwe ekta i.

**2** Jerusalem Otuñwe ed Taññca Wanunyanpi Tiyoa kiñ he ed ikiyena mni kawitayapi, Hebrew iapi Bethesda eyapi, záptañkiya aohañziya hdépi.

**3** Hena ohna wicašta wayazañka óta, húšte, ištañuñga, tañaka ko óta ed makan hiyeya, mni škañškañ ape hiyeya.

**4** Tohaññ iyehañtu eca mañpiya ohdihde wañ mni kiñ ed hi ña škañškañya ece; tókiya yazañ kiñ owas’iñ tohaññ mni kiñ he škañškañ eca tuwe tokaheya ed iyohpeiçiya eca asni ece.

**5** Wicašta wañ he ed wañka, waniyetu wikcemna yámni sam šahdoğan hehañyan wayazañke.

**6** Wicašta kiñ he makata wañka, wanakažatañhañ wayazañka, Wanikiya wanýake ña, “Anisni kta yaciñ he?” eciye.

<sup>10</sup> 5:1 Which feast is not identified. Scholars speculate on different ones but it is not clear.

## **Chapter 5**

**1** After this there was a feast of the Jews, and Jesus went up to Jerusalem.

**2** Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew, Bethesda, having five porches.

**3** In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water.

**4** For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had.

**5** Now a certain man was there who had an infirmity thirty-eight years.

**6** When Jesus saw him lying there, and knew that he already had been in that condition a long time, He said to him, “Do you want to be made well?”

**7** Wicašta wayazaŋke kiŋ heciya, “Itaŋcaŋ, mni kiŋ škaŋškaŋ ƙeš tuwena ed iyohpemaye šni; ed bde kte keyaš tuwe tókeca mitokab ed iyeiçiya ece.”

**8** “Nážiŋ, owiŋža éhdaku ƙa máni wo” Wanikiya eciye.

**9** Úŋkaŋ ecahaŋkeya wicašta kiŋ akisni, ƙa owiŋža kiŋ éhdaku, ƙa máni. Úŋkaŋ aŋpetu kiŋ he Aŋpetu Wakaŋ.

**10** He uŋ etaŋhaŋ Jewish Oyate kiŋ wicašta asniyaŋpi ƙuŋ heciyapi, “Nakaha Aŋpetu Wakaŋ; owiŋža yéçiŋ kiŋ he hécetú šni ce.”

**11** “Tuwe asnimaye kiŋ he, ‘Owiŋža éhdaku ƙa máni wo’ emakiya” ewicakiye.

**12** Hehaŋŋ, “Wicašta kiŋ, ‘Owiŋža éhdaku ƙa máni wo’ eniciye kiŋ he tuwe he?” iwaŋgapi.

**13** Tka wicašta asniyaŋpi kiŋ he tuwe kiŋ sdodye šni, he ecuŋhaŋ wicota hed úŋpi, héced Wanikiya icunuŋpa iyaye.

**14** Hehaŋŋ iyohakab típi wakaŋ ed wicašta kiŋ he Wanikiya waŋyaka, Úŋkaŋ, “**Waŋyaka wo, waŋna anisni. Icimana wahtani šni wo, ókiŋni ake táku waŋži síca sánpa tánka iyanihde kta ce**” eciye.

**15** Úŋkaŋ wicašta kiŋ he kihde ƙa tuwe asniye kiŋ he Wanikiya ée Jewish Oyate owicakiyake.

**16** He uŋ etaŋhaŋ Jewish Oyate Wanikiya kuwa áyapi, Aŋpetu Wakaŋ kiŋ ecuŋhaŋ hena ecuŋ kiŋ héuŋ ƙeyapi kta e akitapi.

**17** Úŋkaŋ, “**Ate nahahiŋ htani, he etaŋhaŋ miš-eya htawani**” Wanikiya ewicakiye.

**7** The sick man answered Him, “Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me.”

**8** Jesus said to him, “Rise, take up your bed and walk.”

**9** And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath.

**10** The Jews therefore said to him who was cured, “It is the Sabbath; it is not lawful for you to carry your bed.”

**11** He answered them, “He who made me well said to me, ‘Take up your bed and walk.’ ”

**12** Then they asked him, “Who is the Man who said to you, ‘Take up your bed and walk’?”

**13** But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in that place.

**14** Afterward Jesus found him in the temple, and said to him, “See, you have been made well. Sin no more, lest a worse thing come upon you.”

**15** The man departed and told the Jews that it was Jesus who had made him well.

**16** For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath.

**17** But Jesus answered them, “My Father has been working until now, and I have been working.”

**18** Úňkañ Jewish Oyate hehaññ iyotañ Wanikiya ðeyapi kta sáñpa akitapi, Anpetu Wakañ botica, ға nakuñ Wakañtañka átayena Ateya kéiciye kiñ, Wakañtañka kci ákiyeced ihdawa kiñ he uñ etañhañ.

**19** Úňkañ Wanikiya waayupte ca hewicakiya, “Wówicake, wówicake eciyatañhañ heciciyapi, Ciñhiñtkuyapi kiñ tákuna iyeciñka ecuñ kta okihi šni, Ateye kiñ táku ecuñ wañyaka eca; hehaññ Ciñhiñtku kiñ is-eya iyeced ecuñ ece.

**20** Ateyapi kiñ Ciñhiñtku waštekidake kiñ he uñ táku ecuñ kiñ hena owas’iñ uñspekiya; ға nakuñ keš wicoñ’añ dena sáñpa táñka uñspekiye kta, héced ininihañpi kta.

**21** Ateyapi kiñ tuwe ға keš niye ca wiconi wicañu ece, he iyeced Ciñhiñtku kiñ is tóna ciñ kiñhañ wiconi wicañu ece.

**22** Nakuñ Ateyapi kiñ tuwena yaco šni, tka wóyaco owas’iñ Ciñhiñtku kiñ ғu,

**23** he uñ etañhañ owas’iñ Ateyapi kiñ tóked ohodapi héciñhañ he iyeced Ciñhiñtku kiñ ohodapi kta. Tuwe Ciñhiñtku kiñ ohoda šni kiñ he Atkuku ši kiñ he nakuñ ohoda šni.

**24** Wówicake, wówicake eciyatañhañ heciciyapi, tuwe mioie kiñ anağoptañ ға u maši kiñ he awaciñ kiñhañ owihañke wanin wiconi yuhe kta, ға wóyaco ed i kte šni, wañna wicuñte etañhañ wiconi ekta e i.

**25** Wówicake, wówicake eciyatañhañ heciciyapi, Anpetu wañ u ғuñ, wañna hi, wicašta ға tóna Wakañtañka Ciñhiñtku ho kiñ nañuñpi kta; ға tóna nañuñ kiñhañ hena nípi kte.

**18** Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

**19** Then Jesus answered and said to them, “Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.

**20** For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel.

**21** For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will.

**22** For the Father judges no one, but has committed all judgment to the Son,

**23** that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

**24** “Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.

**25** Most assuredly, I say to you, the hour is coming, and now is, when the dead<sup>11</sup> will hear the voice of the Son of God; and those who hear will live.

<sup>11</sup> 5:25 Greek word *nekros*; dead body or corpse, lifeless, subject to death. Jesus makes us spiritually alive at the time of salvation.

**26** Ateyapi kin iyeciŋka wiconi hduha, he etanhan Ciŋhiŋtku kin iŋ iyeciŋka wiconi hduhe kta e ƙu,

**27** ƙa nakuŋ wowaŋ'ake woyaco kin he nakuŋ Ciŋhiŋtku ƙu, Wicaŋta Ciŋhiŋtku kin e he uŋ etanhan.

**28** Hena uŋ inihan ŋni po; anpetu wan hi kta ce, wicaŋta wicaŋapi kin owas'in lye ho kin nahunpi kte

**29** ƙa hdinanpapi kta—tona waŋte ecunpi kin hena, wiconi wóekicetu ekta, ƙa tona táku síca ecunpi kin hena, woyaco wóekicetu ekta hiyupi kta.

**30** Miyeciŋka táku ecamuŋ owakikpani. Nawaŋuŋ ƙa bdaco; ƙa táku bdaco kin hena hécetú, Miye mitawaciŋ he owakide ŋni tka tuwe u maŋi kin he tawaciŋ owade.

**31** Miye mihdaotanin kinhan, táku bdaotanin kin he wówicake ŋni.

**32** Wanŋi tókeca mayaotanin ece, únkan wayaotanin lye mayaotanin kin he wówicake e sdodwakiye.

**33** John ekta ye wicayaŋipi, únkan táku yaotanin kin wówicake kin hée.

**34** Tka wicaŋta akanŋtu wayaotaninpi kin iwacu ŋni, tka dena uŋ yanipi kta e heciciyapi.

**35** He péta iŋanŋan iyege ca okitanin, únkan iyoyaŋpa táwa kin uŋ kohaŋna iyuskin wacanipi.

**36** Tka John sam iyeya tánka wayaotanin bduha; wicoŋ'an ecamuŋ kta Ate maŋu kin—hena e ecamuŋ ece—Ate umaŋi e yuotanin kin hena ée.

**26** For as the Father has life in Himself, so He has granted the Son to have life in Himself,

**27** and has given Him authority to execute judgment also, because He is the Son of Man.

**28** Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice

**29** and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

**30** I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.

**31** “If I bear witness of Myself, My witness is not true.

**32** There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true.

**33** You have sent to John, and he has borne witness to the truth.

**34** Yet I do not receive testimony from man, but I say these things that you may be saved.

**35** He was the burning and shining lamp, and you were willing for a time to rejoice in his light.

**36** But I have a greater witness than John's; for the works which the Father has given Me to finish—the very works that I do—bear witness of Me, that the Father has sent Me.

**37** *Ƙa Ateyapi, umaši ƙuŋ, he nakuŋ mahduotaŋi. He tóhiŋi ho ƙiŋ nayaŋuŋpi šni, ƙa itohnake waŋdakapi šni.*

**38** *Ƙa oie ƙiŋ ed niuŋpi šni, tuwe u ši ƙiŋ he wicayadapi šni, he uŋ etaŋhaŋ.*

**39** *Wówapi Wakaŋ ƙiŋ ed akita po, héciyataŋhaŋ wiconi owihaŋke wanica duhapi kécaŋipi; úŋkaŋ omayake ƙiŋ hena ée.*

**40** *Tka owihaŋke wanin wiconi duhapi kta e uŋ Miye ed mayanpi yaciŋpi šni.*

**41** *Wicašta ekta mitawootaŋi ƙiŋ awecite šni.*

**42** *Tka Wakaŋtaŋka waštedakapi ƙiŋ he ed niuŋpi šni e sdodciyapi.*

**43** *Ate cazeyan wahi, tka iyowiŋmayakiyapi šni; tuwe iye caze átayena hduha hi ƙiŋ hée iyowiŋyakiyapi kta.*

**44** *Niye iyakitena nitawootaŋi ƙiŋ ayecitapi, ƙa Wakaŋtaŋka eciyataŋhaŋ wóotaŋi ƙiŋ ayakitapi šni, he tóked uŋ wicayadapi kta he?*

**45** *Ate ed áciyapi kta e kécaŋmakiŋpi šni po; Moses, he waciŋyayapi ƙuŋ—he iye táku iyaniuŋpapi ce.*

**46** *Moses wicayadapi ƙiŋhaŋ, úŋkaŋš miš-eya wicamayadapi kte tka; he miye uŋ wówapi kága.*

**47** *Tka iye wówapi káge ƙiŋ<sup>12</sup> hena wicayadapi šni ƙiŋhaŋ, eciŋ tóked mioie ƙiŋ wicayadapi kta he?”*

**37** And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form.

**38** But you do not have His word abiding in you, because whom He sent, Him you do not believe.

**39** You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.

**40** But you are not willing to come to Me that you may have life.

**41** “I do not receive honor from men.

**42** But I know you, that you do not have the love of God in you.

**43** I have come in My Father’s name, and you do not receive Me; if another comes in his own name, him you will receive.

**44** How can you believe, who receive honor from one another, and do not seek the honor that comes from the only God?

**45** Do not think that I shall accuse you to the Father; there is one who accuses you—Moses, in whom you trust.

**46** For if you believed Moses, you would believe Me; for he wrote about Me.

**47** But if you do not believe his writings, how will you believe My words?”

<sup>12</sup> 5:47 the writings of Moses were the “Bible” at the time of Jesus. It was the core foundation of Jewish law and identity; an unquestionable authority.

## **Wicowoyake 6**

**1** Hena iyohakab Wanikiya Galilee Bde kiñ, he nakun Tiberias Bde kiñ ée, he akasanpa iyaye.

**2** Úñkan oyate óta ihakab yápi, wicašta wayazanpapi ed wápetogya oh'anyan wanyakapi kun he un etanhan.

**3** Úñkan Wanikiya paha wan ekta iyaye, ka waunspewicakiya kiñ ob akan iyotanke.

**4** Úñkan Wóacakšin, Jewish Oyate wósnapi táwapi wan, he wanha ikiyena ihan.

**5** Wanikiya ista yuwan kan ikikcu, ka wicota lye yanke kiñ ed au wanwicayake, hehan Philip heciya, **"Ağuyapi dena yútapı kte kiñ tókiyatanhan opeuntunpi kta he?"**

**6** He yukcan kta un etanhan heciya, toked ecun kta kiñ he sdodkiya tka.

**7** Hehan Philip ayupte, "Kašpapina opawinŋe núnpa ağuyapi wíyoŋeyapi, ka otoiyohi cikcistinna icupi ešta, nakun iyowicahi kte šni ce" eya.

**8** Hehan waunspewicakiye kiñ wanži, Simon Íňyan sunkaku, Andrew ecıyapi, he nakun heciya,

**9** "Psiñ ska ağuyapi záptan ka hoğan num hena ded hokšina wan yuha, tka wicota ka henana un toked h'anpica he?"

**10** Úñkan, **"Wicašta kiñ iyotanŋa wicaši po"** Wanikiya eye. He ed peži óta. Wicašta<sup>13</sup> kiñ hena iyotanpapi, unkan kektopawinŋe záptan iyecetu.

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<sup>13</sup> 6:10 the story mentions there were 5,000 men; This is not including the women and children present.

## **Chapter 6**

**1** After these things Jesus went over the Sea of Galilee, which is the Sea of Tiberias.

**2** Then a great multitude followed Him, because they saw His signs which He performed on those who were diseased.

**3** And Jesus went up on the mountain, and there He sat with His disciples.

**4** Now the Passover, a feast of the Jews, was near.

**5** Then Jesus lifted up His eyes, and seeing a great multitude coming toward Him, He said to Philip, "Where shall we buy bread, that these may eat?"

**6** But this He said to test him, for He Himself knew what He would do.

**7** Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, that every one of them may have a little."

**8** One of His disciples, Andrew, Simon Peter's brother, said to Him,

**9** "There is a lad here who has five barley loaves and two small fish, but what are they among so many?"

**10** Then Jesus said, "Make the people sit down." Now there was much grass in the place. So the men sat down, in number about five thousand.

**11** Hehañ Wanikiya aɣuyapi kiñ hena icu, ɣa yawañkan, ɣa waunspewicakiye kiñ wicaɣu, uñkan waunspewicakiye kiñ iyotañ hiyeye kiñ wicakipamnipi; ɣa nakun hoɣañ, tohañyan cínpi kiñ.

**12** Úñkan ímnanpi hehañ, waunspewicakiye kiñ hewicakiya, “**Oyaptapi kiñ hena pahi po, héced tákuna atakuni kte šni.**”

**13** Úñkan psin ska aɣuyapi oyaptapi kiñ he etañhan makañopiye óhnaka ake núnpa pahipi; wótapi etañhan iwicakiciyaye kiñ hena ée.

**14** Táku wápetogya Wanikiya ecun kiñ oyate kiñ wañyakapi, ɣa he un heyapi, “Wicašta Wókcañ Itañcañ oyate ed hi kta kéyapi ɣun he wañna dée.”

**15** Oyate kiñ Wanikiya icupi kta ɣa wicaštayatapi kañ waciñpi e sdodkiya, ɣa paha kiñ icunuñpa akanñ išnana iyaye.

**16** Úñkan wañna htayetu, hehañ waunspewicakiye kiñ bde kiñ ektakiya yápi,

**17** ɣa wáta wañ ed ópapi ɣa bde kiñ he ópta yápi, Capernaum héciya i waciñpi. Úñkan ókpaza, ɣa nahanñiñ Wanikiya ekta wicahi šni.

**18** Úñkan tateyanpa híñca un etañhan bde kiñ nína táža áye.

**19** Úñkan wíyutapi wikcemna núnpa sam záptañ ɣaiš wikcemna yámni hehañyan watopapi, hehañ wáta kiñ ikiyena Wanikiya mni kiñ amani u wañyakapi; úñkan yuš'inyayapi.

**11** And Jesus took the loaves, and when He had given thanks He distributed them to the disciples, and the disciples to those sitting down; and likewise of the fish, as much as they wanted.

**12** So when they were filled, He said to His disciples, “Gather up the fragments that remain, so that nothing is lost.”

**13** Therefore they gathered them up, and filled twelve baskets with the fragments of the five barley loaves which were left over by those who had eaten.

**14** Then those men, when they had seen the sign that Jesus did, said, “This is truly the Prophet<sup>14</sup> who is to come into the world.”

**15** Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone.

**16** Now when evening came, His disciples went down to the sea,

**17** got into the boat, and went over the sea toward Capernaum. And it was already dark, and Jesus had not come to them.

**18** Then the sea arose because a great wind was blowing.

**19** So when they had rowed about three or four miles, they saw Jesus walking on the sea and drawing near the boat; and they were afraid.

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<sup>14</sup> 6:14 ‘the Prophet’; This is a reference to the prophecy and promise of God found in Deuteronomy 18:18-19. Deuteronomy is the fifth book of the Torah; it was written approximately 1,400 years before the birth of Jesus.

**20** Tka, “De miye do; kokipa šni po” ewicakiye.

**21** Hehañn iyokpiya wáta kiñ ed iyowiñkiyapi, úñkañ tókiya yápi kun wáta kiñ kohaña he ed ihuñni.

**22** Ihañaña hehañn, oyate bde kiñ icañda yukañpi kiñ hed wáta wanica, wañži wañšpewicakiye kiñ ob wáta kiñ ed ópe šni, tka wañšpewicakiye kiñ ishana iyayapi he wañyakapi—

**23** tka, Wanikiya aguyapi yawakan ka yútapi kun, he ed ikiyena Tiberias eciyatanhañ wáta toktokca ed hípi—

**24** oyate kiñ Wanikiya wañšpewicakiye kiñ ob he ed yukañpi šni wañyakapi, úñkañ oyate kiñ wáta kiñ hena ed ópapi ka bde kiñ ópta yápi, Wanikiya Capernaum héci uñ kiñ he akid yápi.

**25** Úñkañ bde kiñ akasañpa hed iyeyapi, hehañn heciyapi, “Itañcañ, tóhiñni ded yahi he?”

**26** Wanikiya awicayupte ca heya, “Wówicake, wówicake eciyatanhañ heciciyapi, omayadepi kiñ he táku wápetokeca wañdakapi kiñ he uñ hécanuñpi šni, aguyapi imnahañ yátapi kun e he uñ.

**27** Táku yútapi uñ wicatakuni šni he uñ htanipi šni po, tka táku yútapi owihañke wanin wiconi hehañyañ kte kiñ hée uñ htani po, he Wicašta Ciñhiñtku kiñ niçupi kte, Wakañtañka Ateyapi kiñ wañna he askabtun.”

**28** Hehañn heciyapi, “Tóked ecunçupi kta, uñ Wakañtañka tóh’añ kiñ uñkoñ’anyañpi kta he?”

**20** But He said to them, “It is I; do not be afraid.”

**21** Then they willingly received Him into the boat, and immediately the boat was at the land where they were going.

**22** On the following day, when the people who were standing on the other side of the sea saw that there was no other boat there, except that one which His disciples had entered, and that Jesus had not entered the boat with His disciples, but His disciples had gone away alone—

**23** however, other boats came from Tiberias, near the place where they ate bread after the Lord had given thanks—

**24** when the people therefore saw that Jesus was not there, nor His disciples, they also got into boats and came to Capernaum, seeking Jesus.

**25** And when they found Him on the other side of the sea, they said to Him, “Rabbi, when did You come here?”

**26** Jesus answered them and said, “Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled.

**27** Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him.”

**28** Then they said to Him, “What shall we do, that we may work the works of God?”

**29** Wanikiya waayupte ƙa hewicakiya,  
 “Wakanƙa wicoḥ’añ táwa ƙin he dée,  
 tuwe u ši ƙin he wicayadapi kte.”

**30** He uñ etanḥan heciyapi, “Táku  
 wápetokeca ecanuñ ƙin tukte e he uñ  
 wañuñyakapi ƙa wicaunñidapi kta? Táku  
 yakaḡe kta he?”

**31** Huñkake wicuñyanpi ƙin eya wañna  
 ḥewośkan manna yútapi ƙuñ; ‘Maḥpiya  
 eciyanḥan aḡuyapi yútapi kta e wicaḡu ce’  
 eya owapi ƙuñ he iyececa.”

**32** Úñkan Wanikiya hewicakiye, “Wówicake,  
 wówicake eciyanḥan heciyapi, Moses  
 aḡuyapi ƙin he maḥpiya ƙin eciyanḥan  
 niḡupi śni, tka Atewaye ƙin he aḡuyapi  
 wówicake ƙin maḥpiya eciyanḥan niḡupi.

**33** Aḡuyapi Wakanƙa táwa ƙin he tuwe  
 maḥpiya eciyanḥan kúdtkiya u ƙa oyate  
 wiconi wicaḡu ƙin hée.”

**34** Úñkan, “Eca Itaṅcan, aḡuyapi ƙin he  
 óhiñniyan unḡu po” eciyapi.

**35** Tka Wanikiya hewicakiye, “Aḡuyapi  
 wiconi ƙin he miye ce.<sup>15</sup> Tuwe ed mau  
 ƙinḥan wótektehda śni uñ kte, ƙa tuwe  
 wicamada ƙinḥan ípuza śni uñ kte.

**36** Eya wañna wañmayadakapi tka  
 wicamayadapi śni e” eciyapi.

**37** “Ate tóna maḡu ƙin owas’iñ miye ed mau  
 kte, ƙa tuwe ed mau ƙinḥan takad iyewaye  
 kte śni.

**38** Maḥpiya eciyanḥan wahi ƙin, he  
 mitawaciñ ówape kte śni, tuwe u maši ƙin  
 he tawaciñ ówecipe kte.

**29** Jesus answered and said to them, “This  
 is the work of God, that you believe in Him  
 whom He sent.”

**30** Therefore they said to Him, “What sign  
 will You perform then, that we may see it  
 and believe You? What work will You do?

**31** Our fathers ate the manna in the desert;  
 as it is written, ‘He gave them bread from  
 heaven to eat.’ ”

**32** Then Jesus said to them, “Most  
 assuredly, I say to you, Moses did not give  
 you the bread from heaven, but My Father  
 gives you the true bread from heaven.

**33** For the bread of God is He who comes  
 down from heaven and gives life to the  
 world.”

**34** Then they said to Him, “Lord, give us this  
 bread always.”

**35** And Jesus said to them, “I am the bread  
 of life. He who comes to Me shall never  
 hunger, and he who believes in Me shall  
 never thirst.

**36** But I said to you that you have seen Me  
 and yet do not believe.

**37** All that the Father gives Me will come to  
 Me, and the one who comes to Me I will by  
 no means cast out.

**38** For I have come down from heaven, not  
 to do My own will, but the will of Him who  
 sent Me.

<sup>15</sup> 6:35 is the first of seven “I Am” statements. Also  
 see John 6:41,48,51

**39** Atewaye u maši kiñ he tawaciñ kiñ he dée, tóna maḵu kiñ wañžina tóki eñpewaye šni, eced aṇpetu ihañkeya kiñ piya icañwaye kta.

**40** Tuwe u maši kiñ he tawaciñ kiñ he dée, tóna Ciñhiñtkuyapi kiñ he wanyake ca wicada kiñ hena owihañke wanin wiconi yuhe kta; ға aṇpetu ihañkeya kiñ he ed piya icañwaye kte.”

**41** He uñ Jewish Oyate kiñ ažižipi, “Ağuyapi mañpiya eciyatanhañ u kiñ he miye ce” eye ҡuñ he uñ etanhañ.

**42** Ҷа heyapi, “Wanikiya Joseph Ciñhiñtku kiñ he dée šni, Atkuku húnku ko sdodwicuñyañpi ce? Héced tóked, ‘Mañpiya eciyatanhañ wahi ce’ eya okihi he?”

**43** He uñ Wanikiya waayupte ca hewicakiya, “Niye iyakitena waazižipi šni po.

**44** Tuwena iyeciñka ed mau kte šni Ate u maši ҡuñ tuwena ed au šni kiñhañ; ға aṇpetu ihañkeya kiñ ed piya icañwaye kta.

**45** Ўñkañ, ‘Owas’iñ Wakañtañka eciyatanhañ uñspewicakiyapi kta ce’ wicašta wókcañ kiñ ed eya owapi ҡuñ. Héuñ tóna Ate wañspewicakiye ca anağoptañpi kiñ hena owas’iñ ed maupi kta.

**46** Tuwena Ateyapi kiñ tóhiñni wanyake šni, tuwe Wakañtañka etanhañ u kiñ he eceena; Atkuku wañhdake.

**47** Wówicake, wówicake eciyatanhañ heciciyapi, tuwe miye wicamada kiñhañ he owihañke wanin wiconi yuhe kte.

**48** Ağuyapi wiconi kiñ he miye.

**39** This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day.

**40** And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”

**41** The Jews then complained about Him, because He said, “I am the bread which came down from heaven.”

**42** And they said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, ‘I have come down from heaven’?”

**43** Jesus therefore answered and said to them, “Do not murmur among yourselves.

**44** No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.

**45** It is written in the prophets, ‘And they shall all be taught by God.’<sup>16</sup> Therefore everyone who has heard and learned from the Father comes to Me.

**46** Not that anyone has seen the Father, except He who is from God; He has seen the Father.

**47** Most assuredly, I say to you, he who believes in Me has everlasting life.

**48** I am the bread of life.

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<sup>16</sup> 6:45 Old Testament cross references include Isaiah 2:3; 54:13, Jeremiah 31:33-34, Micah 4:2

**49** Nihunḱakepi kiŋ ḥewoškaŋ manna yútapi, tka ṭápi.

**50** Maḥpiya eciyatanḥaŋ aḡuyapi hi kiŋ he dée, tuwe etaŋhaŋ yúte kiŋhaŋ ṭe kte šni.

**51** Aḡuyapi ni uŋ kiŋ he miye maḥpiya eciyatanḥaŋ wahi. Tuwe etaŋhaŋ yúte kiŋhaŋ, owiḥaŋke wanin ni kte; aḡuyapi wicawaḱu kte kiŋ he miceḥpi kiŋ ée, he oyate wicani kta e wicawaḱu ce.”

**52** “Wicašta kiŋ de lye ceḥpi etaŋhaŋ unḱupi ḱa unyutapi kta heye kiŋ he tóked okihi kta e heya he?” Jewish Oyate iyakitena eya hdokinicapi.

**53** Hehaŋn Wanikiya hewicakiya, “Wówicake, wówicake eciyatanḥaŋ heciciyapi, Wicašta Ciŋhiŋtku kiŋ ceḥpi etaŋhaŋ yátapi šni ḱa we kiŋ datkaŋpi šni kiŋhaŋ, wiconi tákuna ed niuŋpi kte šni.

**54** Tuwe mitaceḥpi etaŋhaŋ yúte ḱa mawe yatke kiŋhaŋ owiḥaŋke wanin wiconi yuha ece, ḱa aŋpetu iḥaŋkeya kiŋ ed piya icaḥwaye kte.

**55** Miceḥpi kiŋ he wóyute otaŋcaŋke, ḱa mawe kiŋ he wóyatke otaŋcaŋke.

**56** Tuwe miceḥpi yúte ḱa mawe yatke kiŋ he mici uŋ, ḱa miš kici waun.

**57** Ate u maši kiŋ he ni uŋ, ḱa Ate uŋ ni waun, he etaŋhaŋ tuwe mayute kiŋhaŋ miye uŋ ni uŋ kte.

**58** Aḡuyapi maḥpiya eciyatanḥaŋ hi kiŋ he dée— nihunḱakepi manna yútapi ḱuŋ de iyecece šni, he yútapi tka ṭápi. Tuwe aḡuyapi kiŋ de etaŋhaŋ yúte kiŋhaŋ owiḥaŋke wanin ni kta ce” eya.

**49** Your fathers ate the manna in the wilderness, and are dead.<sup>17</sup>

**50** This is the bread which comes down from heaven, that one may eat of it and not die.

**51** I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.”

**52** The Jews therefore quarreled among themselves, saying, “How can this Man give us His flesh to eat?”

**53** Then Jesus said to them, “Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you.

**54** Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day.

**55** For My flesh is food indeed, and My blood is drink indeed.

**56** He who eats My flesh and drinks My blood abides in Me, and I in him.

**57** As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me.

**58** This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever.”

<sup>17</sup> 6:49 see Exodus 16; Israelites wander in the wilderness for 40 years after coming out of Egypt

**59** Capernaum Otuŋwe ed omniciye típi kíŋ he ohna waunŋspekiya ecunhan hena héced eya.

**60** He uŋ etanhan waunŋspewicakiye kíŋ, óta he nahunpi, hehan, “Wicoie kíŋ de tehika ce; tuwe e nahun okihi kta he?” eyapi.

**61** Úŋkan Wanikiya waunŋspewicakiye kíŋ hena heya ažiŋipi kíŋ lye átayena sdodye ka hewicakiya, “**Tókeca de íyanipaŋopi he?**”

**62** **Wicašta Cinhiŋtku kíŋ wanhan uŋ kun ake ekta kihde ca wanŋdakapi kíŋhan tókeca kta he?**

**63** **Wóniya kíŋ he wiconi kága ece; wicacehpi kíŋ tákuna okihi šni. Wicoie eciciyapi kíŋ hena wóniya ka wiconi kíŋ hée.**

**64** **Tka wanžikži he wicayadapi šni.** Otokahe ektatanhan tóna wicadapi kte šni, ka nakun tuwe wíyopeye kte kíŋ hena Wanikiya sdodye.

**65** Úŋkan heya, “**He etanhan heciciyapi kun tuwena iyeciŋka ed mau okihi kte šni tuwe Atewaye kíŋ he ku kíŋhan he eceena okihi kte.**”

**66** Hésetu, úŋkan he uŋ waunŋspewicakiye kíŋ óta ayuŋšanpi ka icimana ihakab yápi šni.

**67** Hehan Wanikiya akenunpapi kíŋ, “**Niš-eya yahdapi kta he?**” ewicakiye.

**68** Ka Simon Ínyan ayupte, “Itanhan, tuwe ekta unyanpi kta he? Owihanke wanin wiconi wicoie kíŋ duhe.

**69** Ka Messiah, Wakanhan ka ni uŋ Cinhiŋtku kíŋ, he niye e wicaunŋdapi ka sdodunyanpi” eye.

**59** These things He said in the synagogue as He taught in Capernaum.

**60** Therefore many of His disciples, when they heard this, said, “This is a hard saying; who can understand it?”

**61** When Jesus knew in Himself that His disciples complained about this, He said to them, “Does this offend you?”

**62** What then if you should see the Son of Man ascend where He was before?

**63** It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.

**64** But there are some of you who do not believe.” For Jesus knew from the beginning who they were who did not believe, and who would betray Him.

**65** And He said, “Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.”

**66** From that time many of His disciples went back and walked with Him no more

**67** Then Jesus said to the twelve, “Do you also want to go away?”

**68** But Simon Peter answered Him, “Lord, to whom shall we go? You have the words of eternal life.

**69** Also we have come to believe and know that You are the Christ, the Son of the living God.”

**70** Úňkaŋ Wanikiya awicayupte,  
 “Akeninuŋpapi kiŋ, miye cicañniġapi šni, ƙa  
 waŋži wakaŋšica yaunpi ce?” eya.

**71** Simon cinhiŋtku, Judas Iscariot he ka ca  
 héced eya. Akenuŋpapi kiŋ he etaŋhaŋ, tka  
 he wíyopeye kte kiŋ ée.

## Wicowoyake 7

**1** Hena iyohakab Wanikiya Galilee Makoce  
 ed uŋ; Jewish Oyate ƙeyapi kta akitapi, héuŋ  
 Judea Makoce ed uŋ cin šni.

**2** Jewish Oyate Wóacakšín Wóšnapí<sup>18</sup> ece  
 kiŋ he waŋna kiyena áya.

**3** He uŋ etaŋhaŋ lye suŋkawicaye kiŋ  
 heciyapi, “Detanhaŋ ya wo, ƙa Judea  
 Makoce kiŋ ed uŋ wo, héced  
 waunspewicayakiye kiŋ nioh’añ ecanuŋ ece  
 kiŋ hena waŋyakapi kte.

**4** Tuwe ihdutaŋiŋ cin kiŋhaŋ táku nañmana  
 ecuŋ šni ece. Dena ecanuŋ kta héciŋhaŋ,  
 iho oyate kiŋ ed ihdutaŋiŋ wo.”

**5** Suŋkawicaye kiŋ iyepi wicadapi šni.

**6** He uŋ Wanikiya hewicakiya, “Miye aŋpetu  
 kiŋ hinañ iyemicihaŋtu šni, tka niyeƙe  
 aŋpetu kiŋ óhiŋniyaŋ wíyeya nioiyaŋkapi.

**7** Oyate kiŋ śceniɗapi okihipi šni, tka miye e  
 ścemaɗapi; wicoŋ’añ táwapi kiŋ hena śca  
 e bɗaotaŋiŋ ece kiŋ he uŋ etaŋhaŋ.

**8** Niyeƙe wóšnapí kiŋ ekta ya po. Miyeƙe  
 hinañ aŋpetu iyemicihaŋtu šni, he uŋ  
 wóšnapí kiŋ he ekta bɗe kte šni.”

**9** Hena hewicakiye, hehaŋn Galilee ed uŋ.

<sup>18</sup> 7:2 Feast of Tabernacles/Feast of Booths/ Sukkot.  
 See Lev. 23:39-43, Deut. 16:13-17, Num. 29:12-40

**70** Jesus answered them, “Did I not choose  
 you, the twelve, and one of you is a devil?”

**71** He spoke of Judas Iscariot, the son of  
 Simon, for it was he who would betray Him,  
 being one of the twelve.

## Chapter 7

**1** After these things Jesus walked in Galilee;  
 for He did not want to walk in Judea,  
 because the Jews sought to kill Him.

**2** Now the Jews’ Feast of Tabernacles was  
 at hand.

**3** His brothers therefore said to Him,  
 “Depart from here and go into Judea, that  
 Your disciples also may see the works that  
 You are doing.

**4** For no one does anything in secret while  
 he himself seeks to be known openly. If You  
 do these things, show Yourself to the world.”

**5** For even His brothers did not believe in  
 Him.

**6** Then Jesus said to them, “My time has  
 not yet come, but your time is always ready.

**7** The world cannot hate you, but it hates  
 Me because I testify of it that its works are  
 evil.

**8** You go up to this feast. I am not yet going  
 up to this feast, for My time has not yet fully  
 come.”

**9** When He had said these things to them,  
 He remained in Galilee.

**10** Tka sunkaku iyayapi kiñ iyohakab, hehaññ iś wóśnapi kiñ ekta ya, tañiñyañ ye śni, tka nañmana ya.

**11** Wóśnapi kiñ ecunhañ Jewish Oyate kiñ odepi ka, “Tókiya uñ he?” eyapi.

**12** Ka oyate kiñ iapi óta uñ aiapi. Apa, “He wicaśta wašte ce” eyapi; ka toktokeca iś, “Hiya, oyate kiñ wicahnayañ ce” eyapi.

**13** Jewish Oyate kowicakipapi he uñ etañhañ tuwena táku atañiñyañ eyap śni.

**14** Wóśnapi kiñ cokaya hdoipi, úñkañ Wanikiya típi wakañ ohna inažin ka wówicakiyaka.

**15** Úñkañ Jewish Oyate kiñ inihanpi ka heyapi, “Wicaśta kiñ de tókiyatañhañ wówapi kiñ uñspe he? Tóhiñni uñspekiyapi śni kuñ.”

**16** Úñkañ Wanikiya awicayupte ka heya, “Wóciciyakapi kiñ de miye etañhañ śni, tuwe u maši kiñ he lye etañhañ.

**17** Tuwe lye tawaciñ eced ecun waciñ kiñhañ, wóyakapi kiñ de Wakañtañka eciyatañhañ héciñhañ kaiś miyecin̄ka hena epa héciñhañ sdodye kta.

**18** Tuwe iye ed oieiçiye kiñhañ he iye tówitañ okide ece; tka tuwe iś tuwe u ši kiñ he tówitañ okicide kiñhañ he lye wówicake, ka wicowicaśtaśni tákuna ed uñ śni.

**19** Moses wóope kiñ niçupi śni he? Tka tuwena wóope kiñ eced ecanuñpi śni; Taku uñ řemayayapi kta e ayakitapi he?”

**20** Oyate kiñ ayuptapi ka heyapi, “Wakañśica niyuhnaşkiñyañ. Tuwe e řeniyañ akita he?”

**10** But when His brothers had gone up, then He also went up to the feast, not openly, but as it were in secret.

**11** Then the Jews sought Him at the feast, and said, “Where is He?”

**12** And there was much complaining among the people concerning Him. Some said, “He is good”; others said, “No, on the contrary, He deceives the people.”

**13** However, no one spoke openly of Him for fear of the Jews.

**14** Now about the middle of the feast Jesus went up into the temple and taught.

**15** And the Jews marveled, saying, “How does this Man know letters, having never studied?”

**16** Jesus answered them and said, “My doctrine is not Mine, but His who sent Me.

**17** If anyone wills to do His will, he shall know concerning the doctrine, whether it is from God or whether I speak on My own authority.

**18** He who speaks from himself seeks his own glory; but He who seeks the glory of the One who sent Him is true, and no unrighteousness is in Him.

**19** Did not Moses give you the law, yet none of you keeps the law? Why do you seek to kill Me?”

**20** The people answered and said, “You have a demon. Who is seeking to kill You?”

**21** Hehaṇ Wanikiya waayupte ƙa hewicakiya, “Wicoḥ’añ waṇṇi ecamuṇ, úṇkaṇ owas’iṇ niyuś’iṇyayapi.

**22** Moses baḥdayapi wicoḥ’añ kiṇ niṇupi (he Moses etaṇhaṇ śni, tka huṇkakewicayapi kiṇ etaṇhaṇ) úṇkaṇ Aṇpetu Wakaṇ eca wicašta waṇ bayeciḥdayapi ece.

**23** Héced Aṇpetu Wakaṇ eca wicašta waṇ bakiciḥdayapi héciṇhaṇ, uṇ Moses wóope káge kiṇ yužužupi kte śni, wicašta waṇ Aṇpetu Wakaṇ ed ocowas’iṇ okiziwaye kiṇ he uṇ caṇtamayahdepi he?

**24** Wíyaciṇyaṇ wayacopi śni po, wókuṇze e eciyataṇhaṇ wayaco po.”

**25** Hehaṇ Jerusalem Otuṇwe etaṇhaṇ waṇṇikzi heyapi, “Tuwe ṭeyaṇ akitapi kiṇ he dée śni he?

**26** Úṇkaṇ iho! Kaḡi śni ia, tka tuwena táku eciye śni. Wicašta itaṇcaṇpi kiṇ áwicakehan Messiah kiṇ he dée e sdodyapi he?

**27** Tka, wicašta kiṇ de tókiyataṇhaṇ u kiṇ sdoduṇyaṇpi; tohaṇ Messiah hi kiṇhaṇ, tókiyataṇhaṇ u kiṇ tuwena sdodye kte śni” eyapi.

**28** Hehaṇ Wanikiya típi wakaṇ kiṇ ohna, waṇspekiya icuṇhaṇ, hotaṇkakiya heya, “Tuwe miye kiṇ sdodmayayapi, ƙa tókiyataṇhaṇ wau kiṇ he nakuṇ: ƙa miye cíṇka wahi śni, tka tuwe u maši kiṇ he wicaka, éƙe sdodyayapi śni.

**29** Tka miye he sdodwakiya, he lye etaṇhaṇ wahi, ƙa u maši kiṇ hée.”

**30** Úṇkaṇ he uṇ ṭiṇsa yúze waciṇpi; tka nahaḥiṇ iyehaṇtu śni kiṇ he uṇ tuwena nape uṇ yutaṇpi śni.

**21** Jesus answered and said to them, “I did one work, and you all marvel.

**22** Moses therefore gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath.

**23** If a man receives circumcision on the Sabbath, so that the law of Moses should not be broken, are you angry with Me because I made a man completely well on the Sabbath?

**24** Do not judge according to appearance, but judge with righteous judgment.”

**25** Now some of them from Jerusalem said, “Is this not He whom they seek to kill?

**26** But look! He speaks boldly, and they say nothing to Him. Do the rulers know indeed that this is truly the Christ?

**27** However, we know where this Man is from; but when the Christ comes, no one knows where He is from.”

**28** Then Jesus cried out, as He taught in the temple, saying, “You both know Me, and you know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know.

**29** But I know Him, for I am from Him, and He sent Me.”

**30** Therefore they sought to take Him; but no one laid a hand on Him, because His hour had not yet come.

**31** Úŋkaŋ oyate kiŋ etaŋhaŋ wicota he lye kiŋ wicadapi, ƙa heyapi, “Tohaŋn Messiah hi kiŋhaŋ, de táku wápetogya ecuŋ kiŋ he sam iyeya hécuŋ kta he?” eyapi.

**32** Oyate kiŋ iyakitena hekiciyapi he Pharisee kiŋ naŋuŋpi, úŋkaŋ wóšna kágapi Pharisee ko yúzapi kta e uŋ akicita ekta ye wicašipi.

**33** Hehaŋn Wanikiya hewicakiya, “**Ehake tokata cístiyena ócipapi waun ƙta, hehaŋn tuwe u maši kiŋhaŋ héciya wahde kte.**

**34** **Omayadepi kta tka iyemayayapi kte šni, ƙa tókiya waun kiŋ ekta yaupi kta ešta oyakikpanipi kta.”**

**35** Hehaŋn Jewish Oyate kiŋ iyakitena hekiciyapi, “Tókiya ye kta, hécéd iyeuŋyaŋpi uŋkokihipi kte šni? Helenes Oyate kiŋ éhna Enanakiya Iyayapi kiŋ ekta ye ƙa Helenes Oyate kiŋ wówicakiyake kta he?

**36** ‘Omayadepi kta tka iyemayayapi kte šni, ƙa tókiya waun kiŋ ekta yaupi kta ešta oyakikpanipi kta ce’ eye kiŋ wicoie kiŋ he tóketu he?” eyapi.

**37** Wóšnapi aŋpetu ehake ƙa tánka kiŋ ed, Wanikiya náziŋ ƙa hotaŋkakiya heya, “**Tuwe ípuza kiŋhaŋ, ed mau ƙa mni yatke kte.**

**38** **Tuwe wicamada kiŋhaŋ, Wówapi Wakaŋ ed eye kiŋ iyececa, iye taŋmahedtaŋhaŋ wiconi mni wakpana kaduze kta ce.”**

**39** Tka Wóniya tóna lye waciŋyaŋpi kiŋ icupi kte kiŋ hée uŋ hécéd eya; He ehaŋ nahaŋiŋ Wóniya Wakaŋ kiŋ wicaƙupi šni, nahaŋiŋ Wanikiya wówitaŋ ehaŋ i šni.

**31** And many of the people believed in Him, and said, “When the Christ comes, will He do more signs than these which this Man has done?”

**32** The Pharisees heard the crowd murmuring these things concerning Him, and the Pharisees and the chief priests sent officers to take Him.

**33** Then Jesus said to them, “I shall be with you a little while longer, and then I go to Him who sent Me.

**34** You will seek Me and not find Me, and where I am you cannot come.”

**35** Then the Jews said among themselves, “Where does He intend to go that we shall not find Him? Does He intend to go to the Dispersion<sup>19</sup> among the Greeks and teach the Greeks?

**36** What is this thing that He said, ‘You will seek Me and not find Me, and where I am you cannot come’?”

**37** On the last day, that great day of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink.

**38** He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.”

**39** But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.

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<sup>19</sup> 7:35 Jews who were scattered or had migrated to Gentile countries in the ancient world. Greek word *diaspora* - “to spread abroad” or “scatter”

**40** Oyate kiŋ etaŋhaŋ wicota, wicoie kiŋ de naŋuŋpi hehaŋŋ, “Áwicakehaŋ Wicašta Wókcaŋ kiŋ he dée ce” eyapi.

**41** Toktokeca iŋ, “Messiah kiŋ he dée ce” eyapi. Tka apa iŋ, “Messiah Galilee Makoce etaŋhaŋ u kta he?” eyapi.

**42** “David wicoicaŋe táwa kiŋ etaŋhaŋ Messiah hinape kta Ɂa Bethlehem Otuŋwe, David ed uŋ Ɂuŋ, heŋaŋhaŋ u kta ce Wówapi Wakaŋ eye ŋni he?”

**43** Heŋaŋhaŋ oyate kiŋ ákipam waciŋkiyuzapi.

**44** Ɂa uŋge yúze waciŋpi, tka tuwena nape uŋ yutaŋ ŋni.

**45** Hehaŋŋ akicita kiŋ wóŋna kágapi Pharisee ko ekta icicawiŋ wicakipi úŋkaŋ, “Tókeca e ayahipi ŋni he?” ewicakiyapi.

**46** Akicita kiŋ awicayuptapi, “Wicašta kiŋ tuwena tóhiŋni wicašta kiŋ de iyeced oieye ŋni ce” eyapi.

**47** Hehaŋŋ Pharisee kiŋ iŋ awicayuptapi, “Niŋ nakuŋ nihnaŋaŋpi he?”

**48** Wicašta itaŋcaŋpi kiŋ waŋzikzi Ɂa Pharisee ko he wicadapi he?

**49** Tka oyate kiŋ de wóope yukcaŋpi ŋni kiŋ hena waŋtepi ŋni ce” eyapi.

**50** Nicodemus (haŋyetu ehaŋ Wanikiya yaŋke kiŋ ed i Ɂuŋ, he itaŋcaŋpi kiŋ waŋzi ée) hewicakiya,

**51** “Wóope uŋkitawapi kiŋ wicašta tóked eye kiŋ naŋuŋ ŋni Ɂa táku ecuŋ kiŋ átayena sdodye ŋni itokab yaco he?”

**40** Therefore many from the crowd, when they heard this saying, said, “Truly this is the Prophet.”

**41** Others said, “This is the Christ.” But some said, “Will the Christ come out of Galilee?”

**42** Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?”

**43** So there was a division among the people because of Him.

**44** Now some of them wanted to take Him, but no one laid hands on Him.

**45** Then the officers came to the chief priests and Pharisees, who said to them, “Why have you not brought Him?”

**46** The officers answered, “No man ever spoke like this Man!”

**47** Then the Pharisees answered them, “Are you also deceived?”

**48** Have any of the rulers or the Pharisees believed in Him?

**49** But this crowd that does not know the law is accursed.”

**50** Nicodemus (he who came to Jesus by night, being one of them) said to them,

**51** “Does our law judge a man before it hears him and knows what he is doing?”

**52** Úňkañ ayuptapi ƙa heciyapi, “Niš Galilee Makoce henitañhañ he? Wawiwañge ƙa wanyaka wo, wicašta wókcāñ tuwena Galilee Makoce etañhañ u šni ce.”

**53** Hehaññ otoiyohi iye típi kīñ ekta kihdapi.

## **Wicowoyake 8**

**1** Tka Wanikiya Olive Paha kīñ ekta i.

**2** Ihañhañna áñpao hehaññ típi wakañ kīñ ed ki, úňkañ oyate kīñ owas’iñ ed ahi; úňkañ ed iyotake ƙa wówicakiyake.

**3** Úňkañ wóšna kágapi Pharisee ko wíñyañ wañ nañma ihduš’aka e ed káhipi. Ƙa cokata éhdepi,

**4** ƙa heciyapi, “Waunspekiya, wíñyañ kīñ de wawicihañapi ecun, wañka icunhañ iyeyapi.

**5** Úňkañ Moses, wóope kīñ ed, tóna héceca kīñ íñyañ uñ wicakiñiñpi kta uñkekiciyapi ƙun.<sup>20</sup> Tka niš tóked ehe kta he?”

**6** Táku iyaunpapi kte kīñ he akitapi e he uñ etañhañ he iyutañyañ heciyapi. Tka Wanikiya patuš inaziñ ƙa nape uñ maka kīñ ed owa, nañunpi šni iyecaca.

**7** Úňkañ kitanyañ wíwañgapi, hehaññ Wanikiya owotañna inaziñ ƙa hewicakiya, “**Wañzi tukte wóahtani wanin yaunpi hécinhañ, he tokaheya íñyañ uñ kīñiñ kte.**”

**8** Hehaññ ake patuš inaziñ ƙa ake maka kīñ ed owa.

**52** They answered and said to him, “Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee.”

**53** And everyone went to his own house.

## **Chapter 8**

**1** But Jesus went to the Mount of Olives.

**2** Now early in the morning He came again into the temple, and all the people came to Him; and He sat down and taught them.

**3** Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst,

**4** they said to Him, “Teacher, this woman was caught in adultery, in the very act.

**5** Now Moses, in the law, commanded us that such should be stoned. But what do You say?”

**6** This they said, testing Him, that they might have something of which to accuse Him. But Jesus stooped down and wrote on the ground with His finger, as though He did not hear.

**7** So when they continued asking Him, He raised Himself up and said to them, “He who is without sin among you, let him throw a stone at her first.”

**8** And again He stooped down and wrote on the ground.

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<sup>20</sup> 8:5 The Law of Moses, known as the Torah in Judaism, is the first five books of the Bible. Also called the Pentateuch in Greek which means “Five Books”. References to this commandment to stone an adulterer are found in Leviticus 20:10 & Deuteronomy 22:21-24

**9** He nahunpi, únkan iye tawaciñ uñ  
ihdacopi, he uñ wanžikziya tañkata  
kinanpapi, tokaheya wicašta táñka únpi ka  
eced hakaktapi koya owas'ín. Ka Wanikiya  
isnana uñ ehpeyapi, wíñyan cokata éhdepi  
kun he koya.

**10** Úñkan Wanikiya ihduowotañna ka  
tuwena wanyake šni, wíñyan eceena eced  
nážin, únkan heciya, “Wíñyan, wíyaniunpapi  
kun owas'ín tóki iyayapi he? Tuwena niyaco  
šni he?”

**11** “Hañ Itañcan, tuwena šni” eya.  
“Miš eya ciyaco šni; húnktiya wo, tokata  
yeya kin icimana wahtani šni wo” Wanikiya  
eciye.

**12** Hehañ ake Wanikiya owicakiye ka  
heya, “Oyate iyoyamwicaye kin he miye.  
Tuwe mihakab u kin he ókpaza éhna máni  
kte šni, iyoyañpa wiconi hée táwa kte.”

**13** Hehañ Pharisee kin heciyapi, “Niye  
átayena nihdaotañin, he uñ wadaotañin kin  
wówicake šni.”

**14** Wanikiya waayupte ka hewicakiya, “Miye  
átayena mihdaotañin keyaš mihdaotañin kin  
he wówicake, tókiyatañhan wahi kin he  
sdodwakiye, ka nakun tókiya bde kte kin he;  
ka niyepi kin tókiyatañhan wau ka tókiya  
bde kin hena sdodyayapi šni.

**15** Wicaceñpi eciyatañhan wadacopi; tka  
miyeke tuwena bdaco šni.

**16** Tka nakun wabdaco kinhan, wabdaco  
kin he wówicake kta; mišnana wauñ šni, tka  
Ateyapi u maši kin he mici uñ ece.

**17** Wicašta num waayatañinpi kin he  
wówicake ce, wóope duhapi kin ed owapi  
kun.

**9** Then those who heard it, being convicted  
by their conscience, went out one by one,  
beginning with the oldest even to the last.  
And Jesus was left alone, and the woman  
standing in the midst.

**10** When Jesus had raised Himself up and  
saw no one but the woman, He said to her,  
“Woman, where are those accusers of  
yours? Has no one condemned you?”

**11** She said, “No one, Lord.”  
And Jesus said to her, “Neither do I  
condemn you; go and sin no more.”

**12** Then Jesus spoke to them again, saying,  
“I am the light of the world.<sup>21</sup> He who follows  
Me shall not walk in darkness, but have the  
light of life.”

**13** The Pharisees therefore said to Him,  
“You bear witness of Yourself; Your witness  
is not true.”

**14** Jesus answered and said to them, “Even  
if I bear witness of Myself, My witness is  
true, for I know where I came from and  
where I am going; but you do not know  
where I come from and where I am going.

**15** You judge according to the flesh; I judge  
no one.

**16** And yet if I do judge, My judgment is  
true; for I am not alone, but I am with the  
Father who sent Me.

**17** It is also written in your law that the  
testimony of two men is true.

<sup>21</sup> 8:12 this is the second of seven “I Am” statements

**18** Miye átayena mihdaotanîḡ, ƙa Ate u maši kin he nakun̄ mayaotanîḡ.”

**19** Úḡkan̄, “Niate tukted un̄ he?” eciyapi. Wanikiya is̄ awicayupte, “**Sdodmayayapi šni ƙa nakun̄ Ate waye kin sdodyayapi šni. Miye kin sdodmayayapi únkan̄š Ate is̄ nakun̄ sdodyayapi kta tka.**”

**20** Típi wakan̄ kin ed mázaska opiye kin he ed Wanikiya waun̄spewicakiya icun̄han̄ hena hewicakiya. Héca tka tuwena Wanikiya otaḡ waciḡpi šni, an̄petu kin nahaiḡ kicihi šni he un̄.

**21** Hehan̄ Wanikiya ake hewicakiya, “**Wahde kta, ƙa omayadepi kta, ƙa wóah̄tani éhna niṡapi kte. Ƙa tókiya wahde kin héciya dápi kta ešta oyakikpanipi kta ce**” eya.

**22** Úḡkan̄ Jewish Oyate kin heyapi, “Iye içikṡe kta he? Eciḡš, ‘Tókiya bde kin héciya dápi oyakikpanipi kta ce’ eye kin̄.”

**23** Hehan̄ Iye hewicakiya, “**Niye kúyatan̄han̄ yaun̄pi; Miye e wan̄kan̄tan̄han̄ waun̄. Maka kin detaḡhan̄ yaun̄pi; Miye maka kin dematan̄han̄ šni.**”

**24** He etan̄han̄ wayaḡtanipi kin ed niṡapi kta ce eciyapi; he miye kin wicayadapi šni kin̄han̄ wayaḡtanipi kin éhna niṡapi kta ce.”

**25** Úḡkan̄, “Tuwe niye he?” eciyapi. “**Tokag ehan̄ eciyapi ƙun̄ he dée**” Wanikiya ewicakiye.

**26** “**Táku óta eciyapi ƙa ciyacopi kta e bduha, tka tuwe u maši kin he wówicake; ƙa táku emakiye kin owas’iḡ oyate kin owicawakiyaka ce.**”

**27** Iye Atkuku kin un̄ hena hewicakiye kin he okaḡniḡapi šni.

**18** I am One who bears witness of Myself, and the Father who sent Me bears witness of Me.”

**19** Then they said to Him, “Where is Your Father?” Jesus answered, “You know neither Me nor My Father. If you had known Me, you would have known My Father also.”

**20** These words Jesus spoke in the treasury, as He taught in the temple; and no one laid hands on Him, for His hour had not yet come.

**21** Then Jesus said to them again, “I am going away, and you will seek Me, and will die in your sin. Where I go you cannot come.”

**22** So the Jews said, “Will He kill Himself, because He says, ‘Where I go you cannot come’?”

**23** And He said to them, “You are from beneath; I am from above. You are of this world; I am not of this world.

**24** Therefore I said to you that you will die in your sins; for if you do not believe that I am He, you will die in your sins.”

**25** Then they said to Him, “Who are You?” And Jesus said to them, “Just what I have been saying to you from the beginning.

**26** I have many things to say and to judge concerning you, but He who sent Me is true; and I speak to the world those things which I heard from Him.”

**27** They did not understand that He spoke to them of the Father.

**28** Hehaṇ Wanikiya hewicakiya, “Tohaṇ Wicašta Ciṇhiṇtku kiṇ waṇkan éyahdepi kiṇhaṇ, hehaṇ he miye kiṇ sdodyayapi kta, ɤa miye cíṇka tákuna ecamuṇ šni; tka Ate táku uṇspemakiye kiṇ, hena eceena eced obdaka ece.

**29** Tuwe u maši kiṇ he mici uṇ. Ate mišnana amahduštaṇ šni, táku iyokipi eced ecamuṇ ece he uṇ etaṇhaṇ” eya.

**30** Hewicakiya icuṇhaṇ, wicota waṇa wicadapi.

**31** Héuṇ Jewish Oyate kiṇ etaṇhaṇ tóna Wanikiya wicadapi kiṇ hena hewicakiya, “Mioie kiṇ óhiṇniyaṇ óyapapi kiṇhaṇ, áwicakehaṇ waṇspewicawakiye kiṇ he niyepi kta.

**32** ɤa wówicake kiṇ sdodyayapi kta, ɤa wówicake kiṇ he níciyuškapi kta ce.”

**33** Hehaṇ ayuptapi, “Abraham tówicouṇ kiṇ uṇketanṇaṇpi, ɤa tóhiṇni tuwena wówidaguṇyaṇpi šni. Héced, ‘Níciyuškapi kta ce’ ehe kiṇ he tókéd heha he?”

**34** Wanikiya awicayupte, “Wówicake, wówicake uṇ heciciyapi, tuwe wóáhtani ecuṇ kiṇ he wóáhtani ed wówidake uṇ ece.

**35** ɤa wówidake uṇ kiṇ he óhiṇniyaṇ típi kiṇ ohna uṇ šni ece, tka Ciṇhiṇtku kiṇ hée óhiṇniyaṇ timahéd ouṇyaṇ.

**36** Héuṇ Ciṇhiṇtkuyapi kiṇ níciyuškapi héciṇhaṇ, áwicakehaṇ tawaniçiyapi kta.

**37** Abraham tówicouṇ kiṇ enitaṇhaṇpi sdodwaye, tka ɤemayayapi yaciṇpi, mioie kiṇ ed niuṇpi šni, he uṇ etaṇhaṇ.

**28** Then Jesus said to them, “When you lift up the Son of Man, then you will know that I am He, and that I do nothing of Myself; but as My Father taught Me, I speak these things.

**29** And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him.”

**30** As He spoke these words, many believed in Him.

**31** Then Jesus said to those Jews who believed Him, “If you abide in My word, you are My disciples indeed.

**32** And you shall know the truth, and the truth shall make you free.”

**33** They answered Him, “We are Abraham’s descendants, and have never been in bondage to anyone. How can You say, ‘You will be made free’?”

**34** Jesus answered them, “Most assuredly, I say to you, whoever commits sin is a slave of sin.

**35** And a slave does not abide in the house forever, but a son abides forever.

**36** Therefore if the Son makes you free, you shall be free indeed.

**37** “I know that you are Abraham’s descendants, but you seek to kill Me, because My word has no place in you.

**38** Táku Ate ekta wabdake kiñ hena obdaka ece, ƙa niš niate ekta táku wadakapi kiñ hée eced ecanuñpi ece.”

**39** Hehaññ ayuƙtapi ƙa heciyapi, “Abraham he ateunyanpi kiñ ée.” Úñkañ Wanikiya hewicakiya, “Abraham cínca kiñ he niyepi úñkañš Abraham oh’anye kiñ he eced ecanuñpi kta tka.

**40** Tka nakaha temayan ayakitapi, wicašta wañ wówicake Wakanťanka eciyatanťan nawañuñ kiñ he ociciyakapi kiñ he miye tka. Abraham éke hécéd ecun šni ƙuñ.

**41** Niatepi oh’añ kiñ hée eced ecanuñpi ece” eya.  
Hehaññ heciyapi, “Tuwe cínca tañiñ šni kiñ heuñcapi šni; Ateunyanpi wañžina unyuhapi—Wakanťanka kiñ hée.”

**42** He un Wanikiya hewicakiya, “Wakanťanka he ateyayapi úñkañš waštemayadakapi kta tka, miye kiñ Wakanťanka kiñ hetanťan wahinape ca wau; ƙa miye cínka wahi šni, lye kiñ u maši.

**43** He tókeca e iwae kiñ oyakahniğapi šni he? Mioie kiñ anağoptañ wacanpi šni kiñ he un etanťan.

**44** Wakanšica ateyayapi kiñ henitanťanpi, ƙa niatepi tawaciñ kiñ eced ecanuñpi yaciñpi ece. He otoahe etanťan tinwicakťe kiñ héca, ƙa wówicake kiñ ed nážin šni, wówicake tákuna ed un šni nakaeš. Tohaññ wóituñšni oyaka eca, he iye cínka ohdaka ece, iye kiñ wóituñšni s’a ƙa wóituñšni atkuku kiñ hée.

**45** Tka miye wówicake eciciyapi kiñ, he un etanťan wicamayadapi šni.

**38** I speak what I have seen with My Father, and you do what you have seen with your father.”

**39** They answered and said to Him, “Abraham is our father.” Jesus said to them, “If you were Abraham’s children, you would do the works of Abraham.

**40** But now you seek to kill Me, a Man who has told you the truth which I heard from God. Abraham did not do this.

**41** You do the deeds of your father.”

Then they said to Him, “We were not born of fornication; we have one Father—God.”

**42** Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me.

**43** Why do you not understand My speech? Because you are not able to listen to My word.

**44** You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.

**45** But because I tell the truth, you do not believe Me.

**46** Niyepi kin wanži tukte he wawahtani e duwicakapi he? Ka wówicake epe kinhan, tókeca e wicamayadapi šni he?

**47** Tuwe Wakanťanka anayađoptanpi šni ece, he uñ etanhan henitanhanpi šni.”

**48** Hehan Jewish Oyate kin ayuptapi ka heciyapi, “Samaria Oyate henitanhan ka wakanšica niyuhnaškinyan ce unkeniciyapi kun he wicaunkapi he?”

**49** Wanikiya ayupte, “Wakanšica mayuhnaškinye šni; tka Ate wahduwitan, ka niye wówištēmayayapi.

**50** Miye mitowitan awecite šni; tka tuwe waakite ca wayaco yukan ce.

**51** Wówicake, wówicake eciyatanhan heciyapi, tuwe mioie kin de yuhe kinhan tóhin ni wicuñte wanyake kte šni” eya.

**52** Hehan Jewish Oyate kin heciyapi, “Wakanšica niyuhnaškinyan e dehan iyotan sdodunyañpi! Abraham hée kaešta ka wókcañpi kin hena nakun tñpi; tka niye, ‘Tuwe mioie yuhe kinhan tóhin ni wicuñte úte kte šni ce’ eha ce.

**53** Abraham ateunyañpi kin hée, kaeš te kin, niye iniyotan he? Wókcañpi kin nakun héepi kaeš tñpi. Ka niye nituwe e ničicağa he?” eyapi.

**54** Úñkan Wanikiya waayupte, “Miye cínka mihduonihan kinhan, mitowitan kin he táku kte šni. Atewaye kin he mahduonihan ece. Úñkan he Wakanťanka nitawapi kéhapi.

**46** Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me?

**47** He who is of God hears God’s words; therefore you do not hear, because you are not of God.”

**48** Then the Jews answered and said to Him, “Do we not say rightly that You are a Samaritan and have a demon?”

**49** Jesus answered, “I do not have a demon; but I honor My Father, and you dishonor Me.

**50** And I do not seek My own glory; there is One who seeks and judges.

**51** Most assuredly, I say to you, if anyone keeps My word he shall never see death.”

**52** Then the Jews said to Him, “Now we know that You have a demon! Abraham is dead, and the prophets; and You say, ‘If anyone keeps My word he shall never taste death.’

**53** Are You greater than our father Abraham<sup>22</sup>, who is dead? And the prophets are dead. Who do You make Yourself out to be?”

**54** Jesus answered, “If I honor Myself, My honor is nothing. It is My Father who honors Me, of whom you say that He is your God.

<sup>22</sup> 8:53 the Jews take pride in their descent from Abraham, viewing it as a guarantee of divine favor based on the covenant promises of Genesis 12, 15, and 17. Jesus challenges this assumption, teaching that true children of Abraham are identified not by ancestry but by faith and obedience, ultimately exposing their spiritual hypocrisy and rejection of God’s truth.

**55** Héca ešta tóhinqni sdodyayapi šni, tka miye e sdodwakiye. **Ƙa, 'He sdodwaye šni ce,' epe kinqhan miš-eya niyepi iyeced iwatuŋ kte šni; tka miye sdodwaye he uŋ etanhan oie kinq tanyan wécíyuha.**

**56** Abraham ateyayapi **ƙuŋ mitaanpetu kinq wayake kte kinq hínca, únkan he wayake ca iyuškin ce**” eya.

**57** Hehan Jewish Oyate kinq heciyapi, “Nahaŋ waniyetu wikcemna nizaptan šni, tka Abraham waŋdaka he?”

**58** Wanikiya hewicakiya, **“Wówicake, wówicake eciyatanhan heciciyapi, Abraham uŋ ƙuŋ he itokab waŋna WAUŋ ce”** eya.

**59** Héceca únkan ínyan icupi ƙa uŋ kinqinpi kta; tka Wanikiya naiçihbe ƙa típi wakan etanhan wicehnatanhan tanƙata inanpe, ƙa etoopteya iyaye.

## **Wicowoyake 9**

**1** Wanikiya ye kinq tahepi, wicašta waŋ tóka túŋpi ehanatanhan tunwe šni uŋ e he waŋyake.

**2** Únkan waunspewicakiye kinq wíwanğapi, ƙa heyapi, “Itančan, tuwe wahtani he? Wicašta kinq de atkuku, húŋku, iyeka tukte waŋzi wahtani he uŋ ištağunğa túŋpi he?”

**3** Wanikiya waayupte, **“He iye ƙa atkuku ƙaiš húŋku waŋzi wahtanipi uŋ hécece šni, tka Wakanťanka oh'an kinq e he ayutaninpi kta e he uŋ.**

**4** Anpetu ecunhan tuwe u maši wicoh'an táwa kinq eced ecamuŋ kta iyecceca; Hanyetu kinq he hi kta he ed tuwena wicoh'an ecun okihi kte šni.

**55** Yet you have not known Him, but I know Him. And if I say, ‘I do not know Him,’ I shall be a liar like you; but I do know Him and keep His word.

**56** Your father Abraham rejoiced to see My day, and he saw it and was glad.”

**57** Then the Jews said to Him, “You are not yet fifty years old, and have You seen Abraham?”

**58** Jesus said to them, “Most assuredly, I say to you, before Abraham was, I AM.”

**59** Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by.

## **Chapter 9**

**1** Now as Jesus passed by, He saw a man who was blind from birth.

**2** And His disciples asked Him, saying, “Rabbi, who sinned, this man or his parents, that he was born blind?”

**3** Jesus answered, “Neither this man nor his parents sinned, but that the works of God should be revealed in him.

**4** I must work the works of Him who sent Me while it is day; the night is coming when no one can work.

**5** Tohányan wicašta ópeya waun kin, oyate iyoyamwicawaya ece” eya.

**6** Hena heye ca hehan, makata tağosa ka tağe uñ upşıza káge ca ištağunğe išta kin ed upşıza ikiciun.

**7** Ka heciya, “Siloam mniyowe (Yeşipi eyapi kin he kápi) he ekta ya ka ed ihduzaža wo.” Ekta i, ihduzaža, ka hdi uñkan wawayaka.

**8** Héun itañanog típi ka tóna wicašta ištağunğe kin wanyakapi ece kun hena, “Tuwe timata iyotanğ uñ kun he dée se?” eyapi.

**9** Wanžikzi, “He dée ce” eyapi. Ka toktokeca iş, “He de iyececa ce.” Tka iye kin, “He miye ce” eya.

**10** Úñkan, “Tókiyatanhan de uñ ništa kin dubdaya he?” eciyapi.

**11** Úñkan iye waayupte ka heya, “Wicašta wan Wanikiya eciyapi kin he upşıza káge ca išta anokatanhan imiciun ka, ‘Siloam mniyowe kin ekta ya ka mni uñ ihduzaža wo’ emakiye. Hehan ekta wai ka mihduzaža úñkan watunwan” eya.

**12** Úñkan, “Wicašta kin he tukted uñ he?” eciyapi. “Sdodwaye šni ce” eya.

**13** Wicašta ištağunğe cıkun he Pharisee kin ed wicakaipi.

**14** Úñkan Anpetu Wakan icunhan Wanikiya upşıza káge ca uñ wicašta kin he išta yukawakiya.

**15** Hehan Pharisee kin iş ake tóked uñ išta yukawapi hécinhan he iwanğapi. Úñkan, “Upşıza e išta kin ed imaun, ka mihduzaža, úñkan watunwan” ewicakiye.

**5** As long as I am in the world, I am the light of the world.”

**6** When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay.

**7** And He said to him, “Go, wash in the pool of Siloam” (which is translated, Sent). So he went and washed, and came back seeing.

**8** Therefore the neighbors and those who previously had seen that he was blind said, “Is not this he who sat and begged?”

**9** Some said, “This is he.” Others said, “He is like him.” He said, “I am he.”

**10** Therefore they said to him, “How were your eyes opened?”

**11** He answered and said, “A Man called Jesus made clay and anointed my eyes and said to me, ‘Go to the pool of Siloam and wash.’ So I went and washed, and I received sight.”

**12** Then they said to him, “Where is He?” He said, “I do not know.”

**13** They brought him who formerly was blind to the Pharisees.

**14** Now it was a Sabbath when Jesus made the clay and opened his eyes.

**15** Then the Pharisees also asked him again how he had received his sight. He said to them, “He put clay on my eyes, and I washed, and I see.”

**16** Úňkaň Pharisee kiň waňžikži, “Wicašta kiň he Aňpetu Wakaň awaciň šni he uň hetanhan Wakanťanka hetanhan šni” eyapi. Úňkaň apa, “Wicašta waň wahtani s’a héciňhan wówapetokeca déceca tóked ecuň okihi kta he?” eyapi. Héced uň ákipam waciňhnakapi.

**17** Ake wicašta ištağunđe ciķuň heciyapi, “Ka niš tóked eyakiya he? Išta tuňweniye kiň.” Úňkaň,

“He wicašta wókcany kiň héca ce” eya.

**18** Wicašta kiň he ištağunđe tka ihnuhanňa tuňwe kiň, he Jewish Oyate kiň wicadapi šni, héuň tuwe išta tuňweyeyapi kiň atkuku húnku ko wicakicopi.

**19** Ka wíwicawaňgapi ka heyapi, “De niciňcapi, ka tuňwe šni túňpi kéhapi he? Ka tókiyatanhan nakaha tuňwan he?”

**20** Atkuku húnku ko waayuptapi ka heyapi, “De uňkiciňcapi, tuňwe šni túňpi he sdodunťiyapi;

**21** tka nakaha tókiyatanhan uň tuňwe kiň de sdodunťyanpi šni, ka išta yukawa kiň de nakun sdodunťyanpi šni. Iš-eya hoksike šni; iye iwanđa po. Tóketu kiň he eced eye kta ce.”

**22** Jewish Oyate kowicakipapi, he uň etanhan atkuku húnku kici héced eyapi, Tuwe Messiah kiň hée tanťyan eye kiňhan, he omniciye típi kiň etanhan takad iyeyapi kta, Jewish Oyate kiň waňna wakicuňzapi.

**23** He etanhan atkuku húnku kici eyapi, “Iye eš hoksike šni; iye átayena wínuňgapi kte.”

**16** Therefore some of the Pharisees said, “This Man is not from God, because He does not keep the Sabbath.”

Others said, “How can a man who is a sinner do such signs?” And there was a division among them.

**17** They said to the blind man again, “What do you say about Him because He opened your eyes?”

He said, “He is a prophet.”

**18** But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight.

**19** And they asked them, saying, “Is this your son, who you say was born blind? How then does he now see?”

**20** His parents answered them and said, “We know that this is our son, and that he was born blind;

**21** but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself.”

**22** His parents said these things because they feared the Jews, for the Jews had agreed already that if anyone confessed that He was Christ, he would be put out of the synagogue.

**23** Therefore his parents said, “He is of age; ask him.”

**24** Hehaŋŋ ake icinuŋpa wicašta ištaŋuŋge ciŋuŋ he wíwaŋŋapi ƙa heciyapi, “Wakaŋtaŋka wóyataŋ ƙu wo! Wicašta kiŋ he wahtani s’a sdodunyanpi ce.”

**25** Iye waayupte ƙa heya, “He wahtani s’a héciŋhaŋ sdodwaye šni. Táku waŋži sdodwaye: ištamaŋuŋga tka, waŋna watuŋwaŋ yedo.”

**26** Úŋkaŋ, “Taktokanicuŋ he? Tóked išta kiŋ niyukawa he?” ake eciyapi.

**27** Úŋkaŋ awicayupte, “Waŋna eya ƙeš ociciyakapi tka nayaŋuŋpi šni. Tokcuŋ ake icinuŋpa nayaŋuŋpi yaciŋpi he? Niš-eya wauŋspewicakiye kiŋ hed ópe nihdawapi kta he?” eya.

**28** Hehaŋŋ iwahtedapi šni ƙa heyapi, “Wauŋspewicakiye kiŋ he waŋži niye, tka Moses wauŋspewicakiye kiŋ he uŋkiyepi.

**29** Wakaŋtaŋka Moses he okiya sdodunyanpi; tka wicašta kiŋ de, tókiyataŋhaŋ u kiŋ sdodunyanpi šni ce.”

**30** Úŋkaŋ wicašta kiŋ he waayupte ƙa hewicakiya, “Táku wówiniaŋ kiŋ he dée, Naka išta mayubdaya!; tka tókiyataŋhaŋ u kiŋ sdodyayapi šni.

**31** Wahtanipi s’a kiŋ hena Wakaŋtaŋka anawicaŋoptaŋ šni ece; tka tuwe Wakaŋtaŋka yuoniaŋ, ƙa tawaciŋ ókicipe kiŋ hée, Wakaŋtaŋka anakigoptaŋ e sdodunyanpi.

**32** Otokaheyataŋhaŋ tuwe wicašta tuŋwe šni tūŋpi išta kiyukawa oyakapi kiŋ tuwena naŋuŋ šni ce.

**33** Wicašta kiŋ de Wakaŋtaŋka eciyataŋhaŋ šni kiŋhaŋ, tákuna okihi kte šni ce” eya.

**24** So they again called the man who was blind, and said to him, “Give God the glory! We know that this Man is a sinner.”

**25** He answered and said, “Whether He is a sinner or not I do not know. One thing I know: that though I was blind, now I see.”

**26** Then they said to him again, “What did He do to you? How did He open your eyes?”

**27** He answered them, “I told you already, and you did not listen. Why do you want to hear it again? Do you also want to become His disciples?”

**28** Then they reviled him and said, “You are His disciple, but we are Moses’ disciples.

**29** We know that God spoke to Moses; as for this fellow, we do not know where He is from.”

**30** The man answered and said to them, “Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes!

**31** Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him.

**32** Since the world began it has been unheard of that anyone opened the eyes of one who was born blind.

**33** If this Man were not from God, He could do nothing.”

**34** Úňkaŋ waayuptapi ƙa, “Wóah̄tani ocowas’iŋ éh̄na nituŋpi, tka waun̄speun̄yakiyapi kta kécaŋni he?” eciyapi. Ƙa takad iyeyapi.

**35** Takad iyeyapi kiŋ he Wanikiya nañuŋ; ƙa akipa, ur̄kaŋ, “**Wakaŋtaŋka Ciŋhiŋtku kiŋ wicayada he?**” eciye.

**36** Iye waayupte ƙa, “He tuwe, Itaŋcaŋ, wicawada kta he?” eya.

**37** “**Wadake ca he Iye e oniciya**” Wanikiya eya.

**38** Úňkaŋ, “Itaŋcaŋ, wicawada!” eyaya. Ƙa itokab caŋpeškamakehde inažin̄.

**39** Úňkaŋ Wanikiya heya, “**Oyate kiŋ de ekta wicawahi, wicašta tóna tuŋwe šni kiŋ hena tuŋwaŋpi kta, ƙa tóna tuŋwe kiŋ hena ištağun̄gapi kta, he wóyaco kiŋ hduha wahi ce.**”

**40** Úňkaŋ Pharisee kicicapi kiŋ hena nañuŋpi, ur̄kaŋ, “Un̄kiš-eya ištağun̄gapi he?” eciyapi.

**41** “**Ištaniğun̄gapi ur̄kaŋš wóah̄tani wanin yaun̄pi kta; Tka nakaha, ‘Un̄tuŋwaŋpi ce’ ehapi. Héuŋ wóah̄tani niyukaŋpi**” Wanikiya ewicakiye.

## **Wicowoyake 10**

**1** Wówicake, wówicake eciyataŋhaŋ heciciyapi, tuwe táhcaskana típi tiyopa ohna timahed iyaye šni, tka tiyopa icun̄uŋpataŋhaŋ ti iyoñpaye kiŋ, he wabotice ƙa wamanuŋ kiŋ héca.

**2** Tka tuwe e tiyopa eciyataŋhaŋ timahed iyaye kiŋ hée táhcaskana táwawicaye kiŋ ée.

**34** They answered and said to him, “You were completely born in sins, and are you teaching us?” And they cast him out.

**35** Jesus heard that they had cast him out; and when He had found him, He said to him, “Do you believe in the Son of God?”

**36** He answered and said, “Who is He, Lord, that I may believe in Him?”

**37** And Jesus said to him, “You have both seen Him and it is He who is talking with you.”

**38** Then he said, “Lord, I believe!” And he worshiped Him.

**39** And Jesus said, “For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind.”

**40** Then some of the Pharisees who were with Him heard these words, and said to Him, “Are we blind also?”

**41** Jesus said to them, “If you were blind, you would have no sin; but now you say, ‘We see.’ Therefore your sin remains.

## **Chapter 10**

**1** “Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber.

**2** But he who enters by the door is the shepherd of the sheep.

**3** Ka iye tiyopa awanyake kiñ tiyopa kiciyuğan ece, ka táhcaskana kiñ he ho kiñ nahuñpi ece; Táhcaskana táwa kiñ otoiyoñi cazeyañ wicakico ka takad wicahdoya ece.

**4** Ka táhcaskana táwa kiñ takad awicau eca, wicitokab ya ece; Úñkañ táhcaskana kiñ is ihakab yápi ece, ho kiñ iyekiyapi nakaes̃.

**5** Ka tuwe tókeca kiñhañ he ihakab yápi kte šni, tka nakicipapi kta, tuwe tókeca ho kiñ iyekiyapi šni.”

**6** Wíyaciñpi kiñ de Wanikiya eced ewicakiya, tka táku owicakiyake kiñ hena okañniğapi šni.

**7** Hehañ ake Wanikiya hewicakiya, “Wówicake, wówicake uñ heciciyapi, táhcaskana típi tiyopa kiñ<sup>23</sup> he miye ce.

**8** Tóna mitokab hípi kiñ hena owas’iñ waboticapi ka wamanuñpi kiñ hécapí, tka táhcaskana kiñ anawicağoptañpi šni.

**9** Tiyopa kiñ he miye. Tuwe miye eciyatañhañ ti iyoñpaye kiñhañ ni kte, ka mahed ye ca tañkata inañpa eca wato tañyañ iyeye kte.

**10** Wabotice kiñ he wamanuñpi, tinwicak̃tepi, ka waihañgyapi henakiya uñ hi ece. Tka wiconi yuhapi kta, ka tákuna icakiže šni úñpi kta e he uñ miye wahi.

**11** Waawañhdake wašte kiñ he miye. Waawañhdake wašte kiñ he táhcaskana kiñ uñ wiconi táwa eñpekiya.

**3** To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out.

**4** And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.

**5** Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers.”

**6** Jesus used this illustration, but they did not understand the things which He spoke to them.

**7** Then Jesus said to them again, “Most assuredly, I say to you, I am the door of the sheep.

**8** All who ever came before Me are thieves and robbers, but the sheep did not hear them.

**9** I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.

**10** The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.

**11** “I am the good shepherd.<sup>24</sup> The good shepherd gives His life for the sheep.

<sup>23</sup> 10: 7 “...táhcaskana típi tiyopa kiñ he miye ce.” This is “I Am” statement number three of seven. Also see John 10:9

<sup>24</sup> 10:11 “I am the good shepherd.” This is “I Am” statement number four of seven. Also see John 10:14.

**12** Tka tuwe odotapi uŋ, ƙa waawaŋhdake kiŋ ée ŋni, ƙa taŋiŋca táwa kiŋ he ŋuŋktokeca ed u wanyaka eca, taŋiŋca kiŋ eh̄pewicaye ca nažica ece. Úŋkaŋ ŋuŋktokeca iyawicaŋpaye ca ihaŋgwicaya ece.

**13** Odotapi uŋ kiŋ he wódotapi uŋ ƙa táhcaskana kiŋ ihawicakta ŋni, he uŋ etaŋhaŋ napa ece.

**14** Waawaŋhdake wašte kiŋ he miye; ƙa táhcaskana sdodwicawakiye, ƙa mitawa kiŋ iŋ nakuŋ sdodmakiyapi ece.

**15** Ate tóked sdodmakiye kiŋ, he iyeced miš Ate sdodwakiye; Ƙa táhcaskana kiŋ hena uŋ wiconi mitawa kiŋ eh̄pewakiya.

**16** Ƙa táhcaskana toktokca nakuŋ wicabduha táhcaskana típi kiŋ ded uŋ ŋni; hena nakuŋ awicawahi kta, héced Miho kiŋ naŋuŋpi kta; hetanŋhaŋ táhcaskana típi waŋžina kta ƙa waawaŋhdake waŋžina kta.

**17** Wiconi eh̄pewakiye ƙa ake éwehdaku kte kiŋ, he uŋ Ate waštemakidaka.

**18** Tuwena he maki kte ŋni, ƙa miye ciŋka he wicawaŋu. He abduštaŋ kte kiŋ owakihi, ƙa éwehdaku kte kiŋ nakuŋ owakihi. Ate héced ecuŋ maši” eya.

**19** Akeš wicoie kiŋ dena uŋ Jewish Oyate kiŋ ákipam tawaciŋpi.

**20** “De táku wakaŋšíca yuha ƙa he ihnaŋkiŋyaŋ, tókeca uŋ nayaŋuŋpi he?” wicota eyapi.

**21** Tka apa iŋ, “Tuwe wakaŋšíca yuhe kiŋ déced oieye ŋni ece. Táku wakaŋšice kiŋ he iŋtaŋuŋgapi iŋta wicakiyukawa okihi kta he?” eyapi.

**12** But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them.

**13** The hireling flees because he is a hireling and does not care about the sheep.

**14** I am the good shepherd; and I know My sheep, and am known by My own.

**15** As the Father knows Me, even so I know the Father; and I lay down My life for the sheep.

**16** And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.

**17** “Therefore My Father loves Me, because I lay down My life that I may take it again.

**18** No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.”

**19** Therefore there was a division again among the Jews because of these sayings.

**20** And many of them said, “He has a demon and is mad. Why do you listen to Him?”

**21** Others said, “These are not the words of one who has a demon. Can a demon open the eyes of the blind?”

**22** Waṇna Jerusalem Otuṇwe ed  
Yuwohduzetuṇpi Omniciye kágapi ece ƙuṇ  
hehaṇtu, úṇkaṇ waniyetu.

**23** Úṇkaṇ icuṇhaṇ típi wakaṇ ohna,  
Solomon óhaṇzihdepi táwa kiṇ, he ed  
Wanikiya omani.

**24** Hehaṇ Jewish Oyate itaṇ ihdukšan  
himniciyapi ƙa heciyapi, “Tohaṇyaṇ waciṇ  
ákipam yusuṇyakiyapi he? Messiah kiṇ he  
niye héciṇhaṇ, taṇiyaṇ uṇkokiyaƙapi.”

**25** Wanikiya awicayupta, “**Waṇna  
ociciyaƙapi, tka wicamayadapi šni naka. Ate  
caže kiṇ eciyataṇhaṇ wicoḥ’aṇ ecamuṇ kiṇ,  
hena omayake kiṇ ée.**

**26** Táhcaskana táwawicaye kiṇ he óyapapi  
šni, he etaṇhaṇ wicamayadapi šni, eciciyapi  
ƙuṇ he iyececa.

**27** Táhcaskana mitawa kiṇ miho kiṇ  
naḥuṇpi, ƙa hena sdodwicawakiya, ƙa  
mihektam úṇpi.

**28** Ƙa owihaṇke wanin wiconi wicawaƙu, ƙa  
icimana owihaṇkepi kte šni; ƙa minape kiṇ  
etaṇhaṇ tuwena wicayuše kte šni.

**29** Ate, hena maƙu kiṇ, he táku owas’iṇ sam  
iyeya táṇka; ƙa Ate nape kiṇ etaṇhaṇ  
tuwena wicayuša okihi šni.

**30** Miye ƙa Atewaye kiṇ uṇwaṇzipina.” eya.

**31** Hehaṇ Jewish Oyate ake iṇyaṇ icupi uṇ  
kiṇiṇpi kta e hécuṇpi.

**32** Úṇkaṇ Wanikiya awicayupta, “**Ate  
eciyataṇhaṇ wicoḥ’aṇ wašte óta cicipazopi.  
Hena tukte waṇzi uṇ nakaha iṇyaṇ uṇ  
mayakiṇiṇpi kta he?”** eya.

**22** Now it was the Feast of Dedication<sup>25</sup> in  
Jerusalem, and it was winter.

**23** And Jesus walked in the temple, in  
Solomon’s porch.

**24** Then the Jews surrounded Him and said  
to Him, “How long do You keep us in doubt?  
If You are the Christ, tell us plainly.”

**25** Jesus answered them, “I told you, and  
you do not believe. The works that I do in  
My Father’s name, they bear witness of Me.

**26** But you do not believe, because you are  
not of My sheep, as I said to you.

**27** My sheep hear My voice, and I know  
them, and they follow Me.

**28** And I give them eternal life, and they  
shall never perish; neither shall anyone  
snatch them out of My hand.

**29** My Father, who has given them to Me, is  
greater than all; and no one is able to  
snatch them out of My Father’s hand.

**30** I and My Father are one.”

**31** Then the Jews took up stones again to  
stone Him.

**32** Jesus answered them, “Many good  
works I have shown you from My Father.  
For which of those works do you stone Me?”

<sup>25</sup> 10:22 - 8 day temple rededication celebration also  
known as The Feast/Festival of Lights or Hanukkah

**33** Jewish Oyate ayuptapi ka heyapi, “Wicoḥ’an wašte uḡ uḡniciḡiḡpi kte ṣni, tka iapi ṣíca uḡ, ka winicašta tka Wakaṡtaṡka nícaḡe kiḡ he uḡ etaṡhaṡ.”

**34** Wanikiya awicayupte, “He wóope níṡawapi kiḡ ed héced káḡapi ṣni, ‘Eciciyapi ce, “Táku wakaṡ kiḡ henicapi” ’?<sup>26</sup>

**35** Héced tóna Wakaṡtaṡka oie kiḡ ed wicahiyohi kiḡ, hena táku wakaṡpi ewicakiya héciṡhaṡ (ka Wówapi Wakaṡ kiḡ he yužužupica ṣni),

**36** héced tuwe Ateyapi kiḡ hduwakaṡ ka makata u ṣi kiḡ he, ‘Wakaṡtaṡka Ciṡhiṡṡku kiḡ he miye ce’ epe naka he uḡ, ‘Táku ṣíca eha ce’ tóked eyakiyapi kta he?

**37** Ate oḥ’an kiḡ hena eced ecamuṡ ṣni kiḡhaṡ, wicamada ṣni po;

**38** tka héced ecamuṡ kiḡhaṡ, miye wicamayadapi ṣni ešta, wicoḥ’an kiḡ hena wicada po, héced Atewaye kiḡ micica, ka miye he wecica, héciyataṡhaṡ sdodyayapi ka wicayadapi kta ce” eya.

**39** He uḡ etaṡhaṡ nakuṡ ake ṡiṡsa yúze waciṡpi, tka napepi kiḡ etaṡhaṡ ihduṡpa.

**40** Ka ake hetanṡhaṡ Jordan Wakpa kiḡ he ed, John baptism wicaḡu ece kuṡ he ed i, ka ed ouṡyaṡ.

**41** Úṡkaṡ wicota ed hípi ka heyapi, “John tákuna wápetogya eced ecuṡ ṣni, tka John wicašta kiḡ de etaṡhaṡ tóna oyake kiḡ owas’iṡ wówicake.”

**42** Úṡkaṡ hed wicota wicadapi.

**33** The Jews answered Him, saying, “For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God.”

**34** Jesus answered them, “Is it not written in your law, ‘I said, “You are gods” ’?

**35** If He called them gods, to whom the word of God came (and the Scripture cannot be broken),

**36** do you say of Him whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’?

**37** If I do not do the works of My Father, do not believe Me;

**38** but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in Him.”

**39** Therefore they sought again to seize Him, but He escaped out of their hand.

**40** And He went away again beyond the Jordan to the place where John was baptizing at first, and there He stayed.

**41** Then many came to Him and said, “John performed no sign, but all the things that John spoke about this Man were true.”

**42** And many believed in Him there.

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<sup>26</sup> 10:34 see cross references: Exodus 4:16, 7:1, Psalm 82:1, 82:6-7

## Wicowoyake 11

1 Úŋkaŋ wicašta waŋ wayazaŋka, Lazarus eciyapi, Bethany Otunwe hetanhan, Mary ƙa cúnku Martha tótunwepi ƙin héé.

2 Mary wíhdi waštemna uŋ Itančan ƙin sdaye ƙa pahin ƙin uŋ siha ƙin ƙipakiŋta, Lazarus he hunƙawanžitku wayazaŋke ƙin héé.

3 Úŋkaŋ tawinohtinpi ƙin, “Itančan, wicašta waŋ wašteyadake ciƙun he wayazaŋka” eya hoši kaipi.

4 Wanikiya naŋuŋ úŋkaŋ héced eya, “Wówayazaŋ ƙin he wicuŋte ekta šni, tka he Wakanŋaŋka tówitaŋ ƙin ée, ƙa he uŋ Wakanŋaŋka Cinhiŋtku ƙin yuwitaŋpi kta.”

5 Martha, iye tanƙaku, Lazarus kci Wanikiya waštewicadake.

6 Wayazaŋke ƙin naŋuŋ, tka anpetu núŋpa ekta ye šni yaŋke.

7 Hehanŋ Wanikiya waunšpewicakiye ƙin hewicakiya, “Judea Makoce ƙin ekta unhdapi kte.”

8 Úŋkaŋ waunšpewicakiye ƙin heciyapi, “Itančan, nahahin aškatuya Jewish Oyate ƙin inyan uŋ nicininpi akitapi, ƙa ake ekta hda wacanŋi he?”

9 Wanikiya waayupte, “Anpetu wanžina ed wihiyayena oape akenunpa šni he? Tuwe anpetu icunhan máni ƙinhan, našna šni ece, maka akanŋ iyoyaŋpa ƙin he wanyaka he uŋ.

10 Tka tuwe hanyed máni ƙinhan, héé našna kte, iyoyaŋpa tákuna ed uŋ šni ƙin he uŋ.”

## Chapter 11

1 Now a certain man was sick, Lazarus of Bethany, the town of Mary and her sister Martha.

2 It was that Mary who anointed the Lord with fragrant oil and wiped His feet with her hair, whose brother Lazarus was sick.

3 Therefore the sisters sent to Him, saying, “Lord, behold, he whom You love is sick.”

4 When Jesus heard that, He said, “This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it.”

5 Now Jesus loved Martha and her sister and Lazarus.

6 So, when He heard that he was sick, He stayed two more days in the place where He was.

7 Then after this He said to the disciples, “Let us go to Judea again.”

8 The disciples said to Him, “Rabbi, lately the Jews sought to stone You, and are You going there again?”

9 Jesus answered, “Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.

10 But if one walks in the night, he stumbles, because the light is not in him.”

**11** Hena héced eya, ƙa hehaŋn iyohakab hewicakya, “**Lazarus koda uŋyaŋpi ƙiŋ iŋiŋme, ekta bde ca bduŋice kta ce.**”

**12** Hehaŋn wauŋspewicakiye ƙiŋ, “Itaŋcaŋ, iŋiŋma héciŋhaŋ he hécetú kta ce” eyapi.

**13** He waŋna ƙe e Wanikiya heya, tka iŋiŋmapi uŋ oziiciya e heya kéciŋpi.

**14** Úŋkaŋ hehaŋn Wanikiya taŋiŋyaŋ hewicakiya, “**Lazarus waŋna ƙe.**”

**15** **Ƙa he icuŋhaŋ hed wauŋ ŋni ƙiŋ he uŋ niyepi ed wíbdúŋkiŋ, héced uŋ wicayadapi kta. Ho po, ekta uŋyaŋpi kta.**”

**16** Hehaŋn Thomas Didymus, Cekpa ƙiŋ eciyapi, he wauŋspewicakiye uŋmapi ƙiŋ hewicakiya, “Ekta uŋyaŋpi, ƙa kci uŋtapi kta ce.”

**17** Úŋkaŋ Wanikiya ed u, hehaŋn hápi etaŋhaŋ waŋna tópa caŋ he sdodye.

**18** Jerusalem Otunwe Bethany Otunwe ikiyena, maka iyutapi núŋpa ced hehaŋyaŋ.

**19** Úŋkaŋ Martha Mary kci yukaŋpi ed Jewish Oyate wicota maɓaɓaye wicaipi huŋkawaŋžitkupi ƙiŋ he uŋ.

**20** Wanikiya ed u, Martha naŋuŋ, úŋkaŋ itkokim ya, tka Mary e timahed iyotaka yaŋke.

**21** Hehaŋn Martha Wanikiya heciya, “Itaŋcaŋ, ded yaun úŋkaŋŋ mihuŋkawaŋži ƙe kte ŋni tka.

**22** Tka detaŋhaŋ táku Wakaŋtaŋka yakida ƙiŋhaŋ, Wakaŋtaŋka niçu kta e sdodwaye.”

**11** These things He said, and after that He said to them, “Our friend Lazarus sleeps, but I go that I may wake him up.”

**12** Then His disciples said, “Lord, if he sleeps he will get well.”

**13** However, Jesus spoke of his death, but they thought that He was speaking about taking rest in sleep.

**14** Then Jesus said to them plainly, “Lazarus is dead.

**15** And I am glad for your sakes that I was not there, that you may believe. Nevertheless let us go to him.”

**16** Then Thomas, who is called the Twin, said to his fellow disciples, “Let us also go, that we may die with Him.”

**17** So when Jesus came, He found that he had already been in the tomb four days.

**18** Now Bethany was near Jerusalem, about two miles away.

**19** And many of the Jews had joined the women around Martha and Mary, to comfort them concerning their brother.

**20** Then Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary was sitting in the house.

**21** Now Martha said to Jesus, “Lord, if You had been here, my brother would not have died.

**22** But even now I know that whatever You ask of God, God will give You.”

**23** “Nihun̄kawan̄ži ekicetu kta” Wanikiya eciye.

**24** “Eya wóekicetu an̄petu ihan̄keya kin̄ hehan̄n ekicetu kta e sdodwaye” Martha eye.

**25** Ún̄kan̄ Wanikiya heciya, “Wóekicetu **ka wiconi kin̄ he miye<sup>27</sup>, tuwe wicamada kin̄han̄, tókehin̄ ʔa ešta ni kte.**

**26** **ʔa tuwe ni un̄ ʔa wicamada kin̄han̄ icimana ʔe kte šni. He wicayada he?”**

**27** “Han̄ Itan̄can̄, Messiah, Wakan̄tan̄ka Cin̄hiñtku, makata hi kin̄ he niye e wicawada ye” eciye.

**28** Ún̄kan̄ hena héced eya, hehan̄n hde ca tawinoñtin̄ Mary anah̄bayahan̄ kico, ʔa heciya, “Itan̄can̄ kin̄ ded un̄, ʔa nico ye.”

**29** He nah̄un̄ ih̄eya ún̄kan̄ oh̄'an̄koya nážin̄ hiyaye ca ekta ye.

**30** Nahan̄hin̄ Wanikiya otun̄we kin̄ ehan̄ i šni, tka Martha itkokipe cikun̄ he ed un̄.

**31** Hehan̄n Jewish Oyate ed yukan̄pi, ʔa mağayapi, he icun̄han̄ Mary oh̄'an̄koya nážin̄ hiyaye kin̄ wan̄yakapi ʔehan̄ ihakab iyayapi ʔa, “Wicašta hn̄akapi ekta céye kta e ekta ya” eyapi.

**32** Wanikiya nážin̄ kin̄ Mary ehan̄ i, ʔa wan̄yake ʔehan̄, ihukuya can̄peškamakehde eh̄peiçiye ca, “Itan̄can̄, ded yaun̄ ún̄kan̄š mihun̄kawan̄ži ʔe kte šni tka” eciye.

**33** Mary céye kin̄ he Wanikiya wan̄yake, ʔa Jewish wicašta kci ípi kin̄ hena nakun̄ céyapi, ún̄kan̄ lye átayena comnihdazi ʔa ih̄niyan̄an̄.

**23** Jesus said to her, “Your brother will rise again.”

**24** Martha said to Him, “I know that he will rise again in the resurrection at the last day.”

**25** Jesus said to her, “I am the resurrection and the life. He who believes in Me, though he may die, he shall live.

**26** And whoever lives and believes in Me shall never die. Do you believe this?”

**27** She said to Him, “Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world.”

**28** And when she had said these things, she went her way and secretly called Mary her sister, saying, “The Teacher has come and is calling for you.”

**29** As soon as she heard that, she arose quickly and came to Him.

**30** Now Jesus had not yet come into the town, but was in the place where Martha met Him.

**31** Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, saying, “She is going to the tomb to weep there.”

**32** Then, when Mary came where Jesus was, and saw Him, she fell down at His feet, saying to Him, “Lord, if You had been here, my brother would not have died.”

**33** Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, He groaned in the spirit and was troubled.

<sup>27</sup> 11:25 - This is “I Am” statement five of seven.

**34** Ka, “**Tókiya éyahnakapi he?**” eya.  
“Itañcañ, ekta u ka wanyaka ye” eciyapi.

**35** Wanikiya céya.

**36** Jewish Oyate kiñ heyapi, “Wanyaka po,  
ehañ kun waštedake híñca ce!”

**37** Ka wicašta wañžikzi, “Wicašta išta  
aohduta ée kaeš yukawa, wicašta kiñ de ʔe  
šni uñkiya okihi kta naceca ce” eyapi.

**38** Ake Wanikiya Iye átayena comnihdazi,  
ka wicašta hnákapi kiñ ed ye. He imniža  
ohdoka ohna hnákapi, ka ínryan wañ tánka  
aokañzapi.

**39** “**Íñryan kiñ tókan iyeya po**” Wanikiya eya.  
Wicašta ʔe kiñ tawinohtin Martha heciya,  
“Itañcañ, wañna tópa cañ yanka e  
šícamna.”

**40** “**Wicayada kiñhañ Wakanťanka tówitan  
wañdake kta ce eciciye šni he?**” Wanikiya  
eciye.

**41** Hehañn wicašta ʔa wañke kiñ etañhañ  
ínryan kiñ tókan iyeyapi. Úñkañ Wanikiya  
išta yuwakan ikikcu ʔa heya, “**Ate,  
namayañuñ kiñ he uñ ciyawašte.**”

**42** **Ka óhiñniyan namayañuñ kiñ he  
sdodwakiye, tka wicašta hnákapi kiñ de ed  
mitañ okšan hnákapi kiñ de uñ, he niye u  
mayaši kiñ wicadapi kta e uñ hépe.**”

**43** Héced eya ʔa hehañn, “**Lazarus, núñke  
kiñ hetañhañ tanťata hđinapa wo!**”  
áwitukana hoyekiya ʔa eya.

**44** Úñkañ wicašta ʔe kiñ tanťata hđinape  
siha nape ko pahtapi, ʔa ite opemni túñpi  
kiñ hena ecehna. “**Kiyuškapi ʔa ayušťan po,  
iyaye kta**” Wanikiya ewicakiye.

**34** And He said, “Where have you laid him?”  
They said to Him, “Lord, come and see.”

**35** Jesus wept.

**36** Then the Jews said, “See how He loved  
him!”

**37** And some of them said, “Could not this  
Man, who opened the eyes of the blind, also  
have kept this man from dying?”

**38** Then Jesus, again groaning in Himself,  
came to the tomb. It was a cave, and a  
stone lay against it

**39** Jesus said, “Take away the stone.”  
Martha, the sister of him who was dead,  
said to Him, “Lord, by this time there is a  
stench, for he has been dead four days.”

**40** Jesus said to her, “Did I not say to you  
that if you would believe you would see the  
glory of God?”

**41** Then they took away the stone from the  
place where the dead man was lying. And  
Jesus lifted up His eyes and said, “Father, I  
thank You that You have heard Me.

**42** And I know that You always hear Me, but  
because of the people who are standing by I  
said this, that they may believe that You  
sent Me.”

**43** Now when He had said these things, He  
cried with a loud voice, “Lazarus, come  
forth!”

**44** And he who had died came out bound  
hand and foot with graveclothes, and his  
face was wrapped with a cloth. Jesus said  
to them, “Loose him, and let him go.”

**45** Hehaṇ Jewish wicašta Mary kci ípi kux, hena Wanikiya táku ecux kiṇ he waṇyakapi, úṇkaṇ wicota wicadapi.

**46** Tka waṇzikzi Pharisee kiṇ ekta wicakipi ka Wanikiya táku ecux kiṇ owicakiyakapi.

**47** Hehaṇ wósna kágapi Pharisee ko mniciyapi ka, “Táku ecuxuṇkuṇpi kta he? Wicašta kiṇ he táku wápetokeca óta ecux kiṇ” eyapi.

**48** “Iyowiṇuṇkiyapi kiṇhaṇ, wicašta owas’iṇ wicadapi kta, kiṇhaṇ Roman Oyate kiṇ ded úpi kta ka otuṇwe kiṇ de uṇkasotapi kte ka nakux uṇkitaoyatepi kiṇ hena ko.”

**49** Hehaṇ waṇzi, Caiaphas eciyapi, waniyetu kiṇ he ed wósna kágapi itaṇcaṇ kiṇ hée, hewicakiya, “Tákuna oyakaṇniṅapi šni,

**50** ka nakux awacaṇnipi šni wicašta waṇzina oyate uṇ te kiṇhaṇ héced uṇ oyate kiṇ wicaṭe kte šni, he uṇkiyepi kiṇ uṇ hécet uṇ kta ce” eya.

**51** Iye etaṇhaṇ uṇ héced eye šni; tka ómaka kiṇ he ed wósna kágapi itaṇcaṇ kiṇ he uṇ Wanikiya oyate kiṇ uṇ te kte kiṇ he iyukcaṇyaṇ heya,

**52** ka oyate kiṇ heceena šni, tka Wakaṇtaṇka ciṇca obdecahe kiṇ hena owas’iṇ waṇzinakiya kiwitaye kta.

**53** Hehaṇ, aṇpetu kiṇ hetanṇaṇ, wítaya akiiapi ṭeyapi kte kiṇ he uṇ.

**54** He uṇ etaṇhaṇ Wanikiya Jewish Oyate kiṇ wicehna taṇiṇyaṇ omani šni, tka makoce waṇ ḥewoškaṇ ikiyena waṇke, otuṇwe waṇ Ephraim eciyapi kiṇ he ekta ya, ka waṇspewicakiye kiṇ ob he ed uṇ.

**45** Then many of the Jews who had come to Mary, and had seen the things Jesus did, believed in Him.

**46** But some of them went away to the Pharisees and told them the things Jesus did.

**47** Then the chief priests and the Pharisees gathered a council and said, “What shall we do? For this Man works many signs.

**48** If we let Him alone like this, everyone will believe in Him, and the Romans will come and take away both our place and nation.”

**49** And one of them, Caiaphas, being high priest that year, said to them, “You know nothing at all,

**50** nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish.”

**51** Now this he did not say on his own authority; but being high priest that year he prophesied that Jesus would die for the nation,

**52** and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad.

**53** Then, from that day on, they plotted to put Him to death.

**54** Therefore Jesus no longer walked openly among the Jews, but went from there into the country near the wilderness, to a city called Ephraim, and there remained with His disciples.

**55** Úňkaŋ Wóacakšín Jewish Oyate wóšnapí kágapi waŋna ikiyena áya, úňkaŋ waŋna kayehaŋ oyate óta Jerusalem Otunwe ed kata iheya áya, Wóacakšín kíŋ itokab piiçiyapi kta.

**56** Hehaŋn Wanikiya akitapi, ƙa típi wakaŋ kíŋ ohna náziŋpi icuŋhaŋ iyakitena hekiciyapi, “Tóked idukcaŋpi—wóšnapí kíŋ ed u kta šni he?”

**57** Wóšna kágapi tánƙapi ƙa Pharisee ko waŋna wakicuŋzapi, tuwe Wanikiya tukted yaŋka sdodye kíŋhaŋ, he oyake kta, héced yúzapi kte.

## **Wicowoyake 12**

**1** Wóacakšín kíŋ itokab šákpe caŋ, hehaŋn, Wanikiya Bethany Otunwe eƙta i, Lazarus wicašta ƙa, tka ekicetuyapi ed uŋ ƙuŋ otunwe kíŋ hée.

**2** Úňkaŋ hed h̄tayetu wótapi waŋ kícagápi; ƙa Martha e wapamni, tka kci iyotaŋg wótapi kíŋ Lazarus waŋži hée.

**3** Hehaŋn Mary wíhdi waštemna táku óta iyopeyapi tkeyutapi waŋžina, he icu ƙa uŋ Wanikiya siha kíŋ sdakiye ca, iye paŋiŋ uŋ kipakiŋte. Úňkaŋ ecamna kíŋ típi kíŋ ozuna.

**4** Hehaŋn Simon ciŋhiŋtku, Judas Iscariot eciyapi, waunspewicakiye kíŋ waŋži hée, wíyopeye kte kíŋ hée, héced eya,

**5** “He tókeca wíhdi kíŋ he ƙašpapina opawiŋge yámni iyopeyapi ƙa waŋpanicapi kíŋ wicaƙupi šni he?”

**6** Wówaŋpanica kíŋ icaŋtowicahnake kíŋ he uŋ heye šni, tka he wamanuŋ héca, ƙa mázaska opiye yuhe; ƙa ohna mázaska omnayaŋ.

**55** And the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, to purify themselves.

**56** Then they sought Jesus, and spoke among themselves as they stood in the temple, “What do you think—that He will not come to the feast?”

**57** Now both the chief priests and the Pharisees had given a command, that if anyone knew where He was, he should report it, that they might seize Him.

## **Chapter 12**

**1** Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead.

**2** There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him.

**3** Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil.

**4** But one of His disciples, Judas Iscariot, Simon’s son, who would betray Him, said,

**5** “Why was this fragrant oil not sold for three hundred denarii and given to the poor?”

**6** This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it.

**7** Hehaṇ Wanikiya heya, “**Naḡiye šni wo; Anpetu waṇ mahnakapi kte kiṇ he ed amayuhe kiṇ hée ce.**

**8** **Tókešta wówaḥpanica óhiṇi wicaduhapi kta, tka miye e óhiṇiyan mayaduhapi kte šni”** eya.

**9** He icuṇhaṇ hed uṇ kiṇ Jewish Oyate wicota sdodyapi; úṇkaṇ Wanikiya eceena uṇ ed hípi šni, tka Lazarus wicuṇṭe etaṇhaṇ nážinḡiye ciḡuṇ, he wanyakapi kta uṇ etaṇhaṇ.

**10** Úṇkaṇ wóšna kágapi tánkapi Lazarus nakun ṭeyapi kta akitapi,

**11** hée nakun uṇ Jewish Oyate óta hduḥeyapapi ka Wanikiya wicadapi.

**12** Ihaḥaṇa wicašta óta wóšnapí kiṇ ed hípi kiṇ, hena Wanikiya Jerusalem Otuṇwe étikiya u naḡuṇpi hehaṇ,

**13** Caṇwapa tánka etaṇhaṇ caṇḡaka icupi, ka itkokim yápi, ka paṇyanḡaṇ heyapi:

“Hosanna! ‘Adonai caže kiṇ uṇ u kiṇhaṇ he yawaštepi nuṇwe!’ Israel Wicaštayatapi kiṇ!”

**14** Úṇkaṇ, Wanikiya šoṇšoṇa cíṇca waṇ iyeya, hehaṇ akaṇ iyotaṇke: Héced wówapi kágapi ḡuṇ:

**15** “Zion cuṇwiṇtku, ihnuhaṇ koyakipe kiṇ; Iho, Wicaštayatapi nitawa šúnka šoṇšoṇa cíṇca waṇ akaṇyaṇka u ce.”

[See Zechariah 9:9]

**16** Dena táku kiṇ tokaheya waṇspewicakiye kiṇ okaḡniḡapi šni; tka Wanikiya yutaṇpi, hehaṇ hena héced wówapi ed kágapi ḡuṇ ka nakun hena eced ecakicuṇpi kiṇ hehaṇ kiksuyapi.

**7** But Jesus said, “Let her alone; she has kept this for the day of My burial.

**8** For the poor you have with you always, but Me you do not have always.”

**9** Now a great many of the Jews knew that He was there; and they came, not for Jesus’ sake only, but that they might also see Lazarus, whom He had raised from the dead.

**10** But the chief priests plotted to put Lazarus to death also,

**11** because on account of him many of the Jews went away and believed in Jesus.

**12** The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem,

**13** took branches of palm trees and went out to meet Him, and cried out:

“Hosanna! ‘Blessed is He who comes in the name of the Lord!’ The King of Israel!”

**14** Then Jesus, when He had found a young donkey, sat on it; as it is written:

**15** “Fear not, daughter of Zion; Behold, your King is coming, Sitting on a donkey’s colt.”

**16** His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written about Him and that they had done these things to Him.

**17** Héuŋ oyate kicicapi kiŋ, Lazarus hnákapi tka kipaŋ ƙa wicuŋte etaŋhaŋ ekicetuye ƙuŋ, hena he yaotaŋiŋpi.

**18** Ƙa he uŋ oyate kiŋ itkokipapi, táku wápetokeca tánka kiŋ de ecuŋ naŋuŋpi kiŋ he uŋ.

**19** Úŋkaŋ he uŋ etaŋhaŋ Pharisee kiŋ iyakitena hekiciyapi, “Wanyaka po! Tákuna oyakihipi šni. Iho, wicašta owas’iŋ he ihakab iyayapi.”

**20** Helenes Oyate kiŋ etaŋhaŋ waŋzikzi wóšnapí kiŋ icuŋhaŋ ed ohodapi kta e ekta ítaŋwaŋkaŋhde úpi.

**21** Hena éepi Philip, Galilee Makoce Bethsaida Otuŋwe kiŋ etaŋhaŋ, he ed ípi, ƙa, “Ítaŋcaŋ, Wanikiya waŋuŋyakapi uŋciŋpi ce” eciyapi.

**22** Philip u ƙa Andrew okiyake, hehaŋŋ Philip Andrew kci Wanikiya okiyakapi.

**23** Úŋkaŋ Wanikiya awicayupte ƙa heya, “Aŋpetu waŋ ed Wicašta Ciŋhiŋtku kiŋ yutaŋpi kte kiŋ waŋna hiyohi.

**24** Wówicake, wówicake eciyataŋhaŋ heciciyapi, aɣuyapi su kiŋ maka ekta eŋpeyapi te šni kiŋhaŋ, išnana uŋ kta; tka te kiŋhaŋ, óta icaŋye kta.

**25** Tuwe wiconi kiŋ de wašteƙida kiŋhaŋ tóki eŋpeye kta, ƙa tuwe maka kiŋ ded wiconi šíceƙida kiŋhaŋ hée owihaŋke wanin wiconi ekta akpataŋ kta.

**26** Tuwe ómakiye kta ciŋ kiŋhaŋ, mihakab uŋ kta; ƙa tukted wauŋ héciŋhaŋ, mitaokiye kiŋ iŋ nakuŋ hed uŋ kta. Nakuŋ tuwe ómakiye kta héciŋhaŋ, Ate waye wicašta kiŋ he yuonihaŋ kta.

**17** Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness.

**18** For this reason the people also met Him, because they heard that He had done this sign.

**19** The Pharisees therefore said among themselves, “You see that you are accomplishing nothing. Look, the world has gone after Him!”

**20** Now there were certain Greeks among those who came up to worship at the feast.

**21** Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, “Sir, we wish to see Jesus.”

**22** Philip came and told Andrew, and in turn Andrew and Philip told Jesus.

**23** But Jesus answered them, saying, “The hour has come that the Son of Man should be glorified.

**24** Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.

**25** He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.

**26** If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor.

**27** Waŋna minagi kiŋ naŋiyeyapi, héced tókéd epe kta he? ‘Ate, aŋpetu kiŋ de etaŋhaŋ émahdaku wo’? Tka he uŋ aŋpetu kiŋ de ed wahi ce.

**28** Ate, nicaže kiŋ hdutaŋ wo.” Úŋkaŋ maŋpiya kiŋ eciyataŋhaŋ wicaho waŋ u ɓa, “Waŋna eya micaže kiŋ wahdutaŋ nakun wahdutaŋ kta” eya.

**29** Úŋkaŋ wicašta ed náziŋpi kiŋ he naŋuŋpi ɓa he wakiŋyaŋ hótun eyapi. “Maŋpiya ohdiŋde héca e okiya ce” apa eyapi.

**30** Úŋkaŋ Wanikiya waayupte ca heya, “Wicaho kiŋ de miye make šni, he niye nicapi.

**31** Waŋna oyate kiŋ wicayacopi; ɓa waŋna maka akaŋn itaŋcaŋ kiŋ takad eŋpeyapi.

**32** ɓa tohaŋn maka kiŋ detaŋhaŋ wakan émahdepi kiŋhaŋ, wicašta kiŋ owas’iŋ Miye ed iwicawacu kta” eye.

**33** Wicuŋte kiŋ tukte uŋ te kte kiŋ he ka e, héced eya.

**34** Oyate kiŋ ayuptapi, “Wóope kiŋ eciyataŋhaŋ Messiah owihaŋke wanin uŋ kta ce eyapi naunhuŋpi; héced, ‘Wicašta Ciŋhiŋtku kiŋ waŋkan éhdepi kta ce’? Tókéd uŋ héced eha he? Wicašta Ciŋhiŋtku kiŋ he tuwe he?

**35** Hehaŋn Wanikiya hewicakiya, “Iyoyaŋpa kiŋ ehake cístiyena nioipi uŋ. Iyoyaŋpa duhapi kiŋ icuŋhaŋ ed omani po, ókpaze kiŋ iyapaštaŋ niyaŋpi nuŋ ce; tuwe ókpaza icuŋhaŋ omani kiŋ he tókiya ye kiŋ sdodye šni.

**27** “Now My soul is troubled, and what shall I say? ‘Father, save Me from this hour’? But for this purpose I came to this hour.

**28** Father, glorify Your name.” Then a voice came from heaven, saying, “I have both glorified it and will glorify it again.”

**29** Therefore the people who stood by and heard it said that it had thundered. Others said, “An angel has spoken to Him.”

**30** Jesus answered and said, “This voice did not come because of Me, but for your sake.

**31** Now is the judgment of this world; now the ruler of this world will be cast out.

**32** And I, if I am lifted up from the earth, will draw all peoples to Myself.”

**33** This He said, signifying by what death He would die.

**34** The people answered Him, “We have heard from the law<sup>28</sup> that the Christ remains forever; and how can You say, ‘The Son of Man must be lifted up’? Who is this Son of Man?”

**35** Then Jesus said to them, “A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going.

<sup>28</sup> 12:34 see Psalm 89:35-37, 110:4, 2 Samuel 7:12-16, Isaiah 9:6-7

**36** *Iyoyanpa duhapi kin ed, iyoyanpa kin he wicada po, hécéd un iyoyanpa cínca yaunpi kta ce.*” Wanikiya hena hécéd eye, hehan̄n iyaye, ƙa inah̄bewicakiya.

**37** Táku wápetokeca óta ecun ƙa wanyagwicaya, tka wicadapi šni,

**38** Héced Isaiah wicašta wókcan̄ táku eye ƙun̄ waɲna iyecetu:

“Itan̄can̄, tuwe wóun̄yakapi kin̄ wicada he? Ƙa tuwe ed Adonai ħupahu yutan̄in̄pi he?”  
[See Isaiah 53:1]

**39** Ƙa he un̄ etan̄han̄ wicadapi kta okihipi šni, he un̄ Isaiah ake hécéd eya:

**40** “Ištaɣun̄ɣawicaye ƙa can̄te kin̄ ekta nakun̄ waciɲtun̄šniwicaya, hécéd išta un̄ wíwan̄yakapi kte šni, ƙa can̄te un̄ tákuna yukcan̄pi kte šni ƙa ih̄duetupi kte šni, ƙa hécéd wókiziwicawaye šni.”  
[See Isaiah 6:9-10]

**41** Tówitan̄ kin̄ he Isaiah wan̄yake ƙun̄ héehan̄ hena hécéd ekiciye.

**42** Héceca tka itan̄can̄pi etan̄han̄ wicota wicadapi, tka Pharisee kin̄ hena un̄ etan̄han̄ yaotan̄in̄pi šni, omniciye típi kin̄ etan̄han̄ takad iyewicayapi kta ikopapi he un̄;

**43** Wicašta akan̄tu yaonihan̄pi kin̄ he iyotan̄dapi ƙa Wakan̄tan̄ka wicayaonihan̄ kin̄ he iš iyotan̄dapi šni.

**44** Hehan̄n Wanikiya panyan̄han̄ heya, “*Tuwe wicamada kin̄han̄ he miye wicamada šni, tka tuwe u maši kin̄ hée wicada ece.*”

**45** *Ƙa tuwe wan̄mayake kin̄ he nakun̄ tuwe u maši kin̄ he wan̄yaka.*

**36** While you have the light, believe in the light, that you may become sons of light.” These things Jesus spoke, and departed, and was hidden from them.

**37** But although He had done so many signs before them, they did not believe in Him,

**38** that the word of Isaiah the prophet might be fulfilled, which he spoke:

“Lord, who has believed our report? And to whom has the arm of the Lord been revealed?”

**39** Therefore they could not believe, because Isaiah said again:

**40** “He has blinded their eyes and hardened their hearts, Lest they should see with their eyes, Lest they should understand with their hearts and turn, So that I should heal them.”

**41** These things Isaiah said when he saw His glory and spoke of Him.

**42** Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue;

**43** for they loved the praise of men more than the praise of God.

**44** Then Jesus cried out and said, “He who believes in Me, believes not in Me but in Him who sent Me.

**45** And he who sees Me sees Him who sent Me.

**46** Miye maka akanṅ iyoyaṅpa wahi, héced tuwe wicamada kinḡaṅ he ókpaza ed omani kte šni.

**47** Ẹa tuwe mioie kin naḡuṅ Ẹa wicada šni ešta, bdaco šni; wicašta wicayacopi kin he uṅ wahi šni tka waniyapi kin hée uṅ wahi.

**48** Tuwe amaktašni, Ẹa mioie kin icu šni kinḡaṅ, he tuwe yaco kte kin hduha—wicoie obdake kin aṅpetu ihaṅkeya kin ed yaco kta kin hée.

**49** He miye cínka héced oiewaye šni; tka Ate u maši kin he iye ecun maši, táku epe kte Ẹa táku obdake kte.

**50** Ẹa toope kin he owihaṅke wanin wiconi e sdodwaye. Tóked epe kin hena, Ate hena héced emakiya, he uṅ etaṅhaṅ héced epa ece” eya.

### **Wicowoyake 13**

**1** Aṅpetu ed Wóšnapí ece kin itokab aṅpetu Ẹuṅ waṅna hiyohi, he ed maka kin detaṅhaṅ iyaye kta Atkuku ektakiya hde kta Wanikiya sdodkiya, tóna maka akanṅ táwa kin waštewicadake kin hena owihaṅketa waštewicakida.

**2** Wótapi ayaštaṅpi hehaṅtu, Judas Iscariot, Simon cinḡinṅtku kin hée, Wanikiya wíyopeye kte kin, wakaṅšica waṅna héced caṅte ózekiya.

**3** Hehaṅ Wanikiya, Atkuku táku owas’iṅ táwakiye Ẹuṅ he sdodkiya uṅ, Wakaṅtaṅka eciyataṅhaṅ hi Ẹa ake Wakaṅtaṅka ekta hde kta,

**4** héced wótapi kin etaṅhaṅ náziṅ Ẹa šina ékihnaka, Ẹa napipakiṅte waṅ icu Ẹa ipiyaka.

**46** I have come as a light into the world, that whoever believes in Me should not abide in darkness.

**47** And if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world but to save the world.

**48** He who rejects Me, and does not receive My words, has that which judges him—the word that I have spoken will judge him in the last day.

**49** For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak.

**50** And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I speak.”

### **Chapter 13**

**1** Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.

**2** And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon’s son, to betray Him,

**3** Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God,

**4** rose from supper and laid aside His garments, took a towel and girded Himself.

**5** Ƙa hehaɗɗ, mni wakɗica ed okaɗaɗ ƙa waɗɗspewicakiye ƙiɗ siha wicakiyuɗaɗa, ƙa napipakiɗte waɗ ipiyake ƙiɗ he uɗ siha ƙiɗ wicakipakiɗta.

**6** Simon Íɗyaɗ ehaɗ ahi. Úɗkaɗ, “Itaɗcaɗ, niye siha mayakiduɗaɗa kta he?” eciye.

**7** Úɗkaɗ Wanikiya ayupte ƙa, “**Táku ecamuɗ ƙiɗ de nakaha sdodyaye šni, tka ihakabya sdodyaye kta**” eciye.

**8** “Icimana siha mayakiduɗaɗa kte šni” Íɗyaɗ eciye. Hehaɗɗ Wanikiya ayupte, “**Cíciyuɗaɗa šni ƙiɗhaɗ tákuna uɗ miyecica kte šni**” eya.

**9** Hehaɗɗ Simon Íɗyaɗ heciya, “Itaɗcaɗ, siha eceena šni, tka minape, mapa koya!”

**10** Úɗkaɗ Wanikiya heciya, “**Tuwe waɗɗa ihduɗaɗa ƙiɗ he tákuna sánpa ciɗ šni, siha eceena yuɗaɗapi kta, eya waɗɗa ocowas’iɗ ska; úɗkaɗ niye niskapi, tka iyuɗpapi šni.**”

**11** Tuwe wíyopeye kte ƙiɗ he sdodya; he uɗ etaɗhaɗ, “Owas’iɗ niskapi šni ce” eya.

**12** Úɗkaɗ siha wicakiyuɗaɗa yuɗaɗ ƙiɗ hehaɗɗ, šina éhdaku ƙa hdowiɗ, ƙa iyotake, ca, “**Táku tókacicuɗpi ƙiɗ de sdodyayapi he?**” ewicakiye.

**13** “**Waɗɗspewicakiya ƙa Itaɗcaɗ emayakiyapi ece, he taɗyaɗ ehapi, he miye nakaes.**”

**14** He uɗ etaɗhaɗ miš-miye, Waɗɗspekiya ƙa Itaɗcaɗ mayaduhapi ƙiɗ, siha cíciyuɗaɗapi ƙiɗhaɗ, niš-eya otoiyohi siha yéciyuɗaɗapi kta iyececa.

**15** Waɗɗspeciciyapi ƙiɗ he niš he iyeced ecanuɗpi kta e hécacicuɗpi.

**5** After that, He poured water into a basin and began to wash the disciples’ feet, and to wipe them with the towel with which He was girded.

**6** Then He came to Simon Peter. And Peter said to Him, “Lord, are You washing my feet?”

**7** Jesus answered and said to him, “What I am doing you do not understand now, but you will know after this.”

**8** Peter said to Him, “You shall never wash my feet!” Jesus answered him, “If I do not wash you, you have no part with Me.”

**9** Simon Peter said to Him, “Lord, not my feet only, but also my hands and my head!”

**10** Jesus said to him, “He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you.”

**11** For He knew who would betray Him; therefore He said, “You are not all clean.”

**12** So when He had washed their feet, taken His garments, and sat down again, He said to them, “Do you know what I have done to you?”

**13** You call Me Teacher and Lord, and you say well, for so I am.

**14** If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet.

**15** For I have given you an example, that you should do as I have done to you.

**16** Ookiye úŋpi kíŋ he Itaŋcaŋ kíŋ iyakapa ūni; ƙa tuwe u ūpi kíŋ he tuwe u ūi h́eɕiŋhaŋ, he iū-iye kapa ūni, ẃowicake, ẃowicake eciyataŋhaŋ eciciyapi.

**17** Táku kíŋ dena sdodyayapi h́eɕiŋhaŋ, eced ecanuŋpi kíŋhaŋ waūteya yaunpi kta.

**18** Táku epe kíŋ de niye iyuŋpa heciciyapi ūni. T́ona wicawakaŋniɓe kíŋ hena sdodwicawakiye; tka ẃowapi ed káɓapi ƙuŋ yuecetu kta, ‘Tuwe kci aɓuyapi ẃata ece kíŋ he Miye uŋ siha yuwaŋkan éhdaku ce.’

[See Psalm 41:9]

**19** Táku kíŋ dena ecetu ūni itokab ociciyakapi, h́eced tohaŋŋ iyecetu kíŋhaŋ he miye e wicayadapi kta.

**20** Tuwe t́okiya yewakiye kíŋ tuwe iyowiŋkiye kíŋhaŋ he miye e iyowiŋmaye; ƙa tuwe iyowiŋmaye kíŋhaŋ he tuwe u maūi kíŋ he iyowiŋkiya, ẃowicake, ẃowicake eciyataŋhaŋ eciciyapi.

**21** Wanikiya hena h́eced eye, hehaŋŋ t́oksape kíŋ ekta iyahdeiciya, hdaotaŋiŋ ƙa heya, “De dukaŋpi kíŋ etaŋhaŋ waŋzi ẃiyopemayayapi kta, ẃowicake, ẃowicake uŋ eciciyapi ce.”

**22** Hehaŋŋ waunŋspewicakiye kíŋ opakiciŋta yukaŋpi, waŋzi tukte e uŋ heye kíŋ sdodyapi ūni.

**23** Úŋkaŋ Wanikiya waunŋspewicakiye kíŋ waŋzi nína waūtekidake kíŋ, he eca maku kíŋ ed makan iwaŋka.

**24** He uŋ Simon Íŋyaŋ he ẃikiyuta ƙa waŋzi tukte he uŋ heye kíŋ he iwaŋɓe ūi.

**25** Hehaŋŋ he Wanikiya maku kíŋ ed iwaŋke ƙa, “Itaŋcaŋ, he tuwe he?” eya.

**16** Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him.

**17** If you know these things, blessed are you if you do them.

**18** “I do not speak concerning all of you. I know whom I have chosen; but that the Scripture may be fulfilled, ‘He who eats bread with Me has lifted up his heel against Me.’

**19** Now I tell you before it comes, that when it does come to pass, you may believe that I am He.

**20** Most assuredly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me.”

**21** When Jesus had said these things, He was troubled in spirit, and testified and said, “Most assuredly, I say to you, one of you will betray Me.”

**22** Then the disciples looked at one another, perplexed about whom He spoke.

**23** Now there was leaning on Jesus’ bosom one of His disciples, whom Jesus loved.

**24** Simon Peter therefore motioned to him to ask who it was of whom He spoke.

**25** Then, leaning back on Jesus’ breast, he said to Him, “Lord, who is it?”

**26** Wanikiya ayupte, “**Wañzi tukte ħpañyanpi uñšpa waķu kiñhañ hée kta**” eya. Héced uñšpa ħpañye ca Judas Iscariot eciyapi, Simon ciñhiñtku, he ķu.

**27** Úñkañ Judas ħpañyanpi kiñ icu, hehaññ Satan mahed iyaye. Héced Wanikiya heciya, “**Táku ecanuñ kte kiñ kohañna ecun wo.**”

**28** Wáhnawotapi kiñ ihdukšan yukanpi kiñ táku uñ heye kiñ tuwena okañniğapi šni.

**29** Judas mázaska opiye yuhe kiñ he uñ Wanikiya heciya, “Wóšnapı kta uñ táku ciñpi kiñ he opetuñ wo,” ķaiš wañpanıcapı kiñ táku wıcaķu ši apa kéciñpi.

**30** Úñkañ ħpañyanpi ķuñ he icu, hehaññ hécehnana takad iyaye. Wañna hañyetu hehañtu.

**31** He takad iyaye hehaññ, Wanikiya heya, “**Wañna Wıcašta Ciñhiñtku kiñ yutañpi, ķa nakuñ lye eciyatanhañ Wakañtañka iš yutañpi.**”

**32** **Ķa lye eciyatanhañ Wakañtañka yutañpi héciñhañ, hehaññ Wakañtañka iš-ıye uñ hdutañ kta, nakuñ kohañna hdutañ kta.**

**33** **Hokšiypa, ehake ptenyena ócipapi kta. Amayakitapi kta; ķa Jewish Oyate ewıawakiye ķuñ, ‘Tókiya bde kiñ ekta, yaipi kta oyakihipi šni ce,’ he iyeced nakaha eciciyapi.**

**34** **Wóahope téca wañ ciçupi, otoiyohi wašteyecıdapi kta; wašteyecıdapi kiñ, he iyeced wašteyecıdapi kta.**

**35** **He uñ wañšpeciciyapi yaunpi kiñ wıcašta owas’iñ sdodyapi kta, otoiyohi wašteyecıdapi kiñhañ.”**

**26** Jesus answered, “It is he to whom I shall give a piece of bread when I have dipped it.” And having dipped the bread, He gave it to Judas Iscariot, the son of Simon.

**27** Now after the piece of bread, Satan entered him. Then Jesus said to him, “What you do, do quickly.”

**28** But no one at the table knew for what reason He said this to him.

**29** For some thought, because Judas had the money box, that Jesus had said to him, “Buy those things we need for the feast,” or that he should give something to the poor.

**30** Having received the piece of bread, he then went out immediately. And it was night.

**31** So, when he had gone out, Jesus said, “Now the Son of Man is glorified, and God is glorified in Him.

**32** If God is glorified in Him, God will also glorify Him in Himself, and glorify Him immediately.

**33** Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, ‘Where I am going, you cannot come,’ so now I say to you.

**34** A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.

**35** By this all will know that you are My disciples, if you have love for one another.”

**36** “Itançan, tókiya de kta he?” Simon Ínyan eciye. Wanikiya ayupte, “**Tókiya bde kiñ ekta de kta ešta nakaha oyakihi kte šni, tka ihakabya mihektab yau kta**” eye.

**37** Úňkan Ínyan heciya, “Itançan, tókeca nakaha ihakab wauñ kta owakihi šni he? Niye uñ wiconi bduhe kiñ ehpewaye kte” eye.

**38** Wanikiya ayupte, “**Miye uñ wiconi nitawa ehpewaye kta he? Wówicake, wówicake uñ heciciya, aňpaohotuñna bdoka kiñ hótuñ šni itokab yámni akihde sdodmayaye šni kéhe kta ce**” eya.

## Wicowoyake 14

**1** “**Íhnuhan cañte nišicapi; kiñhan Wakanťanka wicayadapi, ąa miš nakun wicamada po.**

**2** **Ate ti kiñ ed ouñyanpi kte kiñ óta yanąa; he hécece šni kiñhan, ociciyakapi kta šni. He ekta wahde ąa oyanąe kiñ cíciyušťanpi kta.**

**3** **Ekta bde ąa oyanąe cíciyušťanpi kiñhan, hehan ake wau ąa acihdapi kta; héced miš wauñ kiñ he ed niš nakun yaunpi kta.**

**4** **Úňkan tókiya bde kiñ he sdodyayapi, ąa canku kiñ he nakun sdodyayapi.”**

**5** “Itançan, tókiya de kiñ sdodunyanpi šni, tókiyatanhan canku kiñ he sdodunyanpi kta he?” Thomas eciye.

**6** Úňkan Wanikya heciya, “**Canku, ąa wówicake, wiconi ko he miye. Tuwena Ateyapi kiñ ed u šni, miye eciyatanhan eceena ed u ece.**

**36** Simon Peter said to Him, “Lord, where are You going?” Jesus answered him, “Where I am going you cannot follow Me now, but you shall follow Me afterward.”

**37** Peter said to Him, “Lord, why can I not follow You now? I will lay down my life for Your sake.”

**38** Jesus answered him, “Will you lay down your life for My sake? Most assuredly, I say to you, the rooster shall not crow till you have denied Me three times.

## Chapter 14

**1** “Let not your heart be troubled; you believe in God, believe also in Me.

**2** In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.

**3** And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.

**4** And where I go you know, and the way you know.”

**5** Thomas said to Him, “Lord, we do not know where You are going, and how can we know the way?”

**6** Jesus said to him, “I am the way, the truth, and the life.<sup>29</sup> No one comes to the Father except through Me.

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<sup>29</sup> 14:6 this is “I Am” statement number six of seven

**7** Sdodmayayapi úŋkaŋś nakun Atewaye kin sdodyayapi kta tka; ƙa detaŋhaŋ sdodyayapi ƙa waŋdakapi ce.”

**8** “Itaŋcaŋ, Ateyaye kin waŋyag uŋyaŋ po, héced íuŋmnaŋpi kta” Philip eciye.

**9** Hehaŋn Wanikiya heciya, “Philip, waŋna wanakažataŋhaŋ cicipi waun, tka nahaŋhiŋ sdodmayaye śni he? Tuwe waŋmayake kin he Ateyapi kin waŋyake; héced tókeca ‘Ateyapi kin waŋyag uŋyaŋ miye,’ eha he?

**10** Atewaye kin he wécica, ƙa Atewaye kin he mícica kin he wicayada śni he? Wicoie eciciyapi kin dena miye cíŋka eciciyapi śni; Atewaye mícica kin he wicoŋ’añ kin hena iye ecun.

**11** Atewaye kin he wécica ƙa Atewaye kin mícica he wicamada po, ƙaiś wicoŋ’añ kin hena uŋ wicamada po.

**12** Wówicake, wówicake uŋ heciciyapi, tuwe wicamada kin he, wicoŋ’añ ecamun kin hena iś iyeced ecun kta; nakun eeś sáŋpa táŋka ecun kta, Ate ekta wahde kte kin he uŋ etaŋhaŋ.

**13** Ƙa micaže kin uŋ táku yadapi kinhaŋ, eced ecamun kta, Ateyapi kin Ciŋhiŋtku kin uŋ yutaŋpi kta e he uŋ.

**14** Táku waŋži micaže uŋ yadapi kinhaŋ, eced ecamun kta.

**15** Waštemayadapika héciŋhaŋ, mitawoahope kin taŋyaŋ yuha po.

**16** Hehaŋn Ate céwakiye kta, úŋkaŋ wicakicaŋpte waŋ tókeca ničupi kta, he owihaŋke wanin nicipi uŋ kta—

**7** “If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.”

**8** Philip said to Him, “Lord, show us the Father, and it is sufficient for us.”

**9** Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’?

**10** Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.

**11** Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves.

**12** “Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father.

**13** And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.

**14** If you ask anything in My name, I will do it.

**15** “If you love Me, keep My commandments.

**16** And I will pray the Father, and He will give you another Helper, that He may abide with you forever—

**17** Wówicake Wóniya kíh hée, oyate kíh he ícu okíhipi šni, tóhiñi wanyakapi šni ƙa sdodyapi šni; tka niye he sdodyayapi, he nicipi uñ ƙa ed niuñpi kta.

**18** Wabdenica eh̄peciyapi kte šni; ake cihdiyohipi kta.

**19** Wañna ptenyena kíhhañ oyate wañmayakapi kte šni, tka niye wañmayadakapi kta. Wani wauñ, ƙa niš yani yaunpi kte kíh he uñ.

**20** Añpetu kíh he ed Atewaye kíh he wécica, ƙa niš miyecicapi, ƙa miš ócicipapi kíh he sdodyayapi kta.

**21** Tuwe mitawoahope yuhe ƙa hena ópe kíhhañ, he waštemadake kíh ée. Ƙa tuwe waštemadake kíhhañ Atewaye kíh he waštedake kta, ƙa miš nakuñ waštewadake kta ƙa ed mihdutanñ kta ce.”

**22** Hehañ Judas (Iscariot hée šni) heciya, “Itañcañ, he tókeca uñkišnana sdodniye uñyapi kta ƙa oyate kíh sdodniyapi kte šni?”

**23** Wanikiya waayupte ƙa heciya, “Tuwe waštemadake kíhhañ, mioie kíh yuhe kta; ƙa Atewaye kíh waštedake kta, ƙa tukted uñ kíhhañ ed uñhipi kta ƙa ti kíh ed kci uñyakunpi kta.

**24** Tuwe waštemadake šni kíh he mioie kíh yuhe šni; Wicoie nayahunpi kíh de mitawa šni Atewaye u maši kíh he iye táwa.

**25** Ócicipapi kíh ed táku kíh hena heciciyapi.

**26** Tka Wicakicanpte, Wóniya Wakan kíh hée, Atewaye kíh micaže uñ u ši kte kíh he, táku owas’iñ uñspeniciyapi kta, ƙa táku eciciyapi kíh owas’iñ kiksuyeniciyapi kta.

**17** the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.

**18** I will not leave you orphans; I will come to you.

**19** “A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also.

**20** At that day you will know that I am in My Father, and you in Me, and I in you.

**21** He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”

**22** Judas (not Iscariot) said to Him, “Lord, how is it that You will manifest Yourself to us, and not to the world?”

**23** Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him.

**24** He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father’s who sent Me.

**25** “These things I have spoken to you while being present with you.

**26** But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.

**27** Wókiyapi aihpeciyapi, wókiye mitawa ciçupi; wicašta akanťu kíciçupi he iyeced ciçupi šni. Ihnuhan canťe nišicapi ға kópehda yaunpi kinhan.

**28** ‘Wahde ға ake ed ciupi kta’ eciciyapi kin he wańna nayańunpi. Waštemayadapi kinhan, iduškinpi kta, ‘Atewaye kin ekta wahde kta’ epe kin he, Atewaye kin he iye mikapeya tánka.

**29** ға nakaha hena heciciyapi táku kin itokab, tohan he hiyohi kinhan, hehan wicayadapi kta.

**30** Detanhan táku óta eciciyapi kte šni, maka akan itančan kin wańna u, tka Miye kin ed tákuna táwa šni.

**31** Tka Atewaye kin waštewakida, ға Ate táku emakiye kin, owas’iń eced ecamun ece, he oyate kin sdodyapi kta. Nájin po, detanhan icununpa unyanpi kta.”

## **Wicowoyake 15**

**1** “Hastanhanka iyuwi wówicake kin he miye, ға Atewaye kin he kicanye kin ée.

**2** Adetka tóna miye un waskuyeca icańye šni kin hena yupšun; ға adetka tóna waskuyeca icańye kin hena pakińta, héced un waskuyeca óta icańye kta.

**3** Eya wańna niskapi, wicoie ociciyakapi kin he un.

**4** Mici un po, héced miš cicipi waun kta. Hastanhanka iyuwi adetka wíyuwi kin ed ikoyake šni kinhan waskuyeca icańya okihi šni ece; he iyeced miyeci yaunpi šni ehanťanhan, niš-eya oyakhipi kte šni.

**27** Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.

**28** You have heard Me say to you, ‘I am going away and coming back to you.’ If you loved Me, you would rejoice because I said, ‘I am going to the Father,’ for My Father is greater than I.

**29** “And now I have told you before it comes, that when it does come to pass, you may believe.

**30** I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me.

**31** But that the world may know that I love the Father, and as the Father gave Me commandment, so I do. Arise, let us go from here.

## **Chapter 15**

**1** “I am the true vine<sup>30</sup>, and My Father is the vinedresser.

**2** Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit.

**3** You are already clean because of the word which I have spoken to you.

**4** Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.

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<sup>30</sup> 15:1 this is the seventh “I Am” statement found in the Gospel of John; also see John 15:5

**5** Hastanhan̄ka iyuwi kin̄ he miye, adetka kin̄ he niyepi. Tuwe mici un̄, ̄ka miš kci waun̄ kin̄ he, waskuyeca óta icañya; Miye kin̄ ed icunun̄pa yaun̄pi kin̄han̄ tákuna oyakhipi kte šni.

**6** Tuwe mici un̄ šni kin̄han̄, adetka iyeced takad eñpeyapi héced šníza áya; únkan̄ hena wicašta pahipi ̄ka péta eñpeyapi, héced huñnağa ece.

**7** Miyeci yaun̄pi, ̄ka mioie kin̄ he nicipi un̄ kin̄han̄, táku tóna yaciñpi kin̄ hena yadapi kta, únkan̄ eced ecanicun̄pi kta.

**8** Waskuyeca óta icañyayapi kin̄han̄, Atewaye kin̄ nína yutan̄pi kta; ̄ka héciyatan̄han̄ waun̄speciciyapi yaun̄pi kta.

**9** Atewaye kin̄ tóked waštemakida kin̄, he iyeced waštecicidapi; mitowašte kin̄ he kci un̄ po.

**10** Mitawoahope kin̄ duhapi kin̄han̄, mitowašte kin̄ he kci yaun̄pi kta, Ate tawoahope bduhe kin̄ he un̄ tówašte kin̄ kci waun̄ kin̄ he iyececa.

**11** Táku eciciyapi kin̄ dena, un̄ mitowiyuškin̄ kin̄ nicipi un̄ kta e, ̄ka nitowiyuškin̄pi kin̄ he ecetu niciciyapi kta.

**12** Mitawoahope kin̄ he dée, waštecicidapi kin̄ he iyeced wašteyecidapi kta.

**13** Tuwe takuwicaye kin̄ un̄ wiconi eñpekiye kin̄han̄, he wówašte kin̄ tuwena kapeye šni.

**14** Táku ecun̄ cišipi kin̄ owas'ín̄ eced ecanun̄pi kin̄han̄ takuciyapi yaun̄pi.

**5** "I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.

**6** If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned.

**7** If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you.

**8** By this My Father is glorified, that you bear much fruit; so you will be My disciples.

**9** "As the Father loved Me, I also have loved you; abide in My love.

**10** If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love.

**11** "These things I have spoken to you, that My joy may remain in you, and that your joy may be full.

**12** This is My commandment, that you love one another as I have loved you.

**13** Greater love has no one than this, than to lay down one's life for his friends.

**14** You are My friends if you do whatever I command you.

**15** Ookiye wicayapi waŋna eciciyapi šni, ookiye yápi uŋ kiŋ he ltaŋcaŋ ye kiŋ táku ecuŋ keš sdodye šni; tka takuciyapi eciciyapi, Atewaye kiŋ naŋuŋmaye kiŋ owas'íŋ sdodyeciciyapi kiŋ he uŋ.

**16** Niye he mayakaŋniŋapi šni, tka miye e cicaŋniŋapi ka ciyusutapi héced tókiya dápi ka waskuyeca icaŋyayapi kta, ka waskuyeca nitawapi kiŋ óhiŋniyaŋ uŋ kta, héced micaže uŋ Atewaye kiŋ táku yakidapi kiŋhaŋ ničupi kta ce.

**17** Otoiyohi waštekidida po, he iwahokuŋciciyapi ce.

**18** Oyate kiŋ šícenidapi ešta, he itokab Miye šícemadapike naka he sdodyayapi.

**19** Oyate kiŋ enitaŋhaŋpi uŋkaŋš oyate kiŋ táku iye táwapi waštekidapi kta. Tka oyate kiŋ henitaŋhaŋpi šni, miye e oyate kiŋ etaŋhaŋ cicaŋniŋapi kiŋ he uŋ oyate kiŋ šícenidapi.

**20** Wicoie waŋ eciciyapi kuŋ he kiksuya, 'Ookiye yápi uŋ kiŋ he ltaŋcaŋ yuhe kiŋ kakipe ca iyotaŋ táŋka šni.' Šícaya makuwapi héciŋhaŋ, niš oyate kiŋ šícaya nicuwapi kta. Mioie kiŋ yuhapi héciŋhaŋ, niš nioie kiŋ níciyuhapi kta.

**21** Tka micaže kiŋ uŋ hena owas'íŋ eced ecanicuŋpi kta, tuwe u maši kiŋ he sdodyapi šni he uŋ etaŋhaŋ.

**22** Wahi šni ka owicawakiye šni kiŋhaŋ, wóaŋtani nícapi kta, tka detaŋhaŋ wóaŋtani wóakaŋpe nícapi.

**23** Tuwe šícemadake kiŋ he nakuŋ Atewaye kiŋ šícedaka.

**15** No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you.

**16** You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you.

**17** These things I command you, that you love one another.

**18** "If the world hates you, you know that it hated Me before it hated you.

**19** If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you.

**20** Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also.

**21** But all these things they will do to you for My name's sake, because they do not know Him who sent Me.

**22** If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin.

**23** He who hates Me hates My Father also.

**24** Wicoḥ'an tuwena héced ecun šni iyeced ecawicawecun šni únkanš wóahṭani nícapí kta; tka waṇna Atewaye kiṇ kci waṇmayakapi ka nupin šíceuṇdakapi.

**25** Tka wóope táwapi kiṇ ed wicoie kágapi kuṇ he waṇna iyecetu, 'Tákuna uṇ etaṇhaṇ šni šícemadakapi ce.' [Psalm 35:9,69:4,109:3]

**26** Tka Wicakicanṭe, Atewaye kiṇ etaṇhaṇ u waši kte kiṇ he, Wówicake Wóniya kiṇ hée, tohaṇ hi kiṇhaṇ he iye Atewaye kiṇ etaṇhaṇ u kta, ka omayake kte kiṇ hée.

**27** Ka niš nakun omayadakapi kta, tóka ehaṇtaṇhaṇ miyahna yaunṭi kuṇ he uṇ."

## **Wicowoyake 16**

**1** "Wayahṭanipi kte šni e, he uṇ dena táku kiṇ ociciyakapi.

**2** Omniciye típi kiṇ etaṇhaṇ takad iyenianṭi kta; hau, aṇpetu waṇ u kta hehaṇ tuwe kašta nikṭepi kiṇhaṇ he Wakanṭaṇka iyokipiya kéciṇ kta.

**3** Atewaye kiṇ sdodyapi šni ka miš nakun sdodmayapi šni, hetanṇaṇ henakiya héced ecanicuṇpi kta.

**4** Tka dena ociciyakapi, héced tohaṇ iyehaṇtu kiṇhaṇ, dena waṇna eciciyapi kiṇ he yéksuyapi kta.

"Ka dena otokahe ekta eciciyapi šni, hiṇyaḥiṇ cicipi waun kiṇ he uṇ etaṇhaṇ."

**5** Tka waṇna tuwe u maši kiṇ he ekta wahde kte, ka waṇzina, 'Tókiya de kta he?' emayakiyapi šni.

**6** Tka táku kiṇ dena ociciyakapi, he uṇ nicanṭepi kiṇ ekta iyoniyakapi.

**24** If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both Me and My Father.

**25** But this happened that the word might be fulfilled which is written in their law, 'They hated Me without a cause.'

**26** "But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.

**27** And you also will bear witness, because you have been with Me from the beginning.

## **Chapter 16**

**1** "These things I have spoken to you, that you should not be made to stumble.

**2** They will put you out of the synagogues; yes, the time is coming that whoever kills you will think that he offers God service.

**3** And these things they will do to you because they have not known the Father nor Me.

**4** But these things I have told you, that when the time comes, you may remember that I told you of them.

"And these things I did not say to you at the beginning, because I was with you.

**5** "But now I go away to Him who sent Me, and none of you asks Me, 'Where are You going?'

**6** But because I have said these things to you, sorrow has filled your heart.

**7** Tka wówicake ece ociciyakapi. Wahde kinhan he un tanyan yaunpi kta; ka wahde šni kinhan, Wicakicanpte<sup>31</sup> kin ed nihipi kte šni; tka wahde kinhan, niyepi ekta u waši kta.

**8** Úňkan tohan hi kinhan wóaháni, wóowotaŋna, ka wóyaco kin un oyate kin sdodwicaye kta:

**9** wóaháni kin wicamadapi šni kin he un;

**10** wóowotaŋna kin, Ate waye kin ekta wahde kta ka icimana waŋmayadakapi kte šni;

**11** wóyaco kin, oyate kin de itančan un kin he waŋna yacopi he un etanhan.

**12** Nakun táku óta eciciyapi kta bduha, tka hena éke nahanhiŋ yuha oyakihipi šni.

**13** Tka tohan Wówicake Wóniya kin he lye hi kinhan, wówicake ocowas'ih ed anianpi kta; lye átayena un ie kte šni, tka táku nahun kin hena oyake kta; ka táku tokata ekta hena oniciyakapi kta.

**14** Mayutan kte kin hée, táku mitawa kin hena icu ka oniciyakapi kta.

**15** Táku Ate táwa kin hena owas'ih Mitawa. Hetanhan tóna Mitawa kin hena icu, ka oniciyakapi kta ce eciciyapi.

**16** Waŋna aškayena hehan, waŋmayadakapi kte šni; hehan akeš aškana, ake waŋmayadakapi kta, Ate ekta wahde kte kin he un."

**7** Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper<sup>32</sup> will not come to you; but if I depart, I will send Him to you.

**8** And when He has come, He will convict the world of sin, and of righteousness, and of judgment:

**9** of sin, because they do not believe in Me;

**10** of righteousness, because I go to My Father and you see Me no more;

**11** of judgment, because the ruler of this world is judged.

**12** "I still have many things to say to you, but you cannot bear them now.

**13** However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.

**14** He will glorify Me, for He will take of what is Mine and declare it to you.

**15** All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.

**16** "A little while, and you will not see Me; and again a little while, and you will see Me, because I go to the Father."

<sup>31</sup> 16:7 Wicakicanpte; root word kicanpte 'to comfort, to take sides with, desire to help one. Wica meaning 'them'. Literally "He desires to help them"

<sup>32</sup> 16:7 Helper; Greek word *paraklétos*: comforter, counselor, helper, advocate, intercessor, a consoler, to call to one's side; meaning the Holy Spirit

**17** Hehaŋn waŋspewicakiya kiŋ iyakitena hekiciyapi, “Uŋkekiciyapi kiŋ he táku, ‘Waŋna aškayena waŋmayadakapi kte šni; ƙa hehaŋn aškana ake waŋmayadakapi kta’; ƙa, ‘Ate ekta wahde kte kiŋ he uŋ?’”

**18** Héuŋ heyapi, “ ‘Aškayena’ eye kiŋ he táku he? Táku eye kiŋ sdodunyanpi šni.”

**19** Wíwaŋgapi cíŋpi kiŋ he Wanikiya sdodye, úŋkaŋ he uŋ hewicakiya, “**Waŋna, ‘aškayena waŋmayadakapi kte šni; ƙa hed ikiyena waŋmayadakapi kta’ epe kiŋ he, ‘he tókéd kápi he?’ otoiyoŋi eyeciyapi he?’**”

**20** Wówicake, wówicake uŋ heciciyapi, Nihiniŋiciyapi ƙa yaceyapi kta, tka oyate kiŋ iyuškiŋpi kta; Iyonicišicapi kta, tka iyonicišicapi kiŋ he wówiyuškiŋ waŋ ed uŋ kta.

**21** Wíŋyaŋ, cíŋca tuŋ kta eca yazaŋhda, waŋna iyekicihaŋtu kiŋ he uŋ; tka tohaŋn hokšiyokopa tuŋ eca, yazaŋhda ƙuŋ he kiksuye šni, wicašta oyate kiŋ ded túŋpi eca wówiyuškiŋ ye kiŋ he uŋ.

**22** He iyeced nakaha iyokšid dukaŋpi; tka ake waŋciyakapi kta kiŋhaŋ nicanŋtepi kiŋ wíyuškiŋ kta, ƙa wíduškiŋpi kte kiŋ he tuwena niciŋpi kte šni.

**23** Úŋkaŋ aŋpetu kiŋ he ed tákuna imayanuŋgapi kte šni. Wówicake, wówicake uŋ heciciyapi, táku micaže uŋ Atewaye kiŋ yakidapi kiŋhaŋ ničupi kta.

**24** Nahaŋiŋ dehaŋyaŋ micaže uŋ tákuna yadapi šni. Da po, iyacupi kta, héced wówiyuškiŋ ožunaničiyapi kta.

**17** Then some of His disciples said among themselves, “What is this that He says to us, ‘A little while, and you will not see Me; and again a little while, and you will see Me’; and, ‘because I go to the Father’?”

**18** They said therefore, “What is this that He says, ‘A little while’? We do not know what He is saying.”

**19** Now Jesus knew that they desired to ask Him, and He said to them, “Are you inquiring among yourselves about what I said, ‘A little while, and you will not see Me; and again a little while, and you will see Me’?”

**20** Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy.

**21** A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world.

**22** Therefore you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you.

**23** “And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you.

**24** Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full.

**25** Hena táku iyacinyan heciciyapi; tka anpetu wan u kta hehan wíyacinyan tákuna eciciyapi kte šni, tka taninyan Ateyapi kin uñ ociciyakapi kta.

**26** Tohan iyehanťu kinhan micaže uñ táku yadapi kta, tka Atewaye kin wócekiye eciciyapi kta epe šni;

**27** Ate Iye átayena waštenidapika, waštemayadapike ca, Wakanťanťa eciyatanťan wahi kin he wicayadapi kin he uñ.

**28** Atewaye kin eciyatanťan wau ła oyate kin de ed wicawahi. Ake oyate kin eh̄pewicawaye kta ła Ate ekta wahde kta.”

**29** “Wanťa wíyacinyan iyae šni, átaninyan iyaa ce!” wañspewicakiye kin eciyapi.

**30** “Táku owas’iñ sdodyaye, ła tuwe wíniwanťe kta iyecece šni yauñ e wanťa sdodunyanpi. He uñ etanťan Wakanťanťa eciyatanťan yahi kin he wicaunťdapi” eyapi.

**31** Wanikiya awicayupte, “Wanťa wicayadapi he?”

**32** Anpetu wan u kta, ła wanťa hiyohi, enanakiya otioyohi yahdapi kta, ła mišnana eh̄pemayayapi kta. Tka nakun mišnana wauñ šni, Atewaye kin he mici uñ.

**33** Wóokiye amayaduhapi kta, he uñ etanťan hena heciciyapi. Oyate kin de ed wókakiže duhapi kta; tka wíyuškin po, miye oyate kin ohiwicawaye ce.”

**25** “These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in figurative language, but I will tell you plainly about the Father.

**26** In that day you will ask in My name, and I do not say to you that I shall pray the Father for you;

**27** for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God.

**28** I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.”

**29** His disciples said to Him, “See, now You are speaking plainly, and using no figure of speech!

**30** Now we are sure that You know all things, and have no need that anyone should question You. By this we believe that You came forth from God.”

**31** Jesus answered them, “Do you now believe?

**32** Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave Me alone. And yet I am not alone, because the Father is with Me.

**33** These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation<sup>33</sup>; but be of good cheer, I have overcome the world.”

<sup>33</sup> 16:33 tribulation; Greek word *thlipsis* (THLIP-sis): affliction, distress, persecution, pressure. Dakota version says wókakiže - suffering or misery.

## **Wicowoyake 17**

**1** Wanikiya hena héced eye, ista yuwan kan icu, ka mahpiya kin ekta étunwan ka, “Ate, wan na anpetu kin hiyohi. Nicinksi kin hdutan wo, héced un Nicinksi kin nihdutan kta,

**2** wicacehpi owas'in un wowa's'ake yaku kun, héced tona yaku kin owas'in owihanke wanin wiconi wicaku kta.

**3** Únkan owihanke wanin wiconi kin he dée, Niye, wówicake Wakan tan ka e, sdodunniyanpi kta, ka Messiah u yaši kun.

**4** Maka kin akan ciyutan. Wicokicanye maya ku kun wan na owas'in wahdu tan.

**5** Únkan nakaha, O Ate, niye kin un miye mahdutan wo, wicoica ge wanice kin he itokab wówitan niyeci hduha wan kun he un.

**6** Oyate kin ded wicašta tona maya ku kin hena ed nica ze bdaotan in. Hena nitawa, tka hena maya ku, únkan hena nioie kun níciyuhapi.

**7** Táku maya ku kin owas'in he niye etan han u wan na sdodyapi.

**8** Nioie maya ku kun he wan na wicawa ku; únkan icupi, ka niye eciyatan han wahi kin he tan yan sdodyapi; ka niye e u maya ši kin he wicadapi.

**9** Hena un wócekiye ewicaweciya. Maka akan wicašta kin hena un wócekiye eciciye šni tka tona maya ku kin hena un wócekiye eciciye, hena Nitawa kin he etan han.

**10** Táku Mitawa kin hena owas'in Nitawa, ka niš táku Nitawa kin hena Mitawa, ka hena un wówitan wan.

## **Chapter 17**

**1** Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You,

**2** as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him.

**3** And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

**4** I have glorified You on the earth. I have finished the work which You have given Me to do.

**5** And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

**6** “I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word.

**7** Now they have known that all things which You have given Me are from You.

**8** For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me.

**9** “I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours.

**10** And all Mine are Yours, and Yours are Mine, and I am glorified in them.

**11** Waŋna oyate kiŋ demataŋhaŋ ŋni, tka iye e oyate kiŋ ed ópeya ni úŋpi, ƙa miye waŋna nikiyena waku kta. Ate Wakaŋ, nicaže kiŋ uŋ dena mayaƙu ƙuŋ hduha wo, héced uŋwaŋžina ƙuŋ iŋ yeced waŋžina kta.

**12** Oyate kiŋ ded ob wauŋ kiŋ he icuŋhaŋ, nicaže kiŋ uŋ wicawahduha. Mayaƙu ƙuŋ hena e wicawahduha; ƙa owas'íŋ eŋpekiyapi ŋni wicašta wayutakuni ŋni ciŋhiŋtku kiŋ heceena eŋpekiyapi, héced Wówapi ed uŋ ƙuŋ waŋna iyecetu.

**13** Waŋna nikiyena waku kta, oyate kiŋ ded ópeya wauŋ kiŋ ed ehake héced epa, héced uŋ mitowiyuŋkiŋ kiŋ iyepi ed wicakiyuštaŋpi kta.

**14** Nioie wicawaƙu; ƙa oyate kiŋ ŋcewicadapika oyate kiŋ hetanŋaŋpi ŋni, he uŋ etanŋaŋ héceca oyate demataŋhaŋ ŋni he iyeced.

**15** Oyate kiŋ detaŋhaŋ éwicayahdaku kta e he uŋ wócekiye eciciye ŋni, tka táku ŋce kiŋ he ed anawicayecipte kta e he uŋ.

**16** Oyate kiŋ de emataŋhaŋ ŋni kiŋ, he iyeced iŋ oyate kiŋ de etanŋaŋpi ŋni.

**17** Wówicake nitawa kiŋ he uŋ wicayuwakaŋ wo. Nioie kiŋ wówicake.

**18** Oyate kiŋ déci u mayaši kiŋ, he iyeced iŋ oyate kiŋ eced ye wicawaši.

**19** Ƙa iyepi uŋ miye mihduwakaŋ, héced uŋ wówicake eciyatanŋaŋ wicayuwakaŋpi kta.

**20** Ƙa denana uŋ wócekiye ewicaweciye ŋni, nakuŋ tóna wicoie oyakapi eciyatanŋaŋ wicamadapi kiŋ hena koya;

**11** Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are.

**12** While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled.

**13** But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.

**14** I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world.

**15** I do not pray that You should take them out of the world, but that You should keep them from the evil one.

**16** They are not of the world, just as I am not of the world.

**17** Sanctify them by Your truth. Your word is truth.

**18** As You sent Me into the world, I also have sent them into the world.

**19** And for their sakes I sanctify Myself, that they also may be sanctified by the truth.

**20** "I do not pray for these alone, but also for those who will believe in Me through their word;

**21** Héced uŋ owas'ih wanžipina kta, niye kiŋ iyeced, Ate, miyecica, ƙa miš cicica; ƙa héced iš uŋkicicapi kta, ƙa oyate kiŋ Niye u mayaši kiŋ he wicadapi kta.

**22** Wówitanŋ mayaƙu ƙuŋ he wanŋa wicawaƙu, héced uŋ uŋwanžina kiŋ iyeced wanžipina kta:

**23** Miš wicakici waunŋ, ƙa niš mici yaunŋ; héced wanžina ed wicayuštaŋpi kta, ƙa héced niye u mayaši kiŋ he oyate kiŋ sdodyapi kta, ƙa waštemayakida kiŋ he iyeced wašewicawakida ece.

**24** Ate, tóna mayaƙu kiŋ hena tókiya waunŋ kiŋ hed mici úŋpi kta waciŋ, héced wówitanŋ mayaƙu ƙuŋ he wanŋyakapi kta; wicoicaƙe kiŋ de itokab waštemayakida kiŋ he uŋ etaŋhaŋ.

**25** O Ate owotaŋna! Oyate kiŋ sdodniyanpi šni, tka miye sdociye naka; ƙa dena iš Niye e u mayaši kiŋ he sdodyapi.

**26** Úŋkaŋ nicaže kiŋ he sdodyewicawakiya, ƙa nakuŋ sdodyewicawakiye kta, héced wawaciŋkta dúza uŋ waštemayakida ƙuŋ he dena ed uŋ kta, ƙa miš nakuŋ ówicawape kta."

## **Wicowoyake 18**

**1** Wanikiya hena héced eya, hehaŋŋ waunšpewicakiye kiŋ ob Kidron Wakpana kiŋ akasaŋpa iyaye, hed caŋ wózupi wanŋ, úŋkaŋ he ed i, waunšpewicakiye kiŋ ob.

**2** Úŋkaŋ Judas, wíyopeye kiŋ, he iš nakuŋ makoce kiŋ he sdodya; Wanikiya hed waunšpewicakiye kiŋ ob émniciye ece ƙuŋ he uŋ.

**21** that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.

**22** And the glory which You gave Me I have given them, that they may be one just as We are one:

**23** I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.

**24** "Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world.

**25** O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me.

**26** And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them."

## **Chapter 18**

**1** When Jesus had spoken these words, He went out with His disciples over the Brook Kidron, where there was a garden, which He and His disciples entered.

**2** And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples.

**3** Hehañ Judas, akicita wicouñ wañ icu, ka akicita tañcañ ko wóšna kágapi ka Pharisee kiñ etañhañ, hena ob wípe, petizañzañ, cañ itkuñya ko yuha ed yápi.

**4** Wanikiya, táku hiyahde kte kiñ owas'in sdodkiya, itkowicakipe ka, **"Tuwe e oyadepi he?"** ewicakiye.

**5** "Wanikiya Nazareth Otuñwe etañhañ" eya ayuptapi. Úñkañ Wanikiya, **"He miye do"** eye. Úñkañ Judas, he wíyopeye naka ée, ed ópe.

**6** Úñkañ Wanikiya, "He miye do," ewicakiye, hehañ icicawin kihdapi ka makata iñpayapi.

**7** He uñ etañhañ ake wíwicawañga, **"Tuwe ayakitapi he?"** eya. Úñkañ, "Wanikiya Nazareth Otuñwe etañhañ" eyapi.

**8** Wanikiya waayupte, **"He miye do eciciyapi ñuñ. Héced, Miye e omayadepi héciñhañ, dena ito kihdapi kta,"**

**9** Wicoie wañ eye ciñuñ he iyecetu kta, "Tóna mayaçu kiñ wañzina eñpewakiye šni ce."

**10** Úñkañ Íñyañ, mázasagye wañ yuhe kiñ éhdaku, ka uñ wóšna kágapi itañcañ ookiyewicaya wañ núge etapa eciyatañhañ ape ka kašpa iyeya. Ookiye úña kiñ he Malchus eciyapi.

**11** Hehañ Wanikiya Íñyañ heciya, **"Mázasagye nitawa ožuha ed iyekiya wo. Wíyatke Ate maçu kiñ he bdatke kta šni he?"**

**12** Jewish Oyate akicita itañcañ, ka akicita éyapaha, akicita ikceka ko Wanikiya yúzapi ka kaškapi.

**3** Then Judas, having received a detachment of troops, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons.

**4** Jesus therefore, knowing all things that would come upon Him, went forward and said to them, "Whom are you seeking?"

**5** They answered Him, "Jesus of Nazareth." Jesus said to them, "I am He." And Judas, who betrayed Him, also stood with them.

**6** Now when He said to them, "I am He," they drew back and fell to the ground.

**7** Then He asked them again, "Whom are you seeking?" And they said, "Jesus of Nazareth."

**8** Jesus answered, "I have told you that I am He. Therefore, if you seek Me, let these go their way,"

**9** that the saying might be fulfilled which He spoke, "Of those whom You gave Me I have lost none."

**10** Then Simon Peter, having a sword, drew it and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus.

**11** So Jesus said to Peter, "Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?"

**12** Then the detachment of troops and the captain and the officers of the Jews arrested Jesus and bound Him.

**13** Ka tokaheya Annas kaipi, Caiaphas ómaka kin he ed wósna kágapi itañcan kin he tunñan ku kin hée.

**14** Wicašta wañzina oyate kin uñ ðe kte kin he hécetu kta ce Jewish Oyate kin iwahokuñwicakiye ciñun Caiaphas ée.

**15** Úñkan Ìnyan Wanikiya ihakab ya, nakun waunspewicakiye kin tókeca wañ. Úñkan waunspewicakiye tókeca kin he wósna kágapi itañcan kin sdodye, he uñ hée wósna kágapi itañcan tihocoka kin ed Wanikiya kci iyaye.

**16** Tka Ìnyan e takad tiyopa kin ed nážin. Hehañn waunspewicakiye kin uñma, wósna kágapi itañcan sdodye ñun, he takad hiyu ña tiyopa awanyake kin he okiye, ña Ìnyan timahed hiyuye.

**17** Hehañn wíkoška tiyopa awanyake kin he Ìnyan heciya, “Wicašta kin de waunspewicakiye kin wañzi niye he?” Úñkan, “Hemaca šni ce” eya.

**18** Akicita éyapaha wówidagwicayapi ko hed nážinpi ña snihdapi ña cetipi, uñkan he ed petiškanpi. Úñkan Ìnyan iš ówicapeya inazin ña petiñiškan.

**19** Hehañn wósna kágapi itañcan kin Wanikiya wíwañga, waunspewicakiye kin he uñ ña lye wóunspe táwa kin he nakun.

**20** Wanikiya ayupte, “Oyate kin ed tañinñan wóbdaka ece. Omniciye típi étu, ña típi wakan ko ed, Jewish Oyate mníciyapi ece kin ed óhiñniyan waunspekiya waun, ña tákuna anahbeyahan epe šni ce.

**13** And they led Him away to Annas first<sup>34</sup>, for he was the father-in-law of Caiaphas who was high priest that year.

**14** Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the people.

**15** And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known to the high priest, and went with Jesus into the courtyard of the high priest.

**16** But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in.

**17** Then the servant girl who kept the door said to Peter, “You are not also one of this Man’s disciples, are you?” He said, “I am not.”

**18** Now the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself.

**19** The high priest then asked Jesus about His disciples and His doctrine.

**20** Jesus answered him, “I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing.

<sup>34</sup> 18:13 “And they led Him away to Annas first” - It is possible that his house was nearest to them and Annas had previously been high priest in the past. He had great authority and influence in the Jewish nation.

**21** Táku uñ wímayanunğa he? Tóked ewicakiye kiñ tóna nañunpi kiñ hena e wíwicawanğa wo. Tóked epe kiñ he sdodyapi ce.”

**22** Hena héced eya, úñkañ akicita éyapaha wañ ed náziñ kiñ he Wanikiya apa, ға heya, “Wóšna kágapi itañcañ kiñ héced adupta he?”

**23** Úñkañ Wanikiya ayupte, “Śicaya iwaa héciñhañ, táku śica epe kiñ he yaotanñ wo; tka tanyañ epa héciñhañ, tókeca amayapa he?”

**24** Annas Caiaphas wóšna kágapi itañcañ kiñ pañtapi eced ekta áyewicakiye.

**25** He icunhañ Simon Íñyañ petiškañ náziñ. Héuñ heciyapi, “Wauñspewicakiye kiñ he wañzi niye he?”

Tka anakiñbe ға, “Hemaca śni ce” eya.

**26** Wóšna kágapi itañcañ kiñ wówidake táwa wañ, Íñyañ núge kaşpe ciñuñ he takuye, “Wóžupi kiñ ed kci yaun wañciyaka śni he?” eciye.

**27** Tka ake Íñyañ anakiñman; úñkañ he icunhañ áñpaohotuñna bdóka wañ hótun.

**28** Hehaññ Caiaphas etañhañ wóyaco típi kiñ ed Wanikiya aipi, úñkañ wañna áñpa. Ihduşapapi kte śni e he uñ wóyaco típi kiñ ed ípi śni, Wóšnapí kiñ hdútapi kta e he uñ.

**29** Úñkañ Pilate tañkata hinape ға ed wicau ға “Wicašta kiñ de táku e iyayaunpapi he?” ewicakiye.

**30** Waayuptapi ға heciyapi, “Wicašta kiñ de oh’añ śice śni úñkañş, uñnicahipi kte śni tka” eyapi.

**21** Why do you ask Me? Ask those who have heard Me what I said to them. Indeed they know what I said.”

**22** And when He had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying, “Do You answer the high priest like that?”

**23** Jesus answered him, “If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?”

**24** Then Annas sent Him bound to Caiaphas the high priest.

**25** Now Simon Peter stood and warmed himself. Therefore they said to him, “You are not also one of His disciples, are you?”

He denied it and said, “I am not!”

**26** One of the servants of the high priest, a relative of him whose ear Peter cut off, said, “Did I not see you in the garden with Him?”

**27** Peter then denied again; and immediately a rooster crowed.

**28** Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover.

**29** Pilate then went out to them and said, “What accusation do you bring against this Man?”

**30** They answered and said to him, “If He were not an evildoer, we would not have delivered Him up to you.”

**31** Hehaŋn Pilate hewicakiya, “Niye ito éyaku po, ƙa wayecunzapi ƙin eciyatanhan yaco po.” Hehaŋn Jewish Oyate eciyapi, “Wicašta ƙeyapi unƙiye unƙokhipi šni,”

**32** héced Wanikiya oie ƙun ecetu kta, tóked wicunƙe un ƙe kta eye ciƙun he.

**33** Hehaŋn wóyaco típi timahed Pilate kihde, Wanikiya ed auwicakiye, ƙa, “Jewish Oyate Wicaštayatapi ƙin he niye he?” eciye.

**34** Wanikiya ayupta, “**He niyecinƙa heha, ƙaiš tuwe tókeca Miye un héced oniciyaka he?**”

**35** Pilate ayupte, “Jewish Oyate wicaštapi wanži hemaca he? Nitaoyatepi ƙin hena ƙa wóšna ƙágapi tánƙapi ƙin he iye miye ed anihipi. Tóked oyah’ah he?”

**36** Wanikiya ayupte, “**Wóƙicunze mitawa ƙin he maka ƙin detaŋhan šni. Wóƙicunze mitawa ƙin maka ƙin detaŋhan ƙinhan, mitaokiye ƙin kis únpi kta, ƙa Jewish Oyate ƙin makašƙapi kte šni tka; tka nakaha wóƙicunze mitawa ƙin detaŋhan šni.**”

**37** Hehaŋn Pilate heciya, “Wicaštayatapi ƙin henica he?” Úŋƙan Wanikiya ayupte, “**Wicaštayatapi hemaca e eced eha. Hemaca kta e un matúnpi, ƙa he un makata wahi, wówicake bdaotanin kta e he un. Tuwe wówicake eciyatanhan un ƙinhan he miho ƙin nahun ece.**”

**38** “Wówicake ƙin he táku he?” Pilate eciye. Hena héced oieya, únƙan Pilate tánƙata inanpe ƙa Jewish Oyate wicaštapi ƙin ed wicaye ƙa, “Wicašta ƙin he táku síca ecun tákuna iyewaye šni” ewicakiye.

**31** Then Pilate said to them, “You take Him and judge Him according to your law.” Therefore the Jews said to him, “It is not lawful for us to put anyone to death,”

**32** that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die.

**33** Then Pilate entered the Praetorium again, called Jesus, and said to Him, “Are You the King of the Jews?”

**34** Jesus answered him, “Are you speaking for yourself about this, or did others tell you this concerning Me?”

**35** Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?”

**36** Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here.”

**37** Pilate therefore said to Him, “Are You a king then?” Jesus answered, “You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.”

**38** Pilate said to Him, “What is truth?” And when he had said this, he went out again to the Jews, and said to them, “I find no fault in Him at all.

**39** “Tka wicoḥ’an duhapi kiṇ héciyatanḥan Wóacakšīṇ anpetu ehaṇ uṇkipi eca tuwe kaška hnákapi waṇži wakiyuška ece kuṇ. Jewish Oyate Wicaštayatapi kiṇ de wakiyuška yaciṇpi he?” eya.

**40** Úṇkaṇ ake owas’iṇ paṇyehaṇ howayapi ka heyapi, “Wicašta kiṇ dée kte šni, tka Barabbas éke!” Wawicaki s’a kiṇ héca.

## **Wicowoyake 19**

**1** Úṇkaṇ hehaṇṇ Pilate Wanikiya icu ka kapsiṇpsiṇta.

**2** Úṇkaṇ akicita wapepeka wapaha waṇ kazuṇtapi ka wapahakiyapi, ka šina to waṇ iṇkiyapi.

**3** Ka, “Iho, Jews Wicaštayatapi Kiṇ” eciyapi. Ka nape uṇ apapi.

**4** Pilate ake takad inaṇpe ka, “Iho, wicašta kiṇ de takad cicaupi, héced uṇ táku šíca tákuna ed iyewaye šni e sdodyayapi kta” ewicakiye.

**5** Hehaṇṇ Wanikiya wapepeka wapaha kiṇ uṇ ka šina to kiṇ iṇ, taṇkata inaṇpa. Úṇkaṇ, “Waṇyaka po, Wicašta kiṇ dée ce!” Pilate ewicakiya.

**6** Úṇkaṇ, wóšna kágapi táṇkapi ka akicita taṇcaṇpi kiṇ he waṇyag iheyapi hehaṇṇ, paṇyehaṇ heyapi, “Ícipaweḥ okataṇ wo, ícipaweḥ okataṇ wo!”

“Nišnana icupi ka ícipaweḥ okataṇ po, miyeke táku šíca ecuṇ tákuna iyewaye šni” Pilate ewicakiya.

**39** “But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?”

**40** Then they all cried again, saying, “Not this Man, but Barabbas!” Now Barabbas was a robber.

## **Chapter 19**

**1** So then Pilate took Jesus and scourged Him.

**2** And the soldiers twisted a crown of thorns and put it on His head, and they put on Him a purple robe.

**3** Then they said, “Hail, King of the Jews!” And they struck Him with their hands.

**4** Pilate then went out again, and said to them, “Behold, I am bringing Him out to you, that you may know that I find no fault in Him.”

**5** Then Jesus came out, wearing the crown of thorns and the purple robe. And Pilate said to them, “Behold the Man!”

**6** Therefore, when the chief priests and officers saw Him, they cried out, saying, “Crucify Him, crucify Him!”

Pilate said to them, “You take Him and crucify Him, for I find no fault in Him.”

**7** Jewish Oyate kiñ eya ayuptapi,  
 “Wówakicuñze wañ uñyuhapi, wówakicuñze  
 uñyuhapi kiñ eciyatanhan ƣe kta iyececa,  
 Wakanthanƣa Cinhiñtku kéiciye kiñ he uñ  
 etanhan.”

**8** Úñkan, Pilate iapi kiñ he nañuñ, hehanñ  
 iyotañ inihan,

**9** ƣa wóyaco típi kiñ timahed kihde ca  
 “Tókiyatanhan yau he?” Wanikiya eciye. Tka  
 Wanikiya ayupte šni.

**10** Hehanñ Pilate heciya, “Amayadupte šni  
 he? Ícipaweñ onicatanpi owakihi, ƣa  
 niciyuška nakun owakihi, he sdodyaye šni  
 he?”

**11** Hehanñ Wanikiya ayupte, “**Wakanthanhan  
 táku kiñ de niçupi šni úñkanš tákuna uñ  
 omayakihi kte šni tka. Héuñ tuwe niye ed  
 amahi kiñ he iye wóañtani tánka.**”

**12** Hetanhan Pilate kiyuška akita, tka  
 Jewish Oyate kiñ pañyehan eyapi, “Wicašta  
 kiñ de yakiduške kiñhan, Caesar takuyaye  
 šni. Tuwe wicaštayatapi ičicağe kiñhan  
 Caesar i ed hiyeya ece.”

**13** Pilate iapi kiñ he nañuñ, úñkan Wanikiya  
 yuha takad inanpe ƣa oiyotañke táwa kiñ he  
 ohna kiyotañke, Íñyan Bdáya omanipi kiñ  
 ed, he Hebrew iapi kiñ etanhan, Gabbatha  
 eciyapi.

**14** Wóacakšín itokab Anpetu Piiçiyapi ece  
 kiñ hétu, ƣa wiyotañhe kiñ hehanñtu.  
 “Wicaštayatapi nitawapi kiñ wañyaka po!”  
 Pilate Jewish Oyate kiñ ewicakiye.

**7** The Jews answered him, “We have a law,  
 and according to our law He ought to die,  
 because He made Himself the Son of God.”

**8** Therefore, when Pilate heard that saying,  
 he was the more afraid,

**9** and went again into the Praetorium, and  
 said to Jesus, “Where are You from?” But  
 Jesus gave him no answer.

**10** Then Pilate said to Him, “Are You not  
 speaking to me? Do You not know that I  
 have power to crucify You, and power to  
 release You?”

**11** Jesus answered, “You could have no  
 power at all against Me unless it had been  
 given you from above. Therefore the one  
 who delivered Me to you has the greater  
 sin.”

**12** From then on Pilate sought to release  
 Him, but the Jews cried out, saying, “If you  
 let this Man go, you are not Caesar’s friend.  
 Whoever makes himself a king speaks  
 against Caesar.”

**13** When Pilate therefore heard that saying,  
 he brought Jesus out and sat down in the  
 judgment seat in a place that is called The  
 Pavement, but in Hebrew, Gabbatha.

**14** Now it was the Preparation Day of the  
 Passover, and about the sixth hour. And he  
 said to the Jews, “Behold your King!”

**15** Tka, “Icununpa, icununpa iyeya ka ícipaweñ okatan wol!” panyehañ eyapi.

“Wicaštayatapi nitawapi kiñ de ícipaweñ owakatan kta he?” Pilate ewicakiya.

Úñkañ wósna kágapi tánkapi kiñ ayuptapi, “Caesar eceena wicaštayatapi unyuhapi ce!”

**16** Hehaññ ícipaweñ okatanpi kta e wicaçu. Úñkañ Wanikiya icupi ka tókañ áyapi.

**17** Úñkañ Wanikiya, cañ susbeca kiç’in, ka makoce wañ Wicapahu eciyapi, he Hebrew iapi uñ Golgotha eciyapi, he ekta áya.

**18** Hed ícipaweñ okatanpi, ka wicašta toktokca num itañ anokatanhañ éwicañdepi, ka Wanikiya okitahena.

**19** Úñkañ Pilate wówapi wañ káge. Ka cañ susbeca íñkpa kiñ ed éhnake:

WANIKIYA NAZARETH ETAÑHAÑ, JEWS WICAŠTAYATAPI KIÑ.

**20** Wówapi kiñ de Jewish wicašta óta yawapi, makoce kiñ Wanikiya ed ícipaweñ okatanpi kiñ he otuñwe kiñ ikiyena; ka he Hebrew, Greek, ka Roman iapi (Latin) ko henakiya wicoie kiñ uñ owapi.

**21** Hehaññ Jewish Oyate etañhañ wósna kágapi tánkapi kiñ Pilate heciyapi, “Eya owa šni wo, ‘Jews Wicaštayatapi Kiñ,’ Tka déced owa wo, ‘Jews Wicaštayatapi kiñ he miye, eiçiye kiñ.” ’ ’ ”

**22** Tka Pilate waayupte , “Táku owawa kiñ he wañna owawa” eya.

**15** But they cried out, “Away with Him, away with Him! Crucify Him!”

Pilate said to them, “Shall I crucify your King?”

The chief priests answered, “We have no king but Caesar!”

**16** Then he delivered Him to them to be crucified. Then they took Jesus and led Him away.

**17** And He, bearing His cross, went out to a place called the Place of a Skull, which is called in Hebrew, Golgotha,

**18** where they crucified Him, and two others with Him, one on either side, and Jesus in the center.

**19** Now Pilate wrote a title and put it on the cross. And the writing was:

JESUS OF NAZARETH, THE KING OF THE JEWS.

**20** Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, and Latin.

**21** Therefore the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘He said, “I am the King of the Jews.” ’ ’ ”

**22** Pilate answered, “What I have written, I have written.”

**23** Akicita, Wanikiya ícipaweh̄ okatan̄pi hehañ, tawokoyake icupi ƙa wópamni tob kágapi, akicita otoiyo hi kicipamn̄pi ƙa nakun̄ tašina icupi. Šina ƙiñ he okaǵeǵe wanica, wañƙantañhañ kud ihañƙeya ƙiñ hehañyañ, okaǵeǵe cóna kágapi.

**24** He uñ etañhañ iye iyakitena hekiciyapi, “Šina ƙiñ he uñyuh̄decapi kte šni, ecun̄kupina ƙa yeun̄kiyapi kta, héced tuwe ohiye ƙiñhañ yuhe kta,” héced Wówapi ed kágapi ƙuñ he iyecetu:

“Mitawokoyake kicipamn̄pi, Ƙa mitašina ƙiñ he oecun̄na ed yekiyapi ce.” [See Psalm 22:18]

Úñƙañ akicita ƙiñ hena héced ecun̄pi.

**25** Úñƙañ Wanikiya húnku, ƙa tañƙaku kicica, Mary Clopas tawicu, ƙa Mary Magdalene, hena cañ susbeca ƙiñ icahda nážin̄pi.

**26** Wanikiya húnku wañhdake, ƙa ed icunun̄pa ikiyena waun̄spewicakiye ƙiñ wañži iyotañƙidake ƙuñ wañhdaka úñƙañ, “Winoñiñca, nicin̄kši ƙiñ hée” húnku ƙiñ eciye.

**27** Ƙa waun̄spekiyapi ƙiñ he iš, “Wanyaka wo, niñuñ ƙiñ hée!” eciye. Úñƙañ waun̄spekiyapi ƙiñ he añpetu ƙiñ hetañhañ iye ti ƙiñ ekta aki.

**28** Wañna táku ƙiñ owas’iñ ecetu Wanikiya wanyaka, ƙa Wówapi ed kágapi ƙuñ iyecetu kta e he uñ, “Ímapuza!” eya. [See Psalm 69:21]

**29** Úñƙañ mni škumna waksica ožuna ed icun̄hañ hañ; mni škumna icupi ƙa nakun̄ mni iyuñhepe wañ ed oputƙañpi, ƙa peži hóta<sup>35</sup> hu wañ icabyeyapi, ƙa i ƙiñ ed ƙúpi.

<sup>35</sup> 19:29 peži hóta (sage) translated as hyssop because of its cleansing and ritualistic uses

**23** Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece.

**24** They said therefore among themselves, “Let us not tear it, but cast lots for it, whose it shall be,” that the Scripture might be fulfilled which says:

“They divided My garments among them, And for My clothing they cast lots.”

Therefore the soldiers did these things.

**25** Now there stood by the cross of Jesus His mother, and His mother’s sister, Mary the wife of Clopas, and Mary Magdalene.

**26** When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, “Woman, behold your son!”

**27** Then He said to the disciple, “Behold your mother!” And from that hour that disciple took her to his own home.<sup>36</sup>

**28** After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, “I thirst!”

**29** Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth.

<sup>36</sup> 19:27 Jesus instructs a Huñka Kágapi - Making of Relatives; similar to the Dakota ceremonial custom

**30** Úňkañ Wanikiya mni škumna icu hehañ, “**Wañna yuſtañpi!**”<sup>37</sup> eya. Hehañ pa makata iyeye, ға taniya kiñ hiyuya.

**31** Hehañ, Jewish Oyate kiñ Pilate cékiyapi, hu kawegapi ға etañhañ icupi kta; héced Anpetu Wakan icuñhañ tañcañ kiñ cañ susbeca kiñ akañ uñ kte ſni, Anpetu Piiçiyapi kiñ wañna hehañtu (Anpetu Wakan kiñ he anpetu táñka), he uñ etañhañ.

**32** Úňkañ akicita ed hípi ға tokaheya kiñ hu kawegapi ға nakun uñma kci ícipaweñ okatanpi ñuñ.

**33** Hehañ Wanikiya ehañ ípi úňkañ wañna ға wanyakapi, he uñ hu kiñ kawegapi ſni.

**34** Tka akicita wañzi wahukeza wañ uñ cuwi kiñ ed cápa, úňkañ we mni ko au.

**35** Tuwe wanyake ға yaotanñ kiñ he, wayaotanñ kiñ he wówicake; Wówicake eye kiñ he sdodkiya, ға héced uñ wicayadapi kta.

**36** Hena hécetú úňkañ wicowoyake Wówapi ed kágapi ñuñ iyecetu, “Hu kiñ wañzina kawegapi kte ſni ce.”

**37** Ғa nakun Wówapi inuñpa héced eya, “Tuwe pañdokapi kiñ he wanyakapi kta.”

**38** Hehañ ihakab, Joseph Arimathea Otunwe etañhañ, iſ-eya Wanikiya wañſpewicakiye kiñ wañzi ée, tka anañbeya, Jewish Oyate kowicakipe kiñ he uñ, Pilate cékiya Wanikiya tañcañ kiñ icu kta; úňkañ Pilate ayupta, “He ed u, ға Wanikiya tañcañ kiñ hdokiyahda.”

<sup>37</sup> 19:30 yuſtañpi (It is finished) Greek word *tetelestai*: complete, execute, discharge a debt, make an end, accomplish, pay, fill up, expire, make an end, fulfill, conclude, go over.

**30** So when Jesus had received the sour wine, He said, “It is finished!” And bowing His head, He gave up His spirit.

**31** Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away.

**32** Then the soldiers came and broke the legs of the first and of the other who was crucified with Him.

**33** But when they came to Jesus and saw that He was already dead, they did not break His legs.

**34** But one of the soldiers pierced His side with a spear, and immediately blood and water came out.

**35** And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe.

**36** For these things were done that the Scripture should be fulfilled, “Not one of His bones shall be broken.”<sup>38</sup>

**37** And again another Scripture says, “They shall look on Him whom they pierced.”

**38** After this, Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate gave him permission. So he came and took the body of Jesus.

<sup>38</sup> 19:36 cross references include Psalm 34:20, Numbers 9:12, Exodus 12:46. These verses are the Scriptures that were fulfilled “Not one of His bones shall be broken.”

**39** Úňkaň Nicodemus, tuwe tokaheya hanýed Wanikiya ed hi kiň hée, nakuň ed hi, ƙa pežihuta waštemna num icicahiyapi, tkeyutapi opawinŋe ecetu yuha hi.

**40** Hehaňn Wanikiya taňcaň kiň icupi, ƙa mniñuħa ska iyapemnipi pežihuta waštemna iyahna, Jewish Oyate wicašta hnákapi ece kiň he iyececa.

**41** Úňkaň ícipaweñ okatanpi kiň he ed ikiyena wóžupi waň haň, wóžupi kiň he ed ohna wicašta hnákapi waň iyuštaň yaňke tuwena he ohna ouňpapi šni.

**42** Wanikiya taňcaň kiň ed ohnakapi, Jewish Oyate Piičiyapi Aňpetu kiň he icuňhaň, ohna wicašta hnákapi ed ikiyena yaňke kiň he uň.

**39** And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds.

**40** Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury.

**41** Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid.

**42** So there they laid Jesus, because of the Jews' Preparation Day, for the tomb was nearby.

## **Wicowoyake 20**

**1** Aňpetu Wakaň kiň ed, aňpetu tokaheya, haħaňnaħce, hinaħ ókpaza, hehaňn Mary Magdalene hnákapi kiň ekta i, ƙa íňyaň kiň hnákapi etaňhaň icununpa iyeyapi e wanyake.

**2** Hehaňn íňyaňg hde ƙa Simon Íňyaň hée, ƙa waunspewicakiye kiň uňma, Wanikiye waštekidake kiň, hena ed hi ƙa hewicakiya, “Itaňcaň kiň hnákapi kiň etaňhaň éyakupi, ƙa tukted hnákapi kiň sdodunyaňpi šni ye.”

**3** Úňkaň Íňyaň, waunspewicakiye kiň uňma kiň, kci takad inañpapi ƙa hnákapi kiň ekta yápi.

**4** Nupin íňyaňg yápi, ƙa waunspewicakiye uňma kiň he dúzahe ca Íňyaň kapa, ƙa iye tokaheya ehaň i.

## **Chapter 20**

**1** Now the first day of the week Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb.

**2** Then she ran and came to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, “They have taken away the Lord out of the tomb, and we do not know where they have laid Him.”

**3** Peter therefore went out, and the other disciple, and were going to the tomb.

**4** So they both ran together, and the other disciple outran Peter and came to the tomb first.

**5** Patuś inaziñ ƙa hnákapi kɪn aokas'ɪn, mniñuħa eceena waɲyake; tka mahed iyaye śni.

**6** Hehañn Simon Īnyañ iñś-eya hi, ƙa katiɲyañ mahed iyaye; mniñuħa eceena makata waɲka waɲyake,

**7** Mniñuħa pa akañn éhnaƙapi kɪn he, mniñuħa uɲma kɪn ed ópe śni, he iś áiyog pehañ waɲke.

**8** Hehañn wauɲspewicakiye uɲma kɪn, tokaheya hi kɪn, he iś hnákapi kɪn mahed iyaye; ƙa iñś-eya waɲyake ƙa wicada.

**9** Wówapi ed ƙágapi ƙuñ he ed, wicuñte etaɲhañ ekicetu kta, he hinaħ taɲyañ okañniǵapi śni.

**10** Hehañn wauɲspewicakiye kɪn hena iye típi ekta icicawɪn hdápi.

**11** Tka hnákapi kɪn itakad Mary e eced náziñ, ƙa céya. Úñkañ céyaya patuś inaziñ ƙa hnákapi kɪn ed aokas'ɪn.

**12** Ƙa maħpiya ohdihde num wókoyake ska ece koyakapi kɪn hena waɲwicayake, Wanikiya taɲcañ waɲke kɪn itaɲ anokataɲhañ, waɲzi pa waɲke kɪn eciyataɲhañ, ƙa uɲma iś siha kɪn eciyataɲhañ yukaɲpi.

**13** Úñkañ, “Winuħca, tókeca uñ yaceya he?” eciyapi.

Úñkañ iś, “Itaɲcañ mitawa taɲcañ kɪn icupi, ƙa tóki éhnaƙapi kɪn sdodwaye śni ye” ewicakiye.

**5** And he, stooping down and looking in, saw the linen cloths lying there; yet he did not go in.

**6** Then Simon Peter came, following him, and went into the tomb; and he saw the linen cloths lying there,

**7** and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself.

**8** Then the other disciple, who came to the tomb first, went in also; and he saw and believed.

**9** For as yet they did not know the Scripture, that He must rise again from the dead.

**10** Then the disciples went away again to their own homes.

**11** But Mary stood outside by the tomb weeping, and as she wept she stooped down and looked into the tomb.

**12** And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain.

**13** Then they said to her, “Woman, why are you weeping?”

She said to them, “Because they have taken away my Lord, and I do not know where they have laid Him.”

**14** Heye hehaññ, iħdamna úñkañ Wanikiya ed nážin wanyake, tka Wanikiya hée kiñ sdodye šni.

**15** Úñkañ Wanikiya heciya, “Winuħca, tókeca uñ yaceya he? Tuwe ayakita he?”

Úñkañ iš, he wakicanye hée kéciñ, ға he uñ, “Itañcañ, he niye iyacu héciñhañ, tókiya éyahnake kiñ omakiyaka ye, kiñhañ éwehdaku kta” eciye.

**16** Úñkañ Wanikiya heciya, “Mary!”

Úñkañ iye iħdamna ға “Rabboni!” (he Waunspewicakiya hécéd kápi).

**17** Úñkañ Wanikiya heciya, “Ihnuhañ omayadutañ kiñ, nahañh’iñ Ate ekta wahde šni; tka mihuñkawañzi ekta wicaye ға hewicakiya wo, ‘Ate ekta wahde kta he ateyayapi kiñ ée, he Wakañtañka mitawa kiñ ée ға niš he Wakañtañka nitawapi kiñ ée ce”” eya.

**18** Hehaññ Mary Magdalene ku ға waunspewicakiye kiñ Itañcañ kiñ wañhdake, ға hena hécéd eciye kiñ owicakiyake.

**19** Anpetu kiñ he iħtayetu kiñ, anpetu tokaheya kiñ ée, he ed waunspewicakiye kiñ aonaicitag yukañpi, Jewish Oyate kowicakipa, hed Wanikiya wicacokaya inaziñ ға, “Wóokiye nicipi uñ kte” ewicakiye.

**20** Hécéd eye, ға hehaññ nape cuwi ko wicakipazo. Waunspewicakiye kiñ Itañcañ kiñ wanyakapi úñkañ wíyuškiñpi táñka.

**21** Ake Wanikiya ewicakiye, “Wóokiye nicipi uñ nuñwe! Ate u maši kiñ he iyeced, miš ye cišipi.”

**14** Now when she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus.

**15** Jesus said to her, “Woman, why are you weeping? Whom are you seeking?”

She, supposing Him to be the gardener, said to Him, “Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away.”

**16** Jesus said to her, “Mary!”

She turned and said to Him, “Rabboni!” (which is to say, Teacher).

**17** Jesus said to her, “Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am ascending to My Father and your Father, and to My God and your God.’ ”

**18** Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things to her.

**19** Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, “Peace be with you.”

**20** When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord.

**21** So Jesus said to them again, “Peace to you! As the Father has sent Me, I also send you.”

**22** Héced eye ƙa hehaɗɗ, awicaniya ƙa,  
“Wóniya Wakan ɪcu po” ewicakiye.

**23** “Tóna wóahɗani wicayecicažuzupi  
kinhan, hena wicakicicažuzupi kta; ƙa tóna  
wicayakipağanpi šni kinhan, hena  
wicakipağanpi kte šni.”

**24** Thomas Didymus, Cekpa eciyapi, ake  
núnpapi kin etanhan, he Wanikiya hi kin he  
icunhan ed ópe šni.

**25** “Itančan kin wanunyakapi!”  
wanšpewicakiye kin unmapi kin eciyapi.

Tka iye kin hewicakiya, “Máza un nape ed  
okatanpi kin he wanbdake šni, ƙa  
napsukaza máza okatanpi kin ed obdutan  
šni, ƙa cuwi nakun ed nape yewaye šni  
kinhan, wicawada kte šni.”

**26** Úňkan anpetu šahdoğan iyohakab  
hehan ake wanšpewicakiye kin mahed  
yukanpi, ƙa Thomas ówicapeya un. Hehan  
Wanikiya ed hi, tiyopa onatag han, ƙa  
wicacokaya inaziñ ƙa, “Wóokiye nicipi un  
nunwe” ewicakiye.

**27** Hehan Thomas heciya, “Ninapsukaza  
uye, ƙa ninape kin uye, ƙa micuwi kin ed  
oputkan wo. Waceñunhda šni, wicada wo.”

**28** Úňkan Thomas ayupte ƙa heciya,  
“Itančan mitawa ƙa Wakanɗanka mitawa!”

**29** Wanikiya heciya, “Thomas,  
wanmayadaka kin he un wicayada. Tka  
tóna wanmayakapi šni ešta wicadapi kinhan  
hena wicayawaštepi ce.”

**30** Úňkan wanšpewicakiye kin wanyakapi  
ed táku tókeca óta wápetokeca Wanikiya  
ecun, tka hena éke wówapi kin de ed kágapi  
šni;

**22** And when He had said this, He breathed  
on them, and said to them, “Receive the  
Holy Spirit.

**23** If you forgive the sins of any, they are  
forgiven them; if you retain the sins of any,  
they are retained.”

**24** Now Thomas, called the Twin, one of the  
twelve, was not with them when Jesus  
came.

**25** The other disciples therefore said to him,  
“We have seen the Lord.”

So he said to them, “Unless I see in His  
hands the print of the nails, and put my  
finger into the print of the nails, and put my  
hand into His side, I will not believe.”

**26** And after eight days His disciples were  
again inside, and Thomas with them. Jesus  
came, the doors being shut, and stood in  
the midst, and said, “Peace to you!”

**27** Then He said to Thomas, “Reach your  
finger here, and look at My hands; and  
reach your hand here, and put it into My  
side. Do not be unbelieving, but believing.”

**28** And Thomas answered and said to Him,  
“My Lord and my God!”

**29** Jesus said to him, “Thomas, because  
you have seen Me, you have believed.  
Blessed are those who have not seen and  
yet have believed.”

**30** And truly Jesus did many other signs in  
the presence of His disciples, which are not  
written in this book;

**31** tka dena e owapi he uŋ Wanikiya he Messiah, Wakanŋaŋka Cihhiŋtku kiŋ, hée e wicayadapi kta, ƙa wicayadapi kiŋ uŋ lye caže kiŋ eciyatanhan wiconi duhapi kta.

## **Wicowoyake 21**

**1** Hena iyohakab Wanikiya ake waunspewicakiye kiŋ ed ihdutanŋ Tiberius Bde kiŋ étu, úŋkan ihdutanŋ kiŋ he káketu:

**2** Simon Íňyan, ƙa Thomas Didymus, ƙa Nathanael Cana Otuŋwe Galilee Makoce kiŋ hetanhan, ƙa Zebedee cihhiŋtku nupin, ƙa waunspewicakiye kiŋ tókeca núŋpa hena wítayapi étu.

**3** Simon Íňyan ewicakiye, “Howakuwa bde kte.”

“Niyahna unyanpi kta ce” eciyapi. Hécehna yápi ƙa wáta waŋ ed ópapi, tka hanyetu kiŋ he tákuna hoyuzapi šni.

**4** Ihaŋaŋna hehan, wicihuta ekta Wanikiya nážin; tka waunspewicakiye kiŋ Wanikiya hée kiŋ sdodyapi šni.

**5** Úŋkan Wanikiya hewicakiya, “**Hokšiyopa, táku yútapi duhapi he?**”

Úŋkan, “Hiya” eyapi.

**6** Úŋkan hewicakiya, “**Hoipate kiŋ he wáta etapa kiŋ eciyatanhan ehpeya po, etanhan iyeyayapi kta ce.**” Úŋkan eced iyohpeyapi, tka ehaes hoŋan kiŋ óta kiŋ he uŋ éhdakupi okikpanipi.

**7** Hehan waunspekiyapi waŋ Wanikiya waštedake kiŋ he Íňyan heciya, “Itančan kiŋ hée!” Simon Íňyan Itančan kiŋ hée nahun hehan uŋhodoŋo kiçuŋ (tancona uŋ kiŋ he uŋ), ƙa mni mahed ehpeiçiye.

**31** but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

## **Chapter 21**

**1** After these things Jesus showed Himself again to the disciples at the Sea of Tiberias, and in this way He showed Himself:

**2** Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of His disciples were together.

**3** Simon Peter said to them, “I am going fishing.”

They said to him, “We are going with you also.” They went out and immediately got into the boat, and that night they caught nothing.

**4** But when the morning had now come, Jesus stood on the shore; yet the disciples did not know that it was Jesus.

**5** Then Jesus said to them, “Children, have you any food?”

They answered Him, “No.”

**6** And He said to them, “Cast the net on the right side of the boat, and you will find some.” So they cast, and now they were not able to draw it in because of the multitude of fish.

**7** Therefore that disciple whom Jesus loved said to Peter, “It is the Lord!” Now when Simon Peter heard that it was the Lord, he put on his outer garment (for he had removed it), and plunged into the sea.

**8** Úňkaŋ waunspewicakiye kiŋ uŋmapi kiŋ wáta cístiŋna waŋ ohna úpi (húta kiŋ icaŋnan yakunpi, wicišpa opawinŋe num hehaŋyaŋ), ƙa hoipate kiŋ hoŋaŋ ožuna akupi.

**9** Waŋna hútata kihunŋipi, hehaŋŋ petaŋa itkuŋ waŋyakapi, ƙa hoŋaŋ aŋuyapi ko akaŋŋ yaŋke.

**10** Úňkaŋ Wanikiya hewicakiya, “**Hoŋaŋ nakaha iyacupi kiŋ etaŋhaŋ aku po.**”

**11** Simon Íŋyaŋ ekta ye ƙa hoipate kiŋ heyata hiyuya, hoŋaŋ taŋkiŋkiŋyaŋ ece, opawinŋe waŋži sam wikcemna záptaŋ sam yámni; hoŋaŋ kiŋ óta hoipate kiŋ óhnaka, tka iyuhdece šni.

**12** “Wod hiyu po” Wanikiya ewicakiye. Úňkaŋ waunspewicakiye kiŋ etaŋhaŋ, “Tuwe niye he?” eyapi kta tka tuwena tawaŋedye šni—Itaŋcaŋ hee kiŋ he sdodyapi kiŋ he etaŋhaŋ.

**13** Hehaŋŋ Wanikiya ed ye ƙa aŋuyapi icu ƙa wicaƙu, hoŋaŋ kiŋ nakun iyeced ecun.

**14** Piya ekicetu kiŋ etaŋhaŋ de iyamni Wanikiya waunspewicakiye kiŋ ed ihdutaŋiŋ.

**15** Úňkaŋ wótapi ayaštaŋpi hehaŋŋ, Wanikiya Simon Íŋyaŋ heciya, “**Simon John ciŋhiŋtku temayaŋinda<sup>39</sup> he?**”

“Hau, Itaŋcaŋ; waštécidaka e sdodyakiye” eya.

“**Táhcaskana Mitawa Kiŋ Wówicaƙu Wo**” eciye.

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<sup>39</sup> 21:15 tehiŋda (to love/cherish) Greek word *agape*: love, take pleasure in, long for, esteem, deep affection, beloved. The difference between statements like “I love my wife” & “I love pizza”. *Agape* represents the deeper meaning of the first sentence.

**8** But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits), dragging the net with fish.

**9** Then, as soon as they had come to land, they saw a fire of coals there, and fish laid on it, and bread.

**10** Jesus said to them, “Bring some of the fish which you have just caught.”

**11** Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken.

**12** Jesus said to them, “Come and eat breakfast.” Yet none of the disciples dared ask Him, “Who are You?”—knowing that it was the Lord.

**13** Jesus then came and took the bread and gave it to them, and likewise the fish.

**14** This is now the third time Jesus showed Himself to His disciples after He was raised from the dead.

**15** So when they had eaten breakfast, Jesus said to Simon Peter, “Simon, son of Jonah, do you love Me more than these?”

He said to Him, “Yes, Lord; You know that I love You.”

He said to him, “Feed My lambs.”

**16** Ake inuŋpa, “Simon, John ciŋhiŋtku, temayaŋiŋda he?” eciye.

“Hau, Itaŋcaŋ, waštecidaka<sup>40</sup> e sdodyakiye” eye.

“Táhcaskana mitawa kiŋ wówicaķu wo” eciye.

**17** Ake iyamni, “Simon, John ciŋhiŋtku, waštemayadaka he?” eciye. Yámni akihde, “Waštemayadaka he?” eya iwaŋge kiŋ he uŋ Íŋyaŋ iyokšica.

Úŋkaŋ heciya, “Itaŋcaŋ, táku owas’iŋ sdodyaya; waštecidake kiŋ he sdodyaye.”

Hehaŋŋ Wanikiya, “Táhcaskana mitawa kiŋ wówicaķu wo” eciye.

**18** “Wówicake, wówicake uŋ heciciya, koniška hehaŋŋ, niye ciŋka ipiyagyetuŋ ķa tókiya yaciŋ eca ekta da ece; tka tohaŋŋ winicaħcana kiŋhaŋ, wicašta tókeca waŋ ekta nape yeyakiye kta, kiŋhaŋ ipiyagniċatuŋ ķa tókiya yaciŋ šni ešta ekta aniye kte.”

**19** Wicuŋte tukte e uŋ Wakaŋtaŋka yutaŋ kta e he kíciyaotaŋiŋ kta, he uŋ héced eya. Héced eye kiŋ hehaŋŋ, “Miyahna u wo” eciye.

**20** Hehaŋŋ Íŋyaŋ, hakikta, ķa wauŋspekiyapi waŋ Wanikiya iyotaŋkidake kiŋ hée wicihektab u e waŋyake, ħtayetu wótapi icuŋhaŋ maku kiŋ ipahiŋ waŋke, ķa, “Itaŋcaŋ, tuwe wíyopeniye kta he?” eye kiŋ hée.

**16** He said to him again a second time, “Simon, son of Jonah, do you love Me?”

He said to Him, “Yes, Lord; You know that I love You.”

He said to him, “Tend My sheep.”

**17** He said to him the third time, “Simon, son of Jonah, do you love Me?” Peter was grieved because He said to him the third time, “Do you love Me?”

And he said to Him, “Lord, You know all things; You know that I love You.”

Jesus said to him, “Feed My sheep.

**18** Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish.”

**19** This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, “Follow Me.”

**20** Then Peter, turning around, saw the disciple whom Jesus loved following, who also had leaned on His breast at the supper, and said, “Lord, who is the one who betrays You?”

<sup>40</sup> 21:16 Simon Peter answers waštecidaka (I love you/I think of you as good) Greek word *phileó*: friendship kind of love, to be fond of someone. Jesus asks him “Do you *agape* me?” but he answers “Yes, I *phileó* you.” The depth of affection the two words denote are not the same.

**21** Íňyaŋ, he waŋyake, úŋkaŋ Wanikiya heciya, “Ítaŋcaŋ, de iŝ táku e akiŋe kta he?”

**22** Wanikiya eciye, “**Ake tohaŋŋ wahi kte kiŋ hehaŋyaŋ déced uŋ kta, waciŋ eŝta he etaŋhaŋ initokeca he? Niye miyahna u wo.**”

**23** He uŋ etaŋhaŋ wicoie kiŋ de huŋkawaŋžinŋkiciyapi kiŋ wicehna iyaye waunŋspekiyapi kiŋ de ʔe kte ŋni eyapi kiŋ. Tka Wanikiya he ʔe kte ŋni eciye ŋni, tka, “Wahi kte kiŋ hehaŋyaŋ déced uŋ kta, waciŋ eŝta he etaŋhaŋ initokeca he?”

**24** Táku kiŋ hena waunŋspewicakiyapi kiŋ he yaotaŋiŋ, ʔa wówapi ed kágá; ʔa táku yaotaŋiŋ kiŋ he wówicake kiŋ e sdoduŋyaŋpi.

**25** Nakuŋ táku óta Wanikiya ecuŋ, tka nakuŋ hena owas’iŋ otoiyohi kágapi eŝta, oyate hiyeye kiŋ wówapi kágapi kte kiŋ he yuhapi kta epcé ŋni. Nuŋwe.

**21** Peter, seeing him, said to Jesus, “But Lord, what about this man?”

**22** Jesus said to him, “If I will that he remain till I come, what is that to you? You follow Me.”

**23** Then this saying went out among the brethren that this disciple would not die. Yet Jesus did not say to him that he would not die, but, “If I will that he remain till I come, what is that to you?”

**24** This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true.

**25** And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. Amen.



# Dakota-English Glossary

*Dakota words have rich, deep, and sometimes multiple meanings that can be used differently in various contexts.  
These English definitions are NOT concrete and the Dakota language is not constricted by or limited to these English terms and translations.*

## Aa

abduŕtaŋ – I have completed/finished it  
acaŋkuye – to make a path through  
aciŋdapi – I take you all home  
adetka – a branch  
aġuyapi – bread  
ahaŋkeya – immediately, following, at the end of  
ahi – to have arrived with something  
ai – to have went there with something  
aiapi – slander/consult  
aiŋpeciapi – I leave you all/I charge you all with  
áiyog – on one side/off to one side  
akaŋ – on/upon  
akaŋtu – up upon  
akasaŋpa – across/on the other side of  
akasaŋpataŋhaŋ – from across/from the other side  
ake – again  
ake ninuŋpapi – you the twelve  
ake nuŋpa – 12 (twelve)  
aki – to carry home/make it home  
akicita – soldier  
akid yápi – they left searching for him  
akiŋde – again/times/more than once  
akiiapi – they talk about/they talk against  
akipa – to meet up face to face with someone  
ákipam – divided/ equal parts  
akipe – to wait for someone or something  
akita – to search for something  
ákiyeced – like/similar  
akpataŋ – reserve one's own for a purpose  
aku – to be on the way back bringing something  
akupi – they are on the way back with something  
amahduŕtaŋ – I leave off something about myself  
amani – walk on/upon  
amaye – he/she took me along, I am becoming a certain way  
amayadupte – you answer me  
amayakitapi – you all search for me  
amayapa – you hit/strike me  
amayuhe – keep something for me  
anaġoptaŋ – listen  
anaġoptaŋpi – they listen

anaŋbayahaŋ – secretly  
anakiġoptaŋ – to listen to/obey  
anakiŋbe – hide/conceal/deny/refuse to tell  
anakiŋmaŋ – hide/conceal/deny/refuse to tell  
anawicaġoptaŋ – he/she/it listens to them  
anawicayecipte – you stop it for them  
anihipi – bring something to you all  
aniye – he/she took you along, you are becoming a certain way  
aniyaŋpi – he/she took all of you along, you all are becoming a certain way  
anokataŋhaŋ – backward and forward/on both sides  
áŋpao – daybreak  
áŋpaohotuŋna – a chicken  
áŋpaohotuŋna bdoka – a rooster  
Aŋpetu Piiciyapi – Preparation Day  
Aŋpetu Wakaŋ – Sabbath  
aohaŋziya – shaded or shadowy  
aohduta – closed up/healed over  
aokas'iq – peek in  
aokaŋiŋzapi – they pressed/pounded something in tight  
aonaiciŋtag – locked themselves in  
áoptetu – the lesser/lower quality  
apa – some others/ others  
ápamahde – down hill/to descend  
ape – to hit/strike something  
aŝkana – soon/presently/close by/near  
aŝkatuya – not long ago  
aŝkayena – lately/a short time ago  
askabtuŋ – sealed/make something stick to something  
asni – recover from being sick  
asnimaye – he/she healed me  
asniyaŋpi – healed/he healed them  
asniye – he caused him/her to be recovered  
atakuni ŝni – to come to nothing  
ataŋiŋyaŋ – openly/appear/manifest  
átayena – directly/without a medium  
Ate – Father  
ateuŋyaŋpi – our father  
Atewaye – my Father  
Ateya – in a fatherly way/to make as a father  
Ateyapi – the one they have as a Father

atkutku – his/her father  
 au – to be on the way with something  
 auwicakiye – cause them to be on the way with something  
 awacañnipi – you all think on/trust in something  
 awaciñ – trust in something/think/meditate on  
 áwicakehañ – truly  
 awicakipa – he met up with them  
 awicaniya – he breathed on them  
 awicau – he brought them/on his way with them  
 awicawahi – I arrived to them with something  
 awicayupte – he/she answered them  
 awecite – I search for my own  
 ayakita – you search for something/someone  
 ayakitapi – you all search for something/someone  
 ayaktap – again and again/have respect for something/keep in mind  
 áyapi – they went together, they took/carried something along  
 ayañtanpi – finish eating/stop with the mouth  
 áye – becoming a certain way  
 ayecitapi – you all search for your own  
 áyewicakiye – he/she sent them out together  
 ayuptapi – they answered  
 ayupte – to answer  
  
 ayuñtan – stop/complete/finished  
 ayuñtanpi – they finished  
 ayutanñinpi – they make manifest on something

## Bb

bañdayapi - circumcision  
 bakiciñdayapi - they circumcise him  
 bayeciñdayapi - you all do the circumcision  
 bdaco - I judge  
 bdaotanñin - I announce/make known  
 bdókitehda - tired/exhausted  
 bde - I go/I am on my way  
 bde - lake/sea  
 bduha - I have something  
 bduhice - I wake him/her/it up  
 botica - snatch/grab away from

## Cc

ca – and so/when  
 cañ – days  
 cañ – tree/wood  
 cañ itkunya – torches  
 cañhaka – palm leaves/trees

cañku – road/path  
 cañ susbeca – the cross (wood dragonfly)  
 cañ wáñnawotapi – table  
 cañ wózu – a grove of trees  
 cañtamayahdepi – you all set your hearts against me  
 cañte – the heart organ/emotions  
 cañtewicakiya – he made them the heart (loved them)  
 cañwapa táñka – large leaves  
 cápa – to stab/pierce something, a beaver  
 caze – a name  
 cazeyañ – in the name of  
 ce – used like a verbal period at the end of a sentence or a general truth  
 ceñpi – flesh  
 cékiya – plead with/pray  
 cékiyapi – they prayed/they pleaded with him  
 cékpa – belly button/twin/Thomas Didymas  
 céwakiye – I pray  
 céya – to cry/weep  
 céyaya – to be weeping/crying  
 ceti – to make a fire  
 cetipi – they made a fire  
 cicaññigapi – I select all of you  
 cicipazopi – I show all of you  
 ciçupi – I give to all of you  
 cihdiyohipi – I will come to you again  
 ciñ – want/need  
 ciñcu – His older brother, a man's older brother; ciñye  
 ciñhiñtku – his/her son  
 Ciñhiñtkuyapi – the son of  
 ciñca – children/offspring  
 ciñcawicaya – He causes them to be children  
 cístiñna – small/little  
 cístiyena – for a little while/a short time  
 ciñipi – I command you  
 ciupi – I am coming to you all  
 ciyaco – I judge you  
 ciyawañte – I bless you  
 ciyusutapi – I strengthen you all  
 cokata – center  
 cokaya – in the middle  
 comniñdazi – groaning  
 cóna – none/without  
 cúñku – her older sister  
 cuñwiñtku – his/her daughter; cuñksitku  
 cuwi – the side

## Çç

çehañ - when; in the past

## Dd

da - you go/you are on your way  
da - ask/request  
daotaŋiŋ - you announce/make known  
dápi - you all are on your way/they request/ask  
datkaŋpi - you all drink something  
de - this  
déceca - like this/to be this way  
déced - like this  
déciya - over here/this way  
dée - this is it/it is this  
ded - here  
dehaŋn - recently/nowadays  
dehaŋyaŋ - so far/so long; this far/this long  
dena - these  
detanhan - from this  
do - male verbal period at the end of statement  
dubdaya - you spread out/open  
duha - you have  
dukaŋpi - you all exist/be/exist there  
duwicakapi - you all tell the truth  
dúza - you hold/grip/grasp  
dúzahe - fast/quickly

## Ee

e - it is  
eca - when, permanently/truly, well!  
ecahankeya - immediately after, continuously  
ecakicuŋpi - they did something to him/her  
ecamna - it has a smell or taste, savory, fragrant  
ecamuŋ - I do something/I did it  
ecanuŋ - you do something/you did it  
ecawicawecuŋ - I did something for them  
ece - usually/only/always  
eced - see ecetu  
eceena - only/just  
ecenhna - remaining so, without being altered  
ecetu - about so many, to be accomplished/fulfilled  
eciciyapi - I say to you all  
eciciye - I say to you  
eciŋ - think or suppose, then indeed at that time  
eciŋs - because  
eciyapi - they said to him/her/they call him/her  
eciyatanhan - from, on account of  
eciye - he/she said something to him/her  
ecuŋ - to do something  
ecunhan - during  
ecunkuŋpina - we do something  
ecunkupi - we all do it  
ecunpi - they did/do something  
ed - at

édaku - you take up/you take away  
ée - it is it, instead  
eŋpeiçiye - he/she threw himself away/put his/her own self away, to forsake one's own self  
eŋpekiya - to lose/throw away one's own  
eŋpewakiya - I throw away my own  
eŋpewicaye - he throws them away  
eŋpeyapi - they threw it away  
eŋpeye - he/she threw something away  
eha - you say/said  
ehaeŋ - truly/indeed  
ehake - yet to come, the last one  
ehanhanhan - from that time or from that place  
ehapi - you all say it  
éhde - to set something upright  
éhdepi - they set it  
ehna - among  
eiçiye - he said of himself  
éke - as for that one, as for him/her  
ekicetu - to recover, become as before, resurrect  
ekicetuwaye - I cause him/her to be fixed/resurrected  
ekicetuyapi - he healed them  
ekicetuyaye - you healed him/her; you raised it up  
ekiciyapi - they said to each other  
ékihnaka - to set one's own  
ekta - to/at  
ektakiya - towards  
émahdaku - he/she takes me back again, he/she takes me up again  
emakiye - he/she said to me  
émniciye - to gather or meet there  
enanakiya - scattered, here and there  
énaŋpapi - they came into sight  
eniciyapi - they all say to you  
eniciye - he/she said to you  
enitanhanpi - you all are from (a place)  
epa - I say/said  
epce - I think  
ešta - even though/although  
etanhan - from  
etanhanpi - they are from  
etapa - right (side/hand)  
étkiya - towards  
etoopteŋya - straight through  
étu - at that place, to  
étuŋwan - look towards  
étuŋwanpi - they looked towards  
éwehdaku - I took it back up again  
éwicahdepi - they set them upright, they placed them  
ewicakiye - he/she said to them  
ewicaweciya - I said it for them  
eya - he/she said  
eya - also/too (miš-eya - me too)  
éyahdepi - you all set them upright, you all placed it

éyahnakapi - you all put or set it there  
 eyakiya - cause him/her to say it, you said it to him/her  
 éyaku - to take up, to take away  
 éyakupi - they took it up, they took it away  
 éyapaha - camp crier/announcer/herald/pow wow MC  
 eyapi - they say  
 eyaya - to take or have taken with, they have gone  
 eye - he/she said

## Hh

h'anhica - that can be done  
 hápi - they buried him or her/grave  
 hewoſkaŋ - a wilderness place  
 heyata - back by something, retire or withdraw  
 híŋca - very  
 hpanyanpi - they soaked it/steeped it in water  
 htánihaŋ - yesterday  
 htani - to work  
 htanipi - they work  
 htawani - I work  
 htayanipi - you all work  
 htayed - night time  
 htayetu - night time  
 huŋnağa - burn up/scorch/cremate  
 hupahu - wing

## Hh

haŋaŋnaŋce - really early in the morning  
 hakatapi - they are sisters  
 hakikta - to look back/over the shoulder  
 haŋ - womens way to say hello/yes  
 haŋ - to stand upright, it is there; ed haŋ  
 hanyed - by night, at night time  
 hanyetu - evening  
 hastanhanka - grapes  
 hda - he/she/it headed home  
 hda - to feel/become; wótehda to feel hungry, cuwita  
 hda to feel cold, wayazaŋ hda to feel sick  
 hdaotaŋiŋ - to announce/make known one's own  
 hdápi - they headed for home  
 hdépi - they put it, they placed it  
 hdi - to return  
 hdinaŋpapi - to return back into sight  
 hdípi - they returned  
 hdoipi - they took their own to a place  
 hdokinicapi - they were arguing/disputing  
 hdokiyahda - carrying one's own home  
 hdowniŋ - to put around one's own like a blanket or cloak

hduheyapapi - they removed, they took away their own  
 hduha - to have one's own  
 hdutaŋiŋ - make manifest one's own  
 hduwakaŋ - sanctify one's own  
 he - that  
 he? - verbal question mark at the end of a sentence  
 heceena - only/just that  
 héca - it is  
 hécacicuŋpi - I do that do you all  
 hécaŋnuŋ - you did that  
 hécaŋnuŋpi - you all did that  
 hécece - it is like that/in that way  
 hécéd - like that  
 hécehnana - just so, just as, without alteration  
 hécetu - correct/appropriate/it is so  
 hécetu ſni - incorrect/wrong  
 heciciyapi - I say that to you all  
 héci - see héciŋhaŋ  
 héciŋhaŋ - if it is so  
 heciya - he/she said that to him/her  
 heciyapi - they said that to him/her  
 héciya - over there  
 héciyataŋhaŋ - from over there  
 hécuŋ - he/she did that  
 hécuŋpi - they do/did that  
 hed - there  
 hehaŋŋ - then/at that time  
 hehaŋtu - about that time  
 hehaŋyaŋ - about that amount of time  
 hekiciyapi - they said that to each other  
 hemaca - I am  
 hemataŋhaŋ - I am from that  
 hena - those  
 henakca - that much/amount  
 henakiya - in so many ways  
 henana - that is all  
 henica - you are  
 henitaŋhaŋ - you are from that  
 hetanhaŋ - from that  
 heuŋcapi - we are  
 heuŋniciyapi - we say that to you all  
 hewicakiya - he/she said to them  
 heya - he/she said that  
 hée - that is it  
 hépe - I said that  
 héuŋ - and so  
 hi - he/she/it arrived  
 hihnayaŋpi - her husbands/the bride  
 hihnayaye - the one you have as a husband  
 himniciyapi - come meet or gather here  
 hinaŋ - yet/still  
 hinape - to appear/come into sight  
 hiŋyaŋiŋ - yet

hiya - no  
 hiyahde - to reach to, lead to, come upon  
 hiyaŋka - wait/hold up/to come rest upon  
 hiyaye - to come then leave/pass by  
 hiyeya - to become, to cause to be  
 hiyohi - to come for  
 hiyu - come here  
 hiyupi - they come here  
 hiyuye - to send someone/something here  
 hīpi - they arrived  
 ho - voice  
 hoŋaŋ - fish  
 hoipate - fish net  
 hokšike šni - of age/not a baby or a boy  
 hokšina - a little boy  
 hokšiyokopa - infant/baby  
 hokšiyopa - a baby  
 hokuwa - fishing  
 hoši - messenger  
 hoši kaipi - they send a messenger there  
 hotaŋkakiya - to make his/her voice loud  
 howakuwa - I fish/I am fishing  
 howayapi - they were crying out/groaning  
 hoyuzapi - to catch fish/they caught fish  
 hoyuzapi šni - they didn't catch any fish  
 hótun - sound off/the noises animals make  
 hu - leg  
 huŋkake - parents/ancestors  
 huŋkakewicayapi - they're parents/ancestors  
 huŋkawaŋžitku - a brother/his or her adopted relative  
 huŋktiya - move/out of the way  
 húta - the base of something  
 hútata - at the shore or edge of something  
 huwe - to pick someone/something up  
 húnku - his mother  
 húšte - lame

hápi - they buried him or her/grave  
 h'aŋpica - that can be done  
 hewoškaŋ - a wilderness place  
 heyata - back by something, retire or withdraw  
 híŋca - very  
 hpanyaŋpi - they soaked it/steeped it in water  
 htani - to work  
 htanipi - they work  
 htawani - I work  
 htayanipi - you all work  
 htayed - night time  
 htayetu - night time  
 htánihaŋ - yesterday  
 huŋnağa - burn up/scorch/cremate

hupahu - wing

## li

i - mouth  
 i - went  
 ia - speak  
 iapi - they speak/they're talking/language  
 ibdukcaŋ - I think  
 icağa - to grow  
 icaŋda - by the side of, near to something  
 icaŋtagya - touching, relating to, concerning  
 icaŋyapi - they cause to grow, they raise up a child  
 icaŋye - he/she caused it to grow, he/she raised him/her  
 icakiže - suffering on account of something  
 icaŋnan - out from, out in the river or lake  
 ícicahiyapi - they mix together, mingle, stir up together  
 icicawiŋ - back again by the same way  
 icimana - ever, again  
 icinuŋpa - second  
 ícipaweŋ - crucify, crosswise  
 icu - to take/get/recieve  
 icunuŋpa - off to one side, out of the way  
 icupi - they took/get/recieve  
 ičicağa - made for himself  
 ičikte - to kill one's own self/suicide  
 iduecetupi - you all perfect/make it right  
 idukaŋpi - you all go and remain  
 ie - he/she says something  
 iŋniyaŋyaŋ - to be troubled with or excited about something  
 iŋpayapi - fall down, become sick  
 iŋtayetu - the night after  
 ihaŋaŋna - the next morning  
 ihakab - after/behind  
 ihaŋ - to stand in or at  
 ihaŋwicaya - he/she/it destroyed or ruined them  
 ihaŋgya - to destroy something  
 ihaŋkeya - at the end, to cause the end of something/destroy  
 ihawicakta šni - he/she did not care for them  
 ihdacopi - they judge/condemn themselves  
 ihdamna - he turned himself around  
 ihdawa - to count ones own self  
 iŋduksaŋ - around/round about  
 ihduowotaŋna - he straightened himself out  
 ihduš'aka - pregnant/to strengthen ones own self  
 ihdušapapi - they defile themselves  
 ihdušpa - to break one's self away, to deliver one's self  
 ihdutaŋiŋ - to manifest or show one's self  
 ihdužazapi - to wash one's own

iheya - to go or pass through  
 ihnuhan - lest  
 ihnuhanna - suddenly, immediately  
 iho - be it so, see there!  
 ihukuya - down/below  
 ikceka - plainly/common  
 ikicitukapi - they are associated with each other, to  
 beg each other for something  
 ikiciun - to rub on for  
 ikikcu - to take or get one's own  
 ikiyena - near/close  
 ikopapi - to be afraid of something/someone  
 ikoyake - connected together  
 imapuze - I am thirsty/my mouth is dry  
 imaun - he/she rubbed it on me, applied it onto me  
 imayanunġapi - you all ask me about something  
 imiciun - he/she applied it for me  
 imnahan - satisfied, enough, sufficiently  
 imnapi - to be satisfied  
 imniža - rocks  
 inahbewicakiya - he hid/concealed them  
 inašdoke - pass on beyond, to wear through, wear out  
 inaziun - to stand/rise; to come to a stop or standstill  
 inihan - anxious/worry  
 ininihanpi - you all worry/are anxious  
 initokeca - to be bothered by something  
 iniyotan - you are higher than/above  
 inunpa - the 2nd of something  
 in - to wear over the shoulders  
 inkiyapi - they made him wear it  
 inkpā - top/the point  
 inyan - stone  
 inyan Bda - "Flattened/Spread out Stone" The  
 Pavement; Gabbatha.  
 inyan hde - he/she ran home  
 ipi - they went there  
 ipi - to be full (as after eating)  
 ipiyagniċatun - you put on your belt, he/she girded  
 you up  
 ipiyagyetun - to put your belt on  
 ipiyaka - belt  
 ipoġan - to blow (as the wind)  
 ipuze - thirsty/dry mouth  
 iš - or  
 išnana - alone  
 išta - eyes  
 ištaġunġa - blind  
 ištınme - he/she/it is sleeping (Also ištınbe)  
 isaŋpa - more than  
 itakad - outside of  
 itan - proud  
 itanog tipi - neighbors/they live on both sides  
 itanċan - chief/leader - Lord  
 itanċanpi - the leaders/headmen

itanwakanhde - ascending/upwards  
 ite - face  
 itkokim - face to face  
 itkokipe - to meet, come together from opposite  
 directions  
 itkun - to burn, blaze  
 itohnake - the face, countenance  
 itokab - in front of/before  
 inunmanpi - we are all satisfied; it is sufficient for us  
 iwaa - I say/said  
 iwaē - I say  
 iwahtedapi sni - they disliked or hated him/her/it  
 iwahokunċiciyapi - I advise you all about something  
 iwamayatokiya - you concern me with something  
 iwanġapi - they asked him/her  
 iwanġab - above  
 iwatan - I lie  
 iwicakiciyaye - he left with them  
 iwicawacu - I received/took them  
 iwicawanġa - he/she asked them about something  
 iyahde - to go or come to, reach to, extend to  
 iyahdeiċiya - he made himself reach to  
 iyahdeya - to cause to reach to, to lead to, bring to  
 iyahna - after, behind, following  
 iyakitena - together, familiarly  
 iyamni - the 3rd  
 iyamnina - only the 3rd one  
 iyanihde - you go to, reach to, extend to  
 iyanipaṭopi - you all are offended/it rubs against all of  
 you  
 iyaninunpapi - you are blameable  
 iyapaṣtag - to be taken by surprise  
 iyapemni - they wrapped it around, wind up in  
 iyanunpapi - blameable  
 iyayapi - they leave/left  
 iyaye - to leave  
 iye - him/her  
 iyececa - alike  
 iyeced - in a similar fashion  
 iyecedya - likewise  
 iyecetu - to be so, become so  
 iyeciŋka - one ones own/by him/herself  
 iyeġe - sparkling, shining, twinkling  
 iyehanġu - at the time  
 iyeiċiya - to find one's self, to put or thrust one's self,  
 to push or crowd one's self in  
 iyeka - even him/her  
 iyekicihanġu - to be suitable for one, be the time or  
 opportunity for one  
 iyekiyapi - to recognize someone  
 iyemayayapi - you all find me  
 iyemicihanġu - my time/time for me to do something  
 iyeunyanpi - we all have found him/her/it  
 iyewicaye - he/she/it found them

iyeya - to find someone or something  
 iyeyapi - they found him/her/it  
 iyoñpaye - to go in, fall into  
 iyoñpeiçiya - to throw or cast one's self into  
 iyoñpemaye - he/she threw me into something  
 iyohakab - after  
 iyohi - each  
 iyokiye - second, next to  
 iyokpiya - happy/joyful  
 iyoksid - sad  
 iyonisicapi - you all are in to sadness/mourning  
 iyoniyakapi - you all are offended/displeased/made sick  
 iyopeya - scold  
 iyoptapi - they started  
 iyotañ - the highest/most/favorite/best  
 iyotañdapi - they considered him/her/it the best/highest  
 iyotañg - of iyotañka; to sit down, in a sitting position  
 iyotañkidake - he considered him the highest/loved  
 iyowicahi - he/she arrived to them  
 iyowiñkiyapi - they permit, they received, they accept  
 iyowiñmakiyapi - they allow me  
 iyowiñmaye - he/she permits me  
 iyoyamwicawaye - I illuminate them  
 iyoyamwicaye - he/she/it illuminates them  
 iyoyamye - to cause something to illuminate/light up  
 iyoyanpa - light  
 iyuñdeca - to tear something apart  
 iyuhepe - a sponge  
 iyuñpapi - they all pulled it down  
 iyukawa - something used to pry something open  
 iyukcañyan - to cause to think about it  
 iyuşkiñ - happy/rejoiceful/excited  
 iyuta - try to do something, to measure/test/weigh something, to taste something  
 iyutañyan - to tempt or try someone  
 iyuwi - vine  
 iżañżañ - lit up or to be lit, to be light

## Kk

ka - and  
 kaiş - or  
 kehañ - when (in the past)  
 keş - emphatic adverb, expressing something forcibly or clearly, in regards to, as it is concerned to, as for that  
 ku - he/she/it gave it to him/her/it, to give  
 kuñ - the aforementioned thing, something said or done in the past that was already stated  
 kúpi - they gave something to him/her

## Kk

ka - over there, yonder, indicates rhetorical question  
 kada - he/she scatters something, to sow seed  
 kaduze - to flow, flowing water  
 kaešta - even him/her/it, even that  
 kaği - to avoid someone or something out of respect, to hold back out of reverence  
 kágapi - they made/make something  
 káge - he/she made/created something  
 kañ waciñpi - they intended/planned to make something  
 kañya - made in the image/likeness of  
 kahi - he/she/it brought it to him/her/it  
 káked - like that, such as that, way over there in that direction  
 káketu - it happens thus, to be thus  
 kápi - they mean/meant it a certain way  
 kapa - to pound/beat something, to pass, run past one, excel or surpass  
 kapsiñpsiñta - to whip someone  
 káta - hot  
 kata iheya - to assemble together  
 katiñyan - directly, continuously, without stopping  
 kawitayapi - they are gathered, they are together  
 kawegapi - they snapped or broke something  
 kayehañ - out in front, before  
 káya - he/she/it took something to him/her/it  
 káyapi - they took something to him/her/it  
 kazunñtapi - to weave together  
 kañ - old/elderly, a blood vein  
 kaşkapi - they tied/bound him/her/it, they imprisoned him/her/it  
 kaşpa iyeya - to separate into two pieces or cut loose from, to cough and spit  
 kci - with (singular); also kici  
 ki - he/she/it arrived back there  
 kicanye - to work/till/cultivate soil  
 kicicapi - they are friends/companions to each other  
 kicipamnipi - they divide among themselves  
 kicağa - he/she/it made something for him/her/it  
 kicağapi - they made something for him/her/it  
 kicihi - to arrive with someone  
 kiciyaotañiñ - to announce it for someone  
 kiciyuğañ - he/she opened it for him/her  
 kico - to be invited  
 kiç'iñ - he/she/it carries something/somebody on their own back  
 kiçuñ - to put on one's own, to wear one's own  
 kihde - to head back home  
 kihdapi - they headed back home  
 kihunñipi - they have reached home  
 kipi - to hold/contain, to fit inside of

kiksuya - remember  
 kiksuyeniciyapi - he/she/it causes you all to remember, he/she/it remembers it for you all  
 kiksuyapi - they remembered  
 kinaŋpapi - they appeared/came out  
 kis úŋpi - they were fighting  
 kítaŋna - a little bit/small amount  
 kitanyaŋ - continuously, insisting upon  
 kiwitaye - to gather, assemble together  
 kiyena - close by or near to someone/something, intimately  
 kiyotaŋke - he/she sat back down  
 kiyukawa - he/she/it pried/opened it for him/her/it  
 kiŋ - the  
 kiŋhaŋ - if/when  
 kiŋiŋ - to hurl stones/stone someone  
 koda - friend  
 ko - also/in addition to  
 kópehda - to feel/sense fear, he/she/it felt afraid of him/her/it  
 kokipa - he/she/it is afraid of him/her/it  
 koniška - you are a young man  
 koya - also/in addition to  
 kowicakipa - he/she was afraid of them  
 kowicakipapi - they are afraid of them  
 kta - will/shall/expresses future tense  
 kúdtkiya - downward  
 kúyatanhaŋ - from down below

## Mm

mága - field/garden  
 mağağaye - to comfort  
 maŋpiya - clouds/sky/heavens  
 maŋpiya ohdiŋde - an angel  
 mahduonihaŋ - I honor my own  
 mahduotaŋiŋ - he/she/it makes known/announces my own  
 mahed - inside/in  
 maka - earth/ground/dirt/soil  
 maka iyutapi - mile (earth measurement)  
 makan - on the ground  
 makaškapi - they bind me  
 makata - towards the earth/ground  
 make - he/she/it means or meant me  
 makobaške - region, state, section/piece of land  
 maku - the chest/bosom  
 maķu - he/she/it gave something to me, give me  
 makuwapi - they treat me a certain way, they chase me  
 máni - he/she/it walked/is walking  
 mapa - my head  
 maši - he/she commanded or told me to do something

maši - they told me to do something  
 matuŋpi - they birthed me/I was born  
 mau - he/she comes to me  
 mawe - my blood  
 mayakida - you ask me  
 mayakidužaža - you wash something for me  
 mayakiŋiŋpi - you all stone me  
 mayanpi - they cause me to be a certain way, they have me as something  
 mayapota - consumes me  
 mayubdaya - he/she/it causes me to be spread flat  
 mayuhnaškiŋye - something makes me crazy  
 mayute - eat me  
 mázasagye - sword  
 mázaska - money  
 mázaska opiye - treasury/money bag  
 mici - with me  
 miceŋpi - my flesh  
 micirŋksi - my son  
 micuwi - my side  
 mihakab - behind/after me (In time or space)  
 mihdaotaŋiŋ - I make known/announce my own  
 mihduonihaŋ - I honor my own  
 mihektab - behind me/after me  
 mihektam - behind me  
 miho - my voice  
 mikapeya - he/she/it is greater than me  
 minaği - my spirit  
 minape - my hand(s)  
 mioie - my word  
 miš - me, myself  
 miš-eya - as for me  
 miye - me  
 miyahna - near to me  
 miyecica - he/she/it is with me as a friend/spouse/companion  
 miyecirŋka - me on my own  
 miyeķe - even me  
 mitaŋ - my younger sister (woman's speech)  
 mitaceŋpi - my flesh  
 mitašina - my blanket/shawl  
 mitawa - mine  
 mitawaciŋ - my thoughts  
 mitawitaŋ - my glory  
 mitawoahope - my laws  
 mitawokoyake - my clothing  
 mitawootaŋiŋ - my glory, my visibility, my fame  
 mitokab - before me or in front of me  
 mnaunyaŋpi - we all gather/harvest  
 mnayaŋ - to gather/harvest  
 mni - water  
 mni ša - wine  
 mni škumna - soured wine (mni: water)  
 mni wíyutapi - a gallon/water measurement

mniciyapi - they are hosting a meeting, they called an assembly  
mniyowe - a well or pool

## Nn

nağiye - he/she/it was bothering him/her/it  
nağiye šni - dont bother him/her/it  
nağiyeypi - they were bothering her  
nahañiñ - yet/still (nahañiñ šni - not yet)  
nañmana - secretly/hidden  
nañuñpi - they hear  
naiçiñbe - he/she hid him/herself  
nakaes - truly, indeed, of course  
nakaha - now, lately  
nakicipapi - they fled from a person  
nakuñ - also, too  
namayañuñ - you hear me  
namayañuñ - you hear me  
napa - to flee  
nape - hand  
nape yewaye - send the hand to something  
napipakiñte - napkin, a hand wipe  
napsukaza - fingers  
našna - stumble  
nauññuñpi - we all heard  
nayañuñ - you hear/heard  
nayažiñ - you stand/rise  
nayažiñpi - you all stand/rise  
nažica - flee  
nažin - to stand  
nažinñkiye - to cause to stand/rise  
ni - living/alive  
niate - your father  
nicapi - he/she/it means you all, they meant all of you  
niciñcapi - your children  
niciñkši - your son  
nicaže - your name  
niciyuška - he/she untied you  
nicuwapi - they treat you a certain way  
niču - he/she gave something to you/give you  
ničupi - they gave you something or he gave it to you all  
nicapi - they are without, they are lacking  
nicicağa - he/she made something for you  
niciyuškapi - they bind him/her/it for you  
nihdawapi - you all count your own  
nihdaotañiñ - he/she/it reveals your own  
nihipi - he/she/it arrived to you  
nihinñiciyapi - you are all anxious/worried/worked up  
nihihna - your husband  
nihnayanpi - your husbands

niišta - your eyes  
nina - really  
nioipi - they went where you all are; with you  
nioiyanñkapi - they sit among you all; with you  
nipi - they are living/alive/breathing  
niskapi - you all are white (cleansed/clean)  
niš-eya - as for you  
nitawa - yours  
nitawootañiñpi - your glory/fame, your own revealing  
nitunpi - you are born  
nituwe - who are you/who you are  
niuñpi - you all are (in a certain state of being)  
niwakiye - I cause my own to live  
niyaco - he/she judges you  
niyahna - close/near to you  
niye - you  
niyeke - even you/as for you  
niyukawa - he/she/it opens you  
niyukanpi - you all go there and remain  
niyuhnaskiñyan - he/she/it drives you mad, it causes you to be crazy, worked up, frantic, wild  
niyus - he/she holds you/has a grip on you, leads you  
niyus'inyayapi - he/she/it startles you, it bewilders you, it causes you to marvel/be amazed  
nuñwe - let it be so/amen  
núge - ear  
num - two (2)  
núñke - you are lying down  
núñpa - two (2)  
nupin - both

## Oo

oape - an hour  
ob - with (plural)  
obdaka - I tell something, I report  
obdecahe - scattered/dispersed  
obdesya - shining in  
obdutañ - I touch/feel  
óciciye - I help you  
ociciyakapi - I tell or say something to you all  
ocowas'iq - all (also owas'iq)  
oecuñna - gambling, doing work  
odake - you tell or report something  
ode - to search for something/someone  
odepi - they searched for something/someone  
odotapi - hireling/they borrowed  
ohañzihdepi - a shade or canopy  
oh'añ - to do something, commit a deed, act or behave a certain way  
oh'añkoya - fast/quick  
oh'añye - to cause to do work  
oh'doka - a hole

ohdake - he/she/it speaks or tells of their own  
 ohiye - to win  
 ohiwicawaya - I have won them  
 ohna - through, by means of, inside something  
 ohoda - worship/respect  
 ohodapi - they worship/respect something  
 ohounɗapi - we all worship/respect something  
 ohoyadapi - you all worship/respect  
 óhiɲniyaŋ - always  
 ókicipe - he/she joins in with him/her  
 okagege - seam  
 okaɲniɲa - to understand  
 okaɲniɲapi ɲni - they don't understand  
 okaɲtaŋ - to pour something into something  
 okaɲtaŋpi - they poured it in  
 okataŋ - to drive in (like a nail)  
 okicide - he/she searched for it for him/her  
 okiciciya - they talk to each other, make peace, to be reconciled  
 okide - to search for ones own  
 okihi - able/can  
 okhipica - possible, able to be done  
 okihiwicaya - he/she enables them  
 okikpani - to be unable for, incompetent  
 okikpanipi - they are unable to do something  
 okitaŋiŋ - to appear or manifest  
 okiziwaye - I healed him/her/it  
 okiyakapi - they told him something  
 okitahena - between  
 oko - a gap in space or time; oko waŋɓi - 1 week  
 omakiyaka - he/she said it to me  
 omani - travel  
 omayadeɓi - you all search for me  
 omayadutaŋ - you touch/feel me  
 omayake - he/she/it said to me or told me about it  
 omiciyake - he/she told about something for me  
 omniciye - a meeting/gathering  
 ómaka - a season or 1 year  
 onatag haŋ - in a locked position  
 onicataŋpi - they crucify you  
 óniciya - he/she/it helps or helped you  
 oniciyaka - he/she told about something for you  
 onihdaka - you talk/tell about your own  
 ookiye - a helper  
 ookiyewicaya - he/she/it caused them to be helpers  
 opawɲge - one hundred (100)  
 opawɲge núnɓa - two hundred (200)  
 opawɲge yámni - three hundred (300)  
 opemni - to be wrapped around  
 opeuŋtuŋpi - we all purchased/bought something  
 opakicihta - he/she bundled it up for him/her  
 opetuŋ - to buy or purchase something  
 ópa - join in  
 ópe - he/she/it joined

ópapi - they joined in  
 ópta - through  
 oputkaŋpi - they dipped it in something  
 owade - I search for something/someone  
 owakide - I search for my own  
 owakihi - I can, I am able  
 owakikpani - I am unable to do something  
 owapi - they wrote it down  
 owas'iŋ - all (also ocowas'iŋ)  
 owawa - I wrote/write  
 owicakiyaka - tell them, he/she said to them  
 owihaŋke - the end  
 owihaŋketa - to the end  
 owiŋza - bed/floor/blanket  
 owotaŋna - straight/honest/righteous  
 ówakiye - I help  
 ówicakiye - he/she/it helped them  
 ówicapeya - he/she was among them  
 oyaŋke - a place or room  
 oyaɲ'aŋ - you do something, you behave a certain way  
 oyaka - to tell about something  
 oyakaɲniɲa - you understand  
 oyakaɲniɲapi - you all understand  
 oyake - he/she told/talked about it  
 oyakihi - you can, you are able  
 oyakikpanipi - you all are not capable  
 oyaptapi - through you all  
 oyate - people/nation/world  
 oiyotaŋke - throne  
 óyapapi - you all join/are apart of  
 oziiɓiya - he/she made themself rest  
 ózekiya - he/she took hold of something

## Pp

paahdapsiŋyaŋ - to flip over/upside down  
 paha - hill  
 pahi - to gather  
 pahipi - they gather up  
 paɲdokaɓi - make a whole in something by pressing  
 paɲtaɓi - bunched up/tied up/bound  
 pakiŋta - he/she wiped  
 paŋyaŋhaŋ - crying out, shouting loudly  
 paŋyehaŋ - shouting, crying out  
 patuɗ - from patuza; to lean forward or bend down  
 patuɗ inaɓiŋ - to stoop down  
 pehaŋ - to fold/be folded  
 petaɓa - coals  
 péta - fire  
 petiiɓiɗkaŋ - he/she warmed themself  
 petiɗkaŋpi - they were warming around the fire  
 petiɗkaŋɗkaŋ - he/she/it was warming around the fire

peži - grass  
 peži hóta - hyssop (northern plains sage)  
 pežihuta - medicine  
 pi - a woman's command to 2 or more people  
 piičiyapi - they prepared themselves for something,  
 they conducted themselves in a certain manner  
 piya ekicetu - to fix, heal, resurrect  
 piya icaḥwaye - I healed him/her/it  
 po - a man's command to 2 or more people  
 psiṇ - wild rice  
 psiṇ ska - white rice/barley  
 ptenyena - for a short amount of time, a little while

## Šš

šaḥdoḡaṇ - eight (8)  
 šákpe - six (6)  
 ši - to command to do something  
 šíca - bad/naughty/evil  
 šicaya - terrible/in a bad way  
 šícapi - they are bad  
 šícamna - smell gross/bad  
 šicedaka - to think something is bad  
 šícemadapi - they think I am bad, they don't like me  
 šícenidake - he/she thinks you are bad  
 šina - blanket  
 šipi - they commanded/told him/her to do something  
 škaṇ - movement, move about, to do something  
 škaṇškaṇ - moving about, to stir up, in motion  
 škaṇškaṇya - moving about, in motion  
 šni - no/not/negates what was just said  
 šníža - wilted/withered/dried up/dead  
 šonšoṇa - donkey  
 šunḡtokeca - wolf, also šunḡtokca  
 šúnka šonšoṇa - donkey colt

## Ss

s'a - added after an action to show habitual frequency  
 sam - sánpa shortened  
 sánpa - more, in addition to, beyond, further  
 sdakiye - to grease/annoint ones own  
 sdayapi - they anointed him/her  
 sdaye - he/she anointed him/her  
 sdodmayapi - they know me  
 sdodniye - he/she knows you  
 sdodunyanpi - we all know something/someone  
 sdodwakiye - I know my own  
 sdodwaye - I know  
 sdodwicaye - he/she knew them  
 sdodwicunyanpi - we all knew/know them

sdodyapi - they know something/someone  
 sdodyaye - you know  
 sdodye - he/she knows/knew  
 sdodyeunḡkiyapi - he/she caused us all to know  
 siha - foot  
 ska - white  
 snihdapi - they felt cold  
 su - seed  
 sunḡkaku - his little brother  
 sunḡkawicaye - he has them as little brothers

## Tt

ta - dead  
 tápi - they died  
 taṭaka - paralyzed, numb, disabled, immobile  
 te - deceased  
 temayayapi - you all kill/murder me  
 teniyanḡ - killed you  
 teyanḡ - to kill/put to death  
 teyapi - they kill him/her/it  
 tĩṇsa - firm, tight, tightened, brave, stiff

## Tt

tacaṇke - leader, chief, principal  
 táḡe - spit/saliva  
 taḡoša - he/she/it spat, to spit  
 táḡcaskana - sheep/lamb  
 Taḡiṇca Wanunyanḡpi Tiyopa - Sheep Gate  
 tahaṇpe - his/her shoe  
 tahepi - to pass by  
 takad - outside  
 takiṇkiṇyanḡ - multiple things being big  
 takodaku - his friend  
 taktokanicuṇ - he/she/it did something to you  
 táku - what or something  
 takuciyapi - I am related to you all  
 tákuna - any  
 takuyaye - your relative  
 tamakoce - his/her land or country  
 taniya - his/her breath  
 Taniya - His Breath/Spirit - meaning Holy Spirit  
 taṇcaṇ - body  
 taṇcona - naked  
 taṇiṇ - apparent, visible, obvious  
 taṇiṇyanḡ - in an apparent/visible/or obvious way, to  
 cause to be seen/visible  
 táṇka - big/large/huge  
 taṇkaku - her younger sister  
 taṇmahedaṇhaṇ - from inside his/her body  
 taokiye - his helper/servant

tateyaŋpa - windy  
 táwa - belonging to him/her/it  
 tawaciŋ - his/her mind  
 táwakiye - to cause him/her to own something, to allocate or assign something to someone  
 táwaniçiyapi - he/she/it causes you all to have something on behalf of yourself/for yourself  
 tawanuŋyaŋpi - his/her's livestock  
 táwapi - theirs/belongs to them  
 tawaṭedyešni - he/she/it is unwilling to do something  
 táwawicaya - he/she/it allocates something to them, he/she/it causes them to own something  
 tawicutuŋ - the groom/the one marrying the woman  
 tawinoḥtiŋpi - older sisters  
 tawokoyake - his/her clothing  
 táža - waves in the water  
 téca - new/young  
 teḥike - difficult  
 teḥiŋda - to love/cherish something or someone  
 temahentuya - deep, far down  
 temayaḥiŋda - you cherish/love me  
 tezi - stomach/belly (region of the body not the organ - níge)  
 ti - to live or dwell  
 tihocoka - the center of the house or room  
 timahed - inside the house or building  
 timata - visiting someone, visiting to get food, beg for  
 tinwicakṭe - murderer  
 típi - house/home  
 típi wakaŋ - synagogue/church  
 tiyatakiya - towards home  
 tiyohnaka - placed in the home/a family  
 tiyopa - door  
 tiyopa awaŋyaŋke - door keeper/to look after the door  
 tka - but  
 tkeyutapi waŋžina - one pound/measurement of weight  
 to - blue/purple  
 tócaŋniye - his/her wrath or anger  
 tóh'aŋ - his/her actions/behaviors  
 tohaŋn - when  
 tohaŋyaŋ - how long/to what time?  
 tóka - an enemy, why  
 tokag ehaŋ - to be yet, in the future  
 tókaŋ - another  
 tókaŋtaŋhaŋ - from elsewhere  
 tokata - the future  
 tókeca - different  
 tóked - how, in what way  
 tókehiŋ - howsoever  
 tóketu - as it is/how is it?  
 tóki - where, somewhere  
 tókicuŋze - his/her law or determination  
 tókiya - where

tókiyataŋhaŋ - from where  
 tókiyopekiciyapi - they barter or exchange with one another  
 tóksape - his/her wisdom  
 tóna - which/how many  
 tónana - few  
 tópa - four (4)  
 tótunwepi - their town  
 tówicouŋ - his/her family  
 tówitaŋ - his glory  
 tukte - which  
 tukted - where, exactly where at  
 tuŋkaku - his/her father-in-law  
 túŋpi - born  
 tuŋwe - to see/look  
 tuŋweniye - he/she made you see  
 tuŋweyeyapi - he/she made them see  
 tuwena - who/anyone

## Uu

u - come, he/she/it is on their way here  
 u ši - tell to come/command to come  
 uŋ - to be in a certain state, to wear/use, by account of something, of something  
 uŋge - some  
 uŋḥdoḥdo - a coat or outer garment  
 uŋhdapi - we all head home  
 uŋku po - give us  
 uŋkupi - he/she gave something to all of us  
 úŋkaŋ - and so, therefore  
 úŋkaŋš - if, if only, provided such were the case  
 uŋkasotapi - we all spent/used something up, we were all destroyed/annihilated, we all destroyed something  
 uŋkekiciyapi - we all say to each other  
 uŋkeniciyapi - we all say it to you  
 uŋkeyapi - we all say  
 uŋkiciŋcapi - our children  
 uŋkicupi - we all take/get/receive  
 uŋkišnana - you and I are alone  
 uŋkitaoyatepi - our nation/people  
 uŋkitawapi - ours  
 uŋkiye - you and I, me and you  
 uŋkiyepi - us  
 uŋkoḥ'aŋyaŋpi - we all act/behave a certain way, we all did it  
 uŋkokiyakapi - we all told about it, he/she told it to all of us  
 uŋkoyataŋiŋpi - he/she announced something to all of us, we all announced something and made it known  
 uŋkušipi - he/she sent us to come, we all sent him/her to come

uñmanğ - the other (uñmanğ kiñ)  
 uñmapi - others  
 úñna - to be or to use  
 uñnicahipi - we bring to you  
 uñniciñpi - we all stone you, we all throw stones at you  
 uñşpa - a piece  
 uñspe - to learn, an axe  
 uñspekiya - to teach/cause to learn  
 uñspekiyapi - they learned  
 uñtapi - we all die  
 uñtuñwapi - we see  
 uñwanğzipina - we all are one  
 uñyuñdecapi - we are all torn to pieces, we all tore something to pieces  
 uñyutapi - we all eat  
 úpi - they are coming  
 upşiza - mud  
 úta - taste  
 uye - to send here

## Ww

waakite - searching  
 waayupte - to give a general answer  
 waazizi - whispering/murmuring  
 wabdenica - an orphan  
 wabdake - I see/look  
 wabotice - snatching, grabbing away  
 wacanpi - you plan or make an effort to do something  
 wacanpi - you all plan or intend to do something  
 waciñhnakapi - they set their minds to something/they set their plans/intentions onto doing something  
 waciñkiyuzapi - they had a certain attitude or opinion towards something or someone  
 waciñpi - they planned/intended/tried to do something  
 waciñwicaye - he/she trusts or depends upon them  
 waciñyan - dependable  
 wakan - holy/sacred/mysterious  
 wakan şica - demon/devil  
 wakankiciyuzapi - wedding  
 wakanpi - gods/sacred ones  
 wakanñanhan - from above  
 wakanñkiya - upwards  
 wakiñyan hótun - thundering/thunder  
 wakişkokpa - bowl/jars/containers  
 wakiyena - a dove  
 wakiyuşdoke - I take it off for him/her  
 wakiyuşka - I unbound him/her  
 wakiyuta - he/she was eating someone else's food; he/she ate someone's food for them  
 wakpa - river  
 wakpana - creek/stream

wamanun - a thief/robber, to steal  
 wamnayanpi - they gathered  
 wanakazatanhan - from long ago, from the start  
 wanice - without, lacking  
 Wanikiya - Jesus/Yeshua, Savior, Rescuer  
 wanikiyapi - salvation  
 wanin - see wanice  
 waniyanpi - domesticated like pets and livestock  
 waniyetu - winter  
 wanunyanpi - a pet or domesticated animal such as livestock  
 wan - a/an  
 wanbduşka - snake/serpent/bugs  
 wançiyake - I see you  
 wandake - you see/look  
 wanhdake - he/she saw his/her own  
 wanka - lie down, in a reclined position  
 wankan - up  
 wanwicayake - he/she/it saw them  
 wanyag - shortened from wanyaka  
 wanyagwicaya - he/she made them see  
 wanyaka - look/see  
 wanyakapi - they saw  
 wanzi - one (1)  
 wanzinakiya - in one accord, in one way  
 wapaha - a hat  
 wapamni - I distributed something  
 wapepeka - sharp/thorny  
 waskuyeca - fruit  
 waşte - good  
 waştecidapi - I love you all  
 waştecidaka - I think of you as good/I love you  
 waştedakapi - they liked something/someone, they loved him/her/it  
 waştedake - he/she/it like or loved something or someone  
 waştekidake - he/she/it loved or liked his/her/it's own something or somebody  
 waştemayadapika - you all love me  
 waştemena - smells good, a pleasant aroma  
 waşteya - in a good kind of way, properly, good heartedly  
 waşteyecidapi - you all thought it was good for him/her/it  
 watopapi - they rowed (oars); a small boat  
 watunwan - I see  
 wawanhdake - I look after my own  
 wawiwange - he/she questioned or asked him/her something  
 wayaotanin - announce/testify  
 wayazanke - sick; ill  
 wayutakuni şni - to cause to be nothing; wasted  
 wayutanwicakiyapi - they made them servants; workers

wecica - and I in Him  
 wéciyuha - I kept it for someone/something  
 wéciyuštaṇ - I finished it for someone/something  
 wicaceḥpi - human flesh  
 wicadapi - they believe in/have faith in someone/something  
 wicaduhapi - you all have them  
 wicahdoya - he/she takes his own out, he leads them out  
 wicahi - arrive to them  
 wicahiyohi - he/she/it reached them  
 wicahnayaṇ - fool them  
 wicahnaye - he/she/it fooled him/her/it  
 wicakaipi - they took something or someone to them  
 wicakapi - they told the truth  
 wicakicicažuṣupi - they paid the price for them  
 wicakiṇcaṇpte - he/she/it comforted them  
 wicakiṇiṇpi - they stone them  
 wicakipaḡaṇpi - they pushed something open for them  
 wicakipakiṇta - he/she wiped it for them  
 wicakipamnipi - they distributed it for them  
 wicakipi - they returned their to them  
 wicakiyuṣaṣa - he/she/it washed something for them  
 wicaḡu - he/she/it gave it to them  
 wicamada - believe in me  
 wicamayadapi - you all believe/trust in me  
 wicani - they live  
 wicaṇḡdapi - we all believe  
 wicaṇḡnidapi - we all believe/have faith in you  
 wicawakaḥniḡe - I select/choose them  
 wicawaḡu - I give to them  
 wicayacopi - they judge them  
 wicayada - you believe/trust in him/her  
 wicayadapi - you all believe in someone/something  
 wicayaka - you tell/say the truth  
 wicayakipaḡaṇpi - you all opened something for them  
 wicayaḡu - you gave it/something to them  
 wicayecicažuṣupi - you all paid the price for them  
 wicayuhe - he/she has or possesses them  
 wicayuṣpe - he/she/it broke them off; it divided them  
 wicayuṣaṣapi - they wash them  
 wicihuta - shoreline  
 wiciṣpa - a cubit  
 wicitokab - before them  
 wiciyeya - he/she/it found them  
 wicoḥ'aṇ - the behaviors of man  
 wicokicaṇye - cultural dealing  
 wicota - many people  
 wicouṇ - lifestyle  
 wicowaṣte - righteous  
 wicowicaṣtaṣni - unrighteousness/lewdness  
 wicowoyake - chapter  
 wicuṇkakipi - we returned to them  
 wicuṇte - death

wicuṇyaṇpi - we have them as  
 wihiyayena - clock/time  
 wikcemna - ten (10)  
 wikcemna num - twenty (20)  
 wikcemna tópa - forty (40)  
 wikcemna tópa sam ṣakpe - forty-six (46)  
 wikcemna yámni - thirty (30)  
 wikcemna yámni sam saḥdoḡaṇ - thirty-eight (38)  
 winicaḥcana - you are a real man/elder  
 winuḥcana - older woman  
 wiyotaṇhe - noon time  
 wo - male command  
 Wóacaṇḡṣiṇ Wóṣnapi - Passover  
 wóakaḥpe - a covering  
 wóahope - law/custom respect  
 wóbdaka - I told a story  
 wóciciyakapi - I speak to all of you  
 wóituṇṣni - a lie  
 wókakize - sufferings  
 wókažuṣu - a price  
 wókcaṇ - opinion/judge  
 wókiaṇpi - peace  
 wósape - wisdom  
 wóniya - spirit/breath  
 wóope - law  
 wóṣnapi káḡapi - priest  
 wóṣnapi káḡapi - priest; "they make sacrifices"  
 wóotaṇiṇ - news  
 wóožuna - fullness  
 wópetuṇ - shopping  
 wópetuṇ típi - store  
 wóta - eat  
 wótektehda - hungry  
 wówaḥpanicapi - poor people  
 Wówapi Wakaṇ - Bible, Sacred Writings, Scripture  
 wówaṣte - goodness  
 wówidagunyaṇpi - we are servants  
 wówidake - servant  
 wówinihaṇ - anxiety  
 wówicake - truth  
 wówicaḡu - he/she fed them  
 wówicakiyaka - he/she told them  
 wówiyuṣkiṇ - celebration  
 wóyakapi - a story  
 wóyahdaka - you speak  
 wóyake - a story  
 wóyataṇ - praise  
 wóyatke - drink  
 wóyute - food

**Yy**

ya - go  
 yaceyapi - you all are crying  
 yaciŋ - you want, need, or desire  
 yaco - to judge or condemn  
 yacopi - they judge or condemn  
 yakaŋe - you make or create  
 yakida - you ask  
 yakiduške - you untied, unbound, released him/her  
 yakunpi - they are, they were  
 yámni akihde - three (3) times  
 yaonihanpi - honor with the mouth  
 yatkaŋ - to drink  
 yatkaŋpi - they drink  
 yatke - to drink  
 yatkewicakiya - he/she made them drink it  
 yati - you live or dwell  
 yátapi - you all eat something  
 yaŋke - to be or exist, sitting a certain way  
 yaŋkapi - they are sitting a certain way, existing a certain way  
 yawakaŋ - bless/make holy with the mouth  
 yawapi - they counted, they read  
 yawaštepi - he/she blessed them, they blessed him/her  
 yazaŋ - ache/hurt/pain  
 yazaŋhda - to feel pain/hurt  
 ye - he/she/it is on their way there, female speech; verbal period or assertion at the end of a sentence  
 yedo - spoken by men, an assertive verbal period at the end of a sentence or statement  
 yekiyapi - bet or gamble  
 yeunkiyapi - he/she/ sent us all there  
 yéciŋ - you carry it for him/her/it  
 yéciyužažapi - you all wash something for them  
 yéhnaka - you set, place  
 yéksuyapi - you all remember something  
 yuha - to have something/he or she has it  
 yuhapi - they have something  
 yuḥdecapi - they tore something, they split something apart  
 yuhukud - to cause to be low  
 yukaŋpi - they remain in a place  
 yukawakiya - he/she/it caused something to be opened  
 yukawapi - they opened something/theirs is opened  
 yukcaŋ - he/she thinks  
 yupšuŋ - he/she/it pulled something out by the roots  
 yutaŋpi - they touch or feel something  
 yúte - he/she is eating/ate something  
 yútapi - they are eating it  
 yuonihanpi - they honor him/her/it

yuotaŋiŋ - to cause something to be manifest/known  
 yuotaŋiŋpi - they cause something to be manifest/known  
 yuwaŋkaŋ - to lift something up  
 yuecetu - he/she/it corrected or corrects something or someone, to make something right  
 yuecetupi - they make it right  
 yuś'inyan - startle, to cause to marvel or be amazed  
 yuś'inyayapi - they marveled or were amazed at something, they were startled by something  
 yuštaŋ - to finish, stop, or complete something  
 yuštaŋpi - they stopped or completed something  
 yuwitaŋpi - they honor him/her/it  
 yuzamnipi - they open or uncover something  
 yužužupi - they tear it to pieces/pull down/destroy something  
 yužužupica šni - indestructible, unable to be torn to pieces  
 Yuwohduzetunpi Omniciye - "A Consecrated Gathering/Meeting" Feast of Dedication/Festival of Lights/Feast of Lights/Hanukkah

## Zz

záptaŋ - five (5)  
 záptaŋkiya - in fives, in five ways/places

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