

GHELI GHI FELINI NI IKOS A BALESTAYN - Servants and Slaves in Palestine	
Gheli ghi li ta ghi na tonji na "gheli ghi lini", ghi na li anena na ghi fel a ghi la' anena a Balestayn i mu.	Some people, called "hirelings", were employed for wages in ancient Palestine.
<b>Jub 7: 1</b>	<b>Job 7:1</b>
A à bè na ilvi nin ghi wi si wul a nse na wu na fel i fel I to I a? À bè na minchi mè nweyn nin ghi wi ki ta minchi mè wul ta ghi li i li na wu na fel si alej ilvi a?	Is there not a time of hard service for man on earth? Are not his days also like the days of a hired man?
<b>Jub 14: 6</b>	<b>Job 14:6</b>
Bu'si isi si a nweyn iwun ta ka wu yviti, ta ka wu mesi minchi mè nweyn ki tēyn ta wul a ghi li na wu fel kò' si alej ilvi.	Look away from him that he may rest, Till like a hired man he finishes his day.
<b>Mak1: 20</b>	<b>Mark 1:20</b>
Jisòs i na yeyn gví nì anena tēyn i fi jaŋ ki jaŋ. Anena fvi visi bō anena nēyn gheli felini si a ngù, i jūmti ndù nì jisòs.	And immediately He called them, and they eft their father Zebedee in the boat with the hired servants, and went after Him.
Miti gheli ghi felini Isilæ nì ghí a ghi nà felì abàs ghè a ichfi izue nin salì ateyn itu' Mikàyn in Mú, i nà ghi ikòs kèsa gheli ghi felì à ki si nà yi a fo chi à- ghilumnè nì ghìki ta ghi nà ghal anena tēyn afo a wul nì wu nà keli a bōm awo kì si idvì kìmì si ilwenj ilvi si dvì. Ikòs ilvi nà ghi ma ghi gví nì i nwyen a tîlà' a fí a tì nà ba'si kesa a gheli a tum ta ghi gví nà chí ila' I Kanà. Ghi li nà ghi ma ghi se' ku kfa nì anena ighòn. Ghi li nà gh'I woy n ikòs ta ghi bzì a ndo nì bō ifèl. Akòs à nà ghi ma ki kà' a ki na ghi ki nò wul i Hibìlù, ta bōm ànfif wu beyli ngenj i nweyn si akòs si kasi si timi a nweyn ivzì.	But most of the servants of the Israelites, as well as those of other eastern peoples of Old Testament times, were slaves or indentured servants - men and women who were held as property for various reasons and for various lengths of time. Some slaves were bought from neighboring nations or from foreign residents of Canaan. Some were captives taken in war. Some were children of slaves who were born in the house of the master. A slave might himself be a Hebrew who, through poverty, sold himself into servitude until he got back on his feet.
Ifèl I akòs antēyn nì gheli Hibìlù i nà ghi iwo ikfayn tò' ghi wi ateyn, ghi fi nì nì ikoynsi isuy n i. Nywà'lì Fiyini ta yi n-yeyn keli na ifèl I akòs I nin ghi, yi bû bimi i fāŋ a tuynsi iwo ateyn. Mbangi si nà ghi ki si idvì ta ghi lēm kò' isa' ta ka ghi tisi ifèl akòs nì ifeli fīndej I, tisa' tì ghi fè'ti dzì zì a iwo ateyni nin keli si nà ghi ateyn nì ilvi vzì a ka wul i felì ko' chem ateyn.	Slavery among the Hebrews was usually a mild and merciful system. The Bible, while it recognizes that slavery exists, does not approve or disapprove of the practice. Numerous standards were set up in the Law for the regulation of slavery and servitude, with laws which regulated both the conditions and the duration of the bondage.
Inki ifèl I akòs I li nà ghi ma ghi lùtì tuynsi kè nò tuynsi. À nà ghi iwo ghi boynsi ki nì izue si choŋ kèsa si ku si lù nì wul bōm ta wà nin kīŋ si fayti nweyn si akòs, kèsa si beyli nweyn si wul si	One source of slavery was absolutely forbidden. It was punishable by death to steal or kidnap a human being for the purpose of making him a slave or to sell him to someone else as a slave.

akòs. It isi nâ yèynî nâ ndû sî gheli Isilâe kîmî nî gheli atum.	This regulation applied to Israelite and foreigner alike.
<b>Dîtèlbnomî 24: 7</b>	<b>Deuteronomy 24:7</b>
"Ghi lâe kâe yeyn wul wu choŋ wul antêynî nî woyn Isilâe sî beyli, kesa î bèyli, ghi zue wul î choŋnî nâ vzî, ta ka yi li jîsî nchînî îbî sî a zî antêynî."	"If a man be found stealing any of his brethren of the children of Israel, and makes merchandise of him, or sells him; then that thief shall die; and you shall put evil away from among you."
<b>Eksidòs 21: 16</b>	<b>Exodus 21:16</b>
"No mî ndà vzî a wù chòŋ wul î bèyli, kèsa ghi yèyn a ŋweyn ìwu a, ghi nâ keli sî zue ŋweyn.	"And he that steals a man, and sells him, or if he be found in his hand, he shall be surely put to death."
<b>DZİ Zİ A GHĬ NÀ KU SĬ GHELT GHĬ FELĬNĬ ATEYN</b>	<b>THE TREATMENT OF SERVANTS</b>
No mî wul î isilâe î kfâ ghi nâ lî î ŋweyn sî a wùl î felîni nî Fîyîni fî. Bòm tèyn ghi nâ keli wi sî nâ lî ŋweeyn tèyn ta fîndeŋ mîti li ta wùl a ghi lî î li na wù na felî à, bò ifèlî nî ŋweyn a ŋweyn atu nî ìto'nî-ì.	Each Israelite was considered to be a servant of God. Therefore, he was not to be treated as a bondservant but as a hired worker; and his master was to rule over him with kindness .
<b>Levitikòs 25: 39-41</b>	<b>Leviticus 25:39-41</b>
"î wayn-nà và vzî a zî î ŋweyn nîn chi î kâe nâ fîfî a, ghi beyli ŋweyn sî vâ, kâ và làe kâyn na wù na felî sî và ta fîndeŋ, mîti ta wùl a và lî î li na wù na felî à, kèsa ta wùl a wù jèlî gvî zî î ŋweyn na chi à, a wù felî zî î ŋweyn sî chem a bèŋ a fî a ghi nîn sôysî gheli ateyn. Sî ìbâm ateyn a wù lu vîsî và, ŋweyn nî woyn ŋweyn, î kasi kfa ndû isas I ndo nî ŋweyn, î kfa ndû sî zî ìfwo nî ghîbo ŋweyn.	"And if thy brother that dwells by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant; But as a hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee: And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return."
Dzisi nâ dvî ki tèyn ta wul î Hibîlû lî a wù na ghi wul î felîni kîmî sî wùl ilâ'.	There were several ways that a Hebrew could become the servant of his brethren:
<ul style="list-style-type: none"> <li>Wùl î Isilâe bòm ànfîf nâ nî wu nâ ghi ma wù lî wù bû fî tîsî àwo sî a ŋweyn a ngeŋ, kesa sî ghali ngeŋ î ŋweyn ta wùl a wù n-chi ilâ' keli ngeŋ î ŋweyn. A dzi nâ ghàyn wù lî a wù toynî a dzi mbèyli sî nâ ghi isas nî wùl î lvî. Àlè' kèyn a Levitikòs 25: 39 sî nâ ko' ndu à, ta kî nîn lêm susi isa' a dzi nâ ghàyn, n-dyèyn wi na mbeylî nâ yèyn nâ keli sî lî alâ'. Iyeyn nâ yèynî nîn ghi sî nâ kya na à nîn ghi wul nâ wèyn a wù bèyli ngeŋ î ŋweyn (Kèsa wu beyli àdya' ifèlî) nîn ŋweyn sî wul î Jû î lvî sî nâ keli àfo tò'tî ngeŋ î ŋweyn ateyn nî isas I ndo nî ŋweyn i.</li> </ul>	<ul style="list-style-type: none"> <li>The Israelite, through poverty, might become unable to manage his own affairs or to maintain himself as an independent citizen. In this case he might pass by sale under the power of another. The passage in Lev. 25:39 ff, which lays down the law in these matters, does not imply that such a sale was compulsory. It is understood to mean that the individual sold himself (or rather, he sold the rights to his labor) to another Jew, so that he might be able to earn subsistence for himself and his family.</li> </ul>
<ul style="list-style-type: none"> <li>Wul î Hibîlûiu vzî a ghi ghâl î ŋweyn ta wù</li> </ul>	<ul style="list-style-type: none"> <li>A Hebrew who had been convicted of</li> </ul>

<p>choŋ ghi nà bê na wù n-keli si là' si yomti ìlvi ta ghi yèyn afo kà wù choŋ). À n-gvì ìlvi fì li wu nà ghi si là' si yomti afo kà wù choŋ ngali kà kèsa tày (ta yi nà ghi sî Sàkiyà). Wul ì choŋni nà wèyn na ghi ma wù lî wù bù là' afo kà a ghi nîn bîfî, a ghi beyli ñweyn si àkòs a wù là' nî ìfèl I ñweyn i.</p>	<p>theft was required to make restitution to the extent of at least double the value of the amount stolen if the stolen property itself was recovered). In other cases he was to pay four or five times as much as he stole (Note the case of Zacchaeus). If the thief could not make the required restitution, he was sold for his theft and he made restitution by his labor.</p>
<b>Eksidòs 22: 1-3</b>	<b>Exodus 22:1-3</b>
<p>"Wùl ì kà si choŋ...ichue izue ì kà si sal a ñweyn atu, ghi baŋsi filuŋ a ñweyn alè', wù kà si nà keli wi afo, a ghi beyli ñweyn bòm ichoŋ I ñweyn.</p>	<p>"If a man shall steal ...If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft."</p>
<p>Woyn wul ì felini nî wul ì Hibìlù, bòm dzì zì a ghi bzi ñweyn ateyn, nà ghi gheli ghi felini sî bò ìfèl.</p>	<p>Children of a Hebrew servant became, by condition of their birth, the servants of the master.</p>
<b>Eksidòs 21: 4</b>	<b>Exodus 21:4</b>
<p>Bò ìfèl nî ñweyn kà si nà ghi ma wù fu meyn wul ì wi sî ñweyn, wu kà si nà ghi ma wù bzi meyn woyn ghìlùmnî, kesa woyn ghìkî, a wul ì wi ateyn nî woyn ateyn na keli bò ìfèl.</p>	<p>If his master has given him a wife, and she has borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself.</p>
<p>Wùl kà si nà ghi ma wùl ì lî ñweyn si atu ìkwo nî ñweyn, a ghi boŋ bèyli bà'si woyn ñweyn nî ñweyn. Wùl wèyn a ànfîf a kù ñweyn tèyn ì kà beyli ngeŋ ì ñweyn si àkòs, à n-ghi kî si chem a bèŋ a fî a ghi nîn sôysi gheli ateyn.</p>	<p>When a man was claimed personally by a creditor, his children were usually sold into bondage with him. While the impoverished man might sell himself into servitude, it was only to work off his debt until the jubilee year.</p>
<b>2 Tifòyn 4: 1</b>	<b>2 Kings 4:1</b>
<p>Wul ì wi ì lvi antèynî nî ghìkî woyn nfè'tisi gha'nisi ì dzì sî ìlishà, bê na, "wul ì felini nî và ì lûm ì wom n-si ghi ma wù kfî meyn, wa kya na wul ì felini nî và nà fàyn Bôbo. Wùl ì vzì a wu tî nà keli ikwo I ñweyn na si gvî si lî woyn ghem ghìbò na ghi na felì àkòs sî ñweyn.</p>	<p>A certain woman of the wives of the sons of the prophets cried out to Elisha, saying, "Your servant my husband is dead, and you know that your servant feared the Lord. And the creditor is coming to take my two sons to be his slaves."</p>
<b>Nèhèmàyà 5: 5</b>	<b>Nehemiah 5:5</b>
<p>Lvîyn kî nô àwuyn à kesa n-ghi kî na awuyn a woyn-nà ghesi, woyn ghesi n-ghi kîmi ta woyn àŋena, kî nô tèyn ghesinà na tziyn woyn ghesinà ghìlumnî nî ghìkî na àŋena na ghi ìkòs, ghi na si ghi ma ghi li meyn woyn ghesinà ghìkî ghi lî ì zisi akòs. Ghesinà nîn bu fî keli wi adya' si yuyn si fîsi àŋena bòm ta gheli ghi li si a keli àŋena nse ghesinà nî gweynsi ghesinasi.</p>	<p>Yet now our flesh is as the flesh of our brethren, our children as their children; and indeed we are forcing our sons and our daughters to be slaves, and some of our daughters have been brought into slavery. It is not in our power to redeem them, for other men have our lands and vineyards."</p>

<b>Isayà 50: 1</b>	<b>Isaiah 50:1</b>
Bôbo bè na: “Ŋwà’lì zì bà a nà và tí gwòsì lum ghi fu a, ma à tí sàŋ fìsì kì nŋ ma? À n-ghi wul ì kfà a ma ti nà keli ikwo sî ŋweyn beylì fìsì zì sî ateyn a? À beylì fìsì zì ngeŋ sisi bŋm mbi ì sisi. À n-ghi bŋm njay sisi ta ghi saŋ nà vzi a ndô lum.	Thus says the Lord: “Where is the certificate of your mother’s divorce, Whom I have put away? Or which of My creditors is it to whom I have sold you? For your iniquities you have sold yourselves, And for your transgressions your mother has been put away.
<b>Jûb 24: 9</b>	<b>Job 24:9</b>
Gheli ghi li nî ghi chuf ì ghî a ghi nîn keli wi bæ nî nî igheyŋ ta ghi nîn nyon, ì lî afo kî a wul ànfif lî a wù ghal ngeŋ ì ŋweyn ateyn ì lù nî ànkeyna.	“Some snatch the fatherless from the breast, And take a pledge from the poor.
No mi wul ìsìlè kfà, ghi lumnî nî ìki, na ghi ma ghi kà’ a ghi yuyn ì fìsì no mi ìlvi gha, ma à nî gheli isas l ndo kèsa suynsì ìlvi ta ghi là’ afo kî a wù tí nà keli sî là’. No mi ti a ghi kæ sî faŋ tî yuyn tî fìsì ŋweyn, a ghi na keli sî yuyn sî fìs’ì ì ŋweyn ìlvi ta wù feli meyn àkôs sî a bèŋsì ntufa. Ghi nî ghi fi fu ifu sî ŋweyn a ghi ìfwo ì yini nî nyamsi.	Every Israelite, male or female, who had become a slave, might be redeemed at any time by relatives or friends by the payment of what was owed. In any case, even if he were not redeemed, he was to be released after six years of service; and he was to be given a present of food and cattle.
<b>Eksidòs 21: 2</b>	<b>Exodus 21:2</b>
Wà kæ sî yuyn wul ì Hibìlù na wù na fèlì sî và, a wù feli sî a bèŋsì ntufa, a na ghi à bèŋsì nsŋmbo a wù fvî lù kî sî a lû ì faŋ tî là’ afo.	If you buy a Hebrew servant, he shall serve six years; and in the seventh he shall go out free and pay nothing.
<b>Ditèlonomì 15: 12-15</b>	<b>Deuteronomy 15:12-15</b>
12 “Wayn-nà và, ì wul ì Hibìlù, ghi kæ sî beyli ŋweyn sî và, wù fèlì sî à bèŋsì ntufa, à na ghi a bèŋsì nsŋmbo wa visi wù vzì lù kî sî a lû bu la wù là’ àfo..	12 “If your brother, a Hebrew man, or a Hebrew woman, is sold to you and serves you six years, then in the seventh year you shall let him go free from you.
13. Wa kæ sî bè na wù fvî ì lù kî sî a lû, ka wâ vîsì ŋweyn wù ndu nî ìwu ì yum.	13 And when you send him away free from you, you shall not let him go away empty-handed;
14Wa fayti fu kî nŋ ìfwo sî ŋweyn kabtî wî antèynî nyàmsî nî và, ikaŋ nî và, alè’ ghè a wà nîn lèŋ mîlû’ ateyn. Ghi lî kî nŋ natèynî ìfwo a fî a Bô Fiyini fyafi ì bòysî và nî ŋweyn, a wà fu sî ŋweyn.	14 you shall supply him liberally from your flock, from your threshing floor, and from your winepress. From what the Lord your God has blessed you with, you shall give to him.
15Wa lum kya kî na zì nà ghi ìkôs ila’i lîyib, Bô Fiyini fifi yuyn fìsì zì, a kayn iwo zì a mî-bè sî zì na iwo nâ yèynî nîn jofî sî nà ni-à layn.	15 You shall remember that you were a slave in the land of Egypt, and the Lord your God redeemed you; therefore I command you this thing today.
Wu kæ se sî zî ifèl ì zî ŋèyn wî ì ŋweyn a mò’, a ghi soysî ŋweyn bà’sî nî wî. Yi kæ sî nà ghi na wî ì ŋweyn nî ghi ma à tí fù bò ifèl nî ŋweyn, bò	If he brought a wife into service with him, she was to be freed with him. However, if his master had provided him with a wife, the master could

ĭfĕl ĭ kà' a wù be na wi faŋ ta wul ĭlŭmnĭ nĕn lù. Woyn inki I malà nà ghàyn nĭ ghi faŋ ki sĭ bò ĭfĕl;	require the wife to stay when the man left. And the children of such a marriage stayed with the master.
<b>Eksidòs 21: 3</b>	<b>Exodus 21:3</b>
Wù kă si zĭ kĭ nĭ atu a ŋweyn a, a wù lă fvi kĭ nĭ àtu a ŋweyn a, wu kă zĭ ma wù mala meyn a wù lă fvi ŋĕyn wĭ ĭ ŋweyn.	If he comes in by himself, he shall go out by himself; if he comes in married, then his wife shall go out with him.
<b>Jĕlimayà 34: 8-11</b>	<b>Jeremiah 34:8-11</b>
8ĭyĕynĭ nĕn ghi iow zĭ a yi n-lă gvĭ sĭ Jĕlimayà ma yi lù sĭ Fĕyĭnĭ fĭ, ĭbà m ta fòyn Zĕdikayà na sĭ ghi ma wu be meyn na ghi soysi nŏ gheli ghi jĭm a Jĕlusalĕm.	8 This is the word that came to Jeremiah from the Lord, after King Zedekiah had made a covenant with all the people who were at Jerusalem to proclaim liberty to them:
9na ghi fisĭ no mĭ nda kĕsa wul ĭ wi ma ĭ lŭmnĭ a-ĭ wul ĭ ĭlumnĭ Hibĭlù nĭ wul ĭ wi, na ka wùl na fĭ lĕm wayn nĭ Jù a ndŏ ncha'.	9 that every man should set free his male and female slave—a Hebrew man or woman—that no one should keep a Jewish brother in bondage.
10Lvĕyn, a nà si ghi ta woyn nto' nŏ gĭ jĭmnĭ gheli ghi jĭm ta ghi nà si ghi ma ghi yĭ meyn mĭkăyn ĭ yvĭ na no mĭ ndà soysi akŏs a ŋewyn, kĕsa a lumnĭ à nĭ a ki a, na ka wùl fĭ lĕm àŋena a nsum sĭ ndŭ asĭ, àŋena yvĭnĭ ĭ vĭsĭ ghi fvi lù.	10 Now when all the princes and all the people, who had entered into the covenant, heard that everyone should set free his male and female slaves, that no one should keep them in bondage anymore, they obeyed and let them go.
11Mĭti a nà ghi si ĭbà m ateyn àŋena kfĭnĭ mĭtem mĭ àŋena ĭ nĭ na ĭkŏs ĭ lŭmnĭ nĭ ĭ ki kasĭ gvĭ, ta ghi nà si ghi ma ghi soysi meyn ghi lù, ĭ kasĭ lĕm àŋena isas àkŏs, ghi ki nĭ ghi lŭmnĭ.	11 But afterward they changed their minds and made the male and female slaves return, whom they had set free, and brought them into subjection as male and female slaves.
Àkŏs a wùl ĭ Hibĭlù bŏm ta wù n-kŏŋ wi ĭ ŋweyn kĕsa woyn ŋweyn, kĕsa iwo I li a, ĭ kă si cho'nĭ na wu fvi ĭ wi a bĕŋ nsŏmbo (kesa à n-ghi ta iwo zĭ a wù nà kĭŋ sĭ nĭ ĭ mă meyn) a ghi li gvĭ nĭ ŋweyn asĭ nĭ nchye'sĭ a ntĕ' ĭ bù' atuŋlĭ a ŋweyn sĭ a nchwă na à bĭmi ŋweyn sĭ chi sĭ kŏ' felĭ kĭ sĭ bò ĭfĕlĭ nĭ ŋweyn.	If the Hebrew servant, for love of his wife and children or other reason, preferred not to accept freedom in the seventh year (or when his obligation was completed), he was brought before the elders of the community and had his ear pierced as a token of his willingness to give lifelong servitude to his master.
<b>Eksidòs 21: 6</b>	<b>Exodus 21:6</b>
A bò ĭfĕlĭ nĭ ŋweyn li ĭ gvĭ nĭ ŋweyn sĭ gheli ghi sa'nĭ. A wù li gvĭ kămĭ nĭ ŋweyn ĭchfĭ ndŏ, a fĭkfĭs fĭ ndŏ, a bò ĭfĕlĭ nĕn ŋweyn bu' atuŋlĭ as ŋweyn nĭ nsa', a wù felĭ sĭ ŋweyn kĭ samo'.	then his master shall bring him to the judges. He shall also bring him to the door, or to the doorpost, and his master shall pierce his ear with an awl; and he shall serve him forever.
<b>Dĭtĕlbnomĭ 15: 17</b>	<b>Deuteronomy 15:17</b>
Tĕyn a wà li nsa' ĭ tuŋ zĕsĭ aŋewyn atuŋlĭ ndiu ghàŋtĭ ĭchfĭ ndŏ, a wù na ghi wayn ĭfelĭ nĭ và kĭ samo' samo'. No mĭ sĭ wul ĭ felĭnĭ nĭ vĕ ĭ kĭ, a wà ni tĕyn.	then you shall take an awl and thrust it through his ear to the door, and he shall be your servant forever. Also to your female servant you shall do likewise.

Wul ì Ju ì kâ sî nâ sî ghi sî nâ ghi akôs sî wul àtum, ghi kâ' a ghi gò'sî ifêl I ateyn dzi sî bò. Ghi kâ' a ghi go'sî iwo ateyn ìlvi ta bèn zî a ghi nîn sôysî gheli ateyn ì gvi. Ànkùmtî, ghi nâ kâ' a ghi fîsî wul ì felîni nâ wèyn ta ghi là' afo kî a wù tî nâ ghi sî là' LÊSI ifêl a fî a wù n-ni, ghi là' a kî nâ ghi nâ là' ti wùl a ghi n-lî ì lî na wù felî iwo a.	If a Jew were to become the slave of a Gentile, the servitude could be terminated in two ways. First, it could be terminated by the arrival of the year of jubilee. Second, the servant could be released by payment to the master of the purchase price LESS the value of the services rendered, based upon the pay scale of a hired laborer.
<b>Eksidòs 25: 47-55</b>	<b>Leviticus 25:47-55</b>
47'Ìvîyn wùl kâ sî jèlî gvi ì nâ chí a yi antêynî kesa wul àtum ta wù nîn ba'sî sî và kâ sî kasi sî a wul ì gha'ni, wayn-na vzi ì lî ta wù nîn chi ba'sî sî ì ñweyn ì kâ sî gâyn sî wul ànfîf, ì bèylî ngen ì ñweyn sî wul àtum nâ wèyn kesa wul ì vzi a wù jèlî gvi zî àñena na chi à, kesa sî wùl isas I ndo nî wul àtum.	47 'Now if a sojourner or stranger close to you becomes rich, and one of your brethren who dwells by him becomes poor, and sells himself to the stranger or sojourner close to you, or to a member of the stranger's family,
48 Ghi kâ sî beyli ñweyn, ghi lî a ghi fî yuyn ì fîsî ñweyn, wayn-nâ ñweyn ì lvi ì lî a wù yuyn ì fîsî ñweyn.	48 after he is sold he may be redeemed again. One of his brothers may redeem him;
49kêsa lùmsî nâ ñweyn, kêsa wayn lùmsî nâ ñweyn, kesa no mî wul ì kfâ ta wù nîn ba'sî isas I ndo lî a wù yuyn fîsî ñweyn, kêsa wù kâ sî nâ kfeyni à, a wù yuyn fîsî ngen ì ñweyn.	49 or his uncle or his uncle's son may redeem him; or anyone who is near of kin to him in his family may redeem him; or if he is able he may redeem himself.
50Tèyn a wù yuyntî ñèyn wùl vzi a wù tî yùyn ñweyn: ìkwo vzi a ka ghi la' sî sôysî ñweyn na ghi tèyn ta bèn sîsî a wù n-chi kò' ta ghi n-læ beyli ñweyn sî ko' sî chem a bèn ghè a ghi n-sôysî gheli ateyn. A yi na ghi kîmî ta ìlvi nâ ghi sî wùl ì vzi a ghi lî ì lî na wù felî ko'.	50 Thus he shall reckon with him who bought him: The price of his release shall be according to the number of years, from the year that he was sold to him until the Year of Jubilee; it shall be according to the time of a hired servant for him.
51Bèñsî kâ sî nâ ghi ma sî fañ meyn bu dvi à, kî ta àñena bè a ghi kasî là' ìkwo na wù fvi wu kî ta ìkwo vzi a ghi nîn læ yuyn ñweyn ateyn.	51 If there are still many years remaining, according to them he shall repay the price of his redemption from the money with which he was bought.
51 Bèñsî ì kâ sî fañ kî ilæ sî chem a bèn a fî a ghi nîn sôysî gheli ateyn, a wù yuyntî ñèyn ` ì ñweyn, kî ta bèñsî nîn ghi a wù kasî là' sî ñweyn ìkwo vzi a wu n-ghi sî yuyn sî fîsî.	52 And if there remain but a few years until the Year of Jubilee, then he shall reckon with him, and according to his years he shall repay him the price of his redemption.
53Wu n-keli sî nâ ghi ñèyn ì ñweyn ta wul a ghi nî ghi lî na wù felî ifêl I bèn, wu keli wi sî nâ sa' ñweyn nî ìwu ì two.	53 He shall be with him as a yearly hired servant, and he shall not rule with rigor over him in your sight.
54Ghi kâ sî fañ tî yuyn tî fîsî ñweyn a bèñsî nâ ghàyn, a ghi læ vîsî a wù fvi a bèn ghè a ghi nîn sôysî gheli ateyn, ì ñweyn nî woyn ñweyn.	54 And if he is not redeemed in these years, then he shall be released in the Year of Jubilee—he and his children with him.
55Bòm ta woyn Isîlâè nîn ghi gheli ghi felîni sî mà ma mà tî yuyn fîsî àñena sî ila'i lîjîyb: à n-ghi	55 For the children of Israel are servants to Me; they are My servants whom I brought out of the land of

Mà Bô Fiyini fifi.	Egypt: I am the Lord your God.
À nîn ghi alej i lvi a fi a àkôs à tî nà ghi a 'keli' bô ifèl nî ñweyn, bô ifèl tî nà keli àdya' si li ñweyn si lèm no mi wo kî ta wù kà' a wù li ifwo vzî a wù n-keli. Wù kà'a, si achfiti, wù visi i wul i felini nâ wèyn si yîndo nî ñweyn. Wul i felini na ghi ma ghi ghi kya ikwo vzî a ghi kà' a ghi la' a ñweyn atu, no mi ta ghi nâ ghi wi si n'a ki ñweyn ta afo ìwe.	During the time that the slave was "possessed" by his master, the master had certain power of disposing of him as he would other articles of personal property. He could, for example, leave the servant to his heirs. The servant was said to have a certain monetary value, that is, his labor had a money value; but he was not supposed to be thought of as chattel.
Ghi nâ kà' a ghi soysi akôs a dzi i mò' a dzisi afèyn tèyn	A slave could be freed in one of four ways:
<ul style="list-style-type: none"> <li>Si yuyn si fisi ma ghi là' ikwo kèsa ifwo</li> </ul>	<ul style="list-style-type: none"> <li>By redemption through the payment of money or goods.</li> </ul>
<ul style="list-style-type: none"> <li>Toyni ki nô a fîñwà'lî, afo kesa fîñwà'lî ta bô ifèl i fu.</li> </ul>	<ul style="list-style-type: none"> <li>By manumission, a bill or ticket of freedom issued by the master.</li> </ul>
Toynî atef, bô ifel i li a wù tef i lèm na wùl i felini nâ wèyn l' fvi-à ilvi ta yî kfî meyn, si achfiti.	<ul style="list-style-type: none"> <li>By testamentary disposition; the master could specify that the slave was to be freed upon the master's death, for example.</li> </ul>
<ul style="list-style-type: none"> <li>Toynî iwo ta wà nî na akôs à na bu fi ghi wi akôs, achi a li a i lèm kî nô ñweyn si a yîndo nî và.</li> </ul>	<ul style="list-style-type: none"> <li>By any act that implied that the slave was a free citizen, such as making an heir of one's slave.</li> </ul>
Isa'i nâ keli dzisi si bè'î ghi si kîñtî ikôs nî gheli ghi felini ateyn. Akos à nâ ghi afo ghi wi si tàysî ànkeyna na ka ki kô'sî Fiyini fi nî iwo I Fiyini, kesa si nyô' ifu, yi ayi idyàngsî nî yî i li, si si anam kîmi nî àwo a li a. Ghi na ghi si nâ fu a =chi iyvîti sî ñweyn, a ghi àchi a Sabât. Wu nâ ghi si sòylli si akôs ilvi ta ghi leñ i lèmsî ñweyn a dzi ibi, kesa ghi chò' isi kèsa ghi kòlî ìkes.	The Law had several means for the protection of slaves or servants. A servant was entitled to full religious privilege and access to all religious functions and practices, such as sacrifices, Passover and other feasts, circumcision, etc. He was to be given a day of rest on the Sabbath. He was to receive his liberty if the case of some grievous injury such as loss of eye or limb.
<b>Nziti 17: 12</b>	<b>Genesis 17:12</b>
No mi ndà ta wù si ghi minchi nfama antèyni nî zè ghi si anma a ñweyn, no mi wâyn i lûmnî i kfà ajân nî zè, ta ghi bzî ñweyn a wa ndo kesa ghi yuyn nî ikwo si wul àtum a ghi wi wul isas I ndo nî zè.	He who is eight days old among you shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant.
<b>Eksidòs 12: 44</b>	<b>Exodus 12:44</b>
No mi wul i felini nî ndà ta ghi yuyn nî ikwo, yi kæ si si anam a ñweyn, a wù yî si ateyn.	But every man's servant who is bought for money, when you have circumcised him, then he may eat it.
<b>Eksidòs 20: 11</b>	<b>Exodus 20:11</b>
Bòm ta à nâ ghi a mînchi ntufa Fiyini fi i fayti iyvi nî nse, nî jva ìto, nî no mi nî ghà ta ki nîn ghi ateyn, i yvîti a mînchi nsòmbo. Bòm tèyn	For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath

Fìyini fì boysi àchi a Sabàt i lem si a nyin.	day and hallowed it.
<b>Eksidòs 21: 20, 26, 27</b>	<b>Exodus 21:20,26,27</b>
20Wùl i kə si leŋ akòs a ŋweyn a lùmnì à, kesa a ki a, nì mbàn, wu kə si kfi a ŋweyn awu, ghi boynsi i ŋweyn.	20 “And if a man beats his male or female servant with a rod, so that he dies under his hand, he shall surely be punished.
26Wùl i kə si leŋ isi i akòs nì ŋweyn a lùmnì à kèsa a ki a, i bèbsi, a wù visi a wù fvî lù kî salû bòm isi I ŋweyn.	26 “If a man strikes the eye of his male or female servant, and destroys it, he shall let him go free for the sake of his eye.
27. Wù kə si leŋ chò’ ison i àkòs a lùmnì a nì à ki a nìn ŋweyn, a wù visi a wù ndu kî salû bòm ison i ŋweyn.	27 And if he knocks out the tooth of his male or female servant, he shall let him go free for the sake of his tooth.
<b>Lèvitikòs 24: 17, 22</b>	<b>Leviticus 24:17,22</b>
17’A kə si zue mi ndà wul ghi zue ŋweyn. Wùl i kə zue nyam wu là’ nì nyam, i nyam àlè’ nì nyàm.	17 ‘Whoever kills any man shall surely be put to death. 18 Whoever kills an animal shall make it good, animal for animal.
22Yi na keli ki isa’ i mò’ si wul àtum kîmi nì ineyeni sî wul ila’ nì zî, bòm ta mi n-ghi Bô Fìyini fifi.”	22 You shall have the same law for the stranger and for one from your own country; for I am the Lord your God.’ ”
<b>Ditèlonomi 12: 12, 18</b>	<b>Deuteronomy 12:12,18</b>
12 A yi na sanli à asi nì Bô Fìyini fifi, zî nì woyn gghi ghi lùmnì nì ghi ki, nì ikòs i vzi i lùmnì nì i ki, nì woyn Levi ghi a ghi nìn ti a wa ichfi abe, bòm ta àŋena nìn keli wi afo aneŋ kèsa alè’ si yi antèyni nì zî.	12 And you shall rejoice before the Lord your God, you and your sons and your daughters, your male and female servants, and the Levite who is within your gates, since he has no portion nor inheritance with you.
18Miti zî keli si nà yi asi nì bô Fìyini fifi alè’ ghè a Bô Fìyini fifi i cho’ , và nì woyn gha ghi lùmnì nì ghi ki, nì ikòs i va ghi lùmnì nì ghi ki, nì woyn Levi ghi a ghi n-ti a wa ichfi abe, a zî na dyala asi nì Bô Fìyini fifi no mi a gha ta awu à ki a ghal si nì.	18 But you must eat them before the Lord your God in the place which the Lord your God chooses, you and your son and your daughter, your male servant and your female servant, and the Levite who is within your gates; and you shall rejoice before the Lord your God in all to which you put your hands.