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## Open XML for Editing Scripture (OXES)

### Table of contents

Description . . . . .	2
Graphic showing how OXES facilitates interchange of data . . . . .	3
Preservation of data . . . . .	3
Schema and documentation . . . . .	4
Output . . . . .	4
Comparison to USFM and OSIS . . . . .	4
Remote checking, 3-way merge, distributed version control . . . . .	5
History . . . . .	5
Conformance levels . . . . .	5
Implementation . . . . .	6
oxesID . . . . .	6
oxesRef . . . . .	6
OXES-TE Comparison . . . . .	8
OXES detailed description of elements . . . . .	17
Revision history . . . . .	151
Developed by . . . . .	152

Jump to summary descriptions of elements  
starting with:

[A](#) [B](#) [C](#) [D](#) [E](#) [F](#) [G](#) [H](#) [I](#) [J](#) [K](#) [L](#) [M](#) [N](#) [O](#) [P](#) [Q](#) [R](#) [S](#) [T](#) [U](#) [V](#) [W](#) [X](#) [Y](#) [Z](#)

Please send questions, comments, or reports of errors in documentation or schema to [jim\\_albright@sil.org](mailto:jim_albright@sil.org).

This schema is still being updated so check for possible newer version. See version date for this documentation/  
schema above.

[Jump to start of definitions](#)

Currently 90 elements fully defined out of 90 OXES elements total

100% completed

If the percentage completed is less than 100% that means we still have work to do.

If the percentage completed is more than 100% that means we have defined an element but not used it in OXES.

If the percentage completed equals 100% we are happy.

# Open XML for Editing Scripture (OXES)

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## Description

Michael Cochran, Director of Language Software Development for SIL<sup>1</sup>, asked me to devise a way for FieldWorks Translation Editor and OurWord to share data. Currently, it is difficult to share process metadata<sup>2</sup>, such as back translations<sup>3</sup> and consultant notes. A way to keep track of the status of each section of Scripture is also needed. For example, is this a first draft or publication-ready?

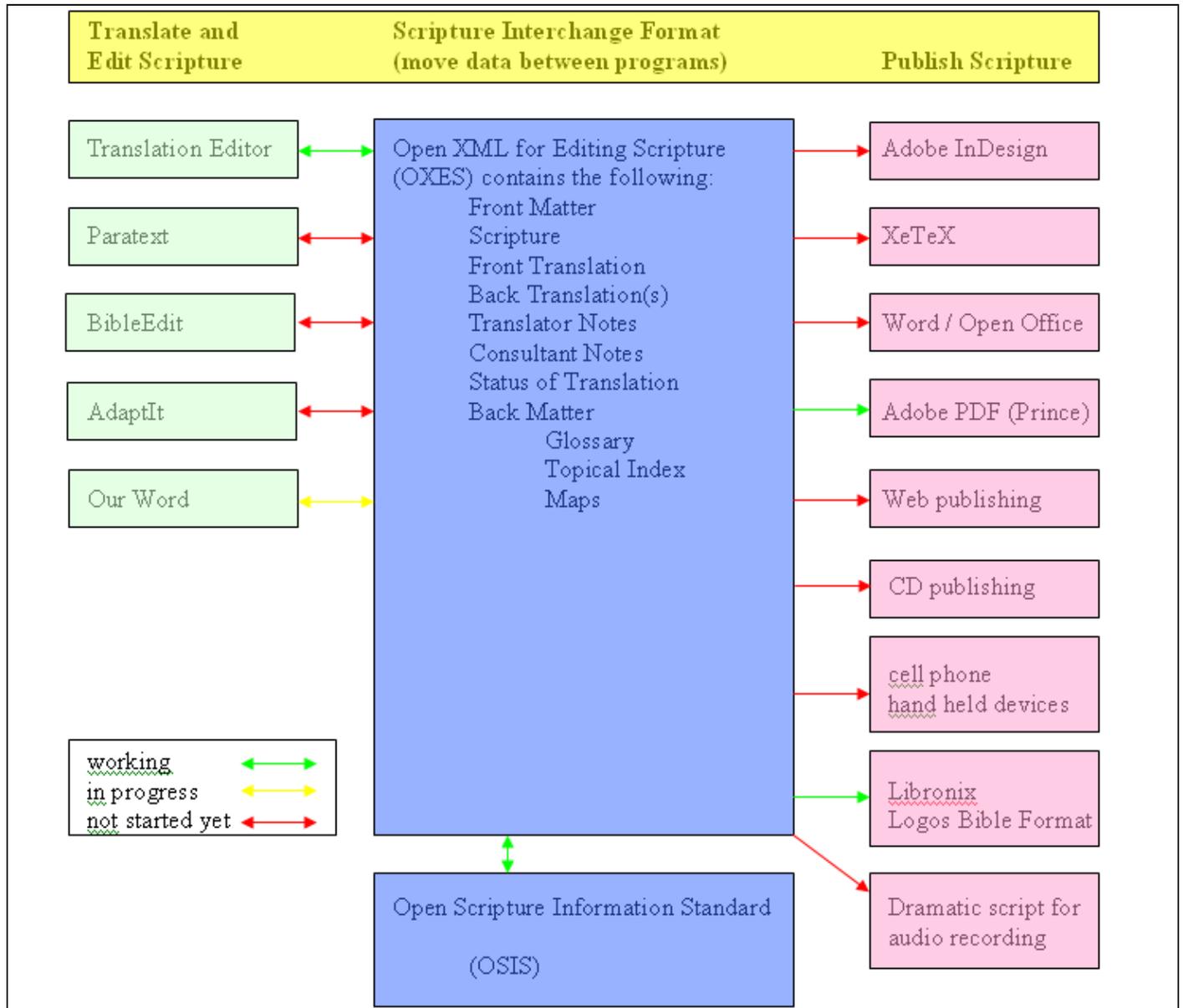
Eventually, all programs used to input and edit Scripture need these abilities. Current programs include:

- *Translation Editor* and *Paratext* are written to work on Microsoft Windows operating system and are complex and powerful.
- *BibleEdit* is written to work on the Linux operating system.
- *AdaptIt* is designed to assist the translator to adapt one translation to a closely related language. *AdaptIt* memorizes your choices and automatically translates words or phrases that it knows.
- *OurWord* is designed to support the strategy of translating from a Front Translation<sup>4</sup> and to provide a user-friendly tool for translators who may not have significant computer experience.
- *XeTeX* and *InDesign* are specialized typesetting programs for high end publishing.

With lots of help from the Lord I created a new markup language related to OSIS. OSIS stands for Open Scripture Information Standard. A markup language is an artificial language used to describe information about the text. The new markup language is called OXES which stands for Open XML for Editing Scripture. Because OXES is an XML<sup>5</sup> language we can validate that a document conforms to the OXES language specification. As programmers add export and import of OXES documents then their programs will be able to share data without loss between all OXES aware Scripture editing programs. And as we develop transformations from OXES to the various publishing formats we will be able to easily publish the translated Word.

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1. SIL International - formerly known as Summer Institute of Linguistics
  2. Metadata is data about data. Process metadata includes information useful in the process of translating. It may explain why a certain translation was chosen over other possible translations.
  3. Back Translation: A literal translation of a translation, which can be understood by a translation consultant or other speakers of a national language. A back translation is created to enable the consultant or other speakers to know what a translation means in a target language and how that translation is expressed in the forms of that language. A back translation should be as literal as possible so its reader can observe the forms in the target translation, yet restructured enough to enable it to make sense to the consultant or other readers of the back translation. A back translation helps a translation consultant determine if the original meaning has been preserved in the target language. Abbreviated as BT. From [http://www.geocities.com/bible\\_translation](http://www.geocities.com/bible_translation).
  4. Front Translation: a specially designed tool to assist a native translator. It is prepared by an advisor for a specific translation project for the mother tongue translators under his supervision. The advisor creates a front translation with the goal of making the meaning explicit and as easy as possible for the mother tongue translator, whose ability in English (or another national language, such as Spanish, French, or Indonesian) is limited, to use. The advisor studies (exegetes) a passage of the Bible, then writes up an accurate front translation based on this exegesis. The front translation contains all the meaning of the original, including implicit information which may need to be made explicit in the translation. The front translation has a structure that takes into consideration the unique vocabulary and grammatical patterns such as word order, phrase and clause structure, and idioms of the receptor language. From [http://www.geocities.com/bible\\_translation/](http://www.geocities.com/bible_translation/)
  5. XML: Extensible Markup Language
-

## Graphic showing how OXES facilitates interchange of data



## Preservation of data

Besides sharing data for the current work we want to preserve this information for 20+ years from now when someone wants to do a revision. The process information is very valuable for doing a revision. Having [annotations](#) describing the reasoning for why one translation was favored over another one is will help future translators who use this Scripture text as a front translation. For this reason XML<sup>6</sup> was chosen as the best means of preserving data without respect to operating system or some proprietary program format. Operating systems will die. Publishing programs will fail to run on newer computers and become obsolete. Unicode is the character encoding for the XML files so this should preserved the exact characters desired. Meaningful markup in XML will be preserved and useful in computers 20, 50, 100 years from now, if the Lord waits that long to return.

6. XML: Extensible Markup Language

I am creating the detailed specification for the OXES language, called a schema, that is specifically designed to handle Scripture. Hopefully, programmers will modify their programs to read and write OXES documents. In the future translators will be able to share their translations including back translations and notes with other translators and consultants who using different programs.

## Schema and documentation

OXES includes a schema written in Relax NG<sup>7</sup> format. Further development of the schema is planned by incorporating Schematron<sup>8</sup> This documentation is embedded in the schema file. The documentation is extracted using an XSLT transformation. Other views of the documentation are possible if desired. Included in this documentation is a simple listing of all the elements in alphabetic order. Also there are detailed descriptions and examples, where possible, of each element. See [p](#) for paragraph to see examples. Several elements have lists of where you may want to use them. See [item](#), [inscription](#), [l](#), [l](#) type="refrain", [l](#) type="doxology", [l](#) type="refrain".

Schematron is a rule-based validation language for making assertions about the presence or absence of patterns in XML trees. Schematron validation can be embedded in a Relax NG schema. We plan to incorporate Schematron validation within the Relax NG schema for OXES. Using Relax NG we can say that a date must be in the format of YYYY.MM.DD. Using Schematron we can enforce rules like:

- The annotation date is before the current date.
- In Mark 15:26 there is an inscription element.

## Output

From OXES we can transform the document to multiple outputs from the same input. OXES can be transformed to the traditional printed form (both high quality and draft quality), PDF<sup>9</sup>, HTML<sup>10</sup> for the internet, Crosswire, and Bible Gateway formats.

## Comparison to USFM and OSIS

In the XML<sup>11</sup> world, markup tags look like <tag>. In USFM<sup>12</sup>, markup tags look like \tag. And in TE<sup>13</sup>, tags are really the paragraph or character style names. So in OXES we have a paragraph tagged as: <p>; in USFM it is: \p and in TE it is the paragraph style: **Paragraph**. All three of these are examples of markup languages.

USFM is a subset of SFMs with few extensions allowed. In a similar fashion OXES is a subset of OSIS<sup>14</sup> with few extensions allowed.

One major difference between OXES and OSIS is that OSIS asks you to mark up all quotations with the "q" element. For now we have chosen to not include that as an option. This may be added in a latter version if we can be persuaded that it adds value to the text. We are well aware that we could automatically generate the quotes if we did have the "q" element, but for now we see that as a stumbling block and not a stepping stone to switching to XML<sup>15</sup>. Just the direct quotes that are the [wordsOfJesus](#) are allowed to be marked up for now.

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7. Relax NG: REgular LANGUAGE for XML Next Generation) is a schema language for XML, based on Murata Makoto's RELAX and James Clark's TREX. A RELAX NG schema specifies a pattern for the structure and content of an XML document. It is defined by a committee specification of the OASIS RELAX NG technical committee, and also by part two of the international standard ISO/IEC 19757: Document Schema Definition Languages (DSDL).

8. Schematron has been standardized to become part of ISO/IEC 19757 - Document Schema Definition Languages (DSDL) - Part 3: Rule-based validation - Schematron.

9. PDF: Adobe's Portable Document Format is an open standard that has been officially published on July 1, 2008 by the ISO as ISO 32000-1:2008

10. HTML: HyperText Markup Language is the predominant markup language for web pages.

11. XML: Extensible Markup Language

12. USFM: Unified Standard Format Markers

13. TE: SIL FieldWorks Translation Editor

14. OSIS: Open Scripture Information Standard

## Remote checking, 3-way merge, distributed version control

These are major requests from the field. The addition of back translations ([bt](#)) and [annotation](#)s should facilitate remote checking. 3-way merge and distributed version control are out of scope for this schema.

## History

This schema was developed for use in the electronic interchange of modern language Scripture documents. OXES was developed as a subset of OSIS<sup>16</sup> with most extension abilities removed. XSEM<sup>17</sup> was the first XML<sup>18</sup> description of Scripture developed by SIL International. It was released in 2000. OSIS was developed by the Bible Technologies Group which is a collaborative effort of the American Bible Society, the Society of Biblical Literature, the Summer Institute of Linguistics, the United Bible Societies, other Bible Societies and related groups, and individual volunteers around the world. OSIS started with XSEM and TEI<sup>19</sup>. OXES was developed to add back translations, translator notes, consultant notes, and status of translation. OSIS is highly extensible. OXES is restrictive. All options are explicitly named. OSIS focuses on the finished translation. OXES includes process information so in the future translators will know why a passage was translated the way it is.

## Conformance levels

There are 4 levels of conformance.

- Level 0. OXES transfer text.
  - The document must be a well-formed and valid XML document according to the OXES schema.
  - The presence of duplicate verse IDs or the presence of user defined styles for title, section, paragraph, or character reduces conformance to level 0.
  - No applications are expected to process the text further. Transfer data from TE<sup>20</sup> to TE is possible. No other claims of usefulness are made of this text.
- Level 1. Minimal OXES document
  - The document must be a well-formed and valid XML document according to the OXES schema. Duplicate verse numbers are not allowed.
  - The Scripture is complete.
  - The document must mark all canonical references where they occur within the included text (for example, book, chapter, and verse boundaries in Bible).
  - The header must include a work declaration for the document itself, and for the versification system it uses. Bible is the default versification system.
  - The [work](#) declaration must provide at least [title](#), [contributor](#), and [date](#)(s). Contributor may be coded as "anonymous" or "unknown" if applicable.
  - At least one [revisionDescription](#) element must be included, describing the most recent substantial changes to the document.
  - Chapters and verses must start with [chapterStart](#) or [verseStart](#) and end with [chapterEnd](#) or [verseEnd](#). The start and end *ID* attributes must match.
  - The name and email address of the last responsible party should be included.
  - All tags are used as described in the documentation.
- Level 2. Basic OXES text.

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15. XML: Extensible Markup Language

16. OSIS: Open Scripture Information Standard

17. XSEM: XML Scripture Encoding Model

18. XML: Extensible Markup Language

19. TEI: Text Encoding Initiative

20. TE: SIL FieldWorks Translation Editor

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- All requirements of Level 1 conformance must be fulfilled.
- A clear statement of [rights](#) must be provided within the rights element.
- All inscriptions (for example, "mene mene tekkel parsin") must be marked as [inscription](#) or [p](#) type="inscription".
- All the tetragrammaton, YHWH, must be marked via the [nameOfGod](#) element.
- All points where the text comes from a language other than the default language must be marked [foreign](#) (for example, "Talitha cumi").
- All epistolary markup ([p](#) type="opening", [p](#) type="closing", and [hand](#)) must be provided where applicable.
- Poetic text must be marked. The tag [l](#) is used in place of call the tag *verse* to refer to a *line of verse* to avoid confusion with the *verse number* tagged [verseStart](#).
- [sections](#), paragraphs ([p](#)), and [embedded](#) texts are identified.
- All [notes](#) are included if they will be published. Unpublished notes, called [annotations](#), are encouraged.
- Level 3 Complete OXES document
  - All the requirements of Level 2 must be fulfilled.
  - All [notes](#), [front](#) and [back](#) matter, [figures](#), [sectionHeads](#), and other non-canonical phenomena must be included. All text expected to be published must be present at this time.

## Implementation

TE: TE can now output to OXES and roundtrip the data. Currently at conformance Level 0. TE will need to modify the UI to add [header](#) in order to move to conformance Level 1.

BibleEdit: Teus added a task for BibleEdit of exporting and importing OXES Scripture.

IBS: Phil Murdy is writing a conversion tool in .NET for Word to OXES. Additional clarification in the documentation is being generated based on his questions while doing the conversion.

## oxesID

"oxesID" identifies one and only one way to identify a Scripture location.

Example: **MRK.2.14**

It is constructed of the 3-letter UBS/SIL book code, a period, chapter number, a period, and verse number.

Most users will not expect to see MAT.1.1 or similar forms of verse references when reading a Bible. The format of oxesIDs and oxesRefs were designed for computer and not human consumption. The display form of either an oxesID or oxesRef (or any other attribute value for that matter) is limited only by the imagination of the person rendering the OXES encoded text for reading. Thus, MAT.1.1, can be rendered as: Matthew 1:1, or Matt. 1:1, or Matthew 1.1 or read aloud (for visually impaired users), or any other rendering that is desired. The 'encoded' form of any oxesID or oxesRef is only the starting point for rendering.

Above adapted from oisID. See the OSIS documentation for more discussion.

## oxesRef

"oxesRef" identifies one and only one way to identify a Scripture location or range.

**MRK.2.12** refers to one verse.

**MRK.2.12-14 is incorrect.**

**MRK.2.12-MRK.2.14** refers to a range of verses.

**MRK.2.12-3.5 is incorrect.**

**MRK.2.12-MRK.3.5** refers to a range of verses that span a chapter or book boundary.

An oxesRef is very much like an oxesID. The fundamental difference is that while an oxesID identifies the actual occurrence of canonical text, an oxesRef is used to refer to canonical text from somewhere else. For example, a footnote (particularly one of type="crossReference") may refer to a related passage, or a section heading in Mark may include references to the parallel passages in Matthew and Luke; in such cases an oxesRef rather than an oxesID is used.

Any valid oxesID value is also a valid oxesRef value, and refers to the same thing. Thus for example, a commentary might say:

**The same interpretive method applies also in <reference oxesRef="LUK.1.1">the first verse of Luke</reference>.**

However, oxesRefs provide additional capabilities. They can refer to a contiguous range of books, chapters, verses, and they can refer to precise locations within a given canonically-reference unit.

To refer to a range, simply include two oxesRefs, one for the first verse (or chapter or book) of the range, and one for the last. Separate the two values by a single hyphen. For example:

**JHN.3.14-JHN.3.16**

**PRO.30-PRO.31**

**EST-SNG**

**PSA.149-PRO.3.4**

Both sides of the hyphen must hold complete references. It is not correct to abbreviate the first example above to merely "JHN.3.14-16" (as always, the values of oxesID and oxesRef attributes need not be the same values displayed to the reader).

A single oxesRef cannot identify a discontinuous range of a work. For example, a complex reference such as "John 3:14-16, 18; 4:1-2; 19-20" cannot be encoded as a single reference. It must instead be encoded as several parts, each contiguous:

**<p>See also**

**<reference oxesRef="JHN.3.14-JHN.3.16">John 3:14-16, </reference>**

**<reference oxesRef="JHN.3.18">18; </reference>**

**<reference oxesRef="JHN.4.1-JHN.4.2">4:1-2; </reference>**

**<reference oxesRef="JHN.4.19-JHN.4.20">4:19-20; </reference>.</p**

It is permissible for oxesRef values, including those on either side of a hyphen in a range reference, to use oxesID values that include the work-specific extension fields ("!" followed by a name, e.g. oxesRef="Ps.3.23!b-Ps.3.24!a").

Above adapted from osisRef. See the OSIS documentation for more discussion.

Jump to summary descriptions of elements starting with:

[A](#) [B](#) [C](#) [D](#) [E](#) [F](#) [G](#) [H](#) [I](#) [J](#) [K](#) [L](#) [M](#) [N](#) [O](#) [P](#) [Q](#) [R](#) [S](#) [T](#) [U](#) [V](#) [W](#) [X](#) [Y](#) [Z](#)

## OXES-TE Comparison

Currently 90 elements fully defined out of 90 OXES elements total

Review these elements - no documentation done yet: `globalWithoutType`, `globalCreator`, `globalWithType`, `oxesGenType`, `oxesIDType`, `oxesRefType`, `annotateRefType`, `oxesWorkType`, `attributeExtension`, `textTypeVersion`, `roleType`, `tableRole`, `enum.annotationType`, `attribute-align`,

Jump to summary descriptions of elements starting with:

[A](#) [B](#) [C](#) [D](#) [E](#) [F](#) [G](#) [H](#) [I](#) [J](#) [K](#) [L](#) [M](#) [N](#) [O](#) [P](#) [Q](#) [R](#) [S](#) [T](#) [U](#) [V](#) [W](#) [X](#) [Y](#) [Z](#)

<a href="#">&lt;a&gt;</a>	<b>TE:</b> n/a	inline	<b>Usage:</b> <a href="#">a</a> identifies a link to another location.
<a href="#">&lt;abbreviation&gt;</a>	<b>TE:</b> Abbreviation	inline	<b>Usage:</b> <a href="#">abbreviation</a> identifies an abbreviation (usually in a note or introduction).
<a href="#">&lt;alludedText&gt;</a>	<b>TE:</b> Alluded Text	inline	<b>Usage:</b> <a href="#">alludedText</a> identifies text that is an allusion to a passage, usually from the Old Testament.
<a href="#">&lt;alternateReading&gt;</a>	<b>TE:</b> Alternate Reading	inline	<b>Usage:</b> <a href="#">alternateReading</a> identifies an alternate translation for a passage. That is, the passage could be translated in this alternate way. It is a reading of approximately equal probability compared to others. It is used in <a href="#">notes</a> .
<a href="#">&lt;annotation&gt;</a>	<b>TE:</b> select from menu	inline	<b>Usage:</b> <a href="#">annotation</a> identifies an unpublished note.
<a href="#">&lt;back&gt;</a>	<b>TE:</b> n/a	block	<b>Usage:</b> <a href="#">back</a> identifies all material that follows the canonical Scriptures.
<a href="#">&lt;book&gt;</a>	<b>TE:</b> n/a	block	<b>Usage:</b> A <a href="#">book</a> identifies a book of the Bible (e.g. Genesis or Matthew).
<a href="#">&lt;bookGroup&gt;</a>	<b>TE:</b> n/a	block	<b>Usage:</b> A <a href="#">bookGroup</a> identifies a series of related <a href="#">books</a> (e.g. law or gospels).
<a href="#">&lt;bookTitleInText&gt;</a>	<b>TE:</b> Book Title In Text	inline	<b>Usage:</b> <a href="#">bookTitleInText</a> identifies a book title in the text or in the introduction. Example: <i>The History of the Kings of Judah</i> (1 Kings 15:23).

<a href="#">&lt;bt&gt;</a>	<b>TE:</b> handled internally	inline	<b>Usage:</b> <a href="#">bt</a> identifies the back translation.
<a href="#">&lt;canon&gt;</a>	<b>TE:</b> n/a	block	<b>Usage:</b> A <a href="#">canon</a> identifies a major division of a Bible.
<a href="#">&lt;caption&gt;</a>	<b>TE:</b> see <a href="#">figure</a>	inline	<b>Usage:</b> <a href="#">caption</a> identifies the published text associated with a picture or figure.
<a href="#">&lt;category&gt;</a>	<b>TE:</b> select from menu	inline	<b>Usage:</b> <a href="#">category</a> identifies the type of annotation.
<a href="#">&lt;cell&gt;</a>	<b>TE:</b> Table Cell, Table Cell Last	block	<b>Usage:</b> <a href="#">cell</a> identifies a cell in a table.
<a href="#">&lt;chapterEnd&gt;</a>	<b>TE:</b> n/a	inline	<b>Usage:</b> <a href="#">chapterEnd</a> is an unpublished, milestone event identifying the end of a <a href="#">chapterStart</a> in the text.
<a href="#">&lt;chapterHead&gt;</a>	<b>TE:</b> Chapter Head	block	<b>Usage:</b> The <a href="#">chapterHead</a> identifies a heading that contains the chapter number and the word for Chapter or Psalm. You must apply a <a href="#">chapterStart</a> in <a href="#">chapterHead</a> .
<a href="#">&lt;chapterStart&gt;</a>	<b>TE:</b> Chapter Number, Chapter Number Alternate	inline	<b>Usage:</b> <a href="#">chapterStart</a> is a milestone event identifying the start of a chapter in the text.
<a href="#">&lt;closing&gt;</a>	<b>TE:</b> Closing	block	<b>Usage:</b> <a href="#">closing</a> identifies a paragraph that often names the author of a communication and sometimes a closing remark, for example, <i>farewell</i> or <i>sincerely</i> .
<a href="#">&lt;comment&gt;</a>	<b>TE:</b> Remark	block	<b>Usage:</b> <a href="#">comment</a> identifies an unpublished comment or remark.
<a href="#">&lt;contributor&gt;</a>	<b>TE:</b> needs to be added to UI	block	<b>Usage:</b> <a href="#">contributor</a> identifies who has contributed to this work in any capacity. The <a href="#">contributor</a> element appears only in a <a href="#">work</a> element.

<a href="#">&lt;created&gt;</a>	<b>TE:</b> automatically added by annotation tool	inline	<b>Usage:</b> <a href="#">created</a> identifies the creation date of an <a href="#">annotation</a> in the form of 2008-03-17 10:20:52 (YYYY-MM-DD HH:MM:SS)
<a href="#">&lt;crossReference&gt;</a>	<b>TE:</b> Cross-Reference	inline	<b>Usage:</b> <a href="#">crossReference</a> identifies canonical (book-chapter-verse) cross-references for a passage. It can also identify the canonical references for a quoted passage.
<a href="#">&lt;date&gt;</a>	<b>TE:</b> this needs to be added to the UI	inline	<b>Usage:</b> <a href="#">date</a> identifies the year.month.day.
<a href="#">&lt;embedded&gt;</a>	<b>TE:</b> Embedded Text Closing, Embedded Text Line1, Embedded Text Line2, Embedded Text Line3, Embedded Text Opening, Embedded Text Paragraph, Embedded Text Paragraph Continuation, Embedded Text Refrain	block	<b>Usage:</b> <a href="#">embedded</a> identifies text that is embedded in the main text.
<a href="#">&lt;emphasis&gt;</a>	<b>TE:</b> Emphasis	inline	<b>Usage:</b> <a href="#">emphasis</a> identifies words or phrases that are stressed or emphasized for linguistic or rhetorical effect.
<a href="#">&lt;figure&gt;</a>	<b>TE:</b> From UI	block	<b>Usage:</b> <a href="#">figure</a> identifies a graphic or picture to insert in the text from an external file. <a href="#">figures</a> are found in <a href="#">sections</a> but not withing <a href="#">ps</a> .
<a href="#">&lt;foreign&gt;</a>	<b>TE:</b> Foreign	inline	<b>Usage:</b> <a href="#">foreign</a> identifies text in a different language that has no other identifying feature.
<a href="#">&lt;front&gt;</a>	<b>TE:</b> n/a	block	<b>Usage:</b> <a href="#">front</a> identifies all material that precedes the canonical Scriptures.
<a href="#">&lt;ft&gt;</a>	<b>TE:</b> handled internally ??	inline	<b>Usage:</b> <a href="#">ft</a> identifies the front translation.

<a href="#">&lt;gloss&gt;</a>	<b>TE:</b> Gloss	inline	<b>Usage:</b> <a href="#">gloss</a> identifies a simple definition of a word or phrase in the text. It is often found following <a href="#">foreign</a> .
<a href="#">&lt;glossary&gt;</a>	<b>TE:</b> n/a	block	<b>Usage:</b> A <a href="#">glossary</a> gives information that is relevant to multiple passages in the New Testament, e.g., explanation of key terms and general biblical cultural information, brief facts about Old Testament characters mentioned in the New Testament.
<a href="#">&lt;hand&gt;</a>	<b>TE:</b> Hand	inline	<b>Usage:</b> <a href="#">hand</a> identifies a text that is written by a person different from the scribe writing the letter. Paul does this several times.
<a href="#">&lt;head&gt;</a>	<b>TE:</b> Table Cell Head, Table Cell Head Last	block	<b>Usage:</b> <a href="#">head</a> identifies a cell that contains a heading in a table.
<a href="#">&lt;header&gt;</a>	<b>TE:</b> from UI	block	<b>Usage:</b> <a href="#">header</a> identifies metadata (data about data) for this Bible or New Testament.
<a href="#">&lt;identifier&gt;</a>		block	<b>Usage:</b> The <a href="#">identifier</a> element provides the formal identification for the work. The attribute "type" says which system the identifier belongs to.
<a href="#">&lt;index&gt;</a>	<b>TE:</b> n/a	inline	<b>Usage:</b> The <a href="#">index</a> element may be placed at any point in the document to indicate a topic under which that location should be indexed. It is always an empty element. Multiple indexes (such as of places, names, theological or ethical issues, etc) must be distinguished via the name attribute.
<a href="#">&lt;inscription&gt;</a>	<b>TE:</b> Inscription	inline	<b>Usage:</b> <a href="#">inscription</a> identifies the text of an inscription. Inscriptions can include the following:

<a href="#">&lt;introduction&gt;</a>	<b>TE:</b> Intro Section, Intro Paragraph	block	<b>Usage:</b> <a href="#">introduction</a> identifies a section of non-canonical text preceding canonical text.
<a href="#">&lt;item&gt;</a>	<b>TE:</b> List Item1, List Item2, List Item3	block	<b>Usage:</b> <a href="#">item</a> identifies an item in a list. A genealogy is a specific type of list.
<a href="#">&lt;keyWord&gt;</a>	<b>TE:</b> Key Word	inline	<b>Usage:</b> <a href="#">keyWord</a> identifies a word or phrase that is important for translation consistency.
<a href="#">&lt; &gt;</a>	<b>TE:</b> Line1, Line2, Line3, Citation Line1, ..., Doxology, Attribution, Interlude, Refrain	block	<b>Usage:</b> <a href="#"> </a> identifies a line of verse.
<a href="#">&lt;label&gt;</a>	<b>TE:</b> Label	inline	<b>Usage:</b> <a href="#">label</a> identifies text in a list <a href="#">item</a> that is a type of heading.
<a href="#">&lt;language&gt;</a>		block	<b>Usage:</b> The <a href="#">language</a> identifies the language used in the document. This is for the body of the text. The back translation language it set on the <a href="#">bt</a> element.
<a href="#">&lt;mentioned&gt;</a>	<b>TE:</b> Mentioned	inline	<b>Usage:</b> <a href="#">mentioned</a> identifies words, phrases, or letters that are mentioned, not used. You can usually add <i>the word</i> in front of the mentioned words and the sentence reads well. Often <i>the word</i> is in the text.
<a href="#">&lt;modified&gt;</a>	<b>TE:</b> automatically added by annotation tool	inline	<b>Usage:</b> <a href="#">modified</a> identifies the modification date of an <a href="#">annotation</a> in the form of 2008-03-17 10:20:52 (YYYY-MM-DD HH:MM.SS)
<a href="#">&lt;nameOfGod&gt;</a>	<b>TE:</b> Name Of God	inline	<b>Usage:</b> <a href="#">nameOfGod</a> identifies the name of God, when the original Hebrew text is YHWH.
<a href="#">&lt;notationCategories&gt;</a>	<b>TE:</b> use the annotation tool	inline	<b>Usage:</b> <a href="#">notationCategories</a> identifies one-or-more <a href="#">categorys</a> for an <a href="#">annotation</a> .

<a href="#">&lt;notationDiscussion&gt;</a>	<b>TE:</b> use annotation tool	block	<b>Usage:</b> <a href="#">notationDiscussion</a> identifies the discussion part of an <a href="#">annotation</a> .
<a href="#">&lt;notationQuote&gt;</a>	<b>TE:</b> use annotation tool	block	<b>Usage:</b> <a href="#">notationQuote</a> identifies a specific quotation of text under discussion in an <a href="#">annotation</a> .
<a href="#">&lt;notationRecommendation&gt;</a>	<b>TE:</b> use annotation tool	block	<b>Usage:</b> <a href="#">notationRecommendation</a> identifies a specific course of action to follow to resolve the problem presented in the <a href="#">annotation</a> .
<a href="#">&lt;notationResolution&gt;</a>	<b>TE:</b> use annotation tool	block	<b>Usage:</b> <a href="#">notationResolution</a> identifies how a specific area under discussion in a <a href="#">annotation</a> has been resolved.
<a href="#">&lt;notationResponse&gt;</a>	<b>TE:</b> use annotation tool	block	<b>Usage:</b> <a href="#">notationResponse</a> identifies a response to a recommendation in an <a href="#">annotation</a> .
<a href="#">&lt;note&gt;</a>	<b>TE:</b> Note Cross-Reference Paragraph, Note General Paragraph	inline	<b>Usage:</b> <a href="#">note</a> identifies a published note.
<a href="#">&lt;ordinalNumberEnding&gt;</a>	<b>TE:</b> Ordinal Number Ending	inline	<b>Usage:</b> <a href="#">ordinalNumberEnding</a> identifies an abbreviation for the ending of an ordinal number. Examples: 1 <sup>st</sup> , 2 <sup>nd</sup> , 3 <sup>rd</sup>
<a href="#">&lt;otPassage&gt;</a>	<b>TE:</b> Quoted Text	inline	<b>Usage:</b> <a href="#">otPassage</a> identifies less than a complete line or paragraph of quoted text, usually from the Old Testament.
<a href="#">&lt;oxes&gt;</a>	<b>TE:</b> n/a	block	<b>Usage:</b> <a href="#">oxes</a> identifies the outermost element in an OXES document.
<a href="#">&lt;oxesText&gt;</a>	<b>TE:</b> n/a	block	<b>Usage:</b> identifies the actual Scripture text.

<a href="#">&lt;p&gt;</a>	<b>TE:</b> Paragraph, Paragraph Continuation, Inscription Paragraph, Citation Paragraph, Embedded Text Paragraph, Embedded Text Opening, Embedded Text Closing	block	<b>Usage:</b> <a href="#">p</a> identifies a paragraph of prose. It is the most common type of paragraph.
<a href="#">&lt;para&gt;</a>	<b>TE:</b> n/a	block	<b>Usage:</b> <a href="#">para</a> identifies a paragraph that the translator or consultant is writing. It is not part of the canonical text.
<a href="#">&lt;parallelPassageHead&gt;</a>	<b>TE:</b> Parallel Passage Reference	block	<b>Usage:</b> <a href="#">parallelPassageHead</a> identifies canonical (book-chapter-verse) references to parallel passages. <a href="#">parallelPassageHead</a> usually follows <a href="#">sectionHead</a> .
<a href="#">&lt;publisher&gt;</a>		block	<b>Usage:</b> The <a href="#">publisher</a> identifies who the publisher is for this publication.
<a href="#">&lt;reference&gt;</a>	<b>TE:</b> Parallel Passage Reference, Note Target Reference, Cross-Reference, Intro Cross-Reference, Note Cross-Reference.	inline	<b>Usage:</b> <a href="#">reference</a> identifies a canonical reference. It can be found in <a href="#">notes</a> , <a href="#">titles</a> (parallel passage), <a href="#">annotations</a> , <a href="#">introductions</a> , and in the text itself as cross-reference.
<a href="#">&lt;referencedText&gt;</a>	<b>TE:</b> Referenced Text	inline	<b>Usage:</b> <a href="#">referencedText</a> identifies the text that is referenced in a note (that is, the words from the text that the <a href="#">note</a> is about).
<a href="#">&lt;resolved&gt;</a>	<b>TE:</b> automatically added by annotation tool	inline	<b>Usage:</b> <a href="#">resolved</a> identifies the resolution date of an <a href="#">annotation</a> in the form of 2008-03-17 10:20:52 (YYYY-MM-DD HH:MM.SS)
<a href="#">&lt;revisionDesc&gt;</a>	<b>TE:</b> needs to be added to UI	block	<b>Usage:</b> The <a href="#">revisionDesc</a> element is used to record changes or edits to the text and should be used every time significant editing is done.

<a href="#">&lt;rights&gt;</a>	<b>TE:</b> need to add to UI	block	<b>Usage:</b> The <a href="#">rights</a> element identifies the copyright holder and date.
<a href="#">&lt;row&gt;</a>	<b>TE:</b> Table Row	block	<b>Usage:</b> <a href="#">row</a> identifies a row in a table. It contains one-or-more <a href="#">cells</a> .
<a href="#">&lt;section&gt;</a>	<b>TE:</b> n/a	block	<b>Usage:</b> A <a href="#">section</a> identifies a block of text.
<a href="#">&lt;sectionHead&gt;</a>	<b>TE:</b> Section Head, Section Head Major, Section Head Minor, Section Head Series, Section Range Paragraph, Hebrew Title.	block	<b>Usage:</b> <a href="#">sectionHead</a> identifies a section head element. This <a href="#">sectionHead</a> element immediately follows a <a href="#">section</a> element. Range and psalm are exceptions as they follow a <a href="#">sectionHead</a> .
<a href="#">&lt;seeInGlossary&gt;</a>	<b>TE:</b> See In Glossary	inline	<b>Usage:</b> <a href="#">seeInGlossary</a> identifies words that are defined in the <b>Glossary</b> . You can apply it to words in the text, introductions, and notes.
<a href="#">&lt;soCalled&gt;</a>	<b>TE:</b> So Called	inline	<b>Usage:</b> <a href="#">soCalled</a> identifies text where the author or narrator of the original text distances himself from the words in question without attributing them to any other voice in particular.
<a href="#">&lt;span&gt;</a>	<b>TE:</b> n/a	inline	<b>Usage:</b> <a href="#">span</a> identifies a word or words. It is only found in <a href="#">paras</a> in <a href="#">annotations</a>
<a href="#">&lt;speaker&gt;</a>	<b>TE:</b> Speech Speaker	block	<b>Usage:</b> <a href="#">speaker</a> identifies the speaker, usually in drama as in Job and Song of Solomon. This is not part of the original text. It is shown in a heading.
<a href="#">&lt;speech&gt;</a>	<b>TE:</b> - - generated - -	block	<b>Usage:</b> <a href="#">speech</a> identifies a speech usually in drama as in Job and Song of Solomon.
<a href="#">&lt;stanzaBreak&gt;</a>	<b>TE:</b> Stanza Break	block	<b>Usage:</b> <a href="#">stanzaBreak</a> identifies the break (blank line) between stanzas of poetry.

<a href="#">&lt;supplied&gt;</a>	<b>TE:</b> Supplied	inline	<b>Usage:</b> <a href="#">supplied</a> identifies words that are not literally in the original text, but that are supplied to make the original meaning clear. This is usually called <i>implicit information</i> by translators.
<a href="#">&lt;table&gt;</a>	<b>TE:</b> use table tool	block	<b>Usage:</b> <a href="#">table</a> identifies a table. A <a href="#">table</a> contains one-or-more <a href="#">rows</a> . Each <a href="#">row</a> contains one-or-more <a href="#">heads</a> or <a href="#">cells</a> .
<a href="#">&lt;title&gt;</a>	<b>TE:</b> related to Section Head, Section Head Major, Section Head Minor, Section Head Series	block	<b>Usage:</b> <a href="#">title</a> identifies a title element. See <a href="#">titleGroup</a> .
<a href="#">&lt;titleGroup&gt;</a>	<b>TE:</b> generated	block	<b>Usage:</b> <a href="#">titleGroup</a> contains one or more <a href="#">title</a> elements.
<a href="#">&lt;titlePage&gt;</a>	<b>TE:</b> - - generated - -	block	<b>Usage:</b> identifies a separate page of text preceding a major section of text such as Old Testament, New Testament, or Bible.
<a href="#">&lt;tr&gt;</a>	<b>TE:</b> handled internally	inline	<b>Usage:</b> <a href="#">tr</a> identifies the translated text. [verse text]
<a href="#">&lt;trGroup&gt;</a>		block	<b>Usage:</b> The <a href="#">trGroup</a> element identifies a group which contains optional front translation ( <a href="#">ft</a> ), optional translation ( <a href="#">tr</a> ), and zero-or-more back translations ( <a href="#">bt</a> ).
<a href="#">&lt;untranslatedWord&gt;</a>	<b>TE:</b> Untranslated Word	inline	<b>Usage:</b> <a href="#">untranslatedWord</a> identifies vernacular words or phrases that cannot be translated exactly into the analysis language in a back translation.

<a href="#">&lt;userCS&gt;</a>	<b>TE:</b> userCS	inline	<b>Usage:</b> <a href="#">userCS</a> type="userStyleName" is allowed in OXES to roundtrip TE user created character styles. <b>WARNING:</b> use of this tag will reduce conformance to OXES level 0.
<a href="#">&lt;variant&gt;</a>	<b>TE:</b> Variant	inline	<b>Usage:</b> <a href="#">variant</a> identifies a textual reading from an alternate source text that can be regarded as part of the text, but textual scholarship cannot be taken as certain. It is a reading that varies from the accepted tradition. It is used in <a href="#">notes</a> .
<a href="#">&lt;verseEnd&gt;</a>	<b>TE:</b> n/a	inline	<b>Usage:</b> <a href="#">verseEnd</a> is a milestone event identifying the end of a verse in the text.
<a href="#">&lt;verseStart&gt;</a>	<b>TE:</b> Verse Number, Verse Number Alternate	inline	<b>Usage:</b> <a href="#">verseStart</a> is a milestone event identifying the start of a verse in the text.
<a href="#">&lt;w&gt;</a>		inline	<b>Usage:</b> The <a href="#">w</a> element provides a place to record word-level annotation, such as part of speech identifiers, lemma or Strong's numbers, and the like.
<a href="#">&lt;wordsOfJesus&gt;</a>	<b>TE:</b> Words Of Jesus	inline	<b>Usage:</b> <a href="#">wordsOfJesus</a> identifies words or phrases that are spoken by Jesus.
<a href="#">&lt;work&gt;</a>	<b>TE:</b> need to add to UI	block	<b>Usage:</b> A <a href="#">work</a> element provides basic information concerning the text. It is part of the <a href="#">header</a> element. The <a href="#">work</a> element contains the

Jump to summary descriptions of elements starting with:

[A](#) [B](#) [C](#) [D](#) [E](#) [F](#) [G](#) [H](#) [I](#) [J](#) [K](#) [L](#) [M](#) [N](#) [O](#) [P](#) [Q](#) [R](#) [S](#) [T](#) [U](#) [V](#) [W](#) [X](#) [Y](#) [Z](#)

## OXES detailed description of elements

A detailed description and example, if possible, of the defined elements in the OXES schema follows:

**a**

**Usage:** [a](#) identifies a link to another location.

The required attribute "href" establishes a link to another element with matching attribute "ID".

**USFM:** n/a

**TE:** n/a

**OSIS:** <a>

**May contain elements:**

**May contain attributes:** href

**Attribute values may be:**

## abbreviation

**Usage:** [abbreviation](#) identifies an abbreviation (usually in a note or introduction).

[abbreviations](#) can include the following:

- translation names (for example, NIV, TEV)
- dates (for example, BC, AD)
- weights and measures (for example, km, lb)
- manuscripts (for example, LXX)

**USFM:** zabbreviation

**TE:** Abbreviation

**OSIS:** <abbr>

[abbreviation](#) **example 1** scanned from: NLT EST 8.7—9.1 note

8:7 Or on the pole. 8:9a Hebrew on the twenty-third day of the third month, the month of Sivan, of the Hebrew calendar. This event occurred on June 25, 474 BC; also see note on 2:16. 8:9b Hebrew to Cush. 8:12 Hebrew the thirteenth day of the twelfth month, the month of Adar, of the Hebrew calendar. The date selected was March 7, 473 BC; also see note on 2:16. 9:1 Hebrew on the thirteenth day of the twelfth month, the month of Adar, of the Hebrew calendar. This event occurred on March 7, 473 BC; also see note on 2:16.

[abbreviation](#) **example 2** scanned from: NLT Introduction

INTRODUCTION TO THE NEW LIVING TRANSLATION . . . page xiii

David" (KJV). "Then David rested with his fathers and was buried in the City of David" (NIV). "Then David died and was buried in the City of David" (NLT). Only the New Living Translation clearly translates the real meaning of the Hebrew idiom "slept with his fathers" into contemporary English.

**May contain elements:**

**May contain attributes:** expansion

**Attribute values may be:**

## alludedText

**Usage:** [alludedText](#) identifies text that is an allusion to a passage, usually from the Old Testament.

[alludedText](#) is a rarely used style.

See also: [otPassage](#), [l](#).

**USFM:** zat

**TE:** Alluded Text

**OSIS:** <seg type="alluded">

[alludedText](#) **example 1** scanned from: NET MRK 10.19 quoting DEU 24.14

is good except God alone. **10:19** You know the commandments: *'Do not murder, do not commit adultery, do not steal, do not give false witness, do not defraud, honor your father and mother.'*<sup>12</sup> **10:20** The man<sup>13</sup> said to him, "Teacher, I have kept all these things<sup>14</sup>

**May contain elements:** [grp.characterText](#),

**May contain attributes:**

**Attribute values may be:**

## alternateReading

**Usage:** [alternateReading](#) identifies an alternate translation for a passage. That is, the passage could be translated in this alternate way. It is a reading of approximately equal probability compared to others. It is used in [notes](#).

[variant](#) identifies an alternate source text, not an alternate translation. It is a reading that varies from the accepted tradition.

**USFM:** fqa, fq

**TE:** Alternate Reading

**OSIS:** <note> ... <rdg type="alternate"> ... </rdg> ... <note>

[alternateReading](#) **example 1** scanned from: TEV MAT 6.11 note

 **we need; or for today, or for tomorrow.**

[alternateReading](#) **example 2** scanned from: NLT MRK 1.7 note

ame and went with him.  
of God. 1:2 Mal 3:1. 1:3 Isa 40:3. 1:4 Greek *preaching a*  
1:7 Greek *to stoop down and untie his sandals.* 1:8 Or in. 

**May contain elements:** [grp.characterText](#),

**May contain attributes:**

**Attribute values may be:**

## annotation

**Usage:** [annotation](#) identifies an unpublished note.

The attribute "type" can have the following values: general, citation, exegesis, translation, speaker, explanation, alternative, study, allusion, variant, background, liturgical, devotional, crossReference, encoder, general, toDo, askUNS, reason, suggestionFrontTranslation, definition, oldVersion, backTranslation, hints, exegeticalGreek, exegeticalHebrew, exegeticalGeneral, translatorNote, consultantNote, pre-typesettingCheck

**USFM:** zAnnotation

**TE:** select from menu

**OSIS:** <note type="x-AAAAAA" subType="x-unpublished">

**May contain elements:** [created](#), [modified](#), [resolved](#), [notationCategories](#), [notationQuote](#), [notationDiscussion](#), [notationResolution](#), [notationRecommendation](#), [notationResponse](#), [grp.chapterStart-verseStart-trGroup-verseEnd-ChapterEnd](#),

**May contain attributes:** canonical, beginOffset, endOffset, languageInFocus, status, assignedTo, type, subType, oxesRef

**Attribute values may be:** 0, 1, 2, 3, 4;

## back

**Usage:** [back](#) identifies all material that follows the canonical Scriptures.

[back](#) consists of one or more of [sections](#) with attribute type (listed in alphabetic order):

- chronology,
- concordance,
- glossary,
- maps,
- namesIndex,
- topicalIndex,
- weightsAndMeasures.

**USFM:** id BAK; periph Chronology, periph Weights and Measures, periph Map Index; id CNC; id GLO; id TDX; id NDX

**TE:** n/a

**OSIS:** <div type="back">, <div[@type="x-chronology"]>, <div[@type="concordance"]>, <div[@type="glossary"]>, <div[@type="index" @subtype="x-names"]>, <div[@type="index" @subtype="x-topical"]>, <div[@type="map"]>, <div[@type="x-weightsAndMeasures"]>

**May contain elements:** [titlePage](#), [glossary](#), [section](#),

**May contain attributes:** canonical

**Attribute values may be:**

## book

**Usage:** A [book](#) identifies a book of the Bible (e.g. Genesis or Matthew).

The required attribute "ID" holds the ubs/sil 3-letter code identifying the book. A [book](#) consists of in order: an optional [titlePage](#), a [title](#), optional [introduction](#), one or more [sections](#) with the initial [section](#) containing an optional [opening](#) and the final [section](#) containing an optional [closing](#).

**USFM:** id

**TE:** n/a

**OSIS:** <div type="book">

**May contain elements:** [titlePage](#), [titleGroup](#), [introduction](#), [section](#),

**May contain attributes:** ID

**Attribute values may be:** [enum.bookValue](#),

## bookGroup

**Usage:** A [bookGroup](#) identifies a series of related [books](#) (e.g. law or gospels).

Standard attribute "ID"s include: law, history, poetry, prophets, gospels, acts, paulineEpistles, otherEpistles, and revelation. A [bookGroup](#) consists of an optional [titlePage](#) and one or more [books](#).

**USFM:** n/a

**TE:** n/a

**OSIS:** <div type="bookGroup">

**May contain elements:** [titlePage](#), [book](#),

**May contain attributes:** ID

**Attribute values may be:** [enum.bookGroupValue](#).

## bookTitleInText

**Usage:** [bookTitleInText](#) identifies a book title in the text or in the introduction. Example: *The History of the Kings of Judah* (1 Kings 15:23).

[bookTitleInText](#) also identifies the current book and other canonical books.

It is usually formatted with italic font style. When italic font style is applied to a paragraph that is already italicized then the text is formatted as normal.

**USFM:** bk

**TE:** Book Title In Text

**OSIS:** <reference[@type="x-bookName"]>

[bookTitleInText](#) **example 1** scanned from: TEV MRK

**The Gospel according to  
MARK**

**Introduction**

▶ The Gospel according to Mark begins with about Jesus Christ, the Son of God." Jesus is His authority is seen in his teaching, in his po sins. Jesus speaks of himself as the Son of M free from sin.

▶ Mark presents the story of Jesus in a strai on what Jesus did. rather than on his words c

[bookTitleInText](#) **example 2** scanned from: TEV 1KI 15.23

▶ <sup>23</sup>Everything else that King Asa did, his brave deeds and the towns he fortified, are all recorded in *The History of the Kings of Judah*. But in his old age he was crippled by a foot disease. <sup>24</sup>Asa died and was buried in the royal tombs in David's City, and his son Jehoshaphat succeeded him as king.

[bookTitleInText](#) **example 3** scanned from: TEV GEN introduction

**Introduction**

▶ The name Genesis means "origin." The

**May contain elements:** [grp.characterText](#),

**May contain attributes:**

**Attribute values may be:**

## bt

**Usage:** [bt](#) identifies the back translation.

The attribute "resp" holds initials of [contributor](#). This matches the attribute "ID" on [contributor](#)

The attribute "status" identifies the status of the back translation. Allowed values include

- unfinished
- finished
- checked
- closed

The attribute "type" identifies the type of the back translation. Allowed values include:

- working
- final
- free\_translation
- word\_for\_word
- interlinear

The attribute "xml:lang" holds the 2 or 3-letter code for the back translation language.

See also: [tr](#), [ft](#)

**USFM:** n/a, [OW prefaces the usfm marker with "bt"]

**TE:** handled internally

**OSIS:** <seg type="x-bt" xml:lang="pt">

**May contain elements:** [grp.inline](#),

**May contain attributes:** xml:lang, status, resp, type

**Attribute values may be:** unfinished, finished, checked, closed, working, final, free\_translation, word\_for\_word, interlinear

## canon

**Usage:** A [canon](#) identifies a major division of a Bible.

The required attribute "ID" may have value of: ot, dc, and nt. These stand for Old Testament, Deutrocanonical, and New Testament.

A [canon](#) may consist of an optional [titlePage](#) and either one or more [bookGroups](#) or one or more [books](#).

**USFM:** n/a

**TE:** n/a

**OSIS:** <div type="x-canon">

**May contain elements:** [titlePage](#), [bookGroup](#), [book](#),

**May contain attributes:** ID

**Attribute values may be:** [enum.canonValue](#).

## caption

**Usage:** [caption](#) identifies the published text associated with a picture or figure.

**USFM:** see [figure](#)

**TE:** see [figure](#)

**OSIS:** <caption>

**May contain elements:** [trGroup](#),

**May contain attributes:**

**Attribute values may be:**

## category

**Usage:** [category](#) identifies the type of annotation.

There can be zero-or-more [category](#)s for a given [annotation](#)

**USFM:** n/a

**TE:** select from menu

**OSIS:** <seg type="x-category">

**May contain elements:**

**May contain attributes:** xml:lang

**Attribute values may be:** [enum.annotationCategoryValue](#).

## cell

**Usage:** [cell](#) identifies a cell in a table.

Tables are often found in Numbers, 1 Chronicles, Joshua, Ezra, Nehemiah, Revelation.

A [table](#) organizes information into rows and columns. A [cell](#) is the intersection of a [row](#) and a column.

It is usually formatted with start (sometimes called leading) alignment (that is, left alignment if the direction is left-to-right and right alignment if the direction is right-to-left).

The attribute "alignment" may have values of start, end, center, justify. See **example 4** for end alignment.

You can insert [verse](#) number either in the [cell](#) or in the preceding [p](#) as a verse bridge.

**USFM:** tc1, tc2, tc3, tc4, tcr1, tcr2, tcr3, tcr4

**TE:** Table Cell, Table Cell Last

**OSIS:** <cell>

[cell](#) **example 1** scanned from: TEV NUM 1.5-16

within their tribes, who were chosen from the community for this work:

<i>Tribe</i>	<i>Clan chief</i>
Reuben	Elizur son of Shedeur
Simeon	Shelumiel son of Zurishaddai
Judah	Nahshon son of Amminadab
Issachar	Nethanel son of Zuar
Zebulun	Eliab son of Helon

[cell](#) **example 2** scanned from: NLT NUM 1.20-44

<sup>20-21</sup>This is the number of men twenty years old or older who were able to go to war, each listed according to his own clan and family\*:

<i>Tribe</i>	<i>Number</i>
Reuben (Jacob's* oldest son)	46,500
<sup>22-23</sup> Simeon	59,300
<sup>24-25</sup> Gad	45,650
<sup>26-27</sup> Judah	74,600
<sup>28-29</sup> Issachar	54,400
<sup>30-31</sup> Zebulun	57,400
<sup>32-33</sup> Ephraim son of Joseph	40,500
<sup>34-35</sup> Manasseh son of Joseph	32,200
<sup>36-37</sup> Benjamin	35,400
<sup>38-39</sup> Dan	62,700
<sup>40-41</sup> Asher	41,500
<sup>42-43</sup> Naphtali	53,400

<sup>44</sup>These were the men counted by Moses

[cell example 3](#) scanned from: TEV NUM 34.18-29

divide the land for the people. <sup>18</sup>Take also one leader from each tribe to help them divide it." <sup>19-28</sup>These are the men the LORD chose:

<i>Tribe</i>	<i>Leader</i>
Judah	Caleb son of Jephunneh
Simeon	Shelumiel son of Ammihud
Benjamin	Elidad son of Chislon
Dan	Bukki son of Jogli
Manasseh	Hanniel son of Ephod
Ephraim	Kemuel son of Shiptan
Zebulun	Elizaphan son of Parnach
Issachar	Paltiel son of Azzan
Asher	Ahitud son of Shelomi
Naphtali	Pedahel son of Ammihud

<sup>29</sup>These are the men that the LORD assigned to divide the property for the people of Israel in the land of Canaan.

[cell example 4](#) scanned from: TEV NUM 1.20-46

Reuben, Jacob's oldest son. The totals were as follows:

<i>Tribe</i>	<i>Number</i>
Reuben	46,500
Simeon	59,300
Gad	45,650
Judah	74,600
Issachar	54,400
Zebulun	57,400
Ephraim	40,500
Manasseh	32,200
Benjamin	35,400
Dan	62,700
Asher	41,500
Naphtali	53,400
Total:	603,550

<sup>47</sup>The Levites were not registered with the other tribes, <sup>48</sup>because the LORD had

**May contain elements:** [a](#), [abbreviation](#), [closing](#), [date](#), [nameOfGod](#), [figure](#), [foreign](#), [index](#), [inscription](#), [item](#), [note](#), [p](#), [reference](#), [hand](#), [speaker](#), [speech](#), [verseStart](#), [verseEnd](#), [w](#),

**May contain attributes:** canonical

**Attribute values may be:**

## chapterEnd

**Usage:** [chapterEnd](#) is an unpublished, milestone event identifying the end of a [chapterStart](#) in the text.

The attribute "ID" is used at the start of the [chapterStart](#). The [chapterEnd](#) with attribute "ID" is used at the end of the chapter.

Always include all chapter numbers, even in the five books that are single chapter books: OBA, PHM, 2JN, 3JN, JUD.

At publication time, it is decided if the chapter number is printed or not for single chapter books. The default is yes.

See [chapterHead](#) for complex handling of chapters.

**USFM:** n/a

**TE:** n/a

**OSIS:** <chapter eID="">

**May contain elements:**

**May contain attributes:** n, ID

**Attribute values may be:**

## chapterHead

**Usage:** The [chapterHead](#) identifies a heading that contains the chapter number and the word for Chapter or Psalm. You must apply a [chapterStart](#) in [chapterHead](#).

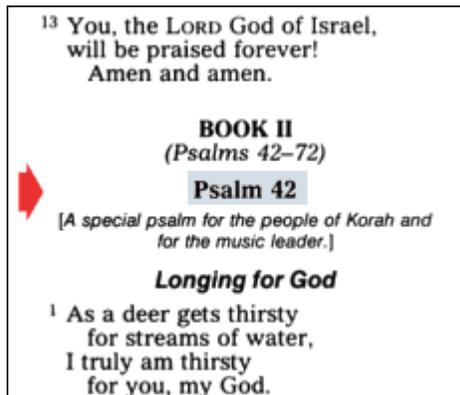
You are not allowed to say **Psalm One Hundred Fifty**. You are allowed to say **Psalm 150**. Apply the [chapterStart](#) tag to the number **150**.

**USFM:** cp

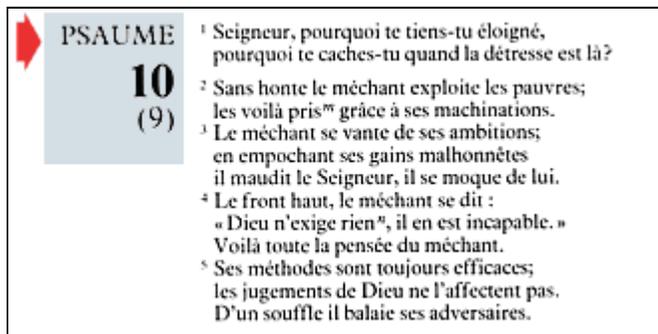
**TE:** Chapter Head

**OSIS:** <chapter n="Psalm 150 [other options available]">

[chapterHead](#) **example 1** scanned from: CEV PSA 42



[chapterHead](#) **example 2** scanned from: PSA 10 (FC)



**May contain elements:** [grp.chapterStart-verseStart-trGroup-verseEnd-ChapterEnd](#), [grp.inline](#),

**May contain attributes:** canonical

**Attribute values may be:**

## chapterStart

**Usage:** [chapterStart](#) is a milestone event identifying the start of a chapter in the text.

[chapterStart](#) has a required, unique attribute "ID". The [chapterEnd](#) attribute "ID" must match the [chapterStart](#) attribute "ID".

Chapter is usually formatted with drop caps, as in the **example 1**.

Always include all chapter numbers, even in the five books that are single chapter books: OBA, PHM, 2JN, 3JN, JUD.

At publication time, it is decided if the chapter number is printed or not for single chapter books. The default is yes.

**Example 1** <chapterStart ID="MRK.1" n="1">

A chapter within a note looks like: <chapterStart ID="MRK.12.note" n="12">

An alternate chapter is identified by the attribute "aID" and looks like: <chapterStart ID="PSA.14" aID="PSA.13" n="14"/>. See **example 4**.

See [chapterHead](#) for complex handling of chapters.

**USFM:** c, ca

**TE:** Chapter Number, Chapter Number Alternate

**OSIS:** <chapter sID="">

[chapterStart](#) **example 1** scanned from: TEV MRK 1

***The Preaching of John the Baptist***  
(Matthew 3.1-12; Luke 3.1-18; John 1.19-28)

**1** This is the Good News about Jesus Christ, the Son of God.<sup>a</sup> <sup>2</sup>It began as the prophet Isaiah had written:  
 "God said, 'I will send my messenger ahead of you to open the way for you.'  
<sup>3</sup>Someone is shouting in the desert, 'Get the road ready for the Lord; make a straight path for him to travel!' "  
<sup>4</sup>So John appeared in the desert, baptizing and preaching.<sup>b</sup> "Turn away from

[chapterStart](#) **example 2** scanned from: PSA 10 (VP)



## SALMO 10 (9b)<sup>a</sup>

**Oración pidiendo la ayuda de Dios**

<sup>1</sup> Señor, ¿por qué te quedas tan lejos?,  
¿por qué te escondes en tiempos de angustia?

<sup>2</sup> Con altanería, el malvado  
persigue rabiosamente al humilde;  
pero ha de quedar atrapado  
en las trampas que él mismo ha puesto.

[chapterStart](#) **example 3** scanned from: PSA 10 (FC)



PSAUME <sup>1</sup> Seigneur, pourquoi te tiens-tu éloigné,  
pourquoi te caches-tu quand la détresse est là?

**10** <sup>2</sup> Sans honte le méchant exploite les pauvres;  
(9) les voilà pris<sup>m</sup> grâce à ses machinations.

<sup>3</sup> Le méchant se vante de ses ambitions;  
en empochant ses gains malhonnêtes  
il maudit le Seigneur, il se moque de lui.

<sup>4</sup> Le front haut, le méchant se dit :  
« Dieu n'exige rien<sup>n</sup>, il en est incapable. »  
Voilà toute la pensée du méchant.

<sup>5</sup> Ses méthodes sont toujours efficaces;  
les jugements de Dieu ne l'affectent pas.  
D'un souffle il balaie ses adversaires.

[chapterStart](#) **example 4** scanned from: PSA 10 (VP) [alternate chapter number]



## SALMO 10 (9b)<sup>a</sup>

**Oración pidiendo la ayuda de Dios**

<sup>1</sup> Señor, ¿por qué te quedas tan lejos?,  
¿por qué te escondes en tiempos de angustia?

<sup>2</sup> Con altanería, el malvado  
persigue rabiosamente al humilde;  
pero ha de quedar atrapado  
en las trampas que él mismo ha puesto.

**May contain elements:**

**May contain attributes:** n, oxesID, ID, aID

**Attribute values may be:**

## closing

**Usage:** [closing](#) identifies a paragraph that often names the author of a communication and sometimes a closing remark, for example, *farewell* or *sincerely*.

It can be used at the end of the Preface or at the end of an epistle.

It is usually formatted with end (or trailing) alignment. The default is end alignment (that is, right alignment if the direction is left-to-right and left alignment if the direction is right-to-left).

**<I type="attribution">** identifies the speaker, usually the Lord, within the Scripture. See [I](#), [hand](#).

**USFM:** cls

**TE:** Closing

**OSIS:** <closer>

[closing example 1](#) scanned from: NIV Study Bible acknowledgments

### Acknowledgments

My greatest debt of gratitude is owed to God for giving me the privilege of serving as General Editor of *The NIV Study Bible*. Special thanks go to the four Associate Editors: Donald W. Burdick, John H. Stek, Walter W. Wessel, and Ronald Youngblood. Without their help, it would have been impossible to complete this project in a little over five years.

In addition, grateful acknowledgment is given to all those listed on the Contributors page. Obviously the editors and contributors have profited immensely from the labors of others. We feel deeply indebted to all the commentaries and other sources we have used in our work.

I should also thank the following individuals for rendering help in various ways (though I fear that I have inadvertently omitted a few names): Caroline Blouwkamp, David R. Douglass, Stanley N. Gundry, N. David Hill, Betty Hockenberry, Charles E. Hummel, Alan F. Johnson, Janet Johnston Murphy, Donald H. Madvig, Frances Steenwyk, and Edward Viening.

Nehemiah 8:7-8, 12 says:

The Levites . . . instructed the people in the Law while the people were standing there. They read from the Book of the Law of God, making it clear and giving the meaning so that the people could understand what was being read. . . . Then all the people went away . . . to celebrate with great joy, because they now understood the words that had been made known to them.

My associates and I will feel amply rewarded if those who use this Study Bible have an experience similar to that of God's people in Nehemiah's time.



*Kenneth L. Barker*  
General Editor

[closing example 2](#) scanned from: JBPhillips 1CO 16.24

Here is my own greeting, written by me, Paul. If any man does not love the Lord, let him be accursed; may the Lord soon come!

The grace of the Lord Jesus be with you and my love be with you all in Christ Jesus.

PAUL 

**May contain elements:** [grp.standardParagraphContent](#),

**May contain attributes:**

**Attribute values may be:**

## comment

**Usage:** [comment](#) identifies an unpublished comment or remark.

**USFM:** rem

**TE:** Remark

**OSIS:** <note type="x-comment">

**May contain elements:**

**May contain attributes:**

**Attribute values may be:**

## contributor

**Usage:** [contributor](#) identifies who has contributed to this work in any capacity. The [contributor](#) element appears only in a [work](#) element.

It takes a team to translate Scripture. The required attribute "role" identifies how each person has contributed. The meaning of the terms is as used by the USMARC Relator Codes.

Required attribute "ID" identifies an abbreviation for the person's name and it is used on annotations. ID needs to be unique for this document.

```
<contributor role="Author_of_introduction" ID="ln">Luís Nyadzedze</contributor>
<contributor role="Grammar_Consultant" ID="bh">Barbara Heins</contributor>
<contributor role="Language_Program_Coordinator" ID="bl">Benjamin Leach</contributor>
<contributor role="Markup_editor" ID="jh">John Heins</contributor>
<contributor role="Markup_editor" ID="mbs">Mozambican Bible Society</contributor>
<contributor role="Mother_Tongue_Translator" ID="ln">Luís Nyadzedze</contributor>
<contributor role="Mother_Tongue_Translator" ID="ds">fake name here</contributor>
<contributor role="Project_Coordinator" ID="jh">John Heins</contributor>
<contributor role="Publisher" ID="mbs">Mozambican Bible Society</contributor>
<contributor role="Publisher" ID="aim">African Inland Mission</contributor>
<contributor role="Reviewer" ID="aaa">fake name here for now</contributor>
<contributor role="Teacher" ID="jh">John Heins</contributor>
<contributor role="Translation_Consultant" ID="gy">Dr. Gosnell York</contributor>
<contributor role="Translation_Consultant" ID="vr">Prof. Van Rои</contributor>
<contributor role="Translation_Consultant" ID="wo">Willis Ott</contributor>
<contributor role="Translator_for_Back_Translation" ID="zzz">fake name here</contributor>
```

**USFM:** n/a

**TE:** needs to be added to UI

**OSIS:** <contributor>

**May contain elements:**

**May contain attributes:** role, lang, ID

**Attribute values may be:** Adapter, Annotator, Artist, Author\_of\_afterword,\_colophon,\_etc., Author\_of\_introduction, Author, Binder, Binding\_designer, Book\_designer, Book\_producer, Bookjacket\_designer, Bookplate\_designer, Calligrapher, Cartographer, Collaborator, Commentator\_for\_written\_text, Commentator, Compiler, Consultant\_to\_a\_project, Consultant, Contributor, Cover\_designer, Creator, Editor, Encoder, Expert, Grammar\_Consultant, Illuminator, Illustrator, Language\_Program\_Coordinator, Lithographer, Markup\_editor, Printer, Process\_contact, Programmer, Project\_Coordinator, Proofreader, Publisher, Reader, Renderer, Responsible\_party, Reviewer, Sponsor, Teacher, Mother\_Tongue\_Translator, Translation\_Consultant, Translator, Translator\_for\_Back\_Translation

## created

**Usage:** [created](#) identifies the creation date of an [annotation](#) in the form of 2008-03-17 10:20:52 (YYYY-MM-DD HH:MM:SS)

**USFM:** n/a

**TE:** automatically added by annotation tool

**OSIS:** <date subType="x-created">

**May contain elements:**

**May contain attributes:**

**Attribute values may be:**

## crossReference

**Usage:** [crossReference](#) identifies canonical (book-chapter-verse) cross-references for a passage. It can also identify the canonical references for a quoted passage.

It is usually formatted with right alignment. In FieldWorks Translation Editor, the default is trailing alignment (that is, right alignment if the direction is left-to-right and left alignment if the direction is right-to-left). At publication time, the typesetter can move the reference to the end of the preceding line if space is available.

To place a cross reference in a [note](#) use `<note type="crossReference">`.

**USFM:** rq...rq\*

**TE:** Cross-Reference

**OSIS:** `<note type="crossReference" subType="inline">`

[crossReference](#) **example 1** scanned from: ACT 7:49-50 (NIV)

49<sup>f</sup> 'Heaven is my throne,  
and the earth is my  
footstool. Mt 5:34-35  
What kind of house will you  
build for me?  
says the Lord.  
Or where will my resting  
place be?  
50<sup>f</sup> Has not my hand made all  
these things?'<sup>f</sup>

[crossReference](#) **example 2** scanned from: HEB 2:12-14 (NCV)

"Then, I will tell my fellow Israelites  
about you;  
I will praise you in the public meeting." Psalm 22:22  
13<sup>f</sup> He also says,  
"I will trust in God." Isaiah 8:17  
And he also says,  
"I am here, and with me are the children  
God has given me." Isaiah 8:18  
14<sup>f</sup> Since these children are people with phys-  
ical bodies, Jesus himself became like them.  
He did this so that, by dying, he could destroy

[crossReference](#) **example 3** scanned from: MRK 4:12 (NCV)

If they did learn and understand,  
they would come back to me and be  
forgiven.' Isaiah 6:9-10

**May contain elements:**

**May contain attributes:**  
**Attribute values may be:**

## date

**Usage:** `<date>` identifies the year.month.day.

It is required in [revisionDesc](#). It is optional in the text or notes. It should be in the form of yyyy.mm.dd. The separator being ".". If a time is also desired it may be added after a space. Any unit may be omitted along with all following units. So these are all legal date usage:

`<date>1944</date>` The year 1944.

`<date>1944.10</date>` October 1944.

`<date>1944.10.24</date>` October 24, 1944.

`<date>1944.01.05</date>` If the month or day is less than 10 include the leading zero. January 5, 1944.

`<date>1944.10.24 10</date>` Ten AM.

`<date>1944.10.24 22</date>` Ten PM.

`<date>1944.10.24 10:25</date>` Ten twenty-five AM.

`<date>1944.10.24 10:25:15</date>` Ten twenty-five and 15 seconds AM.

`<date>-3.12.30</date>` This is Dec 30 2 B.C. (year **-n** = year **n+1 B.C.**)

**USFM:** n/a

**TE:** this needs to be added to the UI

**OSIS:** `<date>`

**May contain elements:**

**May contain attributes:** type

**Attribute values may be:** ISO

## embedded

**Usage:** [embedded](#) identifies text that is embedded in the main text.

Possible types of embedded texts include:

- Lettters (found in 1 Kings, Ezra, Nehemiah, Jeremiah, Acts, Revelation, ...),
- Messages (found in Numbers 20, 2 Kings 18, ...),
- Prayers (found in John 17, Daniel 9, ...),
- Citations within letter (found in Revelation 2.27, ...),
- Songs (found in Philippians 2, ...),
- Announcements (found in Daniel 4, Revelation 22, ...),
- Proclamations (found in 2 Chronicles 36, Ezra 1, ...), and
- Decrees (found in Daniel 6, Jonah 3, ...)

**Example 1** shows embedded text. The darker shading indicates a [p](#) within the [embedded](#) text. Above the [p](#) are three `<p type="opening"/>` and below is `<p type="closing"/>`.

**USFM:** pmc, qm, qm1, qm2, qm3, pmo, pm, mi, pmr

**TE:** Embedded Text Closing, Embedded Text Line1, Embedded Text Line2, Embedded Text Line3, Embedded Text Opening, Embedded Text Paragraph, Embedded Text Paragraph Continuation, Embedded Text Refrain

**OSIS:** `<q type="embedded">`

[embedded](#) **example 1** scanned from: NIV ACT 15.23-31 [containing several p]

were leaders among the brothers. <sup>23</sup> With them they sent the following letter:

The apostles and elders, your brothers,

To the Gentile believers in Antioch, Syria and Cilicia:

Greetings.

<sup>24</sup> We have heard that some went out from us without our authorization and disturbed you, troubling your minds by what they said. <sup>25</sup> So we all agreed to choose some men and send them to you with our dear friends Barnabas and Paul— <sup>26</sup> men who have risked their lives for the name of our Lord Jesus Christ. <sup>27</sup> Therefore we are sending Judas and Silas to confirm by word of mouth what we are writing. <sup>28</sup> It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements: <sup>29</sup> You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality. You will do well to avoid these things.

Farewell.

<sup>30</sup> The men were sent off and went down to Antioch, where they gathered the church together and delivered the letter. <sup>31</sup> The people read it and were glad for its encouraging message. <sup>32</sup> Judas and Silas, who

[embedded](#) **example 2** scanned from: NLT REV 22.15-18 [containing p]

life. <sup>15</sup>Outside the city are the dogs—the sorcerers, the sexually immoral, the murderers, the idol worshipers, and all who love to live a lie.

 <sup>16</sup>“I, Jesus, have sent my angel to give you this message for the churches. I am both the source of David and the heir to his throne.\* I am the bright morning star.”

<sup>17</sup>The Spirit and the bride say, “Come.” Let each one who hears them say, “Come.” Let the thirsty ones come—anyone who wants to. Let them come and drink the water of life without charge. <sup>18</sup>And I sol-

[embedded](#) **example 3** scanned from: NLT 1TI 3.16 [containing several l]

<sup>16</sup>Without question, this is the great mystery of our faith:

 Christ\* appeared in the flesh and was shown to be righteous by the Spirit.\*

He was seen by angels and was announced to the nations. He was believed on in the world and was taken up into heaven.\*

**May contain elements:** [p](#), [l](#),

**May contain attributes:**

**Attribute values may be:**

## emphasis

**Usage:** [emphasis](#) identifies words or phrases that are stressed or emphasized for linguistic or rhetorical effect.

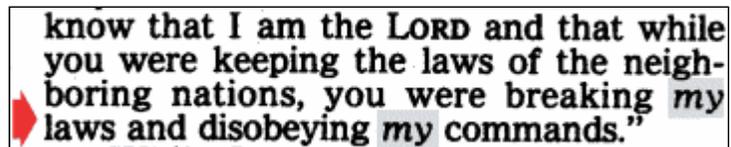
See [supplied](#).

**USFM:** em ... em\*

**TE:** Emphasis

**OSIS:** <hi type="emphasis">

[emphasis](#) **example 1** scanned from: TEV EZK 11.12



know that I am the LORD and that while you were keeping the laws of the neighboring nations, you were breaking my laws and disobeying my commands."

**May contain elements:** [grp.characterText](#),

**May contain attributes:**

**Attribute values may be:**

## enum.annotationCategoryValue

**Usage:** This lists all valid values for attribute "type" on category for a annotation such as **Ambiguity in translation**, **Cross-cultural mismatch**.

**May contain elements:**

**May contain attributes:**

**Attribute values may be:** Communication, Culture, Discourse, Exegesis and text, Grammar, Lexicon, Miscellaneous, Receptor language and setting, Rhetoric and highlighting, Co, Cu, D, E, G, L, M, RL, Rh, Accuracy in translation, Ambiguity in translation, Anachronism, Apostrophe, Assumed information, Back reference, Book introduction, Book title, Chiasmus, Chronological order of events, Clarity in translation, Cohesion/transition, Collocation, Comparative relation, Connotation, Cross-cultural mismatch, Cross-reference, Discourse unit, Double meaning (author intended ambiguity), Dual-plural, Ellipsis, Emotive focus, Euphemism, Extended use, Figurative extension, Footnote, Form, Formula, Front and back matter, Gender appropriate, Genitive in source text, Genre, Glossary, Hendiadys, Hyperbole, Idiom, Illocutionary force, Implicature, Implied exclusion, Inclusive/exclusive 1st person plural, Influence, Information load, Interpretation of source text, Introduction of a new participant., Irony, Key biblical term, Layout in RL, Lexical correspondence, Lexical parallelism, Litotes, Metaphor, Metonymy, Modality, Naturalness in translation, Negation, Numbering, Old Testament quotation, Omission of information in translation, Orthography issues, Other grammatical relationships (within a clause or proposition), Parable and allegory, Parallel passage, Parallelism, Participant reference, Passive voice, Personification, Perspective/direction, Picture selection, Poetry, Prominence, Pronominal reference, Pronoun system mismatch, Proper value, Relationship between propositions, Relative clause, Repetition, Rhetorical question, Section heading, Simile, Skewing between grammar and semantics, Sociolinguistic setting, Sound symbolism, Speech quotation, Symbolism, Synecdoche, Syntactic parallelism, Tense and aspect, Textual variant, Theme, Unknown idea, Vocative, Co-AInfo, Co-Acc, Co-Amb, Co-Clrty, Co-Emot, Co-IIIfrce, Co-Imp, Co-Nat, Co-Om, Co-Soc, Cu-Ana, Cu-CCMsm, Cu-Sym, Cu-UIId, D-BckRef, D-Chia, D-Chron, D-Cohes, D-DisUn, D-Form, D-Gen, D-Info, D-PartRef, D-Persp, D-Prom, D-PrtIntro, D-Ptry, D-Rel, D-Spch, D-Thm, E-DbIMean, E-Interp, E-OTQt, E-TV, G-ComRel, G-Dual, G-Ellp, G-Ext, G-Gen, G-Gend, G-ImExcl, G-IncExcl, G-Mod, G-Neg, G-OthGram, G-Pass, G-Pron, G-PronMism, G-RelCl, G-Skew, G-TA, L-Col, L-Con, L-Id, L-KT, L-Lex, L-PN, RL-BkIntr, RL-BkTtl, RL-CR, RL-FrntBck, RL-FtNt, RL-GI, RL-Inf, RL-Lay, RL-Num, RL-Orth, RL-Paral, RL-PicSel, RL-SecHd, Rh-Apos, Rh-Euph, Rh-FigEx, Rh-Frm, Rh-Hen, Rh-Hyp, Rh-Irny, Rh-LexPar, Rh-Lit, Rh-Met, Rh-Par, Rh-Paral, Rh-Per, Rh-Rep, Rh-RhQu, Rh-Sim, Rh-SndSym, Rh-Syn, Rh-SynPar, Rh-Voc

## enum.bookGroupValue

**Usage:** This lists all valid values for different book groups such as **gospels**, **paulineEpistles**.

**May contain elements:**

**May contain attributes:**

**Attribute values may be:** law, history, poetry, prophets, gospels, acts, paulineEpistles, otherEpistles, revelation, formerProphets, writings, pentateuch, wisdom, majorProphets, minorProphets, general

## enum.bookValue

**Usage:** This lists all valid values for books of the Bible. (SIL<sup>21</sup>-UBS<sup>22</sup> 3-letter codes)

**May contain elements:**

**May contain attributes:**

**Attribute values may be:** GEN, EXO, LEV, NUM, DEU, JOS, JDG, RUT, 1SA, 2SA, 1KI, 2KI, 1CH, 2CH, EZR, NEH, EST, JOB, PSA, PRO, ECC, SNG, ISA, JER, LAM, EZK, DAN, HOS, JOL, AMO, OBA, JON, MIC, NAM, HAB, ZEP, HAG, ZEC, MAL, TOB, JDT, ESG, WIS, SIR, BAR, LJE, S3Y, SUS, BEL, 1MA, 2MA, 3MA, 4MA, 1ES, 2ES, MAN, PS2, ODA, PSS, JSA, JDB, TBS, SST, DNT, BLT, MAT, MRK, LUK, JHN, ACT, ROM, 1CO, 2CO, GAL, EPH, PHP, COL, 1TH, 2TH, 1TI, 2TI, TIT, PHM, HEB, JAS, 1PE, 2PE, 1JN, 2JN, 3JN, JUD, REV

---

21. SIL International - formerly known as Summer Institute of Linguistics

22. UBS: United Bible Societies

## enum.canonValue

**Usage:** This lists all valid values for canon.

- ot: Old Testament,
- dc: Deutrocanonical,
- nt: New Testament.

**May contain elements:**

**May contain attributes:**

**Attribute values may be:** ot, dc, nt

## enum.pre-typesettingValue

**Usage:** This lists all valid values for attribute "subType" on annotation such as **chapterVerseCheck**, **matchedPairsCheck**.

Attribute "subType" on annotation is used when the attribute "type" is **pre-typesettingCheck**.

**May contain elements:**

**May contain attributes:**

**Attribute values may be:** chapterVerseCheck, characterCheck, matchedPairsCheck, mixedCapitalizationCheck, punctuationCheck, repeatedWordsCheck, uncapitalizedStylesCheck, capitilizationCheck, sentenceFinalPunctuationCapitalizationCheck, quotationCheck

## figure

**Usage:** [figure](#) identifies a graphic or picture to insert in the text from an external file. [figures](#) are found in [sections](#) but not withing [ps](#).

The attribute "scr" identifies the file name (path is defined by the application).

The attribute "rights" identifies the copyright holder

The attribute "location" identifies the range of verses where you would like to see the figure.

The attribute "oxesRef" identifies the verse or verses associated with the picture.

The attribute "alt" identifies the alternate text used a blind person's reader.

The attribute "caption" identifies the caption for the graphic or picture.

Future: Three attributes are introduced to help in positioning the figure on a page. Extensive documentation on how these values are understood are found at CSS3 module: Generated Content for Paged Media

Future: The attribute "float" contains values of 'none' | 'top' | 'bottom'; 'inside' | 'outside' | 'left' | 'right'; 'top-next' | 'bottom-next' | 'column-top' | 'column-bottom' | 'top-if-necessary' | 'bottom-if-necessary' | 'column-top-if-necessary' | 'column-bottom-if-necessary'

Future: The attribute "float-offset" pushes elements in the opposite direction of the positional keywords, both horizontally and vertically.

Future: The attribute "width" is the figure width in relative terms as **25%**, **33%**, **50%**, **66%**. Or absolute widths can be given as **100pt**, **100px**[for on screen display], **1in**, **10cm**. Future: in grid line units: '1gr' | '1.5gr' | '2gr' | '2.5gr' | '3gr'. These mean 1 column, 1 column plus 1/2 of the column gap, 1 column plus all the column gap, 2 columns including the column gap.

**Reference: MRK 1.18, span: 1, height: 25 pt, filename: FISHERMEN.GIF, caption: At once they left their nets, location: MRK 1:14-20.**

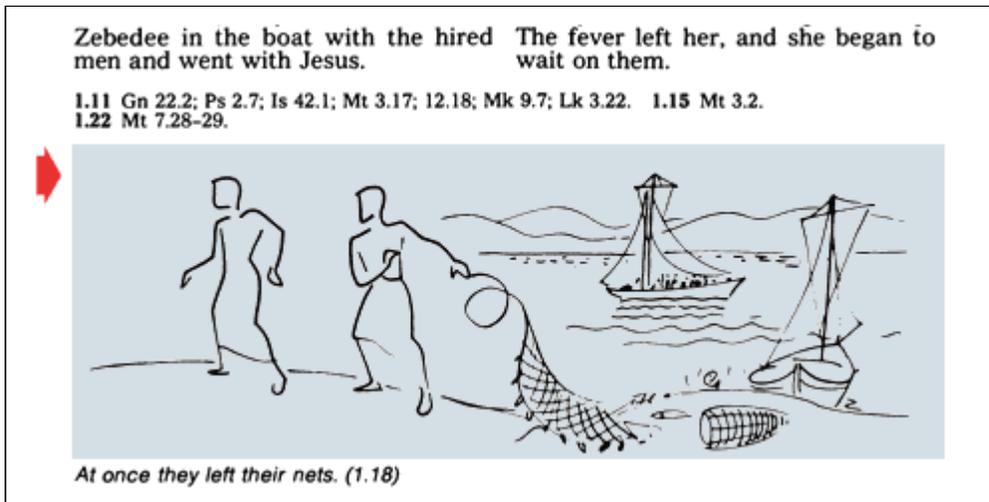
The picture is not inserted at the exact location of the paragraph. At typesetting time, a graphic artist will most likely be the one to place the picture in the most appropriate location. There are many graphical decisions that computers can't really do without human aid.

**USFM:** fig DESC|FILE|SIZE|LOC|COPY|CAP|REF\fig\*

**TE:** From UI

**OSIS:** <figure>

[figure example 1](#) scanned from: TEV MRK 1.18



[figure example 2](#) scanned from: New Living Translation title page



[figure example 3](#) scanned from: CSS3 module: Generated Content for Paged Media [float: top right column; width: 1.5gr]



**May contain elements:** [caption](#), [index](#), [note](#), [reference](#),

**May contain attributes:** src, size, rights, oxesRef, location, catalog, canonical, alt

**Attribute values may be:**

## foreign

**Usage:** [foreign](#) identifies text in a different language that has no other identifying feature.

The optional attribute "xml:lang" identifies the language.

See also: [gloss](#)

**USFM:** tl

**TE:** Foreign

**OSIS:** <foreign xml:lang="xyz">

[foreign](#) **example 1** scanned from: TEV MAT 27.45-46

***The Death of Jesus***  
(Mark 15.33-41; Luke 23.44-49; John 19.28-30)

<sup>45</sup>At noon the whole country was covered with darkness, which lasted for three hours. <sup>46</sup>At about three o'clock Jesus cried out with a loud shout, "Eli, Eli, lema sabachthani?" which means, "My God, my God, why did you abandon me?"

[foreign](#) **example 2** scanned from: TEV 1CO 16.22

their house send warm Christian greetings. <sup>20</sup>All the believers here send greetings.  
 Greet one another with the kiss of peace.  
<sup>21</sup>With my own hand I write this:  
*Greetings from Paul.*  
<sup>22</sup>Whoever does not love the Lord – a curse on him!  
*Marana tha* – Our Lord, come!  
<sup>23</sup>The grace of the Lord Jesus be with you.  
<sup>24</sup>My love be with you all in Christ Jesus.

[foreign](#) **example 3** scanned from: Adioukrou (Côte d'Ivoire) glossary

- ▶ **Eli** (*Elie*) Amani Sig em eci kokoba ob es nyam e nin (1 Éb Ebu 17-22; 2 Éb Ebu 1-2). Jwifel bi tutr eke Eli anake k'ow gbuṅ ke \*Krist ány jam ow a (Malaki 3.23-24). Jesu dad eke Jan mij ok nuṅ es anake el Eli a eke k'ewl ow a (Luk 1.17; Matie 11.14).
- ▶ **Erɔd** (*Hérode*) Amani Owr em a, Rom ec'es ew ab em, éb ebu yar any eke wel b'esṅ Erɔd:
- 1) *Erɔd ligbel*: In anake Jesu e mew e lakpo ab af l'ew Jude wus nimum es a. Eke l'iri wel dad eke wɛ'n ew eb ebu ejeci nyam a, l'ikprɛm es, n'ony sɔda eyṅ im ibi Betlehem baṅn ec'ey a feṅ (Matie 2.16-18). In anake l'us \*Nyamel gbɛl a.
  - 2) *Erɔd Antipas*: Eke Erɔd ligbel a uw a, in ec'es ew a ubr em sakp nyahan, etṅ jim Erɔd Antipas el Galile ec'es ew es. In anake n'ony wel ubr Jan mij ok nuṅ es nuṅ a, etṅ emeny in cɛ anake Pilat oc Jesu im on'n eke li ki jɛj ow e low l'ok ow a (Luk 23.7-12; Ob Kok 4.27).

**May contain elements:**

**May contain attributes:** canonical

**Attribute values may be:**

## front

**Usage:** [front](#) identifies all material that precedes the canonical Scriptures.

[front](#) consists of one or more of [sections](#) with attribute type (listed in alphabetic order following cover and spine):

- cover,
- spine,
- -----
- foreword The foreword is written by someone other than the translator. A foreword to later editions of a work often explains in what respects that edition differs from previous ones.
- halfTitlePage,
- imprimatur, Also spelled "imprimatur".
- preface (recommended) Preface may include instructions on how to find a book, chapter, verse reference. Acknowledgments are usually included in the preface.
- promotionalPage,
- publicationData (required) includes:
  - Title of Book
  - Credits for pictures, maps
  - Language name and 3-letter code
  - Copyright statement
  - Publisher
  - Publishing history
  - ISBN (optional)
- tableOfAbbreviations,
- tableOfContents (generated),
- titlePage (required),

**USFM:** id FRT; periph Title Page, periph Half Title Page, periph Promotional Page, periph Imprimatur, periph Publication Data, periph Foreword, periph Preface, periph Table of Contents, periph Alphabetical Contents, periph Table of Abbreviations

**TE:** n/a

**OSIS:** <div type="front">, <div[@type="x-alphabeticalContents"]>, <div[@type="x-foreword"]>, <div[@type="x-halfTitlePage"]>, <div[@type="imprimatur"]>, <div[@type="preface"]>, <div[@type="x-promotionalPage"]>, <div[@type="publicationData"]>, <div[@type="x-tableOfAbbreviations"]>, <div[@type="tableOfContents"]>, <div[@type="titlePage"]>

**May contain elements:** [titlePage](#), [section](#),

**May contain attributes:** canonical

**Attribute values may be:**

**ft**

**Usage:** [ft](#) identifies the front translation.

See also: [tr](#), [bt](#)

**USFM:** n/a

**TE:** handled internally ??

**OSIS:** <seg type="x-ft">

**May contain elements:** [grp.phrase](#),

**May contain attributes:** xml:lang

**Attribute values may be:**

## gloss

**Usage:** [gloss](#) identifies a simple definition of a word or phrase in the text. It is often found following [foreign](#).

In English, it is often in quotation marks.

**USFM:** n/a

**TE:** Gloss

**OSIS:** <seg type"x-gloss">

[gloss](#) **example 1** scanned from: TEV MAT 27.45-46

***The Death of Jesus***  
(Mark 15.33-41; Luke 23.44-49; John 19.28-30)

45 At noon the whole country was covered with darkness, which lasted for three hours. 46 At about three o'clock Jesus cried out with a loud shout, "Eli, Eli, lema sabachthani?" which means, "My God, my God, why did you abandon me?"

[gloss](#) **example 2** scanned from: TEV 1CO 16.22

their house send warm Christian greetings. 20 All the believers here send greetings.

Greet one another with the kiss of peace.

21 With my own hand I write this: *Greetings from Paul.*

22 Whoever does not love the Lord – a curse on him!

*Marana tha* – Our Lord, come!

23 The grace of the Lord Jesus be with you.

24 My love be with you all in Christ Jesus.

**May contain elements:**

**May contain attributes:**

**Attribute values may be:**

## **glossary**

**Usage:** A [glossary](#) gives information that is relevant to multiple passages in the New Testament, e.g., explanation of key terms and general biblical cultural information, brief facts about Old Testament characters mentioned in the New Testament.

A sample glossary that may form a basis for adaptation is available from the International Translation Department.

Words or phrases that are explained in the glossary may be marked in the text by [seeInGlossary](#).

The glossary may have the following elements in order: an optional [titlePage](#), [title](#), optional [introduction](#), [section](#) containing [title](#) with attribute type="series" for each of the letters of alphabet followed by [item](#) containing the glossary main entry, and [p](#) containing the glossary definition. Optionally the [item](#) may contain [items](#) containing the glossary sub entry, and [p](#) containing the glossary definition for the sub entry.

**USFM:** id glo

**TE:** n/a

**OSIS:** <div type="glossary">

**May contain elements:**

**May contain attributes:**

**Attribute values may be:**

**grp.chapterStart-verseStart-trGroup-verseEnd-ChapterEnd**

**Usage:** This contains the translation and back translation along with optional chapterStart, optional verseStart, zero-or-more (figure, annotation, or notes), optional chapterEnd, optional verseEnd.

**May contain elements:** [chapterStart](#), [verseStart](#), [annotation](#), [figure](#), [note](#), [crossReference](#), [trGroup](#), [annotation](#), [figure](#), [note](#), [verseEnd](#), [chapterEnd](#),

**May contain attributes:**

**Attribute values may be:**

## grp.characterText

**Usage:** The [grp.characterText](#) holds inline character text.

**USFM:** n/a

**TE:** n/a

**OSIS:** <n/a>

**May contain elements:** [grp.inline](#),

**May contain attributes:**

**Attribute values may be:**

## grp.inline

**Usage:** The [grp.inline](#) identifies all the possible inline, as opposed to paragraph, contents.

This includes [grp.notes](#), [grp.phrases](#), [chapterStart](#), [verseStart](#), [verseEnd](#), [chapterEnd](#)

**USFM:** n/a

**TE:** n/a

**OSIS:** <n/a>

**May contain elements:** [chapterStart](#), [verseStart](#), [verseEnd](#), [chapterEnd](#), [grp.notes](#), [grp.phrase](#),

**May contain attributes:**

**Attribute values may be:**

## grp.notationParagraph

**Usage:** The [grp.notationParagraph](#) identifies what is allowed in [annotations](#).

**May contain elements:** [para](#),

**May contain attributes:** resp, assignedTo, date

**Attribute values may be:**

## grp.notations

**Usage:** This group holds the various choices for types of elements within an annotation.

**May contain elements:** [notationQuote](#), [notationDiscussion](#), [notationResolution](#), [notationRecommendation](#), [notationResponse](#),

**May contain attributes:**

**Attribute values may be:**

## grp.notes

**Usage:** The [grp.notes](#) contains [notes](#), [annotations](#) and [comments](#).

**May contain elements:** [annotation](#), [note](#), [comment](#),

**May contain attributes:**

**Attribute values may be:**

## grp.phrase

**Usage:** grp.phase identifies a series of possible items.

**May contain elements:** [a](#), [abbreviation](#), [alternateReading](#), [alludedText](#), [bookTitleInText](#), [emphasis](#), [foreign](#), [gloss](#), [hand](#), [inscription](#), [keyWord](#), [label](#), [mentioned](#), [nameOfGod](#), [ordinalNumberEnding](#), [otPassage](#), [referencedText](#), [reference](#), [seeInGlossary](#), [soCalled](#), [supplied](#), [title](#), [untranslatedWord](#), [userCS](#), [variant](#), [wordsOfJesus](#),

**May contain attributes:**

**Attribute values may be:**

## grp.standardParagraphContent

**Usage:** This contains standard paragraph content.

**May contain elements:** [grp.inline](#), [grp.chapterStart-verseStart-trGroup-verseEnd-ChapterEnd](#),

**May contain attributes:** tracking

**Attribute values may be:**

## hand

**Usage:** [hand](#) identifies a text that is written by a person different from the scribe writing the letter. Paul does this several times.

**USFM:** sig

**TE:** Hand

**OSIS:** <signed>

[hand](#) **example 1** scanned from: TEV PHM 1.19

17So, if you think of me as your partner, welcome him back just as you would welcome me. 18If he has done you any wrong or owes you anything, charge it to my account. 19Here, I will write this with my own hand: *I, Paul, will pay you back.* (I should not have to remind you, of course, that you owe your very self to me.) 20So, my brother, please

[hand](#) **example 2** scanned from: TEV 1CO 16.21

their house send warm Christian greetings. 20All the believers here send greetings.

Greet one another with the kiss of peace.

21With my own hand I write this: *Greetings from Paul.*

22Whoever does not love the Lord – a curse on him!

*Marana tha* – Our Lord, come!

23The grace of the Lord Jesus be with you.

24My love be with you all in Christ Jesus.

**May contain elements:**

**May contain attributes:** canonical

**Attribute values may be:**

## head

**Usage:** [head](#) identifies a cell that contains a heading in a table.

Tables are often found in Numbers, 1 Chronicles, Joshua, Ezra, Nehemiah, Revelation.

A table organizes information into rows and columns. A [cell](#) is the intersection of a [row](#) and a column.

It is usually formatted with start (sometimes called leading) alignment (that is, left alignment if the direction is left-to-right and right alignment if the direction is right-to-left).

The attribute "alignment" may have values of start, end, center, justify. See **example 3** for end alignment.

[head](#) is a rarely used style.

**USFM:** th1, th2, th3, th4, thr1, thr2, thr3, thr4

**TE:** Table Cell Head, Table Cell Head Last

**OSIS:** <table><row><head>

[head](#) **example 1** scanned from: TEV NUM 1.5-16

within their tribes, who were chosen from the community for this work:

<i>Tribe</i>	<i>Clan chief</i>
Reuben	Elizur son of Shedeur
Simeon	Shelumiel son of Zurishaddai
Judah	Nahshon son of Amminadab
Issachar	Nethanel son of Zuar
Zebulun	Eliab son of Helon

[head](#) **example 2** scanned from: TEV NUM 1.20-46

Reuben, Jacob's oldest son. The totals were as follows:

<i>Tribe</i>	<i>Number</i>
Reuben	46,500
Simeon	59,300
Gad	45,650
Judah	74,600
Issachar	54,400
Zebulun	57,400
Ephraim	40,500
Manasseh	32,200
Benjamin	35,400
Dan	62,700
Asher	41,500
Naphtali	53,400
Total:	603,550

<sup>47</sup>The Levites were not registered with the other tribes, <sup>48</sup>because the LORD had

[head](#) **example 3** scanned from: TEV NUM 1.20-46

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Benjamin	35,400
Dan	62,700
Asher	41,500
Naphtali	53,400
Total:	<u>603,550</u>

<sup>47</sup>The Levites were not registered with the other tribes, <sup>48</sup>because the LORD had

**May contain elements:** [a](#), [abbreviation](#), [date](#), [nameOfGod](#), [foreign](#), [index](#), [note](#), [reference](#),

**May contain attributes:** canonical

**Attribute values may be:**

## header

**Usage:** [header](#) identifies metadata (data about data) for this Bible or New Testament.

It contains [revisionDesc](#), [work](#), [title](#), [contributor](#)

This is non-published information about the translation.

**USFM:**

**TE:** from UI

**OSIS:** <header>

**May contain elements:** [revisionDesc](#), [work](#), [titleGroup](#), [contributor](#),

**May contain attributes:** canonical, oxesWork

**Attribute values may be:**

## identifier

**Usage:** The [identifier](#) element provides the formal identification for the work. The attribute "type" says which system the identifier belongs to.

There can be several identifiers for one document. If available, ISBN is the preferred identifier.

```
<identifier type="ISBN">01234567890<identifier>
```

```
<identifier type="OXES">WBT.mkn.NewTestament_IDN_published_2007<identifier>
```

**May contain elements:**

**May contain attributes:** type

**Attribute values may be:** URN, ISSN, ISBN, SICI, OXES, URL, LCCN, DOI, Dewey, URI

## index

**Usage:** The [index](#) element may be placed at any point in the document to indicate a topic under which that location should be indexed. It is always an empty element. Multiple indexes (such as of places, names, theological or ethical issues, etc) must be distinguished via the name attribute.

The particular index in which an entry should appear is given by the *index* attribute of this element. Indexes with up to 4 levels of headings are supported. The primary index entry name is specified on the *level1* attribute, followed by sub-headings *level2*, *level3*, and *level4*. For example:

```
<title>On Justice<index index="topic" level1="Virtues" level2="Justice"/></title>
```

Note that the use of *level1* is required if an [index](#) element is used, and that use of *level3* requires the presence of *level2*, just as the use of *level4* requires the presence of *level3* attributes.

There is also a *see* attribute, which may be used to represent the need for a cross-reference to another index entry; such elements should be placed together at the end of the document body (since they do not refer to a particular location). For example:

```
<index index="topic" level1="Virtues" level2="Justice" see="Fairness"/>
```

The [index](#) element represents a point in the text and therefore does not allow any content, either text or elements.

Above taken from description of [index](#) for OSIS<sup>23</sup> 2.1

**USFM:** unclear if ndx fits

**TE:** n/a

**OSIS:** <index>

**May contain elements:**

**May contain attributes:** see, level4, level3, level2, level1, index, canonical

**Attribute values may be:**

## inscription

**Usage:** [inscription](#) identifies the text of an inscription. Inscriptions can include the following:

- on a wall (Daniel 5:25),
- a sign (Matthew 27:37; Mark 15:26; Luke 23:38; John 19:19),
- an alter (Acts 17:23),
- a plate (Exodus 39:30),
- on the bells of the horses (Zechariah 14:20),
- written on her forehead (Revelation 17:5),
- or on his robe and on his thigh (Revelation 19:16).

It is usually formatted with small caps.

See `<p type="inscription">` for when the inscription includes the whole paragraph.

**USFM:** sc

**TE:** Inscription

**OSIS:** <inscription>

[inscription](#) **example 1** scanned from: NIV MRK 15.26

<sup>25</sup>It was the third hour when they crucified him.  
<sup>26</sup>The written notice of the charge against him read: THE KING OF THE JEWS. <sup>27</sup>They crucified two robbers with him, one on his right and one on his left.<sup>a</sup> <sup>29</sup>Those who passed by hurled insults at him, shaking their heads and saying, "So! You who are going to destroy the temple and build it in three days, <sup>30</sup>come down from the cross and save yourself!"

**May contain elements:**

**May contain attributes:**

**Attribute values may be:**

## introduction

**Usage:** [introduction](#) identifies a section of non-canonical text preceding canonical text.

It is usually formatted with italic font style.

**USFM:** is, ip

**TE:** Intro Section, Intro Paragraph

**OSIS:** <div type="introduction">

**May contain elements:** [section](#),

**May contain attributes:**

**Attribute values may be:**

## item

**Usage:** [item](#) identifies an item in a list. A genealogy is a specific type of list.

Lists in the Old Testament include:

- the Ten Commandments,
- days of creation,
- genealogy (Genesis, Numbers),
- land boundaries,
- town/city allotments,
- tribal camp arrangements,
- articles (found in the temple),
- David's 30 mighty men,
- army divisions,
- kings,
- remnants,
- judges,
- prophets,
- exiles,
- offerings, and
- temple work.

Lists in the New Testament include:

- the apostles,
- genealogy (Matthew, Luke),
- greetings to people (Romans),
- members of body (1 Corinthians),
- those who were sealed (Revelation), and
- stones (Revelation).

You can have a [p](#) within an [item](#). See paragraph at verse 11 in **example 3**.

[item](#)s within a list are usually formatted with a hanging indent. In some Bibles, there is a symbol, number, or letter preceding [item](#). See **example 4**.

[Label](#) identifies text in an item that is a type of heading. See **example 5**.

[item](#) level='2' identifies a list within a list.

**USFM:** li, li1, li2, li3

**TE:** List Item1, List Item2, List Item3

**OSIS:** <list><item>, <list><item><list><item>, <list><item><list><item><list><item>

[item](#) **example 1** scanned from: NLT MRK 3.16-19

<sup>16</sup>These are the names of the twelve he chose:

 Simon (he renamed him Peter),

<sup>17</sup>James and John (the sons of Zebedee, but Jesus nicknamed them "Sons of Thunder" \*),

<sup>18</sup>Andrew,

Philip,

Bartholomew,

Matthew,

Thomas,

James (son of Alphaeus),

Thaddaeus,

Simon (the Zealot \*),

<sup>19</sup>Judas Iscariot (who later betrayed him).

[item](#) **example 2** scanned from: NIV ROM 16.1-5

### Personal Greetings

**16** I commend to you our sister Phoebe, a servant<sup>b</sup> of the church in Cenchrœa. <sup>2</sup>I ask you to receive her in the Lord in a way worthy of the saints and to give her any help she may need from you, for she has been a great help to many people, including me.

 <sup>3</sup>Greet Priscilla<sup>c</sup> and Aquila, my fellow workers in Christ Jesus. <sup>4</sup>They risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them.

<sup>5</sup>Greet also the church that meets at their house.

Greet my dear friend Epenetus, who was the first convert to Christ in the province of Asia.

[item example 3](#) scanned from: NIV GEN 1.3-14


<sup>3</sup>And God said, <sup>c</sup>“Let there be light,” and there was light. <sup>d</sup>God saw that the light was good, and he separated the light from the darkness. <sup>5</sup>God called the light “day,” and the darkness he called “night.” <sup>e</sup>And there was evening, and there was morning — the first day.

<sup>6</sup>And God said, “Let there be an expanse between the waters to separate water from water.” <sup>7</sup>So God made the expanse and separated the water under the expanse from the water above it. <sup>f</sup>And it was so. <sup>8</sup>God called the expanse “sky.” And there was evening, and there was morning — the second day.

<sup>9</sup>And God said, “Let the water under the sky be gathered to one place, <sup>g</sup>and let dry ground appear.” And it was so. <sup>10</sup>God called the dry ground “land,” and the gathered waters he called “seas.” And God saw that it was good.

<sup>11</sup>Then God said, “Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.” And it was so. <sup>12</sup>The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. <sup>13</sup>And there was evening, and there was morning — the third day.


<sup>14</sup>And God said, “Let there be lights <sup>h</sup>in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons <sup>i</sup>and days and years, <sup>15</sup>and let them be lights in the expanse of the sky to give light on the earth.” And it was so. <sup>16</sup>God made two great lights — the greater light to govern <sup>j</sup>the day and the lesser light to govern <sup>k</sup>the night. He also made the

[item example 4](#) scanned from: TEV NUM 7.84-88

em, offering; and two bulls, five rams, five  
 ese goats, and five one-year-old lambs, for  
 the the fellowship offering.  
 ing <sup>84-88</sup>The totals of the offerings brought  
 ses by the twelve leaders for the dedication  
 Le- of the altar were as follows:  
 our -twelve silver bowls and twelve  
 ag- silver basins weighing a total  
 All of 60 pounds  
 di- -twelve gold dishes weighing a  
 But total of 48 ounces, filled with  
 the incense  
 ects -twelve bulls, twelve rams, and  
 on twelve one-year-old lambs,  
 s to plus the grain offerings that  
 tar. go with them, for the burnt  
 offerings



[item](#) **example 5** scanned from: TEV EZR 10.18-24

▶ **Priests, listed by clans:**  
Clan of Joshua and his brothers, sons of Jehozadak: Maaseiah, Eliezer, Jarib, and Gedaliah. <sup>19</sup>They promised to divorce their wives, and they offered a ram as a sacrifice for their sins.  
<sup>20</sup>Clan of Immer: Hanani and Zebadiah  
<sup>21</sup>Clan of Harim: Maaseiah, Elijah, Shemaiah, Jehiel, and Uziah  
<sup>22</sup>Clan of Pashhur: Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasah

▶ <sup>23</sup>**Levites:**  
Jozabad, Shimei, Kelaiah (also called Kelita), Pethahiah, Judah, and Eliezer

▶ <sup>24</sup>**Musicians:**  
Eliashib

▶ **Temple guards:**  
Shallum, Telem, and Uri

**May contain elements:** [p](#), [grp.standardParagraphContent](#),

**May contain attributes:** level

**Attribute values may be:** 1, 2, 3

## keyWord

**Usage:** [keyWord](#) identifies a word or phrase that is important for translation consistency.

**USFM:** k

**TE:** Key Word

**OSIS:** <seg type="keyword">

[keyWord](#) **example 1** scanned from: TEV MRK 1.9-11

### *The Baptism and Temptation of Jesus*

*(Matthew 3.13–4.11; Luke 3.21, 22; 4.1-13)*

9 Not long afterward Jesus came from Nazareth in the province of Galilee, and was baptized by John in the Jordan.  
10 As soon as Jesus came up out of the water, he saw heaven opening and the Spirit coming down on him like a dove.  
11 And a voice came from heaven, "You are my own dear Son. I am pleased with you."

[keyWord](#) **example 2** scanned from: Rawa (PNG) MAT 21.16-17

etenggoku, ngu ingoote? Ngundiro etoyi, Yisasdo mande gumi eyingo. Yo, no ingooteno. Anutro mande ye kuri kandangero ingootenggo. Ene Anutno ngandiro eyingo.

Ge simooye bobodi ko simooye nonono nguyaya manggoye tango yetoni, nguro ene gengo oowoongge bingamingge etenggo. Ero eyingo. (Sam 8:2)

17 Ngundiro ero yokoro ngu, asa, ene endesina oorero, ende yokoro, Betani endemo oororo, suwoono nguno oriyingo.

**May contain elements:**

**May contain attributes:**

**Attribute values may be:**

**Usage:** `l` identifies a line of verse.

Several lines together can make up a stanza of poetry. When the following line is indented, it is the poetic way of showing that these two lines are related.

Most Bibles only use two levels of indentation for the verse lines. The second level is always related to the first level. Sometimes the second line is a restatement of the first line. Sometimes the second line is the opposite of the first line. Apply `<l level="2" >` for the second level.

You can find `l` within [speech](#) or [embedded](#) or [introduction](#) which then changes how you might want to display the `l`.

If this is cited from another location like the Old Testament, then use `<l level="1" type="citation">` instead.

The attribute "type" can have the following values:

- refrain: identifies a line that is repeated. It is a phrase, verse (not verse number), or group of verses repeated at an interval, especially at the end of a stanza. Here are the most common refrains:
  - His love endures forever. (Psalm 136)
  - Then all the people shall say, "Amen!" (Deuteronomy 27)
- citation: identifies a line that is quoted, usually from the Old Testament. **example 2,**
- doxology: identifies a line that glorifies God. It is found at the close of books of Psalms and in Revelation. **example 3,**
  - Amen and Amen. (Psalm 41:13, and so on)
  - Praise the Lord. (Psalm 106:48)
  - So shall it be! Amen. (Revelation 1:7)
  - Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come. (Revelation 4:8)
- attribution: **example 4,**
  - says the Lord (Acts 7:49, 1 Corinthians 14:21, 2 Corinthians 6:17, 18)
  - declares the Lord (Hebrews 8:9, 2 Kings 19:33, Isaiah 14:22)
  - declares the Lord, the Lord Almighty (Isaiah 3:15, Isaiah 17:3)
  - declares the Lord, the God of Israel (Isaiah 17:6)
  - The Lord has spoken this word. (Isaiah 24:3)
  - The Lord has spoken. (Isaiah 25:8)
  - declares the Sovereign Lord (Jeremiah 2:22)
  - For the mouth of the Lord has spoken. (Isaiah 1:20)
  - More examples are found in Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Obadiah, Zephaniah, and Zechariah.
- selah: identifies a line that suggests a pause to reflect. It is found in the Psalms and Habakkuk. **example 5.** Words that suggest a pause include:
  - Selah (Psalm 3:2, Habakkuk 3:3, and so on),
  - Interlude (NLT),
  - Quiet Interlude (NLT),
  - Higgsion Selah (NIV) (Psalm 9:16),
  - Pausa (NVI-P),
  - and Interlúdio Pausa (NVI-P).

**USFM:** q, q1, q2, q3, qc, qr

**TE:** Line1, Line2, Line3, Citation Line1, ..., Doxology, Attribution, Interlude, Refrain

OSIS: <|>

| **example 1** scanned from: NIV PSA 1

**BOOK I**  
*Psalms 1–41*  
**Psalm 1**

**1**Blessed is the man  
who does not walk in the counsel of the  
wicked  
or stand in the way of sinners  
or sit in the seat of mockers.  
**2**But his delight is in the law of the LORD,  
and on his law he meditates day and night.  
**3**He is like a tree planted by streams of water,  
which yields its fruit in season  
and whose leaf does not wither.  
Whatever he does prospers.

| **example 2** scanned from: TEV MRK 1 [citation]

***The Preaching of John the Baptist***  
*(Matthew 3.1-12; Luke 3.1-18; John 1.19-28)*

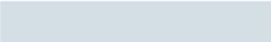
**1** This is the Good News about Jesus Christ, the Son of God.<sup>a</sup> **2**It began as the prophet Isaiah had written:  
"God said, 'I will send my messenger ahead of you to open the way for you.'  
**3**Someone is shouting in the desert, 'Get the road ready for the Lord; make a straight path for him to travel!'"  
**4**So John appeared in the desert, baptizing and preaching.<sup>b</sup> "Turn away from

| **example 3** scanned from: NIV REV 4.8-10 [doxology]

**8**Each of the four living creatures had six wings and was covered with eyes all around, even under his wings. Day and night they never stop saying:  
"Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come."  
**9**Whenever the living creatures give glory, honor and thanks to him who sits on the throne and who lives for ever and ever, **10**the twenty-four elders fall down before him who sits on the throne, and worship him who lives for ever and ever. They lay

| **example 4** scanned from: NIV ACT 7.49-50 [attribution]

48'' However, the Most High does not live in houses made by men. As the prophet says:<sup>1Ki8:27</sup>

49'' 'Heaven is my throne, and the earth is my footstool. <sup>Mt5:34-35</sup> What kind of house will you build for me?   says the Lord. Or where will my resting place be? 50Has not my hand made all these things?'

| **example 5** scanned from: NIV PSA 21.1-3 [selah]

**Psalm 21**

For the director of music. A psalm of David.

<sup>1</sup>O LORD, the king rejoices in your strength. How great is his joy in the victories you give!

<sup>2</sup>You have granted him the desire of his heart and have not withheld the request of his lips.   *Selah*

<sup>3</sup>You welcomed him with rich blessings and placed a crown of pure gold on his head.

**May contain elements:** [grp.standardParagraphContent](#),

**May contain attributes:** level, type

**Attribute values may be:** 1, 2, 3, citation, doxology, refrain, attribution, selah

## label

**Usage:** [label](#) identifies text in a list [item](#) that is a type of heading.

**USFM:** n/a

**TE:** Label

**OSIS:** <label>

[label](#) **example 1** scanned from: TEV EZR 10.18-24

▶ *Priests, listed by clans:*  
 Clan of Joshua and his brothers, sons of Jehozadak: Maaseiah, Eliezer, Jarib, and Gedaliah. <sup>19</sup>They promised to divorce their wives, and they offered a ram as a sacrifice for their sins.  
<sup>20</sup>Clan of Immer: Hanani and Zebadiah  
<sup>21</sup>Clan of Harim: Maaseiah, Elijah, Shemaiah, Jehiel, and Uziah  
<sup>22</sup>Clan of Pashhur: Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasah

▶ <sup>23</sup>*Levites:*  
 Jozabad, Shimei, Kelaiah (also called Kelita), Pethahiah, Judah, and Eliezer

▶ <sup>24</sup>*Musicians:*  
 Eliashib

▶ *Temple guards:*  
 Shallum, Telem, and Uri

**May contain elements:** [grp.characterText](#),

**May contain attributes:**

**Attribute values may be:**

## language

**Usage:** The [language](#) identifies the language used in the document. This is for the body of the text. The back translation language is set on the [bt](#) element.

ISO 639-3 is assumed for the language code. This is the current SIL<sup>24</sup> Ethnologue code also. <http://www.sil.org/iso639-3/>

**May contain elements:**

**May contain attributes:** type, use, canonical

**Attribute values may be:** interlinear, translation, source, target, original, base, didactic, quotation

---

24. SIL International - formerly known as Summer Institute of Linguistics

## mentioned

**Usage:** [mentioned](#) identifies words, phrases, or letters that are mentioned, not used. You can usually add *the word* in front of the mentioned words and the sentence reads well. Often *the word* is in the text.

Ordinarily such text is in quotation marks, even though it is not a quote. The true meaning is deduced from the context by the discerning reader. The [mentioned](#) style is used to make the meaning of such text unambiguous.

For new readers, it can be better to translate the true meaning rather than relying on a punctuation convention that you will have to explain. The *New Living Translation* avoids this problem. For example, it translates 2 Corinthians 1:17-19 as follows:

**You may be asking why I changed my plan. Hadn't I made up my mind yet? Or am I like people of the world who say yes when they really mean no? As surely as God is true, I am not that sort of person. My yes means yes because Jesus Christ, the Son of God, never wavers between yes and no. He is the one whom Timothy, Silas, and I preached to you, and he is the divine Yes—God's affirmation.**

[mentioned](#) is sometimes confused with [soCalled](#).

[mentioned](#) is a rarely used style.

**USFM:** n/a

**TE:** Mentioned

**OSIS:** <mentioned>

[mentioned](#) **example 1** scanned from: TEV 2CO 1.17

fickle? When I make my plans, do I make them from selfish motives, ready to say "Yes, yes" and "No, no" at the same time? <sup>18</sup>As surely as God speaks the truth, my promise to you was not a "Yes" and a "No." <sup>19</sup>For Jesus Christ, the Son of God, who was preached among you by Silas, Timothy, and myself, is not one who is "Yes" and "No." On the contrary, he is God's "Yes"; <sup>20</sup>for it is he who is the "Yes" to all of God's promises. This is why through Jesus Christ our "Amen" is said to the glory of God.

[mentioned](#) **example 2** scanned from: TEV GEN 1.1

*The Story of Creation*

**1** In the beginning, when God created the universe,<sup>a</sup> <sup>2</sup>the earth was formless and desolate. The raging ocean that covered everything was engulfed in total darkness, and the Spirit of God<sup>b</sup> was moving over the water. <sup>3</sup>Then God commanded, "Let there be light" – and light appeared. <sup>4</sup>God was pleased with what he saw. Then he separated the light from the darkness, <sup>5</sup>and he named the light "Day" and the darkness "Night." Evening passed and morning came – that was the first day.

**May contain elements:** [annotation](#), [note](#),

**May contain attributes:** canonical

**Attribute values may be:**

## modified

**Usage:** [modified](#) identifies the modification date of an [annotation](#) in the form of 2008-03-17 10:20:52 (YYYY-MM-DD HH:MM.SS)

**USFM:** n/a

**TE:** automatically added by annotation tool

**OSIS:** <date subType="x-modified">

**May contain elements:**

**May contain attributes:**

**Attribute values may be:**

## nameOfGod

**Usage:** [nameOfGod](#) identifies the name of God, when the original Hebrew text is YHWH.

It is found in the Old Testament. It is usually formatted with small caps.

Do not type the name of God in all uppercase letters. For example, type **Lord** instead of **LORD**.

**USFM:** nd

**TE:** Name Of God

**OSIS:** <divineName>

[nameOfGod](#) **example 1** scanned from: TEV GEN 2.4-9

***The Garden of Eden***

▶ When the **LORD** God made the universe, <sup>5</sup>there were no plants on the earth and no seeds had sprouted, because he had not sent any rain, and there was no one to cultivate the land; <sup>6</sup>but water would come up from beneath the surface and water the ground.

▶ <sup>7</sup>Then the **LORD** God took some soil from the ground<sup>#</sup> and formed a man<sup>#</sup> out of it; he breathed life-giving breath into his nostrils and the man began to live.

▶ <sup>8</sup>Then the **LORD** God planted a garden in Eden, in the East, and there he put the man he had formed. <sup>9</sup>He made all kinds

[nameOfGod](#) **example 2** scanned from: TEV EXO 3.13-16

<sup>13</sup>But Moses replied, "When I go to the Israelites and say to them, 'The God of your ancestors sent me to you,' they will ask me, 'What is his name?' So what can I tell them?"

<sup>14</sup>God said, "I am who I am. You must tell them: 'The one who is called I AM' has sent me to you." <sup>15</sup>Tell the Israelites that I, the **LORD**, the God of their ancestors, the God of Abraham, Isaac, and Jacob, have sent you to them. This is my name forever; this is what all future generations are to call me. <sup>16</sup>Go and gather

**May contain elements:** [a](#), [abbreviation](#), [foreign](#), [index](#), [note](#), [reference](#),

**May contain attributes:** canonical

**Attribute values may be:**

## notationCategories

**Usage:** [notationCategories](#) identifies one-or-more [categorys](#) for an [annotation](#).

**USFM:** n/a

**TE:** use the annotation tool

**OSIS:** <seg type="x-tr" subType="x-notationCategories">

**May contain elements:** [category](#),

**May contain attributes:**

**Attribute values may be:**

## notationDiscussion

**Usage:** [notationDiscussion](#) identifies the discussion part of an [annotation](#).

**USFM:** n/a

**TE:** use annotation tool

**OSIS:** <seg type="x-tr" subType="x-notationDiscussion">

**May contain elements:** [grp.notationParagraph](#),

**May contain attributes:**

**Attribute values may be:**

## notationQuote

**Usage:** [notationQuote](#) identifies a specific quotation of text under discussion in an [annotation](#).

**USFM:** n/a

**TE:** use annotation tool

**OSIS:** <seg type="x-tr" subType="x-notationQuote">

**May contain elements:** [grp.notationParagraph](#),

**May contain attributes:**

**Attribute values may be:**

## notationRecommendation

**Usage:** [notationRecommendation](#) identifies a specific course of action to follow to resolve the problem presented in the [annotation](#).

**USFM:** n/a

**TE:** use annotation tool

**OSIS:** <seg type="x-tr" subType="x-notationRecommendation">

**May contain elements:** [grp.notationParagraph](#),

**May contain attributes:**

**Attribute values may be:**

## notationResolution

**Usage:** [notationResolution](#) identifies how a specific area under discussion in a [annotation](#) has been resolved.

**USFM:** n/a

**TE:** use annotation tool

**OSIS:** <seg type="x-tr" subType="x-notationResolution">

**May contain elements:** [grp.notationParagraph](#),

**May contain attributes:**

**Attribute values may be:**

## notationResponse

**Usage:** [notationResponse](#) identifies a response to a recommendation in an [annotation](#).

**USFM:** n/a

**TE:** use annotation tool

**OSIS:** <seg type="x-tr" subType="x-notationResponse">

**May contain elements:** [grp.notationParagraph](#),

**May contain attributes:**

**Attribute values may be:**

## note

**Usage:** [note](#) identifies a published note.

Sample: `<note type="general">`, `<note type="crossReference">`, `<note type="general" n="a">`

The attribute "type" can have the following values: general, citation, exegesis, translation, speaker, explanation, alternative, study, allusion, variant, background, liturgical, devotional, crossReference, encoder, map, literal

**Example 1** is coded: `<note n="i"><tr><keyword>jabez:</keyword> This name sounds like the Hebrew for <mentioned>"pain."</mentioned></tr></note>`

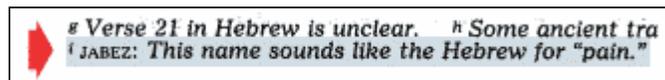
See also: [alternateReading](#), [keyword](#), [tr](#), [mentioned](#)

**USFM:** x .... x\*, f .... f\*

**TE:** Note Cross-Reference Paragraph, Note General Paragraph

**OSIS:** <note>

[note example 1](#) scanned from: TEV 1CH 3



**May contain elements:** [reference](#), [grp.chapterStart-verseStart-trGroup-verseEnd-ChapterEnd](#),

**May contain attributes:** type, subType, markerExistsInBT, placement, oxesRef, canonical

**Attribute values may be:** interlinear, foot, inline, apparatus, left, right, end;

## ordinalNumberEnding

**Usage:** [ordinalNumberEnding](#) identifies an abbreviation for the ending of an ordinal number. Examples: 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>

It is usually formatted as superscript: <sup>nd</sup>, <sup>th</sup>, <sup>er</sup>, <sup>re</sup>, <sup>e</sup>, <sup>a</sup>, <sup>o</sup>.

Unicode contains characters for the Spanish feminine and masculine ordinal indicators (that is, <sup>a</sup> and <sup>o</sup>). Using Unicode is preferred over tagging if you have a choice.

**USFM:** ord

**TE:** Ordinal Number Ending

**OSIS:** <hi type="super">

**May contain elements:**

**May contain attributes:**

**Attribute values may be:**

## otPassage

**Usage:** [otPassage](#) identifies less than a complete line or paragraph of quoted text, usually from the Old Testament.

Use [otPassage](#) only if you need to give a consistent *look* to short quotations (the *New English Translation* does this).

<"l" type="citation"> identifies a complete line that is quoted. <"p" type="citation"> identifies a complete paragraph that is quoted.

[otPassage](#) is a rarely used style.

In Paratext, you can use **qt** for a complete line or paragraph of quoted text. In FieldWorks Translation Editor, you only apply [Quoted Text](#) to less than a complete line or paragraph.

See also: [alludedText](#), [l](#), [p](#).

**USFM:** qt

**TE:** Quoted Text

**OSIS:** <seg type="otPassage">

[otPassage](#) **example 1** scanned from: NET MRK 7.6 quoting ISA 29.13 and EXO 21.17

hands?" 7:6 He said to them, "Isaiah prophesied correctly about you hypocrites, as it is written:

*'This people honors me with their lips, but their heart<sup>3</sup> is far from me.*

*7:7 They worship me in vain, teaching as doctrine the commandments of men.'*<sup>4</sup>

7:8 Having no regard<sup>5</sup> for the command of God, you hold on to human tradition." 7:9 He also said to them, "You neatly reject the commandment of God in order to set up<sup>6</sup> your tradition. 7:10 For Moses said, '*Honor your father and your mother.*'<sup>7</sup> and, '*Whoever insults his father or mother must be put to death.*'<sup>8</sup> 7:11 But you say that if anyone tells his father or mother, 'Whatever help you

**May contain elements:** [grp.characterText](#),

**May contain attributes:**

**Attribute values may be:**

## oxes

**Usage:** [oxes](#) identifies the outermost element in an OXES document.

It contains the attribute for the xml namespace: **<oxes xmlns="http://www.wycliffe.net/scripture/namespace/version\_1.0.9">**

It has content of [oxesText](#).

**USFM:** n/a

**TE:** n/a

**OSIS:** <osis>

**May contain elements:** [oxesText](#),

**May contain attributes:**

**Attribute values may be:**

## oxesText

**Usage:** identifies the actual Scripture text.

The attribute "xml:lang" identifies the default 3-letter SIL<sup>25</sup> language code [ISO 639-3] . This is the language of all descendants unless explicitly declared. See [bt](#).

The attribute "type" is used to identify which version of OXES is used for the text for example:

**type="Wycliffe-1.0.9"**. This is needed when roundtripping to OSIS<sup>26</sup> to know what version of the OXES schema was used in creation of the text.

The attribute "canonical" is always true for Scripture: **canonical="true"**. This sets the default for *canonical* for all descendants. Elements such as [notes](#) then will need to set **canonical="false"**.

The *oxesIDWork* attribute must be a globally unique name. I suggest

- the organization abbreviation such as "UBS<sup>27</sup>" or "WBT<sup>28</sup>"; a period;
- the language code [ISO 639-3] such as "mkn" or "eng"; a period;
- the scope of this work such as "Bible" or "NewTestament" or "NewTestamentWithAbridgedOldTestament" or "NewTestamentAndPsalms";
- zero-or-more (period; the region of the world [ISO 3166-1 alpha-3 Code] such as "IDN" or "USA";)
- (optional period "started" or "published" or "revised";
- (optional period and date).

You can use letters/numbers/period/underscore. Space, hyphen, and other punctuation characters are not allowed.

The attributes *oxesWork* of element [work](#) and attribute *oxesIDWork* of element [oxesText](#) should match.

```
<oxesText oxesIDWork="WBT.mkn.NewTestament.IDN.published.2007" xml:lang="mkn"
  canonical="true">
```

**USFM:** n/a

**TE:** n/a

**OSIS:** <osisText>

**May contain elements:** [header](#), [titlePage](#), [front](#), [canon](#), [back](#),

**May contain attributes:** space, lang, subType, type, oxesRefWork, oxesIDWork, oxesID, ID, canonical, annotateRef

**Attribute values may be:**

25. SIL International - formerly known as Summer Institute of Linguistics

26. OSIS: Open Scripture Information Standard

27. UBS: United Bible Societies

28. WBT: Wycliffe Bible Translators

## p

**Usage:** `p` identifies a paragraph of prose. It is the most common type of paragraph.

At publication time, the typesetter can format the first `p` following a section heading with no first line indent. See **example 3**.

Attribute type "continuation" identifies a continuation of a paragraph of prose. It follows directly after a quotation, letter, prayer, song, or speech. It identifies a thought that continues from the preceding `p`. It is usually formatted with no first line indent. See **example 4**.

Attribute type "inscription" identifies a paragraph of an inscription. See **example 5**. Inscriptions can include the following:

- on a wall (Daniel 5:25),
- a sign (Matthew 27:37; Mark 15:26; Luke 23:38; John 19:19),
- an alter (Acts 17:23),
- a plate (Exodus 39:30),
- on the bells of the horses (Zechariah 14:20),
- written on her forehead (Revelation 17:5),
- or on his robe and on his thigh (Revelation 19:16).

Attribute type "citation" identifies a rarely used style.

Attribute type "userPS" identifies a rarely used style. It is currently allowed to make TE roundtrippable. The attribute `subType` holds the actual name of the user defined style. It is highly recommended to NOT use this style as none of the publishing tools will know what to do with it. **WARNING:** use of this tag will reduce conformance to OXES level 0.

A text embedded in another text, like a letter, prayer, or song is an [embedded /p](#). See [embedded](#).

The attribute "tracking" is used in typesetting. Normal values for tighter tracking would range from **-0.10pt** to **-0.20pt**. Looser tracking would be positive numbers **0.10pt** to **0.20pt**. These are suggestions to start with. Other values and units are allowed.

**USFM:** `p`, [`embedded: pmo, pm, pmr, pmc`], [`inscription: pc`], [`intro: ip`], [`continuation: m`]

**TE:** Paragraph, Paragraph Continuation, Inscription Paragraph, Citation Paragraph, Embedded Text Paragraph, Embedded Text Opening, Embedded Text Closing

**OSIS:** `<p>`

[p example 1](#) scanned from: TEV MRK 1

***The Preaching of John the Baptist***  
*(Matthew 3.1-12; Luke 3.1-18; John 1.19-28)*

**I** This is the Good News about Jesus Christ, the Son of God.<sup>a</sup> <sup>2</sup>It began as the prophet Isaiah had written:  
 "God said, 'I will send my messenger ahead of you to open the way for you.'  
<sup>3</sup>Someone is shouting in the desert, 'Get the road ready for the Lord; make a straight path for him to travel!'"

<sup>4</sup>So John appeared in the desert, baptizing and preaching.<sup>b</sup> "Turn away from

[p example 2](#) scanned from: TEV MAT 1.17-20

<sup>17</sup>So then, there were fourteen generations from Abraham to David, and fourteen from David to the exile in Babylon, and fourteen from then to the birth of the Messiah.

***The Birth of Jesus Christ***  
*(Luke 2.1-7)*

<sup>18</sup>This was how the birth of Jesus Christ took place. His mother Mary was engaged to Joseph, but before they were married, she found out that she was going to have a baby by the Holy Spirit.  
<sup>19</sup>Joseph was a man who always did what was right, but he did not want to disgrace Mary publicly; so he made plans to break the engagement privately. <sup>20</sup>While he was thinking about this, an angel of the Lord appeared to

**p example 3** scanned from: NLT ACT 23

*Paul before the High Council*

**30** The next day the commander freed Paul from his chains and ordered the leading priests into session with the Jewish high council.\* He had Paul brought in before them to try to find out what the trouble was all about.

**23** Gazing intently at the high council,\* Paul began: "Brothers, I have always lived before God in all good conscience!"

**2** Instantly Ananias the high priest commanded those close to Paul to slap him on the mouth. **3** But Paul said to him, "God will slap you, you whitewashed wall! What kind of judge are you to break the law yourself by ordering me struck like that?"

**p example 4** scanned from: TEV ACT 4.12 [continuation]

whom God raised from death. **11** Jesus is the one of whom the scripture says, 'The stone that you the builders despised turned out to be the most important of all.'

**12** Salvation is to be found through him alone; in all the world there is no one

**4** priests; *some manuscripts have chief priests.*

**p example 5** scanned from: NIV REV 17 [inscription]

**3** Then the angel carried me away in the Spirit into a desert. There I saw a woman sitting on a scarlet beast that was covered with blasphemous names and had seven heads and ten horns. **4** The woman was dressed in purple and scarlet, and was glittering with gold, precious stones and pearls. She held a golden cup in her hand, filled with abominable things and the filth of her adulteries. **5** This title was written on her forehead:

MYSTERY  
BABYLON THE GREAT  
THE MOTHER OF PROSTITUTES  
AND OF THE ABOMINATIONS OF THE EARTH.

**6** I saw that the woman was drunk with the blood of the saints, the blood of those who bore testimony to Jesus.

When I saw her, I was greatly astonished. **7** Then the angel said to me: "Why are you astonished? I will explain to you the mystery of the woman and of the beast she rides, which has the seven heads and ten horns. **8** The beast, which you saw, once was, now is not, and will come up out of the Abyss and go to his destruction. The inhabitants of the earth whose names have not been written in the

May contain elements: [grp.standardParagraphContent](#),

**May contain attributes:** type, subType

**Attribute values may be:** continuation, inscription, opening, closing, userPS

## para

**Usage:** [para](#) identifies a paragraph that the translator or consultant is writing. It is not part of the canonical text.

**USFM:** n/a

**TE:** n/a

**OSIS:** <p>

**May contain elements:** [span](#), [a](#),

**May contain attributes:** xml:lang

**Attribute values may be:**

## parallelPassageHead

**Usage:** [parallelPassageHead](#) identifies canonical (book-chapter-verse) references to parallel passages. [parallelPassageHead](#) usually follows [sectionHead](#).

At publication time, the typesetter can insert [parallelPassageHead](#) according to a standard list of references.

Example:

```
<parallelPassageHead scope="MRK.1.2-MRK.1.8"/>
<reference oxesRef="MAT.3.1-MAT.3.11"/>
<reference oxesRef="LUK.3.2-LUK.3.16"/>
</parallelPassageHead>
```

Also allowed is explicit list of references but this is discouraged.

```
<parallelPassageHead>
  <reference>(Mateos 3:1-12; Lukas 3:1-18; Yohanis 1:19-28)</reference>
</parallelPassageHead>
```

The "scope" attribute is optional. It can be generated easily.

Example 3 shows why you may need to use the "scope" attribute as there are two [parallelPassageHead](#) present.

**USFM:** r

**TE:** Parallel Passage Reference

**OSIS:** <title type="parallel">

[parallelPassageHead](#) **example 1** scanned from: MRK 1 (TEV)

***The Preaching of John the Baptist***  
(Matthew 3:1-12; Luke 3:1-18; John 1:19-28)

**1** This is the Good News about Jesus Christ, the Son of God.<sup>a</sup> <sup>2</sup>It began as the prophet Isaiah had written:  
 "God said, 'I will send my messenger ahead of you to open the way for you.'  
<sup>3</sup>Someone is shouting in the desert, 'Get the road ready for the Lord; make a straight path for him to travel!'"  
<sup>4</sup>So John appeared in the desert, baptizing and preaching.<sup>b</sup> "Turn away from

[parallelPassageHead](#) **example 2** scanned from: JHN 1.17-21 (TEV)

after another. <sup>17</sup>God gave the Law through Moses, but grace and truth came through Jesus Christ. <sup>18</sup>No one has ever seen God. The only Son, who is the same as God and is at the Father's side, he has made him known.

***John the Baptist's Message***

*(Matthew 3.1-12; Mark 1.1-8; Luke 3.1-18)*

<sup>19</sup>The Jewish authorities in Jerusalem sent some priests and Levites to John to ask him, "Who are you?"

<sup>20</sup>John did not refuse to answer, but spoke out openly and clearly, saying: "I am not the Messiah."

<sup>21</sup>"Who are you, then?" they asked. "Are you Elijah?"

[parallelPassageHead](#) **example 3** scanned from: MRK 1.9 (NVI)

**Bautismo y tentación de Jesús**

1:9-11 — Mt 3:13-17; Lc 3:21-22

1:12-13 — Mt 4:1-11; Lc 4:1-13

<sup>9</sup>En esos días llegó Jesús desde Nazaret de Galilea y fue bautizado por Juan en el Jordán. <sup>10</sup>En seguida, al subir del agua, Jesús vio que el cielo se abría y que el

**May contain elements:** [grp.chapterStart-verseStart-trGroup-verseEnd-ChapterEnd](#), [grp.inline](#),

**May contain attributes:** scope, type

**Attribute values may be:** parallel

## **publisher**

**Usage:** The [publisher](#) identifies who the publisher is for this publication.

**May contain elements:**

**May contain attributes:**

**Attribute values may be:**

## reference

**Usage:** [reference](#) identifies a canonical reference. It can be found in [notes](#), [titles](#) (parallel passage), [annotations](#), [introductions](#), and in the text itself as cross-reference.

**USFM:** r [parallel passage reference], fr [note target reference], pr [cross-reference], ipr [intro cross-reference], x [note cross-reference].

**TE:** Parallel Passage Reference, Note Target Reference, Cross-Reference, Intro Cross-Reference, Note Cross-Reference.

**OSIS:** <reference type="parallel">, <reference type="source">

[reference example 1](#) scanned from: MRK 1 (TEV) [three parallel passage references]

**The Preaching of John the Baptist**  
(Matthew 3.1-12; Luke 3.1-18; John 1.19-28)

**1** This is the Good News about Jesus Christ, the Son of God.<sup>a</sup> <sup>2</sup>It began as the prophet Isaiah had written:  
 "God said, 'I will send my messenger ahead of you to open the way for you.'  
<sup>3</sup>Someone is shouting in the desert, 'Get the road ready for the Lord; make a straight path for him to travel!'"  
<sup>4</sup>So John appeared in the desert, baptizing and preaching.<sup>b</sup> "Turn away from

[reference example 2](#) scanned from: MRK 1.2 (NLT) [note target reference - this can be generated.]

ame and went with him.

of God. 1:2 Mal 3:1. 1:3 Isa 40:3. 1:4 Greek *preaching a*  
 1:7 Greek *to stoop down and untie his sandals.* 1:8 Or in.

[reference example 3](#) scanned from: HEB 2:12-14 (NCV) [cross-reference]

"Then, I will tell my fellow Israelites about you; I will praise you in the public meeting."  
Psalm 22:22

<sup>13</sup>He also says, "I will trust in God."  
Isaiah 8:17

And he also says, "I am here, and with me are the children God has given me."  
Isaiah 8:18

<sup>14</sup>Since these children are people with physical bodies, Jesus himself became like them. He did this so that, by dying, he could destroy

[reference](#) **example 4** scanned from: 1TH introduction (CEV) [intro reference]

## 1 THESSALONIANS

### ABOUT THIS LETTER

*Paul started the church in Thessalonica (2.13, 14), while working hard to support himself (2.9). In this important city of northern Greece, many of the followers had worshiped idols before becoming Christians (1.9). But they were faithful to the Lord, and because of them the Lord's message had spread everywhere in that region (1.8). This letter may have been the first one that Paul wrote, and maybe even the first of all the New Testament writings.*

*Some people in Thessalonica began to oppose Paul, and he had to escape to Athens. But he sent his young friend Timothy to find out how the Christians were doing (3.1-5). When Timothy returned, he gave Paul good reports of their faith and love (3.6-10).*

*The church itself had problems. Some of its members had quit working, since they thought that the Lord would soon return (4.11, 12). Others were worried because relatives and friends had already died before Christ's return. So Paul tried to explain to them more clearly what would happen when the Lord returns (4.13-15), and then told them how they should live in the meanwhile (5.1-11).*

*Paul's final instructions are well worth remembering:*

*Always be joyful and never stop praying. Whatever happens, keep thanking God because of Jesus Christ. This is what God wants you to do. (5.16-18)*

**May contain elements:** [trGroup](#),

**May contain attributes:** type, oxesRef, canonical

**Attribute values may be:** parallel, annotateRef, source

## referencedText

**Usage:** [referencedText](#) identifies the text that is referenced in a note (that is, the words from the text that the [note](#) is about).

**USFM:** fk, xk

**TE:** Referenced Text

**OSIS:** <catchWord>

[referencedText](#) **example 1** scanned from: NCV MRK 1.44

 **Moses . . . well** Read about this in Leviticus 14:1-32.

[referencedText](#) **example 2** scanned from: TEV MAT 6.11

 **we need; or for today, or for tomorrow.**

**May contain elements:** [nameOfGod](#), [foreign](#),

**May contain attributes:**

**Attribute values may be:**

## resolved

**Usage:** [resolved](#) identifies the resolution date of an [annotation](#) in the form of 2008-03-17 10:20:52 (YYYY-MM-DD HH:MM.SS)

**USFM:** n/a

**TE:** automatically added by annotation tool

**OSIS:** <date subType="x-resolved">

**May contain elements:**

**May contain attributes:**

**Attribute values may be:**

## revisionDesc

**Usage:** The [revisionDesc](#) element is used to record changes or edits to the text and should be used every time significant editing is done.

Each [revisionDesc](#) element must contain a [date](#) element which says when those edits were completed, in the form **yyyy.mm.dd hh.mm.ss**

Note that all fields must have exactly the number of digits shown (4-digit year, 2-digit month, etc.). It is permissible to omit the time, thus giving just a date. For example, December 25th of 1999 AD would be:

**1999.12.25**

A date element in the revision description is followed by any number of [para](#) (paragraph) elements, in which the changes made are summarized.

The person responsible for making the changes should also be identified, using the *resp* attribute on the [revisionDesc](#) element. The *resp* attribute records who made a change or edit to the text.

Recommended practice is that more recent [revisionDesc](#) elements appear earlier in the document. That is, entries should occur in reverse chronological order. For example:

```
<revisionDesc resp="pld"><date>2005.11.01</date>
  <para xml:lang="en" >Conformed references to new OSIS 2.1 schema.</para>
  <para xml:lang="en" >Added new examples to the text.</para>
  <para xml:lang="en" >Added mapping to USFM codes</para>
</revisionDesc>
<revisionDesc resp="sjd"><date>2003.09.11</date>
  <para xml:lang="en" >Filling in the gaps. Adding some info for 2.0 as defined at the Calvin
  College meetings.</para>
</revisionDesc>
<revisionDesc resp="sjd"><date>2003.07.01</date>
  <para xml:lang="en" >sjd: Annotated alpha list of elements. Reworked reference and work
  sections and added type, scope, and explanations of type and subtype for work. Explained more
  elements and attributes.</para>
</revisionDesc>
<revisionDesc resp="sjd"><date>2003.06.17</date>
  <para xml:lang="en" >Wrote conformance section. Added lists of elements and attributes,
  USMARC list. Inserted placeholders for doc on all element types. Got document back to XML WF.
  Wrote CSS stylesheet.</para>
</revisionDesc>
```

Note that a separate revisionDesc element is used for each person responsible for changes in the text. Here, 'sjd' and 'pld' refer to Steve DeRose and Patrick Durusau, respectively. The use of such abbreviations is common but by no means required.

Within a revisionDesc element, following the date element, it is possible to have as many [para](#) elements as are necessary to describe the revision. It is better to have too full of a description of a revision than to have too little information about a revision. Users should always err on the side of too many comments. Revision comments will not appear in a normal rendition of the text.

The above is copied from OSIS<sup>29</sup> 2.1 with the one change of removing "T" from the date time. A correction to the placement of the 2005 entry was made. Also the OSIS "p" element was changed to OXES "para" element.

**USFM:** n/a

**TE:** needs to be added to UI

**OSIS:** <revisionDesc>

**May contain elements:** [date](#), [para](#),

**May contain attributes:**

**Attribute values may be:**

---

29. OSIS: Open Scripture Information Standard

## rights

**Usage:** The [rights](#) element identifies the copyright holder and date.

```
<rights type="copyright"><para xml:lang="en" >Copyright © 1996-2007 by Biblical Studies Press (BSP), L.L.C. and the authors. All rights reserved.</para></rights>
```

```
<rights type="description"><para xml:lang="en" >The NET Bible® is not a shareware program or public domain document and may not be duplicated without permission, however: </para>
```

```
<para xml:lang="en" >The NET Bible® verse text and the NET Bible® notes, hereafter called NET Bible®, is available on the Internet at www.bible.org.You may download the NET Bible® and print it for others as long as you give it away and do not charge for it and comply with our guidelines for content control and include currently valid BSP copyright and organizational acknowledgments. In this case, free means free. It cannot be bundled with anything sold, used as a gift to solicit donations, nor can you charge for shipping, handling, or anything. It is provided for personal study or for use in preparation of sermons, Sunday school classes, or other noncommercial study. This release is also available to organizations like the Gideons, who may distribute millions of copies of the NET Bible® text without royalty. This release does not apply to media other than paper. You cannot change the format of the NET Bible® data file(s) or integrate it into or bundle it with any other software e.g. display program or bible study tool without expressed permission. For free distribution of more than 1000 paper copies (or distribution in any other form, e.g. electronic, CD, DVD), you must obtain written permission and comply with our guidelines for content control and include currently valid BSP copyright and organizational acknowledgments. ( Note para 1. below grants permission for other than printed copies and it does not impose the 1000 copy limit but has different limits. This may cause confusion for printed material as it is covered above and also in para 1. To clarify the free distribution of up to 1000 clause above allows one to distribute for free, the entire Bible or subsets of it including complete books of the Bible while para 1. removes the 1000 paper copy restriction but imposes a different restriction as to the amount of content that can be included without asking for permission So if you are talking about printed material you can pick the paragraph that covers your situation. In either case if you would like permission to exceed either permission we have a streamlined email process to reply rapidly so feel free to email us ) </para>
```

```
<para xml:lang="en" >You may quote the NET BIBLE® verse text in: </para>
```

```
<para xml:lang="en" >1. Non Commercial Publication- The NET BIBLE® verses may be quoted in any form (written, visual, electronic, projection or audio) without written permission, providing the verses quoted do not amount to a complete book of the Bible, do not comprise 50% or more of the total text of the work in which they are quoted, and the verses are not being quoted in a commentary or other biblical reference work. If you want permission to use the Net Bible® text without limitations we require an email exchange with our permissions director so he can maintain a log of all entities that have unlimited rights to quote the NETBible® text. He would also like to have a dialog with you to see if their are other items that bible.org might partner with you for ministry purposes. This permission is contingent upon an appropriate copyright acknowledgment. An appropriate copyright acknowledgment is shown in item 2. below (for audio podcasts, streaming, etc include the acknowledgment as an audio insert)</para>
```

```
<para xml:lang="en" >2. Commercial Publication - The NET BIBLE® verses may be quoted in any form (written, visual, electronic, projection or audio) up to and inclusive of five hundred (500) verses or
```

less without written permission, providing the verses quoted do not amount to a complete book of the Bible, do not comprise 25% or more of the total text of the work in which they are quoted, and the verses are not being quoted in a commentary or other biblical reference work. If you want permission to use the Net Bible® text without limitations we require an email exchange with our permissions director so he can maintain a log of all entities that have unlimited rights to quote the NETBible® text. He would also like to have a dialog with you to see if there are other items that bible.org might partner with you. This permission is contingent upon an appropriate copyright acknowledgment. An appropriate copyright acknowledgment printed on the CD or on the text document is shown below: </para>

<para xml:lang="en" >\* Scripture quoted by permission. Quotations designated (NET) are from the NET Bible® copyright ©1996-2006 by Biblical Studies Press, L.L.C. www.bible.org All rights reserved. o for audio CDs, DVDs. podcasts, streaming, etc include the acknowledgment as an audio insert as follows: "The Scriptures quoted are from the NET Bible® copyright ©1996-2006 used with permission from Biblical Studies Press, L.L.C. www.bible.org All rights reserved." \* Or... Notes taken from the NET Bible® footnotes, copyright (c) 1996-2006 by Biblical Studies Press L.L.C. All rights reserved. Used by permission from www.bible.org \* Optional requests to publishers - As the NET Bible was primarily produced for ministry, BSP would appreciate it if you would append to the end of the above acknowledgement the following: This material is available in its entirety as a free download or online web use at <http://www.nextbible.org/> . </para>

<para xml:lang="en" >When quotations from the NET Bible® are used in not-for-sale media, such as church bulletins, orders of service, posters, Blogs, transparencies, projection or similar media, the abbreviation (NET) must be used at the end of the quotation. If there is room as a footnote, please append "The NET Bible® is freely available at [www.bible.org/](http://www.bible.org/) . </para>

<para xml:lang="en" >This permission to quote is limited to material, which is wholly manufactured in compliance with the provisions of the copyright laws of the United States of America and all applicable international conventions and treaties. For permissions expressly not granted above inquire by e-mail permissions or write Biblical Studies Press 1751 International Pkwy, Suite 101, Richardson, TX 75081 USA.</para>

<para xml:lang="en" >updated 5/27/08da (added companion cd use</para>

</rights>

**USFM:** n/a

**TE:** need to add to UI

**OSIS:** <rights>

**May contain elements:** [para](#),

**May contain attributes:** type

**Attribute values may be:** copyright, description

## row

**Usage:** [row](#) identifies a row in a table. It contains one-or-more [cells](#).

Tables are often found in Numbers, 1 Chronicles, Joshua, Ezra, Nehemiah, Revelation.

A [table](#) organizes information into rows and columns. A [cell](#) is the intersection of a [row](#) and a column.

The attribute "alignment" may have values of start, end, center, justify. If a [cell](#) also has attribute "alignment" then it overrides the [row](#) setting for that one [cell](#).

**USFM:** tr

**TE:** Table Row

**OSIS:** <row>

[row](#) **example 1** scanned from: TEV NUM 1.5-16

within their tribes, who were chosen from the community for this work:

<i>Tribe</i>	<i>Clan chief</i>
Reuben	Elizur son of Shedeur
Simeon	Shelumiel son of Zurishaddai
Judah	Nahshon son of Amminadab
Issachar	Nethanel son of Zuar
Zebulun	Eliab son of Helon

[row](#) **example 2** scanned from: TEV NUM 1.20-46

Reuben, Jacob's oldest son. The totals were as follows:

<i>Tribe</i>	<i>Number</i>
Reuben	46,500
Simeon	59,300
Gad	45,650
Judah	74,600
Issachar	54,400
Zebulun	57,400
Ephraim	40,500
Manasseh	32,200
Benjamin	35,400
Dan	62,700
Asher	41,500
Naphtali	53,400
Total:	603,550

<sup>47</sup>The Levites were not registered with the other tribes, <sup>48</sup>because the LORD had

[row](#) **example 3** scanned from: TEV NUM 34.18-29

divide the land for the people. <sup>18</sup>Take also one leader from each tribe to help them divide it." <sup>19-28</sup>These are the men the LORD chose:



<i>Tribe</i>	<i>Leader</i>
Judah	Caleb son of Jephunneh
Simeon	Shelumiel son of Ammihud
Benjamin	Elidad son of Chislon
Dan	Bukki son of Jogli
Manasseh	Hanniel son of Ephod
Ephraim	Kemuel son of Shiptan
Zebulun	Elizaphan son of Parnach
Issachar	Paltiel son of Azzan
Asher	Ahitud son of Shelomi
Naphtali	Pedahel son of Ammihud

<sup>29</sup>These are the men that the LORD assigned to divide the property for the people of Israel in the land of Canaan.

**May contain elements:** [head](#), [cell](#),

**May contain attributes:**

**Attribute values may be:**

## section

**Usage:** A [section](#) identifies a block of text.

Sections are not explicitly marked in USFM or TE. Sections are implied as the content from one [sectionHead](#) to the next. The type of [section](#) is derived from the type of section head. Sections may have attribute "type" of major, (default - normal), minor, or series.

**<section type="major">** identifies the start of a major section. It is usually found in the five books of Psalms (that is, 1—41, 42—72, 73—89, 90—106, 107—150). It is sometimes used to identify major sections in the Gospels. **<section type="major">** usually spans chapters.

Use **<section type="minor">** for the plagues in Exodus.

**<section type="series">** can contain a number (found in Proverbs 22—24) or a letter of the alphabet (found in Psalm 9, 25, 34, 37, 111, 112, 119, 145, Proverbs 31, Lamentations 1—4, Glossary, or Topical Index).

The range or scope of a section is in the element **<sectionHead type="range">**.

**USFM:** n/a

**TE:** n/a

**OSIS:** <div>

**May contain elements:** [chapterStart](#), [sectionHead](#), [section](#), [a](#), [annotation](#), [chapterStart](#), [chapterEnd](#), [chapterHead](#), [closing](#), [embedded](#), [figure](#), [l](#), [item](#), [note](#), [p](#), [parallelPassageHead](#), [reference](#), [speech](#), [stanzaBreak](#), [table](#), [verseStart](#), [verseEnd](#),

**May contain attributes:** canonical, oxesRef, dateRevised, scope, type

**Attribute values may be:** major, minor, series

## sectionHead

**Usage:** [sectionHead](#) identifies a section head element. This [sectionHead](#) element immediately follows a [section](#) element. Range and psalm are exceptions as they follow a [sectionHead](#).

If a section has parallel passages, [parallelPassageHead](#) usually follows [sectionHead](#).

A [sectionHead](#) within `<section type="major">` can be formatted as in **Example 4**.

A [sectionHead](#) within `<section type="minor">` can be formatted as in **Example 5**.

A [sectionHead](#) within `<section type="series">` can be formatted as in **Example 6**.

A `<sectionHead type="range">` holds the scope or range of a section. This information can be generated at publication time. It can be formatted as in **Example 7**.

A `<sectionHead type="psalm">` holds the Hebrew title in Psalms. It can be formatted as in **Example 8**.

Attribute type "userDefined" identifies a rarely used style. It is currently allowed to make TE roundtrippable. The attribute subType holds the actual name of the user defined style. It is highly recommended to NOT use this style as none of the publishing tools will know what to do with it. **WARNING:** use of this tag will reduce conformance to OXES level 0.

**USFM:** s1, s2[minor], ms [major], qa [series], mr[range], d [Hebrew Title]

**TE:** Section Head, Section Head Major, Section Head Minor, Section Head Series, Section Range Paragraph, Hebrew Title.

**OSIS:** <title type="x-section">, <title type="x-major">, <title type="x-minor">, <title type="x-series">, <title type="x-range">, <title type="x-psalm">

[sectionHead](#) **example 1** scanned from: MRK 1 (TEV)

 **The Preaching of John the Baptist**  
(Matthew 3.1-12; Luke 3.1-18; John 1.19-28)

**1** This is the Good News about Jesus Christ, the Son of God.<sup>a</sup> <sup>2</sup>It began as the prophet Isaiah had written:  
 "God said, 'I will send my messenger ahead of you to open the way for you.'  
<sup>3</sup>Someone is shouting in the desert, 'Get the road ready for the Lord; make a straight path for him to travel!'"  
<sup>4</sup>So John appeared in the desert, baptizing and preaching.<sup>b</sup> "Turn away from

[sectionHead](#) **example 2** scanned from: REV 22:6-8 (NIV)

God of the spirits of the prophets,<sup>l</sup> sent his angel<sup>k</sup> to show his servants the things that must soon take place.”

### ▶ *Jesus Is Coming*

<sup>7</sup>“Behold, I am coming soon!<sup>l</sup> Blessed<sup>m</sup> is he who keeps the words of the prophecy in this book.”<sup>n</sup>

<sup>8</sup>I, John, am the one who heard and saw these things.<sup>o</sup> And when I had heard and seen them, I fell down to worship at the

[sectionHead](#) **example 3** scanned from: EPH 1:1-3 (NLT)

### ▶ *Greetings from Paul*

**1** This letter is from Paul, chosen by God to be an apostle of Christ Jesus.

It is written to God’s holy people in Ephesus,<sup>\*</sup> who are faithful followers of Christ Jesus.

<sup>2</sup>May grace and peace be yours, sent to you from God our Father and Jesus Christ our Lord.

### ▶ *Spiritual Blessings*

<sup>3</sup>How we praise God, the Father of our Lord Jesus Christ, who has blessed us with

[sectionHead](#) **example 4** scanned from: DAN 1 (TEV) [major]

#### Outline of Contents

- Daniel and his friends* 1.1–6.28
- Daniel’s visions* 7.1–12.13
  - a. *The four beasts* 7.1-28
  - b. *The ram and the goat* 8.1–9.27
  - c. *The heavenly messenger* 10.1–11.45
  - d. *The time of the end* 12.1-13

### ▶ *THE STORY OF DANIEL AND HIS FRIENDS (1.1–6.28)*

#### *The Young Men at Nebuchadnezzar’s Court*

**D**  
**A**  
**N**  
**I**  
**E**  
**1** In the third year that Jehoiakim was king of Judah, King Nebuchadnezzar of Babylonia attacked Jerusalem and surrounded the city. <sup>2</sup>The Lord let him capture King Jehoiakim and seize

[sectionHead](#) **example 5** scanned from: GEN 10:1-4 (NIV) [minor]

*The Table of Nations*

**10** This is the account <sup>b</sup> of Shem, Ham and Japheth, <sup>c</sup> Noah's sons, <sup>d</sup> who themselves had sons after the flood.

 **The Japhethites**  
10:2-5pp — 1Ch 1:5-7

<sup>2</sup>The sons <sup>e</sup> of Japheth:  
Gomer, <sup>e</sup> Magog, <sup>f</sup> Madai, Javan, <sup>g</sup>  
Tubal, <sup>h</sup> Meshech <sup>i</sup> and Tiras.

<sup>3</sup>The sons of Gomer:  
Ashkenaz, <sup>j</sup> Riphath and Togarmah. <sup>k</sup>

<sup>4</sup>The sons of Javan:  
Elishah, <sup>l</sup> Tarshish, <sup>m</sup> the Kittim <sup>n</sup>  
and the Rodanim. <sup>o</sup> <sup>5</sup>(From these  
the maritime peoples spread out  
into their territories by their clans

[sectionHead](#) **example 6** scanned from: PRO 22:21-27 (TEV) [series]

to find it out, you will bring back the right answer.

 -1-

<sup>22</sup>Don't take advantage of the poor just because you can; don't take advantage of those who stand helpless in court. <sup>23</sup>The LORD will argue their case for them and threaten the life of anyone who threatens theirs.

 -2-

<sup>24</sup>Don't make friends with people who have hot, violent tempers. <sup>25</sup>You might learn their habits and not be able to change.

 -3-

<sup>26</sup>Don't promise to be responsible for someone else's debts. <sup>27</sup>If you should be unable to pay, they will take away even your bed.

[sectionHead](#) **example 7** scanned from: PSA 72:18—73:1 (TEV) [range]

He alone does these wonderful things.  
<sup>19</sup>Praise his glorious name forever!  
 May his glory fill the whole world.

Amen! Amen!

<sup>20</sup>This is the end of the prayers of David son of Jesse.

**BOOK THREE**  
*(Psalms 73–89)*

*The Justice of God*<sup>v</sup>

**73** God is indeed good to Israel,  
 to those who have pure hearts.

P  
S  
A  
L  
M  
S

[sectionHead](#) **example 8** scanned from: PSA 42 (CEV) [psalm]

<sup>13</sup> You, the LORD God of Israel,  
 will be praised forever!  
 Amen and amen.

**BOOK II**  
*(Psalms 42–72)*

**Psalm 42**

*[A special psalm for the people of Korah and  
 for the music leader.]*

**Longing for God**

<sup>1</sup> As a deer gets thirsty  
 for streams of water,  
 I truly am thirsty  
 for you, my God.

**May contain elements:** [grp.chapterStart-verseStart-trGroup-verseEnd-ChapterEnd](#), [grp.inline](#),

**May contain attributes:** type, subType, canonical

**Attribute values may be:** psalm, range, userDefined

## seeInGlossary

**Usage:** [seeInGlossary](#) identifies words that are defined in the **Glossary**. You can apply it to words in the text, introductions, and notes.

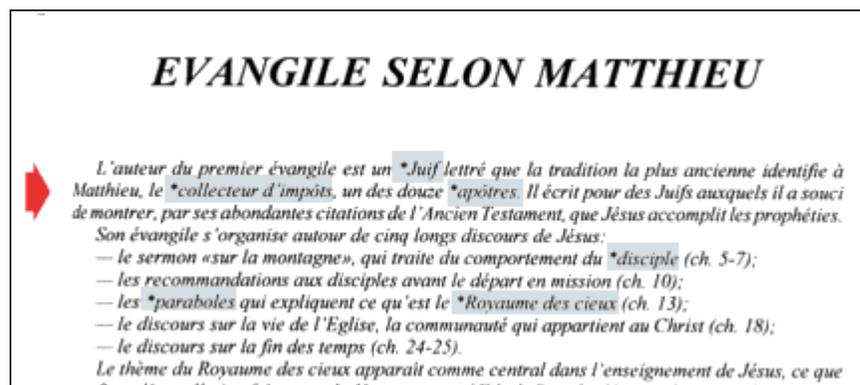
In a published work, an asterisk (\*) usually precedes the word. In a note or in a glossary entry, *See in glossary* or a similar phrase can precede the word.

**USFM:** w

**TE:** See In Glossary

**OSIS:** <index[@level1="..."]>

[seeInGlossary](#) **example 1** scanned from: la Bible du Semeur MAT intro



**May contain elements:**

**May contain attributes:**

**Attribute values may be:**

## soCalled

**Usage:** [soCalled](#) identifies text where the author or narrator of the original text distances himself from the words in question without attributing them to any other voice in particular.

Ordinarily such text is in quotation marks, even though it is not a quote. The true meaning is deduced from the context by the discerning reader. The [soCalled](#) style is used to make the meaning of such text unambiguous.

For new readers, it can be better to translate the true meaning rather than relying on a punctuation convention that you will have to explain. The *New Living Translation* avoids this problem. For example, it translates Mark 2:15-17 as follows:

That night Levi invited Jesus and his disciples to be his dinner guests, along with his fellow tax collectors and many other notorious sinners. (There were many people of this kind among the crowds that followed Jesus.) But when some of the teachers of religious law who were Pharisees saw him eating with people like that, they said to his disciples, "Why does he eat with such scum?"

When Jesus heard this, he told them, "Healthy people don't need a doctor—sick people do, I have come to call sinners, not those who think they are already good enough."

You can ask yourself the question *Is this really a quote?* as you look at a national translation. You can usually add *so called* and the sentence makes sense. Example: The tax collectors and *so called sinners* were all gathering around to hear him.

See also: [mentioned](#), [emphasis](#), [foreign](#), [supplied](#)

**USFM:** n/a

**TE:** So Called

**OSIS:** <seg type="x-soCalled">

[soCalled](#) **example 1** scanned from: NIV MRK 2.15-17

 <sup>15</sup>While Jesus was having dinner at Levi's house, many tax collectors and "sinners" were eating with him and his disciples, for there were many who followed him. <sup>16</sup>When the teachers of the law who were Pharisees<sup>f</sup> saw him eating with the "sinners" and tax collectors, they asked his disciples: "Why does he eat with tax collectors and 'sinners'?"<sup>g</sup>

<sup>17</sup>On hearing this, Jesus said to them, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners."<sup>h</sup>

[soCalled](#) **example 2** scanned from: NIV 2CO 11.1-6

### Paul and the False Apostles

**11** I hope you will put up with a little of my foolishness; but you are already doing that. <sup>2</sup>I am jealous for you with a godly jealousy. I promised you to one husband, to Christ, so that I might present you as a pure virgin to him. <sup>3</sup>But I am afraid that just as Eve was deceived by the serpent's cunning, your minds may somehow be led astray from your sincere and pure devotion to Christ. <sup>4</sup>For if someone comes to you and preaches a Jesus other than the Jesus we preached, or if you receive a different spirit from the one you received, or a different gospel from the one you accepted, you put up with it easily enough. <sup>5</sup>But I do not think I am in the least inferior to those "super-apostles." <sup>6</sup>I may not be a trained speaker, but I do have knowledge. We have made this perfectly clear to you in every way.

**May contain elements:** [grp.characterText](#),

**May contain attributes:**

**Attribute values may be:**

## span

**Usage:** [span](#) identifies a word or words. It is only found in [paras](#) in [annotations](#)

**USFM:** n/a

**TE:** n/a

**OSIS:** <span>

**May contain elements:**

**May contain attributes:** type

**Attribute values may be:**

## speaker

**Usage:** [speaker](#) identifies the speaker, usually in drama as in Job and Song of Solomon. This is not part of the original text. It is shown in a heading.

**<l type="attribution">** identifies the speaker (usually the Lord) when it is in the original text.

See also: [speech](#), [l](#)

**USFM:** sp

**TE:** Speech Speaker

**OSIS:** <speaker>

[speaker](#) **example 1** scanned from: TEV SNG 2.1-3

**2** I am only a wild flower in Sharon,  
a lily in a mountain valley.

▶ *The Man*  
<sup>2</sup>Like a lily among thorns  
is my darling among women.

▶ *The Woman*  
<sup>3</sup>Like an apple tree among the trees  
of the forest,  
so is my dearest compared to  
other men.  
I love to sit in its shadow,  
and its fruit is sweet to my taste.

**May contain elements:** [a](#), [abbreviation](#), [nameOfGod](#), [figure](#), [foreign](#), [index](#), [note](#), [reference](#),

**May contain attributes:** who, canonical

**Attribute values may be:**

## speech

**Usage:** [speech](#) identifies a speech usually in drama as in Job and Song of Solomon.

Within a [speech](#) you can have [speaker](#), [l](#) or [p](#).

**USFM:** n/a

**TE:** - - generated - -

**OSIS:** <speech>

**May contain elements:** [a](#), [abbreviation](#), [chapterStart](#), [closing](#), [date](#), [nameOfGod](#), [foreign](#), [index](#), [inscription](#), [l](#), [item](#), [mentioned](#), [note](#), [p](#), [reference](#), [hand](#), [speaker](#), [table](#), [title](#), [verseStart](#), [verseEnd](#),

**May contain attributes:** canonical, marker

**Attribute values may be:**

## stanzaBreak

**USFM:** b, ib

**TE:** Stanza Break

**OSIS:** <lg type='stanza'>

**Usage:** [stanzaBreak](#) identifies the break (blank line) between stanzas of poetry.

[stanzaBreak](#) is only allowed between poetry elements to indicate stanzas. Do not misuse [stanzaBreak](#) to produce extra blank lines. It is only allowed *between* poetry elements to indicate stanzas. The current agreement with publishers says, "No extra space is permitted above or below poetry". The publishers will not pay for publications with extra blank lines.

[stanzaBreak](#) **example 1** scanned from: TEV PSA 55.1-5

***The Prayer of Someone Betrayed  
by a Friend<sup>1</sup>***

**55** Hear my prayer, O God;  
don't turn away from my  
plea!

<sup>2</sup>Listen to me and answer me;  
I am worn out by my worries.

<sup>3</sup>I am terrified by the threats of my  
enemies,  
crushed by the oppression of the  
wicked.

They bring trouble on me;  
they are angry with me and  
hate me.

<sup>4</sup>I am terrified,  
and the terrors of death  
crush me.

<sup>5</sup>I am gripped by fear and  
trembling;

[stanzaBreak](#) **example 2** scanned from: NLT PSA 23

**23** *A psalm of David.*

<sup>1</sup> The LORD is my shepherd;  
I have everything I need.

<sup>2</sup> He lets me rest in green meadows;  
he leads me beside peaceful streams.

<sup>3</sup> He renews my strength.  
He guides me along right paths,  
bringing honor to his name.

<sup>4</sup> Even when I walk  
through the dark valley of death,\*  
I will not be afraid,  
for you are close beside me.  
Your rod and your staff  
protect and comfort me.

**May contain elements:**  
**May contain attributes:**  
**Attribute values may be:**

## supplied

**Usage:** [supplied](#) identifies words that are not literally in the original text, but that are supplied to make the original meaning clear. This is usually called *implicit information* by translators.

**USFM:** add ... add\*

**TE:** Supplied

**OSIS:** <transChange type="added">

[supplied](#) **example 1** scanned from: Suggested Source Translation (SST) of MARK by Ellis Deibler

 <sup>16</sup>One day, while Jesus was walking along by Lake Galilee, he saw two men, Simon and Simon's younger brother, Andrew. They were throwing their fishing net into the lake; they earned money by catching and selling fish. <sup>17</sup>Then Jesus said to them, "Just as you have been gathering fish, come with me and I will teach you how to gather people to become my disciples." <sup>18</sup>Immediately they abandoned the work they were doing with their

**May contain elements:** [grp.characterText](#),

**May contain attributes:**

**Attribute values may be:**

## table

**Usage:** [table](#) identifies a table. A [table](#) contains one-or-more [rows](#). Each [row](#) contains one-or-more [heads](#) or [cells](#).

Tables are often found in Numbers, 1 Chronicles, Joshua, Ezra, Nehemiah, Revelation.

A [table](#) organizes information into rows and columns. A [cell](#) is the intersection of a [row](#) and a column.

**USFM:** n/a

**TE:** use table tool

**OSIS:** <table>

**May contain elements:** [row](#),

**May contain attributes:** canonical

**Attribute values may be:**

## title

**Usage:** [title](#) identifies a title element. See [titleGroup](#).

It is also used in [front](#) and [back](#) matter.

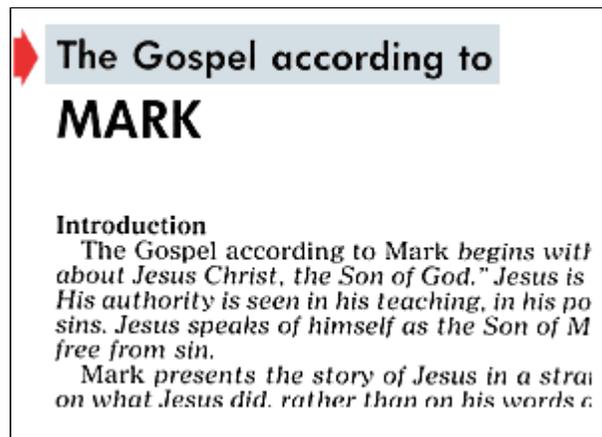
The word *Mark* is `<title type="main">Mark</title>` in **Example 1**.

**USFM:** related to s, s1, s2, s3

**TE:** related to Section Head, Section Head Major, Section Head Minor, Section Head Series

**OSIS:** <title>

[title example 1](#) scanned from: MRK introduction (TEV) [type='secondary']



**May contain elements:** [trGroup](#), [grp.notes](#),

**May contain attributes:** canonical

**Attribute values may be:**

## titleGroup

**Usage:** [titleGroup](#) contains one or more [title](#) elements.

[title](#) elements can have attribute "type" of **main, secondary, tertiary**.

Within [titleGroup](#) the order and number of [title](#) types may vary. You should have at least one `<title type="main"/>`.

Here is a simple example:

```
<titleGroup>
  <title type="main">Mark</title>
</titleGroup>
```

Here is a complex example:

```
<titleGroup short="Gospel of Mark">
  <title type="secondary">The Gospel</title>
  <title type="tertiary"> according to </title>
  <title type="main">Mark</title>
</titleGroup>
```

The attribute "short" on **titleGroup** element holds the running header.

Attribute type "userDefined" identifies a rarely used style. It is currently allowed to make TE roundtrippable. The attribute subType holds the actual name of the user defined style. It is highly recommended to NOT use this style as none of the publishing tools will know what to do with it. **WARNING:** use of this tag will reduce conformance to OXES level 0.

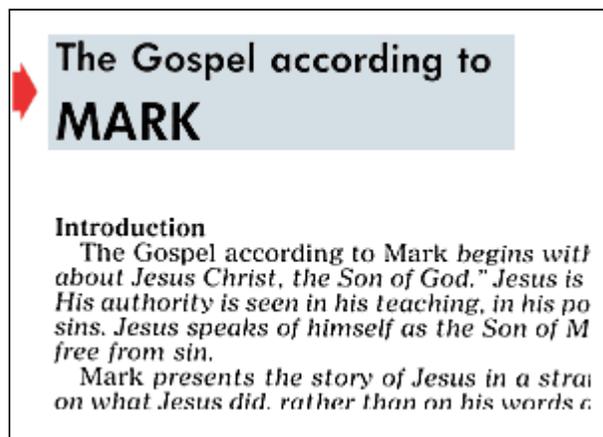
When typeset, the typesetter can chose to have this on one, two, or three lines.

**USFM:** n/a

**TE:** generated

**OSIS:** <title>

[titleGroup](#) **example 1** scanned from: TEV MRK [book title]



[titleGroup](#) **example 2** scanned from: New Living Translation title page



**May contain elements:** [title](#), [trGroup](#), [grp.notes](#),

**May contain attributes:** short, canonical, type, subTitle

**Attribute values may be:** main, secondary, tertiary, userDefined

## titlePage

**Usage:** identifies a separate page of text preceding a major section of text such as Old Testament, New Testament, or Bible.

**USFM:** mt

**TE:** - - generated - -

**OSIS:** <div type="titlePage">

**May contain elements:** [titleGroup](#),

**May contain attributes:**

**Attribute values may be:**

## tr

**Usage:** [tr](#) identifies the translated text. [verse text]

See also: [bt](#), [ft](#)

**USFM:** n/a [verse text]

**TE:** handled internally

**OSIS:** <seg type="x-tr">

**May contain elements:** [grp.phrase](#), [grp.notationsCT](#),

**May contain attributes:** xml:lang

**Attribute values may be:**

## trGroup

**Usage:** The [trGroup](#) element identifies a group which contains optional front translation ([ft](#)), optional translation ([tr](#)), and zero-or-more back translations ([bt](#)).

**May contain elements:** [ft](#), [tr](#), [bt](#),

**May contain attributes:**

**Attribute values may be:**

## untranslatedWord

**Usage:** [untranslatedWord](#) identifies vernacular words or phrases that cannot be translated exactly into the analysis language in a back translation.

These *words* are usually discourse words or particles that must be taken into account when evaluating the back translation and are transcribed literally from the vernacular language.

**USFM:** n/a

**TE:** Untranslated Word

**OSIS:** <seg type="x-untranslatedWord">

[untranslatedWord](#) **example 1** scanned from: JON 1.3 back translation (Selaru, Indonesia)

i toha Hulasokwe. <sup>a</sup> Lemade byai hnu Yafoke aduk ma ti iybak kabal bonyo yatos kabalke ita kbyaly ma kyala ma kbyai Tarsis. Dendye	be far away from *God. <sup>a</sup> <b>Lemade</b> [therefore] he went to the town of Yafu first to find a ship <b>bonyo</b> he saw a ship docked/in-port getting ready to go
---	--

**May contain elements:**

**May contain attributes:**

**Attribute values may be:**

## userCS

**Usage:** `userCS` type="userStyleName" is allowed in OXES to roundtrip TE user created character styles.

**WARNING:** use of this tag will reduce conformance to OXES level 0.

Tools based on OXES will not know how to process this text. Before exporting to another application be sure to

- change this TE style to a legal TE style
- or submit a request for a new style to be added to TE and OXES

The attribute *type* holds the name of the character style.

**USFM:** zUserNamedStyle

**TE:** userCS

**OSIS:** `<seg type="x-userCS" subType="UserNamedStyle">`

**May contain elements:**

**May contain attributes:** type

**Attribute values may be:**

## variant

**Usage:** [variant](#) identifies a textual reading from an alternate source text that can be regarded as part of the text, but textual scholarship cannot be taken as certain. It is a reading that varies from the accepted tradition. It is used in [notes](#).

[alternateReading](#) identifies an alternate translation, not an alternate source text. It is a reading of approximately equal probability compared to others.

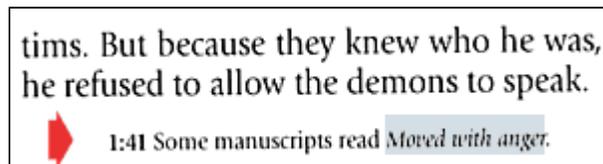
**Example 1** is coded: `<note>Some manuscripts read <variant>Moved with anger</variant>.</note>` The chapter and verse number in the [note](#) are generated when needed.

**USFM:** n/a

**TE:** Variant

**OSIS:** `<note> ... <rdg type="variant"> ... </rdg> ... </note>`

[variant](#) **example 1** scanned from: NLT MRK 1.41 note



**May contain elements:** [grp.characterText](#),

**May contain attributes:**

**Attribute values may be:**

## verseEnd

**Usage:** [verseEnd](#) is a milestone event identifying the end of a verse in the text.

The [verseStart](#) with required, unique attribute "ID" is used at the start of the verse. The end of verse is [verseEnd](#) with attribute "ID" that matches [verseStart](#) attribute "ID".

Always include all verse numbers. Verse (numeral) one is usually printed. In **example 1**, verse one is not printed in the published work, but it is in the text .

**USFM:** n/a

**TE:** n/a

**OSIS:** <verse eID="">

[verseEnd](#) **example 1** scanned from: TEV MRK 1 [nothing is printed at the verse end - arrows point to the verse start]

***The Preaching of John the Baptist***  
(Matthew 3.1-12; Luke 3.1-18; John 1.19-28)

**1** This is the Good News about Jesus Christ, the Son of God.<sup>a</sup> **2** It began as the prophet Isaiah had written:  
 "God said, 'I will send my messenger ahead of you to open the way for you.'  
**3** Someone is shouting in the desert, 'Get the road ready for the Lord; make a straight path for him to travel!'"  
**4** So John appeared in the desert, baptizing and preaching.<sup>b</sup> "Turn away from

**May contain elements:**

**May contain attributes:** n, ID

**Attribute values may be:**

## verseStart

**Usage:** [verseStart](#) is a milestone event identifying the start of a verse in the text.

The [verseStart](#) with required, unique attribute "ID" is used at the start of the verse. The end of verse is [verseEnd](#) with attribute "ID" that matches [verseStart](#) attribute "ID".

Always include all verse numbers. Verse (numeral) one is usually printed. In **example 1**, verse one is not printed in the published work, but it is in the text .

If you rearrange the order of verses in your translation, then use a verse bridge (for example, 1-3). Do not place verse numbers out of order. At publication time, the hyphen is replaced by en-dash. This looks like:

**<verseStart ID="MRK.6.5-6a" n="5-6a"/>**

A [verseStart](#) within a note looks like: `<verseStart ID="GEN.32.8.note" n="8">`. See **example 3**

An alternate verse is identified by the attribute "aID" and looks like: `<verseStart ID="PSA.10.1" aID="PSA.10.2" n="1"/>`. See **example 4**

An variant verse is identified by adding .variant.1 or variant.2 to verse number and looks like: `<verseStart ID="MRK.16.8.variant.1" n="8"/>`.

An verse number including a part is identified by adding "!" after the verse number and looks like: `<verseStart ID="ZEC.4.10!b" n="10b"/>`.

**USFM:** v, va

**TE:** Verse Number, Verse Number Alternate

**OSIS:** `<verse sID="">`

[verseStart](#) **example 1** scanned from: TEV MRK 1

***The Preaching of John the Baptist***  
(Matthew 3.1-12; Luke 3.1-18; John 1.19-28)

**1** This is the Good News about Jesus Christ, the Son of God.<sup>a</sup> **2**It began as the prophet Isaiah had written:  
 "God said, 'I will send my messenger ahead of you to open the way for you.'  
**3**Someone is shouting in the desert, 'Get the road ready for the Lord; make a straight path for him to travel!'"  
**4**So John appeared in the desert, baptizing and preaching.<sup>b</sup> "Turn away from

[verseStart](#) **example 2** scanned from: TEV MAT 1.17-20

17 So then, there were fourteen generations from Abraham to David, and fourteen from David to the exile in Babylon, and fourteen from then to the birth of the Messiah.

***The Birth of Jesus Christ***  
*(Luke 2.1-7)*

18 This was how the birth of Jesus Christ took place. His mother Mary was engaged to Joseph, but before they were married, she found out that she was going to have a baby by the Holy Spirit.

19 Joseph was a man who always did what was right, but he did not want to disgrace Mary publicly; so he made plans to break the engagement privately. 20 While he was thinking about this, an angel of the Lord appeared to

[verseStart](#) **example 3** scanned from: VP GEN 32.1-2 [within footnote]

**Verse 6** Some Greek copies add 6b: 8a: "And we wanted to judge him by our own used much force to take him from us." 8 And Lysias commanded those who wanted to

[verseStart](#) **example 4** scanned from: PSA 10 (VP) [alternate]

**Jacob y Esaú se encuentran**

32 (2) Jacob siguió su camino, y unos ángeles de Dios le salieron al encuentro. 2 (3) Cuando Jacob los vio, dijo: "Este es un ejército de Dios." Por eso llamó Mahanaim † a aquel lugar.

**May contain elements:**

**May contain attributes:** n, oxesID, ID, aID

**Attribute values may be:**

## W

**Usage:** The [w](#) element provides a place to record word-level annotation, such as part of speech identifiers, lemma or Strong's numbers, and the like.

[w](#) element has the following attributes in addition to those that it shares with other elements:

- gloss Record comments on a particular word or its usage.
- lemma Use to record the base form of a word.
- morph Use to record grammatical information for a word.
- POS Use to record the function of a word according to a particular view of the language's syntax.
- src Use to record origin of the word.
- xlit Use to record a transliteration of a word.

In the following example, it is assumed that Strong's Numbers have been recorded in a work element and the "s" prefix seen on the gloss attribute is a reference to it. Recall that work prefixes can also be defaulted by use of the workPrefix element.

```
<word gloss="s:H325">Ahasuerus</word>
```

Above from OSIS<sup>30</sup> 2.1.

**May contain elements:** [a](#), [index](#), [note](#),

**May contain attributes:** xlit, src, POS, morph, lemma, gloss, canonical

**Attribute values may be:**

---

30. OSIS: Open Scripture Information Standard

## wordsOfJesus

**Usage:** [wordsOfJesus](#) identifies words or phrases that are spoken by Jesus.

They are found in *Matthew, Mark, Luke, John, Acts, 1 Corinthians, 2 Corinthians, Hebrews, 2 John, and Revelation*.  
These are sometimes formatted in red.

**USFM:** n/a

**TE:** Words Of Jesus

**OSIS:** <q who="Jesus">

[wordsOfJesus](#) **example 1** scanned from: NIV MRK 1.41-42

<sup>41</sup>Filled with compassion, Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!"  
<sup>42</sup>Immediately the leprosy left him and he was cured.

[wordsOfJesus](#) **example 2** scanned from: NIV REV 1.9-12

<sup>9</sup>I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus. <sup>10</sup>On the Lord's Day I was in the Spirit, and I heard behind me a loud voice like a trumpet, <sup>11</sup>which said:  
"Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea."  
<sup>12</sup>I turned around to see the voice that was speaking to me.

[wordsOfJesus](#) **example 3** scanned from: NIV JHN 11.43-44

▶ Jesus called in a loud voice, "Lazarus, come out!" 44The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face. Jn 19:40

▶ Jesus said to them, "Take off the grave clothes and let him go."

**May contain elements:** [grp.characterText](#),

**May contain attributes:**

**Attribute values may be:**

## work

**Usage:** A [work](#) element provides basic information concerning the text. It is part of the [header](#) element. The [work](#) element contains the

- [titleGroup](#),
- [contributors](#),
- [languages](#),
- [rights](#),
- [publisher](#),
- [identifiers](#).

These give the actual name of the work and the people who helped create it.

The *oxesWork* attribute must be a globally unique name. I suggest

- the organization abbreviation such as "UBS<sup>31</sup>" or "WBT<sup>32</sup>"; a period;
- the language code [ISO 639-3] such as "mkn" or "eng"; a period;
- the scope of this work such as "Bible" or "NewTestament" or "NewTestamentWithAbridgedOldTestament" or "NewTestamentAndPsalms";
- zero-or-more (period; the region of the world [ISO 3166-1 alpha-3 Code] such as "IDN" or "USA");
- (optional period "started" or "published" or "revised";
- (optional period and date).

You can use letters/numbers/period/underscore. Space, hyphen, and other punctuation characters are not allowed.

The attributes *oxesWork* of element [work](#) and attribute *oxesIDWork* of element [oxesText](#) should match.

```
<work oxesWork="WBT.mkn.NewTestament.IDN.published.2007">
```

```
<titleGroup>
```

```
<title type="main"><trGroup><tr>e-Alkitab Bahasa Kupang</tr></trGroup></title>
```

```
</titleGroup>
```

```
<contributor role="Translator" ID="cg">Chuck Grimes</contributor>
```

```
<contributor role="Encoder" ID="jaa">Jim Albright</contributor>
```

```
</work>
```

**USFM:** n/a

**TE:** need to add to UI

**OSIS:** <work>

**May contain elements:** [titleGroup](#), [contributor](#), [rights](#), [identifier](#), [language](#), [publisher](#),

**May contain attributes:** *oxesWork*

**Attribute values may be:**

Jump to summary descriptions of elements starting with:

[A](#) [B](#) [C](#) [D](#) [E](#) [F](#) [G](#) [H](#) [I](#) [J](#) [K](#) [L](#) [M](#) [N](#) [O](#) [P](#) [Q](#) [R](#) [S](#) [T](#) [U](#) [V](#) [W](#) [X](#) [Y](#) [Z](#)

31. UBS: United Bible Societies

32. WBT: Wycliffe Bible Translators

## Revision history:

- jaa 2009-05-01 edited documentation for figure indicating three proposed attributes.
- jaa 2009-04-25 version 1.1.3.
- jaa 2009-04-25 added documentation for oxesID and oxesRef.
- jaa 2009-03-18 corrected error in documentation of [grp.inline](#).
- jaa 2009-02-10 added optional attribute 'literal' on [note](#) as requested by IBS.
- jaa 2009-01-29 added optional attributes 'languageInFocus' on [annotation](#).
- jaa 2009-01-29 version 1.1.2. Changed content of [para](#) to allow mixed content after all.
- jaa 2008-12-02 changed content of [para](#) to [span](#) and [a](#). Removed mixed content by doing this for annotations.
- jaa 2008-12-02 added optional attributes 'beginOffset' and 'endOffset' to [annotation](#).
- jaa 2008-09-15 content besides [chapterNumber](#) and [sectionHead](#) is now required for [section](#).
- jaa 2008-09-02 added [crossReference](#) for inline cross-references.
- jaa 2008-08-29 added missing attribute 'aID' on [verseStart](#) and [chapterStart](#).
- jaa 2008-08-28 allow [title](#) type="userDefined" subType"userStyleName".
- jaa 2008-08-28 allow [sectionHead](#) type="userDefined" subType"userStyleName".
- jaa 2008-08-28 added missing [chapterHead](#).
- jaa 2008-08-27 ID="BCV-MRK.1.1" change to just ID="MRK.1.1" on advise of Kahunapule Michael Johnson.
- jaa 2008-08-08 allow note/annotation following a trGroup inside of title.
- jaa 2008-08-08 made explicit data type="ID" and data type="IDREF" on chapter/verse start/end.
- jaa 2008-08-04 Remove ID on [introduction](#) and [section](#) as it doesn't add value to merge process.
- jaa 2008-08-02 version 1.1.1. Added attributes requested by Kim Blewett for element [bt](#) of 'type' and 'resp'. She gave a scenario that included her husband doing a working back translation and then one or more people doing the final back translation.
- jaa 2008-07-31 adding 'canonical' attribute to elements that need to be marked "false"
- jaa 2008-07-31 version 1.1.0.
- jaa 2008-07-30 publishing PDF documentation using Prince.
- jaa 2008-07-29 removed ID and IDREF validation tests as messing up TE.
- jaa 2008-07-28 Roundtripped to TE by Stephen McConnel.
- jaa 2008-07-26 added expansion of abbreviations for documentation.
- jaa 2008-07-25 corrected errors discovered by Stephen McConnel. Roundtripped to OSIS<sup>33</sup>. TE<sup>34</sup> export completed. Working on import.
- jaa 2008-07-19 creator changed to contributor
- jaa 2008-07-18 verse sID to verseStart ID, and sID changes to just ID and must be unique, eID changes to ID and must match preceding verseStart ID, same on chapter.
- jaa 2008-07-16 dividing title into title/sectionHead/parallelPassageHead, verse eID to verseEnd eID,
- jaa 2008-07-16 version 1.0.9.
- jaa 2008-06-20 allow xml:lang on para
- jaa 2008-06-20 allow multiple <canon>s
- jaa 2008-06-20 added notationCategories and notationResponse and para for inside of notationXXX
- jaa 2008-06-20 allow multiple <para>s inside annotations - notes allow only one
- jaa 2008-06-20 adding annotation (split from notes) notes are all published. annotations are all unpublished

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33. OSIS: Open Scripture Information Standard

34. SIL FieldWorks Translation Editor

- jaa 2008-05-29 adding documentation to schema
- jaa 2008-05-29 making some things required - general cleanup.
- jaa 2008-05-27 version 1.0.8. text inside of character styles corrected.
- jaa 2008-05-27 version 1.0.7. PHM and JAS corrected.
- jaa 2008-05-26 version 1.0.7. bug fixes.
- jaa 2008-05-16 version 1.0.6. nested character styles allowed, character styles allowed inside of <tr/> and <bt/> not all nesting is supported yet.
- jaa 2008-05-10 version 1.0.5. abandoned
- jaa 2008-05-07 version 1.0.4.
- jaa 2008-05-07 added @type to <l/> so <l level="1" type="citation"/> instead of <l level="1"><otPassage/></l>.
- jaa 2008-05-05 version 1.0.3.
- jaa 2008-05-04 removed extension features (seg and x-).
- jaa 2008-05-01 <title type="sub"/> changed to <title type="secondary"/> to better match TE<sup>35</sup> and <title type="tertiary"/>.
- jaa 2008-04-30 version 1.0.2.
- jaa 2008-04-23 modified <translatorNote/> and <consultantNote/> to be <note type="translatorNote"/> <note type="consultantNote"/> the similar to OW notes.
- jaa 2008-04-23 added @short to hold the heading <title short="Markus"/>.
- jaa 2008-04-23 added <canon/> as major division over all Scripture books, <bookGroup/> is optional, one or more <book/> is required.
- jaa 2008-04-16 added type to section and changing <subsection/> to <section type="sub"/>
- jaa 2008-04-16 added dateRevised to section <section dateRevised="2007-06-27"/> shows last revision on section this corresponds to \ud for OW.
- jaa 2008-04-11 removed sID from translatorNotes, consultantNotes, as notes are placed inside the text, the sID is the sID of the preceding verse.
- jaa 2008-04-09 version 1.0.1 derived from OSIS<sup>36</sup> 2.1.1.

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Jump to summary descriptions of elements  
starting with:

[A](#) [B](#) [C](#) [D](#) [E](#) [F](#) [G](#) [H](#) [I](#) [J](#) [K](#) [L](#) [M](#) [N](#) [O](#) [P](#) [Q](#) [R](#) [S](#) [T](#) [U](#) [V](#) [W](#) [X](#) [Y](#) [Z](#)

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35. TE: SIL FieldWorks Translation Editor

36. OSIS: Open Scripture Information Standard