



Clockwise from top left: Nancy, Rosemary, Heather (Maung); Elizabeth, Berribob (Kuninjku) Lindsay (NRCC); Mally (translation coordinator) & Yurranydjil (Advisor); Sandra (Maung)

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“It’s like a big Bible study...” West Arnhem

By Lindsay Parkhill, NRCC Support Worker

After the annual ‘OurWord’ refresher in Darwin, Berribob and Elizabeth flew to their Manmoyi homeland in the stone country South East of Jabiru, with the Gospel of Mark firmly in their sights. The focus of their translation is Manmoyi Kunwinjku. Already lively telephone conversations are planning a mid-year meeting at Jabiru, when the rivers go down, to download the work in progress. They are using a laptop put together by Stuart Cameron, a translator and technician from AuSIL.

Berribob and Elizabeth were chosen by the families to take on this work, but they have a backup of experienced language workers, from old ladies ‘doydoy’, to uncles and aunts who live permanently at Manmoyi, and have done for generations. During the Wet Season this place is inaccessible, and its isolation makes for good translation time. We look forward to following up

phone conversations with a visit together, as soon as the roads are passable.

“It’s like a big Bible study,” says Gamarrang. “We talk about all the words. I want to work in my other languages now that I can see how easy ‘OurWord’ is: my father’s language from Rrembarnga way, ‘walem’, to the South. Now we know how to work this program we can see possibilities, big possibilities.”

Pray for the families at Manmoyi. **Pray** also for the Maung team on Goulburn Island as they work with ‘Iarla Hinch’ (Heather Hewett). Their goal is to put together the Gospel of Mark for the centenary of Waruwu, Goulburn Island in 2016.

See page 2 for more photos from the ‘OurWord’ workshop held in Darwin from 1-5 December 2011.





'OurWord' Translation Workshop 1-5 December 2011, Darwin



Clockwise from top left: bus trips from Nungalinga Accommodation to AuSIL offices in Palmerston; Golurj translates Wangurri; Bepuka & Djotja translate Warramiri; Wendell Flentje leads fellowship; Yurranydjil & Nyäluṇ discuss the Dhuwaya & Djapu drafts.



Thank God for the translation and fellowship time shared by people from East and West Arnhem.

Praise God for the partnership of AuSIL staff, volunteers, NRCC and CSIS.

Speaking of Translation... East Arnhem

By Gapany, Mary Njandama & Margaret Miller

In November 2011, the first CSIS East Arnhem meeting was planned 'by Yolŋu, for Yolŋu', to connect the Scripture workers in Yirrkala and Galiwin'ku.

Nyäluṇ invited several of the experienced translators from Galiwin'ku to visit her at Yirrkala. Nyäluṇ is now translating in two languages and is seeking help and advice on how to proceed. Njandama, Gapany, Maratja, Yurranydjil and Djawuṭ visited Nyäluṇ and Mayalil with others over the weekend and spent time with them and their families. Nyäluṇ asked for continued assistance from Galiwin'ku to visit her throughout the year to encourage her in her work.

Njandama reports, "Nyäluṇ was pleased her visitors came to visit her at Yirrkala, and that they were able to have a good talk about what is needed to sustain the Scripture work at Yirrkala."

Gapany has listed here some of the issues that were covered over the weekend:

- To have Scripture-related and Music workshops for East Arnhem people to be held in the East Arnhem area (see page 3).
- The need for regular CSIS support visits to encourage those new workers one-to-one on the translation projects locally, within the East Arnhem region.
- Plan for CSIS-EA meetings for the East Arnhem region to happen once or twice a year to strengthen one another.
- We discussed how to re-engage with the Gumatj translation and Scripture in Use needs in Yirrkala area. It was recommended that Mayalil and Timmy Djäwa be contacts for Gumatj and that they be guided by Guḷumbu and Mutilŋa in the future directions of Gumatj.

In December, 2011, Yolŋu from Galiwin'ku & Yirrkala met on Shady Beach to discuss ministry, translation, and Scripture in Use.



Praise, Worship and New Readers East Arnhem

By Gapany

I have been looking at the power and importance of music in carrying the message. Also how music brings people together in unity, how music touches people's feelings. I have noticed how people don't always read from the page, but sing from the heart.



“When the words of songs are written down, this helps develop literacy in people who have struggled with reading. New readers, even boys, are wanting to learn to read in Yolŋu Matha when they are learning a song...”

Gapany

It is easy for the readers to follow the words and their meaning. I have been observing this over the last year, especially with the choir, and when we lead worship.

I have been sharing this with Margaret (Miller), and how important it is to have scripture in songs. We have talked about the hymn book, and how to share those written words. We are exploring what is the best way to share these words on paper. By writing them down, but also by powerpoint, through internet, by overheads, on mobile, or even on a website. This has been developing into a job description for me: Praise & Worship Music and its needs, and how to share lyrics and music with others.

In December we had some visiting friends of Margaret from her church in Sydney, and they were encouraged when they heard my story. They encouraged me by giving a gift to help me in this work.

In February I changed direction, looking at ways of sharing Scriptures, and with Margaret we started to make pamphlets with local pictures and scriptures to encourage the family who have been grieving. I shared these around at our fellowship evenings. It encouraged me and everyone else there, because it was in Yolŋu Matha.



The music interests returned, and at this time a letter from Barbara (Grimes) about a couple of Ethnomusicologists arrived. This letter introduced an idea about working together on music. Last week, I went to the EAAMC (East Arnhem Area Ministry Council) to talk with East Arnhem delegates about a Music workshop plan. The delegates are excited, especially at Yirrkala and neighbouring homelands. Marrpalawuy (Gangan) and Malngi (Yilparra) and Nyäluŋ (Yirrkala) are now making arrangements for contact people to do with the workshop plans for a Scripture in Songs/Music/Songwriting workshop in May. The date recommended was for May 24-28, falling on Pentecost Sunday/weekend at Yirrkala. Yirrkala will be the starting point for travelling around East Arnhem region for future workshops.

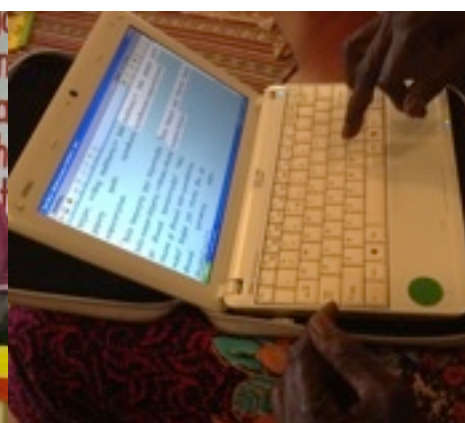
Please **pray** for the Scripture in Use, Music, songwriting workshop in May.

Please **pray** for my family - we are grieving the death of Nändama's grandson.

Please **pray** that people's hearts will be drawn close to God through music, that their singing will be from their hearts, that they will be holding on to God's Word in their hearts and sing to Him.

Gospel drafted in three languages!

In February 2011, Indigenous Bible translators in East Arnhem Land completed drafts of Mark's Gospel in two languages: Djawuṭ Gondarra (*pictured*) and Rose Guywaŋa in Dhuwa Dhanu, and Nyäluŋ Wunungmurra in Dhuwaya. The Wangurri draft has also been completed by Yurranydjil Dhurrkay & Rhoda Goluŋ. **Thank God** for his Word, and for their hard work. **Pray** for the continued work on the drafts as translators and others enter the next stages of checking.



Pitjantjatjara

In October, 2011, Pukatja (Ernabella) hosted a translation workshop for Anangu setting out to complete the Old Testament in Pitjantjatjara. Paul Eckert and Peter Greenwood presented the program, and Sue Greenwood served meals for all involved. Here are some reflections from three translators. These translators are part of a growing movement around the Anangu Pitjantjatjara Yankunytjatjara Lands; this is the second Old Testament workshop to be held. A third will be held, also in Pukatja, in the week following Easter.

“Yes, God really is working amongst us and revealing his plan for us.”

Katrina Tjitayi



From left: Katrina, Umatji & Makinti

Katrina Tjitayi

I want to say that I am very, very pleased that I was able to take part in this workshop and learn about translation. It's the first time I'd heard about how to translate properly from English into Pitjantjatjara. I watched and listened and learnt that to translate correctly we need to understand how our language, the language we speak, works and fits together because that's the language into which we translate. We learnt how to make a good clear translation, you know, with the right words and the right endings for our language, so that children and everybody can see and understand this wonderful message.

As we were translating Psalm 61, some wonderful meanings came clear to me, about how we are to worship God in spirit, and trust him, and always stand strong with him. As we do this, he is always with us, with his strength. It was so uplifting.

As this workshop was approaching I was thinking to myself about what to translate. It seemed that God directed me in my spirit to translate the Book of Numbers, so while I was waiting for the workshop I thought I'd give it a go. When Paul Eckert arrived and started the workshop I brought along what I'd written down from Numbers. When Paul saw it he was surprised because he said, "Numbers is one of the books we are going to be looking at translating this week." I too was very surprised and thought, "It really was God showing me to do this. Yes, God really is working amongst us and revealing his plan for us." It made me very happy and I couldn't stop thinking about it. As I came along each day to the workshop I'd remember it and be filled with joy over this plan of God's.

During the workshop Paul showed us a video promotion in which many of us were interviewed about the Old Testament Project. I remember one part where some women were talking together about the Bible translation and one of them read from the

introduction to the little bit of Old Testament in the current Pitjantjatjara Shorter Bible. It said something like, "Maybe later on others will translate the rest of Old Testament." When I heard this it touched me deep inside and and I cried in my spirit, because here we are, doing it now. My heart is filled with joy.

Umatji Tjitayi

This was the first time I'd been to a workshop like this and I totally enjoyed it. I learnt many things about translating from English into Pitjantjatjara. And more than that, I learnt many new things about God's Word that make my whole heart really rejoice.

Makinti Minutukur

Yes, I too want to tell you how happy I am that we were able to be in this workshop – this is the first time we've been together to learn about translating the word in the Old Testament especially Psalms & Joshua.

We know something of many of the main stories of Old Testament, about Moses taking the people out of Egypt, and Joshua conquering Jericho, and other stories in other parts of the OT. But there are lots of other important things said in and around those



Old Testament

Workshop II Pukatja, Central Australia

“As we were translating Psalm 61, we saw the real meaning coming out – about how God was working with his people and telling them lots of things. It’s about what they said to God, and about God’s care and protection over them. It’s about God’s wonderful & mighty acts for them. When things were really hard, and they didn’t know what to do, they would cry out to God for help. Translating these things made us so happy.”

Makinti Minutukur

stories that we don’t know – things that they did, how God instructed them, what they did as a result, and so on. As we started to learn how to translate some of these stories from English into Pitjantjatjara we began to see all these things that were previously hidden from us and we thought, “Hey, these stories are there in the Hebrew and in the English and now we’re putting them into Pitjantjatjara. They are like new stories to us, but they’ve been there all the time, just not in our language. They’re really wonderful stories, and significant, about God talking to his people, about him caring for them and working amongst them.

We also learnt that there is a lot to our language. To do a good translation we have to make the story very clear in our very own language, so that as we read these wonderful words of God from his Holy Bible, our

hearts might be touched by them. Truly this word is really touching my heart and making me think deeply about it, and want it.

We learnt that translating from the English into Pitjantjatjara involves not just putting the surface words across, but finding the true underlying meaning and putting that down, so that the translation into Pitjantjatjara is true and strong. We also learnt that Hebrew is the language of the Israelites, the people of God, and that it was they who first wrote down this good strong story in their language. We want to put this same good strong story in our language so that it will be strong and meaningful for our people to read, so that reading it they also may be filled with joy in their hearts knowing, “This is really what it’s saying. It’s the true meaning, and God is touching our spirit through his strong & mighty word. As we hear it in our hearts, and take it in, he’s teaching us.”

Thank God for his word, and for the encouragement and joy shared by people translating together.

Pray that the local church may encourage & support the translation team members.

Pray that translators will be available for workshop III, April 9-13 2012

Pray that workshop participants would understand, and be able to use the translation principles taught.

Pray for the team of non-Pitjantjatjara people preparing helps for the Pitjantjatjara translators.

¹ God, kulinmanitju kurunnguru ulara tjapinnyangka.
Mununi wanyu kulira alpamilanma.

² Ngura nyanga parari-nguruna nyuntula ulara ma-tjapini
alpamilantjaku,
panya ngayulunatju kuwari kurunpa wawanyarira
uparingu.

Nyuntu panyan puli pulka purunytju angatjura kanyilpai,
kani ngayunya wankaru anga-kanyinma.

³ Nyuntu panyanitjun wirungku mirpantju tjuangka-
tawara anga-kanyilpai.

Panya wallpa ngurangka para-arintara ngarapai kunpu
alatjitu mirpantju tjuta tjarpanytjaku-tawara, palu
purunytjunin rawangku anga-kanyilpai.

⁴ Wanyunitju tjunama nyuntumpa Tinta Milmilta unngu,
kana nyara palula titutjara mulapa rapa nyinaku nyuntu
angatjura kanyinnyangka,
panya tjulpu ngunytjungku nyalpingka anga-tjutura
kanyilpai atunypa nyinanytjaku,
palu purunytjuni atunymara kanyinma.

¹ Hear my cry, O God;
listen to my prayer.

² From the ends of the earth I call to you,
I call as my heart grows faint;
lead me to the rock that is higher than I.

³ For you have been my refuge,
a strong tower against the foe.

⁴ I long to dwell in your tent forever
and take refuge in the shelter of your wings.

Psalm 61:1-4

Meeting with Joy Morlumbun West Kimberley

By Hannah Harper

The Nungalinga College dining room is noisy with the percussion of tea cups, and chairs at afternoon tea time. Joy's eyes widen, and she pauses between phrases. She has been in classes all day, and this is the second week of her course here in Darwin. Still Joy finds some concentration for our discussion about language - a subject important enough to drown out the distractions of our setting. It's the first time we've met, and Joy has some stories to share.

"A few years ago, I went for a visit to the Institute of Aboriginal Studies (AIATSIS), I was doing a training course and I went to do research to look at all Worrorra documents and songs and sounds. That was the last time I really heard the sound of Worrorra - inside archives, at the Institute of Aboriginal Studies (AIATSIS)."

"That brought me back to memories, in the church, where we involved children and the families, speaking the language. That was how Worrorra was introduced in the church. When I was small, the community leaders, the minister, he was opening the service in Worrorra. I grew up with the sound. It was in the setting of my family, in my home setting. Even if I went to another family, that was the word around, the sound. But today, there's nothing. Children are not using the language."

Joy has copies of JRB Love's early work in Worrorra - the Gospels of Mark and Luke. In recent years, she has spent some time going over these translations. "When we were at Mowanjum, when Howard (Amery) brought the Worrorra things, that was when we started to do programs, like speaking it out. In the reading and worship, the songs and

praises." Since Howard finished in the position of West Kimberley Project Officer in 2010, there have been few opportunities for the church in Mowanjum to continue work on language and Scripture resources. Joy mentions in passing that mining royalties and land claims have politicised the Worrorra language and kinship. It is becoming increasingly difficult for the elders to engage the youth. Joy emphasises language revitalisation and use: "It's got to be in the church."

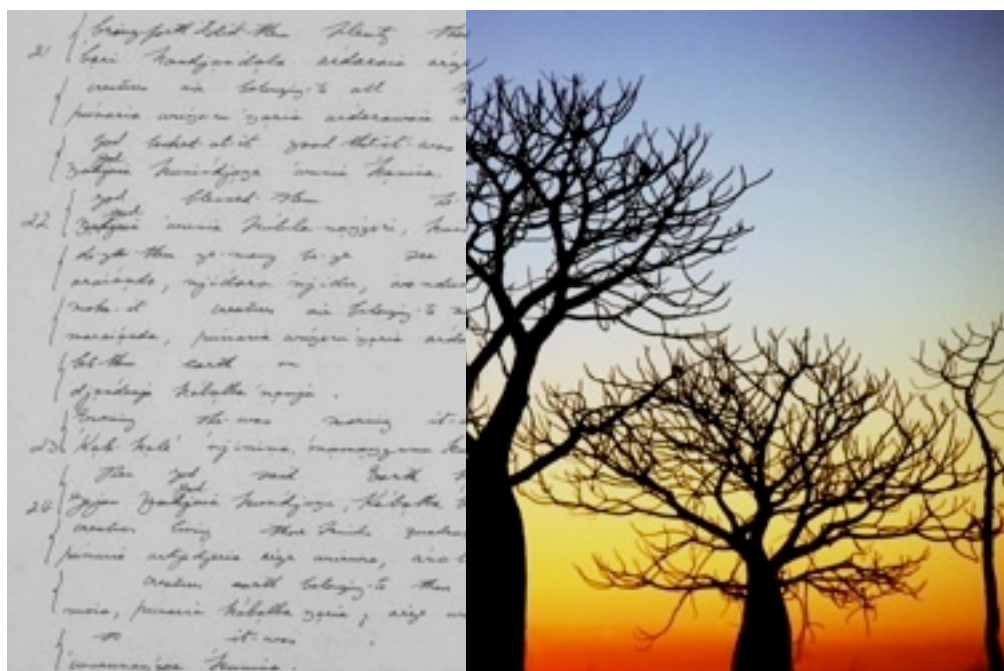
I thank Joy for meeting me in these busy days away from her home country. As we walk to the sink to rinse dishes, we agree to stay in touch.

NRCC is now seeking to fill the position of West Kimberley Area Ministry Support Worker, based in Derby, and working with the Mowanjum community. As part of the role, the person will be supporting the Scripture work, so NRCC is seeking someone with some background in languages. On his recent visit to Mowanjum, Steve Orme, (NRCC Resource Worker) discussed the position with the elders. They expressed the need for support and encouragement, in the midst of many challenges for the small congregation.

While in West Kimberley, Steve Orme conducted the funeral for a grandson of Janet Oobagooma. Please **pray** for the grieving family in Mowanjum.

Pray for the appointment of a West Kimberley Support Worker for Indigenous Christians in Derby/Mowanjum.

Pray for Kimberley people of all ages in the context of linguistic diversity, and endangered languages.



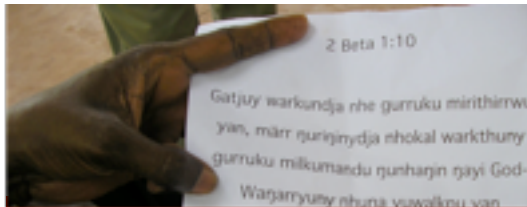
From left:
early Worrorra manuscripts by
Rev JRB Love; Boab trees;
Joy Morlumbun

Scripture in Ministry

East Arnhem Commissioning Services

in pictures...

Church celebrations have been held for the ordination of Rev Timothy Wajamayku, and commissioning of Community Minister Buwathay Butjala.



Above: 2 Peter 1:10 is prepared in Dhay'yi for a special occasion to be read out publicly.

Right, top to bottom:
The commissioning service for Timothy Wajamayku as community minister at Gapuwiyak.

Yurranydjil carries with joy the first draft copy of the Gospel of Mark in Wangurri as part of the elements of ministry, for the commissioning of Buwathay Butjala.

Buwathay receives the elements for his new role as community minister of Dhälinybuy.



Pray for these three men in their service to God, and their communities- Gapuwiyak and Dhälinybuy.

Coordinate

Supporting Indigenous Scriptures

Some acronyms are helpful. Instead of remembering individual words and names, we can recall a single form. Other acronyms are tricky. They may be tricky to remember, tricky to pronounce, or tricky to interpret. In the next few months, we will be breaking up the CSIS acronym, to use the name 'Coordinate'. This will coincide with the launch of a new, improved website. We hope this name will be memorable, and better describe our objectives in coordinating support for Indigenous Scriptures around the four regions, through partnership at all levels. Please contact us if you have some feedback about this change.

CSIS gratefully acknowledges the valuable support of the following corporate sponsors:



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☐ West Arnhem

☐ West Kimberley

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Reflections on 5 years of meetings... Reference Committee

By Wendell Flentje

Some people love meetings; others loathe them. For many of us in the church we seem to regard them as necessary evils - we can't realistically do without them, but they interrupt what we imagine is far more important. Let me share a little bit about some meetings I love to attend.

Since the establishment of CSIS in 2007 and from its first meeting in 2008 I have had the privilege of chairing the CSIS Reference Committee. We have 4 meetings a year and they are really good gatherings. I'll tell you why shortly.

First, let me tell you who attends and what we do. CSIS is made up of representatives from the Northern Synod, the 4 Area Councils of the Northern Regional Council of Congress, the Pilgrim Presbytery, ARDS (Aboriginal Resource and Development Services), MAF (Missionary Aviation Fellowship), the Bible Society, and AuSIL (the Australian field work of Wycliffe Bible Translators). We meet at Nungalinga College, and the Principal (both current and former) takes a keen interest in what we do, and often attends part of the meetings.

Usually 12 to 15 people participate. We hear reports from our Resource Person Hannah Harper, from representatives from the 4 NRCC areas: West Arnhem, North East Arnhem, Central Australia, West Kimberley, and the partner organisations also present reports. Together we plan workshops for Indigenous translators, and look for ways to communicate the need for prayer and financial support with the wider church.

The really exciting parts of the meetings are when we hear from Indigenous people who are stepping out in faith and commitment, in response to how they sense that God is leading them. For example, we were so thrilled to hear of the determination of people in the Centre to translate all the Old



Staff and representatives from the regions, presbyteries and partner organisations.

Testament into the Pitjantjatjara language, and to talk about ways we can assist in this work. We were amazed to see how Bible stories and other resources are being loaded onto mobile phones at Galiwin'ku, and to hear about the ways so many people are using them.

By meeting together we are encouraging Indigenous Christians/Scripture workers and stimulating ideas among them. We are also ensuring that key people who will be part of the process of producing, checking, publishing and using the translated Scriptures are truly partners in the process from the beginning.

I thank God for my very small part in what CSIS is achieving and will follow its progress with great interest.

Wendell Flentje chaired his last Reference Committee meeting this month. People involved in CSIS networks will miss his warm direction, his opening devotions, and his many years of experience and relationships. We are thrilled that Wendell will continue to raise awareness of Indigenous Scripture work as a 'CSIS Ambassador'. Every blessing in your retirement!



In loving memory... Mr Ned Story

We testify today that Ned was a faithful man to his Lord and Saviour. His 're-tired' years gave him time to further his deep interest and support of the Uniting Church work in the Northern Territory, in whatever way possible. This interest and support was nurtured by a lifetime of prayers. He blessed particularly Nungalinga College, Riyala, and the Galiwin'ku Church and its Bible Translation work during his visits. Ned came first on his own in 2000, and then in following years helped organise work parties to join him from Adelaide. He had an enormous capacity to see the task complete and at the same time display his gift in handicraft and building skills. He encouraged the Yolŋu (Aboriginal) church leaders and Balanda(non-Aboriginal) workers through conversations and letters, assuring all of his prayerful support.

"One thing God has spoken, two things we have heard: that you, O God are strong, and that you O LORD are loving. Surely you will reward each person according to what he has done."

Psalm 62:11-12