

Coordinate Workshop last April

Getting in the Zone!

By Louise Macdonald



This story starts way back in October 2015 when Coordinate held a workshop at Riyalla south of Darwin. Since then people have been asking “when will the next workshop be?” These workshops are so valuable, to get people from many different language groups together so that they can network and learn from each other. They are also very expensive to run so they need to have a very strong purpose other than just a social get together. Finally in October last year at the Pitjantjatjara translators conference Ina Scales presented a session called “Getting in the Zone” on how to prepare ourselves for regular disciplined work. We now had a theme for our workshop.

We booked into Riyalla at Noonamah and organised travel by plane, car and bus for twenty-nine translators and Scripture in Use Workers representing eleven different languages; four languages from West Arnhemland, six from East Arnhemland and one from the APY lands in Central Australia. After devotions on the first morning we worked out our kinship relationships and then got down to work.

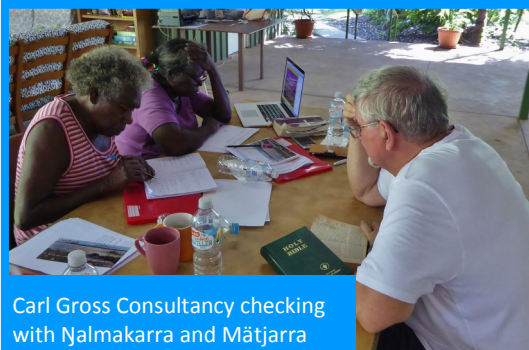
We presented the theme; looking at all the things that need to be thought about to enable workers to “Get in the Zone”. These included: 1. Having a quiet place to work - Ngura, 2. Having people to work with, peers to collaborate with - Malpa, 3. Getting into the right Spirit so that you can be ready to do the sacred work of grappling with Scripture - Kurunpa, 4. Getting your mind right so that you are not anxious or distracted - Kulintja, 5. Having a healthy body so that you have the energy to keep working - Buntu, 6. Having people who will support you and care for you and encourage you to work - Alpa, 7. Being able to manage obstacles or road blocks that might get in your way so that it is hard to keep working - Kurakurantja. For each of these points we had a selection of Bible passages that people might choose from to work on during the workshop.

A PROJECT OF THE NORTHERN REGIONAL
COUNCIL OF THE UNITING ABORIGINAL
AND ISLANDER CHRISTIAN CONGRESS AND
THE UNITING CHURCH IN AUSTRALIA
NORTHERN SYNOD

Paul
Makinti
Katrina
Muna
Carl
David
Lillian
Deborah
Anne



Coordinate Workshop last April cont...



Carl Gross Consultancy checking with Nalmakarra and Mätjarra



Nalambirra

After presenting the theme each language group had to select a Bible passage related to one of the elements from the theme and then translate this and create a piece of Scripture in Use which we dedicated at the end our three days together. The first step was to select a Bible passage and decide which version from English or another language they would use as the front translation. The next step was to draft the chosen passage into the heart language. After drafting, someone in the group would read it through and check that the work made sense in the heart language. Then someone else had to be found who could create a back translation from the draft into English. We had the good fortune to have our old friend and linguist Mally McLellan with us and she set her brain spinning by helping with back translation from multiple languages. Once the back translations were done we had Carl Gross, who is a translation consultant, patiently sit with each language group in turn and working from the back translation he helped each group ensure that their drafts were accurate when compared with the original Greek or Hebrew. After this exhaustive checking process each translated passage could be typed up and then turned into a variety of presentations, from Mätjarra's design for a youth rally banner to be held soon at Ramingining to a small illustrated book to be used as a resource for teaching Nalambirra's grandchildren. By the end of the workshop we had passages from Psalms, Corinthians, Ephesians and John all to be dedicated. Members of the Northern Synod joined us on the final afternoon and we had a wonderful dedication ceremony with people from each language group presenting their finished work to the Church.

It was a truly rewarding time together and the benefits are still being felt. This was an opportunity to have a go at dipping into a book of the Bible that people might not yet have approached. It also gave people the chance to experience the entire translation process in a condensed form so that they can return home with more understanding of how complex this translation process is and how important it is to have the support of many people to be able to work on these projects. People left for home feeling invigorated and ready to embrace the



West Arnhem Devotions with Rosemary Josie Lynn Sandra Debbie Joanne Julie Elizabeth Birribob Lindsay



The Ndjebbena team Josie Debbie Lynn with Mally

Pitjantjatjara New Testament Audio Project

By Paul Eckert and Louise Sherman



Muna Kulyuru reads the Pitjantjatjara New Testament



This project is the result of a request from Pitjantjatjara translators and because of this request Bible Society Australia has entered into a partnership with a mission organisation

known as *Faith Comes By Hearing (FCBH)*.

Faith Comes By Hearing is a specialist recording organisation with a vision to see people all over the world experience the Word of God in their language through audio recordings. To know that their God is not a distant God but that He can speak to them directly in the language that speaks to their heart.

Two specialist recordists from FCBH have travelled to Australia to conduct recording sessions with Pitjantjatjara speakers to record the entire New Testament in Pitjantjatjara. The recordings are in a dramatized format with up to 20 different Pitjantjatjara people being involved, each reading a different character in the New Testament. Some readers will take a large part eg. Jesus or Paul and the various Gospel authors Matthew, Mark, Luke and John while others will play smaller roles, including angels, Mary, Joseph, Zechariah, and the various disciples. There are some 160 different roles in the New Testament. Appropriate music and sound effects will be added on the completion of the recording, helping to bring the translated words to life. Creating a recording of the New Testament that many will want to listen to.

The process is a very sophisticated one that has been conducted by FCBH all over the world with many different cultures and language groups. There are constant checks made on all the recordings throughout the recording and editing process. These recordings will be made available on FCBH's special app called '*Bible.is*' as well as on various other media including USB thumb devices, personal digital players and for download onto mobile phones, tablets and other devices. These recordings can not only be used as Bible Audio Recordings but can be incorporated into Bible Engagement Resources and Audio visual resources, including animations for children, support materials for those in hospital and prison.

The recording process is underway in Adelaide for an 8 week intensive period using some readers living in Adelaide and some readers travelling from the APY Lands in Central Australia. This may be the first of many Audio Recording Projects in which Bible Society partners with FCBH to record the Scriptures in an Aboriginal and/or Torres Strait Islander language.

FCBH are able to provide the right tools and technology for this specialist work, providing equipment and trained personnel to do the recordings using specifically designed programs and software. Bible Society Australia as the '*field partner*' is able to provide knowledge of the local culture and organise readers and other logistical factors for the recording sessions.



Recordists from FCBH Nick Okereke & Frank Dvorak record while Paul Eckert & Tjinkuma

So They Can Hear

By Dr Marilyn McLellan



Dharrwar Homeland

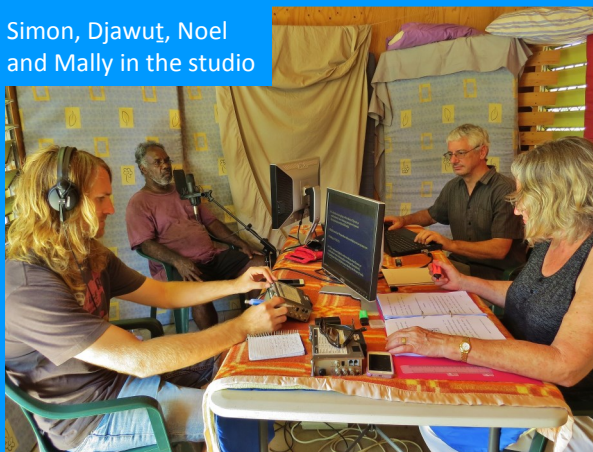


Dharrwar, a homeland some 1-2 hours' drive up Elcho Island from Galiwin'ku, is a delightful haven. That's where we went to record the translated Gospels of Mark in the Wangurri and Dhanu'mi languages, so people can hear Scriptures in their own languages.

On arrival at Dharrwar, there was no water in the tanks so we headed to Ban'thula, another 10km further up the island, with a couple of blue drums to fill from their overflowing bore. Syphoning the water from these into smaller containers gave us access to the water we needed. Instead of showers, we dipped water over us, Indonesian style.

Fairly quickly we got into a good routine. We would record one language before morning tea break, the other after the break then have another session later in the afternoon, when the heat had eased a little. Yurranydjil (Wangurri), Djawut and Yalurr (Dhanu'mi) were our readers, Mally was checker, and Simon and Noel the recordists from Global Recording Network in Sydey (see globalrecordings.net)

Simon, Djawut, Noel and Mally in the studio



Yalurr

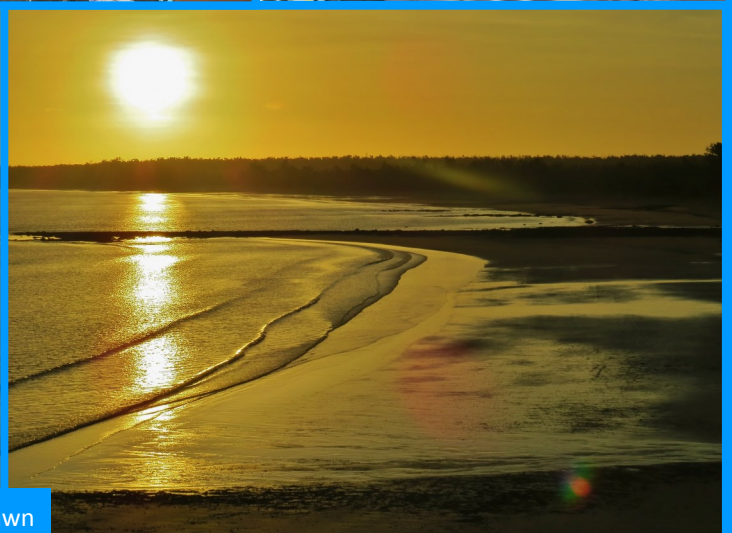


Yurranydjil



Our
studio
was one

of the rooms at the homeland, lined with all the spare mattresses we could find to absorb sound. Even then the crows out did us at times! There were a few compromises to be made e.g. the recordists decided the sound of the fan on low speed was better than the enervating heat without it.



Dharrwar at dawn

So They Can Hear cont...

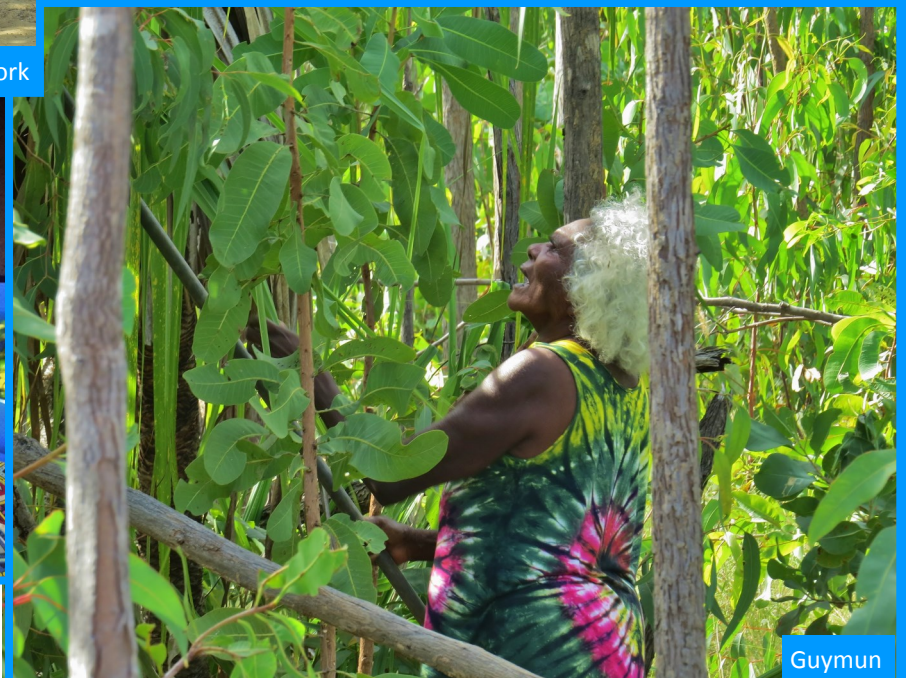


Margaret at work

Margaret Miller was our wonderful “gofer”. She cooked our meals, arranged the water collection, travelled to Galiwin’ku to do our washing and stock up on supplies, and in general made sure our needs were met. And with her was Guymun, our gracious hostess,



Dinner’s almost ready



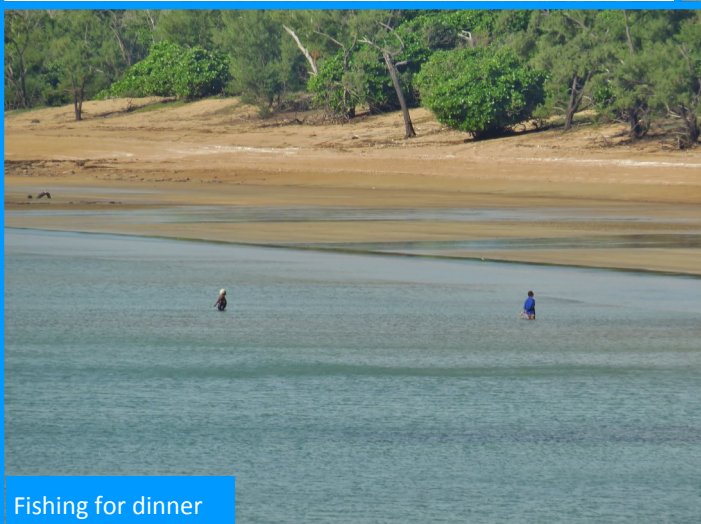
Guymun

Traditional Owner of Dharrwar.

Some of the meals came from the land and sea – fish soup, wallaby stew, gangurri (yam) and mud crabs. It was a great place to unwind after the intense work of recording.



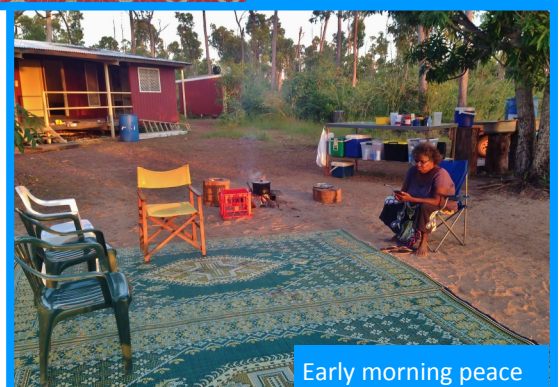
Djawuṭ practising with Yalurr and Guymun



Fishing for dinner

It took 8 days to get both languages

recorded fully. Now the speakers will be able to hear the Scriptures from their own phones! We are very thankful for the partnership of Global Recordings Network, and also for the Bible Society of Australia for financing the workshop.



Early morning peace

Why language and culture is so important for Aboriginal Christians

By Yurranydjil Dhurrkay

A Balanda (non Aboriginal person) would introduce me as Yurranydjil Dhurrkay, Bible translator, pastor and assistant teacher at Nungalinga College. But to a Yolŋu, the important thing is that I am Yurranydjil, a Wangurri woman with a Djambarrpuyŋu mother clan. My mälk is Bulanydjan, and if you ask me what I mean by mälk, I have to tell you there is no concept of that in English, and for some reason, some Balanda somewhere decided to call it “skin name”, though the term has absolutely nothing to do with the skin!

An old man who had heard the story of Jesus calming the wind and waves right back in his childhood, in mission days, was amazed when he heard me read it to him in Wangurri. Although he recognised it, it felt like a totally new story to him.

Why is that so? How many of you learnt a foreign language in school – maybe French or German, or something? Hands up! How many of you speak fluently in that language now? How many of you find you can read the Bible happily in that language? Do the words speak to your heart like your own language (maybe English) does?

Well, we learnt English at school. We did not speak it when we first went to school, and even to this day, most children learn English when they go to school, not before. At school they hear English, but after school, they play in Djambarrpuyŋu, go to the shop in Djambarrpuyŋu, their parents go to the banking facilities in Djambarrpuyŋu – everything in the town is done in Djambarrpuyŋu. It's not only that English is a second language for us, it is like a foreign language. If a migrant learns English when they come to Australia, they get lots of practice – doing the shopping in English, catching a bus or taxi in English – English is going on all round them, for them to listen to and practise. That is not the case in our communities, so learning English is a difficult process.

Does this help you to realise how important Bible translation work is for our people? Having the Scriptures in your heart language means you don't have to be translating everything in the back of your head all the time. You can just read it and understand it straight away. That old man, he cried when he saw the Gospel of Mark in his own language. You see, when the New Testament was translated into Djambarrpuyŋu, that was very good – we could understand it well. But when the Gospel of Mark was translated into Wangurri, then we Wangurri felt, “Ahh! Now God is part of our clan, our own family.” Before, when we read it in Djambarrpuyŋu, we didn't feel that way.

Because we think through our languages, and our languages are so different from English, our way of thinking and learning is also very different. Sometimes, being a Yolŋu and knowing the Yolŋu way of thinking is important, even when we are using English.

We can learn to understand God and about God far better if we are doing this through our own culture and way of thinking.

Not everything in our culture is good and right, just as not everything is good and right in the Balanda culture. We have to think about how to live as God's people in the Yolŋu world, but God doesn't want to take us out of that world. He wants us to be His children in that world.

Since it is through our culture that we view the world and everything in it, isn't it important that we think about our great God through our own culture too?

Our language holds our culture, and to lose it is to lose a lot of our way of thinking. It is important that we keep our languages strong.

In conclusion, I would like you to understand this: Yolŋu people are like pearl oysters and our language is the pearl. If you take the pearl away, you're just left with an empty shell.



Yurranydjil Dhurrkay speaking at the launch of the documentary “Yolŋu Story of Faith” at the UCA President's Ministers Conference in Darwin



On the Road to Maningrida... And Once There.

(Intrepid Linguists and Bush Mechanics!) By Kathy Glasgow

Dave and I like to make a trip each year back to Maningrida, where we worked over a period of 29 years, helping the Burarra people translate their New Testament and a little bit of the Old. Our mission this year was to distribute copies of the Burarra Scriptures (print and audio), encourage the Christians, and test the Simplified English Version of the book of Acts. Kathy Dadd, who is preparing to work with AuSIL, would be travelling out with us in the car, to gain a bit of experience in the Aboriginal community and assist in the testing of Acts.

We took off, driving to Maningrida, on Monday the 26th of June. Our Suzuki Grand Vitara was chocker block full, though well below its weight limit, -- in spite of the book case tied on top for our colleague Lynn Heywood, in whose house we would be staying while she was on holiday. All good. But about 100 km down the highway, the tread stripped off our back left tyre, flapped around and broke one of the tail lights. "Oh, no! Now Dave would have to partially unpack and change the tyre!" Kathy Dadd proved to be a wonderful help even in that.

The tyre changed, and off down the highway we go, planning to get another spare tyre at Jabiru. But it wasn't long before the tread stripped off the second tyre, too, and now we had no spare! Fortunately, we were still within mobile phone range, and an AuSIL colleague hired a car trailer and came out to get us and our loaded car, and take us back to Darwin where we could regroup. The next day Dave got two new tyres, and even refuelled the car that had towed us into town. Unfortunately, thinking of our car, he put the wrong fuel in, which had to be drained out and replaced. Alas! Still we persevered.

So on the Wednesday morning we set out again about 10:30, and at Cahill's Crossing we had a cuppa while we waited an hour for the tide to go down. Then on we went, but our trip was still going to be adventurous. On dirt road now, at one stage we heard the flapping of old sheets, which were padding for the bookshelf on top of the car. Dave thought that would not be a problem, so we continued on until Kathy Dadd (the only one who could see out the back window) told us that the bookshelf was sliding backwards off the roof! So they tied the bookshelf on again, but we had lost our two beautiful wool blankets out of the shelf space that had slid off the back of the car. Fortunately they were in their zipped up storage bags, and good as new when we found them 12 km back along the road.

Then we drove on and arrived at Maningrida about 9:00 pm and settled in. The former manse, now leased to AuSIL, proved to be such a comfortable place for us to stay.

Kathy Dadd now only had one week to assist Dave with testing SEV Acts, but they made good progress, getting halfway through chapter 8. I took up being Dave's sidekick for the rest of the testing.

On a certain payday when a lot of the people got their pay, we planned to sell Burarra Scriptures and give sample SEV Scriptures away at the two supermarkets in Maningrida. The car was loaded and ready to go.... but then it wouldn't start! Dave tried several times, and on the final try it made a whirring sound which continued until he disconnected the battery. It was the starter motor. The local mechanic shop didn't have a car available to tow ours so Dave reconnected the battery and got a tow start, thinking the whirring wouldn't hurt for the short drive to the mechanic shop. But as he arrived smoke was pouring out of the bonnet, and he jumped out, disconnected the battery, and put out the fire with his water bottle. This was the car we needed to drive back to Darwin! The next day the mechanic shop ordered a new starter motor for \$600, but we cancelled that and ordered one that son Phil found for us on e-bay for \$129 -- more suitable considering the age of our car. Then a friend towed the car back down to the house, and Dave got the starter motor out. He also took photos of the damaged cable and consulted with an auto electrician in Darwin to learn that it would be alright. And after the new starter motor arrived, Dave got it all put back together again. Hooray! We were able to drive up to Top Camp for our testing sessions, instead of trudging up the hill with our relatively heavy bags, drawing on everybody's sympathy! We could now look forward to driving back to Darwin under our own steam. We realized however, that our walking around the community had given us a lot more contacts and good conversations with people, sharing God's word. "Thank you, God, for all of that."



Intrepid Linguists and Bush Mechanics in Maningrida cont...

On our final Saturday, we finished the testing of SEV Acts. Then on the Sunday morning, the day before our departure, Dave woke me up saying, "We have a problem -- our toilet is blocked!" To the rescue again, Dave found the problem and made it useable until the plumber could come the next morning. Good that it is now taken care of before our colleague returns. "Thank you. Lord."

Our God knows what he is doing in what He allows, and we can take every problem to Him for help.

P.S. We sold

3 Burarra New Testaments,
23 micro SD cards with NT audio and highlighted text in a beautiful App.,
4 USB sticks with audio of all Burarra Scriptures,
and 7 Burarra DVDs.

As we sold each item, we encouraged people to read and/or listen every day; because it is fellowship with God, and to share the message everyone needs to know.

Debbie James
who is a new
translator for
Njeppena and
Kathy Glasgow



Dave and
Robert checking
the Simplified
English Version
of Acts

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