

## “We are like a jigsaw puzzle...” p4-6

“We each have a responsibility to keep our languages. Each language is unique to the other. If one was to be lost, it would be like ‘Yolngu Matha’ would be incomplete. We need each other, to be complete.” Dorothy Bepuka



Indigenous Translators and segments of Scripture translation in various clan languages of North East Arnhem.

## Why so many languages?

### North East Arnhem Land

Mally McLellan, Translation Coordinator

In the last two years, there have been some amazing developments in Bible translation into indigenous languages. In North East Arnhem Land alone, 7 new projects have started with 3 more waiting in the wings to begin. How could this happen so quickly? Yurranydjil, a translator and translation advisor says:

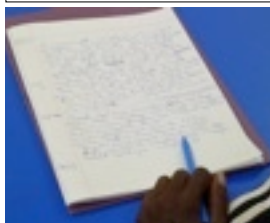
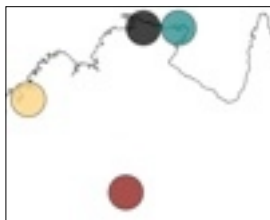
*“We’ve got a program called ‘OurWord’ supported by AuSIL for translating Scriptures into different languages. It’s touching people’s lives and is very effective.”*  
Yurranydjil Dhurrkay, Galiwin’ku

But why so many languages? Don’t these language groups understand Djambarrpuynu, a language which already has a published New Testament? Here’s what some of the translators have to say about that.

*“If I can hear the Scripture in my language I can feel I am a part of the whole of life, and the Scriptures can be available to my group as well, just like they are for everyone else. I too can be, and am related to my Creator through the Scriptures.”*

Yurranydjil Dhurrkay, Galiwin’ku

*“Golumala is part of the Dhanu’mi language group. I am working with four clans that are within the Dhanu’mi group, i.e. Golumala, Gälpu, Naymil and Rirratjinu. My project is the Golumala Bible Translation. When I saw that the Timor languages were translating the Bible using the ‘OurWord’ program, I could see that it was possible for me to also do this work. It motivated me to record my own language. We started this work in 2009 when Coordinating Support for Indigenous Scriptures (CSIS) held a workshop for people interested in ‘OurWord’.”* (continued on page 6)



West Kimberley  
Central Australia  
West Arnhem

around  
the  
regions...



## Old Testament Workshop in Amata APY Lands, Central Australia

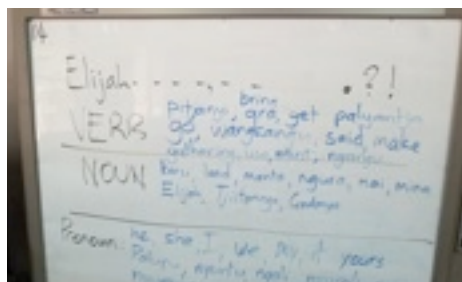
Nyunmiti Burton

interviewed & interpreted by Paul Eckert



"I want to tell you about the first Old Testament Bible translation workshop that we've just had at Amata. I was really thrilled to be a part of it. We translated three passages from the Old Testament. One about Elijah (and the widow), and two Psalms: Psalm 8 and Psalm 3. Someone would do the first draft, and then the rest of us would make comments or suggestions to improve that. We'd discuss various renderings to come up with the best translation. We would think about what language to use so it would be clear for our children. At first, we might put in some older words, but we had to think about our younger people and make sure that we only put in words that they would understand. We had to think hard about what words we wanted to use, and make sure that they were good and accurate words. As we worked like this, we really loved it - that we were doing this translation from God's Word. There was such joy in doing it. It was the first time that we were doing something like this."

"Paul Eckert, first off, was teaching us to think about our own language, Pitjantjatjara, in terms of 'nouns' and 'verbs', and things like that. And we did it by looking at a story of Elijah. And we saw that there were lots of different parts of this story, different meanings. We learned that we shouldn't try to make our language fit the English word order, and we should make it sound like the sort of language we speak at home. The English is fine, but we've got to translate the meaning, in our own language, Pitjantjatjara."



"Tjunkiti (Peter Greenwood) also told us about the Old Testament and the different stories in it. It's a big book, a very big book, with five different types of stories: stories about the law, stories with song, stories of history, stories spoken by the prophets, and there's another one, a deep story, called 'philosophy'. When we heard this, we realised that, yes, the Old Testament does contain all of these kinds of stories. There are songs like what David sang, and what Miriam sang. We all know about the law, that God gave, the Ten Commandments, and lots of other laws too."

"There were visiting teachers, Carl, was one (pictured below). Carl is a Hebrew expert, he was teaching us about Hebrew. We learnt from Carl that Hebrew was the language that the Old Testament was first written down in. English was only translated much later from the Hebrew. The English stems from the Hebrew. And we in turn have seen God's Word in English, and are now translating it into our language, Pitjantjatjara. But Hebrew is the original language, in which God's Word was written down. English only came later. We're translating the English, putting it down in Pitjantjatjara, knowing that Hebrew is the original language. Carl has been telling us about this Hebrew language. We want our translation to be equivalent to the original Hebrew."



"Please, learn as much as you can about this project, and if you can see the possibilities for deepening the faith and witness of the communities up here in the APY lands, please get behind it and support it in whatever way you can. The local people are providing, just out of their faithfulness, so much of the expertise and the energy for this project, but of course there will be some costs associated with it. Considering the fruit that such a project could bear, it would be a real shame if the whole church didn't get behind it. So I encourage you to support it in whatever way you can."

**Rev Alistair McCrae,**  
President of the Uniting Church in Australia



"Carl also taught us about checking. After we do the first draft we send it to others to look at, and come up with a second draft. And later on Carl comes to check our translation, comparing it with Hebrew to see if it's correct, and give final approval. Carl will be checking our translation to make sure it's a faithful translation of the Hebrew."

"Another man, called Chuck, from AuSIL, he grew up in Mexico. And there, his father worked with a group, translating the New Testament into their own language. And then those people wanted the Old Testament as well, in their own language. So we learnt about this situation there in Mexico, he showed us pictures of his stories, and we learned something about their language and we saw that they too were translating the Old Testament into their language based on the Hebrew, just like we're now doing into Pitjantjatjara, and they are doing it into Huichol. We also heard from Chuck that in this world there are many many languages - 7000, and that God wants his Word to be heard in all of these languages."

"Then Hannah, she was asking about how we could be working. It was on Wednesday afternoon we sat around outside, thinking about how we're going to work together as a team. What sorts of things do we need? One of the things we thought of, is that we need a safe place, a room. We could have a photocopier, we could do e-mail and connect to the Internet on the computer. If we are able to get some place like this where we can do the work, then we might have a meeting and decide to get together on say, Wednesdays, to work on translating God's Word. We're hoping that when they extend the church there will be room for us to do that. In the meantime, we're asking them to give us some room in the office, just one room. The school has their office for them to do their work in, and the council have an office to do their work in; we are writing this letter to ask government [council] so we can have an office to do our work in. We all signed that letter. We thought of lots of other good ideas too, about working together as a group."

*The Amata workshop was a great exercise in partnership. All involved in the Amata workshop were very thankful to David Curtis, the Flying Bible Man, for flying Carl Gross (Bible Society) and Chuck Grimes (AuSIL); thanks also to Sue Greenwood for catering so generously for all the workers. As CoordN8 goes to print, translators and support workers are participating in another workshop in Pukatja (Ernabella).*

"My name is Deborah Burton and I'm 40 years old. And I've been attending this workshop and learning some really good stuff. Many of us have gathered together, and we've been translating as a team from English into Pitjantjatjara, passages from the Old Testament. This has been a wonderful experience that we've had from Monday to Friday. This is the first time I've tried this work, and I've found it really exhilarating. We've all thought, "this is great work to be doing." We're younger people, than those who have done it before and we're really happy to be doing it."

**Deborah Burton, Amata**



Above: Stanley Douglas (senior elder at Amata) was on hand to prepare workspaces for translators he also attended the workshop.

Below: Translators at work; an early draft.



**Elijah and The Widow at Zarephath (1 Kings 17:8-16)**  
 "Ka ngura nyara pahla kapingla rwarangka puyitja wiya nguragi, ka  
 kara puya tukutjaku pitiriga. Ka Mayaja Godala Elijah-la ataji  
 wangkanga. "Mupalitja ana manta in Tjitantakato mawa ngura lei  
 Tjitapetjala wiraka nyinawa nyara pahla. Panya ngayitjaka minyana  
 wanokala wangkanga ngura nyara pahla nyantanya malinga kanyitjaka."  
 "Ka pahlangga Elijah nja ana ngura nyara pahlekuta, mawa twawa kaita  
 pujkanga wiraka ngura minyana wanokajanga wapu (iwuru) manjinyangka.  
 Mawa pahla wangkanga, "Kapi ngarinyi? Wanyitja tukutjaku tjutja ngalya kati tjikierjaka." "Ka pahla ana kapi tjutitjiktja.  
 Ka minyana panya pahla nja pijanyangka Elijah-la mirara wangkanga,  
 "Mai kalotja mawitja mawitja kaita!"

# pray

...for the teams in Amata and Ernabella as they work out individual and group ways of working on the translation, in a sustained and regular way.

...for people involved in preparing Old Testament front translations - Paul and Ann Eckert, and others in time.

...for the many partners in this project, at community level, and national level. Pray that through the production of Pitjantjatjara Old Testament, God would bless and grow his church.

# Coordinating East Arnhem

“Our language is like a pearl inside a shell. The shell is like the people that carry the language. If our language is taken away, then that would be like a pearl that is gone. We would be like an empty oyster shell. And then we would no longer have a valuable thing.”

Language: **Wangurri**  
Group: **Dhanu'mi**

Began: 2009

Translating: Mark/ Acts

**Rhoda Golun**

*Golun is based at Galiwin'ku.*

**Yurranydjil Dhurrkay**

*Yurranydjil is an Advisor based at Galiwin'ku.*

*Read Yurranydjil's stories about the Wangurri project in Issue #1, p3, and Issue #3, p2.*



Language: **Dhalwanu**  
Group: **Dhay'yi**

Began: 2010

Translating: Mark

**Marrpalawuy Marika**

*Marrpalawuy is based at Yirrkala.*

*Read Marrpalawuy's Story in Issue #4, p3.*



Language: **Golumala**  
Group: **Dhanu'mi**

Began: 2009

Translating: Mark/ Acts / 1Thessalonians

**Jacky Djawut**

**Rose Guywana**

*Both Djawut and Guywana are based at Galiwin'ku.*



**Yurranydjil Dhurrkay**

Over the last 2 years, Indigenous Scripture workers have been trained in using the 'OurWord' program developed by The Seed Company, and supported by AuSIL. Some translators were actively involved in the Djambarrpuyngu New Testament translation over many years, others are new to Bible translation. All are using the published Djambarrpuyngu New Testament as the first reference ('front translation') for drafting into related clan languages. Though Indigenous Scripture workers are spread around the remote communities of North East Arnhem Land, CSIS workshops and meetings provide opportunities for encouragement, concentrated translation time, and ongoing training.

**Coming up...**

'OurWord' Training and Translation Workshop  
for translators from East & West Arnhem  
30th November - 5th December 2011  
at Nungalinga College, Darwin  
Church and Scripture workers' meetings  
in Yirrkala and Gapuwiyak.  
November 2011

Language: **Ganalbinu**  
Group: **Djiniy**

**Mätjarra Garrawurra**

*Mätjarra is based at Ramingining.*





# 'Our Word' Projects, 2011

## In support:

### CSIS Translation Coordinator:

Dr Mally McLellan

### CSIS Resource Worker:

Hannah Harper

### AuSIL trainers & consultants:

Chuck & Barbara Grimes

Stuart Cameron

### 'OurWord' technician:

John Wimbish (The Seed Company)

### CSIS-EA Scripture in Use Team:

Wängarr Dhamarrandji, Gapany,

Mary Nändama & Margaret Miller

## pray

...thank God for the support of AuSIL; pray for quick and effective resolution of computer glitches, so that Indigenous Scripture workers can continue at their own pace in 'OurWord' translation.

...for each of the Translation and Scripture in Use workers who are engaged in other work in their communities to support their voluntary Scripture work. Pray for Djawut, who is seeking a job that is more complimentary to his commitment to the Scriptures.

Language: **Djambarrpuyŋu**

Group: **Dhuwal**

Began: 2011

Translating: Genesis

**Maratja Dhamarrandji**

*Maratja is based at Galiwin'ku and is also the NRCC Support Worker for East Arnhem churches.*



Language: **Gupapuyŋu**

Group: **Dhuwala**

Began: 2009

Translating: Mark

**Jessie Murarrgirarrgi**

*Murarrgirarrgi is based at Milingimbi.*

**Mätjarra Garrawurra**

*Mätjarra is an Advisor to Gupapuyŋu.*

*She is based at Ramingingin.*



Language:

Group: **Dhuwaya**

Began: 2010

Translating: Mark

**Nyälun Dundiwuy Wunungmurra**

*Nyälun is based at Yirrkala.*

*Read Nyälun's Story on p6 in Issue#5.*



Language:

Group: **Warramiri**

Began: 2009

Translating: Mark

**Kathy Guthadjaka**

*Guthadjaka is based at Gäwa.*

**Dorothy Bepuka**

*Bepuka comes from the Gupapuyŋu Djaŋu'mi branch and is based at Galiwin'ku.*



### Why so many languages? (continued from page 1)

*"I am presently typing all the language work on the 'OurWord' program on the computer."*

Djawuṭ Goṇḍarra, Galiwin'ku

*"We read (Scripture) with Gumatj at the funeral. Sometimes I read it in church too - Gumatj. We want to share that word in Gumatj or in Dhuwaya or in Dhay'yi. It's good for Yolṅu to hear us speaking two languages, English and Yolṅu. [We have] a deeper understanding when we hear our own language spoken, especially the Scriptures."*

Marrpaḷawuy Marika, Yirrkala

God loves diversity. We just have to look at creation to recognize that. The Yolṅu people of North East Arnhem have a wonderful diversity of clans, each with its own language, interacting with each other to form a cohesive society. It is the diversity of the clans and languages that forms the unity of the society, as each is clear of its place in the structure.

*"So much is written in English, but we have our language orally. It is also important to have our language written. It is good to have the differences of all the clan languages identified and to know the differences of the vocabulary and the grammar, for example, in the Djinyin language there are even differences to be noted between the two dialects of Mandhalpuy and Ganalbiṅu."*

Mätjarra Garrawurra, Ramingining

*"This project helps the community to recognise and value the uniqueness of Dhanu'mi language and that it is there for people to pass on, and learn, and to show other language groups by example that they can do this work too."*

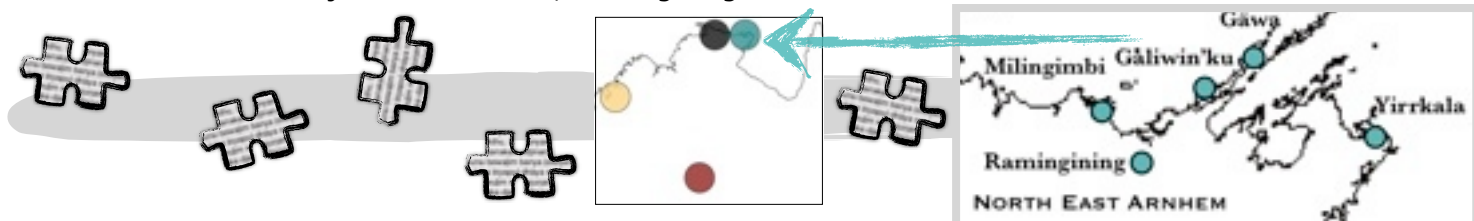
Djawuṭ Goṇḍarra, Galiwin'ku

The writers of the New Testament books used the everyday language of ordinary people, Koine Greek. Obviously God meant it to be understood by all. He did not mean it to be shrouded in terms people did not understand. This is why the translators want the Bible in their own languages as well:

*"I encourage Bible readings in the church in language, recording songs in language and sermons, along with radio work etc. This work has been a blessing to us, individually, but also our community has benefitted from it. Individually as trained Bible translators and interpreters, through the training and experience we have gained, we are literate in both English and our local vernacular. Above all, as a community, we are gaining our own Bibles, God's word in our own respective clan groups and languages."*

Maratja Dhamarrandji, Galiwin'ku

Let me encourage you to continue to support these translators in every way you can – in prayer and in giving, so that God's Word can be understood by all. That way, the Church in Yolṅu lands will be strengthened. To God be the glory!



## "A big man with a big heart"

### A Tribute to Con Stamos

By Margaret Miller

We give thanks for the life of a visionary partner of CSIS, Con Stamos. A special memorial of song and prayer was held in April at the Galiwin'ku church for those unable to attend his funeral in Sydney.

Con Stamos first came with Dan and Sue Armstrong to North East Arnhem Land to share in ministry at a crusade in March 1979. Over the years, Con returned many times, with his guitar, to share in what became the Galiwin'ku Revival Thanksgiving Celebrations. Two popular songs that travelled far and wide with Con were 'The Holy Spirit in this Land' and the Yolṅu worship song 'God Bāpa' composed by Rurrambu. He was a big man with a big heart for Jesus. With his guitar and song, he brought the joy of the LORD to those celebrations.

Con was also a gifted Bible teacher. The Bible Studies from one 1994 minister's retreat were recorded onto cassettes, which have been reproduced and shared around Yolṅu country. Con worked closely with the translation team to produce five studies in Djambarrpuyṅu: Repentance, Salvation, Forgiveness, Prayer and Fellowship. This experience cemented his support of Indigenous Scripture resources.

Through his church in Sydney, he sent many gifts to sustain the Bible translation work, including special delivery service of second-hand clothes from Sydney, and mail distribution for the Djambarrpuyṅu Bible Translation Project. In prayer and financial support, his church family at Tempe Uniting Church were also joined to the project.

Con has been a precious partner in the life and work of God's family in Arnhem Land. We thank God for all that Con has shared, and the blessings he has brought because of his love for his LORD.



## A visit from Casuarina Uniting Church Elcho Island, North East Arnhem Land

By Mally McLellan

In late June, a group from the Casuarina Uniting Church drove to Gapuwiyak, en route to an encouragement visit with our sister church at Galiwin'ku, Elcho Island. There were lots of highlights in that short time – a wonderful night of fellowship with the Gapuwiyak church; an al fresco dinner put on by the Fijians at Galiwin'ku (yummy!) followed by a great fellowship evening with the young people on the church lawns, where they action danced to Christian music. Our youth were able to dance with and for them too. An interesting and informative time was the "show and tell" by the East Arnhem CSIS workers at the Translation Centre. With stations set up around the centre, we circulated, hearing the stories of both the Scripture Use workers, and the Bible translators. That helps us to understand what they do, and how to pray for them.

It was great to watch the interaction between the churches. Because most of the visitors had never been to Elcho before, it was a highlight to watch them being welcomed and loved by the church there. It was a time of mutual encouragement.

We were treated to the first hearing of a song in Djambarrpuyngu composed by some of the ladies from Dhäyiri homeland. The inspiration for it came when they read Revelation 5 in their own language.

*CSIS would like to thank Casuarina Uniting for their committed and important support of Scripture work, particularly in East Arnhem.*

*Coordinating Support for  
Indigenous Scriptures*  
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*CSIS gratefully acknowledges the valuable support of the following corporate sponsors:*



## pray

...for Christians in West Kimberley who are uncertain about many things: language, youth, and church support.

...for guidance for the NRCC, CSIS, Northern Synod, and potential partners in ministry.



Above: Djawut gives visitors a tour of 'OurWord' & his Golumala translation. Below: Rev Wendell Flentje, Rev Timothy Buthimarj, & members of the Elcho choir at church in Galiwin'ku.



## pray

...that the Lord will raise up young people to join with Scripture in Use, and delivery of literacy classes in North East Arnhem Land.

...for the health of each of the Indigenous Scripture workers, and their families. Wängarr especially asks you to pray for the boys in her care who are in their late teens, suffering from mental health problems. They are: Hayden, Eugene, Ezra, Paul, Joshua and Nathan.

## YES...

### I want to support Indigenous Scripture Projects

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☐ For \$20, I would like to become a CSIS **Partner** (12 months)

☐ Please register my Small Group/Church as a CSIS **Partner** (12 months):

☐ \$50 Small Group

☐ \$150 Church

☐ I would like to promote Indigenous Scripture work in my church and personal networks.

☐ I would like to make a gift of \$\_\_\_\_\_ towards work in:

☐ all 4 regions

☐ East Arnhem

☐ West Arnhem

☐ West Kimberley

☐ Central Australia

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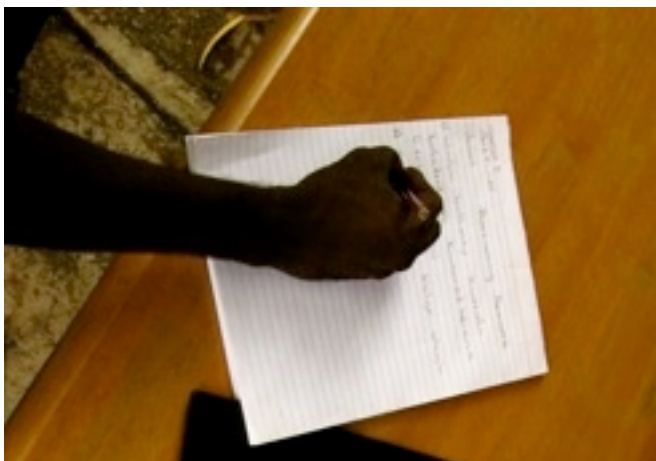
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## pray

...for Rosemary Urabadi, Nancy Ngalmindjalmag, Sandra Makurlngu, and their supportive families, as they combine paid work and Maung Bible translation on Goulburn Island.

...for Heather Hewett in her correspondence and travel from Victoria. Ask God to bless this team as they work together on Mark's Gospel.

...for Lindsay Parkhill (NRCC Support Worker), in his role coordinating ministry and translation West Arnhem.

...that there would be nothing to stop Bible translators attending 'Our Word' workshops in November and December; pray that these would be good times of learning and encouragement.

## "An important translation principle..."

English: What is your name?

Maung: Nuyi nganti ta nukurlaj?

*You who the you-name?*

In English "You who the you-name?" does not make sense.

Bible Translators must be careful to understand and translate the meaning of the original, not just the individual words.

L-R: Heather Hewett, Rosemary Urabadi, Sandra Makurlngu, Nancy Ngalmindjalmag, July 2011, Waruwi, Goulburn Island



# Maung Translation Workshop West Arnhem Land

By Heather Hewett

It was a great privilege to spend May-June this year living on Waruwi working with Rosemary Urabadi and Sandra Makurlngu, to continue translating the book of Mark. Nancy Ngalmindjalmag was also able to attend occasionally. We all had the support of Mally McLellan, Translation Coordinator for CSIS.

Rosemary Urabadi is a store manager at the Ajurumu store and also has grandchildren to care for. However she spent as much time as possible during her lunch hour and sometimes during the weekend working on the project.

Sandra Makurlngu cares for her grandchildren while her daughter Jacobina works in the store. However Jacobina took care of the children herself during the lunchbreak to free Sandra for translation. Several Workshop sessions were also held with Sandra. We practiced punctuation – full stop, comma, question marks, and so on.

We also discussed an important translation principle: translate the meaning and not 'word for word'.

While I was in Waruwi, there were several funerals in which Rosemary, Sandra and Nancy all had responsibilities for some weeks. During this time very little translation could be done.

However the translators were, and are, committed to continuing translation. Rosemary now has her own computer with the 'Our Word' Program, and she hopes to continue translation over the weekends and during the week when she is able. Rosemary is now working from Chapter 1 Mark. Sandra is in the process of getting her own computer, and will work from Chapter 8 onwards, as chapters 5,6 and 7 are drafted.

I am hoping to return to Goulburn Island for two weeks in November, to encourage the translators.