

Maung workshop
in Darwin
Sandra Makurlngu,
Mally McLellan,
Rosemary Urabadi



One more chapter... Workshops in Warruwi and Darwin

Hannah Harper, Resource Worker

During the dry season in Northern Australia, Heather Hewett returned for a month to work with the Maung translators, Rosemary Urabadi and Sandra Makurlngu. The three ladies spent 2 weeks together on Goulburn Island, before travelling to Darwin for an intensive workshop in Humpty Doo.

Heather reports, "It was a wonderful time in Darwin. Each day, we got up and got to work when we were ready. We started around 10, but we kept working into the evenings! Such a lot of work got done, and because we're getting near the end of the first draft, the ladies have been so enthusiastic. Sandra called me today to say that she finished chapter 15!" Rosemary, Sandra and Heather have been working on Mark's Gospel in Maung for 5 years, also with support from the church on Goulburn Island, and the NRCC staff worker Lindsay Parkhill. Their shared dream is to dedicate a published Gospel in June 2016, to coincide with the

centenary of the first mission in Warruwi.

As overseer of the OurWord translation projects, Mally McLellan (AuSIL) is a constant source of help and encouragement. Mally also attended the week long workshop in Darwin. The translators were hosted by Dale and Judy Chesson from the local Living Water Uniting congregation, and Ray and Glenda Leach (AuSIL) catered for the translators. "Girraween was enclosed in a beautiful garden, we had a lovely table where we could work unhindered, our lunches were provided, and a hot dinner every evening!"

"We travelled from Warruwi to Darwin in the AuSIL plane - that was very nice too. Usually when we take the mail plane, we fly via Croker Island, but this way we just went straight to Darwin. Randall Pearson, the pilot, had all the visuals in front of him, all of the places and specifics, and I was able to see it all while we were flying! I believe that



p2-3



p4-5



p6



p8

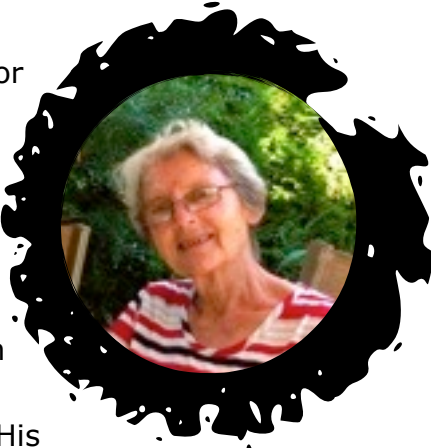


plane will be having a very real impact on the ease of travel for workshops in the north."

At the beginning of the workshop week in Darwin, Heather was admitted to hospital overnight for observations. Since returning to her home in Victoria, she has had a series of appointments and tests. Heather is asking God to guide her return to Waruwi and Darwin for more translation time. "Unless there's some very clear medical evidence that I shouldn't, then I'm looking forward to going back in November. As far as I can see, the way is open."

Sadly, Rosemary's husband has passed away since the workshop. His funeral is delayed by other ceremonies happening in the area. **Please pray** for Rosemary in this very sad time, and for Sandra as she supports Rosemary and continues the draft.

Praise God for the partnership of AuSIL staff and volunteers.



Back Translation

By Dr Marilyn McLellan, AuSIL

There are many steps in the process of translating the Bible. In past editions of CoordN8 we have considered how to get started, about drafting the first book, and about revising that draft through team, advisor and community checks. For any ordinary translation process, we might be happy to leave it there, but this is the Bible being translated, and the translation must be accurate.

To check this accuracy of the translation against the original translations, specially trained Translation Consultants must review the translation. These Translation Consultants go to

many language groups all over the world, and cannot hope to understand them all. For that reason, the translated book must go through another translation process – from the translated text into English. This is usually called a Back Translation.

Often, a translation will be between English and the indigenous language, so the process is like this:

English -> Indigenous language -> English

That is why the translation from the language to English is called "Back Translation". Usually, it is important that the original translators do not do the Back Translation, as they may still have a memory of the English text, and so they will naturally remember what it is meant to say, rather than what their translated draft actually does say.

With the Coordinate translators, however, most are not translating from English, but from another published (and therefore checked) translation in a language that they also know. For instance the Wangurri translation process is like this:

Djambarrpuyngu -> Wangurri -> English

In most cases in Arnhem Land, the same translators who drafted the Gospel are able to work on the back translation, because they weren't working from the English in the first draft. This translation process is just as difficult as the original translation, or more so, as English is not as well known. However, the



Sisters, Yurranydjil and Räkay, check Mark's Gospel in Wangurri with AuSIL Consultant, Dr Chuck Grimes

translation does not have to be good, fluid reading, as the consultant is more interested in the different language forms, than in the flow of English. This stage of translation is sometimes quite funny - there are plenty of smiles and laughs when workers reread a literal and distinctly Aboriginal story from the back translation in English.

Here is an example taken from the Wangurri Draft and Back Translation:

Mark 1:1

Dhanjun banha nurrungum dhäwu naya gayna rakaraman nhumalingu, banhayana banha gultjma wal'ngu ga nuwakurru dhäwu Djesuwuruyma, banha nhan Mañutji-yunupayumanda Gäthu'miñu God-Wañarwu.

'This is the beginning of the story I am telling to you (plural), that good story which is true indeed, about Jesus, that he was the Chosen (lit. eye- caused-to-be-straight) *Child of God.'

[Note *: A man calls his son or daughter the same term - *gäthu*. That is why the back translation has to use "child" instead of "son". The context will show whether the *gäthu* is male or female.]

Once the Back translation is completed, the translation is ready for the Consultant Check, by the specialist Translation Consultant. That's the next step!

Thank God for the Consultant checks in June for the Gospel of Mark in Dhanu'mi and Wangurri with Dr Chuck Grimes as our Translation Consultant. **Pray** for Yurranydjil, Djawut, Mally and Chuck as they continue the detailed checking process in September and coming months.

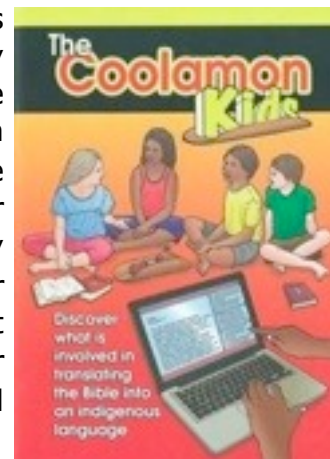
Pray for other teams approaching back translation, particularly Nyälun who is working in Dhuwaya and Djapu languages, Nalambirra in the Gupapuyngu language, and Rosemary, Sandra and Heather when they come to back translation from the Maung language.



Djawut checks Mark's Gospel in Dhanu'mi, with AuSIL staff, Dr Mally McLellan.

A fun way to celebrate...

To celebrate the 150th anniversary of the Ngarrindjeri Scriptures and the 60th anniversary of Wycliffe Bible Translators in Australia, The Bible Society and Wycliffe have published a new children's activity book, 'The Coolamon Kids'. This resource is full of stories and activities to help children discover what is involved in translating the Bible into an Indigenous language. You may recognise some of the people from Coordinate projects in the photos and comics! The booklet is suitable for children aged approximately 9-15 years. Stay tuned for more information about distribution around your families, groups and congregations!



West Kimberley - an update from Rev Jo Mar

"I was told that the Worrorra tribe is dying out. Joy Morlumbun is one of the last speakers of Worrorra, it is really sad. In church, we try to have the Worrorra choruses and prayers, so people can have an ear for the language. With translation, I know you usually translate the Bible from English into Indigenous languages, but in Mowanjumb I am trying to do things a little differently, through the singing. People in church tell me that there are some Ngarinyin resources too, and they tell me "don't learn Worrorra, it's too hard!" Lots of men speak Ngarinyin really well, and we are praying that more men would come to church."

Pitjantjatjara

Paul Eckert shares this transcript of interviews with translators of the Pitjantjatjara Old Testament. The book of Daniel has been drafted, checked in the communities, translated back into English, and the consultant check is almost complete. The Anangu communities look forward to publishing Daniel this year. Translators in other communities continue work on 1 & 2 Samuel, Deuteronomy, Joshua, Numbers, Isaiah, and other segments in the Old Testament.

In July, a work party from North Ringwood Uniting Church spent 3 weeks in Pukatja replacing the small office at Bible House with a new Translation Centre. There is now more space for local translators to work privately, and also for group workshops. This is a great encouragement!

**“We make the meaning clear...
we’re beginning to understand the
message of the Old Testament.”**

Nyunmiti Tjitayi



From left: Paul Eckert, Lillian Wilton, and Tjulyata Tjilya (also below)

Lillian Wilton

I didn't know that this translation was going on, but then I heard that they were working on the book of Daniel, and I remember having this great desire to join them - it was God speaking to my heart to go and join them. So I went and joined them, and at once I found myself absorbed with the work and kept on at it until we finished.

Nyunmiti Burton

Many years ago my father was a translator doing this sort of work translating into Pitjantjatjara, and now I've stepped into his shoes and am translating just like him and I have a great sense of inner joy.

We started work on this important book of Daniel in Canberra where we demonstrated the work of translation to 1500 University students.

Nyurpaya Burton

I too started work on Daniel with Nyunmiti.

Nyunmiti

My tribal father, Paul Eckert, has worked with many different people helping us to make this translation correct and we've seen the result and thought, "This is really good." And we understood the whole story of Daniel.

Stanley Douglas

We wanted this story of hidden things to be clear so that we could tell other people about it.

Nyurpaya

When I heard this story I was really amazed at how God looked after Daniel so faithfully. He was such an inspiration to me - remaining strong in the midst of great tests and here at the end the angel makes a promise to him, "Keep on remaining faithful without looking back, right to the end of your life." And from this story I thought, "It's the same for us, I realised. God is telling us through his word that we should

persevere when various things test us, that we should remain strong, and keep our eyes fixed on God. He has wonderful things for us as we truly trust him and keep on doing well the work that he has given us, remaining firm in our faith.

And now on this day we have finished this work of translating Daniel, but we've got more work to do ... next year we'll be starting on another book, 1 Samuel. You also can be a part of this work. If you want to you can join with us in this work. We are translating some really wonderful stories so that we can really see and understand in our hearts. I'm really grateful that we've been able to work together with my uncle [Paul]. He's been able to teach us much - he



Old Testament

Amata, Central Australia

“God is telling us through his word that we should persevere when various things test us, that we should remain strong, and keep our eyes fixed on God. He has wonderful things for us as we truly trust him and keep on doing well the work that he has given us, remaining firm in our faith.”

Nyurpaya Burton

knows our language, and he’s been able to help us learn how to translate from English into Pitjantjatjara.

Nyunmiti

Yes, English is often very hard, but doing this translation work into Pitjantjatjara we make the meaning clear, and we’re beginning to understand this message of the Old Testament.

Tjikatu Burton

God has been showing us this story of Daniel in our own language - a really great story so that we Pitjantjatjara people could become familiar with and understand God’s true message about the things that would happen later on.

Lillian

Now we have finished. Today we completed the last verse. And my heart is humbled - God is so good - speaking to us through this story he is revealing his message to us from things like this, so that we might follow him truly.

Tjikatu

This story leads us towards life.



Katrina Tjitayi, Nami Kulyuru and Denis White celebrate the new Translation Centre at the Pukatja Bible House.

Thank God for the translation of Daniel, and pray for the ongoing work in other books of the Old Testament.

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

Thank God for the recent renovation of the Bible House in Pukatja (above), completed by members of North Ringwood Uniting Church.

Psalms 23

¹ Mayatja nyuntu panyanin atunymara wirura kanyilpai.

Panya wati tjapatangku tjipi tjuṭa wirura kanyilpai,
palu purunytjunin nyuntu ngayunya atunymankupai.

² Nyuntu ngayunya ngura wirungka kanyilpai, mai pulkatjarangka ngalkula palṭja nyinanytjaku.

Mununin ngayunya mina wirukuṭu katipai tjikira nyantulpa nyinanytjaku.

³ Ka panya gayulu kurunpa uparingkunyangka nyuntu ngayunya kunpulpai.

Munun ngayunya katirinkupai iwara tjukarurungka nganmanytju kalkuntjatjanungku.

⁴ Tjinguru gayuku tjituru-tjituru pulka wirkankunyangkana nguluringama ilunytjaku-tawara.

Palu nyuntu gayula tjungu nyinanyi, kana palulanguru ngulu wiya rapa ngaraku.

Panya tjapatangku tjukaratjarangku tjipi tjuṭa atunymankupai,
palu purunytjun nyuntu ngayunya atunymara kanyini.

⁵ Nyuntu panya gayuku pulkara mulapa mukuringkupai.

Munun gayuku mai pulka purunypa palyalpai gayuku mukuringkula.

Munutjun palu purunytjuṭu gayuku walpayatangka tjaalyngaratjunkupai titutjara ngarinytjaku.

Palu gayuku mirpanṭju tjuṭaku nyuntu alatji palyalwiyangku wantipai.

Uwa, nyuntu pukultjungku ngayunya wirura atunymankupai, kana pulkara pukularipai.

⁶ Mulapa gayuku nyuntu titutjara pulkara mukuringanyi,

munun wiru kutju alatjiṭu gayuku palyani.

Kana nyuntula tjunguringkula titutjara nyuntula kutju nyinaku mantangka nyanga wanka nyinaralpi.

by Margaret Miller

FRIENDSHIP TREK

What brings 5 Yolŋu ladies, 1 BIG tent, 2 4WD Toyotas, 1 trailer with 2 'balanda' lady drivers altogether at the end of the dry season in 2013? ... [A FRIENDSHIP TREK AROUND NORTH EAST ARNHEMLAND](#)

With help from Marthakal barge staff, seven ladies; Guymun, Djändi, Banunu, Dhaykamalu, Wirritjwirritj, Kaye and Margaret and supplies were delivered to Bułarriny, across the Cadell Strait to the mainland. Precious cargo also included Djambarrpuyŋu New Testaments, Christian resources in Yolŋu languages and English, along with 10 large stripey bags of good second-hand clothes to sell. The travellers covered 1293 kilometres of the BIG country of NE Arnhemland over two weeks, visiting folk living on eight homelands where a variety of Yolŋu languages are spoken.

There was [PRAYER AND FELLOWSHIP AROUND GOD'S WORD](#) as the opportunities arose with the travellers also encouraged each day by verses from Psalm 103. Of course there was the chance to relax and feast together on fresh food from the land and creeks. Such delicacies included; wild honey, mangrove worms, fish, turtle, damper and tea. Spare moments were filled with collecting natural fibres from the Kurrajong and pandanus plants for weaving and also root dyes for colour.

There were some [SALES](#) of second-hand clothes (\$1703.50) for the raising of funds for Coordinate, as well as sales of a variety of Yolŋu Scripture products (\$590) and other Christian resources (\$1240.50).

The travellers were encouraged when their homeland hosts farewelled them by saying: "God has sent you to us." ... "He has used you to reached out to us and to encourage us." ... "You must come again!"



Guymun with Dhulparrarawuy at Bälma

HOMELAND	FRIENDSHIP	FELLOWSHIP	SALES
Mäpuru	Yes	Yes	Yes
Donydji	Yes	-	-
Gapuwiyak	Yes	Yes	Yes
Ramangirr	Yes	-	-
Matamaŋa	Yes	Yes	-
Nyinyikay	Yes	Yes	Yes
Rorruwuy	Yes	-	-
Bälma	Yes	Yes	Yes
Bułarriny	-	-	-



GETTING AROUND Some travellers were less familiar with the bush tracks, taking a wrong turn or two!



FRIENDSHIP AT BÄLMA There is always plenty to catch up on, being together, with the visitors from afar.



9 HOMELANDS VISITED, covering 1293 kilometres around North East Arnhemland in two weeks at the end of 2013's 'Dry'.

Christian Alliance Conference

MAF & Partners

By Peter Higham, MAF

Mission Aviation Fellowship, working alongside the NRCC and Nungalinga College, took on the responsibility to organise a conference 'to gather all Christian organisations who are concerned to see God's Kingdom advanced in Arnhem Land.'

A total of 15 organisations, represented by 56 people, gathered together at Nungalinga College in Darwin for a two-day conference over the 6th-7th of April.

The conference provided a fantastic opportunity to listen and learn from each organisation, and to hear from Aboriginal people about their needs and hopes for their country and people. The theme of the conference was that of 'Unity'. True unity only happens when our Christian walk together is not based on our dissonant theologies, but rather on our identity in Christ and our mission to love God, love the church, and love the lost. Craig Fulton said, "We valued the alliance conference as a chance to reflect upon who is out there and what part we play in the body of believers in Arnhem Land... We want to explore ways of developing a culture of unity amongst Christians in Arnhem Land."

"My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one. I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me."

John 17:20-23



above: Marrpalawuy Marika, Craig Fulton
below: representatives from
15 organisations and churches



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Mary & Mis working together in Kupang.

To support and encourage... West Timor

By Rev Wendell Flentje

My wife Mary and I continue to visit West Timor because we can clearly see how God is at work in the bible translation and scripture-in-use work there. We believe that God has called us to support and encourage that work and to do what we can to enable it to be fruitful. On previous visits we have been able to get to know many people who are part of the translation and scripture-in-use teams and we have attended the dedication of 2 New Testaments in local languages. Our 5 week visit in March-April 2014 enabled us to participate in a number of ways with

activities in Kupang and the surrounding areas.

The highlight for me was a 6 day trip across the mountains to Betun, not far from the East Timor border, where the Tetun New Testament was dedicated last year. With Ben Grimes and 3 others, I helped lead 4 one-day workshops on how to use the Scriptures. Between 25 and 30 church leaders gathered at each workshop, representing 23 local congregations over 4 days. We shared with them how important it is to read and apply the Scriptures, how we can use the Scriptures personally, and how to run a bible study in a group. We gave them the experience of doing a study with examples of the sort of questions which can be asked, and we talked about how to handle difficult issues.

God is prompting lay people and pastors to get involved in disciplined study of the Scriptures, with small groups meeting together following the workshops. Church attendance in West Timor is relatively high compared with Australia, but too few people are biblically literate. We can expect to see great things happening in West Timor churches, with the Scriptures becoming more and more available in local languages, and with the appointment of the wonderfully-gifted Ben Grimes as Coordinator of the Scripture-in-use work.

I was once again inspired and impressed by the leadership skills of Barbara and Chuck Grimes (AuSIL). They have built a wonderful team, and they are enabling the members of the team to use and develop their gifts. The Moderator of the GMIT Synod, the Rev. Bobby Litelnoni welcomed us warmly and expressed his gratitude for our regular visits and the partnership that exists. We are blessed to be able to have an association with God's work in West Timor. **Pray** that God would continue to build his church through GMIT, UCA and AuSIL.

"How I read my Bible"

There are 3 ways that I read my bible now that I am a retired Minister and do not preach very often any more.

1. I take my bible to church on Sundays, and I read the passages that are being used in the service of worship. I go to church expecting that God will have something for me to receive during the service, perhaps from the songs or the prayers or a testimony, but especially through hearing the Scriptures being read and spoken about during the sermon. I always hope to hear the Scriptures spoken about accurately and with passion. When I have my bible with me, I can check that the preacher is being faithful to the Scriptures.

2. I take my bible to a bible study group in a home each week. A small group gives the opportunity to discuss passages from the bible at some depth. People can ask questions and share insights, which they can't at services of worship. I have personally found that home fellowship groups have been really important to help me grow as a disciple of Jesus.

3. Every day I read my bible on my own. For many years now I have used a devotional guide from England called "Every Day With Jesus" and have found it to be very helpful for my personal growth. The writer usually chooses a theme to be followed for 2 months, for example, "The legacy of Jesus", but he sometimes looks at one particular book of the bible. The booklet has a passage from the bible, a short commentary about it, a prayer, and some further bible passages to look up.

I am so glad that I am able to keep growing in my relationship with God and his people, and that, as the hymn says: "The Lord has still more light and truth to break forth from his word."



This article is based on some of Wendell's teaching in West Timor, (above with SiU Coordinator and interpreter, Ben Grimes.)