



God Nuyu Ngaralk Mark, Dedication of the Gospel of Mark in Maung

What a joy it was to witness the dedication of the Mawng gospel of Mark as part of the recent celebrations of the centenary of Warruwi Goulburn Island! The Manginpurru Arrarrkpi (mainland people) who guided the Reverend James Watson one hundred years ago to Warruwi continued the instructions of Jesus, “Nuwurri kutpana wugarra yirrk kunak la kurriweni mon-mon pu amparrkamparrk ta nungmalal wurluj to ngapi ngartu” (“Go into the world and preach the Good News to everyone.” Mark 16:15).

Following the re-enactment of the arrival of the good reverend by a dinghy named kupuny (dugout canoe) at Angumidjban, with the initial fear of the people being overcome by curiosity at the arrival of this strange balanda (European) in their midst, everyone moved to the Church where the official dedication ceremony took place. The action is called Marmurrng which is a traditional exchange ceremony. After everyone has passed through the smoke of remembrance and cleansing the Manginpurru people, wearing yellow T-shirts, who had bought the nungmalal wurluj (Good News) from the mainland passed God Nuyu Ngaralk (God your Word) to the Manyjakurtu Arrarrkpi (saltwater people) wearing the blue T-shirts. This was a moving ceremony and many people shed tears as they remembered the faithful who had gone before and the struggles of the people.

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TRALIA NORTHERN
SYNOD



God Nuyu Ngaralk Mark, Dedication of the Gospel of Mark in Maung continued

by Lindsay Parkhill



kupuny (dugout canoe)



smoke of remembrance and cleansing Jenny Inmalugulu

After one hundred years the Good News continues in the heart language of the people; the culmination of work by people whose faithful dedication to the translation process was also celebrated. We remembered those no longer with us on this earth; Mangiwa Sagiba, Peggy Mirwuma, Philip Ambijambidj, Tom Namagaraining, George Wininguj, Rev. Lazarus Lamilami and those who have contributed this this work; Rosemary Urabadi, Sandra Markulngu, Nancy Ngalmidjalmag and Heather Ngalgwangarri Hewett.



Now the parables can be understood with greater clarity, now the stories of Jesus can be explained with greater cultural relevance to arrarrkpi. This is a wonderful development! Well may we now proclaim, “Nuwurripa kurralyunyi kutpamilkpungen la kurrungpayarrun God nuyu alan. Nuwurripa kutpamartukpun nuyu ta wurluj” (“The Kingdom of God is near! Repent of your sins and believe the Good News! Mark 1:15)



Marrmurrng a traditional exchange ceremony



Rosemary Urabadi,
Nancy Ngalmidjalmag
& Sandra Markulngu,

Djawut's Dream

by Djawut Gondarra, Yurranydjil Dhurrkay and Mally McLellan

A long time ago, in the early 2000s, God put a little seed in Djawut's heart. His wife Yurranydjil had been part of the translation team for Djambarrpuyngu for many years, and she had been praying for Djawut. Finally, he developed a desire to read and write Djambarrpuyngu, and so started to attend



their translation workshops. He was asked to do some back translation for the team, from Djambarrpuyngu back to English, and so his reading skills improved considerably. In 2004, Djawut came with the translation team to AuSIL in Darwin, and there he and Yurranydjil saw a new program coming out of the Timor work. This program meant that they could work with the Djambarrpuyngu translation to the left of the screen, translating to their own languages on the right. Yurranydjil and Djawut are speakers of Djambarrpuyngu, which is why they were on the translation team for that language, but their own clan languages are Wangurri and Golumala respectively. As Djawut watched Yurranydjil sit at the computer and translate the beginning of John's Gospel into Wangurri, the Lord put a fire within him to translate into his own language. The Djambarrpuyngu New Testament was dedicated in 2008, and in 2009, the Uniting Church Northern Synod sent out the word that any clan language group could now join the Coordinate CSIS translation program, for translating the New Testament into their clan languages. Many clans were waiting for just such an invitation, and Djawut, a Golumala man, enthusiastically joined the work, along with his aunt, Rose Guywana. Together, they finished the Gospel of Mark in Golumala, but it never went through the final checks.

Difficulties arose, and it seemed the translation had to start again. This time, the Lord gave Djawut a wider view. He saw that there were four clan languages that were very similar in many ways – Golumala (his own), Gälpu, Rirratjinu and N̄aymil. He asked members of those clans and they agreed with him that it made sense to have the one translation for them all, named Dhanu'mi.

Translation made Djawut's heart sing. His love for God's Word grew and he just wanted translating to be his work. After a few years, he decided that God wanted him to resign from his work as a mechanic at Galiwin'ku, as he found it hard to spend the time he wanted to on translating. This was an enormous step, as the translators are not paid for their work – they are volunteers. Later he asked the Lord for a suitable part time job, that would fit in with his translation workshops. And God answered that prayer too.

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REBUILDING IN YOLŲU LANDS

Coordinate in East Arnhem

by Margaret Miller

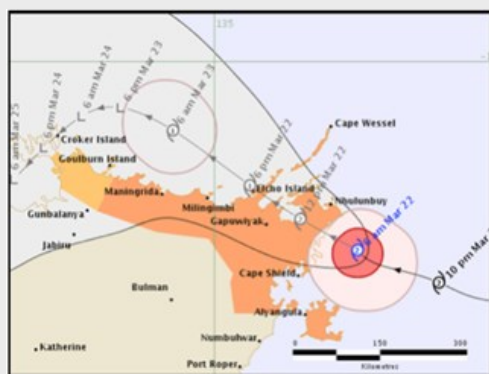
'Melmirr'

In February 2015, 'TC Lam' at 230 kph, zig-zagged, 'melmirr' along the western side of the Wessel and Elcho Islands' chains, battering nearby Milingimbi and Elcho Island communities before striking inland at Ramingining.

Tracking Tropical Cyclone Lam in February 2015



A month later 'TC Nathan' crossed westerly from Yirrkala/Nhulunbuy, passing over more Arnhem Land coastal communities and homelands.



Tracking Tropical Cyclone Nathan in March 2015



'Melmirr'

(literal: eye-with)

(1) having an eye,

(2) keeping watch on the target from afar

In most north-east Arnhem communities and homelands, cyclone recovery assistance is complete.

However when Elcho Island and its nearby homelands received a 'double' battering, very little of the community and its homelands remained unchanged. Just in the housing sector alone, Galiwin'ku, Elcho Island has just finished rebuilding 40 new brick homes, with 40+ waiting to go in the 'slow build'. Fortunately the new sub-division of Buthan (opened in June 2012) didn't bear any major losses and now holds most of the demountables in 'cluster sites' that provide temporary accommodation for displaced residents.



Demountables clusters at Buthan sub-division, Elcho Island

REBUILDING IN YOLŊU LANDS continued

Ga ŋunhi ŋayi dhu ŋula yolthu yolŋuy dhä-
gandarrkurnnydja märram ŋunhi God-Waŋarrwuny
Birrimbirr nhanukiyingal ŋayi ŋayaŋulilnydja, ŋayiny dhu
ŋunhiyiny yolŋu yuŋathirra, bili ŋayi dhu bulu nhakun
ŋunhi dhawal-guyaŋa ŋuriŋin God-Waŋarrwala
Birrimbirryu, bala ŋayi dhu ŋurikiyi yolŋuw ŋayaŋuny ga
birrimbirnydja nhanŋu ŋunha djinawany' walŋathirra.
DJON 3:6



Fellowship time at Ramingining

Here are scripture passages we have shared together on mobile phones:

Philippians 4:6-7
Colossians 1:15-17
2 Corinthians 3:18
Isaiah 30:18-21
John 8:31,51
1Thessalonians 5:16-18
Jude 24-25
Proverbs 3: 5-6
John 1:1-5
John 1:26, 29-31
Hebrews 12:2
2 Peter 1:5-7

‘Nayaŋumirr’

(literal: inner being-with)

(1) having a heart,

(2) with understanding and consideration of others

It seems ‘cyclones’ of a different kind can also strike. We can get a feeling of being ‘spun out’ by ‘cyclones’ that have nothing to do with the weather. These kind of cyclones may not even be seen. I am referring to changes in community life that come through governance, staffing, policy changes etc. that create the overwhelming feeling of ‘spinning out of control’. Even church life and scripture translation work is not spared.

Yolŋu translators’ ‘endurance’ and ‘tenacity’ for the scripture work and its goals and visions are challenged, as changes affect work. More than ever, in 2016, Yolŋu translators have been encouraging one another to hold fast on to the LORD as the ‘builder and guardian’ of their projects in God’s Word. So how can the workers, encourage one another more effectively when they are scattered across four isolated communities and beyond?

Since April this year, translators and local prayer warriors have been connecting with their mobile phones in hand, to create a ‘mobile prayer network’ across yolŋu lands. This prayer network corporately focuses on the LORD and the scripture needs within Coordinate in East Arnhem. Each Wednesday lunch time, workers based at the Translation Centre in Galiwin’ku send text messages to those in other communities. Each worker receives a Scripture passage with prayer points that identify short-term and long-term needs. By using the ‘copy and paste’ function from YouVersion’s ‘Bible’ app, scriptures can appear in Djambarrpuyŋu on every team members’ mobile.

Pray for our Yolŋu volunteers

translating the scriptures into their own languages in the midst of all the changes. Pray that they will continue to hold steadfast in their faith in Jesus, as they pray for and encourage one another and for their work under God.

*Unless the Lord builds the house,
They labour in vain who build it;
Unless the Lord guards the city,
The watchman stays awake in vain.
Psalm 127:1 NKJV*

The Story of Daniel for Kids

In early 2016 Bible Society published the new translation of Daniel (thanks to support received from GyMEA Baptist Church in Sydney). While Paul was preparing the book for printing the translation team decided they would also like to put Daniel out in a format that kids would like.

Bible Society has a whole range of Bible Story comics available and Daniel was one of them. Then we found out that our project's Translation Consultant, Dr Carl Gross, just happened to be the Bible Society expert on translating comics. So we asked him to come to Ernabella and run a workshop for us on translating comics, Daniel in particular.

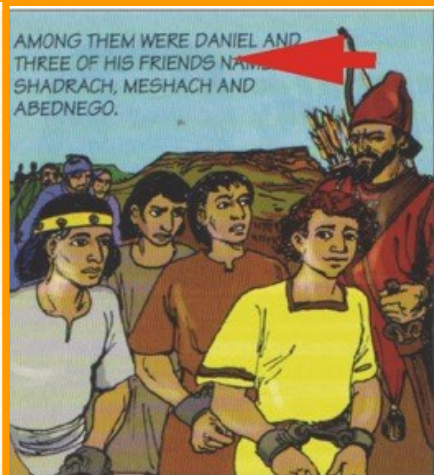
We completed the first section of the comic at that workshop and since then various translators have been working away on the rest (Tjayul Burton, Katrina Tjitayi, Nyunmiti Burton, Tjikatu Burton, Karatjari Brady, Tjulyata Tjilya and Tjinkuma Wells). By July this year we had completed a draft of the comic and now we are doing some final checks and making minor edits to ensure the text fits into the space provided.

Carl's workshop was fun but we found that preparing the Pitjantjatjara text for the comic format quite challenging and there were some new things to learn.

Because a comic uses pictures as well as words to tell the story we discovered we didn't need all the words in the Daniel translation as the pictures showed what many of the words were saying.

Carl taught us about the structure of comics - that on each page there are *Frames* containing various elements like *Captions*, *Sound Effects*, *Balloons* and *References* and that we had to read all of these in order from left to right and then down.

We learnt to recognise captions because sometimes they are in a box and sometimes they are not. Learning about *Sound Effects* was fun. We had to find Pitjantjatjara equivalents to English 'words' like AAAGGHH, GRRRRR, OUCH. We thought hard about what we would say in Pitjantjatjara in these situations and came up with some good terms. And we learnt that there were four different types of *Balloons* 1) *speech balloons* and 2) *thought balloons*

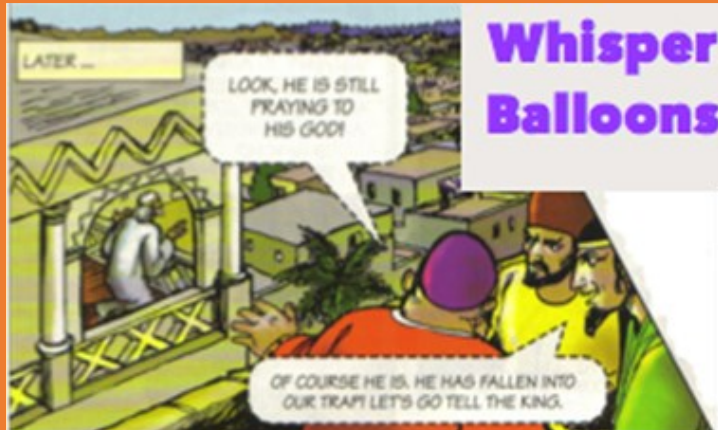


The Story of Daniel for Kids

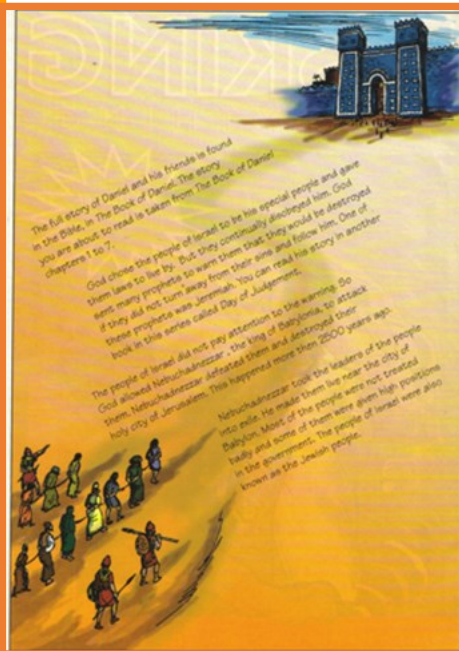
Continued

by Paul Eckert

3) *whisper* balloons and 4) '*God*' balloons in which we write the words God spoke.



Also we had to think about *Introduction* and *Conclusion* paragraphs. What should we write that would help the kids or their parents understand the book of Daniel?



And then there is the words on the cover. We found it hard to translate the English titles succinctly so we had to come up with what we thought would be an attractive title for our kids.

It has certainly been fun putting this project together. The kids that have come into the translation centre and seen what we are doing are very excited that they will soon have it to read.

We hope to put it out in an audio/visual format as well using the same text and pictures.



Djawut's Dream

continued



Finally, after many workshops with Yurranydjil and Mally as advisors, Djawut completed the translation. In February 2016, the Dhanu'mi Gospel of Mark went through a thorough community check, with speakers of Dhanu'mi listening and making suggestions as it was read right through. It was such a joyful time to reflect together about how the Lord had brought us that far.

But the translation check then had a long wait until the consultant was available to check the work for accuracy and naturalness. But finally, in the last two weeks of July, this was done, and now it is being prepared for publication. Let's rejoice with Djawut and the other Dhanu'mi speakers.



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