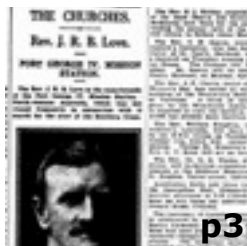




## Translation Diaries of Heather Hewett

### Warruwi, West Arnhem

around the  
regions...



p3

West Kimberley



p4-5

Central Australia



p6-8

Timor Study Tour

In dry season, 2012, Heather Hewett left her home in Horsham Victoria, to spend one month on Goulburn Island assisting the Maung team with their translation of Mark's Gospel. Heather worked in Warruwi between 1957 and 1979, initially as a nurse and later as a translator. She has been visiting Warruwi since 2009 - in direct support of the contemporary translation project. This May/June, Heather is back in Warruwi to further support translators.



The 'Steps in Translation' article on page 3 provides some more background and context for this journal. We thank Heather for her willingness to share this record with a wider audience. The diaries certainly give a special and personal insight into daily routines and other activities surrounding translation work, both for Indigenous translators, and for non-Indigenous co-workers. The following excerpts from her diaries begin nearly 2 weeks into her June visit.

*Friday 22/6/12*

Rosemary arrived about 10.30 am. We worked on Mark 2:18-24 and revising Ch 1:1-3. Rosemary likes SEV translation and finds it helpful to get the meaning and not just literal translation.

*Saturday 23/6/12*

Rosemary came at 12 midday and we had sandwich and tea together. Did some work on Chapter 1 using SEV. After that spent afternoon working on Mangiwa Sagiba's story to be placed with Memorial.

*Monday 25/6/12*

Rang Stuart Cameron this am asked about *OurWord* 'send-recieve' when there has been editing of one of the translation areas. As I am not computer knowledgeable, he will talk to Lindsay Parkhill about it on Thursday, and Lindsay will be visiting next week.

*Tuesday 26/6/12*

Rosemary came at about 1.30 pm and worked through until 4pm, Sandra was out fishing. Rosemary and I talked about use of 'nuntirri' 'dangerous fluid', 'wine'. It is not a term that people like to use. Rosemary has heard of a word used by old people about a drink in old times 'popij'. She will talk about it to others.

**continued on page 2...**





**...continued from page 1***Wednesday 27/6/12*

Rosemary rang to say that she had spoken to others re: use of 'popij'. Popij was a drink used by "old people", made from a mixture of wild honeys. They had all felt that the best use would be 'maningul' which basically means 'blood', but when referring to the bread and wine of communion the term 'maningul' is used to refer to 'wine'. Need to talk further about its use in Mark 2:22 where it talks about putting new wine into new bottles. Rosemary hopes to come to work later this afternoon.

*Thursday 28/6/12*

Spoke to Billy Nawaloinba this morning about 'maningul' - 'blood'

'Mata maningul' - 'mata' is gender marker for vegetation, blood and other nouns. 'Maningul' - 'blood' or 'wine'. The marker is 'ta' for fluids, ground, ideas. So when 'mata maningul' is used the meaning is 'blood'. When 'ta maningul' is used the meaning can be 'wine'. It refers to the colour red.

This does need to be talked about further.

Rosemary and Sandra came this afternoon and checked through Mark 3:1-14 where Rosemary had accidentally retyped material.

*Friday 29/6/12*

Saw both Johnny Namayiwa and Miriam this morning. Both sure that 'ta maningul' refers to 'wine'. The association is the colour red.

*Saturday 30/6/12*

Spoke with Bunug Galaminda at the store this morning. Asked him how he saw the use of 'maningul' as wine. He also sees it as being the red colour that is in focus. He agrees that 'nuntirri' (dangerous drink, alcohol) is not the one to use.

*Tuesday 3/7/12*

Sandra worked 9.30-12-30 with the Simplified English Version with occasional references to Kunwinjku and English when completing 4:21-25 which had been previously begun. After that, she used only SEV and translated confidently. Sandra also completed the exercise on use of quotation marks. Did well. We talk about quotation marks as they are needed in translation and she seems to be identifying them more easily.

*Wednesday 4/7/12*

Sandra arrived 8.15am, we worked through until 10.45am. Completed Mark ch 4 using SEV and occasional references to Gunwingu. Began translation of Mark chapter 14 so that we could continue using SEV. Sandra rang Nancy to check on word for 'pillow', 'palunga'. During translation, we continued to discuss use of quotation marks, exclamation marks and question marks.

*Thursday 5/7/12*

Saw Jonah Alamaka at store and spoke to him about a tree to use

when referring to story of 'mustard seed'. The SEV refers to 'stringy bark tree' to which neither I nor Sandra related. Jonah has suggested 'yirrkari' 'banyan tree' - it certainly is 'the biggest of all trees' but not sure if it really fits the bill. Will talk to others and perhaps later get in touch with Dave Glasgow.

*Friday 6/7/12*

Ruth Singer and her assistant visited. Ruth mentioned 'walurru' as a type of gum tree. After Ruth and Salome left, went for walk to store. Spoke with Ann Wadbadjug. Asked her about 'stringy bark' - interestingly Ann thought of 'stringy bark' as 'yirrkari' 'banyan tree' because the bark was used to make string. Need to talk more about this.

Met up with William Noinba and talked about old times. He lives at Minjilang now, just over for the funeral.

*Saturday 7/7/12*

Saw John Lotu at manse. Billy Nawaloinba came while I was there. John talked with Billy about getting young people involved in Church activities and his hopes for a West Arnhem ordained minister. NAIDOC Day today. Walked down with group holding banners to hall. Stayed a short time and came home. Visited nurse Noreen in afternoon. Sue (a crèche worker) was there. Talked about nursing/ crèche/ language related issues. Rosemary involved with NAIDOC, and is very tired.

*Monday 9/7/12*

Rosemary able to come 5.30pm-7.00pm. Completed work on Mark chapter 2. Rosemary is now looking forward to possibly being able to work on Genesis 4-11. Noreen the nurse kindly picked her up in vehicle and took her home later.

*Tuesday 10/7/12*

Sandra able to come this morning worked on Mark again- 14:1-10. Spoke with Rosemary and Miriam re: translation for 'perfume'.

Sandra, Rosemary, Adrian and I had lunch together here and later Rosemary checked up on the work she had done completing Mark 2.

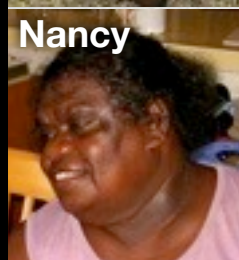
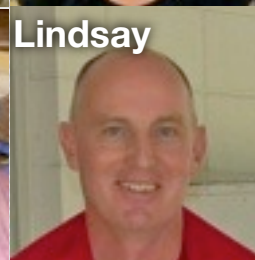
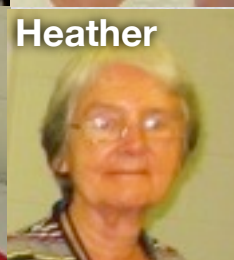
Have put translation computer back in Translation Room.

*Wednesday 11/7/12*

Left by plane for Darwin.

**Maung  
translation  
workers**

*clockwise from L:*  
Rosemary Urabadi,  
Dr Mally McLellan  
(AuSIL), Sandra  
Makurlingu,  
Heather Hewett,  
Lindsay Parkhill  
(NRCC Support  
Worker), Nancy  
Ngalmindjalmag.

**Rosemary****Mally****Sandra****Nancy****Lindsay****Heather**





# DRAFTING & KEYBOARDING



In CoordN8 #9, we introduced a new series 'Steps in translation'. The opening article gave an overview of the processes in translation. We also expanded on an initial stage for translators - to choose a 'front translation', from which to translate. In this issue, we look at 'drafting'.

It's really important for translators, advisors, church leaders and supporters to understand that 'drafting' is part of a bigger process, so everyone can have confidence in the end result. In most translation projects, there is a small team of Indigenous people working on a draft. Translators in West Arnhem Land are drafting the Gospel of Mark in Maung, from a Simplified English Version (SEV) of Scripture. This has been specially prepared by David Glasgow (AuSIL), for use by Australian Indigenous translators. People in North East Arnhem Land understand Djambarrpuyngu much more easily than English, so Yolngu translators are using the published Djambarrpuyngu New Testament as a 'front translation' for drafting Scripture into other Yolngu clan languages. All front translations have been through rigorous checks by qualified consultants.

In West Arnhem and in North East Arnhem, translators are drafting directly onto laptop computers, using the *OurWord* program (The Seed Company / AuSIL). *OurWord* displays the 'front translation' on the left, and the translator's own draft on the right. *OurWord* is designed for people with little computer experience to be able to work independently, at home in remote communities for months at a time. The program has a 'send-receive' function to synchronise and share the translation draft between other team members and team advisors online. Since 2009, annual *OurWord* workshops in Darwin offer valuable time for translators from around these communities to refresh their skills in drafting, with fellow translators and AuSIL staff on hand.

In Central Australia, translators often draft on paper, and 'keyboard' the draft onto a computer later. This typing may be done by the person who drafted the passage, or by someone designated by the team. Indigenous Christians in several communities are translating different sections in the Old Testament, and these drafts are being widely shared and checked.

In translation, the aim is not to translate individual terms and phrases. The challenge is for translators to express the *meaning* of the Scripture. Translators often have to check and discuss their own understanding of the front translation. Some words (abstract nouns, specific vocabulary, etc) do not have close equivalents in Indigenous languages, so a translator looks for a good alternative term, or an apt explanation. Translators are constantly considering their target audience - choosing words and expressions which are not obscure to people who will later read and use the Bible.

In the drafting stage, translators are learning about language structure, spelling, meaning, genre, punctuation, and so much about text. Of course, it is also a deeply challenging and encouraging experience because God's word is so special. Some Indigenous translators come from a background in education, but others attribute literacy in their own language to their years of experience in drafting.

Drafting often happens at or around home, and is punctuated with the everyday 'comings and goings' of family, travel, funerals, illness and technical issues. Translation workshops give Indigenous translators an opportunity to share together, and to draft with fewer interruptions.

We hope you enjoy Heather Hewett's personal record of drafting on Goulburn Island (p. 1-2). In the next issue, we will explore the initial checking stages that follow drafting.

## 100 year history

### West Kimberley

Mowanjum Uniting Church congregation celebrated its centenary over the weekend of 3-5 May. The Mission was established by the Presbyterian Church in October 1912 at Port George IV in far north West Australia. In 1916 the community was moved to Kunmunya and then to Wotjulum on the Kimberley Coast. In the mid 1950s the community was once again relocated, this time to a site near the Derby airport. This site was named 'Mowanjum' which means *settled at last*. In the early 1980s the community was moved again to another small lease. They retained the name of Mowanjum.

Present day Mowanjum is a community of approximately 385 people. Three language groups form the community: Worrorra, Wunambal and Ngarinyin. Visitors from all over Australia shared in the events held over the weekend which included the welcome and the evening meal on Friday at the Mowanjum Uniting Church; a gathering at Old Mowanjum to recognise and remember the contribution and stories of those who helped form the community; and an ecumenical worship at Mowanjum Church. The use of Indigenous languages was a feature of the service and apart from the local languages, readings and hymns were offered in Pitjantjatjara and Djambarrpuyngu.

# TJITJI TJUTAKU INMA



THE CHILDREN ARE LEARNING HOW GOD LOVES THEM AND HOW THEY CAN LOVE THEMSELVES



These two are making cards with encouraging words.

## Tjitji tjuta tjintu mankurpa Pututjala nyinara nintiringangi.

by Katrina Tjitayi

Uwa panya nganana kuwari nguwanpa tjitjiku inma kanyiningi Pututjala. Ka tjintu mankurpa ngarangi nyara palula.

We recently held a three day children's Christian camp at Pututja.

Ka ngayulu pulkara alatjitu pukularingi tjitji nyanga paluru tjana pitjanyangka. Ka nganana tjunu Theme: "You are Special" Nyuntu wiru mulapa.

I was really pleased with all the children that came. The theme of the camp was: "You are Special".

Munula Josephaku tjukurpanguru tjitji tjuta nintiningi, panya Josephanya yaltji-yaltji

nyinangi tjitjinguru munu pulkaringu. Panya palumpa kuta tjutaya palumpa kuraringangi, ka paluru yaltji-yaltjingku walytjangku kuliningi.

We taught the children from the story of Joseph, about Joseph when he was a boy and his growing up, about how his older brothers hated him and what he himself thought about everything.

Panya tjitji kutjupa tjutangkuya walytjangku pulkara kulilpai alatji, "Tjinguru ngayulu lanma, tjinguru ngayulu kurakura, mungutja, ngaltutjara, kutjupa ngayuku mukuringkunyitja wiya." Kala coconutwanungku nintiningi, panya urilitja nganana nyakupai munu kuranmankupai munula pikantankupai.



Inside the coconut



JOSEPH



Colouring In



Children are often thinking about themselves like this, "I must be useless. I must be no good. My family doesn't love me. I've got nothing, nobody loves me." So we taught them using a coconut as a metaphor, about how we look at someone's outside and say they are bad and hurt them.

Ka unngu mulapa Godalu wiru mulapa nyakupai munu kutjupa wiru ngaranyi kapi wankanya. Ka kutjupa tjutanku kuwari kutju nyangangi coconut munu pulkara alatjitu urulyaraningi. Munuya tjitji nyanga paluru tjana tjukurpa wiru wangkangi munu kutjupa tjuta pulkara alatjitu ulangi.

But deep inside us God sees something really wonderful. Just like inside the coconut there is lovely water, inside us is something really wonderful, life giving water. For some of the children it was the first time they had seen a coconut and they were really surprised at what was on the inside. And from that they started sharing the things that were inside them as they realised that God loved them, and many of them cried their hearts out.

Panya tjana Godanya kulinu, "Mulapa paluru nganampa

pulkara mulapa mukuringanyi." Kaya Josephaku tjukurwanuya pulkara mulapa nintiringu.

For they realised, "Truly, God really loves us very much." Through this story of Joseph they learnt heaps.

Panya Josephanya anu, palu Godalu palunya kanyiningi, munu palumpa plan wiru mulapa kanyiningi. Kaya tjitji tjuta nintiringangi, "Nyuntu wiru mulapa Godala kurungka.

That Joseph went to a far away place but God kept looking after him, and he had a very special plan for him. The children learnt that they were special in God's eyes.

Tjukurpa mankurpala nintiringangi:

1. Nganana wiru mulapa Godala kurungka
2. Godalu nganananya kutjupa kutjupa ungkupai
3. Kalypangu wantinytjaku

We learnt these three things:

1. We are Special in God's eyes
2. God gives us various gifts
3. God wants us to forgive.

Tjitji tjuta nintiringangi Godaku mukulya pulka ngaranyi kutjupa tjutangka waintara mulpa.

The children learnt that God's love is great, far greater than anything else.

**Thank God** for Katrina Tjitayi, and for the children's camp at Pututja.

**Pray** that children in Central Australia would know God's love through Pitjantjatjara Scripture.



JOELLE & BONITA



CHRISTINE & LETISHA



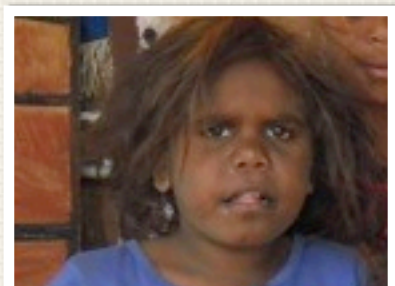
Shanara, Debbie, Christine, Bonita, Letisha, Errol (f)



DEBBIE



Owen



ANNA







**“The main highlight of our visit was undoubtedly the dedication of a New Testament on the tiny Island of Ndao.”**

**Wendell Flentje**

**Left: 10 ambassadors from the Northern Synod.**

**Below Left: Chuck & Barbara Grimes (AuSIL).**

**Below Right: New Testament dedication on Ndao.**



## “Close to those who love God’s word”

### West Timor Study Tour

**By Wendell Flentje**

In October 2012, 10 ambassadors from the Northern Synod travelled to West Timor. Mutual encouragement was the main blessing of the Study Tour. The Moderator met with us before we left and urged us to see ourselves as “Christ’s ambassadors” as described in 2 Corinthians 5:20. Indigenous Scripture workers in West Timor and Northern Australia face many common issues so it is extremely helpful to share with one another, and hear how people are approaching their tasks.

Some common issues are:

- The dominant cultures have English and Indonesian as their main languages which are commonly used in training, preaching and teaching in areas where the heart languages of the people are quite different.
- Translators often work in isolation and only occasionally meet up with those who can provide encouragement and technical help.
- The task ahead in both areas is a very big one with many languages needing translation work.

- Resources are scarce and many people involved in this vital work do it voluntarily, in time left over from other responsibilities.

On the positive side, Chuck and Barbara Grimes provide wonderful support and encouragement to workers in both Timor and Northern Australia. The *OurWord* computer programme is a great help as well.

The main highlight of our visit was undoubtedly the dedication of a New Testament on the tiny island of Ndao. It was a full day’s journey by boat to get there, and our return included many kilometres of travel in the back of a truck. The warmth of the welcome and the generous hospitality showed us how pleased the local people were to have us there. The members of our group who were involved in the Djambarrpuyngu Translation Project know how much effort goes into producing a translation of the New Testament. So we rejoiced with the Dhaio people as they celebrated the publication of their Scriptures.

Djawut was inspired by what he saw. He commented, “I was deeply encouraged to continue with my translation work by the visit to West Timor. When I

came home, I couldn't wait to get back into translating the New Testament into Golumala, my clan language."

We were honoured in many ways at Ndao. We were seated in the front row of the church for the dedication; we were each presented with a gift of cloth during the service; we were fed extremely well; and on the night we arrived on the island we were given the privilege of attending a Wedding Feast as special guests. The whole experience was quite wonderful.

Djawut and Yurrandjil were very taken with a song that was used at the Ndao dedication. They said: "We brought back from our travels a new song that we learned in Indonesian, English and Dhao. It was very much the theme song of our time over there;

*'I want to follow Jesus, I want to follow Jesus, forevermore.  
Even in times of trouble - suffering in this world,  
I want to follow Jesus, forevermore.'*

"We translated this song into Djambarrupyu. Then last weekend, whilst we were on Goulburn Island to attend the graduation of one of the Nungalinya students, we shared this new song. It didn't take long before people there wanted it translated in Maung also."

"We practised it together in 4 languages for the graduation ceremony. Even the children were quick to learn the various translations! All stood like 'statues' in silence drinking in the words of this new song in Indonesian, English, Djambarrupyu and Maung. It spoke very powerfully to everyone."

Chuck and Barbara Grimes are key facilitators of the translation work both in West Timor and North Australia. They were able to show us many aspects of the work based in Kupang and introduced us to many indigenous workers there. There was much sharing and discussion about technical aspects of translation,



**"I was deeply encouraged to continue with my translation work... When I came home, I couldn't wait to get back into translating the New Testament into Golumala, my clan language."**

**Djawut Gondarra**

as well as discussion about issues such as how to get Ministers and church leaders to use Scriptures in local languages, rather than in English (in our context) or in Indonesian (in West Timor).

We were able to meet a school principal up in the mountains who is a Bible translator in his spare time. Our people are largely volunteer translators so it was good to know that we are not the only ones who work this way or the only ones who work in remote locations.

Another wonderful highlight of our visit was our attendance at an Ordination Service of 51 new Ministers in Kupang. We were so impressed by the number and commitment of these ordinands.

Yurranydjil commented: "Nothing is impossible with God!" How true! Just before I went to West Timor I was praying to the Lord for more labourers 'in His field' as I was feeling quite overwhelmed by the many requests for ministry. Whilst I was in West Timor, it was as if the Lord gave me his own personal word of encouragement when I witnessed the ordination of 51 new Ministers in Kupang! He is our 'LORD of the Harvest'."

Sylvia Manytjurrpuy said: "When I saw the many young people being ordained in Kupang, it made me think that there are no young people from my area in Australia going into training for ordination. It made me cry for my own young people."

Melissa Yemayima's response was, "When I realised that the new Ministers were almost the same age as myself, that made me think about what is happening here."

Peter Rirripanan shared, "I was so touched by the young girl who sang solo at the ordination service. I was welling up with joy inside as I witnessed all those new Ministers being ordained."

We had some extremely valuable informal gatherings while travelling, and over meals and break times during our visit. There were plenty of discussions, laughs, and new friendships.

**Continued on page 8...**



**Yurranydjil Dhurrkay presents gifts from Arnhem Land to the congregation at Ndao.**



**YES...**

## I want to support Indigenous Scriptures

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

PHONE \_\_\_\_\_

E-MAIL \_\_\_\_\_

☐ 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 make a gift of  
\$\_\_\_\_\_ towards:

☐ general funds

☐ East Arnhem

☐ West Arnhem

☐ West Kimberley

☐ Central Australia

### METHOD OF PAYMENT

☐ cheque/money order

☐ direct deposit

UCANS CSIS  
BSB: 634 634  
ACC: 100039620  
*please label your deposit  
with your name, and  
return this slip to Coordinate*

Some of the relationships formed are very likely to grow in the future as further contact is made.

Mätjarra really valued the contact with other translators. She said, "In preparing my passport for this trip I had a special opportunity to be with another translator.

"We met in the night, like Nicodemus. His example, as a leader coming to know Jesus more, encourages us go to one another, to the elders, fellow Christians, and those we work with, and other translators. It is good to go and be close to those who love God's Word."

Each person in the group contributed significantly to the success of the Study Tour. The Synod made a large investment in enabling us to share, learn and be present with our brothers and sisters in West Timor which I am sure will bear good fruit. The relationship which has been established between the Northern Synod and the GMIT church is a rich one which should be further encouraged and nurtured.

**"It is good to go and be close to  
those who love God's Word."**

**Mätjarra Garrawurra**

Margaret Miller summed up what I think we all felt: "This Study Tour was a time to share very closely together in people's daily lives. It was a real privilege to be hosted by Timorese folk in their homes and workplaces where they shared everything they had to make us feel at home. To be together as 'boat people' heading for Ndao Island at the southern part of Indonesian shores (for God's purposes!) gave a little more insight of those issues there. The many home-grown-made Indonesian meals that were generously shared, being together in the struggles of daily living and work – these are experiences that will not be forgotten. There is so much to be thankful for. "This West Timor Study Tour will remain as a time when new relationships were formed, older ones strengthened, and a passion fortified for God's Word to become reality in many languages. We are enriched by these relationships across the Timor Sea that have grown out of this experience. May God's kingdom grow stronger in each one's language/place/home, in North Australia and West Timor through his faithful workers!"

*You can view a full slide-show of photos from this study tour on YouTube.  
Go to [www.coordinate.org.au](http://www.coordinate.org.au), follow the link from the 'North East Arnhem' blog roll.*



L: praise & worship  
R: travel to Dhao

## Praise & Prayer

### East Arnhem

-Thank God for the relationships being nurtured between Indigenous Australian and West Timorese translators in 2012.

-Pray for the growing youth and young adults fellowship programs on Elcho Island. Pray that God's Word would take root in people's lives, and that he would grow the desire to use the Djambarrpuyngu Scriptures. Pray for Wängarr's Bible studies around the various areas in Galiwin'ku, and for Gapany and others who meet with youth at the church.

-Pray for preparations for recording sessions with David and Jenny Shields, who will visit East Arnhem in June/July. Scripture workers are seeking interested and fluent readers to help with audio Scriptures in Luke's Gospel.

 **Coordinate**   
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PO Box 38221, Winnellie, NT, 0821  
(08) 8982 3400  
[www.coordinate.org.au](http://www.coordinate.org.au)  
[coordinate@ns.uca.org.au](mailto:coordinate@ns.uca.org.au)