

# The Journey of Hanna Joy

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## Hello All,

Sitting to write this newsletter I struggle to believe that it is almost April. The first quarter of the year has been very full. I have recently returned from two months with the Kope people in Gulf Province, where I continue to focus on learning the language. The exciting new beginning is that the Kope translation team has started drafting the Gospel according to Luke.

In the time I was there we drafted, back translated and checked Luke 1-2. This meant long hours sitting on my veranda, training the translation team in translation methods, assisting them with understanding the meaning of the texts, watching while they



*Ps Davi, Tompkin and Samson working on drafting, before our table and chairs arrived.*



*Drafting, having gone up in the world with the arrival of table and chairs.*

discussed the best way to say it in language, and checking that the meaning had remained the same once it was written in Kope.

The process of checking has several stages. Firstly the team reads the draft to make sure that it sounds like good, natural Kope, and not like a translation. As my Kope is not yet good enough to read the text meaningfully, the translation team then does a back translation from the Kope to English. I use this, in conjunction with an interlinearised version that I create on my computer, to check that the meaning

remains clear and accurate. When I have questions, we sit and discuss what has been written and make adjustments as necessary. Once the team and I are happy, we then take the draft to another village for checking.

Village checking means taking our draft to people who have not yet been part of the drafting to see if they too think it sounds like good Kope. We then ask them a series of questions to check that they understand the text clearly. As the drafting team has spent a long time looking at the text, it can be easy for them to assume that the meaning is clear, when to someone hearing it for the first time, it may not be clear. At the same time, we are raising awareness of the translation and involving a larger portion of the Kope tribe so that they all have ownership of the work we are doing.

I have been excited and encouraged by the translation process. The translation team is learning their task well and are committed to the work. They are taking ownership of the project and my challenge is to keep up with their enthusiasm as I train, support, resource and check their work. As it will be seven months between village trips for me, please pray that this



*Village checking in Buri*





*Working on preparing, typing and checking on my laptop. I have since gained a table to work at.*

enthusiasm continues and that they keep drafting in my absence.

Taking on drafting while I am still learning the language may be a surprise to some, but this is where the difference between a translator and a translation advisor becomes clear. The Kope team are the translators and I am their advisor. They are experts in the language, I am the expert in translation methods, linguistics and the Bible. Together we are able to proceed with translation as between us we have the skills that are needed.

I am continuing to work at learning Kope, as it is important to me to become fluent in the language. Fluency is a long, hard road, but it will be worth it. I

continue to sit down with the women each day for a language learning session. I have been encouraged at how my understanding of the language is improving as well as my vocabulary. I still struggle to understand comments out of context or spoken quickly, which can be very discouraging, but I am making steady progress.

Village relationships have been going well and I have been encouraged by the faith and the welcome of people. I am starting to develop a real sense of belonging, which makes other things much easier to deal with, such as heat and spiders.

The other exciting development during my two months in Gulf happened on the day I flew back to Ukarumpa, when we went to visit the neighbouring Anigibi tribe, who live in the area where Teredau airstrip is. The Kope people have many connections with the Anigibi, and the translation team feels strongly that the Anigibi should receive their Bible at the same time as the Kope. We visited two of the three Anigibi villages, taking with some of the drafts we had done in Kope. Sitting together in the shade, they went through the text, changing the Kope into Anigibi. The changes are all quite consistent, and I'll be able to do them easily on my computer. This draft will still need plenty of checks, but to create an Anigibi draft looks like being a straightforward process.



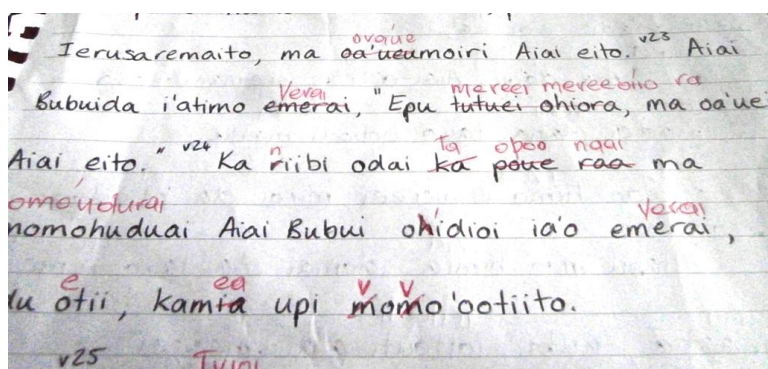
*Hanging out and watching volleyball: an important part of learning language and building relationships.*

As I flew out that afternoon, I was tired after two months, but excited about now being the translation advisor to two tribes. It is a little overwhelming, especially as I am still learning to speak and understand Kope, but I trust that God is in this and that as a team we will find a way to make this work. Please be praying for the

Kope, the Anigibi and for me as we work together on getting God's word into the languages and lives of the people of these two tribes.

Blessings,

*Hanna*



*A snapshot of the Kope draft after adaptation into Anigibi.*



## Dialect? Language?

How many languages are there and how do you draw a line between them? This is a complex question, as my own context demonstrates. Officially lists say that the language where I work is 'North East Kiwai', a name created by linguists because of its relation to the Kiwai language to the south west of us. Locals know their languages by their tribe, and within NE Kiwai are the Kope, Anigibi, Gibaio and Urama... as a minimum... Era might be a separate language to Gibaio.

Finding out the differences between these groups is a question for sociolinguistics. This is the discipline that looks at linguistic similarities and differences as well as questions of



*April and Katie, from the sociolinguistic survey team, recording a wordlist in Ipiko language, which is unrelated to Kope.*



*Discussing who is the same and who is different in Korovake village.*



*Adapting the Kope draft into Anigibi. These two tribes can understand each other, but have distinct identities and many linguistic differences, so need separate translations.*

social identity and language use. The combination of linguistic analysis and social understanding come together to draw a picture of how well groups can understand each other, as well as how much they identify as 'same' or as 'other'.

During this village trip I was blessed to have two of the sociolinguistic survey team join me in Gulf Province for ten days of research. This was in partnership with the ship YWAM PNG which was doing medical work in the area. We stayed on the YWAM ship, travelled with them to villages, and did research in each place, collecting wordlists for comparison and discussing the language situation with community leaders. Sometimes this was as part of a large group discussion, sometimes as part of smaller conversations.

Once the survey team have had a chance to process this information, we will have a clearer picture of how similar or different the tribes within NE Kiwai are. This will then inform decisions about how we can work together to meet the translation and literacy needs of the area.

*Village views:  
The rain has returned!*



## Furlough

Once again it is time for me to return to Australia to meet with churches, small groups, friends and family to share about my life and work in PNG. I will be home for four months and I hope to see many of you in this time. My phone number should be **0424 548 274**. My speaking engagements so far...

8 May: Caloundra Lutheran Parish, Qld  
 15 May: Redeemer Lutheran Church, Toowoomba, Qld  
 17 May: Sydney Missionary Bible College, NSW  
 22 May: LifeWay Lutheran Church, Newcastle, NSW  
 24 May: Temora Lutheran Church, NSW  
 26 May: Burrumbuttock Lutheran Church, NSW  
 29 May: Calvary Lutheran Church, Greensborough, VIC  
 2 June: Wycliffe Australia, Kangaroo Ground, VIC  
 19 June: Trinity Lutheran Church, Warrnambool, VIC  
 22? June: Good Shepherd Lutheran Church, Hamilton, VIC  
 26 June: St John's Lutheran Church, Naracoorte, SA.

... If you are near to any of these places, I hope to see you then.  
 I will be in SA in July and August, and am still working on plans, so please get in touch if you'd like me to come and visit.



## Prayer Points

**Praise** for a good two month stay in Gulf Province, for good health, good relationships and good language learning

**Praise** that the Kope translation team has started drafting the Gospel of Luke. Pray for the local translation team, their families, and that they will continue to work on drafting in Luke. Pray for the Kope people, that they may live in God every day.

**Praise** that the Anigibi people are keen to work on their translation as well. Pray for them and their communities, that they may follow God in all things. Pray for me as I work out how to support a second tribe in their translation work.

**Praise** for the opportunity to partner with the sociolinguistic survey team and the YWAM medical ship to discover more of the language situation in my area. Pray for the survey team as they process the data we collected and for everyone involved in making decisions with this information.

**Pray** that this month before furlough may be a productive time as I type up village notes, continue to study Kope and prepare for furlough.

**Pray** that furlough plans will come together smoothly.

*Why translate?*

*Luke 1:4 tells us...*

“So that you may know the truth concerning the things about which you have been instructed (about Jesus).”

“Moro iibai rododiai mabu roo umo hi’a ma ii’iiri roo turiaha iematomudioumo raarai, Iesuri ihaha ka.”



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