

## AN UPDATE FROM RAY STEGEMAN – JULY 2019

Dear friends and family,

I just returned from a seminar in the Guhu-Samane language area. (Google Maps has Garaina listed, which is a day's walk from Qau, the village where I taught– that's the closest labeled village I could find.) I had a wonderful time working with a large translation team on grammar principles important for translation. Two members of the team of 11 had come to Ukarumpa for this same training a few years back, and they felt it was so valuable that the whole translation team should have it, so to save money, they invited me to go there this time. They were very hospitable and we had many memorable times both in class and out. I particularly enjoyed our worship time together; they are so joyful in their worship!

I wanted to share some pictures with you. Thank you for your many prayers for us, your encouragement and your gifts that enable us to be here serving many different translation teams throughout PNG.

Ray



The Q in Qau represents the glottal stop sound (sounds like 'Ow!').



A lovely babbling brook passing by my host's house.



The mountainous backdrop provided dramatic vistas daily.



Translators (and other interested people!) got into small groups to discuss how their grammar was sometimes similar to English (as their main source language for translation), but far more often, vastly different.



They don't have a plural marker on nouns like we do (dog, dogs), but they have a plural marker on adjectives (*hoo mina*, 'pig big' meaning 'a big pig'; *hoo mimi*, 'pig bigs' meaning 'a few big pigs').

Another topic we discussed is their need for distinguishing between inclusive and exclusive pronouns in translation. In English and in the original Greek, we don't have that difference in our pronoun system; we only have one word, 'we'. But in Guhu-

Samane, they have two words, one including the hearer and the other excluding the hearer. So, in 1 John 1, for example, they have to be careful as the Apostle moves from first person plural exclusive ('We proclaim to you' in v. 1, not including the reader) to the inclusive ('If we claim we have no sin, we are only fooling ourselves' in v. 8, including the reader).



I was given many string bags and cleverly woven armbands, as tokens of their appreciation.



At the airstrip, waiting for the plane to pick me up. What must it take to keep all that grass cut?



If you can zoom in on this last picture, Qau village is in the upper right quadrant, close to the center of the picture – a long, straight clearing with houses on either side and the meeting house (where we met for lessons) in the middle of the clearing.

Welcome to our world! :-)