

The background of the entire image is a dramatic sunset over a turbulent ocean. The sky is filled with dark, heavy clouds, with a bright orange and yellow glow from the setting sun breaking through. In the foreground, a massive, curling wave is crashing, with white foam and spray rising high into the air. The water is dark and churning, contrasting with the bright sky.

**Rev. 7**  
every nation people language

**Tsunami!**  
*Waves of Change*

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The magazine's name points to Revelation 7:9–10—the time and place where people of every language group will one day worship together before the throne of God.

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# WAVES OF CHANGE

Carol Brinneman, Editor

Tsunamis can rush ashore catching people unawares. But those who know the subtle warning signs have some chance of escaping the flood.

Jesus pointed out many signs of his future return. One will be a deluge of the gospel: “For the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea” (Hab. 2:14).

Who has not wondered just when and how Jesus will return? He did tell us, “And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come” (Matt. 24:14). For those of us involved in Bible translation and its support, we wonder what effect the completion of the world’s final translation will have on that unknown date.

Whatever the answer, the vision of people from “every nation, tribe, people and language” worshipping at God’s heavenly throne compels us to proceed diligently and with urgency.

The massive complexity of this global goal of reaching over two thousand more languages is

replete with challenges: countries closed to the gospel, languages located on isolated atolls and in dense rainforests, the frustration of unavailable or barely accessible Internet access. And on a personal level: chronic illness, family issues, financial needs, and even death...

God sometimes uses these very obstacles to push us to find fresh solutions, touchstone technologies, and courage to do the seemingly impossible.

In this *Rev. 7* you will read how a devastating tsunami swept away hundreds of members of one people group. But in God’s sovereignty, these titanic waves also changed lives and broke open innovative ways of accomplishing Bible translation. People for whom Christ died were caught unawares by a tsunami. But by God’s grace, the survivors, and many other language groups, will hear how to escape spiritual death and not be surprised by Jesus’ return.



# Tsunami!

Friday, July 17, 1998

**On the north coast of  
Papua New Guinea,  
Peter Marokiki,  
local pastor and Arop\*  
Bible translator,  
pushed off, sailing west  
from Opis village.**



Pastor Peter,  
ornate paddle artist

He had just spent an exhausting week training local Baptist pastors. Traveling on the lagoon, he paralleled the long finger of land that was his home, Arop village, with its ocean shore beyond. He soon sailed past the village's east end, where his translation team colleagues were having tea in the office.

Many other dugout canoes, beautifully carved and painted, plied the placid lagoon's dark and warm waters, their owners returning from fishing, or hunting shrimp in the mangrove swamps on the south shore, or tending their vegetable gardens in the nearby rainforest.

After arriving home and taking a refreshing nap, Peter decided the cool of the evening, just before sunset, was a good time to work on his new house. He was building it adjacent to his present one, which was quickly going the way of all things built with tropical materials. He picked up his hammer, found some nails, and climbed down the ladder, leaving his wife, Leonie, sitting on the floor inside frying *lepi*—a sago flatbread—on a shallow, cast-iron wok, over a small fire.

He completed a wooden door and then climbed up into the new house and called out to his ten-year-old son, Silas, "Come up here and hold this door from the inside while I hammer nails into the hinges."

As Peter was hammering, a small earthquake shook the house—a common event. Not alarmed, he continued pounding. But before long a second tremor momentarily made him stop. Then a third rocked the house. Afraid the house would collapse, the two jumped straight down, bypassing the ladder of the violently shaking building.

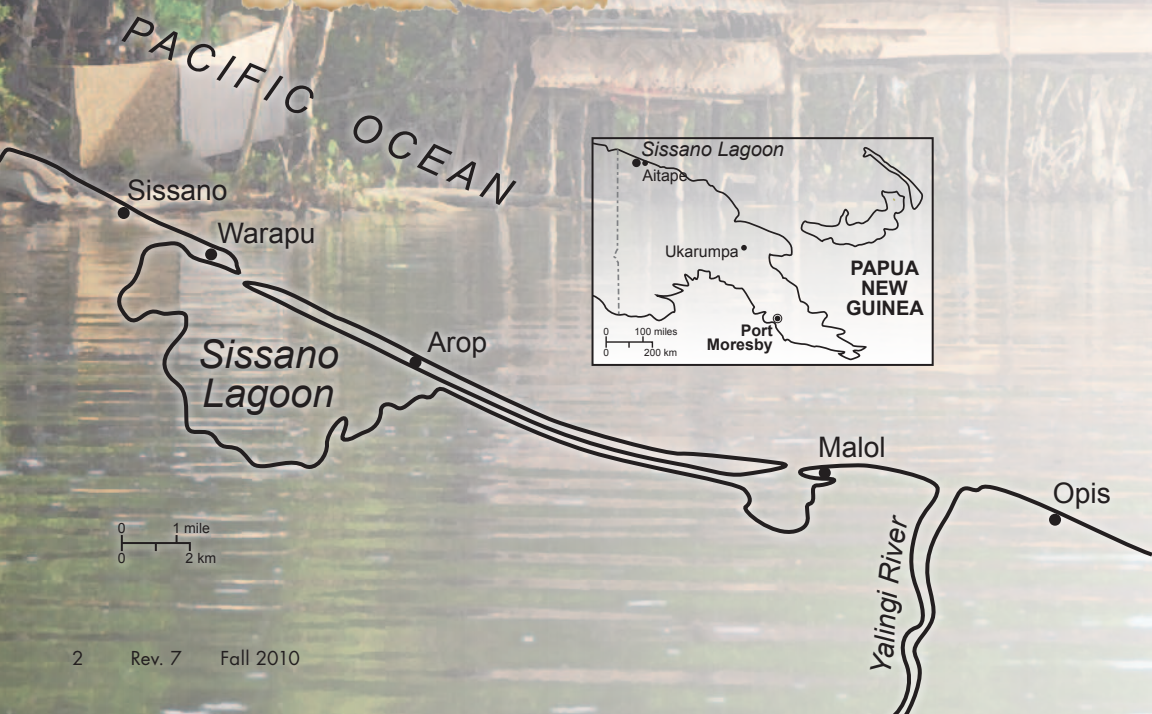
Leonie also felt the quake and scrambled down the ladder of the deteriorating house next door.

As the earthquake convulsed the land, Peter could hardly stand. He looked up to see coconut trees writhing like tall grass in a hurricane. When the earthquake subsided, he noticed water spouting up through long, deep, jagged cracks in the ground.

He ran to check on his brother next door, then his church building, and back to his own house. From its window he saw young boys, who had been playing rugby on the beach, watching as the water receded far out into the ocean. Not knowing what to think, they all ran home in fear.

Not more than five minutes after the first earthquake, a second intense one hit. Its sound, coming from the northwest—from the opening to the lagoon where sea tides rush in and out—resembled that of a jet taking off, then BOOM!, exploding like a bomb.

\*The complete name of this language is Arop-Sissano.



When Peter heard the eruption, he suddenly remembered studying tsunamis in 1982 as a ninth grader. So he shouted frantically to everybody, “Oiy! Run! A huge wave is coming from the sea. Run fast to the lagoon!”

Leonie yelled to their children, “Get in the canoe. Hurry up!” Six-month-old Boaz, their youngest, hung in a sling over her shoulder. She grabbed two-year-old Hannah as she headed to the canoe. Silas and four-year-old Jesse came running. Seven-year-old Isaac was already at the lagoon shore where he had been playing with a friend.

Even as Peter kept yelling and warning people, he, too, ran to the lagoon shore, where Leonie and the children were waiting for him in their outrigger canoe. He pushed the canoe into the water and jumped in. Just as they were about to start paddling, Julie Wejiem came running, carrying her baby. “Pastor, the two of us, too!”

“Kuoiana! Prem!” (“Get in fast!”)

As he held the canoe for them, two more children raced toward them, tears streaming down their faces and terror written in their eyes.

“Hurry up, get in,” he urged them.

Peter, Leonie, Julie, and eight children now found themselves seemingly seconds from death. They had barely begun to paddle when Peter looked up and saw the first of three consecutive waves, each over thirty feet high, throwing up a huge cloud of mist as it engulfed a friend’s house

and shoved it into the lagoon. He then turned and looked just behind him toward his own neighborhood in time to see the wave breaking, completely covering houses, tall coconut trees, everything. As it came toward them, he saw it lift their own house high, carrying it along its peak.

“Bow your heads,” he said.

“Let’s pray to the Big Man.”

“O Father God, this is a huge disaster. I know we can’t live through it. Now we are in your hand.” As soon as Peter finished praying, he opened his eyes to see the monster wave almost upon them.

Leonie yelled, “Peter! Hold on to Hannah.” But he didn’t hear her over the roar of the advancing wave.

Seconds later as he tumbled under the rushing water, he held his breath, turning over and over in a confused jumble of people, animals, building materials, trees, sand, and dirt.

Finally able to come up for air, he called out to Leonie and the children. Leonie called out to him, too, but he couldn’t hear her. Because so many people were crying and calling out, she decided to be quiet and just listen. Eventually she heard Peter

calling her name. She shouted back, “Swim over here and help me and Boaz. Hurry! He’s in my sling and heavy. We’re about to go down.”

Peter swam over and found them despite the increasing darkness and cloud of mist. The water was deeper than he was tall, but at least no big waves impeded him. While he worked to hold his wife and child above water, amazingly, a gentle wave brought a large log straight to them.

Peter began to cry, thinking of how they had all been in the canoe together seemingly safe before the wave hit, and now they were scattered in almost total darkness. What had become of sons Silas, Isaac, and Jesse, and their daughter, Hannah? Four small children on their own in the dark lagoon.

Soon after, to their relief, Jesse floated up close to Leonie, and they grabbed him. Then catching his breath, Peter asked Leonie, “Have you seen Hannah?”

“Oh, don’t ask me about her! I told you to hold on to her. The wave must have killed her.”

When he heard that, his heart sank. He started to cry for her, his only daughter. And who knew where the tsunami had taken Silas and Isaac?

“Let’s not cry,” said Leonie. “Let’s pray to Father God.”

So they prayed as they hung on to the floating log. But Peter continued sobbing as he prayed, “O Father God, I have only one daughter, Hannah. Father God, if she has died, I know she will go to your hand, and I know that this is a huge disaster. If she is still alive, Father God, I pray that you will give me Hannah tonight, and I will hold on to her as I swim.”

As he said “Amen,” Julie came swimming up to them. “Pastor, here’s Hannah.”

A 7.1-magnitude earthquake, whose epicenter was fifteen miles offshore, had generated an undersea landslide that resulted, eleven minutes later, in a tsunami over thirty feet tall. The villages of Arop and Warapu were destroyed. Approximately three thousand people died, including 863 from the Arop language community.



This account is based on a report written by Pastor Peter Marokiki. It is an excerpt of a book in progress by John Nystrom (left) about how this devastating event revolutionized the Arop translation project. John is the author of all articles in this Rev. 7 issue.

# STARTING OVER

Saturday, July 18, 1998

As the tsunami was about to strike Arop village on Friday evening, my wife, Bonnie, nine-year-old Eric, fourteen-year-old Brianna, and I were eating dinner. We were three hundred miles away at Ukarumpa, our translation center nestled in Papua New Guinea's Eastern Highlands. At noon on Saturday, we received the tragic news that hundreds of our Arop friends had been killed. And the village—nothing left but “flattened coconut trees.”

There was no time to cry. JAARS pilot Mark Wuerffel volunteered to fly us there early Sunday morning. We needed to get ready to go. Many JAARS pilots have pastors' hearts. Mark is one of them. It was great to have him come with us.

When we landed in Aitape town (seventeen miles east of our village), we went straight to the hospital, where scores of our Arop friends had gathered. We could tell who had been in the village when the tsunami hit: they were too tired to talk and too numb to cry. But those who had been away, in Aitape, at the time were crying and wailing for lost friends and family.

Bonnie and I had not endured the tsunami and yet we also felt numb. It was too much to take in. So many of our Arop friends had died. Of the four Arop men on the Bible translation team, one was lost, Ben Siriyon. Another translator, Emil Ninkure, was severely injured but later fully recovered. Pastor Peter Marokiki

had lost relatives and friends, but all his children had survived—the two missing sons were picked up by a passing boat Friday night. Peter's wife, Leonie, had been injured when a log hit her side. None of us had any idea how severely she was hurt, and how much that would later affect Peter and the translation project.

Our house and translation office were, of course, destroyed. On Sunday night, Bonnie said, “When we get the translation project going again, we'll pretty much be starting over. We don't have to do anything the way we've been doing it for the last ten years.”

Not long after, we talked about the nearby Sissano and Malol people, who spoke languages closely related to Arop. They also had lost hundreds of people in the tsunami. During our decade on the beach, they had asked more than once for translators to come help them.

“Just maybe the Lord is going to use this tragedy to give those two people groups a deep hunger for God's Word,” Bonnie said. “And maybe we're going to find ourselves involved in helping them also get it into their languages.”

“We don't have to do anything the way we've been doing it for the last ten years.”



Numb. Bonnie Nystrom visits Anna, translator Emil Ninkure's mother, in the hospital.



Loaded for care. JAARS pilot Mark Wuerffel flies in several loads of relief supplies.



Rare damage scene. Few post-tsunami photos of Arop remain because the main part of the village was completely wiped out.



Not much left. John and Bonnie Nystrom and their children, Brianna and Eric, stand on all that was left of their house in Arop, the septic tank—three feet above ground rather than three feet under ground!

**Read** “Shock and Suffering” by Bonnie Nystrom, and **View** a 2005 video featuring the Nystroms and team on site in Arop at [www.jaars.org/Rev7Tsunami](http://www.jaars.org/Rev7Tsunami).

## CLUSTER PROJECTS

In Bible translation, a “cluster” approach applies to projects serving more than one language. Some clusters consist of related languages (linguistic clusters); some consist of geographically close languages (operational clusters) where it’s convenient to work together. Other clusters may be based on social networks or on church denominations. The Aitape West project consists of three linguistic clusters working together in one operational cluster. There are many advantages to working in clusters. See [www.jaars.org/Rev7Tsunami](http://www.jaars.org/Rev7Tsunami) for details.

We started thinking about Warapu, too, a neighboring village whose people speak a language completely different from Arop. They had lost at least five hundred people.

Soon after the tsunami, I traveled to the U.S., as planned months before, and spoke to our home church. “Maybe God is going to put on the heart of some young couple to come help translate God’s Word for the Warapu people. Would you pray for that? We would love to encourage and cooperate with another team in our neighborhood.”

We had absolutely no idea how completely and unexpectedly the Lord would answer that prayer. Even then “he already had in mind what he was going to do” (John 6:6).

After the tsunami, the Arop community moved about two miles inland. A year later, we built our new house and translation center in that village. We built a dorm room, big enough to sleep four—for two translators from both Sissano and Malol, in case they ever decided to join us. A visionary plan, we thought.

Even though we felt strongly that the Lord was asking us to expand into those two related languages, we had a pretty impressive list of excuses for why we could not do it. I was ill with chronic fatigue. Bonnie was busy with our children and helping in administration. We had no training for working in multiple languages. And we lacked the needed funds and personnel. Our biggest excuse was that we had no idea just *how* we would do it, so we asked people to pray.

On a November 1999 trip to a large information technology conference held at JAARS, I ran into my former professor in translation principles, Dr. Ellis Deibler. He invited me to dinner. When I arrived at his home, he immediately said, “John, come on in and sit down. I have a story to tell you.”

# Jisas kera Filip aij soene iyn yi kampaij yi peyian. Yi antan ko sawe o anen iyn yi awo.

Jesus asked Philip this talk in order to test him only. He himself knew what he was going to do.  
—John 6:6 in the Arop language

“What, no ‘How’s the family, how’s your wife?’” I teased him.

“No, you’ve got to hear this story first.”

Ellis proceeded to tell me about his visit to Epi Island in Vanuatu, where a translation consultant was working with three related dialects simultaneously.

I left Ellis’ home knowing the Lord had answered our prayers for a strategy. We could use the Arop translation as the basis for translations done in the related languages, greatly simplifying the process.

When I returned to Papua New Guinea (PNG), the three surviving Arop translators were also talking about the possibility of expanding the project. I said to them, “You know, we could conceivably finish your New Testament in the next six years. But if we help these other languages, it will take a lot longer. And you would have to stay ahead of them so they can use your translation as their starting point.”

Pastor Peter said, “People’s eyes are open now because of the tsunami. Now is the time to do this.” Arop Lutheran church leader and translator Emil Ninkure agreed, “We have to do this. This is more important than finishing our New Testament quickly. And don’t worry about your fatigue. We can train and advise others the way you have for us. And we have already chosen a name: Aitape West Translation Project.”

Before long, other language groups, ones completely unrelated to Arop but within walking distance, came asking for translators. We knew they would otherwise probably wait decades for someone else to come help them translate. *How do we respond? We think we have a strategy, but we have no funds and no staff to implement it.* We felt the Lord saying we should do it. So we told these language groups, “You can work with us, but this is an experiment. We have never done this before in PNG, so we’ll be figuring it out as we go ... and a lot of people will be watching.”

They agreed.

By September 2001, about twenty translators from eleven languages and dialects were working together.

Deb Larkins from Australia joined us to work with the four languages related to Warapu. Eventually Deb married an Australian pastor, and Beth Fuller took her place. By 2002, Ben and Mandy Pehrson joined us to promote literacy and to advise the translators for three dialects of the Onnele language.

By 2004, our “visionary” four-man dorm had to be replaced with a thirty-six-man one!

We now had an idea of how to proceed with the project, but making that idea a reality would bring technical challenges we never anticipated.



Starting over. By 2000, the Arop translation team was back to work in their new translation center, and the Nystroms had rebuilt their house (left in photo). The new Arop village was beginning to take shape.



# WALKING the FINE LINE— TOGETHER

September 2001

In September 2001, I sat at a table with “The Beach Boys,” nine translators from four coastal language communities. They had agreed verbally on how to translate a certain passage, then drafted it in their various languages, and were now reading them back to the whole group. As Malol translator Joe Anaput read his, the others said, “Why are you saying it that way? We all agreed to translate it using the same word, and besides, we hear you guys using that word in your language all the time.”

Translators from seven other language groups had also come for our first multi-language translation workshop. The goal was to learn how to translate by creating a first draft of Jonah—a short, easy book. The Arop translators led the workshop and taught the new translators, who were producing the first Scripture ever in their languages.

Because their languages are closely related linguistically and geographically, the translators were able to help each other. They knew people would compare their translations, so they decided to make them as similar as possible, while still ensuring they sounded natural and communicated clearly and accurately\*. To achieve that balance is an art—and a fine line to walk.

Answering the translators’ question, Joe said, “Yes, we do use that word often, but we can’t say it in this context. If I do, people will laugh, so I used this other word instead. It means the same thing, so I’m still *wanbel* (‘one stomach,’ meaning ‘of one mind’) with you guys.”

As their consultant, I was so happy I didn’t know whether to laugh or cry or jump up and down. I knew they were on their way to achieving that fine balance between similar but unique translations. The translators’ decision to walk that fine line *together* would affect almost everything they did, and they would reap the benefits of it over and over again in the years to come.

\*Read about what constitutes a good translation at [www.biblica.com/niv/munger/BibleBabelBabble\\_en.pdf](http://www.biblica.com/niv/munger/BibleBabelBabble_en.pdf).

Leading the way. Emil Ninkure (left) and Pastor Peter Marokiki work on the Bible translation in Arop, a template for ten other languages.

## Languages of the Aitape West project

**Coastal Group**  
Arop-Sissano  
Malol  
Serra  
Sissano

**Onnele Group**  
Goiniri  
Romei-Barera  
Wolwale

**Group One**  
Bauni Barupu  
Bauni Pou  
Bouni  
Uni



# Software

Checking the hard way. John Nystrom and his partners checked translations using paper and pen until good translation software arrived.

# TO THE RESCUE

## Typing bottlenecks and lost files

“Brother, yesterday I worked on chapter 1, and I saved the file, but today it’s not there.”

In our early translation workshops, we had twenty-plus translators, but only two who could type. Translators would stand around waiting for me and the Arop translators to type their translations. Eventually, Arop translator and team captain Emil Ninkure taught everyone to type and use Microsoft Word with a JAARS Scripture template. *Everything works so easily!* I thought. *How could anything go wrong?*

But just about every morning, one or more translators would tell me they had lost a file.

“Where did you save it? What folder is it in?”

“I don’t know.”

“What name did you give the file? We can probably search and find it.”

“I don’t know.”

Sometimes I could find the file, and sometimes I couldn’t. Many translators re-did translations of numerous chapters. For most Papua New Guineans, redoing work is not disturbing. But to my American psyche, it was a terrible thing to watch. We needed something better.

## Enter Paratext

We switched to a translation editing program called Paratext. Developed by the United Bible Societies, it contains components built by Wycliffe programmers. It freed the translators to work on their translations unhampered by file names and hierarchical folder structures. Each translator could work on his own translation while viewing the other translations in his language family, like an electronic parallel Bible. They loved it.



Paratext screen shot shows Luke 1:1. In left column: Luke in four versions—Greek, English Standard (ESV), New International, and Tok Pisin. Column 2: Luke verse context in ESV. Columns 3–5: Arop, Malol, and Sissano translations in progress.



## September 2004

### Adapt It

Let's say you need to walk from Miami to New York. Wouldn't it be great if somebody gave you a ride as far as Philadelphia? That's what it's like for these translators. They use the Arop translation as a vehicle, as a guide, which shortens their trip substantially. Since the Arops have already translated much of the New Testament and some Old Testament portions, as well, it makes sense to use a well-checked Arop translation as the source text for the other translations.

The Arop team has already figured out how to deal with most of the mismatches in structure between the Greek of the original and their language. For example, Greek and English both use passive mode, so we can say in English, "By grace you have been saved." But not in Arop and the other languages. The underlying subject must be made explicit by saying, "God has saved you by grace."

Adapt It\* software helps translators deal with the easy, predictable changes needed as they draft their translations based on Arop—changes that keep their translations similar. This gives them more time to deal with the difficult, unpredictable elements that make their languages, and thus their translations, unique. Adapt It is a great tool that helps them walk that fine line together.

After we taught them to use Adapt It in September 2004, I asked the translators if they would like to go back to doing translation by hand.

"No way!" they replied. "This is so much easier and faster."

Passing it on. Sissano language translator Kenny Aiprum (left) helps Arop translator Linus Wairapu with a computer problem.



Asking the experts. Sissano language translator Kenny Aiprum (center) invites two older men to help check his translation of Luke.



Adapting. Goiniri language translator Dominic Pusai (left) trains fellow Goiniri speaker, Herman Ume, to "adapt" a translation.



What a brother is for. Goiniri language translator Dominic Pusai (second from left) explains a computer process to translators from three other languages.



### Translator's Workplace

Shortly after we returned to Papua New Guinea in June 2006, I asked Emil Ninkure, "Maybe it's time to teach the translators to use Translator's Workplace." TW is an electronic Bible study library especially for translators—a cooperative effort between SIL International and the United Bible Societies.

Emil replied, "Brother, they're already using it."

As I looked around at the computer screens, I saw every translator using the Scripture translations and commentaries in TW, checking the Arop source translation as they went.

Emil had taught the translators to use it while we were gone. I was impressed, relieved, proud, and excited all at the same time.

### Collaboration is key

To walk that fine line together, of unity in diversity, presented unexpected technical challenges. How could the translators see the latest versions of each other's translations without accidentally editing the wrong one? If they would ever jumble or lose files, or if water got into a computer, as happened once to Emil's, how would we get it back? The data, not the water.

When translators found an "opportunity for improvement" in the Arop translation, how could they transmit that information to the Arop team and the other translators?

Our initial, idealistic collaboration theories crashed into harsh realities: We had multiple users working in multiple languages on multiple computers. With consultants coming and going, we added multiple locations to the mix.

We were trying to find a way to work together but were frustrated by translation software that had been designed for only one person ... working on one language ... using one computer. The only multi-user tools available were ones built by and for computer programmers. Our JAARS computer experts tried valiantly to make them work for us, but in the end, due to the complexity of the program, the translators kept losing files. We needed a solution for non-geeks.

The United Bible Societies and JAARS both understand the problem and are working on addressing it together—building collaboration technologies into their Bible translation editing software. In 2009 we started testing some of their early efforts and reporting on the "opportunities for improvement" that we found.

\*Read "The Dream" about the creation of Adapt It by a Wycliffe translator at [www.jaars.org/Rev7Tsunami](http://www.jaars.org/Rev7Tsunami)

# COMPUTER Complications

January 2009

In early 2009, we had only one computer for each two-man translation team. Often half the translators would be waiting for a turn to use their team's computer. Because we now had translation software that facilitated working as a team (Paratext), it was time every translator had his own computer. So in March of that year when I went to Arop village, I took a number of used, donated ones with me. The translators were thrilled.

Their pace of translation accelerated, but we faced three new problems.



## Keeping up with translation output

The first problem was the mounting backlog of translated chapters to be checked. The translators were moving so fast that it was hard for us consultants to keep up. It is a fact of life that we cannot be in Arop village all the time. We need to have a way for the translators to send their drafts to us, and for us to send notes and critiques back to them.

We had been sending drafts by e-mail via HF radio, but the system could no longer handle the huge amount of traffic. Imagine a connection 1/1000th the speed of dial-up, and you get the picture.

It was crucial to obtain broadband Internet access at our Arop village translation center! We couldn't just call up the local cable guy and make an appointment for between 1 and 4 p.m. on Friday. We needed to call JAARS. So in June 2009 we contacted Bill Foust, a satellite Internet expert, for advice. He suggested two possible satellite Internet access systems: VSAT and BGAN\*.

\*Very Small Aperture satellite Terminal—a small earth station for satellite transmission; Broadband Global Area Network—a mobile satellite network service

We chose VSAT as our Plan A. It would do much more than enable us to send and receive translation changes. Consultants who could not be present at translation workshops in Arop could talk to translators as if by phone, and could also see the translation on the translators' computer screens. Our PNG-based JAARS networking experts started getting the Plan A ball rolling for us. But we didn't realize the immensity of that ball and the difficulty of rolling it up a steep hill.

Getting the right type of antenna to the site, building a concrete base for it, and getting an installer to come proved to be extremely difficult and expensive.

By May 2009, we could tell it was going to take a while to get our Plan A satellite system, so JAARS helped us arrange to get the hardware for Plan B

in the meantime. Unfortunately, our Plan B equipment was apparently damaged in a friend's checked airline baggage on the way to PNG.

Currently Plan C is to use a cell phone modem. There's service, not in Arop village but in Aitape town, seventeen miles away.

If we can get that to work, team captain Emil Ninkure can hop on a truck whenever one goes to town, and send-receive translation changes and notes via the Internet there. It's not convenient, but what do you expect of a Plan C?

We've been seeking a good solution for over a year.

As I write this in September 2010, we've been seeking a good solution for over a year. We finally have Plan C working. We hope to have Plan B by early October, and Plan A by the end of 2010, Lord willing and the Yalingi River don't rise.

Five's a crowd. Until recently, translators from multiple languages had to share one computer.



A major challenge for Bible translators in Papua New Guinea is poor communications services. By partnering with JAARS, you can help provide Internet connections, local area networks, and administrative computers at eight regional centers. Your gift to \$5849 will greatly improve the translation process—providing God's Word more quickly for the people of PNG. See the response page in this magazine or go to [www.jaars.org/s5849](http://www.jaars.org/s5849).



Power players. Andrew Koens (left) works on the team's diesel generators—multiple times over. Brian Chapaitis (inset) tunes translation advisor Beth Fuller's solar electric system.

### Feeling powerless

The second problem was power, or rather, lack of. Arop village is seventeen miles from the nearest source, so we made our own electricity via solar panels, on the roof of the translation center, which charge batteries in the office. Those batteries would power computers by day, and at night we would run a small diesel generator. But with twenty laptops running, we would overwhelm the system as soon as our *primary* generator, the big yellow one in the sky, hid behind the clouds. That would happen daily, forcing us to run the diesel generator at least part of every day.

That worked, but diesel fuel is expensive, sometimes hard to get, and always difficult to transport. Because generators have moving parts, they also have a habit of going on vacation when we need them most. (As I was writing this, an e-mail came in from JAARS about ordering parts for our generator.) Solar panels just lie in the sun doing their jobs, never making noise, never asking for a drink or a holiday, or complaining about the heat.

I didn't have time to deal with the power problems. So I asked my friend Brian Chapaitis to come to Arop village to inspect our electrical set-up. I needed suggestions on how we could expand the solar electric system to produce and store more power, and thereby reduce our dependence on the diesel generator.

Lesson at the Aitape street market. Translation consultant John Nystrom shows Arop translator Emil Ninkure how to send translation drafts by e-mail using a cell phone modem.

## How could we expand the solar electric system to produce and store more power?

### Tech support needed

The third problem was lack of technical support. When Brian and I arrived in Arop, a translation workshop was starting. As the translators booted up their computers, half of them would not work—mostly the used, donated ones. I ended up spending 80 percent of my time during that workshop trying to keep seven different models of computers running. This left precious little time to do what I had come to PNG to do: help Papua New Guinean translators improve their translations.

### Netbook transition

Brian had researched “netbook” computers, which are smaller, less expensive, and more energy-efficient than laptops. He found some that take only one-fourth the power of the laptops we had been using. Chris Hecht, our network expert in PNG, had been testing various models, including the one Brian was recommending. We took it to Arop for the translators to try. They liked it.



Small is beautiful. A netbook computer, compared to a laptop, requires much less electricity, making it perfect for remote locations where solar power is the only option.

Suddenly Brian and I realized we could kill three birds with one stone: If we replaced all the old laptops with the netbooks he recommended, (1) we would reduce our power usage by 75 percent, completely eliminating the need for additional solar panels; (2) the translators would all have new computers that actually worked; and (3) all the computers would be exactly the same, which would make it easier to fix problems, freeing me up to spend more time with the translators.

So that's what we did. It worked magnificently. At our February 2010 workshop, the translators began using their new netbooks. I spent 80 percent of my time, or more, helping the translators, not with their computers but with their translations. When one computer had a major problem, I was able to get the translator going again on an identical model in 25 minutes, rather than taking all day to set up a different model. During that workshop, we never ran the diesel generator during the day. The big yellow one was enough!

*In cooperation with JAARS, Brian Chapaitis has contributed significantly over the years to improving IT service to Bible translators. His trailblazing approaches with the Aitape West Translation Project, including the netbook transition and solar-power set-up for Pastor Peter (see page 18), will profit other projects, as well. He also works with the INSPIRE team (p. 16).*

INSPIRE (Initiative for Netbooks and Solar Power in Remote Environs) is an innovative, four-year program launching this year in Papua New Guinea. It will offer subsidized netbooks and solar power systems to Papua New Guinean translators, as well as computer training. Your gift to \$5850 will hasten the delivery of God's Word to thirty-five remote communities where translation is underway. See the response page in this magazine or go to [www.jaars.org/s5850](http://www.jaars.org/s5850).



In 2010. John and Bonnie Nystrom (above). Peter and Leonie Marokiki, with some of their children, as well as neighbors (right).

# TWELVE YEARS LATER

## October 2010

Now twelve years after the tsunami, Pastor Peter Marokiki continues as a key Arop translator. His wife, Leonie, sustained injuries from the tsunami that make it extremely painful for her to do even a fraction of the physical labor that is typical for Arop women. Peter needs to be available to help her, so whenever he works on translation he doesn't have time for the two-hour walk from his house to our center in Arop and back.

As a result, in early 2010, Brian Chapaitis and electronics technician Wayne Ferris worked together to prepare the solar panel, battery, and power control components Peter would need to work on his netbook computer at home. Since then he has revised the whole book of Revelation and over half the Gospel of John, all while staying close by where he can help Leonie.

In 2001, my fatigue persisted long enough that it pushed the Arop translators to take the lead in this new adventure. They made good on their promise to help the other translators—and so much more. Then I appreciated nine years

without fatigue—until early 2010. I wonder what the Lord has in mind this time around.

The tsunami of 1998 brought waves of change to our lives, including the way we think about Bible translation. We had no idea the Lord would use that devastating event to provide his Word for so many languages. Or that we would face numerous technical challenges along the way. We could not have walked this journey thus far without the help of many, wonderful JAARS staff. They tackled those challenges with us, advising, mentoring, innovating, and gladly serving the Aitape West translators—who continue to walk that fine line together.



For a closing word from John Nystrom via video, scan this code with your smartphone's QR reader or visit [www.jaars.org/jn](http://www.jaars.org/jn).

# IN A POSITION TO HELP

Eldon "Butch" Barkman, Interim JAARS President and CEO

"We trust God for the impossible" is one of the five foundational, guiding principles of JAARS ([www.jaars.org/principles](http://www.jaars.org/principles)). This organization was founded on Cameron Townsend's "impossible" vision for a Bible translation support service. Today, we continue to operate with faith that God will provide for every need. Whether funding or personnel, guidance or partnerships, we trust he will work miracles to allow us to further our support of Bible translation.

Impossible challenges can do one of two things. They can inject fear into our hearts and cause us to retreat. Or they can embolden us—in the Lord—to go forward in faith.

In 1998, John and Bonnie Nystrom arrived at such a crossroads. "After the tsunami," they say, "we realized we could make a fresh start. That opened our minds to possibilities. We knew we were in a position to

help linguistically related languages on the coast and felt the Lord asking us to do so, even if we didn't know how.

"It was a progressive revelation from the Lord—he was giving us an opportunity to try something new and different. Part of that revelation was that if we tried and succeeded, it could have implications for countless other languages in cluster projects around the world."

Today we at JAARS also sense the Lord setting before us great and seemingly impossible challenges. We want to provide the technological and logistical tools that will help translators accomplish their goals efficiently and speedily. We are in a position to help. We are ready to try new and different things. How about you? Won't you join us?



The Aitape West translators hope to publish Luke and Acts in ten languages in 2011. Some of them posed for this photo after the March 2010 translation workshop.

# KIDS' PAGE



## Tsunami

is a Japanese word (*tsu*, port + *nami*, wave) meaning "harbor wave."

A tsunami is a very large ocean wave caused by an underwater earthquake or volcanic eruption. It often destroys buildings and plants when it strikes land. Tsunamis can be as high as 98 feet and travel at up to 589 miles per hour. They can last between ten and sixty minutes. Tsunamis cause terrible destruction. The Bible tells us that our powerful God controls even nature. Here are two stories of people who learned to trust God in frightening situations.

## JOSEPH SOLD INTO SLAVERY

READ GENESIS 37:1-36; 45:3-9

Joseph was treated badly by his jealous brothers, but God was still in control. God had a plan for Joseph's life despite his circumstances. Joseph learned that God is able to make bad things turn out for good.

In the word search, find the words that describe how God is our **PROTECTOR**:

**ANCHOR**  
(Heb. 6:19)

**ROCK**  
(Ps. 18:2)

**FORTRESS**  
(Ps. 31:2)

**SHIELD**  
(2 Sam. 22:31)

**REFUGE**  
(Ps. 46:1)

**STRONG TOWER**  
(Prov. 18:10)

T I U R F O R T R E S S R B  
E A N C H O R W S K Q W E Y  
C T L N P W R N H I Q C F M  
N E C G G N G T I L I D U M  
O O C P T T E H R T L L G N  
S T R O N G T O W E R X E Q  
J J N M U S V U I C S S N Q  
S M Z F S O S H J H O S S G  
E K E A H S S E M R I H O P  
E R A U M F G E B E E N A C  
Q E A R E Y T S R O C K P E  
R A S H I E L D H S U T N O

## DISCIPLES CAUGHT IN A STORM

READ MARK 4:35-41

A terrible storm threatened to drown the disciples. In their fear, they called out to Jesus. Unscramble the letters to find out what they learned about him.

NEEV HET NDWI DAN VSAWE YEOB MHI

ANSWER: Even the wind and waves obey him!

**Arop, Malol, Serra, and Sissano** are related languages. They are in the same language family. Just as people in the same family look and often sound alike so do related languages.

What languages can you think of that are related to American and British English?

ANSWERS: Scots (spoken in Scotland and parts of Northern Ireland), Frisian (spoken in northern Netherlands, northwest Germany, and Denmark), related but less closely: West Germanic languages (Low and High German, Dutch, Afrikaans) and North Germanic languages (Swedish, Danish, Norwegian, Icelandic, and Faroese).

Here is what the **Arop** language family ancestry looks like:

Austronesian  
Eastern Malayo-Polynesian  
Oceanic  
Western Oceanic  
North New Guinea  
Shouten  
Siau  
Arop-Sissano

Here is the **English** language family ancestry:

Indo-European  
Germanic  
West Germanic  
Anglo-Frisian  
English

## LEARN SOME AROP WORDS!

Use the following Arop words to identify the parts of this Arop child's face: no'uan (head), talakuan (eye), uun (nose), ramatowuan (forehead), remien (hair), tenenropon (ear), een (cheek), tokontau (mouth).



**TECHNOLOGY** speeds Bible translation in many ways. Read the Rev. 7 stories, and then list the five technologies used in the Aitape West translation project:

- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

Sunday school teachers and homeschooling parents, we hope the Kids' Page, based on this issue's Rev. 7 articles, will serve your teaching needs. Download PDFs from the JAARS website at [www.jaars.org/kidsactivity](http://www.jaars.org/kidsactivity).



**Our second Quest Kodiak** touched down at the JAARS Center in Waxhaw, North Carolina, on August 12, 2010—thanks to years of faithful prayers and gifts from many people. Browse photos of its arrival at [www.jaars.org/kodiak-arrival](http://www.jaars.org/kodiak-arrival), or receive updates during its trip this fall to Papua New Guinea by signing up at <http://eepurl.com/dGEv>.

**Finishers Project** provides Christian adults with information, challenge, and pathways for discovering and processing opportunities in missions—short-term or as a next career. JAARS recently began working with Finishers Project as part of a strategy to fill, within the next twelve months, over one hundred thirty personnel needs.



**The WordSign project** has installed an early test version of its sign language video-motion-capture software, along with a stereo camera, for development testing at JAARS. This software converts the motions of a human signer, captured in special stereo video, into the motions of a lifelike 3D avatar for the production of Scriptures, Bible stories, and other teaching materials for the Deaf. See [www.jaars.org/wrd100](http://www.jaars.org/wrd100) for more information.

**Mission Korea**, an Urbana-type missions conference, welcomed some three thousand students from all over South Korea and several Asian countries in August. JAARS sent two representatives, who spoke during breakout sessions about the use of technology in missions. They also entertained career involvement questions from attendees.



**The Museum of the Alphabet**, located on the JAARS campus, recounts the history of writing systems ([www.jaars.org/alphabet](http://www.jaars.org/alphabet)). It celebrates its twentieth anniversary on October 20, 2010. *The Alphabet Makers*, a beautiful tour of the museum in book form, has been reprinted and can be ordered on this *Rev. 7*'s response form.

**The JAARS 2010 gift catalog** will be available online by mid-October at [www.jaars.org/catalog](http://www.jaars.org/catalog); it presents opportunities to support Bible translation project needs. Thanks for checking it out!

**Sign up for our E-Newsletter**, which brings you monthly, up-to-date news about JAARS. Each issue includes links to recent stories, information, and events, as well as new site features on JAARS.org. Go to [www.jaars.org/e-news](http://www.jaars.org/e-news) to subscribe.

**The *Rev. 7* winter issue** will cover land transportation needs of Bible translation—an exciting ride!

# THANK YOU

for praying, giving, and telling others about JAARS and Bible translation.

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 *Prayerline* Bimonthly prayer calendar  
 *E-Newsletter* Monthly e-mails of JAARS news and stories

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<b>S5850</b>	Netbooks and Solar Power	
<b>GPF100</b>	JAARS Global Programs Fund	
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**JAARS**

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“When we get the translation project going again, we’ll pretty much be starting over. We don’t have to do anything the way we’ve been doing it for the last ten years.”

—Bonnie Nystrom, two days after a tsunami devastated Arop village