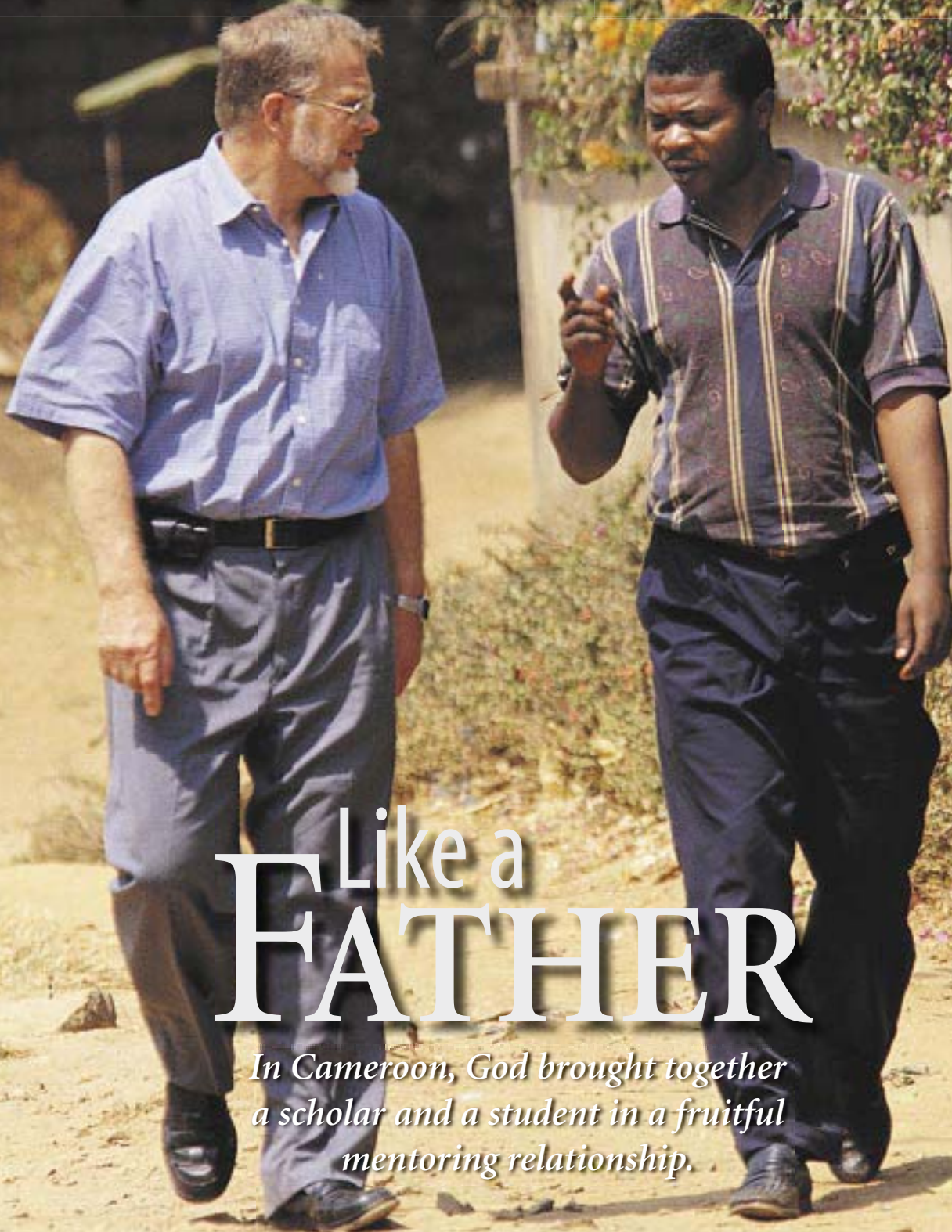


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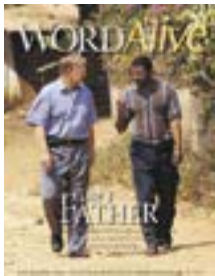
WORD *Alive*



Like a FATHER

*In Cameroon, God brought together
a scholar and a student in a fruitful
mentoring relationship.*

ALSO: ♣ Helping Others "Call His Voice" ♣ Education for 250,000 Kenyans ♣ "Ta" or "mi"?



Cover

Moise Yonta, right, and Wycliffe Canada's Karl Grebe developed strong bonds through their work on a Bible translation and literacy project for Cameroon's Ngiemboon people. Karl became a mentor and father figure to the younger man.

Photograph by Dave Crough



During an impromptu visit to a familiar neighbourhood in the town of Kumbo, Cameroon, Winnie Grebe is embraced by an old friend. This *mami* is from the compound where the Grebes and their three sons lived for many years and were considered extended family members.

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Photo essay Remain in Me

Karl and Winnie Grebe exemplify Christ's teaching to abide in Him, even through difficult times.

By Dave Crough

Note to readers: References are made in this magazine to "SIL" (normally shortened from the full name "SIL International"). SIL is a partner organization of Wycliffe, dedicated to training, language research, translation and literacy.

BY
DWAYNE
JANKE

Passing It On



Karl Grebe parked his SUV in front of a nondescript concrete bungalow. With him were *Word Alive's* Doug Lockhart and Dave Crough. They had arrived just outside a remote village nestled in the grassy terrain

of Cameroon's Ndop plain. Miles from the main highway, my colleagues felt as though they had arrived in the proverbial "middle-of-nowhere."

Middle of nowhere—maybe. Yet this place is home for Dan and Melody Grove and their three young children. The former New Brunswick pastor and his wife had moved there just days before Doug and Dave's visit earlier this year to collect stories and photos for the magazine you now hold. The Groves will help prepare the way for linguistic research and Bible translation in up to 10 surrounding language groups.

That day, Dan was adjusting a pump he was about to install in a well next to the house. Karl watched with keen interest when Dan eventually fired up the pump and cool, life-giving water gushed from a plastic pipe.

"I'm sure it all brought back many memories for Karl and his wife, Winnie," Doug told me. "More than 30 years ago, they themselves had arrived in the town of Kumbo to begin a language project among the Nso people. Far from home, they had also raised three children after settling in to learn the language and translate the New Testament."

Today, the Grebes are senior members of SIL's Cameroon Branch. But they don't directly translate the Bible and promote literacy. Instead, like the Groves and many others, they are there to help mentor and train a new generation of committed Cameroonian Bible translators.

The vision is to pass on knowledge and experience so Cameroonians can serve among their own people throughout the central African nation. It's an exciting prospect—people who know their own culture and language firsthand, equipped to translate God's Word.

They won't be out in "the middle of nowhere," but right in their own backyards. 🍀

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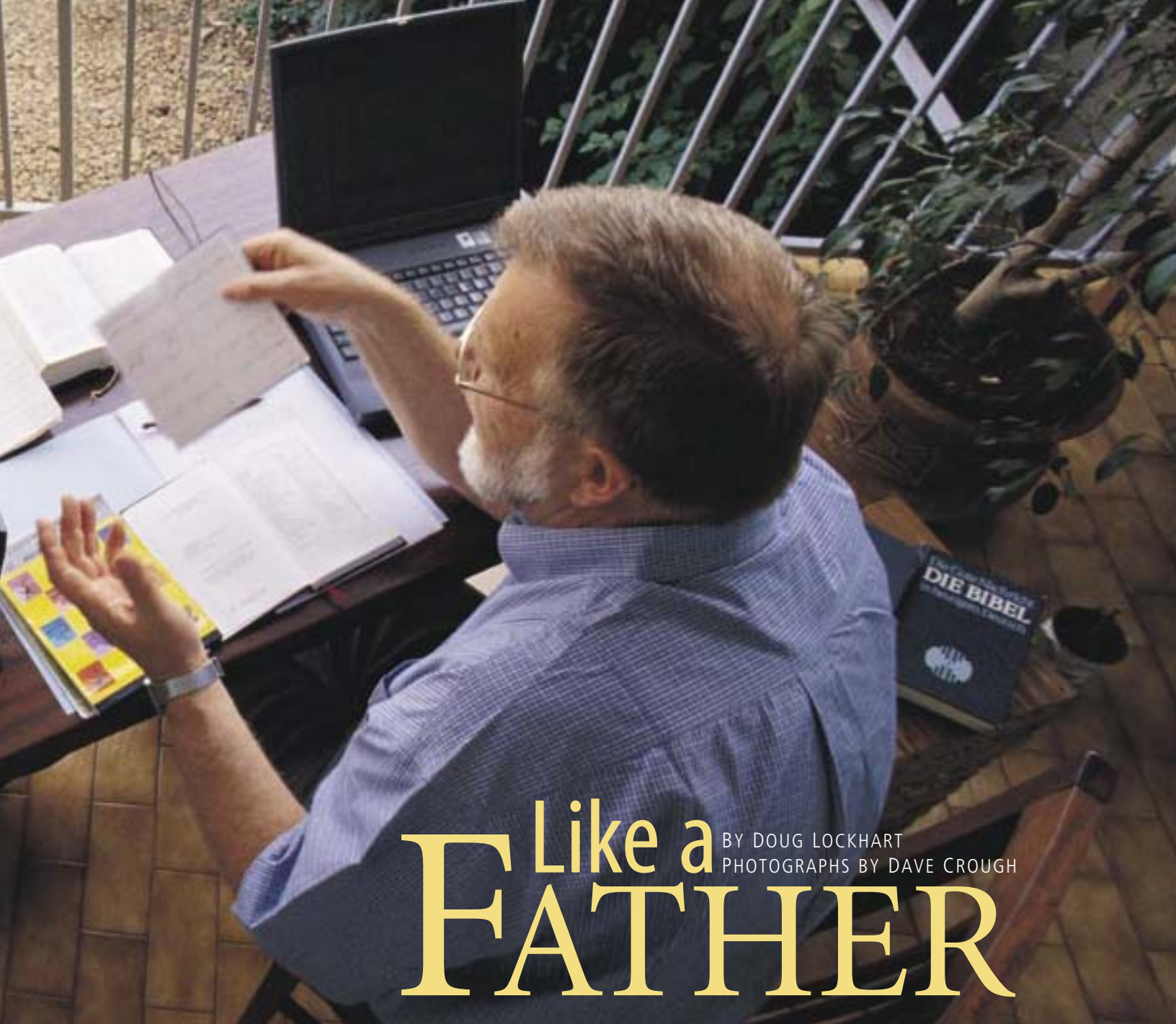


“This,” says Cameroonian Moise Yonta, “is where Karl slept when he came to help us.”

Our host had led us to a tiny, cheerless room in a modest cement building in the heart of Cameroon. Furnished sparsely with a wooden bed, a table and two chairs, its bare walls reflected the pale light filtering through a barred window at one end.

Moise (Mo-ease) serves with the Cameroon Association for Bible Translation and Literacy (CABTAL), a partner organization with SIL in the central African country (see sidebar, page 6). He was referring to his friend and mentor, Wycliffe Canada member Karl Grebe. For nearly a decade, the two men have worked together on a Bible translation and literacy project for the 200,000 Ngiemboon people living in the highlands of Cameroon’s West Province.

Karl and Moise regularly met here at CABTAL’s office in the small town of Batcham (see map, page 8), to polish the New Testament translation and manage logistics for the project.



Like a FATHER

BY DOUG LOCKHART
PHOTOGRAPHS BY DAVE CROUGH

For nearly a decade, Moise Yonta (left) and Wycliffe Canada's Karl Grebe have spent countless hours working together on a Bible translation and literacy project for the Ngiemboon people. With the knowledge and experience he gained, Moise now helps oversee 10 language projects in Cameroon.

In Cameroon, God brought together a scholar and a student in a fruitful mentoring relationship.





For up to two weeks at a time, this spartan room served as Karl's "home away from home" while he consulted with Moise on translation of the New Testament into the Ngiemboon language. Moise says the long hours Karl put in here modelled the seriousness of Bible translation and inspired him to persevere.

On this day, with the translation of the New Testament books completed, Moise is on his way to meet with Karl in the city of Bamenda (see map, page 8). They must finish work on a glossary before submitting the manuscript to the Cameroon Bible Society for publication.

But during our brief stopover at the CABTAL office, Moise has deliberately led us to this tiny backroom—to stress that this was Karl's home for one or two weeks out of every month.

Moise has been deeply impressed by Karl's humility in their working relationship.

"He mentors in a very humble way," says Moise. "We in Africa, we like this expression, 'like a father.' The father is trying to educate the child and the child makes mistakes . . . but the father is patient. He continues to give advice, continues to mentor and guide. . . ."

A Sense of Urgency

At a time in life when many men are trading in their briefcases for golf clubs, the 61-year-old German-Canadian grandfather of five can often be found in his white Toyota SUV, bouncing

"Moise is a very humble person. And I was impressed with his willingness to come back to his home area."
— Karl Grebe, translation consultant and mentor



A portrait of former Wycliffe Canada members Bob and Ruth Chapman adorns the entrance to The Chapman Centre, CABTAL's new administrative and training centre in Yaounde. The couple, whose 15 years of service in Cameroon included a stint as SIL directors there, died three years ago in a plane crash in Cote d'Ivoire.

What is CABTAL?

Name: The Cameroon Association for Bible Translation and Literacy.

Purpose: Helps language communities gain access to the Scriptures and other literature in their mother tongue that is useful for spiritual, socio-economic and cultural development.

Goals: Literacy, linguistic research, translation of the Bible and other literature.

Date Begun: October 1987.

Staff members: 18

CABTAL translators involved in translation: 10

Number of languages in Cameroon: About 286 languages, but research is continuing. French and English are the two official languages, but many Cameroonians are not fluent in them.

Number still needing Bible translation: 119

Partners: 15 national and international organizations, including Wycliffe Canada's *Partners with Nationals* program (see back cover).

along some rough and dusty road in Cameroon's bush country. Such journeys are unavoidable if others are to benefit from Karl's 32 years of experience in Bible translation and language work.

Whenever possible, Karl's wife Winnie accompanies him on his travels to consult with colleagues from CABTAL or SIL, or teach in a translation workshop. She must also juggle her own responsibilities as coordinator of training for SIL's regional office in Bamenda, where the couple have lived for the past eight years.

The Grebes seldom slow down, unless one or the other is sidelined by recurring malaria or other health problems. Perhaps it's a sense of urgency that keeps them going, knowing that 119 language groups in Cameroon are still in need of Scripture translation and literacy programs. For his part, Karl works overtime to help train committed national colleagues—so they can in turn train others.

Shared Love

In Moise, Karl and his SIL colleagues found a man who shared their love for God's Word and for equipping other Cameroonians in the work of Bible translation and literacy.

Their unique relationship began nearly a decade ago, after Wycliffe Canada's fledgling *Partners With Nationals* (PwN) program chose to fund the Ngiemboon language program (see back cover). Around the same time, leaders of CABTAL asked Karl to serve as a consultant to the project.

Moise, a young Ngiemboon student of economics at the University of Yaounde, had heard of CABTAL's plans to translate the Scriptures for his people and wanted to be involved.

"I was pleased to find he was a sharp person, a very committed person,"

says Karl. "We sat down together and made a plan," Karl recalls. "And with that plan, Moise went to his village and started mobilizing some things."

The 26-year-old student soon found himself directing a team that included experienced pastors.

"It was a challenge for me," says Moise. "It's not easy in Africa for a young man to speak, or give orders to older people."

Besides the cultural issues, there were times when Moise simply didn't know how to deal with certain situations. That's when he looked for advice from the man he calls "Papa Karl."

"After listening [to me] he usually said, 'Moise, that is your responsibility.' So I learned to be responsible for the project."

A Genuine Calling

Karl saw in his young protégé a man who listened and learned.

"He's a very humble person," says Karl. "And I was impressed with his willingness to come back to his home area. He would not be expected to come back . . . but rather to look for a career in the city."

Karl notes that Moise's university schoolmates asked him why he would ever want to go back to his home region to do Bible translation.

"By the way he responded, I could

(continued on pg. 10)



During a visit to his home area in the small town of Batcham, Moise (left) meets with Ngiemboon literacy workers he supervises. Their efforts are helping equip the Ngiemboon to use the translated New Testament and other Scripture-based materials.



More on the Web

Canadians have supported the Ngiemboon project through Wycliffe Canada's *Partners with Nationals* program. Read about it at: www.wycliffe.ca/wordalive/exclusive.

A Glimpse of Cameroon

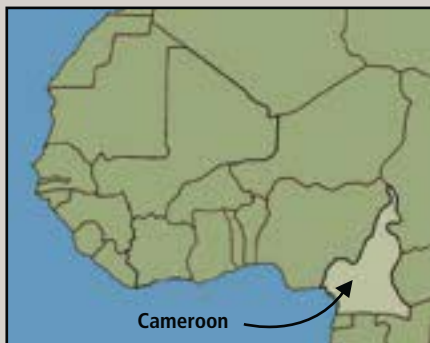
The Republic of Cameroon is located on the continental "hinge" between West and Central Africa. Roughly half the size of British Columbia, its geographic diversity includes three major zones: the northern savannah area, the southern and eastern rainforests and the western hill region.

Home to 16 million people, the former French Cameroon and part of British Cameroon merged in 1961 to form the present country. Cameroon's general stability has permitted the development of agriculture, roads, railways and a petroleum industry.

The country's literacy rate is more than 63 per cent. Although English and French are official languages, the latter is more widely spoken. Of Cameroon's 286 known "living" languages, 119 are still in need of Bible translation.

Two of the "living" languages spoken in this varied cultural and linguistic context—Ngiemboon and Lamnso—are featured in the main articles of this magazine (pages 4-18). ♣

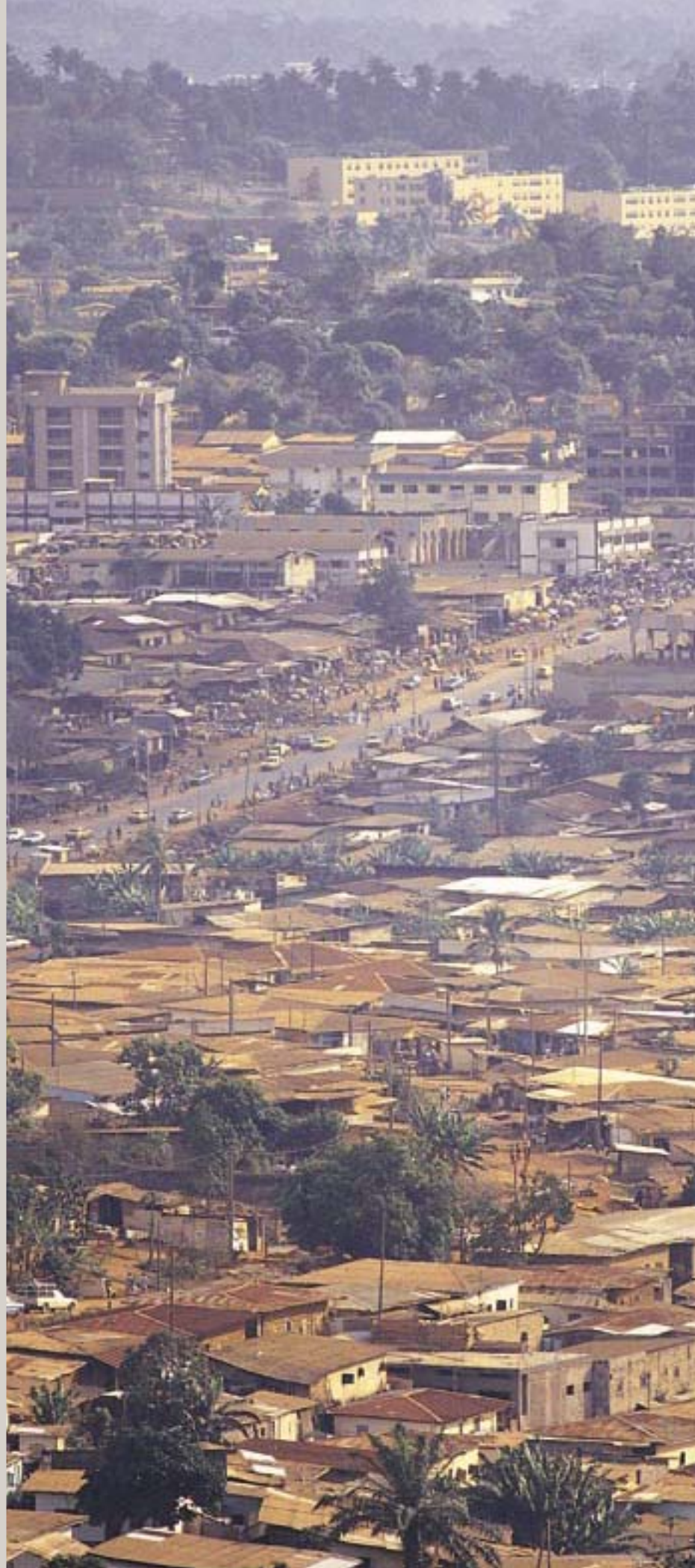
West Africa



Cameroon



The bustling capital of Cameroon, Yaounde, is home to almost one million people. Situated 200 km inland from the coast, the city has grown up on and around hills that provide enough elevation to keep away some of the sweltering humidity.



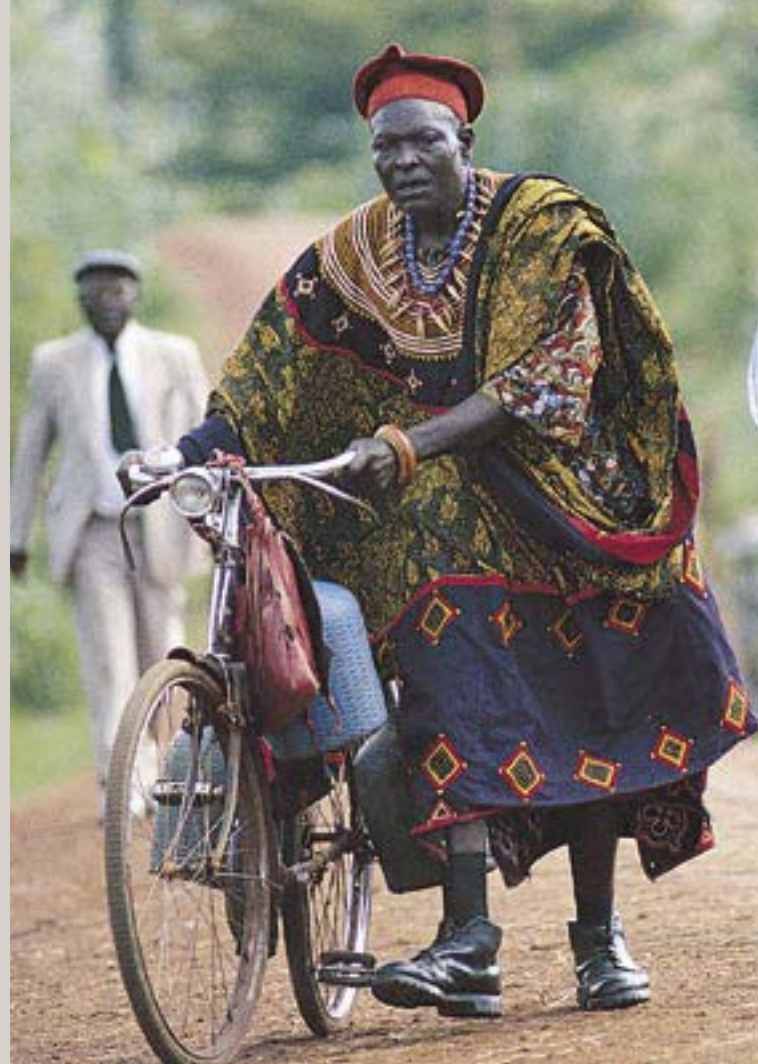


▲ A lioness keeps a lookout in Waza National Park.

▼ In the extreme north of Cameroon the terrain is semi-desert. This market is situated in a dry streambed, or *wadi*. The people are millet farmers and the woven, conical shaped items shown serve as roof caps for grain storage huts.



▼ An episode of *Fear Factor*? No, just your typical Cameroonian city marketplace where grubs (below) compete with lively dress selections (right), batiks and scores of other items—all purchased after mandatory, vigorous bargaining.



▲ An elder from the Babungo language community makes his way to the ceremonies surrounding the dedication of the New Testament in Babungo in June 1994. It is one of 18 New Testaments completed in Cameroonian languages with SIL involvement. Babungo, a language spoken on the Ndop plain (see "Focus," page 3), was first surveyed in 1973 for possible translation needs by SIL personnel—one of them was Karl Grebe.





Moise shares a laugh with the Grebes during a lunch break at their home in Bamenda, not far from SIL's regional office in the city. A decade of work is nearly finished—but their friendship is enduring.

recognize he had a genuine calling and a willingness to serve the Lord.”

These days, Moise lives in Yaounde with his wife Giselle and their four children. As sub-director of language programs for CABTAL, he now helps oversee 10 language projects in Cameroon. Part of his role is to encourage the many staff and volunteers who carry on the work despite a chronic shortage of money and other resources. As he cheers them on, Moise passes on many of the lessons Karl taught him.

“I saw [Karl] working at home, working at night, working even on Saturday...just to make sure the goal would be achieved.”

Moise appreciates that Karl encouraged his Cameroonian colleagues to start and finish each day with prayer—a crucial thing, since translating God’s Word is a heavy and time-consuming responsibility.

“You have to think. You have to manage people. There is a lot of data processing, checking, reviewing, testing, and so on.

“If we did not have a man like Papa Karl from the beginning, we would have given up. . . .”

Faithful to his calling, Moise didn’t give up. The New Testament will soon be in the hands of his people, and literacy work continues.

On a recent visit to CABTAL’s office in Batcham, he took time to meet with his small team of literacy supervisors and check on their progress.

And as he chatted with one young Ngiemboon man on the team, Moise seemed especially attentive—like a father. ♣

Moise and other Ngiemboon translators made numerous revisions to their drafts, as seen in Moise’s notated page from 2 Thessalonians (opposite). Karl checked their translations for accuracy and clarity. Although he doesn’t speak Ngiemboon, his thorough knowledge of Lamso, a related language, enabled him to identify sections where Ngiemboon translators used unnatural grammatical structures.

“I saw [Karl] working at home, working at night, working even on Saturday . . . just to make sure the goal would be achieved.”
— Moise Yonta, translation sub-director, CABTAL



During their work session at the Grebes’ home (below), Moise listens as Karl shares his thoughts about yeast, a biblical metaphor for sin. An explanation of the metaphor will be included in a supplemental glossary for the Ngiemboon New Testament.



¹ Paul, Silase mboó Timothée, naa yoon nwa'ne mbwo cu'te pua Kristo a gie aa

Thessalonica ngwó cu'te pua Tá wege Sse, mboó ye Cuapua wege Yěso Kristo. ² Á ponj ngie

Sse Tá mboó Cuapua wege Yěso Kristo ney mbule na pi, níjije ntsón meziye mi.
Cuapua yěso Kristo ne ngwó ne pi, nne nne swete ntsón pi

Letso'te metsan gwie me zāb ntii lye' gie Yěso Kristo gé tó

³ Mefe mefe, peg gwiin leswinte Sse na two si ngwoj fu' ntsem, mela'mie pi te nē nkua
lena ndag mbwo Sse na two si *na nton ngie peg gwo pu'u*

lezab ntum na ye wó, níjije ne ngwiin nkwoje tsetse pi metsem. ⁴ Á cūa pū'ú tá peg waa

nkim leziy si tse metsó menda cu'te pua Sse, ntum weg ne nkaga kág mela'mie pua ne nnyee
me *nkim pa ne ka'te*

gwi ngangh, únē nkue gwi pi ke te cu'te kyo, pi ke shuog shuog ne nzaba ntum gwi po na
nnē

Yěso Kristo. Yē zó mbwo peg ngwó no ka'te ntii gwi. ⁵ Yoon logo nnyee ngie Sse ge la' log
A *e Sse gag ntsa*

po no nenn nāg pua pa' pi gya ngo' pe'ε lē. Á logo nnyee ngie pi ku'u leku tse lefu Sse sie pi
ndag ndag *Anue ngi gie pi ne ngya fu'oon, e gyo ngie pi ku'pua pie pi*

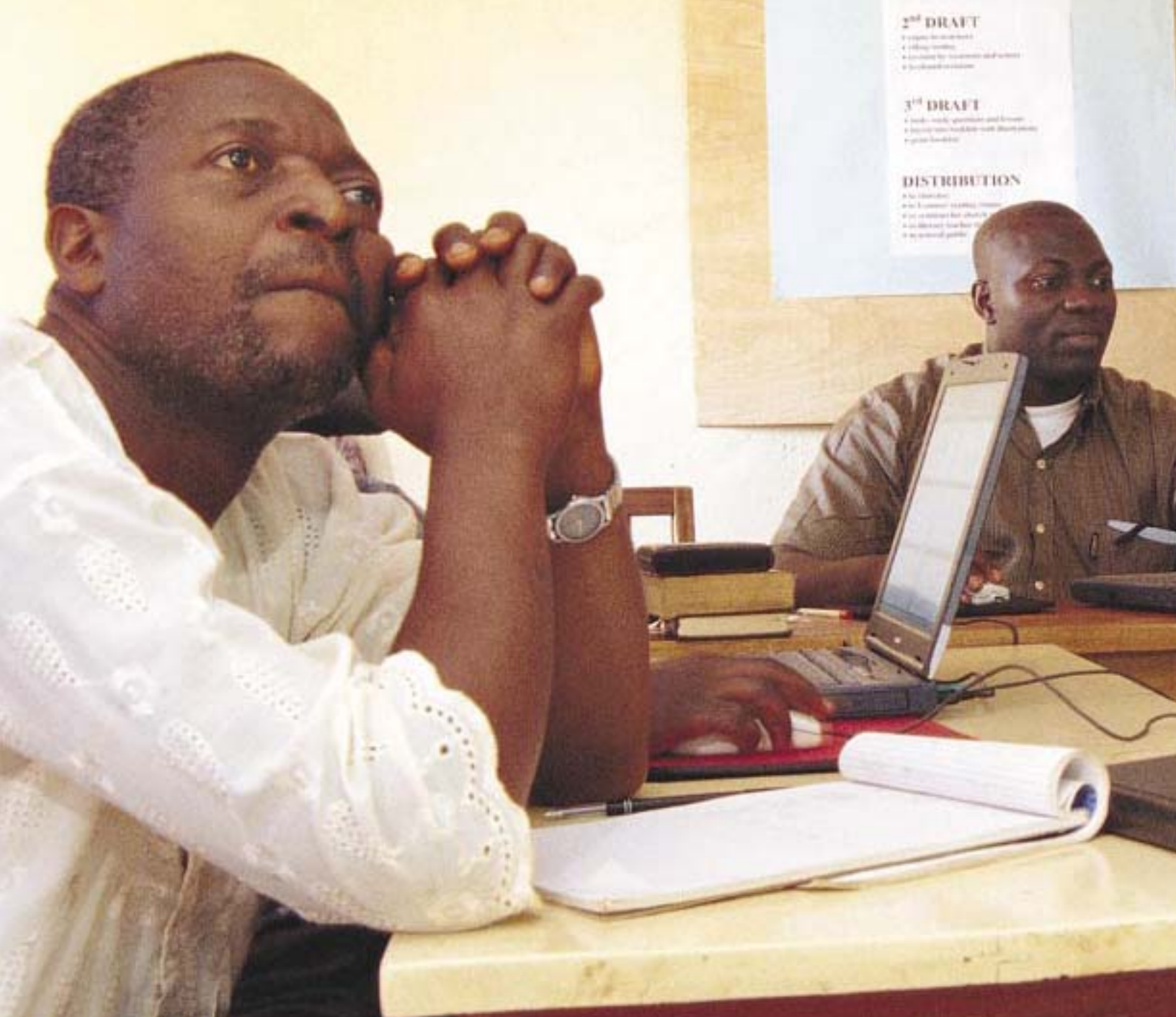
gya ngo' ntii sē. ⁶ Pi zse mbojo ngie Sse ge lá' nāg ntsan po pa'á ne nzete, é na ngo' mbwo
tse lefu Sse. Pi gya ngo' ntii pa pu'u

pua pie nnyee gwi ngo' fu'oon loon. ⁷ A ge la' naa swete mbwo pi pie pi ne ngya ngo' fu'oon
pie e nyē *e*

loon, é gije nna mboó mbwo peg yeg, Cuapua wege Yěso a fō'tyo lepwo ngwá swē' mecuo'

nton me no ge la' coute afo'gie Cuapua wege yěso ge

tyo lepwo e kiwē, nne mbom ye, pa' me cp' pe pie e glwii n m



With help from tools like laptops and a LCD projector, Karl Grebe (right) kicks off an Old Testament translation workshop for Nso church leaders, held last February. Pastor Martin Yunteh, left, serves full time as coordinator of CABTAL's Lamnso Old Testament project, which has attracted leaders from four denominations in the area.

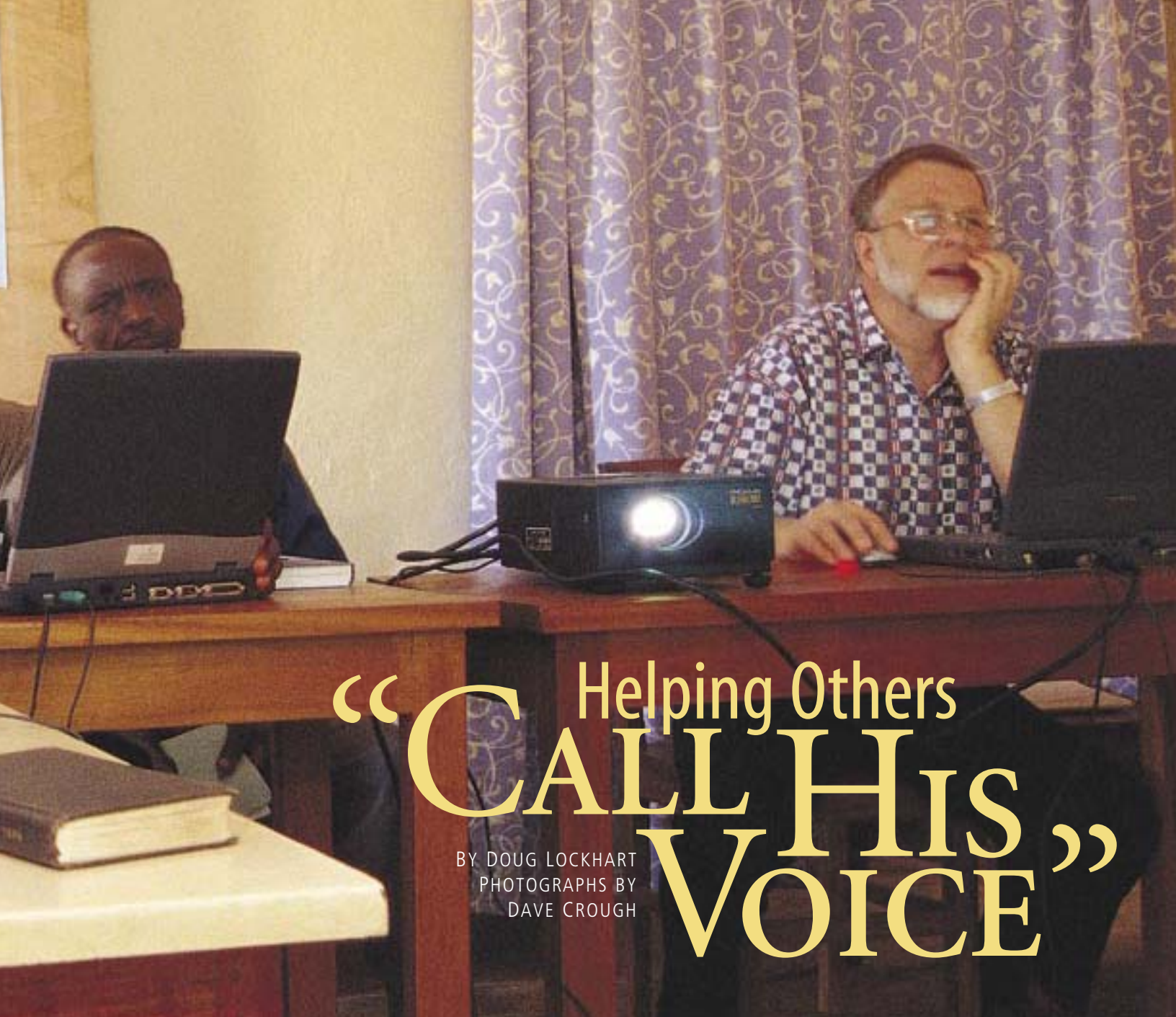
If their broad smiles and raucous laughter are any indication, the men arriving at this squat one-storey building on the outskirts of Kumbo (see map, page 8) are happy to be here. The 12 Cameroonians greet one another heartily with firm handshakes, hugs and animated conversation.

Taking their places around several tables arranged in a semi-circle, they begin by singing:

“Oh Father God, it is You who gave us Lamnso,
The language we speak and write now as well!

We are *calling your Voice* (reading your Word) now in Lamnso. . . .”

The special anthem, written by a colleague, goes on to praise the beauty and clarity of God’s Word in their mother tongue. Afterwards, they launch into Cameroon’s national anthem, which has also been translated into Lamnso, “the language of the Nso people.”



“Helping Others CALL HIS VOICE”

BY DOUG LOCKHART
PHOTOGRAPHS BY
DAVE CROUGH

The pastors, evangelists and church planters—representing four church denominations—have gathered at the Lamnso translation office to review their progress in this first phase of the Old Testament translation project, which CABTAL (see sidebar, page 6) oversees. During this phase, expected to take two more years, they will translate several books into Lamnso that the project’s local governing committee considers a priority to supplement the New Testament. They include the books of Ruth and Jonah, already finished; Genesis, already translated and in need of final checking at this workshop;

Dedicated church leaders in Cameroon are translating the Old Testament for the Nso people.



Exodus, the Psalms, Joshua and both books of Samuel.

For the 12 translators, it's also a chance to improve their linguistic skills under the vigilant eye of the man who initiated the project, SIL translation consultant Karl Grebe.

Laptops and Laughter

For Karl and his wife Winnie, staying at the Lamnso translation centre is almost like returning home. In fact, whenever they lead workshops here, they eat and sleep in a small suite at one end of the building.

The Grebes lived in the area from 1971 to 1987, while learning the previously unwritten language and translating the New Testament for the estimated 150,000 Lamnso speakers in the region.

Much work lies ahead for everyone, but project coordinator Pastor Martin Yunteh takes time to welcome participants and guests. He shares encouraging words from the Scriptures—*calling his Voice*—and prays for God's grace and wisdom.

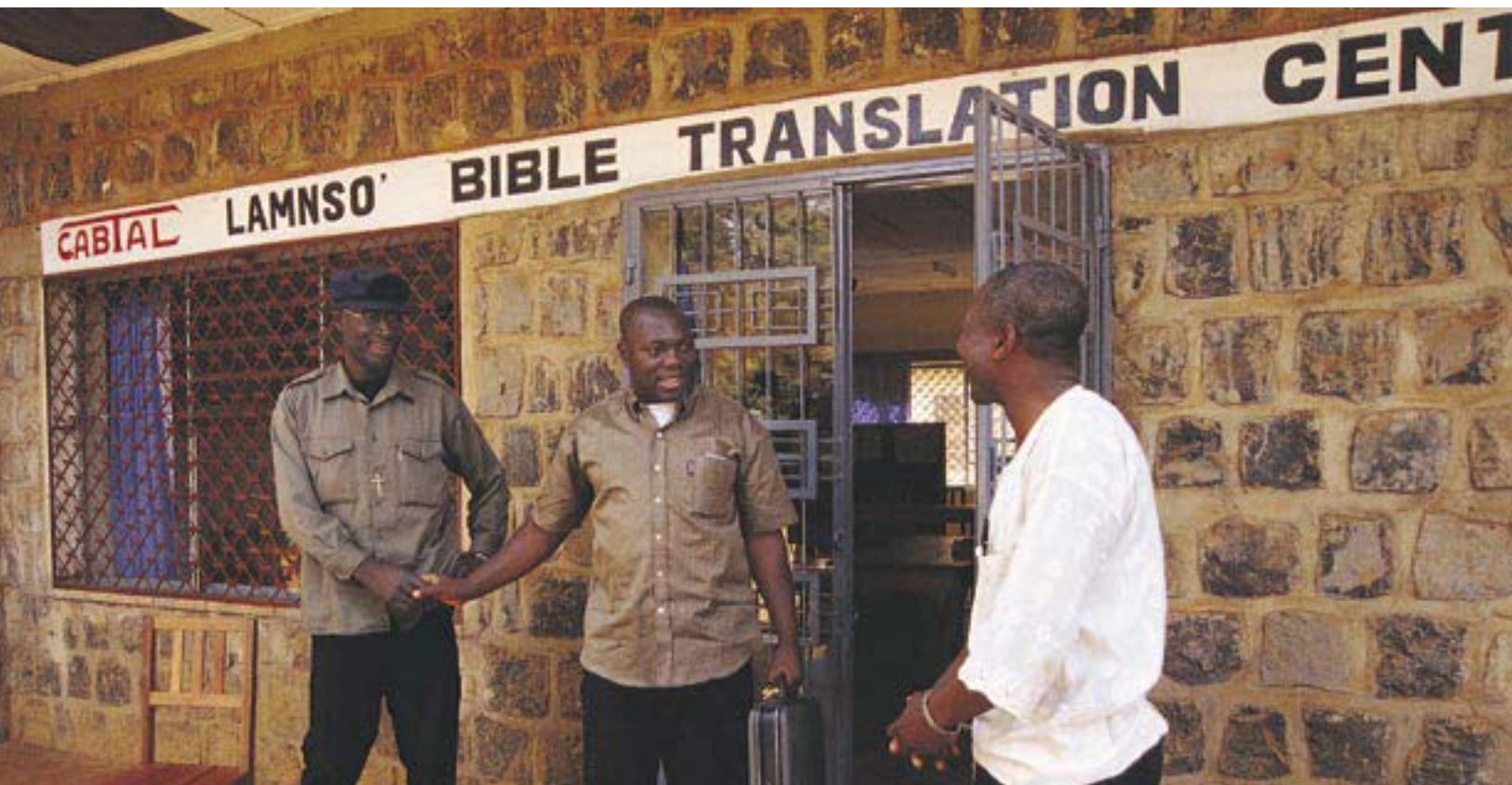
Karl begins the morning session by starting a projector connected to his

laptop computer. On a white sheet tacked overtop the blackboard, an image appears of parallel English translations from the book of Genesis.

At their tables, the men huddle in groups of two and three around several laptops, peering intently at their screens as they search for the corresponding page. This morning's session will focus on the use of a special software application, *Paratext*, developed by the United Bible Societies to assist in Bible translation.

As in computer classes everywhere, some find the page quickly while others struggle. Those who are computer-savvy tease the few who lag behind and hearty laughter follows.

Their laughter provides momentary respite from the serious business of the project. Pastor Yunteh reports to CABTAL regularly on the team's progress. As a consultant, Karl will rigorously check their translations. Then, their drafts are passed to a review committee of more than 20 members drawn from the four cooperating denominations. The Cameroon Bible Society, which will publish the Old Testament, also has a hand in checking their work.



Growing Interest

The translators come from a variety of backgrounds and experience. Most serve part time as translators, receiving modest financial remuneration from CABTAL or their churches. A few are volunteers, meeting for one week each month to work on translation.

Many, like evangelist Samuel Ngeh (see “The Faithfulness of Samuel Ngeh,” page 16), must fit translation work into busy schedules that include community outreach, preaching and teaching.

“Even when they are not [working on] translation, they are still very occupied,” says Yunteh. “And when they go home they use some of the translated scripts to read to the people and test [for understanding].”

As coordinator, Yunteh takes responsibility for their welfare and for the quality of their work. The veteran pastor, seconded by The Presbyterian Church in Cameroon to CABTAL, began as a part-time translator before shifting to full-time involvement in July 2002.

Yunteh says the translated Scriptures and literacy programs are making a big impact on Nso believers. The Cameroon Bible Society published the New Testament in 1990. Since then, it has been used along with the books of Ruth, Jonah and various Scripture tracts to disciple local believers.

“It has also encouraged literacy in the mother tongue,” says Yunteh. “Many people have now learned to read and write Lamnso because of growing interest in the Scriptures.”

In addition, showings of the *JESUS* film, recently translated into Lamnso, have sparked interest in God’s Word among Christians and non-Christians alike.

(Opposite) Arriving for day one of the Lamnso translation workshop, translators Rudolf Sebe’ey (left), Paul Tar and Martin Yunteh greet one another.



Using *Paratext*, Bible translation software developed by the United Bible Societies, the Nso translators compare their translations of Genesis 4 with several English versions and the original Hebrew.

“What gives me greatest satisfaction is to see pastors and laymen teaching and preaching directly from the Scriptures in Lamnso.”

—Karl Grebe

(Left to right) Peter Fer, Rudolf Sebe’ey and Tobias Wirmvem trade quips during a break from Bible translation.



The Faithfulness of Samuel Ngeh

Gratifying Results

Karl and Winnie are thrilled to witness this growing appetite among the Nso for both the Word of God and literacy materials in Lamnso. With CABTAL's blessing, they initiated the Old Testament translation project at the beginning of 2002 and Karl served as coordinator until Yunteh took over.

Besides preparing 18 prospective translators initially and teaching Hebrew to some of them, Karl has continued training and checking the translations for accuracy. Meanwhile, Winnie has worked closely with the typist, using desktop publishing software to produce the Old Testament booklets as they were completed.

The couple's investment in the people and their language is paying off with eternal rewards.

"The Word of God in Lamnso has started to make a difference," says Karl. "What people hear or read connects directly with their daily experience.

"I have seen young people who are well educated in English become interested in reading the Bible in Lamnso—whole books at once. It speaks to them differently. Families are reading it daily with their children.

"But what gives me greatest satisfaction is to see pastors and laymen teaching and preaching directly from the Scriptures in Lamnso. This is happening increasingly and gives me hope that the Word of God in Lamnso will continue to bring forth abundant fruit, as God has promised."

For the Grebes, helping the Nso people to "call God's Voice" has been, and continues to be, a team effort.

That's something to sing about. ♣



More on the Web

For more on how the Lamnso Scriptures and other translated materials are being used, visit <www.wycliffe.ca/wordalive/exclusive>.

Beaming like the honeymooner he is, Samuel Ngeh [N-gee] leads us visitors from Canada into his village home in the high country of northwest Cameroon. Proudly introducing us to his young bride of three weeks, Brendaline, he vanishes briefly to fetch another chair.

"You are welcome," Brendaline greets us in halting English, her face alight with pleasure.

Samuel has brought us here, returning earlier than usual from a full day of work at the Lamnso Bible translation office near Kumbo. Normally, he would still be trudging along the narrow, dusty road that climbs steadily some 10 kilometres from the valley towards his village.

But this evening, he has been spared the gruelling 90-minute hike in the lingering heat, enjoying the rare luxury of a car ride home with us.

Samuel, 29, serves part time with the CABTAL team that is translating the Old Testament into Lamnso. It's a role he never imagined when, as a youngster growing up under the influence of Islam, he chose to follow his mother's example and committed his life to Christ.

While studying at the Cameroon Baptist Theological Seminary (CBTS) in 2001, Samuel volunteered to help pre-

pare the *JESUS* film's Lamnso narration. He then met Karl Grebe. Grebe, who had heard good reports about the young Bible student, told Samuel of CABTAL's plans to form a Lamnso Old Testament translation committee and invited him to participate. Samuel has been part of the team since its start early last year.

Chapter by Chapter

Now into the second day of a five-day translation workshop, Samuel is working alongside Pastor Peter Fer as they translate from the Psalms chapter by chapter.

Next week Samuel will return to his other duties as an evangelist with the Baptist convention. But for now, the CBTS seminary graduate is focused on translating more of God's Word for his people—and showing hospitality to his visitors.

Brendaline, who had scurried away, returns a short while later bearing a tray laden with chilled soft drinks and a few cola nuts. All smiles, she offers us each a drink before setting the tray on a small table.

The nuts are especially prized by Cameroonians as a sign of special welcome. These and the bottles of Fanta and Coke are offered freely, joyfully,



In the classroom, Samuel Ngeh (right) follows along as Karl Grebe (background) highlights a passage from Genesis, using an image projected from his laptop computer. At 29, Samuel is one of the youngest translators on the team. (Opposite) With an intense day of translation behind him, Samuel begins the arduous trek back to his home village. During the workshop, he will make this 10-km hike morning and evening—so that his people will have access to the Old Testament in their heart language.



even though the young newlyweds have few possessions.

Kingdom Rich

By Kingdom standards, Samuel is a wealthy man—selflessly serving God and the people of Cameroon through Bible translation, evangelism and church planting.

Samuel's easygoing manner serves him well as he looks for opportunities to share Christ. At harvest time, he has been known to roll up his sleeves and help villagers haul in heavy bundles of corn.

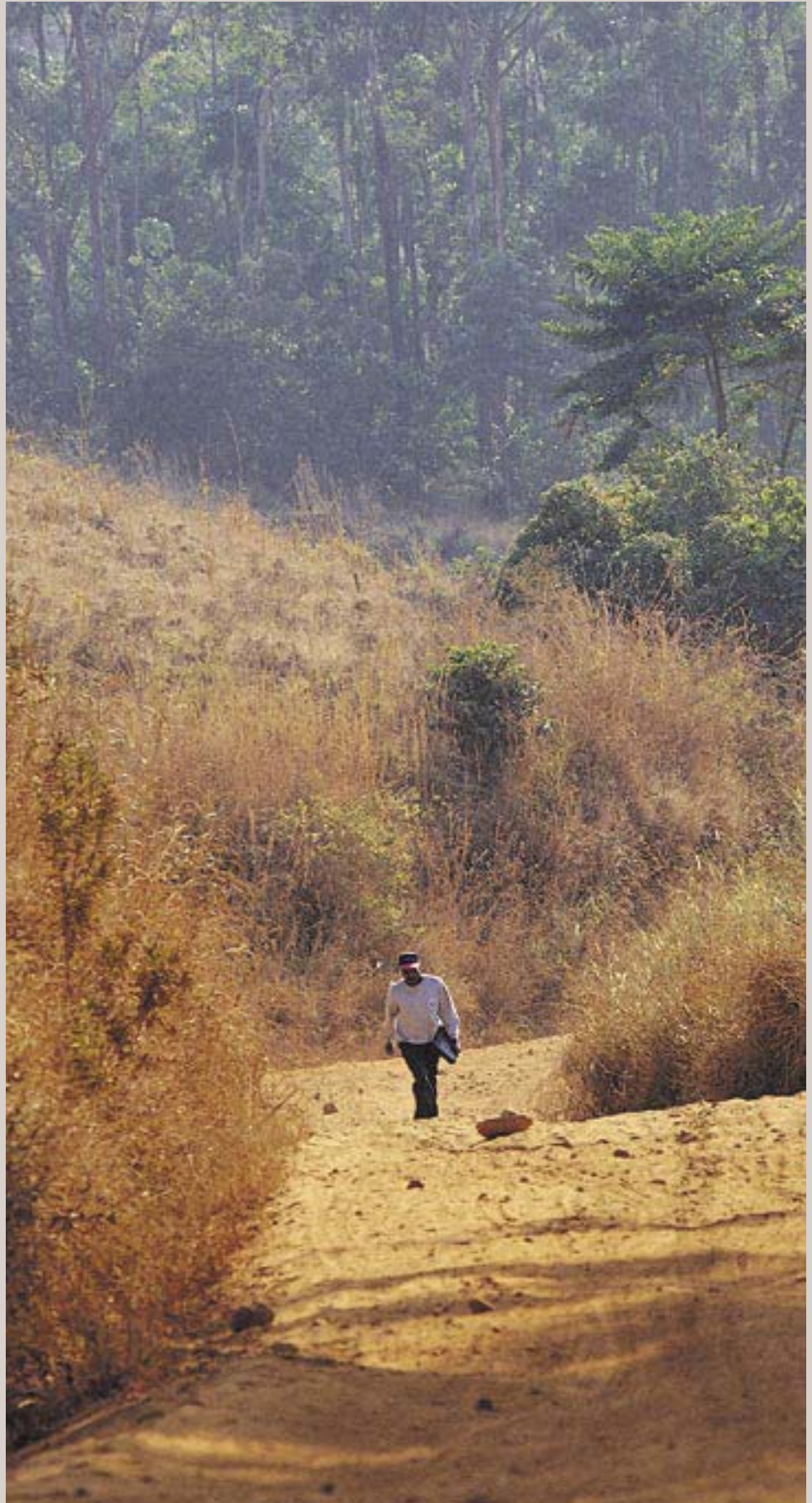
"I don't ask for anything in return," he adds.

The young evangelist is hopeful that some of his new friends will join the Bible study group he leads in his village, using the Scriptures and discipleship booklets in Lamnso.

Samuel counts it a privilege to instruct others in the ways of God—and to be involved in providing His life-giving Word.

"I think it is so important because this is something that will be everlasting. . . .

"To make God's Word in the mother tongue, to make God speak . . . daily in the hearts of men and women . . . gives me joy." 🍁



REMAIN in Me

PHOTO ESSAY BY DAVE CROUGH

Karl and Winnie Grebe exemplify Christ's teaching to abide in Him, even through difficult times.



The town of Kumbo, where the Grebes settled in 1971, is home to some 40,000 people, most of them speakers of Lamnso. Karl worked to develop a writing system for the unwritten language and helped translate the Scriptures, completing the New Testament translation in 1987. It was published three years later. Kumbo is located in the North-West Province of Cameroon, which has about 70 language groups.



Karl Grebe had a grandfather in Germany who kept a tidy garden. Karl loved being in that garden, a plot of land made fruitful by his grandfather's care. Later, as he and Winnie ded-

icated their lives to a translation and mentoring ministry for

the people of Cameroon, Karl did not lose sight of the lessons observed in childhood. In fact, they grew nearer and dearer.

"I am the true vine, and my Father is the gardener," says Jesus. "Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine" (John 15:1, 4 NIV).

Karl often refers to this teaching to check and challenge himself to always stay close to the Saviour. This centres him in good times and bad.

It gave him strength when he and Winnie heard of their son Steve's fatal vehicle accident in 1990. It upheld him more recently, in March of this year, when facing Winnie's diagnosis of ovarian cancer and ongoing treatment. The Grebes will continue in their role as "apprentice gardeners," based out of Canada while Winnie receives medical help.

What follows is a recent glimpse of the friendships that result from living lives committed to bearing fruit in Africa—fruit that will last.

Karl's grandfather would be pleased. ♣

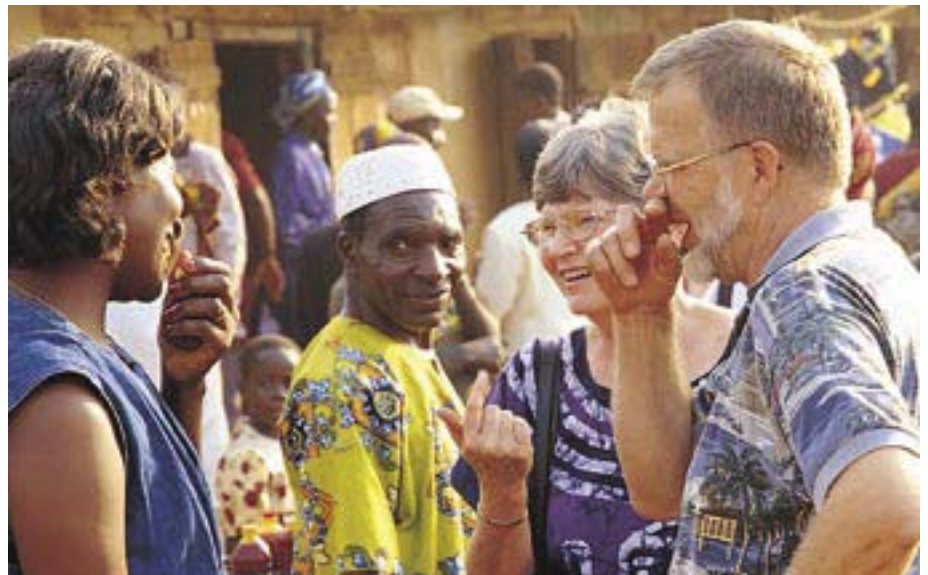


An African marketplace without talk is like the sea without salt. Karl speaks with a man at the main market in Kumbo, while a young girl waits for a sale of her avocados, commonly called *pia*, derived from the English "pear."

A little boy is caught by surprise as Karl tells him in Lamnso to “come greet me,” a normal comment as one meets others. Karl and Winnie lived in this family compound when they first settled in Kumbo. The boy, a grandchild of parents the Grebes know, had not seen *Baa Charles* before. Within the Nso community, a father is linked to his eldest son when he is addressed. Since the Grebes’ oldest son is named Charles, Karl is fondly referred to as *Baa Charles*, while Winnie is *Mami Charles*.



Karl and Winnie share some laughs with a former neighbour, as they meet in the Kumbo market, not having seen each other for five years.





In a world needing Christ and his teachings, there is abundant room to model His example of servant leadership. Karl and Winnie continue on that path, knowing also the comforting words of Jesus: " I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends. . . ." (John 15:15 NIV).



Education Comes to 250,000 Kenyans



Terri Spragg

More than a quarter million people in Kenya have a chance to get a basic education, through a Wycliffe Canada project supported by the Canadian International Development Agency (CIDA). CIDA is co-funding the \$227,000, three-year project with Wycliffe Canada's LEAD (Literacy, Education and Development) department.

In partnership with a local Kenyan association called Bible Translation and Literacy (BTL), Wycliffe will help the district education officials near Mount Elgon operate the primary school system in two local language areas. The project, slated to begin in 22 schools but expand to more than 152, also brings basic education in Kiswahili, Kenya's national language.

Major goals for the project are lowering dropout rates among rural students, raising participation rates for female students, and attaining educational parity for minority language students.

Argentines Form Bible Translation Organization

Seven Argentine Evangelical Christian leaders are forming a new organization to further worldwide Bible translation efforts.

Called LETRA

(meaning an alphabet "letter" in Spanish), the agency will promote Bible translation as a viable cross-cultural ministry for Latin Americans from Uruguay, Paraguay, Chile and Argentina.

Pastor Daniel Bianchi, a spokesman for the group, says LETRA will also recruit, train and send linguists and literacy workers into language communities where work is needed.

David Brooks, Wycliffe Americas Area director, is enthusiastic about the new organization helping to finish Bible translation in some of the 3,000 language groups without Scriptures.

"This is exactly the sort of initiative we've been praying for; not only in Argentina, but all over Latin America," he said. "We are eager to partner with LETRA in the global task of Bible translation."

Word Alive Receives Awards

Word Alive magazine has received six awards from the Canadian Church Press (CCP) and Evangelical Press

Association (EPA) for issues in 2002. The magazine received certificates at CCP and EPA conferences in May in the following categories: original artwork, feature layout and design, 4-colour front cover, and a colour photo spread. For award details, visit <www.wycliffe.ca> and click "Newsroom."

SIL, UNESCO Promote Minority Languages in Cyberspace

SIL and UNESCO will jointly promote use of the world's minority languages on the Web.

The two agencies signed an agreement earlier this year to use SIL-produced computer software known as *Graphite*. The program allows computers to display complex non-Roman scripts (see *Word Alive*, Spring 2003).

David Storti, a UNESCO Information Society Division member, was pleased with the joint decision. "Almost every day we receive requests for tools to manage minority languages on the computer, so we are very excited to talk with SIL about their *Graphite* system," he said.

Under the plan, SIL will develop ways to enable computer software to input and display complex script data and will provide information on how to incorporate *Graphite* into other software. SIL will also modify a Web browser program so it can display content in complex scripts.

Churches Join Forces to Distribute Quechua Scriptures

Seven church denominations are working together to distribute the Cusco Quechua Scriptures in southern Peru.

The Cusco Bible was not selling well. At the high price of \$9 Cdn per copy, it cost the same amount as one sheep in the area. By working with the Peruvian Bible Society, Cusco churches distributed 3,700 copies of the Cusco Scriptures this past fall at a subsidized price of \$4.50 each. The Bible Society recognized the need and recently printed 10,000 more Bibles. Another distribution campaign is planned for this fall, and SIL is raising funds to help subsidize the cost of the Bible.

Scripture promotion is welcomed by SIL, which assists the Quechua church in mother-tongue Bible translation, literacy, literature publication, and non-print media production.

Philippine Postage Stamps Honour SIL

The Philippines government has created special commemorative postage stamps (below) honouring SIL's 50 years of language work in the country. The 12 stamps, issued by the Philippine Postal Corporation, feature colourful illustrations and borders of cultural designs in weavings and artifacts from 21 different areas where SIL has served the Asian nation.

Based on the first SIL language research in Asia, the late Dr. Richard Pittman recommended that Bible translation begin in the Philippines as a springboard for the work in Asia and the Pacific. After an invitation by President Ramon Magsaysay, SIL signed an agreement in 1953 with the country's government to do language work there.

A half-century later, SIL Philippines has partnered in language development work in almost 100 languages and dialects. SIL has helped to complete 50 New Testament translations.



"Ta" or "mi"?

Where do Wycliffe language workers start when they begin living with a people group? Building relationships, making friends, understanding their culture—and, of course, learning their language—are among the first steps.

Wycliffe personnel learn to speak the language in much the same way a child learns to speak, by listening and mimicking sounds. As words and phrases are identified, learning becomes fun.

Could you do this type of work? Try this test from a language in the Philippines and see for yourself. The answers are found at the end of the article.

1. **nun fali** means "there is rice"

nun yéél means "there is water"

What does the word "**nun**" mean? _____

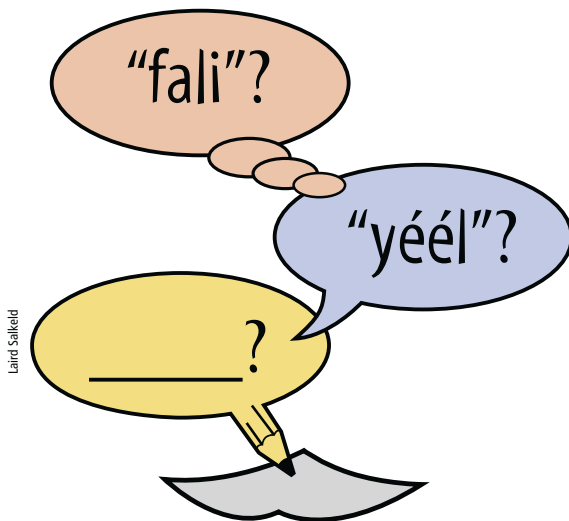
What does the word "**yéél**" mean? _____

2. (compare with 1 above)

mawag i **yéél** means "the river is far away"

minit i **yéél** means "the water is hot"

So, the word "**yéél**" can mean both ____ and ____.



3. **kayabgu** means "my blanket"

kayabam means "your blanket"

kayaban means "his blanket"

So, what does "**kayab**" mean? _____

What does "**gu**" mean? _____

4. (compare with 1 and 3 above)

What does "**faligu**" mean? _____

5. (compare with 1 above)

landè fali means "there is no rice"

What does "**landè**" mean? _____

6. (compare with 3 above)

ilungan means "his nose"

ilungan means "her nose"

ilungan means "its nose"

So, what does the suffix "**an**" mean? _____

7. **yaanan** means "his wife"

yaanan means "her husband"

What does "**yaan**" mean? _____

8. **kayabta** means "our blanket (belongs to just you and me)"

kayabmi means "our blanket (belongs to us but not to you)"

kayabito means "our blanket (belongs to all of us)"

Based on this, which would make you feel happier when hearing the phrase, "Our team won"—using "**mi**" or "**ito**"? _____

What would make you feel worse when hearing "Our horse died"—using "**ta**" or "**mi**"? _____

Congratulations! You have analyzed a bit of the Sarangani Blaan language of the southern Philippines. How well did you do? If you find this to be your kind of challenge, consider a career in linguistics. It is a key part of the long, tedious Bible translation effort, often led by trained local speakers of the language who can use outsider expertise from Westerners. For more information, return this magazine's reply form, or visit <www.wycliffe.ca> and click on "Get Involved." ♣

Based on a "linguistic analysis aptitude test" test compiled by Mary Rhea, serving with SIL in the Philippines.

Answers: 1) "there is" / "water" 2) "river" / "water" 3) "blanket" / "my" 4) "my rice" 5) "there is none" 6) "his," "her," "its" 7) "spouse" 8) "ito" / "ta"

Moise did it . . . with help from people like you.

Working with a team, Moise Yonta has finished translating the New Testament for his own Ngiemboon people in Cameroon. Wycliffe Canada's *Partners with Nationals (PwN)* funded the Ngiemboon project, supported with financial gifts from Canadians *just like you*.

But work is going on in six other *PwN* projects in Africa that urgently need funding so that about 475,000 people can receive God's Word and benefit from literacy. Skilled national translators there like Bernard Diatta, Kiboki Kigai, and Maurice Tarh can only continue to translate if funding is available.

They need more financial partners. Is God leading you to help nationals provide God's Word for their people?

To give to *PwN*, use this magazine's reply form. For more information about getting involved, use the reply form and check "send more information." (In both cases, specify "PwN.") Or, you can donate electronically at <www.wycliffe.ca>, by clicking "Donate Now."

You can make a difference through translators like Moise!



Visit us on-line!

Our Web site now features a selection of stories and photos from *Word Alive* magazine. Check it out today at <www.wycliffe.ca/wordalive>.