

# Enga Bible Translation History

## Beginnings

The very first contact that Enga speakers had with people of European descent was in 1929 and 1930 when the Akmana Gold Prospecting Company sent an expedition to explore the Sepik tributaries, including the Maramuni and Tarua rivers. These expeditions were led by four Australian men: Ernie Shepherd, Sam Freeman, Reg Beazley, and Bill MacGregor. The first encounter happened in December 1929 when Beazley, who had gone ahead of the main party, suddenly found himself and his small party of six “gun boys” surrounded by about 150 “wigmens” warriors with bows and arrows. The warriors were curious and friendly, but Beazley decided it would be best for the small party to retrace their steps to the prior night’s camp. Upon arriving at the camp, they were met by approximately two hundred more warriors. Not only that but the original 150 warriors had followed them to their camp. After demonstrating the fire power of his rifle and the wonder of matches, Beazley and his party returned without incident to the main camp just north of the junction of the Maramuni and Tarua rivers, and the expedition withdrew from that area. In February of 1930 a second expedition was undertaken in which the party spent roughly four months exploring the Maramuni and Tarua rivers, enjoying friendly relationships with the local people. Reflecting on his experiences forty-one years later, Shepherd writes, “When the natives were referring to rivers they used the prefix ‘eba’... We presumed that ‘eba’ meant river or tributary.” The word that Shepherd recorded as “eba” was probably the word *ipa*, which means “water” or “river” in Enga.

The Akmana expeditions reached only into the northern borders of Enga territory and lead to no further contact. Four years later, however, an exploration lead by Australian gold prospector Mick Leahy and his brother Dan had a more lasting impact on the people of Enga, penetrating into the very heart of Enga territory. In June of 1934 Mick and Dan left the Kuta base camp in the Mt Hagen area and climbed to the summit of Mt. Giluwe to survey the surrounding land. From there they made their way to the western slopes of Mt. Hagen and descended into the Minamba river valley. They followed the Minamba river until it joined the Lai river. From there they followed the Lai river west, eventually setting up camp in the village of Tole, about 5 kilometers northwest of Wabag. The expedition encountered more hostility in Enga territory than they had in the other areas they had explored in the Mt. Hagen region. At Tole that hostility came to a head. On the evening of June 24, as they were settling into their camp, Mick Leahy noticed a local man twirling a stone axe above his head and swinging it from side to side as he made a lengthy and aggressive speech. This man, named Pingita, then broke off a leafy twig, which Leahy describes as a universal peace sign, and threw it on the ground and stomped on it. Then he disappeared down the side of the mountain ridge. A few minutes later he returned with a three-pronged spear in his right hand and two extra spears in his left hand. He proceeded to rush toward the fishline fence surrounding the camp, yelling at the crowd of Engans to move out of the way. As Pingita approached the fence and released his spear, Mick Leahy shot him in the gut with a soft-nosed bullet and then finished him off with a bullet to the head. Leahy’s shot was a signal for the “boys” of the camp to begin shooting. By the time it was over, fifteen Engans had been killed in a one-sided battle, and many others had been injured. Leahy later found out through interpreters that the Engans in Tole thought that they would easily be able to defeat the

members of the expedition and take their gear, not realizing that the sticks that they were holding had such power to kill.

The Leahy's were followed in 1934 by another expedition lead by the Fox brothers. Four years later, in March 1938, Jim Taylor and John Black entered Enga as part of their Hagen-Sepik patrol, building a base camp and airstrip in Wabag and establishing a police presence. After Taylor and Black left in August, police clashed with warriors from Wakumale and later shot men in Kopen and Kamas west of Wabag. Three years later, in 1941, John Clarke established a government patrol post in Wabag, but he reported that the local people did not want the government in their area and were actively fighting against it. This post was closed during World War II but reopened in 1946.

In 1947 Australian authorities began to open up parts of Enga territory for missionaries. Four different church denominations responded by establishing mission stations. The first missionary was Seventh Day Adventist (SDA) pastor Frank Maberly. He arrived in the Wabag area on November 4, 1947 and established the first SDA mission in Rakamanda. In 1948 Fr. Gerard Bus, a Dutch Catholic missionary, established a base in Pombapus near Wapenamanda, later moving west of Wabag to Kopen and Sari. Shortly thereafter, in August 1948, Australian Lutheran missionaries Harold Freund and Pat Kleinig established a base in Yaramanda, where American Lutheran missionaries Otto Hintze and Willard and Elinor Burce settled in November 1948. (Hintze's wife Jill and daughter Kathryn joined him in 1949.) Hintze had heard reports of prospectors killing native men and felt a great sense of urgency to get to Enga territory. He was concerned that if more killings were to take place, it would become even more dangerous for missionaries to settle the area due to the fear of payback killings directed at foreigners. In the summer of 1949, after conferring with Lutherans near Wabag, Australian Baptists Albert Kroenert and Harry Orr established a mission station on the northern slopes of the Baiyer river valley among the Kumbareta tribe. The language spoken in that region is not Enga but Kyaka, which is a closely related but distinct language. (Kyaka and Enga are about as similar as Spanish and Portuguese.) Early in 1950, however, Kroenert and Don Doull made the first trek into the Sau river valley, and in November 1950, the Kroenerts and Sister Pat O'Brien moved to a five-acre block of land that the mission had purchased. There they established a mission station that was later called Kompiam. Unlike the Baiyer river valley where Kyaka is spoken, the people of the Sau river valley speak a dialect of Enga.

Although it was the Lutherans and Baptists who would go on to contribute the most to Bible translation efforts among the Enga people, the first published language data was provided by Fr. Gerard Bus and Assistant District Officer R. I. Macilwain. These two men shared word lists with John Crotty, who published an article in 1951 entitled "First Dictionary of Tchaga Language, Central Highlands, New Guinea." The name *Tchaga* is an early spelling of *Saka*, which is a reference to the Saka valley in Enga.

According to Otto Hintze, the term *Enga* is actually from the Melpa language of Mt. Hagen and means "those." It is the term that the Melpa people use to describe their western neighbors, calling them "those people." But as for the Enga people themselves, they referred to their language in those days as *endakali pii*, which simply means "people speech." Even today, Enga speakers often refer to their own language not with the term *Enga*, but with other terms such as *kanakae pii*, which means "kanaka (bush man) speech" or *mee pii*, which means "plain speech."

Working from the word lists provided by Macilwain and Bus, Crotty drew further information from four informants from the Mai dialect area. His orthography is quite different from the orthographies developed later on by Lutheran and Baptist missionaries. For example, *singi*

(“hear”) is spelled by Crotty as *cink*, and *kamongo* (“rich man”) is spelled *gamunk*. Nevertheless, Crotty’s contribution is valuable because he documents nearly one thousand terms in Enga, providing examples of their usage.

## Initial Language Development and Translation Efforts

After Crotty’s dictionary, the next major contribution to the development of the Enga language was a 1955 Lutheran translation in the Mai Dialect of forty-seven key stories from the Old Testament and New Testament. This translation, prepared by Willard Burce, is entitled “Anasunya Misi Pi Rapae Doko Itaki Pyao Kadamana,” which means, “Let’s Read Anasu’s Misi Word That Has Been Spoken.” Both *Anasu* and *misi* are borrowed from the Kâte language of Papua New Guinea, which was adopted for church work in the early 1900s by the Evangelical Lutheran Church of Papua New Guinea. *Anasu* (*Anatu* in Kâte) means “Creator” or “God.” *Misi* (*miti* in Kâte) originally meant “something new, impressive, done with great skill (e.g., pig festivals and religious ceremonies),” but later it came to mean “the Christian faith and life.” While German Lutheran missionaries were pushing for the use of Kâte to evangelize the Enga people, it was ultimately decided that the Enga people needed to have Scripture translated into their own language. Nevertheless, the words *Anasu* and *misi* were borrowed from Kâte.

Figuring out how to communicate biblical stories and terminology in Enga was a community process that involved many people over the course of time. In addition to Burce and Hintze, others who were involved early on include Harold Freund, who had experience doing missions work in the Siassi Islands and who knew Tok Pisin, Yabem, Greek, and Hebrew; Yasaking, a Kâte evangelist; Pokon and Kundi, who had connections to the Mt. Hagen area and were fluent in both Melpa and Enga; Timun, an Enga speaker from Irelya, where Willard Burce was stationed beginning in 1949; Ete, an Enga speaker from Pawasa, located between Irelya and Wabag; and Lyambiane, an Enga speaker from the Ambum Valley.

In preparing the 1955 translation, Burce says that he would sit at night with Timun, Ete, and Lyambiane and tell the Bible stories line by line in Tok Pisin. The three of them would then take turns rendering the Tok Pisin orally into Enga. Using a tape recorder powered by a small hydroelectric plant at the bottom of the Irelya hill, Burce would record these sessions and later transcribe them as best he could in the emerging orthography that he and others were developing for the Enga language. Later he typed up mimeograph stencils and produced a number of booklets, which were shared with other missionaries for the work of evangelism. The translation, while based on Scripture, was not meant to be an exact translation of every verse. In the New Testament, the stories are highly conflated as they attempt to bring together the various details presented by the gospel writers into one coherent story. In 1959, four years after the initial distribution, this translation was redistributed.

The orthography used in the 1955 translation looks nothing like the orthography used by Crotty in his 1951 dictionary. It is likely that Burce had never seen Crotty’s dictionary as he and the other early missionaries seem to indicate that they were developing their orthography from scratch. The most distinctive feature of the orthography used in the 1955 translation is the lack of differentiation between long vowels and short vowels. This was short-lived, and by 1960 the orthography had been refined to distinguish long vowels from short vowels by using double vowels. For example, *Anasu* came to be written as *Anasuu* and *misi* came to be written as *misii*.

While Burce was working in the Mai dialect in Irelya, Otto Hintze was working in a similar fashion with his informants Pokale, Yale, and Kundi in Yaramanda to prepare a collection of Bible stories in the Laeyapo dialect. These Enga Bible stories were distributed in two different

booklets in 1961. The first is entitled, “Píi Wasóo Ráteamo Wabatáe Dokónyá Píi Rápae Dúpa,” which means, “The Words that Have Been Spoken about the Former Word that Was Made and Spoken,” (i.e., the Old Testament). The second is entitled “Píi Wasóo Ráteamo Enége Dokónyá Píi Rápae Dúpa,” which means, “The Words that Have Been Spoken about the Former Word that Was Made and Spoken,” (i.e., the New Testament). This collection produced by Hintze and his informants is more extensive than the 1955 collection in the Mai dialect (although Burce says that many other stories were translated into the Mai dialect but never formally distributed). The collection in the Laeyapo dialect includes seventy-nine stories from the Old Testament and seventy-four stories from the New Testament. Hintze’s translation follows the biblical text a bit more closely than the 1955 translation, but, by design, it too leaves out some verses and portions of verses and conflates stories in the New Testament.

The 1961 translation by Hintze and his informants is the only translation into the Laeyapo dialect of Enga. It is also the only translation that marks tone. It was quite challenging for the early missionaries to understand and document tone in the Enga language. As part of his course work at Wycliffe’s Summer Institute of Linguistics in Norman, Oklahoma in 1956, Hintze wrote a descriptive grammar of Laeyapo Enga. While this work covered most aspects of Enga grammar and phonology, early missionaries like Hintze and Burce still struggled with words that seemed to be differentiated only by stress or tone. They hoped that it was the former, but soon came to discover that it was the later. For example, the word *kenge* can have two completely different meanings based solely on the tone pattern for the word. When pronounced with a falling tone (*kéngé*), the word means “name,” but when pronounced with a flat or level tone (*kengé*), the word means “buttocks.” How embarrassing it would be to accidentally say, “in the buttocks of Jesus,” instead of, “in the name of Jesus”! With the help of Allan Healy and his wife Phyllis, who were Australian linguist-translators serving with Wycliffe Bible Translators, they were able to make some headway in documenting the tonal pattern of the Enga language.

The tonal system they developed was quite elaborate and difficult to master, probably due to the fact that the system was focused on the syllable rather than the word. In actuality, the Enga tonal system is quite basic, focused on the word and not the syllable. There are three basic tone patterns: falling (high-low), level (pitch unchanging), and peaking (low-high-low). Those three basic patterns provide the framework for analyzing tone in Enga. But the concept of word tone was not well known in the late 1950s and early 1960s. As a result, the focus of tonal research at that time was primarily on the syllable. Although the tonal system that was developed focuses on the syllable, it can easily be used to identify the tonal pattern for each word. For that reason, Hintze’s 1961 translation is quite valuable, especially for non-native speakers of Enga. Native speakers, on the other hand, do not need to have tone marked in the orthography since the context is almost always sufficient to know which word is in view. For example, in the phrase *Jisasanya kenge dokonya* (“in the name of Jesus”), the context makes it abundantly clear that the word *kenge* means “name” and not “buttocks,” and so, for native Enga speakers, it is not necessary to mark the word for tone, because they will naturally speak the word with the correct tone.

In October 1962 Hintze produced a grammar of the Mai and Laeyapo dialects of Enga using a mimeograph machine. His grammar included the conclusions that he and others had drawn about tone in the Enga language, stressing the importance of tone for making oneself understood. In January of 1963, Hintze accepted a new assignment at the Irelya mission station near Wabag. He was tasked with orienting new staff, continuing his Enga language research, teaching staff to

speaking Enga, and doing Bible translation. In 1963 he produced a pedagogical grammar and a workbook designed to help staff learn how to speak the Enga language.

In July of 1964 the book of 1 Peter was completed and produced by mimeograph. This was the first translation of a complete book of the Bible in Enga. It is not known who exactly was involved in this project as the title page of the booklet simply says that it was “translated by the Scripture Translation Committee of the Wabag Lutheran Church and New Guinea Lutheran Mission – Missouri Synod.” Willard Burce says that he was not involved in this translation or even aware that it was produced. It seems that Hintze was also unaware of this translation, because he states that the first translation of a complete book of the Bible was Burce’s translation of Mark and 1 Timothy. It is possible that James Larson was involved with this translation as he was a member of the Scripture Translation Committee (see below). Whatever the case may be, it is clear that the translation of 1 Peter must certainly have been a group effort involving both expat missionaries as well as Enga language informants.

While Hintze was producing his grammar of the Mai and Laeyapo dialects, Burce was working on his ThD in New Testament studies at Concordia Seminary in St. Louis. In 1963 Burce wrote his thesis, which was entitled, “An Introduction Preliminary to Translating the Gospel of Mark into the Enga Language.” Chapter six of his thesis is entitled, “A Look at the Grammar of Enga,” and provides a short grammatical sketch of the Mai dialect. After finishing his degree, Burce went on to translate the books of Mark and 1 Timothy. Burce produced his first draft directly from the Greek text. He was assisted by a couple of trusted Enga evangelists, one of whom was Waema Waesa, who would go on to become the first bishop of the Wabag Lutheran Church (later the Gutnius Lutheran Church). The draft was then revised and polished by Burce and a small team of missionary colleagues including Otto Hintze, Ian Kleinig, Karl Stotik, and others. Because Burce’s assignment at that time was to train Enga evangelists, he wanted them to have one of the gospels as well as instructions for church workers. Mark was chosen because it was the shortest gospel and would take the least amount of time to translate, and 1 Timothy was chosen because of the valuable counsel it provides to church workers. The translation was jointly published by the New Guinea Lutheran Mission—Missouri Synod and the Wabag Lutheran Church in 1965.

As the early missionaries and language informants went about their work, they found it quite challenging to translate certain key terms into Enga. As stated above the word *Anasu* (“God” or “Creator”) was borrowed from Kâte as was the word *misi*, which translated a variety of concepts. For example, in the 1955 translation the word “synagogue” is translated as *misi ada* (“*misi* house”), and the word “temple” is translated as *misi ada adake* (“big *misi* house”). The kingdom of God is translated simply as *misi* on three occasions (but in Matthew 3:2 is it translated as *Anasunya gi enege doko*, which means “*Anasu*’s new time”). In the parable of the sower, *misi* translates “word,” referring to the word of God that was sown as seed. In Acts 2:17, *misi* translates “prophecy,” and in Acts 2:42, *misi* is used to help translate the concept of “fellowship”. The relevant portion of the verse is translated as follows: “Being together with their fellow men who thought and held *misi*, they reportedly were helping one another.”

In Hintze’s 1961 translation and Burce’s 1965 translation the word *misii* (by then spelled with a double *i*) is not used to translate “kingdom of God.” Instead “kingdom of God” is translated as *Anasuunya isingi mate doko*, which means, “the ruling place of *Anasuu*.” Similarly, both in Hintze’s 1961 translation and Burce’s 1965 translation, the word *misii* is not used to translate *word* in the parable of the sower. Nevertheless, in Burce’s 1965 translation, the word *misii* is

repeatedly used in 1 Timothy to translate the concept of godliness. For example, 1 Timothy 3:16 translates “godliness” as follows, “walking around, holding and saying *misii*.”

It is apparent, therefore, that the word *misii* was used early on to translate most religious concepts, and that it was eliminated over time as better translation choices became available. Given that *misii* was a borrowed word translating foreign ideas, one wonders how well the Enga people at that time were able to understand it. At the same time, it must have been quite difficult for the translators to find **any** terms to translate religious concepts that were foreign to the Enga worldview.

Another term that was difficult to translate was “faith.” After struggling to find a translation, Hintze says that they settled on the words *masoo minao paenge*, which mean, “thinking, holding, walking about.” These words were used by Engans when they thought about the ancestral spirits of the dead, and, more specifically, their personal relationship with those spirits and their trust in the ability of those spirits to help them. Finding no better options, those words were adopted to translate the word “faith,” and the missionaries did their best to infuse those words with Christian meaning.

Other difficult terms were less theological. For example, no Engans had ever seen a sheep before. The only similar animal that they had at the time were pigs. Yet it seemed inappropriate to refer to Jesus, the Lamb of God, as the “Little Pig of God.” So the missionaries compromised, borrowing the word *sipisipi* from Tok Pisin, and modifying it with *mena*, which is the Enga word for “pig.” Thus Jesus was described as the “Little Pig Sheep of God.” It was the best way to communicate that it was an animal similar to a pig but not actually a pig. The word *mena* described the general category of animal (specifically four-legged herbivores with hooves), while the word *sipisipi* described the specific type of animal.

The word “holy” also proved quite difficult to translate. In fact, most English speakers struggle to understand that the most basic sense of the word “holy” is “dedicated or consecrated to God.” Such a concept is quite difficult to translate, and the early Enga translators settled on translating “holy” as *epe* or *etete epe*, which means “good” or “very good” respectively. This is a somewhat adequate translation that is used in many Papua New Guinean languages, but it misses the core idea of what it means to be holy. But these are difficult words to translate into a language and culture that is completely unfamiliar with Christianity, and the early translators did the best they could with the options available to them at the time. The word “holy” is **still** quite difficult to translate into Enga!

## The Next Generation of Translators and Linguists

In 1965 Otto Hintze returned to America on furlough. In October of that year, he was offered a position as Assistant Professor of Missions in the Department of Practical Theology at Concordia Theological Seminary in Springfield, Illinois. After praying over the decision for several weeks, he accepted the position, which was to begin in January 1966. During his first year of teaching, Hintze also completed a detailed phonology of Enga, which was published in 1975 in *KIVUNG Journal of the Linguistic Society of Papua New Guinea*.

Meanwhile Willard Burce had moved from Irelya to Birip in 1960 to establish a school for evangelists, which eventually developed into the Timothy Lutheran Seminary. And in the same year that Hintze began teaching at Concordia Theological Seminary, Burce began teaching at Martin Luther Seminary in Lae, a coastal town in Morobe Province. He remained there until his retirement in 1988.

With the departures of Burce and Hintze, the work of linguistics and translation in the Enga language was passed on to others. The position of language director was given to James Larson, who served as an evangelist from 1957 to 1973 along with his wife Marie. To continue helping staff learn the Enga language, in 1967 Larson produced updated pedagogical tools, including a booklet called “Enga Language Speaking Manual,” and another booklet called “Enga Sentences for Practice.” About the same time, Larson produced a new grammar booklet, which updated and expanded Hintze’s grammar. Larson was also a member of the Scripture Translation Committee, who contributed to the work of Bible translation, perhaps playing a role in the translation of 1 Peter.

In addition to Larson’s work, Adrienne Lang, accompanied by her husband Ranier, did field research among the Enga people from August 1967 to August 1968 and again from May 1969 to September 1969 in pursuit of her PhD as a Research Scholar at Australian National University. During her time in Enga, she collected word lists from a variety of people including James Larson (who also shared with her Otto Hintze’s word lists), Karl Reko, Marvin Sackschewsky, Max Scheimann, Fr. Henry Feldkoetter, and Fr. Gerard Bus (whose list was the most extensive of all). Lang also worked with many Enga informants among the Ipane clan at Kopetesa. In 1973 Lang’s Enga Dictionary was published as part of the Pacific Linguistics series. Her husband Ranier provided the grammar sketch for the dictionary, with the help of his informant Tumu Popeoko and the resources of the Lutheran missionaries.

The year before the Langs arrived in Papua New Guinea, there was a felt need to update and standardize the Enga orthography. An initial orthography conference was held in 1966, for which records are scant. One documented change from this conference was that *w* and *y* began to be inserted when three vowels appeared in a row and the last two vowels were not identical. Another change that was apparently introduced at this conference was replacing the letter *r* (retroflex tap) with the letter *l*. This change is apparent in Larson’s 1967 booklets.

A second orthography conference was held in 1969 that introduced substantive changes in the way Enga was written. The 1969 conference included nineteen representatives from a variety of stakeholders. It is worth listing them by name to show who the key players were at that time as it relates to linguistics and translation. Representing the Lutheran Mission were Rev. Gerry Arndt, Dr. Paul Brennan, Rev. Harley Kopitske, Rev. James Larson, Rev. Robert Meyer, Mr. Kamena Tanga, Mr. Jon Nete, and Mr. Waema Waesa. Representing the Baptist Mission were Rev. Garth Manning, Mr. Kepaka, Mr. Kyapo, and Mr. Palangene. Representing the Roman Catholic Mission were Rev. Fr. Henry Feldkoetter, Rev. Fr. A. Krol, and Mr. Gabriel Pake. Representing the Australian National University were Mrs. Adrienne Lang and Mr. Ranier Lang. Finally, representing the Apostolic Mission were Rev. John Hewitt and Mr. Paul Wanako. The issues addressed included palatalization (standardizing the use of *y* after certain consonants, as in *dy*, *py*, *ny*, etc.), labialization (standardizing the use of *u* after certain constants such, as in *bu*, *ku*, *mu*, etc.), vowel clusters (when to insert *y* or *w* between vowels), vowel length (when to write double vowels and when not to), and prenasalization (adding *m* before *b*, and *n* before *d*, *g*, and *j* when those letters occur in the middle of a word). With only minor exceptions, the changes introduced at this conference continue to be the standard for how Enga is written today.

Using this new orthography, Bible translation work continued in the Mai dialect with a new generation of translators. While three books (1Peter, Mark, and 1 Timothy) and many Bible stories had already been translated, the Lutheran mission realized that a more concerted effort was needed to translate the entire New Testament into Enga. This work was assigned to Harley Kopitske, who served along with his wife Donna as an evangelistic missionary among the Enga

people from 1960 to 1974. Kopitske was initially assigned to work in the Kundis and Ambum river valley circuit as an evangelistic missionary under the tutelage of Gerry Arndt, but in 1961 he was given oversight of the newly de-restricted Tarua-Wali circuit, where he was involved in a variety of ministries.

From March 1968 to May 1974, Kopitske was assigned to the work of Bible translation at Wakumale along with Gerry Arndt, who served with his wife Frieda as an evangelist from 1955 to 1971. Kopitske assisted in the translations of Matthew, Luke, John, and Acts. Then, when Arndt left the field, Kopitske began working with Paul Brennan and Leroy Eckert. Kopitske was responsible for the initial translation of most of the Pauline epistles, although he states that it was actually Nete Jon, his language study and assistant since 1960, who was the translator, while Kopitske himself was the assistant. Nete Jon would go on to become the head of the Gutnius Lutheran Church translation department. Also assisting in the translation work was an Engan man named Misione.

The firstfruits of these new translation efforts was the publication of Galatians, Ephesians, Philippians, and Colossians in 1971 by The British and Foreign Bible Society in Australia. Two years later, in 1973, the book of Romans was published by The Bible Society in Papua New Guinea. Prior to publication, these books were reviewed by an interdenominational committee, including Fr. Henry Feldkoetter, who was the parish priest at Par. In addition to working on Galatians, Ephesians, Philippians, Colossians, and Romans, Kopitske also translated 1 and 2 Corinthians and had a start on Hebrews before leaving the field in 1974. Kopitske once described his *modus operandi* as follows: “As with catechetical instruction, so also with Scripture translation, our approach or policy of operation was one of deliberate haste—with the emphasis on the deliberateness or thoroughness.”

Besides using the updated orthography, these new translations made a couple of important changes. Perhaps the most significant change was substituting the word *Gote* for *Anasuu*. At first glance, one might assume that *Gote* is simply a transliteration of the word “God.” However, it is not that simple. Traditional Enga religion believed in a group of beings called sky people. It was believed that the sky people could assist with divination, and so feasts were held for this purpose. One of the feasts was called *gote pingi*. It is believed that this word *gote* was in use before missionaries ever came to Enga, and so the word *gote* is not a transliteration of “God,” but rather a religious feast held for the sky people. The fact that *gote* was so similar to “God” was probably a secondary benefit of selecting this word. In any event, the Kâte word *Anasuu* was replaced by the word *Gote*, and as might be expected in a change of this magnitude, there was a bit of an uproar from those who preferred the traditional rendering.

Another significant change was replacing the Kâte word *misii* with other words. For example, the word “synagogue” was now being translated as *losuu anda* (“*losuu* house”) instead of *misii anda* (“*misii* house”). Ironically, the word *losuu* is itself a borrowed word. It is derived from the Tok Pisin word *lotu*, which is a Polynesian word meaning “religious service” or “worship.” However, Engans then were much more familiar with Tok Pisin than they were with Kâte.

The term for “kingdom of God” was also revised. The Greek word for “kingdom” (*βασιλεία*) can mean the territory ruled by a king, but more often the word refers to the power exercised by a king in the sense of “reign” or “kingship.” This second sense gives clarity to Jesus’ declaration that the “kingdom of God is at hand.” Jesus is not talking about the territory that God rules over, as if some piece of ground is drawing physically closer. Rather, Jesus is talking about the fact that the “reign” of God is at hand. To reflect this idea, the term *Anasuunya isingi mate doko* (“the ruling place of *Anasuu*”) was replaced with *Goteme isingi doko* (“that God rules”).

In 1974 Harley Kopitske returned to America where he served as a pastor for ten years before becoming a professor of Practical Theology at Concordia Seminary in St. Louis. Taking his place as the lead expat Bible translator was Leroy J. Eckert who had come to Papua New Guinea with his wife Lois late in 1965. During his first field term Eckert worked in Kandepe as an evangelistic missionary, preaching on Sundays and training and equipping Enga evangelists, many of whom were barely literate. When the Eckerts returned from their first furlough in 1970, Leroy was assigned to the work of Bible translation along with Kopitske. And when Kopitske returned to America, Leroy continued the work of translation for the next fifteen years. Leroy worked alongside anthropologist Paul Brennan, who served among the Enga people from 1968 to 1977 along with his wife Dorothy. Brennan had played an important role early on both in reworking the Enga orthography and pushing for the change from *Anasuu* to *Gote*.

Also assisting in the translation work was Kamena Tanga, Eckert's trusted informant. Kamena was born in Talyakosa about the year 1940. He was enrolled in the first catechumen class and was baptized in the first group baptism that took place in Yaibos on August 4, 1957. Kamena worked in the Yaibos Circuit as a pastor and teacher, helping evangelists and elders learn to read and write, and also teaching young children to read, write, and do arithmetic. In 1967 Kamena graduated from Timothy Lutheran Seminary at Birip and was assigned to the task of translating the New Testament, to which he devoted himself full-time until the translation was complete.

Eckert, Brennan, Kamena, and other native Enga speakers including Taeyasa Waiakali, worked together at Wakumale and translated from Tok Pisin to Enga on the basis of the Greek text. Their goal was to produce an accurate translation that communicated in the "heart language" of the people. But it was difficult to find the right balance between accuracy and naturalness, and at times the team may have erred on the side of being overly literal.

In 1979 the Gospel of John was published as a booklet using a mimeograph machine. And by the time the Eckerts left Papua New Guinea in 1985, all of the books of the New Testament had been translated and edited, leaving only the book of Revelation to be proofread. Besides continuing the work of Bible translation, Eckert produced an updated grammar along with updated edition of the "Enga Language Learning Manual" and "Notes on the Enga Language Learning Manual." These were prepared in 1984 and 1985, just before Eckert returned to America, but they were never formally published.

The Enga New Testament was published by the Bible Society of Papua New Guinea in 1988 and dedicated at Timothy Lutheran Seminary on November 14, 1988. Eight thousand copies were printed, and thousands of Engans from the Lutheran, Roman Catholic, Baptist, and Apostolic Missions gathered together to celebrate. Forty years had passed from the time Burce and Hintze first arrived until the publication of the New Testament. And it had been thirty-three years since Burce and his team had produced the first translation of Bible selections into Enga.

## Sau Enga

The 1988 Enga New Testament was not the first New Testament published in the Enga language. That distinction belongs to the Sau Enga New Testament, which was published in 1979. But the Sau Enga New Testament was itself an adaptation of the Kyaka New Testament that had been published in 1973. Because Kyaka and Sau Enga are so closely related, the New Guinea Baptist Mission decided to adapt the translation that had already been published in Kyaka to the Sau Enga dialect. (Much could be said of the history of Bible translation in the Kyaka language, but as it is a distinct language, the focus here will be on translation into Sau Enga.)

Translation work in the Sau dialect of Enga began in 1971 at a translation workshop for indigenous translators held at the Baiyer river mission station. In that workshop, four Sau Enga speakers were assisted by Ken Shakespeare and Warren Brown as they began adapting the Kyaka translation of Ruth and Jonah to Sau Enga. This translation was published in 1973 by The Bible Society in Australia.

As work was being done on Ruth and Jonah, other books were also being adapted to Sau Enga. Nakandewa Kaimani, Tale Kaimani, and Warren Brown adapted the books of Galatians, Ephesians, and Philippians, which were printed together as one booklet at Lapalama in 1972. As they were working in Lapalama, Sally Burton and Nakandewa Kaimani were working to adapt 2 Thessalonians, 2 Timothy, Titus into Sau Enga. These books were individually printed in Kompiam in 1973.

In 1974, eight passages taken from Mark and Luke were published in booklet form by the Bible Society in Papua New Guinea to promote literacy among Sau Enga speakers. Interestingly, the very first passage in the booklet is Luke 6:32-26, which presents Jesus' teaching on the love of enemies. This booklet was prepared by Kenneth Shakespeare, Thomas Keyane, and Sally Burton. A similar booklet with additional selections was published by The Bible Society in Papua New Guinea in 1975, seemingly in celebration of Papua New Guinean independence.

By 1979 the rest of the books of Kyaka New Testament had been adapted to Sau Enga. That same year the Sau Enga New Testament was published by The Bible Society of Papua New Guinea with an initial press run of 900 copies, and in January 1980 the New Testament was dedicated. Over the years that followed the translation was reprinted on three separate occasions: 300 copies in 1984, 300 copies in 1988, and 500 copies in 1995.

The initial orthography used in Sau Enga was quite similar to the orthography agreed upon at the 1969 orthography conference in Irelya, which was attended by four representatives from the Baptist New Guinea Mission. The 1973 publication of Ruth and Jonah closely matches the standards agreed upon at the 1969 conference. However, very soon after Ruth and Jonah were published (and perhaps even before those two books were published), the orthography started changing. By the time the New Testament was published in 1979, the orthography of Sau Enga had gravitated more toward the orthography of Kyaka. This is apparent in three main ways: the use of *y* to separate two dissimilar vowels (such as *-eya*, *-eyo*, *-iyo*, and *-iya*), the use of *w* to indicate the labialization of consonants (such as *mendapwa*), the less extensive use of double vowels (such as *banya*), and retaining the letter *e* when adding *y* in vowel clusters (such as *-aeya* and *-oeya*). All of these orthographic practices had been disallowed at the 1969 conference but had been employed in Kyaka since at least 1961.

Because the translation work in Sau Enga was limited to adapting Kyaka scriptures, there is very little documentation of the Sau dialect. No dictionaries or grammars of Sau Enga have been written. However, it is quite similar to the Central Enga dialect, differing mostly in some points of vocabulary and spelling. Any differences that exist as far as grammar are quite minor.

Following in the footsteps of the Kyaka translation, the Sau Enga New Testament uses *Anatu* to translate "God." The word *misi* is used as well to translate concepts religious concepts like synagogue, temple, and religious worship and instruction. But *misi* is not used to translate "kingdom." Instead, the word "kingdom" is translated either as *isingi kalai* ("ruling work") or *kininya kalai* ("work of king"). The concept of "faith" is translated in a variety of ways depending on the context, but the basic idea is "thinking or believing that something can possibly happen." The word "holy" is translated as *tii pipae* ("light"), which seems to miss the core idea of holiness as "dedicated or consecrated to God."

## Revision

After the publication of the Enga New Testament in 1988, Kamena Tanga says that he was put on a “waiting list” to translate the Old Testament. However, it would be another eighteen years before any concerted efforts were made to continue the work of translating the Bible into Enga. Early in 2006, Rev. Maniosa Yakasa of the Gutnius Lutheran Church heard about the JESUS Film from his cousin Mina and her husband. They told him that it was an excellent film that had been translated into hundreds of languages around the world. When Yakasa heard about the JESUS film, he wanted to translate it into the Enga language. After consulting the Lord in prayer, Yakasa spoke with Steven Thomas, an Engan man from Mulitaka and the former Director of the Papua New Guinea Bible Translation Association. Thomas was able to provide Yakasa with the script for the JESUS film, who then proceeded to translate the script without ever having seen the film! Thomas then edited the script, and they began work on recording the voice overs for the film. Yakasa narrated the film, and Rev. Frank Paiyak of the Gutnius Lutheran Church voiced the character of Jesus. After the film was completed, the Roman Catholic Bishop Arnold Arawe arranged the first screening at the parish in Par, where it was well received by the priests and leaders within the Catholic Church.

When Yakasa saw that the Enga JESUS Film was well received, his heart was stirred to translate the Old Testament into Enga. Yakasa once again consulted with Steven Thomas, who recommended that Yakasa begin not with the Old Testament, but with a revision of the New Testament. Over the years it had become apparent that the Enga New Testament was in need of revision. Although the Enga New Testament had been published in 1988, many of the books had been translated beginning in the late 1960s and early 1970s. In the meantime, Enga, like all languages, had changed. Older ways of speaking had fallen out of favor, and a new generation of Enga speakers had trouble understanding what was now becoming archaic language. It also became clear that the translation would benefit from some stylistic updates to make it more natural and dynamic.

In April 2012 Yakasa began the journey of revising the Enga New Testament by enrolling in the Translators Training Course offered by SIL (Summer Institute of Linguistics) in Ukarumpa, Eastern Highlands Province. At that training session, he met Rev. Adam Boyd, an Assemblies of God minister trained in linguistics and translation who had just arrived in Papua New Guinea with his wife Martha and three children. Prior to his arrival, Boyd had also been in contact with Steven Thomas about the need to revise the Enga New Testament. Boyd arrived in Ukarumpa just as the training course was coming to an end, and he was able to spend the final week working together with Yakasa as the course came to an end. After completing the course, Yakasa returned to Enga and sent his relative Rueben Yonasa to Ukarumpa to begin training Boyd in the Enga language. For the next year Boyd was busy working with Yonasa, studying Eckert’s grammar and language learning manual as well as Lang’s dictionary, and spending time with his family in Enga Province, putting his newly acquired Enga skills to practice.

In preparation for beginning the revision of the New Testament, Yakasa reached out to all of the church denominations in Enga and arranged a meeting. Representatives came from a variety of denominations including Lutheran, Catholic, Seventh Day Adventist (SDA), Christian Life Center, Assemblies of God, Foursquare, Apostolic, and Amalgamated Local Churches. The churches agreed to the premise of revising the 1988 version of the Enga New Testament. They also determined that the revised translation should not use a mixture of dialects like the 1988 version had but that it should be in the Central (Kaina) dialect. Furthermore, they determined that the work of translation should not be the work of any one particular denomination but should

be a joint effort of all the denominations. Finally, they agreed that the translation should be made available in both print and audio formats so that those who were not literate could still access the Word of God in their own language.

As a result of that meeting, nine Enga speakers were appointed to come to Ukarumpa to complete the Translators' Training Course in 2013. The trainees represented various churches including Lutheran, Catholic, SDA, Apostolic, and Foursquare. During the five-week course held from April to May of 2013, the translators learned basic principles to help ensure that their translation would be accurate, clear, natural, and acceptable. During the course the team was given an assignment to complete a translation of Genesis 22:1-19, which the new Enga team did as their very first translation effort. Upon returning to Wabag after the course, a public celebration was held in town to launch the translation of the Enga Bible. Many different church denominations came together for the celebration, and Rev. Adam Boyd played a recording of the team's translation of Genesis 22:1-19, informing the crowd that the new translation would be recorded and made available on solar-powered audio players.

At the end of the Translators Training Course, the team was given an assignment to translate the story of Abraham from Genesis. Figuring it would be good to hone their translation skills before starting the New Testament, each of the team members took a chapter or two from the Abraham story (Genesis 11:27–12:25) and drafted their translation with pencil and paper. These drafts were later typed into Paratext, the Bible translation software of the United Bible Societies. In October 2013 the translation of the Abraham Story was completed. That same month, on October 17, 2013, the translation team began drafting their revision of the New Testament, starting with the Gospel of Mark, just as Willard Burce and his team had done nearly fifty years prior.

In the initial months of translation work, four of the trainees dropped out and one other translation team member was added. The final make-up of the team consisted of Rev. Maniosa Yakasa and Rueben Yonasa from Sakarip (Lutheran), Martin Harty and William Walewale from Yampu (Catholic), Nete Talian from Rakamanda (SDA), Rev. Frank Paiyak (who had voiced the character of Jesus) from Aipinimanda (Lutheran), and translation advisor Rev. Adam Boyd (Assemblies of God). The team was given space to work at the Christian Life Center Church (CLC) in Wabag town, first under the pastorate of Yalato Pauli, and subsequently under the pastorate of Timothy Pesone.

The translation team finished their draft of Mark in February 2014. In August and September of that year, Maniosa Yakasa and Martin Harty recorded the Abraham Story and the Gospel of Mark at the recording studio in Ukarumpa. Yakasa read the Abraham Story, and Harty read the Gospel of Mark. In October these two books were distributed in both print and audio format. Over the course of six days, nine different events were held to promote the newly translated books and recordings. During that time approximately 220 solar-powered audio players and 110 memory cards were sold. In addition, a phone app that highlighted the text of the Scripture sentence by sentence as the audio recording played was installed for free on about sixty mobile phones. Much of this was made possible by the generous donations of Newbreak Church in San Diego, California, who sent representative to take part in the distribution effort. The Enga people were quite excited to receive recordings of Scripture in the Enga language on a device that could be recharged by placing it in the sun. One Enga speaker commented, "We struggle to *read* even one chapter of the Bible, but we can *listen* to an entire book of the Bible in one sitting."

As the translation team improved their translation skills and the advisor grew in his knowledge of the Enga language, translation efforts began to pick up speed. The book of Matthew was

recorded in May 2015. The translation team distributed the audio recording of Matthew (along with Mark and the Abraham Story) in October of that year as Adam Boyd and his family were in America on furlough. By July 2017 many more books of the New Testament had been drafted and the book of Luke had been recorded. In September and November of 2017, many events were held in various locations to distribute the audio recordings of Matthew, Mark, and Luke along with the Abraham Story.

As the translation team's skills continued to increase, and as they drew near to the end of the drafting process, the team began apportioning out the books to be translated by individuals rather than by the team as a whole, knowing that there would be ample opportunity to review the translation together as a team before publishing. On June 1, 2018, when Yakasa finished drafting the last nine verses of Ephesians, the draft of the Enga New Testament was complete. The entire drafting process had taken a little more than four years and seven months. Once the New Testament was drafted, the team decided not to do any more preliminary recordings or distributions, but to put its full effort into completing the New Testament.

The team followed a meticulous method for translating the New Testament. During the drafting process the team would read each verse in four different translations: the English Standard Version, the New International Version, the New Living Translation, and the Tok Pisin Buk Baibel. They would then read the 1988 version and update the text accordingly. When necessary other English translations were also compared as well as the Sau Enga translation and the 1965 translation of Mark and 1 Timothy. The drafted translations then went through a rigorous checking process. Rev. Adam Boyd would review the drafts against the Greek text, using software tools to check for accuracy and consistency. During this process he would make extensive notes on how the translation might be improved. After working through those notes with the translation team, Boyd would then translate the Enga text into English for review by an experienced translation consultant. The consultant would make detailed notes on the text and then sit with Adam Boyd along with one of the members of the translation team and two or three Enga speakers who had not been involved in the translation process. As the translation was read through line-by-line, the consultant would ask questions of the Enga speakers who had not been involved in the translation process to see how well they understood the text. Further corrections would be made as a result of this process. Then the translated books were read in various Engan villages to make sure that they were clear, natural, and understandable, at which point further revisions were made. In addition to these checking processes, additional software checks were made to ensure that there were no spelling or punctuation errors. [To be added later: The final step in the checking process was the recording of the New Testament, which allowed one final opportunity to make corrections as the audio was being recorded. Once the recordings were complete the text was finalized and sent for print.]

As the translation team went about the revision process, nearly every verse of the New Testament was updated to improve the accuracy, clarity, naturalness, clarity, and acceptability of the translation. Often verses were completely retranslated, bearing little resemblance to the 1988 version. One of the most noticeable updates was the elimination of most occurrences of the evidential suffix *-pyaa*. This suffix indicates that a person is reporting something that they themselves did not witness but which somebody else told them about. It makes sense to use this suffix when retelling stories from the Bible in one's own words, but the stories in the New Testament are by and large eyewitness accounts, and the people who wrote them down were often describing what they themselves had witnessed. Besides that, the constant repetition of the

*-pyaa* suffix throughout the New Testament was not considered by the team to be stylistically good Enga.

The translation team also updated Enga numbers. With a few exceptions, the traditional Enga numbers were used from one to ten. However, the traditional Enga numbering system becomes quite lengthy after the number ten, and so from eleven onward the numbers were written with numerals. Round numbers in the thousands were written with a numeral followed by the word *tausene* (“thousand”), such a *5 tausene*. While consideration was given to abandoning the Enga numbering system altogether, there are times when it is grammatically awkward to use borrowed numbers, especially when dealing with the numbers 1 to 10.

One area in which the translation team received much feedback was in the spelling of names, especially the names Abram and Abraham. Because Enga has no *h* sound, it is difficult to distinguish these two names. And because Enga does not have any consonant clusters or the sound of the English letter *r*, the early Enga translations spelled the two names as *Apatame* and *Apatakame* respectively. (In the 1988 version and the 1979 Sau Enga version, the latter name was spelled *Apotakame*.) But Enga speakers did not like this way of spelling the names because they did not believe that the name Abraham should have a *k* sound in it (which had been added to approximate the *h* sound), and they did not feel that *-pat* was an acceptable transliteration of *-br*. Furthermore, Enga speakers had become more and more familiar with reading the Bible in Tok Pisin. As a result, when it came to names, the translation team made the following decisions: (1) some consonant clusters would be allowed, (2) the letter *r* would be allowed, and (3) the letter *b* could occur in the middle of a name without being preceded by the letter *m*, and the letters *d*, *g*, and *j* could occur in the middle of a name without being preceded by the letter *n*. As a result of these decisions, the names Abram and Abraham came to be spelled as *Abrame* and *Abraame* respectively, with the only difference being the length of the vowel (which really only matters in Genesis 17:6). Other names were adjusted accordingly.

Minor adjustments were made to the orthography to make it more readable. The 1969 orthography conference determined that words that had been previously written with the letters *-aea* and *-oea* should be written as *-aya* and *-oya* instead. For example, it was determined that *kaea* (“he felt”) should be written as *kaya*. But the translation team felt that this was awkward as it seemingly eliminated the *e* sound from the word. And so instead of writing *-aya* and *-oya*, such words were written as *-aeya* and *-oeya*. This orthographic decision matched the orthography used in the Sau Enga New Testament.

Other grammatical constructions that had become archaic were also adjusted. One such construction involves what is called a medial verb. A medial verb is one that is dependent upon the final verb in the sentence for its inflection (person, number, tense, etc.). For example, in English we might say, “Eating by the ocean, I felt a cool breeze.” The word “eating” is a medial verb of sorts because the person, number, or tense is not known until one gets to the words “I felt.” In the prior Enga translations medial forms like *latao pituu* (“while having said sitting” or simply “while having said”) had been used. But these forms had lost currency and were therefore adjusted to forms like *latala* (“having said”). Similarly, by the time the revision was made, the endings *-le* and *-lena*, which are attached to verbs of exhortation to provide some leeway in following the exhortation, had largely fallen out of use. As a result, many of the forms ending in *-le* and *-lena* were revised.

The revised New Testament also made significant revisions to some key terms. As mentioned earlier, in prior translations the key term for “holy” was *epe* or *etete epe*, which means “good” or “very good” respectively. But this translation misses the key sense of “holy” as “dedicated or

consecrated to God.” As a result, the revised translation translated “holy” in a few different ways. When referring to a place, the word “holy” was translated as *nee nyetae*, which means “forbidden access.” Hebrews 9:2-3 discusses the “Holy Place” and the “Most Holy Place.” These places are considered “holy” because they may only be entered by priests who have been consecrated for this special work. For all others, access is forbidden. Incidentally this concept also affects the translation of “temple.” Prior translations rendered “temple” as *misii anda andake* (“big *misii* house”) or *losuu anda andake* (“big *losuu* house”), but such translations leave the impression that these are places where regular people gather to pray, sing worship songs, and listen to sermons. But nobody was allowed to enter the temple building other than priests, and so the translation of “temple” adopted in the revision was *Gotenya anda nee nyetae*, which means “God’s forbidden access house.” This conveys the proper sense of the temple as a building that only specially appointed people may enter.

Describing *places* as holy is much easier in Enga than describing *people* as holy. When a person is described as “holy,” the basic idea is that the person is “dedicated or consecrated to God.” One way to render this idea would be to say *Gotenya kalai iki pyakamaipengena latae*, which basically means “designated to do God’s work alone,” but this is a rather long rendering. A shorter rendering that gives the same basic sense is *Gotenya latae*, which basically means “designated as belonging to God.” This rendering was adopted in the revision of the Enga New Testament. That translation works well for people, but it does not work well when describing God himself as holy. God is holy in the sense that he is totally set apart from evil, so in describing God as holy, the revision adopted the rendering *Gote-kisa koo nasingi*, which means, “there is no sin upon God.”

Another key term that needed to be updated was the term for “faith.” Hintze acknowledged the difficulty in translating this term and the effort of the early missionaries to infuse the term *masoo minao paenge* (“thinking holding walking about”) with Christian meaning. But this term was found to be lacking by the translation team members. One of the team members even said that the term was not a natural Enga term but an invention of the missionaries, which was partially correct. Not only that, but the old rendering focused more on faith as a mental activity while neglecting the aspects of trust and dependence that are so crucial to a proper understanding of Christian faith. Consequently, Rev. Maniosa Yakasa lead the way in suggesting an alternate translation, namely *tungi pingi*. The term *tungi pingi* in its most basic sense means “be joined together with in a state of dependence.” It is used, for example, to describe a house’s rafters and beams that are joined together with the main post and dependent upon the main post to remain in place. Included in the sense is the idea that, if the main post were to fall, then all of the rafters and beams joined to it would also fall. In other words, the rafters and beams are completely dependent upon the main post. This idea of dependence is a beautiful metaphor for the concept of Christian faith. To flesh it out further, consider the example of an airplane passenger. The term *tungi pingi* describes the relationship of the passenger to the pilot. The passenger is completely dependent upon the pilot and entrusts his or her life to the pilot. Consequently, the passenger will follow with great detail and attention whatever instructions the pilot gives, particularly in the event of an emergency. In the same way Christian faith involves completely entrusting one’s life to Jesus, being entirely dependent upon him, and being fully committed to following his commandments.

Information on the printing and dedication of the revised Enga New Testament to be added later.

## The Future of Enga Bible Translation

In the midst of revising the New Testament, the translation team also began translating the Old Testament. By the time the New Testament was printed, the books of Genesis, Exodus, Leviticus, Joshua, Judges, Proverbs, and Jonah had been drafted. In addition, portions of the Deuteronomy, 2 Samuel, Psalms, Isaiah, and Jeremiah had also been drafted. The translation team hopes to begin by producing an abridged version of the Old Testament, which would include key stories as well as the liturgical readings for the various church denominations in Enga. After that, the team hopes to complete the translation of the Old Testament.

## Bibliography

*2 Tesalonaika*. 2 Thessalonians in Sau Enga. Privately printed, 1973.

[[discover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM\\_ALMA21374907420003606](https://discover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM_ALMA21374907420003606)]

*2 Timoti*. 2 Timothy in Sau Enga. Privately printed, 1973.

[[discover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM\\_ALMA21374883470003606](https://discover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM_ALMA21374883470003606)]

*Abrakamenya Pii Lapae Doko: Wai Pii Epe Makeme Pepa Piamo Doko*. The Story of Abraham and the Gospel of Mark in Central Enga. Privately printed, 2014.

*Anatunya Buku Baepole: Ole Tesamene Pii Lapo Dee Nuu Tesamene Kyaka Enga*. The Shorter Old Testament and the New Testament in Kyaka Enga. The Bible Society of Papua New Guinea, 1987.

[[hdl.handle.net/1885/207519](https://hdl.handle.net/1885/207519)]

*Aposole Akali Poleme Galasiapi Epesasapi Pilipaipi Kolosipi Yuu Dutupanya Pepa Pyao Pyasiamo Dupa*. Galatians, Ephesians, Philippians, Colossians in Enga. The British and Foreign Bible Society in Australia, 1971.

[[discover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM\\_ALMA21278411070003606](https://discover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM_ALMA21278411070003606)]

*Buku Baepolo Nuu Tesamene*. The New Testament in Sau Enga. The Bible Society of Papua New Guinea, 1979.

[[discover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM\\_ALMA21496399980003606](https://discover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM_ALMA21496399980003606)]

Burce, Jerome. "Re: Enga Bible Translation History." Received by Adam Boyd. 13 December 2020.

---. "Re: Introduction." Received by Adam Boyd. 5 December 2020.

---. "Re: Quick Question." Received by Adam Boyd. 5 December 2020.

---. "Re: Update." Received by Adam Boyd. 30 November 2020.

Burce, Willard. "A Look at the Grammar of Enga." Chapter 6 of a thesis on "An Introduction preliminary to translating the Gospel of Mark into the Enga language." Privately printed, 1963 [[hdl.handle.net/1885/207782](https://hdl.handle.net/1885/207782)]

- . "A Profile of New Guinea Days, 1948-88." *Life and Work of LCMS Missionaries and PNG Associates in Papua New Guinea: First 50 Years 1948-1988: Assorted Essays*. Privately printed, 1998.  
[\[pngmissionsocietyorg.files.wordpress.com/2020/05/775billburce.pdf\]](https://pngmissionsocietyorg.files.wordpress.com/2020/05/775billburce.pdf)
- . *Anasunya Misi Pi Rapae Doko Itaki Pyao Kadamana*. Bible Selections in Mai Enga. Privately printed, 1955.  
[\[hdl.handle.net/1885/207640\]](https://hdl.handle.net/1885/207640)
- . "Bill and Elinor Bruce." *Garden of Memories*. Privately printed, 1998.
- Burton, Lorraine. "History of Kyaka and Sau Enga Work." Received by Adam Boyd. 17 December 2020.
- Crotty, John. "First Dictionary of Tchaga Language, Central Highlands, New Guinea," *Anthropos*, Bd. 46, H 5./6. 1951, 933-963.  
[\[www.jstor.org/stable/40449546\]](https://www.jstor.org/stable/40449546)
- Enga Bible Committee, *Wai Pii Epe Joneme Pepa Piamo Doko*. The Gospel of John in Mai Enga. Privately printed, 1979.  
[\[discover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM\\_ALMA21494735550003606\]](https://discover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM_ALMA21494735550003606)
- Enga Language Learning Manual*. Privately printed, 1984.
- Eckert, Leroy. *Enga Grammar: A Survey of Grammatical Features of Mai Enga with reference to the Layapo dialect*. Privately printed, 1985.
- "Eckert, Leroy James." *Lutheran Society for Missiology MissioWiki*, [lsfmissiology.org/wiki/index.php/Eckert,\\_Leroy\\_James](https://lsfmissiology.org/wiki/index.php/Eckert,_Leroy_James), accessed July 26, 2011.  
 [This website no longer exists.]
- Ena Nutesamene Baipolo*. New Testament in Mai Enga. The Bible Society of Papua New Guinea, 1988.  
[\[discover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM\\_ALMA21312801280003606\]](https://discover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM_ALMA21312801280003606)
- Galesia Epesasa Pilipoi*. Galatians, Ephesians, Philippians in Sau Enga. Privately printed, 1973.  
[\[discover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM\\_ALMA21374903260003606\]](https://discover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM_ALMA21374903260003606)
- Hintze, Otto C., Jr. *A phonemic statement of Mai Enga*. *Kivung*, vol. 8, no. 2, 1975, 145-85.  
[\[www.langlxmlanesia.com/kivung%20vol%208%20no%202%20a%20phonemic%20statement%20of%20mai%20enga.pdf\]](https://www.langlxmlanesia.com/kivung%20vol%208%20no%202%20a%20phonemic%20statement%20of%20mai%20enga.pdf)

- . *An Introductory Grammar of the Eŋa language in the Mai and Raeapo Dialects*. Privately printed, 1962.  
[\[http://hdl.handle.net/1885/207786\]](http://hdl.handle.net/1885/207786)
- . *Enga Pedagogical Grammar (Conversational)*. Privately printed, 1963.  
[\[hdl.handle.net/1885/207783\]](http://hdl.handle.net/1885/207783)
- . *From Ghosts to God in Enga Land: Planting His Church among the Enga People of Central Papua New Guinea*. The Lutheran Church—Missouri Synod, 2015.
- . “Hintze Garden of Memories.” *Garden of Memories*. Privately printed, 1998.
- . *Learning to Speak the Eŋa Language in the Mai and Raeapo Dialects: Workbook*. Privately printed, 1963.  
[\[hdl.handle.net/1885/207784\]](http://hdl.handle.net/1885/207784)
- . *Pii Wasóo Ráteamo Enége Dokonya Pii Rápae Dúpa*. New Testament Selections in Laeyapo Enga. Privately printed, 1961.  
[\[hdl.handle.net/1885/207738\]](http://hdl.handle.net/1885/207738)
- . *Pii Wasóo Ráteamo Wabatáe Dokonya Pii Rápae Dúpa*. Old Testament Selections in Laeyapo Enga. Privately printed, 1961.  
[\[hdl.handle.net/1885/207737\]](http://hdl.handle.net/1885/207737)
- . “Taking Part in the Founding of the LCMS Mission to the Enga People of Papua New Guinea.” *Life and Work of LCMS Missionaries and PNG Associates in Papua New Guinea: First 50 Years 1948-1988: Assorted Essays*. Privately printed, 1998.  
[\[pngmissionsocietyorg.files.wordpress.com/2020/05/773ottohintze.pdf\]](http://pngmissionsocietyorg.files.wordpress.com/2020/05/773ottohintze.pdf)
- “Hintze, Otto Charles.” *Lutheran Society for Missiology MissioWiki*,  
[http://lsfmissiology.org/wiki/index.php/Hintze,\\_Otto\\_Charles](http://lsfmissiology.org/wiki/index.php/Hintze,_Otto_Charles), accessed July 26, 2011.  
 [This website no longer exists.]
- Kopitske, Harley L. “Background, Family, & Field Service, & Post-Field Information.” *Life and Work of LCMS Missionaries and PNG Associates in Papua New Guinea: First 50 Years 1948-1988: Assorted Essays*. Privately printed, 1998.  
[\[pngmissionsocietyorg.files.wordpress.com/2020/05/787kopitske.pdf\]](http://pngmissionsocietyorg.files.wordpress.com/2020/05/787kopitske.pdf)
- . “Rev. Harley L. and Donna Jean Kopitske.” *Garden of Memories*. Privately printed, 1998.  
[\[pngmissionsocietyorg.files.wordpress.com/2020/06/820hkopitske.pdf\]](http://pngmissionsocietyorg.files.wordpress.com/2020/06/820hkopitske.pdf)
- Lang, Adrienne. *Enga Dictionary with English Index*. The Australian National University, 1973.
- Larson, James. *Eŋa Grammar*. Privately printed, no date.  
[\[www.sil.org/resources/archives/55537\]](http://www.sil.org/resources/archives/55537)

- . *Ena Language Speaking Manual*. Volumes. I and II. Privately printed, 1967.  
[\[www.sil.org/resources/archives/55555\]](http://www.sil.org/resources/archives/55555)
- . *Ena Sentence for Practice*. Privately printed, 1967.  
[\[www.sil.org/resources/archives/55536\]](http://www.sil.org/resources/archives/55536)
- . “Papua New Guinea Memories of the Rev. James Larson Family.” *Garden of Memories*. Privately printed, 1998.  
[\[pngmissionsocietyorg.files.wordpress.com/2020/06/823larson.pdf\]](http://pngmissionsocietyorg.files.wordpress.com/2020/06/823larson.pdf)
- Make Bame Waili Pii Keyage Pepa Piya Dokope Jone Bame Pepa Pase Mupwa Piya Dokope*. The Gospel of St. Mark and The First Epistle General of John in the Kyaka Language for the Territory of Papua-New Guinea. The British & Foreign Bible Society, 1961.  
[\[hdl.handle.net/1885/207556\]](http://hdl.handle.net/1885/207556)
- Naimanya Kamongo Yesu Kotaisana Buku Baepole Nuu Tesamene Kyaka Enga*. The New Testament in Kyaka Enga. The Bible Society in Papua New Guinea, 1973.  
[\[hdl.handle.net/1885/207517\]](http://hdl.handle.net/1885/207517)
- Naimanya Kamongo Yesu Kotaisana Buku Baepole Nuu Tesamene Kyaka Enga*. The New Testament in Kyaka Enga. 2<sup>nd</sup> edition. The Bible Society in Papua New Guinea, 1980.  
[\[hdl.handle.net/1885/207518\]](http://hdl.handle.net/1885/207518)
- Naimanya Yuu Papua Nu Gini Dake Andanya Pyambemanale*. New Testament Selections for Literacy in Sau Enga. The Bible Society in Papua New Guinea, 1975.  
[\[discover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM\\_ALMA21374900830003606\]](http://discover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM_ALMA21374900830003606)
- Notes on the Enga Language Learning Manual*. Privately printed, no date.
- Polome Lome Yuu Dokonya Kateamino Endakali Dupanya Pepa Pyao Pyasakamaiyamo Doko*. Paul’s Letter to the Romans in Enga. The Bible Society in Papua New Guinea, 1973.  
[\[discover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM\\_ALMA21477296470003606\]](http://discover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM_ALMA21477296470003606)
- Poleme Pepa Taitesa Pyao Maiyamo Doko*. Titus in Sau Enga. Privately printed, 1973.  
[\[discover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM\\_ALMA21374895010003606\]](http://discover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM_ALMA21374895010003606)
- Scripture Translation Committee of the Wabag Lutheran Church and New Guinea Lutheran Mission — Missouri Synod. *Pepa Petarome Wabao Piamo Doko*. 1 Peter in Enga. Privately printed, 1964.  
[\[hdl.handle.net/1885/207736\]](http://hdl.handle.net/1885/207736)
- Shepherd, Ernie. “Akmana: A New Name in the Continuing Story of New Guinea Exploration.” *Pacific Islands Monthly*. Vol. 42, No. 4, 1 April 1971.  
[\[nla.gov.au/nla.obj-332066213/view?partId=nla.obj-332109127#page/n42/mode/1up\]](http://nla.gov.au/nla.obj-332066213/view?partId=nla.obj-332109127#page/n42/mode/1up)

- Spruth, Erwin L. “Lutheran Church among the Enga.” *The Lutheran Church in Papua New Guinea: The First Hundred Years, 1886-1986*, edited by Herwig Wagner and Hermann Reiner, Lutheran Publishing House, 1986, pp. 273-305.
- Tanga, Kamena. “Good News Lutheran Church History.” *Life and Work of LCMS Missionaries and PNG Associates in Papua New Guinea: First 50 Years 1948-1988: Assorted Essays*. Privately printed, 1998.  
[\[pngmissionsocietyorg.files.wordpress.com/2020/05/799kamena.pdf\]](http://pngmissionsocietyorg.files.wordpress.com/2020/05/799kamena.pdf)
- Ututi Jona. *The books of Ruth and Jonah in Sau Enga*. The Bible Society in Australia, 1973.  
[\[discover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM\\_ALMA21374898920003606\]](http://discover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM_ALMA21374898920003606)
- Wai Pii Epe Matyuame Pepa Piamo Doko. *The Gospel of Matthew in Central Enga*. The Papua New Guinea Bible Translation Association, 2018.
- Wai Pii Epe Rapae Makome Pepa Piamo Doko: *Pepa Paurimi Timoteo Dokonya Wabao Pyao Pyasakamaiano Doko*. *The Gospel of St. Mark and The First Epistle of St. Paul to Timothy in Mai Enga*. New Guinea Lutheran Mission—Missouri Synod and The Wabag Lutheran Church, 1965.  
[\[discover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM\\_ALMA21292706760003606\]](http://discover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM_ALMA21292706760003606)
- Waugh, Geoff. *Light on the Mountains: Pioneer Mission in Papua New Guinea*. BookSurge Publishing, 2009.
- Wiessner, Polly, and Aki Tumu. *Historical Vines: Enga Networks of Exchange, Ritual, and Warfare in Papua New Guinea*. Smithsonian Institution Press, 1998.
- Yakasa, Maniosa and Martin Dicke. “The Story of the Enga Bible Translation Project.” Online article of the Lutheran Church Missouri Synod Office of International Mission. 25 October 2019.  
[\[international.lcms.org/the-story-of-the-enga-bible-translation-project/\]](http://international.lcms.org/the-story-of-the-enga-bible-translation-project/)
- Yesumi Kalai Pyuu Pii Lao Dokome Mana Lamaiyu Kateya. *New Testament Selections for Literacy in Sau Enga*. The Bible Society in Papua New Guinea, 1974.  
[\[discover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM\\_ALMA21489442810003606\]](http://discover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM_ALMA21489442810003606)