



Kru Cluster

Putting Scripture to Work

As they translate, the teams become more familiar with God’s Word and can offer counsel and practical help to people in their communities. As a result, local speakers become more and more convinced of the value of Scripture in their own language.

During Sunday worship in Bete Guiberoua villages, translated passages are read by a beginning reader. Local Christians are very pleased with this initiative. Scripture passages from the Gospels are also now being transformed into songs for worship, and biblical texts are even being broadcast on a local radio station.

- **Pray that God’s Word will impact many hearts in the Kru Cluster communities.**
- **Pray for ways to boost literacy so that the people will be able to read the translation.**

Progressing through the Steps

Three of the four Kru Cluster teams (Godie, Bete Guiberoua and We Southern) have been putting into practice what they gleaned at the second workshop several months ago by drafting the Gospel of Luke in each of their languages and reviewing it carefully verse-by-verse. The Godie team has also conducted community testing of the book and back-translated it into literal French in preparation for a consultant’s check at the upcoming October workshop. These steps are currently in progress for Bete Guiberoua and We Southern as well. The Bete Gagnoa team still needs another member to replace the one who resigned.

Comprehension testing is done by reading the translation to other mother-tongue speakers to gauge if the meaning is communicated clearly and the wording sounds natural. The Godie team plans to travel to their home area to identify potential reviewers and testers.

Project coordinator Gnaly plans to do an exegetical check of Luke in the Godie language and offer suggestions to improve the translation. The We Southern team is eager for Gnaly to come and give some advanced training to Bible exegete Pastor Oulote in how to check their translation to make sure it’s accurate to the original text.

Checking sessions with the consultant for the rest of Mark’s Gospel in the village setting are still on the agenda for all teams except Godie, who has completed this step. Then in December the seminar focusing on Matthew’s Gospel will be held.



- **Location: Côte d'Ivoire, Africa**
- **Number of Speakers: 599,000**
- **Year Project Began: 2009**
- **Expected Completion Date: 2010**

- **Pray for the teams as they aim toward the goal of printing the four Gospels in a single volume in each of their languages.**





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Translation Challenges Keep them on their Toes

Luke 2:7 is often misunderstood because of our modern concept of *inn*. In biblical times the Jewish homes had guest rooms reserved for travelers. To avoid this confusion the Godie team translated the passage, “*They had no place to stay in the village.*”

When Jesus raised the widow’s son in Luke chapter 7, it says a crowd from the town went with her. However, in the We Southern language and culture, saying that a crowd accompanied the widow gives the impression that it was she who was dead. Therefore the translators first put the focus on the dead body, saying that the crowd accompanied it, and then they said that the people had compassion on the widow.

In this same passage, the Bete Guiberoua translators had to decide on the correct way to say *raised from the dead*. The Bete Guiberoua word for *raised* in the case of the widow’s son would be different from the resurrection of Lazarus in John 11. In the first case the child wasn’t buried, so they said he “*awoke*”. In the second case, Lazarus was already buried so they said he was “*removed from the earth.*” The two expressions are understood well in their different contexts to mean brought back from death.

Team Member Profiles

Gbey, translator for the Godie team, is married and has three children—two boys and one girl. He holds a certificate in translation obtained in Kenya and has several years experience in translation.

Gbeuhiri is the second translator on the Bete Guiberoua team. He has to support his family along with his mother and father who are old. He lives in a town about 15 miles from his village to help with translation. It is he who types the translation into the computer using the Paratext software program.

The We Southern team consists of three members—**Pastor Oulote** and two translators. **Sahan**, the principal translator, is married and father of five children—three girls and two boys. He worked several years on the technical aspects of his language and has taken a translation principles course. **Oulote** is a professor of Hebrew and Greek at a biblical institute. He provides leadership and exegetical assistance to the team.

- Pray for the continued guidance of the Holy Spirit to make wise translation choices.

- Pray for good health for all the team members. Pray that they can work harmoniously together.

- Pray that all the teams’ computers and other equipment will function well.