

old Javanese civilization and ideals into modern Indonesia, either directly or indirectly.

On the other hand, the Indonesian government has introduced and promoted modern science and technology as well as many global ideas to the general populace. These ideas are elements working to bring a new dimension in the Indonesian way of thinking. The idea of global society and global community may in turn tend to make Indonesians give up something of their old culture including their traditional language levels and honorific terms of address. On the national scene, many Javanese students are more comfortable using Indonesian with their non-Javanese fellow students from different parts of Indonesia. Moreover, the Bataks of Sumatra, the Dayaks from Kalimantan, and the Manadonese from Sulawesi, to name only a few, have no tradition of language levels in their respective languages; therefore they will use Indonesian without reference to the concerns of those of court background.

Finally, it is worth pointing out that the IBS has been receiving many positive comments from Indonesian young people and students who have by and large responded favourably to the BIS Bible. As a matter of fact this year the IBS will publish a Student's Bible edition in Today's Indonesian Version (BIS) at their own request.

### Conclusion

Since there are two possible directions that the Indonesian language may take, there may also be two possible ways of translating the Bible into Indonesian in the future. The first option is to comply with the wish for honorific terms of address for God and Jesus. The second is to retain the existing translation as it is, especially in the common language translation. Jus Badudu is right when he points out that the use of *Engkau*, *-Mu*, *Dia* and *-Nya* for God indicates our sense of intimacy with God. But this is in keeping with the New Testament, in which we find Jesus saying, "...I call you friends because I have told you everything I have heard from my Father" (Jn 15.15). There are also references in Is 41.8 and Jas 2.23 to Abraham being called a friend of God, showing his close relationship with God.

## HOW WAS THAT?

Finding appropriate terms for the clothing worn by people in the Bible is often difficult for translators, and sometimes readers find the terms used very funny.

In John 20.12 the Greek text says that the two angels were "in white" meaning that their clothes were white. The actual garments which they were wearing are not named.

In one language the angels were said to be dressed in "white shirts", which could also have meant "white clothes", but which suggested to readers that they were wearing shirts but no trousers!