

correspondence." Concludes Pietersma in Holmesian style : "Impossible it is not, but certainly improbable."<sup>32</sup>

If I understand Pietersma's argument correctly (it is more convoluted than my simplified explanation), I fail to be led to his conclusion. Why would it be improbable that the revisor would have decided in each case, according to context or personal taste, whether to leave out or to retain the article? The concept of probability is meaningless unless the rules of the game have been at least tentatively established. For all its brilliancy and excellent documentation, Pietersma's article is not convincing and the fact remains that, in his own words, "we have early, even pre-Christian, MS evidence for the tetragram and no such MS evidence to the contrary."<sup>33</sup> Not all pre-Christian manuscripts use the Tetragrammaton. One of the Greek Leviticus fragments found in Qumran offers a phonetic transcription (iota, alpha, omega)<sup>34</sup>, thus raising the intriguing question as to the origin and pronunciation of the divine name, a topic beyond the limited scope of this work.

### Concluding remarks

The Rabbis of the Tannaitic period either had or remembered (or invented?) a Vorlage of the LXX which differed from our version in at least nine places, including the opening statement of Genesis, but which coincides with our LXX in some non-trivial instances of discrepancy between the MT and the LXX. Apparently, none of the pre-Christian papyri found so far contains any of the relevant passages, so that, unfortunately, comparisons cannot be made. On the question of the primacy of the Tetragrammaton over the *kurios* translation, despite some strong arguments against it, the fact remains that all pre-Christian papyri found so far are consistent in their use of either the Tetragrammaton or a phonetic equivalent. Thus the question of the original Septuagint is still open and may remain so until more archeological evidence is found and made available. Perhaps then, even the neglected attempt of the Talmudic Rabbis at intertextual criticism will be vindicated or, at least, explained.

JOSEPH HONG

## THE TRANSLATION OF THE NAMES OF GOD IN THE SOUTH PACIFIC LANGUAGES

The author is a UBS translation consultant for the South Pacific, located in Suva, Fiji.

### INTRODUCTION

Before discussing the translation of the names of God in the South Pacific Christian context, it is fitting to take a philological look at the region. It is estimated that about three hundred languages are spoken in the island

<sup>32</sup> *Ibid.*, 95.

<sup>33</sup> *Ibid.*, 88.

<sup>34</sup> C. W. Buchanan, "Some unfinished business with the Dead Sea Scrolls", *Revue de Qumran*, 13, 1988, 411.

nations and territories served by the Bible Society in the South Pacific. However, the study presented in this paper is based on eight major languages – Fijian, Tongan, Samoan, Kiribati, Tuvaluan, Rotuman, Cook Island Maori, Tahitian – focussing especially on the first four languages which represent the Melanesian, Polynesian and Micronesian cultures. Philologists generally agree that these languages belong to the Polynesian group, except Fijian and Kiribati which are classified respectively as Melanesian and Micronesian tongues.

Culturally, Pacific islands are divided into three major groups:

**MELANESIAN:** Papua New Guinea, Solomon Islands, Vanuatu, New Caledonia, Fiji

**POLYNESIAN:** Western Samoa, American Samoa, Tonga, Rotuma, Tuvalu, Wallis and Futuna, Tokelau, Niue, Cook Islands, French Polynesia (Society Islands, Austral Islands, Marquesas Islands, Gambier Islands, Tuamotu Archipelago), New Zealand, Easter Island, Hawaii, Nukuoro and Kapingamarangi in Micronesia, some isolated groups in Solomon Islands

**MICRONESIAN:** Kiribati, Nauru, Marshall Islands, Guam, Northern Marianas, Palau, Federated States of Micronesia

This classification is mainly based on comparative studies of the languages spoken on these islands, of the ways and customs of the islanders, of their artifacts and other items of their cultural material. For example, the stone axe is called *to'i* in Samoa, Tahiti, Tuamotu and the Austral Islands, and a similar word – *toki* – is used by the Tongans, Cook Islanders, Marquesans and Gambier Islanders. The Kiribati people, formerly known as the Gilbertese, call the axe *angara*, a word which shows little affinity with the equivalent terms just mentioned. There is no doubt that research on language affiliations plays an important role in identifying the origin of South Pacific islanders.

Although peoples of Polynesian culture are scattered much farther in the Pacific (from Hawaii in the north to New Zealand in the South, from Tuvalu in the west to the Easter Islands in the east) and have developed into a larger number of island entities with their respective tongues, Polynesian languages can hardly match the linguistic wealth of the Melanesian world. Both Vanuatu and Solomon Islands, for instance, can boast about their language diversity (more than a hundred in each of them). However, it is necessary to note that in general these Melanesian tongues, evolved in small, isolated societies and, overshadowed by new forms of speech (like English, French, Pidgin, Bislama), have small audiences and there exists very little literature or linguistic study about them.

The ways the names of God are translated also reflect the affinity between Pacific languages, especially among the Polynesian ones. Before the introduction of Christianity, Pacific islanders had already developed elaborate forms of beliefs and religious practices, but these traditional religions, much of which however has been lost, were products of small, isolated societies known for their worship of natural elements, identification of the latter as obscure and sacred forces (the taboo), a strong concept of taboo, and belief in the power of the spirit of the deceased. Although forms

of polytheism have been widely observed, there existed in general a belief in a supreme divinity above all beings. It is interesting to see how, when the Christian God was first introduced to the Pacific islanders, the missionaries handled the translation of the various names of God by making use of native words, borrowed from local religions, but also in many instances, simply and unscrupulously by transliterating Greek and Hebrew words.

**THE FIJIAN LANGUAGE** Unlike many Pacific islands where there were once stories telling how their world had come into being, the Fijian traditional beliefs did not provide any creation story. There was also no legend explaining how out of one god came all other gods. The many gods venerated by the Fijians in pre-Christian times were in fact their ancestors elevated to godhood. These human beings were remembered for their exceptional bravery, intrepid acts and other heroic deeds. At death, they were thought to exist as spirits (*mana*) and took up the forms of certain animals, birds, fish or reptiles. These were known as *kalou-vu* (god-source), among which the shark was the most popular.

Many of these gods were never seen but they would be served by their *bete* (priest). The *bete* was responsible for identifying the animal representing his god and he was also expected to be heard making the sound of that animal, for example the barking of a dog was identified as the *kalou-vu* of his tribe and the tribesmen would pay attention to his words. In fact, each tribe within the Fijian tradition structure would have a *vu* or a *kalou-vu*. These *kalou-vu* were not actually worshipped as we understand Christian worship, but the *bete* on behalf of the tribe would officiate in the offering of sacrifices, such as a cup of *yagona* (a soporific drink made from the ground powder of a tuber), or in some cases even human sacrifices. So different tribes revered and feared their own god or gods by not eating or touching the animal that represented such *kalou-vu*. For example, those whose god had taken the form of a shark would refrain from eating shark flesh or killing any shark. If two or three tribes had the same *vu*, the tribesmen would call one another *tauvu*, meaning "of the same god".

Etymologically, the term *kalou-vu* can be broken up into *ka*, meaning an object, a thing; *lou*, meaning life or alive; *vu*, meaning a source. The whole expression thus conveys the idea of a source of life or living things. When the Bible was first translated into Fijian, the local word *kalou-vu* was adopted to mean God, with the first letter k capitalized and leaving out the *vu*. The same word was also used uncapitalized to denote false gods. The word "Kalou" now means for the Fijians, a Christian people, the one and only true God.

Another Fijian word commonly used to address God is *Turaga* (pronounced *Tu-rang-a*), meaning "Lord" or "Chief". Indeed, the word has long been used in Fijian culture to denote the village chief or the head of a tribe and it is still in common use today, particularly since spring 1987, when importance has been once again attached to the authority of the local chiefs. In the new Fijian constitution, it is even stated that the Great Council of Chiefs should be given authority and a role to play in the politics of the country. In the old Fijian Bible, the word *Turaga* is used throughout to translate "Lord" or "Chief", whether it refers to God

or to human beings, but in the new Fijian version, a distinction is made between “Lord” and “Chief”, and in places like Rom 13.3 the word *liuliu* is used instead of *turaga*. *Liuliu* simply means a leader, someone who directs, who is the first, and the term is more generic in meaning than *turaga*, which refers specifically to the traditional village-chief system. The introduction of the word *liuliu* in Rom 13.3 has given rise to criticisms, for many Fijians have been invoking this verse from the old Fijian version to justify and defend their chiefly system. The new translation replacing *turaga* with *liuliu* is thus seen as touching on a sensitive issue and is met with mitigated acceptance on socio-political grounds.

**THE TONGAN LANGUAGE** Translation of the names of God into the Tongan language is mainly characterized by borrowing the Hebrew words and adapting them to Tongan phonetics. Before the arrival of early missionaries in Tonga, the islanders had been worshipping a number of gods bearing particular names, such as *Tangaloa*, the god of the sky, *Mau*, the god of the underground world, *Hikule’o*, the god of the spiritual world, *Mauikisikisi*, the god of fire and light, *Mauifusifonua*, the god of the fishermen.

Certainly, early Bible translators working in the Tongan language were confronted with the dilemma between adopting local religious terms and borrowing words from Hebrew and Greek. It is interesting to observe how the Hebrew word for God – El – and its related forms (with different suffixes) have been unscrupulously transcribed into Tongan: *Elohim* from Elohim (Genesis 2.4); *Ela* from Ela (Psalm 43.4); *Elioni* from Elion (Psalm 46.4); *Eloha* from Eloah (Job 19.26). Other names referring to God, such as Jehovah, Yahweh, Adonai, Sabaot, Go’el (Redeemer, Job 19.25), were also phonetically transcribed and were given new forms to suit the Tongan system of pronunciation - *Sihova* (Genesis 2.4), *Iaa* (Psalm 118.19), *Atonai* (Isaiah 3.15), *Sapaoti* (Psalm 46.7), *Koeli* (Job 19.25 Moulton Version). There is no doubt that when these terms were first introduced, unless they were *a priori* assigned a meaning and provided with an explanation, they would have sounded strange and meaningless to a Tongan speaker.

In fact, there are some other Tongan terms which were adopted by early missionaries and have become part of the local Christian terminology. The commonest among these terms is ‘*Otua*, meaning “God”. The word existed already before the coming of Christianity and was used to denote local Polynesian gods. ‘*O-* is a prefix which serves as a marker pointing in a certain direction. *Tua* means “beyond the boundary of man’s thought and imaginations, beyond his power”. The term thus implies a being who is out there, beyond the limits of the human mind, beyond the sky and the edges of the ocean. Another native word used to refer to God as the Almighty is *Aoniu* (Rev 21.22). Originally the word means a piece of wood used in the construction of the roof of the traditional oval house. Made from coconut palm trunk, the *aoniu* serves as a framework holding every part of the roof together. The word thus not only evokes the ideas of power and strength, but also symbolizes unity and harmony, a link between the present generations and their ancestors. To translate *Logos*

in John 1.1, a Tongan word has also been used — *Folofola*. Originally, the term is used in the kingly language and is related to the meaning of unrolling the mat, an indispensable item in Tongan traditions. The mats, especially those with beautiful and elaborate designs, are usually rolled up and kept carefully until the visit of a guest to the house. The term thus evokes to the Tongans the idea of God's Word being unrolled to reveal his love and salvation for mankind. Another Tongan word used in reference to God and worthy of mention is *Huhu'i* (Job 19.27 West Version). The word, meaning "Redeemer", is made up of two components: *Hu* meaning "to enter", *hu'i* meaning "to free". It is thus understood as someone who enters, intervenes in order to set free.

**THE SAMOAN LANGUAGE** The island group of Samoa, including both Western Samoa and American Samoa, is believed to be the cradle of the Polynesian civilization from which migrations took place to settle in other Pacific islands. Before the coming of the first missionaries, the Samoans had been living under the influence of a host of imaginary deities. These were divided into two classes: the *aitu* (spirits) and the *atua* (gods). The first class, individual or family gods venerated by a person or a small group of people, was thought to be the spirits of the ancestors or those of recently deceased family members. They could be evil spirits having taken the form of an animal, for example, a centipede. Usually, *aitu* were invoked to render help, such as in the case of a pregnant woman about to give birth. They were worshipped through feasting, chanting, dancing and praying. *Atua*, the other class of deities, were known as universal gods and were generally venerated by a village, a district, or even the whole of Samoa. For example, Tangaloa, the god of the sky, occupies an important position not only in Samoan folklore, but also in that of many other Polynesian islands.

When Christianity was introduced and accepted by the Samoans, traditional beliefs gave way to new forms of worship and terminology. Nevertheless, certain Polynesian terms were retained, especially those in reference to the Christian God. *Atua*, the Samoan word for God, has definite affinity with its Tongan counterpart 'Otua. There is another Samoan expression used to address God by referring him as carpenter — *Tufuga Mataisau*. The term is a respectable title given to a carpenter and its use in relation to God reflects the idea of God as creator of the universe who not only made all things but also looks after them. Though the expression is not found in the current Samoan Bible, it is often used in speech and sermons.

*Ali'i*, the Samoan term used to translate "Lord" in the Bible, is an important word in the native culture. The term derives from the Samoan understanding of lordship based on the local traditions. In Samoa, the basic unit of the community is *a'iga* (clan) headed by the *matai* (chief). There are two main forms of *matai*: the *ali'i* or high chief, and the *tulafale* or orator chief. The latter serves as a spokesman for the former who is considered as having the highest rank in the *matai* (chiefly) system. Being the highest chief in the community, *ali'i* is thus known as the most authoritative and respectable person within the society; he owns all the

lands, parcels them out, is consulted on all matters, and he has the final say in all decisions of the village council.

**THE KIRIBATI LANGUAGE** Classified as a Micronesian tongue, the Kiribati language is spoken in a relatively uniform manner throughout the islands of a widely scattered group. It is distinctly different from the language of its southern Polynesian neighbour Tuvalu and from the Micronesian tongues spoken in the Marshall Islands situated to the north. However, since the inhabitants of Kiribati live in a region in close contact with the Melanesian and the Polynesian worlds, the language has come to some extent under the influence of other languages, especially the Polynesian ones. The group has a colonial history in common with the Polynesian Tuvalu.

When the first missionaries arrived, they also had to face the dilemma between adopting native words and introducing foreign terms to the newly embraced faith. The Kiribati word for God, *Atua*, is most probably borrowed from Polynesian tongues, for its origin in the Kiribati language is uncertain and there exists already since pre-Christian time a local word – *anti* – which has a similar meaning. Today, *Atua* is generally understood as denoting the only supreme God, whereas *anti* simply means spirit, ghost or supernatural being. Only once is *anti* found as referring to God – in a Kiribati hymn.

Early translators of the Kiribati Bible had to face a serious problem when they opted for the easy solution of transcribing foreign words. There are only thirteen letters in the Kiribati alphabet: A, E, I, O, U, M, N, NG, B, K, R, T (pronounced [s] when followed by “i”), W. For instance, “Jehovah” is rendered *Iehova*, but Kiribati speakers can only pronounce it as *Iowa*, since the phonemes [h] and [v] do not exist in Kiribati. Likewise, though “Jesus” is translated as *Iesiu*, the name is pronounced as *Iesiu*, for it is unnatural for a Kiribati speaker to connect the sound [s] to [u]. In fact, the appropriate form should be “Ietiu”. The orthographic reform has been a controversial issue in the recently launched project of a new translation. Although certain proper names in the Bible spelt with a foreign alphabet are pronounced differently, some Christians are reluctant to see change introduced to make the orthography correspond more to the reality of the Kiribati phonetics.

With regard to the translation of the term “Logos”, it is interesting to note that while there existed a native term meaning “word” (*taeka*), early translators preferred to transcribe the Greek term and coined a new word, *Rokou*, which certainly is meaningful only in a Christian context. Probably the reason was that “Logos” was too sacred a word to be replaced by a native word, or that the translators wanted to add a touch of mysticism to the text. Another problem faced by translators of the Kiribati Bible is the cluster of consonants within a word. Like most South Pacific islanders, it is unnatural for a Kiribati speaker to pronounce such a phonetic structure. For example, the word for “Christ”, rendered *Kristo*, is pronounced “*Ku-ri-si-to*”.

The Kiribati word for “Lord” in the Bible is *Uea*, a term originally used to refer to human beings – king, chief, lord. It denotes a person of

high status invested with authority to rule the people. There is another word with a similar meaning – *Mataniwi*. The term is generally used to refer to an army leader, head of a group or chief in the community. Usually it translates the meaning “master” and is sometimes used to refer to Jesus, but seldom to God.

**THE OTHER POLYNESIAN LANGUAGES: TUVALUAN, ROTUMAN, COOK ISLAND MAORI, TAHITIAN** Philologists believe that the Maori spoken in Cook Islands and the Tahitian language are in fact two variants of a major eastern Polynesian tongue. A Cook Island Maori has little difficulty understanding his Tahitian cousin and islanders from both archipelagos can easily have conversation without resorting to English or French. Both languages use the same word for God – *Atua* – as does the Tuvaluan, a language spoken by the inhabitants of a small group of atolls lying to the far west of the Polynesian world. The word is also used to denote (false) gods. Polytheism was practised in these islands before the coming of Christian missionaries. For instance, Cook Islanders venerated Tangoroa (the supreme god of the sky and of fertility), Rongo (the goddess and Tangoroa’s wife), Paga (the god of the land). In Tahiti, each village is believed to have its own gods and sanctuaries (*marae*).

Rotuman, another western Polynesian tongue spoken on a small, isolated island to the north of Fiji, has a slightly different word for God – *Aitu*. Its resemblance to “*Atua*” attests affiliation with other Polynesian languages. There are some other words of similar structure in Rotuman in designation of (false) gods: *'ait*, *'at tu*, *'aitu*. In fact, the morpheme “*at*” in Rotuman has the meaning of “spirit”.

To translate “Lord” in the Bible, each of the four language versions use a distinct word. Tuvaluan has *Te Alik*i; Rotuman, *Gagaja* (pronounced nga-nga-cha); Cook Island Maori, *Atu*; Tahitian, *Fatu*. These terms can also apply to human beings, such as *gagaja* in designation of village chief, *atu* referring to a master or owner of a property.

Translators of the Cook Island Maori Bible and the Tahitian Bible were prone to borrow foreign words and adapt them to local phonetic system. Just as in the case of the Kiribati Bible, sometimes a foreign alphabet was unscrupulously introduced, even though the phonemes it represents are unknown and unnatural to the receptor languages. “Idol”, for example, has been rendered *idolo* in Cook Island Maori and in Tahitian, but the form “*itoto*” is now considered phonetically more suitable. In fact, there is a well-known local word common to both languages – *tiki* – which could have been adopted to mean “idol”. The term “Logos” offers another striking example. Whereas translators of the Tuvaluan and Rotuman Bibles made use of native words (respectively *te Muna* and *Fäeag*), the Tahitian and Cook Island Maori texts adapt “Logos” to read *Logo*. The old edition (1884) of the Samoan Bible uses *Lokou* but a recent revised edition (1969) replaces it with the native word *Upu*.

### CONCLUSION

Following is a synoptic table comparing different words used in reference to God or terms related to the Godhead in the Bible.

|                        | FIJIAN                        | TONGAN                      | SAMOAN             | KIRIBATI                 | TUVALUAN      | ROTUMAN                   | CI MAORI       | TAHITIAN       |
|------------------------|-------------------------------|-----------------------------|--------------------|--------------------------|---------------|---------------------------|----------------|----------------|
| <b>GOD</b>             | Kalou                         | ‘Otua                       | Atua               | Atua                     | Atua          | ‘Aitu                     | Atua           | Atua           |
| <b>LORD</b>            | Turaga,<br>Liuliu             | ‘Eiki                       | Ali‘i,<br>Tulafale | Uca                      | Tc Alike      | Gagaja                    | Atu            | Fatu           |
| <b>MASTER</b>          | Turaga,<br>Taukei             | ‘Eiki                       | Matai              | Mataniwi                 | Matai         | Gagaja                    | Atu,<br>Pu     | Fatu           |
| <b>JEHOVAH</b>         | Jiova                         | Jihova,<br>Sihova           | Ieova              | Iehova                   | Ieova         | Jihova                    | Iehova         | Iehova         |
| <b>FATHER</b>          | Tama-                         | Tamai                       | Tama               | Tama                     | Tamana        | Ö‘fa                      | Metua          | Mctua          |
| <b>HOLY</b>            | dodonu,<br>tapuha<br>savasava | paia                        | paia               | tabu                     | tapu          | ‘ag ma’-<br>ma’           | tapu           | mo‘a           |
| <b>HOLY<br/>SPIRIT</b> | Yalo<br>Tabu                  | Laumalie<br>Ma‘oni-<br>‘oni | Agaga<br>Paia      | Tamnei<br>arc<br>Raoiroi | Agaga<br>Tapu | ‘At<br>Ha‘a               | Vaerua<br>Tapu | Varua<br>Matai |
| <b>LOGOS</b>           | Vosa                          | Folofola                    | Lokou,<br>Upu      | Rokou                    | te Muna       | Fäcag                     | Logo           | Logo           |
| <b>GOD(S)</b>          | kalou,<br>vu                  | ‘otua                       | atua               | atua                     | atua          | ‘ait,<br>‘aitu,<br>‘at tu | te au<br>atua  | atua           |

With the exception of Fijian, the major South Pacific languages studied in this paper have one remarkable common point: they have the same word, or similar forms, to denote God. There is probably a proto-Polynesian word from which all of these forms have derived. It is also worth noting that Tahitian and Cook Island Maori, two eastern Polynesian tongues situated far from the centre of the Polynesian region, have developed a vocabulary containing fewer words in common with other Polynesian tongues like Samoan and Tongan. For example, words denoting basic concepts like “father” and “spirit” (*metua* and *va[e]rua*) contrast with other Pacific languages.

Finally, worthy of mention is the concept of taboo in the South Pacific. In fact, the term “taboo”, borrowed from Polynesian tongues, was first used by Captain Cook in 1785. It means not only “forbidden, prohibited, untouchable,” but also “sacred, holy”. This concept is attested in almost all South Pacific islands. However, it is interesting to note that many Bible translators working in South Pacific languages, when referring



to God, preferred other terms conveying more the idea of a pleasant, “approachable” sacredness, for instance, *savasava* in Fijian, *ma'oni'oni* in Tongan. Nevertheless, in some Bible versions, such as the Kiribati, Tuvaluan and Cook Island Maori, native forms of the word “taboo” are used in places like Isaiah 6.3.

**SOME HISTORICAL DATA REGARDING BIBLE TRANSLATIONS IN THE EIGHT MAJOR SOUTH PACIFIC LANGUAGES** (Based on *The Book of a Thousand Tongues*, UBS 1972, except data on the Tuvaluan)

**FIJIAN**

- 1839 Mark translated by David Cargill, Wesleyan Missionary Society
- 1847 NT translated by John Hurt, WMS, BFBS
- 1864 OT translated by E. Hazlewood, BFBS
- 1902 Bible, BFBS

**TONGAN**

- 1849 NT translated by John Thomas, Wesleyan Missionary Society
- 1862 Bible translated by T. West and other Wesleyan missionaries
- 1880 NT revised by J. Egan Moulton, Wesleyan missionary
- 1897 Bible revised by J. E. Moulton

**SAMOAN**

- 1836 Matthew, London Missionary Society, Huahine
- 1849 NT, revision
- 1862 Bible by missionaries of LMS, BFBS
- 1872 Bible revised by G. Platt and A. W. Murray

**KIRIBATI** (Gilbertese)

- 1863 Matthew, John, Ephesians by Methodist Printing, Abaiang
- 1878 NT, revision
- 1893 Bible translated by Hiram Bingham, ABS
- 1954 Bible revised by George Eastman and Kaitara Metai

**TUVALUAN**

- 1977 NT translated by Alovaka Maui
- 1987 Bible, OT by Laumua Kofe

**ROTUMAN**

- 1867 Luke, Acts (incomplete), 1 Thessalonians, James, BFBS Melbourne
- 1870 NT translated by W. Fletcher, BFBS Sydney

- 1930 NT revised by C. M. Churchward, Mesulam Titifanua, BFBS London
- 1975 Genesis, Exodus, Ruth, Psalms, Proverbs, Isaiah, Daniel, Jonah, translated by Churchward assisted by a committee

### COOK ISLAND MAORI

- 1828 Galatians, LMS Huahine
- 1836 NT, BFBS London
- 1851 Bible translated by John Williams, C. Pitman, J. Buzacott, LMS, BFBS London

### TAHITIAN

- 1818 Luke, LMS Huahine
- 1838 Bible translated by Henry Nott, John Davies, John Williams and other members of the LMS, BFBS London

MENAHIM BENHAYIM

## ALLEGED ANTI-JEWISH BIAS IN THE NEW TESTAMENT: A RESPONSE

The author is a member of the advisory board of the Bible Society of Israel.

**Editorial note** We are happy to publish differing approaches to subjects significant for Bible translation, and in particular readers' reactions to articles in TBT, such as the following response to Dr Roger Omanson's article in our July 1992 issue, to which a concluding note by Dr Omanson is appended. We would however draw readers' attention to the note printed on the inside back cover of each issue of TBT, stating that the United Bible Societies is not responsible for views expressed by contributors.

### INTRODUCTION

It is necessary and good for committed Christians to combat anti-Semitism, and to recognize how traditional Christian theological and popular misuse of biblical texts, both in the Hebrew Scriptures and in the New Testament, has contributed to hatred of the Jewish people. The term "anti-Semitism" itself was popularized in 19th century Germany by Wilhelm Maar, and was based on pseudo-scientific beliefs that the Jews are a Semitic race threatening the German and so-called Aryan nations.<sup>1</sup>

Genuine Christian concern about this issue has stimulated many

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<sup>1</sup> Wilhelm Maar, *Der Sieg des Judentums über das Germanentum* [The Victory of Judaism Over Germanism], Berne Costenolle, 1879; cited by Edward H. Flannery in *The Anguish of the Jews* (London, Macmillan 1965, 178-179). Flannery notes the "extension of the linguistic distinction between 'Aryan' and 'Semitic' to a racial distinction."