

animals and grains are also included in each of the five types of atoning sacrifice; for example, the common goat is used in the peace offering, but the Seirian is used in the sin offerings. Recognizing the two breeds adds clarity to the ordering within the cult. It also lends clarity to the revelatory use of the Seirian in Daniel's vision.

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DAUD H. SOESILO

SIR, TEACHER, MASTER, LORD¹

The author is a UBS Translation Consultant based in Malang, Indonesia.

Introduction

Translating terms of address from New Testament Greek into Indonesian requires careful analysis of components of meaning and usage of these terms in the source language before we can find the closest equivalents in the target language both in meaning and function.

For this purpose we shall look at several terms, used especially in addressing Jesus in the Greek New Testament, and equivalent terms in the following Malay/Indonesian Bible translations:

Shellabear: New Testament, W. G. Shellabear (1929)

Terjemahan Lama [TL], literally "Old Version": New Testament, W. A. Bode (1938)

Terjemahan Baru [TB], literally "New Version": New Testament, Netherlands Bible Society + Indonesian Bible Society (1974)

¹ An earlier version of this article was published in the Indonesian journal *Forum Biblika* 4(1994)71-76.

Bahasa Indonesia Sehari-hari [BIS], literally “Indonesian Common Language”: New Testament, Indonesian Bible Society (1985)

Greek terms of address relating to Jesus

rabbi. This loan word from Aramaic was used in addressing Jewish religious teachers who were regarded as experts in interpreting the Scriptures. Thus, those who called Jesus “Rabbi” regarded him as a religious teacher. However, people also used this term in addressing John the Baptist (Jn 3.26); it is translated “Teacher” (GNB/TEV), but retained as “Rabbi” in KJV, RSV, NIV, and CEV.

This term is translated as follows in Malay/Indonesian (English equivalents for these expressions are given below on page 338):

	Shellabear	TL	TB	BIS
Mt 23.7	<i>Rabbi</i>	<i>Guru Besar</i>	<i>Rabi</i>	<i>Bapak Guru</i>
Mt 26.25, 49	<i>Guru</i>	<i>Rabbi</i>	<i>Rabi</i>	<i>Bapak Guru</i>
Mk 14.45	<i>Guru</i>	<i>Rabbi</i>	<i>Rabi</i>	<i>Bapak Guru</i>
Jn 3.26	<i>Guru</i>	<i>Rabbi</i>	<i>Rabi</i>	<i>Pak Guru</i>
Jn 1.38	<i>Rabbi (Guru)</i>	<i>Rabbi (Guru)</i>	<i>Rabi (Guru)</i>	<i>Rabi (artinya guru)</i>
Jn 3.26	<i>Rabbi</i>	<i>Rabbi</i>	<i>Rabi</i>	<i>Pak Guru</i>
Mk 11.21	<i>Rabbi</i>	<i>Rabbi</i>	<i>Rabi</i>	<i>Bapak Guru</i>
Mk 9.5	<i>Rabbi</i>	<i>Rabbi</i>	<i>Rabi</i>	<i>Pak Guru</i>
Mk 11.21	<i>Rabbi</i>	<i>Rabbi</i>	<i>Rabi</i>	<i>Bapak Guru</i>

rabbouni. This Aramaic transliteration literally means “my teacher”. It was used in addressing Jewish religious teachers, especially the leaders of the Sanhedrin. This term of address is more respectful than *rabbi*. Bartimaeus, the blind beggar who had been healed by Jesus, called him *Rabbouni* (Mk 10.51), translated “Lord” (KJV), “Rabbi” (NIV), “Master” (RSV, CEV), and “Teacher” (GNB). Mary Magdalene addressed the risen Jesus as *Rabbouni* (Jn 20.16). Most English translations preserve “Rabbouni” because the original text includes a gloss on the word, which is translated “Master” (KJV), or “Teacher” (RSV, NIV, GNB and CEV).

	Shellabear	TL	TB	BIS
Mk 10.51	<i>Guru</i>	<i>Guru</i>	<i>Rabuni</i>	<i>Pak Guru</i>
Jn 20.16	<i>Rabbouni (Guru)</i>	<i>Rabbuni (Guru)</i>	<i>Rabuni (Guru)</i>	<i>Rabuni (Guru)</i>

didaskale. The vocative case of the Greek noun *didaskalos*, from the verb *didaskō* “teach”, has been translated as “Teacher” (RSV, NIV, GNB, CEV), that is, someone who gives instruction or training to others (Jn 1.38). KJV translates it as “Master”. Often people addressed Jesus as *didaskale* (for example, Mt 8.19; 12.38; 19.16; 22.16, 24, 36). Jesus forbade his followers to abuse the term “Rabbi”, and warned them not to desire to be called “Rabbi”, for there is only one *didaskalos* (Mt 23.7, 8).

	Shellabear	TL	TB	BIS
Mt 10.24	<i>Guru</i>	<i>Guru</i>	<i>Guru</i>	<i>Guru</i>

Jn 1.38	<i>Rabbi (Guru)</i>	<i>Rabbi (Guru)</i>	<i>Rabi (Guru)</i>	<i>Rabi (artinya guru)</i>
Mt 23.7, 8	<i>Guru + Guru kamu</i>	<i>Guru Besar + Guru Kamu</i>	<i>Rabi + Rabimu</i>	<i>Bapak Guru + Gurumu</i>

epistata. In New Testament times, people used the vocative case of *epistatēs* as a respectful term of address to a leader or one who holds a high position. This word is usually translated “Master” (KJV, RSV, NIV, GNB and CEV).

	Shellabear	TL	TB	BIS
Lk 5.5	<i>Rabbi</i>	<i>Rabbi</i>	<i>Guru</i>	<i>Bapak Guru</i>

kurie. The most widely used term of address in the New Testament is *kurie*. This vocative case of the Greek noun *kurios* has numerous meanings and functions. It can be used as a term of reference, a term of address, or a title.

	Shellabear	TL	TB	BIS
Owner: one who owns a slave or other property				
Mt 20.8	<i>tuan</i>	<i>tuan</i>	<i>Tuan</i>	<i>pemilik kebun</i>
Lk 19.33	<i>tuannya</i>	<i>orang yang mempunyai</i>	<i>orang yang empunya</i>	<i>pemiliknya</i>
Acts 16.16	<i>tuan-tuan</i>	<i>tuan-tuan</i>	<i>tuan-tuan</i>	<i>majikan-majikan</i>
Gal 4.1	<i>tuan</i>	<i>tuan</i>	<i>tuan</i>	<i>orang yang mengawasi</i>

Master

Mt 6.24	<i>tuan</i>	<i>tuan</i>	<i>tuan</i>	<i>majikan</i>
Mt 24.50	<i>tuan</i>	<i>tuan</i>	<i>tuan</i>	<i>tuan</i>
Eph 6.5	<i>tuan</i>	<i>tuan</i>	<i>tuan</i>	<i>tuan</i>

Emperor or King

Acts 25.26	<i>Tuan segala tuan</i>	<i>dipertuan baginda</i>	<i>Kaisar</i>	<i>Kaisar</i>
Rev 17.14	<i>Raja segala raja</i>	<i>Tuan sekalian tuan</i>	<i>Tuan di atas segala tuan</i>	<i>Tuhan segala tuan</i>

Idols (ironical usage)

1 Cor 8.5 (cf Is 26.13)	<i>dewa-dewa</i>	<i>dewa-dewa</i>	<i>tuhan</i>	<i>tuhan</i>
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A respectful term of address

kurie can be used in speaking to one’s father, husband, master, or leader; to an angel, to a person whom one met for the first time, and to Jesus. In the New Testament, when people addressed Jesus as *kurie*, it can either have a normal meaning or a special meaning.

	Shellabear	TL	TB	BIS
Father				
Mt 21.29	<i>tuan</i>	<i>tuan</i>	<i>bapa</i>	<i>ayah</i>

Husband

1 Pet 3.6 *tuan* *tuan* *tuan*

Master

Mt 13.27 *tuan* *tuan* *tuan* *tuan*

Lk 13.8 *tuan* *tuan* *tuan* *tuan*

Leader

Mt 27.63 *tuan* *tuan* *tuan* *tuan*

Angel

Acts 10.4 *tuan* *Tuhan* *Tuhan* *Tuan*

Rev 7.14 *Tuan* *Tuan* *tuan* *Tuan*

A person one has just met for the first time

Jn 12.21 *Tuan* *Tuan* *Tuan* *Saudara*

Jn 20.15 *Tuan* *Tuan* *Tuan* *Pak*

Acts 16.30 *Tuan-tuan* *Tuan-tuan* *Tuan-tuan* *Tuan-tuan*

Acts 9.5 *Rabbi* *Tuhan* *Tuhan* *Tuan*

Acts 22.8 *Rabbi* *Tuhan* *Tuhan* *Tuan*

Acts 26.15 *Rabbi* *Tuhan* *Tuhan* *Tuan*

Many people called Jesus *kurie*.

Mt 8.2 *Rabbi* *Tuhan* *Tuan* *Pak*

Jn 4.11 *tuan* *tuan* *Tuhan* *Tuan*

The followers of Jesus also called him *kurie*.

Mt 8.25 *Rabbi* *Tuhan* *Tuhan* *Pak*

Lk 5.8 *Rabbi* *Tuhan* *Tuhan* *Tuhan*

Jn 6.68 *Rabbi* *Tuhan* *Tuhan* *Tuhan*

In the Septuagint and in the New Testament the Hebrew tetragrammaton YHWH was translated as *kurios* “Lord”; *Adonai*, another name for God, was also translated “Lord”, as was the name *Elohim* “God”.

Thus, there were two kinds of usage of *kurie* in the New Testament. Firstly, in the general sense of “father, husband, master, leader, stranger”; and secondly, in the special sense used in the Septuagint. In this second sense, “Lord” functions as a title in referring to and addressing God and Jesus Christ, and means the Sovereign One over humankind.

From the beginning of his earthly ministry, Jesus was referred to as *kurios* and addressed as *kurie* “Lord”, as in Mt 7.21, 22; 9.38; 22.41-45; and Mk 5.19. In the presence of his followers, Jesus referred to himself as *didaskale* “teacher” and *kurie* “Lord” (Jn 13.13). Thomas addresses Jesus as *kurie* “Lord”, and also as *theos* “God” (Jn 20.28). Peter in his preaching called the risen Christ *kurios* “Lord” and *Christos* “Savior” (Acts 2.36).

Since then, following the general usage of the New Testament (with the exception of Acts 10.4 and Rev 7.14), believers have limited the use of *kurie* in worship to addressing God and Jesus Christ.

Indonesian terms of address

Bahasa Indonesia has numerous terms of address, the use of which depends on the relationship between the speaker and the addressee in relation to age, sex, class, position etc. The Indonesian 2nd person pronoun is quite complicated both in singular and plural. There is no single word that can easily substitute for the English 2nd person pronoun “you”, or the use of the 2nd person in Greek.

rabbi and *rabbouni* cannot be simply transliterated, as in the Shellabear, TL or TB versions. These are best translated meaningfully and naturally either by *Pak Guru* (literally “Father Teacher”) which is more intimate, or by *Bapak Guru* (which is more formal). However, if the Greek text gives the original word accompanied by a translation, as in Jn 1.38, then the transliterated word may be maintained. The use of *Guru Besar* (literally “Great Teacher”) cannot be maintained, since it has now acquired the meaning of “university professor”. (Interestingly, in Malay this same expression means “principal of a kindergarten or grade school”.)

didaskale and *epistata* would be translated *Bapak Guru*, *Pak Guru*, or simply the term for respect, *Bapak* “Father”. For the word *Bapak* is used in addressing not only one’s father, but also one’s driver, worker, teacher, pastor, governor, right up to the president of the country. In fact, in many places nowadays, the term *Bapak* or its shorter form *Pak* is used as a greeting. The female counterpart is *Ibu* or *Bu* “Mother”.

In finding the closest equivalents for *kurie*, we have to do more homework. If in its original context, the word implies ownership of property, animals etc., then *pemilik* (“the owner”) is quite suitable (as in Lk 19.33; Mt 20.8). If a boss is implied, then *tuan* or *majikan* (both meaning “master”) is appropriate.

If the context suggests a political ruler, we can use *Kaisar* “emperor”, or *Raja* “king”. If it is used with a touch of irony relating to the gods (1 Cor 8.5), then we must look for some equivalent with similar effect, such as *tuhan* “lord”. Unfortunately the small “t” or opening and closing quotes, cannot be heard in public reading of the translation. Thus, BIS has resolved this problem by rendering “*yang dinamakan silah dan tuhan*”. It seems CEV has done likewise: “Many things in heaven and on earth *are called* gods and lords” (emphasis mine).

Except for the quotation from the Old Testament where Sarah calls her husband Abraham “Master” (1 Pet 3.6), we do not normally maintain the literal meaning. One intimate form of address to one’s father is *ayah* “daddy” (see Mt 21.30, BIS).

In relation to Jesus, if the text seems to indicate that he was addressed as *kurie* by non-believers, it would probably be better to render it as *Tuan* “Sir”, *Bapak*, *Pak*, or a similar common term of respect. An excellent example is Acts 9.5: if Saul already knew that it was the Lord who asked him the question, then why did he ask? So, rather than “Who are you, Lord?” it would be best to render it “Who are you, Sir?”

Only if the text has clearly indicated that the Lordship of Jesus is meant, especially when believers addressed Jesus as *kurie*, can we then safely translate it as “Lord”.

Conclusion

In the light of the above discussion, it appears that the Indonesian Common Language Bible (BIS) has worked hard to analyze the original meaning of these

terms of address, and has used as the closest equivalents the most natural and commonly used Indonesian terms of address. In places, there is still room for improvement, but overall it is to be warmly commended. Depending on the context, Jesus may be addressed as *Pak* "Sir", *Bapak Guru* or *Pak Guru* "Teacher", *Tuan* "Master", or *Tuhan* "Lord".

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PAUL ELLINGWORTH

WHO DID WHAT?

Reference and Meaning in Exodus 28, 39, and 16

The author is Editor of the Technical Papers series of *The Bible Translator*.

Inclusive language and reference in Exodus 28 and 39

Ex 28 and 39.1-31 illustrate several of the problems which confront the translator of an ancient and culturally remote text. These passages also form a useful sample with which to test the tendencies of various modern translations.

First, the translation of these passages raises the question of *inclusive language*, or what sociologists, as opposed to grammarians, call gender. In ch 28, God gives Moses instructions about how priestly garments are to be made for Aaron and his sons. Ch 39 describes how the breastpiece and other priestly garments were made. It is highly probable that such culturally sensitive work would not have been entrusted to women. Nevertheless, the hermeneutics of suspicion demand that the inclusive option be given the benefit of the doubt, so the 2nd edition of GNB (American edition 1992, British edition 1994) has "skilled workers" in 28.3, where the first edition, together with NIV and REB, have "craftsmen" or "skilled men".

In other passages where the first edition of GNB had "craftsmen", the tendency to inclusive language is stronger in the American than in the British 2nd edition. In 1 Chr 4.14, as in Neh 11.35, the British edition has "the Valley of Craftsmen"; in the first of these texts, the American edition has "Handcraft Valley", but in the 2nd, inconsistently, "Craftsmen's Valley". In 1 Chr 22.15, the British 2nd edition has "men", alone or in compounds, three times, none of which is found in the American edition; yet in 2 Chr 2.7-8, both editions have compounds of "men". Is