

INDIGENISING A THEOLOGICAL LANGUAGE?

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One theologian visited a Papuan village, and was asked to deliver the Sunday sermon to a Catholic congregation, of course, in English, to be followed by the catechist's translation in the *tok ples*. The visitor did his best to break down some hard theological concepts, and hoped that his interpreter would do the rest, until he heard him repeatedly using words like *Deo*, *redemsio*, *grasia*, and the like. He then gave up, saying, "What have these old missionaries taught the people? Has anybody here a clue of what is going on?" And he quickly stopped talking.

This little incident leads us to the question as to whether the biblical message ever became part of the local context. Did the earlier missionaries make any serious attempts to inculturate the Christian message, and avoid transliterations, and plain loan words, and speak an understandable language? Can the rate of their success somehow be established today? These and similar queries will occupy us in this essay.

In the essay below, we will first detail some preliminary distinctions – mainly about scripture and tradition (Part I). After that, we will follow a chronological pattern, by having a glance at what we can learn from the acceptance of the scriptures by our (biblical) ancestors in faith. Under this heading, we will first look at the example from the Bible. We will start with the Old Testament (OT) translation of the Bible in Greek, and subsequently devote some attention to the New Testament (NT), because both documents were the scriptures of the early Christians (Part II).

Next, we will move to the more-recent generations, who accepted the faith, both in Europe (from where the old missionaries came), and then here, among the indigenous people of Papua New Guinea (PNG) (Part III). Supplementary, but of a different nature of exposition, will be our two

appendices regarding the *Tok Pisin* (TP) vocabulary, which Roman Catholics have used in PNG.

Part 1 – Scripture and Tradition

1. The Word of God

Those, who pride themselves on being Christians, possess, no doubt, a common heritage of *biblical words and themes*. Obviously, in order to establish such a list, there are handy reference works at hand, such as the many biblical dictionaries, or the more-specific theological wordbooks of the Bible.

We are not concerned too much with “ordinary” words, although it has taken a long time before people agreed that there existed no specific “language of the Holy Spirit”, but that the Greek writers of the scriptures just used the “common” (Gr: *koinè*) tongue of their own days, and not some kind of “speech of the angels” (cf. 1 Cor 13:1).

Neither are we much interested in names of personalities and localities – which would not change much in any given translation, apart from the unavoidable adaptation to a foreign sound pattern. Still, one should remember that even proper names might often be “meaningful” (like E: Armageddon = “Mount Megiddo”, Gehenna = “the valley of Hinnom”, Jesus = “Jahweh saves”).

Instead, we will, rather, zero in on the more-limited, semantic area of “theological” terms. Our main question is to determine which ideas have appealed to Melanesian Christians, and what have been the actual results in PNG, after over 100 years of mission work. We will limit ourselves to TP, today’s most-spoken language in PNG. For this, we will have a particularly close look at two Catholic “small catechisms”, one from the New Guinea side (1979), and another from the Rabaul side (1966), and, occasionally, also refer to some of the current Catholic hymn books.

To establish our basic list of terms of interest, well-known productions come to mind. One such book was edited, long ago, by Alan Richardson (1950), and another one by Xavier Leon-Dufour (1967; 1973). These

authors concentrate on the theological analysis of words on God, and His nature, on angels and devils, and on a multitude of scriptural concepts (such as forgiveness, grace, justification, etc.). Their works also contain a lot of historical references (to biblical persons or places), and many plain, “ordinary” words, which happen to have a biblical, or a religious, connotation as well (such as “abide”, “animal”, “ashes”).

The first problem with these research tools is that of the translation of biblical concepts. Obviously, they are not given here in Hebrew (H), or Greek (Gr), or even in Latin (L), but in a modern tongue, such as English (E), or German (Ge). This handicap will usually be corrected by internal cross-references in these books (e.g., for: “accomplish”, see: “fulfil”, etc.). But, sometimes, it is not unmistakably clear which Hebrew and/or Greek term is referred to, especially when there is not a once-for-all conventional rendering, but when more “dynamic equivalents” are chosen.

The other problem concerns the choice of the terms decided upon. Should “Aaron” have his own entry, or be treated under, say, “sacrifice”, etc. Still, A. Richardson’s book presents as many as 150 different, signed articles, while X. Leon-Dufour’s work, in its second edition, has 320 entries. One might rightfully ask: which short list is theologically relevant, and where does one draw the line?

However, there are more problems yet, because we cannot cut out from actual church life the various contributions from 2,000 years of Christianity, which have produced several theological syntheses, all of which were marked by changing places and times. Even the study tools, referred to above, reflect this situation, because they were all written in modern tongues, and with post-biblical values in mind. Without further ado, we will now address the theological content (or particular ideological tendency) found in some PNG Christian sources from the last decennia.

2. And Words of Men

We should note from the start, that “going back to the Bible” is not enough to explain the real situation on the church scene. As a matter of fact, the use of human language in religion always carries a heavy burden of

traditional, or historical, terminology. In our case, the Catholic church's vocabulary was introduced, and developed, by foreign missionaries, and its value has, for this very reason, sometimes been questioned.

There will be no qualms in admitting in general that, in so-called *sacramental* churches, there exists a theological "packing" of Bible data, sometimes looked upon as mere human accretions to the pure and undiluted Word of God. Some would like to think that people have done away with it, since the time of the Reformation. But is this the real situation?

Everybody realises that there are, in PNG, a host of churches, some of which acknowledge two, and others seven, "holy signs" (or sacraments, including the various ministries in their church), and would have many "sacramentals" (like blessings with water and oil, and other rituals). These churches have their liturgical days and actions, and, of course, they cherish some long-established doctrines as well. Not surprisingly, their ecclesiastical jargon is huge indeed, even if one leaves out the many "ordinary" terms, which often show theological overtones.

Now, certain churches might not like this approach. They will not pay much attention to, say, the Trinity and grace, the virtues and vices, etc. Examples are the Jehovah's Witnesses (in their stand against the Trinity), or the Salvation Army (for downplaying the sacraments). But would these, let us call them *non-sacramental*, churches be free from human traditions? Or should we blame our own ignorance of them for not better knowing other people's religious faith and convictions?

If I may refer to the *New Schofield Reference Bible* (1957, p. vii), it appears that this book is happy with explaining – I quote:

“adoption, advocacy, assurance, atonement, conversion, death, election, eternal life, eternal punishment, faith, flesh, forgiveness, grace, hell, imputation, justification, kingdom, propitiation, reconciliation, redemption, repentance, righteousness, salvation, sanctification, sin, etc.”

These 25 terms may all be of “biblical” origin, but, surely the inclusion gives us a very-particular interpretation of Christianity. This interpretation will go along easily with a stress on the millennium and the seven dispensations, the rapture and the second advent of Christ, personal salvation and human decisions for the Lord, etc. Even this list of terms is not exhaustive, and one could easily add over a dozen specific theological terms and “holy signs”.

Let me list only such words and actions as awakening, outreach, evangelism, revivals, rallies, crusades, healing ministry, altar calls, nominal and born-again Christians, baptism of the Spirit, speaking in tongues, prophecies and mysteries, the end of the world, the mark of the beast, etc. As to the “holy signs”, there might be, among the non-sacramental churches, nothing like a baptism, but then some might have, instead, a list of “Articles of War” to guide the Christian adherents in their spiritual struggle.

In other words, although the list of the technical jargon used by a so-called historical or mainline church might be rather extensive (as A. Richardson, X. Leon-Dufour, and others, have suggested), a doctrinal tradition cannot be ignored for people of all Christian persuasions.

Now, because of my own familiarity with Roman Catholicism, and with its particular shape in PNG, I will use as my base over 260 TP terms, heard in the Catholic community. Without noting mere spelling differences, and, if I am not mistaken, the TP vocabulary to be studied is made up of 50 main entries, and 83 equivalent terms. Some attention will also go to the primary or secondary derivations of either of these categories (respectively marked as 1-2, and as 3-4, in Table 1); they amount to another 136 idioms. In addition, the text below will also make a brief mention of up to a further 50 terms, which are plain borrowings from the Latin, but which, I believe, were never extensively used. Finally, there are over 20 TP paraphrases listed. All these idioms enter into the total Christian reality in Melanesia.

Table 1: TP terms studied, and related idioms

Main entries	Tok Pisin equivalent	Subtotal	Derivations				Subtotal
			1	2	3	4	
5	0	0	20	9	0	0	29
20	1	20	15	0	8	0	23
15	2	30	10	0	10	0	20
7	3	21	28	7	18	2	55
3	4	12	4	0	5	0	9
50	10	83	77	16	41	2	136

The topic under review is very important, and needs an in-depth research in a large area of theology. Unfortunately, many study tools are not readily at hand, and so the essay below will bear every sign of a limited, incomplete attempt only. There is hardly anything about “heaven”, or “eternal life”, or on such moral qualities as “patience”, or “pity”. Still, within the earlier described frame of reference, the present overview might still be of some use in stating how much one particular form of Christianity has found its roots in this country.

Part 2 – The Example from the Scriptures

1. Hebrew Used in Greek

A. The Old Testament

One can distinguish at least four ways in which various Old Testament or Hebrew terms have been rendered in Greek. Starting from the mere material rendering, there are cases in which the outward form of a word is preserved, or its audible sound, or, also, its basic meaning, or, finally, the cases in which it is replaced by a synonym, or a euphemism, or the like.

a. First of all, there are, in the Greek Bible, some instances of rendering a foreign word, not by retaining its sound or meaning, but just by retaining its *visual image*, or the picture, which one perceives. I would like to call this a “magical equivalence” of the external form, although various non-magical reasons might have intervened as well. Thus, there are Septuagint manuscripts, which at times – at least for the name of God – have imitated the square Hebrew scripts, as though they were Greek capital

letters). The odd result is that the readers get the picture that God's name in Greek (reading from left to right) would be *PIPI!*

This approach is not something new in the Greek Bible, either.¹ Actually – at least for the sacred name of God – there are still some survivals of this approach with us today (as in the use of a capitalised LORD, as found in some English Bibles!). One should be aware of the fact that this way of doing is not so unusual as might first appear. One need only to remember that, even in the printed word today, foreign spellings are often preserved. Thus, in writing “Australia” in an otherwise TP text, the option of “copying” the foreign word is often followed, whereas other editors might like to adopt here just a phonetic equivalence, and spell this name as “Ostrelya”!

b. The visible shape of letters, and the sounds they stand for, both move on the level of the outward signs of a concept. Hence, to change from one language to another, while keeping the *sound pattern* is, to a certain extent, a very similar exercise. The same is true of changing from one alphabet to the other (or using a so-called transliteration), in which it is also presumed that a term's meaning is not affected at all.

This method of keeping an existing sound pattern is followed for nearly all names of persons and places, and – on a more theological level – also for such words as H: אָמֵן (*'āmēn*) and הַלְלֵי־ה' (*hal^elūjāh*), which are still with us today, notwithstanding the many intervening translation steps.²

Intriguing are the dozen or so times of encountering the spelling Gr: γέενναν (*geennan*) (Matt 5:22), which merely reproduces the Hebrew sounds of הַיַּעַן־הַגִּי (*gē-hinnōm*). As is well known, “the Valley of Hinnom” – also called “the Valley of Tophet” – was a ravine near Jerusalem, which was associated with smoke and fire and ancient evil practices (cf. 2 Kings 23:10). Yet, since the 1st-century BC, the word Gr: *geenna* adopted a metaphorical sense as well, as designating the place of torment for the wicked. In other words, a specific name of a particular locality became, in time, a common, or generic, name, or almost a new concept.

c. Whatever one can add to the previous observations, it should be clear that the ordinary Greek translations from the Hebrew use Greek terms, which have the same *basic meaning* as those in the other tongue. One could think here of many examples.

In the OT, the head of the world of darkness was called H: שָׂטָן (*sātān*), which means basically “the one who obstructs, or opposes”, and it has found a transliteration in Gr as: Σατανᾶς (*satanas*). However, the same language has also kept the word’s meaning, via the already-existing term Gr: διάβολος (*diabolos*), literally: “adversary (in court), slanderer, calumniator”. Hence, in this case, loan word and reconceptualisation appear next to one another.

One could also add the H: מַלְאָךְ (*mal’ak*) = Gr: ἄγγελος (*angelos*), which must have been – at the time – a plain and ordinary reference to an announcer, or a news bringer, without anything “angelical” about it. Similar is H: שְׁלֵחַן (*shālach*) = Gr: ἀπόστολος (*apostolos*), who is – in today’s language – a messenger, an envoy, or an ambassador. The same is surely true of H: מָשִׁיחַ (*mashiach*) = Gr: χριστός (*christos*), or “the one who is anointed”, although many Christians would still be convinced that only Jesus Christ was the person referred to.

An interesting reconceptualisation has affected the group of H: בָּרַךְ (*bārak*) = “to praise”, and בְּרָכָה (*b^erākāh*) = “blessing”. Both terms are related to the noun בֶּרֶךְ (*berek*) = “knee”, hence they mean basically: “to genuflect, kneel down” (as commonly understood in TP: *brukim skru*). Now, the Septuagint translation has normally substituted the terms Gr: εὐλογεῖν (*eulogein*) and εὐλογία (*eulogia*), which mean: “to say good words”. This is one clear example of translations choosing one of the manifold possible meanings of a given term.

d. It is possible to adopt still another translation technique, and that is to follow the road of using a reverential *replacement* for a term (as indicated already in the previous section by our reference to “the (ineffable divine) Name”). Very near to this, are the attempts to reconceptualise a

given idea, and find another word for it. This has been, e.g., the case with the name of God. Apparently, whenever the Jews saw the Tetragrammaton (literally: the four Hebrew “consonants”, viz., *Y, H, W, and H*), they read the common H: יהוה (*'adonai*). The latter term means something like “His Lordship” (literally: “my lords”). This, the users of the Septuagint have also done, by rendering *J-H-W-H* by Gr: ὁ κύριος (*ho kurios*) = “the Lord”, again a common term, and not a personal name.³

If one is allowed to go a few centuries beyond the frame of reference set out here, one might add that – concerning the Tetragrammaton – there also exists another problem of sound equivalence. As a matter of fact, there has been a strange medieval combination of the traditional Hebrew consonants of יהוה (YHWH), with the much-younger Masoretic vowel signs: אֵ אִ (a o ai), derived from H: יהוה (*'adōnai*) = “the Lord”. In short: the two elements of writing involved are of different origins, and have led to the mispronunciation: *YaHoWaH* (hence: *Jehovah*, as also found in some PNG Bibles).

In fact, since the Christian Middle Ages, a new cultural configuration prevailed in Europe, and this (including probably some ignorance about what happened before) justified the newer custom of calling God *Jehovah*. Still, a Jewish believer would never have made the “mistake” indicated, because – for him – the unusual conflation of vowels and consonants, described above, were merely a hint not to use the divine name in vain. Thus, both ancient Jews, and much-younger Christians, tried to emphasise God’s worthiness. Yet, in manifesting their great appreciation of God’s transcendence, whose name was not of the kind of John, or Dick, or Harry, they were directed by different theological models, and came to different results.

B. The New Testament

The preceding section has explained how – in general terms – a translator has to make up his mind as to which of at least four methods is going to be followed in a translation.

a. We are not aware of any “magical use” of Greek terms, although a case could be made for the presence of abbreviations, for so-called *nomina sacra* (= “sacred terms”), such as *KC* for Gr: κύριος (*Kurios*) = “Lord”, or *IC* for Ἰησοῦς (*Iēsous*) = “God”. But this practice was just a saving device – I believe – for hurried copyists, and has nothing to do with a specially-developed respect for the divine.

b. For the New Testament, one often finds *transliterations* (i.e., retaining the same sounds, yet according to another language’s speech pattern). This is normal for all personal names,⁴ and applies also to the quotation of short sentences.⁵

One should probably also include here the gospels’ frequent use of “Amen (Amen), I tell you”, placed in the mouth of the Lord. The same custom is also followed by the apostle Paul, when writing in Greek, he referred to Jesus’ prayer, “ἄββᾶ (*Abba*), Father” (Rom 8:15; Gal 4:6; cf. already Mark 14:36). The adoption of a foreign word is, furthermore, found in several NT acclamations (e.g., 1 Cor 14:16: ἀμήν (*amēn*); or Rev 19:1: Ἑλληλοῦιᾶ (*hallēlouia*); or Matt 21:9: ὡσαννὰ (*hōsanna*), and elsewhere.

c. Yet, one has immediately to note that – not infrequently – there are *double translations*, in which the meaning of the non-Greek word is added. This occurs in the explanations of the name and some of the Jesus’ titles, viz., Gr: Ἰησοῦς (*Iēsous*)= “God saves” (Matt 1:21), Gr: Ἐμμανουήλ (*Emmanouēl*) = “God with us” (Matt 1:23), Gr: Μεσσίαν (*Messian*) = χριστός (*Christos*) = the anointed one” (John 1:41), and also the address Gr: ῥαββί/ῥαββουνί (*rabbi/rabbouni*) – “my/our teacher” (Matt 23:7; John 1:38; 20:16). For the discussed meaning of the foreign μαράνα θά (*maranatha*) (1 Cor 16:22), one can, among others, refer to the invocation: “Come, Lord Jesus” of Rev 22:20.

As to personal names, one might remember the famous change of name applied to the apostle Peter (Matt 16:18; John 1:42). One can make best sense of this passage by admitting that the Aramaic כֶּפָּא (*Kēfa’*) (or Gr: Κηφᾶς (*Kēphas*)) is replaced by Gr: Πέτρος (*Petros*), a man’s name derived

from the feminine noun πέτρα (*petra*) = “rock”. The latter means a solid rock, on which Jesus would build His church. One, therefore, realises that, even in modern languages, where the two terms are homonyms,⁶ a great deal of the word play is lost, because, now, the new personal name, and the term for a pebble are homonyms, which really destroys the “play on words” intended.

d. Let us, finally, look at some cultural equivalents. As said before, H: 𐎂𐎄𐎇𐎏𐎍 𐎎𐎗 (*gē-hinnōm*) does not appear as a transliteration in Greek, but, ten times, the NT has found an equivalent rendering via Gr: ἄδης (*haidēs*) (Matt 11:23). The latter term refers to the region of the departed spirits, according to Greek mythology, and corresponds closely to the abode of the dead, commonly called שְׁאוֹל (*she’ol*), according to the Hebrew concept of the universe. Conceptually related also is the verb Gr: ταρταρώσας (*tartarōsas*) = “to consign to Tartaros” (2 Pet 2:4), using a mythological concept linked with the place of punishment for the Greek half-gods, the Titans (and also to Gen 6:3, with the biblical fall of the angels). Both cases are, therefore, noteworthy attempts at contextualising the NT message for a pagan audience, or – in other words – at introducing foreign mythologies, while translating the biblical message.

One may sum up by saying that – apart from the names of persons and places – the NT is quite clear about not using unintelligible words, but rather to use words according to their meaning. Said the apostle Paul, in a different context though, “I would rather say five words that can be understood . . . than 10,000 words in a language nobody understands” (1 Cor 14:19).

2. Greek Transliterations in Latin

In the early centuries, Greek went out of use, and various translations were made, in the East, in Semitic tongues (e.g., Syriac), and, in the West, in common Latin. This is the origin of the many Latin versions, which became known as the “Vulgata” (lit. the common translation, intended for the L: *vulgus* = “people”, and it was not till the time of the Reformation that Greek became of any practical importance.

a. Naturally, many *old Latin words* were taken over in translation, but, then, in a new sense) such as: *confiteri, deus, fides, martyr, mediator, sacramentum*, etc.). Possibly, there were others as well, such as L: *gratia* for Gr: χάρισμα (*charisma*); L: *praedicatio* for Gr: κήρυγμα (*kērugma*); L: *salvator* for Gr: σωτήρ (*sōtēr*); etc.), some of which are still with us today.

b. Since Greek and Latin are linguistic cousins, many *loan words* were taken from the other language, or derived from one and the same source. Although we do not like to dwell too much on personal names (e.g., Gr: Ἰησοῦς (*Iēsous*)/L: *Jesus*; Gr: Πέτρος (*Petros*)/L: *Petrus*, etc.), still, it is surprising how much other Christian terminology remains affected.

A specialist in church Latin, Dr Christine Mohrmann, once observed that, on the whole, Greek terms were kept for the concrete aspects of Christianity (such as the institutions of baptism, eucharist, etc., and the threefold sacred ministry). Well aware that our list below is far from exhaustive, we might include at least some 20 Greek/Latin items, later carried over in TP. They include:

<i>angelos/angelus</i>	<i>apostolos/-us</i>	<i>archangelos/-angelus</i>
<i>baptismos/-mus</i>	<i>biblion/biblia</i>	<i>blasphēmia</i>
<i>christos/christus</i>	<i>diabolos/-lus</i>	<i>diakonos/diaconus</i>
<i>ekkēsia/ecclesia</i>	<i>episkōpos/-us</i>	<i>ethnoi/ethnici</i>
<i>euangelion/evangelium</i>	<i>eucharistia</i>	<i>epistolē/-la</i>
<i>katholikos/catholicus</i>	<i>martus/martir</i>	<i>mustērion/mysterium</i>
<i>pistis/fides</i>	<i>presbuteros/-us</i>	<i>profetēs/propheta</i>
<i>skandalon/scandalum</i>	<i>sumboulion/symbolum</i>	

c. A further step was sometimes taken, when words were broken down in their linguistic components, and *rendered part-by-part*. This would apply to, say:

apo-kaluptein/apo-kalupsis = *re-valare/re-velatio*,
eu-longein/eu-logia = *bene-dicere/bene-dictio*, or
pro-phēteuein = *prae-dicare*, etc.

In a way, these terms were all *Latin neologisms*, which, according to Dr Mohrmann, used to be created to express abstract or spiritual ideas (and is even more obvious in such linguistic creations as L: *carnalis*, *spiritualis*, *sanctificare*, *vivificare*, *glorificare*, etc.).

d. The road of *double translations* was also followed, so that, besides the loan L: *diaconus*/E: servant, also L: *minister* was used, or that, for Gr: ἔθνοι (*ethnoi*)/E: pagans, next to the related L: *ethnici* – also words of the group L: *gentes/gentiles* were adopted. It might be clear, too, that L: *baptizare/baptisms/baptisma* ultimately derives from Gr: βάθος (*bathos*) = “deep” (cf. our loan “bath”, next to such verbs as E: “to dip, dive”, etc.). It is noteworthy that, in this particular case, an early Christian author, Tertullian (died c220), tried to introduce the regular Latin term for “to wet, moist, bath” (viz., L: *tingere*) or “to wash” (cf. also his circumlocution L: *lavacrum regenerationis*), but that his “innovations” were resisted. Thus, while Tertullian was successful in introducing such terms as L: *natura*, *substantia*, and *Trinitas*, he lost on other accounts, and the use of Greek loans still went ahead.

Maybe this is the place to comment on half-a-dozen theological terms in Greek, and try to follow the avenues chosen in the past, mainly as supplying hints to evaluate the TP theological lexicon.

1. One important achievement, now, was the choice of L: *testamentum*, or “last will”, to render Gr: διαθήκη (*diathēkē*), and distinguishing it from συνθήκη (*sunthēkē*), which was also a possible candidate-term. As the prepositions show, Gr: διά- (*dia-*) stresses the benevolence and unilateral initiative “from” the giver – in this case, God – while συν- (*sun-*) (like its equivalents in L: *cum*, *con*, *co-*) points towards an otherwise equal and balanced contract (or covenant, as, say, between husband and wife). As a rule, translations are not always neutral replicas, but are “loaded”.

2. The term Gr: ἔθνος (*ethnos*), originally rendered by L: *gens*, etc., down to our E: “gentiles”, later got a further extension. Thus, it is

commonly believed that, when Christianity spread from towns to villages, a new formation appeared also in the word *paganus*, literally, the people of a distant “village” (L: *pagus*). Interesting is that, still later, preachers of the gospel used Ge: *Heiden*/E: heathen (that is, the people from the distant places, on the *Heide*, or in the heath, or heather-country!).

3. The ancient designations: Gr: *gehena/haidēs*, have found two Latin translations. One of these terms was the singular L: *infernium* = “hell”, something like an under-earthly “concealed place”, or “hole”. The other term was the plural L: *infernī*, understood as the “lower [places]”, used for Jesus’ “descent into hell”, where He encountered the blessed dead of the OT period (cf. 1 Pet 3:19f).

4. Gr: *μυστήριον* (*mustērion*) has also found two possible translations. There is the very close L: *mysterium* (Col 1:26), that is, in the first place, what was known to a Gr: *μύστης* (*mustēs*) = “initiated person”, or a person obliged “to shut up” (Gr: *μυεῖν* (*muein*)) about the secrets taught him. But there is also L: *sacramentum* – “something consecrated, a sacred sign, an oath, etc.”, used, for instance, in Eph 3:3; 5:22, etc., and very extensively taken up in later ecclesiastical contexts.

5. The different types of sins were, in the OT, expressed by up to 20 different terms, which were later reduced, and, among which, the Gr: *ἁρμαρτία* (*harmartia*) = “to miss the target” became probably the most widely used. Here, the Latin has usually preferred still another translation, via the term *peccatum* = “taint, blot”. Some of the many other possibilities in this field (e.g., to render “sin” by “debt”, as in Matt 6:12) have had very limited success only.

6. The very special Christian term Gr: *ἀγάπη* (*agapē*) is also worth mentioning. It distinguishes itself from the terms Gr: *ἔρως* (*erōs*), *στεργή* (*stergē*), and *φιλία* (*philia*), which all had specific Hellenistic connotations. As a rule, the Latin has opted for the lasting, out-going, self-sacrificing L: *caritas* (related to the adjective L: *carus*), which means basically “to be inclined towards somebody”, thus leaving other terms (such as L: *amor*, *dilectio*) practically unused.

Part 3 – Modern and Mission Translations

1. Biblical Heritage in European Languages

Apart from the early missionaries in the Middle East (where Semitic languages influenced the Christian vocabulary of Arabic, Ethiopic, or Syriac), we are particularly interested in the evangelisation of those peoples in Europe, from which came most of the missionaries sent to PNG. Although here there are, already, some scriptural terms, which have survived all historical hazards (e.g., E: *abba, amen, halleluia, hosanna, messiah, satan*, etc.), the ancient homelands of the later sending agencies, and, therefore, of their missionaries, knew also several cases of adaptation, or real creations of a Christian vocabulary.

Our attention will not be taken by the many renderings of Christian terms in the Romance languages (such as French, Italian, etc.), because, as a rule, these languages used cognate words, also found in the Latin. Hence, translation problems are, rather, to be found in the Germanic languages, that is, for PNG, particularly English. It is interesting that there are hardly any theological TP terms (except, maybe: *bless, Lord, pray, sin*), which cannot otherwise be explained, except by a derivation from the English.

a. For the reason just mentioned, it is not pedantic to stress how many German missionaries have been in PNG, and that they, too, were probably instrumental in passing on, via the Latin, many *Greek loan words*. The latter would include:

Gr <i>apokalupsis</i>	Ge <i>Apokalypse</i>	E <i>apocalypse</i>
Gr <i>apostolos</i>	Ge <i>Apostel</i>	E <i>apostle</i>
Gr (<i>arch</i>) <i>angelos</i>	Ge (<i>Erz</i>) <i>engel</i>	E (<i>arch</i>) <i>angel</i>
Gr <i>baptizein, baptismos</i>		E <i>baptise, baptism</i>
Gr <i>biblion</i>	Ge <i>Bibel</i>	E <i>bible</i>
Gr <i>blasphēmia</i>	Ge <i>Blasphemie</i>	E <i>blasphemy</i>
Gr <i>Christos</i>	Ge <i>Christus</i>	E <i>Christ</i>
Gr <i>diabolos</i>	Ge <i>Teufel</i>	E <i>devil</i>
Gr <i>diakonos</i>	Ge <i>Diakon</i>	E <i>deacon</i>
Gr <i>ekklēsia</i>	Ge <i>ekklesiastisch</i>	E <i>ecclesiastical</i>
Gr <i>epistolē</i>	Ge <i>Epistel</i>	E <i>epistle</i>

Gr <i>episkopos</i>	Ge <i>Bischof</i>	E <i>bishop</i>
Gr <i>euangelium</i>	Ge <i>Evangelium</i>	E <i>evangelical</i>
Gr <i>eucharistia</i>	Ge <i>Euchristia</i>	E <i>eucharist</i>
Gr <i>katholikos</i>	Ge <i>katholisch</i>	E <i>catholic</i>
Gr <i>kuri(ak)os</i>	Ge <i>Kirche</i>	E <i>church</i>
Gr <i>martus</i> (Gen: <i>marturos</i>)	Ge <i>Märtyrer</i>	E <i>martyr</i>
Gr <i>mystērion</i>	Ge <i>Mysterium</i>	E <i>mystery</i>
Gr <i>pascha</i>		E <i>pasch</i>
Gr <i>pistis</i>		E <i>faith</i>
Gr <i>presbuteros</i>	Ge <i>Priester</i>	E <i>priest</i>
Gr <i>prophētēs</i>	Ge <i>Prophet</i>	E <i>prophet</i>
Gr <i>skandalon</i>	Ge <i>Skandal</i>	E <i>scandal</i>
Gr <i>sumboulion</i>	Ge <i>Symbolon</i>	E <i>symbol(um)</i>

Of special interest, is the word Gr: κύριος (*kurios*) = “lord” (derived from κῦρος (*kuros*) = “head, supreme power”). It was only via its derivative κυριακός (*kuriakos*) = “of the Lord” (supplying, e.g., “house [of the Lord]” = church), that this important term has entered the Christian vocabulary, and has given us Ge: *Kirche*, E: *church/kirk*, till the TP *kirke/sio(t)s*. Only scholars would know that Gr: κύριος (*kurios*) is etymologically related to Ge: *Herr* (K/H, as in *kardia/cor[cordis]/Herz/heart*), and to E: *harlot* (originally used for a male rogue). Yet, this ancient link has never been exploited.

b. Similarly, many specific *Latin loan words* also came into use. Examples of this method include:

L <i>confirmatio</i>	Ge <i>Firmung</i>	E <i>confirmation</i>
L <i>crux</i>	Ge <i>Kreuz</i>	E <i>cross</i>
L <i>discipulus</i>		E <i>disciple</i>
L <i>fides</i>		E <i>faith</i>
L <i>martyr</i>	Ge <i>Märtyrer</i>	E <i>martyr</i>
L <i>praedicatio</i>	Ge <i>Predigt</i>	E <i>preaching</i>
L <i>redemptio</i> (Acc: <i>Redemptionem</i>)		E <i>ransom, redemption</i>
L <i>revelatio</i>		E <i>revelation</i>
L <i>sacramentum</i>	Ge <i>Sakrament</i>	E <i>sacrament</i>
L <i>salvator</i>		E <i>saviour</i>

L *Trinitas*

E *Trinity*

c. Yet, some of the mission vocabulary has shown its own identity, by manifesting, rather, signs of *reconceptualisation* of either Greek or Latin ideas. They include:

Gr <i>apokalupsis</i>	Ge <i>Offenbarung</i>	E (<i>revelation</i>)
Gr <i>baptismos</i>	Ge <i>Taufe</i>	E (<i>baptism</i>)
Gr <i>diathēkē</i>	Ge <i>Testament</i>	E <i>testament</i>
Gr <i>mathēthēs</i>	Ge <i>Jünger</i>	E (<i>disciple</i>)
Gr <i>theos</i>	Ge <i>Gott</i>	E <i>God</i>
Gr <i>pascha</i>	Ge <i>Ostern</i>	E <i>Easter</i> ⁷
Gr <i>stauros</i>	Ge <i>Kreuz</i>	E <i>rood</i> (also <i>cross</i>)
L <i>fides</i>	Ge <i>Glaube</i>	E (<i>faith</i>)
L <i>infernum, inferi</i>	Ge <i>Hölle</i>	E <i>hell</i>
L <i>martyr</i>	Ge <i>Blutzeuge</i>	E (<i>martyr</i>)
L <i>orare</i>	Ge <i>beten</i>	E <i>pray</i> (also <i>bid</i>)
L <i>paganus</i>	Ge <i>Heiden</i>	E <i>heathen</i>
L <i>peccatum</i>	Ge <i>Suende</i>	E <i>sin</i>
L <i>redemptio</i>	Ge <i>Erloesung</i>	
L <i>proximus</i>	Ge <i>Nachbar</i>	E <i>neighbour</i>
L <i>salvator</i>	Ge <i>Heiland</i>	E (<i>saviour</i>)
L <i>Trinitas</i>	Ge <i>Dreifaltigkeit</i>	E (<i>Trinity</i>)

In olden times, there was still a feeling that “gos-spel” was a “spell [or word] of God”, and that “at-one-ment” really meant to bring people “at one”, or at good terms again (from which it came to mean a state of reconciliation, and the means leading to it). Unfortunately, the subsequent changes in pronunciation obscured the original senses, while, at the same time, the specific Christian content of these terms was heightened. In other words, old terms became “filled” with new meanings, to be regularly explained in sermons and teachings.

For L: *benedicere* (which has several meanings), at times a choice was made for the verb Ge: *segnen* (related to L: *signare* = “make a sign on/over something”, which led then to the mainland TP (*segen/segnim*). But others

rendered the same verb with E: “to bless”, which means “to sign with blood” (from the Anglo-Saxon *bletsian*, still familiar in our term “blood”), and have thus “baptised” a plain pagan term.⁸

To do justice to the actual Christian experience, one should not omit post-biblical adaptations and/or innovations. They naturally manifest, to a certain degree, particular theological understandings, and an admirable degree of “contextualisation” from various Greek or Latin “substrata”. At the time, their meaning might have been obvious, but now they often figure as mere “survivals” of the past.⁹ Apparently, some examples have favoured certain later TP renderings.

2. The Theological Scene in PNG

A. A Lesson from History

Catholic missionaries to PNG came mainly from France, Italy, Germany, and from English-speaking countries. Their Western “packing” of Christianity was neither avoidable at the time, nor has it been lost today.

a. It should be clear that there is a *Latin origin* for many Catholic terms of theology. This would have been almost automatic for, say, French-speaking people (as were the MSC missionaries on Yule Island, or many Marists on Bougainville). However, outside Papua, German missionaries, both MSC and SVD, but not their German Lutheran counterparts, relied on the same Tridentine formation in classical humanities. They, too, via their Vulgate Bible (at Mass, and in their Breviaries), shared a daily familiarity with Latin. No doubt, many of them were familiar with the meanings and derivations of the Latin/Greek terms they used.¹⁰

Yet, when it came to making translations into the vernaculars, they soon realised that taking a loan word and “filling” it, through their instructions, was like starting their catechesis with infelicitous “zero translations”. Thus, on the mission field, also among other denominations, serious discussions took place, cross-checking with local preachers was done, and quite a few “discoveries” were made; we will call them reconceptualisations.

One might easily realise that, when the same mission agency was working among many different linguistic groups (say, among more than ten different languages for Catholics in Papua only), and when individual missionaries were trying to impose the local name from their area for, say, “God”, the situation looked rather hopeless. Just think that, in the case of the divine name, some people might confound a personal name (as Jahweh and Jesus in the Bible, or Aisi and Anutu in PNG), with a common name, also used for other gods or “false gods”.¹¹

Not unexpectedly, then, that, in the end, some Catholics (for whom all liturgy at the time was in Latin) utilised the “church vocabulary” they knew, and that, at times, an authoritarian decision supported this (as was taken, about 1935, among the Catholic SVDs on mainland New Guinea). At other places, a preference was expressed for English derivations (as suggested, around 1940, by Archbishop de Boismenu for the Papuan region). There always remained room to move, because – as a rule – each one of the early missionaries worked in a particular *tok ples*, and not all of these pioneers were inclined to slavishly obey some general directives.¹²

b. Although one can affirm that there was never an accepted Catholic *lingua franca* (and only a feeble attempt by the SVD Fathers to introduce Boikin or Malay on mainland New Guinea), still the mission publications from the MSC Mission around Rabaul managed to use a fair deal of Tolai or *Kuanua* vocabulary. For the Methodist church in New Britain and New Ireland, the Raluana dialect of *Kuanua* became a church language, though, while the general absorption of many of its words fell at the time, they also fell in line with the development of the TP lexicon itself.¹³ To be sure, this *Kuanua* influence on TP is not completely obliterated, even in our days, especially on and around New Britain.

To explain this option, some would like to reckon with an almost innate tendency of Germans to show their identity through reconceptualisations, and new creations of their own home-grown words.¹⁴ Yet one should not forget that this German tendency goes back to language policies, taken by the home government only at the beginning of this

century, although it has not had the same impact wherever there were German missionaries at work.

c. Going ahead in our analysis, one should not forget, either, that there were, at the time, wide-ranging discussions “in the Territory” about the nature of *Tok Pisin* itself. In these discussions, there was official policy to rely upon. Hence government and missions were not at one; Catholics opposed non-Catholics; MSCs from Rabaul disagreed with SVDs from mainland New Guinea; and even SVD among themselves were divided. For example, which was better Pidgin to pray in the “Our Father”: *Papa bilong mipela*, or *Fader bilong mifelo*? Again, not all proposals from the earlier times were lasting, such as the various renderings of “kingdom” in the same prayer, either by *lotu* or *ples* (Vunapope, 1931 and 1935), or by *pasin* (Lutherans, c1934), and even by the Gr: *basileia*, as in some other vernaculars of PNG.

In sum, it would appear that, in the pre-war time, the Rabaul Catholic mission took one practical decision, which was contemplated, and sometimes also followed, in other places as well. However, the day was won for TP, which grew up with an overwhelmingly English-based vocabulary, as the future would also show.

d. Regarding this future development, the most important new element to take into account came after World War II, when, on the advice of the United Nations, and through an Australian government decision – the existence of the TP and *tok ples* (or vernacular) schools was wiped out. At the same time, through the coming of a new generation of missionaries, and also other factors (such as the prestige element from using TP), the use of this *lingua franca* generally increased. This development is reflected in the production of the TP *Nupela Testamen* (1959), and eventually in the publication of the whole *Buk Baibel* (1989). The move signalled the victory of opting for an *English-derived vocabulary*, and for a Madang-centred “lingua franca”.

Indirectly, one could also speak of the victory of the Lutheran missionary linguists, who were, at the time, more of an Australian and

American background, and no longer of European and German descent. The Lutherans finally decided, in the late 1950s, to abandon the use of their church languages, Yabin and Kote, in educational institutions. This led to a more-general use of English in schools, while, about the same time, more and more church meetings and conferences were conducted in TP. The Catholics followed suit. In the course of action, English-sounding words came also to supplant terms of a Latin (and German) derivation in TP as well. Examples are the personal names for biblical personalities in the *Nupela Testamen*,¹⁵ but also some more content-filled words (such as TP: *Lord, sin, sio(t)s, etc.*).¹⁶

As a matter of fact, the theology of the time – for Catholics, that from after the Second Vatican Council – also had its bearings. And although, in several places, homilies were often given in TP, or in English, the vernaculars were still kept alive – both through the existing liturgy, read from prepared texts, and through the words of the catechist, who translated, off the cuff, the otherwise not-understood sermons.

B. The Results

As said earlier, I would like to zero in on the theological TP vocabulary, and particularly other terms, which are more specific to Catholic usage. Again, we will not spend so much time on “ordinary words” (like TP: *hambak, malolo, orait, tudak, wok, etc.*), although it is sometimes hard to draw a line (so that attention will be given to TP *gutwok, pasin, sem, trabel, etc.*). Others might find such a division too subjective.

a. There are, even today, still over 30 ecclesiastical terms in TP, which – although rarely heard – Catholics borrowed directly from the Latin. They include:

<i>absolutio</i>	<i>adorim</i>	<i>(ark)angelo</i>
<i>benediksen/-sio</i>	<i>diabolo</i>	<i>grasia</i>
<i>indulsensia</i>	<i>inkarnasio</i>	<i>karakta</i>
<i>konfirmasio</i>	<i>limbo</i>	<i>litani</i>
<i>mirakel/-kulo</i>	<i>natura</i>	<i>novena</i>
<i>ordo</i>	<i>paraklet</i>	<i>patriarka</i>

<i>persona</i>	<i>pestode</i>	<i>profeta</i>
<i>purgatorio</i>	<i>resureksio</i>	<i>roseri</i>
<i>saserdote</i>	<i>Satan</i>	<i>seremoni</i>
<i>Trinita</i>	<i>unsio</i>	<i>voto, etc.</i>

Still less in use, are another dozen or more ethical terms (such as TP: *adulterio, sakrilegio, skandalo*, etc.), or also terms related to the sacraments. As to them, the first place goes, of course, to the eucharist, in its various parts (TP: *misa, offertorio, prefasio, konsekrasio, transsubstansiasio, hostia*, etc.), its place (*alta, tabernakel*, etc.), the instruments, or vestments, used (*kalis* [also from E: *kap*, and from Ge: *kelek*], *siborio* [or: *kalis bilong hostia*], *turibulo, alba, singulum*, etc.), etc. As a rule (as Dr Mohrmann observed for the Latin names given to Christian institutions), the “new thing” brought along also a “new name”, regularly taken from Latin.

b. Of the 150 *German borrowings*, which one author has recorded for the whole TP lexicon, only a few religious terms have survived, one of them being TP: (*bikpela*) *beten* – which has also been “domesticated” in some vernaculars of the PNG Highlands as well. This term is not found, however, on New Britain (where Kuanua *raring* is used). But, even on mainland New Guinea, one only rarely still hears these days TP: *buse*, while terms, such as *baikten/baisten, kelek, kirke, ministran, segen/segnim*, etc., have completely gone.

c. What about the *Kuanua terms*, which had some lease on life, and which were not without merit either? About 20 terms are here worth considering, e.g.:

<i>diwai</i>	< <i>dibai</i> cf. <i>mak bilong diwai kros</i> = sign of the cross
<i>kibung/kivung</i>	= to hold a meeting = religious congregation
<i>kundar</i>	= to help/assist = altar boy
<i>kurkurua</i>	= beads, necklace = rosary
<i>luluai</i>	< <i>lua</i> = to be first, village leader = lord
<i>matmat</i>	< <i>mat</i> = to die = cemetery
<i>nukpuku</i>	< <i>nuk</i> + <i>pukua</i> = think + change = to be sorry
<i>raring</i>	< <i>aring</i> (tr.), <i>araring</i> (intr.) = to ask
<i>ruru</i>	< <i>ru, ruru</i> = to respect/fear

<i>takondo</i>	= straight, correct = holy
<i>tambalar</i>	= image = picture
<i>tematan</i>	= <i>te</i> + <i>matana</i> = or/from [different] + eyes = pagan
<i>tultul</i>	< <i>tul</i> = to send, message =, spokesman
<i>wokurai</i>	= <i>kure</i> = to judge/decide = to hold court
<i>vartovo</i>	< <i>tovo</i> = to teach = sermon
<i>varvai</i>	= to tell = to preach
<i>varvaliu</i>	= to show around = procession
<i>varvandoan</i>	= to make happy, bless = to bless
<i>vinamut</i>	= silence, peace = retreat
<i>vinivel</i>	= to fast = time of Lent

As a rule, these terms are generally no longer known, except as “survivals” of the past. For their continued appearance, one should not forget the ongoing influence through well-known hymns.¹⁷ Even though there existed (somewhere) an updated version of the same songs, the familiar tunes, at times, still supported the earlier choices made.¹⁸

d. The substitution of Kuanua by *Tok Pisin* words goes mainly back to the early 1960s already, when some Rabaul publications (say, the *Smolpela Katekismo* of 1966, as compared with the bigger *Katekismo Katolik* of 1959) began to introduce alternative renderings. These synonyms (which do not always appear in the same order) leave it to the user which word he or she will choose. There is, thus, no clear indication of which of the two terms had, at the time, the upper hand. They include:

<i>amamas/hepi</i>	<i>baptais/wasim</i>	<i>bilas/glori</i>
<i>nukpuku/sori</i>	<i>Pikinini/Son</i>	<i>prister/pris</i>
<i>raring/pre</i>	<i>takondo/santu</i>	<i>Triniti/God Triwan</i>
<i>unsio/welim sikman</i>	<i>varvai/konpesio</i>	<i>Vinivel/Len(t)</i>

After that date (1966), further steps were taken towards a unified TP, especially in the mid-1980s, as can be seen by comparing two Rabaul hymnbooks:

1979: **Long ai bilong God** (Rabaul):

*Ona tru long Papa, Son na Santu Spiritu,
Ona tru long God Santu Triwan* (p. 48).

*Yumi bringim bret na wain,
em i go long Got na Masta . . .
santu, santu, santu* (p. 59).

And further on the same page:

*(Yesus Kristus) i givim yumi long grasia,
baimbai yumi ken orait tasol.*

1985: **Yumi lotu** (LCI):

*Ona tru long Papa, Son na Holi Spiri-i-rit,
Ona tru long Holi Trinititi* (n. 167).

*Yumi bringim bret na wain,
i go long God, Bikpela . . .
tenkyu, tenkyu, tenkyu* (n. 157). And further on:

*(Krais) i givim laip bilong em bipo,
baimbai yumi ken orait oltaim.*

To be sure, many substitutes were just harmonised spellings (such as TP: *giraun/graun, garasia/grasia, inferno/imperno, marmari/marimari*, or also, *God-man*, for *Godman*, etc.), such as they occur in other vernacular spellings as well (e.g., *Kristus/Kerito/Kraist/Krais*, or, *santo/tanto*, etc.). Yet, a very strong life was shown by some “dialectical” differences from around Rabaul, such as, e.g., TP: *ples-daun* = “world below, or earth” (as opposed to *ples-antap* = “heaven”, and not just “valley”), and *Kuanua virua*/(TP also spelled *birua*), which, in its home area, refers to a “victim, violent death, etc.” (and, elsewhere in PNG, to any “accident”, even without loss of life).

e. Of course, Kuanua is not the only vernacular language, which has provided, and still adds to, a local theological discourse. Yet, the *non-Kuanua borrowings* are rather limited, although they still include:

<i>amamas/hamamas</i>	<i>aismalang</i>	<i>ketub</i> (heart)
<i>lotu</i>	<i>papait</i>	<i>sanguma</i>
<i>masalai</i>	<i>mangal(im)</i>	<i>pamuk</i>
<i>puripuri</i> , etc.		

In short, the present-day result of a long evolution is that the TP vocabulary, in general, uses mostly words of English origin. Things would not be much different for the use of TP in the Catholic church.

C. Paraphrases and Reconceptualisations

It must be admitted that TP, in particular, is a living entity, which keeps evolving. Sometimes, an updating of Latin-derived terms is quite easy, as for TP: *Asensio*, *Asumsio*, *Inicarnasio*, etc., becoming “anglicised” to TP: *Asensen*, *Asumsen*, *Inkarnesen*, etc. But, it seems that another way is preferred, because the innate limitations of the TP vocabulary has led to concepts expressed in a way, for which, in earlier times, only transliterations were available. This enrichment of expression is particularly seen in church jargon, or ecclesiastical terms, like the name of feast days, the terms used for the sacraments, etc. In this regard, we would like to refer to:

Asensen/-sio: De bilong goap bilong Jisas
Jisas i go (bek) long heven
Asumsen/-sio: De bilong litimapim Maria
(Ol i kisim) Maria i go long heven
Immaculate Conception: De bilong Maria i nogat sin
Incarnasio: God i kisim bodi (bilong man)
Ista: De bilong Jisas i kirap bek
Konpesio: sakramen bilong sekan
Konpirmasio: sakramen bilong givim holi Spirit
Litani: kolim nem bilong ol santu
Ordo: sakramen bilong makim pris
mekim man i kamap pris

Paraclete: Man bilong pinisim sori
Pentekos: De Jisas i salim holi Spirit
Redemsio: Jisas i kisim bek yumi
Resureksio: Jisas i kirap bek
Transfigurasio: Jisas i kamap narakain
Unsiio: sakramen bilong welim ol sikmanmeri, etc.

No doubt, regarding the latter development, European theology has been of importance as well, as is shown in the replacement terms for TP: *konpesio* (cf. now “sacrament of reconciliation”), and for: (*estrema*) *unsiio* (cf. now “sacrament of the sick”).

One cannot applaud every rendering made. I just wonder whether a paraphrase of eight words – like: *Ol i kisim Maria i go long heven* – is the end of the road in rendering the older term *Asumsio*, or whether a shorter, although theologically less-precise *Maria i go long heven* will eventually prevail.

D. The Impact of the *Buk Baibel*

After 30 years of preparations, the Bible Society of PNG produced the full TP Bible, in an edition without the deuterocanonical books (green cover), and one including them (red cover). One could say that, as with the King James Version, or the Luther Bible, this event has had an important impact on both the ordinary, and the church, vocabulary in PNG.

In any assessment of the *Buk Baibel*, one should note that here, too, there are transliterations of common and personal names (such as TP: *ensel*, *temple*, etc., or also *Farisi and Sadyusi*). This method avoids various paraphrases, which, not infrequently, are questioned, because they show a preference for meanings, which exegetes and linguists do not find in the Bible.

But there are also several new TP words, about which Catholics are not always too happy. The latter “innovations” brush aside a church tradition, which, at some places, goes back to almost a century, and is still alive in the regular church services of about one million adherents in PNG.

Actually, Catholics have now begun printing liturgical texts, which retain the “old” translations (e.g., *Mesaia*, *Pasova* (or *Paska*), or, also, such names as *Jenesis*, *Eksodas*, etc. They would feel that the innovations were made without proper consultation, a point maybe hard to understand for people from a “Free Church” tradition.

There are also two top paraphrases these days, which might not be too felicitous. They are:

Messiah/Christ: *dispela man God i makim bilong kisim bek ol manmeri bilong en* (John 1:20), where the Semitic anointment rite is hardly mentioned, and the particular Exodus theme of “redemption” is stressed instead.

Passover: *dispela bikpela de bilong tingim de God i larim ol Israel i stap gut* (Luke 22:15), where the biblical “pass over” of the death angel is eclipsed, and the local concept of *stap gut* is introduced.

Maybe translators might argue that they wanted to attempt a reconceptualisation of terms, which they felt were “zero translations”. To be abundantly clear, there is no objection against a reconceptualisation, as such (which is also found in the TP: *wasim*, for “baptism”). At stake is rather: (a) an all-too-free paraphrase of regularly-used names and concepts, (b) a clumsy translation (as has been avoided in, e.g., TP: *kisim bek*, for “redemption”), and (c) a kind of theology, which might not be completely wholesome. Thus, TP: *kamapim tok hait* (abbreviated: *KTH*, to designate “the book of Revelation”) seems not only to be awkward, but might introduce a stress on “mystery”, which, in PNG, distorts the main message of the scriptures as Good News. Other cases of dispute have been the introduction of *Bikpela* as a title for God and Christ, or that of giving – as first choice – the TP: *Olpela Kontrak* and *Nupela Kontrak*, instead of *Olpela* and *Nupela Testamen*. On this we will add some more thoughts below (under numbers 4 and 7).

For our limited purpose, it is sufficient to note this kind of PNG “adaptation” in the current theological jargon. Maybe the vocabulary criticised might be defensible in a homily or a sermon, but not in a Bible intended for all Christians. With this, I would now like to concentrate on some of the more-accepted “reconceptualisations”, and try to comment on a few of them.

1. One ubiquitous TP term is *wantok* = “somebody speaking the same language”. It reveals the common, small-scale, community background in PNG, although this factor is not uniquely Melanesian. Yet, via the Christian command for fraternal love, it has gained its entry into the church’s vocabulary as well. It is noteworthy that it does depart from the English “neighbour = the farmer of next [door]”, or, maybe, “the person born in the next [house]”,¹⁹ and is extremely well suited to stress certain communitarian values. Similar observations could also be made regarding TP: *gutpela sindaun* as well.

2. TP: *bekim* also has a very wide application – e.g., in the continuous compensation demands, the practice of bride wealth, pay-back killings and compensation demands. In some TP idioms, it is used for “penance”, in the sacrament of confession, giving in to the danger of considering man’s relation to God on the level of mere reciprocity. Hence, care should be taken to stress the Christian understanding of one’s relationship of creature to the Creator.

3. Another specific Melanesian choice is TP: *bel*, or, also: *lewa*, which, notwithstanding their derivations (respectively, from E: “belly” and “liver”), have not much relation with them. The dictionaries give us a host of meanings for TP: *bel* (not all listed below), which often renders E: “heart” (which is, literally, TP: *pam*, cf. “pump”, or *kilok*, cf. “clock”). One remarkable extension of the term is found in the idiom TP: *belgut*, or also: *mekim bel i gutpela*. Here, the TP meaning is both different from H: *shalom* (= complete), Gr: *eirènè* (= being pleased, or at peace, as after a war), as also the L: *pax*/E: peace (which is related to L: *pactum* = “treaty”, or “pact”). Specific to TP, seems to be a new stress on the individual’s satisfied disposition.²⁰

One should not forget, though, that TP uses also *pis* (cf. E: “peace”). Hence, there remains the possibility to stress the communitarian, or social, aspects of peace, also, and not just one’s individual and personal well-being. This openness is contrary to the two or three previous examples (viz., TP: *wantok* and *bekim*), and is, for us, a welcome reminder not to oppose, too easily, Western, read: personal priorities against Melanesian, read: communitarian values.

4. Specific also is the use of TP: *Bikpela*, for God and Christ. Now, there are various social patterns in PNG societies, with some having a hereditary chief (maybe, rather, at the coast, and on the islands), while other groups have a so-called “big man”, TP: *bikman*. The latter reach their status by personal achievements, such as being impressive orators, fearless fighters, good organisers, etc., but they could lose their status, too.

This accepted content for a local leader points towards a shortcoming when TP: *Bikpela* is applied to God and Christ, who, by their very nature, cannot lose their status. Something similar could also be said against other functional terms used for Jesus, such as TP: *namelman* for “mediator”, or also *peman* (or the loan: *redima*) for “redeemer”. The latter terms refer to particular acts of the Lord, as mediating and compensating (cf. *em i paim ol rong bilong mi*, as in one of the songs). Yet, these functions are not totally unique to Him, and do not fully describe His essentially divine nature (cf. *em i wankain tru long Papa*, as said in the Nicene Creed). Again – still theologically speaking – one needs to be aware that TP: *Bikpela* should also allow for other aspects of Jesus’ mission, which means that He is a “servant” as well – an aspect, which does not very much appeal to Melanesian mentalities.²¹

5. Connected to Christ being our Lord, is also the concept that Christ is God’s Son – for which the old TP around Rabaul used the loan word Ge: *Son* (pronounced with a long vowel “o”, as in E: “old”). The term still appears in some songs, which presumably presume a direct derivation from the English term “son”. However, the main title for our Lord is that he is TP: *Pikinini (bilong God)*. Now this means only “child” –which can be either male or female (thus leading to the common distinction between TP:

pikinini man and *pikinini meri*). However, since words are interpreted in their context, one should not be too concerned that, in actual fact, “Son of God” is intended – without any concession, *avant la lettre*, to feminist theology.

6. Instead of TP: *baptism/baptais*, various church traditions used to refer to *wasim*, or even *waswas*. Morphologically, TP distinguishes these two verbs as transitive (“to wash something or somebody”) and reflexive (“to wash oneself”), with, in the latter case, also a possible ritual meaning. Various church traditions used one of these two terms in the past.

Important for us is that the Greek reference to “deep” and “dip [into water]” closely ties up with the Pauline image of “dying with, being buried with, Christ”, in order to be “raised with Him” (cf. Rom 6:4; 1 Cor 15:4; 2 Tim 2:11). This type of theology is now lost. Instead, the connotation is now that of “washing off” the stain of sin (cf. supra Part II, n. 5). This might well be an acceptable rendering, too, but it has lost the Christological, and more personal, implications of the other image.

7. In line with a general preference, the *Buk Baibel* has abandoned TP: *testamen*, although it is well alive in today’s lawyers’ offices. Instead, the phrases TP: *Nupela* and *Olpela Kontrak* have been introduced. It would seem, as has been indicated above (cf. supra Part II, n. 1), that the ancient church was aware of the difference between Gr: *synthèkè* and *diathèkè*, which led her to choose the latter, and translate it with L: *testamentum*/E: testament. This juridical term stands for a particular, one-sided initiative of a donor, who, in view of his/her death, freely transmits a property to somebody he/she has freely chosen. There are examples that TP: *las tok* has been used to express, exactly, this idea. Of course, “God does not die”, so that, after all, the idea of a contract, and of a TP: *las tok*, are not very lucky either. Actually, there are various current uses of TP: *kontrak*, e.g., regarding business transactions for people who work for wages. (On that concern, we have touched already, when referring to TP: *bikpela* and *bekim*). Finally, modern authors might like to note that the clauses with TP: *kontrak* still retain the infelicitous references to the “old” (read obsolete) Testament”, for which they themselves try to introduce the expression of a “first

testament” with Israel, which was never revoked. For all these reasons, TP: *kontrak* might not yet be the best choice.

A lot could probably be learned from a systematic analysis of the *Buk Baibel* (which might also indirectly reveal the kind of theology fostered by the translators).²² Again, one might also like to study, further, some terms – like TP: *marimari* – which, at first, were probably of ecclesiastical origin, but have now been incorporated into the daily language. However, both these assignments would go beyond the limits set for this essay.

Conclusion

Would it be possible to substantiate our analysis of PNG theological terms through some statistical data? We will try to make a first attempt, based upon some 50 TP terms, listed below (and leaving out the other Latin derivations, which, I believe, never really entered into the daily spoken TP).

As said before, it is often hard to come to a clear-cut decision in judging what is “indigenous theology” and what is not. There is, in fact, no language court (as is the *Académie Française*), and professional linguists are loath to add, in their lists, any “reference to the correctness of the Pidgin involved”.²³ Again, regarding probably derivations, alternative etymologies often remain possible. Hence, the figures given below in Table 2 are only approximate, leading to very tentative “averages”.

Table 2: Probable Derivations of Religious Terms

English:	103-111 = c107, or	54.87%
German:	30- 42 = c36	18.46%
Latin:	38- 42 = c40	20.51%
Kuanua:	12	6.15%
Total:	c 195 terms	99.99%

Important to note is also that our calculations in Table 2 cover the whole history of the Catholic church’s use of TP theological terms and their equivalents. We thus disregard when, long ago, say, TP: *Son* or *tewel*²⁴ dropped out of use, or when, more recently, the inclusive TP: *manmeri* was

first introduced. Naturally, the figures for a particular time span (or for a definite printed book) would be different again. With this in mind, we would like to express some tentative conclusions:

1. It is a particular theological opinion that ecclesiastical language is merely Bible-based and nothing else. Hence, to do justice to real life, many traditionally-used words also have to be taken into account.

2. The very example of the scriptures themselves shows that loan words have always been in use, whether taken from the Hebrew, the Greek, or also from the oldest translations in Latin.

3. The influence of non-English means that the Catholic religious vocabulary lies below the usually-quoted 75 percent of English derivations for TP as a whole. Yet, it should be noted, that certain derivations from the English might equally well be brought in by German-speaking missionaries, also familiar with Latin. This fact would even more reduce the English influence.

4. While observing that TP has shown a great inventiveness (as shown by the many recent paraphrases [listed above], and the high number of idioms [listed below], involving, e.g., *tok* and *pasin*), there remain only a dozen or so noteworthy cases, which show some kind of originality (such as TP: *bekim*, *bel*, *lusim*, *peman*, *sekan*, *tambu*, and *i tru*). On the whole, then, there have not been too many real TP “discoveries”, promising to have a lasting life.

5. As to the future, the growing importance of English education would suggest that the day might not be too far off that only English-derived TP words will be used. In fact – if one omits the few “religious” words (such as TP: *lotu*, *matmat*, *tambu*, and *marimari*) – we can affirm that, already, Catholic theology in TP is very close to a wholly-English-derived vocabulary.

Endnotes

1. Thus, in the OT manuscripts from Qumran, there are two or three different applications of this method.

aa. One way was to write the name of God (i.e., in Latin script: JHWH) in ancient Phoenician characters, in the midst of an otherwise Hebrew text, written in the “square characters” of more recent origin.

bb. Another form was to avoid the name of God completely, and place just four dots, or sometimes four tiny, very carefully written, lozenges.

cc. Finally, people sometimes reverted to circumlocutions or euphemisms (instead of calling the personal name for God), such as “the Angel of God”, “the Heavens”, “the (ineffable) Name”, “the Place”, etc.

2. Theodotion, a second-century Jewish proselyte, who translated the Old Testament, and is known for often preferring transliterations over proper translations, nevertheless rendered *hallelujah* by the Greek equivalent for “Praise the One”. Yet, this was felt to be an unacceptable “innovation”.

3. As to God’s personal name, it seems that, for all practical purposes, its true pronunciation in Hebrew was, long ago, irretrievably lost. Apparently, there existed, in the old days, a kind of taboo surrounding the use of God’s name. Today, one can only conjecture how *J-H-W-H* really sounded. For this, scholars might refer either to the church fathers’ information about *Jabè*, or also to a Jewish euphemistic use of, say **הַשֵּׁם הַקָּדוֹשׁ** (*ha shem*) = “the (divine) Name”, which presents the same sequence of the vowels *a-e*. Only in our age, the so-called *Jerusalem Bible* started the spelling “Jahweh”.

4. Particular Hebrew names may receive a Greek masculine singular ending in *-s*, or a neuter plural ending in *-ma*. From the many examples, one can quote here: **יְהוֹשֻׁעַ** (*Yēshūā*) = **Ἰησοῦς** (*Iēsous*), **יְהוֹדָחָנָן** (*Yehōchanan*) = **Ἰωάννα** (*Iōanna*), **כֶּפֶז** (*Kēfa*) = **Κηφᾶς** (*Kēphas*), or **שָׂטָן** (*sātān*) = **Σατανᾶς** (*Satanas*). The holy city Jerusalem is both called *Iērouśālēm* after the Hebrew (**יְרוּשָׁלַיִם** (*Yērusālayim*)), or – especially in Luke-Acts – *Hierosoluma*, which is clearly a Greek formation (**Ἱεροσόλυμα** (*Hierosoluma*)).

5. Well-known foreign sentences in the Greek NT include clauses like: **ἐφφάθα** (*ephphatha*) = “be opened” (Mark 7:34), **ταλιθα κουμ** (*talitha koum*) = “little girl, get up” (Mark 5:41), **ἦλὶ ἦλὶ λεμὰ σαβαχθανὶ** (*ēli, ēli, lema sabachthani*) = “My Lord, My Lord, why have You forsaken Me” (Matt 27:46).

6. Compare the French, where *Pierre* stands for both the person “Peter” and for a “stone”, or the Italian, which has respectively *Pietro* and *pietra*.

7. Although some derive the Ge: *Ostern* (and E: Easter) from the old German word for “Resurrection”(?), the usually-given etymology links the term with the Old Saxon *Eastron*, pl: *Eastre*. This term would indicate the pagan goddess *Eostre*, whose feast was celebrated at the spring equinox, and whose name has its ultimate roots in our word for “East”.

8. See, for another example, the complex of H: שְׁאוֹל (*she’ol*)/Gr: ἄδης (*haidēs*)/L: *tartarus*, *infernum*, *inferi*/E: hell, briefly treated in Part II, under B, d.

9. In many cases, the English has used loan words, even in turning “Pentecost” (in Gr: “the 50th [day after Easter]” into “Whitsunday” (hence also: the end of “Whitsuntide”, in Latin: “[Dies] Dominica in [deponendis vertimentis] albis”). Other examples of old European creations and adaptations would include the following theological and ecclesiastical terms:

Gr <i>Pentekostēs</i>	Ge <i>Pfingsten</i>
L <i>confessio</i>	Ge <i>bi + jehen</i> (cf. Old High German)
L <i>Corpus Christi</i>	Ge <i>Fronleichnam</i> [<i>Fron-</i> = “Lord”]
L <i>diluvium</i>	Ge <i>Sintflut</i> [<i>Sint-</i> = “general”]
L <i>hebdomada sancta</i>	Ge <i>Karwoche</i> [cf. <i>Kümmer</i> cf. E: “care”]
L <i>Pascha</i>	Ge <i>Ostern</i> (= Resurrection, in Old Ge)
L <i>purgatorium</i>	Ge <i>Fegfeuer</i> [“fire” added!]
L <i>superstitio</i>	Ge <i>Aberglaube</i>
L <i>Trinitas</i>	Ge <i>Dreieinigkeit</i>
[E Holy Thursday]	Ge <i>Gruene Donnerstag</i> [<i>grienen</i> = “to cry”]
	E Maundy Thursday [cf. L: <i>mandatum</i>]

One might observe here that, besides the terms L: *Trinitas*/Ge: *Dreieinigkeit* (from which TP derived *God Triwan*), there appeared also Ge: *Dreifaltigkeit*, which does not stress the unity of God’s nature, but, rather, the distinction of the three persons, which has been more developed in Christian Oriental theology.

10. Mühlhäusler, 1979, p. 219, has noted that “the number of lexical items, which can be derived equally well from German or English is quite large”, but he does not consider the possibility that German missionaries might have been instrumental, too, in passing on derivations from the Latin.

11. Interesting for translators, is the option that, in early Christianity, the Hebrew God has not taken on the name of the highest God in the Greek/Roman pantheon, *Zeus* or *Jupiter*, whereas the common name *theos*/god has been used – a lesson for all future Christian translators. As to TP, Pech, 1985, has suggested to render the Hebrew אֱלֹהִים (*’ēl*)/אֱלֹהִים (*’elohim*) by TP *tambaran*, and TP *masalai* for the Gr: δαίμων (*daimōn*) (to replace the loaded TP *spirit nogut* or *spirit doti*).

12. As early as 1913, C. King collected a list of over 30 theological concepts, mainly Austronesian languages, while the Catholic Fathers O. Meyer, J. Bender, and H. Zwinge, did the same for over 170 theological-ascetical terms in Kuanua only (1924). For the erstwhile Papua, there also exists a 1945 Confessor's guide, with parallel texts in English, and in 11 vernacular languages.

13. Some Kuanua derivations, which come immediately to mind are *balus, birua, bung, diwai, dinau, garamut, guria, kakaruk, kiau, kundu, liklik, longlong, luluai, malolo, malira, marimari, matmat, pukpuk, tambaran, tambu, tultul, tumbuna*, etc. However, the estimate of 15 percent Kuanua loans in TP is no doubt too high, except, maybe, for previous generations around Rabaul. Mihalic's and Sievert's Dictionaries have actually recorded less than 10 percent words from Kuanua origin (Fry, 1977, p. 872, n. 11).

14. Modern German examples would include such eloquent terms as Ge: *Autobahn, Fernsprecher, Fahrrad*, etc., but also from the recent theological vocabulary, L: *testamentum* = Ge: *Bund*; Gr: *euaggelion* = Ge: *Frohbotschaft; Gute Nachricht*, etc. However, as for any other language, German, too, fully integrated many words of foreign origin (e.g., *Agitator, Fenster, Polizei*, etc.).

15. Examples of changed personal names in the *Nupela Testamen* would be:

<i>Andreas/Endru</i>	<i>Eva/Iv [sic]</i>	<i>Yakobus/Jems</i>
<i>Kristus/Krais</i>	<i>Lukas/Luk</i>	<i>Markus/Mak</i>
<i>Matias/Matyu</i>	<i>Paulus/Pol</i>	<i>Petrus/Pita</i>
<i>Yesus/Jisas</i>		<i>Yoanes/Jon, etc.</i>

What concerns the apostle Paul, formerly known with his Semitic name, שְׂרָפָא (Shā'ūl), probably other factors will have to be taken into account. Thus, ancient literature contains references to the L: *paulus* = "small" (being possibly a nickname, which refers to the apostle's short stature), or a change of name, to honour the proconsul of Cyprus, Sergius Paulus (cf. Acts 13:7-12).

16. English-derived words include some unusual terms as *posin* (rather from "poison", than from "potion") and *giaman(im)* (from "gammon"?). Some authors (like C. King, 1913, p. 11) suggested that *lotu* was derived from "Lord". This would be comparable to our derivation of "church", from Gr: *κυριακός (kuriakos)* = "of the Lord". However, P. A. Lanyon-Orgill (1960, p. 237) reports that *lotu/loto/rotu*, etc., which is used all over the South Seas, derives from Fiji (where the term means "message"), or from Samoa (with various meanings).

17. Just one example might to do show the gradual move away from obsolete words. Thus the first line of a still-used hymn said:

- 1931/1934: Ju kam, o *Debel Takondo*, kam long ol *boi bolong Deo*.
1939/1943: Iu kam, iu *Devel Takondo*, iu *Devel* tru belong *Deo*.
1974: Ya kam, God Spirit *Takondo*, yu Spirit tru bilong God antap.
1986: Yu kam, God Spirit bilong laip, yu Spirit tru bilong God antap.

18. Now obsolete words, which were still found in *Long ai bilong God* (1979), included:

<i>alou</i> (55, 60, 80: greeting)	<i>kundar</i> (61)	<i>luluai</i>
<i>nukpuku</i> (53, 69)	<i>raring</i> (80, 84, 85, 91)	<i>ruru</i> (42, 104)
<i>santu</i> (from the Latin)	<i>takondo</i>	<i>virua</i> (69).

19. The term “neighbour” usually corresponds in the Bible to L: *proximus* (from a superlative form of the preposition *pro-*, hence “somebody very close”), and used to correspond to Gr: πλησίος (*plēsios*), originally an adverb with the same meaning.

20. On the linguistic *faux pas* – corrected in later editions – to translate Gr: ἀγάπη (*agapē*)/love by TP: *givim bel*, see Mihalic’s review of the *Nupela Testamen* (1971).

21. Linguistically speaking, TP: *bikpela* does not seem to be a lucky choice either, because that term is never used in daily speech to address a human chief, who is rather called TP: *bikman*. The term is an adjective, referring to a person’s huge size (as *draipela*), and not to one’s social position.

22. Compare, e.g., 2 Cor 6:1, where the Gr: χάρις (*charis*) is translated by the older Kuanua term *marimari* – or the English derivative TP: *laik bilong God*, while Catholics, in line with the Latin Vulgate, used to read TP: *grasia*. Another example is the current rendering of Gr: κλάσις τοῦ ἄρτου (*klasis tou 'artou*) (which, in its native language, is open-ended) by the ordinary TP: *kaikai wantaim*. The connotations for either rendering are surely not the same. Some might ask whether a hint at, say, “deification, regeneration, adoption” for “grace” would not have been better, or, also, for the possibility of a sacramental interpretation in “the breaking of the bread”?

23. See Mihalic, 1971a, p. 367.

24. Whatever the etymology, and the older orthographies (see note 17 above), people distinguish nowadays TP: *tewel/dewel* as “soul, spirit, reflection, shade”, from the TP: *devil/satan/spirit nogut*, for Satan, or the Devil, as a person.

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APPENDICES

The following appendices supplement the data of Tables 1 and 2. However – for simplicity’s sake – German derivations have not been taken up in the second overview.

APPENDIX 1

Theological terminology in TP, with their suggested origins. Indented terms in the first and second columns indicate either primary- or secondary-derived terms and idioms.

	Tok Pisin terms	TP alternatives	<English	<German	<Latin	<Kuanua
1	amen		amen	Amen		
1a		emen	amen			
1b		tru	(true)			
		i tru				
		kolim tru antap	[= swear]			
1c		i orait olsem	(alright)			
2	bekim		(([to give]back)			
	bekim bek		[= revenge]			
	bekim nogut		[= pay back]			
	bekim pekato		[= penance]			
2a		sori				
		wok sori				
2b		penans	penance		poenitentia	
2c		buse		Busse		
2d		strafe		Straffe		
3	bel		(belly)			
	belgut					
	bel isi					
	mi givim bel big					
	mi long					
3a		hat	heart	(Herz)		
		Santu Hat	(Sacred Heart)			
3b		insait	[= conscience]			

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3c	lewa, liva (cf. liver)				
3d	kor Kor Takondo	(cf. cordial)		cor	(takondo, see 14)
	Santu Kor			(sanctus)	
4	Bikpela	(big [person])			
4a	Lord	Lord			
4b	Masta	Master			
4c	Luluai				Luluai
5	blesim	bless			
5a	santuim			(sanctificare)	
5b	varvandoan				varvandoan
6	diken	deacon			
6a	diakon		Diakon	diaconus	
7	ensel arkensel	angel archangel			
7a	engel wasengel	guardian angel	Engel		
7b	angelo wasangelo			angelus	
8	glori	glory		gloria	
8a	bilas	(cf. flash?)			
9	Got God Triwan	God (Trinity)	Gott	Trinitas Deus	
9a	Deo				
10	gut gutwok gutnius evangelio	good [=merit] good news		Evangelium evangelium	
	gutpela sindaun				
11	haiden(man/ meri)	heathen	Heiden		
11a	pegen	pagan		pagamus	
11b	tematan				tematan
12	hel paia bilong hel	hell (fire of hell)	Hölle		
12a	bikpaia				
12b	inferno paia bilong inferno			infernum	
12c	ples bilong	(place of dead)	[=inferi]		

	daiman			
13	heven	heaven		
13a	paradais paradiso	paradise	Paradies	paradisum
13b	ples antap ples daun ples hia daun	(<place+on top) (<place+down)		
14	holi holiman	holy	(heilig)	
14a	santu God Santu Triwan papa (santu) santu gjaman santu hostia host bret bilong Yukaris santu lukaut santu wan nem santu wanfamili santu wara santu wel santium Trinitas Santu	saint [= hypocrite] [= patron saint]	(hl. Vater) Hostie	sanctus papa hostia
14b	takondo tewel takondo Trinitas Takondo	[= "holy shade"]		(takondo)
15	insens	incense		incensum
15a	smelsmok, smok smel			
15b	wairau		Weihrauch (Ostern)	
16	Ista	Easter		
16a	Pasova	Passover		
16b	Paska	Pasch		pascha
17	klinpaia liklik klinpela paia	(<clean+fire)		
17a	purgatori	purgatory	(Fegfeuer)	purgatorium
18	konpesio	confession		confessio
18a	baikten		Beichte	

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18b	varvai			varvai
19	kontrak	contract		
19a	testamen las tok	testament	Testament	testamentum
20	Krais	Christ		
20a	Kristus		Christus (Kreuz)	Christus
21	kruse mak (bilong) kruse rot (bilong) kruse	cross (mark) (road, way)		crux
21a	kros diwai kros mak bilong diwai kros			(diwai = tree)
22	lotu(im)			(cf. lotu [imported])
	haus lotu sios	[= church]		
	lotu giaman lotu bilong Sande	[=false religion] [=Sunday service]		
22a	brukim skru	(<to bend+ screw)		
22b	nildaun	(to kneel down)		
22c	sevis	service		(servitium)
23	marit bagarapim marit brukim katim mari senisim marit	marriage (adultery) (divorce) (divorce) (remarriage)	(Ehebruch)	
23a	matrimonio	matrimony		matrimonium
24	misteri	mystery		
24a	tok hait	(<talk+to hide)		
25	ofa ofaim, ofrim		Opfer opfern	
25a	brukim laik bilong bodi	(<to bend+liking)		
25b	sakrifais	sacrifice		sacrificium
26	ona onaim, onrim	honour		
26a	rispek	respect		

	rispektim			
26b	litimapim nem	(<to lift up+name)		
26c	bilas bilasim	(to flash?)		
26d	ruru			ruru
27	paia bikpaia	(fire) (big fire)		
	hel (also n. 12)	hell	Hölle	
28	pasin daunpasin jeles pasin mipasin pasin i gat sem pasin nogut	fashion [= humility] [= jealousy] [= egoism] [= impurity] [= immorality, sin]		
29	peman namelman	(<pay+man) (mediator)		
29a	redima redimin	redeemer	(Eriöser)	redemptor
30	pikinini			
30a	Son	son	Sohn	
31	pis	peace		
31a	bel isi			
31b	sekan sekanim	(shake hands)		
32	pre, prea buk pre pre bilong helpim	pray prayer book [= intercede]		precare
32a	beten buk beten	(bid)	Beten	
32b	raring buk raring			raring
33	promis	promise		
33a	profesio	profession		professio
33b	voto	vow		votum
34	prosesio	procession	Prozession	processio
34a	varvaliu			varvaliu
35	roseri	rosary		
35a	korona			corona
35b	kurkurua			kurkurua
36	sem	shame	(beschämt)	

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	pasin i gat sem		[= impurity]	
	pilai long sem		[= masturbation]	
37	semetri		cemetery	coemiterium
37a	matmat			
38	sin		sin	(Sünde)
	pogivim sin		forgive sins	
	larim sin			
	lusim sin			
	tekewe sin			
	rausim sin			(heraus)
	sin bilong		[original sin]	
	kamap			
	i no gat sin		(immaculate)	(immaculate)
38a	asua		(<as you were?)	
38b	pasin nogut			
38c	pekato			peccatus
39	sios		church	
	brukim sios			(schism)
39a	eklesia			ecclesia
40	sori		sorry	
	sori nambatu		(attrition)	
	sori nambatu		(contrition)	
40a	nukpuku			nukpuku
	nupuku-laik		(contrition)	
	nukpuku-pret		(attrition)	
41	spirit		spirit	spiritus
	spirit bilong			
	daiman			
	spirit nogut			
	(rausin) spirit		exorcism	
	nogut			
	spirit doti			
	Spiritu Santu			
	Spirit Takondo			
	bilang God			
	(God) Spirit			
	Takondo			
41a	sol		soul	(Seele)
41b	win		[= wind]	
	tewel		[=shadow]	(Teufel)
42	stret		straight	
42a	takondo			Takondo[see holi n. 14]

takondoim
Trinitas
Takondo

43	tambu	taboo	tabu	tambu
	buk tambu	[Holy Bible]		
	Fonde tambu	(Holy Thursday)		
	Gut Fonde			
	Fraide tambu			
	Gut Fraide	Good Friday		
	hostia tambu	sacred host	(hlg Hostie)	
	kaikai tambu	sacred food		
	bret bilong			
	Yukaris			
	man/meri i stap	[= celibate]		
	tambu			
	tambu long	[= fast]		
	bikkaikai			
	tambu long mit	[= abstinence]		
	hapim kaikai			
	vinivel	[= Lent]		vinivel
	tebol tambu	[= altar]		
	alta			
	wara tambu	(holy water)		
	santu wara			
	holiwara			
	wel tambu	(holy oils)		
	wik tambu	Holy Week		
44	tok	talk		
	bikpela tok	[commandment]		
	brukim tok	(break a promise)		
	sakim tok	[= disobey]		
	senisim tok	[= perjury]		
	tok antap tru	[= oath]		
	tok bilas	[= ridicule]		
	tok bilip	[=act of faith]		
	credo		credo	
	tok bokis	[= parable]		
	tok giaman	[= lie]		
	tok hait	mystery		
				misteri
	tok nogut	[= bad language]		
	tok piksa	[= parable]		

	tok bokis			
	parabel			
	tok skul, skul	[= sermon]		
	omili	homily		
	tok stil	[= divulge a secret]		
	deskraib(im)	[= slander]		
	wantok	(one talk)		
44a	lo	law		
44b	mandato	[= commandment]		mandatum
	varvato			varstvo
	varvato bilong	[tradition]		
	bipo			
45	trabel	trouble [= promiscuity]		
	mekim trabel	[= adultery]		
	bagarapim			
	marit			
46	virgo	virgin		virgo
46a	virjin, virsin			
46b	man/meri i stap tambu (also n. 43)			
47	wasim	wash	waschen	
47a	waswas			
47b	baptais	baptism/-tise		baptismus/-izare
	baptaisim			
	baptisem	baptism		baptisma/-mus
48	wel	oil	Ol	
	wel tambu			
	welim	[= extreme unction]		
	sikmanmeri			
48a	unsio			unctio
49	wetim	to wait	warten	
49a	hop	to hope	hoffen	
50	yukaris	eucharist		
	ekaristia	eucharist		
	oikaristia	eucharist		
	eukaristia		eucharistia	
50a	misa	mass	Messe	missa
50b	komunio	communion	Kommunion	communio

APPENDIX 2

	Tok Pisin	English	Latin	Greek	Hebrew
1.	aba	abba	abba	abba	'abba
	amen	amen	amen	amēn	'āmēn
	aleluja	hallelujah	alleluia	hallēlouia	halleluyāh
	osana	hosanna	hosanna	Hōsanna	Hoshi'a-na
	Jisas	Jesus	lesus	lēsous	Yeshua'
	emanuel	emmanuel	emmanuhel	emmanouēl	immanu'el
	maranata	maranatha	maranata	marana tha	maranata
	mesias	messiah	messias	messias	mashiach
	rabi	rabbi	rabbi	rabbi	rabbi
	satān	satān	satānas	satānas	sātān
2.	angel	angelus	aggelos	angelos	
	apospel	apostle	postolus	apostolos	
	baptais	baptise	baptizare	baptizein	
	baibel	bible	bibla	biblion	
	Krais	Christ	Christus	Christos	
	devil/tewel	devil	diabolus	diabolos	
	diakon	deacon	diaconus	diakonos	
	eklesia	ekklesia	ecclesia	ekklēsia	
	bisop	bishop	episcopus	episkopos	
	yukaris	eucharist	eucharistia	eucharistia	
	evangelio	—	evangelium	euangelion	
	episel	epistle	epistola	epistolē	
	katolik	catholic	catholicus	Katholikos	
	sios/siots	church	—	kuriakos	
	martir	martyr	martyr	martus	
	misteri	mystery	mysterium	mystērion	
	paska	pasch	pasca	Pascha	
	pris(ter)	priest	presbyter	presbuteros	
	profet	prophet	propheta	prophētēs	
	simbolo	symbol(um)	symbolum	sumboulion	
3.	konfirmasio	confirm	confirmare		
	kruse	cross	crux		
	grasis	grace	gratia		
	inferno	—	infernum		
	redima	redeemer	redemptor		
	revelesen	revelation	revelatio		
	sakramen	sacrament	sacramentum		
	testamen	testament	testamentum		
	Triniti	Trinity	Trinitas		

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- | | | | |
|----|-----------|--------------|----------------|
| 4. | Got | God (Gott) | |
| | Lord | Lord | |
| | hel | hell (Hölle) | |
| | pre | pray | |
| | sin | sin | |
| 5. | bekim | bel/lewa | Bikpela i tru |
| | kontrak | lotu | peman pikinini |
| | sekan/pis | wantok | wasim/waswas |