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MELANESIAN JOURNAL OF THEOLOGY

Journal of the Melanesian Association of Theological Schools

The *Melanesian Journal of Theology* aims to stimulate the writing of theology in Melanesia. It is an organ for the regular discussion of theological topics at scholarly level by staff and students of the member schools of the Melanesian Association of Theological Schools (MATS), though contributions from non-members and non-Melanesians are welcome.

The *Melanesian Journal of Theology* is committed to the dialogue of Christian faith within Melanesian cultures. The Editorial Team will consider for publication all manuscripts of scholarly standard on matters of concern to Melanesian Christians, and of general theological interest.

The opinions expressed in the articles are those of the authors, and do not necessarily represent the views of the Editor, Editorial Team, or the member colleges of MATS. All articles have been edited to meet the requirements of the journal.

The *Melanesian Journal of Theology* normally appears twice yearly, in April and October.

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EDITORIAL

In the first article, Revd Ako Arua and Daniel John Eka present land disputes as the major cause of tribal fighting in Melanesia. The question they ask is, "What role should Christians play in tribal fights?" After looking at factors involved in tribal fights, and relevant teachings from scripture, they answer the question, with six possible alternatives that could be used, when land disputes occur.

What makes a youth program in Melanesia successful? Emmanuel Kauna answers this question in his article, "Spiritual Growth of Melanesian Youth: a Case Study". Based on original research among the youth at Waigani United church in Port Moresby, Papua New Guinea, he concludes that goal-focused leadership, people-oriented programs, and solid church support and commitment are key ingredients.

Tim Schlatter, in his article "The Biblical Concept of Sin, Relative to Animistic Worldview (Part 2 of 2)", provides the last three chapters of his article. The first three chapters were published in the last Journal (vol 18-1). In it, he explored the theology of sin, from a scriptural perspective, and contrasted the way animist groups conceptualise sin, with the view of scripture.

> In chapter 4, Tim provides an overview of translation theory. Seeking functional equivalence, and abandoning literal woodenness, makes accurate communication possible, especially in cultural situations, where the receptor's worldview and language greatly differ from that of the source text. Several translational considerations are discussed, relative to establishing key religious-term equivalents within these cultures – multiple-sense lexical items, concordance, semantic domain analysis, and a variety of non-literal solutions.
>
> Chapter 5 presents a specific solution for communicating "sin" in the translation of Tabo scriptures. After considering several alternative possibilities, among them, a choice for rendering ἁμαρτία (the most-

generic Greek word) is made. Then, for each of ἁμαρτία's 10 New Testament synonyms, the parameters of meaning for the primary sense of each synonym is determined, thus distinguishing them from each other. For the resultant discrete clusters of meaning, appropriate Tabo expressions are suggested, bearing in mind the discussion of biblical theology, anthropology, and translation theory, from the preceding chapters.

Chapter 6 concludes the article, by expanding the decisions reached for translating ἁμαρτία in Tabo to translation in general. The hope is expressed that translators, working in animistic settings, will be careful to understand exactly how the people, they work among, understand (or potentially misunderstand) biblical references to sin. Semantic domains of any traditional religious terms must be determined before simply adopting them as suitable substitutes for biblical counterparts. If a certain receptor language word has too wide a range of meaning, it may be inappropriate to use alone, especially if it carries theological overtones that directly contradict the Christian message.

In the last article, Penuel Idusulia describes the types of spirits encountered in the area of North Malaita, in the Solomon Islands. His article begins with a personal encounter with a spirit, and ends with recommendations from God's Word to churches in Melanesia. It is an article, written by a Melanesian Christian to Melanesian Christians. An easy, but thought-provoking, article to read.

Not everyone will agree with the conclusions reached by the authors. However, we hope that, as you wrestle with the issues, the thoughts of the authors will help you to grow in your understanding of God's Word, and what it may say to you and your culture.

Doug Hanson.

TRIBAL FIGHTING: LAND DISPUTES

Revd Ako Arua and Daniel John Eka

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INTRODUCTION

Tribal fighting affects many people's lives in Papua New Guinea.[1] Although there are many causes of tribal fighting, this paper will critically focus on land disputes, as a major cause of tribal fighting.

MORAL PROBLEM

Land disputes have been a major cause of tribal fighting. In many tribal groups and societies, land has become the people's main possession. People can give other things away, but not land. In Melanesia, people's allegiance is to their own land and tribe. That is why land has become their precious possession, more precious than other aspects, such as the extended family, clan, or even tribe.

On the same land, both Christians and non-Christians live together. Though they have difference in lifestyles and ideas, they share one common language, tribe, and culture. The Christian's role in tribal fighting, which results from a land dispute, is of great importance. The Christian has a moral

[1] A tribe can be defined as a group of people that speak a common language. Normally, a tribe consists of clans, and a clan of families. A tribal fight normally pits one tribe against another tribe, and includes the use of weapons. The term "tribal fight" can be used of fights between clans.

responsibility to find lasting solutions, to end tribal fighting. Our question is: "What role should the Christian play, if a tribal fight occurs?"

CONSIDER ALL FACTORS

PROTECTING TRIBE AND THE OTHER TRIBE

The protecting tribe claims to be the landowners, even though they may not be the real-ancestry landowners. They will do anything to protect their land. If it means fight, they will fight. If it means going to court, they will go to court. If it means paying compensation, they will pay compensation.

Property

Property is affected by tribal fighting. The protecting tribe may lose property, in the form of houses being burnt down, gardens destroyed, and businesses, such as, trade stores, coffee projects, pigs, and poultry destroyed. All means, effort, and time are wasted, when property and possessions are destroyed.

According to Gilbert Macarthur, in *Applied Christian Ethics for Melanesia Churches*, "all property and possessions belong only to God. . . . Men's total stewardship of life's energies and possessions will be reviewed, both as to its essential worth towards God, and the blessing of it toward his fellowman. All property is, therefore, to be considered as sacred, for it belongs to an order, which, in the ultimate, is administered by the divine husbandman Himself".[2] Therefore, no one has the right to destroy property, since it has blessed man.

Women and Children

Women and children are badly affected, since the men in the clan or tribes do all they can to protect their land. During the tribal fight, the women and children are dragged through the darkness and bushes to nearby villages for safety. Some die on the way, because of shock, no food, or no water. Some innocent children die at the hands of the enemy tribe. A pastor, who once

[2] Gilbert J. Macarthur, *Applied Christian Ethics for Melanesian Churches*, Stanmore NSW: Stanmore Missionary Press, 1990, p 45.

took part in a tribal war in the '90s, shared that he almost struck a child from the enemy tribe, who was abandoned by her mother and father. Fortunately, women from his own tribe, who happened to pass by, saved this child.

Innocent women and children suffer and die from tribal fights. Property is destroyed, and innocent women and children suffer the consequences of the protecting tribe, in defence of their land.

Leadership

Fighting often occurs, because of bad decisions by tribal leaders. Leaders need to be mediators between their tribe and the authorities. In some tribes, leaders are often seen as dictators, who want to satisfy their own desires. Because they are leaders, people have to listen to them. Some leaders tell their people to go ahead and fight, because compensation will be paid at the end of the fighting. Others call the young people, and encourage them to fight, because the other tribe has branded them as women without strength. Tribal leaders hold the key to fighting or peace.

Compensation

Compensation is seen as a way of easing, and satisfying, both parties. Compensation becomes the main event for making peace in every tribal fight. Compensation is made, based on property and lives that were destroyed. Each tribe gives their demands, and then compensation is arranged. Both tribes lose pigs, money, and other possessions. Everyone in the tribe has to contribute, whether they like it or not.

Today, compensation is often seen as the only hope for people to gain riches, and become wealthy. According to Neville Bartle, in *Basic Themes of Melanesian Worldview*, "Compensation has gone beyond the law of equality, and has now become a money-making racket, to gain more wealth."[3] To

[3] Bartle, Neville, *Basic Themes of Melanesian Worldview*, Mt Hagen PNG: Victory Books, 1991, p. 11.

date, the highest-paid compensation on record is K105,206, plus pigs, and other valuable items.[4]

Careful negotiations, including mediators from each family line, neighbouring tribal leaders, and church leaders, work toward a reasonable figure for compensation. High demands in compensation can bring frustration to those, who cannot afford it, especially when the coffee prices are low, and pigs are expensive.

NEIGHBOURING TRIBES

The neighbouring tribes, in tribal fighting, can become a refugee camp, so to speak, for the fleeing tribe. However, there are both negative and positive sides to the neighbouring tribes' providing refuge. The negative side is that, when the fleeing tribe is given accommodation or residence, they live under conditions set by the neighbouring tribe. The refugee tribe is not permitted to have their own gardens, or build their own structures. They often become labourers for the neighbouring tribe.

In many cases, neighbouring tribes become the breeding ground for tribal fighting to continue. The neighbouring tribes, on a hiring basis, often supply guns. Sometimes, men from the neighbouring tribe get involved in boosting the power of the tribe in hiding. These acts are done in secret, at times.

The positive side of the neighbouring tribes is that, many times, the neighbouring tribes, and their leaders, become the mediators to the fighting tribes. In some cases, the neighbouring tribes offer huge amounts of money and possessions to the tribe in hiding, as their contribution towards compensation. The neighbouring tribes also provide some good services, such as taking care of the wounded.

[4] Taken from *Post-Courier*, July, 2000.

AUTHORITIES

Authorities, such as police, courts, government, mediators, and media have some effect in the tribal fights.

Police

Police are always the first people to know when tribal fighting occurs. However, because of lack of transportation, and inadequate manpower, police often seem as if they don't exist. Sometimes, police are present at the fighting zone, but can't do much, because both warring tribes use high-powered weapons. Police fear that their lives are at risk. Sometimes, police, themselves, are seen encouraging tribal fights. An incident occurred at the Kami tribal fight,[5] about one o'clock on Friday afternoon July 6, 2001. When a police mobile squad arrived from Mt Hagen, the main highway between Kudjip and Kami was blocked off. Police gave both tribes permission to fight for three hours, until one tribe ran out of ammunition. As a result of running out of bullets, a man was killed. Police should be set up to protect the law, and the people, not to encourage people to destroy the law, or even fight.

Courts

Courts are the highest authority to make final decisions. Often, land disputes turn into a tribal fight, as a result of court decisions. In most cases, the court awards the land rights to the real owner, and the other tribe gets angry over the decision. They then take the law into their own hands, and start fighting. Courts should be fair to both tribes. The court should give warning that, if there is any fighting over the disputed land, the offenders will be sent to jail. The court often sends offenders to minimum jail terms, which is not enough to satisfy those, whose property and lives have been destroyed. Courts should have the right, or be given the right, to make fighting tribes forfeit the disputed land, and give the land to the government for other development.

[5] Located in the Western Highlands Province of Papua New Guinea.

Government

In Rom 13:1-6, God ordained rulers and government, so, everyone should be submissive, and obey all laws set by the rulers. Everyone, whether black or white, rich or poor, Christian or non-Christian, should respect the government. Today, there seems to be no respect at all for the government. Illegal activities, and social evils, are on the rise. People organise, and take part in, protests to bring down the government of the day. Many have no trust in the government. Often people get frustrated, because of the government's bad decisions, which do not seem to benefit the people. Many decisions make people suffer. Many basic government services do not reach people, because of bad planning. Tribal fighting occurs when people do not see these services and development in their part of the world. Out of frustration, these people fight against each other for selfish gains.

The government is supposed to be united, yet, there seems to be infighting and instability within the government, itself. How can the government solve tribal fights, when there is instability in itself?

Peace and Land Mediators

Mediators have some effect on tribal fighting. Land mediators, or tribal elders, are the ones, who are called to mediate between the tribes, on the issues about land. Peace mediators, police officers, or court-appointed mediators, are also brought in to mediate between the tribes for peace. However, the mediation work for peace settlements, carried out by these two types of mediators is of great concern.

Peace and land mediators, appointed by the provincial authorities, such as village courts, are often incapable of handling land disputes and tribal fighting. Most appointees are leaders from different areas, or tribes, who have little or no knowledge at all on how to deal with conflicts. Some are people, who are illiterate, with no education whatsoever. Often they hear one side of the story, and make decisions. The *wantok* system also creeps into the decision-making in some cases. Money is wasted on paying people, who, really, are not fit, and capable, in mediation work. Land and peace mediators should have legal and conflict-management experience.

Media

Television, newspapers, radio, and other media sources play major roles, in terms of reporting. The way some media groups present their news, regarding tribal fights, is of great concern. Two major media sources, which we want to highlight, are television and newspapers.

Television and newspaper reporters should be careful, when dealing with tribal fighting. Photographs should be carefully analysed. When one tribe, with high-powered guns, sees itself on TV, or in the newspaper, it is like that tribe has been promoted over the other tribe. Though that may not be the media's intention, the tribes see it that way. The tribe that is not in the picture, may feel hatred, anger, jealousy, and a desire to seek revenge. Pictures, shown or displayed, may bring pride and boastfulness to those portrayed. Sometimes, this can encourage the tribes to fight on, so that they can be seen, and talked about, in the media again. The media should not show pictures. They should only report tribal fights in written form.

HOSPITAL CARE

Many hospitals, today, are dealing, seriously, with issues concerning tribal fighting. Doctors, nurses, and even hospital staff, are at risk. This is common in rural hospitals and clinics in most of the Papua New Guinea highlands. Most hospitals, in these areas, are creating ways to discourage tribal fighting. Most hospitals, today, charge higher fees (over K100) to treat any sort of injury, sustained from tribal fights.

The Kudjip Nazarene Hospital, in the Western Highlands of Papua New Guinea, refuses to treat tribal fight casualties. They charge higher fees, also, for minor cuts that are sustained from these tribal fights. Most tribes, near Kudjip, are now aware of the Nazarene Hospital's message to them.

Hospitals, all around the country, must do the same. They must apply some tough measures to minimise, and stop, these unnecessary fights.

LAND DEVELOPMENT (THE DISPUTED LAND)

The disputed land becomes the victim of the tribal fight. Land, once developed with housing, coffee projects, gardens, and other valuable resources, becomes undeveloped land again. In tribal fights, houses are burnt down, gardens are destroyed, and coffee, and other valuable trees, are chopped down. The disputed land then is left until it becomes bushy again.

The land, which is undeveloped and disputed, may stay undeveloped for many years, often for as long as there is friction between the tribes. This can stop the provincial government, national government, and other development authorities, from developing the province, and the nation as a whole. Tribal fighting, resulting from land disputes, hinders both the present and future generations from benefiting from their own land.

IMPORTANT PRINCIPLES

What principles should Christians apply, when they come across tribal fighting over land disputes? In light of these principles, what order of priorities should operate in the decision-making process?

TRADITION

In early church history, religious groups fought against each other, in defence of their faith and religion. In the world today, Christians and Muslims are in conflict, in defending their own religions. Christians take part in wars. For example, in the Gulf War, many Christians, from the allied forces, took part in fighting against the Iraqis. This was a war to defend Kuwait from Iraqi invasion. The allied nations' main concern was to protect lives and property.

In "Christianity and Tribal Fighting in Enga Province PNG", Ken Fox interviewed several people, including some missionaries, asking, "Why do Christians fight, when they know they shouldn't?"[6] These people responded, by saying, "Christians can fight to defend themselves and their land, it is OK."[7] However, what has happened in tradition, may vary from today's

[6] Ken Fox, "Christianity and Tribal fighting in the Enga Province", in *Catalyst* 19-2 (1989), Goroka PNG: Melanesian Institute, pp. 147-149.
[7] Ibid., p. 158.

tribal fighting. The motives behind these tribal wars are to be critically analysed, in light of the word of God.

SCRIPTURE

Scripture, as the word of God, has answers to people's moral problems, and ethical questions. Only the word of God can give that, which people cannot give. Tribal fighting has affected areas, in which the word of God speaks. The Old Testament and the New Testament contain truths and values, related to tribal fighting.

Old Testament

Creation. The word of God, in Gen 1:1-3; 14:9, tells us that God created the whole world, both the heavens and the earth. God was satisfied with all that He created, but now people are destroying what He made. According to Cole, in his article "Towards a Biblical Theology on Land and Environment", "It is God who really owns the earth (Ex 19:5). For this reason, there are responsibilities attached to the reception of the gift. If the people will acknowledge the giver, through obedience, then the land and environment will flourish, along with people."[8]

People have no right to destroy the living things that God has made. All things should exist, freely, without disruption. However, people, without respect for the master designer, destroy the natural environment and natural life of all living things. Job 38:33-34 teaches that God has set all these things in place, and He, alone, can do what He wants to do with them. Therefore, regarding land disputes that lead to tribal fighting, tribal groups should have respect for God's creation, and the natural law.

God saw His creation was good. God made man, who outclassed the rest of creation. Man is unique, because he is made in the image of God (Gen 1:27), and he has God's breath in him (Gen 2:7). This makes man very valuable in the sight of God. Macarthur, in *Applied Christian Ethics for Melanesian Churches*, says, "Man is not just another stage along the life of evolutionary

[8] H. Ross Cole, "Towards a Biblical Theology on Land and Environment", in *Melanesian Journal of Theology* 6-2 (October, 1990), pp. 42-44.

development. He is of divine origin. His genesis is wonderful, and yet mysterious, and awesome; his propensities for life and immorality are of similar nature and glory."[9]

Therefore, men and women, in every tribe, have to be seen as God's likeness. Every tribe, or people, should see each other as carrying the image of God. Killing a soul senselessly, in tribal fighting, is destroying a human, made in the image of God. It is not honouring the sanctity of life that God intends. It is lessening the value of life that God created in humans.

When God created man, He made man with a conscience (Prov 20:27). Man's conscience was pure and perfect before God. However, when sin entered the world, through Adam, man's conscience was contaminated, and evil thoughts were imparted. Man's conscience was affected, (Titus 1:15-16), and so he does worthless things. Only when man's conscience is pure, will he make the right judgment to kill, or not to kill. He will know what is right and wrong. Tribal leaders should realise that their conscience tells them not to fight, and yet, they go against their own conscience, and the consciences of others, which can lead to destruction (1 Tim 1:19).

According to the creation account, men and women were not only created in the image of God, but were also created to be the steward of the remainder of God's creation. God's primary purpose was for men and women to live in peace with God, other people, and creation. Cook, in the *Moral Maze*, reports, "Nevertheless, where life is concerned, man's primary duty is to act as a steward, and to preserve his stewardship responsibility before God."[10] In Gen 1:28, God told man to multiply, and fill the earth, not to kill and destroy.

According to God's word, sin has affected the world and people. People are found to be sinful (Rom 3:23). This effect has led people to live sinfully, and has caused this great fall from God's presence. Therefore, people experience hatred, jealousy, anger, lust, and greed, which lead to land disputes and tribal

[9] Macarthur, *Applied Christian Ethics*, p. 17.
[10] David Cook, *The Moral Maze*, London UK: SPCK, 1983, p. 124.

fighting. The effects of the fall have affected people's ultimate fellowship with God, and other people.

Covenant and law. God has established a relationship with His people. People are presented with a covenant God, who has a binding relationship with them. This relationship is called a covenant (Gen 12:1-17; Deut 7:7-9). God has also promised to bless His people if they keep His commandments and honour him (Deut 30:1-10). Laws are also established to keep people in order, as God intended. Through the Law, God displayed His standard for people to keep and follow. The Ten Commandments, which God gave to Moses on Mount Sinai, reveal people's duty to God, and other people. People are obliged to keep these laws, as God's standard, and live them. In the case of tribal fighting, the sixth law of the Ten Commandments says, "Do not murder" (Ex 20:13). Participating, and killing people, in a tribal fighting, is breaking one important covenant law of God. People can choose to break the commands of God, or keep them and, therefore, honour him.

Wisdom literature. Tribal fighting leads to one tribe fighting the other tribe, to get the land. It often stems from jealousy toward the other tribe, and a selfish desire to get what is wrongfully theirs. Job, Psalms, Proverbs, Ecclesiastics, and the Song of Solomon contain wisdom teaching. They contain plain, down-to-earth, practical truths for all. Prov 6:35 speaks against bribery. Prov 27:4 talks about jealousy. Prov 1:18 talks about selfishness and greed. Wisdom has to be applied to each tribe, so that they can live in righteousness, peace, and respect for each other.

Prophets. Prophets were men, appointed by God, to be special messengers to the people. The prophet's aim was to restore true morality that was taught by God in the Laws and covenant. Prophets spoke of God's righteousness and character, which was what God intended for all people to know and have. Their message remains the same today. The prophet's message for God's righteousness and holiness is for all tribal people. Unrighteousness leads to disputes that result in tribal fights. Lev 20:26 and 1 Peter 1:16 say that God requires holiness, because He is holy. People from each tribe and clan must live holy lives. Through holiness, they can defeat the dark and evil desires of the devil. The prophets spoke against social injustices, such as, adultery,

oppression, bribery, and arrogance towards others. The prophets foretold of the time when God's laws would be written on the hearts of the people, thus making them holy in His eyes. With the coming of Christ, this new law, and righteousness, is available to all who call on God, obey Him, and thus live righteously and peacefully with his fellowman.

New Testament

Redemption. If creation is the starting point in the Old Testament ethics, redemption is in the centre of New Testament ethical teaching. God, who revealed Himself in creation, law, and the prophets, has now revealed Himself through Jesus Christ. All people can be redeemed (Eph 1:7), and find forgiveness (Col 1:14). Through Jesus, people find peace, and the walls of hostilities are broken down (Eph 2:14). Through Him, we become one, and reconciled to Him (Eph 2:15-16). Jesus' redemption shows people that He is the model of ethical living. He showed, through His redemption, that people should no longer feel hostile towards each other, but should be reconciled to one other, with love as the key. Each tribe should see each other as fellow citizens, and not enemies. They should have no walls between them.

Kingdom ethics. The coming of Jesus Christ brought new teaching, which had been pictured before in creation, the law, and the rest of the Old Testament. There are a number of ways, in which Jesus, as God incarnate, reveals ethical living. Cook explains, "The previous revelation of morality has become clear, as they are personified in the God, who becomes human."[11] Jesus fulfilled the law, and He became the law, as well. John 15:12 says, "Love one another, as I have loved you." Kingdom ethics is centred on love. Love becomes the basis of the kingdom today. The tribes must love their neighbours, as they love themselves. The greatest commandment God gave is to "Love one another." Whether these tribes are Christians, or not, different in personalities, or culture, they ought to love each other.

Paul's ethics. Paul uses the laws, as a means to arrive at how God and Christ require, and desire, man to live. That life is a life of love. 1 Cor 13:4

[11] Ibid., p. 55.

says love is patient and kind, love is not boastful or jealous, love is not arrogant or rude, love does not insist on its own way, love is not irritable or resentful. This fulfils the law (Gal 5:14; Rom 13:8). Impatience, arrogance, rudeness, jealousy, insisting on one's own way, and resentment, are what cause tribal fighting and land disputes.

Paul's ethical emphasis is on a community morality, in which he cares for the whole person, and would prevent fighting. Paul admires those who imitate, not just hear, what he teaches; people were instructed to imitate the Master, the Teacher, Himself. Paul clearly lays down both the specifics of moral teaching, and also a means of solving ethical moral problems. In Eph 5:22-23; 6, Paul shows how husbands, wives, children, masters, and slaves should live together. Paul's ethical teaching must be applied over land-dispute matters. Each tribe, clan, and individual must submit to each other, with respect and reverence.

Pastoral epistles. There are many problems, such as, corruption, dishonesty, and social injustices, which occurred in the days of the early church. The epistles were written to address issues that were affecting the church. Tribal fighting over land disputes is one of the common problems faced by the church today. Many churches are built on tribal land. When tribal fighting occurs, often the church is destroyed. The pastoral epistles should be taken seriously, by the church and the people, as important advice. Titus 3:1-2 says, "man should do good to others, not to slander". Each tribe should consider, and show true humility, and be peaceful toward other tribes. 2 Tim 2:23 says, "have nothing to do with stupid, senseless controversies, which leads to trouble". In most cases, tribal fighting starts with senseless quarrels. Therefore, there needs to be control over unnecessary disputes in the community, by the church, clan, and the tribal leaders.

Church and Holy Spirit

The church plays an important role in every area of a person's life, and in creation. The church has to have answers to conflicts, and be able to maintain its purpose to the people, and God's creation, as a whole. However, churches seem to be so quiet nowadays, while evil social activities are increasing, and Satan is taking advantage of people's weakness. The church

must be careful not to take sides in tribal fighting. The church, and its followers, must treat the tribes as equal, in services provided, no matter who is on the wrong side. Some church properties are destroyed, or damaged, in tribal fights, when Christians are seen to be taking sides, or are included in the fight. In many cases, the enemy tribe destroys the church building, and pastor's home, because of this fact.

The church should be seen as the body of Christ. The church should be vocal in speaking against land dispute problems, and should teach the people to give their allegiance to Christ, and not to the tribe, or the land. The church should emphatically teach that the church is the "body of Christ", and not a "tribal church".

The Holy Spirit wants to help the church, and the people, to know what God's will is, and who He is. The Spirit comes, in order to bring blessing and truth to those who are lost. He comes to bring peace, and the fulness of Christ, to those who cause fights over land disputes. He comes to bring freedom to those, who live under the bondage of sin and Satan. The Holy Spirit produces fruit of righteousness for all to live in the likeness of God (Gal 5:22-23). He produces fruit of peace, for all men to live peacefully in oneness, and fruit of love for all to love one another. Cook instructs, "The Christian virtues of compassion and mercy are to be shown by the power of the Holy Spirit."[12] The Holy Spirit leads us to exalt Christ, not the tribe or the clan. He leads us to put our allegiance and faith in Christ, and not the tribe. If only Christians, and the church, would allow the Holy Spirit to lead, He would lead people to victory, and not defeat. He is willing, and ready, to give confidence and power (Acts 1:8) to whomever is ready to stand for Jesus, in this troubled world. He will give victory and protection to Christians not involved in fighting. The Lord God has already written the law of right and wrong, through His Spirit (Rom 5:5).

Prayer is also vital in discipleship. The church should pray with each tribe often. Only through prayer will God help to bring the fight to an end, or

[12] Ibid., p. 129.

prevent it from happening. The church should pray without ceasing (1 Thess 5:16-18).

The Christian must be prepared to suffer any circumstances, not for the good of the tribe, but for Christ's sake. The Christian must be willing to use his time, family, money, food, and other things, for the sake of peace. His life of compassion is for the people, who are affected, such as, women, children, and the wounded (Luke 9:23; Mark 8:35).

AIMS, GOALS, AND OBJECTIVES

One has to know what aims, goals, and objectives are present, in trying to solve land disputes that lead to tribal fighting. The church should know what roles to play, and how to deal with these situations.

TO TEACH A CHRISTIAN RESPONSE

The nearby churches should have goals to solve the conflict, and be mediators. The church should work together to stop tribal fighting, through evangelism and discipleship, and to reach out, in Christian response, to the situations that are confronting the nation, the community, and the lives of people. The church should affect the lives of the tribe, by sending Christians into each tribe and clan, to reach each person in personal evangelism. The great commission should be the ultimate goal for the Christian to reach the tribal people.

In addition, Christians, working with people, in terms of discipleship, are seen as the most effective way of making a big difference in people's lives. Discipleship is an important tool for Christians to use to help these tribal people be strong and effective in the Lord. Christians should disciple the tribe to put their allegiance in God, and not in the tribe. Often people look to their tribe, and depend on the leaders, without knowledge that their tribal leaders will fail them one day. When their tribe is defeated in tribal fighting, people become hopeless and hurt. Putting one's allegiance in Christ will mean people will not be defeated, but will find victory in life. For Christ will never fail man. According to Josh 1:5; Is 42:16; Deut 31:6; Heb 13:5, God

has promised that He will never forsake the tribal people, nor leave them alone.

TO KEEP PEACE

The Christian must teach the tribe to deny self. They need to know that Christianity means self-denial (Luke 9:23), if they really want to go to heaven. The denying of self will help the tribe avoid pride, which may cause jealousy, selfishness, and greed, which results in tribal fighting. Each person in the tribe needs to sacrifice self, in order that God can bless him or her abundantly.

The tribe also needs to learn how to trust in God. Often people do not trust in God, so that is why they do not see the hand of God in their lives. Tribal people must trust in God, and not in their tribe, clan, or leaders (Ps 118:8, 9). Jesus said to trust in God, and trust also in Him (John 14:1; Ps 37:5). Tribal people must trust the Lord with all their hearts. They need to trust God for salvation (Is 25:9), for deliverance (Dan 6:23), for good deeds (Titus 3:8), and for happiness and peace (Rom 15:13). Heb 12:14 says, "make every effort to live in peace with all men". The tribe's trust in God will help them be the people that God will bless, and keep from tribal fighting and land disputes.

OTHER PEOPLE'S VIEWPOINT

Others have to be considered, when one is trying to bring solutions to tribal fights.

TRIBE ONE AND TRIBE TWO

In trying to find lasting and meaningful solutions in problem-solving, there has to be fairness in receiving information. Both tribes have to be consulted, even though only one may be at fault. The important people to consult should be the ringleaders, or "big man", because they know exactly what to say about their tribe, and the cause of the problem. Christians from each tribe should also be consulted. They may be able to help convince the tribal leaders to try means other than fighting.

NEIGHBOURING TRIBES

Neighbouring tribes would be good information sources as well**.** These neighbouring tribes would know who is right and who is wrong, concerning the tribal fighting groups. In many cases, these neighbouring tribes are related to those, who are fighting, yet, they are not involved. The church, and other negotiation teams, must work together, within these neighbouring tribes, to bring lasting solutions. The church should then lead in meditation work.

ALTERNATIVES, POSSIBILITIES, AND CHOICES

We have seen many possible effects, when tribal fights occur. It affects the relationship of the people: socially, economically, physically, and mentally. Tribal fighting does so much damage to people's lives and property. It is one of the worst disasters that man can cause to destroy the beautiful creation of God. This includes the destruction of man, made in His moral image, as well as the environment. There are many causes of tribal fighting; however, this particular paper has looked at land disputes, as a major source. Therefore, one can use some possible alternatives when land disputes occur:

1. The government, court, and land authorities could have the authority to move one of the fighting tribes to resettle on other unused land, so that the disputed land can be developed, and people can live freely.
2. Both tribes could sell the disputed land, and share the money equally among themselves.
3. Both tribes could pay compensation to each other for peace, according to damage, and loss of property and lives.
4. The disputed land could be forfeited to the provincial and national authorities (state) for other developments, such as, schools, playing fields, hospitals, or other services. This would help tribes and people not to fight, or else they may lose their land.

5. The disputed land could be divided, if there were no evidence of who owns the land.

6. Both tribes could pay fines to the state for damage to the environment, hindering development, and loss of lives. Often state lease-lands are among the disputed lands, which are claimed by traditional landowners.

When a church buys land, it needs to make sure it is properly authorised, and approved land. Tribal leaders, landowners, mediators, and the court must sign appropriate documents. This will keep the church from being a victim of tribal fighting over land disputes.

THE MORAL DECISION: CONCLUSION

It is not easy to convince people, but the proper moral decision comes when people take others' views more seriously. This means listening to other peoples' views, and suggesting possible suitable solutions to land disputes. People are seeking answers for land disputes, to prevent them from becoming tribal fights. This paper is not the answer to this situation, but, rather, a road map, to show possible suggestions to help deal with this issue of tribal fighting, and land disputes. This will help the church, and the people concerned.

Tribes, clans, and the people, should know what the Bible says about fighting and disputes. People can learn, from this model of decision-making, that God is against tribal fighting, land disputes, killing, and destruction of His creation. The word of God is the ultimate source for answers to this moral issue. We pray that God, who is rich in mercy, may grant understanding and wisdom from above, through the power of the Holy Spirit, so that each tribe, clan, people, and the church make the right moral decision.

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SPIRITUAL GROWTH OF MELANESIAN YOUTH: A CASE STUDY

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INTRODUCTION

Waigani Youth Fellowship has come a long way since its inception in the 1970s. It has produced some quality men and women, who have not only served Waigani United church congregation[1] with distinction, in leadership and ministerial positions, but have also gone on to serve the Lord in full-time ministry. Besides those who have gone into fulltime service for the Lord, there are others, who are in theological training, and are anticipating to, one day, go into the service of God.

Over the years, there seems to have been a steady decline in the membership of the youth. The decline was not only in numerical strength, but also in its quality. The reasons for these are not clearly understood, and no one has explored why this is happening to Waigani Youth Fellowship. Lately, many young people have been moving from church to church, especially to where there is liveliness in worship and preaching. Why are the young people of Waigani Youth moving to these fellowship groups, when they already belong to a church? Is it because they are unable to find that form of worship at Waigani? Is it that, while the youth want to have freedom of worship, they find that they are being suppressed? Or is it because they, themselves, are not committed to bringing about changes in the church?

In this article we will address some of these areas, especially "leadership within the youth", "programs that are run", and, lastly, a look at the "Waigani United

[1] Waigani United church is located in Port Moresby, Papua New Guinea.

church congregation and its support" to the youth fellowship, and provide some solutions.

YOUTH IN PERSPECTIVE

WHO ARE THE YOUTH?

Youth are a special group of people, between the ages of 12-25 years, and are different from either children or adults; a group left "in between", who have special needs. Technically, this period is called "adolescence". Adolescence is described as a period of transition, which extends from age 12 to 25 years. It is a period that stretches from the beginning of puberty, through a long process of education, until a person is able to take his place as a responsible individual in an adult world (Richards, 1964, p. 17). It is estimated that 42 percent of the four million population of Papua New Guinea is made up of young people, under the age of 15 years.[2] In this section, we will look at youth, from the traditional and biblical perspectives, using Waigani United church youth as a case study.

TRADITIONAL MOTUAN YOUTH

Distinctive names were given to Motuan young people, as an identity in the community. Prior to their initiation,[3] boys were known as *mero*, and girls as *kekeni*,[4] and, after fulfilling their initiation, they were then called *tau-ahu* and *hane'ulato*.[5]

Girl to Young Lady

For the young girl to be recognised as a young lady, she had to undergo certain rituals, prior to the actual initiation. During the initiation, there were traditional norms she had to follow:

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[2] "United Nations Population Fund World Population Day", in *National*, Friday, July 11, 1997.

[3] Ceremonies or ordeals, in which a youth is formally invested with adult status. *Webster's 3rd New International Dictionary*, Springfield MA: G. & G. Merriam 1964, p. 1164.

[4] *mero* and *kekeni* are Motuan for a young boy and girl, between the ages of one to 10 or 12 years.

[5] *tau-ahu* and *hane-ulato* are Motuan for mature male and female young people, after successfully completing initiation.

(a) She would wear specially-decorated grass skirts, made specifically for cultural practices, and ritual celebrations.

(b) She was not to plait her hair[6] and undergo tattooing of certain parts of her body. Other parts of her body would be reserved until she completed other tasks.

(c) She had to learn clay-pot making,[7] a prerequisite for marriage, gardening, and housekeeping.

(d) Learning and memorisation of cultural and religious beliefs/norms, as well as showing of obedience and respect to the elders.

Boy to Young Man

Initiation, for the male, was more vigorous, and would take up to three months. Often, this would be in isolation, but under the direct supervision of his uncle. The initiation ceremony included:

(a) Fasting, praying to the dead ancestors, reciting and memorisation of sacred words/songs.

(b) Learning the art of gardening, fishing, hunting, house-making, traditional dancing, and training to become a warrior.

(c) After the initiation, the young man assumed a new lifestyle, and was governed by religious norms. He must be tough, brave, and be of integrity. "He now has the right to be seen and heard, and to sit among the elders of the clan and society (Toua, 1996, chapter 1). The pinnacle of a young man's dreams is to go on a Hiri

[6] Traditionally, plaiting of hair distinguished the lady was married. The single girls had to let their hair down, to indicate they were single, and available for marriage. However, it also showed their beauty, too.

[7] There were four different types of clay pots, and each had specific purposes of use, from its different sizes and shapes.

voyage,[8] which brings pride, honour, and recognition in the community.

Culturally, youth have a special place in society. The Bible also gives special mention to the role of youth.

BIBLICAL PERSPECTIVE

Psalm 127:3-4

"Sons are a heritage from the Lord, children a reward from Him. Like arrows in the hands of a warrior, are sons born in one's youth." This Psalm speaks of the potential blessings to the womb, when we obediently surrender our lives totally to God. "Children are like arrows that, when shot forth, will bring into our lives joy, contentment, comfort, and security, when we take care from the very beginning" (Spurgeon, 1993, p. 274). Consequently, children, like arrows, require much preparation in their early childhood.

Psalm 128:3

"Your children will be like young olive trees around your table." "Olive shoots are symbols of God's unhindered blessings, as well as vitality and continuance (Ps 52:8)" (Guthrie and Motyer, 1986, p. 532). This Psalm speaks of those things that will bring joy, contentment, and prosperity to a family/community. Olive shoots are new shoots, which grow out of an old plant. They speak of tenderness, because they can be easily bent or broken off, but they also promise to be of use, and to bear fruit in the future.[9]

Jesus' Ministry

The scriptures are silent on the youthful life of Christ, but break the silence only in Luke 2:42-52. Luke's account is significant. "It is the inner works of His mind as He reaches adolescence" (Sanders, 1952, p. 34). Luke 2:52 reads, "And Jesus grew in wisdom and stature, and in favour with God and men." Throughout Jesus' ministry, He had great interest in children, and had a gentle

[8] An economic sea expedition, taken between the months of August and September, to the Gulf Province, for trading and bartering.

[9] Bob Fergie, "Youth Work in the Local Church" [Course Notes], Port Moresby PNG: CLTC POM, unpublished, p. 15.

way of understanding them. He used them as lessons, to proclaim the message of the Kingdom.[10] He rebuked His disciples, when they stopped the children coming to Him.[11]

From a traditional and biblical perspective, we can see that youth have a special place, not only in the society, but, also, in the church, as demonstrated from the life and ministry of Jesus. In this next section, we will look at Waigani Youth, as a case study in relation to youth ministry.

CASE STUDY: WAIGANI UNITED CHURCH YOUTH FELLOWSHIP

Waigani Youth is a ministry for young people within Waigani United church, and has membership, ranging from the ages of 12-25 years, for both singles and married. It is also ideally located adjacent to LifeLine Centre, UPNG, and PNGIPA.[12] Waigani United church serves the suburbs of Waigani, Morata, and Ensisi Valley, but has members from other parts of the city of Port Moresby, making it a multicultural congregation.

Brief History

Waigani Youth was established in 1976, under the leadership of Isaac Soka, with guidance from Revd Wasum Koka. The Youth were divided into four groups, under the Four Square program. According to my informant (Pala, 2000), between 1977-1984, the program became more need-centred to meet both spiritual and social needs, *but livelihood needs were overlooked.* Due to a succession of leadership, there was inconsistency, in relation to spiritual growth and development. Growth is measured, both from membership, and the quality of leaders, the youth had produced over the years. Some of these leaders have served the church in various leadership capacities (ministry/administration), as volunteers with mission organisations, others have gone into theological training, and some are now serving in the Lord's service. To name a few:

Revd Jyno Pala: EPMR Secretary and Regional Youth Coordinator

[10] Mark 9:13-16; 10:13-17.
[11] Matt 19:13-15.
[12] University of PNG (UPNG), and PNG Institute of Public Administration (PNGIPA).

Emmanuel Kauna: CLTC
Kila Kauna (nee Pala): CLTC
Iru Longgar (nee Numa): Melanesian Institute
Kepo Kure: Missionary to India/OMPNG
Philip Jeremiah: Acting Pastor, Six-Mile Settlement church
Timothy and Elizabeth Kwara: CLTC

Besides providing leadership at the congregational level, Waigani Youth has also been at the forefront of leadership at the Circuit Youth level, especially when Waigani United church was under West Circuit, and then as North Circuit.[13]

General Overview

Moving into the 21st century, a couple of areas need attention. Firstly, the youth need to strengthen their commitment to the church. It seems members have been peripatetic, not giving their best support to the church. Secondly, it needs to reevaluate past and present programs. Data collected about the general spiritual growth showed how past programs have been beneficial in these areas:

(a)	Growth in personal spirituality	35 percent[14]
(b)	Insight into God's Word	30 percent
(c)	Openness/confidence	20 percent
(d)	Changed perspective of life	15 percent

Furthermore, the youth and church leadership needs to seriously address young people's needs and problems. It seems the youth/church need to communicate

[13] The United church congregations, within the city of Port Moresby, are divided into zones, called circuits. Waigani United church was in the West Circuit, but, later, it was moved under the newly-created North Circuit, which was necessitated by the growth of the number of United churches in Port Moresby.

[14] Fifty questionnaires were sent out, and 28 were completed and returned. The percentage listed is the percentage of respondents who marked this area on the questionnaire. For example, 35 percent means 10 of the 28 respondents marked that the youth program caused them to grow spiritually.

the full gospel to the young people, especially to help them not only understand what the Bible says, but how they can apply it to their lives. Response (d) (15 percent), above, indicates that there is great need to let the Word of God transform our lives. Ashton and Moon said that it is one thing to hear the gospel, yet "it is all the more important to apply God's revelation from the Bible seriously into our lives" (1986, p. 15).

The survey revealed that some causes of decline in spiritual growth are:

(a) Western culture and influences 30 percent
(unemployment, attitude problems, sex, drugs, etc.)

(b) Other denominations 47 percent
(doctrinal issues, lack of commitment, misunderstandings, pride, and divisions)

(c) Others 23 percent
(lack of personal and corporate prayer, nepotism/regionalism, lack of respect for elders/one another, lack of accountability)

SUMMARY

There is a great, untapped resource among the young people. Former Police Commissioner Peter Aigilio sees them as valuable resources that need to be trained in the areas of physical, spiritual, and intellectual growth, and to avoid a handout mentality, so that they are equipped to do something valuable for themselves, and the community.[15] Others have gone to permanent employment, and family life, after undergoing spiritual rehabilitation, literacy classes, farming, vocational training, etc. "Over 150 young people, who went through City Mission,[16] have become good members of society."[17] Waigani Youth needs to open its eyes to see their great potential, and move forward, with vision, to build up spiritual maturity and development in all aspects of human life. The church needs to rise and meet the needs of their young people. God

[15] "Police embark to change images of youths", in *Post-Courier*, February 26, 1999.
[16] City Mission is a Christian organisation, which, not only houses street kids, drug addicts, and rascals, but also provides rehabilitation and training, education, and employment.
[17] "City Mission – On the other side of a dark tunnel", in *Post-Courier*, September 29, 1998.

has given the church the mandate[18] to reach out, and meet their felt needs, just as Jesus did.[19]

ANALYSIS OF WAIGANI YOUTH FELLOWSHIP

This section will deal with analysing three specific areas within Waigani Youth Fellowship – analysing data collected on youth leadership and programs, and church support towards the spiritual growth and development of Waigani Youth Fellowship.

LEADERSHIP

The greatest need, in leadership today, is integrity and vision. While a leader must have followers, "he will fail, if his followers find that he lacks forthright integrity" (Cory 1985, p. 211).

General Overview

Leadership[20] in Waigani Youth Fellowship is an area that needs to be improved. Over the years, there have been frequent changes to leadership, and this brought about lots of changes, due to different styles, employed by different leaders. Analysis will be made from the general survey collected.[21] It includes the roles leaders played within the youth, the types of training received, or skills developed, to perform leadership responsibilities, the quality of leaders within the youth, the selection criteria, used to appoint leaders, and the strengths and weaknesses identified in the leadership.

[18] Matt 28:18-20; 22:37-39.

[19] Is 61:1-3; Luke 4:18-19.

[20] Most of the leaders are elected annually by the youth. The elections are done through the voting system. Leaders are not paid. The leadership consists of the Chairman, Vice-Chairman, Secretary, and Treasurer. Males or females can fill the positions. They serve for one year, and can be nominated again, for another year.

[21] Questionnaires are in the author's possession, relating to Waigani Youth Fellowship.

Table 1 – Quality of young people in leadership:

(a)	Good	78 percent
(b)	Bad	9 percent
(c)	Very poor	9 percent
(d)	Poor	4 percent

Table 2 – Role in leadership, in regard to their responsibilities:

(a)	Average	54 percent
(b)	Effective	29 percent
(c)	Poor	9 percent
(d)	Very poor	4 percent
(e)	Very effective	4 percent

The survey revealed that, while good leaders were elected, the way they implemented their expected roles was regarded as average. They only performed what their respective roles required of them. They were lacking in the areas of mentoring, discipling, training, and demonstration of management skills. There seemed to be a sharp contrast between the quality of leadership, and the roles they played. Other factors, contributing to these responses, were lack of support (47 percent), loss of respect (26 percent), lack of openness (16 percent), and lack of delegation (11 percent). While potential leaders are elected, they lack support, yet are expected to perform, because of their appointment.

Problems Identified and Stated. This section deals with looking at problems and strengths within the Waigani Youth Fellowship leadership.

Table 3 – Views on how leadership is selected:

(a)	Fair	50 percent
(b)	Average	20 percent
(c)	Very fair	17 percent
(d)	Very unfair	13 percent

Fifty percent responded that selection of leadership was on fair grounds, while 13 percent said it was very unfair. Selection on fair grounds refers to leaders, appointed through a ballot system of elections. However, some felt it was unfair, because election of leadership was not based on spiritual gifting/leadership abilities, but on verbal gifts,[22] and based on whom you know.

Table 4 – Training for leadership:

(a)	Average	57 percent
(b)	Very poorly trained	13 percent
(c)	Poor	13 percent
(d)	Effectively trained	13 percent
(e)	Very effectively trained	4 percent

There is a complete lack of training for leaders, even potential leaders. The youth leaders depend on the church to subsidise training, to equip its leaders. They do not take the initiative to train their own leaders, nor for spiritual enrichment. The "average" comment (57 percent) meant, for those leaders, that most of them had never had any formal theological training, or leadership training, prior to their appointment as leaders. Recommended training suggested was leadership and management (45 percent), discipleship (20 percent), biblical studies (19 percent), need-centred (10 percent), and communication skills (6 percent).

[22] Verbal gifts refer to the ability to speak boldly, be a good song leader, or a good communicator.

Table 5 – Problem areas in leadership:

(a)	Communication/consultation	26 percent
(b)	Attitude	20 percent
(c)	Lack of commitment	18 percent
(d)	No vision/goal	12 percent
(e)	Inconsistent	8 percent
(f)	Authoritative	8 percent
(g)	Lack of integrity/humility	8 percent

Other problem areas were: lack of corporate prayer (could also be a reflection of personal prayer life), mismanagement, lack of discipline, lack of leaders meeting for planning, evaluation, and direction, which all scored between 2-5 percent. The problems, stated above, are also relevant to Table 2, regarding roles of leaders. It would seem that leaders are working in isolation, lacking administration skills, lacking in consultation, at all levels, regarding youth affairs, and lacking vision. While the leaders have the prerogative to run the affairs of the youth, they are accountable to the youth, the pastor, and to the church leadership, and this is reflected in response (a), above, with 26 percent.

Other Problems and Solutions. Other problems and solutions, stated from general interviews,[23] were:

Other problems:

(a) Young married couples dominate leadership, yet are over-committed, with too many responsibilities with family, and other ministry.

(b) Leaders are not equipped with adequate finances to run programs.

[23] Interview conducted with M. Yanga, P. and T. Leva, K. Leva, K. and L. Alu, V. Ravu, I. and G. Vala, L. and A. Garo, and I. Walo. What has been recorded are consensus remarks on the youth, in relation to leadership (July, 2000).

(c) Leaders do not actively participate in church activities,[24] and also lack commitment (or take a back seat), when their leadership tenure is over.

(d) The position of the Christian-education worker, though it is good, it is burdensome, because there is no duty statement, and so his responsibility overlaps with the Youth, Sunday School, and Religious Instruction ministries.

(e) With the segregation between the singles and marrieds, some difficulties could arise, such as counselling situations between a single boy and girl. A married couple has an advantage in counselling, as it will safeguard against wrong motives and desires.

(f) Young people, within the regional groups,[25] are more active, yet are not willing to be part of the church youth.

Other solutions:

(a) Youth leadership must be integrated into church programs. It was felt that the church was not fully utilising the youth leaders.[26]

(b) Additional training is needed in areas of leadership and management

(c) While it is a joy to see young married young couples playing an active part in the youth, it was suggested that leadership should now be directed to the single adults, to show their worth in God's

[24] Some of these leaders attend other denominations (Pentecostal groups) on Sundays, and are present in the church only on youth nights.

[25] Regional groups in Waigani United church are: Hula, Motu Delana, Saroa Gabagaba, Gulf, Milne Bay, Mashall Lagoon, and Keapara Oleana.

[26] Some youth leaders are involved with ministry teams, however, we need to see them playing a more-active role. It must be on the grounds of spiritual gifting, or their abilities, not just for the sake of making up the team. But, it is all the more important that the pastor/church leadership be able to screen these leaders, so that we are not only utilising our resources, but are also building them up for future responsibilities.

service.[27] The single leaders are free, and will be better able to concentrate on their responsibilities.

(d) Potential members for leadership should be sponsored for training. One informant said he took his own initiative to do biblical studies for his own spiritual enrichment, but sees that the youth benefit, because he imparts what he learns back into the youth.

(e) A Christian education worker should be maintained. The position must have a duty statement, and must be a trained worker, who is able to train others (2 Tim 2:2).

(f) Encourage and invite young people from the regional groups to be part of the church youth ministry.

Table 6 – Strengths of youth leadership:

(a)	Openness/oneness	26 percent
(b)	Commitment	21 percent
(c)	Delegation of responsibility	21 percent
(d)	Encouragement received	16 percent
(e)	Visionary leadership	16 percent

Do strengths exist in the youth that are the direct result of positive roles that leaders play? Less than 10 percent suggested that the strengths of the leaders were seen from the organisations of inter-youth meetings and sports. The two positive attitudes of the leaders would be a contributing factor in: (1) relationship and team building within the youth; and (2) blending together their different gifts, and strengths, to strengthen the youth.

In looking at the above issues, we have missed the Melanesian leadership model, especially the hereditary system, whereby leadership is not only passed

[27] At the time of writing this article, the pastor, Revd William Numa, has changed the structure of the youth. The youth are now made up of single adults, while the young married couples are to have a separate fellowship. In most cases, the older married couples took on most of the responsibility of leading the youth. The switch to having only singles in the youth, gives singles the opportunity to participate, more meaningfully, by taking on responsibility.

on, but adequate training and grooming is a prerequisite, to build up the potential leader. As a leader, he/she has the respect of their community, and they never work in isolation, but with their people, for their welfare. It seems this Melanesian quality has been lacking in our leadership. We need to hold onto it, because it is of value, especially, as leaders, our task is to prayerfully groom potential future leaders.

Characteristics of Leadership

This section looks at different characteristics of leadership, mostly trying to address the issues stated under the general overview, and problems identified and stated. As Christian leaders, we need to develop the following elements of Christ-like characteristics, in order to lead.

A Passion for Christ Jesus. As spiritual leaders, our deepest commitment, "our unswerving devotion, our supreme love, our life-absorbing passion, must be for Christ" (Duewel, 1989, p. 100). Paul exultantly proclaimed, "to me to live is Christ", and "I no longer live, but Christ who lives in me".[28] A youth leader's passion for Christ must begin with a passion of love for Him, "A. W. Tozer once said, 'The great of the kingdom have been those who loved God more than others did' "(Duewel, 1989, p. 101).

FAT Principle. Dr Howard Hendricks said, "In search for good teachers, I always look for FAT people – those who are Faithful, Available, and Teachable" (1987, p. 19). It is not what they know in their heads, which is the determining factor, but are they faithful in what they have done? Are they available to teach – without arm-twisting? And are they willing to learn? The word "faithful" in Greek is πιστός, meaning passive, faithful, to be trusted, and reliable (Vines, 1981, p. 72). As youth leaders, we need to be trusted, a reliable workman,[29] and have a teachable heart. The FAT principle needs to develop three areas. The intellectual and social dimensions of life are addressed below. The third is covered in the next section.

The intellectual dimension:

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[28] Phil 1:21; Gal 2:20.
[29] 2 Tim 2:2.

(a) Maintain a consistent study and reading program.

(b) Enrol in continuing-education courses – courses that will improve not, only your content, but also skills.

(c) The need to know members of the youth.

Social dimension: The need to maintain relationships with people around you, whether in the church, community, or at your work/sports places. Melanesians are sociable people, and so, as leaders, this should flow naturally, as we associate with others.

Quality leadership is, first and foremost, having a passion for Christ, and then having good relationships with others. Thus, spiritual development can be nurtured.

Spiritual Development. As a youth leader, developing one's spiritual life is of paramount importance. Leadership is a dynamic process "in which men/women, with God-given capacity, influence a specific group of God's people toward His purposes for the group" (Clinton, 1988, p. 14). Development includes all of life's processes, not just formal training. In this section, we will look at some areas of spiritual development that is needed in a leader's life.

Intimacy: Intimacy with God started in the Garden of Eden (Gen 2), where God had a personal relationship with Adam, and had warm and close fellowship before the Fall.[30] Lawrence Richards (1987, p. 116) suggests two specific areas of intimacy: prayer of the heart, and corporate worship.

Prayer of the heart: Prayer is communing with God, simply being with Him, and aware of His presence. The Psalmist expresses this in Ps 63:1-8 and 84:1-12. A leader needs to establish prayer of the heart as a priority.

Corporate worship: A gathering of God's people, sharing faith, prayer, and praise, hearing God's Word, seeking to draw God's people close to the Lord: to enjoy, affirm, and to praise Him. It is a time of participation, involving the

[30] Gen 3.

exercise of spiritual gifts, as God's people lead each other to a clearer vision of God.

Commitment: Leadership requires a commitment to God, to live a daily life as disciples of God, and as servants of our fellowmen.

Discipleship: The Greek word μαθητής literally means a "learner" (Vines, 1981, p. 316). To be a disciple of Christ means to be a learner, and to fully surrender to God (i.e., our will, our choices, and obedience, having a yearning for God, and building a relationship with others).

Servanthood: Means to serve, which is associated with meeting the personal needs of others, particularly the needs of Christians. Jesus said, "the Son of Man did not come to be served, but to serve".[31] It means putting aside our interests, or our pain, having compassion for others, and living a life of self-sacrifice, as we reach out to aid others.

Biblical Perspective of Leadership

The biblical principles of leadership are, firstly, that we see Christ Jesus as the "Head of the church".[32] "This Jesus acts in the present age, as well as the one to come. . . . It is God's express intention that Jesus is to function as the head over everything, for the church, which is his body" (Richardson and Hoeldtke, 1980, p. 15). Secondly, the church is a living organism, and we are part of Christ. Paul said; "Now you are the body of Christ, and each one of you are part of it."[33] With these thoughts, let us now look at the biblical perspective of leadership.

Moses' Leadership. Moses was a man, who enjoyed an extraordinary relationship with God. Scriptures speak of him that "the Lord would speak with Moses face-to-face, just as a man would speak with a friend."[34] He directed the worship of the people of God, but he neither had the status of a priest, nor did he serve over sacrifices. He gave laws, and administered justice,

[31] Matt 20:28.
[32] Eph 1:22-23.
[33] 1 Cor 12:27.
[34] Ex 33:11(GNB).

but so much more than a judge, since he mediated a new understanding of God (Tidball 1986, p. 36).

Tidball (1986, p. 36) gives eight points about Moses' leadership. However, I have selected four important areas:

(a) Mistakes were used for the glory of God.[35]

(b) Time spent with God.

(c) A man of intercession, because of his direct intimate relationship with God.[36] "We shall find that our most-successful efforts for our people were the hours – not when we were speaking to them for God, but when we were speaking for them to God."[37]

(d) Man of integrity, vision, and obedience.[38]

Paul's Leadership. One of the aims in Paul's ministry was "to proclaim Him, admonishing and teaching everyone, with all wisdom, so that we may present everyone perfect (or "mature" – GNB) in Christ".[39] Paul was an inspirational leader, who was not content with winning souls, he desired to win Christians, who would not remain spiritual babes, but progress to mature, spiritual adults.

(a) Paul had a concern for the congregation's spiritual development towards maturity, and, as a body, to also make progress. He sought truth, promoted holiness, encouraged unity, and sustained faithfulness.

(b) Paul was under a sense of obligation,[40] and lived a life of relationship.

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[35] Ex 2:11-15.
[36] Num 11:11-15; 12:13; 14:13-19; Ex 32:31-32.
[37] A quote by Charles Bridges, in his book, *The Christian Ministry*, Edinburgh UK: Banner of Truth Trust, 1830, on Moses' life of intercession.
[38] Heb 11:24-27.
[39] Col 1:28.
[40] Rom 1:14; 1 Cor 9:16.

(c) Paul was a man of integrity. This was evident in his attitude towards money,[41] refusing to allow it to be a stumbling block to anyone (2 Cor 6:3). He desired to make spiritual progress (Phil 3:12-14). He lived out the gospel he preached.[42]

Jesus Christ, the Model Leader. Jesus Christ was both a servant and shepherd leader! God has a shepherd heart, "He tends His flock like a shepherd: He gathers the lambs in His arms and carries them close to His heart; He gently leads those that have young."[43] Repeatedly, in the Old Testament, when their human shepherds (Israel's leaders) failed, God took His sovereign authority, and promised to intervene.[44] Then, in John 10, Jesus announces that He is the Good Shepherd, whom God had promised. He will fulfil all the Old Testament promises, and the role outlined, of the faithful shepherd in John 10:2-5.

Conclusion. In traditional Melanesian society, leadership required training, to be able to become a leader, especially within a hereditary[45] system (Chao 1984, p. 134). Although Melanesian leadership systems have been lost, due to changes/development, we can still hold to some of the principles, especially that of training. We need to adapt the leadership principles, shown from the biblical perspective, especially that servant leadership, as shown by Jesus Christ in Phil 2:6-7. If Waigani Youth is to develop spiritual maturity within the youth, it must start with the leaders.

WAIGANI YOUTH FELLOWSHIP PROGRAMS

From its inception, Waigani Youth centred its activities on the Four Square program,[46] and was changed some years later, under the leadership of Jyno Pala (now Revd J. Pala). However, according to Revd Pala, the Four Square principles were still used, despite changes to the youth program. Most programs were based on evangelism,[47] outreaches to Central Province and Gulf Province[48], camps/retreats, inter-youth fellowships, and sports. However, over

[41] Acts 20:33-35; 1 Cor 9:15-18; 2 Cor 12:14-18; 1 Thess 2:7-9.
[42] 1 Cor 4:17; 2 Cor 1:18-19.
[43] Is 40:11.
[44] Jer 23:4; Ezek 34:11-16, 23; Zech 10:3.
[45] The succession of the chiefly office is, ideally, from father to eldest son. The chiefly status and rank are determined, strictly, by hereditary and genealogical seniority.

the years, there have been changes to the program, which may be due to leadership changes, movement of young people,[49] law and order, and finances. Some of these changes were in minimising evangelism activities to rural villages, no social activities, and camps/retreats seem to have faded away from the annual programs.

Waigani Youth Fellowship Data Analysis

In this section, we will look at the data collected from the survey, conducted from Waigani United church, regarding youth programs.

Table 1 – Impact of the Four Square programs:

(a)	Growth in personal spirituality	35 percent
(b)	Insight into God's Word	30 percent
(c)	Openness and confidence	20 percent
(d)	Changed perspective of life	15 percent

How has the Four Square program impacted your life? Other responses were: meeting new people, development of leadership qualities, identification of spiritual gifts, all between 1-5 percent.

It was noted that, in the Four Square programs, there were opportunities for learning. A former chairman said that the Four Square program was relevant, even though it was outdated, nevertheless, the creativeness of the program depended on the leadership of the groups. Impact on personal spirituality was

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[46] Four Square program consists of Devotion, Education, Service, and Recreation, which is based on Luke 2:52, and is approved by the United church to be used in the Christian education programs.

[47] Programs, such as, open-air meetings, at different market places, mini-crusades, and rural outreach programs.

[48] These outreaches to Central Province (Keapara/Alukuni, Kapari, Kelerakwa) were made, with consultation between the youth leaders, and the respective pastors, the same would apply to outreach in Gulf Province, which was organised by the Travellers' Ministry to Kavako, Pukari, and Kerema Town.

[49] Many young people are unstable, meaning that they move from one denomination to another for fellowship, and Sunday worship, but are present (though not consistently) at youth nights.

a result of biblical teaching, and having guest speakers, speaking on issues facing young people. While response (c) (20 percent) highlighted members who were able to interact with one another, and to the congregation, their confidence resulted in a boldness to share the gospel, within the church, and during evangelism programs.

Table 2 – Other programs to help develop growth towards spiritual maturity:

(a)	Evangelism, camps, and retreats	32 percent
(b)	Social activities	17 percent
(c)	Biblical teaching	15 percent
(d)	Prayer and fasting	13 percent
(e)	Youth and missions week	13 percent
(f)	Guest speaker(s)	10 percent

What other programs have been run to help develop spiritual maturity? Other programs that scored below 10 percent were; CLTC (UMIC/TEE) programs, inter-youth programs, talent nights.

On response (a), most leaders recognised the need to evangelise, and so, such programs became yearly activities. Social activities (f), included visitations to the hospital, Cheshire Home, and home visitations (death/sick/backslidden Christians). Responses (d) and (a) had topics, mostly chosen by leaders, on spiritual issues, however, there was a lack of teaching on moral and ethical issues facing young people today. Prayer and fasting (d), an important Christian discipline, seemed to be on a decline. Many have testified of the need to revive corporate prayer and fasting, which was important for the members, and also for the youth fellowship in general. It would be more appropriate to encourage personal prayer habits, in order for corporate prayers to be effective. Lastly on response (e), only 13 percent responded, yet these programs gave opportunity for the youth to express themselves, and to learn more insights about the Bible.

Table 3 – What can be done to improve present programs?

(a)	More biblical teaching	41 percent
(b)	Meeting of "felt needs"	20 percent
(c)	Evangelistic activities	18 percent
(d)	Create programs towards spiritual maturity	12 percent
(e)	Need for strong leadership	9 percent

Other programs are: seminars/workshops, reintroduce the Four Square program, and more involvement of pastor and elders, or mature-gifted laity, to be used in the youth programs.

On response (a), there is a slight contrast with Table 2, whereby biblical teaching scores only 15 percent, while evangelism, camps/retreats scores 32 percent. It would seem there is a need for more in-depth biblical teaching, while evangelistic activities scored only 18 percent. Response to (b), felt needs, is a clear indication that the needs of different groups within the youth should be addressed. Examples of felt needs were studies on marriage and family life, family health care, sewing, and basic budgeting for marrieds. For singles, topics were finding the right partners, purity, and exposure to missionary work. Other programs, like AIDS awareness, drug/alcohol, and skills like mechanic, building, and gardening, need to be taught. These needs are not only spiritual, but are also social and livelihood needs. Table 4 shows 46 percent as weak (lack of input), which confirms this as a need worth implementing within the youth program. In any case, while there is a need for in-depth, sound, biblical teaching, good, strong relationships are also needed.

Table 4 – Waigani Youth Fellowship's view of social and livelihood needs:

(a)	Weak	46 percent
(b)	Mostly spiritual and social needs	28 percent
(c)	Recognise but not implemented	26 percent

The above table indicates the view of Waigani Youth Fellowship towards social and livelihood needs. This data shows an imbalance in creating

programs within the Waigani youth. Let us look at some areas that may provide assistance in alleviating the above-mentioned issues.

Program Planning

Program planning is vital for the growth of any organisation. Planning gives direction, with proper goals and objectives in place. Planning also helps to avoid "last minute" decisions, and/or preparations.

People, not Programs. In the planning of programs, the focus must be on people, and not how exciting the program will be, or how many people will be involved, though they are of some significance. Jesus spent most of His time with His disciples, monitored their development, and had a vision for their future ministry. He spent hours in prayer for them, challenged them, gave them responsibilities, and even gave them the freedom to fail. He allowed them to see Him weak, and even in His greatest moments of suffering.[50]

It is important to note the church is God's agent for change, and must, therefore, implement programs that can help bring changes into the lives of the young people. "In Ex 19:5-6, we see a three-fold identity of Israel, in her relationship to God, and to the world" (Chow, 1986, pp. 21-30). Israel had an obligation to show other nations of God's love, likewise, young people, too, have an obligation to bring God's love to the world. We will only look at "God's treasured possession" and "a holy nation", while "priesthood" will be covered in another section.

God's treasured possession – In Deut 7:6; 14:1-2, the usage is in the context of God's choice of Israel, out of all peoples of the earth, and with emphasis on Israel's observance of God's commands.[51] Just as Israel was God's people in the Old Testament, so, in the New Testament, believers are designated as God's chosen, a royal priesthood.[52] Young people, too, are God's treasured possession, and must be cared for, too.

[50] Matt 26:36-46.
[51] Deut 26:16-18.
[52] 1 Peter 2:9-10; Eph 1:11-12; 5:22-23.

A Holy Nation – The people of Israel were set apart for worship and service of Yahweh, a nation to be different from other nations. They were told not to be like those in Egypt, or the Canaanites,[53] but were commanded to be holy, and consecrated, just like God. The youth of today need to stand guard against secularisation and compromise, just like Paul's exhortation,[54] "Don't let the world around you squeeze you into its mould, but let God remake you so that your whole attitude of mind is changed."

Spiritual Approach. In our desire for spiritual maturity and development, one area, towards which we can work, is to have an evangelical and ecumenical approach. We need to be building up spiritually-mature Christians, who are firm in their faith, show Christ-like attitudes and attributes, and who have a passion for Christ and the world. We want to see young people have "a faith with a missionary outreach of compassion and urgency" (Peirard, 1984, p. 380). There is also a great need to build up young people, who are committed to work for the revival and renewal of their own church. We need to teach and encourage ecumenism in the young people, "who will have a change of heart towards other churches, and exhibit the catholic mission of the church to the world[55] (Sullivan, 1983, p. 128).

Five areas are relevant in improving spiritual growth and maturity. They are "Theology, Christian living, Church life, Personal giftedness, and Concern for world needs/missions" (Fasse, 1996, pp. 42-51).

Theology[56] – Theology is often attached to those who are Bible College students, teachers, and clergy, but we fail to recognise that ordinary men/women are also acting theologians, because we seek to address issues concerning God and His nature, and His response to humanity. However, several things also influence our theology of God:

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[53] Lev 18:3.
[54] Rom 12:2 (PHILLIPS).
[55] Matt 28:19-20.
[56] Theology is a combination of two Greek words: θεός (*theos*), meaning "God", and λόγος (*logos*), meaning "word", so theology is simply the study of God.

(a) Our life's experiences. Young people have a different worldview of God (i.e., they may see God as a loving Father, or as one who is holding a rod of discipline, because He hates sin).

(b) Our personalities shape our theology. While we believe in the same Bible, yet we are affected differently by it, due to our personalities. Young people are energetic, and get excited in their worship and fellowship, while older people feel it is best to approach God in reverence.

(c) Our level of emotional maturity affects our ability to understand God, and, therefore, our theology. Most young teenagers operate at a very concrete level, so they find it difficult to understand the abstract concepts of grace, Trinity, and so forth. Young people need to grow in their theology, teaching in God's Word, and how to read it. There is a proverb, "Give a man a fish and he eats for a day, teach a man how to fish, and he eats for a life time." It is better to work side-by-side with the young people, teaching them God's Word, until they are mature to feed for themselves, rather than expect young people to be able to know everything all at once.

Christian Living – The important issue is that the Christian lifestyle is more easily caught than taught. In the Old Testament, children learned God's commandments through their everyday living, and not just taught at specific times.[57] Jesus' ministry was marked by the way He trained the 12 to share His life, thus learning how to live, as He wanted. Young people need to see Christ-like life around them.

Church Life – Young people often see church as an immovable institution, and is inaccessible to the younger generation. However, Heb 10:25 reminds us it should be different. There will be reasons why young people leave the church, but the young people need the church as much as it needs them. Youth have something to offer to the life of their church, and the kingdom of God. J. F. Kennedy, when President of USA, said, "Ask not what your country can do for

[57] Deut 6:6-7.

you, ask what you can do for your country." Youth must not expect the church to meet their needs, but feel that they, too, have an obligation to contribute to the welfare of the church.

Personal Giftedness – The belief that all Christians are gifted is foundational. Youth are gifted, and have something to contribute to the life of their church, and the kingdom of God. Each is gifted at three levels: The level of natural gifts; the level of skills, acquired/developed through training and education; and gifts given by the Holy Spirit.[58] It is vital for the youth to discover their gifts, and find places where they can be expressed, as part of personal spiritual growth.

Concern for World Needs/Missions – God made it clear that concern for the needy must not be overlooked,[59] and Jesus made it clear that our concern for the poor, the needy, and the destitute is a spiritual act of service to God.[60] Educate young people about world needs, while not losing the evangelistic edge, and bring them face to face with social action programs. World missions are grounded in God's character, Christ's commands, and the condition of the lost, who have never heard of the gospel. Youth must realise that mission is a divine initiative and, as children of God, we have a part to play. "Not only does God seek the unsaved, He also directs believing men/women (including youth) to be involved in communicating the gospel" (Hulbert and Mulholland, 1990, p. 11).

Summary

While there is a great need for corporate prayer/fasting, and sound biblical teaching,[61] young people's felt needs must be addressed. For example, while we need corporate prayer/fasting, we need to encourage it more at the personal level, first. To grow up spiritually, we need the right kind of programs, programs that meet the totality of a person: physical, social, spiritual, and livelihood needs. There is an absolute need for a revamp in the Waigani Youth

[58] 1 Cor 12:28-31; Eph 4:11-12.
[59] Deut 15:7-9; Amos 5:21-24.
[60] Luke 4:18-19; Matt 25:37-40.
[61] Titus 1:9.

Fellowship programs, if we are to achieve spiritual maturity and development among the young people.

CHURCH COMMITMENT AND SUPPORT

For Waigani Youth to be effective, it needs the support of the church, just as the church needs them. Waigani Youth has enjoyed a cordial relationship with the church for many years now, and many youth activities would not have eventuated without moral and financial support. In this section, we will evaluate the church's role by looking at Jewish education, then, from the data collected, and, finally, look at the biblical mandate of the church. What lessons can be learnt from these cultural and biblical principles of education for Waigani United church?

Jewish Education System

"Jewish education was synonymous with life. It unfolded life, giving it direction and meaning. The Jewish child receiving education was dedicating his life to the service of God, and to the obedience of all His laws" (Eavey, 1964, p. 50). We will look at "Jewish Education from the Patriarchal Period: Priests and Parents", from the book *History of Christian Education*, by C. B. Eavey.

The Patriarchal Period. God chose Abraham that he might charge his children, and his household after him, to keep God's ways. The Lord paid high tribute to Abraham's steadfastness in teaching His ways when He said, "For I have chosen him in order that he may command his sons and his descendants to obey Me, and to do what is right and just".[62] Abraham's period of education was natural and informal instead of formal. "[H]is children (including all their descendants) saw Abraham offer sacrifices to God. They naturally learned, both obligation to worship Him, and acceptable ways of doing so" (Eavey, 1964, p. 46). Likewise, in Melanesia, informal models of learning were more useful and effective, as young people observed, and then participated in whatever skills or crafts that were taught.

[62] Gen 18:19 (GNB).

The Priests. The priests were responsible for acquainting the people with the teachings of the Law, which had been delivered into their hands. "Moreover, the priests were to teach the people how to worship, to instruct them in the law of sacrifice, in ritual, and in religion duties" (Eavey, 1964, p. 55), as prescribed by Moses in Deut 31:9-13. It was also the duty of the priests to teach people how to live in relation to one another. They gave advice, and instructed the people, in respect of ethical and civil duties, in terms of practical living. In our context today, it would be appropriate for the pastor and elders to take the role of the priest, to teach the young people about God's Word, as well as giving instructions about ethical and civic duties, in terms of practical living.

The Parents. Within the law, provision was made for the teaching of the Law. Parents were commanded to teach their children the history of the people, and the commandments, and the ordinances, of the Law.[63] God had a plan for educating His chosen people, as a consequence, this (Jewish) people have always regarded education as the most important activity of life, next to doing God's will. Children were/are a gift from God, and parents were responsible to God for teaching them, "parents were the child's first teachers, and the home the fundamental educational institution, throughout most of Jewish history" (Eavey, 1964, p. 51).

Data Analysis on Waigani United church Support and Commitment

Table 1 – Church support to Waigani Youth Fellowship, in its efforts to achieve spiritual maturity:

(a)	Generally weak, depends on leaders/pastor	57 percent
(b)	Helpful	43 percent

Five percent responded that the support was for financing activities, such as camps, training, and seminars. However, some feel the reason for this lack of support may be attributed to the youth leaders' lack of consultation with the pastor and church leaders.

[63] Ex 12:26-27; Deut 4:9-10; 6:6-7; 11:19.

Table 2 – Church view about Christian and para-church organisations:

(a)	Aware, but not encouraged	52 percent
(b)	Acceptable	22 percent
(c)	Not enough awareness	15 percent
(d)	Relationship level only	11 percent

It seems there is a general awareness of these organisations (as per responses (a)=52 percent, (b)=22 percent), however there's a lack of knowledge ((d)=15 percent), by the church of how these organisations can help the youth. As for response (c) (11 percent), this represented church members, who were part of these organisations, and who tried to improve awareness within the church. Therefore, there is not much exposure. Thus, it is difficult for youth to seek outside assistance for their spiritual development.

Table 3 – Possible reasons for lack of church support:

(a)	Church failure to recognise youth potential	33 percent
(b)	Youth leaders' failure to communicate	30 percent
(c)	Lack of long-term vision or goal	19 percent
(d)	Financial support	18 percent

Responses (b) and (d) would be in agreement with Table 1, as a lack of church support, but they also show that youth/church leaders are working in isolation from each other, while responses (a) and (d) (33 percent and 19 percent) are possibilities that need to addressed. If the young people are leaders of tomorrow, why aren't they recognised for their potential, and used by the church? Could it be that there are not any mature young people, or they lack confidence, or is it because there is a lack of commitment? Of the respondents, 19 percent said the church needs to share its long-term goals/visions about the direction and future of the church, and developing human resources. What is its mission statement (if there is one), so that the youth can work in partnership in achieving those goals, and building up young people to be part of those goals?

Table 4 – Reasons young people leave Waigani United church:

(a)	Friends pull them along	44.4 percent
(b)	Use of musical instruments	24.8 percent
(c)	Other churches are meaningful	16.4 percent
(d)	Young peoples' own decisions	16.2 percent
(e)	Bored with old/not happy	13.9 percent
(f)	Because of marriage/husband	11.5 percent
(g)	Not strong in faith	10.6 percent
(h)	Satan tempted them	7.7 percent
(i)	No good help from worship	6.0 percent
(j)	Others	1.0 percent

(source: *Catalyst* 25-2 (1995))

Peer influence, susceptibility to outside pressures, emotional appeal, compromise for the sake of spouse, and exercise of personal autonomy were recognised as important components in the decision to join another church. It seems the attractions of new churches are more compelling than the former churches. I believe this is a common trend, even in Waigani United church.[64]

Pastoral Care

Tidball said, "pastoral theology relates to the interface between theology and Christian doctrine, on the one hand, and pastoral experience and care, on the other hand" (1986, p. 24), while John MacArthur said, "every church leader is a shepherd. A shepherd leads, feeds, matures, comforts, corrects, and protects – responsibilities that belong to every churchman" (1995, p. xiv).

From the data collected, pastoral care is lacking, as seen from Table 1, with 57 percent. From the United church constitution, pastors were chosen by God, with particular responsibility "to the sacraments and the Word, and also the pastoral oversight of the church" (1968, p. 9) but why are some pastors dominant in their role? When the Polynesians brought the gospel, they also

[64] This was research on Youth in PNG (1995) through the Anglican, United, Roman Catholic, Lutheran, SDA, and Evangelical Alliance churches, by the Melanesian Institute, in Goroka.

brought "their culture of the hierarchical social structure: the pastor having a high-chiefly rank, i.e., church life revolving around the pastor and his home" (Williams, 1972, p. 19). This is in contrast to the biblical model and the United church constitution. We pray, God forbid such mentality. What role can the church play in response to "shepherding"?

Recognise Youth as an Assembly of God's People. The church is a community of God's people, to whom Christ gave His life, and became the head of the church.[65] Young people are part of the church, and must be nurtured towards spiritual maturity. Dr John Stott (*The Contemporary Christian*) elaborates this further from John 10:1-16. Firstly, the good shepherd ***knows*** his sheep; ***serves*** his sheep; ***leads*** his sheep; ***feeds*** his sheep; ***rules*** his sheep; ***guards*** his sheep; and the good shepherd ***seeks*** his sheep (1992, pp. 280-289). I fully agree with Dr John Stott, from this biblical perspective. Young people need to taught that mistakes must be seen positively, must spend quality time with God, and must also be men and women of integrity, just as Moses was, when God called him into leadership. I would add that sheep do not retaliate, but gently follow the master's commands, and, as youth leaders and members, it is our responsibility to be like Christ: to be obedient, humble, and submissive to those in authority.[66]

Recognise Youth as a Priesthood of Believers. "M. Luther affirms priesthood of all believers among all Christians as having the common dignity, calling, and privilege before God" (Wright, 1988, p. 532). Just like Israel was distinguished and set apart for God,[67] the church is, likewise, described as being called to offer spiritual sacrifices.[68] This is an important area for the church in recognising the potential there is in young people, especially in the areas of spiritual giftings towards spiritual maturity. What then could be some areas that the church can work through, in terms of training and discipleship, in order to use them within the church, both present and in the future? I do agree

[65] Eph 5:25; 1:22-23.
[66] Is 53:7; Phil 2:5-8.
[67] Ex 19:6; Is 61:6.
[68] 1 Peter 2:9.

with the suggestions offered by a former chairman of the congregation, and currently an elder,[69] regarding the equipping of young people.

The suggestions are:

(a) Seekers' classes and discipleship classes.

(b) Solid biblical teaching/seminars, etc., on ethical, moral, and environmental issues affecting young people today.

(c) Screen youth programs, and give directions, ensuring that programs achieve goals.

(d) Set long-terms plans/visions, and share with youth, in order to work in partnership, not isolation.

(e) Character building.

Summary

As we looked at the Jewish perspective of education, we can learn many lessons, in retrospect, to what God was doing, and wanting to accomplish. When Israel failed to honour God, when parents became lax, and priests became complacent in the performance of their duty to instruct children diligently in the Law, which was also "called the Torah, literally 'instructions' " (Anderson, 1988, p. 377), the results were idolatry, thus prompting God to bring punishment. The church needs to take a hard-line approach in education, recognising the fact that biblical teaching is the greatest need among young people. In Melanesia, education was a priority. This was signified from the initiation ceremony that trained young people to be mature and accepted as respectable adults. Young people were able to also control their bodily desires, as well as respect the opposite sex. However, that respect, and control of bodily desires, are now gone. Some causes of problems today are not only Western influences, but also religious (hyped-up worship/music, spiritual gifts more than spiritual fruit, praying as if in warfare, and not waiting in quietness, etc.), resulting in spiritual pride, hypocrisy, and a superiority/inferiority complex.

[69] Mr Verenagi Ravu – interview July, 2000.

Young people become victims, because they are unable to cope with these changes, nor are they able to confront these issues on their own, because they haven't been taught how to address these changes. The church needs to apply its shepherding role in a more meaningful manner. An application of Deut 6:4-9, both in families, and in the church, is needed. Today, when there is no biblical "instructions", idolatry, complacency, and faithlessness will creep in, and young people will not only walk out on the church, or join other churches (Refer to Table 4), they may go back to the ways of the world, forsaking God. For Waigani Youth Fellowship to gain spiritual maturity and development, it needs the support of the church, to guide and to instruct in the wisdom and knowledge of God, through the Bible.

RECOMMENDATIONS

We have explored and seen the strengths and weaknesses within Waigani Youth, especially in its endeavour to equip its members for growth towards spiritual maturity and development. Data analysis covered significant areas, such as "Leadership", "Programs", and "Church Support".

As we move forward into the 21st century, we need to reevaluate, and make constructive changes, to help the youth to move forward, in order to achieve this goal of "spiritual maturity and development". Following are recommended suggestions I am putting forward for consideration and implementation within the Waigani Youth Fellowship and Waigani United church.

LEADERSHIP RECOMMENDATION

Consultation

- That the leaders meet quarterly with the pastor, either in the beginning or end of the month, to keep the pastor abreast of the youth.
- Leaders to have quarterly meetings with its members, by way of youth evaluation/forum.

Election

- That the church be involved in the process of appointing the leadership of the youth.

- That the youth submit candidates for various positions within the youth leadership, and the pastor, with the eldership, will screen the nominations before appointing leaders to serve in the leadership.[70]

PROGRAMS RECOMMENDATION

Program Objectives

- Have objectives or goals, when making youth programs.
- Have "evaluation" of past programs prior to drawing up new programs.
- Program planning be done in consultation with the Pastor so that it is also aiming towards one common goal.

Need-Centred Approach

- That the youth adopt a three-year program cycle for consistency and continuity. This program will also accommodate the social and livelihood needs of the youth. Below is a suggested program.

Christian Foundation Approach (Used with permission from CLTC TEE)

- Year One: Discipleship
  - (a) Discipleship and Christian disciplines
  - (b) Worship
  - (c) Relationships (boy/girl and parents/children)
  - (d) Christian marriage and family life
  - (e) Christian ethics
- Year two: Bible and Theology
  - (a) Introduction to the Bible
  - (b) Bible interpretation
  - (c) Christology (study of Christ in His divinity and humanity)
  - (d) Holy Spirit

[70] This suggestion was thought of prior to me attending a leaders' retreat (Waigani United church), which I was able to attend in early July, 2000, when I went to collect my data.

(e) World mission

- Year Three: Ministry
  (a) Leadership and management
  (b) Pastoral care
  (c) Evangelism
  (d) Christian education (youth and children's ministry)
  (e) Communication skills
- TEE Studies be used as "resources" in bringing spiritual enrichment into the leadership team.

CHURCH COMMITMENT AND SUPPORT RECOMMENDATION

Budget

- That the church be consistent with its allocations against projects presented by the youth, as well as for general youth work.
- That the youth furnish its financial reports, as records of how money was spent, in order that it can be allocated, more or less, depending on its needs.

Pastoral Care

- That the church exercise its "shepherding" role in nurturing the spiritual life of the youth.
- The pastor is to set aside time to meet with the youth once a month for guidance, counselling, and mentoring, either for the general youth or for leaders.
- That the pastor use the "seekers' class" as a model to help the young people know more about the church sacraments and doctrines, etc.
- That, in the event the pastor is unable to make time, appointment to the youth of "spiritual parents", who are both mature and committed, is needed.

Christian Education Worker

- That the church maintains this position, with a review bi-annually, but with:
  - (a) A duty statement to be drawn up to guide the Christian education worker,
  - (b) A budget to be allocated to fund its work,
  - (c) There be an adequate pocket allowance.
- A Christian education worker needs to be trained in theological studies and have management skills so that he/she will not only train others but also manage the Christian education department.

I believe these recommendations are essential to help the Waigani Youth to move forward, with assistance, towards spiritual development and maturity. With proper guidance, programs, and funding, it will be able to achieve its goals, above all, with the help of our Heavenly Father!

CONCLUSION

To conclude, we, as leaders, must realise that we have abundance of young people, with potential, who, when given the right training and support, will go a long way in helping the Youth Fellowship of Waigani to grow and develop spiritually and mentally.

In the youth today, we want to build up strong, mature disciples, who will also help others (2 Tim 2:2), but we need to be adequately preparing them for such ministry, not only in the present time, but also for the future. It is not just ordinary "followers" we want to see in the church, but spiritually-mature disciples, and this is in compliance with the Great Commission that Christ handed down before He ascended into heaven. As a Youth Fellowship, and as a congregation, it must be a priority to see that training and teaching of the Word of God is combined with proper pastoral care.

So far, we, as a fellowship and church, have only sent out less than 10 young people into the field, serving in the capacity of pastors, and also into Christian organisations like CLTC and OMPNG. This is not enough, when we see that

Waigani Youth has been established since 1970. Can we prepare more men and women to hear the call of the Lord, and move on by faith? This is the challenge we have, but it must first begin with us, as a Body of Christ, equipping these men and women to be strong and mature before they can serve the Lord.

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THE BIBLICAL CONCEPT OF SIN, RELATIVE TO ANIMISTIC WORLDVIEW (PART 2 OF 2)

A Case Study for Translating "Sin" in the Tabo Language of Papua New Guinea

Tim Schlatter

Tim Schlatter has lived for over 25 years in Papua New Guinea, firstly, growing up as the son of Highlands' missionary parents in the 1960s and 1970s, and secondly, working in church planting and Bible translation ministries for the Tabo people of the Western Province since 1988.

TRANSLATION PRINCIPLES AND LINGUISTIC THEORY

FUNCTIONAL EQUIVALENCE, AESTHETICS, AND ADEQUACY

According to Roger Omanson, of the United Bible Societies (UBS), very few readers (even in highly-literate societies) have the exegetical scholarship necessary to bridge the cultural and historical gaps between the biblical mindset and their own particular, cultural worldview. For this reason, he says, a translator, who expends too much energy on the forms, as opposed to meaning, generally ends up hindering communication rather than helping it.[1] This awareness of where primary focus must be directed in the translation process is always critical, especially so where the translation is intended for a receptor audience, unaccustomed to writing, as a form of communication, and previously ignorant of knowledge existing beyond their own group's experiences.

[1] Roger L. Omanson, "Translation as Communication", in *The Bible Translator* 47-4 (1996), p. 407.

The task of Bible translation for minority languages[2] in earlier years was tackled by only a handful of exegetical or linguistic experts, and by the occasional determined missionary. But, around the middle of this century, especially as a result of the expanding vision of Cameron Townsend (founder of Wycliffe Bible Translators (WBT)), the number of projects being attempted around the world suddenly proliferated. Most of these projects were taken on by missionaries, who had completed some coursework in theological or linguistic studies, but who, by no means, were expert in these fields. As a result, at least in mission organisations, which desired quality control, trained consultants carefully checked whatever scripture materials their lesser-trained colleagues produced, prior to any mass publication for receptor audiences.

During this same period, national Bible societies (some of which had existed for over 100 years)[3] renewed efforts to revise popular translations of scripture for their own respective countries, replacing archaic vocabulary with modern terms, and bringing modern scholarship to bear on previously misunderstood passages. While national Bible societies concentrated primarily on majority languages, they were also involved (though to a much lesser degree than WBT) in working with minority languages. Some older translations were revised; some first-time projects were undertaken.

More important, perhaps, than actually producing translations, both the national Bible societies (under UBS) and WBT sought to elevate the excellence and status of the work from the level of a religious hobby to that

[2] See part one of this article in the *Melanesian Journal of Theology* 18-1, footnote n. 17, p. 46, where D. J. Clark's article, concerning the difficulty of defining this term, is referenced.

[3] Bible societies are non-profit, interdenominational organisations, committed to the translation, publication, and worldwide distribution of the scriptures, for little or no cost. The first such association is believed to have formed in 1710, at the town of Halle in Saxony, Germany; the first English-language society was established in 1780. The British and Foreign Bible Society (1804), the American Bible Society (1816), and a number of other similar organisations, currently support one another's goals by common association under the United Bible Societies, headquartered in London. (Information is from *Microsoft® Encarta® 98 Encyclopedia*, s.v. "Bible Societies" and "American Bible Society".)

of scientific discipline. The entire process of decoding a source language message, and rebuilding it into the forms of a receptor language, so that identical audience impact results, was consequently analysed. The goal was to identify all underlying linguistic principles necessary to the task.

The results were threefold. Firstly, through the application of modern biblical scholarship and linguistic theory, success *was* achieved in establishing Bible translation as a respected discipline. Secondly, both Bible translators in the field and scholars at home began producing a volume of academic literature, with the intention of helping others, who were just getting started. To this end, WBT began a quarterly publication, entitled *Notes on Translation*, while UBS similarly started *The Bible Translator*; both organisations started working on a series of handbooks (technical and non-technical) for translating various books of the Bible. More recently, both groups engaged in making the same materials available in a variety of computer software packages, and, in conjunction with all other efforts, scholars of both groups produced textbooks outlining the translation principles, of which they had become aware.[4] From among these principles arose the third great achievement of translation scholarship – functional (or dynamic) equivalence became firmly fixed as the model under which all sound translation is practised today.

Omanson summarises functional equivalence as the basic notion "that meaning has priority over form [such that] the task of translation is seen, not as a literal transfer of codes, but as an act of communication".[5] Now, just because meaning has priority here, does not mean that form is unimportant. It means, rather, that, instead of the translator focusing on a wooden reproduction of the syntax or grammatical forms of the original, focus is alternatively placed on determining to what degree the form must change to preserve the entirety of the original message. The need to modify the literary structure of a source text increases proportionally with the

[4] Among these, the following deserve special mention, because of the huge impact they have had in shaping the modern discipline – Eugene Nida, Charles Taber, John Beekman, John Callow, Mildred Larson, and Katherine Barnwell. A number of their specific works are mentioned in the bibliography section of this paper.

[5] Omanson, "Translation as Communication", p. 408.

degree to which it is found in its original culture.[6] Note, too, however, that the preservation of the original message in its entirety necessarily includes aesthetics. If there is literary beauty, strong emotion, or poetic symmetry in the original text, which served to capture the attention of the audience, then forms must be sought in the receptor language, which impact similarly.[7]

While functional equivalence has unquestionably been established, at least among scholars, as the only accepted method by which translation is attempted today, this does not suggest that the breakdown of a source text into its component blocks of meaning, followed by prettily rebuilding these into receptor language forms, is all that is necessary to the completion of a good translation. Katharina Reiss, for instance, notes that another extremely important consideration for translators, working in highly divergent cross-cultural situations, is that of adequacy or appropriateness.

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[6] Ibid.

[7] Cf. H. Salevsky, "The Bible and General Theory of Translation", in *The Bible Translator* 42-1 (1991), pp. 101-110. While arguing for dynamic equivalency being the only satisfactory model for translation as a science, Salevsky points out that in regard to only satisfactory model for translation as a science. Salevsky points out that, in regard to presenting the message aesthetically, translation is also an art. Creativity is required, on the part of the translator, not to go beyond the meaning of the source text, but to express the same meaning, with equal beauty and impact for the receptor. In this, then, translation requires both objectivity (accurately communicating the same message) and subjectivity (securing the same emotional impact).

However, Salevsky goes on to say (p. 111) that creativity in translation, though subjective, can still be evaluated, according to specific criteria. He suggests these to be (1) whether original, sensitive solutions are employed; (2) how effectively implicit, explicit, and associative information is merged within these solutions; (3) whether or not the translator is able to be self-critical; (4) whether there is evidence of innovation, in cases, where literalistic translation would have been possible, yet weak; and (5) whether there is demonstration of the translator grasping visual, acoustic, and emotional impact of text details.

Cf. Eugene A. Nida, "Rhetoric and the Translator: With Special Reference to John 1", in *The Bible Translator* 33-3 (1982), pp. 324-328. Nida describes rhetoric as the feature of language that allows a translator to reproduce a functionally-equivalent, cognitive message, along with its original emotional impact, for source language hearers. Rhetoric, he says, makes discourse comprehensible, aesthetically attractive, and stimulates thoughtful involvement, while allowing focus on special features. His examples are taken from the gospel of John.

She defines this as the measure of how closely the means and the purposes of a translation match up, as opposed to equivalency, which measures how closely the source and receptor texts convey the same message.[8]

One example of Reiss's point is that a Bible, intended primarily for the training of pastors, may need to be translated differently than one intended for a largely lay audience, especially if the lay audience has only become literate within recent years. The actual terms chosen for the translations may differ – the former will likely be more technical; the latter more simplistic, but, at the same time, relying on amplification to clarify meaning. Also, while details of publishing style and format are not technically translation, in and of themselves, they are critical parts of any undertaken project; decisions relative to packaging the final product have previously proven to make a difference, as to whether or not the book's message is received. As such, the inclusion or exclusion of footnotes, the number and character of illustrations, the font, and the colour chosen for the cover, are all potential make-or-break issues for certain audiences.[9]

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[8] Katharina Reiss, "Adequacy and Equivalency in Translation", in *The Bible Translator* 34-3 (1983), pp. 301-307.

[9] In some cultures, particular colours are known to be offensive, for instance, red, being cognitively associated with blood, may, culturally, have a very negative spiritual significance, because of long-held taboos. However, for other cultures, the same colour red, for the same reason of cognitive association with blood, produces an entirely different audience reaction, one which is positive. The colour red, for these people, is highly attractive; it signifies the source of life, all that is good and pleasurable.

A personal example of a non-translation issue, proving to affect the end product's adequacy, may be useful. In the first printing of the Tabo translation of Mark's gospel, the typesetting consultant insisted on right-margin justification for the text, because it was aesthetically pleasing to him. Though I had inner reservations, I couldn't actually pin down logical reasons for them, so I gave in. It was not until we produced a revision, four years later (in which we abandoned the right-side justification), that I fully appreciated why the original decision had been wrong. Because of the length of many words in the Tabo language (a number of commonly-used verbs exceed 20 characters in length), right margin justification forced more-frequent hyphenation of words. This, in conjunction with the overall page appearance, simply confused the majority of Tabo readers, many of whom were newly-literate. When faced with the first publication, even though the people appreciated having their first book of scripture, they were not overly enthusiastic about its appearance. It was not, however, until they later had the second book that they could

Eugene Nida, one of the pioneers in the development of functional equivalence theory,[10] in an article, discussing how to gauge the quality of a translation, raises issues, which show the necessary linkage of equivalency, aesthetics, and adequacy, in the equation.[11] He claims that the goal of any translator should be to simultaneously interest and inform the prospective reader. To fail in either regard will result in a deficient product. If a text strongly grips a receptor audience emotionally, but leaves them wondering what the message is really about, the translation is unacceptable. Conversely, if the meaning of a text is rebuilt, with absolute precision, in receptor forms, but the presentation is so utterly boring that the reader is unlikely to press on to a conclusion, the same unacceptability results.[12]

In Nida's list of quality considerations it appears that exegesis alone (that is, the breaking down of original meanings, at the level of sentence or paragraph) can be dealt with in total, objectively, under functional equivalence theory. Other features, such as the original discourse structure, and the role it plays in communicating the message, the text genre, and the literary style of a particular writer, all necessarily combine equivalence theory objectivity with the subjectiveness of aesthetics. But still, other features, important to quality, exist, ones completely divorced from scientific analysis of the original text. These features are the adequacy issues Reiss has already brought to our attention. They are judged, not by

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express to me, by comparing the two side by side, why they had first been displeased. Essentially, what had appeared aesthetically pleasing to the typesetter, did not look attractive to their eyes. Interestingly, the first book sold 400 copies in four years; by way of contrast, 1,000 copies of the revision sold in 24 hours.

[10] See Eugene A. Nida, and Charles R. Taber, *The Theory and Practice of Translation*, Leiden: E. J. Brill, 1969. Chapter 6, on the transfer of meaning from source to receptor language, is especially good; both semantic adjustments (pp. 112-115) and structural adjustments (pp. 115-118) are addressed. This book of Nida and Taber's, in which functional equivalency theory was first spelled out in detail, was a classic text in Bible translation, for over a decade.

[11] Eugene A. Nida, "Quality in Translation", in *The Bible Translator* 33-3 (1982), pp. 329-332. Nida does not actually use the labels "equivalency", "aesthetics", or "adequacy", but the quality issues, he raises, all fit under one, or more, of these cover terms.

[12] Ibid., pp. 329-330.

features of the original culture or language, but by the purpose the translation is to serve in the receptor community, and include all characteristics of packaging the message for the receptor audience. Publication style, the illustrations, the format, and any supplementary materials that accompany the text, are, therefore, all included within this category.

Now, in our attempt to find the best forms in the Tabo language to represent "sin" and its biblical synonyms, we, understandably, are primarily concerned with exegetical equivalency, and with textual aesthetics, that is the naturalness and emotive power our choices hold for receptor hearers. Regarding translational adequacy, most issues relate only to future publication, and, therefore, affect current translation decisions of text only minimally, if at all. There are a couple of adequacy issues, however, which result from the express purpose the Tabo project has aimed for, and which could have a bearing on the translation of a key term like "sin".

The primary purpose of the Tabo translation is to reach ordinary semi-skilled readers within the target population. As such, the book that is completed will not be a study Bible for pastors, although we certainly hope it will be used by them in general church services. The reasoning is that all pastors are fluent, at least in two (if not more) languages, and receive their formal training in English, Pidgin English, or a majority tribal language. With a population of but 3,500, it is doubtful whether the Tabo people would ever have their own private monolingual training institution, where a Tabo study Bible might be extensively used. At any rate, Tabo pastors currently, by reason of the training they have received, have ready access to other language study materials, which, by sheer volume, will always exceed any that exist in their own language.

This is not to say that the Tabo scriptures will not be of benefit to Tabo pastors. If translated well, they will also prove to be, for them, a valuable additional resource, helping, through their heart's language, to understand the finer points of certain passages. While this is recognised as a valid offshoot of the work, the original aim remains unaltered, that of providing ordinary Christians and lay church workers with access to the scriptures.

As such, the Tabo Bible, in its final published form, will not be cluttered with cross-references or glossary, as these features tend to confuse newly-literate audiences. Nor will it include highly-technical or borrowed foreign-language terms, unless such terms are demonstrated to have already been fully assimilated into everyday conversation. At points of the text, where cultural differences between the Tabo and the biblical world are so great that confusion will result without extra-textual explanation, footnotes will be provided. But, even here, amplification, within the text, is preferred to a footnote, because our observation has been that newly-literate readers tend to ignore, or be confused, by smaller print comments at the bottom of the page. In publications to date, while the occasional footnote has been judged as necessary, these instances have not been numerous. It is, therefore, likely that, in any future publications, the same pattern of using footnotes on a limited basis will be continued. Also, as an aid to new readers, and as a bridge across the huge source-receptor cultural gap, the published scriptures will make extensive use of illustrations. Unlike footnotes, pictures have been judged to add to the communication process, rather than confuse; they are subject to intensive study by Tabo readers (including the captions); they are never ignored.

It appears, then, that the adequacy issues of the Tabo translation, which may have a bearing on the rendering of "sin" are but twofold: (a) any technical or borrowed foreign language terms are to be avoided; and (b) amplification of a concept within the text is preferred to incomplete communication, or to a footnote. We note that the danger of amplification is the same as that of using phrases to substitute for single words, which we mentioned earlier. An overly wordy passage may result, in either the natural metre for reading being distorted, or in the idea a sentence starts with being lost, by the time the final period is reached.[13]

MULTIPLE-SENSE LEXICAL ITEMS

The functional equivalence model for translation effectively addresses most problems that a translator might expect to encounter. Of these, we have

[13] See discussion in part one of this article in the *Melanesian Journal of Theology* 18-1 (2002), pp. 82ff.

identified seven as having particular bearing on translating a key term, for a culture holding significantly different views from the original. These are: (a) how to translate, in situations where lexical items have multiple senses; (b) how to delimit central concepts for a group of synonymous lexical items; (c) how to deal with cognitive clash in cross-cultural communication; (d) the question of concordance; (e) how to establish lexical equivalence, when concepts are shared cross-culturally; (f) how to establish lexical equivalence, when concepts are unshared; and (g) special considerations for the translation of key terms. Each of these potential problems will now be addressed, before moving on to actual solutions for the Tabo language.

How does a translator deal with a lexical item in the source text, which has multiple senses? The obvious answer is to determine what all the possible senses are for the word,[14] and then to discern, context by context, which sense the author intended.[15] For each sense thus isolated, appropriate matches in the receptor language must be found, a process made more confusing, because each of the receptor language's lexical items can also have a plurality of associated meaning. Across language boundaries, there is rarely a one-to-one correspondence for the bundling of senses within similar lexical items.

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[14] Mildred Larson, *Meaning-Based Translation*, Grand Rapids MI: Zondervan, 1985, pp. 102-104. Larson suggests these four steps for analysing the senses of words: (1) collect data, that is, examples of words being used in context; (2) sort the collocates into generic classes, perhaps sorting more than once to get the most basic classes; (3) regroup the contexts according to the collocates of each of the basic classes; and (4) list and label the senses of the word, one for each resultant group.

[15] Robert G. Bratcher, " 'Righteousness' in Matthew", in *The Bible Translator* 40-2 (1989), pp. 228-235. Bratcher's article is noted here, because, in it, he deals with discerning context by context, the various senses, in which the δικαιοσύνη and עָדָק word groups (Greek and Hebrew, respectively, for "righteousness") are used. He restricts his study to Matthew and Psalms, but supplies ample evidence that, even within the same book of scripture, the sense of key theological terms varies greatly with context. In order to completely capture how each word is used, Bratcher analyses every reference (seven in Matthew; 476 in Psalms). In conclusion, he says that his process of analysis can be applied, similarly, to discerning the senses of other key terms, and mentions "sin" to be, in his words, "another chameleon of a word".

For the purpose of analysis, the senses for any word may be categorised as: (a) primary, that is the first meaning or usage suggested, apart from context; (b) secondary, that is a meaning, different from the primary, but sharing a common thread; and (c) figurative, that is a meaning, based on associative relations with the primary.[16] Mildred Larson says, "a secondary sense will almost always need to be translated by a different word than the word, which denotes the primary sense",[17] and cautions that the secondary sense of a receptor language word will communicate only what is intended, if the context includes the necessary collocates. If these are not present, ambiguity is inevitable; for example, the sentence "This suit is *lighter*" gives no clues as to whether colour or weight are being referred to.[18]

If then, we investigate the Tabo word ***kuba***, which some on the Translation Committee have suggested as a translation for "sin", we find that the primary sense[19] means "inimical to the well-being of the community or an individual". By way of comparison, the primary meaning of "bad" is "to be inferior in quality or expectations". Now, for some contexts, both ***kuba*** and "bad" certainly also have a sense in which moral wrong is intended. This was demonstrated for ***kuba*** in the earlier discussion of traditional Tabo ethical standards,[20] and can be ascertained for "bad", by looking the word up in any standard English dictionary. Beyond the primary sense of inferiority, and beyond a secondary sense of wrong morality, the words for both languages have yet other recognised secondary senses – practical, forensic, emotional, and physiognomical (see Figure 1).[21] The various

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[16] John Beekman, and John Callow, *Translation and the Word of God*, Grand Rapids MI: Zondervan, 1969, pp. 94-95.

[17] Larson, *Meaning-Based Translation*, p. 105.

[18] Ibid., p. 107.

[19] See Beekman, and Callow, p. 94, where they define primary sense as "the first meaning, or usage, suggested, apart from context".

[20] See discussion in part one of this article in *the Melanesian Journal of Theology* 18-1 (2002), pp. 128-131.

[21] Besides noting that the moral sense, for both ***kuba*** and "bad", is only secondary, the comparison of the two words also reveals that there are but five secondary senses for Tabo, as opposed to eight for English. Why? In two cases, Tabo semantically combines what English separates – emotional and physical discomfort are considered as one; legal

senses of both words all share a common thread of meaning, that of "being less than desirable to someone".[22] So, for ***kuba***, this broad generic usage, in combination with its moral sense being only secondary, results in its suitability for translating "sin" (a word whose primary meaning is undoubtedly moral) to be highly questionable. Even if ***kuba*** had been judged to be acceptable for translating "sin", according to Larson, every context, then, in which it was then used, would have to include collocates that unambiguously invoke the moral connotation.[23]

Someone might point out that the English word "love", too, has a multiplicity of senses, and that, in spite of its usage becoming increasingly generic, in more recent years, this phenomenon has not stopped any modern Bible translators from employing its graces. This is indeed true, even though many modern usages have little to do with any of those found in the Bible, for instance, people talk about "loving chocolate cake", "loving the beautiful spring weather", or a "love-making" scene in a movie. In each of these modern contexts, the biblical idea of a decision of the will, which results in whole-hearted commitment to another's welfare, is notably absent. Why then is it legitimate to continue using "love" in English Bibles, but a word like ***kuba*** is deemed unsatisfactory for Tabo? The answer is that, in spite of secondary senses proliferating, the primary meaning of "love" in

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and moral wrong, likewise. In the third case, Tabo uses a separate word to designate lack of suitability.

We also note that the primary sense is not the same for each language. Tabo conceptualises ***kuba*** as that, which is detrimental to the well-being of the community or individual. (There is, actually, a tie-in here with the first secondary sense of moral wrong – breaking a taboo will lead to divine displeasure, which, in turn, leads to the community suffering.) English, however, primarily conceptualises "bad" to mean an inferiority of quality, or expectation; the sense of being inimical to well-being is secondary.

Figure 1 does not show that there are also tertiary senses, in which ***kuba*** is used. In fact, for Tabo, figurative uses of ***kuba*** abound, as in: ***a:kubamo*** (literally "I am bad") for "I am absolutely exhausted"; ***kubanomola*** (literally "it is very bad") for "it is awesome"; ***kubamonomo*** (literally "with great badness") for "absolutely"; ***kubamo emedenamo*** (literally "I live badly") for "I am poor".

[22] Note Beekman, and Callow, ***Translation and the Word of God***, p. 94, where they say that "all the senses (except figurative), of a particular lexical item, necessarily, share a common thread of meaning, yet have differing generic components".

[23] See above, in this same paragraph.

English is still equal to the biblical sense. Once this is no longer the case (and the modern trend points in this direction), translators for English would do well to, likewise, rethink the suitability of the word, at least for some contexts.

Figure 1

COMPARISON OF NON-FIGURATIVE SENSES FOR THE ENGLISH WORD "BAD"[24] AND THE TABO WORD "KUBA"

"BAD"	**"KUBA"**
Primary Sense:	***Primary Sense:***
(a) inferior in quality or expectations (inferior produce, bad year)	(a) inimical to health or welfare of an individual or the community (rotten food, sickness)
Secondary Senses:	***Secondary Senses:***
(b) morally evil; wrong (bad person)	(b) morally or legally wrong (bad spirit, thought, action)
(c) inimical to health or welfare (bad weather, bad meat)	(c) inferior in quality/craftsmanship (roughly built house, canoe)
(d) unsuited to a particular task (a bad light for reading)	(Tabo uses a different word here – *modoboha:*)
(e) incorrect, faulty (bad light switch, bad grammar)	(d) broken, faulty (broken radio, bad grammar)
(f) offensive to sensibilities (bad smell, taste, sound)	(e) offensive to sensibilities (bad smell, taste, sound)
(g) in pain or discomfort (doing badly, fairly bad)	(f) pain, poverty, discomfort (bad life situation)
(h) emotionally unpleasant (bad experience, bad humour)	(Tabo semantically joins emotional and physical discomfort)
(i) legally, technically wrong (bad check, bad shot)	(Tabo joins legality with morality under the first secondary sense.)

Regarding the use of the word "sin", biblically, we noted earlier that Kittel and Friedrich describe three senses, while Barnwell, Dancy, and Pope

[24] *Merriam-Webster Third International Dictionary*, s.v. "Bad".

observe four.[25] These authorities all agree, however, that the primary sense is an act of personal offence against God, concomitant with guilt. Our own attempt at providing a theological definition suggested that the idea of prideful attitude would ideally be linked to that of personal offence. Further, our study showed that any receptor language form chosen, even if not explicitly including the ideas of lacking conformity to God's moral law, or of alienation from Him, should certainly not exclude them.[26] Between Kittel and Barnwell, we can also identify the secondary senses for the ἁμαρτία word group as, firstly, human nature, set in opposition to God; secondly, sin, personified as poetic imagery; and, thirdly, an accumulated record of wrongdoings, a sense sometimes translated in English Bibles as "guilt".[27] Our study of the other New Testament words, synonymous with "sin", showed that, for each word group, there is always a sharing of the primary sense with ἁμαρτία, but, in regard to the secondary senses, one to three, of those identified above, are variously held in common.[28]

DELIMITING THE CENTRAL CONCEPT FOR SYNONYMS

When a group of semantically-similar words share the same central concept, how does the translator set about delimiting the centrality, so as to distinguish each word from others within the set? As with the identification of different senses, this task is necessarily undertaken for words of both the source and receptor languages. In the case of "sin" and its synonyms, the central concept has already been established – that of personal offence against God, associated with pride and concomitant with guilt. Understanding the central concept thus may be sufficient to identify a word or phrase in Tabo that is suitable for translating the most generic usage. But, translating the synonyms, in most contexts, requires greater specificity. This means that, for each source language synonym, the translator must determine how it uniquely limits the centrality of the concept shared by all. For any topic being investigated in the source or receptor language, all the

[25] See part one of this article in the *Melanesian Journal of Theology* 18-1 (2002), pp. 76-77.
[26] See Ibid., p. 56.
[27] See Ibid., pp. 76-77.
[28] See Ibid., pp. 76-82.

semantically-related words must first be gathered. Then, for each one, distinguishing characteristics must painstakingly be listed, until the translator clearly understands how the words are semantically separate.[29]

Although words are translated as discrete items, they are actually part of a language's cognitive network, that is, they are not isolated, unrelated bundles of semantic meaning. For this reason, the identification of central concepts, and the delimiting of parameters for specific lexical items, is critical to good translation. Meaning can be discovered only in terms of semantic contrasts between the lexical items which make up the system. What distinguishes the English word "whisper" from other forms of communication, for instance, is its characteristics of being voiceless, articulated, and verbal, while having a non-musical pitch.[30] If the delimiting of parameters is done poorly, cultural mismatch can easily occur in a translation. The words for a human dwelling place in English, Greek, and Tabo are respectively *house*, **οἶκος**, and *genama*. While each of these words share the same central concept, they remain totally different, as regards form, style, and function in their respective cultures, thus demonstrating that components, which are incidental and non-contrastive within a specific language, may be very much contrastive across language. Although language will probably not affect one's translation of the word "house", it certainly must be taken into account for more theologically-loaded terms like "sin".

[29] Note how Larson, *Meaning-Based Translation*, p. 57 relates this task to translation. She says that "to prepare for translating a single word, one must first identify the *central concept*, and in what way that centrality is limited. By focusing on the central concept, the search in the RL can then begin. The word discovered in the RL can then be modified with a phrase, to complete the translation task." But she also says that a translator will often find there is no exact equivalent between words of one language and another, since the accumulation of meaning components within any single word of one language will seldom be paralleled, exactly, in a second language. As a result, the translator often finds it necessary to translate one word of the SL by several words in the RL, or vice versa.

[30] Ibid., p. 92.

For this reason, we have attempted to identify the delimiting parameters for each New Testament synonym of "sin". Our analysis was based on previously-compiled biblical vocabulary data, and is presented in Figure 2.

Figure 2

DELIMITING COMPONENTS OF MEANING FOR THE PRIMARY SENSES OF NEW TESTAMENT SYNONYMS OF "SIN"

Note: Each synonym's primary sense contains the central concept of a personal offence against God that results in guilt; only the delimiting components of this centrality are indicated here.

1.	κακία	– grievous; unashamedly participatory; deliberate in opposing good; generic; possibly a focus on an origin in Satan's plan to corrupt the universe
2.	πονηρία	– grievous; unashamedly participatory; deliberate in opposing good; generic; possibly a focus on an origin in self-will
3.	ἀδικία	– related to a lack of honesty and a sense of justice; related to a lack of respect for God
4.	ἀνομίᾳ	– disobedience of God's law, resulting from negligence
5.	παράπτωμα	– resulting from a failure to do the right thing (Augustine) – grievous; deliberate (Trench) – related to a turning from known truth; deliberate (Ryrie) – undeliberate; generic (Kittel)
6.	ἀσέβεια	– grievous; motivated by rebellion; arising from a contempt for God (or other authority)
7.	παράβασις	– related to the violation of a specific boundary; deliberate
8.	παρακοή	– disobedience of God's law or will resulting from a lack of desire to even hear it; deliberate
9.	ἄγνοια	– related to ignorance of right and wrong
10.	ἥττημα	– related to negligence; resulting in personal loss

AVOIDING COGNITIVE CLASH

What is cognitive clash, and can it be entirely avoided? Beekman and Callow define cognitive clash as any dissonance between the message, receptors hear, and their intellectual response; they say that clash occurs for

grammatical, collocational, or cultural reasons.[31] Any such dissonance is, of course, a hindrance to the message being received. Grammatical clashes happen when syntax is disordered, or when there are ungrammatical sequences. Saying "Red-headed boy little the Johnny is", for instance, may communicate a description of Johnny, but it does so awkwardly, and grates on the ears of native English speakers. In contrast, collocational clashes are those occurring when words are in correct syntactical order, but in combinations that are fantastical or nonsense. The sentences "The silent forest screamed a duet", and "A hairy purple ostrich is playing poker" may be acceptable in the context of poetic imagery or fantasy, but are not normative for communication.

By the time a translator is seriously underway with a project, these first two categories of clash are usually not a problem. The translator would have a fairly good grasp of the mechanics of the receptor language, plus a team of indigenous experts would have been assembled, who, in checking sessions, will quickly spot and correct most grammatical and collocational errors. Cultural clashes, however, present more difficulty, because, if the message itself interferes with the cultural belief system (which, in the case of the gospel, is unavoidable), then a clash may actually demonstrate that the translation is accurate.

Beekman and Callow give several examples. In one Vietnamese language, the translation committee protested that the text of John 13:5 must be wrong, because, in their culture, the washing of another's feet was absolutely repugnant. Similarly, the Ifugao of the Philippines were stymied to read in Acts 8:18-24 that Simon could not buy the Holy Spirit's power with money. This was the honest, acceptable means, in their culture, by which witchdoctors gained power, a power which they considered as good, because it could benefit others. Also, some Aboriginal Australians, upon reading vernacular translations of Matt 9:9-13, are quite sure there is a textual error – Matthew, and his friends, must have been *giving away* money from the government, not collecting it.[32] Beekman and Callow

[31] Beekman, and Callow, *Translation and the Word of God*, p. 160.
[32] Ibid., pp. 160-161.

advise that these types of clashes be left unresolved, since, firstly, they teach receptor language hearers new information about other cultures, and, secondly, they communicate the truth and morals of scripture.[33]

So then, in the translation process, grammatical and collocational clashes can and should be avoided. Cultural clash, however, is a different matter. In seeking suitable Tabo language forms for the translation of "sin", it is entirely possible that this kind of cognitive clash will be encountered, even within a very sound rendering of the text. The highly-divergent views between their animist belief system and the Bible will almost certainly create dissonance, at some point, but this should not give undue reason for concern.

WHEN CONCORDANCE SHOULD BE OBSERVED

The translators of the King James Version of the Bible proudly state in their preface: "We have not tied ourselves to a uniformity of phrasing or . . . to an identity of words."[34] They are saying, in other words, that they did not concern themselves with concordance: the effort to translate different occurrences of the same word or phrase identically. But, at least one scholar has accused the KJV of a negligence here, a negligence which resulted in two groups of errors. Firstly, the KJV frequently renders an identical word in a variety of ways, such that artificial distinctions are introduced into the text, which were non-existent in the original. Secondly, in instances, where the original text maintained true distinction, by the use of separate terms, this has been obliterated, by using but one English word.[35]

[33] Ibid., p. 161.
[34] Ibid., p. 151.
[35] Ibid.

By no means, does this mean that concordance should be slavishly adhered to. As we observed much earlier, the various original Hebrew and Greek words for "sin", and its synonyms, are not translated consistently in any of the modern translations.[36] The different choices made by modern scholars, however, were not at all arbitrary, but were based on consideration of specific contexts, in conjunction with the semantic ranges of the original words. Indeed, the translator, for a minority language, wants to be wary of pseudo-concordance, that is where a single word has several different, but legitimate, senses within the original text. On the surface, only one word is used, but, at the level of comprehension for the original hearers, the meaning varied from context to context. Such pseudo-concordance will never carry over into the receptor language; to avoid it, the translator must become familiar with all the senses (primary and secondary) of the words being translated, and in what contexts the various senses are signalled. The translator must never expect that all the senses, embodied in a source language word, are translatable by a single word in the receptor language. As we already pointed out in the discussion of multiple sense words, the bundling of the same set of senses into one word rarely coincides across language,[37] the only exceptions being cases where two languages are extremely close, culturally and etymologically.

True concordance exists when one word in the source language text is repeated many times, with exactly the same sense. In this case, concordance must be preserved, because the intentionality of the original will otherwise be lost. While this goal is a noble one, it is, at the same time, problematic, because, in translation, it is practically impossible not to either reduce or gain the level of overall original concordance. Beekman and Callow give an example of the Otomi of Mexico, who have two

[36] See discussion in part one of this article in the *Melanesian Journal of Theology* 18-1 (2002), pp. 82-84, especially points (1), (2), (3), and (5).
[37] Beekman, and Callow, *Translation and the Word of God*, p. 178.

separate terms for forgiveness – one human, one divine.[38] When the scripture speaks of forgiveness, the translator is always forced into selecting one, which, for certain contexts, is not necessarily easy. Another well-known example is the disparity between Greek and English, over vocabulary for "love"; Greek has three words (ἀγάπη, φιλία, ἔρος) in comparison to English's one. And, in translating for Tabo, every historic past tense must select between night or daytime occurrence, even though this information is absent for a significant number of scripture's narrative texts. Was the transfiguration of Jesus, for instance, an event that took place in broad daylight, late afternoon, or the dark of night?

Beekman and Callow conclude their discussion of concordance with two pertinent suggestions. Firstly, they say that, if variations from the original text are justified by context, then there is no need to be concerned about maintaining concordance. But, if there is no such justification for a variety of renditions, then, among the possibilities, the best choice should be determined, and used throughout. Following this pattern will help preserve the theme, coherence, focus, and unity of the original. Secondly, while Beekman and Callow admit that change of concordance is, at times, inevitable, they urge that every effort should be made to retain it for key theological terms or words that represent the different themes of a section or a book.[39] These suggestions will be kept in mind, as we develop a Tabo solution for translating "sin".

THE DEGREE TO WHICH CONCEPTS ARE SHARED BETWEEN SOURCE AND RECEPTOR CULTURES

How does the translator establish lexical equivalence for a source language term? The difficulty of the task is proportionate to the distance between the cultures involved, with differences in time, geographical location, daily life experience, and religious practice, all playing a part. As we said in the discussion of concordance, even when two cultures are etymologically close, literal one-to-one correspondence of lexical items is still unlikely. This

[38] Ibid., pp. 153-154.
[39] Ibid., p. 159.

being the case, the form of a good translation may end up quite different from that of the source text.[40]

Thinking that translation is simply a matter of matching up lexical items, once the receptor language's grammar has been mastered, is probably the grossest error, into which the translator can fall. It is rivalled, perhaps, by the belief of some that all languages share the same concepts. But, from all we have previously covered – the differences between animist belief and biblical teaching, the opposite polarities of Western and non-Western thought, and the data regarding specific features of traditional Tabo belief – it should be obvious that this is not the case. There are some concepts, universal to human experience, but there are many, which are simply not shared. Hinterland tribes, for example, will know nothing about the sea, boats, or fishing. Likewise, when groups of people have a belief in a spirit world comprised of a multitude of competing deities, none of which are sovereign in power, absolutely knowledgable, nor seeking a loving, lasting relationship with human beings, they obviously do not conceptually share the God, whom the Bible reveals. Furthermore, if morality for these groups has always been subject to their personal interpretations of tradition and experience, their idea of wrongdoing will also surely differ from the sin, of which the Bible speaks.

Some translators may have no problem acknowledging that unshared cultural concepts exist, and that these should be translated with different receptor forms. They may, however, fall into yet another error in situations, where a concept *is* actually shared. They may assume that, because the concept is shared, it should be represented the same way,

[40] Larson, *Meaning-Based Translation*, p. 153.

lexically, that the vocabulary of the two languages would surely cover the same range of experiences and ideas.[41] Unfortunately the assumption is wrong. Even if one could successfully argue the idea of sin to be culturally universal, or, more particularly, that the biblical idea of sin is shared by the language, into which they are translating, great care must still be taken to search for truly equivalent forms.

Dye, who views sin as a universal construct, in that he talks of a cross-cultural definition being obtainable, affords a good example of avoiding this error. Even while believing sin to be universally understood, he does not suggest representing it with literal forms, but encourages finding suitable equivalents. What is his prescribed method? Locating points of conviction within the receptor culture.[42] We pause to admit that Dye is not alone in his view; much earlier, when looking at sin from scripture, we encountered theologians, who also believed sin to be cross-culturally apprehended.[43]

Regardless of whether the concept of sin is shared or not, we underscore the need, in either case, to seek for genuine equivalence in the translation process. So, while believing we have adequately demonstrated that the biblical concept of sin is *not* shared by animist cultures, in deference to any, who hold a different opinion, we present four means of satisfactorily arriving at equivalence for a shared conceptual situation. These are presented in Figure 3. If a translator for an animist culture is convinced that the biblical concept of sin is partially shared by the receptor audience

[41] See Beekman, and Callow, *Translation and the Word of God*, pp. 175-179, where they deal with three misconceptions regarding equivalence: (1) that all cultures share the same ideas; (2) that, in cases, where concepts are shared, they can be represented the same way, lexically; and (3) that, if a concept is shared, the words from the two different languages will cover the same range of experience and ideas.

[42] See discussion in part one of this article in *the Melanesian Journal of Theology* 18-1 (2002), p. 119.

[43] See discussion in part one of this article in the *Melanesian Journal of Theology* 18-1 (2002), pp. 49-50, where the comments of A. Hodge, Eichrodt, and possibly Berkhof, support this view.

(it certainly is not wholly shared), the trap of literal, one-for-one substitution can be avoided by employing one or more of these solutions.[44]

[44] Beekman and Callow's chart, which shows the four means of achieving equivalence, when receptor and source language cultures, at least partially, share the concept in question, is, for the majority of linguists, self-explanatory. But, in textual discussion (pp. 180-188), they provide further explanation, and give examples of each solution. We summarise this information here.

(1) Equivalence – translating a single word by a phrase or cluster. Sometimes the reverse solution is required, but rarely. This is because the minority languages, into which Bibles are being translated, tend to have comparatively less-rich vocabulary banks, e.g., Money, in general, and units of foreign currency, in particular – when translation is attempted for some cultures, zero meaning, or wrong meaning, results. A phrase, such as, "valuable stones, used for barter" may be helpful, e.g., Sabbath, or rest day – the same difficulty for translation, as above. A phrase like "a day, when Jews observed a no-work taboo" has been used.

(2) Equivalence – using synonyms. Regarding translation of "sin", Beekman and Callow say, "It is not uncommon for a translator to find that while the SL has several synonyms for a particular concept, there is only one term for that concept in the RL. For instance, such terms as "trespass", "unrighteousness", "bad", "evil", and "offend" can, in a particular context, be synonymous with "sin". If the RL has only one way to express the concept of sin, then the translator has no choice, but to use it in those contexts, where terms, such as the above, are found in the source text, and are, indeed, synonymous. But care must be taken if the words are not exactly synonymous – here, the RL must render them also in a separate way." The linguistic use of synonyms in stylistic doublets, or in generic-specific contrasts, is also discussed, e.g., "He is faithful . . . to forgive us our ***sins***, and to cleanse us from all ***unrighteousness***" (1 John 1:9), or, "He was ***in need***, and was ***hungry***" (Mark 2:25).

(3) Equivalence – using generic term for a specific, or vice versa. This results when the SL uses a specific term, for which the RL has only a generic term. The generic term may be used as it stands, ***if*** it can represent the specific sense, in the particular context in focus. If not, it may be modified, to take on a more-specific sense, e.g., lilies > flowers (Matt 6:28), or, bread > food (John 6:33)

(4) Equivalence – using figurative expressions. Beekman and Callow say that, as an alternative to the first three solutions, it is always acceptable to use an appropriate idiom from the RL. The translator should check carefully that the idiom represents the same sense the lexical item has, literally, in the SL.

Figure 3
FOUR MEANS OF ACHIEVING EQUIVALENCE WHEN CONCEPTS ARE (IN PART) CROSS-CULTURALLY SHARED, AND WHEN NO SINGLE-WORD SUBSTITUTE IS AVAILABLE[45]

STRUCTURAL FEATURE		**SL LEXICAL FORM**		**RL NON-LITERAL OF LEXICON EQUIVALENT**
(1)	Componential complexity	Single word	>	Phrase or cluster
		Phrase or cluster	>	Single word
(2)	Synonymy	Several synonyms	>	Fewer, more, or none
		No synonyms	>	Several synonyms
(3)	Generic; specific	Generic	>	Specific
		Specific	>	Generic
(4)	Figurative; non-figurative	Figurative	>	Non-figurative
		Non-figurative	>	Figurative

The solutions of the chart can be verbally summarised as follows. When a word of the source language cannot be rendered (at least not without an associated semantic shift) by means of a receptor-language word, carrying the same selection and number of meaning components, then non-literal equivalence is obtained by one of two choices. Firstly, the translator can find and use the *total* number of words, which *together* match the selection and number of meaning components found in the original word – this is accomplished by means of a substitute word-phrase, synonymy, or a generic-specific shift. Secondly, the translator may search, instead, for an

[45] The chart is taken from Beekman, and Callow, *Translation and the Word of God*, p. 178. Cf. Larson, *Meaning-Based Translation*, pp. 155-159, where she presents five non-literal equivalent solutions for translating shared, or partially shared, concepts across language. These are: (a) descriptive phrases (which are, basically, definitions used within the text); (b) synonyms (for which she cautions that synonym sets don't match across languages); (c) generic-specific doublets (which may be stylistic, or else are semantically significant word pairs, where the second member adds information to that of the first); (d) negating antonyms (e.g., Aguaruna of Peru has no word for "bad", and, instead, uses "not good"); and (e) generic-specific shifts (which can be used in either direction). In Larson's presentation, she does not include Beekman and Callow's figurative/non-figurative solution, because she treats it in a later chapter as a special case. Also her 2nd, 3rd, and 4th solutions are covered by Beekman and Callow's category of synonymy.

appropriate idiom in the receptor language, one that provides readers with equivalence of meaning.[46]

Such non-literal solutions are even more necessary, when concepts are not shared between two cultures. A few examples of scriptural terms obviously not found in every culture are snow, rudders, phylactery, scribes, and dragon. In translating these, one of three solutions is typical: cultural substitution, use of a loan word, or modification of a generic receptor-language word.[47] An example of cultural substitution can be drawn from groups accustomed to building houses with thatch roofs. Their term for thatch-roof could be used in a translation of Mark 2:4, where the paralytic's friends "removed the roof" above Jesus' head, even though the receptor audience's mental picture of "roof" is quite different from that of the source text. In cases of any cultural substitution, however, the wise translator is cautious; reader reaction must be carefully tested. When foreign loan words are used, they need to be accompanied by receptor-language collocates, which provide clues to the meaning. Without these, the foreign word will be nonsensical or misunderstood. For a culture, which has never seen a camel, for instance, one could translate "*kamel*-animal", and ensure that the context makes clear the animal's use as a beast of burden, or a form of transport. As with cultural substitution, the meaning conveyed by using loan words should be tested for each literary context.

But, according to Larson (and others),[48] it is only the third non-literal solution – modifying a generic receptor-language word – that can be used for translating a key source-text word.[49] In the case of translating "sin" for Tabo (where we have argued that the biblical view is foreign to the receptor culture), this means that solutions will best be found in indigenous descriptive phrases that employ a generic Tabo word as the noun head.

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[46] Beekman, and Callow, *Translation and the Word of God*, pp. 189-190.
[47] Ibid., pp. 191-193.
[48] Cf. John Beekman, "Anthropology and the Translation of the New Testament Key Terms", in *Notes on Translation* 1-80 (1980), p. 32, where he asserts that borrowing foreign words should never be used to represent such basic concepts as prayer, conversion, repentance, salvation, forgiveness, and sin.
[49] Larson, *Meaning-Based Translation*, p. 166.

Therefore, while the Tabo words *kuba* (generic "bad") and *talona* ("taboo") are inadequate, by themselves, as translations for "sin" and "holy", since both are rooted etymologically in animist belief and practice, the possibility remains that they can be used in carefully-constructed phrases to convey biblical truth.[50] In deriving genuine equivalence, the wording of the associated descriptive phrase becomes all-important. The phraseology functions, to both build a mental picture of a previously-unfamiliar concept, and to distinguish the noun head from any traditional beliefs, with which it could be confused.[51]

TAKING CARE WITH KEY TERMS

Key terms are defined as words, used over and over in the text, which are crucial to the theme or topic being discussed,[52] a definition, under which "sin" in the text of the Bible easily qualifies. Besides our suggestion that,

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[50] See our opening discussion in part one of this article in the *Melanesian Journal of Theology* 18-1 (2002), p. 41, where phrases, employing these words, were entertained as possibilities. Cf. P. G. Katoppo, "Translating 'Sanctification' ", in *The Bible Translator* 38-4 (1987), pp. 429-432. Katoppo is a Bible translation consultant for the Indonesian Bible Society. As an Indonesian, he has special insight into Bible translation problems, unique to situations of former animist and current syncretist belief. His article deals with trying to find the best word or phrase to translate "sanctification" in this type of context. Like "sin" in the Bible, "sanctification" has a variety of meanings, which are determined, largely, by context. His brief study looks at how the word is translated for Bahasa Indonesia versions of the Bible, and why the more-recent BIS translation rejected earlier renderings. His conclusion is that a theological key term (where all existent vocabulary is heavily loaded with semantically-undesirable baggage) probably needs to be translated by a phrase, adding on qualifications for each sense required by different contexts.

[51] See Larson, *Meaning-Based Translation*, pp. 166-167, where she says that the associated phrases are necessarily one of four types: descriptions of form, of function, of a combination of form and function, or a simile. Larson gives appropriate examples, but so do Beekman and Callow, *Translation and the Word of God*, pp. 191-194, from which the following are drawn:

(a) phrases, describing form – mustard is "a plant, whose seed is very small";

(b) phrases, describing function – synagogue is "a house, where Jews studied God's law";

(c) phrases, describing both form and function – winepress is "a hole in the ground, where they squeezed grapes into juice";

(d) phrases, using a simile – crown is "a hat, like an important person wears".

[52] Larson, *Meaning-Based Translation*, p. 177.

for such terms, a descriptive indigenous phrase represents the best means of obtaining equivalence (especially in cases where the degree of conceptual sharing between cultures is vague), what other considerations must be given to translating them? Larson suggests that not treating key terms carefully results in an overall message skewed from the original.[53] She further says that, among key terms, those that deal with religious aspects of a culture, are by far the most difficult. Why? Because such "words are intangible, and many of the practices [and responses to them] are so automatic that the speakers of the language are not as conscious of the [underlying] meaning involved."[54]

After explaining in detail, and with examples, that equivalence is achieved through a variety of non-literal solutions (many of which result in a more-wordy receptor-language rendering), Larson surprises by stating that "for key words, it is highly desirable to select a single item in the receptor language, to avoid cumbersome reading".[55] But she is here speaking of key terms, which are a part of the material culture of the receptor language. For many religious terms, the fact remains that single lexical items will not accurately convey scriptural meaning into an animist culture.[56] If there is conceptual sharedness, it is, at best, partial. Obviously, in these cases, a tension arises between accuracy and naturalness in the translation process; to consistently over-amplify every key word in a text will most likely result in a very awkward reading, but to fail in accurately communicating the meaning of these terms causes message distortion.

In summary, the solution for translating difficult religious key terms lies in making some of the receptor-language's meaning components explicit,

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[53] Ibid., p. 153.
[54] Ibid., p. 178.
[55] Ibid.
[56] P. Sjolander, "Religious Terms in Simple Language", in *The Bible Translator* 34-4 (1983), pp. 426-431. The author says that, for key religious terms, translators must: (1) evaluate their audience's degree of literacy and familiarity with Christianity; (2) analyse the components of meaning of each religious term; and (3) choose a simple word or phrase to convey the components of meaning, which are in focus in any given context.

whereas they were implicit in the original.[57] If a theological term is shared conceptually to a large degree, one of Beekman and Callow's four non-literal solutions should be employed, to obtain an equivalent – a descriptive phrase, a synonym, a more-generic cover term, or a figure of speech. If, however, the term is absolutely unshared (or shared to only a minor degree), then the translator is restricted to using an indigenous descriptive phrase. In these cases, though, the translator is wise to keep readability and naturalness continually in mind. Wordiness can, at times, be reduced or avoided by means of other contextual clues. For instance, if the term "sin" is repeated in a pericope several times, and true equivalence can be achieved, only with a phrase like "offence against God", after the first full use of the phrase, the other references could be translated more simply by "offence" alone. Or, if the context bears out that a human action resulted in God being offended, again, it is not necessary to spell out the obvious with a longer phrase. These abbreviations of a key term's equivalent form within the text are legitimate, as long as accuracy and fullness of meaning are not sacrificed.[58]

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[57] Larson, *Meaning-Based Translation*, p. 184.

[58] Norm Mundhenk, "Translating 'Holy Spirit' ", in *The Bible Translator* 48-2 (1987), pp. 201-207. This article is here mentioned and summarised, because it illustrates the deliberation necessary to establishing equivalence for key theological terms in languages that are traditionally animist, as well as the seriousness of not doing this well. Mundhenk says that the dangers for translating "Holy Spirit" are fourfold: (1) using a word for spirit, which describes a malevolent group of beings; (2) using a word for spirit, which refers to the soul of one who has died; (3) using a word for an impersonal life force, characteristic of rocks, trees, and rivers; and (4) using a borrowed term, which, ultimately, has zero meaning. If there is no word for "holy" in the language, the adjective "clean", "forbidden", or "pure" may suffice. Alternatively, just the possessive "God's", as in "*God's* Spirit", may be used. Regarding the more-difficult member of the word pair ("spirit"), the term chosen must conform to the biblical representation of who the Holy Spirit is. In the example, five receptor language possibilities are identified, and each, then, discussed, in comparison with the biblical view. The choice of God's Spirit being akin to a human spirit is shown to be best. Mundhenk ends by cautioning that, if the wrong choice is made here, it should not be surprising, years later, to find that receptor language Christians have a very inadequate understanding of the Holy Spirit.

A CULTURAL AND LINGUISTIC SOLUTION FOR TABO

TWO PRELIMINARY CAUTIONS

John Beekman succinctly states what our attempts, thus far, have aimed for when he says, "A good translation results, when a translator recognises the interrelated importance of biblical exegesis, anthropology, and linguistics."[59] Now the recognition of an action being important, and subsequently acting upon that recognition to obtain satisfactory results, are two separate entities. While, from the beginning, we have recognised the importance to our study for each of the disciplines Beekman mentions, we now seek, in this section, to "put it all together". Our ultimate aim is a comprehensive and valid paradigm for translating "sin" and its synonyms in the Tabo language.

In providing translators with general direction for tackling the concept of sin, Barnwell and her associates identify one prerequisite to formulating a solution, followed by two cautions, ones which we will keep in mind in the following pages. They suggest that, prior to any decisions, a study of all receptor-language words in the same general area of meaning be made. It is from this lexical pool that, ultimately, words will be selected to be used on their own, or else developed into phrases. In this prior endeavour of data collection, it is of great importance to consider how each lexical item is used indigenously within the culture.[60] Regarding the Tabo situation, we believe we have already fulfilled this requirement; the terminology used to describe traditional views of the spirit world and morality were discussed, at some length, in a previous section.[61]

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[59] Beekman, "Anthropology and the Translation of the New Testament Key Terms", p. 32.

[60] Barnwell, et al, *Key Biblical Terms in the New Testament*, Dallas TX: Summer Institute of Linguistics, 1995, prepublication CD-ROM. Cf. J. Loewen, "Understanding the World of the Supernatural", in *Practical Anthropology* 12-4 (1965), pp. 183-187.

[61] See discussion in part one of this article in *the Melanesian Journal of Theology* 18-1 (2002), pp. 122-128, under "Traditional Tabo Belief in the Spirit World". Beyond words associated with traditional belief, many other non-religious lexical items were considered. While no Tabo word was deemed acceptable as a single-word substitute, a number of terms, we discussed, could prove effective in communicating the biblical sense of "sin",

As far as cautions, Barnwell says that, in making selections from the lexical pool, one should always be wary of using a receptor-language word that refers only to certain offences, judged as major within that culture, that is a word that references only traditional-value judgments. Such a word may be semantically restricted to a short list of taboos, for example, murder, adultery, inhospitality, and getting angry. Accordingly, the list (which is based on human experience and tradition) may exclude some acts that God regards as sinful, and may include others, for which there is no scriptural prohibition.[62] Unfortunately for the translator, seeking a simplistic solution, this errant list will be conjured up every time the word is used. In contrast, we recall the semantic components of the biblical definition of sin – it is, first and foremost, any personal offence against God; secondly, it often includes, or focuses, on human pride, disregard of His laws, or alienation from Him.[63] So a non-restrictive term, one which can be further defined by inclusion in a phrase, or by surrounding context, is far better to select, as a rendering for "sin".

Barnwell's second caution is that any term selected (or phrases constructed from it) must have enough flexibility to include all that the Bible speaks of as sinful. New Testament references to specific sins illustrate how varied the offences are, and how broad the general receptor-language term must, therefore, be. Actions, words, thoughts, attitudes, and motives are all, at times, judged to be offensive to God. The long list comprises blasphemy (Matt 12:31); treating God, or a parent, disrespectfully (Luke 15:18); adultery, and other forms of immorality (John 8:11; 1 Cor 6:18; 2 Cor 12:21); unbelief and rejection of the Messiah (John 16:9); deliberate disobedience of God, and rejection of His truth (John 15:22, 24); rejecting, or killing, one who testifies to the Messiah (Acts 7:60); lacking fear of God, lying, bitterness, and causing strife (Rom 3:9-18); doing something that you

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as part of a larger phrase. Among these, the ones considered as potentially effective in phrases (as well as the phrases, into which they could be formed) will be presented shortly.

[62] Barnwell, et al, *Key Biblical Terms in the New Testament*.

[63] See our earlier summary definition in part one of this article in the *Melanesian Journal of Theology* 18-1 (2002), p. 56.

are not sure is right (Rom 14:23); causing a fellow-Christian to offend God (1 Cor 8:12); being angry (Eph 4:26); and idolatry (Rev 18:4-5).[64]

REJECTION OF *KUBA* AS A SOLUTION FOR TABO

We now return to where we began, considering whether either the Tabo word *kuba*, or the phrase "doing *kuba*", is a suitable rendering of scripture's most basic word for "sin". Our earlier concerns were threefold. Firstly, we were uncomfortable with the extremely general level of meaning ascribed to *kuba* in ordinary conversation; frequently moral connection is totally lacking. Secondly, even when morality is in focus, an undesired association with animist religious beliefs remains; traditional lists of right and wrong for the Tabo people (and their basic understanding of what constitutes offence) are at variance with scripture. Thirdly, perhaps most importantly, no other alternatives have previously been truly considered.

Now, in the earlier discussion of animist religion, we demonstrated that concern over *kuba*'s association with past belief and ritual practice is, indeed, valid. In the next section's discussion of equivalence for key terms, we then noted various authorities' opinion that it would be extremely unwise to rely on such a word in isolation. We also demonstrated, in the joint analysis of multiple senses for *kuba* and "bad", that (a) both words are highly generic,[65] in the range of sense they cover; and (b) both refer to moral badness only secondarily. The latter point is especially significant, because it means that, apart from contextual clues, the primary sense that comes to

[64] Barnwell, et al, *Key Biblical Terms in the New Testament*.

[65] Joseph E. Grimes, "Sin", in *Notes on Translation* 1-22 (1966), p. 13, says, though, that a generalised term (one like *kuba*) that reflects a personal evaluation is, in the long run, far better (than a specific term, which covers a list of traditional taboos), even though the general term may, at first, seem too non-specific for theological use. He continues, saying that a general term may be "sufficiently similar to the biblical understanding of sin to permit close correspondence of thought to develop in either an inner-directed, or an other-directed, context. The biblical contexts will show readers that God makes His own evaluations, so that sin is not linked to human whims, even though it is talked about with the same vocabulary." But, in spite of Grimes seeing no difficulty with using a highly generic term for "sin" (in fact, he argues, convincingly, that such terms are preferred), the fact remains that *kuba* has a moral sense, only secondarily, and that its moral sense is tainted by associations with traditional animist belief.

the minds of hearers or readers is non-moral. For both anthropological and linguistic reasons, then, we reject ***kuba*** as a suitable translation of "sin" in the Tabo scriptures. On rare occasions, where it is deemed necessary to use ***kuba*** for "sin" (because of naturalness, or readability issues), the context should explicitly highlight the intended moral focus.

Now, some have seemingly dismissed the potential problem of using vocabulary with a different prior-religious tradition. H. G. Meecham, for instance, argues that, even within the original scriptures, the various authors took words from out of pagan backgrounds, and invested them with new theological meaning. He believes, therefore, that receptor cultures will learn correct theological meaning of initially unfamiliar terms in the Bible, either by the Holy Spirit's direct transformation of their understanding, or by solid Christian teaching.[66]

We disagree with Meecham, on two counts. Firstly, out of an aversion for solving a difficult linguistic problem, the translator must not purposely choose an inferior, vague form, and then expect the Holy Spirit to supernaturally bring about accurate and unambiguous meaning. The translator is responsible to conscientiously investigate all other choices. As human beings, we have no power to change the life of another; this is, indeed, the Holy Spirit's work alone. We have, however, been enabled with sound minds, academic training, and cultural experience, to translate His message into forms that people can readily understand. While using the Word to change people's lives has been, and always will be, the responsibility of God, following sound principles in translating, it remains the task He has given over to us. Furthermore, even if a receptor-language word will eventually develop new theological meaning, there is no guarantee that new understandings will actually develop, as the translator might hope. It may take several generations of time for a word to develop new meaning.

[66] See H. G. Meecham, "Old Words with New Meanings – a New Testament Study, Part 2", in *The Bible Translator* 4-2 (1953), pp. 71-74. Meecham's examples include the Greek words for glory, grace, sin, Lord, Almighty, salvation, peace, life, love, and Saviour. He believes these examples prove that, in the context of Christian faith, pagan theological words can and will acquire new meaning; such words need not be avoided in translating the Bible for minority groups of a differing religious background.

Knowing this, what justification can there be to expose even a single generation to confused understanding?

The second problem with Meecham's argument is its dependence on the premise that the writers of scripture successfully borrowed pagan terms. While the major premise is factually true, the argument's falsity lies in comparing the New Testament situation to translating for minority languages today. Greek had become the international language of its time, spoken by all, who were educated, and by many who were not. When using a majority language to express ideas, one seldom borrows from obscure smaller languages, unless the term is already widely accepted by the majority-language speakers. Furthermore, the audience,[67] being addressed by the New Testament writers, was one already familiar with Old Testament scriptures, Jewish culture, and thus, the theological basis for the Christian message. Using Greek words from philosophical or mythological contexts, and transplanting them into Christian dialectic, did not present readers with huge, insurmountable semantic hurdles. This, however, is the exact opposite of today's minority-language situations, where most first-time translation work is being done. The people groups, who make up the receptor audiences are essentially unfamiliar with both the historical basis for Christianity, and its underlying theology. Whatever they hear will inevitably be interpreted, according to the cultural framework they already know.[68] Therefore, to use unmodified, traditional religious terms from this

[67] The 1st-century church was (at least initially) comprised, primarily, of believers, who were Jews to begin with, or who were Gentile proselytes, already somewhat familiar with Old Testament teaching.

[68] On this point, see A. R. Tippett, *Verdict Theology in Missionary Theory*, South Pasadena CA: William Carey Library, 1973, p. 149. Regarding the importance of bridging cultural gaps with the Christian message, Tippett argues for retaining, to some extent, the traditional religious forms the receptor culture has used. He suggests that the outside Christian worker keep positive meanings from receptor culture forms, even if the actual practice is discarded. The actual forms can be replaced by "functional substitutes", that is, corrective mechanisms, which cover up any cultural voids, resulting from customary practices being discarded. When a custom is rejected by the outside worker (because it is inherently anti-Christian), the question ought to be asked, why it existed in the first place. Some other means of meeting the felt need, which is now left unsatisfied, should be sought; preferably the local church leaders, themselves, should do the searching. Now,

type of cultural milieu, as a means of translating key biblical concepts, will, far more likely, result in distortion of the new message, rather than changing the meaning of vocabulary used for untold centuries before.

TABO SOLUTIONS FOR TRANSLATING ἁμαρτία AND 10 NEW TESTAMENT SYNONYMS

In the introduction to this paper, we suggested five alternatives to *kuba*, as possible translations for "sin". The first of these was to employ a phrase containing the idea of taboo. For the Tabo people, one of two words is possible as the head of this kind of phrase. The first is *talona*, which represents those prohibitions passed down from previous generations, and supposedly originating with *Galegae,* the tribal deity, and ancestral being, from whom they have all descended. The second is *kukala*, a word, which designates privately-made, but publicly announced, prohibitions regarding personal property. The *talona* are made strong by the power of *Galegae*; *kukala* are made strong by localised jungle spirits that a man has befriended through appeasement. When he has offered gifts of food to the spirits resident on his property, they will then look after it for him, and defend it against any trespassers. A phrase, built upon one of these words, to refer to generic sin in scripture would be along the lines of "violating God's *talona*", or "breaking God's *kukala*".[69]

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while Tippett's argument is applied to forms of practice, its validity extends, also, to language. Functional equivalence attempts to do, linguistically, what Tippett's functional substitution intends to do practically in the developing church. Instead of accepting animistic terminology outright (along with its unwanted semantic associations), it is best to search for suitable, equivalent forms of communication. Linguistically, this is what we are seeking to do, by means of a phrase, which, while built upon receptor language terms that may carry animist connotations, are constructed in such a way that new theological truth successfully replaces the old beliefs. These phrases should, of course, be constructed naturally; they should be identified and approved by leaders in the developing community of believers, rather than by the translator alone.

[69] See our earlier remark, in part one of this article in the *Melanesian Journal of Theology* 18-1 (2002), p. 133-134. There, we argued that, tying in the translation of "sin" to the idea of taboo may be a good solution, because both, semantically, share the idea of offending a powerful spirit being.

The advantage of either of these solutions is that, firstly, they take a culturally-understood form, and apply it to offending God (the most basic understanding of sin in scripture), and, secondly, that they are very natural in their construction. The disadvantage of using *talona* is that, culturally, it refers to an explicit list of disapproved community actions, a list that most certainly differs from the prohibitions of scripture. In fact, the cultural specificity of *talona* may be more of a drawback than the generic quality of *kuba*.[70] While *kukala* may be less specific, in that no proscribed list of "thou shalt nots" is referred to, it is limited, in the sense that it refers, usually, to protection of personal property. The idea of "breaking *kukala*" coincides nicely with the personal affront, sin presents God in scripture. Its primary sense being restricted to protection of property, however, makes it harder to use. We do note, though, that the Bible teaches that all things in the material universe belong to God, who created them; accordingly, when humans misuse the creation, or abuse one another, they are, in effect, violating God's personal property. Perhaps the semantic appropriateness of

[70] Besides Larson's caution (see pp. 88 of this article), cf. Grimes, "Sin", p. 13, where he writes that "a word, which covers an explicit list of sins, usually excludes at least part of what the Bible intends to be understood as sin. . . . But, by moving away from an explicit list of sins, to the more general area of evaluations of behaviour, it is easy to find a good equivalent for 'sin'. People, in any culture, constantly make invidious comment about the actions of others, by means of forms such as 'it is bad', or 'he is acting wrong', and related expressions. Forms like these, refer more to a personal judgment on the part of the speaker, than to an express code of behaviour, which is exactly the point. Any word that is oriented toward a list of disapproved actions, or an explicit code, automatically disagrees with whatever 'list' one might compile from the Bible. Worse, it reflects a tradition-oriented mode of thinking that is fundamentally incompatible with the Bible's emphasis on guilt and responsibility." Cf. Beekman, "Anthropology and the Translation of the New Testament Key Terms", p. 32, where he states, "The proper translation of the scriptural concept of sin always faces the translator with a crucial decision. All societies have one or more words to refer to conduct and activity, which is considered to be wrong. Very frequently, however, the word or words available, as potential renditions for the concept of 'sin', represent a rather restricted specific list of unacceptable activities. When it is determined that the words are unduly restricted in their range of application, even if no unacceptable items appear in the list, there is little likelihood that the influence of context can help."

using ***kukala***, in a phrase to translate "sin", is stronger than one might first conclude.[71]

Our second, earlier suggestion for translating generic "sin" was a phrase meaning "not submitting to God". While this is linguistically natural to form, it fails to carry the idea that sin, in scripture, may be unintentional; it may be committed in total ignorance. In this regard, such a phrase, while perhaps more suitable than ***kuba***, is less than satisfactory for a general term. It is more suited to translating one of the synonyms for sin that has greater specificity. παρακοή, for instance, includes semantic components of both disobeying God's law and deliberateness.

Similar to the phrase "not submitting to God", is that of "breaking (disobeying) God's rules". This was suggested as a third possible alternative to using ***kuba***. But this phrase has exactly the same drawbacks as "not submitting to God". It also is too specific to cover all that the Bible speaks of as "sin"; semantically, it cannot be divorced from intentionality. "Breaking God's rules", like the phrase before it, would be legitimately used to translate παρακοή, but not ἁμαρτία.

Among the earlier suggestions, we also posited finding a natural term to parallel the etymological roots of ἁμαρτία, something along the lines of "missing God's mark". Such a phrase would avoid the problems of the last two suggestions, by avoiding being too specific, and being locked into deliberateness. Since the Tabo people are a traditional hunter-gatherer society, one would be sure that they would possess linguistic forms to describe "missing a target". And so they do, but, perhaps surprisingly, the Translation Committee has rejected using them to refer to offending God. The semantic crossover apparently is lacking. However, in gathering data for the purposes of this article, we came across another natural phrase, which semantically relates to "missing one's goal", and which met with

[71] Two other useful semantic parallels can be noted. Firstly, while a man depends on jungle spirits to watch over his property, and make his ***kukala*** strong, God is self-sufficient; He has His own Spirit to enforce His laws. Secondly, breakage of a ***kukala***, and scriptural sin, are alike, in that they may be either deliberate or unintentional; negative consequences will result, regardless of intentionality on the part of the violator.

initial native speaker enthusiasm as a term for "sin". The phrase refers to taking a wrong jungle trail, so that misfortune is encountered. The path appears right and safe to the physical senses, but is wrong and dangerous. While the traveller chooses this wrong path of his own volition, he never intended to get into the troubles that lurk ahead.

The advantages of using this phrase to translate ἁμαρτία are, first of all, that there is no connection whatsoever to traditional religious practice or belief. In addition, the phrase, being generic, makes it highly adaptable to any scriptural context, in which sin is used. It can, thus, refer to sins that are deliberate or unintentional, grievous or incidental, of the mind, or of the body. Being both free of animist religious thought, and being non-specific, use of the phrase runs little risk of conjuring up a list of past tribal prohibitions, ones which might, somehow, become confused with God's holy character and law today.[72] Finally, the phrase closely parallels the semantic notion of the Greek word, originally used in the New Testament; by so doing it also captures that an action may be volitional, yet unwitting, that a choice can seem right to one's physical senses, but be terribly dangerous, in its eventual outcome.

There are, of course, disadvantages; seldom does a translation solution achieve absolute perfection. Firstly, we note that the phrase does not explicitly carry the idea of personally offending God, the central concept of "sin's" biblical definition. Similarly, there is no connotation of pride, an almost equally important conceptual adjunct. We reason, however, that since the ideas of offensiveness and pride are almost always communicated in ἁμαρτία's scriptural contexts, the lack of their explicitness in the proposed phrase need not disqualify it as a good solution. But, for any "sin" contexts, where we choose to use the phrase, if offence of God and pride are semantically absent, the onus will be on us, as translators, to purposely find a means of making these fundamental aspects explicit.

[72] Beekman, "Anthropology and the Translation of the New Testament Key Terms", p. 32, says that a generic term, referring to any wrongdoing, may, at first, be considered too weak, because it may include such errors as dropping a dish, or taking a wrong path on a journey. However, such generic terms often prove to be the best choice, when modified within a phrase, and when the influence of context is given consideration.

A second disadvantage of using the phrase "taking the wrong path" to translate ἁμαρτία is that, while the nominal and verbal forms are easy to come by, producing an adjectival form is not. To communicate the attribute "sinful", therefore, grammatical restructuring would be necessary. However, of the 219 New Testament occurrences of the ἁμαρτία word group, we note that, in one modern English translation, an adjectival form is used less than one percent of the time.[73]

The final suggestion, from our earlier list, was to search for a suitable idiom. While some translators have certainly found figures of speech to be effective,[74] we recall the previous section's caution against using them for key terms. The degree, to which the concept is shared by source and receptor cultures, must be considered. Beekman and Callow legitimise using a figure of speech in cases where the concept is unequivocally shared.[75] But, they say (and Larson agrees) that figures are unsuitable, when the key-term concept is not a cross-cultural one.[76] Regarding "sin" being understood by traditional animist groups, we have argued that, at best, the concept is shared only in part, and have further demonstrated this to be the case with the Tabo people. For this reason, we have not searched for a figurative expression, nor has the Tabo Translation Committee offered any to date.[77]

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[73] See *NIV Exhaustive Concordance of the Bible*, Edward W. Goodrick, and John R. Kohlenberger III, eds, Grand Rapids MI: Zondervan, 1990, p. 1678.

[74] Note Ross Webb's work among the Tuma-Irumu as one example. See part one of this article in the *Melanesian Journal of Theology* 18-1 (2002), pp. 38-39.

[75] See Beekman and Callow's chart of equivalency solutions, which we presented earlier (Figure 3, p. 85) and the related comments in footnote n. 45.

[76] See earlier discussion, pp. 85-87.

[77] Two other possible solutions, which were not included on the earlier list, have been considered and rejected. The first was to focus, semantically, on the negative, repulsive aspect of sin, as a means of conveying its offensiveness before God. As such, adjectives/nouns dealing with physical human senses and reactions to unpleasantness were investigated thoroughly. The words for "ugly", "smelly", "disgusting", "vomit", "bad taste", "painful", "tragedy", "disaster", and "rottenness" were considered. All were ultimately rejected, because, firstly, they did not fit closely enough with the definition of "sin", derived earlier, and, secondly, the Translation Committee said an unequivocal "no" to each possibility. Another possibility was the word *agoe*, which, in investigating

So, among the many possibilities we have considered, having determined that the Tabo phrase "taking the wrong path" is a good translation for the central concept of sin, having settled on it being the best rendering of the word ἁμαρτία, for most of its New Testament occurrences, having concluded that the advantages of its use far outweigh the disadvantages, and having received an initial positive audience reaction to its use in the Tabo scriptures, we now present suitable forms for translating each of the other New Testament synonyms for sin.

To achieve this overall solution, the delimiting components of meaning, for the primary sense of each synonym,[78] were placed into a matrix (see Figure 4).[79]

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traditional religious belief and practice, had come to light. (This word was discussed in part one of this article in the *Melanesian Journal of Theology* 18-1 (2002), pp. 130-131). But, while *agoe* represented the most serious category of traditional tribal offence, it was deemed unsuitable for translating "sin", because it was even more restrictive than *talona*. Semantically, it refers to but two prohibitions – homosexuality, and women coming to the male toilet/washing area.

[78] See Figure 2, p. 78, for the earlier analysis.

[79] Barnwell, et al, *Key Biblical Terms in the New Testament*, summarise the contrasts for these New Testament synonyms by saying:

(a) ἁμαρτία (the most generic Greek word for "sin") has four senses – a specific sinful act; humanity's general sinful condition; "sin", personified poetically; accumulated record of wrongdoing (or guilt).

(b) the usage of all the other synonyms is with one of ἁμαρτία's first two senses, except for κακία and πονηρία, which mean generic "bad", and more intense generic "bad", respectively.

But, for the purposes of contrasting the synonyms with greater clarity, in construction of the above matrix, we have gone beyond Barnwell's rather simplified view, to include the other meaning components identified in Figure 2, p. 78. These components, in turn, were derived from the New Testament word study data presented earlier (see part one of this article in the *Melanesian Journal of Theology* 18-1 (2002), pp. 76-82), where we synthesised the views of a number of respected scholars. Finally, each word's primary sense (except for ἀνομία) contains the central concept of personal offence against God, resulting in guilt. In ἀνομία's case, the primary sense is simply "a lack of knowledge", without any accompanying moral connotation; its moral sense (synonymous with the other words' primary senses) is but secondary. For this chart, then, we restrict ourselves to the secondary, moral sense of ἀνομία.

Figure 4
A CONTRAST OF MEANING COMPONENTS FOR NEW TESTAMENT SYNONYMS OF "SIN"

Synonym	Deliberate	Intense	Specific	Source	Other
κακία	+	+	–	External?	No shame
πονηρία	+	++	–	Self-will?	No shame
ἀδικία			Dishonesty, injustice, disrespect		
ἀνομία	Negligent		Disobedient to God's law		
παράπτωμα	?	?	?		
ἀσέβεια	+	+	Contempt for authority		
παράβασις	+		Violation of a boundary		
παρακοή	+		Disobedient to God's law/will		No desire to even hear
ἀγνοία	Ignorant		–		
ἥττημα	Negligent		–		Personal loss, failure results

Characteristics of "deliberateness", "intensity", "specificity", and "source" were identified. Another category of "other" was then added to include any extra-semantic aspects that a particular synonym might carry. Under "deliberateness", each synonym was marked with either a "+" to indicate intentionality, left unmarked, or labelled with "negligence". The category of "intensity" was marked with one or two "+"s (to show moderate or strong grievousness, respectively), or it was left unmarked. For "specificity", either a synonym was left unmarked (if representative of general kinds of sin), or it was labelled to show the particular kind of sin semantically in focus. Only two synonyms were marked as to "source", because we have

noted, earlier, that some authorities argue a distinction between them, saying one is linked to Satan's perpetration of evil, but that the other is associated with evil, arising from self-will. In contemplating the breakdown of semantic components, we must not forget that all the synonyms share the central concept: that of personally offending God, concomitant with guilt. We recall that each synonym is defined, not by its particular bundle of meaning components alone, but by these, in conjunction with the shared central concept. While the differing bundles of meaning components distinguish the synonyms from each other, their shared centrality maintains their relatedness. Therefore, in seeking representative forms in the receptor language, both the distinctions, ***and*** the central concept, must be kept in mind by the translator.[80]

Once we had thus isolated the components of each synonym, we then established non-literal equivalents in Tabo, by carefully constructing distinguishing phrases, ones which conveyed biblical meaning, both accurately, and naturally. These functional-equivalent solutions for Tabo are presented in Figure 5.[81] For all but one synonym (ἀδικία), phrases

[80] See Stephen Pattemore, "Principalities and Powers in Urak Lawoi", in *The Bible Translator* 45-1 (1994), pp. 116-129. Pattemore works among a tribal group of 4,000, living on the SW coast of Thailand; the people are traditionally animistic, unlike the surrounding and dominant Islamic-Malay culture, from which their language derives dialectically. Pattemore's translation problem involved determining the correct receptor forms, to represent each of the various instances, in which Paul refers to spiritual powers; natural forms were desired, but these often carried unwanted theological baggage that contradicted the original intended meanings of the source text. Pattemore discusses using a single generic (low specificity) term, and then qualifying it in the different contexts, with adjectives. In Pattemore's solution, he develops semantic fields for each of nine texts. He forms a matrix by identifying four pairs of characteristics (e.g., good, evil) and then marking "+", "-", or "?" for each reference to spiritual powers. The discrete groupings, thus identified, allowed Pattemore to determine essential parameters for translating the Ephesians/Colossians references. In our solution, we have similarly constructed a matrix to aid the analysis. Our solution, however, looks at individual synonyms of the source text, determining their ordinary parameters of meaning. Pattemore looked at one phrase ("principalities and powers") to determine how it semantically differed across nine contexts.

[81] The proposed solutions have been accepted by Gunuwa Kaiku and Pastor Naila Kakale, but not by the Tabo Translation Committee, in its entirety. Gunuwa Kaiku is the highly-

were constructed, because no suitable single word-substitutes were available. In our earlier discussion of how to establish equivalency (when concepts are shared), we noted that Beekman and Callow's first solution was use of a phrase or word cluster.[82] For translating unshared concepts, Larson similarly advocated modifying a generic receptor-language word within a phrase.[83] Later on, Larson again, this time specifically addressing the translation of key terms, suggested modifying selected non-restrictive terms to bring out full biblical meaning.[84] To this weight of combined scholarly opinion, we add yet the wisdom of Grimes, who, in the context of translating "sin" for animist cultures, speaks of using "a phrase, serving as an acceptable equivalent" to be advantageous.[85] The phrase, he cautions, is not to be built around a restrictive "list-bound" religious term. Instead, a generic, non-religious term, one that ideally refers to evaluations and judgments, individuals make about each other's actions, should be selected. When such a term is used as the head of a phrase, the phrase itself is capable of semantically moving beyond the realm of human evaluation, to bring in the scriptural notion of God's assessment of us.[86]

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respected, oldest member (and, therefore, the recognised Tabo language expert) of the Committee. Pastor Naila is the first Tabo graduate from Bible school to continue on in active pastoral ministry; in advising the Committee, he has proved to be an invaluable resource, uniquely combining knowledge of his own culture with a profound understanding of the scriptures, and a heart that his people will embrace its message.

[82] See Figure 3, p. 85, and the related comments in footnote n. 45, pp. 86-87. On phrases versus single-word substitution, see P. S. Cameron, "Functional Equivalence and the Mot Juste", in *The Bible Translator* 41-1 (1990), pp. 101-108. Also see Jan P. Sterk, "Translation as Recreation", in *The Bible Translator* 45-1 (1994), pp. 129-138.

[83] See earlier discussion, pp. 87-89.

[84] See earlier discussion, pp. 88-89, giving special attention to footnote n. 56, on Sjolander's article. He, too, supports the use of phrases to translate key religious terms.

[85] Grimes, "Sin", p. 14.

[86] Ibid. Note that Grimes further says that, in several cases, expressions used, in initial translation work, had to later be rejected, because they were too specific, and tradition-oriented, to satisfy the biblical context. The terms (and phrases built upon them), which end up being most suitable are those which, at first, may seem too broad in meaning, too non-specific.

Figure 5
TABO TRANSLATION SOLUTIONS FOR "SIN" AND ITS NEW TESTAMENT SYNONYMS

GREEK WORD	TABO RENDERING/BACK TRANSLATION/COMMENTS
ἁμαρτία	***hibo gabo ududi (komo)***
	hibo – that which appears right/safe to the senses, but is wrong/dangerous
	gabo – path
	ududi – to follow confidently
	komo – nominaliser

Advantages: No connection to traditional religious practice or belief; generic and, therefore, highly adaptable to scriptural contexts as the most basic word for "sin"; carries similar semantic notion of the Greek word ("missing the mark").

Disadvantages: Does not explicitly carry the idea of personally offending God, or of pride, but these are implied in most scriptural contexts, where "sin" is mentioned; no easy way of forming an adjectival form.

κακία	***koko kuba hilopoheno ododili (komo)***
πονηρία	" " " " "
	koko – great (plural)
	kuba – generic bad deeds
	hilopoheno – without shame
	ododili – to do (transitive verb/plural object)

Advantages: Includes all the meaning components analysed for the two Greek words within a natural phrase; association with a lack of shame, and the verb "to do"; brings out the moral sense of kuba.

Disadvantages: Traditional bad deeds are not the same as biblical sin – individual contexts will have to carry the idea that bad deeds are defined by God's standard, not ours; the possible distinction of the two words, regarding external or internal origin, and of πονηρία being more grievous, are not made.

ἀδικία	***tuputupuha: (emede) (komo)***
	tuputupuha: – crooked
	emede – to live (intransitive verb/singular subject)

Advantages: Like the Greek word, degree of deliberateness and intensity is solely determined by context; semantic association with injustice and lying is strong; adjectival, verbal, and nominal forms are all easily produced.

Disadvantages: Doesn't convey disrespect or impiety, apart from an explicit context.

ἀνομία — ***Godokono tutumu emalagidoleha: (komo)***
Godokono – God's
tutumu – laws
emalagidoleha: – to not think about (transitive verb/plural object)

Advantages: Carries the idea of negligence; offence of God is explicit; adjectival, verbal, and nominal forms are all easily produced.

παράπτωμα — With authorities unable to reach agreement about this word's meaning, componential analysis and identification of a corresponding Tabo language form are impossible. In translating, each context will be analysed, case by case.

παράβασις — ***Godoko holoholoha: (komo)***
Godoko – God (with honorific marker of person)
holoholoha: – lacking image/character

Advantages: Parallels the frequent English rendering of "ungodliness", adjectival, verbal, and nominal forms are all easily produced; sin's basic opposition to God's character is made explicit.

Disadvantages: Deliberateness, intensity, and contempt for God are not explicit, and will, therefore, have to be carried by context.

παράβασις — ***Godokono kukala adikamida (komo)***
Godokono – God's
kukala – publicly-announced personal taboo
adikamida – to violate (transitive verb/singular object)

Advantages: Carries the idea of deliberateness, and the idea of trespass against a person.

παρακοή — ***Godokono tabo ubiha: (komo)***
Godokono – God's
tabo – word
ubiha: – not desiring

Advantages: Carries the idea of deliberately not wanting to even know God's will.

ἀγνοία — ***Godoko iya:tawaha: (komo)***
Godoko – God (with honorific marker of person)
iya:tawaha: – not knowing

Advantages: Does not imply deliberateness; can mean either not knowing God personally, or not ever hearing about Him.

ἥττημα — ***Saitanatamo ga (komo)***
Saitanatamo – in the direction of Satan
ga – to fall (intransitive verb/singular subject)

Advantages: Carries the idea of negligence, and resultant failure; has moral connotation; its non-specificity can suit any scriptural context.

For these reasons, then, we have not hesitated to search for, and develop, these kinds of phrases – ones which are simultaneously natural, generic enough to adapt to biblical contexts, and unhampered by traditional religious belief – to serve as equivalent forms for translating ἁμαρτία's New Testament synonyms. The solutions presented for each synonym in Figure 5 include a back translation of the phrase components into English, plus any perceived advantages, or disadvantages, of the chosen form. κακία and πονηρία ended up being represented by a single equivalent form, because the bundling of their semantic components is practically identical. We noted, earlier, that one group of authorities suggests a distinction may exist between the two terms, regarding evil's origin being internal or external, but the evidence for this is by no means conclusive. Also we purposely did not provide a solution for παράπτωμα, given that there is such wide disagreement as to the semantic components it represents. Its 20 New Testament occurrences will be translated on a context-by-context basis, perhaps resorting most often to our proposed rendering of ἁμαρτία, which, since it is generic, can adapt readily to most biblical "sin"

contexts. The other translation solutions presented require no additional comment.[87]

We do, yet, remind ourselves that the translation solutions given are intended only for the primary senses of these synonyms in scripture,[88] that is, those usages conveyed by the distinctive bundles of meaning components we isolated. When any of these synonyms are used, in a secondary or figurative sense, alternative solutions will necessarily be sought, context by context.[89] Furthermore, as the primary sense solutions are applied, we will not slavishly chain ourselves to consistency for its own sake. To avoid pitfalls, in this regard, Nida's three principles for checking concordance will be followed: (a) the same words in the same contexts should be translated the same way; (b) differences in parallel passages should be preserved just as faithfully as any similarities; and (c) the study of consistency should be made, after the respective portions have been naturally translated.[90] Having

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[87] The acceptability of the proposed solutions was mentioned in footnote 81, p. 103, but a word is in order about how they were derived in the first place. Generally, we followed one or more of the four methods Beekman suggests in "Anthropology and the Translation of Key New Testament Terms", in *The Bible Translator* 15-3 (1964), pp. 32-34. These are: (1) native-text method; (2) hypothetical example method; (3) question method, and (4) listening to others converse. Beekman says that "new combinations must be completely natural, both semantically and grammatically", and that "the combination, itself, may represent a new, or unknown, concept, but the manner, in which the words are combined, must be completely natural". The naturalness of new combinations is only validated, when there is full acceptance on the part of native believers.

[88] Except for ἀγνοία; see footnote n. 79 for Figure 4, p. 101.

[89] See earlier discussion, in part one of this article in the *Melanesian Journal of Theology* 18-1 (2002), pp. 68-69. Even with the primary senses of the "sin" synonyms, context-by-context analysis is necessary, if, for no other reason, than that this is how primary and secondary senses will be distinguished. Barnwell, et al, *Key Biblical Terms in the New Testament*, write: "In translating any key biblical term, the translator needs to consider: (a) the context, in which the term occurs . . . and (b) the . . . different senses it can have in other passages, in which it occurs. These two factors will help the translator decide the particular meaning the term has in a given passage." Also, they say: "Since many words have a number of different senses, according to the context . . . the decision, concerning how a term will be translated in any specific passage, should be left until the full context is being translated."

[90] Eugene A. Nida, "Checking a Translation for Consistency," *The Bible Translator* 5.4 (1954), pp. 176-181.

proposed what appear to be excellent Tabo renderings for each of the New Testament "sin" words, we have no desire to undermine excellence, by introducing mechanical substitution into the translation process ahead.

Finally, we are not reluctant to admit that the proposed solutions are not final. Checking, and *more* checking, and *yet further* checking, comprise an essential part of the seemingly never-ending process necessary to quality Bible translation. A number of excellent methods for checking a translation's accuracy and naturalness are known to exist. Included among these, are reading aloud, in various contexts, to check for audience satisfaction and comprehension, publishing preliminary versions, or individual books of scripture, to gauge both quality and overall usefulness to the church community, using back translations to check if information has been unintentionally deleted or added from the original, running tests for emotive accuracy, and checking for theological bias, with a trained consultant.[91] For the Tabo Translation Project, all of these have been consistently utilised from early on, and there is no intention of abandoning them now, not even in the case of sin's synonyms, for which we have so laboriously obtained equivalent forms.

FURTHER APPLICATIONS

RETRACING THE JOURNEY

En route to providing a Tabo translation solution for ἁμαρτία, and its New Testament synonyms, we have succeeded, also, in a number of other disparate, yet related, tasks. In the area of theological study, we first issued a caution, regarding both its limits of application, and the inevitable cultural bias Westerners bring to their work. Then, by consulting a number of scholars, we obtained a general definition for biblical sin; primarily, it is

[91] Jacob A. Loewen, "Testing Your Translation", in *The Bible Translator* 31-2 (1980), pp. 229-233. Loewen also mentions the Cloze technique, the checking process, which entails blanking out every fifth word of a translated text, with the native speaker trying to ascertain which words are missing. This is the only testing measure he suggests that we have not already been using regularly in the Tabo project. Cf. Beekman, "Anthropology and the Translation of the New Testament Key Terms", pp. 32-34, where he presents, and describes, his two means of validating meanings of potential translation solutions for key terms – the cycle check and componential analyses.

any personal offence committed against God, and is concomitant with guilt. Human pride, breaking God's laws, and alienation of being, are other biblical ideas commonly associated with sin. Going on to specific doctrine, we noted that the scriptures (both Old and New Testaments) teach sin to have originated in the choice of rational, created beings, to be powerfully deceptive, to hold all people in its power, to result in death, and to never be beyond God's sovereign control. We then looked at the Hebrew and Greek words, used in scripture to describe sin in its various aspects, attempting to get an overview of the semantic range covered by each. We finally noted the linkage of one's view of sin with the comprehension of other Christian doctrines; teaching about God's character, and Jesus' work of substitutionary atonement, are affected, in particular.

In the area of anthropology, we noted five basic differences between biblical and animist worldview, which have a bearing on the translation of "sin". We observed that animists feel shame, rather than guilt, in response to perceived moral wrong; they subjectively determine morality; in doing so, they hold to plural (sometimes contradictory), oral traditions simultaneously; they blame outside forces for human actions; and they believe that spirit beings can be manipulated. We then looked, in some detail, at the Tabo people's traditional belief system and ethics, especially the vocabulary associated with various spirit beings, and lists of specific offences.

We then turned to linguistic study, by introducing functional equivalence theory, and noting it to be the model, under which all sound translation is practised today. Functional equivalence is the insistence that meaning has priority over form in the translation process. But, in the goal of presenting a source-text message to a receptor audience, with an impact equal to what original hearers experienced, we noted that aesthetics and adequacy of the final product must also be given consideration. We went on to discuss specific issues that translation of "sin" into a minority language could raise, looking briefly at multiple-sense lexical items, delimiting central concepts for a group of synonyms, cognitive clash, concordance, and special considerations for establishing equivalence of a key theological term. In the process, we demonstrated the unsuitability of the Tabo word ***kuba***, for

representing ἁμαρτία, the most-general word for sin in the New Testament. Also we semantically distinguished 10 of ἁμαρτία's synonyms, by isolating components of meaning for their primary senses.

Finally, we considered specific solutions for the Tabo language situation. A phrase, which essentially means "taking the wrong trail", was adopted for translating "sin" in its most basic form. It was chosen, in spite of not explicitly including mention of offence against God, human pride, or resultant guilt. The advantages of the chosen phrase are its lack of connection to traditional religious practice, its adaptability to any scriptural "sin" context, its semantic parallel with ἁμαρτία, and its non-specificity regarding deliberateness, seriousness, and locus of operation (thought versus action). From here, we went on to similarly establish equivalent Tabo forms for each of the ἁμαρτία synonyms.

APPLICATION TO BIBLE TRANSLATION IN GENERAL

What features of these accomplishments are applicable to Bible translation in general? First of all, while giving theology its due regard, we do well to remember that biblical exegesis alone cannot provide answers for every translation problem encountered. Compounding systematic theology's natural limitations is the fact that the vast majority of its accumulated knowledge is a by-product of Western civilisation. Cultural heritage is inextricably bound to any people's understanding of scripture, so much so, that we should always be careful about the conclusions we reach, checking that underlying assumptions are based on revealed truth, rather than our own ethnocentric worldview. While any self-evaluation will, itself, always remain suspect – being a product of human cognition, it, too, can never be totally free from cultural bias – the goal of integrity must not be abandoned. Our example is Jesus, who, although restricted by particular human languages, thought processes, and cultural milieu, during His time on earth, nevertheless consistently communicated absolute truth.

To make this disclaimer about traditional theology's reliability is not to say that we have nothing to learn from it. Translators should derive benefit from both the overall definition of sin, and the doctrine of sin, which we

have drawn from the opinions of respected scholars. In both cases, we have attempted to reduce all pertinent data to a summary form, which is succinct enough to be useful. Also, we have presented an argument that, in spite of various aspects of sin being emphasised in different parts of scripture, for the purposes of translation, no Old Testament-New Testament distinctions need be made.

Perhaps, most significant for translators at large, would be the lexical data we have compiled for all Hebrew and Greek synonyms of sin. Though none of the information is new, we have brought together the knowledge of lexicographers (Kittel, Girdlestone, Trench, and other less-well-known scholars), combined it with that of Old and New Testament theologians (Davidson, Eichrodt, Bultmann, and Barclay), and then added the opinions of authorities in Bible translation (Barnwell, Dancy, Pope, and Grayston). The information, presented on pages 71 to 82 in the *Melanesian Journal of Theology* 18-1 (part 1 of this article), is, thus, a unique and valuable summarisation of the various words used to describe sin in scripture.

The word study data demonstrate the differences that exist between languages, regarding richness and semantic flexibility of its vocabulary, and the problem this poses for translation. Hebrew is far more flexible, and slightly richer, than Greek; English far surpasses both, in terms of vocabulary, but is similar to Greek in having usually precise semantic distinctions for its terms. For the Bible translator, working in a minority language, however, most likely a smaller vocabulary pool, than available in either biblical language, will be encountered. So, while faithfulness to the original text is greatly desired, one of the primary tools for attaining it is withdrawn; choosing from a large group of synonyms, each with subtle distinctions of meaning and emotive power, is not an option. The translator has to seek essential semantic distinctions of the source text (and reflect its original beauty and emotive power) through alternative means.

In minority language situations, then, a group of synonyms in the source text should be analysed, firstly to discern their shared centrality, and then, again, to determine how this concept is delimited for each. The resulting discrete bundles of meaning components can be used to form a matrix,

showing semantic distinction of the lexical items from one another, a process, during which, care should be taken to not confuse primary and secondary senses. The more key a scriptural concept is to the overall message, the more critical becomes careful analysis. Once the analysis is complete, however, the translator can then start a search in the receptor language for forms that describe the same bundles of meaning. Often phrases will be required, but the translator should not fear using a more-complex grammatical form than the original. Furthermore, in seeking equivalence, the translator should not consider accuracy of meaning alone, for naturalness, emotive force, and readability of the translation are equally important. We note that, within any culture, a reader will seldom pursue biblical accuracy that is boring, irritating, or confusing. To the degree that a receptor culture is newly literate, this problem will be compounded.

For New Testament renderings of "sin", and its synonyms, a translator can take advantage of the semantic distinctions we presented in Figure 4.[92] Regarding Old Testament synonyms, then, one might assume that discrete bundles of meaning components could be obtained by using a similar model, but this is not necessarily the case. We have observed that Hebrew is not as precise as Greek in its semantic distinction of individual lexical items; for this reason, following the pattern of what we have accomplished for the New Testament may prove difficult. An alternative would be to follow one of the models for reducing the contexts, in which Hebrew "sin" synonyms are found, into clusters of semantic polarity.[93] After establishing receptor-language forms for each of these clusters, the translator would then determine, context by context, which cluster of meaning is intended, and translate accordingly, without undue regard for the specific synonym used in the original text.

Finally, we would remind all translators that one must not assume a concept can be shared between source and receptor cultures, simply because a semantic connection appears on the surface. (Certainly we have

[92] See p. 101 of this article.

[93] See earlier discussion, in part one of this article in the *Melanesian Journal of Theology* 18-1 (2002), pp. 85-87 ("Conclusions from Word Studies", point (7)).

demonstrated this to be a problem, in the case of translating "sin" for animist cultures; the animist concept of wrongdoing differs significantly from the biblical idea of personally offending God.) To wrongly assume a concept is shared will lead to problems of communication, especially if the concept is key to the overall theme, or message, of a text.

The determination of the degree, to which a concept is shared, is by no means easy: a continuum exists, along which there is no precise means of measurement. About all that can be said with certainty is that few concepts are ever found at the 100 percent extreme. For instance, even the idea of a home as a dwelling place, while universal in some respects, differs widely from culture to culture as to form and specific use. Therefore, the translator must try to estimate (especially for key terms) to what degree sharing exists, and then choose from among the possible equivalency models Larson, Beekman, and Callow provide. If it is judged that a key concept is unshared, or shared only to a minor degree, then rebuilding the components of the source word, by means of a phrase in the receptor language, usually proves the most suitable for establishing equivalence.

APPLICATION TO BIBLE TRANSLATION FOR TRADITIONALLY ANIMIST CULTURES

For translators, working in animist cultures, Van Rheenen's four essential differences between the worldview of Western secularism and that of traditional animism should prove useful. Both cultural extremes deviate significantly from the culture in which the biblical message was first revealed. While translators for animist groups often focus attention on the dissonance between a particular culture's belief system and the Bible, it is important that they also realise the great extent to which Western secular worldview has taken hold of their own biblical interpretation.

Translators, working within these cultures, do well also to apply the five basic differences we have noted between biblical and animist views regarding "sin". Understanding the thinking of animist groups in general, and applying this knowledge to the specific situation of the Tabo people, was of great benefit to us in finding equivalent forms for "sin" in the Tabo language. It enabled us, in some cases, to eliminate single-word substitutes

entirely, and, in other cases, to see how traditional religious terms could avoid undesired connotations, by means of modification within a phrase.

We would hope that translators, working in similar cultures, would not only consider the beliefs of animists, in general, but that they would (as we have done) go further, to investigate the specific religious traditions of the group they serve. For, rendering "sin" in any of its forms, terms, which are too closely tied to traditional religious practice, may simply have to be avoided. The translator should especially steer away from any terms that represent lists of taboos, for these end up being too restrictive to cover all that the Bible refers to as "sin". Such list-bound terms may also create, for the receptor audience, a confusion of their tribal deity (who initiated the prohibitions long before) with the Sovereign Lord of heaven and earth. Multiple-sense words for "bad", which are too generic, should also evoke caution. Translators should ensure, for these words, that the sense describing moral badness is, indeed, the primary meaning, which comes to mind for the receptor audience. If not, there are sound reasons to avoid using such a word as a rendering for "sin". In summary, should a receptor-language word have too wide a range of meaning, it may be inappropriate to use it alone to represent "sin". Should it be too restricted in its meaning, it may, likewise, be unsuitable. And should it carry theological overtones, which directly contradict the Christian message, if used at all, it most certainly will require modification.

APPLICATION TO THE TABO TRANSLATION PROJECT

Finally, for the Tabo Translation Project itself, the solutions proposed as equivalent forms for the New Testament "sin" words are not considered as final. Firstly, we intend to present the solutions, in a variety of scriptural contexts, to the entire Translation Committee for their approval, rejection, or modification. Then, in the coming years, as we translate the epistles, we intend to continually reevaluate each rendering, which the Translation Committee accepts. Since we believe both accuracy and grammatical correctness have already been established for our proposals, we do not expect rejection on these counts. Instead, what we will especially be concerned for, in the checking processes ahead, is proof of naturalness, a

feature, which the translator runs the risk of decreasing, whenever phrases of equivalence are used as substitutes for single words. We want the scriptures, which we are translating, to be highly readable, not unnecessarily wordy, or cluttered by over-amplification. Again, we reiterate that, in spite of believing we have worked carefully to date, we remain open to yet better equivalent forms being discovered in future work. For any solutions that do prove satisfactory in the long run, we will use them only judiciously, avoiding any process of mechanical substitution, by which specific contexts of the original words are disregarded.

Indeed, even when a measure of confidence has been obtained, regarding a particular solution's accuracy, a careful translator stays alert for evidence of wrong meaning being apprehended. We illustrate with three examples of supposedly good solutions for translating "sin", or its collocates, that went awry. One translator adopted a word for "sin", which, unknown to him, was semantically restricted to being caught red-handed in the act of adultery. When he used the word of himself, in a personal testimony, the whole church broke out in laughter, his first clue that he had missed the mark in choosing an equivalent. Another translator was sure he had correctly discovered the word for "repent", but, much later, in the process of checking Acts, he realised, with dismay, that the word he had placed such confidence in was severely limited semantically. Its normative use was for legal contexts, in which a court witness, having initially told the truth against the accused, then feels remorse, and falsely changes his testimony. And, finally, there is the case of a highly-respected linguist, who worked, some years ago, on translating a minority language Bible. Much to his chagrin, he discovered, during checking, that the word he had initially settled on for "sinner" was inappropriate; it referred only to the mentally deficient, or physically handicapped, for these were people whom the receptor culture labelled as "bad ones", not because of any moral issue, but because of their congenital defect.[94]

[94] These three illustrations are taken from Beekman, "Anthropology and the Translation of the New Testament Key Terms", p. 32.

So, while the Word of God, itself, is inerrant in its original inspiration, the one who translates it will never achieve this same perfection. Unlike the original, our work is never truly complete, for there is always further checking, and further revision, which can be undertaken. The goal of finding perfect forms in translation is reminiscent of what we said earlier, concerning the need to shed our cognitive bias. In both cases, the goal, while practically unattainable, must, nonetheless, be targeted, for, in so doing, the quality of our communication will be enhanced. Perhaps, the more important result of pursuing perfection, though, has less to do with linguistic achievement than it does with personal character. As we continually aim for excellence and integrity in the entirety of our experience, we will keep ourselves from the mistake (should we say sin?) of concluding that we have arrived, that our work is completed, that room for improvement no longer exists.

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THE BELIEFS ABOUT SPIRIT POWERS IN THE AREA OF NORTH MALAITA, SOLOMON ISLANDS

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INTRODUCTION

It was around two in the morning, while I was trying to dig out the beliefs of my people concerning spirits, that I felt gripped by a fear, which I didn't expect. My whole body began to shiver, and the hairs on my body stood on end. I felt as if my whole room was filled with evil. I then began to question myself. "What's wrong with me? Am I a child once again to fear the spirits? Even if my ancestral spirits are real, what can they do to me? I am many miles away from home, up here in the highlands of Papua New Guinea." Shivering, as I was, I claimed the word of Rev 12:11: "And they have conquered him by the blood of the lamb." Holding this word firm in faith, I stood, and walked out of my room, into the night, and outside the house, as if to say to the evil forces, "Do whatever you want to do to me, I have Jesus on my side, with His blood covering me."

And so, I had a cold night's walk. The fear had fled, and nothing was felt in that dark night, except, down in my heart, I felt the admiration of God's mighty act, by which, in the very beginning, He spoke and light came into the darkest of the dark. This was my first experience of fear of spirits, after being a Christian, and it came as a challenge by Satan, as if to say, "See if you have power enough to stand this – think who you are to intrude into my territory."

The society, from which I come, is a society that has long been bound by the fear of spirits. Before a child is old enough to understand anything else, he is taught to fear the spirits. He is taught how powerful and harmful the spirits are, or can be, to man. He is told to keep well away from any suspected places or objects, which are believed to be the territory of the spirits. He is told to return home before sundown, for, after sundown, is believed to be the most effective time for the spirits to roam around. He is told to avoid throwing bits and pieces of his food in market places, or *tambu* places. This causes the child to grow up in fear of the spirits, and they find it hard, going alone in the dark, even in quiet rooms. Very few could go alone in the bush at daytime. This has greatly affected the lives of my people, and they need the message of liberation from the fear of spirits.

To my knowledge and understanding of my society's beliefs of spirits, the spirits can be categorised under two main headings, according to their characteristics.

SPIRITS THAT ASSOCIATE WITH NATURE – THE WILD SPIRITS (*AKALOGWASI*)

These wild spirits can also be classified under these two groups:

(a) Roaming spirits – (*akalo tatha*)

(b) The spirits, who attach themselves to particular places and objects (trees, swamps, caves, stones, rivers, etc.).

The wild spirits don't associate with man, they are either bush-roaming spirits, or spirits associated with nature. Wild spirits are harmful to man, and those people, who return home late after sundown, often meet with these spirits. When a wild spirit attacks a man, it is believed that the signs are the vomiting of black, sticky substance, sweating, and the tongue dropping out. When treatment from a witch doctor is delayed, death may result. The witch doctor has to identify which particular spirit of these roaming spirits made the attack.

The spirits, who attach themselves to particular places or objects, stay where they belong. If the object is removed, the spirit also moves with the object. Any human, intruding or trespassing into these territories, may receive capital punishment by the spirits. This is very real, in the area from which I come. A few years back, a policeman treated the people of the area so badly that they decided to lead him into the spirit's territory, by enticing him to go hunting for birds with his shotgun. Nothing would have happened if he had not asked for a place to relieve himself. However, when he did ask, the men, who led him, pointed him to a giant tree. He went to the giant tree, which was believed to be a *tambu* place, a resting-place of the spirits. Going home, he felt a simple headache. As he lay on his bed, he saw an angry, tall man standing over him, with a club in his hands. As he looked, he saw the club drop right on his head. The same night he died.

It is believed that one can always sense, or be certain of, the presence of roaming spirits, by the following signs:

(a) The crying of the insect we call *keke* (a thick, forest insect). The passing of the spirits disturbs the sleeping insect.

(b) The deafening of one's ears, as though one receives a punch on his head.

(c) The hair on the body standing on end.

(d) Very often, the passing spirit may tap the trunk of the tree, which can then be heard by those close by.

These bush spirits can cry, appear in funny-looking human form, change, at any moment, into an animal (cat, dog, etc.). These unusual happenings may either mean the death, or near death, of a relative back home in the village, or the person, who sees the spirit, is near to his death.

All spirit-fearing people believe that these spirits are most active during heavy rain, early parts of the night (from sunset to about 10 o'clock), and towards daybreak (until about 7.30). People, who travel from one place to another during these times, and are passing a spirit's territory, may find it worthwhile to have some protective barks of tree in their baskets.

Sometimes a wild spirit may appear in a dream, to the man who leads the spirit worship of a clan. The wild spirit may tempt him to offer sacrifices to both wild spirits and clan spirits. However, this incident is rare, because wild spirits and clan spirits are enemies.

SPIRITS THAT ASSOCIATE WITH MAN

THE CLAN SPIRIT

This spirit is part of a group of spirits, who are believed to be the spirits of the ancestors of the clan. This spirit binds the clan closely together. Any misfortune or prosperity of the clan depends on this spirit. Within the clan, there is only one man, who has access to this spirit, and the clan depends on this man to offer sacrifices of animals to satisfy the spirit. There is no other man, besides the man of prayer, who is able to offer sacrifices. When the man of prayer (*wane ni foa*) gets old, he is to appoint another man, by the leading of the spirit, to take his place when he dies. The newly-appointed man of prayer has to be taught the right way of saying the prayers for the spirits. Wrong prayers can bring harm to the clan. The clan depends on the spirit for prosperity in everything, and victory in battles. Thought the clan depends on the spirit entirely, the people live all their lives in fear of the spirit. A prayer is said, with the sacrifice of an animal, to turn the anger of the spirit.

When the leading man of the spirit in a clan is converted to Christ, suddenly there is no one to take his place, which often leaves the clan in confusion and fear. Therefore, many follow their leader to Christianity. This often results in mass conversion. When this happens to a clan, the people of the clan look upon this incident as a bush-growing rope being cut at the root. By this, they mean they are now left suspended, and it will not be long before they, too, will turn to Christianity.

However, if the man dies, the spirit may appear to another man in a dream, and teach him the prayer. Therefore, this man may take up this responsibility in representing his people before the spirit. It is surprising that, in these heathen prayers, the person prays up a ladder of deities, from the least to the highest, and concludes with the God, who creates all things.

It is normally easy to teach a heathen priest to pray to God after conversion. This person can quickly become God's man of prayer, with the right knowledge of access to the one true God.

THE SPIRITS OF THE DEAD – RECENT DEATHS

Harmless Spirits

It is believed that the character of the spirits of the dead is determined by the cause of the death. If a person dies as a child at birth, of ordinary illnesses, or of old age, their spirits are less feared, and are believed to be harmless. However, it is believed that most sickness is caused by harmful spirits, or by the practices of magic and sorcery.

Feared Spirits

The spirits of those who are murdered, who die delivering a child, who die by suicide (especially by hanging by rope), and who die accidental deaths are most feared. The spirits of dead sorcerers are also greatly feared. The spirits, based on the type of death, can easily be identified by their actions. For instance, a crying child always accompanies a dead mother's spirit. The mother can be heard making funny sounds to try and quieten her child. When this spirit meets a person, it can follow the person all the way to his house.

But the spirits of hanged person mostly meet with night hunters, those who go out at night, hunting for flying foxes and opossums. At times, the spirit comes in the appearance of opossums or flying foxes. When the hunter shoots it with an arrow, it falls down, laughing like a man. It may vary in its tricks. These spirits are feared, because of their terrible tricks, but they can only harm a person when it is his (as we express) bad luck.

There is a belief, my people once had, that a person's eyes could be changed so that he is capable of seeing evil spirit beings. I was actually told of a man, whose eyes were so treated that he could actually see, and point out, an evil spirit, if it ever came his way. People with him would not be able to see it. There was another man I knew of, but he could not stand the sight of an evil spirit, so he had his eyes treated again to give him normal eyesight.

WHY FEAR SPIRITS?

It is a very sad thing that many of my people seem to fear the spirits more than anything else in all of God's creation, even though they may be Christians, and have seen the power of God. In spite of that, I praise God for many have been wonderfully liberated from such fear.

From the look of the problem in the lives of Christians, and the experiences of my own life, I can see that it is the lack of clear biblical teaching, in three areas, that cause this fear.

Who the "Christian God" really is

The people are being taught very little about who God is, as the Creator of all things, and who has all power over everything that He has created. We only need to show them the teaching that is clearly laid out in the first two chapters of the first book of the Bible (Gen 1-2), then the problem would not be as big as it is.

This creator God is the God we Christians are worshipping as our God and Father. If this is so, then who or what are we to fear? We need fear nothing, whether spirit beings or human beings (Rom 8:31). Can any spirit beings have any power over almighty God, who cares for each one of His people?

We only need to look at the life of Job, in Job 1-2, to see how God permitted Satan to cause trouble for Job, but only to a certain extent. If only my people would be taught the nature of God, and all that He is. Then they would, I believe, rest secure in God, without fear of the spirits.

The Spirits and their Origin

In our first point, we mentioned that God created all things. This includes the natural world, spiritual world, and the human world. This does not mean that God created the evil spirits as evil spirits. They were created to be the servants of God. But, since their fall (2 Peter 2:4 and Jude 6), they have become servants of the devil, who, himself, was created by God, but rebelled against God (which Is 14:12-14 seems to indicate). Therefore, the devil tries his best, and by every possible means, to bring all human beings

under his domain. Moreover, in our Melanesian way, we can see that he is very active and effective in the methods he uses.

The point here is that we shouldn't fear the spirits, when we know that they were, as ourselves, created by God. Therefore, if we are God's people, and His possessions, then we are safe from any harm at all. Colossians speaks of God the Creator.

Who Man Really is

Man is called God's crowning creation. He created us in His own image. From the book of Genesis, we see that God created us to have authority over all of God's creation (Gen 1:26-36; Ps 8:1-9). Man was not created just a physical being, but a spiritual being. And that is why we are so different from other parts of God's creation.

We were created for the one purpose of lifting up the name of God in worship and praise. In Heb 2:1, the writer shows clearly that man was created higher than the good angels of God were. If so, then man is also higher than the evil spirits. This is where the Melanesian view of spirits contradicts the Word of God concerning spirits. Men fear the spirits in their lives. They are being subjected to the spirits, instead of the spirits subjecting to man.

CONCLUSION

As Christians, let us get our view concerning spirits right, and let us not allow the devil to blind us, so that we are robbed of our rightful place in God's plan for His creation.

ARTICLES AND BOOKS RELEVANT TO MELANESIA

Showdown of the Gods – by Victor Schlatter, Mobile AL: Gazelle Press, 2001, 162 pp. "I didn't understand it all in the beginning, but, over the years, as we stood back and weighed our own cultural assumptions, along with many of theirs, the pluses and minuses became abundantly clear. We found a people, preserved from antiquity, who had never been tainted with the Hellenistic mindset, which had, long before, goaded ensuing generations in Europe and westward, to gear down to far greater matters than honouring God!"

"Possessed or Obsessed?" – by Agnieszka Tennant, *Christianity Today* 45 (September 3, 2001), pp. 46-63. "Biblical passages, describing demonisation, don't say if the demonised were Christians or non-Christians (though some scholars argue that some cases imply the demonised professed allegiance to Christ). For all it has to say about demons, the Bible doesn't say definitely that modern Christians can be demonised. Neither does it say they cannot."

"The Great Commission Revisited: The Role of God's Reign in Disciple-Making" – by Paul Hertig, *Missiology: An International Review* XXIX (July, 2001), pp. 343-353. "In our mission, rather than prioritise the saving of a person's soul, and then, if funds allow, add additional charitable or social service, we should respond, in love, at every level, whenever possible and practicable."

"Faith and Works in Paul and James" – by C. Ryan Jenkins, *Bibliotheca Sacra* 159 (January-March, 2002), pp. 62-78. "The historical situation, that seems to have prompted James to write his epistle to the Jewish-Christian church, involved a strain of antinomianism that greatly concerned James. This is commensurate with the proposal that his purpose in 2:14-26 was to stress the validating nature of works for those who professed faith in Christ, especially in opposition to those, who lacked such works."

"Poetry, Singing, and Contextualisation" – by Mark. J. Hatcher, *Missiology: An International Review* XXIX (October, 2001), pp. 475-487. "Such functions suggest that poetry and singing are a significant means for forming, expressing, and diffusing an understanding of God, the gospel, and Christian life, that speak powerfully to a people's contemporary situation. In other words, they facilitate the contextualisation of theology."

"Pacific Islander Pastors: Historiographical Issues" – by Doug Munro and Andrew Thornley, *Pacific Studies* 23 (September/December 2000), pp. 1-31. "Quite simply, the contagious euphoria of the pioneering phase of missionisation has a superficial glamour that attracts historians (as it often did missionaries, themselves) in ways that the dull routine of ongoing consolidation does not. The dearth of post-World War II religious history in Papua New Guinea is a particular, glaring manifestation of a Pacific-wide historiographical lacuna, but by no means the only one."

Encountering the Book of Genesis – by Bill T. Arnold, Grand Rapids MI: Baker Book House, 1998, 234 pp. "In reality, Israel offered a window on a completely different world, or, at least, a completely different way of looking at the world. Israel was not a mirror that simply reflected the culture of the ancient Near East. Rather, Israel represented a window, providing the ancient Near East with a different view on the world."

"How Are We Doing at Developing National Leaders?" – by James Stamoolis, *Evangelical Missions Quarterly* 37 (October, 2001), pp. 488-495. "Ministerial training systems produce scholars, not leaders. A study, funded by the Murdock Charitable Trust, demonstrated the dissonance between what should be the ministerial priorities, as viewed by laity, pastors, and seminary professors. . . . There are several problems in the standard academic models for training leaders."