Rhetoric, Discourse and the Surplus of Meaning: Innovations
in First Nations' Language Bible Translation

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DEDICATION

This document is dedicated to my Grandmother Charlotte Sophie Aldred, my primary inspiration and forever friend.

ACKNOWLEDGMENTS

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PREFACE

Chapters One and Two of this dissertation are expanded from my article, "Rhetoric, Ethic and the Surplus of Meaning: Innovations in First Nations Language Translation," *Journal of the North American Institute for Indigenous Theological Studies* 11 (2013) [forthcoming]. Chapter Three is an expanded form of my article, "Let Me Tell You a Story: Rejuvenating Biblical Narrative through Indigenous Language Translations," *Journal of the North American Institute for Indigenous Theological Studies* 9 (2011).

ABSTRACT

Although there has been a noticeable push in recent years to produce contemporary literature to ensure the Cree language remains intact for future generations, Cree Bible translations remain some of the best known and used printed resources in the Cree language. Given the influence that these translations continue to exercise in Cree and Bible translation communities this study imagines a trajectory of future Bible translations into First Nations languages. The study begins with an extensive analysis of past translations into the Cree 'Y' dialect, their production as well as their reception. Chapter 2 contains an in-depth analysis of the history of William Mason's Cree translation into the 'Y' dialect. This supports and informs the development of a new translation method into Canadian indigenous languages in Chapter 3. This method highlights the rhetorical significance of elements of style and orality in the production and reception of Cree texts. In addition to this, it envisions a significant amount of discussion and innovation between Bible translators and Cree linguists surrounding the theories and practices that have guided Bible Translation thus far.

ABRÉGÉ

Malgré l'effort évident dans les dernières années de produire de la littérature contemporaine pour assurer que la langue Cree soit préservée pour les générations futures, les traductions de la Bible en Cree demeurent parmi les ressources imprimées les plus connues dans la langue Cree. Étant donné l'influence que ces traductions continuent d'exercer dans les communautés Cree et de traduction biblique, cette thèse imagine une trajectoire future de traductions bibliques en langues des Premières Nations. La thèse commencera avec une analyse des traductions en dialecte 'Y' Cree completées dans le passé et regardera leur production et la réception qu'elles ont connues. Une analyse en profondeur de l'histoire de la traduction Cree de William Mason en dialecte 'Y' sera entreprise dans le deuxième chapitre qui soutien et informe le développement d'une nouvelle méthode de traduction en langues indigènes Canadiennes dans le troisième chapitre. Cette méthode met en évidence le sens des élements de style et de l'oralité dans la production et la réception de textes Crees. De plus, elle envisage une quantité de discussion et d'innovation importante entre traducteurs bibliques et linguistes Crees au sujet des théories et des pratiques qui ont guidé la traduction biblique jusqu'à présent.

Chapter 1: A Starting Point

Introduction: The History of Cree Bible Translation in Canada

The history of Bible translation into the Cree language is a complicated one. Bible translations into First Nations' languages were produced as early as the late seventeenth century. However, the first Bible translations in Cree were not produced until 2 centuries later.[1] William Mason's translation work in Plains Cree comprises several editions of the Gospel of St. John made between 1851 and 1857, the complete New Testament in 1859, and the whole Bible in 1861-62. Mason served as Wesleyan Methodist missionary to the Cree Indians at the Rossville Mission[2] in Rupert's Land, Manitoba from 1846 to 1854. In 1858, he went to England where he translated the Bible into Cree syllabics.[3]

Motivated by the continued use of this translation in Cree communities across Canada,[4] the Canadian Bible Society issued a reprint and revision of the Mason translation in 2000. Mason's legacy continues today as translators consult this revised translation in the production of a contemporary Cree Bible, which is currently being published in individual book segments.

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[1] F.W. Hodge, *Handbook of American Indians North of Mexico* (Washington: Washington Government, 1907).

[2] This area is now known as Norway House.

[3] Peel, Bruce. "Frustrations of the Missionary-Printer of Rossville: Reverend William Mason," *Bulletin of the United Church of Canada* 18 (1965): 20-25.

[4] The reprint was particularly motivated by the prevalent use of the Plains Cree dialect in Manitoba, Saskatchewan & Alberta.

Although there has been a noticeable push[5] in recent years to produce contemporary literature to ensure the Cree language remains intact for future generations, Cree Bible translations remain some of the best known and used printed resources in the Cree language.[6] Yet my experiences in the world of First Nations Bible translation and Cree language learning have led me to conclude that there is an unfortunate lack of formal study of the existing and 'in-production' Cree Bible translations.

Cree is a language that functioned in a primarily oral context until quite recently. The introduction of syllabic writing came only in the mid-1800s.[7] Though syllabic literacy spread quickly, it was used primarily for informal non-literary uses.[8] For this and other reasons[9] academic review and analysis of Cree literature has surfaced only in the past few decades. One example of this is a

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[5]   This push is necessitated by the passing away of a generation of fluent/monolingual Cree speakers.

[6]   Ruth Heeg, Personal Interview (5 January 2012).

[7]   Patricia Demers et al. *The Beginning of Print Culture in Athabasca Country: A Facsimile Edition & Translation of a Prayer Book in Cree Syllabics by Father Emile Grouard* (Edmonton: University of Alberta, 2010), xi.

[8]   John W. Berry, J.A. Bennett. *Cree Syllabic Literacy: Cultural Context and Psychological Consequences* (Tilburg: Tilburg University, 1991).

[9]   For instance, speakers of First Nations languages received particularly negative treatment under the residential school system (officially instituted by the government as early as 1871). This reflected the prevalent belief that First Nations people should inevitably adopt English as their primary language. Through much of the twentieth century, misguided monolingual policies contributed to the diminished use, serious endangerment, and even complete loss of many indigenous languages (Demers, *Print Culture,* xii-xvi).

series of volumes put out by the Algonquian Text Society. [10] These volumes

contain transcribed discussions given by various Cree elders. Alongside these

discussions are detailed linguistic analyses and explication of the unique qualities

of the texts by experienced Cree linguists.

Yet, to my knowledge, there has been no published analysis or review of

any Cree Bible translation in Canada. This is unfortunate, given the ways that the

Cree language has been influenced by Christian ideas through the production of

the earliest Bible translations.[11]

Given the influence that Mason's translation continues to exercise in Cree

and Bible translation communities, this study imagines a trajectory of future Bible

translations into First Nations languages. It starts with an extensive analysis of

past translations into Plains Cree ('Y' dialect), their production as well as their

reception. An in-depth analysis of the History of William Mason's Cree

translation into the 'Y' dialect will support and inform my own work in Cree

Bible translation.

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[10] For example: Alice Ahenakew, *Âh-Âyîtaw Isi Ê-Kî-Kiskêyihtahkik: They Knew Both Sides of Medicine: Cree Tales of Curing and Cursing Told by Alice Ahenakew* Eds. Wolfart, H.C. and Freda Ahenakew, (Winnipeg: University of Manitoba, 2000); L. Beardy, *Pisikiwak Kâ-Pîkiskwêcik: Talking Animals.* Trans. H.C. Wolfart, (Winnipeg: Algonquian and Iroquoian Linguistics, 1988); Jim Kâ-Nîpitêhtêw, *Ana Kâ-Pimwêwêhahk Okakêskihkêmowina: The Counselling Speeches of Jim Kâ-Nîpitêhtêw* Eds. H.C. Wolfart and Freda Ahenakew, (Winnipeg: University of Manitoba, 1998).

[11] Earle H. Waugh. "Religious Issues in the Alberta Elders' Cree Dictionary." *Numen* 48.4 (2001): 468-90, 470.

In an attempt to contribute something from my own situation and to suggest where this trajectory may continue, a portion of this study involves the development of an innovative translation method for translating the Bible into Canadian indigenous languages. The method for which I argue highlights the rhetorical significance of elements of style and orality in the production and reception of Cree texts. It also envisions a significant amount of discussion and innovation between Bible translators and Cree linguists surrounding the theories and practices that have guided Bible translation thus far. At times, these theories and practices have resulted in translations that, though coherent and influential, have not always reflected a 'Cree' perspective on the Biblical scriptures.

This line of inquiry is especially informed by the work of Elisabeth Schüssler Fiorenza and Paul Ricoeur.

Rhetoric, Discourse and the Surplus of Meaning: A Starting Point

Both Schüssler Fiorenza and Ricoeur understand the role of interpreter/translator as one that encompasses more than a simple interaction between translator and text. The translator must negotiate his/her own rhetorical purposes while being aware of the history of interpretations that precede him/her. The translator uses language devices to bridge the gap between the actual and

inscribed universes of the text and his/her own situation to express meaning. This process opens the text up to a *surplus of meaning.*[12]

Schüssler Fiorenza's Rhetorical Criticism

Schüssler Fiorenza, in her work on Rhetorical Criticism, is very much concerned with what happens in the process of bringing 'historical and symbolic worlds' into the linguistic realm of the text to express meaning. This context opens the Biblical texts up to a plurality of interpretations. These interpretations are informed by the situations of original author and the contemporary interpreter who, in turn, is also influenced by the history of the interpretations and situations that precede him/her.

Schüssler Fiorenza contends that rhetorical analysis and especially the concept of 'rhetorical situation' can integrate diverse methods such as literary, historical, hermeneutical, and social world studies to open up new avenues of investigation.[13] To show what this kind of investigation might look like she has developed a model of critical rhetorical analysis. This model *(Table 1)* illustrates the complex communicative reality of historical and contemporary interactions with the Biblical texts.

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[12]   Elisabeth Schüssler Fiorenza, "The Ethics of Biblical Interpretation: Decentering Biblical Scholarship," *Journal of Biblical Literature* 107.1 (1988): 3-17; Elisabeth Schüssler Fiorenza, *Rhetoric and Ethics: The Politics of Biblical Studies* (Minneapolis: Augsburg Fortress, 1999); P. Ricoeur, *On Translation* New York: Routledge, 2006); P. Ricoeur, *Interpretation Theory: Discourse and the Surplus of Meaning* (Texas: Texas Christian University, 1976); Lloyd Bitzer, "The Rhetorical Situation," *Philosophy and Rhetoric* 1.1 (1968): 1-14.

[13]   Schüssler Fiorenza, *Rhetoric and Ethics*, 106.

Table 1: Reproduction of Schüssler Fiorenza's model of Critical Rhetorical Analysis[15]

Legend: **A**(1,2,3):Author/Translator; **R**(1,2,3):Reader; **IA**:Inscribed Author/Translator; **IU**:Inscribed Universe; **IR**: Inscribed Reader.
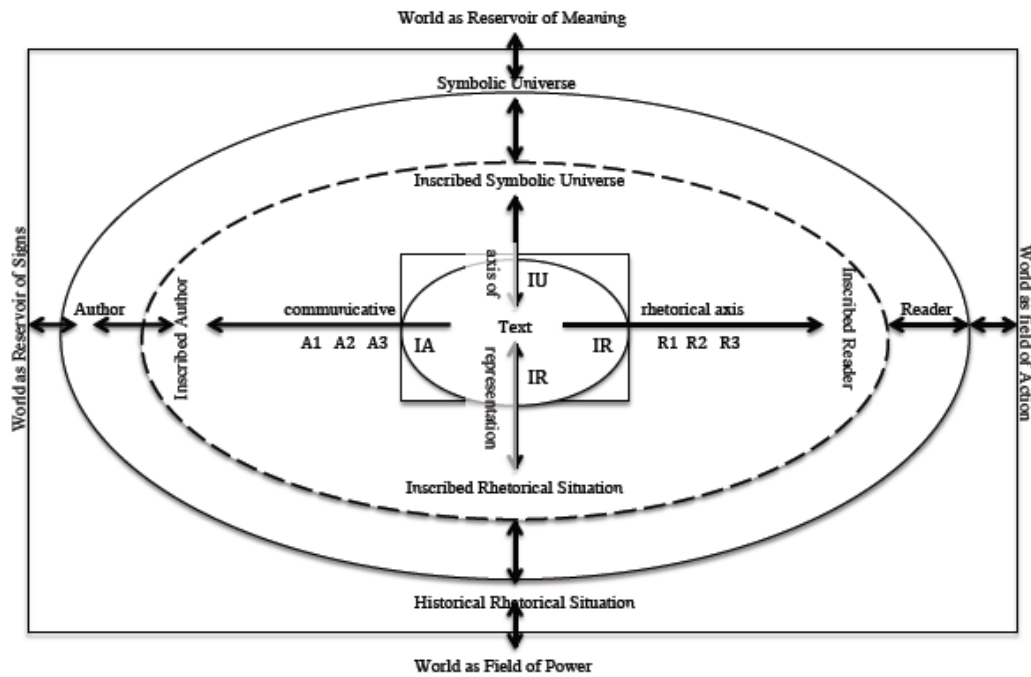
The first element of Schüssler Fiorenza's model is shown on a horizontal axis expressing the rhetorical force of an utterance or speech from author to recipient(s). Schüssler Fiorenza modifies a basic rhetorical model of communication by distinguishing between the actual historical author (A) and the implied author (IA), the actual historical audience (R) and the implied or textualized historical recipients (IR), the interpreter (I) and textualized or inscribed interpreter (TI). These distinctions are to be understood as occurring on

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15   For original Diagram see: Schüssler Fiorenza, *Rhetoric and Ethics*, 128.

both historical and contemporary levels of interpretation.[16] Her diagram

illustrates how the text shapes and is shaped by its recipients (historical and

contemporary)[17] in and through the act of reading as meaning-making act.

The horizontal-rhetorical process is only one dimension of interpretation.

Since "communication does not take place in a vacuum but within a 'world'",[18]

Schüssler Fiorenza diagrams the 'world' dimension on a vertical access.   This

axis visualizes the historical and symbolic world dimensions inscribed in texts.[19]

It differentiates between the concepts of actual rhetorical situation (S) and its

inscription or textualization (IS) as well as the actual ideological situation or

symbolic universe (U) and the inscribed one (IU).

Both the communicative-horizontal axis and the representational-vertical

axis are "shaped by the 'world' as a reservoir of signs, a field of action, a network

of power, and a reservoir of meaning. Rhetorical-textual transactions are never

just linguistic-ideological but also material practices. They do not just encompass

the subject but also its world. Language is a part of the subject's world; it shapes

the world and is shaped by it."[20]

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[16]   Schüssler Fiorenza, *Rhetoric and Ethics*, 124.

[17]   Schüssler Fiorenza, *Rhetoric and Ethics*, 123.

[18]   Schüssler Fiorenza, *Rhetoric and Ethics*, 124.

[19]   Schüssler Fiorenza, *Rhetoric and Ethics,* 124.

[20]   Schüssler Fiorenza, *Rhetoric and Ethics,* 125.

This brief discussion outlines a method of interpretation that investigates rhetorical-literary relations in which the 'world' or 'reality' has a key place. This method is especially valuable in describing the intense transfer of information between two languages in one social world. Adapting Lloyd F. Bitzer's seminal concept with greater emphasis on situating rhetorical performance in concrete worlds, she calls this the 'rhetorical situation'.[21] By insisting that interpretation takes place within actual material social worlds, Schüssler Fiorenza politicizes the Bible and its interpretations and highlights for the contemporary interpreter/translator their place in the complex sphere of interpretation. In addition to this, her approach to the Biblical tradition supports the notion of a 'surplus of meaning' available in the texts.

Ricoeur on Discourse and the Surplus of Meaning

The "surplus of meaning" plays a key role in Paul Ricoeur's philosophy of translation. He starts with the suggestion that the act of translation should be impossible. Even communication between two individuals sharing the same language is theoretically impossible because "what is experienced by one person cannot be transferred whole as such and such experience to someone else. My experience cannot directly become your experience."[22]

Yet, for the linguist, the translator, and the communicator, discourse and translation is a fact. Something passes between translator and receptor. This

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[21]   Bitzer, *Rhetorical Situation*, 108.

[22]   Ricouer, *Interpretation Theory*, 15.

something is not the experience as experienced, but its meaning.[24] Ricoeur does

not suggest that this meaning is an absolute one written somewhere on top of and

between the original text and the target text. If this were the case, a 'good

translation' could only attempt a supposed equivalence, "not founded on

demonstrable identity of meaning."[26]

Rather than presuppose a prior existing meaning that the translation is

supposed to render and to which it seeks to be equivalent, Ricoeur proposes that

this equivalence might be produced *through* translation. The translator himself

constructs the bridge between languages through the use of *comparables* or

equivalents.[27] In this process "ordinary words that have not had a philosophical

destiny… are removed from contexts of use and promoted to the rank of

equivalents…"[28]

To construct a comparable, the translator must acknowledge that there will

be elements in a text or language that are untranslatable or incomparable. He/she

then distinguishes, between the two languages, the "initial 'fold' in what can be

thought and what can be experienced, a 'fold' beyond which we cannot go."[29]

With this in mind, the translator constructs his/her comparables downwards, from

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[24]   Ricoeur, *Interpretation Theory*, 16.

[26]   Ricoeur, *On Translation*, 34.

[27]   Ricoeur uses the words 'comparable' and 'equivalent' interchangeably to
describe the word(s) chosen by translators to bridge the gap between
word/concepts in different languages (Ricoeur, *On Translation,* 36-7).

[28]   Ricoeur, *On Translation*, 36-7.

[29]   Ricoeur, *On Translation*, 36.

the general intuition of the 'fold' towards the words which express themselves in the construction of a glossary. Ricoeur admits that comparables are approximations and are never completely adequate. There will always be elements of untranslatability, and this necessitates a dialogical approach to translation: "it is 'with others' that we work out ways to say things."[30]

It is also in the context of community that *equivalents* can be elevated and given a meaning and identity, to the extent that they become institutionalized. An example of this process can be observed in early translations of the Bible into Cree. The accepted and frequently used word for 'God' in Bible translations and Christian literature is *kisê-manito.* Contemporary Cree dictionaries describe its meaning as 'Creator' or 'God'.[31] However, linguists interested in the history of Cree religious language question whether *manito* always played this foundational role, or "[whether] it has been raised to its position because of the influence of Christian ideas of God upon the original cultural worldview."[32] A further analysis of past Cree Bible translations will certainly reveal more of how translation has affected the Cree language.

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[30]   Ricoeur, *On Translation,* 25-36.

[31]   Arok Wolvengrey, *Cree: Words Nêhiyawêwin: itwêwina* (Saskatchewan: CPRC, 2001); Nancy LeClaire, George Cardinal and Earl Waugh, *Alberta Elders' Cree Dictionary/ alpêrta ohci kêhtêhayak nêhiyaw otwêstamakêwasinahikan* (Edmonton: University of Alberta, 2002).

[32]   Waugh, *Religious Issues*, 476.

It is important to note that Ricoeur understands that it is *texts*, not sentences, not words that our own texts try to translate.[33] In the process of translation the event (or the text) itself is both suppressed and surpassed in the creation of meaning. A translation is not the original text itself. Rather, it is a reflection of the translator entering into dialogue with the text to express its meaning.[34] This dialogue between translator and text is what opens the text up to its *surplus of meaning.* It begins with the translator's interpretations of the spirit of the culture-of both the text and his own context. It then comes down from the text as a whole to the sentence and then to the word.[35]

Ricouer acknowledges that there is more than one way of translating a text. However, he also holds that the text presents a limited field of possible constructions: "The logic of validation allows us to move between the two limits of dogmatism and skepticism. It is always possible to argue for or against an interpretation, to confront interpretations, to arbitrate between them and to seek agreement, even if this agreement remains beyond our immediate reach."[36] The translator is held accountable to the community that legitimates the translation, and this limits the amount of constructions available to him/her.

An analysis of a translation does not end with the translators or their translation product. Though one translates with a specific experience or product in

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[33]   Ricoeur, *Interpretation Theory*, 31.

[34]   Ricoeur, *Interpretation Theory*, 12.

[35]   Ricoeur, *Interpretation Theory*, 31.

[36]   Ricoeur, *Interpretation Theory,* 79.

mind, it does not necessarily follow that the translation will be received according to this ideal. Consideration must also be given to a translation's reception in the community, which received or will receive it.

Inspired by Schüssler Fiorenza and Ricouer, the analysis in the next chapter employs a method that understands each new translation as a product of a complex interaction between current and past rhetorical situations. This study is also interested in how language and style is used in translation to reach these goals. Therefore, the analysis will reflect on how linguistic choices reflect the situation of the translator/translation.

Chapter 2- Analysis

Introduction

The following analysis is not an attempt to debunk previous translations.

Though it will provide critique and comment on the process and product of each,

it is with the express interest of learning through comparison. Therefore, the

analysis of multiple existing translations is intended to serve as a resource in the

development of the new translation method. For instance, discovering translation

elements which reflect past rhetorical situations will encourage an awareness and

honesty of the present situation. These elements will, in turn, dictate much of the

translation and theory produced in this study. This allows us to situate ourselves

on the trajectory of translation theory and production. As time flows and the

world undergoes constant change, so too must our approach to translation.

Establishing the Text

The passage I have chosen for this analysis is Mark 1:1-8. To view the

Mason text in the original syllabics, see Appendix I.[37] What follows is a

transcription of the syllabics into roman orthography to aid the reader in

negotiating the text. This is included in *Table 2* alongside the revised translation

of the Mason text from 2000[39] and the most recent contemporary translation

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[37]   Trans. William Mason, *The New Testament in the Cree language*
(England: British and Foreign Bible Society, 1859).

[39]   *Cree: Western Plains New Testament (reprint)* (Quebec: Canadian Bible
Society, 2000).

published in 2011.[40] I have also included my own approximate English translation of the passages.

There were specific reasons for choosing these particular translations. With the exception of the original Mason translation, each translation was produced in consultation with the translation(s) produced previously. The revised Mason translation, given that it is a revision, is demonstrably similar to the Mason translation published in 1862. However, there were noticeable changes made prior to its publication in 2000. The contemporary translation, presently being produced and published in book segments, was personally observed being produced in reference to the English New Revised Standard and Good News translations, the Revised Mason Cree Translation and Greek source texts.[41] Therefore, our analysis is able to track changes made over time and theorize possible reasons for those changes.

In the interest of interacting with the text on multiple levels our analysis will move from the broad to the specific.

Analysis Method

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[40]   *Cree Western Plains Gospel of Mark* (Quebec: Canadian Bible Society, 2011).

[41]   *New Revised Standard Version Bible* (New York: the Division of Christian Education of the National Council of Churches, 1989); *Good News Bible: The Bible in Today's English Version* (New York: American Bible Society, 1976); Greek source texts are used primarily in the editing process by Canadian Bible Society translation consultants: Eds. Kurt Aland et al., *The Greek New Testament, 4th Revised Edition.* (United States: American Bible Society, 2000).

The analysis will begin with a *situational analysis* of each of the translations. It will investigate the historical/rhetorical *situation* which motivated the production of each translation, the dynamics that surrounded the project, the personality and functions of the translators involved, and the product's initial and continuing reception in Plains Cree communities.

This *situational analysis* will provide a framework for more detailed work on the texts themselves. The second part of the analysis will be *textual* and will compare the three translations in regards to overall language use and style. It will also begin to suggest how comparative differences reflect the translator(s) and/or *rhetorical situation.*

My reasons for choosing this specific passage also include an interest in discovering how the translators and editors have chosen to depict religious terminology with connotations specific to Judeo-Christian literature. This passage contains words like 'gospel', 'Jesus Christ', 'sin', 'angel', 'baptism', 'Holy spirit', 'repentance' and 'God' and has the potential of being quite fruitful in this respect. These words will be grouped according to what can be observed about the kind of decisions made in their translation into the Cree language.

Situational Analysis:

Mason's Translation (nineteenth century)

In 1840, the first of the Methodist missionaries arrived in what is today Western Canada. The territory was then known as Rupert's Land and was by

Royal Charter the essential possession of the Hudson's Bay Company (HBC).[42]

The Roman Catholic Church, the Church of England, and the Methodists of

Upper Canada were all interested in expanding their missionary activity. When

the governor of the Hudson's Bay Company George Simpson decided to open the

territory to the missionaries, he requested clergy be sent from England. He came

to an agreement with the secretary of the British Wesleyan Missionary Society,

Dr. Robert Alder to establish a Methodist mission in the Rupert's land area.[43]

One of the reasons for the HBC's concern in establishing a mission in the area

was to "retain the ablest young Indian and Metis men [who] were being drawn to

the Red River Settlement by the lure of education offered there by the

missionaries. As a result, traplines were not as vigorously cultivated and

personnel for transportation were harder to secure."[44]

      The Methodists themselves may have been eager to forestall the advance

of the Oblate mission into that area. Bitter denominational rivalries were

widespread and common during this time not only between Catholic and

Protestant missions, but also between those missions with British ties, and those

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[42]   John Badertscher, "As Others Saw Us," *Prairie Spirit: Perspectives on the Heritage of the United Church of Canada in the West* Eds. Dennis Butcher et al., (Winnipeg: University of Manitoba, 1985), 44-64, 44.

[43]   Gerald Hutchinson, "British Methodists and the Hudson's Bay Company, 1840-1854." *Prairie Spirit: Perspectives on the Heritage of the United Church of Canada in the West* Eds. Dennis Butcher et al., (Winnipeg: University of Manitoba, 1985), 28-43, 29.

[44]   Bardertscher, *As Others Saw,* 54.

with Canadian ties.[45] Thus the goal of asserting a specific denominational theology may have developed urgency for these early missionaries to begin establishing missions and asserting their theology and doctrines though the production of Bible translations.

Three young men were quickly chosen by the Society for missionary assignments in the Rupertsland area: George Barnley, William Mason and Robert Rundle. They were ordained in London on March 1840. They preached at a special service in Liverpool on March 15th and the following day they embarked for Montreal via New York.[46] Henry Steinhauer, an Ojibwa teacher from Upper Canada, also joined the Mission. Steinhauer and Mason were initially posted at Rainy Lake among the Ojibwa there, but after a frustrating year they relocated to Norway House to work with the Superintendent of the British Methodist Mission, Reverend James Evans.[47]

In April 1840, Rev. Evans was assigned by the Society to the Rossville mission party as Superintendent.[48] Some believe that Evans was chosen for this position in part because of ties and allegiance to Britain. There was a division forming at this time between a group of Methodists with British ties on one side, and a group of Methodists with American ties on the other side. Evans' brother

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[45]   Bartdertscher, *As Others Saw,* 49; John S. Long, "John Horden, First Bishop of Moosonee: Diplomat and Man of Compromise," *Journal of the Canadian Church Historical Society* 27.2 (1985): 86-97, 86.

[46]   Hutchinson, *British Methodists,* 3.

[47]   Badertscher, *As Others Saw,* 44-5.

[48]   Hutchinson, *British Methodists,* 30.

and close friend Ephraim was a leader on the pro-British side and it has been suggested that George Simpson would have been impressed to learn this.[49]

One of Evans' first priorities was to translate the Bible into Cree. John Sinclair, a local leader educated in English and Cree, and Henry Bird Steinhauer, who had received a classical education,[50] proved to be invaluable assistants in this endeavor. With help from them and others, Evans developed a syllabic alphabet for Cree within months of his arrival in Norway House[51] and then began translating the Bible into Cree.

As the translation efforts continued, William Mason gradually became skilled in the use of the syllabic system as well as in the expanding program of printing, and he began assisting with Evans' work. However, the publication process was slow and tedious. Before it could be printed, each letter in the text had to be set. Type was prepared and shipped from England, but the press required to print the first books was delayed for five years.[52]

As time progressed, there was evidence of a growing concern and hostility of HBC officials, especially towards Evans. Among other grievances, there were

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[49]   Bardertscher, *As Others Saw,* 55.

[50]   Steinhauer studied at Cazenovia Seminary in New York and Upper Canada Academy in Ontario (Isaac Kholisile Mabindisa, "The Praying Man: The Life and Times of Henry Bird Steinhauer," (Diss. University of Alberta, 1984): 26-30).

[51]   Hutchinson, *British Methodists*, 31.

[52]   Hutchinson, *British Methodists,* 31.

reports that Evans had begun to challenge their monopoly in supplying goods by

dealing with free traders.[53]

Vera Fast, in her research on early missionaries in the Hudson Bay area,

gives some insight into Evans' personality and attitude toward the First Nations

people:

> Even before his arrival in Norway House, he commented to his supervisor "… the day is not far distant when oppression shall cease, and our Indian brethren rise up to stand among us as men." Although Evans, like other missionaries, described unconverted natives as "heathen", "pagans", "benighted souls", this idiom in no way subtracts from his genuine concern and caring, for similar epithets were applied to unconverted whites, and indeed, to practicing Roman Catholics. It does, moreover, forcibly demonstrate that missionaries were products of their culture, their time and their place, as well as of their particular belief systems.[54]

Tension between the Company and the Mission eventually led to Evans' recall to

England in June 1846. The circumstances of the recall were greatly worsened by

charges of sexual misconduct made against Evans for which he was tried and

acquitted by William Mason in January 1846.[55]

After the trial Mason was considered by some as the Judas in the tragedy

of Evans' recall.[56] Correspondence from his early years with the Methodist

mission reveals Mason as "a singularly unattractive personality- not only

pompous but immature, arrogant, weak, complaining and legalistic to the point of

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[53]   Hutchinson, *British Methodists,* 34.

[54]   Vera Fast, "Holy Men of Different Orders: James Evans and William Mason." *Journal of the Canadian Church Historical Society* 33.1 (1991): 95-106, 101.

[55]   Hutchinson, *British Methodists,* 33; Fast, *Holy Men,* 97.

[56]   Fast, *Holy Men,* 99.

absurdity."[57] Mabindisa's research on Early Wesleyan Missions in Upper Canada

-through personal reports and letters- illustrates Mason's view of the First Nations

people he came to serve. According to Mabindisa, Mason did not understand the

non-Christianized Indians, at all. In 1841, Mason remarked to the secretaries of

the Missionary Society that

> … the minds of the Indians [of Lac la Pluie] continue to be filled with
> prejudice against Christianity, & so addicted to the customs, traditions &
> fabulous notions of their Fathers' that the only hope for success for
> missionary work lay in educating and civilizing the rising generation.[58]

 Though Mason's take on the First Nations people at Lac la Pluie may seem harsh

to the modern reader, Mason was not necessarily out of line with many British

North American evangelists of that time.

　　　　According to Mabindisa, the eighteenth and nineteenth century British or

North American evangelist equated Christianity with the Anglo-Saxon way of

life:

> Native religious beliefs were regarded as particularly repulsive by
> missionaries; native customs and form of dress were loathsome and had to
> be stamped out as they did not conform to Christian Morality… Most
> missionaries did not even attempt to understand the religion of the Indian;
> they mistakenly concluded that Indians did not even have a belief in a
> Supreme Being… Native religious practices had to be eliminated as they
> exhibited native ignorance and unpardonable idolatry.[59]

Operating under this worldview, Mason continued to serve the Methodist mission

for eight years acting as superintendent over the Rossville Mission Press. With

the assistance of his Cree-speaking wife Sophia and of Henry Steinhauer and John

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[57]　　　Fast, *Holy Men,* 99.

[58]　　　Mabindisa, *Praying Man,* 27.

[59]　　　Mabindisa, *Praying Man,* 28-30.

Sinclair they pressed on with translating, editing, and printing Scriptures.[60] In

1858, the Masons moved to England where they oversaw printing of the New and

Old Testaments in Cree Syllabics.[61]

Though the Cree syllabic Bible published in 1862 was credited only to

William Mason, even the most basic research reveals that it was James Evans who

began the translation project. Furthermore, though Evans and Mason both

attested to the usefulness of Henry Steinhauer's classical education in the tasks of

translating at Rossville, it was only in 1886, 24 years after the Bible was first

published, that Mason made formal reference to the Steinhauer's significant

contribution to the translation.

Henry Bird Steinhauer (believed to have been called *Shawahnekezhik* in

his childhood) was a man of Ojibwa descent. As a child, Steinhauer was raised

according to his people's customs. He was in his early teens when he and his

parents first heard the Christian message, and he was converted to Christianity.[62]

He was introduced to the Christian religion and formal education in 1828 at Grape

Island School in Ontario.   Reverend William Case took Steinhauer under his

wing at the school. In November 1832, Case was responsible for the enrolment of

Steinhauer at the Cazenovia Seminary for a year. From 1836-1838 Steinhauer was

enrolled in the Upper Canada Academy where he continued his studies in the

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[60]   Hutchinson, *British Methodists,* 36.

[61]   Bruce Peel, "Thomas, Sophia (Mason)," *Dictionary of Canadian Biography Online* (2000): n.p. [cited 7 Nov 2012]. Online: <http://www.biographi.ca>.

[62]   Mabindisa, *Praying Man,* 74.

classical languages.[63] He then worked as a Methodist missionary alongside

Mason first at Lac la Pluie and again at Rossville.

Along with Steinhauer, John Sinclair (interpreter at the Rossville Station)

and Mason's wife Sophia were significant contributors to the Cree translation.[64]

According to Mason, he and his wife were primarily responsible for the *final*

revisions and printing of the translated Biblical texts. However, these printed

syllabic texts were credited only to William Mason, and this set off complaints

from his Native co-workers Sinclair and Steinhauer.[65]

Mabindisa suggests that this was a deliberate act of omission to deny the

recognition of the labors of native missionaries in this translation venture: "Not

only were [Mason's] reports to the Secretaries about the translation work

deliberately ambiguous, they were designed to mislead the Secretaries and all

those in Britain… into believing that most of the translation work was done by

him."[66]

It is characteristic of the low estimation in which some white clergymen

held their native counterparts that some missionaries suggested that Steinhauer

and John Sinclair did not have the appropriate educational background to

undertake the tremendous task of translating the Bible: "Possibly, at the time

Messrs. Steinhauer and Sinclair may have helped them, as they were associated

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[63]   Mabindisa, *Praying Man,* 100-107.

[64]   Hutchinson, *British Methodists,* 38.

[65]   Peel, *Sophia (Mason),* n.p.

[66]   Mabindisa, *Praying Man,* 246.

with Mr. Mason in the mission, but it could not have been to any great extent, as they were not educated men…"[67]

This short biography of Steinhauer's life above shows that he not only received a traditional education in Ojibwa language and traditions, but also a formal education in theology and the classical languages. On the other hand, it is not clear how much formal education Mason received before he was ordained and began missionary work in 1840. The severe lack of ordinands during that time reportedly led to the ordination of candidates with little or no training. Though it is likely that Mason had a university degree prior to leaving England, it is not certain how much theological study this would have entailed.[68]

All of this complicates our analysis, as we must now view the Mason translation not as the primary work of one man, but as the combined work of a team of translators. Furthermore, each of these translators had their own theologies and linguistic capabilities.

This analysis has revealed a situation in which dedicated missionaries and translators did not often acknowledge the validity of First Nations traditions and spirituality. In addition to this, they often had a vested interest in understating the intellectual capability of First Nations individuals-such as Steinhauer- to interpret and translate the Biblical scriptures.

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[67]   James Constantine Pilling, *Bibliography of Algonquian Languages* (Washington: Government Printing Office, 1891), 338.

[68]   Frank A. Peake, "Social Background of Clergy in the Canadas," *Journal of the Canadian Church Historical Society* 48.2 (2006): 190-212, 191.

With this in mind, we must also consider how Mason's translation was and is received by the Plains Cree community. There was a high enough demand for the Canadian Bible Society to issue a reprint of the Mason translation in 2000. This attests, at the very least, to a partial adoption of the text by Plains Cree communities in the present.

That being said, there is a distinct silence or ambiguity in early church records of how the Christians -specifically the Methodists- were perceived by the First Nations people they came to serve.[69] The majority of Cree people were not, and in many ways still are not, given to keeping written records or histories. Church and government records serve as the primary means of information concerning this time period. There is a possibility that the information we have gathered thus far has been distinctly one-sided.

However, a lack of response from the Cree community could have as much to say about their opinions of the newcomers as any written record.[70] According to Badertsher, a common response to the early missionaries was that of 'passive rejection' on the part of Cree individuals. This would have manifested itself as a polite but silent watching and listening. Fortunately for the morale of the missionaries, they were able to interpret this response as acceptance.[71] However, for the Cree listener, making no response was a fairly clear expression of at least temporary rejection. As Badertscher points out: "it must have seemed to

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[69]   Badertscher, *As Others Saw,* 45.

[70]   Badertsher, *As Others Saw,* 60.

[71]   Badertsher, *As Others Saw,* 60.

the Amerindians that the missionaries were expecting and even inviting such

rejection when they did not sit silently and wait at the end of their

presentations."[72]

Bardertsher might be putting it a bit strongly to suggest that this 'polite

listening' should be interpreted as 'rejection'. Though this might have been the

case in this specific situation, it could also be interpreted as wary observation. By

neglecting to give a response to the presentation, the audience isolates the

presenter until the community is able to decide whether the foreigner and/or his

ideas should be accepted.

Consider an incident recorded by Mason himself at Lac la Pluie, among

the Ojibwa:

> After a reading and expounding of the Scriptures and Prayer, its chief said
> it was no wonder we knew everything and they nothing, for we had
> nothing to do but to look and read the book. Yet he manifested no desire
> to learn nor did he at all wish to become acquainted with the principles of
> Christianity.[73]

The irony of the chief's response is lost on Mason. An Ojibwa elder, knowing

that religious knowledge comes through personal experience, "would have been

amused by the bookishness of the youthful missionary."[74] Outright resistance is

not the characteristic First Nations way. Much more typical is a desire to learn, to

borrow, and to adapt from whatever sources are available.[75] This would explain

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[72]   Badertscher, *As Others Saw*, 60.

[73]   Badertscher, *As Others Saw*, 61.

[74]   Badertscher, *As Others Saw*, 61.

[75]   Badertscher, *As Others Saw*, 61.

the continued use of Mason's nineteenth century translation in twenty first

century Cree communities. Mason's translation continues to be valued as a part

of their people's history and as an extensive *written* resource in the Cree

language.

Reprint of Mason Translation (2000)

The lasting use of Mason's[76] original translation motivated a reprint of the

original nineteenth century text. The reprint was published in 2000. Ruth Heeg, a

consultant for the Canadian Bible Society, describes the situation that called for a

reprint: "the people who were asking for a reprint see this old version as their own

King James version. Even though we're in the process of publishing a version

with modern, easier to understand language, people may not be willing to accept

it because they've had this Older version for so long."[77]

Heeg most likely referenced the KJV version of the Bible, because it is

synonymous with what many would consider to be 'outdated language'. Many

new or young readers may not recognize certain words or concepts because- as

our textual analysis will show- their original meanings have been lost or changed

over time. Heeg also mentioned that there is a strong connection to this version

because it has such a long history in the community. It is a remnant of a language

that has changed rapidly over the last century. Sadly, there is little published

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[76]   We shall continue referring to the nineteenth century translation as
'Mason's', despite having concluded that several translators contributed to its
production. This is simply to distinguish it from the other translations being
examined.

[77]   Ruth Heeg, Personal Interview (5 Jan. 2012).

material documenting the reprint's production. However, Heeg mentioned the

tedious process of transferring the original text from hard copy to electronic file.

The reprint also involved transcribing the syllabic texts into roman orthography.

As First Nations people were increasingly educated in English, the use of the

original syllabic script diminished.

The translation also underwent significant revisions prior to the reprint. It

is particularly with these revisions that our textual analysis will concern itself.

Contemporary Translation (2012)

Despite the revision and reprint of the Mason text, the Canadian Bible

Society, in partnership with several Plains Cree speakers and the Summer Institute

of Linguistics, began work on a new Cree Bible in 1985. One of the main

motivations for this was the growing opinion that the Cree language had changed

to the point where the existing translation(s) were outdated and no longer easily

accessible to the younger Cree generation.[78]

Reverend Stan Cuthand, a Cree elder, Anglican priest, and a recognized

expert in his language was hired to begin work on the project.   He was the first

person to teach Plains Cree at the university level. He also taught Cree culture

and history at the University of Regina and the University of Calgary. Among his

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[78]   Hart Wiens, "New Cree Translation Launched in Saskatoon," *Canadian Bible Society* (2010): n.p. [cited 12 Decemeber 2012]. Online: <http://www.biblesociety.ca/media_room/press_releases/>.

many other accomplishments, Cuthand helped write the constitution for the

Federation of Saskatchewan Indians. [79]

Beginning in 1985, Cuthand (then 67 years of age) worked closely with

several Plains Cree individuals including long-time friend Margaret Ducharme

(63), her younger sister Hazel Wuttunee (60), Ethel Ahenakew (43) and

translation coordinator Rev. Robert Bryce (49). Progress on this new translation

was and still is slow due to the lack of adequate resources to complete the quality

assurance process. Cuthand's translations are initially reviewed by a small

committee (initially Ducharme, Wuttunee, and Ahenakew) and then by the wider

Plains Cree community. This community includes both church attenders and non-

attenders.[80] Books are then being published, as they are ready to be introduced to

the community, in di-script format (syllabics and roman orthography) with an

Audio CD.

The process is complicated by the fact that the project was started nearly

19 years prior to the first published book in 2004. The original committee has

aged considerably since then. Not all of the committee members are able to

continue with the revisions. Cuthand, now 95 years old, is still involved with the

translation in a limited capacity. Ahenakew also remains on the revision

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[79]   Sue Careless, "Native Elder Translating the Bible into Cree," *Anglican Journal* (2008): n.p. [cited 2 January 2012]. Online: <www.anglicanjournal.com>.

[80]   Careless, *Native Elder,* n.p.

committee, and she is joined by her niece Dolores Sand and Gayle Weenie.[81] As

the Cree language continues to change at a rapid pace, the translation team

struggles to complete the translation in a timely manner while following the

quality assurance process.

Thus far, the translation has received positive responses. Diane Boyko,

chair of the Greater Saskatoon Catholic School Board, welcomes the new

translation "as a valuable asset for teachers in the bilingual schools where students

from kindergarten to grade three are taught Cree as well as English."[82]

Individuals in the Native Christian community are also responding

positively to the translations, being produced by Cree people exclusively in the

interests of Cree people. Edith von Guten, facilitator of Native Ministry for the

Mennonite Church of Canada, attests to this:

> As we all know, language is not only the heart of a people, but it is the
> vehicle that embodies the cultural understandings of a people… We have
> often wondered if things would be different today if more people had been
> able to read the Scriptures in their own language all these years. We have
> seen people's eyes show much feeling as they finally understood what the
> Scripture passage was saying, as they heard it in their own language, and
> with their own background and cultural understandings.[83]

However, the translation has yet to undergo the rigors of a critique from

academics and Cree linguists. Nor is it clear whether the translation will be

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81   Kiply Lukan Yaworski, "New Translation of the Gospel of Mark
published in Plains Cree," *News Archive: Roman Catholic Diocese of Saskatoon*
(2010): 1-4.

82   Wiens, *New Cree Translation,* n.p.

83   Karin Fehderau, "New Cree Translation celebrated," *Canadian Mennonite*
(2010): n.p. [cited 16 October 2012]. Online: <www.canadianmennonite.org>.

adopted into regular use in the wider Cree community. Time will tell if the translation is able to stand its ground next to the time-honored Mason text.

Tracing a trajectory from the nineteenth century to the present, we can make several observations of how Bible Translation theory and practice has changed over time.

Firstly, there has been a shift in responsibility for the production of Bible translations. Where the earliest translations were motivated and funded by a specific denomination, the current translation is being funded through the Canadian Bible Society. Their mission is to encourage the translation of scriptures "without doctrinal note or comment."[84] This limits the competition between denominations to produce translations that assert their particular doctrine and theology.

Secondly, the majority of Cree translation work is now being done by well-respected Cree linguists rather than being done by non-Cree missionaries and clergymen. Ironically, this may initially mean that the translators are paying less attention to Greek New Testament source texts. The Cree population now has a history with Christianity and is interested in participating in the work of Bible Translation. The contemporary translators have taken significantly longer than Mason and his team to complete and publish their translation. However, they have done so to ensure the wider Cree community deems their work adequate.

At the forefront of the most recent Bible translation is an agenda for the preservation and appreciation of the Cree Language. The contemporary Cree

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[84]   Wiens, *New Cree Translation,* n.p.

translation is being used not only in the Christian community for religious education, but for literacy and language learning in the Saskatchewan Catholic School System, and this makes community approval all the more essential. [85]

Textual Analysis

We now turn to a comparison of the three translations on the level of language use and style. This comparison yielded some noteworthy observations even at the basic grammatical level possible in the present exploratory translational study. These observations include changes in the use of compound words and verb tense shifts, as well as changes in vocabulary specific to *Judeo-Christian* literature.

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[85]   Wiens, *New Cree Translation,* n.p.

Table 2: Cree→English

Mason Translation (1862)	Revised Mason (2000)	Contemporary Translation (2012)
Mâtinamak nistam *First Division* 1. Ê- mâcipayiyik omiywâcimowin cises karist, okosisa kisêmanitow. *1. It is the beginning of the Good News (story) of Jesus Christ, the Creator's son.*	1. Ê-mâcipayiyik omiywâcimowin Jesus Christ, okosisa Kisêmanitow. *1. It is the beginning of the Good News (story) of Jesus Christ), the Creator's son.*	1. Êwako ôma omiywâcimikowin Jesus Christ, manitowikosisân *1. This then is the good news (story) of Jesus Christ God's son.*
2. mwêhci kî-itasinahikêcik oywacikêwiyiniwak cîst, kinîkanitisitisahamâtin nimisiyawek, ana kê nîkâni-wawêsimask kimeskanâyiw *2. Just as a prophet wrote see here! You I am sending in front of you. 'nimisiyawek'my messenger, that one will be in front preparing your path.*	2. mwêhci kâ-kî-itasinahahk Isaiah okiskîwêhikêw, Hâw kinikânitisahamâtin nit-itwêhiwêm ana kê-nîkâni-kwayâcihtamâsk kimêskanâw; *2. Just as the prophet Isaiah wrote, now then I am sending in front of you my interpreter that one will be in front preparing ahead of time your path.*	2. Ê-wî-ispayiyik kâ-kî-wîhtahk okiskiwêhikêw Isaiah ê-kî-masinahahk ôma "Kisê-manitow itwêw 'Nika-nîkânisitisahwâw ititwêstamâkêm Kita-kwayâtastamâsk kahkiyaw kîkway ita kita-pê-itohtêyan *2. It happened that the prophet Isaiah proclaimed (when) he wrote that "The Creator says I will send in front of you an interpreter he will prepare the whole way where you will come*
3. Kîhmatwê isi têp(w)êw isi peyak pîkwataskamakâhk, Wawêsimahk omêskanaw kâ tipêyihcikêt, kwayaskwamotâk omêskanâsa. *3. Thus a sound calling loudly in this way alone in a desert prepare the path he will rule, make his path so it is straight.*	3. Matwê têpwêw pêyak pîkwataskîhk, Kwayâcihtamok omêskanâw kâ-tipeyihcikêt, kwayaskwamotâhk omêskanâwa; *3. A sound heard in the distance calling loudly alone in a desert, prepare the path he will rule, make his path so it is straight.*	3. Awiyak matwê têpwêw pakwataskîhk Kwayâcihtamâhk kâ-tipêyihcikêt mêskanaw kita-kwayaskwamok ita kita-pê-pimohtêhot. *3. Somebody calling loudly in the distance in a desert: he rules the path so get it ready, make a straight road where he will walk.*
4.chan opâptâsiwitap pikwataskamikâhk mîna ê-kakêskimowêt pâptâsiwi mihciyawêsowin kita ohci pônêyihcikâtêki macihitiwiw *4. John is baptizing (and) also*	4. John kî-takohtêw ê-paptâsiwikêt pîkwatskîhk mîna ê-kakêskimiwêt paptâsiwikêwin kita poneyihcikâtêyiki awiyak omacihitiwina. *4. John arrived baptizing and*	4. Êkosi John osîkahâhtakêw takohtêw pakwataskîhk ê-wîhtamawât ayisiyiniwa ê-itât kita-sîkahâhtâmiht êkwa kita-kwêskwâtisiyit, êkosi kita-pônêyihtamâmiht kâ-kî-isi-macâtisiyit.

preaching all around in the desert a baptism of contrition for forgiveness of doing evil.

preaching in the desert a baptism of contrition which will forgive someone's evil deeds.

4. Thus, John comes baptizing in the desert preaching people there saying "you will/should be baptized and you will/should change your ways in this way there will be forgiveness of evil deeds.

5. Ekota mâka kî-pê- ohci wayawiyiwa ê-pê-nâtikot kahkiyaw côtia aski, mîna aniki cêrôsalamahk kâ-ayâkik, kahkiyaw mâka kî-pâptâsiwikwak catani sîpîhk, ê-wâwîhtahkik omacihitiwiniwâwa.
5.Thus all of them who are living in the land of Jerusalem went out to get him in this way they were baptized in the Jordan river (after) repeatedly naming their sins.

5. Êkota kî-pê-nâtik misiwê Judêa askîhk, mîna kahkiyaw Jerusalemihk kâ-ayâyit; kî-paptâsiwihikwak Jordan sîpihk, ê-wâwîhtahkik omacihitiwiniwâwa.
5. Thus all of the people from all over the land of Judea and all of the people in Jerusalem went out to get him; They were baptized in the Jordan river (after) repeatedly naming their sins.

5. Mîhcêt ayisiyiniwak itohtêwak êsa kita-natohtawâcik, Judea askîhk êkwa Jerusalemihk kihci-ôtênâhk ohci. Wîhtamwak ê-mihtâtahkik ê-kî-maci-tôtahkik, êkwa kî-sîkahâhtawêw John, Jordan sîpîhk.
5. So a large number of people in Judea and the city of Jerusalem come and intend to listen. They are telling him their past sins and John baptized them in the Jordan river.

6. Cân mâka piskâwikanêwipisiskiw pîwaya kî -oskotâkâw mîna pahkêkinoyiw kî pakwatêhow mîna otatisapiwyêsiwa mîna pikwaci amo sîsîpâskwat.
6. But John had a coat made of camel fur, also he had a leather belt, also (he ate) locusts and also wild bee syrup.

6. John mâka kî-wiyâtam opiskwâwikanêwipisiskiw opiwaya, mîna pakêkinowi pakwtêhon kî-pakwatêhow, kî-mowêw kwâskotisisa mîna pikwaci amo sîsîpâskwat.
6. But John his coat was made of camel covering, also he has a belt of leather, he ate grasshoppers and also wild bee syrup.

6. John kî-kikasâkêw mîhawêsâkay piskwâkanêwatimwa ohci, êkwa napakêyâpiy kî-pakwahtêhow, êkwa kî-omîciwiniw okwâskôcisîsa êkwa âmow osîhcikan sakâhk ohci.
6. John had a camel fur jacket, and he had a leather belt, and he eats grasshoppers and he eats stuff made by wild bees.

7. Êkosi ê-kakêskimowêt ômisi ê-itwêt, pêyak pê takosin ê-pêci askowat awasimê kistêyîhtâkosit ispîhc nîya, omaskisinêyapiya namawîya tispîhtêyîhtâkosin kici
 nawakiyân kici apahamwak.
7. Thus he was preaching like this saying "There is one

7. Kî-kakêskimiwêw mâka, ê-itwêt, Pêyak pê takosin ê-askowit awasimê ê-kistêyîhtâkosit ispîhc nîya, omaskisinêyâpiya namawiya nitêpahkêyîhtâkosin kita nawakiyân kita âpikonamwak.
7. Thus he was preaching, saying, "There is one coming here following after me, he is

7. Ômisi êsa itêw ayisiyiniwa, "ana nâpêw mwêstas wiya kâ-wî-pê-takohtêt, nawac wiya ayiwâk itêyîhtâkosiw ispîhci nîya. Namôya nitêpakêyîhtâkosin ahpô kita-nawakîstawak, ta-âpahamwak omaskisinêyâpiya.
7. Thus John is saying to the people, "The man who will

coming here following after me, he is more important than me, I am not worthy to stoop down and untie his shoe straps.

8. Tâpwê isa nîya nipikôhk pâptwasiwihitinâwâw; mâka wîya kanâtisiwi âhcâkaw kika-ohci-pâptwasiwikowâw.
8. Certainly this way I baptize with water but he will baptize you with the pure (holy) spirit. "

greater than me, I will not be sufficient to bend down nor to tie his shoe straps.

8. Nîya wîya nipiy kika-ohci-paptâsiwihitinâwaw; mâka wîya kâkanâsiyit Ahcâhkwa kika-ohci-paptâsiwihikowâw.
8. I will baptize you with water; but he will baptize you with the Pure (Holy) Spirit.

arrive after me, is much better than me. I am not even worthy to bend over to untie his shoelaces

8. Niya kisîkahâhtâtinâwâw nipiy ohci, mâka wiya kika-sîkahâhtâkowâw kâ-kanâtisiyit ahcâhkwa ohci."
8. You are baptized by me with water, but he will baptize you with the pure (holy) spirit.

Compound Words

There is a noticeable increase in the development of compound words from the earliest to the most recent translation.   This increase exemplifies the way in which the Cree vocabulary has grown and changed since the eighteenth century.   As with any dynamic language, Cree uses various strategies to create or adapt words to represent new concepts.   It is common practice in modern Cree to borrow words from other languages or to assign a new meaning to an outdated or related word. The creation of a completely new word through compounding requires an understanding of the parts of a word and how these parts combine to form a word that works within the parameters of the Cree Language.

Examples:

v1- Both the Mason and Revised Mason Translations render the phrase 'Son of God' *okosisa kisêmanitow.* They separate the words *okosisa* (his son) from *kisêmanitow* (great spirit, Creator, God).

The contemporary translation combines the two words to form *manitowikosisân.* Both the contemporary Wolvengrey and Alberta Elder dictionaries include this compound in their vocabularies. This attests to the word's appropriation into regular language use.

v2- Another good example of compounds in this passage is the translation of the action of 'preparing' a way or path. The Mason translation uses the preverb *nikaniw* (he is in front) attached to the verb *wawêsimask.* This verb was not in any

of the dictionaries.[86] However, a Cree dictionary from the nineteenth century defined the verb *wawâsimanêw* as 'preparing something for someone'.[87] It is not known why this word did not make it into contemporary dictionaries or why the word was changed in the revision. Tracing a possible root to the word has also proved unfruitful.

The word was changed in the revision to *kwayâcihtamâsk.* The preposition *kwayâs* (beforehand, ahead of time) is combined with *âhcisîhtâw* (to alter something).

The contemporary translation uses *kwayâtastamâsk.* The preposition *kwayâs* (beforehand, ahead of time) is combined with *astamawêw* (he/she places it for him/her).

The ability of the translator to create words through compounding or to adapt words to fit a specific situation while operating within the rules of a language reflects a high level of target level competency. This level of competency will be crucial to the method proposed later in this study.

Shifts in Verb Tense

Interesting and yet perplexing observations can be made concerning verb tenses in this passage. A rudimentary observation of tense shifts throughout the passage led to a more involved examination of vv4-5. What follows is a chart

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[86]   see: LeClaire Wolvengrey, *Alberta Elders.*

[87]   E.A. Watkins, *A Dictionary of the Cree Language: as spoken by the Indians in the Provinces of Quebec, Ontario, Manitoba, Saskatchewan and Alberta* (Toronto: Church of England in Canada, 1865).

(Table 3) containing the verbs in the three Cree translations, the Greek text[88], the

KJV and NRSV English translations and their basic parsings. The English and

Greek translations were included in the comparison in an interest to see whether

(if at all) the Cree translations parallel the English and/or Greek texts in this

area.[89]

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[88]   Though it is probable that Mason or Steinhauer would have utilized Greek source texts available to them (given their educational background), it is not clear which specific text would have been used. The text being used by Canadian Bible Society consultants is most likely: Eds. Aland, Barbara, Kurt Aland, B.M. Metzger, *The Greek New Testament, 4th Revised Edition* (United Bible Societies, 2000).

Table 3: Verb Tense Shifts

Mason Version:	Revised Version	Contemp. Version:	Greek Version:	English Versions (KJV/NRSV):
v.A. *Opâptâsiwitap* (PRES. IND. he is baptizing)	**v.A.** *Kî-takohtêw* (PAST. IND. He came)	**v.A.** *Ostkahâhtakêw* (PRES. IND. He is baptizing)	**v.A.** Ἐγένετο (AOR. INDIC. MIDD. He came)	**v.A.** *He did baptize* (PAST.)/He appeared (PAST)
ê-kakêskimowêt (PRES. SUBJ. preaching)	*ê-paptâsiwikêt* (PRES. SUBJ. Baptizing)	*takohtêw* (PRES. IND. He comes)	βαπτίζων (PRES. ACT. PART. Baptizing)	*and preach* (PAST.)/proclaiming (PRES. PART.)
kita-ohci-pônêyihcikâtêki (FUT./OPT. Will/should be forgiven)	*ê-kakêskimiwêt* (PRES. SUBJ. Preaching)	*ê-wîhtamawêt* (PRES. SUBJ. Telling)	κηρύσσων (PRES. ACT. PART. Preaching)	**v.5.** *went out* (PAST)/were going out (PAST. PART.)
macihtitwiw (PRES IND. he/she is doing evil)	*kita-poneyihcikâtêyiki* (FUT./OPT. Will be forgiven)	*ê-itât* (PRES. SUBJ. Saying)	**v.5.** ἐξεπορεύετο (IMPF. INDIC. MIDD. they went out)	*were all baptized* (PAST.)/were baptized (PAST)
v.5. *Kî-pê-ochi-wayawiyiwa* (PAST IND. they went out)	**v.5.** *Kî-pê-nâtik* (PAST. IND. They came out to get him)	*kita-sîkahâhtâmiht* (FUT./OPT. IND. You will/should be baptized)	ἐβαπτίζοντο (IMPF. INDIC. PASS. They were baptized)	*confessing* (PRES. CONT.)/confessing (PRES. CONT.)
ê-pê-natikot (PRES. SUBJ. Going out to get him)	*kî-paptâsiwihkikwak* (PAST. IND. They were baptized)	*kita-kwêskwâtisiyit* (FUT./OPT. INDIC. You will/should repent)	ἐξομολογούμενοι (PRES. MIDD. PART., Confessing)	
kî-pâptâsiwikwak (PAST IND. they were baptized)	*ê-wâwîhtahkik* (PRES. SUBJ repeatedly naming).	*kita-pônêyihtamâmiht* (FUT. INDIC you will be forgiven)		
ê-wâwîhtahkik (PRES. SUBJ. Repeatedly naming)		*kî-kî-isi-macitisiyit* (PAST. IND. This way he did evil things)		
		v.5. *Itohtêwak* (PRES. IND. They come)		
		kita-natohtawâcik (FUT./OPT., they should listen)		
		ê-mîhtîtahkik (PRES. SUBJ. Confessing)		
		kî-sîkahâhtawêw (PAST. INDIC.) he baptized).		

Tense is not strictly an expression of *time* but can also be an expression of *aspect* and/or *mood.*

In Koine Greek, *aspect* is often thought to be the primary value of *tense.* *Time* is of secondary value, if involved at all; though this is debated.[90]

In Cree, Verbs display *distinct* derivational and inflectional morphemes for tense, aspect, mood (often subsumed, together with other elements in Algonquianist terms, under the label 'preverbs'), Aktionsart, valency, voice, gender, transitivity, diminutivity and person agreement, as well as adverbial elements.[91]

In either language it will be difficult to isolate a precise or singular value of *tense.* So for the purpose of clarity, verb tenses are described below in terms of '*time perspective*'. The element of *time* is referenced here for the reason that it relates to the discussion of the *Narrative Present* later in the analysis.

Mason Translation

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[90]   Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan Publishing, 1996),496. See Also: Steven Runge, "The Verbal Aspect of the Historical Present Indicative in Narrative," *NT Discourse* (2009): n.p. [cited 4 April 2013]. Online: <www.ntdiscourse.org/>; Steven Runge, *A Discourse Grammar of the Greek New Testament* (Massachusetts: Hendrickson, 2010); Stanley E. Porter, *Verbal Aspect in the Greek of the New Testament: With Reference to Tense and Mood* (New York City: Peter Lang, 1989); David Mathewson, "Verbal Aspect in the Apocalypse of John: An Analysis of Revelation 5," *Novum testamentum* 50.1 (2008): 58-77.

[91]   Peter Bakker, "Algonquian Verb Structure: Plains Cree of the Americas," *Studies in Verbal Morphology of Languages* (Melbourne: Trobe University, 2006), 1-26, 8-10; See also: Tanya Slavin, "Phonological and Syntactic Evidence for Stem Structure in Oji-Cree," *International Journal of American Linguistics* 78.4 (2012): 497-532.

The Mason translation contains a mix of present, past and future tenses. The verse begins with a present indicative followed by a present subjunctive. Considering the context, and because the main verb *opâptasiwitap* is in the present tense, the perspective of time is in the present. In this case, the subjunctive *ê-kakêskimowêt* is most likely subordinate, taking the time perspective of the main verb.[92] The future/optative verb *pônêyihcikâtêki* in v4 should most likely be translated as the future definite 'forgiveness of sins' (after baptism) given the context, rather than the optative ('ought to' or 'should'). Note also that v5 begins with a past indicative verb followed by another present subjunctive. In terms of time, the tense shift marks a transition from present to past time perspective. Again, if subordinate, the action of the subjunctive verb *wâwihtahkik* is contemporaneous to the main verb (past).

Revised Mason Translation

The past indicative verb *kî-takohtêw* is added at the beginning of the verse. The action of 'coming' is an action of past time perspective.   This is followed by two present subjunctive verbs both subordinate to *kî-takohtêw* and taking on a

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[92]   The use of the Cree Subjunctive is cryptic even to experienced Cree Linguists. However, it might be suggested that the Cree Subjunctive is in some cases comparable to the Greek participle. It most often indicates subordination (to the main verb) but can also express a condition of being, a series of repeated events, subsequence or purpose. See: Jean Okimâsis and Solomon Ratt, *Cree, Language of the Plains* (Regina: University of Regina Publications, 1999), 44-47.; Christoph H. Wolfart, "Sketch of Cree, an Algonquian language," *Handbook of North American Indians* 17 (1996): 390-439, 406-407.

past time perspective.[93] As in the above version, the verb for forgiveness in v4 is in the future tense, suggesting that the forgiveness of sins will happen after baptism. v5 continues as in the first verse with a past-tense verb followed by a present subjunctive.

Contemporary Translation

v4 begins with two present indicative verbs. John 'baptizes' and 'comes' and the two actions are contemporaneous to each other. He is also 'telling' (present subjunctive) and 'saying' (present subjunctive). All of the verbs referring to confessing, being baptized and being forgiven are in the future/optative tense. The context determines whether they should be translated as future or optative. (See possible translations in Table 2). The verse ends with a past indicative, The 'evil things' or 'sins' were done previously (past). v5 echoes v4: in response to John calling, the people 'come'(present indicative) and intend to 'listen'(optative) They are 'confessing'(present subjunctive)[94] their sins and John 'baptized'(past indicative) Thus the perspective of time shifts from present to past.

Greek Text

The Greek text begins with an aorist in v4. Because the Greek tenses are more concerned with describing aspect than the element of time[95], this aorist could be understood as simply occurring in past time. However, it is more likely

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[93]   Again, if subordinate the subjunctive verb is contemporaneous to the main verb (past).

[94]   Subordinate.

[95]   See comments in footnote 82.

to be understood as constative, emphasizing the aspectual element of the action.[96]

The participles are both in the present tense, not necessarily suggesting a shift in time perspective, but more likely describing a continuous action occurring contemporaneous to ἐγένετο. v5 Begins again in a past time perspective, but the use of the imperfect tense in both ἐξεπορεύετο and ἐβαπτίζοντο suggests a continuous action ('coming out' and 'being baptized'). The verse ends with another present participle. The participle suggests a continuous action contemporaneous to the two previous verbs (they were 'confessing').

English Translations (KJV/NRSV)

Though the KJV and NRSV versions of the text begin with different verbs, both initial verbs reflect a past time perspective. Once again, the participle verbs are in the present continuous tense. The words narrating the baptisms in v5 also occur in a past time perspective.

Cree and the Narrative Present Tense

It becomes noticeable at this level of investigation that, with the exception of the contemporary Cree translation, all of the versions describe events happening in a past-time perspective. What would prompt the translator of the contemporary version to tell this part of the narrative in a present time perspective?

Perhaps it was deemed by the translator as appropriate for storytelling within the socio-linguistic conventions of the target audience. If this is the case,

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[96] The constative describes the action as a whole and complete action, in contrast to the present and imperfect, which portrays actions as ongoing processes. (Wallace, *Basic Greek,* 555-557).

the translator may have (consciously or unconsciously) been employing the narrative present tense.[97]

Individuals who have studied Biblical Greek will be familiar with the concept of the narrative present and have formed an opinion of its function within the narrative genre. The label is used in general to describe a context where the present form of a verb is used in a context that prototypically expects another tense form. Though its sense and usage is debated among Biblical scholars,[98] Runge advocates that the use of the Narrative present in the most general of terms "represents an intentional departure from the expected norms in order to explicitly signal or 'mark' the presence of a particular discourse feature."[99]

Linguists of Cree and other Alqonquian languages also attest to the use of a style of verb shift they call the *historical present* in stories. Similar to the narrative present, it functions "in such a fashion, [focusing] the story recipient's attention to the crucial point of decision in the story."[100]

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[97]   This has also been referred to as the historical present or the dramatic present.

[98]   The debate surrounding the Narrative present seems to center around whether one understands the Koine Greek verbal system as a mixed tense-aspect system or as an aspect-only system. Porter, Runge and others attempt, in different ways, to account for the apparent substitution of a present form in contexts which might normally call for another form, most typically the aorist form. See: Porter, *Verbal Aspect*, n.p.; Runge, *Discourse Grammar*, n.p.; Stanley E. Porter, *Verbal Aspect in the Greek of the New Testament:With Reference to Tense and Mood* (New York City: Peter Lang, 1989); David Mathewson, "Verbal Aspect in the Apocalypse of John: An Analysis of Revelation 5," *Novum Testamentum* 50.1 (2008): 58-77.

[99]   Runge, *Verbal Aspect*, 1.

[100]   Roger Spielmann, *You're So Fat: Exploring Ojibwe Discourse* (Toronto: University of Toronto, 1998), 94.

Regardless of how one describes the function of the narrative present tense, the ability to utilize language styles which involve the arrangement of verb tenses for specific purposes requires a firm grasp of how a language works in different contexts. This is another example of an area of linguistic proficiency, which will be essential in the translation method developed later in this study.

The Treatment of Names and Supernatural Beings: Jesus, Isaiah, John, Jerusalem, Jordan, Messenger, Christ, God

Of particular interest in this passage, is the treatment of proper names and concepts related to supernatural beings. The passage begins in v.1 with a reference to 'Jesus Christ'. Mason's translation simply transliterated both names from the English to Cree. The Cree reads: *cisas karist* (chee-sus ka- reest). Mason chose to transliterate the English name 'Jesus', rather than the Greek '*iésous*' or the Aramaic '*yeshua*'. Nor did he make a choice to convey the meaning of the name 'Jesus' in Hebrew: 'God saves' or 'saviour'.[101]

Similar to this, 'John',[102] 'Jerusalem' and 'Jordan' are transliterated as *can* (chan), *cêrôsalamahk* (che-ro-salam-ahk), and *catani* (cha-ta-ni) in the Mason translation. In the revised and contemporary translations, the English form of the names is used. (i.e. 'John', 'Jerusalem', 'Jordan'…) This was done instead of

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[101]   Admittedly this is not usually done in the Greek source texts either. However, as will be discussed below, translations of name *meanings* could add significantly to translations being used in a Cree context.

[102]   The English name John is the transliteration of the Greek name *Ioannes*, and the Greek name *Ioannes* is the transliteration of the Hebrew name *Johanan,* meaning 'Yahweh is Gracious'.

referring to possible Greek or Hebrew origins and without conveying the possible deeper meanings behind the names.

The word 'Christ' in the Mason Translation is also transliterated as *karist*. The transliteration of this word does not refer to its Greek origins from the word *christos* meaning 'anointed one'. The other two translations abandoned the transliteration approach in favor of the English spelling 'Jesus Christ'. Another Cree translation from the same century chose a different route. Rev. John Horden translated the Bible into the Moose Cree dialect from 1855-1876. In his translation, Horden substitutes 'X' for 'Christ'. Possibly, this is a reference to the Greek 'X' (*Chi*), the first letter in the Greek spelling of the word 'Christ' (Χριστος).[103] In both of these instances, translators may have made these decisions rather than risk a misunderstanding of the 'Christ' figure by constructing a comparable meaning in the Cree language.[104]

This may seem a small translation issue. However, in a Cree context, readers could benefit from being made aware of Greek and Hebrew name forms and their attached meanings. In Cree and Ojibwa communities, the naming of children had and often still has spiritual significance. Personal names received in formal ceremonies are rarely used in everyday life but nicknames describing a

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[103]   Alva William Steffler, *Symbols of the Christian Faith* (Grand Rapids: William. B. Eerdmans, 2002).

[104]   Trans. John Horden, *The New Testament: Translated into the Cree Language* (London: British and foreign Bible society, 1876).

person's appearance, gender or personality are often used.[106] It is possible a Cree

readership would respond well if names were rendered so as to reflect their

meaning, especially in contexts where this knowledge would enhance the story.[107]

To establish a name in Cree for 'Christ' that would translate well would

require the understanding and experience of a fluent Cree speaker, and the

endorsement of the Plains Cree community. However, we can make suggestions

of what this naming might entail. If we attempt to translate the name as

'anointed' or 'blessed' one, we might end up with something like: '*mâmawiyas-*

sawêyihtakosiw' ('He is the most blessed') or '*mâmawiyas kihci-okimaw'*

(greatest, highest chief).

We encounter a slightly different issue in v2. Mason's translation

completely omits the name Isaiah, and simply describes 'a' prophet. This

probably a mistaken omission, as Mason uses the word *isêyas* elsewhere in the

translation.[108]

Also in v2, attention can be given to the rendering of the word 'prophecy'

or a 'prophet'. The Mason translation uses the word *oywacikêwiyiniwak* which

comes from *oywastacikêw*, describing someone 'having premonitions'. However,

in the revised translation the word for prophet is changed to *okiskiwêhikêw* which

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106   Heather Devine, "The People Who Own Themselves: Aboriginal Naming
Practices," *University of Calgary* (2004): n.p. [cited 4 January 2012]. Online:
<http://people.ucalgary.ca/~hdevine/>.

107   Mavis Etienne and the translation team of a modern Mohawk language
translation of the Bible (still in progress) have opted to included many name
definitions and relevant information in footnotes throughout the translation.

108   See Matt. 3:3.

describes 'one who predicts the future'. Interestingly enough it also describes someone who controls traffic and, this most likely stems from the fact that the verb was originally used to simply describe a 'seer'. A more complex etymology is difficult to trace. One must often rely on the few individuals alive who still remember how words were used pre-literacy and pre-Chrisitian influence. However, we can see how the meaning of the word has shifted to include modern concepts.

Add to this, that there is more than one word in Cree to describe a spiritual leader specializing in prophetic-like activity. A *môsihowiniw* is someone who is a 'seer' or a 'psychic'. *okiskowehikew* also describes a 'seer' or 'psychic' individual. The translator faces the decision on how best to construct a comparable for this concept in the Cree language. The editor of the Mason translation as well as the translator for the contemporary translation each decided *okiskiwêhikêw* was a word which better described the role of a Biblical prophet instead of Mason's choice of *oywacikêwiyiniwak*. This could reflect the editor's opinion that *oywacikêwiyiniwak* was a poor choice of words on the part of a non-native speaker (Mason). However, it could also illustrate how words in a language become outdated or change meaning over time and with the influence of other cultures. It is also possible that a future translator may decide to construct/create a compound word that reflects the Greek word προφήτης (προ–(beforehand) φημι– (to say)). This would be similar to the way the compound word *omiywâcimowin* was created to describe the word εὐαγγελιον ('good news').

Along these lines, we encounter another issue in v2 of the Mason

Translation in the rendering of the word 'messenger'. The Mason translation uses

the word *nimisiyawek.* However, no modern Cree word was found to suggest

what it was indicating. One possibility is that Mason was attempting to

transliterate the English word 'messenger' using the Cree sounds available to him.

Why would Mason transliterate this word instead of using a word in the Cree

language, which expressed something of the sense of the words found in the

source text? Perhaps Mason did not want to risk simply translating the word as a

'messenger'. The Greek word used is ἄγγελος. This has the meaning of

'messenger' but has also been transliterated into English as 'angel'. The English

word 'angel' suggests the potential for a 'supernatural' element in its translation.

By transliterating the word, Mason could allow for suitable ministerial leaders to

ensure Cree congregants had the proper understanding of such concepts.

The practice of transliteration seems to have been quite common at this time.[109]

A reason for this is suggested in E.A. Watkins' preface to his *Dictionary of the*

Cree Language in 1865*:*

> When efforts were first made to translate the Bible some long and
> cumbersome words were introduced to answer the scripture terms, as, for
> instance *kichikiesikooweutooskayakun,* angel, i.e. a heavenly servant, but
> now these clumsy compounds are, for the most part, abandoned and the
> English word are substituted. The Christian Indians who are under regular
> ministerial instruction soon learn to connect the proper ideas with such
> expressions.[110]

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[109]   see also Horden, *New Testament,* 1876.

[110]   E.A. Watkins, *A Dictionary of the Cree Language: as spoken by the
Indians in the Provinces of Quebec, Ontario, Manitoba, Saskatchewan and
Alberta* (Toronto: Church of England in Canada, 1865), xx.

If this was a widespread practice, it is possible that Mason and/or other translators of his time were not as concerned with communicating the sense of the words as with providing an Cree referent which would then rely on the instruction of Religious authorities to provide the 'proper' ideas behind the expressions. Translators may have felt that certain Religious concepts had an inherent meaning, which could not be accurately elucidated in the Cree language. Furthermore, these concepts could only be understood through teaching by the proper Religious authorities.

Moving on in our analysis, the name of God is represented in all three translations with some form of the Cree phrase *kisêmanitow*. It is defined as 'greatest/highest spirit' in the Alberta Elder's Cree Dictionary. However, Waugh points out the difficulty of determining what this word would have meant within the pre-colonial Cree worldview:

> Cree conceptual systems do not understand *kihci* [greatest/highest]… and *maci* [evil, wicked] as constituting separate 'beings'; they really describe a way in which the foundational reality of the universe, *manito* is rendered into the experience of the people… All this is held to be traditional understanding. But it is impossible now to tell if *manito* always played this foundational role, or it has been raised to its position because of the influence of Christian ideas of God upon the original cultural worldview.[111]

The article goes on to describe other ways that the Cree Language has been influenced not only by the Christian religion but also by the extreme cultural changes incurred since the first colonial encounter. The potential Cree Bible

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[111] Waugh, *Religious Issues,* 476; Penny Petrone, *Native Literature in Canada: From the Oral Tradition to the Present* (Toronto: Oxford University, 1990), 5.

translator requires an understanding of how word meanings in Cree, like any language, have shifted and continue to shift over time. This is particularly applicable to words with specifically Christian connotations. An understanding of the history of these words in terms of the Cree language and culture will help decide whether certain words used in past translations are suitable or whether a new or different comparables might be constructed or used.

The motivation behind or goals of the translation may also determine the vocabulary used. For example, language preservationists might lean towards using a less than ideal comparable because it has been used in the religious realm for so long, and has thus become normalized. Examples of this kind are discussed in the next section.

The Representation of Technical Terms with Specifically Christian Connotations: Gospel, Sin, Repentance, Baptism

The Cree word chosen to describe 'the Gospel' in the translations is fairly consistent across the board. Apart from a small spelling change in the most recent translation, the Cree word *omiywâcimowin* corresponds to the Greek word for good news εὐαγγέλιον combining the Cree words *miyo* which describes something 'nice, good or valuable' and *âcimowin* which describes a true story or news that is being told.

The Cree word for 'sin' in v4 and v5 of the Mason and revised Mason translations is the verb *macihitiw* this is a combination of the pronoun *maci*(evil) and the verb *tôtamaw* (to do). Wolvengrey's Cree Dictionary defines it as 'doing

ill to one another' (with bad medicine).[113] The translators of the contemporary

translation have chosen to follow with the traditional rendering of the word for

'sin' using *macâtisiw* in v4 and *maci-tôtahk* in v5. The contemporary translation

uses two slightly different words with the same roots and expressing a similar

meaning to *macihitiw*. It is difficult to know what this word would have meant to

a Cree audience in the late nineteenth century or if the full extent of the Biblical

word for sin is being encapsulated. However, the definition given by Wolvengrey

suggests that the word could have had and still has association to the sphere of

First Nations traditional medicine.[114] This is not to say that the comparable used

here was unsuitable but is perhaps narrower and less 'moral' than most

Protestant/Evangelical notions of sin. This is an example of a religious concept

that relies on careful interpretation by the translator.

> We now move on to consider the translation of the word for 'repentance'.

This is an example of how a translator's understanding of certain theological

concepts and technical terms and grasp of the target language affects how words

and concepts are translated. The Mason and revised Mason translations both use

a form of *miciyawêsiw.* The word describes someone 'being sorry' for something

done. The contemporary translation, on the other hand, uses a form of the word

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[113]   Ed.Arok Wolvengrey, *Nêhiyawêwin: itwêwina/ Cree: Words*
(Saskatchewan: Canadian Prairie Research Center, 2001).

[114]   'Medicine' here refers to an area of many First Nations' worldviews
involving elements of spirituality and traditional medicine. See Alice Ahenakew,
*Âh-Âyîtaw Isi Ê-Kî-Kiskêyihtahkik: They Knew Both Sides of Medicine: Cree
Tales of Curing and Cursing Told by Alice Ahenakew* Eds. Wolfart, H.C. and
Freda Ahenakew (Winnipeg: University of Manitoba , 2000).

kwêski which describes someone 'turning around' or 'changing their ways'. The difference in word choice might reflect a different understanding of repentance in connection to sins. Whereas *miciyawêsiw* reflects a *feeling* of 'sorrow' or 'regret', *kwêskiw* describes the *action* of 'turning' away from past evil ways. Thus, the two words may indicate divergent understandings of the theological concept of repentance. And yet, the Greek word used in v4 is μετάνοια. The word is defined in Bauer, Arndt and Gingrich as 'a change of mind' or 'change of the inner man'.[115] Has either translation found a suitable comparable? Is it possible to find or create another word that would express the notion of repentance in a different light?

We now move on to the translation of the word for 'baptism'. Both the Mason and Revised Mason translations use forms of the word *pâptâsiw*. This appears simply to be a transliteration of the English word 'baptism' or the Greek word βάπτισμα. More will be said of this later in the analysis. The contemporary translation uses the word *sîkahâhtam*. Interestingly enough, a Cree dictionary of the Moose Cree dialect published in 1865 actually defines *sîkahâhtam* as 'baptism'. The Alberta Elder's Dictionary also includes 'baptism' as a possible definition for the word. However, it is also defined and most probably originally

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[115]   Walter Bauer, William F. Arndt and Wilbur Gingrich, *A Greek-English Lexicon of the New Testament & other Early Christian Literature, Fourth Revised & augmented edition* (Chicago: University of Chicago, 1957).

denoted the action of 'pouring water on someone or something'.[116] This is a good

illustration of how the meaning of a word can adapt to include new meaning

through foreign religious or cultural influences.

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[116]   This most likely originates from the root *sîkawi*-a 'pouring' or 'flooding'
with water along with the preposition -*htam* directing the action toward someone
or something.

Chapter-3 A different Way

Rhetoric, Style and Orality in Discourse

Eugene Nida, reflecting on his experiences in translating the Bible, remarks on what he perceives to be an area that many translators have neglected to consider:

> Many seminaries and Bible schools place very little emphasis on the literature of the Bible because their purpose is primarily to teach the theological and moral truths of the scriptures. At the same time the focus of most schools teaching local languages to missionaries… [does little] to introduce people to the oral or written literature of the local culture. As a result, translators often do not recognize some of the important stylistic features of local languages.[117]

What would happen if translations into indigenous languages were produced in such a way as to capitalize on literary and stylistic resources already available in the language?

The analysis in the previous chapter cultivated an awareness of the work that has been done so far. With an awareness of our particular situation in the year 2013, the task is now to suggest where innovations can be made, by envisioning a new strategy for translating the Greek texts of the New Testament (NT). The main objective of this strategy will be to emphasize the NT's stylistic variety and oral qualities while capitalizing on the richness available in the Cree language.

Until recently the Cree language was used mostly in contexts of primary orality. The Bible and other liturgical texts were for a long time the main

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[117] Eugene A. Nida, *Fascinated by Languages* (Amsterdam: John Benjamin, 2003), 81.

exception and they functioned in contexts of secondary, ritual orality.[118] As a

result, much of the Cree literature we have today reflects a strong oral aesthetic

even in its written form. Even at the present time of greatly increased publication

and study of texts in Cree, the majority of collections of First Nations stories are

composed through dictation.[119] Thus, the perceived quality of orality continues to

be highly valued and cultivated in texts. Stylistic elements employed in the Cree

language are in many cases directly linked to the functions of orality and this

makes an understanding of Cree orality foundational to our proposed method of

translation.

It is this thread and hermeneutical programme of orality that provides a

useful connection in interacting with the Greek New Testament text. The New

Testament corpus, texts composed in a largely oral context, has also been

influenced by its oral history. Admittedly, it is extremely difficult in the written

texts we have today to differentiate between features which were influenced

specifically by oral thought and which were stylistic/rhetorical options utilized by

the author to communicate in a certain way. An investigation of style is

inescapably connected to an investigation of how an author utilizes performative

or oral devices in his narration. How and when these elements are introduced

varies not only according to the author's personal communication style, but also

according to the rhetorical context in which they are used.

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[118]   Demers, *Print Culture*, xi.

[119]   Alice Ahenakew, *Curing and Cursing*; Beardy, *Talking Animals*; Kâ-Nîpitêhtêw, *Counselling Speeches*.

However, there are many who support the notion that there are traces of oral influence preserved in the New Testament texts.[120] This common connection to orality is important, especially as we begin to construct stylistic comparables between Cree and Greek Narrative discourse.[121] As we noted in Chapter 1, the translator constructs 'comparables' to bridge the gap between two languages. The 'untranslatable' becomes 'translatable'.

Are there elements of an 'oral style' of discourse which can be translated comparatively between the Greek and Cree languages? Furthermore, is there a way of translating elements of Greek style and orality while staying within the parameters of what constitutes natural sounding Cree?

Finding and translating these comparable elements becomes complicated when we attempt to interact with two languages whose oralities are distanced by time and worldview. Evoking even a fraction of the experience of one time and place in a language and style recognizable to communities of another time and place requires a delicate balance and understanding of how orality and style function in both speech communities in both historical-cultural contexts

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[120]   Walter J. Ong, *Orality and Literacy: The Technologizing of the World* (New York: Routledge, Taylor & Francis Group, 2002), 26; Andrew Gregory, "An Oral and Written Gospel? Reflections on Remembering Jesus," *Expository Times* 116.1 (2004): 7-12, 12; Alain Gignac, "A Translation that Induces a Reading Experience: Narrativity, Intratextuality, Rhetorical Performance," *Translating the New Testament* Eds. Stanley E. Porter and Mark J. Boda, (Grand Rapids: William B. Eerdmans, 2009), 146-66, 160; Joanna Dewey, "The Gospel of John in Its Oral-Written Media World," *Jesus in Johannine Literature* Eds. Robert T. Fortna and Tom Thatcher, (Louisville: Westminster John Knox 2001), 239-252, 241; James A. Maxey, *From Orality to Orality: A New Paradigm for Contextual Translation of the Bible* (Eugene: Cascade Books, 2009), 111.

[121]   Ricoeur, *On Translation*, 36-37.

Illuminating Elements of Style and Orality using Discourse Analysis

The primary tool used in this method to isolate oral and/or stylistic language features is that of Discourse analysis. This method is especially useful because its focus is on discovering and describing language-in-use in a variety of contexts and forms.[122] It works at examining blocks of material, which are larger than the sentence.[123] This is especially helpful because Discourse analysis accomplishes tasks that analysis of sentence grammar cannot. It is able to discover and describe the patterns of the particular discourse being explored, while "making the connection between linguistic features and performance ones."[124] Discourse analysis will therefore allow us to move from the theoretical to the technical in providing concrete points to be recognized and investigated by the translator.

Examples of the points to be examined in more depth, include the use of doublet constructions, phonetic and patterned repetition, changes in verb tense and specific uses of particles and temporals.[125] An examination of devices such

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[122]   Spielmann, *You're So Fat*, 149.

[123]   Walter R. Bodine, *Discourse Analysis of Biblical Literature: What It Is and What It Offers* (Atlanta: Scholar's, 1995), 1.

[124]   Spielmann, *You're So Fat,* 149.

[125]   Gary Long, "The Written Story: Toward Understanding Text as Representation and Function," *Vetus testamentum* 49.2 (1999): 165-85; David Mathewson, "Verbal Aspect in the Apocalypse of John: An Analysis of Revelation 5," *Novum Testamentum* 50.1 (2008): 58-77; Vern S. Poythress, "Testing for Johannine Authorship by Examining the Use of Conjunctions," *Westminster Theological Journal* 46.2 (1984): 350-69; David Alan Black, "Hebrews 1:1-4: A Study in Discourse Analysis," *Westminster Theological Journal* 49.1 (1987), 175-94; Randal Bluth, "Ουν Δε Και and Asyndeton in John's

as these allows us to see how the use of oral techniques differs according to author, context and genre, and how they interact in the text as a whole to express meaning.[126] Understanding these devices will aid in the development of a translation method, which is expressly interested in communicating meaning in Biblical texts with an oral stylistic bent. Being able to recognize and consider why and how these devices were used in the Biblical texts will allow us to postulate comparable devices or linguistic styles available in the Cree Language.

The hope in the development of this translation method, in addition to representing the Cree language as a valuable linguistic resource for Bible translators, is that it will also allow for an extension of the vision of aboriginal people in Canada for a Biblical text that is in their language and on their own terms. This extension is not limited to the Cree Language. As the discussion surrounding translation into Aboriginal languages of any kind expands, so too does the potential for a sparked interest in the preservation, appreciation and academic study of aboriginal languages.

Examining Narrative Texts

Our examination of the stylistic variety of the Bible begins in the area of narrative. It must be acknowledged at the outset that this is a very broad field and

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Gospel," *Linguistics and New Testament Interpretation: Essays on Discourse Analysis* Ed. David Alan Black, (United States: Broadman, 1992), 144-162; Freda Ahenakew, *Cree Language Structures: A Cree Approach* Ed. David Alan Black (United States: Broadman, 1992), 144-162; H.J.B. Combrink, "The Macrostructure of the Gospel of Matthew," *Neotestamentica* 16.1 (1982): 1-20; R.F. Person, "The Ancient Israelite Scribe as Performer," *Journal of Biblical Literature* 117.4 (1998): 601-609.

[126]   William Varner, "A Discourse Analysis of Matthew's Nativity Narrative," *Tyndale Bulletin* 58.2 (2007): 209-28, 212.

can function merely as a starting point for more detailed analysis of each individual text's aim and function, as well as an examination of each author's use of language.[127] This does not prevent us from analyzing texts or elements of texts described as 'narrative' to suggest how our findings can be applied to the translation process.

Because storytelling is such a large part of indigenous culture and language, developing a translation which focuses especially on presenting narrative content in a way that utilizes linguistic elements and style conventions that are already present in the language seems to be a reachable and desirable goal.

What becomes increasingly clear, as we begin to examine the New Testament texts for linguistic features that mark them as instances of the narrative genre is that elements of narrative exist not only within texts typically described as narrative, but throughout the New Testament. Narrative is an extremely broad classification, essentially, any spoken or written representation of things happening in time. Even the Pauline texts contain significant elements of narration. The discourse puts characters on the stage, in a space and time setting, Paul himself enters the plot as the narrator involved in the story he is telling.[128] If these narrative 'elements' are indeed so prevalent, the task of the translator is twofold: 1) to recognize 'elements' that can be classified as narrative, and 2) to examine how each narrator or text uses these elements in ways different or

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[127] Ong, *Orality and Literacy,* 137.

[128] Gignac, *Rhetorical Performance*, 160.

parallel to other texts or narrators as an expression of their personal style. Given

that a central goal of this study is to produce a translation strategy that emphasizes

the NT's stylistic variety and oral qualities, this study must include an

investigation of how an author utilizes performative or oral devices in his

narration.

Shift from Oral to Written Texts

Preliminary research in both Biblical Greek and Cree narratives has

revealed that both are marked with features of orality. We have operated under

the assumption that the Gospel narratives were conceived of and constructed for

performance in the context of a predominantly oral culture. How do we make this

assumption when the texts we are analyzing are in written form? What happens in

the transition from oral to written form? It is important to ask these questions if

we are going to determine what oral features remain in the written texts we have

to work with.

Thatcher suggests that the process of fixing a social memory in written

form requires "a substantial change in the very nature of recollection."[129]

Gregory agrees with this: "Just as the process of oral transformation left its mark

upon the text, so the process of copying and producing books has determined the

way in which it was first committed to writing and subsequently transmitted."[130]

However, there are those who insist that in antiquity this process would have been

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[129]   Tom Thatcher, "Why John Wrote a Gospel," *Memory, Tradition and Text: Uses of the Past In Early Christianity* Eds. Kirk, Alan and Tom Thatcher (United States: Society of Biblical Literature, 2005), 79-97, 81.

[130]   Gregory, *Written Gospel*, 12.

less radical than the eventual transition to print literacy.[131] As Ong describes,
"Oral formulaic thought and expression ride deep in consciousness and the
unconscious, and they do not vanish as soon as one used to them takes pen in
hand."[132] The majority of people in antiquity were not literate at all and those who
were used writing to serve the larger functions of orality.[133] Furthermore, "the act
of writing involved primarily dictation in antiquity… the general practice was
scriptio continua, 'continuous script'… memory was integral to public
presentation… documents were composed not only for the aesthetic appreciation
of the spoken word, but for retention."[134]

      There is an imperative here for scholars to consider that NT documents
were "composed for the ear, not the eye and thus used many of the practices of
oral composition to facilitate comprehension and memory for speaker and
hearer".[135]

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[131]   Dewey, *Oral-Written Media*, 241.

[132]   Ong, *Orality and Literacy, 26*.

[133]   Dewey, *Oral-Written Media,* 241; Maxey, *Orality,* 45.

[134]   Maxey, *Orality,* 111; Ong assumed that initially writing was a trade
practiced by craftsmen, whom others hire to write a letter. Only around Plato's
time in ancient Greece was this stage transcended when writing was finally
diffused through the Greek population and interiorized enough to affect thought
processes generally (93). See also: Rosalind Thomas, *Oral Tradition and Written
Record in Classical Athens* (Cambridge: Cambridge University, 1989).

[135]   Dewey, *Oral-Written Media,* 242.

This poses a significant challenge as modern translators attempt to appreciate these 'compositions' as hearers, not as visual readers (as might be more natural to them):

> A literate person, asked to think of the word '*nevertheless',* will normally… have some image, at least vaguely of the spelled-out word and be quite unable ever to think of the word '*nevertheless*'… without adverting to any lettering but only to the sound.[136]

This oral context affects the composition of oral stories in various ways that include adaptation according to "the particular audience and situation in which they are told." [137] This points to a distinct quality of oral narrative where the text is open to the understanding of the storyteller. It also highlights the storyteller or narrator's challenge in passing on a tradition that has both dynamic and stable qualities. Neal McLeod discusses how this challenge is embraced in modern Cree oral culture. The narrative memory of the historical formation of Treaties is essential to the Cree peoples' present identity. Furthermore, the claims the Cree nation makes on the basis of these narratives necessitate an assertion of historicity, and reliability. McLeod discusses how the modern storyteller embraces the dynamic/stable qualities of Cree narrative memory:

> A skilled story teller strings narratives together to suit a particular audience… this shows the dynamic nature of Cree narrative memory, which could be conceived of as an organism growing and shifting. Nonetheless, like all organisms, Cree narrative memory has a structure within the parameters of possibility, and there is a great deal of stability… Humility is a primary characteristic of Cree Narrative memory and

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[136]   Ong, *Orality and Literacy,* 12.

[137]   Dewey, *Oral-Written Media,* 244-245.

acknowledges that narratives are open-ended. There is no end to how they can be interpreted.[138]

Carlson takes this a step further and compares a Salish First Nation understanding of Historical accuracy with that of Western academics:

> Historical accuracy in the Salish world is a matter of great concern- no less so than among Western academics. What is different is the way accuracy is assessed. Among western academics, historical accuracy is measured in relation to verifiable evidence… Within the Salish world… Historical accuracy is largely assessed in relation to people's memories of previous renditions or versions of a narrative and in relation to the teller's status and reputation as an authority.[139]

Biblical storytellers such as the writer of the Gospel of John might have shared this understanding of the dynamic quality of memory: "For John, the memory of Jesus [was] a fluid, dynamic and charismatic entity that can readily adapt itself to new situations."[140] The presence of four forms of the Gospel narrative in the New Testament each presenting the story in a distinct way further expresses a sense of the variability of the Gospel tradition. This might also demonstrate a level of freedom, felt by each of the authors, to adapt the narrative to the suit their audience/situation.

However, as has been suggested by Ong and Assmann, a significant change occurred, first with the development of a standardized 'canon' of Biblical texts, then with the establishment of print literacy. Ong theorizes that both of

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[138] Neal McLeod, *Cree Narrative Memory: From Treaties to Contemporary Times* (Saskatoon: Purich, 2007), 15-17; see also: Ong, *Orality & Literacy,* 42.

[139] Keith Thor Carlson, "The 'Black and White' of Salish History," *Orality and Literacy: Reflections across Disciplines* (Toronto: University of Toronto, 2011), 56.

[140] Thatcher, *Why John,* 81.

these changes resulted a "fixed point of view."[141] The canonization process was a

way of preserving specific textual traditions. It also marked a shift from the

priority of ritual repetition of texts, to doing interpretive work on texts.[142] Thus,

the change was from stability of essential story, which is the goal of oral tradition,

to stability of text and the exact word of the story.[143] The process of canonization

results in some ways in the ceasing of the 'living stream of tradition'.[144] The text

becomes less open to dynamic performance, because the contemporary storyteller

is now bound to the written world of the text.

There is no simple description of what happens when oral texts are bound

to the written word. However, there appears to be some value in examining the

Gospel Narratives as being conceived of as 'written for the ear', with special

attention paid to the oral compositional techniques employed by each author.

An investigation of Orality

Thus far we have established the general oral quality of the texts to be

translated, and the complexity we encounter when examining these texts in their

written form. We can now move on to hypothesize what specific features of

orality and narrative can be found in specific source texts and, where applicable,

identify parallel examples in the target language.

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141   Ong, *Orality and Literacy,* 132.

142   Jan Assmann, *Religion and Cultural Memory: Ten Studies* (Standford: Stanford University, 2006), 121.

143   Casey Wayne Davis, *Oral Biblical Criticism: The Influence of the Principles of Orality on the Literary Structure of Paul's Epistle to the Philippians* (Sheffield: Sheffield Academic, 1999), 14.

144   Assmann, *Cultural Memory,* 120.

Discourse analysis will be the primary tool utilized in the analysis of our texts. Speilmann has outlined the basic steps he follows in his own linguistic discourse analysis of First Nation narratives. Some of these will prove useful in developing our own method of analysis.

What follows, is a discussion of the patterned use of repetition (doublet constructions), verb tense, and particles. It will use data from both Cree and Biblical Greek Narrative tradition, drawing especially on parallels, which may be utilized in translation.

Repetition:

Though storytellers employ different techniques of repetition, it is clear that much repetition functions in oral composition to guide the listener through the story and to emphasize themes or morals important to the reception of the Narrative.[145] Spielmann comments on how the use of repetition determines the quality of an Oral Narrative: "a good talk has lots of repetition to help us draw a verbal circle of existence and lighten the load of information for the hearers."[146] Hearers of a Narrative do not always have the benefit of returning to a previous point in the narrative (unless the performance is repeated). As performers, storytellers reveal their meaning in sequence (though not necessarily in

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[145]   Black, *Discourse Analysis,* 186.

[146]   Spielmann, *You're So Fat*, 176.

chronological sequence) or not at all.[147] Repetition is essential to the

communication of important teachings in an oral setting.

Refrain, ring composition:

This first technique is noticeable in the overall structure of the narrative.

It adds to the circular quality of oral narratives; thus the flow of narrative or

argument is circular rather than linear. The use of repeated phrases, ideas or

themes is the first sign of a text being composed orally.[148]

A type of repetition that is prevalent in Greek rhetorical theory is that of

ring composition or *chiasmus*. It consists of a series of two or more elements

followed by a presentation of corresponding elements in reverse order.[149]

A technique of repetition common to Ojibwa Narratives occurs when the

most important parts of a particular narrative teaching occur at the beginning and

end. The middle portions are meant to be heard as grounded in the beginning and

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[147]   Luke Timothy Johnson, "Narrative Perspectives on Luke 16.19-31,"
Translating the New Testament: Text Translation Theology Eds. Porter, Stanley
E. and Mark J. Boda, (Grand Rapids: William B. Eerdmans, 2009), 207-215, 227.

[148]   Davis, *Oral Biblical Criticism,* 10-11.

[149]   Bailey gives an example of a simple chiasm in Mark 2:27:

The *Sabbath (A)* was made for *humankind (B)* and not *humankind (B)* for the
Sabbath (A).

Mark uses two key words (in Greek, *to sabboton* and *ho anthrôpos*) and an
inverted order to fashion its chiasm. (James L. Bailey, *Literary Forms in the
New Testament* (Westminster: John Knox, 1992), 178.)) see also: John D.
Harvey, "Orality and Its Implications for Biblical Studies: Recapturing an
Ancient Paradigm," *Journal of the Evangelical Theological Society* 45.1 (2002):
99-109,103; Davis, *Oral Biblical Criticism,* 20; Maxey, *Orality,* 85; Mary
Douglas, *Thinking in Circles: An Essay on Ring Composition* (New Haven: Yale
University, 2007).

end. Thus the narrator will place similar or repeated sentences or phrases at the beginning and end of a narrative or train of thought.[150] Harvey refers to this type of repetition as an *inclusio* [151] and it is particularly common in the book of Matthew. Cree Linguists also attest to this kind of repetition and comment on the effect subtle changes have on the richness of the text where "… slight repetitions tend to heighten the repetitive effect… [they] combine and re-combine to yield a rich and complex texture- thereby ultimately accounting… not just for style and rhythm but also for order and rules, norms and exaggeration."[152] Though repetitive techniques add rhythm and style to the oral performance, they are also rhetorical tools used by the narrator to achieve his/her rhetorical goals.[153]

Phonetic Repetition

There is another technique of repetition common in both Greek and Cree Narratives -but usually avoided in print English- that gives phonetic emphasis to selected semantic features. This refers to the repetition of words within the same family, or coming from the same root. The repetition of these words can also represent a play on words, or an allusion to an important theme, but it is usually dependent on the text and style of the narrator.

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[150]   Speilmann, *You're so Fat,* 158; Cobrink, *Macrostructure*, 6; Arden C. Ogg, "Connective Particles and Temporal Cohesion in Plains Cree Narrative," (Diss. University of Manitoba, 1993), 16.

[151]   Harvey, *Ancient Paradigm,* 105.

[152]   Kâ-Nîpitêhtêw, *Counselling Speeches,* 160; Black. *Discourse Analysis,* 186-189.

[153]   Black, *Discourse Analysis*, 186-9.

This is an important quality of Cree Narrative composition: "Choosing the right word in Cree often is a matter of varying only one of the constituents of the stem while keeping the other (or others) stable".[154] Cree is a language that builds on roots. Therefore, it is not uncommon to add verbs to noun morphemes in the formal style of storytelling, to emphasize the repetition of an idea.[155]

A New Testament example of this can be found in Acts 15.22-34. The author repeats the word "δοκέω" four times. However, Harvey also notes that when these words are rendered with a radically different meaning into the target language, the relationship between words of the same family is often no longer visible.[156] If phonetic repetition is important to the oral and stylistic quality of the text, paying particular attention to how we render subtle repetitions of this kind is important to our translation strategy.

The Use of Verb Tense

As has already been discussed in the previous chapter, switches in verb tense or patterned use of verb tenses can perform important interactional work for the storyteller. The storyteller's conscious (or subconscious) choice in employing frequent tense shift devices may reinforce hearer's impression that the storytelling is or reflects an oral performance rather than a mere recitation of a storyline. A skilled storyteller is able to organize his performance to focus attention on what

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[154]   Kâ-Nîpitêhtêw, *Counselling Speeches,* 143.

[155]   Freda Ahenakew, *Language Structures,* 9-10.

[156]   Harvey, *Ancient Paradigm,* 159.

he/she considers to be important and to partition important events in the story for the benefit of the listeners.[158]

We can see how verb tense shifts function in specific performative contexts. How a particular author makes use of (or doesn't make us of) verb tenses is characteristic of his personal style of narration.

Particles and Temporals

According to Cree linguist Arden Ogg, Cree particles play the one of the most important roles in structuring an oral narrative. For example, Cree discourse particles are essential to what constitutes natural sounding Cree.[159] Furthermore, they play an essential role in helping a listener navigate oral narratives:

> [They] help the listener to follow the twists and leaps of more complicated narrative by providing explicit temporal links between events … Connectives become more and more important as relationships within a text increase in complexity. They may indicate previous and future events, contiguous vs. elapsed time, predictions and their fulfillment, foreground and background, doubt vs. certainty. Some even distinguish narrative from dialogue.[160]

Particles can function differently depending on the type of discourse or individual style. Among early Christian texts, for example, John's Gospel deals with the particles 'καί', 'οὖν', and 'δέ' in a unique way: "Both οὖν and καί seem to be on one side of a continuum marking close connection, both ουν and δέ share aspects of marking significant change… in the development of the text that author

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158   Spielmann, *You're so Fat,* 106.

159   Freda Ahenakew, *Language Structures,* 11.

160   Ogg, *Connective Particles*, 20.

considered worthwhile to mark."[161] John's creative use of particles is characteristic of an oral style which is additive rather than subordinative.[162] He uses particles to guide his listener through the narrative, to show relationships between story segments and to highlight areas of importance.

It is the case with many modern English translations that in attempts to make a text more literary, translation of particles is avoided in cases where it would make the text sound redundant.[163] Rendering Greek particles with comparable Cree particles could become a powerful tool for engaging Cree readers/hearers with the oral flavor of the Greek source texts and should therefore be a necessary part of our translation strategy.

That being said, Cree and Greek scholars alike admit that connective particles are a 'can of worms'. This does not negate the usefulness of the examination of the uses of particles for the purpose of our translation. However, it does point to the necessity for modesty and precision in deciding how best to translate them.

Playing with Register

Thus far we have identified several potential areas of investigation in preparation for the translation of oral narrative into an indigenous target language. The plurality of stylistic registers within any language is another important linguistic resource for rendering stylistic variance between and within Biblical

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[161]   Bluth, *John's Gospel,* 156-7.

[162]   Ong, *Orality and Literacy,* 37.

[163]   Maxey, *Orality,* 121.

texts. There exists in every language styles of language use, which vary according to their communicative purpose. Cree linguist Freda Ahenakew refers to these as registers, and discusses the linguistic differences in style between them. In her Cree Grammar she gives specific examples of how the same idea is communicated in a different register depending on the context:

> **e-ki-kiskinahamawasocik:** they taught their children;
> **e-ki-kiskinahamawat otawasimisa** 'he taught his children'… in the first example the single verb incorporates the morpheme '**awaso**'; in the second the verb is followed by the possessive noun form **otawasimisa** 'his children'… these two parallel expressions are both very common in Cree; but the first is more elevated; it is more likely to be used in story-telling or preaching than in casual conversation. When a text uses several words one after another, it creates the impression of formality.[164]

The condensed style of the first example-the verb and noun morpheme being condensed into one word- is characteristic of elevated or formal discourse. The second example is more characteristic of casual conversation; the verb '*kiskinawahamaw*' is separated from the noun '*awaso*'.

Rydbeck contends that there are at least five distinguishable linguistic styles in the NT:

> *The first category:* Paul. *The second category:* John (and the letters of John); Paul and John are two unique individuals in terms of linguistic style. *The third category:* the Synoptic Gospels and Acts; this group is characterized by the atmosphere of the Septuagint and common Semitic influences on phraseology and word order. *The fourth category:* Revelation, the author of which is an idiosyncratic stylist; deviances from normative Greek grammar are intentional. *The fifth category:* the catholic letters, Hebrews and the Pastorals. This last category is doubly distinct from the other groups. Firstly, these authors lie closer to the usual Greek style of descriptive, analytic and paraenetic prose than the words of Jesus

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[164]   Freda Ahenakew, *Language Structures,* 9.

in the Gospels or the appeals and arguments in Paul; the latter are very colored by Paul's own personal style with its condensed thought. [165]

The Algonquian Text Society[166] has put out a series of volumes containing transcribed discussions given by various elders in the Cree community, all of which include detailed linguistic analysis and explication of the unique qualities of the text by experienced Cree linguists. Because the volumes cover a multitude of genres and communicative situations, these and similar publications promise to be valuable in showing the capability of the Cree language to interact with the Greek text on various levels.

Similarly, Speilmann examines Ojibwe language styles used in different communicative situations. He applies the principals of discourse analysis to the study of various discourse genres including hortatory texts, explanatory texts, conversations, personal narratives and traditional stories.

Perhaps it is possible to render some of the stylistic variety of the NT by intentionally switching between language styles in Cree. For example, the translator of the catholic letters might focus especially on translating in the "descriptive, analytic and paraenetic" style that Rydbeck describes. By utilizing Cree linguistic analyses like the ones mentioned above, the translator could potentially identify stylistic comparables in Cree hortatory texts.

The expectation of such an exercise would not be to' replicate' the styles found in the Greek texts. Rather, the aim would be to noticeably mark, for the

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[165]   Lars Rydbeck, "The Language of the New Testament," *Tyndale Bulletin* 49.2 (1998): 361-68, 366-7.

[166]   see works cited.

reader/hearer, a change in narrator or communicative situation and engage with the oral flavor of the Greek source texts.

Conclusion

This highlights for us an imperative for translators to make it a priority to listen to and study the narratives already present within a target language. It might also necessitate a re-structuring of traditional Biblical translation processes. The level of language interaction envisioned here requires a mastery of the target language most-likely only achieved by native-speakers of the language. At minimum this kind of creative translation of the Bible would require the close collaboration of Biblical language scholars familiar with indigenous languages, and their native speakers.[167] However, we can hope that as indigenous languages continue to develop a tradition of translation of the scriptures, more native speakers will be trained in the Biblical languages. Thus enabling them to achieve innovations previous translators were simply unequipped to initiate.

This chapter in no way claims to be a comprehensive examination of the possibilities of producing a translation, which emphasizes the stylistic variety and oral character of the NT. What it did hope to achieve however is to broaden the horizons of the translation of scripture into indigenous languages and awaken individuals to the potential for innovation and creativity in the translation process. The approach proposed was one with an eye (or ear) for orality. As we have seen, this is a feature particularly familiar to indigenous languages and culture. An examination of what performative features are common in both the Cree and

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[167]   Petrone, *Native Literature,* 7.

Greek narratives has assisted us in isolating elements, which could be prioritized

in a translation of this kind. The elements examined were repetition, changes in

tense, and the use of particles, and register, but this is in no way a complete list of

the possibilities. James Maxey rightly puts it, when he says that: "the translation

of scriptures transforms languages, cultures and people. Likewise, as the

scriptures are enfleshed in new languages and cultures they become

transformed".[168] By imagining and embarking on new translation initiatives we

have an opportunity to participate in this transformation.

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[168]   Maxey, *Orality,* 44.

Appendix I: Mason Translation (1862)

ᒥᐋᐧᒥᒍᐃᐧᐣ ᐸ ᑭᐦᐃᒐᕪᐊᐧᐊᐠ ᔕᐧ ᒪᕪᐠ

ᒪᓇᐸᐧᐢ ᓂᐟᑕᐧ.

1 ᐯ ᒪᕈᐸᐱᐧ ᐅ ᒥᐋᐧᒥᒍᐃᐧᐣ ᐱᐢ ᐸᐧᐢᐧ,
ᐅ ᐃᐧᐢ ᑭᓬᐅᐧ;

2 ᒐᐧᒥ ᐸ ᐃᑕᕪᐊᐧᐊᑭᐢ ᐅᐧᔭᕆᑫᐃᐧᕪᐊᐧᐃᐧᐢ.

ᐱᐢᐧ, ᑭᐧᐊᐸᐅᕆᕪᓵᒪᓬᐧ ᓂ ᒥᕪᐱᐧᐢ, ᐊᐧ ᑫ
ᐊᐸᓇᐧᐅᐧᕪᒪᐧᐢ ᑭ ᒐᐧᐸᐋᐧ.

3 ᑭᐧᓬᐅᐧ ᐅᕆ ᑌᐹᐧ ᐊᐢ ᐹᐢᐧ ᐱᐸᐧᒐᐧᐸᕆᐸᐧ,
ᐊᐧᐅᐧᕪᒪᐧ ᐅ ᒐᐧᐸᐊᐧ ᐸ ᐣᐹᕪᐧᕪᐊᐧᐧ, ᐸᐧᐢᐧ
ᐸᐧᐅᐟᐧᐧ ᐅ ᒐᐧᐸᐊᐧᐢ.

4 ᐸᐧ ᐅᐸᐧᕪᕪᐊᐧᐢ ᐱᐸᐧᒐᐧᐸᕆᐸᐧ, ᕪᐊ ᐁ ᐸᕪᐧ

ᑭᒍᐧᐧ ᐸᐧᕪᕪᐊᐧ ᒥᐧᕪᐱᐧᕪᐧᐊᐧ ᐸᒐ ᐅᐧᕆ ᔕᐧᐸᐧᐸᕆᐸᐅᕪ ᒪᕆᐊᐧᐣᐊᐧᐧᐊ.

5 ᐯᐧᑐ ᒪᐸ ᑭᐧ ᐁ ᐅᐧᕆ ᐊᐧᐱᐧᐊᐧᐱᐧᐊᐧ ᐁ ᐁ
ᐊᐧᓇᐧᐧ, ᐸᐧᐱᐧᐸᐧ ᑐᐣᐊ ᐊᓂᐱ, ᕪᐊ ᐊᓂᐱ ᐊᓂᐸᐧᐸᐧᕪᐧᐊᕪᐢ ᐸ ᐊᐸᕪᐧ, ᐸᐧᐱᐧᐸᐧ ᒪᐸ ᑭ ᐱᐧᕪᕪᐊᐧᐸᐧᐢ ᐸᐧᐧᕆ ᕪᐱᐧᐢ, ᐁ ᐊᐧᐊᐧᐧᒐᐧᐸᐧ ᐅ ᒪᕆᐊᐧᐣᐊᐧᐧᐊᐧ ᐊᐧᐧ.

6 ᐸᐧ ᒪᐸ ᐱᐧᐸᐧᐅᐧᐸᐧᐊᐧᐱᕪᐸᐧ ᐱᐊᐧᐱ ᑭᐧ ᐅ ᐧᐟᐸᐧ, ᕪᐊ ᐸᐧᐧᕪᕪᐅᐸᐧ ᑭᐧ ᐸᐸᐧᐅᐅ; ᕪᐊ ᐅᐟᐧᕪᐊᐧᐊᕪᐊᐧ ᕪᐊ ᐱᐸᐧᕆ ᐊᐧ ᕪᕪᐧᕪᐸᐧᐧ ᑭᐧ ᐅ ᐧᕪᐊᐧᐱᐧᐧ;

7 ᐯᐧᐧᕪ ᐁ ᐸᐧᕪᐱᐧᒍᐧᐧᐧ, ᐸᕆᕪ ᐁ ᐊᐅᐧᐧ, ᐹᐢᐧ ᐁ ᐧᐧᕪ ᐁ ᐧᕪ ᐊᐧᐧᐅᐧᐧ ᐊᐧᐊᐧᐧ ᐊᐧᐅᐱᐧᐧᕪᐧᐧ ᐱᐧᐧᐧ ᐅᐧᐢᐧ, ᐅ ᒪᐧᐱᐧᐅᐸᐧᐢ ᐊᒪᐧᐸ ᓂ ᐧᐢᐧᐅᐱᐧᐧᕪᐧᐧ ᑭᕆ ᐊᐊᐧᐱᐧᐧ ᑭᕆ ᐊᐸᐧᕪᒪᐧᐢ.

8 ᕪᐁᐧ ᐊᐧ ᐅᐧ ᓂᐊ ᐊᐧᐸ ᐱᐧᕪᕪᐊᐧᐧᐧᐊᐧᐧᐧ; ᒪᐸ ᐊᐧᐧ ᐸᐊᐧᕪᐊᐧ ᐊᐧᐧᐧᐅᐧ ᑭ ᐸ ᐅᐧᕆ ᐱᐧᕪᕪᐊᐧᐧ ᐧᐧᐧᐧ.

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