

Haitian Creole cannot, by any stretch of the imagination be thought merely to be a corrupted or queer form of French. It is a language in its own right, with many subtle differences of meanings and with a highly developed semantic structure. For example, one cannot simply use *la parole* 'the word' in the first part of John, for in Haitian Creole *parola* (with the article following the noun rather than preceding it) does not mean 'word' but rather the 'right to speak'.

Despite the difficulties and handicaps which have characterized the past, there is a new day for Haitian Creole. This is not merely because of a radical difference in government attitude, but Haitians themselves, both Roman Catholics and Protestants, are coming to view Haitian Creole in quite a different light. Some younger men have undertaken linguistic studies in the United States and Europe, and upon return to Haiti they are having a profound influence upon the thinking of many people, especially of the younger leaders. They are now determined to produce translations of the New Testament into a form of Creole which will be fully intelligible to the people because such translations adequately represent the way in which people actually speak their language.

Past translations into Haitian Creole have sometimes been so heavily biased in the direction of French that pastors themselves preferred to read the Scriptures in French and translate to their congregations at sight into a form of Creole which would be more fully intelligible to the people. However, with a new understanding of the structure and the real genius of Haitian Creole, this should no longer be necessary, for at last, despite prejudice and misunderstanding, Haitian Creole is 'coming into its own'.

HENRY OSBORN

## A QUADRUPLE QUOTE IN THE TRIUMPHAL ENTRY ACCOUNT IN WARAO

*At our request Dr E. A. Nida has written an introduction to this article as follows: Ed.*

Direct and indirect quotations seem always to be difficult in languages which permit involved patterns of inclusion of direct with indirect or of indirect within direct quotations. Some languages resolve the problem by insisting upon all direct quotations, but this necessarily complicates the specification of who is speaking to whom, and sometimes with further limitations on the context of speaking. However, the problem of quotations becomes even more complex when languages have obligatory specification as to the source of quotations, for this may require some explicit identification as to whether the quotation is to be attributed to the original speaker, to one who is relating a story, or to one who may be simply

recording what has been related. Each step away from the original discourse quite naturally complicates the patterns of quotations.

In a number of languages in South America patterns for direct and indirect quotations are extremely complex, though at the same time they are very precisely and neatly ordered. It is therefore incumbent upon the translator to analyse correctly the discourse structure relating to quotations and to adapt the form of the Greek expression to these obligatory syntactic patterns of languages which use quite a different framework for specifying quotations.

In the data from Warao, Dr Osborn has illustrated in a significant way some of the detailed complications. In this way he has provided not only illustrative information about certain complex features of Warao, but suggests a pattern of analysis which other translators may find useful.

E.A.N.

The Warao<sup>1</sup> version of the Triumphal Entry account in Mark and Luke contains a quadruple quote, two parts of which are indirect and two direct.

In Warao a restated (indirect) quotation or information alluded to as second-hand is marked by *-yama* 'indirect quote' suffixed to the principal word of the quote, usually the verb. A direct quotation may be marked in several ways but the most frequent is the one in which the quote is followed by a form of *ta-* 'verbalizer'.

Among other possibilities indirect and direct quotes may be introduced by *tane* 'and-so (same actor as before)', *takore* 'and-so (different actor from before)' or by nothing at all. Direct quotes may also be introduced by some form of *ribu-* 'to say'.

It is the purpose of this paper to analyze the quadruple quote in the account in question rather than give a detailed analysis of all combinations of direct and indirect quotes in Warao.

In the following examples the quotes to be discussed are marked by numbers in parentheses which correspond to the numbered explanations which follow. The same numbers in different examples indicate similar usage. Other quotes not relative to the quadruple example are not marked. The examples are given first in Revised Standard Version (R.S.V.), then in Warao and then in literal English translation.

Jesus is sending His disciples to find the colt for the triumphal ride into Jerusalem. He says to them:

### Mark 11: 3

R.S.V.: '... If any one says to you, "Why are you doing this?" say, "The Lord has need of it and will send it back here immediately."' '

*Jisaka yatu isia ribakore: Yatu katukeme tane nonaya bajama takore,*

<sup>1</sup> Warao is spoken by about 10,000 speakers who live primarily in the Delta of the Orinoco River in Venezuela. Some speakers live in neighboring Venezuelan states to the north and in bordering sections of Guyana to the south. One group of speakers is reported to live along the Pomeroon River in Surinam. This paper is based on a translation of the New Testament into Warao by the author, in the speech of the north-east corner of the Delta.

*riboto ribakotu* (1): *Kairamo taisi obonea. Kuare majabanaka ekijase inatabateyama* (2), *takotu* (1), *taeyama* (3) (4).

'One you to if-he-says: You why so doing anyway if-he-says, in-return-say-you (pl.) (1): Our-Lord it needs. A-while not-lasting right-back he-will-send-it-indirect-quote- (2), say-you (pl.) (1), he-said-(3)-indirect-quote (4).'

### Luke 19: 31

R.S.V.: ' . . . If any one asks you, "Why are you untying it?" you shall say this, "The Lord has need of it." '

*Jisaka yatu isia ribakore: Katukeme ejeroya bajama takore, riboto ribakotu* (1): *Kairamo taisi oboneayama* (2), *takotu* (1), *taeyama* (3) (4).

'One you to if-he-says: Why are-(you)-releasing it anyway if-he-says, in-return say-you (pl.) (1): Our-Lord it he-needs-indirect quote (2), say-you (pl.) (1), he-said-(3)-indirect-quote (4).

The four quotes have the following referents:

- (1) Jesus instructs the disciples in what to say.—Direct quote.
- (2) The disciples are to restate indirectly Jesus' expressed desire about the colt.—Indirect quote.
- (3) The writer quotes the entire speech of what Jesus said.—Direct quote.
- (4) The writer adds that this is his retelling of a story he has heard since he was not an eye witness.—Indirect quote.

Since Matthew is presumed to have been an eye witness of the event the Matthew version of the story has only a triple quote.

### Matt. 21: 3

R.S.V.: ' . . . If any one says anything to you, you shall say, "The Lord has need of them," and he will send them immediately.'<sup>1</sup>

*Jisaka yatu isia ribakore riboto ribakotu* (1): *Kairamo tatuma obonea. Kuare majabanaka ekijase inatabateyama* (2), *takotu* (1a), *tae* (3).

'One you to if-he-says-anything in-return say-you (pl.) (1): Our-Lord them needs. A-while not-lasting right-back he-will-send-them-indirect quote (2), say-you (pl.) (1), he-said (3).

### Parallel Warao Textual Example

There is a parallel Warao textual example of a quadruple quote. In the story a woman who was left alone while her family went hunting was questioned by unknown visitors about their return. When the family comes home she explains it to them. They plan to lay an ambush for the visitors who apparently had meant to kill them. The men say they will pretend to go hunting again and when the visitors come to ask about them the woman is to say:

<sup>1</sup> In the R.S.V. the Mark and Matthew passages are not parallel. In Mark Jesus says to tell the owners (?) of the colt he needs it and will return it immediately. In Matthew Jesus says to tell the owners he needs the colt and the ass, and the owners will send them right away. In Warao both passages are translated with the meaning that Jesus needs the colt (and the ass) and will return it (or them) immediately. This rendering follows a marginal note for Matt. 21: 3 in the New English Bible New Testament and the text of the Spanish Versión Popular with which the Warao will be published in diglot.

**Free Translation**

“Then you say, “They said they would be back about dark,”” they said to her.

**Warao Textual Sample and Literal Translation**

*Takore ya anayakore nabakateyama* (2), *tau* (1), *taeyama* (3) (4).

‘So-then (different actor) the sun-when-it-is-darkening they-will-return-indirect quote (2) say-you (sing) (1), they-said-indirect-quote (3) (4).’

The four quotes have the following referents:

- (1) The men are commanding the woman to speak.—Direct quote.
- (2) The woman is to restate the men’s supposed desire to return later.—Indirect quote.
- (3) The storyteller is quoting the men’s speech to the woman.—Direct quote.
- (4) The storyteller adds that this is a secondhand story which he has heard.—Indirect quote.

JACOB A. LOEWEN

## TOWARD A NEW TESTAMENT IN GUARANI POPULAR

Guarani is unique among South American Indian languages—it has conquered the conquerors. Other aboriginal languages have given way to the imported languages of conquering Europeans, but Guarani has become the colloquial vernacular of Paraguay’s one and a half million inhabitants. It is estimated that today more than 75 per cent of all Paraguayans speak Guarani. About 35 per cent speak it as their only language, and some 45 per cent use it as a second language. In fact, it is claimed that a considerable number of people in the Paraguayan *campaña* (rural areas) of original Spanish extraction have become monolingual speakers of Guarani. Urban adults of forty-five to fifty years of age still recall that they were punished at home and in school during their childhood for using Guarani. But today it is the predominant language of informal conversation in Paraguay of all social strata ranging from the illiterate *campesino* to the president of the republic.<sup>1</sup> This literally makes Guarani the koine of modern Paraguay. It takes little imagination to see what a strategic position this vernacular can occupy in the evangelization of the nation.

<sup>1</sup> It was very interesting for me to observe the use of Guarani in a conference on Chaco Indians in which several of the ministers of government took part. The meeting was conducted in Spanish, but the ministers spoke in Guarani to each other and to their secretaries both before and after the meeting.