



## EAGLE FEATHER RESEARCH NEWSLETTER

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Welcome, Willkommen, Bienvenue, Bienvenidos, Benvenuto. Welcome to our fourth number of our Newsletter. As noted in our previous newsletter, we will dedicate most of this number to reviewing the contents of our Column entitled *Language Nuances*. We begin with a short description of an excerpt taken from the book entitled *Mestizo: The History, Culture and Politics of the Mexican and Chicano*; this entails an analysis of the language of the Southwestern United States. Did you know that there are ancient archaic words from pre-Castilian times that are still in use today? Did you know that these dialects are really the composite of four languages in terms of its lexicon? Some grammatical variances that are still in use in South Texas date back to the XV and XVI centuries. What does Gypsy Romany have to do with Chicanos or Mexican Americans? What does Aztekah Nahuatl have to do with the language of all Mexicans and Chicanos? To say Tex-Mex is an affront to the richness and diversity of Chicano dialects.

Next under the *Column Did You Know...?* is important information related to linguistic analysis and problems with translation. Here the subject matter is Biblical translations. Did you know that the word Jew used in the Gospel translations is inaccurate and inappropriate? Did you know that people living in the times of Jesus spoke the *lingua franca* of the Middle East which was Aramaic and not Hebrew? Modern religions have a tendency to overuse the abstract term of God. In the times of Jesus, the Aramaic word used by Jesus was *Alaha*. The highly personalized Western concept was not present in Aramaic. It meant Sacred Unity. The work of Aramaic scholar Neil Douglas-Klotz clarifies much of the confusion and misrepresentation emanating from Greek sources. In this first of three sections covering linguistic analysis of Biblical scripture, we present selected passages emanating from Gospel passages that elucidate us on meaning, interpretation, cultural and linguistic problems in translation. In the second section, we continue with some additional works by Douglas-Klotz which point to problems concerned with restrictive tone and different

manner of viewing the universe. Such problems as restriction of material and particular expressions, a tendency to divide and over literalize (present in the whole Newtonian era) creating an unnatural division between God, Nature and humanity unknown to people close to earth; all of this crept into our language with the advent of modern civilization. Moreover, problems of changing over linguistically and culturally in scripture from Aramaic to Greek change the original view and sense. Examples abound: “Be you perfect” is really “Be you all embracing”, “heaven is really the “universe”. Unlike Greek, Aramaic does not draw sharp lines between means and ends, between an inner quality and an outer action. Both are present, both form the whole. Greek and subsequent Western culture divides, fragments, creating unnatural divisions between humanity, Nature and God.. Unlike Greek, Aramaic is fluid and presents a holistic view of the Cosmos. It is an intrinsic view as opposed to an extrinsic view of the Cosmos. Additionally, it contains many layers of meaning. Passages selected here examining in detail include the Lord’s Prayer, the Beatitudes among others.

The third section of linguistic analysis is from the 424 page work of Raphael Lataster. It focuses on selected areas concerned with Semi-Split Words, Poetry and Word Play and minor variants, loan words, bad Greek Grammar etc. We present the foreword, introduction, table of contents and part of Chapter Two, the latter analyzing Semi-Split Words using passages from Matthew and Mark of the King James Version. For a view of the full text, see our *Ancient Culture Series* (Books) for a free download.

Happy and Insightful Reading,

Arnoldo Carlos Vento, Ph.D  
Executive Officer