



No. III.

NOTICES OF PROPOSALS FOR THE CONVERSION OF THE
HEATHEN.

THOUGH the propagation of Christianity among the heathen was long neglected by the Churches of the Reformation in general, yet there were individuals who, at different periods, turned their attention to this great and important object. Some notices of this kind may not be uninteresting to the reader.

1. In 1578, Frobisher sailed from England with a fleet of fifteen ships, and a number of settlers, who were to remain at least one year in *Meta Incognita*—i. e., Greenland. On board one of the ships was a minister, who was not only to act as chaplain to the fleet, but to endeavour to convert to Christianity the natives of that country. "This Maister Wolfall," says Frobisher, "being well seated and settled at home in his own country, with a good and large living, having a good honest woman to wife, and very tow-wardly children, being of good reputation among the best, refused not to take in hand this painful voyage for the only care he had to save souls, and to reform those infidels, if it were possible, to Christianity; and also partly for the great desire he had that this notable voyage, so well begun, might be brought to perfection; and therefore he was content to stay there the whole year, if occasion had served, being in every necessary action as forward as the resolute man of all. Wherefore, in this respect, he may rightly be called a true pastor and minister of God's Word, which, for the profit of his flock, spared not to venture his own life." No settlement, however, was effected, and, of course, "Maister Wolfall" returned with the fleet.¹

2. It appears that Cromwell, who, as is well known, exerted himself with much energy and success for the protection of the Protestants abroad, formed the design of organizing an institution for the support and extension of the Reformed religion in foreign countries; and that, had he assumed the royal authority, he intended to have made its establishment one of the first acts of his administration. "Stoupe told me," says Bishop Burnet, "of a great design Cromwell had intended to begin his kingship with, if he had assumed it. He resolved to set up a council for the Pro-

¹ Hakluyt's Voyages, vol. iii. pp. 104, 116.

testant religion, in opposition to the Congregation *de Propaganda fide* at Rome. He intended it should consist of seven counsellors, and four secretaries, for different provinces. These were the first, France, Switzerland, and the Valleys; the Palatinate, and the other Calvinists, were the second; Germany, the North, and Turkey, were the third; and the East and West Indies, were the fourth. The secretaries were to have £500 salary a-piece, and to keep a correspondence everywhere; to know the state of religion all over the world, that so all good designs might be by their means protected and assisted. They were to have a fund of £10,000 a-year at their disposal for ordinary emergencies, but to be further supplied as occasions should require it. Chelsea College was to be made up for them, which was then an old decayed building, that had been at first raised to be a college for writers of controversy.¹

3. Mr John Oxenbridge, who was ejected from Berwick-upon-Tweed by the Bartholomew Act in 1662, proceeded to Surinam, in South America, and from thence, in 1667, to the island of Barbadoes. In 1669, he went to Boston, in New England, and published a small work recommending the settlement of colonies in that part of South America, with the view of extending Christianity among the natives. It was entitled, *A Proposition of Propagating the Gospel by Christian Colonies in the Continent of Guiana*, being some gleanings of a larger discourse, the MS. of which was preserved in New England.²

4. Mr Joseph Alleine, the author of that well-known work, *An Alarm to the Unconverted*, after he was ejected from his charge at Taunton, in Somersetshire, by the Bartholomew Act, and when he was no longer allowed to preach in England, resolved to go to China, or some other part of the world, there to plant the Christian faith.³

5. In 1664, Justinian Ernest, Baron of Weltz, made some proposals for the establishment of a society among his brethren of the Lutheran Church, for the propagation of Christianity among the heathen. To this object he himself devoted the sum of 12,000 rixdollars, and he erected seminaries for teaching such languages as might be useful in promoting their conversion. His plans, however, were misrepresented, and he himself was ridiculed as an enthusiast. Meeting with little encouragement in Germany, he proceeded, in 1666, to Holland; but there he experienced still greater opposition. Upon this he entered into the ministry, sailed to the West Indies, preached the gospel to the heathen, and at last died among the savages.

6. In 1700, Frederick I. the King of Prussia, founded the Royal Academy of Sciences at Berlin. In 1710, a new set of regulations were framed for it, and it was divided into four classes, the last of which

¹ Burnet's History of his own Times, vol. i. p. 132; Ed. Oxford, 1823.

² Mather's Hist. New Eng. book iii. p. 221.—Palmer's Nonconformist's Memorial, vol. i. p. 290.

³ Alleine's Works, p. 22.

⁴ Boeck Missions Geschichte, p. 21.



embraced Oriental learning, particularly as it related to the propagation of the gospel among infidels.¹

7. With a view to the propagation of Christianity among the heathen, Dr Doddridge attempted to form a small society in his own congregation, the plan of which was truly excellent ; and he strongly advised his brethren in the ministry to establish similar institutions in their congregations. He lamented that there were so few missionaries among the Indians in North America ; and he was anxious to train up some young men of piety and zeal for this work. Two of his pupils were educated with this view ; but their relations interfered, and would not allow them to proceed. "Such," says the doctor in his diary, "is the weakness of their faith and love ! I hope I can truly say, that if God would put it into the heart of my only son to go under this character, I could willingly part with him, though I were never to see him more. What are views of a family and a name, when compared with a regard to extending my Redeemer's kingdom, and gaining souls to Christ ?" As the propagation of Christianity in the world was the object which of all others lay nearest Dr Doddridge's heart in life, so he felt his ruling passion even in death. "I am now intent," says he, in a letter written after the commencement of his last illness, "upon having something done among the Dissenters in a more public manner for propagating the gospel abroad. I wish to live to see this design brought into execution, at least into some forwardness, and then I should die the more cheerfully."²

8. The Countess of Huntingdon, amongst her other labours for the advancement of the cause of the Redeemer, turned her attention to the state of the heathen, and was anxious to send missionaries to the North American Indians. In a letter written about twenty years before her death, she says, "My last letter from America informs me our way appears to be made to the Cherokee Indians ; and in all the back settlements we are assured the people will joyfully build us churches at their own expense, and present them to us, to settle perpetually for our use. Some great, very great work is intended by the Lord among the heathen. Should this appear, I should be rejoiced to go myself to establish a college for the Indian nations. I cannot help thinking, before I die, the Lord will have me there, if only to make coats and garments for the poor Indians. I am looking when some from among us shall be called to the Jews ; but the Gentiles by us will surely hear the Word of the Lord."—*Life and Times of the Countess of Huntingdon*, vol. ii. pp. 262, 501. Previous to her death, in 1791, she is said to have been contemplating a mission to the South Sea Islands. "I saw her," says the Rev. Mr Eyre, of Homerton, "a few days before her death. She was then contriving, amidst great lassitude and excruciating pains, to send missionaries to the islands lately discovered in the South Seas."—*The Order at the Opening of the Countess of Huntingdon's College, Cheshunt, London, 1792.*

¹ Edinburgh Encyclopedia, vol. i. p. 77.

² Orton's Memoirs of Dr Doddridge, pp. 126, 127.—Doddridge's Works, vol. iii. p. 232.



9. In November 1785, the Rev. David Brown sailed from England for Calcutta, with the view of taking the charge of a military orphan asylum, which had been established in that city. Soon after his arrival, he commenced the study of the Bengali language, with the view of translating the Holy Scriptures; and some years afterwards he began to learn the Sanskrit. He opened a native school for young Hindus, and purchased some land which he intended them to labour, that it might be partly supported by their own industry. He also, in conjunction with Mr Chambers, Mr Charles Grant, and Mr Udny, formed a plan for a mission to India, and drew up a memoir on the subject, entitled, *A Proposal for Establishing a Protestant Mission in Bengal and Bahar*. This memoir was presented both to the East India Company, and to the Society for Promoting Christian Knowledge, but nothing was done in consequence of it.¹ This truly estimable man continued through life the warm and active friend of every effort for the evangelization and moral improvement of India, by whomsoever it might be carried on, whether Churchmen or Dissenters. He at length died, June 14, 1812.

Here we must stop in our notices, as since the revival of the Missionary spirit throughout the Christian world, examples of zeal for the propagation of Christianity among the heathen have become so common, that they may be ranked among the ordinary occurrences of the day, and it is therefore unnecessary particularly to notice them.

¹ Memorial Sketches of the Rev. David Brown, pp. 142, 177, 217, 239, 248, 256, 289.—Memoirs of the Rev. C. Simeon, p. 75.



No. IV.

LIST OF TRANSLATIONS OF THE HOLY SCRIPTURES INTO THE
LANGUAGES OF HEATHEN AND MAHOMMEDAN NATIONS.

THOUGH the following catalogue is no doubt imperfect, yet the author believes it is by far the most complete which has ever been published. The importance of such a list is obvious from this circumstance, that more than one instance might be mentioned in which translations of the Scriptures have been undertaken, without its being known to the translators that versions already existed in the same languages, or at least without their being inquired after. He cannot, indeed, help thinking, that there is an undue fondness in the present age to make new translations of the sacred volume, and not a sufficient disposition to inquire after such as are already in existence. When a version of the Scriptures is undertaken into any language, it is obviously a matter of high importance that the translators should endeavour to possess themselves of every version which may previously have been made into it. Unless this is done, a thousand independent translations may be made, and yet the last of them be no better than the first. It is only by successive translators availing themselves of the labours of their predecessors, that we can expect a standard version to be produced in any language.

As there is an undue fondness in the present age to make new translations of the Scriptures, so we apprehend there is an undue eagerness to usher them into the world, without subjecting them to that rigid examination, and those successive revisals, which are essentially necessary to the production of even a tolerable translation. Some versions, and, in many instances, even single books, have scarcely been completed when they have been put to press.

Many of the translations of the present day labour also under a great disadvantage in not being made from the original, but from the English or some other version. Hence, besides their own imperfections, they must labour under the imperfections of the translations from which they are made. Without an assiduous use of those editions of the original Scrip-

¹ In the following list of translations of the Holy Scriptures, there are a few included in the languages of some of the Eastern Churches, with a view to whose benefit several missions were established. Though the arrangement is geographical, it is not strictly adhered to in a few instances.



tures which contain the various readings, of different versions both ancient and modern, and of an extensive apparatus of critical works on the sacred writings, it is vain to expect a good translation of the Bible.

We apprehend, too, that a due distinction has not always been made between dialects and languages; and that translations have often been proposed, and in some instances, made into particular dialects, when a version in the general or common language should have sufficed. Of most languages it is not difficult to constitute different dialects; but, instead of making translations into each, the object should be to produce a version in the language which will be generally understood by the nations or tribes speaking it. In some cases, however, there may, strictly speaking, be no general or standard language, and the dialects of it may differ so much from each other, that it may be necessary to have distinct translations into them, as in our own country we have versions in Gaelic, Welsh, and Irish, though they are all dialects of the Celtic language. Great discrimination will often be necessary in determining when separate translations are required, and when it may be practicable to dispense with them. Special care should be taken not to multiply versions unnecessarily.

The British and Foreign Bible Society has, directly or indirectly, been a main instrument of producing or calling forth the numerous translations which have been made in the course of the present century, and it is of high importance that, in printing them, it should proceed on just and enlightened principles. We are happy to see the increased chariness which it manifests in printing translations; yet we cannot, at the same time, but think that it has of late years adopted a very false and unsound principle, in determining whether it shall publish a new version,—merely requiring the approbation of it by the Committee of the Society by whose missionaries it may have been made, together with the grounds of that approbation, with the view of restricting its own labours to the unpretending task of printing and distributing the Holy Scriptures.¹ We are well aware of the difficulty there must often be in determining whether a translation should be printed, and it may be very convenient, as saving the Committee of the Bible Society much trouble, to throw the responsibility of translations on the institutions by whose agents they have been made. But it appears to us, that the Bible Society ought to hold the chief responsibility of publication as resting with itself. It is its funds which are expended in the publication of versions of the Scriptures, and it is responsible for the way in which they are expended. By investigating the subject on its own behalf, it will be more certain of obtaining a fair and full view of the evidence, whether favourable or unfavourable; and by the great experience which it has, or might have, in matters of this kind, it should be far more capable of judging than another committee or body of men who have had little or no practice in such questions. Besides, it is much more likely to be impartial than

¹ Rep. Bib. Soc. 1848, p. 109.—Rep. Miss. United Ass. Synod, 1837, p. 18.



persons who have already expended much money, and perhaps also much labour, on the translations, and who, having done so, cannot but now feel interested in having them printed. We cannot help thinking that the British and Foreign Bible Society, in thus devolving the responsibility of translations on others, shews a timidity and a weakness quite unworthy of itself. That it may, in times past, have erred in printing translations which ought not to have been printed, is probably true; but this is just a reason why it should rise to the true dignity of its position, and make the utmost efforts to avoid errors of this kind for the future. It is assuredly not by throwing the responsibility of the versions on others that the evil is to be avoided. On the contrary, it is likely thereby to be increased. We know that the Bible Society has been subjected to much obloquy, often very undeservedly; but in the hope of escaping this, it should not pusillanimously seek to evade the responsibility which naturally and properly rests on it.

We cannot also but express our deep regret, that the British and Foreign Bible Society should require translators to make their versions in correspondence with the standard Protestant translations, as the English, German, &c., instead of requiring them to follow closely the Hebrew and Greek originals, and to avail themselves of all those critical lights which have been obtained since these versions were made, as regards both the improvement of the text, and the translation of multitudes of passages in the Old and New Testaments.¹ This is treading close in the footsteps of Rome, which allows of no translation unless made from the Vulgate. The man who is not capable of using with judgment and fidelity the great critical apparatus with which we are now so happily furnished, is not fit to be a translator, unless in cases of necessity where no better can be had.

We shall only add, that we are happy to see the great care and attention which has for some years past been shewn to the revision of translations, particularly in India and China. Many of the early versions, we doubt not, have in this way been greatly improved, though, in new translations

¹ It appears, that the principle adopted by the Society is to adhere to the *Textus Receptus*, except when the English version may allow of a departure from it, an extraordinary principle, certainly, and a still more extraordinary exception. To this principle the Rev. J. S. Wardlaw, the secretary of the Telugu committee, and the Rev. J. Hay, a leading member of it, both of the London Missionary Society, most properly objected, and intimated their intention to publish, by private means, the portions of the New Testament which they had prepared, and requested that these might not be reprinted by the Madras committee, with alterations in conformity with the rules of the Society, before they had time to present the subject again to the parent committee.—*Rep. Bib. Soc.* 1863, p. 92.

When Messrs Stallybrass and Swan, in translating Jeremiah into the Mongolian language, adopted the chronological arrangement of the chapters by Blayney, the committee superseded it, and directed the chapters to be printed in the usual order, though it is plain it is grossly incorrect.—*Rep. Bib. Soc.* 1834, p. 76. Why should 1 John v. 7, and many other readings, be retained in conformity with the English or other Protestant versions? Are the labours of Kennicott and De Rossi, of Mill, Wetstein, Griesbach, and others, to be set aside as of no value?

We trust the committee of the British and Foreign Bible Society will review and change this principle of its procedure. If it shall continue to adhere to it, it will proclaim to the world that it is unequal to its great mission.



of the Scriptures, and even in revising old, we doubt whether committees of translators are the best means of effecting this end. In their hands, points are too apt to be settled by compromise, and perhaps by the loudest, the longest, and the most determined speakers. Such committees may be very useful in making suggestions, and, if necessary, in arguing them, but we apprehend, that in general the suggestions made in them should be turned over to the main translator or editor to be adopted or rejected as he shall see fit, after calm and deliberate consideration of them.

We have also to regret that the unnatural and capricious division of the Scriptures into chapters and verses, should in so many instances be retained. A translation of the sacred volume into a new language unquestionably presents a fair opportunity of introducing a more rational division, according as the sense may require. Because there may in many instances be a diversity of sentiment among good men, with respect to a right division of the Sacred Oracles, should a translator be condemned to follow one which all must allow to be wrong, which often destroys the coherence, obscures the sense, and mars the beauty of divine revelation? If any advantages are supposed to result from retaining the division of chapters and verses, in a new translation, they may all be obtained by simply marking them on the margin.

EUROPE.

LAPPONESE.

The Lappone Manual, containing the Psalms of David, the Proverbs of Solomon, Ecclesiasticus, the Lessons from the Gospels and Epistles, with the history of the Passion of Christ, &c., by John Tornæus. Stockholm, 1648.

Lessons from the Gospels and Epistles, the history of Christ's Passion &c. in Lappone, by Olaus Stephan Graan. Stockholm, 1669.—Scheffer's History of Lapland, p. 69.

The New Testament, in Lappone. Stockholm, 1755.

The Bible, in Lappone. Hernosand, 1811.—Rep. Bib. Soc. 1822, p. 129.

The New Testament, in the Norway Lappone dialect.

Selections from the Old Testament, in the Norway Lappone dialect.—Rep. Bib. Soc. 1851, App. p. 58.

TURKISH.

The Old Testament, in Turkish, written in the Hebrew character for the use of the Jews.

The Bible, in the Turkish language, by John Ungnadius.



The Bible, in the Turkish language, MS.—*Fuit olim Bibl. Monachiensis. Bibl. Vinariensis.*

The Pentateuch, the books of Joshua, Judges, Samuel, and Kings, translated from the Hebrew into Turkish, MS.—*Bibl. Leidensis, Codex*, p. 386.—*Warneriana*, p. 409.—*Catalogi in folio.*

The Gospels of Matthew and John, in Turkish, written at Ispahan in Roman characters, by M. de Lauziere, MS.—*In Bibl. Upsaliensi.*—Le Long, tom. i. p. 135.

The Gospels, in the Turkish language.

The version is into the peculiar and corrupt dialect of the Pashalik of Bagdad. It is said to be very carelessly executed.

The Gospels, in the Turkish language.

This is an old translation, and is better executed than the last.—*Rep. Bib. Soc.* 1817, App. p. 23.

The Gospels, in the Turkish language, MS.

Mr Rich, the East India Company's Resident at Bagdad, mentions, that in the church of the Catholic Chaldean patriarch of Diarbekir, he heard a lesson read from the Gospels in Turkish, translated by a native of Kerkouk, which to the best of his knowledge existed only in this MS.—*Rep. Bib. Soc.* 1816, App. p. 136.

The New Testament, in Turkish, by William Seaman, quarto. Oxford, 1666.

This work was published, chiefly at the expense of the English Turkey Company. It was sent into the East, and, it is said, proved a most acceptable present to the Christians in that part of the world.—*Fabricii Lux Evangelii*, p. 596.

The Old and New Testaments, in Turkish, by Hali Bey. Paris, 18—.

This version was made by desire of Levinus Warner, Dutch Ambassador at the Ottoman Court. The translator, whose original name was Albertus Bobovius or Bobovsky, was born of Christian parents in Poland early in the seventeenth century; but having been stolen or taken captive by the Tartars when a youth, he was sold by them to the Turks, who brought him up in their religion, and changed his name to Ali Bey or Beigh. He is said to have understood seventeen languages, and to have spoken English, French, and German like a native. In consequence of his knowledge of languages he was appointed dragoman or first translator to Mahomed IV. He composed several literary works, such as a Grammar of the Turkish Language, a Treatise concerning the Turkish Liturgy, Pilgrimages to Mecca, &c.; and besides the Old and New Testaments, he translated the English Church Catechism into Turkish. The celebrated Meninsky, who was well acquainted with him, says, that in appearance he was a Turk, but as to the reality, God only knew of what religion he was. He is said to have intended returning into the bosom of the Christian Church, and, with this view, wished to go to England; but he died at Constantinople in 1675 without accomplishing his design. The MS. of his translation of the Bible was sent by Warner to Holland, with the view of being printed: but this not having been done, it was eventually deposited in the library of the University of Leyden among its valuable collection of Oriental manuscripts, where it remained for near a century and a half, in a manner neglected and forgotten.

In January 1814, when Dr Pinkerton was on a visit to Edinburgh, the author of this work furnished him with a list of translations of the Sacred Writings into the Turkish language, including this of Hali Bey. On returning to the Continent, Dr Pinkerton made inquiry after it in Leyden, and was successful in procuring the



use of it for the British and Foreign Bible Society. His Excellency Baron von Diez, Counsellor of Legation to his Prussian Majesty, and formerly ambassador at the court of Constantinople, undertook to revise the translation, and to superintend the publication of it at Berlin. The MS. he found not without its defects; but yet, on the whole, he considered it as a most valuable translation: "I do not say too much," he said, "when I assert that it will rank among the very best versions of the Sacred Volume, and in many passages even excel them. I really begin to think that Hali Bey enjoyed peculiar assistance from God in this work. His style is truly classical, and will gain the hearts of men among all Turkish or Tartar tribes whom it may reach, for they are extremely partial to anything that exhibits the language in its perfection. Indeed, should the Turkish language ever be lost, it might be restored from this work in all its copiousness and ease."

Baron von Diez died while carrying the Pentateuch through the press; the books edited by him were suppressed, and the printing of the Old Testament was suspended. The New Testament, however, was proceeded with, and the editing of it was entrusted to Professor Kieffer, of Paris, with the counsel and assistance of Baron Silvestre de Sacy. Besides transcribing the text with his own hand, he collated it with the original Greek, the English, French, and German versions; the Turkish translation of Seaman, and the Tartar of Brunton; the Arabic, by the Propaganda, Erpenius, Sabat, and the London quarto; the Persian in the London Polyglott, and that by Martyn; availing himself at the same time of the critical labours of Griesbach, Rosenmüller, and Parkhurst.

In 1819 the New Testament was completed at press; but soon after its publication, the Rev. Dr Henderson, who had laboured for many years as an agent of the British and Foreign Bible Society in Russia and other parts of the Continent, addressed a communication to the Committee of that Society, in which he brought very serious charges against it of mis-translations, corruptions, omissions, epithetical additions to the names of God and of Christ, and other imperfections. The subject underwent much inquiry and consideration by the Committee during about three years and a half, the circulation of the version being in the meanwhile suspended. They received strong testimonies to the excellence of the version from distinguished Turkish scholars in France, and also in England; and they at length came to the resolution that they saw "no sufficient reason for longer suspending the circulation of it."

Dr Henderson's remonstrance, however, appears to have prevailed so far that long before this final decision was come to, the Committee instructed Professor Kieffer, in preparing the Old Testament for the press, to "purify the text of every thing extraneous or supplementary as far as the genius of the Turkish language will admit;" and such alterations were made on the translation that Dr Henderson afterwards expressed himself perfectly satisfied with it.—*Le Long*, tom. i. p. 136.—*Encyclopædia Britannica*, art. "Hali Beigh."—*Rep. Bib. Soc.* 1815, p. 23; *App.* pp. 4, 96.—*Ibid.* 1817, p. 24; *App.* p. 169.—*Ibid.* 1819, *App.* p. 5.—*Ibid.* 1824, *App.* p. 124.—*Ibid.* 1828, *App.* p. 161.—Henderson's Appeal on the subject of the Turkish New Testament printed at Paris in 1819, pp. 8, 15.—*Lee's Remarks on Dr Henderson's Appeal*, p. 4; *App.* pp. 3, 7, 11, 30, 39.—*The Turkish New Testament incapable of Defence*, by the author of the Appeal, pp. 90, 272, 292.

The Gospel of John, in Turkish, by the Rev. J. T. Wolters, of the Church Missionary Society.—*Miss. Reg.* 1846, p. 200.



MODERN GREEK.

Ancient and Modern Greek New Testament, 2 vols. quarto. Geneva, 1638.
—Rep. Bib. Soc. 1825, App. p. 112.

Mention is also made of an edition of the New Testament in Modern Greek, printed in Holland in 1638. It appears to have been executed by Maximus the Galliopolitan. Perhaps it is the same as the above. An edition of it was printed in London in 1703. There was also an edition of the New Testament in Modern Greek, printed at Halle in 1710. Whether it was a different translation we do not know.—First five Reports of the British and Foreign Bible Society, pp. 249, 250, 251.

The New Testament, in Ancient and Modern Greek in parallel columns. London, 1810.

This edition was published by the British and Foreign Bible Society. The translation into Modern Greek appears to have been that of 1638.—Rep. Bib. Soc. 1810, p. 11.

The Old Testament, in Modern Greek, translated from the Septuagint, by Hilarion, Archbishop of Ternovo. MS.

This translation was made for the British and Foreign Bible Society; but the Committee, after weighing the critical and other difficulties connected with the publication by them of an edition of the Septuagint, with a translation of it into Modern Greek, relinquished the design, and resolved to have a new version executed, on the basis of the original Hebrew.—Rep. Bib. Soc. 1829, p. 50.—Ibid. 1839, App. p. 49.

The New Testament, in Ancient and Modern Greek, the latter by Hilarion, Archbishop of Ternovo. Printed, 182—.—Rep. Bib. Soc. 1827, p. 45.
—Ibid. 1829, p. 100.

The Old and New Testaments, in Modern Greek, by the Rev. Messrs Leeyes and Lowndes, and Professors Bambas and Jipaldo. Printed 185—.

The translation of the Old Testament was from the original Hebrew, and an edition of it was printed in 1840; but in the present edition the version of the whole Bible had undergone a thorough revision by Mr Lowndes, Professor Bambas, and Mr Nicolaides.—Rep. Bib. Soc. 1849, p. 99.—Ibid. 1850, p. 78.

GRÆCO-TURKISH.

The Psalms, in Græco-Turkish.

A copy of this work was presented by a Greek Archimandrite to Dr Pinkerton. It is said that the sultan, Soliman IV., being highly incensed against the Greeks, prohibited the use of the Greek language on pain of death, and ordered them all to speak Turkish. On this account, the Scriptures and other church books, were translated into Turkish, but written in the Greek character.—Relig. Mon. vol. xiv. p. 307.

The Psalms, in Græco-Turkish, by Seraphim, late Metropolitan of Karamania. Venice, 1782.



The Gospels read in the church during Passion Week, in Græco-Turkish. MS.

The Acts of the Apostles, and all the Epistles, in Græco-Turkish. Venice 1810.—Rep. Bib. Soc. 1817, App. p. 76.

The New Testament, in Græco-Turkish, prepared by Theoctistus, Bishop of Aleppo, for the Greeks in Asia Minor, with the sanction of the Greek Synod. 1826.

This and the following translations were in the Turkish language, but in the Greek character, for the use of such Greeks as could speak only the Turkish language. The translation was taken, with slight alterations, from Hali Bey's New Testament.—Rep. Board For. Miss. 1844, p. 245.

The Psalms, in Græco-Turkish.

This version was the work of Theoctistus, and was founded on the old translation made by Seraphim, Bishop of Angora, and printed at Venice.—Rep. Bib. Soc. 1827, App. p. 59.

The Old and New Testaments, in Græco-Turkish, translated by Christo Nicolaides, under the direction of the Rev. Mr Leeves. Athens, 1838.

This is a new translation, and it is stated that, for common readers, it is the best version in the Turkish language which has yet been made.—Rep. Bib. Soc. 1839, App. p. 50.—Rep. Board For. Miss. 1844, p. 245.—Miss. Her. vol. xxxv. p. 407.

MODERN ARMENIAN.

The New Testament, in Modern Armenian, by ——— Zohrab, a Papal Armenian Vartabed, long resident in Paris. Paris, 1823.

This version was made from the ancient Armenian.—Rep. Bib. Soc. 1849, p. 102.—Rep. Board For. Miss. 1844, p. 246.

The New Testament, in modern Armenian. Smyrna, 1840.

This translation, the basis of which was Zohrab's, was made by Armenian scholars, under the superintendence of the Rev. Messrs Dwight and Adger, of the American Board of Foreign Missions.—Rep. Board For. Miss. 1844, pp. 109, 246.

The Old Testament, in modern Armenian. Smyrna, 185—.

This translation was also made by Armenian scholars, under the superintendence of the Rev. Messrs Adger and Riggs, American missionaries, Smyrna.—Rep. Board For. Miss. 1844, p. 109.

The Book of Psalms, in modern Armenian. Smyrna, 1840.

This translation was made from the Hebrew, under the superintendence of the Rev. Mr Dwight, one of the American missionaries.—Rep. Board For. Miss. 1844, p. 109.

The New Testament, in the Eastern modern Armenian, with the ancient Armenian in opposite columns, by A. Dittrich, one of the German missionaries, Shushi. Moscow, 183—.

This translation is into the language of that portion of the Armenian nation which inhabit ancient Armenia, between the shores of the Black Sea and the sources of the Euphrates, and thence through Persia and part of Mesopotamia, down as far as the Persian Gulf. It is a different dialect from the Western Arme-



nian, as spoken at Constantinople, and is intimately connected with the Persian. It is also called the Ararat Armenian.—Rep. Bib. Soc. 1830, p. 59.—Ibid. 1834, p. 65.

The Psalms, in the Eastern modern Armenian, by the German missionaries, Shushi. Smyrna, 18.—Rep. Board For. Miss. 1844, p. 246.

The New Testament, in the Eastern modern Armenian. Constantinople, 18.—Rep. Bib. Soc. 1830, p. 81.

Whether this is a different version from the Shushi translation, we do not know.

ARMENO-TURKISH.

The Psalms, in the Turkish language, and the Armenian character. Printed at Constantinople.—Rep. Bib. Soc. 1817, App. p. 98.

The New Testament, in Armeno-Turkish, translated from the Armenian by Markor. Petersburg, 1819.—Rep. Board For. Miss. 1844, p. 245.

This and the following versions are also in the Turkish language, but in the Armenian character.

The New Testament, in Armeno-Turkish. Malta, 1831.

We have some difficulty in determining the parentage of this version. There was one translation of the New Testament into Armeno-Turkish from the original Greek, executed at Beirut by Dionysius, an Armenian bishop, under the superintendence of the Rev. W. Goodell, one of the American missionaries. There was another which was made from the Armenian version, by an Armenian priest at Constantinople, which was procured by the Rev. Mr. Leves, one of the agents of the British and Foreign Bible Society. The edition printed at Malta, under the superintendence of Mr. Goodell, was founded on both these translations, but in what degree on the one, or on the other, does not exactly appear. In 1843, a second and vastly improved edition, was printed by the American missionaries at Smyrna.—Miss. Her. vol. xxvi. p. 17; vol. xxvii. p. 21; vol. xxxix. p. 202.—Rep. Board For. Miss. 1830, p. 46.—Ibid. 1831, p. 36.—Ibid. 1844, p. 245.—Rep. Bib. Soc. 1829, p. 50.

The Old Testament, in Armeno-Turkish. Smyrna, 1842.

A translation of the Old Testament into Armeno-Turkish was made by Bishop Dionysius, but as he was not acquainted with the Hebrew language, he made use of the Arabic, Armenian, and Turkish versions. Mr. Goodell afterwards proceeded to revise it, and to conform it to the Hebrew original, but instead of this, he made an entirely new translation from the Hebrew, with the assistance of Mr. Panayotes.—Rep. Board For. Miss. 1833, p. 38.—Ibid. 1844, p. 245.—Miss. Her. vol. xxxi. p. 391; vol. xxxviii. pp. 135, 276.

ASIA.

TARTAR AND TARTAR-TURKISH.

The Old Testament, in the Tartar language, written in the Hebrew character, MS.

In June 1816, Dr. Pinkerton discovered this version among the Karaite Jews resident near Baktchiseraï, the ancient capital of the Crimea. It was made, they

said, by their forefathers several centuries before, and was constantly read by them to the present day, along with the Hebrew text. It is in the Jagatai Tartar, but it is not properly a translation; it consists merely of Tartar words corresponding to those of the original Hebrew, and arranged in the same order in the manner of Arias Montanus, and is valuable chiefly as shewing the readings of the Hebrew MS. used in making it. The copy which Dr Pinkerton procured, was a most beautiful work; it was written on fine vellum paper, in four volumes quarto, was elegantly bound in red goat's leather, and ornamented with gold. The book of Genesis was printed by the Scottish missionaries at Astrachan.—Rep. Bib. Soc. 1817, App. p. 75.—Rep. Scot. Miss. Soc. 1820, p. 48.—Henderson's Turkish New Testament Incapable of Defence, p. 4.

The New Testament, in the Tartar language, by Henry Brunton. Karass, 1818.

This translation was into a kind of medium between the Tartar and the Turkish. It was into the Nogay dialect, which is nearly the same with the Kazan, Trukman, and Bucharian. Seaman's Turkish New Testament was the groundwork of it; the language indeed was in many places the same. A second edition, corrected, was printed at Astrachan in 1818.—Relig. Mon. vol. xiii. p. 308; vol. xv. p. 146.

The New Testament, in the Tartar language, by Charles Fraser, missionary, Orenburg. Astrachan, 1820.

This is nothing more than Mr Brunton's translation revised by Mr Fraser, and accommodated to the orthography and idiom of the Kirghisian Tartars. The language of the Kirghisians is radically the same as the Nogay Tartar, but there is a considerable diversity in the dialect, particularly in the terminations.—Rep. Edin. Miss. Soc. 1816, p. 13.—Ibid. 1817, p. 60.—Scottish Miss. Reg. vol. i.

The New Testament, in the Tartar-Turkish language, by John Dickson, missionary, Astrachan. Astrachan, 182—.

The Pentateuch and the Book of Joshua, in the Tartar-Turkish language, by John Dickson, missionary, Astrachan, quarto. Astrachan, 182—.

The groundwork of the Tartar-Turkish New Testament was Hali Bey's Turkish translation, edited by Professor Kieffer at Paris, as being the best guide to the construction and idiom of the language; a point in which Mr Brunton's translation was exceedingly defective. This version may therefore be considered as a revision of Hali Bey's translation compared with the original text, and with the versions in Walton's Polyglott, and with those of Beza, Doddridge, Campbell, and Macknight, and in difficult cases, with the Arabic, Persian, and German translations.—Rep. Scot. Miss. Soc. 1824, p. 15. Mr Dickson having returned to Scotland on the breaking up of the mission at Astrachan, was employed by the Edinburgh Bible Society in completing the translation of the Old Testament.

The New Testament, in the Tartar language, by F. Zarembo, one of the German missionaries at Shushi, in conjunction with Mirza Faruch, a converted Munshi.

The language into which this translation is made, is mentioned under different names, as the "Transcaucasian Tartar," the "Turco-Tartar," the "Georgian or eastern Turkish." It is spoken in the Russian provinces beyond the Caucasus, and in the north-western provinces of Persia. It was never before reduced to writing; it was now written in the Persian character. The Gospel of Matthew was printed.—Rep. Bib. Soc. 1831, p. 47.—Ibid. 1832, p. 60.—Ibid. 1834, p. 66.—Ibid. 1843, p. 86.—Orient. Christ. Spect. vol. ix. p. 245.



The Book of Psalms, in Tartar and Persian, by a Georgian prince.

This translation was intended for the Persian provinces bordering on Georgia.—Rep. Bib. Soc. 1819, App. p. 89.

OSSATINIAN.

The Four Gospels, in the Ossatinian language, by Mr Jalgusidse, an Ossatinian nobleman.

The Ossatinians are one of the tribes which inhabit the Caucasus mountains. This translation was printed, but never circulated.—Rep. Bib. Soc. 1823, App. p. 90.—Ibid. 1825, p. 94.—Ibid. 1850, App. p. 45.

MORDVINIAN.

The New Testament, in the Mordvinian language. Printed.

TSCHERMISSIAN.

The New Testament, in the Tscherraissian language. Printed.

TSCHUWASCHIAN.

The Four Gospels, in the Tschuwaschian language. Printed.—Rep. Bib. Soc. 1825, App. p. 82.—Ibid. 1850, App. p. 45.

WOTJAKIAN.

The Four Gospels, in the Wotjakian language.—Rep. Bib. Soc. 1825, App. p. 93.

VOGULIAN.

The Gospels of Matthew and Mark, in the Vogulian language.

OSTIAK.

The Gospel of Matthew, in the Ostiak language.

The last six translations were for different branches of the Finnish Stock. Some of the tribes were partly heathens and partly Christians, though in little more than the name. While the Russian Bible Society was flourishing, portions of the Holy Scriptures, particularly the Gospels, were translated into the languages of several other tribes; but we do not think it necessary to notice them particularly.—Rep. Bib. Soc. 1821, App. p. 42.—Ibid. 1825, App. pp. 82, 96.—Ibid. 1850, App. p. 40.



KALMUCK.

The First Epistle of John, in Kalmuck, by the Rev. Cornelius Rhamn, missionary, Sarepta. MS.—Rep. Miss. Soc. 1822, p. 102.

The New Testament, in Kalmuck, by Isaac J. Schmidt. St Petersburg, 182—.

A great part of the Gospels, in Kalmuck, by J. Maltsch, one of the United Brethren at Sarepta; but as his acquaintance with the language was imperfect, the work is probably of no great value.—Period. Accounts, vol. ii. pp. 192, 193.

Some parts of the Gospels, &c., in Kalmuck, chiefly by Conrad Neitz, another of the Brethren. These are represented as very correct.—Rep. Bib. Soc. 1808, p. 29.

The Kalmuck is a dialect of the Mongolian language.

MONGOLIAN.

The first eighteen chapters of Genesis, translated into the Mongolian language from the Mandjur translation of the Jesuit missionaries in China.—Quart. Chron. vol. ii. p. 318.

The New Testament, in the Mongolian language, by Isaac J. Schmidt. St Petersburg, 1826.—Brown's First Fruits of a Mission to Siberia, p. 104.

The Old and New Testaments, in the Mongolian language, by Edward Stallybrass and William Swan, missionaries of the London Society in Siberia. Old Testament, Khodon, 1840. New Testament, London, 1846.

Both this and the former translation were made for the Buriats, who speak the Mongolian language. That language is spoken very extensively, both in Russian and Chinese Tartary.

MANCHOU, OR MANJHUR.

The first eighteen chapters of Genesis (at least), in the Manjhur language, by the Jesuit missionaries in China.—Quart. Chron. vol. ii. p. 318.

The Old Testament, almost entire, in the Manchou language. MS.

This translation was brought to St Petersburg by a gentleman who had lately been in China, and who granted permission to the Rev. William Swan, of the Siberian mission, to take a copy of it for the British and Foreign Bible Society.—Rep. Bib. Soc. 1834, p. 82.—Brown's First Fruits, p. 104.

The New Testament, in the Manchou language, by Mr Lipoffzooof. Petersburg, 183—.

This version was printed under the superintendence of Mr George Borrow, well known afterwards as the author of the *Bible in Spain*, who had made himself to a



certain extent master of the Manchou language.—Rep. Bib. Soc. 1823, p. 51.—Ibid. 1834, p. 83.—Ibid. 1836, p. 64.

The New Testament and the Book of Psalms in the Tartar language, by John de Monte Corvino.

John de Monte Corvino, a Franciscan monk, was sent by Pope Nicholas IV., towards the close of the 13th century, on an embassy to Koblai, the Great Khan of the Tartars, and who was also now emperor of China. Having arrived in China, he finally settled at Kambalu (Pekin), the residence of the Khan. He translated the New Testament and the Psalms into the Tartar language, and had copies of his version executed with a high degree of caligraphic perfection, and made use of it in his preaching. He erected two churches in Kambalu, and baptized between five and six thousand, and was of opinion that he could have baptized as many as 30,000, had it not been for the machinations of the Nestorians.—Mosheim's Eccles. Hist. vol. iii. pp. 2, 138.—Neander's General Church Hist. vol. vii. p. 73. Corvino's translation is supposed by some to have been into the Mongolian dialect.—Rep. Amer. and For. Bib. Soc. 1844, p. 33. The Rev. William Swan, who was many years a missionary among the Buriats, a tribe of Mongolian Tartars, and was one of the translators of the Bible into the Mongolian language, says, "The language was perhaps the Mongolian, but more probably the Manchou. These are cognate languages, but not dialects of the same language." From the preceding statement, it appears that the Romish faith was introduced into China long before the Jesuits commenced missionary operations in that country in the 16th century. Some interesting notices of Corvino's labours may be found in Neander's History. The Pope appointed him Archbishop of Kambalu, and despatched seven other Franciscans to his assistance. This mission, however, was unable to maintain its ground longer than 1369, when the revolution, by which the ruling Moguls were expelled, led also to the expulsion of all foreigners, and especially of all Christians.

ARABIC.

In a paper read before the Royal Asiatic Society, 15th April 1837, Baron Hammer Purgstall gives us the following curious notice :—"Within the last sixteen years, the presses of Tehran and Cairo have sent forth four works on the biography of Mahommed, which contain a mass of new facts hitherto unknown to all European biographers of the prophet, and which furnish ample materials for a more characteristic biography than those of Gagnier, Boulainvilliers, Turpin, Savary, Mill, and the Encyclopædias." The Commentary of Ibrahim of Haleb, is by far the most important of the four works mentioned, and from it the following notice of the first Arabic translation of the gospel is extracted :—

"Three years after Mahommed having set up his claim to prophecy, and ten years before his emigration from Mecca to Medina, in the year 612, died Warka, the son of Naufel, the cousin of Khadija, a Christian priest, of whose momentous influence on Mahommed's mind and knowledge nothing has been recorded by the European biographers of the prophet. He translated the Gospels (or rather the Bible) into Arabic, and this accounts at once for Mahommed's deep acquaintance with it, proved by so many

passages of the Koran. Mahommed held in the highest esteem this cousin of his most respected wife, and sanctioned his high esteem to all future times, by the following tradition: 'I have seen a priest in paradise, dressed in green silk, and he was no other than Warka, the son of Naufel.' The passage which records him to have translated the Gospel into Arabic is the following, p. 53, 'Warka, the Son of Naufel, the cousin of Khadija, had become a Christian, at the time of ignorance (before Mahommed), and translated the Gospels from the *Hebrew* into Arabic.'

"By the Gospels the Bible must here be understood, not only on account of the Hebrew, but also because the Koran evinces, in a great many passages, a greater acquaintance with the books of the Old Testament, particularly with the Psalms, than with the Gospels. At any rate, the son of Naufel, the cousin of Khadija, is the first Arabic translator of a part of the Bible."—Orient. Christ. Spect. vol. ix. p. 87. Baron Purgstall would have been more correct if he had merely said, he was the first Arabic translator of the Scriptures of whom anything is known.

The Bible, in Arabic, in the Paris Polyglott, 1645.

The Bible, in Arabic, in the London Polyglott, 1657.—Le Long, Bibliotheca Sacra, tom. i. p. 122.

"The barbarous style," says the late Mr Carlyle, Professor of Arabic in the University of Cambridge, "the barbarous style in which some Eastern versions of the New Testament are written, has been known to operate very materially against their reception; but the Arabic version of the Polyglott is distinguished for the purity of its language. It was composed probably by some of the most learned men of Syria and Egypt, certainly at a time when Arabic literature was at its zenith; and it was used at Alexandria and Cairo both by Jews and Christians—by men perfectly acquainted with all the niceties of the language—as a faithful and elegant representation of their respective books of faith. It has obtained the same character amongst the most learned Orientalists in Europe. Erpenius calls it '*Versio elegans quidem et antiqua*.' Gabriel Sionita designs it '*Nobilissimum totius Testamenti exemplar*.' This admirable scholar collated the Pentateuch (which is the work of Saadias of Fireme) with two MSS. in the Bodleian library, and has given the various readings in the sixth volume of the Polyglott. It is uncertain by whom the historical books were rendered into Arabic. Undoubtedly it was done by different persons, as some are translated from the original Hebrew, some from the Greek of the Septuagint, and some from the ancient Syriac version. It is probable that these last were the production of Asiatics, and the former of Egyptians."—Proceed. Ch. Miss. Soc. vol. i. p. 91.

By others, however, the version of the Polyglott is represented as inelegant and incorrect.—Owen, Hist. Bib. Soc. vol. i. p. 304.

The Bible, in Arabic, without the vowel points, published by order of the Congregation *de Propaganda fide*, for the use of the Churches in the East; to which is added, the Vulgate translation. Rome, 1671, 3 vols. folio.

This version was originally made by Sergius Risius, Archbishop of the Maronites at Damascus, during the pontificate of Urban VIII. Before it was published, however, it was revised by order of the Propaganda, and it is said to have been modelled entirely after the Vulgate. When copies of the first volume were sent



into the East, they could scarcely be understood, and the missionaries were accused of corrupting the Word of God. This excited so much disturbance, that the work was suppressed, by authority of the Pope, for many years. The whole, however, was afterwards printed (*Bibliographical Dictionary*, vol. i. p. 277), and it is now held in the highest estimation not only by the Catholics, but by the other sects of Christians in Asiatic Turkey (*Rep. Bib. Soc.* 1818, App. p. 126). The American missionaries in Syria speak very unfavourably of it.—*Rep. Board For. Miss.* 1844, p. 254.

The Bible, in Arabic, by the Patriarch of Antioch. Bucharest in Wallachia, folio, 1700.—*Le Long*, tom. i. p. 125.

The Holy Scriptures, in Arabic, edited by Raphael Tuki, Bishop of Erzerum, under the patronage of the Congregation *de Propaganda fide*, vol. i. 1752–1753, 4to.—*Bib. Dict.* vol. i. p. 277.—*Marsh's History of the Translations of the Holy Scriptures*, p. 79.

The Bible, in Arabic, from the text of the Polyglott. Newcastle, 1811.

This work was originally undertaken by Professor Carlyle, but he died while engaged in preparing it for the press. It was afterwards, however, completed under the patronage of the Bishop of Durham.—*Owen's Hist. Bib. Soc.* vol. i. pp. 300, 306.

The Pentateuch, in Arabic, MS.

This MS. was in the possession of the Rev. Dr Adam Clarke. He represented it as a very ancient copy, and as translated with great simplicity and purity from the Hebrew, and as worth more than its weight in gold—an assertion of which we are somewhat doubtful.—Letter from Dr Clarke, in the possession of the Scottish Missionary Society.

The Pentateuch, in Arabic and Persic, MS.

A copy of this in folio was in the possession of an Armenian Christian, whom Mr Thompson, one of the Baptist missionaries, visited at Patna. By a memorandum at the end of the volume, it appears to have been transcribed from an Ispahan copy, which was itself a transcript of a very ancient translation made from the Hebrew at Bagdad, A.D. 827, for Abdoola Mamoo Rasheed Badshaw, of Bagdad.—*Circular Letters* relative to the Baptist Mission, vol. x. p. 203.

The Pentateuch, the Book of Psalms, and the Prophecy of Isaiah, in Arabic, MS.

It is a curious fact, that copies of these are to be found among the negroes in Africa. “I discovered,” says Mr Park, “that the negroes are in possession of an Arabic version of the Pentateuch of Moses, which is so highly esteemed, that it is often sold for the price of one prime slave. They have likewise a version of the Psalms of David; and lastly, the Book of Isaiah, which is in very high esteem.”—*Park's Travels*, p. 467.¹

The Pentateuch, in Arabic, printed in Hebrew characters, from the version of Rabbi Saadias, folio. Constantinople, 1546.

This was printed in a Polyglott edition of the Pentateuch, which was published at Constantinople in 1546; and, besides the Arabic, contained the five books of Moses in Hebrew and Persic, with the Chaldee paraphrase of Onkelos.—*Le Long*, tom. i. pp. 41, 125.

¹ For a further list of MS. copies of the sacred writings in Arabic, see *Le Long*, *Bibliotheca Sacra*, tom. i. pp. 111–122.



The Pentateuch, in Arabic, edited by Thomas Erpenius, 4to. Leyden, 1622.—Le Long, tom. i. p. 125.

The Psalms in Arabic, translated from the Greek. Genoa, 1516.

This appeared in a Polyglott edition of the Psalms, which was printed at Genoa in 1516, and besides the Arabic, contained the Hebrew, Greek, and Chaldee text, and three Latin versions.—Ibid. tom. i. pp. 42, 125.

The Psalms of David, with the Songs of the Old and New Testaments, in Syriac and Arabic. Printed in the small Syriac character, on Mount Libanus, in the monastery of St Anthony and St John the Evangelist, by Joseph F. Amima, 1610.—Ibid. tom. i. p. 103.

The Psalms of David, Arabic and Latin, from the version of Gabriel Sionita, 4to. Rome, 1614.—Ibid. tom. i. pp. 122, 125.

The Psalms of David, in Coptic, Arabic, and Latin, edited by Thomas Petreus, 4to. Leyden, 1663.—Ibid. tom. i. p. 43.

The Psalms of David, in Arabic, printed at the expense of Athanasius, the Antiochan Patriarch of the Greeks, 4to. Aleppo, 1706.—Ibid. tom. i. p. 125.

The Psalms of David, the Decalogue, and the Lord's Prayer, in Arabic, with parallel passages of Scripture from the Old and New Testaments. London, 1725.

This work was published by the Society for Promoting Christian Knowledge; and the whole impression, consisting of upwards of six thousand copies, was sent abroad, so that a copy of it is now rarely to be seen. The Arabic text differs from that in the Paris and London Polyglotts. Solomon Negri, a native of Damascus, was brought from Halle, in Saxony, to London, to superintend the printing of it.—Bib. Dict. vol. i. p. 277.

The Psalms of David, in Arabic, 8vo. Aleppo, 1735.

The Psalms of David, in Arabic, printed at the monastery of St John the Baptist, on Mount Kesrwan, 8vo, 1735.

The Psalms of David, in Arabic, by the monks of St Basil, in the monastery of St John the Baptist, on Mount Chaswan, 8vo, 1764.—Le Long, edit. Maschii, tom. i. part ii. p. 124.

The Psalter, Coptic and Arabic, 4to. Rome, 1744.

The Alexandrian Psalter, Coptic and Arabic, 4to. Rome, 1749.

Both these Psalters were published by the Congregation *de Propaganda fide*, with the view of being sent to Egypt.—Le Long, edit. Maschii, tom. i. part ii. p. 186.

Arabic Psalter, Indian paper, small folio, MS. In the library of the British and Foreign Bible Society.—Rep. Bib. Soc. 1822, p. 135.

The Song of Songs, in Ethiopic, Arabic, and Latin, with Notes by John George Nisselins. Leyden, 1656.—Le Long, tom. i. p. 44.

The Book of Obadiah, in Hebrew, Chaldee, Syriac, Arabic, and Latin. Bremen, 1673.—Le Long, edit. Maschii, tom. i. part i. p. 399.



- The New Testament, in Arabic, edited by Thomas Erpenius, from the Scaliger MS. Leyden, 1616.—Le Long, tom. i. p. 125.
- The New Testament, in Syriac and Arabic, folio. Rome, 1703. Printed by the Congregation *de Propaganda fide*.—Ibid. edit. Maschii, tom. i. part ii, p. 92.
- The New Testament, in Arabic. London, 1727, quarto.
- This edition, consisting of 10,000 copies, was printed at the expense of the Society for Promoting Christian Knowledge, under the superintendence of Solomon Negri; and copies of it were sent, from time to time, for distribution in the East, particularly to the Danish missionaries in India.—Bib. Dict. vol. vi. p. 204.
- The Gospels, in Coptic and Arabic, Egyptian paper, MS. In the library of the British and Foreign Bible Society.—Rep. Bib. Soc. 1822, p. 135.
- The Four Gospels, in Arabic, without points, beautifully printed, and adorned with woodcuts, folio. Rome, 1591.—Bib. Dict. vol. vi. p. 205.
- The Four Gospels, in Arabic, printed at the expense of Athanasius, the Antiochan Patriarch of the Greeks, folio. Aleppo, 1706.—Le Long, tom. i. p. 126.
- The Epistle to the Galatians, in Arabic, from a MS. in the Heidelberg library, quarto. Heidelberg, 1583.
- The Epistle to Titus, in Arabic, MS., written by Joseph Jon Abu Dahan, an Egyptian of the sect of the Jacobites, in the city of Oxford, in the month Swan, 1611, quarto. In the library of the British and Foreign Bible Society.—Rep. Bib. Soc. 1817, App. p. 328.
- The Epistle to Titus, in Arabic, with an interlinear Latin version, by John Antonidas, quarto, 1612.—Le Long, tom. i. p. 126.
- The Epistles of James, John, and Jude, in Arabic and Ethiopic, with a Latin translation of both versions, and notes, by John George Nisselius, and Theodorus Beträus, quarto. Leyden, 1654.
- The Epistle of James, in Arabic, with the Latin translation of Nisselius, and a Glossary of the roots, by Nicolas Paucius, quarto. Wittenberg, 1694.
- The Epistles of John, in Arabic, printed from an ancient MS., with a Latin translation, by William Bedwell, 1612.
- The Epistles of John, in Arabic and Latin, by Jonas Hambræus. 16mo. Paris, 1630.
- The Epistle of Jude, edited from a Heidelberg MS. by Peter Kirsten, folio. Breslau, 1611.
- The Apocalypse of John, in Arabic. A printed copy among the codices in the Bodleian library, cod. 3485.—Le Long, edit. Maschii, tom. i. part ii. p. 135.
- The New Testament, in Arabic, translated by Nathaniel Sabat. Calcutta, 1816.

The first draft of this translation was made by Sabat, under the inspection of the Rev. Henry Martyn; and after the death of that admirable man, the revision of it

was undertaken by the Rev. Mr Thomason, of Calcutta.—*Asiatic Journal*, vol. ii. p. 13; vol. iii. p. 250. After finishing the New Testament, Sabat began a translation of the Old, and completed at least the Pentateuch, and a great part of the Psalms. Mr Thomason revised also the translation of the Old Testament.—*Rep. Bib. Soc.* 1813, App. p. 328.—*Thomason's Life*, p. 268.

The New Testament, to the end of the Hebrews, in Arabic, translated from the Original Greek, by Ysa Petros.

Ysa Petros was an Arabic Christian of the Greek rite, whom the Rev. Pliny Fisk met at Jerusalem, and employed, at the request of the Rev. William Jowett, on account of the Church Missionary Society, in making this version, and also in translating various tracts into Arabic. He is represented as a man of very considerable learning. The basis of this translation was that of the Propaganda, which Ysa Petros followed, making everywhere alterations in conformity with the Greek text.—*Jowett's Christ. Res.* vol. ii. p. 409.—*Miss. Her.* vol. xxi. p. 10.

The Scriptures, in Arabic, revised by the Rev. C. F. Schlienz.

In the preparation of this work, the greatest care, it is said, was taken to obtain the correction of skilful Arabic scholars.—*Miss. Reg.* 1841, pp. 332, 361.

The New Testament, in Arabic, by ——— Fares, Professor of Arabic in the Government College, Malta.

Mr Fares carried on this translation under the superintendence of Professor Lee.—*Miss. Reg.* 1848, p. 414.—*Ibid.* 1850, p. 465.—*Rep. Bib. Soc.* 1853, App. p. 66.

The Old and New Testaments, translated into Arabic, by Eli Smith, one of the missionaries of the American Board, Beirut.—(*Amer.*) *Miss. Her.* vol. xlix. p. 195.

The New Testament, in Coptic and Arabic.

This edition was prepared and carried through the press under the superintendence chiefly of Archdeacon Tattam.—*Miss Reg.* 1850, p. 465.

PERSIC.

The Hebrew Pentateuch, with a Persic Translation in the Hebrew character, in alternate verses, in two volumes, folio, MS.—*Bibl. Colbertina*, cod. 2468, 2469.—*Le Long*, tom. i. p. 58.

The Pentateuch, in Arabic and Persic, MS.

This was transcribed from an Ispahan copy, which was itself a transcript of a very ancient translation made from the Hebrew at Bagdad, A.D. 827.—*Circular Letters*, vol. x. p. 203. For a further account of this MS. see Arabic.

The Pentateuch, in Persic, in the Persian character, with vowel points, taken from the Constantinople edition, MS.

The same version of the Pentateuch, in Hebrew characters, MS.—*Bibl. Bodleiana*, cod. 8639.

The books of Joshua, Judges, Ruth, Ezra, and Nehemiah, in Persic, in the Hebrew character, MS.—*Bibl. Colbertina*, cod. 4602.

The four books of Kings, in Persic, in the Hebrew character, MS.—*Ibid.* cod. 4601.



- The book of Job, in Persic, in the Hebrew character, MS.—*Ibid.* cod. 4606, 4607, 4608.
- The books of Solomon, Esther, and Ruth, in Persic, MS.—*Ibid.* cod. 4605.
- The books of Isaiah and Jeremiah, in Persic, MS.—*Ibid.* cod. 4609, 4610.
- The book of Daniel, in Persic, MS.—*Ibid.* cod. 4603, 4604.
- The twelve Minor Prophets, in Persic, MS.—*Ibid.* cod. 4610.
- The Psalms, in Persic, MS.—*Bibl. Bodleiana*, cod. 437, 3928.
- The Psalms, in Persic, MS.—*Bibl. Vindob.* cod. 49, de Nissel.
- The Psalms, in Persic, from the Latin MS.—*Oxonii in Bibl.*—*Collegii. S. Joannis*, cod. 15, 16.—*Num.* 1753, 1754.
- The Psalms, in Persic, from the Vulgate, MS.—*Bibl. Bodleiana*, cod. 3776.
- The Psalms, in Persic, from the Latin, by some Jesuits, MS.—*Bibl. Bodleiana*, cod. 3044.
- The Psalms, in Persic, with various readings from two other copies, by John Baptist Vecchietti, a Florentine, in the year 1601, MS.
- The books of Isaiah, Jeremiah, and Baruch, in Persic, MS.
- The Proverbs of Solomon, Ecclesiastes, and the Song of Songs, in Persic, MS.
- The Proverbs, Ecclesiastes, and the Song of Songs, in Persic, written in the Hebrew character, MS.
- The book of Esther, in Persic, written in the Hebrew character, MS.
- The Four Gospels, in Persic, MS. beautifully written.
- The last six manuscripts were formerly in the library of the learned Renandot.
- The New Testament, in Persic, MS.—*Bibl. Lambethana*.
- The Gospel according to Matthew, in Persic, MS.—*Biblioth. Medicea Palatina*, cod. 17, D'Herbelot.
- The Gospel of Christ, in Persic, MS.—*Bibliotheca Vindobonensis*, cod. 49, de Nissel.
- The Gospels, in Persic, MS.
- The Four Gospels, in Persic, from the Syriac, by Simon, a Persian Christian, according to Dr Hyde, MS.—*Bibl. Bodleiana*, cod. 5453, A.
- The Four Gospels, in Persic, with a Latin Exposition, MS.
- The Four Gospels, in Persic, MS.—*Cambrigiæ Bibl. Collegii Emanuelis*, cod. 64. B.
- The Four Gospels, in Persic, MS.—*Bibl. Bodleiana*, cod. 395.
- The Four Gospels, in Persic, MS.—*Bibl. Leidensis cod.*—*Warneriana*, 291, 675, 701, p. 410.—*Catalogi in folio*.
- The Four Gospels, in Persic, MS.—Le Long, tom. i. p. 132.
- The Four Gospels, in Persic, MS., presented to the British and Foreign Bible Society, by James Brown, Esq., St Alban's.—*Rep. Bib. Soc.* 1817, App. p. 328.



The Four Gospels, in Persic, MS. Presented to the British and Foreign Bible Society, by Mr Benjamin Barker, Smyrna.—Rep. Bib. Soc. 1832 App. p. 113.

The Four Gospels, in Persic, translated by order of Nadir Shah. MS.

It is a curious fact, that in the year 1740, Nadir Shah, the usurper of the throne of Persia, who was so notorious for his cruelties, ordered a translation of the Four Gospels to be made into the Persic language; but the work was completely bungled through the negligence and unfaithfulness of those who were employed in it. They were only six months in completing the translation, and transcribing several fair copies of it; and they dressed it up with all the foolish glosses which the fables of the Koran could warrant. Their chief guide was an ancient Arabic and Persian version.—*Hanway's Travels*, vol. ii. p. 404. Of this singular fact, Fra. Leandro de Santa Cecilia, a Carmelite friar, who at that time resided in Persia under the combined character of a physician and monk, gives us some further particulars, some of which, however, there can be little doubt, are unfounded. Nadir Shah, he informs us, "gave orders for four translations: one of the Gospels, by European Christians; of the Epistles, by Armenians; of the Old Testament, by Jews; and of the Koran, by Persian Mollahs. He was conjectured as having it in contemplation to make a selection from each, and set himself forth as the founder of a new religion. Such was the zeal of the persons employed, each imagining that the Shah would embrace his own faith, that in eight months all the tasks were completed. They came, therefore, at the same time to present them, and were admitted together into the royal garden. They found here a number of persons in waiting; who being successively introduced, each came out with a rope round his neck, was immediately strangled, and carried away to be thrown to wild beasts. In the course of an hour, eighteen were thus disposed of. It is easy to conceive the horror and dismay of the hapless translators. It is boasted, however, that their minds soon regained their serenity; and that, anticipating an immediate crown of martyrdom, they disputed with each other on whom it should be first conferred. At length they were all admitted; but the glory so eagerly contended for, was not destined for them. The king received them well, asked if they were comfortably lodged, and made them a present of 200 tomans. The books he received without ever looking at them, being probably diverted by other plans and occupations from the original object."—*Murray's Historical Account of Discoveries in Asia*, vol. iii. p. 70.

Translation of the Pentateuch into Persic, by the Jews of Meshid, by order of Nadir Shah, MS. Presented to the British and Foreign Bible Society, by the Rev. Joseph Wolff, the Jewish missionary.—Rep. Bib. Soc. 1834, App. p. 115.

This is probably the translation of the Old Testament referred to in the preceding note.

The Acts of the Apostles, in Persic, by a Roman Catholic missionary, who lived in the reign of Akber. MS.

A copy of this MS. was presented by an Armenian to Mr Thompson, one of the Baptist missionaries in India.—*Circular Letters*, vol. x. p. 203.

The Pentateuch, in Persic, in the Hebrew character, translated by Rabbi Jacob, and published for the use of the Jews residing in Persia. Constantinople, 1546.

This was printed in a Polyglott edition of the Pentateuch, which was published at Constantinople in 1546; and which, besides the Persic version, contained the



five books of Moses, in Hebrew and Arabic, with the Chaldee Paraphrase of Onkelos.—Le Long, edit. Masc. tom. i. part i. p. 30; part ii. p. 159.

The Pentateuch and the Four Gospels, in Persic, in the London Polyglott. London, 1657.

The Pentateuch, as printed in the London Polyglott, is a copy of Rabbi Jacob's version, but it is printed in Persic, not in Hebrew characters. The Four Gospels are taken from the MS. of Simen in the Bodleian Library, which we have marked above, A. This version, according to Walton, is the most ancient and the best we possess. Dr Adam Clarke also speaks highly of it; but by others it is said to be very incorrect, and of little use.—Le Long, tom. i. pp. 132, 133, 134.—Encyclopædia Britannica, Art. Bible.

The Four Gospels, in Persic, folio. London, 1657.

This edition, according to some, was printed from the Cambridge MS. which we have marked above, B, and which is a translation, not from the Greek, but the Syriac; according to others, it was formed from a collation of three different MSS. The style is said to be rude and unpolished; it is often not only ambiguous, but sometimes absolutely unintelligible to a modern Persian. The publication of it was begun by Abraham Wheelock, Professor of Arabic in the University of Cambridge, but he did not live to finish it. It was completed, however, by Mr Pierson.—Le Long, tom. i. p. 134.—Bib. Dict. vol. vi. p. 226.—Proceed. Ch. Miss. Soc. vol. i. p. 147.

The Gospel of Matthew, to the twenty-second chapter, translated into Persic, by Robert Guinessam Doss.

The author of this translation was born in Bengal, and was brought up in all the darkness of Paganism; but, having come to England, he acquired during his residence in this country some knowledge of the Christian religion. In 1774, he returned to Calcutta, and was employed in the chief court of justice as Persic interpreter and translator. Having now embraced the Christian faith, he began to translate the Gospel of Matthew into the Persic language; but whether he proceeded any further than the twenty-second chapter we do not know.—Neue Geschichte der Missions in Ostindien, tom. ii. pp. 461, 466.

Twenty chapters of the Gospel of Matthew, in Persic, by William Chambers, Esq., of Calcutta.

The part of this translation which contains our Lord's Sermon on the Mount, was printed.—Proceed. Church Miss. Soc. vol. i. p. 147.—Bib. Dict. vol. vi. p. 227.

The Gospels, in Persic, by Lieutenant Colonel Colebrook, Surveyor-general of Bengal. Calcutta, 1804.—Marsh's History, pp. 39, 77.

A great part of the New Testament, the Book of Psalms and some other portions of the Old, in Persic, translated by the Baptist missionaries, Serampur.

This work the missionaries relinquished, on the Rev. Henry Martyn engaging to superintend a translation into Persic. Only a small part of it was printed.—Memoir relative to the Translations, 1808, p. 13.—Rep. Bib. Soc. 1807, App. p. 37.

Part of the New Testament, in Persic, translated by Nathaniel Sabat, under the superintendence of the Rev. Henry Martyn.

In December 1809, Sabat had advanced to the end of the First Epistle to the Corinthians; whether he afterwards proceeded further, we are uncertain. On the



completion of the Four Gospels, they were sent to Calcutta, and two of them were printed; but, on further examination, the version was considered as requiring so many amendments, that it was returned to the translator, who, under the superintendence of Mr Martyn, bestowed so much pains upon it, as to render it a new, and it was hoped, an accurate translation. By those, however, who were considered as competent judges, it was deemed unfit for general circulation, as it abounded with Arabic idioms, and was written in a style which, though pleasing to the learned, was not level to common readers.—Rep. Bib. Soc. 1811, App. p. 24.—Memoir of the Rev. H. Martyn, pp. 313, 333.

The New Testament, in Persic, by Mirza Seid Ali Khan, and the Rev. Henry Martyn. St Petersburg, 1815.—Memoir of the Rev. H. Martyn, pp. 364, 411, 464.

The edition published at Petersburg was extremely incorrect; other editions were printed in India.

The Book of Psalms, in Persic, by Mirza Seid Ali Khan, and the Rev. H. Martyn. Calcutta, 1816.—Memoir of the Rev. H. Martyn, p. 433.—Rep. Bib. Soc. 1822, App. p. 131.

The Psalms, in Persic, by the Rev. Thomas T. Thomason, Calcutta.—Thomason's Life, p. 268.

The New Testament, in Persic, by the Rev. Leopoldo Sebastiani, a Roman Catholic Priest.

This version was intended for the use of the Christians dispersed through Persia. Sebastiani was many years resident at the court of Persia, and made his translation immediately from the Greek. The four Gospels at least were printed.—Rep. Bib. Soc. 1812, p. 13, App. p. 71.—Ibid. 1815, App. p. 53.—Bapt. Mag. vol. v. p. 67.

The New Testament, in Persic, by Giovanni Guriel, Catholic Chaldean Archbishop of Salmast.—Rep. Bib. Soc. 1817, App. p. 25.

The New Testament, in Persic, MS.

This MS. belonged to the Gymnasium in Astrachan. It was beautifully written in a neat hand, on a very fine polished paper, and elegantly bound. On the first page of the book there was an advertisement written by the Rector of the Gymnasium, stating that the person who made the translation, and the time when it was executed, were unknown.—Quart. Chron. vol. ii. p. 141.

The Old Testament, in Persic, by the Rev. — Robinson, Archdeacon of Madras. Calcutta, 183.—Rep. Bib. Soc. 1838, pp. 56, 59.

The Psalms, in Persic, translated by Mir Abu Taleb, and the Rev. William Glen, Astrachan.—Rep. Scot. Miss. Soc. 1822, p. 19.

The Old Testament, in Persic, by the Rev. William Glen, D.D. 4 vols. royal 8vo. Edinburgh, 1846.

The Rev. William Glen, then one of the missionaries of the Scottish Missionary Society at Astrachan, having, with the assistance of Mir Abu Taleb, a native of the province of Mazanderan, translated the book of Psalms into Persic, the British and Foreign Bible Society printed it on the high recommendation of Professor Lee; and they also engaged him to proceed with a version of the whole of the poetical and prophetic books of the Old Testament. The book of Proverbs, when executed, was also printed; but they declined printing the other poetical and prophetic books, the whole of which were ultimately completed, on the alleged ground,



that the translation violated the simplicity of the sacred original, by forms of expression which were at once uncalled for, paraphrastic, enfeebling, and prosaic. Whether this opinion was well or ill-founded, we are not competent to judge.

In August 1837, Mr Glen proceeded to Persia, under the auspices of the United Associate Synod, for the purpose of completing a translation of the whole of the Old Testament into the Persian language, by the revision of his version of the poetical and prophetic books, and by the translation into it of the historical books; and, having accomplished these objects, he returned to Scotland, when the whole work was printed at the expense of the United Associate Synod, assisted by a grant of £500 from the British and Foreign Bible Society. This was an interesting fact in the history of printing in Scotland. While numerous works in the Oriental languages had been printed in England and on the continent of Europe, we are not aware of a single work in any Oriental language, ancient or modern, not even an edition of the Hebrew Bible, ever being printed in this country. But this reproach on our national press now began to be wiped away. The first effort in this department of printing was eminently successful, and reflected great honour on Mr Thomas Constable, Her Majesty's printer, Edinburgh, by whom it was made. Dr Glen's translation of the Old Testament was followed by an edition of Martyn's Persian New Testament, and by a translation of Dr Keith's work on the prophecies into Persian, by the Rev. J. L. Merrick, one of the missionaries of the American Board for Foreign Missions, all of them very beautiful specimens of Oriental printing.—Rep. Miss. of Unit. Ass. Synod, 1837, p. 16.—Ibid. 1840, p. 29.—Scot. Miss. Reg. 1846, p. 55.

In February 1847, Dr Glen proceeded again to Persia, accompanied by his son, Mr Andrew Glen, for the purpose of circulating these works in that country. Among others to whom they were presented, was not only the prime minister, but the King of Persia himself, from whom the doctor had an audience for this purpose. Dr Glen died while engaged in this service.—Miss. Record Unit. Presb. Church, vol. ii. pp. 31, 58; vol. iii. p. 74.

Historical Books of the Old Testament, in Persian, translated by Mirza Jaffier, at St Petersburg.

Mirza Jaffier translated the historical books of the Old Testament to 1 Samuel. Genesis was printed, revised by Professor Lee.—Rep. Bib. Soc. 1828, p. 63.—Ibid. 1829, p. 55.

Isaiah, in Persian, translated by Mirza Ibrahim, of Hayleybury College. Printed, 183.—Rep. Bib. Soc. 1833, p. 57.

MODERN SYRIAC OR NESTORIAN.

The Old and New Testaments, in Modern Syriac, with the Ancient Syriac in parallel columns, by Justin Perkins, D.D., one of the American missionaries, Urumiah.

The Old Testament was translated from the original Hebrew; the New Testament from the Ancient Syriac version called the Pechito, and the variations from the Greek original were noted in the margin.—Rep. Board For. Miss. 1846, pp. 131, 132.—Ibid. 1847, p. 125.

This translation was into Modern Syriac as spoken by the Nestorian Christians, whose language is a dialect of the Ancient Syriac, much barbarized by inversions, contractions, and abbreviations, and by the introduction into it of a great number of Turkish, Persian, and Kurdish words, each class prevailing

respectively in particular districts, according as they are near to the people using either of these languages. But, though thus corrupted, the body of the language comes directly from the venerable, ancient Syriac, as clearly as the modern Greek comes from the ancient Greek.—Perkins' Residence among the Nestorians, p. 12.

KURDISH.

The Four Gospels and the Book of Revelation, in Kurdish, MS.

This translation was received by the Rev. Mr Leeves from Persia.—Rep. Bib. Soc. 1828, App. p. 93.

MOSUL.

The Gospels, in the modern dialect of Mosul.—Miss. Her. vol. xxxiii. p. 59.

TURKI.

The Gospels of Luke and John, in the Turki language, as spoken in Bokhara, in Arabic characters.—Rep. Bib. Soc. 1841, p. 64.

AFGHAN, OR PUSHTOO.

The Gospels of Matthew and Mark, in the Afghan language, translated by learned natives, under the superintendence of John Leyden, M.D., Professor of Hindustani in the College of Fort-William, MS.

In 1810, Dr Leyden, who had a number of learned natives, from various parts of the East, employed under him in preparing grammars and vocabularies of the languages of their respective countries, offered to procure, by their means, versions of the Four Gospels in the following languages—the Afghan, Siamese, Macassar, Bugis, Rakheng, Maldivian, and Jaghatai, most of which had never yet been cultivated by Europeans. As he died, however, soon after, the following only were executed, the Gospels of Matthew, Mark, Luke, and John, part second, in Maldivian; Matthew and Mark, in Afghan; Mark, in Beloochee, Bugis, and Macassar. None of them were printed, as it was not deemed expedient to commit them to the press without being revised by a European scholar.—Rep. Bib. Soc. 1811, App. p. 76.—Ibid. 1812, p. 13; App. p. 75.

The New Testament, in Afghan, translated under the superintendence of William Carey, D.D., one of the Baptist missionaries, Serampur, and Professor of Sanskrit, Bengali, and Marathi, in the College of Fort-William, Serampur, 1818.

The Old Testament, in Afghan, to nearly the end of the 2d Book of Kings, translated under the superintendence of William Carey, D.D. Printed.—Rep. Bapt. Miss. Soc. 1819, p. 38.—Tenth Memoir of Translations, p. 9.

Afghanistan, where this language is spoken, is on the west side of the Indus, and forms the eastern part of Modern Khorazan. The inhabitants call themselves Pushtoons; but by others they are termed Afghans. This is the people whom Sir William Jones, and others on his authority, conjectured to be the descendants of



the ten tribes whom Shalmanezzer carried captive. By the advocates of this opinion, the language of the Afghans was said to contain a greater number of Hebrew words than that of any other nation in India. By others, their Jewish origin was represented as completely disproved by the radical dissimilarity of the two languages. The alphabet is the Arabic, with the addition of such letters as enable it to express the sounds of the Sanskrit. The Afghans are now Mahomedans.—Bapt. Period. Accounts, vol. v. pp. 305, 322.—Edinburgh Review, vol. xxv. p. 424.—Rep. Bib. Soc. 1850, p. 95.

BELOCHEE.

The Gospel of Mark, in Beloochee, translated under the superintendence of John Leyden, M.D. See Afghan.

Three of the Gospels, in Beloochee, translated under the superintendence of William Carey, D.D. Serampur, 1815.

This language is spoken on the western side of the Indus.—Tenth Memoir of Translations, p. 61.

INDIA.

SANSKRIT.

The Old and New Testaments, in the Sanskrit language, by William Carey, D.D., assisted by learned natives. Serampur, (N. T.) 1809, (O. T.) 1818.—Bapt. Per. Acc. vol. iv. pp. 54, 58; vol. vi. p. 321.

H. H. Wilson, Esq., Professor of Sanskrit in the University of Oxford, states that, when Dr Carey undertook his version, the Sanskrit language had been little studied, and no standard compositions in it had been printed. His translation is therefore necessarily defective in point of style; and, though generally faithful, is such as no native scholar can read with pleasure.—Miss. Reg. 1835, p. 404.

The New Testament, in Sanskrit, translated by an intelligent Pundit, under the superintendence of William Yates, D.D., one of the Baptist Missionaries, Calcutta. Calcutta, 1841.

This translation was founded on Dr Yates' Bengali version as its basis, and, consequently, must labour under the imperfections of a translation from a translation. In a subsequent edition which appeared in 1851, the version was revised by Mr Wenger, another of the missionaries, and was much altered by him.—Rep. Bib. Soc. 1842, App. 90.—Rep. Bapt. Miss. Soc. 1838, p. 12.—Ibid. 1851, p. 12.—Ibid. 1852, p. 16.

The Old Testament, in Sanskrit, vols. i. and ii. Calcutta.

This was an entirely new translation. It was begun by Dr Yates, and was afterwards carried on by Mr Wenger.—Rep. Bapt. Miss. Soc. 1846, p. 5.—Ibid. 1853, p. 13.—Rep. Bib. Soc. 1849, p. 110.

The Psalms, in Sanskrit Verse, by William Yates, D.D. Calcutta, 1839.

An advertisement is prefixed to this translation, "showing that the structure of the Sanskrit language is such as to admit of a metrical version as close and faithful

to the original as any prose version can be; and, at the same time, much more easily understood."—Rep. Bapt. Miss. Soc. 1840, p. 14.—Yates' Mem. p. 328.

HINDUSTANI, OR URDU.

The four first chapters of Genesis, in Hindostanee, by Benjamin Schultze, one of the Danish missionaries in India. Halle, 1745, octavo.

The Psalms of David, in Hindostanee, by Benjamin Schultze. Halle, 1747 octavo.

The Book of Daniel, in Hindostanee, by Benjamin Schultze. Halle, 1749, octavo.

The New Testament, in Hindostanee, by Benjamin Schultze. Halle, 1758, octavo.

This work was completed in 1758, but most of the books were published separately some years before.—Le Long, edit. Maschii, tom. i. part ii. p. 207.

The New Testament, in Hindostanee, by Father Anthony, a Roman Catholic missionary in Hindostan, MS.

This translation Father Anthony made, with the assistance of a learned Christian native, for the use of his congregation at Bettiah, in the province of Behar.

The Psalms of David, in Hindostanee, by a Roman Catholic missionary.—Circular Letters, vol. x. pp. 50, 203, 204.

The Four Gospels, in Hindostanee, translated by learned natives; revised and collated with the original Greek, by William Hunter, Esq., Calcutta, 1804.—Primitivæ Orientales, vol. iii. p. 31.

The Old and New Testaments, in Hindostanee, by William Carey, D.D. Serampur, 1811 (O. T.), 1818 (N. T.)—Bapt. Period. Accounts, vol. iv. p. 384; vol. vi. p. 322.

The New Testament, in Hindostanee, translated by Mirza Fitrut, under the superintendence of the Rev. Henry Martyn. Serampur, 1814.—Rep. Bib. Soc. 1812, p. 13; App. p. 75.—Ibid. 1815, App. p. 145.

Martyn's Hindustani translation was very highly spoken of. A revision of it by a committee at Benares was published many years afterwards, which, however, was as much entitled as some others to be considered an independent translation. Another revision was made of it by Mr Shurman, one of the missionaries of the London Society at Benares, which, as we shall immediately state, was printed along with the Old Testament, by the Calcutta Bible Society.—Cal. Christ. Obs. vol. xv. p. 671.

The Old Testament, in Hindostanee, translated by Mirza Fitrut.

Mirza Fitrut appears to have translated the whole, or nearly the whole, of the Old Testament into Hindustani.—Proceed. Ch. Miss. Soc. vol. v. p. 473.—Ibid. 1820-1, p. 220.—Rep. Bib. Soc. 1820, p. 71. He translated from the English version.—Corrie's Memoir, p. 254. Of this translation, the Book of Genesis was revised by Mr Martyn, and printed in London. From Genesis to 2d Kings, Psalms, Proverbs, and Isaiah, it was revised, or rather recast, by the Rev. Mr Thomason of Calcutta. His translation is also highly spoken of; but it is stated to be sadly marred by a great amount of paraphrase, an evil which exists to an extraordinary



extent in Indian translations.—Life of the Rev. T. T. Thomason, p. 273.—Cal. Christ. Observ. vol. xiii. p. 243; vol. xv. p. 834.

The New Testament, in Hindostanee, translating by Meer Hassan Aly, assistant to the Oriental Professor at the East India Company's Military Seminary, Croydon.—Asiatic Journal, vol. i. p. 178.

The New Testament, in Hindustani, by William Buyers and J. A. Shurman, of the London Missionary Society, Benares. 1839.

This translation, or rather revision, of the New Testament in Hindustani, was in a style designed for the lower orders. It was printed both in the Persic and the Roman characters.—Rep. Miss. Soc. 1839, p. 46.—Orient. Christ. Spect. vol. x. p. 111.

The New Testament, in Hindustani, by William Yates, D.D. Calcutta, 1839.

In making this translation, Dr Yates was assisted by Mr J. Thomas, another of the missionaries. Martyn's translation is stated to be the basis of this version.—Rep. Bapt. Miss. Soc. 1839, p. 16.—Ibid. 1844, p. 90.—Calcutta Review, vol. x. p. 170.

The Old and New Testaments, in Hindustani, by William Buyers, J. A. Shurman, and James Kennedy, of the London Missionary Society. Benares, 1843.

This work was partly a revision of former translations, and partly an original version.—Rep. Miss. Soc. 1844, p. 12. The books of the Old Testament, prepared by Mr Thomason, were slightly revised, and the remaining books were translated in a similar style. J. A. F. Hawkins, Esq., of Calcutta, who is spoken of as a distinguished Hindustani scholar, not only carefully examined and revised the versions and revisions of the missionaries, but he himself translated the minor prophets, Lamentations, the greater part of Daniel, and a number of chapters of Ezekiel. In the course of the revision of the New Testament, Mr Shurman saw reason to revert, in a great measure, to Martyn's translation, especially in the latter half of the work. Editions of the whole Bible were printed both in the Arabic and the Roman characters, and of particular books in the Persic character.—Cal. Christian Obser. vol. xv. p. 835; vol. xvi. p. 8.—Rep. Bib. Soc. 1834, p. 96.

In Mr Buyers' excellent letters on India, published in 1840, before the last mentioned version was made, we have some explanation of the imperfection of the early translations into Hindustani and others of the languages of India. The first missionaries—such as the Serampur brethren and Henry Martyn—found the vernacular languages in a rude, unformed state, without any literature of sufficient consequence to form a standard of writing. The learning of the Hindus was monopolized by the Brahmans, and placed beyond vulgar reach, in the impenetrable recesses of the Sanskrit; while that of the Mussulmans, though not in the hands of a separate class, was almost equally inaccessible to the mass of the people, by being confined to the Arabic and Persian. The vernacular languages were scarcely reduced to writing, as all the business, and even the correspondence of the country, was carried on in one or other of these learned languages. The only books were merely popular songs, and a few poems; but even these could scarcely be said to be in the vernacular languages, as they were always in a sort of poetic dialect, or rather a mixture of all the dialects. In the Urdu, or Hindustani, or, it may be called the Indo-Persian, which is used by the Mussulmans, and forms, in fact, the *lingua franca* of all India, there are scarcely any works but those prepared under the patronage of Europeans. The earlier students of the language had nothing to guide them in forming a style adapted to the people; and, as the whole was in a state of transition, it was ex-



ceedingly difficult to find out what words were, or were not, admissible into the languages.

The natural consequence of these difficulties was, that the first attempts at translation were made very much in the dark. Their authors took either the learned languages, Arabic, Persic, or Sanskrit, as their standard, and hence they composed in a style much above the comprehension of the body of the people; or they aimed at no standard but the common conversation of those around them, and hence fell into a low and vulgar style, peculiar, perhaps, to one district. Such a style the educated classes, who could scarcely be brought to read anything in the vernacular dialect under any circumstances, very naturally looked upon with perfect contempt. Martyn's Hindustani New Testament, and most of the Old, by Thomason, are the chief of the high style school; and Dr Carey's may be ranked as the head of the low or vulgar class. Dr Carey did not know much of the language himself, as far as appears from any of his attempts in it; and his native assistants, in translating, seem only to have known Hindustani as spoken by the lower orders, and that in a particular district. In fact, his translation is below mediocrity, being as to language, a mere bazaar jargon, of which no educated man could read a chapter without disgust.

Martyn's work is of a far higher order than Carey's, and will no doubt be regarded as the basis of all future Hindustani versions. Considering the time at which it was made, and the difficulties which the author had to overcome, perhaps his translation may be thought quite as good as could have reasonably been expected. Still, however, it is intelligible only to those who understand Persic. If read to any mere Hindustani congregation, they could not understand it without note or comment. Even the construction of the sentences is often not Indian, but Persic or Arabic. With all its faults, however, it is the only version that has hitherto been in considerable use, and it also forms, to a great extent, the groundwork of the new versions.

"The translation of a considerable part of the Old Testament made by, or under the superintendence of, the Rev. Mr Thomason, has all the defects of Martyn's New Testament, without some of its redeeming qualities. In short, the Old Testament requires a complete revision in those parts which are purely historical. The Psalms are but miserably executed, and so are the Proverbs, and one or two more books; but of nearly all the prophets a complete new version is necessary."—Buyers' Letters on India, p. 88.

With respect to the Hindustani translations by Dr Yates of Calcutta, and by the missionaries of the London Society at Benares, we are only able to state that both were made on the medium principle as to language, being neither so high as some of the preceding attempts, nor so low as others.—Ibid. p. 92.

HINDI, OR HINDUI.

The New Testament, in Hindi, by John Chamberlain, one of the Baptist Missionaries.

This version was printed in the Kaithi character to Acts xxii., and in a different character (we presume the Nagri), to 1 Cor. ii. 7.—Tenth Memoir of the Translations by the Serampur Brethren, p. 26.

The Old and New Testaments, in Hindi, by the Rev. W. Bowley, of the Church Missionary Society, Chunar.

"The Rev. W. Bowley," says Mr Buyers, "has done for the Hindi, by his translations and writings, more than any other man. This indefatigable labourer,



though placed under every disadvantage, has succeeded in making a translation of the whole Scriptures, and has, in some degree, formed a standard of writing in a language where there was scarcely any prose writing before his time. Mr Bowley's version, however, though it will be, on the whole, a good basis for others, can only be considered as a first attempt; and though no one who knows anything of the difficulties he had to encounter will be disposed to put small value on his labours, yet it will be conceded that it was impossible his version could be anything like a critical work, as he was unacquainted with the originals, and could only translate from English with what helps he could get from the Urdu or Persic versions."—*Buyers' Letters on India*, p. 96.

The New Testament, in Hindui, by William Yates, D.D.

"In attempting," says Mr Buyers, "to improve the Hindui translation, Dr Yates has entirely failed, and, like his predecessors, has shown that he was meddling with a language with which he was mostly acquainted, indirectly, through cognate dialects, but had never spoken it himself. His version is merely a jumble of Sanskrit, Bengali, and Hindui, such as is not to be found in any books written in Hindustani, or in any dialect of Hindui where that language is vernacular."—*Buyers' Recollections of Northern India in Cal. Christ. Obser.* vol. xix. p. 467.

The New Testament, in Hindi, by J. T. Thompson, Baptist missionary, Delhi.—*Miss. Her.* 1850, p. 167.

The Serampur missionaries produced translations into a number of dialects of the Hindi language. They were executed by learned natives, under the superintendence of Dr Carey, with the exception of the Brui, which was made by Mr Chamberlain. The following table contains a list of them :—

Version.	What Printed.	Where Spoken.
Brui.	New Testament.	Province of Agra.
Bhogalkund.	Do.	District between Bundelcund and the Ner- budda river.
Kanoja.	Do.	In the Doab, between the Ganges and the Jumna.
Kusol.	Matthew and Mark.	Western part of Oude.
<i>Rajpoot States.</i>		
Haroti.	New Testament.	Province west of Bundelcund.
Oojein.	Do.	Province of Malwah.
Oodeypur.	Matthew.	Province of Oodeypur, or Mewar
Juyapur.	Do.	Province of Juyapur, west of Agra.
Marwar.	New Testament.	Province of Marwar, north of Oodeypur.
Bikaner.	Do.	Province of Bikaner, north of Marwar.
Bhutneer.	Do.	Province of Bhutneer, west of Delhi. ¹

In these versions we have a striking example of the error which we noticed in our preliminary remarks, of not duly distinguishing between languages and dialects. "Everywhere," says Mr Burton, one of the Baptist missionaries, "the Hindu *modern* books and translations are written in Hindi; the Mussulman in [Hindustani, or] Urdu. With these two languages one might travel and preach, and be well understood by nearly all the millions inhabiting the numerous districts between Rajmal and Lodiana, since the many dialects (which, I think, have been wrongly termed languages) prevailing in this immense plain differ no more widely from these and each other than the dialects of Somerset and Yorkshire do from each other, and from what is called English."—*Miss. Her.* 1829, p. 23. Mr Buyers gives an equally

¹ Rep. Bapt. Miss. Soc. 1844, p. 90.—Rep. Bib. Soc. 1851, App. p. 46.



strong testimony on this subject; and, while he would reject translations into mere dialects, he considers a good version in Hindi as of the first importance, on account of the great extent of country over which it is spoken and understood.—Buyers' Let. p. 94. It is stated to be the most extensively spoken language in India. In writing, it takes two forms, the Nagri, which is its proper character, and the Kaithi or writer's character, which is very extensively used. Large editions of the Scriptures were printed in both these characters.—Rep. Bib. Soc. 1836, p. 33.—Ibid. 1850, p. 89.—Ibid. 1851, p. 77.

BENGALI.

The Book of Genesis, the Psalms, the Gospels of Matthew and Mark, the Epistle of James, and select portions from the Prophecies, in Bengali. By John Thomas, the first of the Baptist missionaries in India.

Mr Thomas's translations were very imperfect and incorrect.—Period. Accounts, vol. i. pp. 20, 21.—Carey's Memoir, p. 323.

The Old and New Testaments, in Bengali, by William Carey, D.D.

Mr Wenger, one of the later Baptist missionaries, says: "Dr Carey's version was unsatisfactory, chiefly on account of its style, which was very unequal and inelegant. It passed through a number of editions, and was greatly improved in the last edition, which appeared in 1832."—Cal. Christ. Obser. vol. xvii. p. 557.

The New Testament, in Bengali, by John Ellerton, Esq., Malda.—Rep. Bib. Soc. 1818, App. p. 24.—Ibid. 1819, App. p. 214.

Mr Ellerton's translation was greatly valued on account of the simplicity of its style.—Calcutta Review, vol. xiii. p. 136. Mr Wenger says: "Mr Ellerton was not acquainted with the original, and on this ground, as well as some others, his version was not generally deemed satisfactory, although it displayed great familiarity with the vernacular idiom."—Cal. Christ. Obser. vol. xviii. p. 557.

The Old and New Testaments, in Bengali, by William Yates, D.D. Calcutta, 1833.

In the last edition, published in 1852, the translation was revised by Mr Wenger, assisted by Mr Lewis, another of the missionaries. The alterations made were very numerous.—Rep. Bapt. Miss. Soc. 1851, p. 13.—Ibid. 1853, p. 14. Mr Sutton, of the General Baptist Mission in Orissa, says: "On the comparative merits of Dr Carey's and Mr Yates' version, I may remark, that Dr Carey's is the most literal, but Yates' by far the most idiomatical. He is often too paraphrastic, and, I think, too bold in his conjectural emendations, or in adopting new renderings. But, as a whole, his version is very superior to anything India has yet seen, and will, doubtless, supersede Dr Carey's; yet this cannot be any detraction from Dr Carey's preparatory labour. Yates' would not have been what it is, had not the Doctor prepared the way."—Report General Baptist Miss. Soc. 1841, p. 34.

The New Testament, in Bengali, translating by the Church Missionaries, Krishnagur.—Rep. Bib. Soc. 1852, p. 89.

The New Testament, in Bengali, by the Rev. Dr Heberlin.

The Gospel of Mark and Ephesians were printed.—Rep. Bib. Soc. 1846, p. 84.—Ibid. 1847, p. 90.

The Proverbs, in Bengali, by the Rev. W. Morton, of the London Missionary Society. Calcutta, 184.—Rep. Bib. Soc. 1843, p. 89.



The Gospel of Luke, in Mussulman Bengali, prepared by the Rev. J. Paterson.

This is in a dialect of Bengali, in which are largely mingled Persian and other foreign words.—Rep. Bib. Soc. 1853, p. 80.

ORISSA, OR OOREA.

The Old and New Testaments, in Orissa, translated under the superintendence of William Carey, D.D. Serampur, (N. T.) 1809, (O. T.) 1815.—Period. Accounts, vol. iv. pp. 52, 58; vol. vi.; Supp. to N. 31, p. 2.

The Old and New Testaments, in Oorea, by the missionaries of the General Baptist Mission in Orissa. In four vols. Cuttack, (N. T.) 1840, (O. T.) 1844.

The Old Testament is stated to be a new version, and was executed by Mr Sutton. Whether the New Testament was a new version, or simply a revision of Dr Carey's translation, and was also executed by him, we are not certain.—Rep. Bib. Soc. 1845, p. 110.—Peggs Hist. 318.

MUGUDH.

The New Testament, translated into Mugudh under the superintendence of William Carey, D.D. Serampur, 1826.

This is the language of South Behar, now part of Bengal. It begins where the Mahratta ends, and extends nearly to the banks of the Ganges.—Period. Accounts of Serampore Mission, p. 39.—Bapt. Period. Accounts, vol. vi.—Supp. to No. 31, p. 12.—Tenth Memoir of Translations, p. 60.

KHASEE, OR KASSIA.

The New Testament, in Khasee, translated under the superintendence of William Carey, D.D. Serampur, 1827.—Tenth Memoir of Translations, p. 60.

The Gospel of Matthew, in the Kassia language, by the Rev. J. Jones, one of the Welsh Calvinistic Methodist missionaries, Cherraponji. Printed in the Roman character, 1846.

The Four Gospels, and the Acts of the Apostles, in the Kassia language, by the Rev. W. Lewis, one of the Welsh Calvinistic missionaries, Cherraponji.—Rep. Bib. Soc. 1847, p. 90.—Ibid. 1853, p. 80.

This language is spoken by an independent tribe, who inhabit the mountains extending from the eastern boundaries of Bengal to near the borders of China.—Bapt. Period. Accounts, vol. v. p. 400; vol. vi.; Supp. to No. 31, p. 15.



MUNIPURA.

The New Testament, in Munipura, translated under the superintendence of William Carey, D.D. Serampur, 1827.—Tenth Memoir of Translations, p. 60. Munipura lies east of Assam.

ASSAMESE.

The Old and New Testaments, in Assamese, translated by learned natives, under the superintendence of William Carey, D.D. Serampore, (N. T.) 1819, (O. T.) 183—Rep. Bapt. Miss. Soc. 1819, p. 38.

The New Testament in Assamese, translating by Nathan Brown, of the American Baptist Missionary Union.—Rep. Bapt. Miss. Union, 1846, p. 45.

PALPA.

The New Testament, in Palpa, translated under the superintendence of William Carey, D.D. Serampore, 1827.—Tenth Mem. p. 60.

This language is spoken in the small states at the foot of the Himalayas.—Rep. Bapt. Miss. Soc. 1844, p. 91.

LEPCHA.

The Gospel of Matthew, in the Lepcha language. 184—

The Rev. W. Start was at the expense of printing this translation.—Rep. Bib. Soc. 1847, p. 90. The Lepchas are a tribe who inhabit the hills in and near Darjeeling, eighty or ninety miles from Dinajpur.—Miss. Her. 1849, p. 22.

NEPALESE.

The Gospel of Luke and the Acts of the Apostles, in Nepalese, by the Rev. W. Start of Darjeeling.—Rep. Bib. Soc. 1851, p. 77.—Ibid. 1853, p. 80.

The New Testament, in Nepalese, translated under the superintendence of William Carey, D.D. Serampur, 1821.—Per. Acc. of Serampore Mission, p. 39.

KUMAON.

The New Testament translated into Kumaon, under the superintendence of William Carey, D.D. Printed to Colossians.—Tenth Mem. p. 18.

SHRINAGUR, OR GURWHALL.

The New Testament translated into Shrinagur, under the superintendence of William Carey, D.D. Serampur, 1827.—Tenth Mem. p. 60.



KASHMIRE.

The New Testament, in the Kashmire language, translated under the superintendence of William Carey, D.D. Serampur, 1820.

The Old Testament to the second book of Kings, translated into the Kashmire language, by the same.—Ninth Mem. of Trans. p. 4.—Tenth Mem. p. 9.

SIKH, PUNJABI, OR GURMUKHI.

The New Testament, in the Sikh language, translated under the superintendence of William Carey, D.D. Serampur, 1815.

The Old Testament, in the Sikh language, to the end of the book of Ezekiel, by the same.—Period. Accounts, vol. v. p. 627.—Ninth Mem. of Trans. p. 3.

The New Testament, in the Sikh language, by J. Newton, one of the missionaries of the American Presbyterian Board, Lodiana.—Amer. Miss. Chron. 1845, p. 82.

The New Testament appears to have been printed, but it was destroyed by a disastrous fire in 1845. Individual books were afterwards printed, but not, so far as we know, any edition of the New Testament.—Rep. Board For. Miss. Amer. Presb. Ch. 1846, p. 19.

The Old Testament translating into the Gurmukhi language, by the missionaries of the American Presbyterian Board.—Rep. Board For. Miss. Amer. Presb. Ch. 1851, p. 24.

JUMBU.

The New Testament, in Jumbu, or Dugrah (Mountain Sikh), translated under the superintendence of William Carey, D.D. Serampur, 1824.—Rep. Bapt. Miss. Soc. 1844, p. 91.

MULTANI, OR WUCH.

The New Testament, in Multani, translated under the superintendence of William Carey, D.D. Serampur, 1819.—Miss. Her. 1820, p. 6.

SINDHI.

The Gospel of Matthew, in Sindhi, translated under the superintendence of William Carey, D.D. Serampur, 18—.—Tenth Mem. of Trans. p. 61.

The Gospel of Matthew, in Sindhi, by Capt. George Stack, deputy-collector of Hyderabad. Lithographed. Bombay, 1850.—Sum. Orient. Christ. Spec. vol. ii. pp. 217, 274.



KUCHI.

The Gospel of Mark, in Kuchi, by the Rev. James Gray, one of the chaplains of the East India Company, and formerly one of the teachers in the High School, Edinburgh. Lithographed. Bombay, 1834.

Kuchi is the Patois of the province of Kutch.—Mrs Wilson's Mem. p. 239.

GUZERATTEE, OR GUJARATI.

The Gospel of Matthew, in Guzerattee, translated under the superintendence of John Taylor, M.D., Bombay.—Miss. Reg. vol. iv. p. 448.—Rep. Bib. Soc. 1818, App. p. 228.

The New Testament, in Guzerattee, translated under the superintendence of William Carey, D.D. Serampur, 1820.—Rep. Bib. Soc. 1822, App. p. 127.

The Old and New Testaments, in Guzerattee, translated by James Skinner and William Fyvie, missionaries. Surat, (N. T.) 1821, (O. T.) 1824.—Rep. Bib. Soc. 1821, p. lxii.—Miss. Reg. vol. vii. p. 38.—Evan. Mag. 1825, p. 167.

The New Testament, in Gujarati, by William Clarkson and William Flower, missionaries, Baroda.—Rep. Bib. Soc. 1848, p. 95.

MAHRATTA, OR MARATHI.

The Gospel of Matthew, in Mahratta, translated under the superintendence of John Taylor, M.D. Bombay.—Miss. Reg. vol. iv. p. 448.—Rep. Bib. Soc. 1818, App. p. 228.

The Old and New Testaments, in Mahratta, translated by learned natives, under the superintendence of William Carey, D.D. Serampore, (N. T.) 1811, (O. T.) 1819.—Bapt. Period. Accounts, vol. iv. p. 384.—Rep. Bapt. Miss. Soc. 1819, p. 38.

The New Testament, in Mahratta, translated from the original Greek by the American missionaries, Bombay. Bombay, 1826.

The Old Testament, in Mahratta. Bombay, 1847.—Miss. Her. vol. xliii. p. 274.

Mr Graves, one of the American missionaries, translated a considerable part of the Old Testament. The translation of Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1st and 2d Kings, 1st Chronicles, and the Psalms, published by the Bombay Bible Society, was entirely made by him. The poetical and prophetic books, from Job to Malachi, translated by the Rev. J. B. Dixon, one of the Church missionaries at Nasik, were afterwards printed by the Society; and in 1847, the historical books, from 1st Chronicles to Esther, translated also by him, were printed, making together a complete version of the Old Testament. These translations were revised, at least partially, by the translation committee of the



Bombay Bible Society, before being sent to press. Mr Dixon had also translated the Pentateuch.—*Sum. Orient. Christ. Spect.* vol. i. pp. 250, 341, 472.—*Miss. Her.* vol. xliii. p. 274.

The New Testament, in Marathi. Bombay, 184—

This appears to be to a great extent a new version. The several books of the New Testament were executed, in the first instance, by various individuals, chiefly members of a committee appointed by the Bombay Bible Society, consisting of missionaries of different denominations, and other gentlemen acquainted with the Marathi language, for preparing and revising versions of the Scriptures, and they were afterwards subjected to the revision of the committee. A similar revision of the Old Testament is in the press.—*Orient. Christ. Spect.* vol. vi. p. 194; vol. vii. p. 170; vol. x. p. 110; vol. xi. p. 237; vol. xii. p. 134.—*Rep. Bib. Soc.* 1849, p. 125.—*Rep. Board For. Miss.* 1852, p. 93.

The New Testament, translating into Marathi from the original Greek, by the Rev. C. C. Menge, of the Church mission, Junir.—*Proceed. Ch. Miss. Soc.* 1847, p. 56.

GONDIL

The Gospels of Matthew, Mark, and part of Luke, in Gondi, translated by two natives.

This is the language of the Gonds, the ancient inhabitants of the Mahratta country, who have retired from the open country, and now live in the hills and jungles. This translation was procured by Lieutenant Moxon, an officer at Nagpur, who was connected with the Baptist missionaries.—*Bapt. Period. Accounts*, vol. iv. pp. 464, 593; vol. vi. pp. 41, 43.

GUDWAL.

The Gospel of Matthew, translated into Gudwal, under the superintendence of William Carey, D.D.—*Seventh Mem. of Trans.* p. 8.

KUNKUNA.

The New Testament, in Kunkuna, translated under the superintendence of William Carey, D.D. Serampur, 1819.

The Pentateuch, in Kunkuna, translated under the superintendence of William Carey, D.D.

This language is the ordinary medium of communication in Goa, and is in common use both to the north and the south of that city.—*Orient. Christ. Spect.* vol. vii. p. 72.

TULU.

The New Testament, in Tulu, by the German missionaries.—*Rep. Bib. Soc.* 1851, p. 58.

This is the language of the lower castes in Mangalore, and the neighbouring country.—*Orient. Christ. Spect.* vol. ix. p. 544.

MALAYALIM.

The Four Gospels in Malayalim, translated by three learned Syrian Christians under the superintendence of the Metran Dionysius. Bombay, 180—.

Malayalim is the vernacular language of the Syrian churches on the coast of Malabar. This translation was set on foot by the Rev. Dr Buchanan, when he visited these churches in 1806, but it proved, according to Colonel Munro, so very bad in every respect—in fidelity, in meaning, and in language—as to be unfit for use.—Buchanan's Mem. vol. ii. pp. 67, 95, 163.—Proceed. Ch. Miss. Soc. 1820, p. 170.

The Rev. Mr Norton, one of the Church missionaries, found among the Syrian Christians the Four Gospels in Malayalim.—Miss. Reg. 1818, p. 107. Whether they were copies of this edition, or MS. copies, we are not able to determine. Mr Norton made a translation of the Psalms, and the subsequent books of the Old Testament to the Lamentations inclusive.—Proceed. Ch. Miss. Soc. 1835, p. 32.

The Old and New Testaments, in Malayalim, translated by Catanars of the Syrian Church, under the superintendence of the Rev. Mr Bailey, one of the Church missionaries.

This translation was made from the Syriac ; but it is stated, that the Malayalim spoken by the Syrians differs much both in words and idioms from that which is considered in the northern part of Malabar as the pure dialect of the language ; and that though this version might be acceptable in Travancore, it would not be understood in Malabar, properly so called, that is, from Cochin northward to Canara. The amount of this statement we suppose to be, that this translation, according to a too common error, was made, not into the Malayalim language, but into a mere dialect of it. Colonel Munro says it is equally bad as the preceding translation of the Four Gospels. Indeed it was made in so short a time, it was impossible it could be good.—Proceed. Ch. Miss. Soc. 1820, p. 170.

The Old and New Testaments, in Malayalim, by the Rev. Benjamin Bailey, one of the Church missionaries, Travancore. Cottayam, (N. T.) 1829, (O. T.) 18—.—Proceed. Ch. Miss. Soc. 1843, p. 70.

CANARESE, OR KURNATA.

The New Testament, in Kurnata, translated by learned natives under the superintendence of William Carey, D.D. Serampur, 1822. — Ninth Memoir of Translations, p. 3.

The Old and New Testaments, in Canarese, by John Hands and William Reeve, missionaries, Bellary.—Miss. Trans. vol. v. p. 384.—Evan. Mag. vol. xxviii. p. 123.

This translation was executed chiefly by Mr Hands. The parts executed by Mr Reeve were the Pentateuch, Joshua, Judges, and part of 1st Samuel. This version was afterwards carefully revised in part by the Rev. John Reid of Bellary, and printed under his superintendence.—Mem. of the Rev. John Reid, pp. 135, 340.

The Old and New Testaments, in Canarese, revised by the Rev. G. H. Weigle, of the German Mission.

This was a thoroughly revised edition of the Canarese version.—Rep. Bib. Soc. 1850, p. 98.



TELINGA, OR TELUGU.

The Old and New Testaments, with the Apocrypha, in Telinga, by Benjamin Schultze.—*Niecampii Hist.* pp. 296, 365.

This work was never printed. No trace of it was found in India.—*Miss. Reg.* 1816, p. 37. It is probable the manuscript was carried by the author to Halle, and deposited in the Orphan House library.

Several books of the New Testament, in the Telinga language, by Captain James Dodds.

Capt. Dodds, nephew of the late Dr Caverhill, a physician in London, began a translation of the New Testament into the Telinga language; but he died in September 1795, before completing the work.—*Miss. Mag.* vol. i. p. 234.

The Gospels of Matthew, Mark, and Luke, in Telinga, by Augustus des Granges, Vizagapatam. Serampur, 1812.

Besides translating these three Gospels, Mr des Granges completed, previous to his death, a first copy of the Gospel of John, the Acts of the Apostles, the Epistle to the Romans, and the first Epistle to the Corinthians.—*Rep. Bib. Soc.* 1811, pp. 114, 116.—*Ibid.* 1812, p. 13.

The New Testament, in Telinga, by Edward Pritchett, Vizagapatam. Madras, 1819.—*Miss. Trans.* vol. iv. pp. 70, 97, 298, 336, 406.—*Quart. Chron.* vol. i. p. 416.

The Old Testament, in Telinga, translated (in part) by Edward Pritchett, Vizagapatam.

Mr Pritchett died while engaged in this work; but previous to his death he had proceeded more than half way in his version.—*Rep. Miss. Soc.* 1821, p. 50.

The New Testament and the Pentateuch, in Telinga, translated under the superintendence of William Carey, D.D. Serampore, 1818.—*Rep. Bapt. Miss. Soc.* 1819, p. 38.

The Old and New Testaments, in Telinga, by John Gordon, missionary, Vizagapatam.—*Evan. Mag.* 1828, p. 322.

Of this version only Luke, and Genesis, and Exodus to chapter 20th, were printed. The Rev. Mr Reid of Bellary commenced a revision of Pritchett and Gordon's translations; and he appears to have executed a new version of several books.—*Memoir of the Rev. John Reid*, pp. 338, 340, 426.

The book of Genesis, in Telinga, by William Lee, missionary, Ganjam.—*Miss. Trans.* vol. iv. p. 239.

The Gospel of Luke, in Telinga, by C. P. Brown, Esq. (son of the Rev. David Brown of Calcutta). Printed 183.—*Rep. Bib. Soc.* 1840, p. 51.

The Gospel of Luke, in Telugu.

This translation was made, we presume, by the Rev. John Hay, one of the London Society's missionaries, Vizagapatam. It is stated to be the first portion of the Scriptures "printed in the really popular language of the country." Mr Hay translated the Acts of the Apostles, and the Epistles to the Romans, Galatians, and Ephesians, in the same style.—*Rep. Miss. Soc.* 1847, p. 65.—*Ibid.* 1849, p. 64.

A revision of the Telugu version has been carrying on for some years past under



APPENDIX.

CSL

the auspices of the Madras Auxiliary Society; but various circumstances have prevented the completion of the New Testament.

The Old Testament, as translated by Pritchett, with deficient portions supplied from Gordon's version, is passing through the press in a small edition, for circulation among Telugu missionaries and other Telugu scholars.—Rep. Bib. Soc. 1853, p. 92.

TAMUL, OR TAMIL.

The Gospel of Matthew, translated from the Portuguese into Tamul, by Francis de Fonseca.—Baldæus' Description of Malabar, in Churchhill's Voyages, vol. iii. p. 719.

The New Testament, in Tamul, by Bartholomew Ziegenbalg. Tranquebar, 1715, quarto.—Niecampii Hist. p. 183.

The Old Testament, in Tamul, by Bartholomew Ziegenbalg, and Benjamin Schultze. Tranquebar, 1727, quarto.

This work was originally printed in three parts; the first of which, containing the five books of Moses, Joshua and Judges, was published in 1720; the second, containing from Ruth to the prophetic books, in 1726; the third, containing the prophetic books, in 1727; and in the following year these were succeeded by the Apocryphal books.—Ibid. pp. 224, 272, 287, 311.

The New Testament, in Tamul. Colombo, 1743, quarto.

This translation was printed in Ceylon, under the auspices of the Dutch governor. It was into the Tamul language as spoken in Jaffnapatnam, which is considerably different from that spoken on the coast of Coromandel.—Le Long, edit. Maschii, tom. i. part ii. p. 201.—Neue Geschichte der Missions in Ostindien, tom. iii. p. 745.

The Old Testament, in Tamul, by Philip de Melho.

This translation was undertaken by desire of M. Falk, the governor of Ceylon. It was completed in the year 1732. The five books of Moses were printed.—Neue Geschichte der Missions in Ostindien, tom. iii. p. 745.—Rep. Bib. Soc. 1828, p. 74.

The New Testament, in Tamul, by John Philip Fabricius, one of the Danish missionaries in India. Madras, 1773.

Fabricius, the author of this work, is described as an unparalleled Tamul scholar; and his translation is represented as much more classical and elegant than that of Ziegenbalg, though it also is faithful enough.—Hough's Hist. vol. iii. p. 445.—Rep. Bib. Soc. 1811, App. p. 23.

The New Testament, in Tamil, by C. T. E. Rhenius, missionary, Tinnevely. Printed.

The Old Testament, in Tamil (in part), by the same.—Rhenius' Mem. p. 308.

The Old and New Testaments, in Tamil. Madras, 1850.

This was called the Union version, from its being effected by the Committees of the Madras and Jaffna Bible Societies. The Rev. P. Percival, one of the Methodist missionaries in Ceylon, the reviser, was fourteen years engaged in the work; and the Rev. Messrs Spaulding, Winslow, and Brotherton, American missionaries, were members of the revising committee by which the work was brought to a completion. It was hoped that it might be taken in future as the basis of a standard



version ; but on this subject there are different opinions among missionaries skilled in the Tamil language.—Miss. Her. vol. xlvii. p. 139.—Rep. Bib. Soc. 1851, p. 83.—Ibid. 1852, p. 100.

CINGALESE.

The Four Gospels, in Cingalese, by the Rev. Mr Konge, one of the Dutch ministers. Colombo, 1739. Quarto.

The Psalms of David, in Cingalese. Colombo, 1755. Octavo.

The Psalms of David, with musical notes, and the Cingalese text interlined. Colombo, 1768.

The New Testament in Cingalese, by the Rev. Messrs Fybrants and Philipsz. Colombo, 1788.

The books of Genesis, Exodus, and part of Leviticus, in Cingalese, by the Rev. Messrs Fybrants and Philipsz. Colombo, 1783.—Rep. Bib. Soc. 1810, App. p. 86.—Ibid. 1822, App. p. 115.—Ibid. 1827, p. 59.

The Old Testament to the book of Job, in Cingalese, by a native clergyman of the name of Philips. MS.

This is probably a continuation of the preceding work. The manuscript is deposited among the archives of the Dutch church at Colombo, but on examination, it was found to be deficient in many places.—Rep. Bib. Soc. 1813, p. 18.

The Old and New Testaments, in Cingalese, 4 vols. quarto, translated and published under the authority of the Colombo Bible Society. Colombo, (N. T.) 1817, (O. T.) 1823.

This version was made under the authority of the Colombo Bible Society. The translation of the New Testament was originally commenced by learned natives, under the superintendence of William Tolfrey, Esq., who, before his death, had proceeded in the revision of it to the Second Epistle to Timothy. It was afterwards completed under the superintendence of Mr Armour, a preacher to the natives appointed by government, Mr Clough, one of the Wesleyan missionaries, and Mr Chater, one of the Baptist missionaries. The Old Testament was executed by the united labours of Messrs Armour, Chater, and Clough, Mr Fox, another of the Wesleyan missionaries, and C. Laird, Esq., assisted by some learned natives. A new and revised edition of the whole Bible, in one volume octavo, was published in 1830.—Rep. Bib. Soc. 1815, App. p. 23.—Ibid. 1816, App. p. 228.—Ibid. 1818, App. pp. 19, 232.—Ibid. 1819, App. p. 219.—Ibid. 1824, p. 54, App. p. 110.—Ibid. 1831, p. 55.

The Old and New Testaments, in Cingalese, by Samuel Lambriek and James Selkirk, of the Church Missionary Society. Cotta, 1834.—Selkirk's *Re-collections of Ceylon*, pp. 345, 422.

The Colombo Bible Society's version was into what is called the high style. The translators employed a variety of honorific pronouns, particularly of the second person ; ceremonial expletives or affixes to the names of the persons of the Godhead ; obsolete, or, at least, uncommon inflexions of verbs when applied to these persons ; and high words from the Pali and Sanskrit languages in place of low ones in common use.

In the Cotta version, as that of the Church missionaries was called, the honorific terms were rejected ; only one pronoun was used throughout for the second person ;



words in common use were adopted in all places where this could be done, with due regard to the sense of the original; and the style was altogether such as to entitle it to the appellation which was usually given to it,—namely, the colloquial version.

Of the merits of the two versions, we are not competent to judge, but we would be apprehensive, from the account here given, that if the style of the one was too high, that of the other was perhaps too low. The points in which they differed, were discussed at some length by the advocates of each, and these discussions having led to a revision of the version published by the Colombo Bible Society, the language employed in it was brought nearer to that in common use, but the honorific terminations and the variety of pronouns were still retained.—Miss. Reg. 1838, p. 371.

The differences which for so many years divided the Colombo Bible Society and the Church missionaries, have lately been in a great degree adjusted.—Rep. Bib. Soc. 1853, pp. 102, 103.

PALI.

The New Testament, in Pali, translated by Don Abraham de Thomas, under the superintendence of William Tolfrey, Esq. Colombo, 183—.

The Pali, like the Sanskrit, is not the vernacular language of any country at the present day; it is, however, the sacred language of the Budhists, as Sanskrit is of the Hindus, and is the great depository of religion, law, and general science, in Ceylon, in Burmah, in Siam, and other countries where Budhism prevails. Don Abraham de Thomas, the translator, was a man of learning, and a Budhist priest, but had embraced Christianity. The translation was made from Dr Carey's Sanskrit version, and was carefully corrected by Petrus Panditta Sekarra, another Budhist priest who had renounced the faith of his ancestors. When Mr Tolfrey died, the work had proceeded to the Epistle to Philemon, but it was afterwards completed.—Rep. Bib. Soc. 1816, App. p. 229.—Ibid. 1818, App. p. 19.—Ibid. 1825, p. 47.—Ibid. 1836, p. 60.—Bapt. Period. Accounts, vol. v. p. 309.—Miss. Notices, vol. i. p. 135.

INDO-PORTUGUESE.

The New Testament, in Portuguese, translated at Batavia by some Dutch ministers.

As the first edition of this translation was very incorrect, it was sent to Amsterdam, where, after being revised, it was again printed in 1681.—Propagation of the Gospel in the East, part ii. p. 14.

The New Testament, in Portuguese, by John Ferreira d'Almeida, preacher of the holy gospel. Amsterdam, 1712.—Kennet's Bibliothecæ Americane Primordia, p. 272.

The Old Testament, in Portuguese, begun by John Ferreira d'Almeida, and completed by James op Den Akker, one of the Dutch ministers of Batavia.—Niecampii Hist. pp. 273, 275, 360.

The Old Testament, in Portuguese, published by the Danish missionaries, Tranquebar.—Ibid. p. 172.

The Danish missionaries obtained in India, MS. translations of the whole of the Old Testament, with the exception of Ezra, Nehemiah, Esther, and the Song of Solomon. The author of these translations had followed the Spanish version al-



most word for word, and in many instances even its phraseology. The missionaries also obtained a MS. copy of Ferreira's version from Batavia. These different translations they revised and compared with the Hebrew originals, before they committed any of them to the press. Some books they appear to have supplied themselves.—*Propagation of the Gospel*, part iii. pp. 55, 69, 117.—*Niecampii Hist.* pp. 172, 207, 211, 230, 326, 360, 397, 438.

The New Testament, in Portuguese, by Antonio Pereira. Lisbon, 1781.

The Bible, in Portuguese, by Antonio Pereira. Lisbon, 1783.

Though it is rather foreign to the object we have in view, yet it is worthy of notice, that this was the first Portuguese translation of the whole Bible published in Portugal.—*Thomson and Orme's Sketch of the Translation of the Scriptures*, pp. 45, 47. It is accompanied with a commentary, and the edition of 1802 consisted of no fewer than twenty-three volumes, so that it can scarcely be accessible to the common people.—*Rep. Bib. Soc.* 1807, p. 40.

The New Testament, in Indo-Portuguese as spoken in Ceylon, by Robert Newstead, one of the Methodist missionaries, Ceylon. London, 182—. —*Rep. Bib. Soc.* 1825, p. 47.—*Ibid.* 1826, p. 46.

The book of Psalms, in Indo-Portuguese, as spoken in Ceylon, by Robert Newstead.—*Rep. Meth. Miss. Soc.* 1821, p. 30.

The New Testament, in Indo-Portuguese, as spoken in Ceylon, by Benjamin Clough, one of the Methodist missionaries, Ceylon. Colombo, 18—. —*Rep. Bib. Soc.* 1833, p. 63.

It appears that a third version of the New Testament in Indo-Portuguese was made and printed by the Methodist missionaries in Ceylon, but we have not ascertained the name of the translator.

The Old Testament, in Indo-Portuguese.

This version was begun many years ago by Mr Clough; the printing was advanced a considerable way, but it does not appear to have been completed.—*Orient. Christ. Spec.* vol. iv. p. 434.—*Rep. Bib. Soc.* 1851, p. 47.

MALDIVIAN.

The Gospels of Matthew, Mark, Luke, and John, part ii., in Maldivian, translated under the superintendence of John Leyden, M.D. MS. See AFGHAN.

The Maldivian language is spoken in the large archipelago of the Maldive islands to the south-west of Ceylon. The nation which inhabits them is numerous and enterprising; the rulers are generally Moslems, the subjects pagans. The character is original, but the language has a distant relation to the Cingalese.—*Rep. Bib. Soc.* 1811, App. p. 77.

BURMAN, OR BURMESE.

The Collects, Gospels, and Epistles, according to the Ritual of the Church of Rome, in Burman.—*Miss. Trans.* vol. iii. p. 372.

"The Portuguese missionaries," says Mr Judson, "have left a version of some Extracts of Scripture, not badly executed in respect of language, but full of Romish errors."—*Bapt. Period. Accounts*, vol. vi. p. 226. It is perhaps this work to which he refers.



The Gospel of Matthew, in Burman. MS.

This, Mr Judson supposes, must have been the work of some Roman Catholic missionary. He accidentally met with a copy of it written on palm leaves.—Bapt. Mag. vol. x. p. 75.

The Old and New Testaments, in Burmese, by Adoniram Judson, of the American Baptist Board. Four vols. octavo. Maulmein, (N. T.) 1832, (O. T.) 1835.—Rep. Amer. Bap. Board of For. Miss, 1834, p. 12.—Ibid. 1837, p. 16.

A revised and improved edition was printed in 1840.

KAREN.

The New Testament, in Karen (Sgau dialect), by Francis Mason, and other missionaries of the American Baptist Board. Tavoy, 1843.—Rep. Bapt. Board, 1844, pp. 58, 89.

The two epistles to the Corinthians were translated by Mr Wade; the two to Timothy by Mr Abbot; and the Epistle to the Hebrews, Peter, Jude, and the last two of John, by Mr Vinton.—Cal. Christ. Observ. vol. xiii. p. 99. The rest of the New Testament, we presume, was executed by Mr Mason. A considerable part of the Old Testament was also completed.—Bapt. Miss. Her. 1852, p. 27.

The New Testament, in Karen (Pgho dialect), translating by missionaries of the American Baptist Board.—Bapt. Miss. Her. 1852, p. 27.

PEGUAN, OR TALING.

The New Testament, in Peguan, by J. M. Haswell, of the American Baptist Board. Maulmein, 184.—Rep. Amer. and For. Bib. Soc. 1848, p. 17.

SIAMESE.

The New Testament, in Siamese, by Charles Gutzlaff and Jacob Tomlin.—Rep. Bib. Soc. 1830, p. 75.

The books of Genesis and Daniel, the Four Gospels, the Acts of the Apostles, the Epistle to the Colossians, and the Epistles of John, in Siamese, by Charles Robinson, of the American Board for Foreign Missions.—Rep. Board For. Miss. 1842, p. 159.

The Gospel of John, in Siamese, by Messrs Caswell and Hemenway, of the American Board for Foreign Missions. Bangkok, 1849.—Rep. Board For. Miss. 1850, p. 155.

The New Testament, in Siamese, by John T. Jones, of the American Baptist Board. Bangkok, 1844.—Rep. Amer. Bapt. Board, 1845, p. 35.



MALAY.

The book of Genesis, the first fifty Psalms, and the Four Gospels, by Jan van Hazel.

Jan van Hazel was in the civil service of the East India Company, and bore the title of Director of Patani, on the eastern coast of the peninsula of Malacca. His translations were left in MS., but they were afterwards, in one way or other, turned to considerable account.—*Cal. Christ. Obser.* vol. xvi. p. 376.

The Gospels of Matthew and Mark, in Malay, in Arabic characters, with the Dutch version, by Albert Cornelius Ruyl, quarto. Enchusa, 1629.

Van Hazel's translation was the groundwork of this version.

The Gospels of Luke and John, in Malay, with the Dutch version, by Jan van Hazel. Quarto. Amsterdam, 1646.

The Four Gospels, in Malay, according to the Dutch translation of the year 1637, and the Acts of the Apostles, by Justus Heurnius, with the Dutch version. Quarto. Amsterdam, 1651.

This is a corrected edition of the translations of the Gospels, by Hazel and Ruyl, with the addition of Heurnius's own version of the Acts of the Apostles.

The Psalms, in Malay, by Jan van Hazel, and Justus Heurnius. 1652.

The first fifty Psalms were originally translated by Hazel, but were thoroughly revised and corrected by Heurnius; the last hundred were executed by the latter.

The book of Genesis, in Malay, by Daniel Brouerius, with the Dutch version according to the translation of the year 1637. Quarto. Amsterdam, 1662.

Brouerius also translated the prophecy of Hosea, but it was never printed.

The New Testament, in Malay, by Daniel Brouerius. Amsterdam, 1668.

The whole of the expenses connected with these various editions of the Holy Scriptures, were defrayed by the Dutch East India Company.

The Four Gospels, and the Acts of the Apostles, in Malay. Quarto. Oxford, 1677.

This was taken from Heurnius's edition, and was printed at the expense of the Honourable Mr Boyle. It was in the Roman character, which had been introduced by the Dutch into their possessions in the East.

There were other individuals whose labours contributed in a preparatory way to the final translation of the whole Bible into Malay, though their versions were never printed. Josias Spiljardus made a translation of the last eleven prophets, and Simon de Large executed a version of the whole Bible, partly from the translations of his predecessors, and partly original. His manuscript eventually fell into the hands of Valentyn, of whom we shall afterwards have occasion to speak as a translator.

The preceding translations appear to have been made into low, and even into colloquial Malay. When ideas had to be expressed for which no words were found in Malay, the deficiency was supplied from the Portuguese, and even occasionally from the Latin language. It was therefore considered a matter of great importance to obtain a version of the Scriptures in pure and classical Malay. This was the object of the next translation which we have to mention.

The Old and New Testaments, in Malay, by Melchior Leidekker and Peter

Vander Vorm. Published by order of the Dutch East India Company. Quarto. Amsterdam, 1733.

This version was chiefly the work of Dr Melchior Leidekker, the whole of the Old Testament having been translated by him, together with the Four Gospels, the Acts of the Apostles, and the Epistles to the Romans, Corinthians, Galatians, and Ephesians. The other epistles were completed by Dr Peter Vander Vorm, and the whole was afterwards revised by him and several other of the Dutch ministers in the East. From the high qualifications of the individuals employed on this work, and from the great pains they appear to have employed, both in the original translation and in the revision of it, there is reason to conclude that it is an excellent version.

This translation by Leidekker and Vorm, was completed by them in 1701, but it encountered such opposition from the Dutch ministers, who had been in the habit of using the vulgar Malay dialect, both in their oral instructions and in their writings, that the printing of it was delayed for thirty years. The New Testament did not appear till 1731, and the whole Bible not till two years afterwards. Both were in the Roman character, Leidekker being also the author of a system of spelling the Malay language in the Roman character, far superior to the extremely imperfect one previously in use. But though this translation is ably executed, it abounds too much in Arabic words, even when good Malay words were available, and in consequence of this, it is not so easily understood by ordinary readers.

The Bible, in Malay, by François Valentyn. MS.

This translation was into low Malay. Valentyn was one of the most violent champions of the low Malay, in opposition to the high Malay of Leidekker's translation, but he failed in getting his own version printed, either by the authorities in Holland or Batavia.

The Psalter, in Malay, with musical notes. Quarto. Amsterdam, 1735.

The Old and New Testaments, in Malay, in five volumes, octavo. Batavia, 1758.

This was the version of 1733, in Arabic characters, with the addition of the peculiar Malay letters. It was published by the direction of Jacob Mossel, governor-general of the Dutch possessions in the East, and was superintended by John Mauritz Mohr and Herman Peter Van de Werk.—Le Long, edit. Masch. tom. i. part ii. p. 193.—Cal. Christ. Obser. vol. xvi. p. 376.—Asiatic Researches, vol. x. p. 188.—Rep. Bib. Soc. 1815, App. pp. 47, 50.

The Gospels, in Malay, by Thomas Jarret, Esq.—Marsh's History, p. 39.

The preceding version by the Dutch, we are informed by Dr Buchanan, is in the Eastern Malay, which is materially different from the Western, or that of Sumatra. Soon after the institution of the College of Fort William, Mr Jarret was employed in preparing a version of the Holy Scriptures into the Western Malay, an undertaking for which he was well qualified, having resided twelve years in Sumatra. When the college was reduced, he continued to prosecute the work at Madras, and he had, as an assistant, a learned Malay of high rank, who came from Sumatra for the purpose. But to what extent he carried the work, we do not know.—Buchanan's Researches, p. 91.—Buchanan's Apology for Promoting Christianity in India, p. 71.

The Gospel of Matthew, in Malay, by Mr Kool, translator to the government of Batavia.

The New Testament, in Malay, by C. H. Thomsen, of the London Missionary Society. Printed.—Rep. Bib. Soc. 1848, p. 102.



The New Testament, in Malay, by B. P. Keasberry, and other missionaries. Singapore, 185.—Rep. Bib. Soc. 1848, p. 102.—Ibid. 1853, p. 106.

This version is in the Roman character.

The New Testament, in Malay, as spoken in Sumatra, by Nathaniel Ward, Padang. MS.—Bapt. Miss. Her. 1844, p. 361.

The book of Genesis, in Malay, by N. Ward.—Ibid. p. 362.

It thus appears that there has been a great variety of translations into the Malay language. Every new translator seems to have been dissatisfied with the versions of his predecessors. This, probably, arises from the great diversity of dialect in the various countries and islands in which the language is spoken. Even in the same country or island, those who are proficient in one dialect, are often not able to understand another.—Hough's Hist. Christ. in India, vol. iii. p. 64.

BATAK.

The Gospel of John, in Batak, one of the languages of Sumatra, by R. Burton, of the Baptist Missionary Society.—Rep. Bapt. Miss. Soc. 1844, p. 91.

JAVANESE.

The New Testament, in Javanese, by Gottlieb Bruckner, of the Baptist Missionary Society, Java. Serampur, 1831.—Miss. Her. 1832, p. 11.

The New Testament, in Javanese, by the Rev. Mr. Gericke.—Rep. Bib. Soc. 1849, App. 59.

A small volume of extracts from the Old Testament in Javanese.—Rep. Bib. Soc. 1842, App. p. 90.

BUGIS.

The Gospel of Mark, in Bugis, translated under the superintendence of John Leyden, M.D. MS.

MACASSAR.

The Gospel of Mark, in Macassar, translated under the superintendence of John Leyden, M.D. MS.

The Bugis and Macassar are the languages of two of the most noble and enterprising nations of the East, though they are far from being equally numerous. They are the original languages of the island of Celebes; but are spoken in the Bugis and Macassar settlements in Borneo, and several other islands, which are generally comprehended under the name of the Malay Archipelago.—Rep. Bib. Soc. 1811, App. p. 77.

DYAK.

The New Testament, in Dyak, the language of the aboriginal inhabitants of Borneo, by the Rhenish missionaries, 184.—Rep. Bib. Soc. 1851, p. 91.

The book of Genesis, in Dyak, by the Rev. A. Hardeland, agent of the Netherlands Bible Society.—Rep. Bib. Soc. 1852, p. 54.

CHINESE.

The Five Books of Moses, in Chinese.

We give this translation on the authority of Le Compte, who says that the copies are very ancient.—Le Compte's Memoirs of China, Letter viii. Christianity, according to the Syrian writers, and the Indian traditions, was originally planted in China by the apostle Thomas. There is, at any rate, little doubt that Christian missionaries arrived in China about the year 636, and had considerable success in spreading the gospel through that vast empire.—Yeates's Indian Church History, pp. 72, 86.

Sentences from the Holy Scriptures and the writings of the Fathers, for each day of the year, in Chinese, by James Rho.

The Psalter, in Chinese, as part of the Romish Breviary, translated by Louis Buglio.

The Gospels and Epistles for the whole year, in Chinese, forming part of the Romish Missal, translated by Louis Buglio.

The Dominical Gospels for the whole year, in Chinese, by Emmanuel Dias, with his Commentaries, 14 volumes.—Le Long, tom. i. p. 145.

The Four Gospels, in Chinese, with notes, by a Roman Catholic missionary living at Pekin in 1816.—Rep. Bib. Soc. 1817, App. p. 15.

Harmony of the Four Gospels, the Acts of the Apostles, the Epistles of Paul, and the first chapter of the Hebrews, in Chinese, MS.

We are acquainted with three copies of this manuscript. One is in the British Museum in folio, lettered by mistake *Evangelica Quatuor Sinice*. A second is in the library of Greenwich Observatory, which, in respect of beauty of paper and writing, is much inferior to the copy in the British Museum; but it has the points used in China, which the other wants. A third was transcribed by Yong Saam Tak, a native of China, and was carried by Dr Morrison to that country, with the view of assisting him in translating the Holy Scriptures into the Chinese language.

This, according to Sir George Staunton, is one of the most accurate and elegant translations he ever met with, from any European language into Chinese. From the style, he supposed that it was made from the Vulgate, under the direction of the Jesuits.—Owen's Hist. Bib. Soc. vol. i. p. 92. Dr Morrison also bears testimony to the high value of this translation; and one of his assistants informed him, that it must have been the work of a native Chinese, as the style was better than he supposed any foreigner could have written.—Rep. Miss. Soc. 1810, p. 22.—Miss. Trans. vol. iii. p. 340.

The New Testament, in Chinese, by Robert Morrison, D.D. Canton, 1814.

In this edition of the New Testament, the Gospels, the closing Epistles, and the book of Revelation, were translated by Dr Morrison. The Acts of the Apostles, and the Epistles of Paul, were founded on the preceding MS., which he carried out with him. He corrected it, however, in such places as he thought necessary.—Rep. Bib. Soc. 1815, App. p. 27.—Ibid. 1817, App. p. 16.

The Old Testament, in Chinese, by Robert Morrison, D.D. Macao, and William Mylne, D.D. Malacca, 1823.



In this translation the books of Genesis, Exodus, Leviticus, Numbers, Ruth, Psalms, Proverbs, Ecclesiastes, Canticles, and the whole of the prophetic books, were executed by Dr Morrison. The other historical books and Job were executed by Dr Mylne.—Morrison's Life, vol. ii. p. 2.

The Old and New Testaments, in Chinese, by John Lassar, from Macao, and Joshua Marshman, D.D., one of the Baptist missionaries, Serampur. Serampur, (N. T.) 1819, (O. T.) 1822.

The New Testament, in Chinese, by Charles Gutzlaff. Singapore, 183-.

The Pentateuch, in Chinese, by Charles Gutzlaff. Ningpo, 184-.—Rep. Board For. Miss. Amer. Presbyter. Ch. 1847, p. 33.

The New Testament, in Chinese, by W. H. Medhurst, D.D.

The New Testament, in Chinese, by the English part of the Committee of Missionaries in China. Shanghai, 1851.

This was printed with moveable metal types. For convenience, economy, and beauty, the work surpassed all former publications in Chinese. The cost of each copy did not exceed fourpence.—Rep. Miss. Soc. 1852, p. 18.

The Old Testament, in Chinese, preparing by the missionaries of the London Society.—Rep. Bib. Soc. 1853, p. 111.

The book of Genesis, in Chinese, revised by J. Goddard, one of the Baptist missionaries in Siam. Printed.

The Gospel of Mark, in Chinese, with a Map of Palestine, explanations, &c., by I. J. Roberts, one of the Baptist missionaries in China. Printed.

The Gospels of Mark and John, and the Acts of the Apostles, in Chinese, by William Deans, one of the Baptist missionaries in China.

These books by Mr Deans appear to be rather new versions, than a mere revision of any preceding translation.—Rep. Am. and For. Bib. Soc. 1845, pp. 24, 25.—Ibid. 1848, pp. 22, 72.

The Gospel of John, in the Colloquial Dialect of Amoy.—Rep. Bib. Soc. 1853, App. p. 54.

JAPANESE.

The Gospel and Epistles of John, in Japanese, by Charles Gutzlaff. Singapore, 1837.

The book of Genesis, and part of the Gospel of Matthew, by S. W. Williams, of the American Board of Foreign Missions.

There is no reason to suppose either of these translations to be of any value. The authors of them had no adequate means of acquiring a knowledge of the language of Japan.—Rep. Bib. Soc. 1839, p. 72.—Miss. Her. vol. xxxiv. p. 419.—Rep. Board For. Miss. 1843, p. 137.



LOOCHOOAN-JAPANESE.

The Gospel of Luke, and the Acts of the Apostles, in the Loochooan-Japanese language, by Dr Bettelheim, of the Loochoo Naval Mission. MS.—Rep. Bib. Soc. 1849, p. 133.

FORMOSAN.

The Gospels of Matthew and John, in the Formosan language, with a Dutch version, by Daniel Gravius. Amsterdam, 1661, quarto.—Le Long, tom. i. p. 145.

AFRICA.

NORTHERN AFRICA.

BERBER.

The Book of Genesis, and the Four Gospels, in the Berber language.

The Berber language is spoken very extensively by the Kabyles, a name generally given to the tribes inhabiting the chain of mountains south of Algiers. The translation was effected by W. B. Hodgson, Esq., consul of the United States at Algiers, in conjunction with a learned native, and was purchased from him by the British and Foreign Bible Society. A small edition of the first twelve chapters of Luke was printed.—Miss. Reg. 1831, p. 5.—Rep. Bib. Soc. 1831, p. 50.—Ibid. 1833, p. 74.

EASTERN AFRICA.

AMHARIC.

The Old and New Testaments, in Amharic. 1839.

TIGRÉ.

The New Testament, in Tigré, by Deftera Matteos.

This translation was made at Adowah, the capital of Tigré; but it was so hastily executed, that it could scarcely fail to be very imperfect.—Miss. Reg. 1837, p. 57. We are not certain that the translation was completed.

GALLA.

The book of Genesis, the Four Gospels, the Acts of the Apostles, and the Epistle to the Romans, in the Galla language, by J. L. Krapf, D.D., of the Church Missionary Society.

Matthew and Luke were printed.—Rep. Bib. Soc. 1843, p. 77.



KISUAHILI.

The New Testament, in the Kisuaheli language. By the same.—Miss. Reg. 1847, p. 106.

We are not certain whether Dr Krapf completed the New Testament.

WONIKA, OR KINIKA.

The Gospels of Luke and John, and the Epistles to the Romans and the Ephesians, in the Wonika language. By the same.

The Gospel of Luke was printed at Bombay. The Wonika language is stated to be a mere corruption of the Kisuaheli.—Miss. Reg. 1846, p. 197.—Rep. Bib. Soc. 1851, App. p. 48.

KIKAMBA.

The Gospel of Mark, in the Kikamba language. By the same.—Proceed. Ch. Miss. Soc. 1853, p. xix.

MALAGASH.

The Old and New Testaments, in the Malagash language, by David Griffith and David Jones, of the London Missionary Society, Madagascar. (N. T.) 1830, (O. T.) 1835.—Evan. Mag. 1830, p. 542.—Rep. Miss. Soc. 1836, p. 105.

SOUTHERN AFRICA.

KA FIR.

The New Testament, in the Kafir language, by the Methodist missionaries, Kafraria. Graham's Town, 184-.—Rep. Bib. Soc. 1841, p. 86.

An improved edition appeared in 1846, the whole of which was the work of the Wesleyan missionaries, excepting 1st and 2d Corinthians, Galatians, Ephesians, and Hebrews, which were contributed by the Rev. Mr Doehne, of the Berlin Missionary Society.—Rep. Wesleyan Miss. Soc. 1846, p. 182.

The Old Testament, in the Kafir language, translating by the Methodist missionaries, Kafraria.

Several books of the New Testament, in the Kafir language, were also translated and printed by the missionaries sent out by the Glasgow Missionary Society.—Rep. Bib. Soc. 1845, p. 142.

ZULU.

The book of Psalms (or part of them), in the Zulu language, by the missionaries of the American Board.—Rep. Amer. Board, 1852, p. 49.

SICHUANA, OR SESUTO.

The New Testament in the Sichuana language, by Robert Moffat, of the London Missionary Society, Kuruman. London, 184.—Rep. Bib. Soc. 1841, p. 87.

The Old Testament, translating into the Sichuana language, by the same.—Rep. Bib. Soc. 1852, p. 129.

The New Testament, in the Sesuto language, translating by the French Protestant missionaries, South Africa.—Rep. Bib. Soc. 1849, p. 140.

The Sichuana and Sesuto are the same language, but probably differ in dialect. It is a sister dialect of the Kafir, differing from it just as the Dutch differs from the German.—Rep. Bib. Soc. 1845, p. 141.

NAMAQUA.

The Four Gospels, in the Namaqua language, by J. H. Schmelin, of the London Missionary Society. Capetown, 1831.—Rep. Bib. Soc. 1832, p. 74.

The Gospel of Luke, in the Namaqua language, by — Knudsen, one of the Rhenish missionaries. Printed.—Rep. Bib. Soc. 1847, p. 121.

DAMARA.

Selections from the Old and New Testaments, in the Damara language.—Rep. Bib. Soc. 1851, App. p. 59.

WESTERN AFRICA.

MPONGWE.

The Gospels of Matthew and John, and the book of Proverbs, in Mpongwe, by missionaries of the American Board.

Mpongwe is the language of the Negroes at the mouth of the Gaboon river, and the neighbouring coast. Matthew and Proverbs were translated by Mr Walker; John, by Mr Bushnell. The two Gospels were printed.—Miss. Her. vol. xlv. p. 38.—Rep. Board For. Miss. 1850, p. 96.—Ibid. 1852, p. 53.—Ibid. 1853, p. 54.

BAKELE.

The book of Genesis, in the Bakelo language, by J. Best, missionary of the American Board.—Rep. Board For. Miss. 1853, p. 54.

FERNANDIAN.

The Gospel of Matthew, in the language of Fernando Po, by John Clarke, of the Baptist Missionary Society.—Rep. Bapt. Miss. Soc. 1849, p. 5.

Mark appears also to have been translated, and John nearly so.—Ibid. 1850, p. 27.



DUALLA.

The New Testament translating into the Dualla language, by a missionary of the Baptist Missionary Society.

This is the language spoken at Cameroons, on the continent of Africa, opposite to Fernando Po.—Rep. Bapt. Miss. Soc. 1852, p. 52.

ISUBU, OR JUBU.

The book of Genesis, and the Gospels of Matthew and John, part of Acts and of Romans, and some other portions of the Old Testament, and also Scripture extracts, in the Isubu language, by Joseph Merrick, of the Baptist Missionary Society.

Isubu is the language of the Negroes on the coast of Africa, opposite to Fernando Po. Mr Merrick, the translator, was from Jamaica, and was of African descent. The greater part of his translations were printed.—Miss. Her. 1848, p. 101.—Ibid. 1849, p. 2.—Ibid. 1851, p. 109.—Rep. Bapt. Miss. Soc. 1850, p. 27.—Ibid. 1851, p. 52.

EFIK.

The Gospel of John, in Efik, the language of Old Calabar, by William Anderson, of the United Presbyterian Mission.—Miss. Rec. Unit. Presby. Church, vol. vii. p. 216.

YORUBA.

The book of Genesis, the Gospel of Luke, the Acts of the Apostles, the Epistle to the Romans, the Epistle of James, and the 1st and 2d of Peter, in the Yoruba language, by the Rev. Samuel Crowther, a native of the country, and a missionary of the Church Society. Printed, 185.—Rep. Bib. Soc. 1850, p. 117.—Ibid. 1851, p. 10.—Proceed. Ch. Miss. Soc. 1853, p. 51.

The Gospel of Matthew, in the Yoruba language, by Thomas King, of the Church Missionary Society.—Proceed. Ch. Miss. Soc. 1853, p. 51.

The book of Exodus was also ready for the press.—Church Missionary Intelligencer, Nov. 1853.

HAUSSA.

The Gospels of Matthew, Luke, and John, and the Acts of the Apostles, in the Hausa language, by J. F. Schon, of the Church Missionary Society, Sierra Leone.—Miss. Reg. 1846, p. 396.—Proceed. Ch. Miss. Soc. 1847, p. 30.