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THE BIBLE THROUGHOUT THE WORLD

THE BIBLE THROUGHOUT THE WORLD

A SURVEY OF
SCRIPTURE TRANSLATIONS

COMPILED BY
R. KILGOUR

WORLD DOMINION PRESS

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TO THE GLORY OF GOD
AND IN PIous MEMORY OF
THE GREAT MULTITUDE WHICH NO MAN CAN NUMBER
OF ALL NATIONS AND KINDREDS AND PEOPLES AND TONGUES
WHO HAVE HAD THE HONOUR OF SHARING
IN TRANSLATING
HIS HOLY WORD

PREFACE

THE REV. R. KILGOUR, D.D., has many qualifications for undertaking this survey of Bible versions throughout the world. I met him for the first time in 1906 at Darjeeling when, with a Nepali colleague, he was translating the Old Testament into that language.

Later he joined the British and Foreign Bible Society as its Editorial Superintendent (1909-32); and there accumulated a vast amount of knowledge of translations and editions. During that period the number of languages in which translations were published by the British and Foreign Bible Society rose from 412 to 665. The Bible House Library was in his care. On 30th June, 1939, this Library possessed 19,860 volumes, containing specimens of printed Scriptures in 1,033 languages, including those published by other Bible societies and organizations, missionary societies, university and private printers.

Dr. Kilgour has contributed articles on the Bible to almost every volume of the World Dominion Survey Series. It is appropriate that in this book he supplies similar information for the whole world.

Thanks are due to Dr. Henry Fowler for the compilation of the nine maps.

This volume is, therefore, the result of a long, wide experience. It should prove specially helpful to all engaged in translation work and to all those interested in the fascinating story of the translation and circulation of the Word of God.

ALEXANDER MCLEISH,
Survey Editor,
World Dominion Press.

June, 1939.

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INTRODUCTION

THIS BOOK HAS been prepared for the practical purpose of supplying information on the extent of Scripture translation, recording briefly what has been done, and, by inference, suggesting what remains to be accomplished. It does not necessarily follow, however, that Bible translation is needed for all the spaces unmarked on the language maps. Some are sparsely populated. In others there are often tribes speaking or understanding some of the neighbouring languages or dialects in which Scriptures already exist. It has been estimated that, if they were able to read, at least nine-tenths of mankind are now supplied with some portion of God's Word in a tongue they could understand.

This record could not have been compiled without the information so fully and reliably collected by my former colleagues, the late Rev. T. H. Darlow and Dr. H. F. Moule, in the *Historical Catalogue of Printed Bibles* issued in 1911 and now out of print. The accuracy and scholarship of this work become increasingly impressive the more one uses it. It gives details, not only of the books then in the Bible House Library, but of any others known to have been printed by any organization, a system also followed in this survey. For what has been added since that date, the author is indebted to the records and reports of his old Department, kindly placed at his disposal by his successor. Except where more recent information, e.g. the *Statesman's Year Book*, gives a different spelling, the names of the languages are given in the latest orthography adopted by the British and Foreign Bible Society, generally omitting prefixes, e.g. in many African languages, Ki, Chi, Lu, etc., meaning 'the tongue of'. Occasionally alternative names of languages are recorded, but it is impossible within the limits of this survey to give all such alternatives.

In order that it may be known what new versions are being prepared, where translation work is definitely reported as in progress and versions are said to be ready for printing,

though not yet actually published, such languages are included with an explanation in each case. In addition to those mentioned here there are specimens in other dialects, e.g., the numerous versions of 'the Parable of the Prodigal Son', given in Sir George A. Grierson's *Linguistic Survey of India*, which are not recorded in this list.

The result may seem to be largely a list of names. This is inevitable: for there is room in this survey to refer only to a very few of the many interesting and romantic incidents connected with the translation and dissemination of God's Word, or to illustrate how what Gregory the Great, Bishop of Rome at the end of the sixth century, called "reading the Heart of God in God's own Words" has changed men's hearts and lives.

But let the reader remember that each name denotes a tribe or nation, large or small, to whom the Bible, in whole or in part, now speaks in its own tongue. Let him also note that the increase in translations of Scripture often indicates vividly the progress of mission work. Versions in new languages are needed to reach new tribes. When Gospels grow into New Testaments, and New Testaments into Bibles, it is evident that the Church has taken root and is expanding.

There are four systems in which the information could be grouped:—

1. *Philological*. Bagster in *The Bible of Every Land* attempted to arrange the languages by families. This is too scientific for our present purpose.

2. *Alphabetical*. The *Historical Catalogue of Printed Bibles* follows this method. So does *The Gospel in Many Tongues*,* the latest edition (1937) of which gives specimens of a text in 710 languages. But such an arrangement would hardly meet the object of this survey. The index will, however, help any reader who wishes to trace a name.

* Published by the British and Foreign Bible Society, 146 Queen Victoria Street, London.

3. *Chronological*. This is a most instructive method, revealing the great waves of spiritual life as, especially within the last few years, more and more languages have been made the medium of conveying Gospel truth. The 1929 edition of *The Gospel in Many Years** contains a list of 886 languages in chronological order. Only the most important dates are noted in this survey.

4. *Geographical*. For the practical purpose of this survey it will be most useful to arrange the information geographically. It must be remembered, however, that such a division is often only approximate. Some languages are spoken far beyond the land of their origin. Several are common to the inhabitants even of different countries. The maps included in this volume, which have been based, with the Bible Society's kind permission, on the set issued by it in 1934, give the approximate locality of practically all the tongues mentioned in these pages.

A word for intending translators may be of value here. This survey may assist missionaries by letting them know what languages already possess some portion of Holy Scripture. Such information will often save needless overlapping. From the very distances separating their stations, workers of different organizations are often unaware of what translations have been, or are being, published in their own or some kindred dialect. It is advisable for every intending translator to get into touch with one of the Bible Societies from the very first. This would not only inform headquarters what was being proposed, but would secure for the correspondent sympathetic interest, and, if he wished it, advice on many points connected with the work being undertaken. He could also obtain information as to the supply and stocks of versions already published. The British and Foreign Bible Society has issued a useful booklet, *Rules for the Guidance of Translators*, which is available on application to 146, Queen Victoria Street, London, E.C.4.

* *Ibid.*

The addresses of other Societies specially interested in Bible translation are:—The National Bible Society of Scotland, 5 St. Andrew's Square, Edinburgh, 2; the American Bible Society, 450 Park Avenue, New York City; the Netherlands Bible Society, Heerengracht 366, Amsterdam C.; and the Württemberg Bible Society, Stuttgart.

In spite of every effort to secure accuracy, doubtless many emendations could be made on this survey. Mistakes will creep in, and omissions pass unnoticed. But, as far as the information at the author's disposal and his ability to use it go, the record now collected may be taken as fairly complete and fairly correct at 30th June, 1939. It is necessary to state this date distinctly as new languages and more books are frequently being added to the Scriptures available in the many tongues of the whole earth.

Note: The Rev. Dr. Eric M. North, American Bible Society Secretary, has recently published *The Book of a Thousand Tongues*, in which, digging largely, as is generously acknowledged, from the rich mine of the *Historical Catalogue* and from the author's *Gospel in Many Years*, there is combined in a popular form the main details of Scripture in 1,018 languages. All these, as well as others, are represented in this survey.

Chapter One

EARLY VERSIONS OF SCRIPTURE

IT IS AT LEAST remarkable, and one proof that this Scripture is God's Word for all mankind, that the Bible is to-day the only Book, in whole or in part, speaking more than a thousand languages of the inhabitants of the earth. Appearing originally in the tongues of two of the smallest countries, it has become a universal volume. As Tennyson's friend, Arthur Hallam, remarked, "The Bible fits into every fold of the human heart." Written during a period of many centuries, by members of a chosen race, this collection of literature has become as much at home in the most uncouth dialect as in the most polished speech. The Old Testament is in Hebrew, except for a few chapters and verses in Chaldee, or Aramaic (or Syriac as the Authorized Version translates it, Dan. ii. 4), a kindred Semitic tongue. Except for comparatively few scholars, none of the Jews' neighbours, east or west, have taken the trouble at any time to learn their language. Yet every educated person is acquainted with the best Hebrew literature. The New Testament is in Greek, but in the common or vulgar tongue, not in any classical form of the language. Those who read it in their own mother tongue far outnumber those whose studies have familiarized them with the original. And every year many more languages become the vehicles for conveying this Book of Wondrous Truth.

Even before the Christian era, Greek had become the common speech of a great part of the then known world. Commerce was largely conducted in it. Jews spoke it in their own country of Palestine as well as in Egypt and the other lands where they were 'dispersed', and extended their trade. It is to this 'dispersion' that we owe the first version ever made of Holy Scripture. It consists in the translation of the Old Testament into **Greek**, known as the Septuagint,

and usually referred to by the Roman numerals LXX. This version was not made for the purpose of propagating their faith among their neighbours, or principally to introduce their sacred literature to those around them. Its practical object was to meet the needs of the many Jewish colonists in Egypt, especially in Alexandria and the Fayum, the 'Grecians', or 'Greek-speaking Jews' of Acts vi 1, ix 29, xi 20. Many of them had forgotten their mother tongue. They were ignorant even of the Sacred Law, the *Torah*, in the sacred language. Greek had become their regular form of speech. They had come into contact with, and been influenced by, Hellenic culture. So for them there was translated their Sacred Scripture that in their new vernacular they might be able to worship God after the manner of their fathers.

Romance has woven round this version many unlikely stories: Rolls of the Law written in letters of gold; seventy-two Jewish elders, six from each tribe, immured in separate cells for seventy-two days, with all their translations exactly the same when the scholars were released. The fact, however, remains that at some period about half a century after Alexander the Great, at least the Pentateuch, the 'Law', rendered into the Alexandrian form of Greek, had taken definite shape. The date generally assigned to this, the earliest version of any part of Holy Scripture in another tongue, is the time of Ptolemy II, 285-247 B.C. Scholars are of opinion that the translation of the 'Prophets' was added some time in the latter half of the next century, and that of the 'Sacred Writings' or *Hagiographa*, the third division of the Hebrew Old Testament, some time afterwards. So that the whole or nearly the whole of the Hebrew Scriptures existed in Greek before the Christian era.

Though there is little or no trace of the knowledge of this version by pagan writers, there is abundant evidence of its use by others in the first Christian century. Philo quotes from it largely. Josephus records a list of its books, practically as we have them now, in a treatise for Gentile readers. But, above all, the New Testament quotations from the Old

Testament are frequently given in the very words of the LXX Greek. Such quotations come from nearly every one of the Old Testament books. They are said to number 244, of which 147 exactly follow the LXX.

Other versions into Greek of at least parts of the Old Testament made in the second and third centuries of the Christian era were known to the great Christian Fathers. Origen, when he wrote his *Hexapla* in the early days of the third century, collates the text of six Greek versions. But the LXX remained the official translation. Through it the early Christian Church obtained most of its knowledge of the Old Testament. Its phraseology moulded many Christian terms. And, apart from the critical value of this version in determining questions as to the original Hebrew text, it was the LXX which frequently formed the basis of translating the Old Testament into other tongues.

While the LXX gave the Palestinian and the Hellenistic Jews a knowledge of their Sacred Scriptures, a similar movement dating from some time at the end of the first century of the Christian era provided for those of the Western Dispersion in Babylon and Mesopotamia. They, too, had largely forgotten their own tongue. For them were made *Targums*, or translations or paraphrases of at least parts of the Old Testament into the **Aramaic**, or **Chaldee** speech. Though not written down till the fifth or sixth century A.D., there is every probability that such translations existed in oral form shortly after the first century of the Christian era. These Targums were given an official place in the synagogues of Babylon. One, that of the Pentateuch, often called '*The Targum*', is associated with the name of Onkelos, a Babylonian Rabbi, who was a contemporary of Gamaliel. A similar Targum on the Prophets is connected with the name of Jonathan whose date is also possibly the latter part of the first century. It was prepared for use in the worship of the synagogue.

These translators of the LXX and of the Targums builded better than they knew. Literalists though these Jewish scribes were, they laid down the great principle that the

Word of God was not bound to one language, sacred though it might be. It could speak in another tongue, in many other tongues, the tongue of every man in which he was born. It was a foretaste of the day of Pentecost. It laid the basic principle of every Bible society. And we may almost claim that the LXX is the first version of Scripture leading any seeker to Christ. For it must have been this version which the swarthy Ethiopian eunuch was using when Philip taught him to understand what he was reading. The very quotation from Isaiah given at Acts viii 32 is in the words of this Greek translation. And it was an African who was won for Christ.

We pass now to the first versions of the New Testament in other tongues. The second chapter of the Acts of the Apostles gives us a graphic picture of those from other lands who on the day of Pentecost heard each in his own language the wonderful works of God. To many of them even Greek was a foreign tongue. St. Paul and the early preachers of the Gospel suited themselves to the speech of their audiences. It is more than probable that many evangelists translated the New Testament story into the common vernacular of their hearers as they went along. But soon it became evident that more was needed than such changing oral translation. The young Church required for its instruction the Word of God in its own tongue to be heard and learned and studied. Three such languages soon began to possess parts at least of Holy Scripture. One was **Syriac**, the language of the north and east. The second was **Latin**, the tongue of the west and of the ruling Roman power. There is little doubt that by the middle of the second century Syriac had at least the Gospels in more than one definite form; and that Latin had the New Testament before A.D. 200. Different parts of Egypt had portions in various forms of **Coptic** by the same date. A short sketch of how these were prepared will be given later under each name. But, in the meantime, there is this important fact to be noted, that these translations were not made, like the LXX and Aramaic, only for the worship of the local community. They were intended for active propa-

ganda, for introducing the Christian faith to those who spoke these tongues, as well as for instructing in history and doctrine the young Christian Church. This missionary purpose is manifest from the very first, emphasizing the great principle that the Gospel is for all mankind, each in his mother tongue. How the tide spread from land to land and from century to century will be told in this book. **Ethiopic** and **Gothic** had at least portions before A.D. 400, **Armenian** and **Georgian** a few years later. Caedmon was singing his paraphrases in **Anglo-Saxon** about 670. Some parts of Scripture existed in **Arabic** from the eighth century; too late, however, to influence Mohammed. To this period belongs also the Sing-an-fu inscription A.D. 781 (see p. 143), recording in Syriac and Chinese a reference to the 'Twenty-seven Books', probably a Syriac Version of the New Testament used in China by the Nestorian missionaries. The ninth century saw a **Slavonic** version and perhaps one in **Bohemian**. By the twelfth century many European tongues possessed some vernacular Scripture, **French**, **Italian**, **Spanish**, **Provençal** and **Vaudois**, or **Romaunt**, followed by **Polish** and **Dutch** in the thirteenth century, and **English** and **Icelandic** before 1400. Then with the invention of printing in the middle of the fifteenth century we begin a new chapter —a chapter still being written, of the supply of God's Word to every man in the speech he best understands because it is his own.

It may be of interest to record here that the number of languages possessing some portion of printed Scripture at the end of the fifteenth century was only 14. By the close of the sixteenth century this figure had risen to 41. The seventeenth century saw an increase of merely 12; and the eighteenth only 19, making in all 72 at the beginning of last century. How mission work extended since then is shown by this fact, that, at the end of the nineteenth century the number had grown to 575. But the increase has been even more rapid during the thirty-eight and a half years of the present century. The latest figures of the number of languages possessing Scripture, practically all of them represented

in the Bible House Library in London is 1,033, at 30th June, 1939. This includes publications by other societies and organizations as well as those issued or circulated by the British and Foreign Bible Society.

Chapter Two

THE BIBLE THROUGHOUT EUROPE

IT SEEMS ALMOST unnecessary to state that European languages were the earliest to possess printed Scriptures, and that all the principal peoples of the Continent now have the Word of God in their own tongue. In most cases the Bible was the first book of any size to be printed in each language. When, about the middle of the fifteenth century, the art of reproduction by movable type in Europe was invented, not only was the learned world stirred, but Jews as well as Christians saw fresh methods for spreading the Holy Scriptures, and business men were not slow to take advantage of these opportunities. By A.D. 1500, Bibles or New Testaments had been published in thirteen tongues of Europe. Within the next century twenty more were added. Since then, not only the widely-spoken languages, but even many of the minor dialects have been provided with Scripture. Within recent years even clusters of people such as gipsies in Central Europe, Setu Estonians south of Lake Peipus, Corsicans in the Mediterranean, have received at least Gospels in their own forms of speech.

BRITISH ISLES

Few books have exercised more influence upon the world than the Authorized Version of the Bible in English. Not only has it left its marks upon the spiritual life of all English-speaking peoples, but its phrases permeate their literature as its teachings dominate all that is best in British national character. Not infrequently versions in the mission field have, in the first instance, been made from its text. Yet long before it was printed in 1611, Caedmon had sung in Anglo-Saxon his 'Song of Creation', Bede had finished his version of the Gospel of St. John, Wycliffe and his colleagues had translated the Bible from the Latin Vulgate, Tindale had

'fixed the type' of all later English versions by his translation from Greek of the first New Testament ever printed in English, 1525, determining for all time that God's Word in this tongue "should be popular and not literary, speaking in a simple dialect, and that so by its simplicity it should be endowed with permanence". Coverdale had continued this work by his 'Great Bible' over four hundred years ago. There were other versions in English, the Genevan, the Bishops', the Douai, and there is the Revised Version with several others of modern days. But it is the Authorized Version which, though never formally authorized, has by common consent and its own intrinsic value, come to be recognized as *the English Bible*.

In addition to English there are five other tongues in the British Isles, Welsh, Irish or Erse, Gaelic, Manx and French. **Welsh**, still widely spoken in the Principality of Wales, has had a Bible for 350 years. According to *The Bible in Every Land* (Bagster), the earliest version in **Irish** was a New Testament belonging to, and not improbably translated by, Richard Fitzralph, Bishop of Armagh in 1347. He was compelled to conceal the volume owing to the troubles of his times. It is said that he enclosed it within one of the walls of his cathedral, with an inscription on the last page "when this book is found, truth will be revealed to the world, or Christ will shortly appear". While the cathedral was being repaired about 1530 it was discovered, but now all trace of it is gone. Both Fox and Usher speak of extant Irish translations. W. Canton in his *History of the Bible Society** mentions another translation made in the last quarter of the sixteenth century whose history is lost. We come to more solid ground when, in 1602, there was actually published a New Testament in Irish translated by the Archbishop of Tuam; and in 1686 an edition of the Bible was printed which included the Old Testament translated by 'good Bishop Bedell'. Within recent years the use of Irish or Erse has been revived in Ireland, or Eire, as she must now be called. There have been many reprints, revisions and new translations of

* Vol. I, p. 116.

Scripture. The Irish language is so nearly akin to the **Gaelic** of Scotland that the edition of the Bible containing Bedell's Old Testament was used in the Scottish Highlands till the latter received their own version of the New Testament in 1767. It was with reference to this version that Dr. Samuel Johnson wrote his letter of "generous indignation" when he heard that the Scottish Society for the Propagation of the Gospel had, largely for political reasons, opposed the idea of Scriptures in Gaelic. His plea for "the translation of the holy books into their own language" ended with these words, "To omit for a year, or for a day, the most efficacious method of advancing Christianity, in compliance with any purposes that terminate on this side of the grave, is a crime." Many parts of Scotland, and of Canada and New Zealand continue to demand Scriptures in the Gaelic tongue.

The Isle of Man had its own Bible in **Manx** for about a hundred years. Since the last quarter of the nineteenth century the use of this language seems to have been discontinued.

Some readers may be surprised to find French included in the languages of the British Isles, but the Channel Islands use many copies.

Some Portions of Scripture have been printed in twenty-two provincial dialects spoken in different parts of England. Their names are: **Cornish (Living)**, **Cumberland**, **Cumberland (Central)**, **Devonshire**, **Devonshire (East)**, **Dorset**, **Durham**, **Lancashire (North)**, **Lancashire (Bolton)**, **Lancashire (Radcliffe)**, **Norfolk**, **Northumberland**, **Northumberland (Newcastle)**, **Northumberland (Tyneside)**, **Somerset**, **Sussex**, **Westmorland**, **Wiltshire (North)**, **Yorkshire (North)**, **Yorkshire (West)**, **Yorkshire (Craven)**, **Yorkshire (Sheffield)**. The Song of Solomon in most of these dialects was prepared at the expense of Prince Louis Lucien Bonaparte. In some cases other portions have since been printed. The New Testament was translated into **Scots** by 1520, and recently the New Testament, the Psalms and Isaiah have been published in 'Braid Scots', or Lowland Scottish. **Scottish Romani** has the Parable of the Prodigal Son and the Lord's Prayer.

As a matter of history this appears to be the place to mention two ancestors of the English tongue, **Anglo-Saxon**, or **Early English**, and **Gothic**. In the former Caedmon's Paraphrases were written about 670. A version of the Gospels in Anglo-Saxon was published in 1571 and other books later. The ancient translation of the Bible into Gothic is ascribed to Ulfila, the 'Apostle of the Goths' who lived in the fourth century. He invented the Gothic alphabet. His biographer says Ulfila omitted the books of Samuel and Kings from his version as these are "full of military exploits and the Gothic tribes were specially fond of war". Fragments of the Gospels in Gothic, written in silver (sometimes gold) letters in the fifth or sixth century, are contained in the famous Codex Argenteus, the treasure of the University Library of Uppsala.

FRANCE

Poetical and prose versions of incidents in Bible narratives were sung in French, Italian and Spanish at least from the rise of the Waldensians in 1180. Long before any literal translation of the Bible in **French**, there existed in manuscript many books giving a *résumé* of Bible history. One such manuscript, beautifully illuminated, can be seen in the Bible House Library, London. An English traveller at the end of the twelfth century, Walter Map, vouches for the use in Southern France of a "book written in the French tongue in which were contained a text and a gloss on the Psalter, and on many of the other books of both Testaments". The complete French Bible, as we understand the term, appeared in 1530. It was prepared by Le Fèvre, a Paris professor. The earliest Protestant version, 1535, was made by Olivetan, a kinsman of Calvin. In 1560 the University of Louvain issued a translation, and before the end of the century pastors and professors at Geneva prepared what became known as the standard text. A hundred years later, the Port Royal or de Sacy's version was first printed. In revised forms it still has a considerable circulation among Roman Catholics. French Protestants prefer the French Genevan version, especially in its later revisions known as the 'Version Synodale', and a

modern translation called by the name of its chief reviser, Segond.

Several forms of patois spoken in France and bordering countries possess some portion of Scripture. The ancient **Provençal** and **Vaudois**, or **Romaunt** versions take us back to the evangelical movements in southern France and northern Italy during the twelfth and thirteenth centuries, when the Albigenses were basing their protest against the Church of Rome upon the Scriptures, and Peter Waldo was laying the foundation of that love of the Bible which marks the Waldensians to the present day. It was from the song of a troubadour that Waldo, a rich Lyons merchant, the 'Reformer before the Reformation', first heard the Gospel which, towards the end of the twelfth century, he began not only to preach, but also to render into the speech of the common people. A copy of his version was presented to the Pope at the Lateran Council of 1179, and condemned by the Council of Toulouse, 1229, because it was in the vernacular. The manuscript of a Provençal version of the New Testament written about the middle of the thirteenth century, and of another used among the Albigenses in the early years of the fourteenth century formed the basis of a printed edition of the Provençal New Testament in 1887, and of St. John's Gospel in both Provençal and Vaudois published in 1848. The Vaudois text of this edition of St. John probably belongs to the thirteenth century. The complete New Testament in **Ancient Vaudois** was published in 1890. The text from which it is printed dates from the first part of the sixteenth century.

In addition to these old versions in Provençal and Vaudois, books, usually a Gospel, exist in **Auvergne**, **Bourgogne**, **Franche Comté**, **Langue d'oc** (a modern form of Provençal spoken at La Salle, St. Pierre, in the Gard Province, southern France), **Norman**, **Picard**, **Provençal of Grasse**, **Provençal Marseilles**, **Saintonge**, **Toulouse**, **Modern Vaudois**.* Several of these were published at the expense of Prince Louis Lucien Bonaparte, whose interest in dialects has been referred to in the paragraph on English. A collection of versions of the

* For Vaudois see also p. 22 under Italy.

Parable of the Prodigal Son in forms of French patois contains eighty-eight such dialects. A version of the Gospels, prepared by Roman Catholics has recently been published in the dialect spoken in the region of Liege, Belgium. It is described as **French, Walloon dialect**.

In Brittany there are four forms of **Breton**, a tongue akin to Welsh and Cornish. Two of them, **Léon** and **Tréguier**, possess complete Bibles. The other two, **Cornouaille** or **Quimper**, and **Vannes** or **Morbihan**, have the liturgical Epistles and Gospels, to which the latter adds St. Matthew. A 'Celtic Hexapla' contains the Song of Solomon "in all the living dialects of Gaelic and Cambrian languages". These include Irish, Gaelic, Manx, French, Welsh, Breton, and Vannes Breton, with the English A.V. text.

The Basque provinces on the north of the Pyrenees present various dialects. One, **Labourdin Basque**, still spoken in some far off glens has a whole Bible. The first New Testament was printed in 1571 under the patronage of the Protestant Queen of Navarre. Towards the end of the nineteenth century, St. John's Gospel and some portions of the New Testament were printed in **Souletin Basque**. Other forms of the language are found on the southern slopes. These will be named under Spain.

SPAIN

By the thirteenth century portions of the Bible were in circulation in Spain. The earliest printed Scripture in any form of Spanish was the Bible in **Catalan** published in 1478. This dialect, also known as **Valencian**, or **Limousin**, possessed a version as early as the fourteenth century. Within recent years several modern Catalan translations have been published. In what is often described as **Castilian Spanish**, the New Testament was translated in 1543 at Wittenberg by a young Spanish student Enzinas at the suggestion of his friend and tutor Melanchthon. Ten years later a version of the Old Testament, intended principally for Spanish-speaking Jews, was issued. The first edition of the complete Bible consists of the translation in 1569 by de Reina, a

fugitive friar, one of the Spanish Reformers. This was revised towards the end of the century by de Valera, whose version has been the basis of several further revisions used by Spanish Protestants to the present day. Roman Catholics prefer a translation made by Scio dating from 1793. **Asturian Spanish**, spoken in the north-west, possesses St. Matthew's Gospel.

As the Spanish spoken by colonists in Latin America varies considerably from that of the Peninsula, attempts have been made to produce a **Hispano-American** version acceptable in both continents. The New Testament in this form was issued in 1916.

On the Spanish side of the Pyrenees there are several forms of **Basque**. The principal dialect is **Guipuzcoan**, in which three Gospels and other portions of the Bible have been printed. Others are **Biscayan Basque**, **Southern High Navarrese**, **Spanish Navarrese (Baztan)**, **Eastern Low Navarrese**, each with a Gospel, **Central Basque**, **Marquina Basque** and various other **Basque dialects** with Selections.

Gipsies in Spain were the earliest of their race to possess a book of Scripture in their own tongue, **Gitano**, or **Spanish Romani**. This was the Gospel of St. Luke translated by George Borrow, the agent of the British and Foreign Bible Society, whose *Bible in Spain*, with its vivid pictures of his adventures during the five years he spent in the country, has become a classic. At this point it may be useful to note that some portion of Scripture now exists in no fewer than eleven forms of the Romani tongue. They are Spanish, Scottish, South German, Moravian, North German, Italian, Hungarian, Central Bulgarian, South Eastern Bulgarian, Lettish, Yugoslav.

PORUGAL

The earliest printed Scripture in **Portuguese** is a 'Harmony of the Gospels', 1495, prepared by order of Leonora, wife of King John II. The New Testament was not printed till 1681. The translation was made by d'Almeida, a Portuguese minister in Batavia, for use by his fellow countrymen in the

East Indies. About forty years later, members of the Danish Mission at Tranquebar began a new translation, largely based on d'Almeida's book. The other great name in Portuguese Bible History is Figueiredo, whose version from the Vulgate (New Testament, 1781) is used by Roman Catholics. Both d'Almeida's and Figueiredo's versions have been frequently revised. Others have been added, including what is described as a **Brazilian Portuguese** edition, intended for use both in the Peninsula and in South America.

The Gospel of St. Matthew has been printed in **Galician**, which some authorities describe as a dialect of Portuguese, while others associate it with Spanish, since the province of Galicia lies in the north-western corner of Spain. This tongue appears to be spoken on both sides of the border.

DENMARK

The first printed portion of Scripture in **Danish** was a volume containing the Liturgical Epistles and Gospels, 1515. This was followed in 1524 by the New Testament translated by order of King Christian II. The version known as Christian III's Bible was published in 1550. The second Danish Bible, 1589, is called by the name of King Frederick II. Since then there have been several revisions and new translations. As in most Scandinavian countries editions have been printed both in Gothic and in roman character. Danes founded their own Bible Society in 1814. It is interesting to note that among those who sent contributions were the **Faroe** islanders who, in 1823, received St. Matthew's Gospel from the Danish Bible Society, and, in 1937, had two separate versions of the New Testament printed in their own tongue. One was published by the Danish Bible Society, and the other by the National Bible Society of Scotland.

ICELAND

The ancient Scandinavian language, implanted here by Norwegian refugees in the ninth century, is said to reveal its purest form in this remote and isolated island. As far back as the fourteenth century Bible stories were circulated in

Icelandic. A collection of such paraphrases is still extant under the title *Stjórn*. The New Testament was published in 1540 and the Bible in 1584, at the expense of King Frederick II of Denmark, who ordered that every church in Iceland should have a copy. With the help of the translator the Bishop of Hólar arranged that the very poorest should obtain one free. The New Testament in this version is said to be unsurpassed in beauty of language and simplicity of style. An Icelandic Bible Society was founded at Reykjavik in 1815, which reported three years later that every family possessed either a Bible or a New Testament which "they read with diligence during the long winter evenings". There have been several revisions published in recent years.

NORWAY

In the earlier part of the fourteenth century King Haakon V of Norway ordered a translation of the historical books to be made into the language of his people, but as these Scandinavian languages, Danish, Norwegian, Icelandic and Swedish, are very much akin, it is difficult to trace this now. Till 1814, when Norway was separated from Denmark, the **Norwegian** language was so like the **Danish** that both used the same Bible. Since then several distinctively Norwegian editions have been published. The whole Bible has also been published, at the expense of the Norwegian Bible Society and the State, in the peasant dialect known as **Norwegian Folkemaal**.

Far away towards the Arctic north live "the Lapps of the tent, the Lapps of the earthen huts overgrown with grass". For the Norwegian members of this race, the whole Bible has been translated into **Norwegian Lapp**. The first portions issued were the Gospels of St. Matthew and St. Mark in 1838. Their language is also known as **Quanian**, or **Kwain**. Other forms of Lapp will be mentioned under Sweden, Finland and Russia.

SWEDEN

The Bible of Every Land (Bagster) states that a version of the Scriptures into Swedish is said to have been made in the

fourteenth century by command of Saint Brigit, or Bridget, who about 1344 founded a religious order called Brigittins, or Brigittines. It adds, however, that "no trace of this translation remains", nor "is it even mentioned by early writers". Perhaps there is some confusion here with certain mystic writings associated with the name of St. Brigit, or Brigitte, a Swedish princess, which two Popes pronounced inspired. We come to solid fact when we note that the first printed New Testament in **Swedish** was issued in 1526. The version was prepared by Olaus Petri, a student at Wittenberg, at the request of King Gustavus Vasa. The Bible, translated by Laurentius Petri, Archbishop of Uppsala, with the aid of his brother Olaus and others was published in 1541 and is still known as Gustavus Vasa's Bible. There have been several revisions since then, notably that of 1703 known as Charles XII's Bible, and others in the nineteenth and twentieth centuries made by Royal Commissions. The Swedish Bible Society was founded in 1814. **Swedish Lapp** has had Portions since 1648, the New Testament since 1755, and the Bible since 1811.

HOLLAND AND BELGIUM

Dutch was one of the earliest languages to possess a printed Bible, but long before it appeared there was a *Rijmbijbel*, a poetical Dutch version of Scripture stories, which dates from 1271. How much do many countries owe to such Christian rhymers of the Gospel! The Old Testament, based on a manuscript version of the fourteenth century, goes back to 1477: but the edition did not contain the Psalter. This was issued in 1480, and the New Testament was not added till 1522. All the early editions were suited both for Dutch proper, the northern Dutch of Holland, and Flemish, the southern form as spoken in Belgium. Towards the end of the sixteenth century a new version, prepared by leaders of the Reformed Church, was authorized by the United Provinces of the Netherlands. In 1637 what is known as the States-General Version was first issued. This in several revisions has become the standard Bible of the Dutch Reformed Church.

EUROPE

ASIA MINOR, Etc.

Note.—The locations of the language names are merely approximate



not only in Holland, but in the Netherlands Indies and in South Africa.

Scriptures exist in three forms of **Frisian**, **Northern**, **Western** and **Eastern**, used in the Frisian Islands and in Friesland as well as in Eastern Friesland, Germany. Northern and Eastern Frisian have the New Testament; and the Western form of the language has the Gospels and the Psalter.

Flemish is so nearly akin to Dutch that it was not till the beginning of the eighteenth century that a distinctively Flemish version appeared. Since then there have been several translations. The Old Testament exists in what is known as the Louvain version. One edition of the New Testament was prepared for the Old Catholics by Verhulst in 1717. Since then there have been several similar versions. Another, more popular among Protestants, was made by a minister in Brussels named N. de Jonge.

GERMANY

We have already mentioned Anglo-Saxon and Gothic (p. 10), which are the common ancestors of both English and German. Another Teutonic dialect, **Frankish**, also played its part in forming the German tongue. A ninth century manuscript containing St. Matthew's Gospel in Frankish and Gothic is preserved at St. Gall. From it an edition of this Gospel was printed in 1827. But a metrical version of the four Gospels had already appeared in 1571.

To **German** belongs the honour of being the first modern language to possess the printed Scriptures. The whole Bible was published at Strassburg in 1466. A manuscript of the fourteenth century contained the Psalter in German. It is of interest to know that no fewer than fourteen editions of the Bible printed in **High German** and four in what is described as **Low German** were published and in circulation before Luther. It is more than probable that he was acquainted with some of these versions, perhaps with one of the two printed at Augsburg about 1475. The Bible House Library in London is the proud possessor of a specimen of all

these editions except one, the earliest in Low German resembling Dutch, issued at Cologne about 1480. These eighteen German versions were made from the Latin Vulgate.

Martin Luther's great work was that, like Tindale for English, he went back to the original languages, Greek and Hebrew, for the basis of his version. His translations standardized the German tongue as the Authorized Version standardized English. His version of the New Testament was first printed in 1522, and the Bible appeared in 1534. Its influence has spread much beyond the country of its origin. It has formed the basis of versions in many tongues not only of Europe but of other lands, for German missionaries all over the world have used it largely in making their translations. There have been attempts from time to time to revise the Luther text: one is passing through the press at the present time. There have been German versions by other scholars, such as that by ministers of the Swiss Zurich Church. Roman Catholics have also published their own translations, and versions in what is described as Modern German have been numerous.

Within recent years there has been a demand for Scriptures in **Modern Low German** or **Plattdütsch**. In the form of this dialect spoken in Mecklenburg and Holstein the New Testament has been published. **Transylvanian German**, and dialects known as **Zurich**, **Bern** and **Erzgebirgisch**, all possess portions of Scripture. The last is spoken on the borders of the former kingdoms of Saxony and Bohemia.

It will be convenient to include here **Yiddish**, or **Judaeo-German**, or **Judaeo-Polish**, which with dialectical differences is the common language of the Jews of Central Europe. It consists largely of German mixed with Hebrew and with the tongues of the countries, Poland, Austria, Lithuania, Galicia, Bessarabia and other parts where the Jews have settled. This form of speech, often referred to as the **Jargon** thus includes many varieties. While largely German and central European, the Hebrew or Rabbinic characters are generally used as the form of script. A New Testament in Judaeo-German, translated by a Jewish convert from

Luther's version was published in 1540. The Old Testament appeared in 1678. Since then there have been many editions in various forms published both in Europe and in America. Not only in Europe and in Palestine and Syria, but all over the world, particularly in the United States of America and in Brazil and Argentina, there is a small, but steady demand for Scriptures in Yiddish, and there are also calls from Jews for the New Testament as well as the Old in their ancient tongue. Especially during the awful persecutions of recent days one hears of many cases where this suffering people are turning to the story of the suffering Messiah which is told in the Gospels, and finding there the hope and comfort they so sorely need.

Gipsies in Germany have been provided with Gospels in two forms of their speech, **South German Romani** and **North German Romani**. In both cases the versions were made by members of this interesting people. Jaija Sattler, the translator into North German, is now an evangelist. He worked for some time as a Bible Society colporteur. One of his interesting experiences was at the grave-side of a fellow gipsy, when, after a Roman priest had conducted the service, he was permitted to read the story of Lazarus with its message of the Resurrection from the Gospel printed in their own tongue.

The German Bible Societies have done splendid work. Mention can be specially made of the Canstein Bible Institute founded at Halle, Saxony, in 1710, and the Societies named Brunswick, Württemberg, Berlin, Saxon, Prussian, Nuremberg. After almost seventy years in Berlin, the Central European headquarters of the British and Foreign Bible Society were removed to Prague in 1937. During that year the circulation of Scriptures by the German Bible Societies had risen to over 800,000 copies.

Over 100,000 German subjects in what was formerly known as Lusatia, now in Prussia and Saxony, speak a form of Slav language known by several names, **Wend**, **Sorbian**, **Vandal**, **Lusatian**. Most of them belong to the Evangelical Lutheran Church. Complete Bibles exist in two forms, **Upper Wend** and **Lower Wend**, the latter being confined to

the Prussian part of the district. Both these dialects differ from **Slovenian** of south Austria which is sometimes called **Wend** and also sometimes referred to as **Vandalic**.

POLAND

Portions of the Bible in **Polish** existed as early as the thirteenth century. By the middle of the sixteenth century the New Testament had been printed in Polish, and earlier still the Psalter and other books had appeared. In 1561 the first Bible in Polish was printed. It is known, from the town where it was printed, as the 'Cracow' Bible. One or two revisions were made before a new translation by Wujek, or Wujk, was issued at the end of the century. In several forms it has been the standard Roman Catholic version in the language. The Bible translated by Protestant scholars, published first in 1633 at Danzig, is the version accepted in revised forms and altered in phraseology and orthography by the Evangelical Church.

HUNGARY

The earliest printed Scripture in **Hungarian** or **Magyar** consists of St. Paul's Epistles, 1533. But fragments dating from the fifteenth century are still extant. The New Testament translated by Erdösi (Silvester), one of Melanchthon's students, was published in 1543. Gasper Käroli, a pastor in upper Hungary, made a version of the Bible in 1590, which with alterations, is in use at the present day. Duka, a Hungarian patriot and scholar, suggested and took part in a new translation, the first part of which was published in 1896. **Hungarian Romani** is one of the forms of gipsy language which possesses a part of Scripture.

CZECHOSLOVAKIA

The earliest version in **Bohemian** or **Czech** has been ascribed to the Greek brothers Cyril and Methodius, who invented the Slavonic alphabet and translated the Scriptures into that language in the middle of the ninth century. The great Bohemian reformer, John Hus, revised this Bohemian

translation. He also simplified the language and the spelling before his death in 1415. A revision of the New Testament in this translation was issued in 1475, the first printed Scripture in the language. A century later, a new version prepared by members of the United Brethren was published. Known from its place of printing as the 'Kralicka' or 'Kralitz' Bible, it is, in revised form, the Bohemian Bible of the present day, the book which, as a colporteur in Prague said recently, "never fails anybody."

Slovak, spoken in the north-west of Czechoslovakia, is described as an early form of Bohemian. A canon of Gran published a version of the Bible made from the Vulgate in 1832. A translation from the original tongues by Josef Rohacsek, an evangelical pastor, has recently been printed. **Moravian Romani**, a form of speech used by the gipsies in Czechoslovakia and Moravia, possesses the Acts of the Apostles. Gipsies took part in the translation.

YUGOSLAVIA

Slovenian, also known as **Wend**, **Carniolan** and **Vandalic**, the principal language of former south Austria, has had a complete Bible since 1584. This was translated by a Lutheran pastor of Carniola, and approved by a commission of Protestant ministers. Modern versions have been published within recent years. Another dialect, **Hungaro-Slovenian**, or **Hungarian Wend**, or **Ugro-Slovenish**, spoken by Slovenes in the north-west part of the country has the New Testament and Psalms. The gipsies of Yugoslavia possess St. Luke's Gospel in **Yugoslav Romani** translated by one of their own number, Professor Rade Uhlik, of Banya Luka, Bosnia.

ITALY

Latin, the *lingua franca* of the Roman world, was one of the first languages into which the Holy Scriptures were translated, and the earliest tongue in which they were printed. The oldest Latin versions go back to the end of the second century. The standard version, known as the Vulgate, that is the **Vulgar Tongue**, the speech of the common people, was

begun by St. Jerome in A.D. 382, and reached its final form by A.D. 404. For a thousand years this was the Bible of all in the West who could read. Other Latin versions existed before Jerome, and many have been made since his day, among them, several by scholars at the period of the Reformation, such as Erasmus, Beza and Sanctes Pagninus. But the Vulgate is still the authoritative translation of the Roman Church. The Bible in this version was the earliest Scripture, and the first large book, ever printed. The date of the earliest edition is about 1456. The place of printing was Mainz, and the printer possibly Gutenberg, or Fust, or Schoeffer. Since then thousands of editions have been issued.

Latin versions of the Bible must have exercised a great influence long before the age of printing as well as after that great invention. It was in this language that practically all the European countries first came to know the Holy Scriptures, and from it that all the earliest European translations were made. In North Africa, too, some Latin versions were in use by the middle of the third century. It has even been suggested that it is not improbable that the first Bibles which reached Britain may have come from cities like Carthage with which there was trade, as well as from Rome for, or through, the legions then in Britain.

The first edition of the Bible in **Italian** was printed in 1471. It is known as Malermi's (or Malherbi's) Bible, from the name of the translator. About fifty years later, a Florentine humanist, Bruccioli, prepared a fresh version. At the beginning of the seventeenth century, Diodati, a professor at Geneva, made a translation from the original tongues. This, with several revisions, has become the official Bible of the Protestants.

Several Italian dialects possess Scripture. **Piedmontese** has had the New Testament for a hundred years. **Vaudois**, both **Ancient** and **Modern**, has already been mentioned under France (p. 11). It is also spoken in the valleys of Piedmont. As we have seen, a **Romaunt** version of St. John's Gospel gives the text of Provençal and Vaudois dialects used by the Waldensians and Albigenses of the thirteenth and fourteenth

centuries. More than a dozen other Italian dialects possess Scripture, in the majority of cases a Gospel, most of them prepared at the instance of Prince Louis Lucien Bonaparte. They are **Bergamasco**, **Bolognese**, **Calabrian (Northern)**, **Frioulan**, **Genoese**, **Milanese**, **Neapolitan**, **Romagnuolo**, **Roman**, **Sicilian**, **Venetian**. St. Luke's Gospel in **Corsican** was circulated a few years ago. **Southern Sardinian**, or **Cagliaritan** has St. Matthew and St. Luke. Other forms of Sardinian possessing Scripture are, **Logudorese**, **Sassarese**, **Tempiese**, or **Gallurese**, or **Gaddurese**. St. Matthew's Gospel has been issued in **Albanian Sicilian**. There is the Song of Solomon in **Italian Romani**. As Italian is one of the languages of the Island of Malta, **Maltese** may be mentioned here, though philologically it is classed under Arabic. It possesses the New Testament and several Old Testament books.

SWITZERLAND

Romansch, or **Romanese**, with many Etruscan words embedded in the tongue, is a general term describing several dialects spoken by the mountaineers of Grisons, in south-east Switzerland. Other varieties of the name are **Romantsch** (in various forms), **Rheto-Romanese**, **Churwälsch**, **Grison**. There are three dialects, **Engadine** or **Ladin**, both **Upper Engadine** and **Lower Engadine**, spoken in the valley of the Inn, and **Oberland**, or **Romantsch**, in the valley of the Rhine. From the sixteenth century the inhabitants of these valleys had Scriptures: Upper Engadine, the New Testament from 1560, Lower, the Psalms two years later and the Bible in 1679; and Oberland, the New Testament in 1648 and the Bible seventy years afterwards.

GREECE

We have already (p. 3) seen the important place which the Septuagint, the version of the Old Testament in **Ancient Greek**, holds in Bible translation. As it was the publication of printed editions of the Greek New Testament that made possible its translation from the original tongue, let us note here that the earliest Greek Testament ever printed is contained in the Complutensian Polyglot, giving the Old

Testament in Hebrew, Chaldee, Greek and Latin, and the New Testament in Greek and Latin, which was published at Alcada under the patronage of Cardinal Ximenes. In this the New Testament was actually printed in 1514, but the book was not issued till the whole Bible was completed in 1517. So the honour of producing the earliest Greek Testament falls to the famous Dutch scholar, Desiderius Erasmus, whose edition was published by the Basel printer, J. Froben, in 1516. Among the many other editions used by translators in the sixteenth century mention must be made of that printed at Paris in 1550 on which the 'Textus Receptus' of ordinary editions is based: and another edition by the Swiss reformer, Theodore Beza, in 1585. These printed Testaments and many thousands issued since then not only gave readers the New Testament in the language in which it was written, but formed the basis of the translations for Europe and for the world.

Modern Greek differs considerably from the ancient form. Since 1547 it has possessed Scriptures. The first translation of the New Testament was made by a monk of Gallipoli and paid for by the Netherlands States-General. Another made by Hilarion, head of the convent of Mt. Sinai at Constantinople, and a third prepared by N. Bambas, were largely circulated last century. Fresh translations in what was described as a more popular style aroused such hostility (principally for political reasons) that in 1902 the Greek Government proscribed the use of any modern Greek versions. This prohibition lasted for several years, and has only been rescinded recently. Modern Greek is also known as **Romaic**, or **Romaika**.

ALBANIA

The principal dialects of **Albanian**, the language of the most solidly Moslem state in Europe, are **Gheg** in the north and **Tosk** in the south, both of which possess the New Testament. Attempts have frequently been made to unify them. St. Matthew's Gospel also exists in three other forms, **Calabrian**, **Gheg of Scutari**, and Albanian Sicilian, already mentioned under Italian on p. 23.

RUMANIA

The Rumanian language, also known as **Wallachian**, or **Moldavian**, or **Daco-Romana**, has had Gospels since 1561 and the Bible since 1688. Till the middle of last century all Scriptures were printed in *Cyrillic* or *Slavonic* scripts. Recently there has been an increasing demand for books printed in roman characters. Several fresh translations have been issued, during the last few years. One of the latest was prepared by Demetrius Cornilescu, formerly a priest in the Rumanian Church. A schoolmaster at Monastair has published a version of St. Matthew in **Macedonian Rumanian**, a dialect of Macedonia, Albania and Thessaly.

SERBIA

For the Slavs in Serbia, Croatia and adjacent districts, the Bible exists in two forms, **Serbian**, or **Illyrian**, and **Croatian**. The former use *Cyrillic* characters; the latter use roman. A third form of writing called *Glagolitic*, the script of a Slavonic Gospel Lectionary of the eleventh century found in a Greek monastery on Mt. Lebanon, was used for one edition of the first Serbian New Testament. Serbian and Croatian have only slight dialectical differences. Gospels were printed in 1495. The Bible was only issued in 1831. A fresh version of the New Testament by Serbian literary men was published last century. Recently several Serbian priests have made new translations.

BULGARIA

Till last century the only Scripture available for the country was the Slavonic version. Since then modern **Bulgarian** versions have been printed in three forms of script, *Glagolitic*, *Slavonic* or ecclesiastical character known as *Tserkovni*, and *Russian*, or modern *Grajdanski*. A version of the Bible begun in 1913 and finished ten years later was prepared by a committee of Bulgarian and foreign missionaries and printed in modern orthography. Gospels exist in two forms of **Bulgarian Romani**, **South East** and **Central**, St. Luke in the former, and St. Matthew and St. John in the latter. **Palityan** or **Paulician**, a Bulgarian dialect

spoken in Hungary and Bulgaria by descendants of a heretical sect once connected with the Armenian Church, has the Gospels and Acts. **Turkish Gagauzi**, or **Bulgaro-Turkish**, spoken on the western shores of the Black Sea by a race of Turanian origin spread over Rumania, Bulgaria and Besarabia, possesses two Gospels, St. Matthew and St. John.

TURKEY

The name **Turkish** includes many dialects spoken in Turkey and northern Asia. These will be referred to under the countries in which they are used. **Osmanli Turkish** is the principal language of the Turks in Europe and in Asia. The earliest translation of Scripture was made in the seventeenth century by a Pole who had been kidnapped and sold as a slave to Constantinople. Here he became a Mohammedan and first dragoman, or chief interpreter to the Sultan. At the suggestion of the Dutch Ambassador he translated the Bible into Osmanli. The manuscript was sent to the University Library at Leyden where it is still preserved. In 1814 the British and Foreign Bible Society obtained the loan of this manuscript and began printing an edition of the New Testament under the direction of a former Russian Ambassador of Constantinople. It was completed by an oriental scholar who had been secretary to the French Legation there. Earlier editions had been printed at the end of the eighteenth century. Several revisions have been published since then. The latest of them, prepared by Turkish and American scholars in the modern form of the Turkish language and in roman script, is passing through the press at the present time. The American Bible Society and the British and Foreign Bible Society are meeting all the expenses. Turkish Scriptures have been printed in four forms of alphabet, Arabic, Armenian, Greek and roman. The last was adopted at the beginning of 1929, one of the great reforms of new Turkey. The book of Proverbs, printed in 1928, as a diglot in the old Arabic and the up-to-date roman characters on alternate pages was one of the first volumes published in the modern script.

Judeo-Spanish the form of Yiddish (see p. 18) spoken by

the Sephardim, Western Jews, the descendants of those who were expelled from Spain and Portugal in 1493 by Ferdinand and Isabella, the 'aristocracy of the dispersed', has many editions of Scripture, especially of the Old Testament. The version of the New Testament dates from 1829. Most of the earlier books were transliterations into Hebrew or Rabbinic character, of the Spanish Bible known as 'Ferrara' (1553), which was intended for those Jews who had been driven into Turkey, Italy and Holland. The 1547 Polyglot published at Constantinople contained the Pentateuch in this form.

FINLAND

The first printed Scripture in **Finnish** is the New Testament of 1548. The Bible, prepared under the patronage of the Queen of Sweden, appeared in 1642. A Finnish Bible Society was founded at Abö in 1812 and printed many editions. Within recent years the Finnish Church Home Mission has been active in publishing Scriptures at Sortavala. In **Karel**, a southern dialect of Finnish, spoken both on the Finnish and on the Russian sides of the frontier, the New Testament and Psalms has been published. For the inhabitants of that part of Lapland which lies north of Finland, the Gospel of St. Matthew and some selections have been translated into **Finnish Lapp**.

ESTONIA

Estonian has two dialects, **Southern**, or **Dorpat**, and **Northern**, or **Reval**. The former had Scriptures as early as 1632 and still uses editions of the New Testament and Psalms. The latter received the New Testament in 1715, and the Bible, published partly at the cost of Count Zinzendorf, who suggested its preparation, was issued in 1739 at Tallinas or Reval. The Gospels have been printed in a dialect called **Setu**, spoken by Estonians on the south side of Lake Peipus and the borders of Livonia.

LATVIA

Livonian, spoken in the Courland promontory, Baltic Provinces, has St. Matthew's Gospel in **Eastern Livonian**, and the

New Testament in **Western Livonian**. Thanks to the interest of Charles XI of Sweden, **Lettish** has had the whole Bible since 1689. Several revisions and many editions have been published both in Gothic and in roman characters. St. John's Gospel in **Lettish Romani** is available for the many Lettish gipsies. **Latgalian**, or **Lattgallen**, spoken in south-east Latvia, akin to Baltic Lettish, has the Gospels, published by the British and Foreign Bible Society, and recently the New Testament printed privately. Scriptures in **Lithuanian** were published in 1579. The Bible was issued in 1735. It was prepared by a committee of Lithuanian pastors. Lithuanians themselves remind us that theirs is a country of ordinary common folk. Yet its language is described as the richest of all European tongues in grammatical forms. Especially when we come to non-European lands, we shall see how remarkably full and complex are many languages, even though they may be spoken by peoples who would often be classed as still far from being far advanced in other directions.

Samogit, or **Zhmudian**, is a dialect of Lithuanian spoken in Kovno or Kaunas, Lithuania, and Suwalki, Poland. Most of the inhabitants are Roman Catholics, one of whose Bishops made a version of the New Testament in 1816. Several books of the Old Testament have recently been published.

UNION OF SOCIALIST SOVIET REPUBLICS

Slavonic, the ancient form of Slav speech still used ecclesiastically in Russia and other Slav countries, was one of the earliest languages in Europe to possess a Bible. Cyril and Methodius, of whom we have already heard under Bohemian (p. 20), sons of a Greek nobleman of Thessalonica, devised the Slavonic alphabet and translated the Bible during the latter part of the ninth century. The Psalter in a revised form, based on this version was published in 1491, and the Bible in 1581. Many editions, revisions and new versions have been printed mostly in ecclesiastical (*Tserkovni*) character, others in *Glagolitic*, others in *Russian*, and one in roman. Diglot editions of Slavonic with modern languages such as Russian, Bulgarian, or Ukrainian have also been issued, since Slavonic

stands towards these languages as Latin does to many European tongues, the language of the Church but not that used by the common people.

As early as 1517 the book of Job was published in what is described as **White Russian** or **Polish Russian**, the speech of White Russia and parts of Lithuania. Recently the New Testament and Psalms have been issued. White Russian, is said to differ only from **Modern Russian** in pronunciation.

Modern Russian or **Great Russian** has possessed Gospels since 1819 and the Bible since 1875. In addition to what may be called the official version, prepared under the direction of the Holy Synod of the Orthodox Church, there are other translations. The circulation of Scriptures in the country has been forbidden since the Revolution of 1917. Before then there was a considerable number of copies used annually. A Russian Bible Society was founded in 1813, the time of Napoleon's march across the ice, and did much for the printing of Scriptures. It was suppressed in 1826. Later on, the Czarist Government granted special terms, usually making no charge for the transport of Scriptures.

Beginning at the north in the Union of Socialist Soviet Republics we find **Russian Lapp**, spoken in the Kola Peninsula, has St. Matthew's Gospel. Three dialects, Kildin, Akkala and Pasvik are represented in the Russian Lapp editions of this Gospel. In the province of Vologda, in the central part of the country, a language called **Ziryen** possesses the Gospels, Acts and the Psalter. Further south in Permand Vyatka, a scattered tribe speak **Perm** in which St. Matthew's Gospel has been published. Vyatka also has a dialect called **Votiak**, which possesses the Gospels, and, in the same region, is **Bashkir Turkish** in which the Gospels have been published. In the Upper Volga valley there is a form of Turkish called **Kazan** which has the Gospels and Psalms: and another named **Chuvash** with the New Testament and a few books of the Old. **Cheremiss** is another language in this part of the country. There is **High Cheremiss** of the hills which possesses the New Testament and Psalms, and **Low Cheremiss** of the woods in which St. Matthew's Gospel has been printed.

Several colonies in Nijni-Novgorod and Simbirsk speak **Mordoff**. There are two forms. The northern, **Ersa**, has the Gospels. The New Testament is said to have been issued by Russian bishops, but there is no proof it was actually published. Southern Mordoff is called **Moksha**. It possesses the Gospels of St. Matthew, St. Luke and St. John.

Coming to south Russia, the principal language is **Ukrainian**, or **Ruthenian**, sometimes called **Little Russian**. It also covers a large part of Galicia and Bukowina. Many Ukrainians have settled in Canada and the United States, where there is a considerable demand for Scriptures in their tongue. The Ruthenian Bible is only a little over thirty years old, though separate books had been printed earlier. A committee is at present engaged in a revision.

Round about the Crimea, and in Turkey and Lithuania dwell the **Karaite** Jews speaking a dialect of Turkish, also known as **Krim**. The Old Testament printed in Hebrew character exists in this tongue. **Nogai**, or **Karass**, or **Tatar**, or **Astrakhan**, another Turkish dialect in the same region, is spoken from the Volga to the Black Sea, and even into Persia. Two agents of the Scottish Missionary Society made the Tartar village of Karass in the province of Stavopol their headquarters at the beginning of last century, moving afterwards to Astrakhan. They prepared the modern version of the New Testament; but an earlier translation had been printed in 1666 at the cost of the Hon. Robert Boyle, of whom we shall hear later in connexion with both Malaya (p. 133) and Massachusetts (p. 161). St. John's Epistles were published in the language as far back as 1659. The present version of the New Testament dates from last century. Genesis to Joshua, and the Psalter have also been issued. On the north-west shores of the Caspian Sea and in north-east Daghestan a Turkish dialect called **Kumuk** possesses the first two Gospels. **Ossete** is the language of a tribe in Central Caucasus which possesses the Gospels, a few Epistles, the Psalter and Daniel. Within recent years there has been a fresh demand for Scriptures in this language, and a new translation has been begun by Mr. G. Baieff, Mayor of Vladikavkas. It is in-

teresting that he undertook this task as a result of the visit of an Armenian colporteur to the city. Several of the citizens bought Scriptures in various tongues. The Mayor was presented by the colporteur with a copy of *The Gospel in Many Tongues*, where he read St. John iii, 16, in the old Ossete translation, and "dedicated his life", he declared, "to prepare a modern version."

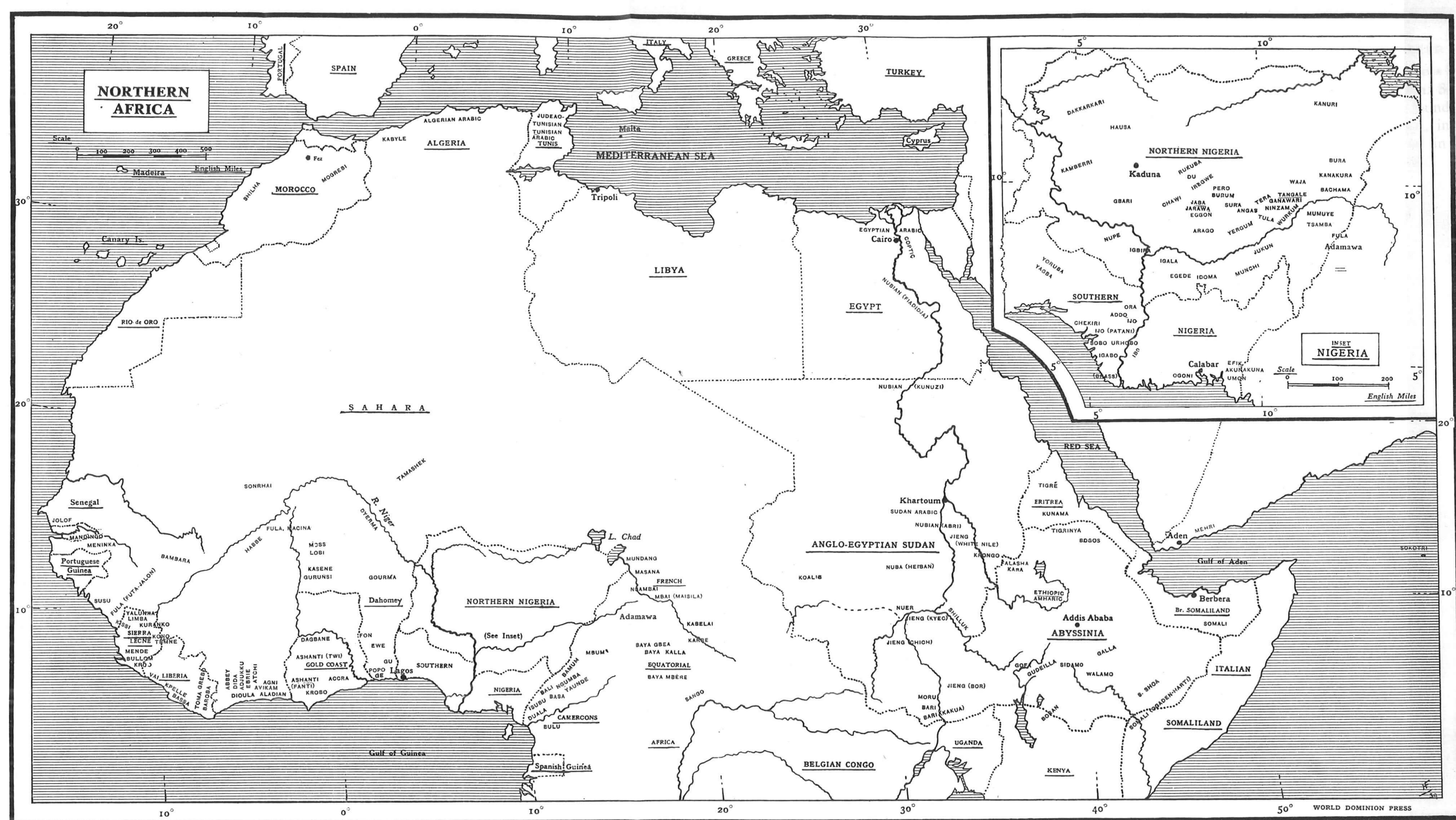
Georgian or Iberian had Scriptures from the fifth or sixth century when St. Mesrop is supposed to have invented the Armenian and the Georgian alphabets and translated the Bible into both languages. The Psalter, Prophets and New Testament were printed at Tiflis about 1709 under the care of the King of Georgia who had fled to Russia in order to secure that Georgian Scriptures should be published. Manuscripts existed in plenty. One said to contain a translation made in the eighth century by St. Euphemius was reported in the beginning of last century to be still at Mount Athos. The Bible was published at Moscow in 1743. Two forms of script are used, *Khutzuri* or ecclesiastical, and *Mkhedruli* or civil. In **Abkhasian**, a Soviet Republic in Georgia, the Gospels were published at Tiflis in 1912. Azerbaijan, the most easterly republic of Transcaucasia, has the whole Bible in **Transcaucasian**, or **Azerbaijani Turkish**. The language also extends into Persia. The Bible, translated principally by A. Amirchanianz, an Armenian, was completed in 1891.

Udin, a language spoken by a small tribe in Vartashen and Nizha in Transcaucasia, possesses the Gospels published in 1902 at Tiflis as a diglot with Russian alongside. The version was made by a Udin priest who, with his brother, had collected Udin folk-lore and compiled a dictionary.

ARTIFICIAL FORMS OF SPEECH

It will be convenient to name here Esperanto and other artificial forms of speech like Volapük, Ido, Interlingua, Ro and Inglish intended to reach all countries. The whole Bible in **Esperanto** published at the expense of an ardent Esperanto enthusiast has had a considerable circulation not

only for private reading but for use at conferences in Spain and Central Europe. **Volapük** possesses 1 John. Selections have been printed in **Interlingua**, described as founded upon Volapük, as well as in **Ido**, a French invention, in **Ro**, an American attempt at a world language, and in **English**, described as simple English in phonetic spelling.



Chapter Three

THE BIBLE THROUGHOUT AFRICA

AFRICA, THE DARK Continent, though very late in receiving the Bible in any of her own tongues, already outstrips all the others in the number of languages possessing Scriptures. With no ancient literature of her own, and no indigenous characters in which to record her rich folk-lore, she has, almost entirely during the last half-century and mostly within the last few years, rapidly added the 'Best of Books' to her meagre stock. In almost every case she has adopted roman letters, often with special signs and modifications, as her form of writing. In earlier ages she had borrowed scripts from other lands. Coptic and Ethiopic, in her north-east corner, show evidences of this. The former uses Greek letters with the addition of eight signs taken from the older Egyptian writings. These appear, however, in the demotic or common cursive forms, not in the priestly hieroglyphics. Ethiopic is described as a form of the Sabaean characters introduced by colonists from Arabia. The present Ethiopic alphabet is said to be the invention of a Greek scholar at the court of Abyssinia some 1,300 years ago. There is also the mysterious *Tifinagh*, found in numerous inscriptions throughout the Sahara, the writings of the veiled Tuaregs (see p. 36). This is supposed to be a remnant of the ancient Libyan characters. Within recent times two forms of writing have been devised by Africans. One is Vai in Liberia, invented by Doalu Bukere, who declared it came to him about 1834 in a dream (see p. 73). The other is reported from Cameroon, and is mentioned in an article in *The Bible in the World* for September, 1926. As one result of Mohammedan influence she has also adopted other forms of Arabic characters in some scripts used in North Africa and in Nigeria.

Most African languages were reduced to writing in the first instance with the express purpose of being the vehicle

of teaching God's Word. Some piece of Scripture is usually the earliest specimen of printing in these tongues. As an illustration of the speed with which this has been accomplished, it may be noted that when the Bible Society was founded in 1804 only four African languages possessed any Scriptures. The number on the British and Foreign Bible Society's list in 1876 was fifty. Twenty-five years ago it had grown to 112. It reached 198 in the 1928 report; and ten years later (March, 1938) it was 276. Yet even this number does not record all the African tongues now possessing Scripture, for it does not include those published by other organizations, which, in 1938, amounted at least to 75. Even while this book is passing through the press, additions are being made to the list. We learn from other sources that the Christian Church is extending more rapidly in Africa than anywhere else. These figures of Bible translation amply confirm this. And they also add this remarkable fact, that to-day one out of every three languages in the whole world possessing Christian Scripture is an African tongue. We must also remember that in his *Comparative Study of Bantu Languages*, Sir H. H. Johnston records the names of 366 Bantu tongues, and Bantu is only one of the five families of African speech. For those to whom the name 'Bantu' may be unfamiliar, it may be explained as a convenient term used to describe what Miss Alice Werner calls "a great language family extending from Benguela on the west coast to Kilwa on the east, including the speech of the 'Cape Kaffirs' and Basuto, but excluding that of the Hottentots and the Bushmen". She explains that this name was given because the word for 'people' in each tongue is very much alike, usually in some such form as *abantu*, *bantu*, *wantu*.

NORTH AFRICA

There is hardly anything more pathetic in the history of missionary activity than the record of North Africa. By the second century Christian congregations existed not only in the great cities but far into the desert. In spite of persecution the Church grew, as the numbers who gathered at

Councils, and the names of illustrious bishops, eloquent orators and learned scholars testify. At the end of the fourth century, when the temple of Venus in Carthage was turned into a Christian church, one great North African, afterwards to be known as Saint Augustine, experienced the call which changed his life. In his *Confessions* he tells us he heard a voice saying, "Take, read." And this son of a pagan father and a Christian mother read for the first time with understanding the word of Holy Writ. But the version he read was not in the Berber language, his mother tongue, which never possessed any portion of Scripture till the nineteenth century. No doubt Augustine knew Latin and Greek perfectly. But for the inhabitants of the Barbary States far into the sands of the Sahara, there were no Berber Scriptures though there were Berber congregations; and when Islam overran their country in the seventh century, the great Church of North Africa simply crumbled away, leaving only a few traces of Christianity among the Kabyles and the Tuaregs. The great warning from North Africa is that, alongside of preaching, there must be the Bible in the vernacular. Egypt, Syria, Armenia and Georgia prove that no Church which had the Scriptures in the speech of the common people has ever completely perished, and the task to-day is to repair the error which cost North Africa such a price. It is interesting to learn that in the early days of last century Scriptures in Arabic and other tongues were despatched by the Bible Society Auxiliary in Malta to the Barbary States; and that it was reported in 1823 that "some of these had found their way into the oases of Bornou, and the green yet rainless plains of Fazzan".

Most of the present day mission work is conducted in some form of Arabic, the tongue which has overrun the land. The whole Bible exists in classical Arabic, but this is distinctly 'classical' to most readers, for in ordinary life they use some dialectical form of the language. Gospels exist in four forms of **Colloquial Arabic, Judaeo-Arabic of North Africa, or Judaeo-Tunisian, Tunisian, Algerian, and Moorish or Mogrebi.** The first, Judaeo-Tunisian, prepared to reach Jews in Tunis and Algeria, has also several books of the Old Testament, and

the last, Mogrebi, has the whole New Testament as well as Genesis and Psalms. Algerian Colloquial also possesses Acts and Romans.

In the indigenous Berber tongues, which have changed little since Augustine's day, the only printed Christian Scriptures are the New Testament and a few books of the Old in **Kabyle**, or **Berber**, and Gospels in three of the dialects of **Shilha** in south Morocco. The whole Bible has been translated into **Greater Kabyle**, "the nearest living representative of the ancient Numidian speech, spoken through the mighty range of Atlas and from Bahirah on the Nile to Cape Noon on the Atlantic, probably the most benighted tract on the face of the globe." As the circulation of Scriptures in the language has been very limited, all of it has not yet been printed. The people prefer French. As early as 1833, fifty years before a beginning was made in Greater Kabyle, the first twelve chapters of St. Luke's Gospel had been printed in what is now described as **Lesser Kabyle**. The translator, a former United States Consul, had made a version of the Gospels and of Genesis. Three forms of Shilha possess Scriptures, **Northern or Rifi**, **Central or Berberi**, **Southern or Susi**. St. Mark's Gospel has been published by the National Bible Society of Scotland for the romantic race roaming in the Sahara as far south as the bend of the Niger, the Tuaregs, or Kel Tagilmus, 'The people of the Veil,' whose men folk go about veiled. Their language, which belongs to the Berber family, is called **Tamashek**, or **Imohagh**, or **Tuareg**. Each of these names occurs in several forms of orthography. The version is said to be in two of their many dialects which vary from oasis to oasis, one that of Timbuktu, the other that of the Air Mountains. One edition is printed in a peculiar script called *Tifinagh*, probably of Libyan origin (see p. 33). It is not improbable that these Tuaregs and Kabyles as well as other Berber tribes were once Christian. They still use the cross tattooed on their arms and faces and there are other indications that their ancestors were familiar with Christian rites. They have, therefore, a special claim upon the Church for some really great effort to win them back to Christ. The

preaching of the few missionaries in the country, helped even by the many colporteurs who circulate the Scriptures over hill and desert, only touches the fringe of this 'land of the vanished Church', as the World Dominion Survey entitles the problem.

EGYPT

We have already seen that Egypt was the cradle of Biblical translation, the Septuagint from Hebrew into Greek. The Greek influence long dominated the country. It left its mark in **Coptic**, the form of the Egyptian language used from the time of Christ, and in its alphabet which has no connexion with the sacred hieroglyphics, or even the later demotic Egyptian script. Though Arabic is now the ordinary speech in Egypt, the old Coptic continues as the ecclesiastical language. Both in the Nile Delta and in Upper Egypt there were numerous Christian communities, large and small, from a very early date. There is evidence that they used versions of some part of the Bible, oral and written, by the beginning of the fourth century. These varied in different districts. **Bohairic** or **Memphitic** spoken round Alexandria, probably the oldest, has the New Testament. Further south there was **Middle Egyptian**, or **Bashmunic**, or **Fayumic**. Still further up the river, they used **Sahidic**, or **Thebaic Coptic**. Early manuscripts containing Scripture in the language have been found in all those dialects. The Bible House Library, London, possesses one of these belonging to the Thebes area, containing almost the whole of the Gospel of St. John written on papyrus before A.D. 400.* Many editions of Coptic Scriptures, often with Arabic in parallel columns, have been printed within the last century.

To meet the needs of the ordinary reader, who knows Arabic but speaks an Egyptian form of the language, several books of the Old and the whole of the New Testament have been issued in **Egyptian Colloquial Arabic**.

* A full description is given in *Four Ancient Manuscripts in the Bible House Library*, by R. Kilgour, British and Foreign Bible Society, 1928.

ANGLO-EGYPTIAN SUDAN

Passing further up the Nile we come to several forms of the Nubian language. **Fiadidja Nubian**, spoken between the first and second cataracts, has had St. Mark's Gospel since 1860. Between Assouan and Seyaleh another dialect called **Kunuzi** or **Matokia**, said to be practically the same as the Dongola dialect, possesses the Gospels. Round Khartoum a **Sudan Colloquial Arabic** possesses St. Mark's Gospel. In the Heiban Mountains we return to another form of the Nubian language known as **Nuba Heiban**, which has the Gospels of St. Mark and St. Luke. Still higher up in the Kordofan Province and stretching into Abyssinia, there is a fourth form called **Abri** or **Ngirere** in which St. Mark's Gospel has recently been published. The Sudan United Mission's Report for 1935 says that St. Mark's Gospel has been translated by a lady missionary into **Koalib**, a dialect spoken at Abri, and that copies have been reproduced by cyclostyle. The same Gospel has been printed in **Krongo**, another Nubian tongue of the Kordofan Province. Nearly thirty years ago members of the Sudan Pioneer Mission began preparing a Gospel in **Bishari Nubian**, a Hamitic tongue spoken by a nomadic tribe; but it was decided that other dialects of the language would meet the need, so no version was published.

The southern part of the country is inhabited mostly by pagans, the most important of whom belong to the Jieng or Dinka race. Scriptures have been published in four forms of their language. A version of St. Luke's Gospel in **Kyec Dinka**, or **Jieng**, prepared as a linguistic study, was printed in 1866. Almost forty years afterwards a British and Foreign Bible Society agent in Egypt was so impressed with the urgency of providing Scriptures for this Dinka race that, along with a native Dinka, he prepared a new translation. This was printed in 1905, some time before any Protestant mission had started work among the people. The result was that when the Church Missionary Society opened a station at Malek, they found the printed book ready in advance even of the evangelists' spoken message. Closer contact with the people proved that it could be understood only by the small section who spoke

Kyec. Ten years later a fresh translation was prepared in the **Bor** dialect of **Jieng** spoken to the east of Malek. Since then the other Gospels, Acts and James have been published, and the remainder of the New Testament exists in manuscript. A version of St. Mark's Gospel has been published in a third dialect called **Chich**, spoken west of Malek. A fourth Jieng dialect known as **Ager** or **Ageir**, or **White Nile**, spoken up in the north beyond Melut, has St. Luke's Gospel. There are still many Jieng tribes to whom the Gospel has yet to be preached.

St. John's Gospel has been published in **Shilluk**, the speech of a tribe living north of the Sobat River. In **Nuer**, spoken south of the Sobat, St. Luke's Gospel has been published in **Western Nuer**, or **Nyuong**, and St. John's Gospel in **Eastern Nuer**, or **Ji Kany**. St. Matthew's Gospel has also been translated into Eastern Nuer, but has not yet been published. Further south round Rejaf, there is a language called **Bari** in which the Gospels of St. Mark and St. John have been printed. Acts and the General Epistles will also soon be issued. A dialect of Bari called **Kakua**, spoken in the Mongalla Province, has St. Luke's Gospel. The question of translating a Gospel into the **Fajelu** or **Pajeru** dialect of Bari, spoken in a district between the Kakwa and the Bari tribes, and extending towards the Moru, has been considered by members of the Church Missionary Society, but it does not appear that a version is necessary. **Moru**, spoken in the Lado Enclave, has St. Mark to Acts, and 1 Corinthians is being printed. Several languages, spoken also in the neighbouring countries, Eritrea, Abyssinia, Uganda, Kenya Colony and Belgian Congo, find their way across the borders into Anglo-Egyptian Sudan. They will be mentioned under the headings of these different lands.

ERITREA

Three languages in Eritrea possess New Testaments, **Kunama**, **Tigré** and **Tigrinya**. Tigré has also some Old Testament books; and the Bible is being completed in Tigrinya. The first is the tongue of a pagan tribe in the

west. The second is spoken between the Hamasien Highlands and the Red Sea, and in northern Abyssinia. The third is the official language of the people, and also extends into Abyssinia. The versions in the last two are printed in Amharic character; that in Kunama is in roman. All the translations have been made by members of the Evangelical Missionary Society of Sweden, assisted by natives of Eritrea and of Abyssinia.

ABYSSINIA

Ethiopic, or **Gheez**, the ancient, and still the ecclesiastical, language of Abyssinia, has had some portion of Scripture since the fourth century. The earliest version of any part of the Bible is attributed to 'the Abba Salama', probably Frumentius, who was consecrated Bishop of Axum by Athanasius in A.D. 326. But Ethiopic, though still used in liturgical services, gave place as a spoken language to Amharic about A.D. 1300. Psalms, Canticles and the Song of Solomon in Ethiopic were printed in 1513, and the New Testament in 1549. Since then several editions have been printed, many of them with Ethiopic and Amharic on opposite pages. The first Scriptures ever printed in **Amharic** were the Gospels translated by Abu Rumi, an Abyssinian monk, in 1824. The New Testament followed five years later, and the Bible in 1840. Before the war between Abyssinia and Italy in 1935–6, the Emperor, Haile Selassie, published several editions of the Gospels at his private press in Addis Ababa. Even during the period of hostilities Amharic Scriptures were printed in Abyssinia, including a new translation in Gudeilla described below, one of several other languages spoken in the country. In the north there are still some colonies of Jews in the Kara district, for whom have been prepared copies of St. Mark's Gospel in **Falasha Kara**. For the Bilin tribe, whose tongue is **Bogos**, there has been issued the same Gospel. The great Galla tribes inhabit the south. Scriptures exist in five of their dialects; the whole Bible in **Northern Galla**; Genesis, Exodus, Psalms and the New Testament in **Central Galla**; St. Matthew in **Southern Shoa** as well as in **Ittu**, or **Eastern**

Shoa; and the Gospels of St. Matthew and St. John in **Southern Galla**, or **Bararettā**.

Within the last few years no fewer than five Abyssinian languages have received Scriptures for the first time. **Sidamo**, spoken between the Abbai, the river in Abyssinia which afterwards becomes the Blue Nile, and Lake Rudolf, now has St. Mark's Gospel. So has **Gofa**, a speech also in the Lake Rudolf district. **Boran**, one of the Galla group, stretching into the north of Kenya Colony, has St. Luke's Gospel: and **Gudeilla**, in part of the Kambata province, received St. Matthew's Gospel during the war. St. John's Gospel has been translated into **Walamo** in the province of that name as well as in Gamo. At present it is written in the Ethiopic letters; and the question of its transcription into roman characters is being considered. All these five versions have been prepared by members of the Sudan Interior Mission. In 1937, the agent of the British and Foreign Bible Society was ordered to leave Addis Ababa as he was an Englishman. But his wife, a Swede, was permitted to remain in charge of the work. For eight and a half months she not only carried on the distribution of Scriptures—7,000 were sold in 37 languages during the year—but she saw through the press an edition of St. Matthew's Gospel in Amharic. To meet the new conditions the British and Foreign Bible Society's work has been placed under the care of an Italian pastor.

SOMALILANDS

It is reported that Roman Catholics published St. John's Gospel in the **Somali** of British Somaliland in 1935. In the dialect of Somali known as **Ogaden-Harti**, spoken in Italian Somaliland and Kenya Colony, St. Mark's and St. John's Gospels have been published. The language is used by about 20,000 Somalis, slaves and descendants of slaves, along the banks of the Juba River, and also by a similar number in British territory. Dr. S. M. Zwemer, well known for his work and writings in connexion with missions to Moslems, tells of a letter he received from Damascus recording a colporteur's visit to Somaliland. Forty years after, a successor travelling

in the country came across an old Arab who still had the Arabic Bible, still said the Lord's Prayer the former visitor had taught him, and during all those forty years had not forgotten the message he had heard. Somaliland has still no mission station; yet, in Dr. Zwemer's phrase, "God's Word, boring in through the hand of a simple colporteur forty years ago, has witnessed, and only God's day will declare how far that witness has gone."

Off Cape Guardafui on the Island of Socotra there is a dialect called **Sokotri**, but as it seems akin to Arabic it will be mentioned on p. 105.

UGANDA

The first sentences of Scripture ever written in the language of Uganda were dictated not by a missionary, but by a traveller, in order to give a heathen king some idea of the Christian religion. What a noble picture could be painted of this historic scene! H. M. Stanley and King M'tesa would be the centre of the group. In the Englishman's hand is Bishop Steere's version of St. Matthew in Swahili, the principal speech of the coast. The Bible Society had published this translation in 1869. Ere Stanley left on his great adventure, David Livingstone's sister handed him a copy. He had to part with it shortly after he reached Uganda, for King M'tesa sent special messengers two hundred miles to bring it back as the traveller was leaving the country. Each one of these links has its fascinating interest; but to return to our picture. By Stanley's side there would be painted one of his boat's crew, Robert Feruzi, an African boy once in school at Zanzibar with the Universities' Mission to Central Africa. The traveller often used Robert to read Swahili and help in explaining Christian ideas to the inquisitive king. Together they made what Stanley describes as 'an abridged Bible in Ki-Swahili'. But they were also picking up the words of the new country they had reached. And one day when Idi, the king's scribe, was present (he, too, would have a prominent place in the picture), Stanley and Robert try to put into the mother tongue of the king the words of the 'Ten Com-

mandments. Idi takes out his writing material, and puts down, for the first time in the native speech of Uganda, passages from God's Holy Word. The Bible and missions have bulked so largely in the development of the country that it is well to be reminded of this early historical fact and give credit to the noble traveller, not only for arousing the world's interest in Uganda, but for being himself the first to translate any part of the Book into this African tongue.

A year later, in answer to Stanley's famous appeal of 1875, came the Church Missionary Society. And by 1880 that brilliant young Scottish engineer, Alexander M. Mackay, had reduced the language to writing, had printed lesson sheets on his little printing press from wooden types he had cut with his own hands, had translated the same Ten Commandments (there is no record of what happened to Stanley's version), some Psalms, and had begun a version of St. Matthew's Gospel. Then came the troubles of 1885. Bishop Hannington was murdered in October; and yet in the midst of dangers and scares, 350 copies of the first sheets of the Gospel appeared in November. In 1887, the missionaries were again driven back, but the written Word remained, St. Matthew in Luganda or Ganda (as explained on p. xiii we drop the prefix), and the New Testament in Swahili. Before he died in 1890, Mackay had trained two Baganda boys, Henry Wright Duta and Sembera Mackay, to share in translation work. Duta continued this task till he passed away, an honoured clergyman, in 1914. Another Baganda, Mika Sematimba, slave boy, royal page, chief of the king's guard, afterwards an Elder in the Christian Church, took part in completing the New Testament. Then came the Old Testament in 1896. Many Baganda Christians helped in this and succeeding editions. Since then the version has passed through several revisions and been printed in many forms and sizes. Some 25,000 copies of **Ganda** Scriptures are required every year. The Bible is in the forefront of all mission work. The term 'reader' has come to mean 'Christian'. Every candidate for baptism must possess his own New Testament. These Bible-lovers have themselves become pioneers into the

regions beyond, not merely circulating the Book, but translating its Glad Tidings into other tongues. Bishop Willis testifies that "an intelligent African people whose potential influence on other tribes is immeasurable, in its most malleable stage is being moulded on the teaching of the Bible. Not only questions of faith, but all questions, moral, social and political are being brought to that touchstone. The Bible has penetrated to the Indians of the Protectorate; it is permeating all classes and influencing every department of life". Uganda is surely a striking example of the truth Lord Baldwin enunciated at a Bible Society meeting, when he called the Bible "a high explosive startling the individual soul in ten thousand different places into a new life . . . a new belief . . . a new faith". Ganda is one of the languages in which Roman Catholic missionaries have published their own translation of the Gospels and Acts.

Twelve of the tribal tongues spoken in the Uganda Protectorate now possess Scriptures, but in several cases they are giving way before Ganda. Some of these languages, as might be expected, extend into neighbouring countries, Anglo-Egyptian Sudan, Belgian Congo, Kenya Colony and Tanganyika Territory, just as the tongues of these districts penetrate into Uganda. Up in the north where the north-east frontier of Belgian Congo, the West Nile district of Uganda, and the Anglo-Egyptian Sudan meet, there is a language called **Lugbara** which now has the whole New Testament. A translation of the Pentateuch is now in progress. **Madi**, an allied speech in the Mongalla province of Anglo-Egyptian Sudan as well as in the north of Uganda, possesses two Gospels, St. Mark and St. John, and the book of Ruth. On the west of Lake Rudolf and extending into southern Abyssinia as well as into the north-west borders of Kenya, the **Karamojong** language has Genesis and the Gospels of St. Mark and St. Luke, all printed; and a considerable part of the remainder of the New Testament in manuscript.

In the West Nile Province of the Protectorate live a warlike people quite distinct from the Baganda. They are the southernmost of the pagan tribes who inhabit the Nile valley

from Lake Albert northward to Khartoum. Their language is called **Gang**, or **Acholi**. It was reduced to writing by A. L. Kitching (afterwards Bishop of the Upper Nile). With the help of a convert named Sira Dongo belonging to a kindred tribe called **Madi** (which, as we have just mentioned, now has Scriptures in its own tongue), he translated St. Mark's Gospel in 1905. Since then the New Testament has been completed.

Beyond the western border, in the forests and valleys towards Lake Albert and up to the snowy summit of Ruwenzori, stretches the country of the **Nyoro** and the **Toro** tribes. They use what is practically a common language differing from **Ganda**. The first Christian missionary to preach to the people living in this great region was a Baganda teacher, Apolo Kivebulaya, afterwards to become known as the apostle to the pygmies (see p. 87). "At Mboga," says W. Canton, in his *History of the Bible Society*, "on the edge of the great forest, Apolo's bitter opponent, the Chief Tabalo, accused him of murder. His innocence was proved, and the only compensation he would accept was freedom to continue his teaching. Then Apolo felt the need for the Word of God for the people. Night after night, with some sheets of paper, a piece of blue pencil and his Ganda Testament, Apolo lay on the ground—for chairs and tables were unknown in the land—and translated St. Matthew into **Nyoro** or **Toro** by the smoky glimmer of a fire of sticks." The version prepared in such romantic circumstances was never printed. Later on a fresh translation was made by H. E. Maddox, who prepared the whole Bible with References. **Ganda** and **Nyoro** are the only languages in the Uganda Protectorate which possess the complete Bible.

Konjo, spoken between Lake Albert and Lake Edward, by a tribe whose main habitat is in the Belgian Congo, but who have overflowed into the Toro country, has St. Mark's Gospel. **Nkole**, or **Lunyankole**, a language in the southwest corner of the field, has the four Gospels. **Haya**, spoken around Bukoba on the west of Victoria Nyanza, and also across the frontier into Tanganyika Territory, now possesses

the whole New Testament. Members of the German Neukirchen Mission have published Selections in **Ha**, the language of a tribe living between Bukoba and Ujiji on Lake Tanganyika. **Ruanda** and **Rundi**, spoken in Ruanda and Urundi, Belgian Congo (see p. 88), also stretch into Uganda.

Returning to the eastern side of the lake, in the north-east of the Northern Province, there is a Nilotic language known as **Teso**, in which the New Testament is now available. North-east of Victoria Nyanza, around Mount Elgon and in Kenya, there is, or rather was, a tongue called **Gisu**, or **Masaba**, as this is the local name of the mountain. The Gospels and Acts exist in this language. There has recently been very little demand for many of these translations since Ganda is taking the place of the local eastern Bantu speech. The tribal tongue of Uganda which was the earliest to possess any portion of Scripture was **Soga**, spoken in the Eastern Province, on the north shores of Lake Victoria and east of the Nile. St. Mark's Gospel published in 1896 was followed by the Gospels of St. Matthew and St. John.

KENYA COLONY

All along the east coast from Somaliland to Mozambique, right across Central Africa from east to west and even on the shores of Madagascar and Arabia, a *lingua franca* called **Swahili** has become an important means of communication. The Bible has been published in three forms of this tongue.

Swahili (literally the language of the coast, from the Arabic *Sahil* meaning 'coast') grew up with the slave trade. A mixture of Bantu, Arabic, Persian, Urdu and Portuguese, Swahili, has, like all similar forms of speech, readily incorporated all kinds of words from other tongues. The Bible has been translated into three kinds of Swahili, Central or Mombasa, Southern or Zanzibar, and Bantu Swahili. The Mombasa form is known also as **Kimvita**, and the Zanzibar as **Kiunguja**. The first portion of Scripture translated into any kind of Swahili is the beginning of Genesis, prepared by J. L. Krapf, of the Church Missionary Society, with the assistance of Ali bin Mohedin, the *cadi* of Mombasa. This was published in the Journal of the American Oriental Society as early as

1847. He also made a draft of the New Testament which, though never published, was used to help in the Zanzibar Swahili version of 1883. The New Testament in the Mombasa form, prepared by members of the Church Missionary Society, was first published in 1909. It was followed five years later by the Old Testament.

Meanwhile the Universities' Mission to Central Africa had begun a separate version (the principal translator was Bishop Steere) starting with Ruth in 1868, and completing the New Testament in 1879. Thereafter the Bishop proceeded with the Old Testament. When he died in 1882 the final proofs of Isaiah were found on his desk. F. R. Hodgson finished the work. This version is described as Zanzibar Swahili. The Bible, first published in 1891, has passed through several revisions since then.

Before the Great War, a Berlin missionary, Martin Klamroth, attempted a new translation of the New Testament in a less Arabized Swahili. It was suggested that the Swahili dialect spoken on the coast, when propagated in the interior, hindered an easy understanding of the Christian Gospel, since almost all religious terms were borrowed from Arabic. They had thus, it was stated a definite Islamic background, and therefore were more or less unintelligible to the unsophisticated natives. After the War the Rev. Karl Roehl revised his translation, removing as far as possible all Arabic and Islamic importations. The version is described as in pure Bantu Swahili. Though an artificial language, it seemed to appeal to the inland Christians. This translation of the New Testament was published by the Württemberg Bible Society at Stuttgart in 1930. A similar version of the Old Testament was published in 1937.

It will be observed that these three translations are particularly connected with three separate missions: the Church Missionary Society, the Universities' Mission to Central Africa, and the Berlin Missionary Society; and the circulation of each has centred round these three organizations. For more than a generation attempts have been made towards one common Union Version. The actual differences

between the translations bearing the names Mombasa and Zanzibar turn mainly upon the use of terms and divergences in orthography. The grammatical construction and most of the words used are almost the same. That these two versions are not so very different seems evident from the fact that frequently when stocks of the one have been low on the field the other has been used in its stead, and, the Bible Society has been informed, generally understood by the reader. The aim must continue to be a common version combining the best in the present three forms of the Bible. A version of the Gospels and Acts made by Roman Catholics in Swahili was published at Algiers, in 1929.

In addition to the Swahili *lingua franca* which Kenya shares with a large part of Central Equatorial Africa, twenty-five Bantu languages more distinctively belonging to the colony, and used entirely or partially in the country, now possess portions of Scripture. At the north-east end of Victoria Nyanza some half a dozen dialects spoken round the Kavirondo Gulf have part of the Bible. Three of these languages are known as Hanga, Ragoli, Nyore, all Bantu. A fourth, Luo, is Nilotic or Hamitic. **Hanga** is spoken in the west of Nyanza Province of Kenya by about 400,000 people. The Gospels and parts of Acts and Revelation have been published. The remainder of the New Testament exists in manuscript. **Ragoli** and **Nyore** both have editions of the New Testament printed by the American Bible Society. Genesis has also been published in Ragoli. **Luo**, or **Dholuo**, is the language of one of the principal of the Nilotic Kavirondo peoples. It now possesses the New Testament and Genesis. The beginnings of these Luo translations were two different versions of St. Mark's Gospel, the one prepared, with the help of an African named John Otieno, by Mr. A. Morrison, a Scotsman who was a magistrate at Nairobi, and the other by the Rev. J. J. (afterwards Bishop) Willis and the Rev. E. Pleydell of the Church Missionary Society. These translators were entirely ignorant of each other's work until both versions were submitted to the Bible Society in London, which brought the two sets of workers in touch with one another. As

a result a combined translation was published in 1911. Thereafter representatives of the Church Missionary Society, the Seventh-Day Adventist Mission and the Africa Inland Mission completed the New Testament in 1926. Over 40,000 copies of the New Testament have been circulated. Akin to Luo is a language called **Dama**, or **Dhopadhola**, spoken on the borders of Kenya and Uganda, into which Roman Catholic missionaries have published Scripture Selections.

The name **Kipsigis**, or **Lumbwa**, 'cultivators' as the Masai warriors call them, brings us back to the Hamitic Kavirondo tribes, south of the Uganda Railway, in the mountains which form the escarpment above the plain between Mount Kenya and the lake. Their language, which is said to be understood by many of these neighbouring tribes, possesses the four Gospels, Romans, 1 and 2 Timothy.

Kistii, or **Gusii**, another Bantu tongue spoken about thirty miles south of the Kavirondo Gulf, has St. Matthew's Gospel. The book was published in 1929; but only one edition of 5,000 has been circulated. Members of the Seventh-Day Adventist Mission report that they are preparing a version of the New Testament. In **Nandi**, a tongue allied to Kipsigis and covering a wide field, the New Testament and Genesis were printed in 1935. The whole Bible has now been published. The Rev. S. M. Bryson, of the Africa Inland Mission, is principally responsible for the translation. The Marakwet, El Geyo (the cliff-dwellers), Kamasia, Njemps and other tribes also understand this language. In the north-west area, near Mt. Elgon, a colloquial form of Swahili called **Shamba** is spoken on the farms. Members of the Bible Churchmen's Missionary Society have translated St. Mark's Gospel into this form of speech. In **Suk**, a language spoken in the hills between Mt. Elgon and Lake Rudolf, the Gospel of St. Mark, translated by a missionary of the same society helped by another of the Africa Inland Mission, was published in 1935. Selections of Scripture in the **Sebei** or **Sabei** dialect of **Suk** were published in 1930.

For many reasons the Kikuyu are the best known of the Kenya people. Living in the forest highlands round Nairobi

and stretching north to Mt. Kenya, they are a free and hardy race, numbering about a million. The first piece of Christian Scripture in **Kikuyu** was St. John's Gospel, translated by the Rev. A. W. Macgregor of the Church Missionary Society and published in 1903. Nearly ten years later, Mr. A. R. Barlow of the Church of Scotland Mission made a version of St. Mark's Gospel. Thereafter a local committee consisting of members of the Church Missionary Society, the Church of Scotland Mission, the Africa Inland Mission and others was formed to prepare the translation of the remainder of the New Testament. This was completed in 1926. The Committee is now proceeding with the Old Testament, of which Genesis, Exodus, Numbers, Joshua, Judges, Ruth, Jonah and the Psalms have been published.

North and north-east of Mt. Kenya live the **Meru**, a pastoral folk, into whose tongue the Gospels have been translated. A tribe of 20,000 in the Kitui district of Kenya speak **Tharaka**, a Bantu language, in which St. John's Gospel, translated by Muindi wa Ngumbao under the supervision of Mr. H. S. Nixon of the Africa Inland Mission, was published in 1935.

South-east of Nairobi we encounter the **Masai**, a nomadic tribe numbering some 75,000. The first book of Scripture in **Masai** was St. Mark's Gospel, translated by Mr. A. C. Hollis, then first secretary of the British East Africa Administration, with the help of two Masai Christians, Justin Lemenya and Enoch Boi. Later the Africa Inland Mission started work among the tribe, and completed the New Testament in 1923. A convert named Tagi, once a sergeant in the Kenya Government troops, afterwards a successful evangelist, was the principal translator. A version of the Old Testament is ready for publication.

On the coastline of Kenya itself, proceeding northwards from Mombasa, we come to **Giryama**, a speech described as "akin to Swahili but preserving much of the vocabulary and grammar of the old Ngozi language on which Swahili is based". The Church Missionary Society began work in Giryama at the end of last century. The Gospel according to

St. Luke was published in 1892. Three years later an African catechist named Johana Gona made a version of St. Matthew's Gospel. The Old Testament was completed in 1901. The New Testament did not appear till 1908. A revision of the whole Bible has been made by Miss Florence I. Deed of the same society.

Further north there is **Pokomo**, spoken by a tribe living on both banks of the lower Tana River, in the Witu country behind the coast belt. This language shows influences of Swahili, Kamba (spoken further inland), and Galla from the south of Abyssinia. The Rev. F. Wurtz, of the Neukirchen Mission, made the translation of the first piece of Scripture, St. Mark's Gospel, prepared with the help of an African named Abdullah in 1894. The missionaries then proceeded to complete the New Testament, which was issued in 1901.

North-west of, and inland from, Mombasa, are the Kamba people, in whose tongue St. Mark's Gospel was translated by the Rev. J. L. Krapf of the Church Missionary Society as far back as 1850. After that society had to give up its work in the Kamba country, the Leipzig Evangelical Lutheran Mission entered the field, and one of its missionaries, the Rev. J. Hoffman, made a version of St. Luke's Gospel in 1898. When the German mission left the district, the Africa Inland Mission took charge of the work. Members of its staff, Mr. G. W. Rhoad and his colleagues, made the translation of the New Testament in what is described as **Eastern Kamba**. The version of the Old Testament is nearly completed; Genesis and Daniel have been published. Also inland from Mombasa, in a tongue known as **Nyika of Kenya Rabai** (Nyika means 'wilderness'), Mr. Krapf also translated St. Luke's Gospel in 1848. St. Matthew's Gospel in **Nyika Ribé**, a cognate dialect, was published in 1882. No further editions of either of these Nyika books have been required.

It is interesting to learn that the railway from Mombasa passes through the Taita Hills, just at the very place which Krapf had chosen as the site for his first mission station in the chain he wished to establish from the Indian Ocean to the Atlantic. There are two dialects of **Taita**, **Dabida** and

Sagalla, in both of which Scriptures exist. In the former the Rev. A. R. Maynard and his colleagues of the Church Missionary Society completed the New Testament in 1922; and in the latter the Rev. J. A. Wray, of the same mission, translated the Gospel of St. Mark in 1892, adding the other Gospels by 1912.

TANGANYIKA TERRITORY

As already explained (p. 46) some form of **Swahili** is the principal *lingua franca* of this, as of other parts of Central Equatorial Africa. Tanganyika Territory generally prefers **Zanzibar Swahili**. The very name reminds us that a Christian Cathedral now stands on the site of a former Mohammedan slave market, and that its altar is exactly over the spot where the 'whipping post' was situated.

Turning to the distinctively Tanganyika languages which possess Scriptures, and beginning at the north, there is a tongue called **Hangaza** in the extreme north-west, in which St. Mark's Gospel, translated by a member of the Church Army, has been published. The dialect is said to be akin to Ruanda and to Rundi (see p. 88). The New Testament exists in **Sukuma**, spoken at the south-east corner of Victoria Nyanza. The first translations were made by missionaries of the Church Missionary Society. When the Africa Inland Mission took over the field, their representatives revised these early versions and produced the whole Testament in 1920.

Nyamwezi, to which Sukuma is akin, is spoken with dialectical differences by many tribes south of Victoria Nyanza. It possesses the New Testament completed in 1909 by L. R. Stern of the Moravian Mission and printed at Herrnhut. The first portion published in the language was St. Mark's Gospel, translated in 1897 by T. F. Shaw of the London Missionary Society, who consulted an earlier draft prepared from Swahili by Jacob Wainwright, servant to Dr. Livingstone.

The Apostolic Vicariate of Southern Nyanza has published at the *Maison Carrée Press*, Algiers, a booklet in **Sinja**, or **Sinza**, or **Zinza**. In 1930 St. Matthew's Gospel and the Acts

in this language were issued by the White Fathers at Bukalasa. The Algiers press has printed primers in **Gwe** and **Suwi** or **Subi**. These are all languages of smaller tribes in the Mwanza province of Tanganyika Territory, south of Victoria Nyanza. Each book contains Selections of Scriptures, that in Gwe giving the story of the Gospels. It is also reported that the White Fathers have published the New Testament in **Kerewe**, spoken at the south-west corner of Lake Victoria. Another language in the same district is **Jita**, or **Kijita**, in which members of the Africa Inland Mission have published St. Luke's Gospel. The Gospels of St. Matthew and St. John are ready for the press. St. Matthew's Gospel is also being translated into **Kuewe**, a language near Jita.

In 1910 two missionaries of the Seventh-Day Adventist Mission, Kotz and Enns, translated St. Matthew's Gospel into **Asu**, spoken in the Paré Mountains. The New Testament was completed twelve years later. Old Testament stories have also been issued in this tongue.

The first book of Scripture in **Taveta**, a language spoken south-east of Mt. Kilimanjaro along the Luni River, was St. Mark's Gospel, translated from Swahili by a Taveta native, Yohana Nene Mdigherri, and revised by A. R. Steggall of the Church Missionary Society, who completed the version of the New Testament.

Portions exist in two forms of **Chaga**, or **Chagga**, spoken south-west of Mt. Kilimanjaro. The earliest to possess any Scripture is **Mochi Chaga**, in which A. R. Steggall, whose name has just been mentioned in connexion with Taveta, translated St. Matthew's Gospel. Afterwards the mission was handed over to the Leipzig Evangelical Lutheran Mission, one of whose workers translated the other Gospels. It is reported that the New Testament has now been completed. In the **Machame** form of **Chaga**, J. Raum of the same mission made a version of the four Gospels.

The Evangelical Missionary Society for German East Africa began translating into **Shambala** in 1894, when a primer containing Selections from the Bible was printed at Guttersloh. The language is spoken round Usambara. This

booklet was followed by St. Mark's Gospel in 1896 and other portions, till the New Testament was finished in 1908. A revised edition was issued in 1930. **Bondei** is another Usambara tongue. Here the Universities' Mission to Central Africa began with St. Matthew's Gospel in 1887, and completed the Gospels of St. Luke and St. John by 1895.

Some distance inland from Zanzibar, round Mamboia, the Church Missionary Society had a station among the **Kaguru** speaking people. The language is also known as **Nguru** or **Kimegi**. St. Luke's Gospel was translated in 1885, St. Matthew's and St. John's Gospels in 1894. Only 1,000 copies in all were circulated. It was found unnecessary to continue publication in this tongue as the readers used Swahili. Further west, **Gogo** is another language in which the Church Missionary Society has done translation work. St. Matthew's Gospel was published in 1886, and the New Testament completed in 1899. Genesis, Exodus, Numbers, Ruth and Jonah have also been issued. Members of the Augustana Lutheran Mission have translated St. Mark's Gospel into **Ilamba**, or **Iramba**, spoken near Singida, but it has not yet been published. A Bible History containing portions of Scripture in the **Digo** language was published by H. Günther, of the German Evangelical Missionary Society, in 1911. It is spoken from the Sabaki River in Kenya to beyond the Umba River in the north of Tanganyika. **Zigula**, a dialect on the coast near Zanzibar, possesses St. Matthew's Gospel, translated in 1906 by a missionary of the Universities' Mission to Central Africa, with the help of a native named Arthur Mbezi. **Bena**, spoken in the country at the north-west corner of Lake Nyasa, possesses the New Testament translated by C. Schumann of the Berlin Missionary Society. The printing, which was interrupted during the Great War, was completed in 1920 by the British and Foreign Bible Society.

Makua and **Mpoto** are two languages spoken by tribes both north and south of the Rovuma River. Makua is a Bantu tongue used along the whole East African coast from the Rovuma River to the Quelimane River. It also stretches into

Mozambique. Some chapters of St. Matthew's Gospel, translated by Chauncy Maples (afterwards Bishop), were published in 1881. One of his successors prepared the version of St. Mark's Gospel which was issued in 1907. The same Gospel, translated by Archdeacon W. P. Johnson, was published in Mpoto, spoken on the east side of Lake Nyasa, in 1914. Another tongue, also east of the lake, is **Manda**, in which the New Testament was printed in 1937. In these three languages the work has been done by members of the Universities' Mission to Central Africa.

NYASALAND

There are several languages to the south of Tanganyika Territory which occasionally stretch across the border into Nyasaland. Mambwe, at the south end of Lake Tanganyika, as well as Namwanga and Konde between Lakes Tanganyika and Nyasa, are spoken on both sides of the frontier. D. Picton Jones, of the London Missionary Society, translated the New Testament into **Mambwe**, beginning with St. Mark's Gospel in 1893, and completing the New Testament in 1901. A version of the New Testament in a union Mambwe-Lungu form of the language, suitable for both the Mambwe and the Lungu tribes, was completed in 1922. The Psalter was added two years later. A kindred dialect, spoken principally in Nyasaland, is **Mwamba**, which possesses two booklets published at Livingstonia, containing Selections of Scripture.

In **Namwanga**, the speech of the Winamwanga and Wiwa tribes, inhabiting a large part of the Tanganyika-Nyasa plateau at the north-west end of the lake, the New Testament and the Psalms, translated by Scottish missionaries, have been published by the National Bible Society of Scotland. In **Konde**, or **Nkondi**, or **Konde-Nyakuse**, spoken at the north of Lake Nyasa, translation work was started by missionaries of the (then) Free Church of Scotland Mission at Livingstonia. St. Matthew's Gospel was issued in 1895, and St. John's Gospel in the following year. When the Berlin Missionary Society took over the field in 1891, their representatives began a fresh version completing the New Testament,

which was published by the Prussian Bible Society in 1908.

Into **Nyasa Nyika**, or **Shinyiha of Lake Nyasa**, spoken by some 10,000 folk living at the north-west of the lake, a Moravian missionary translated the New Testament in 1913. **Tonga of Lake Nyasa**, or **Nyasa Tonga**, has St. John's Gospel. **Tumbuka**, another of the languages spoken west of Lake Nyasa, also stretches across the border into Tanganyika Territory. It has the New Testament published by the National Bible Society of Scotland, which reports that the Old Testament has also been translated by a Government official. In **Ngoni**, the language of the Angoni, a famous fighting tribe who live in the highlands in the same region, St. Mark's Gospel, translated by W. A. Elmslie, was published at Livingstonia in 1891. At least four editions were issued, but there does not seem to have been any call for the book during the last thirty years. Tumbuka, in which the same missionary was the principal translator, appears to have taken its place.

The first book of Scripture in the **Nyanja** language, one of the principal tongues in the south of Nyasaland, was St. Matthew's Gospel. It was translated by the Scottish pioneer (afterwards Dr.) Robert Laws, and printed on the little mission press at Lovedale, 2,000 miles south of Lake Nyasa, but these books never reached their readers. A tribe on the lower Shire River, the Machinjiri, were on the war-path, and in an attack upon a Portuguese station destroyed the whole edition. Six years later Laws completed his version of the New Testament. To avoid any of the former risks he brought his manuscript to Edinburgh, where it was published by the National Bible Society of Scotland. Thereafter others, among them A. C. Murray, of the Mvera Mission of the Dutch Reformed Church, took up the task of translation. They added Genesis and Esther. All these were in the **Western** form of the **Nyanja** tongue. The Bible in **Union Nyanja** was completed in 1922. It reaches over a million people. Further south, in the Shiré Highlands, the Church of Scotland, in 1876, planted a mission at Blantyre. At first they used a language known as Yao, of which we shall hear im-

mediately, but later on began a version in the **Southern** dialect of **Nyanja**. The translator was David Clement Scott, of the Church of Scotland Mission at Blantyre, that saintly idealist who became the architect and builder of 'the finest church in South Africa'. Amid his many other duties he found time to translate the Gospels and several of the Epistles; these were published by the National Bible Society of Scotland in the early nineties. But even the Southern Nyanja did not meet all the need. So, to the east, the Universities' Mission to Central Africa, which had been working from Likoma as its centre, started a translation in **Eastern Nyanja**. The first portion of Scripture printed was a version of St. Mark made by Chauncy Maples. This was followed by the remainder of the Bible, prepared principally by Archdeacon W. P. Johnson and Miss K. H. Nixon Smith. The version is used almost entirely by this one mission.

In 1900 a joint Bible translation committee was formed to produce a version uniting the Nyanja dialects. The Bible in this Union Nyanja version, based on the Western and Southern forms, and prepared principally by Dr. W. H. Murray, of the Dutch Reformed Church, and Dr. Alexander Hetherwick, of the Church of Scotland Mission, was first published in 1922. A revised version was printed in 1936. This form of Nyanja reaches about a million people, mostly in Nyasaland and some in Portuguese territory.

The translations in **Yao**, the other language just mentioned as spoken in the south of Nyasaland and across into Portuguese East Africa, were begun by missionaries of the Universities' Mission. Then Dr. Hetherwick completed the version of the New Testament before the Scottish Mission gave up the use of Yao. Thereafter the members of the Universities' Mission found it useful in their work in the south of Nyasaland, and finished a version of the Bible in 1920. Two lady missionaries, Miss K. H. Nixon Smith (whose name occurs under Nyanja), and Miss N. L. Mann, along with Yao colleagues and some male members of the staff, are principally responsible for the translation of the Old Testament. Livingstone refers to Yao as **Ajawa**.

NORTHERN RHODESIA

Bemba, or **Wemba**, is one of the principal languages of Northern Rhodesia, stretching right across from the Congo to Lake Nyasa. Mr. Daniel Crawford of the Brethren's Mission, whose name will always be associated with the Bible in Luba, Garenganze (see p. 95), made the first version of St. John's Gospel in Bemba. A colleague translated the other Gospels. Ten years later, missionaries of the London Missionary Society made a fresh version completing the New Testament and Psalms. Roman Catholics have issued a version of St. Matthew's Gospel.

Wiza, **Wisa**, or **Bisa**, closely allied to Bemba, is the language of a tribe in the Machinga Mountains and Loangwa valley in north-east Rhodesia. St. Mark's Gospel and part of St. Matthew's have been printed at Livingstonia. The Gospels, Acts and some Psalms also exist in a dialect called **Wiza-Lala**. The versions in both these languages have been published by the National Bible Society of Scotland. Lala, Lamba and Wiza are said to be so closely akin that they may be regarded as one.

Sena, sometimes described as a dialect of Nyanja, is spoken on both banks of the Zambezi, from its mouth to Tete. It differs only slightly from **Chicunda**, which is also referred to as **Chic-sena**. Both languages extend into Portuguese East Africa. A missionary of the Zambesi Industrial Mission made versions in both dialects: St. Mark's Gospel and part of Acts in Sena; and a few chapters of the same Gospel in Chicunda. It was afterwards found that Nyanja could meet the needs of both; so there has been no publication since 1901.

Lwena, or **Luina**, or **Lovale**, or **Lubale**, extends over a large area in eastern Angola, southern Belgian Congo, as well as in the extreme north-west of Northern Rhodesia (see p. 97). St. John's Gospel was translated by Dr. Walter Fisher of the Garenganze Mission in 1902. Colleagues completed the New Testament in 1928. A separate version of the New Testament was privately printed some five years later. **Lamba** also stretches over the borders of Northern Rhodesia

into Belgian Congo. Genesis, Exodus, Psalms and the New Testament have been put into the language. The first version of the New Testament was prepared by missionaries at Kafulafuta, and published by the Baptist Translation Society in 1921. Professor C. M. Doke, of Witwatersrand University, and some former colleagues in the South Africa Baptist Missionary Society prepared the edition of 1938. **Nsenga** stretches over a wide area, chiefly in the valley of the lower Luangwa and across into Portuguese East Africa. The Rev. A. S. B. Ranger, of the Universities' Mission to Central Africa, published his version of St. Mark's Gospel in 1919 and the New Testament four years later.

Mukuni, or **Lenje**, or **Renje**, is the name of a group of dialects between the Kafue River and Broken Hill, akin to **Ila**. With the help of several Africans, a member of the Methodist Missionary Society has translated the Gospels of St. Mark and St. Luke, and the Acts. **Ila**, the language spoken round the middle part of the Kafue River, possesses the New Testament, 1915, translated principally by the Rev. E. W. Smith of the (then) Primitive Methodist Missionary Society. The Psalms were published in 1934 and Exodus two years later, translated by members of the same mission. The Universities' Mission to Central Africa has also published a volume of Old Testament stories. **Tonga of Zambezi**, spoken from Victoria Falls to Feira, has St. Mark's Gospel and Genesis translated by the Rev. J. R. Fall of the (then) Primitive Methodist Missionary Society. Roman Catholics have issued a Child's Bible History.

Kololo, or **Lozi**, the name now preferred, spoken in Barotseland, has the New Testament, translated by members of the Paris Evangelical Mission. **Mbunda**, in northern Barotseland and across into Portuguese West Africa, possesses the Gospels translated by members of the South Africa General Mission. Along with African colleagues, Mr. E. M. Jakeman, of the same mission, has translated the New Testament into **Nkoya**, spoken in eastern Barotse-land.

SOUTHERN RHODESIA

In **Shona**, the language of Mashonaland, the Gospel of St. Mark was translated by the Rev. John White of the Methodist Mission, who completed the New Testament in 1907. Genesis, Judges and Ruth, the Psalter, and Isaiah have since been added. The Society for the Propagation of the Gospel has published the New Testament and Psalms in the **Manyika**, or **Swina**, dialect of Shona. **Karanga** is described as the name of a group of several dialects, among them being Shona and Ndaу. It possesses the New Testament translated by missionaries of the Dutch Reformed Church. **Tebele**, or **Tabele**, is said to be practically a dialect of Zulu. Agents of the London Missionary Society have translated the New Testament. It is reported that most of the copies were taken by the Matebele during the war of 1893-4 and were turned into head-dresses. Revised editions were printed in 1903. The Psalter was issued in 1930. The **Kalaña** dialect, spoken west of the Gwai River, has the Gospels and Acts translated by African and European members of the London Missionary Society. **Ndaу**, the language of the Melsetter district and across the border in Portuguese East Africa, has Genesis, Exodus, the Psalter and the New Testament translated by missionaries of the American Board of Commissioners for Foreign Missions and of the South Africa General Mission.

MADAGASCAR

Madagascar furnishes one of the most outstanding instances in modern times of the power of the Holy Scriptures. For three centuries Europeans had tried to plant settlements in the island. Even missionary work had been attempted and failed. Then, during the early days of last century a treaty with Britain suppressing the slave trade made it possible for the London Missionary Society to start work in 1818. Unlike their Roman predecessors, the missionaries began by translating God's Word. In spite of many difficulties they had completed a version of the New Testament in **Malagasy** by 1825, and the Old Testament three years later. But it was not till 1828 that the first book, St. Luke's Gospel, was

printed on the mission press of Antananarivo. It was followed by an edition of the New Testament in 1830. The Bible issued in parts from the same press was finished in 1835, just before the great persecution broke out in March. The story of these 'killing times' has often been told. The Church had grown to about a couple of hundred members. Then suddenly came the edict of Queen Ranavalana proscribing Christianity and making the possession of Christian books a capital offence. The choice had to be made immediately. Many remained steadfast and suffered torture and death. The first martyr was a Christian girl, Rasalama. The 'Rock of Hurling' still tells its tale in Tananarive. But the storm did not destroy the young Church. "The little band caught at God's skirts and prayed . . . They also had a book in their hands which the Queen could not destroy. They went into hiding; but they went with the book, and with all that waits for men in that book."* Before the missionaries were expelled they had buried in the earth seventy copies of the Bible, and stored in various hiding places Portions of the Book. These were eagerly read by the hunted people. One copy kept for safety in a cave which had been used as a smallpox hospital is now a treasured possession of the Bible House Library in London. When the reign of terror ended after a quarter of a century, the little Church had increased tenfold, having been nourished, sustained, comforted and strengthened by one spiritual teacher, counsellor, friend and guide in this world and to the next, the Word of God which is able to make men wise unto Salvation. Since these terrible days, many editions and revisions of the Malagasy Bible have been issued. The Christian Church now numbers hundreds of thousands; supporting their own auxiliary of the Bible Society, sending out their own missionaries to tell of the Christ for whom a hundred years ago their parents suffered and gave their lives, the Saviour whom they found close to them in God's Holy Word. The late Rev. W. Kendal Gale, whose labours are

* *The Martyr Church and Its Book.* Published by The British and Foreign Bible Society, London, and The London Missionary Society.

recorded in *Church Planning in Madagascar*,* declared there are tribes in Madagascar more Christian than in England. In one district where he pioneered twenty-four years earlier, he found more than 210 churches. He discovered in one village over the mountains a congregation set up eleven years before by men who had returned from the capital, bringing with them copies of the Book containing the message they had heard. For all that time they had no teacher, only a Bible and a hymn book.

Roman Catholics have also published a version of the New Testament in Malagasy.

In addition to the predominant **Hova** dialect in which the Malagasy Bible is written, there are several other dialects spoken in the island. Into one of them, **Tsimihety**, spoken in the north-west, St. Luke's Gospel has been published. The version was prepared by a Malagasy Christian named Rakotojaono, with the help of Mrs. Milledge, a daughter of Dr. Sibree, one of the earliest missionaries. The question of making translations into other Malagasy dialects such as **Menabe**, **Mahafaly**, **Betsimisarika**, **Iboina**, **Bara**, has been considered, but it does not appear to be necessary at the present time.

MAURITIUS

A dialect of French, known as **Mauritius Creole**, is the language of most of the inhabitants of the island. It is also spoken in the Seychelles and Rodriques, as well as on the east coast of Madagascar. The four Gospels and the Acts have been published in this form of speech.

PORtUGUESE EAST AFRICA

Several languages of neighbouring countries extend into this territory; Makua, Mpoto, Swahili, Yao, Nyanja and Sena have already been mentioned. In the middle of the country a tribe speaking **Lomwe** has been reached by missionaries from the Church of Scotland Mission at Blantyre, Nyasaland. In this language the National Bible Society of

* Published by the World Dominion Press, price 1s.

Scotland has issued the New Testament and the Psalms, translated principally by an African, Che Lewis Mataka.

Not far from Tete on the Zambezi a language called **Nyungwi** possesses the Gospels and Acts, translated by Roman Catholic missionaries. Near Quelimane another tongue named **Ishuabo**, or **Eshuabo**, or **Xixuabo**, has Selections from the Scriptures similarly prepared.

St. Luke's Gospel in **Senji**, a dialect resembling Ndaу (see p. 60), spoken round Beira, was published by the Methodist Episcopal Church of America about 1906, but no other portions of Scripture were issued.

There are several important languages spoken at the southern end of the country. Round Inhambane a form of Tonga is used called **Tonga of Inhambane**. Missionaries of the American Board of Commissioners for Foreign Missions published versions of the first two Gospels in 1888. The American Bible Society issued the New Testament in 1897. The Society for Promoting Christian Knowledge also published Selections from the Gospels, some Psalms, Ruth and 1 Sam., i-iv, in this tongue. **Chopi**, also known as **Lenge**, or **Xilenge** (though some authorities think that Lenge is a separate dialect), is closely allied to Tonga of Inhambane. It is spoken between the Limpopo River and Inhambane. In 1902 the Society for Promoting Christian Knowledge issued a spelling book containing Selections of Scriptures. St. Matthew's Gospel and 1 John to Revelation have since been published.

Tswa, or **Sheetswa**, or **Kitswa**, a language closely allied to Zulu, is spoken over a wide area from the northern part of the Transvaal to beyond the Sabi River, and along the coast from Delagoa Bay to Sofala. The tribe numbers some three millions. Members of the staff of the American Board of Commissioners for Foreign Missions began Scripture translation in the tongue by publishing Selections in 1888. The Bible was completed in 1910.

Thonga, or **Shangaan**, or **Gwamba**, or **Hlengoe**, another tongue allied to Zulu, stretches from across the Portuguese boundary into northern Transvaal. To the Swiss Mission,

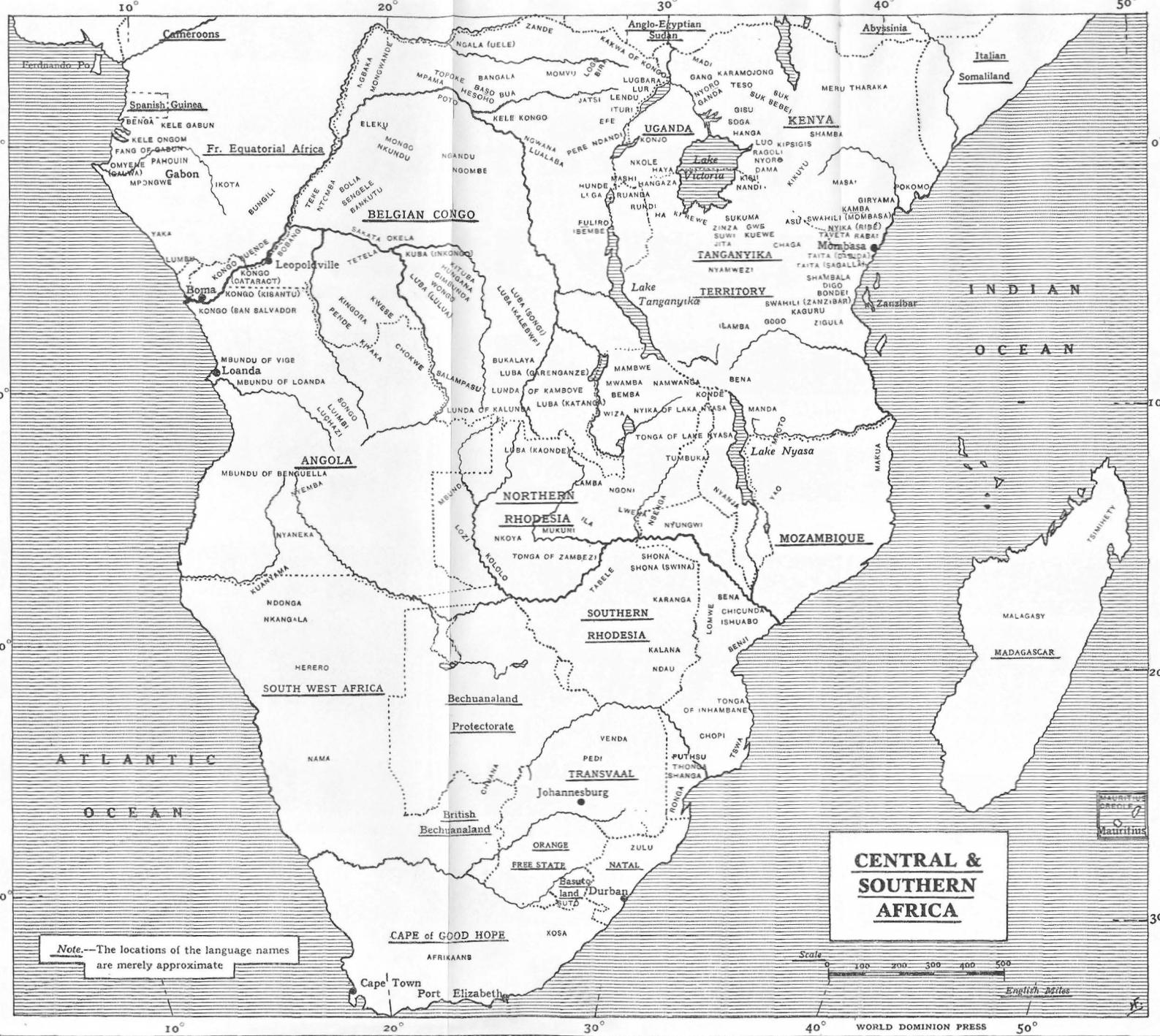
and especially to the Rev. Paul Berthoud, his brother Henri and R. Cuenod, belong the credit of most of the translation work. Selections were published in 1883, the New Testament in 1894, and the first edition of the Bible in 1907. A revised version has since been issued.

St. John's Gospel and Epistles, translated by the Rev. P. Loze into **Shanga**, a language of Portuguese East Africa described as distinct from Thonga, has been published by the Trinitarian Bible Society. It is reported that 1 Corinthians and St. Mark's Gospel have also been printed. In a dialect called **Puthsu**, spoken in the Maputo district, south of Delagoa Bay, the Society for Promoting Christian Knowledge published Selections in 1904.

Ronga is another language of Portuguese East Africa with a wide circulation. Here, too, the principal translators belonged to the Swiss Mission, H. Berthoud, P. Berthoud, and their fellow workers. St. John and 1 Corinthians appeared in 1891. Methodist missionaries helped in the revision of the New Testament in 1923, the year in which the Bible was completed. The Roman Catholics have also issued translations of Selections in this language.

SOUTH-WEST AND SOUTH AFRICA

It will be convenient now to consider the versions of Scripture in the southern part of the great continent. Beginning at the north-west corner of South-West Africa we find two languages of Ovamboland, **Kuanyama** and **Ndongo**. The former, which extends over the border into eastern Angola, has the New Testament and Psalms translated by members of the Rhenish Missionary Society, both African and European. The latter has the New Testament, Psalms, Isaiah, Jeremiah, and Daniel to Malachi similarly prepared by members of the Finnish Missionary Society. It is reported that a member of the South Africa General Mission is translating the New Testament into **Nkangala**, spoken east of the Cunene River and on the southern border of Angola. In **Herero**, or **Damara**, the language of Damaraland, Rhenish missionaries began by publishing Selections in 1849. The



New Testament and Psalms were issued thirty years later. **Nama**, or **Namaqua**, or **Khoi-Khoi**, a language belonging to the Hottentot Bushman family, has possessed the four Gospels since 1831, when they were translated by a missionary of the London Missionary Society. The very word Hottentot has often suggested considerable lack of many of the elements of civilization, yet these Bushmen are so precise that, as in many other tongues, they wanted to know whether more than two shepherds were abiding in the field at St. Luke ii, 8; and which was the elder brother of St. Luke xii, 13, in order that they might use the term appropriate in their language. The Rhenish Missionary Society afterwards took over the work, made a fresh translation of the Gospels and completed the New Testament and Psalms. The Old Testament exists in manuscript.

In the Transvaal, **Venda** and **Pedi** both possess the whole Bible. That in Venda was completed by the Rev. P. E. Schwellnus of the Berlin Evangelical Missionary Society in 1936. The Pedi dialect, which is also understood by other Suto tribes, has had the New Testament since 1890. It was translated by a missionary of the Berlin Evangelical Missionary Society, whose colleagues, after his death, completed the Bible.

Chuana, which extends into Matabeleland, recalls the name of Robert Moffat, the famous pioneer missionary of the London Missionary Society. After reaching Namaqualand in 1816, he settled at Kuruman with his heroic wife Mary in 1821, reduced the language to writing and began the great work of evangelizing the Bechuana with whom his name will always be associated. To him they owe their Bible in their mother tongue. Beginning with St. Luke's Gospel in 1830, he finished the version of the New Testament ten years later. This was printed in London, and the first consignment of 500 copies was taken out by David Livingstone, who under his influence went to Africa instead of China, and afterwards married his daughter. The Bible was completed in 1857. Sections of the Old Testament were printed at Kuruman as they were ready. In addition to his own careful revision many others have since been made, but it is interesting to learn that the pioneer's

version is still preferred by the majority of the Bechuana.

Moffat's translation is in a form of Chuana known as **Tlapi**. Another dialect called **Rolong**, used in the Thaba Nchu district by the missionaries of the Society for the Propagation of the Gospel, possesses the New Testament.

Suto, spoken in both Basutoland and Barotseland, has had the Gospel since 1839, when members of the Paris Evangelical Missionary Society started work there. The New Testament was completed by 1855 and the Bible in 1881. Several new editions and revisions have appeared since then. The Basuto opinion of this version is well illustrated by the remark of an old Basuto woman, "What a pity the white people cannot read the Bible in our Suto language." In **Zulu**, a language of clicks, there are nine of them, and twenty-seven vowels, four diphthongs and thirty-six plain consonants, extracts from Genesis were printed by members of the American Board of Commissioners for Foreign Missions in 1846. The New Testament (1865) and the Bible (1883) were published by the American Bible Society. **Xosa**, or **Xhosa**, or **Kafir**, is spoken by many tribes, including the Xosas, Tembus, Pondos, Gaikas, and Fingoes. They are described as knowing no priest, no altar, no temple. Their very word for God was borrowed, and was associated with inflicting pain. In his *History of the Bible Society*, W. Canton quotes one missionary who declared, "When I compare what the Hottentots were a few years ago with what the religion of Christ has made them, I cannot say what the Bible has done for this or that man, but I am at no loss to discover what has made these people to differ from what they were, and from what their countrymen in a state of nature still are." St. Luke's Gospel was translated by missionaries of the (then) Wesleyan Missionary Society in 1833. The New Testament was published in 1846 and the Bible in 1859. Since then there have been several revisions, the most recent by a joint committee representing several societies. One difficulty has been the use of what are described as 'women's words' in Xosa; some terms only a woman may say, and there are others which no woman dare utter.

The last language to be mentioned in this section is **Afrikaans**, or **Cape Dutch**, or **The Taal**, widely spoken in South Africa. Selections were published in 1889. The Bible, translated by a committee representative of the three Dutch Churches in South Africa, was completed in 1933.

WEST AFRICA

Let us now turn to the western side of this great continent. Beginning at Morocco we note that until we reach the Gulf of Guinea, apart from Nigeria, which will be dealt with at p. 77, there is a dark and immense region where the Scriptures are practically unknown. For over a hundred years the British and Foreign Bible Society has made attempts to reach the 11,000,000, mostly Sudanese, who inhabit this area, as well as the tribes along the coast and in the islands. But the results have been disappointing. Even to-day, only a very few of the languages of that vast area possess even a single book of the Bible, and those which have a Gospel translated into them are to be found almost entirely along the south-west and southern coast.

In the great hinterland of French West Africa there is an enormous expanse still waiting for the Book. Occasional trips have been made by Bible Society agents into the interior. A Frenchman, the Rev. J. A. Mesnard, then sub-agent for Senegambia and the western Sudan, reached Timbuktu in 1912, where he was kindly received by the French authorities, and sold 234 copies of Scripture, mostly in Arabic. On that tour Mr. Mesnard also visited Djenné, the ancient metropolis of the western Sudan, and preached to the Toucouleurs of the Macina country, travelling up the Niger from Bamako and returning from Timbuktu by the Niger rapids to Northern Nigeria. Messrs. G. Fisher and G. C. Reed, of the Gospel Missionary Union, also reached Timbuktu in 1914. More recently the Christian and Missionary Alliance started work near the city; and a representative of the National Bible Society of Scotland visited Timbuktu in 1929.

Among the peoples of this great area three names are constantly recurring, the Fula, or the Fulani, the Tuareg, and the

Hausa. Fula is said to mean light brown, as opposed to their neighbours Wolof or Jolof, a word for black. Their language, often called **Fulde**, **Fulfulde**, or **Peuhl**, varies considerably in the different parts of the wide country from Senegal to Darfur over which they are found.

The Rev. C. L. Reichardt, of the Church Missionary Society, Sierra Leone, published Scripture Selections in **Fula** as early as 1859. But no complete book of the Bible was available till Mr. A. W. Olsen, of the Sudan United Mission, produced a version of St. John's Gospel in 1919 in the **Eastern Fula**, or **Adamawa**, spoken in the district of that name in the Cameroons, to the east of Nigeria. This, however, was found to be of no use beyond its own comparatively small area, and only ten years later was any Scripture prepared in the **Futa Jalon**, or **Western Fula**, dialect, spoken by about half a million people living in the mountainous regions near Sierra Leone and the southern side of Senegal in Futa-Toro. In 1929 two members of the Christian and Missionary Alliance, one a Fula, translated St. Matthew's Gospel. Five years later missionaries of the same Alliance published St. John's Gospel in **Macina Fula**, spoken on the Macina plateaux in French Sudan. But, after all, these reach only the outskirts of the Fula peoples.

The Tuaregs, the 'Veiled People of the Desert', are even more elusive than the Fulani. The attempts to reach them with the Gospel have been described at p. 36.

Hausa, one of the great languages of this wide area, will be referred to under Nigeria.

This appears to be the place to mention that a few Selections from Holy Scripture have been published in the dialect of **Portuguese** spoken at **Cape Verde**, also called **Creole of Brava Island**.

The first tribe on the Gambia coast into whose speech a Gospel has been translated is the Jolof, or Wolof people. Scriptures have been published in two of their dialects, **Jolof of Gambia** and **Jolof of Senegal**. In the former, a Methodist missionary, the Rev. Robert Dixon, with the help of an African minister, translated St. Matthew's Gospel

which was published in 1882, and in a revised form twenty-four years later. In 1907 another missionary, the Rev. R. H. Williams, translated St. John's Gospel, but the circulation has been very limited, only a little over 1,500 copies of both books. At an earlier date, 1873, the Rev. A. Villéger, of the Paris Missionary Society, published St. Matthew's Gospel in the form of Jolof of Senegal spoken at St. Louis in French Senegal. This was followed by a version of St. John in 1874. Since then no other books of Scripture have been issued in this dialect.

Proceeding a little further south we reach a great tribe who speak **Mandingo** or **Mande**. Mostly Mohammedan, they inhabit a large mountainous district to the north and northwest of Sierra Leone. Their language, which belongs to the Negro group, has long been recognized as one of the most important in West Africa. The Rev. Robert Macbrair of the (then) Wesleyan Methodist Missionary Society, translated the four Gospels into their tongue as far back as 1837, but only St. Matthew was printed. Nearly sixty years passed ere there was a call for another edition, and then a new version of the same Gospel was published in 1904. This had only a very small circulation. In 1909 the manuscript of Mr. Macbrair's translation of St. John, which had been deposited for safe keeping in the Bible House Library, was examined by Mr. G. Armatage, one of his successors, after more than two generations, and published by the Bible Society. Only one edition, however, has been called for. **Meninka** or **Malinke**, one of the Mandingo languages, is said to be the tongue most used in Gambia. Missionaries of the Christian and Missionary Alliance have prepared a translation of most of the Bible. The New Testament, reproduced by multigraph, has been in use for several years. The Gospels of St. Matthew and St. John have been printed, and St. Luke's Gospel is passing through the press.

The Susu tribe in French Guinea speak **Susu** or **Soso**. The first portion of Christian Scripture in their language consists of the first seven chapters of St. Matthew's Gospel, translated in 1816 by the Rev. John Godfrey Wilhelm of the

Church Missionary Society, who settled among them in 1811. The work evidently languished, for we hear of nothing more in Susu till the middle of the century. By 1855 a native Christian organization called The West Indian Church Association for the Furtherance of the Gospel in Western Africa, afterwards known as The Pongas, or Rio Pongo Mission, began to work in connection with the Society for the Propagation of the Gospel. One of its first agents, the Rev. J. H. A. Duport, a Negro trained at the Codrington College, Barbados, prepared a version of St. Matthew's Gospel in 1869. This was followed by other Gospels in the succeeding two years. Then the Rev. P. H. Douglan, an ordained Negro missionary, translated the New Testament, which was published in 1884. A new edition of St. John with the French version in parallel columns was issued in 1930 by Canon Jean S. McEwen, also a coloured clergyman.

Proceeding inland, **Bambara**, a Sudanese tongue, is spoken round Bamako, the capital of French Sudan. The first translation, that of St. Luke's Gospel, was made by a Bambara convert called Samuel Vaubert. It was revised by Mr. G. C. Reed of the Kansas Gospel Missionary Union and published in 1923. Mr. Reed afterwards completed a version of the New Testament which was issued in 1937. He also had 1 John printed in Arabic characters, in the hope of reaching those who read the Koran. Further east, the Christian and Missionary Alliance published at its headquarters in Kankan, Bible stories in the **Bobo**, or **Bwa**, or **Bobofi**, a tongue spoken at the bend of the Black Volta River. On the plateaux of Macina, in addition to Fula mentioned above, **Habbe**, or **Dogon**, or **Tombo**, possesses St. John's Gospel translated by members of the same mission. Other representatives of the mission who have been working round Timbuktu, Goa and Niamey have completed a version of the New Testament in a tongue known as **Sonrhai** or **Songoi** (with several other variations in spelling). The Gospels appeared in 1928. The National Bible Society of Scotland printed the New Testament ten years later. These books are in roman characters. To attract Mohammedan readers, 1 John was also

issued in Arabic writing. In a language called **Mossi**, or **More**, spoken round Wagadugu in Upper Volta, Roman Catholic missionaries published Selections from Scripture in 1909. The first two Gospels, Acts and several Epistles, translated into Mossi by members of the Assemblies of God Mission, were published about thirty years later. In **Lobi**, another language of the Upper Volta, Selections have been printed and a Gospel is being prepared. Roman Catholics have also published Selections in **Kasene** and **Gurunsi**, two other languages in the same district. Gurunsi is east of the Black Volta. **Gourma**, spoken at Fada N'Gourma, has St. Mark's Gospel; St. John's Gospel is also being translated. **Dyerma**, spoken in the valley of the Niger from Ansongo to Ilo on the borders of Nigeria, and also to the east in Djermaganda, possesses the Gospel of St. John. The language is Sudanic, allied to Sonrai, Mandingo and Bambara.

SIERRA LEONE

Sierra Leone possesses Scriptures in more of its own languages than any other district on the coast until we come to Nigeria. No fewer than eight tongues now have some portion of the Bible, one of them, Temne, a whole New Testament. The first is **Yalunka**, or **Yulanka**, which is spoken in the Falaba district of north Sierra Leone, and is described as practically a dialect of Susu. The Rev. T. E. Alvarez, of the Church Missionary Society, and five Africans translated several chapters of St. Matthew's Gospel in 1901. This translation, revised and completed by the colleagues, European and African, was issued in 1907. No further books have been published. **Kissi**, or **Gihi**, spoken at Kissidugu and in the Koinadugu district, has Selections from Scripture published by the Christian and Missionary Alliance. **Limba**, another dialect of north Sierra Leone, has St. Luke's Gospel translated by ladies of the American Wesleyan Mission of West Africa. This was published in 1911, but no reprint or other Gospel in this tongue has been asked for. For people living in French territory on the borders of Sierra Leone and Liberia, near the source of the Niger River, the British and

Foreign Bible Society has printed the Gospels of St. Luke and St. John in **Koranko**. Both were translated by the Rev. H. C. Smith, of the Christian and Missionary Alliance, who, before he left the field, reported he had prepared a version of most of the New Testament. There has been a very small circulation of the two Gospels. **Temne** or **Timmani**, is the language of a tribe living in western Sierra Leone, at the back of Freetown. The Church Missionary Society began work among them in 1860. One of their early missionaries, the Rev. C. F. Schlenker, made a version of St. Matthew's Gospel, which was published in 1865. Three years later he had completed Genesis, Psalms, and the New Testament. In 1891 a Christian Temne, named J. Mankah, began to translate the Old Testament books, with the help of a European missionary, J. A. Alley. By 1895 they had completed up to Esther. Over 13,000 copies of these Scriptures have been circulated. In the railway district of eastern Sierra Leone, the **Kono** language possesses the Gospel of St. Matthew, translated by Mrs. J. Hal Smith, of the United Brethren Mission. Though she prepared versions of the other Gospels, the demand for these books has been so small, and there have been so many changes in the staff of the mission, that no further requests have reached the Bible Society.

Bullom is the language in which the first book of Scripture was published in Sierra Leone. The record goes back to 1814, when G. R. Nylander, of the Church Missionary Society, prepared a primer containing verses from the Bible. Two years later he completed a translation of St. Matthew's Gospel, but no more books of Scripture have been published. The language, which is also referred to as **Sherbro**, borders on Temne in the north, and has evidently disappeared before that stronger tongue and the advance of English. Bagster's *The Bible in Every Land* mentions Sherbro as a dialect resembling but distinct from Bullom. Selections were printed in this form of speech as far back as 1839. Recently there has been a recrudescence of the use of **Mende**, spoken by a large tribe in south-east Sierra Leone. The earliest translation was made by members of the

American Missionary Association, who published St. Matthew's Gospel in 1867. With the help of an African named Harvey Ritchell, the Rev. J. F. Schon, of the Church Missionary Society, made a fresh translation of the same book in 1871. They followed this by a version of St. Mark's Gospel. The version of St. Luke's Gospel was made by an African pastor, Henry Johnson, who afterwards became Archdeacon of the Upper Niger. By 1872 they had translated up to Romans. These books were all printed in italic script. Since the first issues they have hardly ever been asked for. In 1928 a new impetus was given to work among this tribe by the (then) Wesleyan Methodist Missionary Society, and the Rev. W. T. Balmer prepared a fresh version of St. Matthew's Gospel which was printed in roman characters with some special letters. Ruth, St. Mark to 1 Corinthians, and Galatians, similarly printed, have since been issued.

LIBERIA

In Vai, spoken round Cape Mount in Liberia, a Vai Prince called Momolu Massaquoi prepared Selections of Scripture about 1910. These are printed in the peculiar Vai script, a kind of roman writing devised about 1834 by a member of the tribe called Doalu Bukere, who said the 150 characters were revealed to him in a dream. Each represents a syllable. The chief was so delighted with the invention that he ordered all his people to learn to read. It is reported that the tribe still uses the system with certain modifications. Prince Momolu Massaquoi, who was Principal of an Academy at Cape Mount and afterwards taught West African languages at Hamburg, made a version of the Gospels of St. Mark and St. John several years ago. He reports that the manuscripts have got lost. The Portuguese refer to the Vais as Gallinas.

The American Bible Society in 1922 published St. Mark's Gospel in the important Kpelle, or Kpwesi, or Pesseh, language near Monrovia in Liberia. The version was made by Mr. G. C. Leonard of the American Evangelical Lutheran Mission. There is a record that a volume containing the Gospels of St. Matthew, St. Mark and the Acts, translated

by members of the American Baptist Missionary Union into **Bassa of Liberia**, was published at Edina, Liberia, in 1844, but there is no copy in the Bible House Library, London. In 1938 St. John's Gospel, translated by a missionary of the Canadian Regular Baptist Mission, with the help of Lafayette Payne, a Liberian, was published. This mission has been compelled for financial reasons to close its work in the country, but its representatives have joined other organizations in the district. The Sudan United Mission reports that Selections have been reproduced by multigraph in **Toma**, a tongue spoken on the border of Liberia and French Guinea.

In **Kroo**, spoken around Monrovia and along the coast of Liberia, St. Luke's Gospel, translated by the Rev. J. R. Sabo, an African minister at Freetown, was published in 1921. **Grebo**, or **Gedebo**, spoken west of Cape Palmas, has Genesis and the New Testament as far as 1 Corinthians translated by members of the American Board of Commissioners for Foreign Missions. St. Matthew's Gospel was issued in 1838. A version of the Psalms was published by Mr. J. G. Auer, of the German Lutheran Mission, in 1872. Members of the Assembly of God Mission in Liberia, stationed at Feloka, report that they are translating Scriptures into **Baroba**, which they describe as a dialect of Grebo.

IVORY COAST

Mission work on the Ivory Coast has gained a special interest in recent years by the romantic story of the West African Prophet William Wadé Harris, whose preaching resulted practically in the overthrow of fetishism all along the coast. Clothed in a white robe and turban, carrying a rough wooden cross in his right hand and an English Bible in his left, he entered towns and villages, denounced evil, demanding the abandonment of idolatry and witchcraft. Much of Harris's teaching turned upon this open English Bible which he used to place in the centre of his meetings. Several years afterwards the (then) Wesleyan Methodist Missionary Society followed up his evangelistic tours, gathering many converts into churches and instructing them in the faith. One

of their staff who discovered that Harris came from Liberia, described him as "born in a little village where years before a pioneer missionary had translated the Gospel into his mother tongue; he had lived in an atmosphere pregnant with the message of God's Book, and he had, consciously or unconsciously, absorbed a conviction and a religious definiteness which old Africa had never known . . . In middle life he heard his call to preach the message of the Book . . . Africa was realizing that paganism, without a book, was also without a God worthy of the name. He came to announce that God has spoken, and in so doing he crystallized the religious longing of the people and fixed their thoughts upon one God."

In place of the open English Bible which few could read, and which many must have looked upon merely as a new fetish, there is now the Gospel of St. Mark in the vernaculars of six of the tribes, **Dida**, **Adjukru**, **Agni**, **Ebrie**, **Atche** and **Aladian**. Adjukru has also St. Luke's Gospel, and the book of Acts is being published in Aladian. Selections of Scripture are published in two others, **Avikam** and **Dioula**, or **Jolah**. All these tongues except Adjukru are, like many others in West Africa, languages in which the meaning of each word differs according to the tone in which it is spoken. The versions have been made by African, French and British workers. The names of J. E. Aggrey, E. K. Gaba and Joseph Ounedo occur among the Africans; and W. T. Balmer, P. Benoit, F. Rodet and E. de Billy among the Europeans. The Christian community now numbers half a million.

A French missionary working among a tribe called **Abbey** in the Ivory Coast has translated St. Mark's Gospel into their language, spoken by some 35,000 to 45,000 people of whom nearly 2,000 are Christians. The book is passing through the press.

GOLD COAST

Two forms of **Ashanti** possess Scriptures. One known as **Twi**, or **Otshi**, or **Akuapem**, has the whole Bible, 1871, translated by the Rev. J. G. Christaller, of the Basel Mission. The first books issued contained the Gospels, 1859. Since

then there have been several revisions: and also several attempts to prepare a version uniting Twi with **Fanti**, the other form of the language. Selections of Scripture prepared in Fanti and Accra by C. Protten, a convert of the Moravian Mission, appeared as early as 1764. Missionaries of the Methodist Church, along with African Christians, began publishing in Fanti in 1877, and completed the New Testament in 1896. The Pentateuch and Psalms have also been published. Towards the east of the Gold Coast the predominant language is **Accra**, or **Ga**. The earliest portion of Scripture appeared in 1805; and the Gospels, translated by an African clergyman, in 1843. The Rev. J. Zimmermann, of the Basel Mission, completed the Bible in 1866. The book of Jonah has been printed in **Krobo**, a language of the Gold Coast used by the Krobo and Adangwe tribes. A version of St. Matthew's Gospel is also being prepared. In **Dagbane**, or **Dagomba**, one of the principal languages of the Northern Territories of the Gold Coast, missionaries of the Assemblies of God Mission have published at Yendi St. Matthew's, St. Mark's and St. John's Gospels, Acts, Ephesians, 1 Peter and Jude. It was reported in 1917 that a member of the Bremen Missionary Society had reduced the language to writing (he called it Dagomba), and had translated the New Testament; but this does not appear to have been published.

DAHOMEY

The whole Bible exists in two of the Dahomey languages, Ewe and Gu. One Gospel, St. Mark's, has been published in **Popo**, spoken west of Porto Novo, but it is reported that the remainder of the New Testament has been translated. It is recorded that a Wesleyan missionary made a version of a Gospel in **Ge**, or **Mina**, his native tongue; but it does not appear to have been published, though hymns and a catechism were printed. Selections have been published in **Fon**, spoken in French Dahomey. It is stated that a version of most of St. John's Gospel has also been prepared. In **Ewé**, or **Eié**, members of the Bremen Missionary Society started translation in the **Anlo** dialect in 1858. The New Testa-

ment was completed in 1877, and the Bible in 1914. In **Gu**, or **Gu Alada**, or **Aneho**, described as dialect of Ewé, the main work of translation was done by the Rev. G. O. Henry of Porto Novo, an African minister of the Methodist Church, with the help, which he cordially acknowledged, of Mr. Crayden Edmunds, Assistant in the Editorial Department of the Bible Society. Mr. Henry completed the Bible in 1923. The first Methodist missionaries, about 1842, found the boys of Porto Novo playing in the streets with human skulls. A successor speaking of the differences ninety years after says, "Without doubt the greatest single factor which has led to these changes has been the Gu Alada Bible, which has been widely diffused among the people."

NIGERIA

The story of the Bible in **Hausa**, the important language which stretches all over Nigeria, northward to Morocco and North Africa, and is even heard in Port Said and in Mombasa, begins with a few chapters of St. Matthew's Gospel translated in 1853 by the traveller, James Richardson. The first version for missionary purposes was this whole Gospel published four years later. Thereafter several portions were issued in various forms of writing. But it was 1932 ere the Bible, translated by Hausas and missionaries was completed. This was issued in roman character. Dr. Walter R. S. Miller, of the Church Missionary Society, was chairman of the Translation Committee. His African colleagues included W. A. Thompson, R. A. Dickson, A. M. Benson, Malam Hassan and Malam Tafida. Among those from the sending countries were Mr. and Mrs. H. G. Farrant, Mr. J. L. Maxwell and Dr. Stirrett. Specially to attract the Moslems, Gospels have been printed in Arabic script and in a Sudanic form of Arabic called *Aljemi*. The cost of printing St. John's Gospel in this latter writing was borne by the African Christians of the Sudan United Mission at Ibi, Northern Nigeria.

The great language, **Yoruba**, owes its Scripture in the first instance to the freed slave, afterwards Bishop, Samuel

Adjai Crowther who may well be called the Yoruba Wycliffe. Adjai, one of 187 captives on a slave ship named with strange irony the *Happy Hope*, which was captured off Lagos in 1822, had been carried off by Fula slave hunters, sold four times, ere he was shipped by a Portuguese trader for the New World plantations. Saved from misery and educated in a mission school, he made versions of Scripture not only in his mother tongue, but also in two others, Nupé and Ora. In 1848 he published a booklet containing a few passages of Scripture in Yoruba, the first piece of the Bible ever printed in a Nigerian language. Then he went steadily on till, assisted by two African colleagues, Thomas King and Nathaniel Johnson, he completed the Bible in 1884. Several revisions of this early work have been made, principally by Yorubas. It is reported that Selections of Scripture have been printed in **Yagba**, a dialect of Yoruba spoken round Egbe. **Nupé**, the tongue spoken by two million Negroes round the Upper Nile, has Psalms, Proverbs, and the New Testament in print, and the remainder of the Old Testament in manuscript. Here, too, Crowther began the work by translating, with the help of a Nupé boy, several chapters of St. Matthew's Gospel in 1860. Twenty-six years later another African, H. Johnson (afterwards Archdeacon), completed the version of this Gospel and proceeded with other books. A new translation was begun in 1908 by a Canadian missionary, A. W. Banfield, who, with colleagues from several missions prepared the books now in circulation. More than one Nupé told Mr. Banfield, "We never thought you could say such pure things in our language."

Ora, spoken in the Benin district, has the Gospels translated by another African Bishop, James Johnson, of the Delta Pastorate, and an Ora man called Isaiah Akin Luyi. Assisted by Edegbe, a member of the Edo tribe, Bishop Johnson also made the version of St. Matthew's Gospel in **Addo**, or **Edo**, a neighbouring tongue. Other African colleagues afterwards prepared versions of Psalms, Proverbs, the other Gospels, 1 and 2 Corinthians, Galatians. **Chekiri**, also spoken in Benin province, has Selections from Scripture.

Four tongues of the Warri province, Ijo Patani, Ijo Brass, Sobo, Igabo, all have Scriptures. In **Ijo Patani**, or **Upper Ijo**, or **Kolokuma Ijo**, St. Mark's Gospel was published in 1912, and in the **Brass**, or **Lower**, or **Nimbi**, form of the language the New Testament was completed in 1927. The first portion in this Brass dialect was St. John's Gospel, translated by a Sierra Leone native called J. D. Garrick under the supervision of Dandeson Coates Crowther, son of the Bishop. Pythias J. Williams, another African clergyman, made a version of the whole New Testament in this form of Ijo, but it was never published. Daniel Ockiya, son of the late king of Brass, had a large share in preparing the version of the New Testament in his own language published in 1927. He has also translated the Old Testament into this form of Ijo. The manuscript is being prepared for the press. **Sobo**, **Urhobo** has the Gospels of St. Mark and St. John, both translated by Africans. **Igabo**, or **Isoko**, a neighbouring speech, possesses the Gospels and Acts.

Ibo, spoken in various forms in the Owerri Province and up the river, now has the whole Bible in a Union form of the language. A beginning was made in the **Isuama** dialect at the south in 1860, but it was abandoned after the Gospels and Acts and some Epistles had been issued. In 1892, D. C. Crowther made a new translation in the **Delta**, or **Lower**, or **Bonny**, form: but only St. John's Gospel and some Epistles were printed. A third attempt was begun in the **Onitsha**, or **Upper**, or **Niger**, form in 1893, and reached a complete Bible in 1906. The names of T. D. Anyaegbunam and Archdeacon T. J. Dennis will always be associated with this work, as well as with the Union version of the Bible which was completed in 1913. The first two Gospels were also translated into a dialect of Ibo spoken at **Ungwana**, on the Cross River, Calabar, but only one edition of each was used. **Ogoni**, in the Opobo district of Calabar, has the Gospels and Acts. In the Calabar Province we find **Efik**, into which the whole Bible has been translated by members of the (then) United Presbyterian Church of Scotland. In a neighbouring district, **Akunakuna** has St. Luke's Gospel, and **Umon**, on the coast,

possesses St. Matthew's Gospel. All these Calabar versions have been published by the National Bible Society of Scotland.

Returning to Northern Nigeria, and beginning at the north-west corner, **Dakkarkari**, in the Sokoto province, has St. Mark's Gospel. The Gospels of St. Mark and St. John have been translated into **Kamberri**, spoken in the Niger, Sokoto and Ilorin Provinces. South of Zungaru and Minna, we have three forms of **Gbari**, distinguished as **Gyengyen**, or **Matai**, **Yamma**, **Gayegi** and **Yamma**, **Paiko**. Members of the Sudan Interior Mission have translated St. Mark's, St. Luke's and St. John's Gospels, and St. John's Epistles into the first; St. Mark's Gospel into the second; and St. John's Gospel into the third. In the Bauchi Province there is **Rukuba** on the north-west of the plateau, which has St. Mark's and St. John's Gospels; **Iregwe**, in the west, possesses St. Matthew to Romans, Philippians, Philemon and 1 John, all prepared by members of the same mission. **Du**, spoken in the Bukuru district, has Selections. **Burum**, or **Birom**, also in the west, has the Gospels and Acts. In both Du and Burum the translations have been made by members of the Sudan United Mission. The same mission reports that St. Luke's Gospel and the Epistles of James and Peter have been translated into **Pero** and published by members of its American branch. It also tells of a version of St. Mark's Gospel being prepared in **Jarawa** on the Bauchi plateau. **Sura**, or **Maghavul**, in the south-west of the Province, possesses Genesis and the Gospels; and **Angas**, a neighbouring tongue, the last three Gospels, translated principally by members of the same mission. The whole New Testament exists in manuscripts in Angas, but the younger generation prefers using Hausa. In the south-west of the Province we find **Waja**, which has St. Matthew's and St. Luke's Gospels; **Tangale** which has the New Testament, Ruth and Jonah; **Tula** and **Tera**, both of which have St. John's Gospel; St. Matthew's Gospel and the Acts in Tula are ready for printing. **Ganawuri**, near Forum and **Ninzam**, north of Bauchi, both possess St. Mark's Gospel in manuscript. The translations in these six tongues have been made by members of the Sudan Interior Mission.

In the Bornu Province, at the north-east corner of Northern Nigeria, there exists a booklet containing a few chapters of St. Matthew's Gospel in what is described as **Kanuri**, or **Bornuese**. This was prepared by the traveller, James Richardson (cf. p. 77) in 1835. **Bura**, a language spoken in the south-west of the same Province, possesses the New Testament; and **Kanakura**, on the Gongola River at the border of Bornu and Adamawa Provinces, has St. Mark's Gospel. Kanakura is the Hausa name of the language; its cheerful meaning is 'Good morning'. **Bachama**, in the Yola Province, has the same Gospel translated by a member of the Sudan United Mission. In Muri Province we have in the north, **Wurkum**, or **Kukulum**, in which St. Luke's Gospel and Acts have been translated. At the north-west there is **Yergum**, or **Taroh**, a language full of "double explosives, glottal stops, velar nasals and harsh guttural sounds". Yet in this tongue St. Mark's Gospel now speaks. The version was made by Mrs. Cooper, aided principally by Miri Titai, 'a patient elder of the Church at Langtang, one of the finest of the many fine men of the Yergum tribe.' At the north-east there is one of the three dialects of **Jukun**, **Kona**, in which the same Gospel is available. Other two dialects of **Jukun**, **Wukari** and **Donga**, at the south-west, have St. Mark's Gospel and St. Luke's Gospel respectively. **Mumuye**, in the Benue and in the Kona districts, possesses St. Mark's Gospel. All these were translated by members of the Sudan United Mission. **Munchi**, or **Tivi**, in the same south-west district, possesses the whole New Testament and the Psalter prepared by missionaries of the Dutch Reformed Church. **Idoma**, in the south of the Province, has the Gospels of St. Mark and St. Luke and the Acts, translated by Methodist workers. Into **Jaba**, a language in the north-east of the Nasarawa Province, St. Mark's Gospel, St. John's Gospel and the Acts have been translated. It is interesting to learn that the cost of publishing the first Gospel in this language was paid for by a Yoruba congregation at Egbe in Southern Nigeria. **Eggon** or **Mada**, and **Arago**, two other dialects in Nasarawa, possess St. John's Gospel and St. Mark's Gospel respectively, translated

by members of the Sudan United Mission. St. Mark's Gospel in Eggon exists in manuscript. From this language we learn some new ways of expressing Christian truths: 'repent' becomes 'bow in the dust'; 'forgive' is 'to withdraw the hand'; 'I love Jesus' became in the speech of a little Mada boy, 'Jesus is very sweet to my heart.'

Igala, at the north-west of the Munshi Province has Jonah, St. John's Gospel and Romans. **Egede**, in the same Province, has St. Mark's Gospel. **Igbira**, spoken at the junction of the Niger and the Benue, possesses St. Matthew's Gospel. Pythias J. Williams, of whom we heard in connexion with Ijo, made a version of the whole Bible in Igbira, and of the New Testament in Igala. These were never printed. At the south-east of the Zaria Province on the borders of Nasarawa, **Chawi** has the Gospels of St. Mark and St. John. St. Mark's Gospel also exists in **Tsamba**, spoken in the Adamawa Province.

There are three outstanding features in the spread of the Bible in Nigeria. The first is the rapid growth of translations during the last generation. When the foundation stone of Lagos Cathedral was laid in 1925, copies of Bibles or portions thereof in 18 different languages used in the diocese were placed under the stone. Only three of these tongues had any Scripture half a century ago. At the end of 1938, over fifty Nigerian languages possessed some part of God's Word. Four of these have complete Bibles. At least the New Testament has been published in six other tongues. And some complete book, usually a Gospel, has been issued in forty other forms of speech: while Selections from Scripture have been printed in two other tongues. C. K. Meek, an authority on the northern tribes of Nigeria, says there are 250 languages in the Northern Province alone, and in the Bauchi plateau there are said to be 110. The second feature is the great share which, since Crowther's day in the middle of last century, Africans have themselves had in the making of these versions. And, thirdly, there is the liberality with which Africans have supported Bible work. An auxiliary of the Bible Society was founded at Sierra Leone in 1816. Another at

Abeokuta, 'under the Rock,' the capital of the Egbe country, sent its first contribution in 1859, '£7 12s. 6d. in coin and 334,800 cowries collected in overflowing calabashes.' Since 1864, Lagos, once a centre of the slave traffic, has transmitted annually a regularly increasing contribution for the world-wide work. The average amount for several years was over £300.

FRENCH EQUATORIAL AFRICA, ETC.

Several languages south of Lake Chad and in the Ubangi-Shari districts have received Scripture during the last few years, the first portions of the Bible in that part of the country. **Ngambai**, on the Logone River, has St. Mark's Gospel; **Karré**, between the Logone and the Shari, the Gospels and Acts; **Mbai Maisila**, St. Luke's Gospel printed, and the remainder of the New Testament in manuscript; **Banu**, Genesis, Jonah, the Gospels of St. Matthew, St. Mark and St. John and the Acts; **Bayá Gbéa**, St. Mark's and St. John's Gospels. All these were translated by members of the Brethren's Mission which also reports that St. John's Gospel has been translated by Ali Zaba, one of its workers, into **Kabelai**, spoken about 150 miles from Fort Lamy on both sides of the River Logone. In another dialect of **Bayá** called **Mbere**, spoken up the Upper Sango River, St. Mark's and St. John's Gospels, Acts and Romans have been published by members of the Swedish Orebro Mission. Members of the Sudan Mission, Iowa, report they have made a version of part of St. Mark's Gospel into the **Kalla** dialect of **Bayá**, spoken near M'boula and Meiganga in the French Cameroon to the east and south of Ngaundere and by many in French Equatorial Africa. The whole New Testament has been translated by members of the Mid-Africa Mission (Baptist) and others into **Sango**, which stretches from Bangui to Bengasson on the Ubangi River and across into north Belgian Congo. **Yaka**, spoken near Sibili in the region of the Louesse and Lali Rivers, has St. Luke's Gospel, and **Lumbu** between the Nyanga and Kwilu Rivers, St. Mark's Gospel; the versions in both these languages were

made by members of the Swedish Orebro Mission, who have also translated St. Matthew's and St. Luke's Gospels into **Bungili**, spoken west of the lower Sango.

Masana, spoken on both sides of the Logone River from Musgum to Lai, has St. Mark's Gospel and Acts. The Gospels of St. Matthew and St. John and Acts have been published in **Mundang**, north of Cameroon, along the upper Benue. Members of the Lutheran Brethren made both translations. **Mbum**, or **Vutu**, or **Buté**, in the Ngaundere region of the upper Djerem and Sanaga Rivers, possesses St. Luke's Gospel prepared by missionaries of the Sudan United Mission. **Bamum**, on the east side of the Old Calabar River and west of the Mbam River, has the Gospels, Romans and 1 Corinthians, Philippians and 1 and 2 Thessalonians, prepared by members of the Paris Evangelical Missionary Society. The translation of St. Luke's Gospel was made by a student of the Bible School. **Isubu**, in the Bimbia district at the foot of the Cameroon Mountains, has had Scriptures since 1846, when Joseph Merrick, an African, translated St. Matthew's Gospel. He had been sent there by the Baptist Missionary Society. Afterwards Genesis and the other Gospels were prepared, also Acts, with the help of the Rev. Alfred Saker, who translated the whole Bible into **Duala**, or **Cameroon**. Since 1887, when the Basel Mission took over the work, German missionaries have made several revisions. **Basa of Cameroon**, spoken around Sakbjeme on the north side of the Sanaga River, east of Duala, has the Gospels and Acts. Members of the Basel Mission, the Paris Evangelical Mission and the American Presbyterian Mission have all shared in the translation. It is hoped that the New Testament will be ready in 1939. In **Bulu**, another Cameroon language, the New Testament translated by members of the American Presbyterian Mission has been published by the American Bible Society and the Old Testament is passing through the press. **Bali of Cameroon**, spoken in the interior, has the New Testament and Selections from the Old Testament prepared by Basel missionaries. In **Fernando Po**, or **Adiyah**, or **Ediye**, St. Matthew's Gospel was translated by

A. Saker in 1849. St. Mark's Gospel has been prepared in **Bubi**, a Fernando Po dialect, but has not yet been printed. **Ngumba**, or **Mwumbo**, and **Yaunde**, or **Eundu**, two languages in the western Cameroon, both have Selections published by Roman Catholic missionaries. **Benga**, spoken in the island of Corisco, has the Bible translated by American Presbyterian missionaries. Two forms of **Kele**, a language related to **Mpongwe**, possess Scripture. **Kele of Gabun**, or **Dikele**, has St. John's Gospel, and **Kele Ongom** has the Gospel of St. Matthew. Fang also has two dialects, **Fang of Gabun**, in which Genesis and St. Matthew's Gospel have been published: and **Fang of Ogowé**, or **Pahouin**, which has the New Testament. In **Ikota**, spoken in the Ovan district of Gabun, St. Mark's Gospel, translated by the Rev. S. Galley of the Paris Evangelical Missionary Society, has recently been published. **Galwa**, or **Omyènè**, has the Pentateuch, Psalms and the New Testament. These Kele, Fang and Galwa tongues are all akin to **Mpongwe**, a widely-spoken *lingua franca* in which American missionaries began translation with the issue of St. Matthew's Gospel in 1850, and completed the New Testament in 1893. Recently a Union version of the Bible in what is called **Union Omyènè** has been published.

BELGIAN CONGO

This enormous stretch of country is fairly well represented in the list of Scripture translations. In the north, and bordering on Anglo-Egyptian Sudan and Uganda, there are many tongues now possessing some portion of God's Holy Word. All along the river the Baptist Missionary Society and others have been active in producing versions. And in the south several languages now possess considerable portions of Holy Writ.

Beginning at the north-east corner of the country, we find a group of dialects known as Ngala, Bangala, Lingala, Ngala Uele, all of them forms of a commercial *lingua franca* in which traders carry on their business in that part of the Upper Congo. It is sometimes referred to as **Bula Matadi**, a word which, we are told, means literally Breaker

of Rocks, the name given to Stanley by Africans who were with him on his pioneer journey. In what is described in linguistic records as **Bangala Proper**, missionaries of the Baptist Missionary Society produced a version of the Gospels and Acts, and stories from the Old Testament. In **Lingala**, or **Bangala lingua franca** as it has been called to differentiate it from the others, St. Luke's Gospel was translated 'for use in the Upper Congo', and St. John as 'in Lingala, spoken at Lolanga'. Later the book of Acts was translated into a Union form of Riverine Ngala. St. Mark's Gospel, prepared by a joint committee representing several missions, has been published in Union Ngala. Meantime, missionaries of the Heart of Africa Mission had been working at a version in **Ngala Uele**, mostly used in the neighbourhood of the Uele River. At first it was described as so much of a mere jargon and so deficient in terms capable of conveying spiritual truth that it would be impossible to use it for the purpose of giving the message of the Bible. But, as has happened more than once in the history of Scripture translation, the mere writing down of the speech, after careful discussion with the natives, purified and dignified the language till now the whole New Testament and the Psalms are circulating widely in the district. Almost 42,000 of these books have been needed, more than half of them complete New Testaments.

Into **Momvu**, or **Mamvu**, between the Aruwimi and Uele Rivers, J. A. Barney, of the Assemblies of God Mission, translated St. Mark's Gospel. This was published in 1931. The **Zande** language, spoken by a tribe also known as Niam-Niam, a word meaning 'flesh-eaters', a nickname given them by their Dinka neighbours, extends from the Anglo-Egyptian Sudan into Belgian Congo and French Equatorial Africa. The Church Missionary Society and the Africa Inland Mission work among them. The New Testament has been translated into their tongue. Another similar border language is **Kakwa of Congo**, into which missionaries of the latter mission have translated St. Mark's Gospel. Up in the same region in the plateaux and mountains between the

sources of the Rivers Ituri and Uele live the Logo people. Their language is known as **Logo**, **Lego**, **Legga**, and **Regga**. Mary Mozley, of the same mission, translated St. Mark's Gospel for them before she died. In her memory her mother paid for its publication. Her sister, Elizabeth, added St. Matthew's Gospel. In the same region are Lugbara and Madi, used across the border. As mentioned on p. 44 the former possesses the New Testament, and the latter has two Gospels and Ruth. **Lur**, a Nilotc language on the western shores of Albert Nyanza, extends also into Uganda. The Bible translated by members of the African Inland Mission has just been completed. The same mission is responsible for the versions in **Bira**, spoken on the left bank of the River Ituri, west of Albert Nyanza, which possesses St. John's Gospel; in **Baledha** or **Lendu Batha**, which now has the New Testament; and in **Jatsi** or **Kijatsi**, described as **Southern Lendu**, which has Selections.

In the Ituri district of north-east Congo, a form of Swahili known as **Kingwanga**, **Kingwana**, or **Western Swahili**, possesses Selections published by the Baptist Missionary Society in 1905. This appears to be the same dialect as **Swahili Ituri** or **Ngwana** into which the famous cricketer, Mr. C. T. Studd, of the Heart of Africa Mission, made a paraphrase of most of the New Testament, and versions of the Psalms and Proverbs. Mr. James Lowder of the same mission afterwards prepared the New Testament, which, revised by other missionaries, was published in 1937. Representatives of seven missionary societies working in the field have issued St. Matthew's Gospel in what is described as **Swahili Ituri Union Version**. The New Testament in **Ngwana Lualaba**, spoken on both sides of the Lualaba River, has now been published. In the Upper Ituri district at Bomili and Arakubi is found an interesting tribe of pygmies who were reached by that great African missionary, Apolo Kivebulaya, of the Church of Uganda, already mentioned on p. 45 under Nyoro. He prepared a primer in their tongue which is known as **Efe** or **Ifi**, **Mbuti** or **Mbuttu**. This contains extracts from Scripture. It was published by the Religious Tract Society

in 1926. Before his death in 1933 he had made a draft of St. Mark's Gospel, which is being prepared for the press.

Round Lakes Edward and Kivu there are several languages with Scriptures. **Mashi**, east of Lake Kivu, has Selections. **Ndandi** has the Gospels of St. Matthew, St. John, the Acts, Galatians to Colossians. **Peré**, spoken west of Ndandi, has the Gospels of St. Matthew and the Acts in manuscript and St. John's Gospel in print. The versions were prepared by a Peré evangelist from the Ndandi translation. **Konjo**, spoken near Kabarole in the Uganda Protectorate, is largely used in Belgian Congo. It possesses St. Mark's Gospel. In **Hunde**, north-west of Lake Kivu, St. Mark's Gospel has been translated by Hilda Backland, of the Swedish Free Mission. **Ruanda** extends between Lake Nyanza and Lake Tanganyika, all over Ruanda-Urundi Provinces, and into Uganda. The first translation of the Gospels, prepared by K. Roehl, of the German Evangelical Society, was published in 1914. A new version in the Ruanda dialect as spoken by Batusi, the principal tribe at the capital, was begun in 1927 by H. E. Guillebaud, of the Church Missionary Society, and Samsoni, a member of the Batusi tribe. They were afterwards joined by members of the Belgian Mission and the Seventh-Day Adventist Mission, and produced a translation of the New Testament and Psalms. The Pentateuch and Ruth are ready for printing. A closely allied language is **Rundi**, but the differences are great enough to warrant separate versions. The earliest translation in Rundi is a version of St. Luke's Gospel issued in 1920 by the White Fathers. The Gospels, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 1 Peter and 1 John, all translated into Rundi by members of the Danish Baptist Mission, have recently been published. St. Mark's Gospel and Genesis in **Ibembe**, or **Bembe**, spoken in the mountainous region north-west of Lake Tanganyika, have been published. They were translated by members of the Assemblies of God Mission, including two Africans, Tome Fabaki and Toma Basimukeli. **Lega**, or **Kilega**, east of Lake Kivu, possesses St. Mark's Gospel translated

by Miss E. I. Burk, of the Evangelization Society Africa Mission. The other Gospels and Acts exist in manuscript. At the north-west of Lake Tanganyika a tribe speaks **Fuliro**, into which Lars Johannsson, of the African Swedish Free Mission, has translated St. Mark's Gospel.

From the Aruwimi River to Stanley Falls and for a hundred miles up the Lomami there is found a language known as **Kele Congo**, or **Lokele**, or **Yakusu**. Selections were published in 1899. W. H. Stapleton, Baptist Missionary Society, translated St. Luke's Gospel in 1903. The New Testament, Nehemiah, the Psalter and Isaiah have since been added by other members of the mission. Less than a generation ago these Kele-speaking Africans were cannibals, whose chiefs decorated their huts with the skulls of their victims. The Rev. W. Milman declared that in his day the Holy Scripture had become the only real book of the tribe. Kele is one of the languages of which there are many examples in South Africa, in India and other parts of the world, where 'women's words' abound. This means that certain terms are used by women, but not by men, and vice versa. It is stated that at one time the Parable of the Lost Sheep could not be put into this Congo tongue in a version which could be used by both sexes. It appears that there was some taboo associated with the Kele word for ninety-nine.

A member of the Unevangelized Fields Mission has translated St. Mark's Gospel into **Bua**, or **Libua**, spoken by a tribe numbering about 100,000, living between the Aruwini and the Rubi Rivers. The book has recently been published. **Heso**, or **Baso**, or **Soko**, in the same district, has the New Testament: an outline of Genesis to Ruth and Psalms 1-72 have also been printed. In **Hesoho**, said to be a distinct dialect, a catechism was published in 1917. It is described as spoken opposite Yalembo, on the south side of the Congo, inland from the river. **Topoke**, or **Tofoke**, a south bank language of the Yalembo-Basoko area, has St. Mark's Gospel; **Mpama**, or **Bokote**, has Selections; a dialect of **Ngala** called **Poto**, or **Bopoto**, or **Foto**, or **Lifoto**, another general language for communication between tribes along the river between

Mobeka and Yambinga, possesses the Gospels and Epistles, and extracts from the Old Testament. The versions in these five tongues are all published by the Baptist Missionary Society. So much has this society influenced the languages of this part of the world that it is stated that the Congo natives have coined a term, *Biemessi*, to mean common property, or common responsibility; transformed into European garb it consists merely of the well-known initials 'B.M.S.', the letters which were marked on cases of mission goods to distinguish them from the personal property of the workers.

Round Upoto, or Bopoto, four hundred miles west of Stanley Falls, a language called **Ngombe** is spoken. The first Scripture in this tongue is St. Matthew's Gospel, translated by W. L. Forfeitt, printed at the Baptist Missionary Society's Press at Bolobo and published by that society in 1903. Since then the New Testament has been completed. The first edition appeared in 1915. In 1930 a revision, prepared by a joint committee, was issued by the British and Foreign Bible Society. In **Eleku**, spoken round Lolanga, Selections were published in 1903, followed by a version of St. John's Gospel, and then of St. Luke's Gospel. C. Bond, of the Congo Balolo Mission, was the first translator. After his death the work was finished by his widow. It was reported in 1933 that "an old translation of the Gospels in **Binza**, published by the Baptist Missionary Society", had been reprinted for the Congo Balolo Mission. 'Binza' may be merely an alternative name for some other Congo tongue. There does not appear to be any other reference to such a name.

On the borders of French Equatorial Africa and Belgian Congo, on both sides of the River Ubangi, a tribe speak **Ngbaka**, or **Bwaka**, in which St. John's Gospel, Philippians and 1 and 2 Thessalonians, translated by members of the *Mission Evangélique de l'Ubangi*, have been published. In the neighbouring districts, between the Congo and the Ubangi Rivers, a Sudanic language called **Mongwande**, or **Ngbandi**, has St. Mark's Gospel, translated by a member of the Congo Balolo Mission.

Mongo, or **Lolo**, or **Balolo**, is spoken with dialectic variations

by the Mongo Baenga and Bankundu tribes over a wide area in western Belgian Congo. The first version in any form of this speech is a book containing Selections from St. Luke's Gospel in Mongo, prepared by missionaries of the Congo Balolo Mission, stationed at Bongandanga on the River Lopori. This was followed by versions of the Gospels of St. John and St. Matthew. At a later date, Mr. and Mrs. A. E. Ruskin of the same mission prepared the New Testament in this dialect. Meantime other members of the mission had issued a version of most of the New Testament in what was described as the **Nkundu** or **Bolengi** form of **Mongo** spoken round Bonginda on the Lulonga River in the Coquilhatville district. It is recorded that C. V. Banks, of the American Baptist Missionary Union, published at Bolengi the Psalms in 1893, followed by St. John's Gospel, Romans, James, and 1 and 2 Peter, 1, 2 and 3 John, and Jude. The first book of Scripture issued by the Congo Balolo Mission was St. Luke's Gospel, 1895, translated by Mr. and Mrs. McKittrick and printed at the Mission Press at Lukolela. More of the New Testament was similarly prepared and issued on the field. Later, an attempt was made to produce a **Union Mongo-Nkundu** version. A translation of St. Matthew's Gospel was prepared by a committee representing the Congo Balolo Mission and the Disciples of Christ Congo Mission. In 1921 the New Testament appeared in this combined dialect, followed by the Bible in 1930. To Mrs. Ruskin belongs most of the credit of this achievement. What this version has meant to the Mongo tribe has thus been pictured by one of the missionaries. In 1894, at the funeral of a great chief, forty young men were beheaded and their quivering corpses thrown into the open grave. A far greater number were slain to provide for the feast following the ceremony. Forty years after, the same missionary took part in a united Communion Service, where former foes, who usually met only to kill and eat human flesh, now sat down together at the Lord's Table, old feuds forgotten, and carrying, instead of spears and knives, copies of the Word of God.

Another lady, Mrs. Jeffrey, along with Esanda, both of the

same Congo Balolo Mission, prepared a version of the Gospels and Acts in a neighbouring language, **Ngandu**. The translation of the New Testament has since been completed by colleagues, and is now being prepared for the press.

Towards the mouth of the great river which gives its name to the country there are several forms of the Kongo language. Two of these have been distinguished as Kongo San Salvador, used mostly by the Baptist missionaries, and Kongo Buende, or Fioti, in which the American Baptist Missionary Union (now the American Baptist Foreign Mission Society), the Swedish Mission, and, latterly, the Christian and Missionary Alliance have carried on their work. The Baptist Missionary Society started a mission at San Salvador, the capital of the old Kongo Empire (now in Angola), in 1879, and four years later printed a few chapters of St. Matthew's Gospel on a small mission printing press. In 1888 the first complete book of Scripture in **Kongo San Salvador**, St. Mark's Gospel, translated by G. R. R. Cameron, was printed in London. During the following year St. Matthew's Gospel, translated by J. H. Weeks, was printed in the field. The name of W. Holman Bentley, one of the great linguists of the mission, appears first in connexion with Bible translation in 1890, when the version of St. Luke's Gospel, which he prepared with the help of M. D. Nlemvo, was printed. Their version of St. John's Gospel was published in the same year. It was reprinted in London in 1892. They proceeded with the New Testament which was issued in the following year. Before he died in 1905, Bentley had compiled a Dictionary of 14,000 Kongo words and had begun translating the Old Testament. His colleagues and successors, H. R. Phillips, R. H. C. Grahame, T. Lewis, W. B. Frame, G. R. R. Cameron, Mrs. Bentley, W. Wooding, and M. Nekaka carried on the work. The complete Bible appeared in 1916. A revised edition was published ten years later. To meet the requirements of the Portuguese Government of Angola, over the border, an edition of the Psalter published in 1925 contained the Portuguese version (D'Almeida) on alternate

pages. A similar diglot edition of the New Testament was published in 1935.

The dialect known as **Kongo Buende**, or **Fioti**, is used by the Christian and Missionary Alliance north of Boma, as well as by the American Baptist Foreign Mission Society on the south bank of the lower Congo above Ngombe, and as far up the river as Stanley Pool. The work was started by the Livingstone Inland Mission, who handed it over to the American Baptists and the Swedish Missionary Society in 1885. One of the Swedish missionaries, Nils Westlind, had already translated the New Testament. The first book published was St. John's Gospel in 1884. The Bible was completed in 1905, the Old Testament being prepared by K. E. Laman of the same mission. A revised version has since been published.

In the variety of Kongo spoken in the Cataract region, described as **Kongo Cataract**, Selections appeared in 1882, the earliest part of Scripture in any Belgian Congo language. St. Mark's Gospel, translated by C. H. Harvey, of the American Baptist Foreign Mission Society, was published in 1886, and most of the New Testament and part of the Old were translated later by H. Richards and others of the same mission. Roman Catholic missionaries have produced New Testament stories in a dialect spoken round Kisantu and therefore called **Kongo Kisantu**. It is said to resemble Buende. The book was published at Rome in 1922.

The Baptist Missionary Society has published translations in several upper Congo tongues other than those already mentioned. **Bobangi** or **Bangi**, the chief trade language of upper Congo from Stanley Pool to beyond Coquilhatville, possesses the New Testament, Genesis, Psalms, Daniel, Hosea to Malachi. A. E. Scrivener, Baptist Missionary Society, made the first translation, that of St. Matthew's Gospel in 1892. The New Testament appeared twenty years later. The Scripture Gift Mission has published St. Luke's Gospel in **Bolia**, spoken north of Lake Leopold II. **Sengele**, west of the same lake, has the Gospels and 1 John. These were translated by J. A. Clark, of the Baptist Missionary Society, and published

at Bolobo. Since then selections of the Old Testament have been published. In **Ntomba**, or **Ntumba**, Selections were printed in 1896. The Gospels, Acts and 1, 2, and 3 John and James, translated by members of the American Baptist Foreign Missionary Society, have since been published. The remainder of the New Testament is being prepared for the press. The Scripture Gift Mission has published St. Mark's Gospel in **Bankutu**, spoken in the neighbourhood of Lokolama. **Sakata**, spoken between the Kasai and Lukeni Rivers, has the distinction of being the thousandth language recorded on the Bible House Library list. It possesses St. John's Gospel, published in 1937, translated by members of the Swedish Baptist Mission, two of them Swedes, and other two, Ipiro Zakens and Petero Katerushe, Sakatas. In the Brazzaville region, between Bolobo and Stanley Pool on both sides of the river, **Teke** reaches Belgian and French Congo. Members of what is now the American Baptist Foreign Mission Society have translated the Gospels of St. Mark and St. John. In **Tetela**, spoken between the Sankuru and Lomami Rivers the Baptist Missionary Society, after issuing Selections in 1915, published St. Matthew's Gospel and the Acts. Missionaries of the American Methodist Episcopal Church Mission have completed a version of the New Testament in this tongue which has been published by the American Bible Society.

East of the junction of the Rivers Kasai and Sankuru, there is a language known as **Kuba Inkongo**, or **Luna-Inkongo**, in which W. H. Westcott and his colleagues of the Brethren's Mission have translated the Bible. The first book published was St. Matthew's Gospel, 1905. The Bible was ready by 1927. A revision appeared in 1932. Members of the North Sankuru Mission have translated the Gospel of St. Mark into **Okela**, spoken in their district.

Further south are the languages of the great Luba tribes, described as Lulua, Garenganze or Sanga, Songi, Katanga, Kalebwe, Kaonde. In **Luba Lulua** (Lulua is one of the great tributaries of the Kasai and thence of the Congo), the principal translators have belonged to the American Presby-

terian Church. Dr. W. M. Morrison prepared a paraphrase of Romans and 1 Corinthians, and Selections from the Old Testament. The Bible was published in 1927.

The versions in **Luba Garenganze**, or **Sanga**, in the south-east corner of Belgian Congo and west of Lake Mweru, were made by the author of *Thinking Black*, Dan Crawford of the Brethren's Mission, beginning with the first two Gospels in 1903 and completing the New Testament in the following year. This earlier work is described as in **Luban** (said to be a dialect cognate to, but not the same as, Luba Garenganze, or Sanga), in which he translated St. Matthew's Gospel in 1922, and the Bible in 1929. These books in Luban and Luba Garenganze were published by the National Bible Society of Scotland. The same society also reports that a translation of St. Matthew's Gospel into **Bukalanga** has been begun by a member of the Brethren's Mission. It has not yet been completed. The language is spoken by about five thousand in an area of the Albertville territory in the Katanga district. In **Luba Songi**, west of the River Lualaba, St. Luke's Gospel, Romans and Ephesians have been translated by members of the same Mission. In **Luba Ikalebwe**, or **Bwikalebwe**, or **Kalebwe**, the speech of one of the Songi tribes, in the extreme south between the Rivers Lomami and Lualaba, St. Luke's Gospel translated by members of the Congo Evangelistic Mission has been published. The New Testament has also been translated. **Luba Katanga**, or **Badia**, is spoken round the copper mines of Katanga. The language now possesses the New Testament, Psalms and Proverbs. A beginning was made in 1921 when John A. Clarke, of the Garenganze Mission, translated the Gospels and Acts. He afterwards completed the New Testament and Psalms, and a colleague translated Proverbs. From the Katanga version Mr. Clarke gleans this beautiful illustration. He could find no word for 'Redeemer' other than a term for freeing slaves. But one day an African boy, bleeding from cruelty, arrived at the mission. Mr. Clarke offered to 'redeem' him from his master. But the lad cried out, "You are not able to 'redeem' me, for you are no relation of mine: only my parents or one of

my relations can 'redeem' me. You may buy me, but I would be your slave: only a relation can 'redeem' me." As the translator adds, "the Son of God became One with us that He might be our Redeemer," *Mukuji* is the Katanga term; it means 'Kinsman Redeemer'. On the borders of south-east Belgian Congo and Northern Rhodesia another form of Luba, known as **Luba Kaonde**, possesses the New Testament translated by C. S. Foster of the South Africa General Mission. Kaonde is one of the many tongues which have no numerals above ten.

A tribe of 165,000 in the Kwango district, between the Kasai and Kwilu Rivers, in western Congo, speaks a language called **Gimbunda**. It now possesses St. John's Gospel translated by Mr. and Mrs. A. Haller of the Mangangu Mission. **Hungana**, in the Kwilu district, has the same Gospel translated by W. H. Leslie of the American Baptist Mission. **Kituba**, spoken round Tshene Mangai on the River Kasai, and in the Kwango district of the Leopoldville Province, has St. John's Gospel, published in 1934 by missionaries of the Congo Gospel Mission, and St. Mark's Gospel published five years later by the British and Foreign Bible Society. The Scripture Gift Mission is publishing St. Luke's Gospel. This language appears to be the same as **Kingora**, in which missionaries of the same mission reported translation of St. John's Gospel. **Pende**, spoken south of Gimbunda, now has the New Testament translated by ladies of the Congo Inland Mission and of the Unevangelized Tribes Mission. The Old Testament exists in manuscript. St. John's Gospel in **Kiyaka**, spoken by a tribe to the north-east of the Pende, has recently been published. This Belgian Congo language is quite distinct from Yaka in French Equatorial Africa mentioned on p. 83.

Farther east, 60,000 people round Kafumba speak **Kwese**, or **Kuezi**, into which members of the Mennonite Mission have translated St. John's Gospel. **Salampasu**, or **Basala Mpasu**, spoken in the Kasai district, has St. Mark's Gospel, translated by Mrs. H. C. Kramer, now of the Four Square Gospel Mission, who has also prepared drafts of the other Gospels and some Epistles. When formerly in the Kenya branch of the

South African Compounds Mission, she made the version of the New Testament in Nyore (see p. 48). In **Wongo**, the speech of a small tribe described as living in the Idiofa province, in the Kasai district, St. Luke's Gospel has been published, and St. John's Gospel is in preparation.

To the south, on the borders of the Belgian Congo, Angola and Northern Rhodesia, are two forms of Lunda. One is called **Lunda of Kambove**, or **Luunda of Mwante Yamvo**, into which T. B. Brinton and his colleagues of the American Methodist Episcopal Mission have translated the New Testament. Farther west a separate form of Lunda known as **Lunda of Kalunda**, or **Ndembwe**, possesses Genesis, Joshua, Judges, Ruth and the New Testament, translated by members of the Brethren's Mission. A version of St. Mark's Gospel, prepared by Mr. Hugh Cunningham, was issued in 1914. The language stretches into east Angola, and the north corner of Northern Rhodesia. So also does Lwena, spoken by the Lwena or Lovale people, inhabiting a district to the north of the Barotse valley. It has the New Testament translated by members of the same Mission. The Bible Translation Society has issued the Gospels and Acts, translated by F. Schindler, who has also published privately his own version of the New Testament.

The Chokwe, or Kioko language of Angola also stretches across the borders into Belgian territory. The New Testament and Psalter are available in this language (see p. 98). The Tervueren Museum list of languages used in Congo includes Bemba or Wemba. Mambwe and Lamba also penetrate into Belgian Congo. These languages are described on pp. 55, 58, under Tanganyika Territory.

This section shows that at the middle of 1939, of the languages spoken or used in Belgian Congo, no fewer than 72 have some part of Scripture. The complete Bible exists in 7 of these tongues; the New Testament in 21 others; some complete books of the Bible in 37 more; three other languages possess Selections from our Holy Book; and in four more translation has been begun, though not yet published.

ANGOLA

Only about half a dozen languages in Angola possess portions of Scripture. Kongo of San Salvador, though spoken over the Belgian Congo border, is also used, as the name implies, in North Angola, for San Salvador is in Portuguese territory. Lunda of Kalunda, Lwena, Kuanyama and Mbunda stretch into the Angola territory on the east and on the south.

The principal workers in **Chokwe**, or **Kioko**, spoken in north Angola, belong to the Brethren. Thomas Louttit translated St. John's Gospel in 1916. Versions of 1, 2 and 3 John and 1 and 2 Peter are reported to have been privately printed. The New Testament was completed eleven years later. The translators included Messrs. F. Olford, H. W. Griffiths, M. B. McJannet, and Manuel, Kapoko, Kapitau. They also made a version of the Psalms. Members of the same mission rendered St. Mark's Gospel into **Luimbi**, spoken along both banks of the Kwanza River. The New Testament has been published in **Luchazi**, a language between the upper Lungwebunga and the Ambwela Hills. The translation was made by members of the South Africa General Mission. Some years ago the Portuguese Government insisted that all instruction in the schools should be in the Portuguese language, and only permitted the issue of Scripture translations on condition that the Portuguese text was printed on alternate pages. Though this doubled the cost of publication, the British and Foreign Bible Society carried out their wishes, and thus secured for the Chokwe tribe the New Testament and Psalms; for the Luimbi a Gospel; and for the Luchazi the New Testament, in their own vernaculars, still keeping the price of each copy at a figure which even the poorest could pay. The American Bible Society have similarly published St. Mark's Gospel in **Songo**, spoken north of Luimbi, along with Portuguese.

Mbundu of Loanda, or **Kimbundu**, or **Bundu**, is distinct from **Mbundu of Benguella**, or **Umbundu**, shortly to be mentioned. The Loanda variety is spoken in the Pungo Andongo district of Loanda in north Angola. Bundu is the old name given to it

by the Roman Catholic missionaries. The first printed portion of Scripture in the Kimbundu language is St. John's Gospel, translated by Heli Chatelain, a Swiss-American missionary, and published in 1888. He also translated St. Luke's Gospel with the help of J. D. Cordeiro de Matta. Since then Herbert Cookman Withey, of the American Methodist Episcopal Mission, has made a version of the Bible. Only the New Testament and the Psalter have been published. The Scripture Gift Mission published Selections from the Bible in **Mbundu of Uige** (a district of North Angola) and Portuguese.

The Brethren's Mission reports that a synopsis of Biblical books by L. W. Adcock was published in a diglot edition of 'Bie' and Portuguese at Lisbon. This is evidently **Mbundu of South Angola** which stretches from Benguella to Bihé, or **Umbundu**, or **Mbundu of Benguella** (referred to also as **Nano** by H. H. Johnston). In this tongue representatives of the American Board of Commissioners for Foreign Missions have completed the version of the New Testament, Joshua to 2 Kings and Psalms; the Portuguese text was printed alongside the Umbundu. Most of this translation was prepared by Dr. Wesley M. Stover and his colleagues, Drs. Sanders, Ennis and Tucker. The mission reports that Genesis, Proverbs, portions of Isaiah, Ezekiel and the Minor Prophets were translated tentatively by Drs. Sanders and Stover, and printed at the mission press in earlier days. Selections from Scriptures have been printed in **Nyemba**, or **Ganguella**, spoken round Cuelei near Menonque, Bihé. In southern Angola, east of the Sela Mountains, on the River Kubengo, a language called **Nyaneka** is said to possess the Gospels, published by Roman Catholic missionaries as a diglot with Portuguese.

Chapter Four

THE BIBLE THROUGHOUT ASIA

AS MIGHT BE expected, Asia, the cradle of the world's religions, with her long history, her ancient languages and her sacred books, has been well supplied with the Christian Scriptures. It is interesting to note that complete Bibles exist in more Asiatic tongues than in those of any other continent. The Report of the British and Foreign Bible Society for 1938 gives the names of 57 languages of Asia in which that Society had published or circulated the whole Bible. This is 13 more than it records for Europe. There are, however, more African languages possessing New Testaments, and also more possessing some complete portion of God's Word, usually a Gospel, than there are Asiatic.

SIBERIA

Beginning at the north we shall mention first those languages in Western Siberia and Turkestan which possess some part of God's Word. **Ostiak**, in the province of Tobolsk, has the first ten chapters of St. Matthew's Gospel translated by a local priest. **Vogul**, a kindred tongue (said also to be related to Hungarian) spoken in the Ural Mountains, has the same Gospel in roman character, and the first two Gospels printed in Russian character. **Uzbek**, or **Sart** (sometimes inaccurately called **Jagatai**), a form of Turkish in Turkestan, used by nomads round Bokhara, Khiva and Khokand, possesses the Gospels translated by a school inspector in Tashkent. **Jagatai Turkish**, the language of early Tartar history (its very name comes from Chagatai, the son of Genghis Khan), is also known as **Tekke**, **Turkoman**, or **Transcaspian Turkish**, or **Eastern Turkish**. It is used by nomads north of the Gulistan Mountains up to the Oxus. A missionary of the American Board of Commissioners for Foreign Missions, stationed at Teheran, translated St. Matthew's Gospel in 1880. In the

south-west corner of Sinkiang (Chinese Turkestan), round Kashgar, the main language is a form of Turkish known as **Kashgar Turkish**. Genesis, 1 Samuel, Job and the New Testament have been issued in this speech. Most of the translations were made by members of the lonely advance guard of the Swedish Mission. Others have been prepared by the Rev. Johannes Avetaranian, a converted Muslim mullah who afterwards joined the Deutsche Orient Mission, and by Mr. G. W. Hunter, of the China Inland Mission.

Kirghiz Turkish, or **Qazaq**, or **Altai**, or **Orenburg**, is a language widely spoken with trifling variations in Russian Central Asia. The western Kirghiz, or Cossack nomads, have had the New Testament since 1820, when it was printed at Astrakhan by the Russian Bible Society. The translation was made by Charles Fraser, an agent of the Scottish Missionary Society at Orenburg. A revision was published sixty years afterwards at Kazan. The Eastern, or Kara, or Black Kirghiz mostly inhabit the Altai or Thian Shan Mountains. St. Mark's Gospel was translated by the Bishop of Tomsk into their dialect, known as **Eastern Kirghiz Altai**, or **Qazaq Turki**. Genesis and the other Gospels and the Acts have since been written out in Arabic characters, photographed and published by G. W. Hunter, mentioned above. Away up in the north-east corner of Siberia a language known as **Yakut Turkish** is spoken by people called Sokha. Genesis, the Gospels, Acts and Epistles have been published, some of the books being in Slavonic character, and others in the Russian form. The earliest editions were printed at Moscow; but latterly Kazan became the place of publication.

TURKEY, SYRIA, ETC.

Details of the translation into Turkish as spoken in Europe have been given on p. 26, and in the preceding section reference is made to various forms of the language stretching far into Asia.

Armenian was one of the earliest languages to possess Christian Scriptures. St. Mesrop, whose name has already been mentioned in connexion with Georgian (p. 31), also

invented the Armenian alphabet. He is said to have made a version of the Bible between 396 and 430. In this he was assisted by Sahak the Patriarch, Eznik and others, who are venerated in the Armenian Church as 'The Holy Translators'. Like the Syriac (p. 106) this translation has also been called 'The Queen of Versions'. Manuscripts of the Bible in Armenian have existed since the fifth century. Many written copies are still in actual use. The first printed copy of the Bible in **Ancient Armenian** appeared in 1666, and many editions have been issued since. As the spoken language differs considerably from the ancient tongue, versions have been prepared in two forms of **Modern Armenian: Eastern or Ararat Armenian**, a dialect still spoken in the neighbourhood of Tiflis, Georgia and even into Persia, and **Western or Constantinople Armenian**. Both of these possess complete Bibles. **Kurdish**, an old Persian vernacular, is spoken in many forms not only in Kurdistan but in Transcaucasia and in Iran, as we must learn to call Persia. Scriptures have been printed in three dialects: **Kurmanji** in the north, **Kermanshahi** principally for Kurds in Iran, and **Mukri** the central form of the language. The New Testament exists in the first, and the Gospels in both the others. Kurdish converts were principally responsible for the version in Kermanshahi.

This seems the place to include **Hebrew** in which practically all the Old Testament was written, and on the copying of which Jewish scribes have, for centuries, lavished such care. These sacred Scriptures, especially the Rolls of the Law, were among the most treasured possessions of every synagogue and of many families. That so few of the old copies exist at the present time is due to the persecution of the Jews, especially during the reign of Ferdinand and Isabella when, to heap indignity upon this sadly tortured nation, their very books were burned and destroyed. The oldest Hebrew manuscript of any part of the Old Testament still extant is not earlier than the tenth century. The Jews in southern Europe were among the first to recognise the value of the printing press, and nobly aided its efforts by their gifts. The Hebrew Pentateuch was printed in 1482, and the first edition of the

Old Testament is dated 1448. Thereafter several critical editions containing various readings and notes on the text were published at the beginning of the sixteenth century. The first *Biblia Rabbinica*, as these were often called, was edited in 1517 by Felix Pratensis, a Jew. While seeing this volume through the press he became a Christian. His own copy with the corrections for the second edition in his own handwriting is one of the treasures of the Bible House Library in London. The New Testament in Hebrew begins with St. Matthew's Gospel translated in 1385 by a Spanish Jew for polemical purposes, and, after revision, printed in 1537. The New Testament appeared in 1599. Since then there have been several new translations, that by Frank Delitzsch, also a convert from Judaism, first published by the British and Foreign Bible Society in 1877, has passed through many editions, and has been widely circulated.

Aramaic or **Chaldee** is the general term for the vernacular of Palestine and Babylon in our Lord's time. It was this speech which most probably He ordinarily used. So far had it taken the place of the old Hebrew that popular paraphrases of Old Testament books were prepared in Aramaic for use in the synagogue. These official versions are known as *Targums*. They are often printed along with the Hebrew text in the printed editions of parts of the Old Testament. These Targums have already been described on p. 3. In addition to the Samaritan Targum, a rendering of the Pentateuch from the Hebrew text into the **Samaritan** dialect, a form of western Aramaic spoken round Samaria, mention must also be made of the Samaritan Pentateuch, which is the Hebrew text of the Nablus. It is written in a special Samaritan character and is traditionally ascribed to a very early date; one story even traces a copy to Abishua, great grandson of Aaron.

It is one of the tragedies of history that, unlike her neighbours Syria, Armenia, Egypt and Abyssinia, Arabia was late in possessing the Scriptures in her own tongue. Arabians were present at Pentecost. The Evangel was preached in the country, but those who accepted the new faith seem to have been content with the Word of God in Syriac, or Coptic, or

some other foreign language. Most probably the Gospel stories circulated orally in **Arabic**; but, as far as has been ascertained, it was not till a century after Mohammed that Arabic versions of part of the Bible were written. Had these existed in his time, affording him a true vision of the Lord Jesus instead of the distorted picture revealed in the Koran, how different might have been his reaction to the Christian message. There is a story that one 'Warka, the son of Naufel', did make a version during the Prophet's lifetime, but this is not generally accepted.

Actually the earliest known versions of any portion of the Scriptures in Arabic most probably date from the eighth or perhaps the end of the seventh century. Printed Scriptures began with the Psalter in 1516. During the seventeenth century several versions were published, mostly from old manuscripts. In the beginning of the nineteenth century a version of the New Testament was prepared by a Baghdad scholar named Nathaniel Sabat, under the care of Henry Martyn. American missionaries began a new translation about 1848. The Bible was completed in 1867. Two names, Eli Smith and Cornelius V. A. Van Dyck, will always be associated with this version which circulates in all Arabic-speaking countries. A version of the Bible in Arabic prepared by Jesuits was published at Beirut in 1883. In the *History of the Bible Society*, W. Canton says that few pages in biography are more tragic, more pitiful, more startling, than those which describe the career of Sabat, the first Arabic scholar of the age, who traced his lineage to Mohammed. With a friend, Abdullah, he travelled through Persia and Afghanistan. At Kabul, his friend was converted simply by reading the Bible, and had to flee. In Bokhara he was recognized and betrayed by Sabat, who, witnessing his martyrdom, was filled with remorse, and made his way to India. There, by comparing the Koran with the New Testament, he was convinced of the error of his ways, and was baptized, and became associated with Henry Martyn in translation work. But the end was sad. Renouncing Christianity he sailed for the Persian Gulf, and after more than once

recanting and professing penitence, he went to Penang where in political troubles he was cruelly put to death. Sabat also prepared an early edition of St. Matthew's Gospel in Persian (see p. 106).

In order to make the Scriptures available for Arabic-speaking peoples who use other characters, the Arabic text has also been printed in Syrian, Hebrew or Tunisian script. The first known as *Carshuni* has the whole New Testament; the second, the Pentateuch, Psalms and several New Testament books; and the third, St. Luke's Gospel. Scriptures have also been published in several colloquial forms of Arabic:— Maltese, Egyptian, Judaeo-Arabic of North Africa, Tunisian Colloquial, Algerian, Moorish or Mogrebi and Sudan. A version of St. Mark's Gospel, prepared in what is described as **Palestinian Arabic**, is passing through the press., Two other dialects of Arabic possess Scriptures : **Mehri** spoken in south Arabia east of Aden, has Selections; and **Sokotri**, a Semitic tongue in the Island of Socotra, has Ruth and Selections.

Syriac was one of the earliest, if not actually the very first, language to possess any piece of Scripture translation. This is not surprising considering how close the country lies to the Holy Land and how soon the Gospel was preached in that territory. Barnabas was sent there before St. Paul, and the disciples were called Christians first in Antioch, the great city in the north of Syria. The message would probably be given in Greek, but the speech of the people was Semitic, not Hellenic. It is known by several names; it is often called **Aramaic**. As the Church grew, the Gospel was needed in the vernacular. Most probably the events in Our Lord's life would then be told in Syriac by the preacher, and only later would there be written down a translation for the churches in a district. Without accepting the tradition which connects the New Testament in Syriac with St. Mark, there is evidence that versions of part of the Holy Scriptures did exist in the language from a very early date, probably before the end of the second century. By the end of the fifth century there were at least two translations of much of the Bible.

One was known as 'old Syriac', and the other, usually connected with the name of Rabbula, Bishop of Edessa from 412 to 435, received the title 'Peshitta', or simple Syriac. This became the standard Syriac translation and is often referred to, like the Armenian, as the 'Queen of Versions'. It is still in ecclesiastical use in all the divided sections of that Eastern Communion from Syria to South India, recalling with slight dialectical differences, the tongue our Saviour spoke.

But **Modern Syriac** or **Neo-Aramaic**, the language of the Nestorian community, especially round Van, Urumia and Mosul, has naturally moved considerably from that spoken two thousand years ago. The Bible has, therefore, been translated into this modern form. Editions have been published both in *Estrangelo* and in *Nestorian* characters.

Persian or **Iranian** has had printed Gospels since 1657. But fragments of Scripture in some form of the language, among them those discovered recently in Chinese Turkestan, date from the ninth century. The earliest extant manuscript does not reach beyond the fourteenth century. The modern versions of the Bible begin with two translations of St. Matthew's Gospel, 1803 and 1809, both printed at Calcutta. One was made by Mirza Mohammed Fitrat (see p. 114) supervised by R. H. Colebrook, Lieutenant-Colonel and Surveyor-General of Bengal; and the other by Nathaniel Sabat (see p. 104), under the care of Henry Martyn. But only in the country itself could a satisfactory version be made. So Martyn went to Persia, arriving at Shiraz in June 1811. There, with the help of Mirza Saiyad Ali Khan, he completed the New Testament in February, 1812, and the Psalter by March. He died at Tokat in October, but his manuscript was sent to St. Petersburg where the Russian Bible Society published it in 1815. The Old Testament, translated by the Rev. Thomas Robinson, chaplain at Poona, was completed in 1838. Other versions have also been prepared; one published in 1841 was the work of the Rev. W. Glen, of the Scottish Missionary Society at Astrakhan. Revisions by workers on the field have also been printed. For

the many Jews in the country the Bible has been issued in Hebrew character. These editions are known as **Judeo-Persian** or **Judeo-Iranian**.

THE HIMALAYAS

The Bible has been described as the unfettered missionary. It reaches where the Christian preacher is forbidden to enter. It knows no boundaries of closed lands. Human agents may be excluded, but the printed page finds its way in. Anti-Christian Governments may promulgate laws against it, may even confiscate existing copies; but the history of Christianity abundantly proves that nothing can wholly eradicate its message. In a most marvellous manner the Word of God liveth and abideth for ever.

Nowhere is this more manifest than among the frontier tribes of the Himalayas. Here is an enormous stretch of hill country whose boundaries march with British India. Land after land is politically sealed. Foreign missionaries are forbidden to enter; but for many years now the Book has been finding its way over the borders. There is a constant coming and going of trade into these countries. The languages on the further side are the same as those on the Indian frontiers. And in all the principal tongues from west to east there are portions of Holy Scripture now available. Afghanistan, Tibet, Nepal, Bhutan close their doors to Christian preachers: but into every one of them there have entered Gospels and often New Testaments, which have been read in the tongues of these lands. This most important fact must not be lost sight of in considering the advance of Christianity into these closed countries.

Versions of Holy Scripture now exist in all the main languages of this long frontier. In addition to what might be termed the general tongues like Persian, Arabic, Urdu, Hindi, Tibetan, many of which are understood by those having some education, all the principal tribal tongues now possess some portion of Holy Writ.

Beginning at the western side and working over to the east, here is the record up to March, 1938. For Baluchistan and up into Kashmir there are Gospels in Balochi, Brahui and

Balti. The story of the version in **Balochi** takes us back to the early days of the nineteenth century. A linguist, poet and orientalist, not a missionary, made the earliest draft; his name was John Leyden. He was one of the staff of the famous College of Fort William at Calcutta. In 1810 he presented his manuscript of St. Mark's Gospel to the Calcutta Corresponding Committee of the British and Foreign Bible Society. After his death in 1811, the Serampore missionaries, those great pioneers, employed their pandits to continue translation. The tenth Serampore Memoir records that three Gospels, probably the first three Gospels, were printed in Persian character about 1815; but no copies are known to be extant. Nearly seventy years later a Church Missionary Society missionary at Dera Ghazi Khan, Arthur Lewis, made a new translation of St. Matthew's Gospel. This was published in roman character at Allahabad in 1884. Five years afterwards, a colleague, J. T. Lee Mayer of Bannu, carried on the work, completing a version of the Gospels, Acts, many of the Epistles, Revelation and parts of the Old Testament. Genesis, Exodus, 1 Samuel to 2 Kings, Psalms, Isaiah, New Testament exist in roman character, and all the New Testament except St. Matthew's Gospel in Arabic script. **Brahui**, or **Kur Galli**, is another of the tongues spoken in eastern Baluchistan. St. John's Gospel has been published both in roman character and in Arabic script. In **Balti**, spoken in north-west Kashmir, F. Gustafson, of the Scandinavian Alliance Mission, made translations of the Gospels of St. Matthew and St. John. Members of the Central Asian Mission have prepared the translations of St. Luke's Gospel and of Acts. The first twenty-five Psalms have also been published.

North of Baluchistan we get **Afghani** or **Pashto**, the colloquial language of Afghanistan. Carey and his colleagues published a translation of the New Testament in 1818, based upon a version of the first two Gospels completed in 1810 under the superintendence of John Leyden, who is mentioned under Balochi. The Pentateuch followed in 1824. One thousand copies of each were printed, but no fresh editions were called for. Forty years elapsed ere work was actively

undertaken in this language, when an entirely fresh translation was made by Isidor Löwenthal, a Christian Jew employed by the American Presbyterian Mission. Robert Clark, a member of the Church Missionary Society, and H. James, Commissioner of the Panjab, assisted him in the task. A revision of the New Testament made by a committee was published in 1890. A special calligraphist was employed to write out the manuscript for the press. His manuscript with all its beautiful ornamented titles was photographed in London and thousands of copies of the attractive book found their way into the bazaars on both sides of the Khyber Pass. The whole Bible was completed in 1895 and similarly published. Many editions of Gospel portions were issued—one as recently as 1928, paid for by a Canadian as a memorial of his son who was killed on the Afghan frontier.

Kashmiri was given a New Testament by the Serampore missionaries in 1821 and the Old Testament up to 2 Kings by 1832, all printed in the ancient *Sarada* script; but these versions were not found to be of much practical use. When the Church Missionary Society began work in Kashmir, a new translation of the New Testament, made by T. R. Wade and a catechist named Suleiman, was issued. A colleague completed the Old Testament. A fresh version of the Gospels, published in 1914, has passed through several editions and still circulates through Kashmir and beyond. The first portion of Scripture in **Shina Gurezi** or **Dardic**, St. Mark's Gospel, translated by a Christian named Habib Kulu, working at Gurez in the valley of the Kishenjunga River in Kashmir, was published in 1929. It is being circulated by the Central Asian Mission at Mardan.

The first Christian preacher in the Chamba State was an old Scottish missionary named Ferguson, who in 1863 literally 'proclaimed the Gospel' over the hills and valleys of Chamba by means of a speaking trumpet, which must have produced a weird effect upon his hearers. In **Chambiali** the Gospels are now available, all translated by a veteran Indian pastor, the Rev. Sohan Lall, assisted by an even older veteran missionary, Dr. Hutchison, of the Church of Scotland, who spent over sixty years in active service. They are all printed

in the Chamba form of the *Tankri* character which is allied to the *Sarada* script of Kashmir. On eastern Kashmir we touch the Karakoram Mountains and the western frontier of Tibet, with the interesting hill peoples of Lahul, Ladakh and Kanawar, all using Tibetan character in their writing. Dr. A. H. Francke, of the Moravian Mission, Leh, and a Ladakhi pastor, Yoseb Gergan, are the principal translators in all these tongues. They prepared a version of St. Mark's Gospel in **Ladakhi** in 1905. The same Gospel exists in three forms of **Lahuli**. The first is **Bunan**, or **Gahri**, the tongue of the Bhaga Valley; the second **Manchad**, or **Patni**, spoken in Patan; the third, **Tinan**, spoken in the Chandra Valley. The Central Asian Mission reports that St. John's Gospel, Acts and Romans have been published in a Tibetan dialect named **Purigskad** used beyond Kargil in Kashmir; and that the New Testament has been translated.

Kanauri, spoken in Kunawar and the Bashahr States in the Sutlej Valley from the junction of the Spiti, possesses two Gospels, St. Mark, translated by J. T. Bruske, of the Moravian Mission at Chini, and paid for by a special centenary offering from the Church of England congregation at Simla; and St. John, translated by F. Mortimer, of the Salvation Army, assisted by a Kanet of Dani, named Thakur Singh.

Further south we come to **Kulu**, spoken in the Kangra district, in which St. John's Gospel, translated by a Forest Officer, was published in 1932; and to Garhwali, Jaunsari and Kumaoni, all with Gospels. **Garhwali** is represented by two dialects, **Srinagaria** and **Tehri**. In the former the Serampore pioneers published the New Testament in 1827; and J. H. Gill, of the American Methodist Episcopal Church, St. Matthew's Gospel in 1876; but even for the later book there has been little demand. Tehri or Tiri spoken in the Garhwal State and round Mussoorie, has St. Matthew's Gospel, but it does not appear to have had any wide circulation. In **Jaunsari**, spoken near Dehra Dun, the first two Gospels have been published. **Kumaoni** brings us near to western Nepal. The Serampore missionaries are said to have translated the New Testament. Apparently only 'as far as


the Epistle to the Colossians' was actually printed about 1825, but it does not appear to have any active circulation. In 1876 a Hindu pandit, Bhawani Datta Joshi of Chinakhan, Almora, made a fresh version of the first Gospel. One of the most interesting versions of Scripture ever published is recorded under Kumaoni, 'The History of Esther, Queen of the King of Persia,' translated and published at the Debating Club Press, Almora, by Ganga Datta Upreti, a non-Christian, 'who wished to circulate among his own people some portion of the Bible.'

Next comes Nepal, the land of the gallant Gurkhas. Once more Serampore led the way. For western Nepal they made a version of the New Testament in **Palpa** as far back as 1827. Six years earlier they produced the New Testament in **Nepali**, or **Parbatiya**, or **Khas Kura**. What happened to most of the copies is not known, but the version was not found to be of practical use. In 1850 the Rev. William Start, who had begun an independent mission at Darjeeling, made a translation of St. Luke's Gospel. Eleven years later, C. G. Niebel, a German missionary, made a new version of the same Gospel, and translated the Acts. The modern translations of the Bible into Nepali really date from 1869 when the Rev. William Macfarlane, of the Church of Scotland Mission, with Ganga Prashad Pradhan, one of the earliest converts, began the great task. By 1878, Macfarlane was joined by a colleague, Archibald Turnbull, who took his place when he passed away. When Turnbull died in 1905, the version of the New Testament and one or two of the Old Testament books had been completed. His place was taken by the writer of this survey, and the Bible was completed in 1914. Ganga Prashad Pradhan, in his later years the revered pastor of the Darjeeling congregation, was the colleague of all three. To him is due the credit of putting the whole Bible into his mother tongue. Thousands of copies of Scripture have found their way across the border into Nepal. One daring colporteur some years ago sold a copy in a bazaar to one of the Nepalese princesses. Nepali, described as a dialect of Hindi, is a rich

mellifluous language. Turnbull's Grammar tells how verbs are changed or modified for voice, mood, tense, gender, number, person and negation, with many compounds for causal, intensive, potential, completive, frequentative, inceptive, desiderative, permissive, acquisitive, continuative, progressive, statical and reiterative meanings. It has a fine collection of words for different family relations; for example, it would like to know whether Peter was the elder brother of Andrew, and whether Martha was older than Mary.

Our geographical survey has now brought us as far east as the wedge of which Darjeeling is the centre, pushing up into Nepal on the west, Sikkim and Tibet on the north, and Bhutan on the east. The Tibetan element is, of course, the strongest language force in the north and east. But in the Darjeeling hills and in Sikkim there are many speaking the tongue of the aborigines, called **Lepcha** or **Rong**. The Gospels of St. Matthew and St. John, Genesis and part of Exodus were printed at Calcutta in the old Lepcha script, about the middle of last century. In 1908, a Lepcha pastor named Dyongshi, assisted by David Macdonald, of whom we shall hear under Tibetan, made a version of St. Luke's Gospel. These Gospels have been frequently reprinted.

The great **Tibetan** language, with its own Buddhist literature, is spoken with various dialectical differences from Kashmir to the north of Assam; but the Tibetan of Lhasa is taken as the standard both of classical and vernacular speech. The Moravian missionaries at Leh, Jaeschke, A. W. Heyde, "hoary as the snow peaks amid which he had toiled so long," and his magnificent helpmeet, his wife, F. A. Redslop, and latterly Dr. A. H. Francke, have been principally responsible for the Bible translations. In 1903 a revision committee was appointed, on which were representatives of eastern Tibet, among them J. F. Frederickson, of the Scandinavian Alliance Mission, H. Graham Sandberg, an Anglican Chaplain, and David Macdonald, an elder in the Church of Scotland, Darjeeling, afterwards interpreter on the Lhasa expedition and later British trade agent for Tibet, which joined the Moravians in the task. Genesis to 2 Chronicles, Psalms, Isaiah, Jeremiah



and the New Testament have been published. The remainder of the Old Testament exists in manuscript. It is interesting to note that a version of St. John's Gospel in Tibetan was published by Roman Catholic missionaries in 1898.

On the extreme east of this long frontier we come to the north of Assam and the northern point of Burma. The hill languages of these borders are Aka or Akha, akin to the Lolo group in the Southern Shan States, Dafla and Abor Miri. The Abors and the Miris speak practically the same tongue. No Scripture has yet been printed in **Aka**, but some Selections exist in manuscript. In **Dafla** a few chapters of St. John's Gospel were translated about thirty years ago, but though the printing of some Scriptures has frequently been urged, no version has yet been completed. St. Mark's Gospel and St. John's Gospel have been translated into **Abor Miri** by a Christian Abor, Dugyon Milang, of the American Baptist Foreign Missionary Society.

INDIA

Sir George A. Grierson, in his *Linguistic Survey of India*, 1919, records the names of 179 languages and 544 dialects in India; and tells how these are divided into many different families of speech, varying among themselves far more than do the tongues of Europe. No wonder that the proceedings of the new methods of Government are conducted mostly in English, which all the highly educated classes understand. Yet among these 723 languages and dialects, there are about a hundred which can reach practically every tribe, and in all of these some portion of Scripture is available.

Sanskrit, the sacred language of the Vedas, though no longer a living speech, is still the classical tongue of the Brahmins. It is also the basis of most of the languages spoken in the north. Carey and his colleagues translated the whole Bible into Sanskrit, publishing the New Testament in 1808 and the Old Testament in 1822. Since then several fresh versions have been issued. Most of the editions are printed in *Devanagari*, 'the Divine,' writing, but others have appeared in *Bengali*, *Oriya*, *Malayalam*, *Grantha*, *Kanarese* and *Telugu*.

scripts. Often the Sanskrit text has also been printed alongside translations in these other tongues to make the book more attractive to, and readable by, some modern Indian students.

Hindostani, or **Urdu**, classed philologically as a dialect of Hindi, may be described as the *lingua franca* of a large part of India. The term, Hindostani, suggests this wide scope: and Urdu, or 'the camp' language, reminds us of its military connexion, a mixture of Hindi, Arabic, Persian and other tongues. The first piece of Scripture printed in Urdu dates from 1743, and consists of the Ten Commandments and the Lord's Prayer translated by the Dutch East India Company's Director of Trade at Surat. In 1805 a version of the Gospels was printed in Calcutta. It was prepared by Mirza Muhammad Fitrat under the direction of William Hunter of the College of Fort William. Shortly after he arrived in India, 1806, Henry Martyn got into touch with Mirza Fitrat and together they translated the New Testament. This was printed in Arabic character at Serampore in 1815. Another edition in *Devanagari* character was issued two years later. The Bible prepared by a Benares Translation Committee was published in 1843. Since then there have been several revisions. For the edition of 1930, the chief reviser and the majority of the committee were Indians. Editions have been printed in Persian, roman and Gujarati forms of character as well as in Arabic and *Devanagari*. Roman Catholics issued a version of the New Testament in 1864, and the Bible in 1925.

The Serampore missionaries published the New Testament in **Lahnda**, or **Multani**, a language of western Panjab, in 1819; but it does not appear to have had any wide circulation. Seventy years later, Church Missionary Society workers at Dera Ghazi Khan made a new version of the Gospels. In a dialect of Lahnda called **Hindko**, spoken between Peshawar and Hazara, St. John's Gospel was printed in 1929.

Punjabi, or **Gurmukhi**, or **Sikh**, is the principal language of the central Panjab. The Serampore missionaries published the New Testament in 1815. Genesis to Ezekiel is said to have been printed in 1826. The modern version of the New Testament and a considerable part of the old was prepared by

members of the American Presbyterian Mission at Ludhiana. But as Hindostani is widely spoken in central Panjab, it has not been considered necessary to complete the translation of the Bible in this tongue. The books are printed in *Gurmukhi* script. Other editions in a dialect called **Musalmani Panjabi**, prepared specially to reach Mohammedans, have been printed in Persian and in roman character, as well as in *Gurmukhi*.

Translations in several of the languages in which Carey and his pioneer colleagues began work were afterwards found to be of little practical use. When we remember the difficulties they had to overcome, and the method by which, gathering Indian scholars around them, they attempted such great things, the marvel is, not that parts of their work did not last, but that they, at this early period, accomplished so much. We can only admire the brilliant achievement guided by this consecrated cobbler with no linguistic training but with long far-reaching vision. Think of the grand optimism and bold aim of the words on the title pages of many of these books, 'The Holy Bible . . . Vol. V. . . . the New Testament,' even though sometimes only one Gospel appeared. Dr. George Smith's *Life of Carey** gives a list of 36 languages in which translations were "made and edited by Dr. Carey", and of other 8 in which editions were only "printed by Carey and his colleagues". There are thus no fewer than 44 tongues in which these great pioneers either produced or printed Scripture translations, confessedly tentative versions, for they always insisted they were only forerunners and that even their European successors would be superseded by purely native Tyndales in India. The eight languages in which they only printed are recorded by Dr. Smith as Persian, Hindostani, Malayalam, Burmese, Sinhalese, Javanese, Malay, and Lascar's version in Chinese. This last may almost be reckoned a 'Serampore version', for it was prepared under the supervision of Dr. Joshua Marshman and his son, who were members of the Serampore band.

Praise God for these great workmen into whose labours

* Everyman's Library Edition, pp. 177-178.

not only modern missionaries but India herself has entered. For many years there appeared on the British and Foreign Bible Society's language list a group of "Thirteen Serampore versions for Rajputana, etc., never reproduced". Their names are:—**Dogri**, a dialect of Panjabi; **Bhatneri**, or **Virat**, west of Delhi; two dialects of Western Rajasthani, viz.:—**Bikaneri**, north of Marwar; and **Udaipuri**, or **Mewari**; a dialect of south-eastern Rajasthani named **Ujjaini**, or **Malvi**, in Malwa, Central India; two dialects of Central Eastern Rajasthani viz.:—**Harauti** and **Jaipuri**; **Braj Bhasha**: two Pahari or hill dialects mentioned on pp. 110, 111; viz.:—**Kumaoni** and **Palpa**; **Kausali** or **Awadhi** in Oudh; **Kanauji**; **Baghelkhandi**, or **Bagheli**. New Testaments were printed in nine of these tongues. St. Matthew's Gospel in Udaipuri, Jaipuri and Kausali, and 'up to Colossians' in Kumaoni. In **Marwari**, another Rajasthani dialect, the New Testament was printed at Serampore in 1822. A fresh version of St. Luke's Gospel was published about 1867.

Hindi is not only the general term used for the various dialects spoken in the great Jumna and Ganges valleys, but it also describes the form of Hindostani which employs more words of Sanskrit than of Persian or Arabic origin, often spoken of as High Hindi. The Gospels translated into this tongue were published at Calcutta in 1806. The version was made not by a missionary, but by the great Sanskrit scholar Henry Thomas Colebrooke, President of the Bench at Calcutta, and honorary Professor in Fort William College. Hearing of this translation, the Serampore missionaries delayed their edition of the New Testament. The Bible was completed by them in 1818. There have been many versions since then, some by individuals, others by revision committees. One has appeared recently, prepared principally by Indians. A **Hindi Colloquial** translation of the Gospels has also been issued, but such colloquials appear to serve only a limited area. An Eastern form of Hindi called **Chhattisgarhi**, or **Laria**, spoken in Raipur, Central Provinces, possesses three Gospels, those of St. Mark, St. Luke and St. John. Several other Central Pro-

vinces' languages possess Scriptures. **Kurku** in the west has St. Mark's Gospel; **Gondi**, spoken by a hill people of Dravidian extraction, has St. Luke and St. John in the **Mandla** or **Parsi** dialect, and the first two Gospels in the **Chhindwara** form of the language. On the borders of the Central Provinces, Rajputana and the Bombay Presidency, live the Bhils who have Scriptures in three of their dialects :—**Central Bhili**, with St. Mark's Gospel; **Southern Dehwali Bhili** and **Southern Akrani**, or **Valvi Bhili**, with the New Testament, in both cases translated by E. Hedberg, of the Swedish Alliance Mission.

BENGAL, ETC.

Kurukh, or **Uraon**, or **Dhangar**, spoken in the hills of Chota Nagpur, possesses the Gospels and 1, 2 and 3 John translated by members, Indian and German, of Gossner Evangelical Lutheran Mission. In **Mundari** or **Kol**, members of the same mission, principally Dr. A. Nottrot, with representatives of the Dublin University Mission completed a version of the Bible in 1910. St. Luke's Gospel in a kindred tongue called **Ho** was issued in 1915. **Oriya**, or **Uriya**, the language of Orissa, has had a Bible since 1815, the work of the Serampore pioneers. Since then several revisions have been published. Baptist Christians have taken a prominent part in their preparation. The Bible Translation Society issued St. Luke's Gospel in Oriya verse in 1916. **Bihari** possesses Scriptures in at least five forms:—**Kortha**, in the Manbhum district has St. Mark's Gospel; **Magahi**, round Patna, the New Testament published by the Serampore missionaries (1826) and St. Mark's Gospel (1893), translated by G. A. Grierson, afterwards author of the *Linguistic Survey of India*; the Serampore pioneers also planned a version in **Maithili Bihari** and printed the Lord's Prayer; **Bhojpuri Bihari** has St. John's Gospel; **Nagpuria Bihari**, the New Testament up to 2 Corinthians. Not even for the few modern editions has there been any great demand. In the Rajmahal Hills, **Malto**, or **Maler**, or **Rajmahali**, possesses the Psalter and the Gospels. **Santali** or **Hor** reaches a wide area in the Santal Parganas;

St. Matthew's Gospel was translated by a member of the Church Missionary Society in 1868. Later, members of the Danish Indian Home Mission, Scottish missionaries, and Baptists joined in the task. The Bible was completed in 1914. Owing to divergence of opinion as to the proper term to be used for 'God', separate editions have been issued for different areas. Santali is one of the many tongues throughout the world which use inclusive and exclusive pronouns. The word for the first person plural must be either in the one form or the other. How then are we to translate "our trespasses" in the Lord's Prayer; or "Carest thou not that we perish" in the storm on the lake? The Prayer as said by Jesus would have to be different from that said by us, for He had no trespasses to be forgiven. And did the Disciples mean to suggest that He would save himself during the storm and let them perish?

Having settled at Serampore, near Calcutta, it was natural that **Bengali** was the language into which William Carey made his first translation. By the close of 1796 he had completed the New Testament, and, on 18th March, 1800, with his own hand he printed off the first page of St. Matthew's Gospel, a small edition of which appeared before the end of the year. This was the earliest Biblical translation published at the now famous Serampore Press. The New Testament was issued in the following year, another edition corrected by Carey in 1806, and the Bible in 1809. His biographer tells us that, when the Baptist Mission was begun at Dacca in 1818, there were found several villages in which the peasants called themselves *Satyagurus* (religious teachers). They traced their new faith to a much-worn book, kept in a wooden box. None knew whence it had come. It was a copy of Carey's first Bengali New Testament. As he himself desired, fresh revisions were made during his lifetime and after. And several versions have since been made by others. During recent years Bengali Christians have taken a prominent part in the work of revision. But it was William Carey who took the important practical first step by putting God's Holy Word into this and other Indian tongues. His successors in

many languages are grateful that he 'blazed the trail'. In order to reach Mohammedans, Genesis, Psalms, Isaiah, the Gospels and Acts have been published in what is described as **Musalmani Bengali**, a version adapted to that class of readers and printed in Persian characters.

Baptist missionaries in the Chittagong Hills have translated St. Mark's Gospel into **Maghi**, or **Mogi**, or **Rakheng**, or **Rukheng**; and the New Testament into **Chakma**. The Serampore pioneers had the honour of beginning translation work in **Assamese**. They published the New Testament in 1819, and completed the Bible in 1833. Since then members of the American Baptist Missionary Union have made a fresh version which is published in both Assamese and Bengali characters. In the Garo Hills, a language known as **Garo**, and called by themselves **Mande Kusikie**, 'the language of men', also **Achik Kusik**, 'the language of the hills', possesses Scriptures in two dialects. **Garo**, or **Awe**, which is practically identical with **Garo Achik**, has the whole Bible. The principal translator was Dr. M. C. Mason of the American Baptist Missionary Union. **Garo Abeng**, spoken north-east of Mymensingh, has St. Luke's Gospel. The first book of the Bible in any form of Garo was St. Matthew's Gospel, translated in 1875 from the Bengali version by a Garo convert. Another Assamese language which spreads from Goalpara to the Dooars is **Bodo**, or **Mechi**, or **Plains Kachari**, which possesses the Gospels. **Boroni**, a Mech dialect in Goalpara, now has the whole New Testament. **Dimasa**, described as **Hills Kachari**, has St. Mark's and St. John's Gospels. In the Goalpara district a language called **Rabha**, **Rangdania** possesses St. Mark's Gospel. In the Khasi and Jaintia Hills, Welsh Calvinistic missionaries have made a version of the Bible in **Khasi**, which has recently been printed in roman character. Earlier editions of the New Testament had appeared in Bengali script. But here again the Serampore band issued St. Matthew's Gospel in 1816, and the New Testament shortly afterwards. That Scriptures in Khasi are much sought after is proved by the large circulation, almost 214,000 up to 1938, of which 21,650 were Bibles, and over 77,000 New Testaments.

The Lushai Hills is another field where great progress has been made among an interesting people. Their language is known as **Sailau** and as **Dulien**, as well as **Lushai**. Mission work was begun among them about forty years ago by two Baptist pioneers, J. H. Lorrain and F. W. Savidge. They published St. Luke's Gospel in 1898, and, with Lushai and Welsh Calvinistic colleagues, the New Testament in 1917. Genesis, Psalms and Isaiah are also available and Amos has been translated. In the same district and in Manipur, a dialect called **Hmar**, or **Mhar**, has St. Mark's Gospel; and the Chin tribes have Scriptures in two dialects **Chin, Northern, Thado-Kuki**, which possesses St. Matthew's Gospel to Romans, and **Chin, Thado Vaiphei**, St. John's Gospel. We shall meet other Chin dialects when we come to Burma. **Lakher** or **Mara** in the Eastern Lushai Hills has Jonah, Malachi and the New Testament. **Manipuri** or **Meithei** is one of the languages in which the Serampore missionaries began the work. They published the New Testament in 1827, printed in *Devanagari* character. A new version of the New Testament in Bengali character was completed in 1931. It is reported that St. John's Gospel has been translated into **Maru**, spoken in Manipur and the Chittagong Hills, but the book has not been published.

Still further north in the Mikir Hills, **Mikir** in the East Nowgong district, has now a New Testament. In the Naga and Cachar Hills, no fewer than seven dialects of **Naga** possess Scripture. Three of them, **Angami, Ao** and **Tangkhul**, have the whole New Testament. Genesis has also been translated into Ao. The other four have portions:—**Lhota**, St. Matthew, St. Mark, St. John and Acts; **Rengma**, St. John; **Sema**, St. Mark, St. John and Acts; **Zeme** or **Kachcha**, St. Mark. And quite recently the Nagase tribes were head hunters! Few districts can show such steady progress in Church membership as Garo, Khasi and Lushai. In all Assam during the decade 1921-31, Protestant Christians increased 84.8 per cent, which is more than twice the average for India.

Abor Miri on the borders of Tibet and Assam, with two

Gospels, has already been mentioned on p. 113, **Singpho**, or **Northern Kachin**, which extends across the borders of Assam through Burma into Yunnan, possesses the Gospels of St. Luke and St. John and Acts. In **Atsi**, like Singpho, a branch of the Kachin family, spoken on the frontiers of China and Burma, the Gospel of St. Mark exists in manuscript (1938) and will probably be published soon. There are some five thousand Atsi speakers on the Burma side, of whom seven hundred are Christians. Though really spoken mostly in Burma, round Bhamo, it will be convenient to name here **Southern Kachin** which has the Gospels and Acts.

BOMBAY, ETC.

Returning to western India let us begin with **Sindhi**, also known as **Gurmukhi** (but distinct from Panjabi Gurmukhi of p. 114), into which the Serampore pioneers translated St. Matthew's Gospel in 1825 and printed it in *Devanagari* character. A new version was prepared by an Army officer twenty-five years later, and then the Church Missionary Society took up the task, and completed Genesis, Psalms, Proverbs, Isaiah and the New Testament. These have been printed in Arabic character. Genesis, the Gospels of St. Matthew, St. Luke and St. John, and Acts have been published in *Gurmukhi* character principally to reach Hindu women; and St. Matthew's Gospel in a special script known as *Banya*, the form of writing used by bankers. In the **Kachchhi** dialect of **Sindhi** spoken in Bombay and Baroda, St. Matthew's Gospel printed in *Balbodh* character, i.e., '*Devanagari*, teachable to children,' was published in 1834, but there was no demand for the book.

Further south **Gujarati** is widely spoken in Gujarat, Baroda, and neighbouring states. Here also Serampore led the way. St. Matthew appeared in 1809 and the New Testament in 1820. The London Missionary Society workers at Surat found it necessary to make a new version in 1821, completing the Bible two years later. But even that did not meet the need, and in the middle of last century members of the Irish Presbyterian Mission began another translation, which

after several revisions has been largely used. In 1864 a Parsee convert, Dhanjibhai Nauroji, made a version of the New Testament in **Parsi-Gujarati**, 'adapted to the usage of Parsees and others.'

Marathi, which stretches from the Bombay Presidency to the Central Provinces and beyond, has had the New Testament from 1811, and the Bible eight years later. The translation prepared by the Serampore missionaries was found to require emendation, and a fresh version was issued in 1826, made by members of the American Board of Commissioners for Foreign Missions. Since then many revisions, usually the work of committees representing that Board, the Church Missionary Society and the Church of Scotland Mission, have been published. A version of the Psalms in metre, prepared in 1839, was popular among the Jews of Bombay. Marathi Indians have, for many years, taken a prominent part in putting the Scriptures into their mother tongue. We find the following, among many others, named in this connexion:—Dajee Shastree Shookl, as early as 1839, Baba Padmanji, in the last quarter of the century; more recently, J. L. Joshi, D. S. Sawarkar, Pandita Ramabai, who published her own version; B. N. Athavle, who not only shared in the latest Revision Committee's task, but made a separate rendering of the New Testament which was published in 1931 by the Bombay Representative Christian Council. Marathi is usually printed in the *Balbodh* form of *Devanagari* (cf. Sindhi Kachchhi, p. 121). But the Gospels and Acts have also been issued in *Modi*, broken or cursive *Devanagari*, like *Banya*, the script of the bankers, and St. John's Gospel has been published in roman character. A metrical version of the New Testament in the **Konkani** or **Goanese** dialect of Marathi, printed in 1616, is still a favourite among the Indian Roman Catholics, who owing to Portuguese influence are numerous in Goa. The Serampore missionaries made a version of the New Testament in 1818 and of the Pentateuch three years later. But these had little circulation. In 1884 St. John's Gospel, transliterated from this version into Kanarese character and slightly revised, was published.

Within the last few years, a new version of the Gospels of St. Mark, St. Luke and St. John has been printed in roman character.

Coming east to the Madras Presidency, we find **Khondi**, or **Kui**. There are two forms :—**Ganjam**, at the north-east corner just south of Orissa, and **Kuvi**, in the south round Vizagapatam. St. Mark's Gospel exists in the former in roman character, and the Epistle to the Romans in *Oriya* character. Kuvi Khondi possesses St. Luke's Gospel. **Gondi**, **Koi** (distinct from Khondi, Kui, though both are spoken by hill folk, also separate from Mandla and Chhindwara mentioned on p. 117) has St. Luke's Gospel and 1 John, translated in 1882 by Major-General Haig, who then was in charge of the construction of canals in the Central Provinces. A lady member of the Canadian Baptist Mission at Sarango has translated the Gospels of St. Mark and St. John into **Sora**, or **Savara**, spoken by a primitive hill tribe in the Koraput district between Ganjam and Vizagapatam. St. John's Gospel is to be printed in a phonetic script sanctioned by the Madras Government.

Telugu, or **Gentoo**, in the centre and east of South India, is another of the languages in which the Serampore band made the first published version, though it is recorded that Benjamin Schultze (see under Tamil) translated the whole Bible, 1726–32; and also that a Captain Dodds of the East India Company made a version of the New Testament at the end of the eighteenth century. Neither of these appear to have been printed. The first three Gospels were issued from Serampore in 1812, and the New Testament in 1818. London Missionary Society workers made another version of the New Testament in the same year and completed the Bible in 1854. Here again there have been many revisions. A Telugu Indian, D. Anantam, has had a great share in preparing the present text. It is also interesting to note that Rajah M. Bhujanga Rai, who is not a Christian, has published at his own expense a poetical version of the New Testament and Psalms.

In **Kanarese**, or **Kannada**, the language of Mysore and

parts of the Madras Presidency and Hyderabad State, the London Missionary Society workers translated the first three Gospels in 1812 and issued the New Testament in 1823. Since then there have been frequent revisions. The Kanarese of the Nilgiri Hills, known as **Badaga**, possesses Jonah, St. Mark's and St. Luke's Gospels. **Toda**, another Nilgiri dialect, has St. Mark's and St. John's Gospels and the Psalms; **Kodagu**, in Coorg, has a few verses of St. Matthew's Gospel, and **Tulu**, or **South Canara**, has Genesis, Exodus, Psalms, Proverbs, Ecclesiastes, Daniel and the New Testament.

Dakhini, or **Southern Hindostani**, spoken by Mohammedans in South and West India is one of the earliest Indian tongues to possess Scripture. The translator, Benjamin Schultze, (cf. Telugu and Tamil) succeeded B. Ziegenbalg at Tranquebar and published the first four chapters of Genesis at Halle in 1748. This is the earliest piece of Scripture printed in any form of Hindostani. He completed the New Testament in 1758. These were all published in Arabic character. A century later members of the London Missionary Society and the Church Missionary Society made a new version, issuing the New Testament in 1867. But the language now appears to be superseded by Urdu.

Tamil, or **Damulian**, or **Malabar**, is the first Indian language to possess any portion of the Bible. The Gospels and Acts were published in 1714, and the New Testament in 1715. They were translated by Bartholomäus Ziegenbalg, who with H. Plutschau, landed in July, 1706, the first two Protestant missionaries to India. They were sent by the Danish Lutheran Church to Tranquebar, then a Danish possession. The Society for the Promotion of Christian Knowledge helped considerably in the publication of the New Testament. Ziegenbalg's colleague and successor, B. Schultze, completed the Bible in 1727. Then J. P. Fabricius, Schultze's successor, made a revision, practically a new translation of the New Testament in 1772. At the beginning of the nineteenth century, Dr. Claudio Buchanan, the learned Vice-Provost of the College of Fort William, Calcutta, called the British and

Foreign Bible Society's attention to the scarcity of Tamil Scriptures. A revision of the Fabricius version was therefore printed at Serampore in 1813. Since then many revisers have shared in several forms of the text.

Malayalam, spoken on the Malabar Coast, South India, has had the Gospels since 1811. Dr. Claudius Buchanan, whose name has just been mentioned, suggested a version in this tongue. He had been visiting the Syrian Church of Malabar, the Church whose tradition claims it was founded by St. Thomas, though it is more probable that Nestorian Christians were the earliest missionaries to the country. He learnt that these Indian Christians carried on their services in Syriac, to them a foreign language. Their vernacular was Malayalam, and steps were soon taken to make a translation from Syriac into their mother tongue. Later on an entirely new version based on the original languages was made, the Bible being completed in 1841. Syrian priests took part in the work. Then came revisions, several of them before the end of the century. For the Moplahs, Mohammedans of mixed Arabic and Indian race, St. Luke's Gospel was published in Arabic character.

CEYLON, ETC.

In the northern part of the island the prevailing tongue is Tamil. In the centre and the south **Sinhalese** is the principal language. It has had the Gospels since 1739. The translation was made by William Konijn, a minister of the Dutch Church in Colombo; and the book was printed at the press established there for missionary purposes by the Dutch Governor of Ceylon. With the assistance of other ministers the New Testament was completed in 1776. About forty years later a new version was prepared by a distinguished orientalist, William Tolfrey, a revenue officer in Colombo, and a committee representing the Baptist and the Wesleyan Missions. They completed the Old Testament in 1823. Since then there have been several revisions; the latest, published in 1938, is a union of the Baptist version and of the translation issued by the British and

Foreign Bible Society. For the descendants of Portuguese and Dutch settlers the New Testament and the Pentateuch and Psalms have been published in a dialect known as **Indo-Portuguese**. The New Testament has also been translated into **Pali**, the sacred language of Buddhism in Ceylon, Burma and Siam. The version was made under the care of William Tolfrey. It is interesting to note that, as has happened in many cases, the native non-Christian who was assisting, in this instance a Buddhist priest, became a convert during the process of the task.

More than once Scripture publications have been proposed in **Maldives**, the language of the islands of that name. The first suggestion goes as far back as 1811, when Dr. Leyden translated the four Gospels. It appears he sent his manuscript to Serampore where a fount of what is described as Maldives type was cast. This fount and the manuscript perished in the fire at Serampore in 1812. Within recent years several missionaries, some of them Sinhalese, have offered to prepare a version, but nothing has yet been accomplished. Nor does it appear necessary, for the inhabitants use other forms of speech in which Scriptures have been published.

What is the effect of all this scattering of God's Word among the millions of the great Indian continent? The Bible is now one of the best-known books. Practically every educated Indian is acquainted with it. Many non-Christians as well as Christians quote it, refer to it, and often measure their country's progress by it. Let this one personal illustration suffice. That saintly Indian Christian, Sadhu Sundar Singh, who himself was led to Christ by studying the New Testament, has told how when travelling by train he handed a copy of St. John's Gospel to a non-Christian fellow traveller. After reading two or three sentences the man tore it up and threw the pieces out of the window. Two years after, Sadhu Sundar Singh heard that a seeker after truth found these torn scraps of paper on the railway line. On one he saw the words 'The Bread of Life'. Anxious to know about this Bread of Life, he showed the pieces to a friend asking him if he could tell what this book was. The man said, "It is

Christian. You must not read it. You will be defiled." At last the seeker said "I must know something more. There is no danger in knowing more about these things". Buying a copy of the New Testament he began to read it, found the Saviour and is now a preacher in the Central Provinces. The Sadhu concludes "Really the torn pieces of St. John's Gospel proved to be a piece of the living Bread—the Bread of Life".

BURMA, INDO-CHINA, ETC.

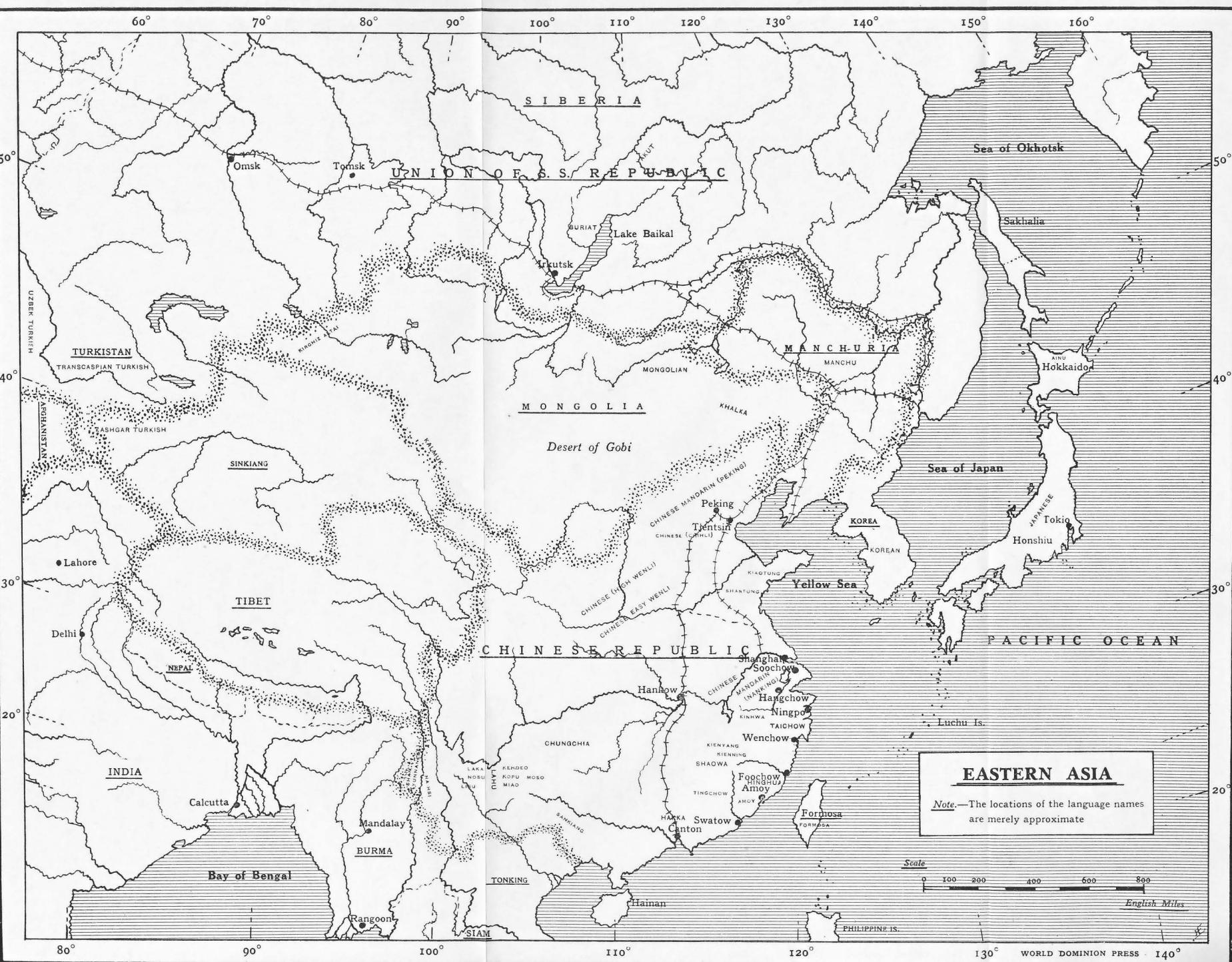
Though Bible work in Burma is rightly associated with the name of Adoniram Judson, the translation and circulation of the Scriptures began even before he reached the country. The first portion of Scripture in any language of Burma was St. Matthew's Gospel in **Burmese**, translated by Carey's son, Felix, who in company with J. Chater had been sent in 1808 from Serampore to begin work in Burma. In 1811, they published a Burmese pamphlet containing Scripture extracts drawn from a manuscript version prepared by an Italian missionary at Ava. Then F. Carey translated St. Matthew's Gospel which was published in 1815, the first complete book of Holy Scripture in the Burmese language. When Adoniram Judson reached the field in 1814, he began a new version of the same Gospel, which was issued at Rangoon. With the aid of his colleague, G. H. Hough, he completed the Bible in 1835. As long as the Baptists were the only missionaries in the field, Judson's version, which contained definitely Baptist terms, was never questioned. But, with the advent of members of other Churches, difficulties sometimes arose, not only because of the character of the translation, but also with regard to the supply of books. The first attempts at revision were begun about 1900 when a committee, on which there were representatives of the Society for the Propagation of the Gospel and the (then) Wesleyan Methodist Missionary Society, met in Rangoon. They published a revised version of St. Mark's Gospel in 1902, and continued to issue further portions of the New Testament in the following years.

In 1903 an interesting new version was prepared in his

spare moments by a Burmese Christian named Tun Nyein, a Government translator. This was an original translation prepared chiefly from the English Revised Version. Six years later an edition of Tun Nyein's version with slight corrections made by a revision committee was published. This committee, reformed in 1914, completed a new translation of the whole Bible which was issued in 1926.

In **Mro**, spoken in the North Arakan district, St. Mark's Gospel translated by a Lushai evangelist, Septawka, was published in 1934, just before he died. Linguistically, there are two main divisions of Chin, Northern and Southern. The Northern includes the Kamhow, Sokte, Siyin, Thado-Kuki and Vaiphei dialects spoken by the Chins in the Bengal area rather than by those in Burma. They were mentioned on p. 120. In **Northern Chin**, used on the Burmese side, St. Matthew's Gospel exists in **Kamhow**, the principal dialect of the Tiddim district. The Sermon on the Mount has been printed in a dialect called **Chin, Kamhow-Sokte** in a special script devised by a Chin named Pow-chin-how. It is reported that some translation work has been begun in **Khumi** or **Kami**, a form of **Chin** of which there appear to be two dialects, **Awa Khumi** and **Areng Khumi**. A version of St. Mark's Gospel in the Areng dialect is said to have been published privately in 1935; and St. John's Gospel has been translated into Awa Khumi by two Lushai evangelists of the Bible Churchmen's Missionary Society. The dialect is spoken by some 10,000 hill folk in the Akyab district of Arakan. It is reported (June, 1939) that there are as yet only ten readers; but 500 copies of the Gospel are being printed. There is faith! In the **Southern** dialect of **Chin**, used in the Southern Chin Hills, St. Mark's Gospel was published in 1921.

On both sides of the border between north-east Burma and south-west China the Shan tribes speak a language which belongs to the Tai group of the Siamese-Chinese family of Indo-Chinese languages. The editions used on the Burmese side are printed in the *Shan* character, which is rounded in form and is closely allied to Burmese. Here again American Baptist missionaries were the pioneers. The first book of Scripture in **Shan** was the Gospel of St. Matthew translated



by the Rev. J. N. Cushing and published in 1871. He completed the New Testament in 1882 and ten years later finished his version of the whole Bible. Across the border in Western Yunnan, **Yunnanese Shan**, printed in a special *Yunnanese* character, possesses St. Mark's Gospel. **Wa**, or **La**, a dialect spoken by a race of former head-hunters in the Northern Shan States, has the four Gospels. In another of the hill dialects, **Palaung**, St. Mark's Gospel exists in manuscript at the Bible House, Rangoon.

In **Hkun**, a language spoken round Kengtung in the Southern Shan States, St. John's Gospel was published at the close of 1938. It is reported that St. John's Gospel has been translated into a language called **Riang**, or **Yin**, also spoken in the same States; but it does not appear to have been published yet.

The word 'Karen' is the equivalent of the Burmese 'Kay-en' (signifying 'aboriginal' or 'barbarian'), a term applied to all tribes—except the Shans—occupying the highlands of Burma. Translations have been made by American Baptist missionaries in three dialects of Karen, Sgaw, Pwo and Bghai. One of their first missionaries to the Karens was Jonathan Wade, who formed the alphabet adopting Burmese characters, to some of which, however, he gave fresh values, while others he modified by diacritical marks. When he retired in 1833, his colleague Francis Mason took up the work, and, with the help of a Karen Christian named San Quala, completed a version of the New Testament in **Sgaw Karen**. After portions of this translation had circulated in MS., the whole was printed at the Tavoy Mission Press in 1843. The Old Testament was finished in 1853. A revision of 1896 has frequently been reprinted. In 1921, by the kind permission of the American Baptist Foreign Missionary Society, in order to meet the needs of other missions, the British and Foreign Bible Society reproduced this version, with the alteration of the word for 'baptize' and its cognates.

Soon after the Sgaw Karen New Testament was finished, Pwo Karens themselves began to make versions in their own dialect. These were revised by Dr. Mason and Mr. D. L.

Brayton. The first two Gospels were published in **Pwo Karen** in 1852, and the New Testament about 1860. The Bible, completed by 1895, was largely the work of Mrs. A. T. Rose, Mr. D. L. Brayton and two Karen teachers, Konh-Louk and Myatthah. This Pwo Karen Bible also was by the kind permission of the American Baptist Foreign Missionary Society issued by the British and Foreign Bible Society with alterations. In addition to his work in Sgaw and Pwo, Dr. Mason also prepared versions of the Gospels, Acts, 1, 2 and 3 John, James, Genesis and the Psalter in the third dialect known as **Bghai** or **Bway Karen**. Roman Catholics have also made a version of St. Matthew's Gospel in Karen.

Talaing, or **Mon**, or **Pegu**, although chiefly spoken in Siam, is, in addition to the principal Karen languages, used in Pegu and other coast districts of Lower Burma. Here, too, the American Baptists have all the credit of Bible translation. An early version of the New Testament was made by Sarah Hall Boardman, before her marriage in 1834 to Adoniram Judson. In this task she received assistance from Ko Mam Bok, a Talaing convert, who translated from Judson's Burmese New Testament. In 1836 J. M. Haswell of the American Baptist Missionary Union reached Burma and took over the work. In the following year he supervised the publication of a Gospel Harmony which was published in 1837. By 1847 he had completed the New Testament. Since then the Psalter has been prepared, principally from a version made in the middle of the nineteenth century by Ko Mam Bok.

Taunghu or **Bao**, which is practically a dialect of Karen, is spoken over a wide district of the Shan borderland, stretching from Taunggyi to Thaton. A modified form of the Burmese character is used. The earliest translation was St. Mark's Gospel published in 1912. The version was prepared by the Rev. W. Sherratt, of the British and Foreign Bible Society, with the help of Taunghu assistants, one of whom, Maung Gyi, was baptized during the progress of the work. Latterly Mr. Sherratt had the assistance of another Taunghu called Tun Pe. The four Gospels are now in circulation. Away down in the Mergui Archipelago, a tribe of sea-gipsies, called

Selungs, speak a language known as **Mawken**. The Rev. W. G. White, Anglican chaplain at Moulmein, with the help of Mawken assistants, translated St. Mark's Gospel in 1913.

Selections in **South Andamanese** were published as early as 1877. In the Nicobar Islands there are several dialects, but only two, **Nancowry Nicobarese** and **Car Nicobarese**, possess portions of Scripture. Between 1768 and 1788 an attempt was made by the Moravian Brethren to evangelize the inhabitants of these islands. After twenty years of toil and hardship, during which no fewer than twenty-four missionaries laid down their lives, the mission was abandoned. In 1878 F. A. de Roepstorff, Assistant Superintendent of the Andaman and Nicobar Islands, while on furlough in Europe, visited Herrnhut, and there discovered, among the Moravian archives, manuscript vocabularies and a translation of almost the whole of St. Matthew's Gospel in the Nancowry dialect, prepared by the Nicobar missionaries a century earlier. These he deciphered, transcribed and prepared for publication. The work was published by his widow after his death in 1884. In several other islands, known as the Car group of the Nicobar Islands, the Rev. G. Whitehead, of the Society for the Propagation of the Gospel, assisted by John Richardson, a Nicobarese convert, translated the Gospels and Acts into Car Nicobarese, which were published from 1913 to 1926.

Siamese, or **Tai**, is spoken over a wide area. The first Scripture is St. Luke's Gospel, translated by K. F. A. Gutzlaff of the Netherlands Missionary Society in 1834. Some twenty years earlier, when there were many Siamese prisoners of war in Rangoon, Adoniram Judson and his wife along with other American Baptist missionaries in Burma began to study their language. The result was a version of the New Testament. The Bible was completed in 1896. The Siamese character in which these books are printed was invented in A.D. 1125 Roman Catholic missionaries issued a translation of the Liturgical Gospels in 1904.

The Laos States in Northern Siam and across the Mekong River into French Indo-China, use several dialects of Siamese

grouped under the general term **Laotian**. **Western Laotian** or **Tai Yuan**, principally used round Chieng Mai, possesses the Bible, finished in 1927, and printed in a Lao character derived from Talaing, or Mon, mentioned on p. 130. Other Western Laotian dialects are **Tai Lu** or **Chiengrung**, extending into Kengtung in the Southern Shan States, which has the New Testament; **Tai Ya** and **Taichung** (really one dialect), spoken by a tribe in the valley between the Red and Black Rivers in Yunnan, South China, as well as on the Siamese side, which possesses St. Matthew's Gospel. All these books have been published by the American Bible Society. **Eastern Laotian** or **Tai Lao**, spoken in the basin of the Mekong River, now possesses the New Testament printed in a script slightly different from that used in the Western Laotian books. The American Bible Society reports the publication of the whole Bible in this language.

Kamu, spoken by a hill tribe in Burma and Siam, has the first Epistle of St. Peter. **Radé, Rhadé**, or **Raday**, a language of the Mon-Khmer family, has St. Matthew's Gospel translated by a member of the Christian and Missionary Alliance, printed at Hanoi in 1937. St. Mark's Gospel has been published in **Yao Tongking**, or **Yao of Siam**. The translation was made by an Annamese convert along with a colporteur of the American Bible Society. Miao of Siam will be referred to among the other Miao dialects on p. 150.

St. Luke (1890) is the first complete book of Scripture in **Annamese**, though a Gospel history published by the Roman Catholic Mission in 1872 contained Selections. This mission completed a version of the Bible in 1916. Another translation prepared by members of the Christian and Missionary Alliance was finished in 1925. The early edition of St. Luke was printed in *quoc ngu* character, a modified form of roman script introduced by Portuguese missionaries in the eighteenth century. It is reported that a version of St. Mark's Gospel exists in **Sray**, spoken at Dalat, Banmethuot, Annam, but it has not yet been published. We also hear that the Gospel of St. John has been translated into **Muong of Tongking**, or **Moi**, but there is no information as to its publication. Selections prepared by a French missionary have been pub-

lished in **Thai**, spoken near Hoa-hinh, Tongking. St. Mark's Gospel has just (1938) been published in **Tho, or Tong-king, or Nung**, spoken in the north-east corner of the country. The translation was made by missionaries of the Christian and Missionary Alliance. The same mission is responsible for the New Testament in **Cambodian** (1934), though versions of St. Luke and Acts had been printed forty years earlier.

MALAYA AND THE NETHERLANDS INDIES

It may be news to many of our readers to learn that the first translation of any portion of Scripture printed in any non-European language as a means of evangelization was the Gospel of St. Matthew in **High Malay**, which appeared as far back as 1629. This version was made by Albert Cornelissen Ruyl or Ruil. Unfortunately no particulars seem available regarding the translator, though probably he was one of the officers of the Dutch East India Company. The book was published by Jan Jacobsz Palenstsyn at Enckhuysen. It contains the Gospel in Dutch and Malay in parallel columns; the Dutch in black letter on the left hand column, and the Malay in roman character on the right hand. Another interesting fact is that this book was issued at the cost of the Dutch East India Company, as were all the earliest editions in Malay. The other Gospels (those of St. Luke and St. John translated by Jan van Hasel, a Director of the Company) and Acts were completed in 1651, the Psalter in 1652, and the New Testament in 1668. All these books contained the Dutch text alongside the Malay. The Gospels and Acts in this version were reprinted at Oxford nine years later at the expense of the Honourable Robert Boyle, to whom the edition is dedicated. He is described as "one of the Committee or Directors of the East India Company for Trade, and Governour of the Corporation for the Propagating of the Gospel, and Conversion of the American Natives in New England". Another sentence in the Dedication states, "But your charity is not limited to only the East Indians; for the poor Souls of the West Indies are also bound to bless you." This refers to Boyle's connection with the Bible in the Massachusetts

language, see p. 161. He also bore the cost of the 1666 edition of the New Testament in Nogai Turkish, see p. 30.

In 1731, another version of the Malay New Testament was prepared, largely by Melchior Leidekker with the help of the Malays themselves. The Bible in this translation appeared two years later. All these were printed in roman characters. But in 1758, at the direction of the Governor-General of the Netherlands Indies, the Bible was published in Arabic characters as few Malays could read any other. In 1814 the British and Foreign Bible Society printed an edition of the Malay New Testament at Serampore, and forwarded the copies to Amboina. A revised version of the New Testament was issued in 1831, and another in 1853. Then H. C. Klinkert, a Dutch missionary in Java, began a revision of the Bible, which was completed in 1879 and has passed through many editions. The National Bible Society of Scotland, in 1877, also issued 1,000 copies of an independent version of the New Testament prepared by B. N. J. Roskott of Amboina, in what he claimed "was the only version which had ever been prepared in the Malay dialect in which it was written". There does not appear to have been any further editions of Roskott's translation issued until 20,000 copies of his version of St. John were reprinted in 1931 by the Scripture Gift Mission and the National Bible Society of Scotland.

In 1890 a committee consisting of Bishop Hose of Singapore, W. H. Gomes, representing the Society for the Propagation of the Gospel, and W. G. Shellabear, an officer in the Royal Engineers, who afterwards was ordained and joined the American Methodist Episcopal Mission, was organised to prepare a new version of the Malay Bible. This was completed in 1912, and has had a very wide circulation, especially for colportage work. During the last few years another committee representing the Netherlands Bible Society and the British and Foreign Bible Society has been engaged in preparing a Union Version based on those of Klinkert and Shellabear.

In **Low Malay**, which is a colloquial form of the language

containing many Javanese, Sundanese and other foreign words and idioms, a missionary of the Baptist Missionary Society had Gospels printed from about 1815, and the New Testament in 1835. This text was adapted from the High Malay by Christians at Soerabaja, and edited by a missionary of the London Missionary Society. It is interesting to note that the book was printed in Batavia at the expense of these Soerabaja converts.

A third form of Malay, known as **Baba Malay**, the colloquial spoken in the Straits Settlements by people of Chinese race or descent, possesses the New Testament prepared by Dr. Shellabear. In **Sengoi**, spoken in Perak, one of the Federated Malay States, Selections were published in 1935.

The Batta people have been described by W. Canton as "the only cannibals in the world known to have an alphabet of their own". The same writer notes that "five and a half centuries after Odoria, the Franciscan, touched at Sumatra on his way to Cathay, the Word of God came to these islands". In **Batta**, or **Batak**, the principal language of Sumatra, the whole Bible, translated by J. C. Nommensen, exists in the **Toba** dialect spoken in the northern part of the island, and the New Testament and Psalms are available in the **Angkola-Mandailing** dialect spoken in the south. The Batak Church now has over 350,000 members. A third Batta dialect, called **Karo**, spoken in the north of the island, possesses the New Testament translated by the Rev. J. H. Neumann of the Rhenish Missionary Society and published by the Netherlands Bible Society. In the **Sakai** dialect of Batta, spoken by aboriginal hill people in Pahang, one of the Federated Malay States, it is reported that a Gospel is being prepared by Batta Christians; and in another Batta dialect, **Simaloengoen**, spoken between the Karo and Toba Bataks, St. Luke's Gospel has been published. In **Mentawai**, the language of the islands of that name which lie off the west coast of Sumatra, St. Mark's Gospel was published in 1911. St. Luke's Gospel and the Acts are passing through the press. **Nias** is spoken in Batoe and other islands, and on the north-west coast of Sumatra, as well as in the island of Nias.

The New Testament and Psalms have been published in this tongue. **Sundanese**, spoken in western Java, possesses the Bible printed in roman character, and St. Luke's Gospel, St. John's Gospel and the Acts transliterated into Arabic script.

Javanese is spoken by about two-thirds of the inhabitants of the island of Java. It has a character of its own derived from *Devanagari*. Most of the Scriptures published have been printed in this form of writing, though a few have been issued in Arabic script (commonly known in Java as *Pegon*), and the New Testament was issued in roman character in 1911. The first Scripture was the New Testament translated by Gottlob Brückner, a Baptist missionary of Samarang. This version was printed in 1829 at Serampore. J. F. C. Gericke, an agent of the Netherlands Bible Society, began a new version in 1841, completing the Bible in 1854. These were published by the Netherlands Bible Society. In 1886, P. Jansz of the Mennonite Missionary Union began a fresh translation. He finished the version of the Bible twenty years later. Of the translations printed in *Pegon* character the earliest was St. Luke's Gospel transliterated by a native of Java and published in 1893. Three years later P. Penninga, a sub-agent of the British and Foreign Bible Society, prepared a fresh edition and afterwards added the other Gospels and the Acts. It is hoped that the Gospels of St. Matthew and St. John will be translated into the **Cheribon** dialect of Javanese, spoken on the north coast of the island.

In **Madurese**, spoken on the island of Madura, Gospels and Acts and the Epistle to the Philippians are available, published in Javanese character by the Netherlands Bible Society in 1890.

The Gospel of St. Luke was translated into **Balinese** in 1910 by a Balinese prince named Goesti Djilantik, who became a Christian while making the version. This was circulated by colporteurs. A new version of the same Gospel, made by Darmoadik, a Javanese teacher sent by the East Java Missionary Society, has recently (1937) been published, and the book of Acts is passing through the press. In **Sasak**, an island east of Bali, it is reported that some translations

are being prepared. D. K. Wielenga, of the Reformed Churches Mission, translated a Bible History* into **Sumbanese**. In **Kambera**, or **West Sumbanese**, and in **Wajewa** or **East Sumbanese**, books of Bible stories are being prepared.

In the island of Rotti and the adjacent island of Timor practically the same language is used. J. Fanggidaej, the headmaster of a native school at Babau in Timor, made a translation of St. Luke's Gospel into **Rotti**, which the Netherlands Bible Society published in 1895. Selections were printed in **Timorese** in 1930. St. Luke's Gospel is being published. One of the features of several tongues in the Netherlands Indies, as in other Oriental languages, is the use of distinctly different words in terms of address. It is recorded that on Solo, one of the islands of the Moluccas, there are four such recognized words; one used to an inferior, another to an equal, a third to a superior, and a fourth—the Court language. A Dutch official, knowing all four, wagered with the Resident that he would make the ruling prince break etiquette by putting to him a question which he would be forced to answer by speaking in the Court language. The wily prince, however, was not to be caught. His reply was in a fifth form used only in diplomatic conversation. There is more than one passage in the Gospels where it must be difficult to decide which of the four forms, not to mention the fifth, ought to be used. Though Dyak is the principal language of Dutch Borneo, there are several other dialects in which some portions of Scripture have been published. E. Denninger, of the Rhenish Missionary Society, prepared Selections from Genesis in the **Sihong** dialect of South Borneo as far back as 1858, but no Scripture has been added since then. In **Manyan**, another dialect of Dutch Borneo, a book containing stories from the Bible was published by Rhenish missionaries at Bandjermasin in 1907.

Dyak possesses Scriptures in three dialects: Ngaju, spoken

* The name 'Bible History' occurs frequently in this list of Netherlands Indies publications. The books with this title contain stories from the Bible.

in south-east Dutch Borneo; Sea Dyak, or Iban, in Sarawak, and Land Dyak, or Beta, also in Sarawak. The New Testament, translated by J. F. Becker and A. Hardeland of the Rhenish Missionary Society, was published in **Ngaju** in 1846, a Bible History having been issued four years previously. The Bible, translated by Hardeland and a Dyak named Timothy Marat was published by the Netherlands Bible Society in 1858. More recently missionaries of the Society for the Propagation of the Gospel have been very active in Bible translation in both **Land Dyak** and **Sea Dyak**, producing versions of the Gospels and Acts in the former and the whole New Testament in the latter dialect. St. John's Gospel is being translated (1938) into two more dialects of Dyak, **Maanjan** and **Ot Danum**. St. Mark's Gospel has been published in **Bisaya of Sarawak**, spoken in North Borneo. The version was made by R. A. Bewsher of the Borneo Evangelical Mission, and his servant, Galawat, a Bisaya convert.

In Siaow and Tagulandang, Sangir Islands, Moravian missionaries have been at work for half a century. W. Canton, the historian of the Bible Society, has graphically described the early days, when F. Kelling, the pioneer, in spite of plots of the Mohammedan Rajah, built a house and church on the southern shore looking out to the volcano Ruang. In the midst of the intrigues against him, Ruang burst into flame and the people who had crowded into the church "saw the cone of the volcano blown off into the strait. A huge wave rolled in to the shore, divided in front of the church and swept past on either hand with a wild wreckage of fishing crafts, huts and drowning men". By 1880 one-eighth of the population of 80,000 had been baptized. The missionaries published Selections in **Siaow Sangir** in 1872. Three years later St. Luke's Gospel was issued. In 1877 St. John's Gospel was published by the National Bible Society of Scotland. In 1883 appeared the New Testament translated by F. Kelling, whose son saw a revision of his late father's work and a translation of Psalms and Proverbs through the press in 1901. These books are all in the Siaow

form of Sangir. Another dialect, known as **Great Sangir**, possesses the Gospels and Acts in print and the remainder of the New Testament in manuscript.

The principal language of Celebes is **Bugis**, the tongue of the gipsies of the sea, into which B. F. Matthes, an agent of the Netherlands Bible Society, translated St. Matthew's Gospel in 1863. The Bible was completed in 1901. The same translator made a version of the Bible in **Macassar**, the dialect spoken in the south of the island. **Tombulu**, an Indonesian tongue in Minahassa, North Celebes, possesses St. Matthew's Gospel translated by B. Tular, a native teacher.

Bolaäng Mongondo, spoken south of Minahassa, has Bible stories, 1923, Acts, 1932; and the Psalms have been translated. In **Alfuor**, **Pakewa** dialect, spoken at Amoerang, North Celebes, St. Matthew's Gospel was published in 1852, but no further books have been issued. **Tontembo'a**, another **Alfuor** dialect, has a Bible History translated by N. Adriani of the Netherlands Bible Society in 1907. The same translator made a version of St. Luke and Acts in **Bare'e**, a dialect of Central Celebes, in which the New Testament was completed in 1933 by N. Adriani and R. C. Kruijt. **Mori**, another Central Celebes tongue, now has the New Testament. **Bada**, and **Napu**, both in Central Celebes have booklets of Bible stories. **Ta'e** at the south-west of Central Celebes has St. Luke's Gospel. The same Gospel has been translated into **Idja**, or **Sigi**, spoken at West Toradjes, Central Celebes, though the book has not yet (1938) been published. Selections from the New Testament were issued in 1935. In **Lakkisch**, in south-east Celebes, translation work is said to be in progress. Several languages in the Halmahera group of the Moluccas Islands possess Scripture. **Tabaru**, **Tobelor**, and **Galela**, in the north, have Selections. **Loda** in the north-west and **Masarete**, spoken in the Buru Island of the same group, both possess St. Matthew's Gospel.

PHILIPPINES

In North Luzon the New Testament in **Ibanag** was published by the American Bible Society in 1911. The

Gospels of St. Mark and St. Luke have been issued in the **Bontoc** dialect of **Igorot**, also spoken in North Luzon. St. Luke's Gospel exists in **Ifugao**, another North Luzon tongue. **Ilocano**, spoken in north-west Luzon, has the whole Bible; so has **Pangasinan**, another language in the same district. Pangasinan was the earliest Philippine tongue to possess any portion of Scripture. St. Luke's Gospel was translated in 1887 from the Spanish by Maurique Alonso, formerly a Dominican friar. He completed a version of the New Testament. Members of the American Methodist Episcopal Mission completed the Bible in **Pampangan** in 1915. Other Luzon languages possessing the whole Bible are **Tagalog**, spoken in Central Luzon, **Bicol** in South Luzon, **Panayan Visayan** in Panay; and **Cebuan Visayan** in Cebu. **Samareño**, another dialect of **Visayan** has the Bible. St. Luke's Gospel has been translated into **Bagobo**, spoken in Mindanao, but has not yet (1938) been published. **Moro**, spoken on islands in the Sulu Archipelago, has several dialects, in two of which, **Sulu** and **Lanao**, or **Maranao** (spoken in Mindanao), St. Luke's Gospel has been published. In **Zambali**, spoken in the Zambales Province, Luzon, St. Mark's Gospel has been printed privately; and in **Subano**, spoken in the north of the Zamboanga Province, Sulu, the same Gospel has been published by the Scripture Gift Mission.

A remarkable feature of the translation work in the Philippines is that of the sixteen languages recorded as having Scripture no fewer than eight possess complete Bibles, one has the New Testament, and the seven others Gospels. Most of the work has, naturally, been directed by American missionaries, though Filipinos have themselves taken a considerable share in making the versions. The American Bible Society is now responsible for the Scripture publication and distribution in this region. It reports (1938) that St. John's Gospel is to be printed in **Cuyo**, the first portion in this Philippine Islands dialect.

MONGOLIA

Mongolian, spoken all over the great territory of this name,

and in Siberia as well as in the northern parts of Chihli and Shansi, now has Scriptures in four forms of the language. It is interesting to note that, at the beginning of the fourteenth century, Corvino, a Franciscan monk who came to Cambalu (i.e. Peking) on an embassy from the Pope to Kubla Khan, reports that he had translated the New Testament and Psalms into 'the common language of the Tartars', most probably Mongolian. There are no traces of this version. The earliest Scripture is St. Matthew's Gospel published by the Russian Bible Society in 1819, paid for by funds (£550) collected by 'the chief lama of the Mongols and Prince of the Chorinian Buriats', who had become interested in the Gospel through attempting to read the version in Kalmuk (see below). Two Buriat chiefs who assisted in making the version became Christians during the progress of the work. The New Testament was completed in 1827.

In **Literary** or **Classical Mongolian** the whole Bible is available, translated in the middle of last century by the London Missionary Society pioneers, Stallybrass, Swan and Yuille, assisted by Buriats, most of whom were lamas. This was the book James Gilmour, the intrepid traveller in Mongolia, circulated over the country. Owing to an increase in the number of Mongol converts and in the demand for Scriptures their version of the Gospels was revised in 1911 by Bible Society agents and a Mongol named Serim Pon Sok, a Custom's official at Urga, who was released from his work by Prince Hanta Dorchi, Foreign Minister to the Bogda, or Incarnate Lama, in order to devote his scholarship to this task. **Buriat**, or **Northern Mongolian**, spoken principally in the Siberian provinces round Lake Baikal, has St. Matthew's and St. Mark's Gospels. **Kalmuk**, or **Western Mongolian**, is spoken by nomads on the eastern part of the Thian Shan Range, on the western border of the Gobi Desert, and even as far west as the Kalmuk Steppes in south-east Russia, where there is a Moravian settlement among the shepherds between Sarapta and the Caucasus. This was the earliest form of Mongolian to possess any Scripture. St. Matthew's Gospel was published

in 1815, and the New Testament about 1827. A fresh translation of the New Testament was made towards the end of last century. **Khalkha**, or **Eastern Mongolian**, is used from the Great Wall of China to the River Amur and across the Gobi Desert as far as the Altai Mountains. St Matthew's Gospel, prepared by a Mongol lama from the Literary Mongolian and the Chinese versions, and revised by foreign missionaries, was first published in 1872. Another edition was issued in 1894.

MANCHUKUO

For Manchukuo, formerly known as Manchuria, and far west across the Khingan Mountains there exists the **Manchu** version of the New Testament which will always be associated with the name of George Borrow since he saw an edition through the press at what was then St. Petersburg in 1835. Seventy-six years afterwards this book was reproduced by photography at Shanghai to meet a new demand for copies. Another reprint was required in 1929. But the earliest Scripture in the language goes back to 1822 when St. Matthew's Gospel, translated by a Russian scholar named Lipoftsoff, was printed from a fount of type specially cast in London. Manchu script goes back to the twelfth century. This fount with some addition was used to print the Literary Mongolian New Testament in 1846. One of the seven colporteurs whose salary is met by the sale of the foreign stamps which reach the London Bible House, works in Manchukuo, where he sells 1,000 copies of Scripture a month. He has a colleague in the country, another in Japan, and four in China, all similarly supported.

CHINA

The story of the Bible in Chinese is one of the most fascinating in the history of translations, and one of the richest in the circulation of God's Word. Nestorians were the earliest missionaries to the country. They are said to have had congregations there by the seventh century. There is the record of

the famous Nestorian Tablet of Hsi-an-fu, or Sing-an-fu, discovered about 1623, and now generally accepted as authentic. It tells of "a highly virtuous man named A-lo-pen who, bringing Sacred Books, arrived at the court of T'ai-Tsing" at a date which corresponds to A.D. 635. The inscription which is in Chinese with Syriac on the margin and at the foot of the main text gives A.D. 781 as the date of its erection. It reviews the history of the Nestorians in China; and mentions 'the Fall,' the 'Glad Tidings,' 'the Birth of the Holy One,' 'the twenty-seven standard works,' and speaks of 'the translation of Scriptures'. Most probably A-lo-pen and his band came into China from the Malabar coast of India. The twenty-seven standard works probably mean the Syriac New Testament (though it contains twenty books) and the translation of Scriptures to some version, possibly of the New Testament, in Chinese (though the reference may even be to translation of some Buddhist literature). The general opinion, however, is that the Scriptures referred to in this sentence on the tablet, are Christian. But if any version was made in Chinese in the early part of the seventh century, there is no trace of it now.

Another mission led by Friar John de Plana Carpini, a companion of St. Francis of Assisi, visited the 'Empire of the Mongols' in the middle of the thirteenth century. Then came the Jesuit mission led by St. Francis Xavier in the sixteenth century. This mission evidently made translations of portions of Scripture. Some time in the eighteenth century there were published at least the story of the Gospels and several Old Testament narratives. It is said that copies of these early books are occasionally found in the homes of old Roman Catholic Chinese families. Mr. Marshall Broomhall in his book, *The Bible in China*, quotes Alexander Wylie, who compiled a useful *Catalogue of Publications of Protestant Missionaries in China*, as his authority for the existence in the library, *De Propaganda*, at Rome of a New Testament in Chinese translated by 'J. Basset' concerning whose identity or date Wylie had been unable to obtain information. Mr. Broomhall also mentions a version of St.

Matthew's Gospel by a Chinese and an *Explanation of the Gospels* by Father de Mailla, dated 1740.

But the earliest extant complete book of printed Chinese Scripture is a volume containing St. Matthew's Gospel and a few chapters of Genesis, published at Serampore in March, 1805. The translation was made by John Lassar, an Armenian born at Macao, who worked under the supervision of Joshua Marshman. In 1810 another edition of the same Gospel, and of St. Mark's Gospel similarly prepared, was printed at Serampore.

In the same year, Robert Morrison, the pioneer Protestant missionary to China, printed at Canton a version of the Acts of the Apostles which he had prepared under great difficulties in that city. Before being sent out by the London Missionary Society he had studied Chinese in London under a Chinese scholar from Canton. In the British Museum they came across a transcript made at Canton in 1737 of a Gospel Harmony and much of the New Testament prepared by Roman Catholics. This they copied, and Morrison took his copy with him to Canton in 1807. There he succeeded in obtaining the help of two Roman Catholic Chinese in his study of the language. In the face of grave risks, wooden blocks were cut (many of them were afterwards destroyed) from which an edition of Acts was printed secretly in a factory 'godown' or shed. He completed the New Testament in 1814. Then, with the help of his colleague W. Milne, he began to translate the Old Testament. Meantime, Lassar and Marshman had issued the whole Bible in 1822 printed with movable metal type, the year before Morrison and Milne finished their version. Both bands of translators were largely financed by the British and Foreign Bible Society at whose annual meeting of 1823 Marshman's eldest son laid on the table a copy of his father's work. At the similar meeting of 1824 Dr. Morrison himself received a great welcome when he presented to the Society his translation in twenty-one parts. Some editions ran to twenty-five volumes. Both translations are in what is described as **Chinese High Wenli**.

In 1837 a fresh version of the New Testament was pre-

pared by W. H. Medhurst, C. Gutzlaff and others, followed by a similar version of the Old Testament in the following year. Then came what was known as the Delegate's Version, prepared by representatives of the London Missionary Society, the Methodist Episcopal Mission, the American Presbyterian Mission and the American Baptist Mission. The Gospels were issued in 1850, the New Testament in 1852, and Old Testament in 1854. About this time missionaries were divided on the question of the proper Chinese term for God, some preferring *Shang-Ti* (the supreme ruler), and others *Shen* (from a root meaning heaven), a question which had divided the Roman Catholic missionaries in the seventeenth and eighteenth centuries. Even at the present day some editions are issued with the one term and some with the other.

Josiah Goddard, of the American Baptist Missionary Union, began a separate Baptist version in 1850, completing the New Testament three years later. He also issued some books of the Old Testament. Other versions by W. Dean, and by Bridgman and Cuthbertson, and by T. H. Hudson all had their place. So had a Russian Church translation of the New Testament made by members of its mission at Peking in 1864, and a version of the New Testament made by a Jesuit priest in 1897, also another by Tah-ru-seh, a Chinese Roman Catholic priest, in 1892. With all these different translations in existence, a conference at Shanghai in 1890 appointed a committee to prepare a union version of the Bible. They completed their task in 1919. A version of St. Mark in what was described as a dignified *Wenli* was begun in 1909 by a Chinese member of the Board of Education at Peking, but does not appear to have been finished or published.

As early as 1883 Dr. Griffith John had begun a version in **Easy Wenli** in order to reach the less educated. He completed the New Testament in 1885. A similar version was prepared by J. S. Burdon and H. Blodget in 1889. The 1890 Shanghai Conference arranged for a union version in this form of the language also. It was completed in 1904. Meantime Samuel

Isaac Joseph Schereschewsky, a member of a Jewish family which afterwards emigrated to America, had come across, in his home at Tauraggen in Russian Lithuania, a version of the New Testament in Hebrew based on a translation prepared more than a century earlier by a learned Black Jew at Cochin on the Malabar coast, to confute the Christians. Dr. Claudio Buchanan, the Scottish scholar, who became Vice-Provost of the College at Calcutta, secured a copy of this translation which he presented to the University Library, Cambridge. There it was used for the edition of the New Testament in Hebrew published in 1817. The book which Schereschewsky found in his home in Lithuania was a copy of this version. His reading of it led to his conversion. When he reached New York he came under the influence of a missionary to the Jews, and after his baptism entered the General Theological Seminary where his linguistic gifts were so conspicuous that he was offered a professorship. This he declined as he felt called to go to China 'to translate the Bible'. His first task in the east was the translation from Hebrew of the Old Testament into Northern Mandarin, Peking, the New Testament in which had been published in 1870. His first version of this Old Testament was issued four years later. As a result of a sunstroke he contracted a spine disease which rendered him a complete invalid for the rest of his life. Latterly he could not even hold a pen. All that was left to him was the use of one finger on each hand. Every morning he was lifted into his chair. Every evening he had to be lifted out. Yet for twenty-five years he bravely continued the work for which he had come to China. On a typewriter he tapped out in roman characters with his two remaining fingers his version giving it to his Chinese colleagues to write out in Chinese. And in this undaunted fashion he managed not only to revise his version in Northern Mandarin, but also to translate the whole Bible into the form of Chinese described as Easy Wenli.

Mandarin, or Kwau-pua, or Kuoyu, for long the official speech of the Law Courts, extends, with provincial variations, over nine-tenths of Chinese territory. It is said to be

the most widely spoken language in the world. St. John's Gospel was published in **Northern Mandarin, Peking** in 1864, the New Testament in 1872, and Schereschewsky's version of the Old Testament in 1874. Other Northern Mandarin versions were prepared by Griffith John, and a union version, begun in 1899, was completed in 1915. This **Union Mandarin** or **Kuoyu** version has been printed in roman as well as Chinese writing, where each separate word is represented by a distinct character, known as an ideograph, a kind of drawing suggesting the meaning. Chinese scholars are said to use at least 10,000 such symbols. It is reported that there are 40,000 in the dictionary compiled under the learned Emperor K'ang Hsi who lived in A.D. 1662-1723. Little wonder that attempts have more than once been made to simplify this system of writing. Within the last generation at least two forms of phonetic script have been invented. One is known as *Wang Chao*, after the reformer of that name who originally devised it. Modified by missionaries of the London Missionary Society to some seventy symbols it has proved of great use in teaching illiterate men, women and children to read. Another is called the *Chu Yin* system. It was officially approved by the Chinese Government of 1918; and has been widely used in all the provinces. It consists of only thirty-nine symbols: The New Testament has been issued in both these forms of writing.

In the **Shantung** dialect of **Northern Mandarin**, the Gospels of St. Luke and St. John, translated by China Inland Mission missionaries, have been published at Shanghai by the American Bible Society. St. Matthew's and St. Mark's Gospels have also been published by the North China Mission of the Southern Baptist Convention in **Kiaotung**, or **Eastern Shantung**. The **Chihli** form of **Northern Mandarin** has St. Luke's Gospel translated by members of the London Missionary Society.

Southern, or **Nanking Mandarin**, has the New Testament. The first book published was St. Matthew's Gospel, 1854, adapted from the High Wenli version by a Chinese convert. The whole Bible exists in the **Shanghai Colloquial**. Medhurst

and Milne made the earliest translations of St. John's Gospel and St. Matthew's Gospel respectively. A union version of the New Testament was published in 1897, and in the same year Selections from the New Testament, translated by members of the Jesuit Mission, were published at Zikawei, near Shanghai.

The **Ningpo** version begins with St. Luke's Gospel translated by members of the Church Missionary Society and the American Presbyterian Mission. In this edition roman characters were used for the first time in any Chinese Scriptures. Hudson Taylor, of the China Inland Mission, suggested a revision of the Gospels and Acts, which was published in 1865. G. E. Moule of the Church Missionary Society, afterwards Bishop in Mid-China, had a large share in preparing the New Testament, and J. R. Goddard, of the American Baptist Missionary Union, was principally responsible for the version of the Old Testament. Many Chinese pastors shared in preparing a later revision. **Soochow Colloquial** has had the Bible since 1908. The version was made by American missionaries, and published by the American Bible Society. W. D. Rudland of the China Inland Mission was the principal translator of the Bible in **Taichow**. Members of the London Missionary Society have translated St. Mark's Gospel in **Hankow**, printing it in the *Wang-chao* script. A. E. Moule, Archdeacon in Mid-China, and his wife prepared St. Matthew's Gospel in **Hangchow**, and his brother, Bishop G. E. Moule, translated St. John's Gospel. St. John's Gospel has been printed in **Kin-hwa**, the dialect of a city of the Chekiang Province. **Wenchow** has the New Testament translated by W. E. Soothill; and **Kienyang** the first two Gospels, translated by Church Missionary Society workers. In **Shaowa**, St. James' Epistle was published in 1891. **Kienning** has Genesis, Exodus, Psalms, Isaiah and the New Testament, prepared by ladies of the Church of England Zenana Missionary Society. **Foochow** has had the Bible since 1884. Editions have been published in Chinese character and in roman character; and St. Mark's Gospel, St. Luke's Gospel and Acts have been printed

in an adapted *Chu Yin* phonetic script; St. Matthew's Gospel was published in **Tingchow**, spoken in the Tingchow Prefecture, Fukien. The whole Bible in **Hinghua** was printed in 1912.

The Bible in the **Amoy Colloquial** begins with St. John's Gospel in 1852, prepared by members of the Dutch Reformed Church and the American Board of Commissioners for Foreign Missions, but the name which will be most associated with the version is that of Dr. Thomas Barclay of the English Presbyterian Church. He went to Formosa in 1875, and returned there in his seventy-eighth year to see the Bible through the press with his Amoy colleagues Lun-jin, Lu Lok-tia, and Ng Ma-Lui. When the proof reading was almost completed in 1932, the printing press at Chapei was destroyed in the bombardment. The type was rendered useless, but Dr. Barclay courageously began his work over again and saw the book published in 1933, before his death. St. Matthew's Gospel in **Formosan** was printed at Amsterdam in 1661. The translation was made by a missionary of the Dutch Reformed Church. It was reproduced in 1888 under the editorship of W. Campbell of the English Presbyterian Church. **Swatow**, or **Chaochou**, has the Bible prepared by the American Baptist Missionary Union missionaries, and another version of the New Testament and several books of the Old Testament in which members of the English Presbyterian Church did most of the work.

In the Kwantung Province, **Sankiang**, or **Samkiong**, in the north-west has the Gospels. But **Hakka**, the widely spoken colloquial in this Province, possesses the Bible in Chinese character, the New Testament in roman character, and St. Luke in italic character. Members of the Basel Mission have done most of the work. In the **Wukingfu** dialect of **Hakka**, spoken in the north and north-east of the province, the New Testament has been published in roman character. **Canton** has the Bible both in Chinese and roman characters. **Hainan** has Genesis, Haggai to Malachi, the Gospels, Acts, Galatians to Philemon, James to Jude, translated by an independent

missionary, formerly a Danish Customs official. For some years he was connected with the American Presbyterian Mission.

THE TRIBES IN SOUTH-WEST CHINA

One of the most remarkable movements of modern times is the great advance of the Gospel among the fifty or sixty hill tribes in Yunnan and the south-west of China during the last generation. This is strikingly reflected by the increase in the number of languages in that area which now possess Scriptures.

In **Chungchia**, the dialect of a tribe in the city of Kweiyang, St. Matthew's Gospel was translated by China Inland Mission workers, Chinese and foreign, in 1904. Further south, in the north-west of Yunnan Province, we find **Nahsi** spoken in the hills and plains between the Yangtze and the Mekong Rivers. St. Mark's Gospel, translated by a lady member of the Dutch Pentecostal Missionary Society, has been issued, and a version of St. John's Gospel is in preparation. On the 'great cold mountains', in the province of Kweichow, and in western and north-eastern Yunnan live the interesting Miao tribes. They speak several dialects, in three of which Scriptures are available. **Hwa** (or Flowery) **Miao** has the whole New Testament, translated by Samuel Pollard, afterwards of the United Methodist Mission, and a Chinese pastor, Stephen Lee. To print the version Pollard invented a special script which, now called after him, has also been used in some of the other tribal languages. It appears to be a kind of shorthand with vowel marks in different positions alongside of consonant signs. The Hwa Miao version contributes a suggestive rendering of the word for 'Comforter'. It was found out by accident, as such terms are often discovered by the enquiring translator. Turned back into English, it is said to mean 'to get at the heart round the corner'. Another version of a few of the New Testament books was published in roman character by the National Bible Society of Scotland. In **Chuan** (or Water), or **White**, **Miao**, spoken in the north-east of Yunnan and into Szech-

wan and Kweichow, St. Mark's Gospel was printed in 'Pollard' script. Members of the China Inland Mission have translated the New Testament into **Hé** (or Black) **Miao**, using the *Chu Yin* script with the addition of three other symbols. **Miao of Siam**, mentioned on p. 132, is the dialect spoken by the Miaoos who live on the borders of Yunnan and Siam, or have crossed into the latter country. An Annamese colporteur of the American Bible Society translated St. Mark's Gospel into this dialect in 1932. Members of the China Inland Mission have translated St. Luke's Gospel and Acts into **Nosu**, spoken on the border of Szechwan to the south of Yunnan. The Nosu tribe possesses a special script said to contain 4,000 characters used by their wizards, but these books of Scripture are printed in 'Pollard' script. In the same script St. Mark's and St. John's Gospels have been published in **Laka**. Lisu is the name of another of these tribes. There are two dialects possessing Scripture, **Eastern Lisu**, which has the Gospels of St. Matthew, St. Luke, St. John and the Acts printed in 'Pollard' script, and **Western**, or **Hwa**, or **Yawyin Lisu**, which has the New Testament. This latter dialect extends over the frontier into Burma. So does **Shan Yunnanese** (see p. 129). Though terms had to be invented to express in Lisu such great words as 'redeemer', 'grace,' 'mercy,' 'salvation,' 'righteousness' there are two different words for 'love', one deeper and the other more superficial. Both are employed at John xxi, 15-17. **Kopu** is another of these Yunnan dialects. It possesses St. Mark's Gospel. **Moso** or **Muhsu**, a Lolo dialect in the valley of the Mekong in Upper Burma and in the valley of the Yangtze-kiang round Likian, has the same Gospel. **Lahu**, south of Western Lisa, also spoken in the Shan States, has the New Testament. In **Kado**, south-west Yunnan, St. Luke's Gospel has been translated by Lisu and Kado teachers of the Vansburger Mission which co-operates with the China Inland Mission. The book is said to be passing through the press (1938). The National Bible Society of Scotland has published the Gospels of St. Mark and St. John in **Keh-dao**, or **Keh-deo**, spoken in the Kweichow Province.

China has now her own Chinese Bible Societies, and the work of the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland is co-ordinated. Every year, even during the years of strife, the circulation is enormous. In 1937 it amounted to over 3,000,000; and in 1938 to over 2,000,000.

JAPAN

Jesuits were the first missionaries to Japan. Francis Xavier landed in 1549, and by 1581 it was claimed that there were 150,000 converts. Then came the expulsion in 1587. Ere they left the missionaries had translated parts of the Bible. Xavier's interpreter, Anjino, the first Japanese Christian, made a version of St. Matthew's Gospel which Xavier read in public. It is even said that a version of the New Testament was printed before 1613; but there is no trace of it to-day.

The history of the first extant printed Scripture in Japanese reads like a romance. It was translated by Gutzlaff, the Dutch missionary to China whose knowledge of oriental languages was extensive. Three survivors of a Japanese junk which was wrecked in the Pacific in 1831 were landed at Columbia River, crossed Canada, came to London, and were sent to Macao where they lived with Gutzlaff. From them he learned their language, and with their assistance translated the New Testament and part of the Old, publishing St. John's Gospel in 1837. Owing to the edicts against Christianity, mission work was impossible, but in 1871 a fresh translation of St. Matthew's Gospel by an American Baptist missionary was printed, and next year St. Mark's Gospel translated by J. C. Hepburn of the American Presbyterian Mission. By 1879 the first Japanese Testament was issued. Then a revision committee was appointed which produced in 1887 the earliest complete Bible in Japanese. Since then there have been several revisions, as well as versions of the New Testament by Roman Catholics and by Baptists. In 1928, Naogi Nagai, a Presbyterian minister, published at his own expense a version of the New Testament

on which he had spent twenty years. The imprint of his publishers bears the words, 'Printed by the house that volunteers for a difficult task.'

In the language of the shaggy **Ainu**, J. Batchelor of the Church Missionary Society translated Psalms, Jonah and the New Testament. **Luchu**, spoken on the Riukiu Islands, has St. Luke's Gospel to Romans translated by B. J. Bettelheim, a baptized Hungarian Jew. It is said he completed the New Testament, though the remainder was never published.

KOREA

There is abundant testimony to the place taken by the **Korean** Bible, both in evangelizing the country and in building up the Korean Christian Church. The first portion of Scripture printed was the Gospel of St. Luke. Three forms of script have been used in writing the language, *Han-mun*, *Un-mun* and *Kuk-han-mun*. The first is the character used by the Chinese. The second (also known as *Kuk-mun*, or *En-mun*) is the native Korean character and has a phonetic foundation. The third, the *Kuk-han-mun*, is a mixed script combining the first two. The *Un-mun*, or native script, was formerly looked down upon by the educated as only fit for illiterates; but the Bible Societies had no hesitation in using this writing. Indeed the publication of the Scriptures in *Un-mun* so raised it in the estimation of the Koreans that they changed the name *Un-mun*, meaning 'dirty', to *Kuk-mun*, 'National' script. The tendency at the present time is towards a greater use of the third form, the mixed script.

In connexion with Korean printing it is remarkable that metal types were used in this far-off Eastern land long before they became known in the West. In the early days of the fifteenth century, in 1403, Tai Tsung, King of Korea, ordered the founding of copper types, and 100,000 such characters were actually cast. The British Museum exhibits as the earliest instance of Korean books printed with movable copper types, a work printed in 1337.

Although Roman Catholics report work in Korea during the Japanese invasion of 1594, their permanent mission begins only after the martyrdoms in the middle of the nineteenth century. They do not appear to have attempted at that time the translation of any part of the Bible.

This important task began some ten years before Protestant missionaries were actually permitted to enter the country. In 1875, the Rev. John Ross, of the United Presbyterian Church of Scotland Mission at Mukden, met Koreans within the borders of Manchuria and began to study their language. We are told that the Korean verb has a thousand possible variations. It is inflected 'to express personal experience, hearsay, probability, doubt, desire, intention, causation, concession, condition, interrogation, exclamation, indirect discourse, and other shades of meaning'. So Ross had no easy task. Along with a Korean named Saw Sung Yun, one of the earliest Protestant converts and afterwards the first Korean colporteur of the British and Foreign Bible Society to reach Seoul, and a colleague, the Rev. John MacIntyre, he prepared a translation of the New Testament. They were determined that, if missionaries were not allowed to enter, the Message would be ready whenever the 'Hermit Land' was opened, or that the printed Gospel might get in even before the human missionary.

The National Bible Society of Scotland paid for an edition of the Gospels of St. Luke and St. John in this version. The books were printed in 1882 at Mukden with type obtained from Japan, the first portions of Scriptures ever published in Korean. These translations were in the northwest dialect of the language. A new version of St. John's Gospel, published in 1883, was in the Seoul form of Korean. The New Testament appeared in 1887. In the meantime a Korean named Ye Suchon, or Ri-Sou-Tjyen, who had become a Christian during a visit to Japan, prepared a separate version of the Gospels and Acts. When the American missionaries landed in 1884, they brought with them copies of Ye Suchon's translation of the Gospel of St. Mark. They learned later, when they reached Seoul, that Saw Sung Yun

was already in the city with copies of Ross' version. Long before that many loads of Chinese and Korean Scriptures had come across the border from Manchuria.

After Protestant missionaries were permitted to enter the closed land a fresh start was made in Bible translation by a Bible Committee. In 1900 the New Testament was completed. A Baptist version of the New Testament was printed in 1919. A Roman Catholic version of the Liturgical Gospels, with commentary, appeared at Seoul in 1892-97 (reprinted 1903-4), and an edition of the Gospels and Acts in 1921. Drs. Underwood, Gale and Reynolds, along with several Koreans, were appointed in 1902 to revise the earlier translations. The result was the whole Bible completed in 1911. Since then a revision committee has been endeavouring to improve the version. Dr. Gale retired from the Board of Translators, and in 1925 published a version of the Bible which he, along with six Koreans, prepared as a separate translation. It is described as 'an attempt to follow the language and grammar of the country rather than to give the exact meaning of the text'. It is worthy of note that the whole cost of this publication, some £2,000, was borne by Yun Chi Ho, President of the Chang Mun Sa, or 'Christian Uplift Society', a Korean printing house.

Here is one recent illustration of the effect of Scripture circulation in Korea. A prodigal son bought a New Testament, studied it, wanted to learn more about this Jesus Christ of whom it spoke, joined a Bible Class, and answered its leader's request for a volunteer to do a month's preaching. Sent to the very district where he had purchased the volume, he was the means of gathering a group of Christians that developed into a Church with 120 members. Since then he has been the evangelist through whom no fewer than eleven other Churches have been started.

Chapter Five

THE BIBLE THROUGHOUT AMERICA

CANADA

Long before the days of modern emigration into Canada, the Gospel had reached the Greenland Eskimo. There was a colony of Erik the Red, with a church at Brattelid and a bishop at Garde, on Einar's-fjord in 1126, says William Canton, the historian of the British and Foreign Bible Society. Plague extinguished these Norse colonists. About 450 years later, the country was rediscovered. And in 1721 the apostolic Hans Egede, finding no trace of his own countrymen but graves, tumbled walls and Eskimo traditions, settled there, reduced the language to writing and translated several portions of Scripture. His son Paul made a version of the New Testament in **Greenland Eskimo**, which was published at Copenhagen in 1766. The Gospels had been issued twenty-two years previously. Then Moravian missionaries arrived towards the end of the century and began a fresh translation. The Bible was completed in 1900. By that time the whole Eskimo population had embraced Christianity. Further west in Labrador, 'Slave-land,' a name traced to early Portuguese adventurers, a Moravian Mission had been started at the end of the eighteenth century. B. G. Kohlmeister, the pioneer, translated St. John's Gospel into **Labrador Eskimo** in 1810. The New Testament was completed in 1840, in gratitude for which the Labrador Christians sent to the Bible Society in London 'three gallons of seal oil'. The Bible was completed in 1871. "God's Word," testifies a modern Moravian missionary, "has been the chief, one might almost say the only, instrument to win the Eskimos for Christ." Another form of Labrador Eskimo possessing Scriptures is **Ungava**, in which Selections have been published. For many years a story was circulated and repeated on many a Bible Society platform, stating that, as

the Eskimos of Labrador had no word for 'lamb', translators had substituted a term meaning 'young seal' in the text 'Lamb of God'. Moravian missionaries have exploded this myth over and over again. The Eskimo tongue, they tell us, may lack many words, and have to introduce a German term for 'lion', and the English word 'horse' (pronounced 'hokse'). It may call a chariot 'a sledge on wheels', and have difficulty in explaining some agricultural operations impossible in districts of snow and ice. But we are assured that it is quite capable of rendering St. John's lovely phrase in words which suggest to the Eskimo reader what 'Lamb of God' suggests to us. And for 'forgiveness'; a word absent in the Labrador vocabulary, they formed a new compound *issuma-vokgijaujungnainermik*, which means, 'not being able to think about it any more.'

On the shores of Baffin Land and Hudson Bay, Church Missionary Society agents have found it necessary to publish Scriptures in the **Baffin Land** dialect, which is adapted from the Labrador Eskimo. The New Testament, Exodus, Psalms and Isaiah have been issued, printed in a syllabic character similar to that used in the Cree Scriptures. St. Mark's Gospel in **Mackenzie River** and **Copper River** dialects, a combination made possible by the use of alternative words printed interlinearly, was published for the Eskimo round these rivers and the Coronation Gulf. St. Luke's Gospel has been published in **Western Arctic Eskimo**, distinct from, though allied to, Copper River Eskimo. The Gospels and Selections exist in **Alaska Eskimo**, spoken round the Kuskoquim River. Further west, for the Eskimo in the Aleutian Islands, St. Matthew's Gospel has been issued in **Unalaska Aleut**, **Atka Aleut**, and **Kadiak Aleut**.

Chinook, a jargon used from Alaska as far south as Oregon, has St. Mark's Gospel. **Slavé**, or **Tinné**, along the Mackenzie River, has the New Testament printed in both roman and syllabic characters. **Tukudh**, on the Yukon River in the Arctic Circle, has the Bible. The translation was made by R. Macdonald, a Church Missionary Society pioneer, who

invented a system of roman character with diacritical marks. **Chipewyan**, round the Great Slave Lake, has the New Testament: but as the Indians speaking these tongues have quite died out, no more editions are required. **Beaver**, on the Peace River, Athabasca, has St. Mark's Gospel. **Haida**, on Queen Charlotte Island, British Columbia, has the Gospels of St. Matthew, St. Luke and St. John and Acts, used at least till the end of last century for the few remaining Indians of Skittagetan stock. Other British Columbia languages possessing Scripture are **Nishga** with Selections, and **Zimshian**, or **Chimmasyan**, in which most of the New Testament was published, but now all use English. **Kwagutl**, of north Vancouver Island, has the Gospels and Acts. **Blackfoot**, in Alberta, has St. Matthew's Gospel.

The Indian tribe, known as Cree, stretches from Saskatchewan round Hudson Bay to the Rocky Mountains. Four varieties of their speech possess Scripture. **Western** or **Plain Cree**, spoken principally in Alberta, Saskatchewan, etc., has the Bible translated by W. Mason, a Wesleyan missionary. It is printed in a syllabic character invented by a colleague James Evans, who whittled signs out of wood with a pocket knife, made clay moulds, melted lead from the lining of tea chests, pouring it into the moulds and thus making type. A press which he had for storing furs became his printing press. Under his instruction Indian squaws compressed birch bark into paper. Soot mixed with sturgeon oil became his ink. With fibre he sewed his leaves together. In rough deerskin the 'talking book', as the Indians called it, was bound. And thus, in 1847, the earliest book printed in Cree, St. John's Gospel, was published. The Bible was completed in 1862. Since then a revision of the New Testament was made by Archdeacon J. A. Mackay, 1904. **Eastern**, or **Swampy Cree**, in the Lower Saskatchewan Valley, had the Gospels of St. Matthew, St. Mark and St. John, and Psalms, all translated in the latter part of last century by James Hunter, a Church Missionary Society worker. **Coastal Cree**, near James Bay, has St. John's Gospel, and **Moose Cree**, round Moose Fort, Hudson Bay, has the New

Testament, translated by John Horden, afterwards Bishop of Moosonee.

Chippewa, or **Ojibwa**, the language of Indian tribes once in Ontario, Manitoba, and across into the United States, has had Scripture since 1828, when two Indian brothers, who had become preachers of the American Episcopal Missionary Society of Canada, translated Selections. The New Testament translated by a surgeon in the United States Army was published in 1833. The Pentateuch, Psalms, Hosea to Malachi have since been added.

We come now to **Mohawk**, the earliest language in which the British and Foreign Bible Society published any part of Scripture, the chief language of 'The Six Nations', formerly spoken in Ontario. In 1715, Selections were published, the translator being Lawrence Claesse, described as 'interpreter'. In 1787, St. Mark's Gospel was translated by Joseph Braut, a Mohawk chief, whose native name was Thayendanegea. In 1804, the year when the British and Foreign Bible Society was founded, St. John's Gospel translated by John Norton, a Cherokee Indian, was printed in London, the first of the hundreds of languages issued by this Society. Since then Isaiah and the New Testament, except 2 Corinthians, have been published. The Pentateuch and the Psalms were translated, but not printed. But there is now no Mohawk Indian left who can read these books. Selections in **Algonquian**, a general term describing a family of languages spoken by North American Indians, was published in 1873. **Ottawa**, another Algonquian tongue, has the Gospels of St. Matthew and St. John. **Iroquois**, the tongue of another of 'The Six Nations', once spoken round Quebec and Ontario, possesses the Gospels translated by an Iroquois chief. **Maliseet**, a New Brunswick language, has St. John's Gospel, and **Micmac**, once spoken there and in Nova Scotia, has Genesis, Exodus, Psalms, and the New Testament, but they are no longer needed. In a dialect of **Micmac** called **Abenaqui**, once spoken in Montreal, St. Matthew's Gospel was printed privately as early as about 1844.

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ERRATUM

'It is interesting to note that the first Bible printed in a European language in North America was an edition in German dated 1743. The first English Bible was printed in Philadelphia in 1782.'

The Bible Throughout the World.

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UNITED STATES OF AMERICA

It is interesting to note here that the first Bible ever printed in America was an edition in English, dated 1743. Before that date the country depended on the United Kingdom for its supplies. The American Bible Society was founded in 1816, and publishes Scriptures in many languages not only for readers in the States, but for several mission fields, especially those manned by Americans. It carries on and supports active distribution of God's Word in many lands. The Far East owes a particular debt of gratitude to this organization. There is full and happy co-operation between it and the other Bible Societies.

For the Indians versions have been issued in several tongues, generally printed in the beginning of last century, but most of them are no longer required. Beginning at the west we find **Nez Percés** of North Idaho, which has St. Matthew's Gospel, St. John's Gospel and his first Epistle. **Navaho**, or **Diné**, in Arizona, has Genesis, Jonah, St. Mark's and St. John's Gospel. Other Arizona languages are **Hopi** which possesses the Gospels; and **Havasupai** with Selections. **Cheyenne**, in Montana and Wyoming, has the Gospels. **Arapahoe**, in Wyoming, has St. Luke's Gospel. **Keres**, in New Mexico, received St. Matthew's Gospel as recently as 1933. **Dakota**, or **Sioux**, or **Santee**, possesses the Bible, the first translations go back to 1839. Three other Indian tongues in North Dakota possess Scripture, **Hidatsa**, **Mandan** and **Arikara**, in each of which Selections have been issued. **Winnebago**, in Nebraska and Wisconsin, has the Gospels, Acts, Genesis and part of Exodus. **Choctaw** in Oklahoma, Mississippi and Louisiana, has the Pentateuch, Joshua to 2 Kings, Psalms and the New Testament. In North Oklahoma, **Osage** has Selections. **Oneida**, in Wisconsin, has Selections, so has **Oto** in Iowa and Missouri. **Pottawotomi**, formerly spoken in Indiana, Michigan and Illinois, and now in Kansas and Oklahoma reservations, has St. Matthew's Gospel and Acts. **Cherokee**, formerly the tongue of a branch of the Iroquois, in North Georgia and North Carolina, had St. Matthew's Gospel as early as 1829, translated by



Cherokee and printed in a special syllabic script invented in 1821 by a Cherokee half-breed named Sequoiah. Genesis and the New Testament were published, but there seem to be no new editions since about 1860. For the widely-spread Creek Indians, who formerly lived in Georgia and Alabama, Genesis, Psalms and the New Testament have been published in **Muskoki**, or **Creek**. **Seneca**, or 'New York Indian', an Iroquois tongue, has the Gospels.

The most interesting piece of translation in North America is the Bible in **Massachusetts**, or **Virginian**, or **Mohican**, which was printed in the middle of the seventeenth century, the first Scripture in any language of North America and the first to be printed in America. It was translated by John Eliot, 'the Apostle of the Indians,' one of the Puritans who landed at Boston in 1631. He completed his translation of the New Testament in 1661 and the Bible in 1663, the earliest example of the publication of the whole Bible in a new language as a means of evangelization (the Malay Scripture which precedes it by a generation was only the New Testament). Eliot's famous phrase, 'Prayer and Pains, through Faith in Jesus Christ, will do anything,' has heartened many a missionary and many a translator. Interest in his labours across the sea resulted in the formation, in 1649, of the Corporation in England for the Propagating of the Gospel and the Conversion of the American Natives in New England, the earliest missionary society of the country. Afterwards it became known as the New England Company. It bore the 'sole cost and care' of the publication of "the whole Bible and some other Books of Piety, translated into the language of New England by the Paines of the Reverend Mr. Eliot". The Hon. Robert Boyle was its Chairman. St. John's Epistles were published in **Delaware**, or **Munsee**, in 1818.

MEXICO, CENTRAL AMERICA AND WEST INDIES

In Mexico most of the circulation of the Scripture is in Spanish. Yet several Mexican Indian tongues have parts of the Bible. The American Bible Society says that, as early

as 1759, Selections were printed in **Otomi**, one of these dialects. St. Luke's Gospel was published in **Mexican**, or **Aztec**, in 1833, and St. John's Gospel in **Zapotec**, spoken in Oaxaca, in 1912. St. Matthew's Gospel has recently been issued in a dialect called **Zapotec of Villa Alta**. **Maya**, in Yucatan, known best for its rich archaeological marvels, possesses the Gospels. St. Luke and St. John were published in 1865 and 1868 respectively. The other two are as recent as 1900. But they are all said to be unintelligible to the modern Maya, and the question of a new translation is being considered.

Four Indian languages in Guatemala have Scriptures. In one, **Cakchiquel**, the New Testament has been published. In two others, Quiché and Mam, it has been translated, but not yet issued; meanwhile **Quiché** possesses the Gospels of St. Mark and St. John, and **Mam** has St. John's Gospel. In a fourth, **Kekchi**, spoken north and east of Cobán by a tribe distinct from the Quiché, though they both belong to the Maya family, the same Gospel has been published. The remarkable growth of the work of the Moravian Church among the **Moskito**, or **Miskito**, Indians in Nicaragua is largely due to the spread of the New Testament and portions of the Old Testament. The earliest Scripture was issued in 1846, and the New Testament in 1905. The Moskito Indian language, like many others, lacks words for several ethical ideas. Yet their New Testament contains a term for 'forgiveness' which rendered literally would mean 'take a man's fault out of your heart'. Heart is evidently a familiar word to them. 'Anger' is described as a 'burst heart' and 'the law of God's white heart' is their way of translating 'God's mercy'.

Bribri, in Costa Rica, has St. John's Gospel translated by a native of Tatamanca under the supervision of the Rev. P. de F. Castello, an agent of the British and Foreign Bible Society, who was also responsible for the versions of St. Mark's Gospel in Quiché and in Cakchiquel named above.

Within the last twenty years a great work has been done by a Methodist minister, the Rev. E. G. Alphonse, himself a

native of Panama, among the **Valiente** Indians living on the north coast of the Republic. He reduced the language to writing, and has translated three Gospels and some Psalms. The Gospels of St. Matthew and St. John have been published, and that of St. Luke is ready for printing. Valiente is also known as **Guaimie**. Selections have also been published in **Cuna**, or **Blas**, the language of the Cuna or San Blas Indians in Panama.

In **Carib**, spoken in the West Indies, the shores of the Caribbean Sea and even as far south as Venezuela, St. Matthew's Gospel was published in 1847. Half a century later St. Mark's Gospel was added and afterwards St. John's Gospel; but there has been little demand for the books. **Dominica**, the French *patois* of the West Indies, has St. Mark's Gospel, and another French *patois*, **Haiti**, **Creole**, has St. John's Gospel.

SOUTH AMERICA

Both Spanish and Portuguese are spoken widely in South America. For Brazil the Bible has been published in a form called **Brazilian Portuguese**, and for Argentine in **Hispano-American**: but these have not proved very popular.

Very few of the Indian languages possess Scripture. In the north, the Psalms and the New Testament exist in what is described as **Negro English**, spoken in Dutch Guiana. The earliest publication was a Harmony of the Gospels about 1811; the New Testament was issued in 1829. It has frequently been republished, even as late as 1914. Several Old Testament books have been issued within recent years. **Dutch Creole**, a *patois* in the West Indies and Demerara, has had the New Testament since 1781. The translation was made by a Creole of St. Thomas. **Spanish Creole**, or **Curaçao**, or **Papiamento**, had St. Matthew's Gospel as early as 1844. The New Testament was published in 1916. Acawoio, Arawak and Makuchi, spoken by Indian tribes up the rivers in British Guiana, all have Scripture. **Acawoio** possesses St. Matthew's Gospel and part of Genesis. In **Arawak** Selections were printed as early as 1799. But the New Testament had

already been translated in 1750 by a Moravian missionary. New versions of St. Matthew's Gospel and of the Acts were published in the middle of last century. **Makuchi**, spoken near the Rapunini River, has St. John's Gospel. **Warau**, which is spoken both in Guiana and Venezuela, has Selections. So has **Tukano** on the borders of Colombia and Brazil. The booklet was prepared by Roman Catholic missionaries.

The task of supplying the South American Republics with Scriptures has been carried on for over a century by the British and Foreign Bible Society and the American Bible Society. Since 1822, agents specially appointed to the field have directed the efforts, not only of disseminating Scriptures into scattered hamlets, but of arranging for versions in the speech of the older inhabitants. There are great names among those daring pioneers, men like "the intrepid Scotsman", James Thomson, who reached Chile and Peru as far back as 1821, enlisted the co-operation of civil and even of ecclesiastical authorities, was given a convent at Lima for headquarters, and at another religious house had the assistance of the Prior and friars to sell 104 New Testaments. There was John C. Brigham who came to Lima in 1825, and his colleague, Isaac W. Wheelwright, who sailed from New York round Cape Horn reaching Valparaiso in 1834. There was Luke Matthews, who took the long road from Buenos Aires to Chile, arriving at Valparaiso in January, 1827, and a still longer route from Chile to Peru and on to Bolivia and back again towards Bogota, crossing the Andes five times in fourteen months; starting on another Bible journey, and never more heard of. There were colporteurs like "the dauntless Italian, José Mongiardino", who, in 1876, accomplished the greatest colportage journey yet made in South America. A hardy mule-train conveyed him and his books through forests and vast plains swept with dust storms, over precipitous trails and rocky passes along the outskirts of the everlasting snow of the Cordilleras to the frontiers of Bolivia. At San Juan, on the edge of the Andes, he found "the most hopeful of Argentine cities—there were no convents, no friars". At Tucuman the people were compelled to burn



the Scriptures they bought. A warning that the mob would stone him did not deter him from going to Salta. The friars at Jujuy clamoured for his expulsion, but the Governor raised the question, 'What is there in this Bible that it should be prohibited?' In 1877 he set out once more, but his colleagues never saw his face again. Passing through many places hitherto unvisited in Bolivia, he had sold all his books—over 1,000 copies in Spanish—and was on his homeward journey when he was murdered near Santiago Cotagaita on 16th July.

The main Indian language, **Quechua**, the tongue of the ancient Incas, spoken with some difference, over a wide area in Peru, Bolivia, and Ecuador, possesses printed Scriptures in four forms and a draft translation in a fifth dialect. The Gospels, Acts and Romans exist in the **Peruvian** dialect. The version was begun as far back as 1823 under James Thomson, who arranged for a native of Cuzco to make a translation of the New Testament. Though completed in 1824, it was never published, nor was a version of the Psalter similarly made in 1830 by Vincent Pazos Kanki, the son of an Aymara mother. It was not till 1880 that a fresh translation of St. John, prepared by J. H. Gybon-Spilsbury of the South American Missionary Society, was actually issued, the earliest printed version in Quechua. The other Peruvian Quechua translations were made by Mrs. Clorinda Matto de Turner, a native of Cuzco.

The four Gospels have been published in the dialect of Quechua spoken in the **Huanuco** province of Peru. The **Bolivian** form of Quechua possesses the New Testament and Psalms translated by George Allan of the Bolivian Indian Mission with the help of Antonia Salazar, Moises Orruel, Crisologo Barron and Margarita Hudspith, Mr. Allan's daughter. A member of the Assemblies of God Mission at Huarez, Peru, has translated the Gospels and Acts into the **Ancachs** dialect of Quechua; but the version has not yet (1938) been published. Ancachs Province is west of Huanuco. **Ecuadorian Quechua** has St. Luke's Gospel. The question of a union version in Quechua with a new orthography is at present under consideration.

A language called **Aguaruna**, or **Awajun**, spoken round Jaen in north Peru, has Selections, and it is reported that a version of St. Luke's Gospel is being prepared. The story of the version in **Aymara**, spoken by a race of Indians in south Peru and Bolivia, brings us back to Vincent Pazos Kanki, who made a translation of the whole New Testament more than one hundred years ago. Of this only St. Luke's Gospel was ever published. It appeared in 1829, and has been thrice reprinted, the latest edition is dated 1921. A translation of St. Mark's Gospel, prepared by Angel Medina and N. Peñaranda under the supervision of the Rev. H. C. McKinney, has been issued recently.

Guarani, the language of the Paraguay Indians, has the New Testament, translated by Dr. J. W. Lindsay, a missionary at Belém. It stretches into the north-east corner of Argentina and into the borders of Brazil. The first book published contained the Sermon on the Mount translated by a Paraguayan editor. A dialect of Guarani known as **Izoceno**, spoken in south-east Bolivia, possesses St. Mark's and St. John's Gospels translated by missionaries of the South American Missionary Society. The same society is responsible for the version of the Gospels and Acts in **Lengua**, spoken in the Paraguayan Chaco. The translation was made by R. J. Hunt, who reduced the language to writing. As one illustration of the difficulty of this achievement, he tells how the Lengua word for 'eighteen', *sohog-emek-wakthlamok-emink-antanthlama*, is literally made up by a combination of 'finish my hands, pass to my other foot, three', for fingers and toes are their only numerators. The Gospels of St. Mark and St. John, and the Acts, have been published in **Tupi**, **Guajajara**, an Indian tongue spoken in villages between the Guajara, Pindaré and Gurupy Rivers in the state of Maranhão, Brazil. Another dialect described as **Tupi**, **Guarani**, spoken in villages on the western side of the state of Para, possesses Scripture Selections. So has **Bororo** on the headwaters of the Araguaya River, Brazil. Many attempts have been made to bring the Gospels to the few remaining Lowland Indians of Amazonia by long treks

by missionaries and colporteurs in motor launches and canoes on the mighty river and its tributaries: but the results, as measured by numbers of Scriptures distributed or people reached, are necessarily small.

Along with an Indian named Atho-taj-tho, R. J. Hunt translated the Gospels and Acts into **Mataco**, or **Vejoz**, spoken in the Rio Berniejo, Argentina. James and 1, 2 and 3 John have since been added by another translator. **Toba**, spoken by a wild tribe of Chaco Indians in the same district of north-east Argentina, and in the valley of the Pilcomayo, has recently received St. Mark's Gospel, in the translation of which a Toba Indian took part.

Then in south Chile and Argentina, there is **Mapudungu**, the language of the Araucanian Indians in south Chile and the Argentine; 'the speech of the land,' as the name of the people, Mapuche, means 'the people of the land'. Charles A. Sadleir of the Araucanian Indian Mission, who along with a *cacique* (chief) named Ambrosio Paillalef, made a version of Genesis i–iii, Luke, Acts, Revelation xix–xxii, and sentences from St. John and other books of the Bible. This was privately published in 1901. Since then a version of St. Matthew and St. Mark has been published and arrangements are in progress for the completion of the New Testament.

Even in Tierra del Fuego, for the savage people, whose conversion to Christianity won the admiration of Charles Darwin, the Gospels of St. Luke and St. John and the Acts have been published in **Yahgan**. The translation was made by T. Bridges of the South American Missionary Society. There does not appear to have been any books issued during the last half century.

Chapter Six

THE BIBLE THROUGHOUT THE PACIFIC ISLANDS

IN NO PART of the world is the story of Bible translation, Bible diffusion and Bible triumphs more remarkable and romantic than in the islands of the Pacific. Little over a century ago these were inhabited by people described by travellers as among the most degraded of the human race. To-day, many of them have been transformed into self-supporting Christian communities propagating their faith by sending out missionaries into the surrounding islands. Not only foreign missionaries, but high government officials like the late Sir William MacGregor, and visitors who have carefully examined the situation, trace this wonderful change largely to the influence of God's Holy Word. The terrible mistake by the early Church in leaving the North African Christians without vernacular Scriptures was not repeated in the South Seas. From the very first, the islanders were given some portion of the Bible each in their own mother tongue. At the end of 1938 no fewer than 154 different dialects spoken in that part of the world possess some portion of the Word of God: nineteen of them have the whole Bible; thirty-two more have the whole New Testament; eighty-six other tongues have at least one Gospel (most of them far more than one Gospel, some almost a complete New Testament); and in twenty-seven more languages there have been printed chapters, if not a whole book, of Holy Writ. Four features in this marvellous achievement are worthy of special note. First, all this has been accomplished in a little over a hundred years. Secondly, each one of these 154 languages has been reduced to writing for the express purpose of being the means of conveying Divine truth. Thirdly, some portion of the Scriptures has been the first, and, often for long, the only book in each of

these languages. And lastly, native Christians have had a very large share in the making of these different versions, each in his own vernacular, translating from one island language into another, and in spreading the Scriptures literally from shore to shore. We shall, therefore, endeavour in this chapter to combine the chronological with the geographical system of reference.

TAHITI, RAROTONGA, SAMOA, FIJI, ETC.

The story begins in the far-off 'rocky pinnacles and fruitful woods' of Tahiti, where the missionary ship "*Duff*" left her brave pioneers, Henry Nott and others, among a race of cannibals in 1797. For sixteen years they laboured without any apparent success. Patiently they reduced the quaint words to writing, made translations, got spelling books printed containing short summaries of the Bible story. Then came the sudden change. "Idolatry was completely subverted throughout the islands of Tahiti and Eimeo . . . these two islands became the radiating point from which the Light of Life went forth . . . throughout the vast Pacific." A printer, William Ellis, destined to write at a later date the fascinating *Polynesian Researches*, arrived in 1817. In the same year a printing press was erected at Eimeo, one of the islands of the group, its floor partly "paved with smooth basaltic stones from the ruins of a heathen temple in a neighbouring *marae* or sacred place". King Pomare, 'the Clovis of the South Seas' (the MS. of St. John, in Tahiti, written out by his son and successor, Pomare II, is one of the treasures of the Bible House Library), struck off the first sheets of a spelling book. Paper was sent from the Bible Society. And in 1818, there appeared the very first printed Scripture portion in all Polynesia, St. Luke's Gospel in **Tahiti**, which Henry Nott had translated, during these weary years of waiting. Binding was a difficulty overcome by the use of native cloth and locally tanned skins. Though three thousand copies were printed, they were not nearly enough. Everyone was eager to possess the marvellous Book. As many as thirty or forty canoes could be seen lying on the beach,

waiting for the consignment for the distant parts. The little spelling primers had been given away. For the Gospels the good old Bible Society rule was introduced, 'a price within the reach of the poorest'; and 'the coin' was coco-nut oil. Soon there followed editions of other books till the whole of the New Testament had been issued from this Mission Press. The printing of the complete Bible, which by this time had been translated, was too great an undertaking for the island, so it was issued in London in December, 1838, the first Bible in any language of Polynesia. Henry Nott, whose main work it was, had the honour of presenting a copy to Queen Victoria ere he sailed on his last missionary journey. Several revisions and new editions have been published from time to time.

When it is remembered that the language of Tahiti was understood in many other groups, some idea may be gained of the importance of this first version and of its influence. Its readers were the earliest missionaries to many of their neighbours. Its text fixed many Bible terms and became the actual basis of several other translations in the islands. Its message broke the power of idolatry. The pulpit rails of one of the largest churches in Tahiti were made out of warriors' spears. "When Queen Pomare died in 1877, aged 65, so completely had the old heathenism passed into oblivion, that one rarely thought of her as the daughter of Pomare II, still less as the Princess whose name Aimata ('I eat the eye') was the last souvenir of royal privileges among a race of cannibals."

It will be convenient to name here **Marquesas**, the most easterly group of the Polynesian Islands, which possesses St. Matthew's and St. John's Gospels. Selections from Scripture were published as early as 1836. South-west of Tahiti lie the Cook Islands, the principal of which is Rarotonga. The famous pioneer, John Williams, discovered the island in 1823, "one of the loveliest spots among the many gems which stud the bosom of the Pacific," but peopled by "savages of the most debased and ferocious type". Yet native Christian teachers, led by Papeiha from Raiatea, one of the Tahiti

group, landed there and in twelve months the whole population of seven thousand had renounced idolatry. In 1827, Williams remained a year on the island and translated St. John, Galatians and Hebrews into **Rarotonga**, from the Tahiti version. The first portion of the manuscript was written on paper and when that ran short, on *tikora*, white native cloth, made from the inner bark of the paper mulberry. Then with colleagues he completed the New Testament which was printed in London in 1836. Within twenty years the version of the whole Bible was finished, largely by a Rarotongan, named Kiro. The printing was completed in 1851. Of the fourth edition revised in 1884, it is recorded that its excellence is due to the "untiring aid of Taunga, for forty years a faithful preacher in Samoa, and latterly in Rarotonga, the land of his birth". Yet the language had only thirteen letters, and not a single original word to describe many of the Christian's commonest religious thoughts. It had to coin *akavangakam*, literally 'heart-judge', for 'conscience'. Faith is *akarongo*, 'listening to God speaking'. To trust in God became 'leaning upon God'. Heaven is 'the day or light of God'. Abundant grace was described as 'even running over'. For ever and ever became 'time on, on, still on'. At the 1885 annual meeting of the Bible Society in London, Papeiha's son sat on the platform, and he had to go to a missionary museum in England to see an idol for the first time in his life.

In another island of the Cook Group, Niue or Savage Island, Samoans were the first to preach the Gospel. John Williams and Charles Barff tried to settle some teachers on the island: but the native teachers were too terrified to be left among these wild barbarians. In 1849 Paulo, a Samoan evangelist and his wife, made another attempt. "Happily," says W. Canton, "they were not killed straight away . . . to avert sickness, hurricane, or some other calamity . . . They owed their lives to a mysterious fetish, a book which they carried everywhere . . . to which they talked, which talked with them. Two of the fiercest warriors were chosen to slay them . . . They stole up to the hut where Paulo sat talking

with his book. . . . Their spears trembled, their limbs were powerless. This thing they could not do. . . . One man stood by Paulo as he had stood by Mr. Williams in 1830. He became the first convert in Niué. . . . Within five years there were two evangelists and two chapels. . . ." Paulo and other teachers made a version of St. Mark in Niué which was printed in 1861. At a later date, W. G. Lawes translated most of the Bible: the remainder was finished by his brother, F. E. Lawes. During the Great War this 'Little Ocean Child' sent a quaint letter signed by twelve chiefs, making "two offerings to King George the Fifth: one, money—£164; and two, men—one hundred and fifty of them, each with a portion of Niué Scripture in his knapsack".

Samoa is described as the richest and most beautiful of all the island groups. It is also recorded that its people were never cannibals. To Tahiti belongs the honour of sending the first missionaries to Samoa, Christian teachers who settled there in 1830. In five years they had made such an impression that two Europeans were sent to assist them. By 1836, St. Matthew's Gospel had been translated and printed at Huahine, one of the Society Islands. Arrangements were soon made for a systematic rendering of the whole Bible. A translation committee was formed. This included natives of Tahiti and Samoa. Drafts prepared by each member were submitted for criticism. All the other versions in Oceanic languages—by this time, these included Tahiti, Rarotonga, Tonga, Hawaii—were consulted. The result, the complete Samoa Bible, after a revision lasting three hundred and thirty-one days, was finished in September, 1855, amid public rejoicing. As in the case of the other islands, the books were paid for in the currency of coconut oil, remitting to the Bible Society over £3,000 in less than seven years. The only complaint was that there were so few copies in the best binding. To this day, only well-bound Bibles are acceptable to the Samoans: and they willingly pay full price for them.

More than any other Christian community in the Pacific the Samoan Church has proved a missionary organization

from the very first. These early Samoan teachers launched into the deep, translating their Message as they sailed along. At least a dozen versions of Scriptures are directly traceable to their influence. Not only have they sent missionaries as far afield as Papua, but their gifts for Christian and charitable work have become proverbial. The earliest donation for the second "*John Williams*" after the first was wrecked came from 'the little brown children' of Danger Island, Samoa. To-day the readers of the Samoa Bible not only pay for all the mission work on their own island, including the support of the European missionaries, but have enough for such objects as the Armenian Relief Fund and the Red Cross. These are among the practical results of the message of the Bible they have now possessed for seventy years.

In Tonga, or Friendly Islands, lying between Samoa and Fiji, Tahiti teachers planted the Gospel message themselves in 1823, after Europeans had been murdered. Three years later a Wesleyan missionary, John Thomas, arrived. Translation work was begun by these men from Tahiti and the missionaries, and portions in Tonga were locally printed. The New Testament was completed in 1849, and the Bible in 1862. 'Tonga the Holy' as it was known, 'with its colossal tombs of the old kings,' the only South Sea island with an existing monarchy, is now the centre of hundreds of chapels where every day the Word of God is read in the local tongue.

Fiji offers another good example of the progress of the Bible. Cross and Cargill, two Wesleyan missionaries, landed in 1835, decided which was the principal of its fifteen dialects, overcame the intricate difficulties of pronouns, dual, sometimes trial, inclusive and exclusive, and by 1864 had put the whole Bible into this peculiar Polynesian tongue. On the 2nd May in that year there was the "summons of the great drum Rogovogo Vulu—the Crier of War", not to a cannibal feast as ten days before, but to see King Thakombau with his children and many warriors bending knees to the true God. A month or two later the first edition in Fiji reached the neighbouring island of Viwa. King Thakombau

and a blind Fijian lad afterwards helped in a revision. Many became converts simply by reading the *Vola Tabu*, the Sacred Book. "In 1884 the murder stone on which the heads of the victims were dashed, had been hollowed into a baptismal font. It now stands inside the communion rail of Jubilee Church, at Mbau, built in 1885."

In the island of Rotuma, Samoan teachers had first proclaimed the Gospel as far back as 1839. Then came Wesleyan missionaries and a Fijian teacher, named Eliezer, who began to translate the Bible. Selections in **Rotuma** were printed in 1857, the New Testament appeared in 1870. It is interesting to note a statement in the Missionary Survey of the Pacific Islands,* p.33, "that the whole native population of the Eastern Pacific including Tahiti, Cook Islands, Ellice and Gilbert Islands, Tonga, Samoa and Fiji has been completely evangelized. Not a professed heathen native remains in any of these groups. Considerable parts of the Western Pacific, e.g. New Hebrides, Solomons, Papua and New Guinea, are in process of evangelization."

For the considerable Asiatic population in Fiji, Samoa and other islands, mostly Indian and Chinese, Scriptures in their mother tongues are available.

NEW CALEDONIA AND LOYALTY ISLANDS

The large group of New Caledonia Islands has the New Testament in **Houailou**, and St. Mark's Gospel in **Ponérihouen**, translated by the Rev. Maurice Leenhardt and other members of the Paris Evangelical Mission. The first portion in Houailou was St. Matthew's Gospel, 1903, translated by the teachers of the Mission. In 1910, it was reported that M. Leenhardt also made a version in **Canala**, or **Kanala**, another New Caledonian language, but this does not appear to have been published.

In the Loyalty Island group, after Rarotongan teachers had sown the seed, Patteson began Scripture translation in **Lifu**, which afterwards grew to a whole Bible. **Maré**, or **Nengoné**, has had Scriptures since 1855, when a member of

* World Dominion Press, 2s. 9d. and 3s. 1od., post paid.

the Melanesian Mission began translating St. Mark's Gospel. It was finished by London Missionary Society agents who completed the Bible in 1903. And in the same group there is the little island of Uvea where native teachers from Maré settled. A copy of one of the earliest Gospels in **Uvea**, or **Iaian**, ever printed lies open to-day in one of the cases in the Bible House Library in London. On its pages is still the stain of the blood of the Uvean called Liki, who was clubbed while reading this book during the massacre of the Christians in the last quarter of last century. These islanders now have a complete Bible. Another island of the same name, but in the Wallis Island group north of Fiji and therefore known as **Uvea of Wallis Island**, has Selections.

NEW HEBRIDES

Passing to the islands of the New Hebrides group with their memories of saints and martyrs again we find Samoan teachers with their Samoan Scriptures among the pioneer evangelists.

To Aneityum, which afterwards became for the west what Samoa was to the missions in the east, the London Missionary Society sent Taveta and Fuataiesa from Samoa away back in the early forties. John Geddie did not settle there until 1848; but at once he began to prepare versions in **Aneityum** of the first two Gospels. St. Mark's Gospel was published in 1853, the first portion of the Bible in Western Polynesia. Ten years later the New Testament appeared, the first New Testament in any New Hebrides language; and the Bible was completed in 1879. Was there ever an inscription on any tomb grander than that written on Geddie's?

"When he came in 1848 there was not a Christian;
When he died in 1872 there was not a heathen."


The first evangelists to Futuna were Samuel and Apola from Samoa, who tried to settle as early as 1841; but they failed and went to Aneityum. In 1853, two natives of Aneityum, Waihiti and Josea, sailed over to Futuna. They were joined in 1866 by Joseph Copeland, who reduced the

language to writing and published a primer in **Futuna**. It was left to his successor, Dr. W. Gunn, to translate most of the books of the New Testament.

In Tanna, John Williams left Samoan teachers on the 18th November, 1839, the day before he was martyred in Erromanga. The story of their early struggles reveals a triumph of Christian courage. Only a generation after did European missionaries follow them. Since then, in three different dialects of **Tanna**, Scriptures have been published. The first was a portion of St. Mark in **Kwamera** or **South-east Tanna**, translated by John G. Paton in 1869. His colleague, W. Watt, completed the version of the New Testament in 1890. **Lena-kel**, or **South-west Tanna**, has the last three Gospels, Acts, John's Epistles and Revelation, translated by Frank H. L. Paton, son of the pioneer, along with Lomai, whom he describes as 'the most intelligent native I ever met'. The New Testament exists in **Weasisi** or **Eastern Tanna**.

The island of Aniwa was the scene of Dr. John G. Paton's principal labours. But twenty-six years before he reached it in 1866, two Samoans had started to preach the Gospel. They could make no impression on the degraded people, and soon left. Two Aneityum catechists followed them, and though one was murdered the other held on. Then Paton came. Publication of Scripture begun in 1871. Now **Aniwa** has Genesis, Jonah and the New Testament.

In Erromanga, soon to be the scene of many tragedies, two brave Samoans landed in 1840, within two years of the murder of John Williams on the island, where he was mistaken for a trader engaged in the sandalwood outrages. Four more came to help them in 1849, followed by two Rarotongans, Va'a and Akatangi in 1857. Then they were joined by G. N. Gordon and his young wife, both from Nova Scotia. He had translated into **Erromanga**, the Gospels of St. Luke and St. John, and Acts, ere he and his bride were both murdered in 1861. His brother, James Douglas Gordon, nobly stepped into his place and completed the version of Genesis and St. Matthew. On the 7th March, 1872, he had just finished, with the help of a native, Soso, revising the



seventh chapter of Acts, which recounts the martyrdom of Stephen. "The ink was still wet on the page at the words, 'Lay not the sin to their charge,' when the tomahawk of Nerimpou was buried in his brain," A successor, H. A. Robertson, completed the version of the New Testament which was published in 1880.

In Efate, two Samoan teachers landed in 1845. Alone and in peril they preached the Word. A deputation from Samoa and Rarotonga visited the island in 1858. They record their surprise at finding a chapel in Erakor, "a wattled and plastered building, with a pulpit, seats for the congregation, hollow trunks of two decayed trees beaten as a substitute for a bell, and one hundred and thirty persons assembled for worship." Soon after this, four 'M's', Morrison, Mackenzie, Macdonald and Milne, were translating the Scripture along with natives, until the whole Bible in **Nguna Efate** was printed. For the neighbouring islands of Ngunu and Tongoa a separate version of Genesis, Psalms and the New Testament was prepared in **Nguna-Tongoa**. The Annual Report of the Religious Tract Society for 1918 tells of publication of Selections in **Emae** and **Makura**, two languages of the Shepherd Islands in central New Hebrides. Some years previously one of the missionaries had begun a version of St. John's Gospel in Makura; but the project was evidently abandoned as it was discovered that these islanders were able to understand Ngunu. A hymn-book was published in Emae.

For the island of Epi, the Psalter and most of the New Testament exists in **Baki**, or **Western Epi**; St. Luke's Gospel in **Bieria**, or **South-Western Epi**; the first three Gospels, Acts and 1 John in **Tasiko**, or **South-Eastern Epi**; St. John's Gospel in **Lewo**, or **Eastern Epi**; and St. Luke's Gospel in **Tasiko-Lewo**.

Further north we come to **Paama**, which has St. Mark's and St. John's Gospels, the Acts, the Epistles of St. John and St. Jude. In Ambrim Island the language is **Fanting**, or **Lonwolwol**, into which St. Mark's and St. Luke's Gospels have been translated. There was no word for 'love' so something had to be coined. Rendered into English the

addition to the Fating vocabulary conveys this poetic note. 'Love' becomes 'the heart keeps calling for me'; and God's Love is described as 'the heart-callings of God'. It was reported in 1918 that a translation of St. Mark's Gospel 'in the language of North Ambrim' had been printed. This possibly referred to a tongue called **Ranon**. The Rev. M. Frater of the New Hebrides Mission said he had received copies from Sydney. But there appears to be some doubt as to whether this does not really refer to some books in Fating or in Paama; for the Bible House Library has not been able to secure any specimen in Ranon, in spite of frequent inquiries.

To the west in **Malekula**, which though not a large island is so divided by mountains and streams that with its islets there are no fewer than eight different forms of its language possessing Scripture, and it is said, seven more without the Word. These dialects are spoken by tribes who, till the coming of Christianity, looked upon one another as foes. The whole population does not exceed ten thousand, yet there have been noted nine distinct words for 'man', and seven for 'woman'. At the north-east is **Uripiv**, which possesses St. Mark's and St. Luke's Gospel and the Acts. On the east are **Pangkumu**, with St. Mark's, St. Luke's and St. John's Gospels, the Acts, and **Aulua**, which has St. Matthew's and St. Luke's Gospels, the Acts, Philemon and Jonah. There are three other dialects of Malekula, **Meaun**, **Orierh** and **Sinesip**, each of which has St. Mark's Gospel; Sinesip also has Jonah, and 1, 2 and 3 John. In the Maskelyne Islets, there are two more dialects of Malekula, **Ahamb**, which has St. John's Gospel, and **Kuliviu**, with St. Mark's Gospel. These versions are all by New Hebrides missionaries.

In Pentecost Island the language of the northern end is the **Qatvenua** dialect of **Raga**; members of the Melanesian Mission have made translations of Genesis, St. Luke's and St. John's Gospels. **Malo**, in St. Bartholomew and neighbouring islands, has the Gospels, Acts, Galatians, Ephesians, Philippians and Titus. The **Nduindui** dialect of **Opa**, spoken on Oba, or Opa, or Leper's Island, has 1 Thessalonians and

Selections. Another Opa dialect, **Waluringi**, in the same island, has Selections; so has **Maewo**, spoken on Aurora Island.

On Espiritu Santo, the largest island of the New Hebrides, there are several dialects: five of them have Scripture. In the north-east there is the **Santo Bay** dialect in which St. Matthew's and St. John's Gospels, Acts, Philippians, 1 and 2 Timothy have been translated by members of the New Hebrides Mission. It is recorded that, when 750 copies of St. John's Gospel were published in 1909, the population of St. Philips Bay where it was used had dwindled to 850. Another member of the mission translated St. Mark's, St. Luke's and St. John's Gospels, Acts, Ephesians, James and 1, 2 and 3 John, into **Nogugu**, or **North West Santo**. A fellow-missionary translated St. Mark's and St. John's Gospels, Acts, Genesis and Jonah into **Tasiriki**, or **South West Santo**; another colleague made a version of St. Mark's, St. Luke's and St. John's Gospels, the Acts, and the Epistles of St. John into **Hog Harbour**, or **East Santo**. A Canadian Presbyterian missionary translated St. Matthew's and St. John's Gospels, the Acts, and Galatians and 1, 2 and 3 John into **Tangoa**, or **South Santo**.

Speaking at the Annual Meeting of the British and Foreign Bible Society in 1901, Dr. Paton told of 22 languages of the New Hebrides then possessing Scriptures, and proudly declared that in every instance but one, the natives defrayed the full cost of the books. These 22 languages have now (June, 1939) grown to 38.

SOLOMON ISLANDS, ETC.

The Melanesian Mission of the Church of England, the Wesleyan Methodist Missionary Society of Australasia, and the South Seas Evangelical Mission, have taken the largest share in Bible translation work in these 'Islands of Enchantment'. As early as 1864, the Anglicans fixed upon **Mota**, the language of Banks Islands at the north of the New Hebrides, as the *lingua franca* for the training of the native staffs of pastors and teachers. The Bible in Mota has, therefore, had a great influence not only among those speaking this language as their mother tongue, but as a basis of later versions in

other forms of speech. The translation was begun by John Coleridge Patteson (afterwards Bishop), who published a version of St. Luke in 1864. On the 20th September, 1871, he was mistaken for one of the traders engaged in the traffic in Kanaka labour and foully murdered, just as Williams had been mistaken in Tanna for a sandalwood merchant. A bas relief in his old college, Merton, Oxford, depicts his body covered with palm fibre matting, in a canoe, a palm branch in his hand—the very attitude in which he was found a few days later, when the assailants had evidently discovered their mistake. R. H. Codrington, took up the martyr's translation work, and, with the help of Dr. Welchman and other members of the mission, completed the Bible in 1912. A revision of the Mota New Testament by the Rev. Dr. Walter G. Ivens has recently been published.

Lakona, spoken in Banks Islands, has Selections. In the **Lo** dialect of **Torres Island**, north of Banks Islands, St. Luke's and St. John's Gospels have been published by the Melanesian Mission. Further north lies the Santa Cruz group. Selections were published in the **Santa Cruz** dialect in 1890, but it has been found necessary to issue translations in five more dialects. **Santa Cruz**, **Tikopia** has Selections; so have **Utupua**, **Vanikolo**, **Reef Islands Nifiloli** and **Reef Islands Pileni**, all forms of **Santa Cruz**. South-east of Santa Cruz, **Rennell Island**, spoken also on Bellona Island, has Selections.

The San Cristoval group has Scriptures in eight of its dialects. **Arosi** in the west possesses the Gospels and Acts; **Tawarafa** in the south-east, St. Mark's Gospel; **Anganiwei** in the centre, St. Luke's Gospel; **Wango**, St. Luke's and St. John's Gospels; **Fagani**, **Bauro**, **Rumatori** and **Star Harbour**, each has Selections. The small island of Ulawa has been a centre of Melanesian Mission work for nearly forty years. Dr. Ivens, mentioned above, translated the New Testament into **Ulawa**. **Guadalcanar**, a much larger island further west, possesses Scripture in two of its dialects, **Vaturanga** which has St. Luke's Gospel, and **Logu** with Selections. Between Guadalcanar and Mwala lie islands on which the language

known as **Florida Island**, or **Ngela**, is spoken. It possesses the New Testament.

In the island of Mala, Mwala, or Malaita, divided up by mountain ranges and raging torrents, which it was fatal to cross since the different tribes were always at war with one another, there are said to be no fewer than thirteen separate dialects. Five of these now have some portion of the Bible. Dr. W. G. Ivens translated the New Testament into two of the **Mwala** dialects, **Saa**, in the south-east, and **Lau** in the north-east of the island. One of his colleagues made the version of St. Matthew's Gospel in **Fiu** in the north-west. Missionaries of the South Seas Evangelical Mission were responsible for the New Testament in **Malu**, and St. Matthew's Gospel in **Kwara'ae**, both spoken in the north. The version in Malu was prepared by Miss Clara Waterston, Mrs. Charley and John Lamoinu. Dr. Norman O. Deck of the same mission was aided by Dr. Ivens in the publication of the Kwara'ae portion. Dr. Deck reports that one of his colleagues is translating a Gospel into **Koyo**, one of the Mala Island tongues. In another dialect named **Areare** it is stated that no translation will be required as the language is dying out.

Bugotu, the language of Ysabel Island, was reduced to writing by Alfred Penny. Afterwards Dr. H. P. Welchman prepared the version of the New Testament. His principal assistant was a savage Bugotu chief, called Soga, who, in his pre-Christian days, had attained great fame as the possessor of the skulls of hundreds of his enemies. Psalms, Isaiah, Haggai and Zechariah have also been published. The latest edition of the New Testament consists of a revision made by Dr. Ivens. Bugotu is thus the fifth language in which he has prepared this Book. Their names are Ulawa, Saa, Lau, revision of earlier versions, Mota and Bugotu. **Santa Isabel**, also spoken on the island, has Selections. So also has a language known as **Santa Ana**, spoken on an island at the south-east corner of San Cristoval.

Two languages of New Georgia possess Scripture. **Roviana** has St. Matthew's, St. Mark's and St. John's Gospels in printed form, and St. Luke's Gospel in manuscript; and **Marovo**

in the east has St. Mark's Gospel. Further west is **Vella Lavella**, in the **Bilua** dialect of which St. Mark's and St. Luke's Gospels and Acts have been published. To the north is Choiseul Island where **Bambatana** is spoken; St. Mark's Gospel exists in this tongue. It is reported that the Epistle to the Romans has also been translated, but it does not appear to have been issued. Further north still is a group called Buka where one dialect, **Petats**, has St. Mark's Gospel.

In the New Britain group there are several languages. **New Britain** itself has most of the Old Testament and all the New Testament. **Duke of York Island** has the first two Gospels. New Ireland has St. Mark's Gospel in **Omo**, and St. John's Gospel in **Patpatar**, spoken in the centre part of the Island. An islet called **Sagsag** in New Britain possesses Selections.

NEW GUINEA

This large island, politically divided into Dutch New Guinea in the west, Mandated Territory in the north-east, including the islands of the Bismarck and the New Britain Archipelagos, and Papua or British New Guinea in the south-east, contains many tribes and many tongues. Most of the interior is still unexplored. Within the last few years travellers have discovered new peoples in the hitherto unvisited mountains and plateaux. Mission work has been largely confined to the peoples on the coast, and consequently most of the languages possessing Scripture are to be found there.

In Dutch New Guinea, Bible translation is recorded in **Mafur**, or **Noefur**, into which missionaries of the Utrecht Missionary Union have made a version of the Gospels and Acts, as well as Genesis and 1 Samuel; **Windessi**, which possesses Selections; and **Bentuni**, spoken in the north-east of the Dutch territory, has St. Luke's Gospel published in 1937. Round Astrolabe Bay, an island called **Ragetta**, at the entrance of Prinz Heinrich Hafer, has St. Luke's Gospel, Acts, 1 Thessalonians, Philemon and James, prepared by members of the Lutheran Mission. In **Siar**, an adjacent island, Selections were issued in 1911; St. Luke's Gospel has

been translated by a Lutheran missionary, but not yet published. The same mission has issued selections in **Amele**, the language of a hill tribe, south-west of Madang, Astrolabe Bay; and in **Nobonob**, or **Nupanob**, also spoken near Madang. **Jabim**, spoken from Bussim to Langemak, has the New Testament translated by H. Zahn of the Lutheran Mission. Members of the same mission made a version of the New Testament in **Katé**, spoken in the hinterland of Finschhafen. This has been published by the Württemberg Bible Society. On the Markham River, which flows into the Huon Gulf, two dialects, **Laewomba**, and, higher up, **Azera**, and, in the Cromwell Mountain, **Ono**, all have Selections prepared by the same mission.

On the Fly River, there is **Kunini**, east of the Binaturi River, with St. Matthew's Gospel, translated by Kupei, of the London Missionary Society, and prepared for the press by Mr. Sidney H. Ray, the great authority on Oceanic tongues. No record of Bible work in the South Seas would be complete without a reference to this remarkable man. A County Council teacher in Bethnal Green, Mr. Ray rose to be one of the greatest authorities on the language of these far-off islands. His interest began with the purchase of some Oceanic versions at the Bible House, London. Afterwards he came into contact with several members of the Bible House staff in London, and, mostly by correspondence, with some of the missionaries. Thereafter every spare minute was devoted to collecting and tabulating these tongues. Only once, when he was sent as linguistic expert on the Torres Straits Expedition did he ever meet an islander or hear him speak. Yet his monographs, grammars and dictionaries became the standard books on the subject. His greatest joy was to assist in Scripture translation. Many a version in the tongues of these islanders owes its inception, its direction, and its form to Sidney H. Ray. Missionaries, foreign and native, looked to him for advice. They sent him their rough notes, which he examined with marvellous patience, suggesting improvements, unifying orthography, spending days in painstaking plodding till a new language received a Gospel. In at least a score of tongues

he prepared the version for the press, often reading the proofs himself. To this kindly, humble, unknown scholar, many a tribe in the South Seas is indebted for their first portion of the Word of God.

Kiwai, also on the Fly River, has the Gospels; the first was St. Matthew translated by James Chalmers, *Tamate*, as he was affectionately known to all the natives, whom R. L. Stevenson describes in his Vailima letters, as "the man who took me fairly by storm for the most attractive, simple, brave and interesting man in the whole Pacific".

Chalmers was quite sure that Babel must have been located in New Guinea. Other missionaries have equal reasons for placing it, as we have seen, in the Solomons. Standing on the deck of their little mission vessel, *Tamate* and his colleague, Oliver Tomkins, were speared to death at Dopima Creek, amid 'the dreary waste of mangrove and mud', at the mouth of the Fly River near Goaribari Island, in 1901. Twenty-five years later, St. Mark's Gospel was printed in **Kiwai, Goaribari**, the tongue of this same savage people living on an island at the mouth of the Omati River, west of the Fly; and no fewer than twenty-five of the languages of this Babel now possess some portion of God's Word.

London Missionary Society representatives made the version of the New Testament in **Namau**, near the Purari Delta at the centre of the Gulf of Papua; the Gospels and Acts, in **Orokolo**, between the Purari and Bailala Rivers; and the New Testament in **Toaripi**, spoken from the Purari Delta to Cape Possession. Chalmers was the first translator in **Motu**, at Port Moresby. Now there is a large church and a whole New Testament, first published in 1901, and recently revised. **Keapara**, at the Hood Lagoon, has St. Matthew's Gospel to Romans, Ephesians and Philippians, Colossians and 1 John. A missionary of the London Missionary Society has translated the Gospels and Acts into **Hula**, said to be the original form of Keapara. The Sacred Heart Mission on the upper St. Joseph's River reports that Selections have been prepared in **Mekeo**, and St. Matthew's Gospel in **Roro**, to the south of Mekeo, but it does not appear that either of these books

have been printed. Selections were published in Roro in 1891.

London Missionary Society workers have completed the New Testament in **Mailu**, or **Magi**, on Toulon Island, Table Bay. Finding no idea of any beneficent creative spirit, the translators decided to use for 'God' a native phrase meaning 'the Great Spirit'. Now that phrase has no other connotation than that of the Christian's God. A native word meaning 'an offence against public opinion', the highest court he knew, became the term for 'sin'. In this way, records the missionary, we are answering a Mailu man's first prayer in the early days, "Oh, Great Spirit, when you are looking round everywhere do not overlook us." Members of the same mission have prepared a version of most of the New Testament in **Dauí**, or **Suaú**, spoken round Kwato and the South Cape. The first translations in both Mailu and Dauí were made by natives of other islands. Laka, a man from Keapara, reduced Mailu to writing, and the earliest version in Dauí was St. Mark's Gospel translated from the version in his mother tongue by a Rarotongan native called Pi, and published as early as 1885. **Wedau**, round Goodenough Bay, has the New Testament, Genesis and Psalms translated by Copland King of the Anglican New Guinea Mission, which uses Scriptures in eighteen languages. Starting in 1891, it has now over a hundred native workers with a church membership numbering thousands. Dr. Sharp, on laying down his charge as Bishop of New Guinea, declared it was impossible to exaggerate the value of the printing of the Word of God for such primitive people as the Papuans. **Bwaidoga**, on Ferguson and Goodenough Islands off the east end of New Guinea, has St. Mark's Gospel translated by the Methodist Missionary Society of Australasia. **Tavara**, at Milne Bay in the south-east, has the first two Gospels, translated by Samoan teachers belonging to the London Missionary Society; a recent revision of St. Mark's Gospel was seen through the press by R. W. Abel, the son of the Dauí translator, and a blind Tavara man named Kago.

At Cape Vogul we see devoted old Samuel Tomlinson, of the Melanesian Mission, with no special training and little

educational facilities in his early years, writing out in ruled school exercise books the whole Bible in **Mukawa**, as he and his Mukawa colleagues had translated it, one of the two complete Bibles in New Guinea languages. The other is **Dobu**, the literary language of eastern Papua, into which Dr. W. E. Bromilow, of the Australasian Methodist Mission, with a native teacher, Eliesa, translated the whole Bible. Dr. Bromilow, described Dobu as the language of the worst cannibals in the eastern portion of Papua. Yet Eliesa and he surmounted the difficulty of the absence of any figures above five. They made up a word for 'forgiveness', another for 'love', and a third for 'truth', though there was not originally the slightest idea of such terms. When Bromilow arrived at Normanby Island, one of his first acts was to save a living baby being buried with his dead mother—the custom of these and many other uncivilized tribes. Before he left, Gaganumou, the chief of Dobu, a notorious head-hunter said this goodbye: "I shall not stay to see the ship take you away. I could not bear it. Before you came to us Dobu was like hell, but you brought love to us, and now in going yourself and removing your goods, you cannot take that love away. It will remain with the Sacred Book you have given us." Verily *Verbum Dei Manet In Eternum.*

Members of the Anglican New Guinea Mission have translated Selections in **Ubir**, a language at Collingwood Bay; St. Luke's Gospel into **Binandere**; and St. Mark's Gospel into a dialect described as **Binandere, Notu**, spoken round Mambe River and Oro Bay. In **Zia**, a language akin to Binandere, spoken at the mouth of the Waria River, Lutheran missionaries have published Selections. Australian Methodists have translated St. Luke's Gospel into **Tubetube**, spoken on Slade Island; and into **Panaieti**, on Deboyne Island, both at the south end of New Guinea; and the same Gospel and Acts into **Kiriwina**, spoken in the Trobriand group. The Liebenzeller Mission has translated St. Mark's Gospel into **Manus Island**, spoken in the north-east Admiralty group. The English language has a few ways of explaining 'two', e.g.

a couple, twain, pair. But the Manus Island tongue is said to have fifteen distinct kinds of numerals.

Returning to the islands in the Torres Straits between New Guinea and Australia we find the labours of the London Missionary Society's agents represented in translation of the Gospels in **Mer**, spoken on Murray Island in the east, also in **Mabuiag** in the west, and in a dialect of Mabuiag named **Saibai**, which has St. Mark's Gospel.

AUSTRALIA AND NEW ZEALAND

To many readers it may come as a surprise that missionary translations are needed here at all. Both these countries are so distinctly colonies, peopled by those mostly from the shores of Britain, that the existence of the Maoris and the Aborigines of Australia is often forgotten. But the Bible Society has never forgotten them.

The recent publication of several books on the Australian aborigines has revived interest in those very backward people, but for many years a few missionaries have kept working among them. As far back as 1864, parts of the Scripture were printed in Australia, in **Narrinyeri**, spoken in South Australia on the Murray River. The whole New Testament has appeared in **Dieri**, another South Australian language spoken in what is known as Cooper's District, where the first Gospel was published in 1880. St. Luke's Gospel has been published in **Awabakal**, spoken in New South Wales. Within the last few years there has been considerable attention paid to the Aranda, or Arunta, aborigines in central Australia; German missionaries at Hermannsburg have translated the Gospels into the **Aranda** language. The Gospel of St. Mark has been published in the tongue of still another Australian aboriginal tribe, the Worrora, who live near Broome, in North-West Australia. Though the people only number three hundred, **Worrora** is understood by other tribes living to the south, east and north-east of them, and also by a smaller tribe called the Yaujibai, living on the Montgomery Islands. The translation has been made by the Rev. J. R. B. Love, of the Presbyterian Mission, North-West Australia, assisted by

three Worrora men, Nyimundum, Barungga and Wondoomoia. Uncivilized the tribes may be, yet their grammar is most complicated. There are 171 forms of the verb 'to be', which is described as their simplest verb; and four numbers, singular, dual, trial and plural.

The Church Missionary Society and the Wesleyan Methodist Mission began work in New Zealand among the 'fierce and chivalrous' Maoris more than a century ago. In 1829, four of the children of the chief Taiwhanga were baptized along with the infant son of the Rev. W. Williams, the first of a family which for over a century has been closely associated with the best welfare of New Zealand. The infant became the Bishop of Waiapu sixty-six years later; and his son, Herbert, grandson of the original translator, after seeing the latest edition of the **Maori** Bible through the press in London, in 1924, also became Bishop of the same diocese. What the Bible meant in the early days to the Maori converts was vividly described by a missionary who was present at a Service of Holy Communion. To his surprise he noticed one Maori withdraw from the semicircle of those before the Lord's Table, return to his seat, and after a little come back and partake of the Sacred Elements. The explanation the islander gave was this. When he approached the Table, he did not know beside whom he would be kneeling. Suddenly he found next to him a man who had killed his father and drunk his blood. He had sworn to slay this man the first time he met him. "So I went back to my seat. Then I saw in the spirit the upper sanctuary, and I seemed to hear a voice 'Hereby shall all men know that ye are my disciples if ye forgive one another.' And I saw another sight, a Cross and a Man nailed thereon, and I heard Him say 'Father, forgive them for they know not what they do.' Then I went back to the altar."

A stained glass window was placed by Bishop Selwyn in the Chapel of the Bishop's Palace at Lichfield in memory of a young Maori chief Henare Taratoa, who, during the war, crept in the dark through the British lines to take water for his dying foes, returned wounded, and fell at daybreak when the fort was stormed. On his body were found the orders of

the day. They began with a prayer, and closed with these words in Maori, 'If thine enemy hunger, feed him, if he thirst give him drink.' This the young chief had literally obeyed.

HAWAII, ETC.

There are still some islands in the northern Pacific to be mentioned. They may be conveniently named together here. The largest and most important is Hawaii, in the Sandwich Islands, now visited by many travellers to the Pacific, and it has become 'civilized' beyond recognition. But there was a time, not a century ago, when, as W. Canton describes, the whole Bible had been translated, and "only fourteen years had elapsed since Kapiolani ('The Captive of Heaven') the daughter of a line of kings, descended into the crater of Kilauea, walked on the brink of the lake of boiling lava, ate the berries sacred to the fire-goddess, Pele, and flung stones into the lake, exclaiming, 'Jehovah is my God, He kindled these fires.' By 1884—three years after Kapiolani had been laid in her grave—there had been issued 20,500 Bibles and 32,000 New Testaments in **Hawaiian**". These Scriptures are published by the American Bible Society which has also printed the Bible in the language of **Gilbert Islands**, also spoken in the Ellice group and other islands. In **Nauru**, it has published the Bible translated by a missionary of the Central Union Church of Honolulu. The first missionaries to Nauru, or Pleasant Island, were natives from the neighbouring Gilbert group. Further north, the **Marshall Islands**, or **Ebon** language, possesses Genesis to Isaiah, Psalms and the New Testament.

In the Caroline Islands, five dialects have Scriptures in print. In **Mortlock** the New Testament has been published. **Kusaie** possesses the Gospels. **Ruk**, or **Truk**, has Genesis, Exodus, Esther, Psalms; **Ponapé**, spoken on the island of that name also known as Ascension Island, one of the largest of the Caroline group, has had St. John's Gospel since 1862. The version of the New Testament has now been completed and several books of the Old Testament have been printed.

Nuguor possesses St. Mark's Gospel in print and the remainder of the New Testament in manuscript. A version of St. Matthew's Gospel has been prepared in the language of **Palau**, another of the Caroline group. The island of Guam, in the Ladrone group, has the Gospels in the **Chamorro** form of speech.

Chapter Seven

THE UNFINISHED TASK

IN THE PRECEDING chapters the names of 1115 languages have been recorded, each possessing some portion of Scripture. Practically every known country is included in this list. These many names are but the prose of a great vision, the vision of learned scholars poring over the Hebrew and Greek originals; of patient, painstaking pioneers in all parts of Christ's Church, listening to strange words, reducing them to order, then to writing, so that all men may receive God's message, each in his mother tongue. Remember that, though a few of these early translators came to their task like Henry Martyn after a college career, far more were like the consecrated cobbler, William Carey, thrust into the task without any special preparatory training. Yet how marvellously did they succeed ! And how their capacities developed as they used the talents and opportunities God had given them !

These names of places, tongues and people picture multitudes of mankind receiving their first, and their increasing, knowledge of God from such printed pages. They bear witness to the marvellous fact that no tongue, the most crude or the most refined, has yet been discovered into which it has been found impossible to put that Gospel which is the common property of the whole human race.

What, then, remains to be done with regard to the translation of the Bible ? The question is sometimes asked: How many languages are there in which the Christian Scripture has yet to be translated? Any definite answer to such a query is quite impossible. Speaking at a conference of Bible Societies held in Holland this year (1939), the Secretary of the American Bible Society quoted the French Academy as reckoning there are 2,796 languages in the world. But it is not certain that every one of these must possess a separate translation of Scripture. What is necessary is that every one on God's

earth should have the Word of God available in a tongue he can understand. The positive statement made on the first page of the Introductory Chapter may well be repeated here. It is estimated that, if every one could read, there is now available, either in his own mother tongue or in a form of speech which he can understand, some part of the Scriptures for nine out of every ten inhabitants of the whole world. It is not improbable that the proportion is even higher but no census or other figures are available to settle the question. No doubt there are still several dialects in which it will be necessary to make a version of a Gospel in order to reach more surely the hearts of country folk. Experience has also proved that in some cases the opposite attitude must be taken, and some present versions will have to give way before a union of minor dialects. But we raise our song of thanksgiving to God that so much has been accomplished towards making His Word available for all people.

What will still be required in some cases, though not necessarily in all, is the translation of additional books in certain, but not all, languages, till a complete New Testament, or in some cases a complete Bible is reached. This task generally depends upon, and is secured by, the growth of the Christian community not only for the awakening of the non-Christian but for the instruction and edification of the Christian Church. More and more it will be the consecrated members of the local Christian congregations, and not the foreign missionaries, who will rise to the responsibilities of this task of putting God's Word into their own mother tongue. As the preceding pages of this Survey abundantly demonstrate, their share in the past has been much greater than many people realize. In the days to come it will become even more important, not only in original translation work, but in the improvement of those versions already in circulation.

Two other great tasks remain. One is to extend these books, to circulate them, to put them into the hands and hearts of readers, as the Bible Societies, the missionaries and the colporteurs, Biblewomen and evangelists are constantly doing,

often in the face of tremendous difficulties and under circumstances demanding the greatest heroism. Pray for God's blessing upon all distributors of His Holy Word.

And the other task is to read and study and ponder and meditate upon God's message and induce others to realize what a glorious Book of light and hope and comfort and leading, and above all of salvation, is here for all mankind.

* * *

What makes the Bible so pre-eminent and so catholic, so vital and so enduring ? A gifted Literary Superintendent of the British and Foreign Bible Society, who spent his life commending this Book, has left many winsome phrases on this subject. Here are a few of them :—

“There is one Book, and one only, which embraces all the heights and depths of human nature; the most heart-searching and profound; the Book occupied with one dominant subject, God and God's relation to men; the Book with one supreme and practical object to carry God's Word of love and redemption from His own heart to our hearts.

The Scriptures belong not to one country, but to all nations they begin for a chosen family, but they end for the world. . . . It is the miracle and mystery of the Bible that it has got hold of the heart of the world.

It possesses this rare catholic quality whereby it comes home to men of all races in their mother tongue.

And this Book has a spiritual finality. All the sages of Christendom have never discovered a fresh spiritual truth of which the Apostles were ignorant. All the saints together have not been able to add a ray to the glory of Jesus Christ.

It is His revelation of Himself to the world which is recorded in Scripture, and which gives Scripture enduring value for all generations.”

These sentences are all culled from the late T. H. Darlow's volume, the title of which may fittingly conclude this survey,

THE GREATEST BOOK IN THE WORLD.

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