



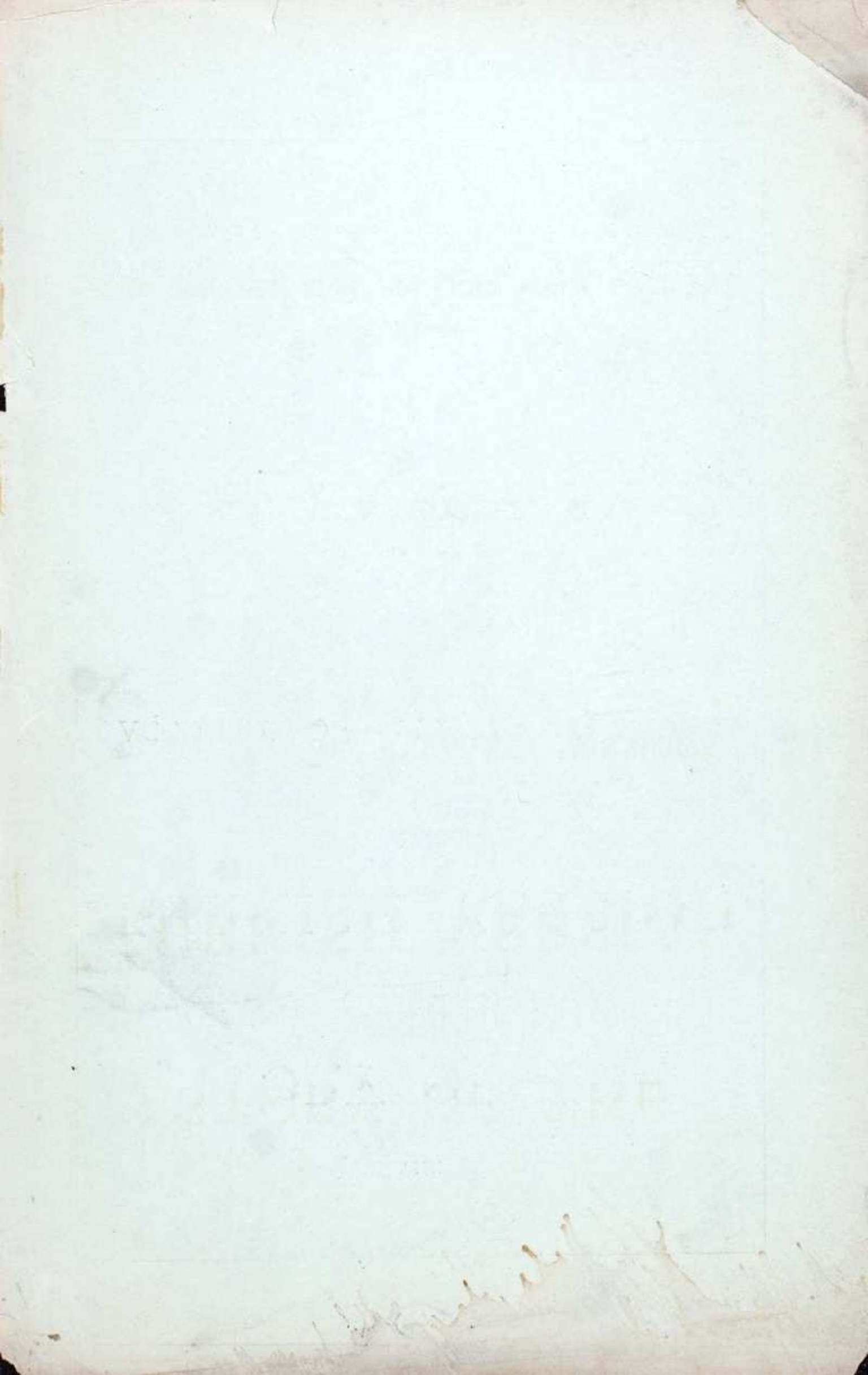
THE
STORY OF THE
(OSMANLI)
TURKISH VERSION

WITH A BRIEF
ACCOUNT OF RELATED VERSIONS

BY THE
REV. A. A. COOPER, M.A.

LONDON
THE BRITISH AND FOREIGN BIBLE SOCIETY
146 QUEEN VICTORIA STREET
1901

PRICE SIXPENCE.



THE
STORY OF THE
(OSMANLI)
TURKISH VERSION

WITH A BRIEF
ACCOUNT OF RELATED VERSIONS

BY THE
REV. A. A. COOPER, M.A.

LONDON
THE BRITISH AND FOREIGN BIBLE SOCIETY
146 QUEEN VICTORIA STREET
1901

PRINTED AT
THE OPERATIVE JEWISH CONVERTS' INSTITUTION,
PALESTINE HOUSE, BODNEY ROAD, HACKNEY DOWNS, N.E.

CONTENTS.

PREFATORY NOTE.

PART I.

THE MAIN STREAM (OSMANLI-TURKISH).

	PAGE
Chapter I. First Period. Early Workers: Ali Bey ; Baron von Diez ; Kieffer	7
Chapter II. Second Period. Independent and Contributory Efforts—Goodell ; Pratt ; Schauffler	17
Chapter III. Third Period. Revision by Committee of Revisers—Riggs, Herrick, Weakley	26
Chapter IV. Re-revision	39

PART II.

AFFLUENTS.

Chapter I. Sketch of Græco-Turkish Versions	41
Chapter II. Græco-Turkish Revision and a Threefold Unification, 1899—1901	47
Chapter III. First Versions in Armeno-Turkish	50
Chapter IV. The Tartar-Turkish Version	54

APPENDIX.

Chronological Table of Turkish Versions	58
---	----

INDEX.

PREFATORY NOTE.

The plan adopted in the following pages is to tell first the story of the principal Turkish version; alluding to kindred efforts, even when contemporary, only in so far as they exerted a direct influence on the progress and character of the former. In Part II., parallel undertakings in Turkish translation are briefly sketched, and their points of connection with the main stream indicated.

The Chronological Table of Turkish Versions (Appendix) might possibly be somewhat amplified, and in certain details, perhaps, corrected by actual examination of the various Turkish publications in the Society's Library in London, and by a search of the Bible House Crypt for the letters, relative to the Levant, of the first forty years of the Society's history.

The writer's principal sources of information have been the following:—

- B. & F. B. S.—*Annual Reports*, 1805-17; 1843-1900.
- B. & F. B. S.—*Monthly Extracts*, 5 vols., 1817-45.
- Owen's *History of the B. & F. B. S.*, London, 1816; 3 vols.
- Browne's *History of the B. & F. B. S.*, London, 1859; 2 vols.
- The *Encyclopedia of Missions*.—New York (Funk & Wagnalls), 1890; 2 vols.
- The *Bible of Every Land*.—Bagster, London, 1860.
- Reminiscences for my Children*.—By Elias Riggs (not published), 1890. (Kindly presented by the Author.)
- Twenty-five Years in the Levant*.—By Isaac G. Bliss, D.D., 1883.
- MS. Reminiscences of the Work of the Committee of Revision* (1873-78).—By the Rev. R. H. Weakley.
- Memoranda*.—By the Rev. G. F. Herrick, D.D., etc.

He is much indebted to the Rev. G. F. Herrick, D.D., of Constantinople, for his kindness in revising the proofs.

ALEXANDRIA,

March 30th, 1901.

The Story of the Turkish Version.

PART I.

THE MAIN STREAM: OSMANLI-TURKISH.

CHAPTER I.

FIRST PERIOD. EARLY WORKERS :

ALI BEY ; BARON VON DIEZ ; KIEFFER.

ALI BEY.—*Sketch of his career : literary work : his friends and patrons in Constantinople. His magnum opus : translation of the Scriptures into the Turkish language. MS. sent to Leyden, ready for the press, 1666. Its fate.*

BARON VON DIEZ at Constantinople—the discovery in 1814 of *Ali Bey's MS.* Dr. Pinkerton and Baron von Diez : publication arranged for, the Baron as Editor, 1814—7. Baron von Diez's letters quoted : illness and death. "I die unto the Lord."

Successor found in **PROFESSOR KIEFFER** OF PARIS—Singular preparation for the work : Strasburg ; Constantinople—Prison of the Seven Towers and study of Turkish—Paris, 1803. His honours and rewards. Undertakes to edit *Ali Bey's MS.* in Paris, August, 1817—Visits London and Leyden. New Testament published and presented at XV. Anniversary of Bible Society—1819. Errors discovered and Revision commenced. Complete Turkish Bible published, 1827. Professor Kieffer's many services and death, 1832.

8 THE STORY OF THE TURKISH VERSION.

THERE is probably no version of Scripture with a more romantic story than the Turkish. Striking incidents mark the successive periods of its elaboration ; distinguished names are associated with each stage of its progress. And the final result, tested by the experience of nearly a generation, when larger use has been made than ever before of Turkish Scripture, remains in a complete Bible of acknowledged usefulness and standard translational value.

We must go back upwards of two hundred years for the first chapter of the romance ; and that not simply for the sake of historical completeness, but because the achievement in Turkish translation of the seventeenth formed the starting-point and basis for that of the present century.

About the time when the crowns of England and Scotland were united, at the beginning of the seventeenth century, there was born in Poland a certain Albertus Bobowsky, who, under another name, was afterwards to become famous in the world of letters. While a mere child, Bobowsky was kidnapped from his native land by Tartar raiders, and sold as a slave to a noble Turkish house in Constantinople. Thence he passed into the Sultan's seraglio, where, as boy and youth, he spent twenty years. But not in idleness ; for he received, it would appear, a most careful and thorough education. Finally, when arrived at manhood, he publicly renounced the faith of his own people and embraced that of the Prophet of Mecca. His new name, that by which he afterwards achieved fame, was Ali Bey.

That he had remarkable linguistic talent is without question ; he is credibly reported to have understood no fewer than seventeen languages, and to have spoken the principal European tongues, English, French, and German, with perfect ease. It is certain that before he had well reached his prime, Ali Bey was appointed first dragoman, or chief translator, to Sultan Mahomet IV.

He evinced an especial regard and liking for the English language, and appears to have been on friendly and confidential terms of intercourse with the Rev. Mr. Boyle, an English chaplain in the Turkish capital, presumably of that powerful

and opulent corporation, the Levant Company. At Mr. Boyle's request Ali Bey translated a Church of England catechism into Turkish. But that was one of the least important of his many literary undertakings. A grammar and dictionary of the language, in which he was now become a master, were also compiled. Of none of these, unhappily, has any trace been found.

It was a fortunate circumstance that at the Court of the Grand Sultan of the day, there was one who not only discovered the great powers of the young Polish scholar, but was wise enough to give them noble direction. Levin Warner was the Ambassador of the Court of Holland in Constantinople; and at his instigation Ali Bey was induced to undertake his *magnum opus*, a translation of the entire Christian Scriptures into the Turkish language. It is not certainly known whether he drew his text immediately from the inspired originals; but subsequent examination adjudged the translation to be both idiomatic and cast in a simple flowing style. The great work was completed about the year 1666.* Corrected and ready for the press, the manuscript was sent by Ali Bey's patron, Levin Warner, of the Dutch Embassy, to be printed at Leyden. Whatever may be the reason, this apparently was † never done; and the original MS. still lies, as it left the writer's pen, in the library of that famous University. With the arrival of the valuable MS. at Leyden, Ali Bey's contribution to Biblical translation terminated. But it is of interest to learn, and it is right to record, that the study of the sacred Scriptures produced a deep impression on the heart of the translator. It was his intention, history says, to return into the bosom of the Christian Church; but death intervened, and, Moslem by profession though Christian at heart, Ali Bey was gathered to his fathers.

2. The manuscript, whose story has just been told, lay for a hundred and fifty years undisturbed in Leyden University

* The same year, 1666, witnessed the printing at Oxford of Seaman's version of the New Testament in Tartar-Turkish. See Part ii. Chap. 4, p. 56.

† Four chapters of Genesis were copied from Ali Bey's manuscript and published, for the curiosity of the learned, by Schroeder, of Marburg, in the year 1739. A Latin translation and notes accompanied the text, for its better appreciation.

Library before its value was discovered and brought to the notice of the learned in Europe.

At the beginning of this century, Baron von Diez was Russian Ambassador at Constantinople, where, improving his opportunities of learning the language of the court to which he was accredited, he became a proficient Turkish scholar. After some years he was transferred to Berlin; and it was while acting as Counsellor of the Imperial Legation in that city, that he revealed his interest in Ali Bey's forgotten manuscript. At this juncture, early in the year 1814, the Baron had an accidental conversation with the Rev. Robert Pinkerton, who at the time was making a tour of the Netherlands in the interests of the British and Foreign Bible Society. One chief topic of the memorable *tête-à-tête* was Ali Bey's manuscript version of the Turkish Scriptures.

Dr. Pinkerton, an honourable name in the early annals of the Bible Society, first satisfied himself by personal examination of the value of the Leyden MS., and, having reported the matter to his Society in London, immediately opened negotiations with the University for its loan. The Directors of the University generously assented to the proposal that a copy should be made of the manuscript in Berlin, with a view to its publication; and the Bible Society accepted with gratitude the undertaking of Baron von Diez to see the MS. prepared for the press.

In December, 1814, the venerable scholar entered on his chosen task with much alacrity. "I wish, with all my heart," he wrote, "that the work might be accomplished, for the glory of God and the benefit of my fellow-men. Only one anxious thought sometimes enters my mind. I am sixty-three years of age, and enjoy a tolerable good state of health, if I except occasional attacks of the gout. Now should it please God to call me in the midst of this undertaking, I certainly know not who could carry it on after my death. But I shall pray God to prolong my life till the work be completed."

The Baron's letters at this time exhibit the high estimate he had formed of the translation before him, and the

*re-estimated in
a sentence or two
re. Ditz's death
& proofs of
Keffen*

THE STORY OF THE TURKISH VERSION. 11

admirable spirit in which he himself approached the task of giving it to the world. "If I find, in the progress of the work, Ali Bey's version as correct as hitherto, I do not say too much when I assert that it will rank among the very best versions of the sacred volume; and in many passages even excel them. His style is truly classical. . . . Indeed, should the Turkish language ever be lost, it might be restored from this work in all its copiousness and ease. Having made the Turkish language for thirty years my constant study, and considered it almost a second mother tongue, it is really a treat to me to sit down in order to hear the Word of God speaking to me in this language."

And again the eager worker reveals in the following sentences the interest taken in his labours:—"I am truly affected," he writes to the Society's Secretary in London, "by the kind interest which the excellent Lord Teignmouth takes in this work. Will you assure him of my sincerest veneration, and tell him, though I am determined not to grow weary in the work I have undertaken, I shall yet consider his kind participation and that of all British Bible friends, as a powerful stimulus to animate my exertions? Their pious wishes and prayers will be the best pledge to me of the Divine assistance for which I daily pray."

But his physical strength was not equal to his zeal. Two years after its commencement death arrested the good Baron's work when but four books of the Pentateuch were revised, copied, and ready for the press. Visited by a Secretary of the Prussian Bible Society on the 1st April, 1817, a week before his death, the Baron was found resting his head on his writing-desk, hardly able to speak. "I still indulge a hope," said he, "that God will restore me, that I may be able to finish the Turkish Bible; but if He should otherwise have ordered it, His will be done. I can say with Paul: 'If I live, I live unto the Lord; or if I die, I die unto the Lord.'" Unto the Lord the aged scholar died.

3. It is well said: "God buries His workmen, but carries on His work." Providence speedily placed another efficient workman at the disposal of the Bible Society for the prosecution

of the task of giving the Turks the Christian Scriptures in their own tongue. An early historian of the Society records with evident thankfulness the "unexpected" discovery of M. Jean Daniel Kieffer as a likely successor to Baron von Diez.

The personal history of the new Bible worker is not without that touch of romance which seems to belong to the history of Turkish Translations. Kieffer was born at Strasburg in 1767. Losing his father at an early age, he had many difficulties to surmount before he gained for himself distinction, particularly in the Oriental languages, at the Gymnasium and College of St. William, in his native town. But his conduct and acquirements gained him influential friends, and finally obtained for him a place in the Foreign Office at Paris.

In the year 1796 Kieffer was dispatched to Constantinople as Interpreter and Secretary to the French Legation. Soon after his arrival war broke out between Turkey and Egypt, where French influence was predominant, and French intrigue rife. The Sultan promptly threw M. Ruffin, the French Chargé d'Affaires and M. Kieffer, his interpreting secretary, into the prison of the Seven Towers. Here for several years they were kept in close confinement.

The Prison of the Seven Towers now became Kieffer's study, where, with his colleague and companion's assistance, he acquired an excellent knowledge of the language of their imperious gaoler. It was not till 1803, after nearly seven years' seclusion, that M. Kieffer was permitted to return to Paris. In that year he was appointed to accompany a Turkish Ambassador to the Court of Napoleon. Immediately on his arrival, not less in testimony of his eminent gifts as an Oriental scholar, than in reward of his patriotic sufferings, honours were heaped upon him. He became Secretary and Interpreter of the Oriental languages in the Foreign Office. Shortly afterwards he was called to fill the chair as Deputy Professor of the Turkish language in the College of France, vacated by his friend M. Ruffin, who continued to act as Chargé d'Affaires at Constantinople; and on the demise of the latter he was regularly installed as Professor. In 1817 he was appointed First

Secretary and Interpreter of the Oriental languages to the King.

I have not been able to ascertain the circumstances of M. Kieffer's first coming to the notice of the Bible Society. I imagine, however, that it resulted from an avowal of sympathy on the part of Professor Kieffer with the cordial welcome that was being accorded to the Society's operations by the Protestants of France. Be that as it may, in July, 1817, a few months after the death of Baron von Diez, Professor Kieffer accepted from the British and Foreign Bible Society a commission to carry to completion the issue of Ali Bey's version of the Scriptures.

Permission was graciously granted to M. Kieffer to visit London, where he conferred with the Society's Committee, and Leyden. On the 25th July, 1817, His Excellency the Duc de Richelieu wrote: "Sir, I grant you with pleasure the leave which you have asked for for your intended journey. The Society established in England for disseminating the Bible, could not, I believe, have made a better choice than that which they have made of you to superintend the work which they wish to see executed in Paris; and I doubt not but you will justify this honourable distinction."

The request preferred by Professor Kieffer at Leyden for the renewed loan of the valuable manuscript and its temporary removal to Paris was heartily acceded to by the Curators of the Library. "I trust, Sir," said Baron de Leyden, in communicating their decision, "that a work so interesting will give as much satisfaction to yourself as it will prove advantageous to literature and to the object of the Bible Society in England." It is right to add, as shewing the extent of unlooked-for countenance accorded to M. Kieffer, that the paper and types for the work, on their transfer from Berlin, were, by the generosity of the French Government, imported into France duty free.

Thus aided and encouraged, Professor Kieffer addressed himself with the utmost energy to the preparation of the New Testament for the Press. When, in May, 1819, the Fifteenth

Anniversary of the Society came round and was observed with perhaps unaccustomed *éclat* in the presence of H.R.H. the Duke of Gloucester, Prof. Kieffer was introduced to the Assembly, bearing in his hands three copies of the Turkish New Testament, the printing of which had just been completed under his direction at the Royal Press in Paris. His appearance, we are told, awakened throughout the Assembly "emotions of the most animated joy."

Present upon the occasion was Mr. William Wilberforce, a thoughtful onlooker, who gave eloquent expression to the feelings of many. "The habits of my life," said the veteran Parliamentarian, "and the nature of my occupations have naturally led me to regard things in a political way; and I well remember, especially in an earlier part of my life, that, having much to do with a very great commercial county, there was no part of the world more the object of our jealousy than the Levant, in which we were always dreading the injurious effects of the French influence in Turkey. Now, is it not a singular circumstance that, through the means of that French connection with Turkey, we ourselves are made confederate with France itself in the benevolent work of presenting for the first time to that nation a version of the New Testament?"

At length it would seem the tiny barque, after an adventurous voyage, was come safe to port. But there had been misadventure unawares.

manuscript
No sooner was the edition of the New Testament published than a number of inaccuracies in the rendering of the original text were discovered. Fortunately, no more than one hundred copies had actually been put into circulation when the discovery was made. The edition was recalled forthwith, and a commission of experts appointed to consider and *rectify the reported errors in translation.

Disconcerting as it must have been to the zealous reviser, the fact in no way reflected upon his knowledge or his diligence.

* This was done, if I mistake not, by a table of *errata* bound with each volume of the edition.

The errors were traceable to a misapprehension, on the part of Prof. Kieffer, of the requirements of the Society's Committee (whose Editorial Department, be it remembered, was not then organised as it now is) or to a want of explicitness in their instructions. The scholar had carefully prepared for the press the manuscript before him, the original of Ali Bey—which, as has been already said, was acknowledged to be a simple, idiomatic and adequately faithful translation. Thinking such a course beyond the scope of his commission, he had not compared it with the Greek text.

When once the errors, forty-nine in number, had been rectified, the learned professor, now better acquainted with the conditions of his work, proceeded to carry out a most thorough revision of the text of Ali Bey by means of a *comparison with the original sacred texts, as well as with the accepted English, French, and German versions of the Bible. In crucial matters Professor Kieffer had the advice and counsel of Baron Silvestre de Sacy; and in proof-reading, of the scholar (Rev. Dr. Henderson) who first drew attention to the inaccuracies in the original issue of 1819. When the work of printing was finally completed in 1827, the original manuscript, now at length come to honour and usefulness, was returned to the University Library at Leyden, and the Turkish Bible was given to the world, attested, as regards its "rigid accuracy and fidelity," by the most eminent Orientalists of Europe.

Meantime, in 1820, the link subsisting between M. Kieffer and the Bible Society was drawn closer by his acceptance of the post of first agent in France of the British and Foreign Bible Society. For twelve years from that date he laboured assiduously in its interest, from Paris as headquarters, not less by devotion to its immediate aim of disseminating the Holy Scriptures, wherever possible, than by unwearied attention to many important editorial tasks committed to his care. In 1832

* Ali Bey's version was collated also with the Tartar-Turkish N. T. of Seaman, Oxford, 1666; with Erpenius' version and Martyn's N. T. (Persian), with Walton's Polyglot and with Brunton's Tartar-Turkish N. T., published at Karass in 1812.

the Society was deprived of his services by a swiftly fatal sickness. The memorial minute adopted by the Committee in London, which did but reflect the numerous testimonies that reached them from France, recounts with thankfulness to God the Professor's many skilled services to the cause of Bible translation and diffusion, and points with special satisfaction to the issue of the Turkish Bible a few years before, as a monument to his ability, diligence, and zeal.

PART I.

CHAPTER II.

SECOND PERIOD.

INDEPENDENT AND CONTRIBUTORY EFFORTS:

GOODELL: PRATT: SCHAUFFLER.

WILLIAM GOODELL *and the Armeno - Turkish Version: Publishes N.T. at Malta, 1831. Removes to Constantinople: fire, plague, persecution. Armeno - Turkish Bible, 1843: and revisions.*

DR. A. T. PRATT, 1868-72. *His revision of Goodell's Armeno-Turkish N.T. published, 1870.*

WILLIAM GOTTLIEB SCHAUFFLER: *Stuttgart, Odessa, Andover Theological Seminary—Riggs and Schaufller. Studies Arabic and Turkish in Paris—A Missionary to the Jews, Constantinople, 1833-57. Religious liberty in Turkey—The Hatti Humayún, a Magna Charta of the Christian populations—Increased circulation of the Scriptures—Defects of Old Version—Schauffler begins translation work, 1858. His Osmanli Gospels and Acts, 1862; N.T., 1866; Psalms, 1868. Pratt and Schaufller working apart. Proposals for a representative Committee.*

1. M. Jean Daniel Kieffer was still deeply engaged at Paris on the revision of Ali Bey's manuscript of the Turkish Scriptures when, in 1823, there landed at Beirut, in the Levant, a missionary pioneer from America, William Goodell, whose name, like that of the Paris professor, was destined to be indissolubly linked to the cause of Biblical Translation. To a colleague of Goodell's, in the Syria Mission of the

A.B.C.F.M., the Rev. Pliny Fisk, who had studied for some years at Smyrna, belongs the honour of having advocated the project, which, once embraced, was steadily pursued to its completion, eighteen years later, by his younger compatriot. The design entertained was none other than that of giving to one large and deserving class of the subjects of the Ottoman Empire, the Turkish-speaking Armenians, a complete Bible in the vernacular which they understood and the character which they read.

William Goodell was not one lightly daunted by even great difficulties. The student who, "without money and without credit,"—his outfit of books and clothing strapped to his back—tramped sixty miles in order to solicit admission to Andover Theological Seminary; the Missionary, who, finding his cherished plans foiled by social and political turmoil, remained at Beirut to give powerful aid in the establishment of a Mission, and, pursuing his Turkish, Armenian and Arabic studies, held his post for some years amid the greatest personal dangers, when even consular protection was formally withdrawn, was not likely to abandon a task once begun, however arduous and exacting. Compelled at length, in 1828, to retire on Malta for a period of rest and greater safety, Goodell took with him the manuscript on which he was engaged, that of the *Armeno-Turkish New Testament. In 1831 the book left the press of the American Board at Malta.†

Transferred the same year to Constantinople, Dr. Goodell resumed his translation work, bringing unwearied industry and unflagging zeal to the work. In 1833 a great fire occurred in Constantinople, laid waste a square mile of the city, invaded Goodell's home and robbed him of dictionaries, grammars, commentaries and manuscripts. In 1839 the translator lived and worked through the terrible scenes of a great epidemic of plague. For years persecution raged, threatening the break-up of the Mission to which he was attached: war, too, convulsed the country, and none could foretell the issue. Yet, in spite of

* See Part ii. Chap. 3, p. 52.

† At the expense of the B. & F.B.S.

all, the cherished design was at length accomplished. In 1843 Dr. Goodell's Armeno-Turkish Bible, a translation made from the original texts and printed, as its name indicates, in the Armenian character, was * published at Constantinople. But let us hear the translator himself, as on the day of its completion he took a retrospect of his work. Writing from Constantinople on the 6th November, 1841, Dr. Goodell says: "Through the kindness and blessing of God, the translation of the †Old Testament into the Armeno-Turkish is at length completed I came, in course, this morning to the last verse of the last chapter of the last book, which I corrected 'with shoutings, Grace, Grace unto it.' At the bottom of the page I wrote: 'Bless the Lord, O my soul, and forget not all His benefits!' I then arose, shut up all the books that have been open before me these many years, and fell on my knees to give thanks unto the name of the Lord."

Of the magnitude of the task he attempted and his method in its execution, he gives the following interesting account: "The preparation of this work has been a great and difficult one, and it has employed nearly all my strength and time for several years. I found it was necessary that my room should be *a study* and not *a church*, that my mind instead of being distracted should be composed It is not like giving the Scriptures to the destitute heathen, where haste is required rather than extreme accuracy; nor is it like giving the Scriptures to the ignorant and unenlightened, who will never of themselves find out any of those mistakes or defects which the translator can himself correct in some future edition, when more time may be devoted to the work, more experience acquired in it, and better helps obtained for it. It is preparing the Scriptures for those who are comparatively enlightened, and the learned and influential of whom have, in many cases, become great pedants in criticism. It is not a version or a revision of a former translation; for no such ever existed. The whole has been taken fresh from the Hebrew. And may it in

* The O.T. at the expense of the American Bible Society.

† The N.T. appeared in 1831; and a Revised Edition in 1843.

some humble way prove to be like the 'pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb!'"

As time passed there was no severer critic of the new translation than the translator himself. He took no rest till repeated revisions, executed in 1857 and 1863, ensured for the version all that good scholarship and infinite pains could effect. Nor was the result at all in question. Limited in its aim (for it must be remembered that Dr. Goodell's translation was designed for the Armenian peasantry, who had forgotten their own vernacular, and yet had never learned the *script* of their Turkish neighbours) and by no means perfect in execution, the Armeno-Turkish Bible served a most useful purpose in the economy of the Kingdom. It has been * widely read, and to this day is highly valued by thousands who by it have found the way of life.

Having obtained the desire of his heart and lived to see the work, on which he had spent his strength so ungrudgingly, become the channel of great spiritual blessing, this man of rare gifts, who, by the testimony of a contemporary, was "full of genial humour, sanguine, simple, courageous, modest, above all, holy," who "won hearts and moulded lives," in 1867 fell asleep.

Lineal successor to William Goodell was a missionary physician, A. T. Pratt, who, after serving an honourable apprenticeship in Asiatic Turkey (at Aintab, Aleppo and Marash successively), was in 1868 brought to Constantinople, and for his recognised Turkish † scholarship, not less than his

* In the year 1857-58 the following editions were being prepared at the American Mission Press, Constantinople, for the B. & F. B. S.—

3000	Armeno-Turkish Bible,	12mo.
5000	" " N. T.	12mo.
5000	" " " "	16mo.
5000	" " " "	32mo.

See also p. 53, *footnote*.

† He had published a Grammar of the language, which was in part original, and in part a translation of a work compiled by two native scholars. See pp. 24, 29.

sixteen years' experience in Armenian centres, designated by his mission for the important duty of carrying out a revision of the Armeno-Turkish Bible of 1863. Nominally a revision of Goodell, Pratt's version of the New Testament proved to be a scholarly work, based on all existing versions, though closely bound to no one of them. His work looked to the unification of all Turkish versions, in whatever characters printed; and the success of his effort, as estimated by contemporaries, in no small measure settled the propriety of a Revision Committee,—a subject to which reference will be made in subsequent pages. In 1870 his New Testament left the Constantinople press: and on the residue of his task—the Old Testament—Dr. Pratt was still engaged at the time of his greatly regretted death, in 1872.

2 And now we must retrace our steps a decade and a half, in order to find the next link in the chain of translational progress in the Turkish language.

When the two Western Powers, England and France, espoused the cause of the Caliph against the great white Czar, men who lived and toiled for the good of the Ottoman Empire and its people prayed that missionary effort might be advantaged by the ultimate triumph of the allies; that the close of the war might in some sense prove a watershed, dividing the depressed past from a splendid future in the Sultan's dominions.

In 1855, at the instance of Turkish missionaries, the Sovereigns of Europe were memorialized by the Evangelical Alliance, met in Paris, to use their influence with the Sultan for the abolition of the death penalty sanctioned by law against Moslem converts to Christianity. That same year, in the month of September, Lord Clarendon referred, in a memorable dispatch, to "the gigantic efforts and enormous sacrifices" then being made on behalf of Turkey, and proceeded: "The Christian Powers are entitled to demand, and Her Majesty's Government do distinctly demand, that no punishment whatever shall attach to the Mohammedan who becomes a Christian, whether originally a Mohammedan or a Christian, any more than any punishment attaches to a Christian who embraces

Mohammedanism. In all such cases the movements of the human conscience must be free, and the temporal arm must not interfere to coerce the spiritual decision."

Scarcely six months had elapsed when, on the 18th February, 1856, Lord Stratford de Redcliffe wrested from the Sultan an edict, the famous Hatti-Humayûn, which, on paper at least, established religious liberty throughout the Turkish Empire. Many believed that a new era was about to dawn, full of promise. A brief foreglow of the expected dawn did, indeed, appear; only to give place, however, all too speedily to the gloom of reactionary intolerance. What was gained in 1856 by Sir Stratford Canning was relinquished in 1864 by his successor, Sir Henry Bulwer.

But, though hopes proved illusory, the brief period of unaccustomed freedom was long enough to stir many thoughts, to awaken eager anticipations, and to create fresh problems. The Giaour had saved the dominions of the Caliph: in consequence Moslem shewed unwonted respect for the erstwhile contemned Christian. A significant evidence of this change of temper was afforded in the fact that the Christian Scriptures were sought after and read by many followers of Islam. Educated men discussed matters of faith, and went to the well-head of Divine Truth. In 1856 the Sultan accepted, at the hands of the British Ambassador, a copy of the Turkish Bible, presented by the British and Foreign Bible Society. That circumstance in itself favoured a movement already in progress. The demand for the Scriptures grew in volume. They found readers in new strata of society, and left a deep impress on the few who at this period avowed their conversion to the Christian religion.

It was at this juncture, when the political events of 1856-7 had on the one hand awakened amongst the native Turks or Osmanlis an interest in the sacred books of the Christian, and on the other hand had aroused in missionary circles lively hopes that success would attend a fresh onslaught upon Islam, that the defects of the old and still authorised Turkish Bible—Kieffer's revision of Ali Bey—were fully recognised: faults now of rendering, now of idiom, more often of style in general.

A desire was widely felt and soon formulated for a version of the Scriptures in idiomatic and pure Turkish, which should appeal to an educated Osmanli middle class.

The *first essay in this direction was made by William Gottlieb Schauffler, who, at the inception of the work in 1858, had already seen a quarter of a century of missionary life in Turkey.

Born in Stuttgart in 1798, Schauffler found his early education, chiefly by dint of his own efforts, at Odessa, whither in 1804, for mutual improvement of their condition, his father had led a colony of German peasant-farmers. Passionately fond of music, a great reader and playgoer, and no mean linguist, young Schauffler, at the age of twenty-two, confessed his faith in Christ. Some years later he encountered that indefatigable but erratic missionary traveller, Dr. Joseph Wolff, who quickened but could not direct the young Christian's ardour. A visit to Smyrna, however, in 1826, determined Schauffler to sail for America and seek a theological training. There, at Andover Seminary, he was a class-mate of his future colleague, Dr. Elias Riggs. The two friends established an exchange of acquirements. Riggs studied German with Schauffler, and Schauffler sat at the feet of Elias Riggs imbibing the mysteries of Greek.

Ordained in 1831 a missionary of the A.B.C.F.M. to the Jews, Schauffler paused, on his way East, at Paris, to study Arabic under De Sacy and Turkish under Kieffer. In 1833 he reached Constantinople. After a period of marked usefulness among the Jews of the capital, he threw himself, in 1857, into Moslem work, at a time when no slender hopes were being built on the abrogation of the death penalty on Mohammedan converts to Christianity. A few years later the Missionary was wholly merged in the translator.

William Gottlieb Schauffler certainly brought remarkable

* Provisional revisions of Kieffer's New Testament were executed in 1853 by Turabi Effendi, and a few years later by J. W. Redhouse, Esq., whose corrections were submitted to and approved by Drs. Goodell and Schauffler. Of the latter, an edition of 5000 was printed in London in 1857.

linguistic gifts, and a ripe missionary experience, to the task which in 1858 was committed to him. "He spoke ten languages and read as many more." He was already favourably known as the translator of the Judæo-Spanish Old Testament. At the outset, the commission given to Dr. Schaffler by the British and Foreign Bible Society was to endeavour to meet a pressing and generally acknowledged need by transcribing into the Turkish or Arabic character, with some slight adaptations, the version already in vogue, much-prized and greatly blessed—Dr. William Goodell's Armeno-Turkish Bible. It was hoped that in this way, provisionally at least, the requirements of Osmanli or pure Turkish readers of the Scriptures might be met. Schaffler soon pronounced the proposal impracticable, and was thereupon authorised to proceed with an independent translation in simple, idiomatic, classical Turkish. In 1862 the Four Gospels and Acts were published; and in 1866 the complete New Testament. Both were warmly welcomed and cordially approved. Dr. Schaffler now devoted himself to parts of the Old Testament: in 1868 his Psalms left the press at Constantinople.

That year, 1868, may be taken as marking an epoch in Turkish translation. It was *then Dr. Pratt arrived in Constantinople, at the invitation of his Mission, to carry through the press a revision of Goodell's New Testament. There were thus two gifted men at work, on closely related tasks, in the same city. It was impossible that the question should not be asked: Could the work of the two be combined and coordinated to take issue in a single version that should on the one hand prove acceptable to Osmanlis and be fitted on the other hand to meet the needs of the Turkish-speaking Christians of the Empire? To that question the candid and judicious Dr. Pratt returned a well-considered, deliberate *Yes*; Dr. Schaffler a scarce-hesitating *No*. And thus it came to pass that the former launched his Armeno-Turkish New Testament, revised, in 1870; and the latter, whose N. T. (1866) and Psalms (1868)—for Osmanli readers—were in use, embarked on the perilous

* See p. 20.

task of Old Testament translation in a language whose canons of style were now much in discussion and still unsettled.

Opinion in missionary and native circles, favourable to Schaffler's early work, became critical as he proceeded. The approbation which his Gospels and Acts (1862) won was not so generally awarded to his complete New Testament in 1866, whilst the poetic but obscure style affected in the Psalms met with distinctly hostile criticism. Finally the consensus of testimony which reached the Bible Societies decided them to commit to an assemblage of scholars the performance of what was at least a hazardous undertaking for one, however competent, and that one living in comparative seclusion. This decision of the Bible Societies closed the second and inaugurated the third period of Turkish translation.

PART I

CHAPTER III.

* THIRD PERIOD.

REVISION BY COMMITTEE OF REVISERS,

1873—1878.

Resumé of the controversy between Dr. Schauffler and others respecting separate versions for Osmanlis and Turkish-speaking Christians.

1. *The PERSONNEL of the Committee—How each severally contributed to its competency—Their native helpers and assessors—Sketch of career of Keifi Effendi.*

2. *MATERIALS at Committee's disposal, abundant; but*

3. *These provided NO MODEL of style—Their enterprise aided by incipient literary revolution in Constantinople—Newspaper activity.*

4. *METHOD pursued.*

5. *PLAN AND PROGRESS—Conclusion of the work, May 25th, 1878.*

6. *Obstacles to PRINTING—A struggle with the Porte—Lord Derby's influence—A surprising official permit.*

CONCLUSION—Changes within the Committee's circle—Turmoil and unrest abroad—The bloodless revolution in Constantinople, 1876.

INTRODUCTORY.—It may be well at this stage to recount in a little more detail the circumstances which led up to the appointment of the Committee of Revisers.

* Much valuable information and some interesting sidelights on the work of this period have been furnished me by the Rev. R. H. Weakley, who, at my request, kindly committed to writing his personal reminiscences of the Committee's labours. I frequently quote Mr. Weakley's reminiscences in this chapter.

The wish to provide if possible a single version for all nationalities using the Turkish language, so unmistakeable by the year 1870, was not new born. In 1858 it came first to life. In that year Dr. W. G. Schauffler entered upon his Turkish translational labours with this aim distinctly in contemplation. His plan, for some time followed, was to transcribe Dr. Goodell's widely accepted Armeno-Turkish Bible (of 1857), with some simple adaptations, from the Armenian into the Turkish or Osmanli character.

Very soon, however, the views of the translator himself changed. He regarded the undertaking as impracticable; and, discarding his first procedure of transcription, began an independent translation designed avowedly and exclusively for Osmanlis.

From time to time discussion of the original proposal of 1858 was renewed, and the positions assumed on the two sides of the question became more and more clearly marked. Dr. Pratt's arrival in Constantinople, in 1868, to revise Goodell's last edition of the Armeno-Turkish Bible, raised the question afresh; and the success of his work, as exhibited in the New Testament which he published in 1870, confirmed a large party in the opinion that the controversy might well be brought to a head and action taken.

The two prevailing views were certainly quite opposed; were, indeed, so conflicting as to seem irreconcilable. On the one hand Dr. Schauffler, twelve years a translator, pronounced unification of the versions impossible. The style common to *Greeks and Armenians was too coarse and degraded to be met by a version that would be acceptable to Osmanlis. Moreover, the same terms were frequently employed by the different nationalities in widely different senses.

Opposed to Dr. Schauffler's judgment was the opinion of many missionaries deeply interested in practical evangelisation.

* Eventually the matter of the Græco-Turkish Bible seems to have been eliminated from the problem. A Revised Græco-Turkish Bible appeared in 1871; on the other hand Dr. Pratt's regretted death in 1872 left his revision of Armeno-Turkish Scriptures incomplete.

They averred—and justly—the obvious advantage of placing one and the same text before all Turkish-speaking peoples. They would fain turn the edge of the taunt that Protestants had one Bible for the poor and the unlearned, another for the rich and the learned. Finally, they challenged *in toto* the alleged necessity for two texts; for while admitting that the style of Turkish spoken by the Christian populations was not level with that of the Osmanlis, it had materially improved in dignity and was capable of yet further improvement by a version of the Scriptures in pure and idiomatic Turkish, not cast in too lofty or artificial a mould.

Such were the terms of the controversy as it came to the Bible Societies for hearing and settlement. Happily the two societies were one in feeling the question so serious, as well as beset with difficulties, that they concurred in the advisability of appointing a representative Committee, with Dr. Schauffler as chairman, to give most careful and unbiassed consideration to the whole problem.

The deepest interest was felt in London. The Rev. S. B. Bergne, Secretary of the British and Foreign Bible Society, and J. B. Braithwaite, Esq., Member of Committee, conferred personally in Constantinople with Drs. Schauffler and Pratt, with Rev. I. G. Bliss, D.D., of the American Bible Society, and certain representative missionaries; and their judgment coincided with that of the Agents of the Bible Societies, of Dr. Pratt and others, in favour of leaving to a committee the responsibility of deciding the points at issue. Decision was to be not theoretical but practical—was to be reached by the actual attempt to produce what to some had appeared to be unattainable, to many others at once most advantageous and demonstrably practicable.

1. The Revision Committee, which came together at Constantinople in June, 1873, at the instance of the sister Bible Societies of London and New York, was fitted to inspire the hope that with its labours the translation of the Scriptures into the Turkish language would enter, not only on a new, but also on

a relatively final stage. The English-speaking members were the Rev. W. G. Schauffler, D.D., who, for fifteen years, had been bravely grappling alone with a problem not dissimilar to that now presented to the Committee; the Rev. Elias Riggs, D.D., and the Rev. G. F. Herrick, Missionaries of the American Board of Commissioners for Foreign Missions; and the Rev. Robert H. Weakley, of the Church Missionary Society, Smyrna. One who would have brought solid learning and mature judgment to the Revisers' table, had passed away the previous year, Dr. A. T. Pratt.*

Dr. Schauffler's career and work have already been sketched in these pages. Of the remaining three members of the Committee, as first constituted, it is happily not yet time to speak in detail. †They are still with us after prolonged careers of rich usefulness. But it is permissible to indicate how they severally contributed to the strength and competence of the Revision Committee. Long habit, dating as far back as 1835, had given Dr. Elias Riggs a deft hand and a cunning in the work of Scripture version making. Moreover, his ripe and varied scholarship was of essential value to his colleagues. The Rev. Geo. F. Herrick specially represented the missionaries of the A.B.C.F.M. in Turkey, and came fresh from the side of Dr. A. T. Pratt to prove himself the Committee's able draughtsman and corresponding secretary.

The Rev. R. H. Weakley, the associate of Koelle and Pfander in the Turkey Mission of the C.M.S., had studied Arabic in Paris, had won his spurs as a Turkish scholar by an elegant English

* "It was deemed indispensable that Dr. Pratt should be one of their number, and he had consented to act, but death has put an inexorable veto on the arrangement; and that excellent Missionary in a few weeks after his approval of the whole scheme had been given, was called to pass from all earthly labour to his heavenly rest."—*B. and F.B.S. Report*, 1873.

† Since these words were written—and printed—the circle has been broken by the death, on the 17th January, 1901, in his ninety-first year, of the much-beloved Dr. Elias Riggs. The last weeks of a long and pre-eminently laborious life witnessed repeated conferences, on matters affecting versions under revision, between the two attached colleagues, Drs. Riggs and Herrick. The latter testifies to "the alertness of mind and accuracy of judgment" which to the very end distinguished his venerable friend and associate.

translation of Pfander's *Mizan-ul-Haqq*, had acquired accurate knowledge also of the grammar and idiom of the Persian language, and came to the work with twelve years' missionary experience, gained almost exclusively amongst the native Turks or Osmanlis.

Nor must we omit to name the capable assistants whom the Committee found in the Rev. Avedis Constantian (their chief clerical assistant), a Turkish-speaking pastor of the Evangelical Armenian Church, who, in other directions, has rendered like distinguished service to the cause of Bible translation; in Shukry and *Ahmed Effendis, gentlemen in the service of the Turkish Government, and fitted by their literary ability to be advisers in questions of language and composition; and in an Arab-Kurd Muallim from the banks of the Tigris, Keifi Effendi, a man of remarkable character, sobriety of judgment, and extent of Arabic learning, who, arriving in Constantinople in 1874 an earnest seeker after truth, was drawn into the work of the Committee of Revision, and found answer to the perplexing problems of his own heart in the reverent and deep study of the Word.

Happily some details have been preserved to us of this man's personal history; and the reader cannot fail to be struck by the example it furnishes of the wonderful ways of Providence in shaping and tempering the instruments of its own purposes.

"Years ago a Persian Bible fell into the hands of a Pagan fire-worshipper, who studied it earnestly, was impressed by its teachings, and decided in his own mind that from that book, as the headspring, flowed into the Koran all that is good and elevating in the latter. Into the Persian home of this thoughtful fire-worshipper, a young Koord came from his distant mountains. This young man was an earnest lover of truth, seeking it wherever he went. He was much impressed by what he found in the Persian Bible and what he heard from the fire-worshipper. Subsequently he returned to his native town and was soon after called to be secretary to a famous Koordish

* Ahmed Effendi replaced Shemsy Effendi soon after the commencement of the Revision Committee's work.

chieftain. He, however, kept up his quest for knowledge, studying astronomy and other sciences as then revealed in Persian and Arabic treatises. He sought out the most spiritual Mohammedans in all that section and talked with them, ever keeping in mind what he read in the Persian Bible.

“Sent on business to Mosul, he became acquainted with a leading Evangelical Christian in that City. The life of this man impressed him much. The more eagle-eyed his watch, the more beautiful that life appeared. There was something in it he had never seen before. Tracing it to its source, he found it in the Bible. The principles and aims of that man’s life were all consonant with the spirit and teachings of the book read years before in the home of the fire-worshipper.

“Not long after he found his way to Constantinople. He had a beautiful penmanship. This becoming known, he was introduced into the Bible House as a copyist. His thorough knowledge of Arabic, Persian, and Turkish was soon discovered, and his suggestions were sought by members of the Committee in charge of the Turkish Bible revision. So valuable were his criticisms, that during the latter part of their work he was associated with them. In subsequent labours he revealed a delightful spirit and gave hope to all of his oneness with Christ. Recently he was taken away by death. All who knew him hope that he was one of the chosen ones, although he was never baptized and made no public profession of attachment to our Lord.” *

Whilst the veteran translators still † survive and can thank God, in the retrospect, for the good work upon which they were permitted to engage, their native assessors and helpers “who laboured assiduously and with ever deepening interest in the perfecting of the version, until the last line was written,” have one and all, with the single exception of Pastor Avedis Constantian, passed away.

2. When the Committee of Revisers assembled in the Bible House, Constantinople, in the month of June, 1873, there had

* From *Twenty-five Years in the Levant*, by Isaac G. Bliss, D.D., 1883.

† See p. 29, footnote.

already accumulated a small library of translations, complete or portional, on which its powers were to be exercised. These materials were : to begin with, the authorised Turkish (Osmanli) Bible, produced by Ali Bey, 1666, edited by Kieffer and published at Paris, 1827 ; the New Testament of the same, revised by Turabi (1853) and by Redhouse, 1857 ; Dr. William Goodell's Armeno-Turkish New Testament (Turkish for Armenian readers), which appeared in 1831, and his Bible 1843, 1857, 1863 ; Dr. Pratt's revision of Goodell -- New Testament, 1870, and unpublished MSS. of a large part of Old Testament ; and Dr. W. G. Schauffler's Osmanli-Turkish Four Gospels and Acts, 1862 ; New Testament, 1866 ; Psalms, 1868 ; and unpublished Pentateuch, Isaiah, &c. To compare and revise these existing versions so as, with such change as they should think necessary, to produce a version suitable to the use and need of all classes of people (Christian or Moslem) whose language is Turkish, such in substance was the mandate given to the Revisers.

3. But abundant as were the materials at the Committee's disposal, they furnished no model for such a translation as the Revisers wished and were authorised to produce. Herein lay the essential difficulty of the problem they had to face ; herein is to be found their point of departure from all that had previously been accomplished in Turkish translation. The problem was no less than that of *the formation of a style* in the Turkish language which should at once adequately convey the meaning of the original texts of the Holy Scriptures, and be of such a character as to be read with acceptance by men of education and refinement, without being above the intellectual reach of the less educated among the people. The style of Kieffer's revision of Ali Bey was found to be at least obsolete, if not unattractive. Dr. Wm. Goodell's version could be no exemplar — its language was purposely adapted to a people who had lost their own native colloquial and had not cultivated the speech which supplanted it. Nor, if the Revisers looked outside the work of their own predecessors, was there any guidance to be drawn from the popular literature in Turkish hitherto current.

Consisting, for the most part, of fabulous lives of religious leaders, and apocryphal sayings and deeds of the prophet, such literature was prepared for ignorant Moslems, and exhibited a style and an orthography which followed "no rule, except, perhaps, that of giving in all places help to slow minds."

But if there was no formed Turkish style crystallised in printed books which could afford them the requisite guidance, there was already a movement in progress destined to have most influential results. Of this Mr. Weakley's words are at once authoritative and informing: "Up to the time when the Revisers began their work, roughly speaking, the Osmanli Turkish of printed books derived any elegance and force it possessed from a free and skilful use of Arabic words, in many of the abundant grammatical forms of that language, with an equally free appropriation of Persian words and forms of expression. The newspapers were but few—and these few official or semi-official—and were written in a turgid inflated style, intelligible only to a certain class. Some efforts, it is true, had been made by individual literary Turks to reduce the inordinate length of single sentences and to infuse a degree of crisp clearness into Turkish composition, even to the extent of introducing a scanty punctuation. But in these pleasant essays towards forming a new style, the acquirements of the writers in European languages were readily detected. A notable scholar and statesman, the late Ahmed Vefik Pasha, however, by writing lesson books for the Government schools in plain and vigorous Turkish, and by his example, did much to encourage and to point out the way to the reform of style in literary composition.

"The dethronement of Sultan Abd-ul-Aziz and the accession to the throne of his nephew, Murad Effendi, who was known to hold liberal views in regard to the freedom of the press, may be taken as the point of time and opportunity at which the effect of these discussions on the reform of literary style became known to the public. The press censorship seemed to be for a time inactive, and a large number of journals in Osmanli Turkish appeared almost simultaneously. Some of

these exhibited a freedom of criticism, in regard to the administration and executive, which was a startling change from the slavish adulation accompanying all notices of Government persons and measures hitherto published in the official or semi-official press. Each of these papers was written in the style of composition which the editor desired, tentatively or finally, to adopt; some went so far as to attempt the introduction of a reformed orthography, but this was soon abandoned; all, however, aimed at a greater or less degree of simplicity of language. Most of these journals eventually disappeared under the hard hand of the revived censorship, or from other causes. One of them, a very cleverly written Turkish *Punch*, lived for a time to give trouble, in impersonal fashion, to the Grand Vizier and to his new master, Sultan Abdul Hamîd, by exposing, in cartoons and humorous prose or verse, the resuscitation and rapid growth of old abuses in the new *régime*. This paper, too, was suppressed at last, though not without difficulty."

Coincident then with the beginning of the work of revision of the Turkish Scriptures was this incipient literary revolution in the capital, in which, as the Revisers thankfully discerned, were the elements of a solution of the crucial problem presented to them. "Examples of style and the help of men, earnest in seeking to attain the same literary goal, were now available. Beyond this the great enlargement of the reading public, through the activity of journalistic enterprise, encouraged the Revisers to hope that their work, when finished, would find the Turkish public, in a great degree, prepared to accept the style of the Sacred Records on which the Revisers were at work. Thus the wonderful Providence of God marked the time and the means for giving His Word to the Turks in an acceptable native dress."

4. *Method of Work*.—On the basis of the materials furnished by the labours of their predecessors, a first draft was prepared by the Rev. Geo. F. Herrick, assisted by the Rev. Avedis Constantian. This was next considered by the full Committee in session with their Turkish assistants. Of both the draft and its immediate sources, the first touchstone applied was that of the original Hebrew and Greek texts. If the original were

itself obscure, ancient versions and works of modern scholars were consulted. A provisional revised rendering was thus arrived at. Thereafter, "the literary form of the sentence and its exact intention were submitted to the Turkish co-assessors and discussed with them. That done, the whole passage was read aloud in its revised form, finally corrected and passed by agreement of the responsible members, or, in the very rare instances of disagreement, by a majority."

5. *Plan and Progress.*—The Revisers expended on the Book of Genesis the labour of the first few months—relatively a long time; but in the course of this, their first excursus, many questions of phraseology and terminology were, after careful discussion, provisionally settled for the whole work.

Genesis completed, the Committee turned to the New Testament, of whose early publication there was urgent need, and worked thereon consecutively to its close. In September, 1874, the Four Gospels, revised, passed into the printer's hands. Of this edition, the first fruits of the Revisers' toil, immediate use was made by the distribution of several thousand copies amongst the Turkish soldiers at the seat of war.

The Gospels were soon followed by the complete New Testament, which left the press in 1875. It is here worthy of record that sufficient interest was taken in the publication of the Testament, at once by the native Turkish assessors of the Committee and by their Moslem friends, to dictate a request that it might be printed (for one edition) with fine type in a small form, so as to be carried about and read without attracting the unwelcome attention of fanatical neighbours.

On the completion of the New Testament the Revisers reverted to Exodus, and so continued their work to the end of Malachi. Here, as manuscript material from the hands of Drs. Pratt and Schauffler began to fail them, the Committee acted with considerably greater freedom. Moreover, their own style and method were now fully formed. In consequence, a large part of the Old Testament became in their hands practically a new version.

On the 25th of May, 1878, at eleven o'clock, the last words

of the Old Testament were written; and, as the Revisers witnessed the close of their long labours, they * “united in a prayer of thanksgiving and consecration, to which our Turkish helpers responded with an audible *Amen*, and took their leave of us with hearty hand-shaking and evident emotion.” The month of December of the same year saw the printing of the Old Testament finished and the publication, in the Arabic and Armenian characters concurrently, of the complete Revised Turkish Bible.

6. But the *printing* had not been accomplished without a repetition of the struggle with the Porte, which, ten years before, in the case of Dr. Schauffler’s New Testament, had enlisted the sympathies and the good offices of the British Embassy and the United States Legation. In 1874, when permission was desired for the publication of the Revisers’ New Testament, the Porte, ignoring the reluctant consent previously given, declared that there was no occasion for Christian Scriptures in the Turkish language, and vetoed the proposed publication. Again approached they yielded to the extent of saying: You may print, but only on condition that upon the title page of every copy you insert the words: *For Christians only*. To this the prompt reply was made: “The book is the Book of God, and we will not print a lie on the title page. The Book is not *for Christians only*.” Pressure was now increased, and Lord Derby himself appealed to; with the result that the assent of the Porte was given in a truly astonishing form. More was given, unwittingly it is believed, than the Revisers had ever dreamed of asking. What was meant for a hindrance turned about to the furtherance of the cause. “We give permission,”—so ran the official document—“under the condition that every copy shall contain on the title page the legend †:—

“*Printed and published with the Royal Permission of the Department of Public Instruction of date——Vol. of Records ——.*”

* From the unpublished *Reminiscences* of the Rev. Elias Riggs, D.D.

† “This became, henceforward, the condition of the issue of all books in the Empire.”—G. F. HERRICK, D.D., to whom I am mainly indebted for the above facts.

The labour of five years was thus crowned, at its close, with an unexpected "token for good."

These years of steady toil had not passed, either in the circle of the Revisers, without vicissitude, or in the outer world of the Turkish Empire, in whose atmosphere they worked, without stress of change, political ferment and social horrors.

The Revision Board after only five months' work was called upon to endure, with regret, the withdrawal of their venerable associate, Dr. William Gottlieb Schauffler. It was in deference to the opinion of others that Dr. Schauffler had originally joined the Committee of Revision, and submitted his own work to their criticism. As a Member of Committee he passed in review the whole of Genesis, either in session with his colleagues at the Bible House, or, owing to weak health, in his own house. It was the only portion of the Revisers' work on which he voted. Shortly afterwards he resigned his place at their table and handed over his MS. to the Agents of the British and Foreign and American Bible Societies, at whose joint expense the translation had been made. In the following year Dr. Schauffler retired from Constantinople to Moldavia, and there prepared for the press his *Pentateuch* and *Isaiah*, which were issued in 1877 by the Bible Societies, as an independent * version — a last tribute to the learning and industry of one whose name will go down to posterity, identified with a great and difficult work, the translation of the Turkish Bible. Dr. Schauffler died in New York in 1883, aged 85 years.

The attenuated Committee who, on Dr. Schauffler's withdrawal, sought and obtained authority, as a full Committee, to

* The following extract from the B. and F.B.S. Annual Report, 1876, is of interest in this connection:—

"Dr. Schauffler is carrying through the press, at Vienna, his own translation of the *Pentateuch* and *Isaiah*, and it remains to be seen whether his style is sufficiently popular for general use. It was on this point that there existed an irreconcilable difference of opinion between him and the missionaries, who might be supposed, from their long acquaintance with the language, to have a right to be heard on such a subject. Both versions will, before long, be submitted to the test of public criticism, which must then decide the question, which is best adapted to accomplish the end in view."

It need scarcely be added that Dr. Schauffler's work has been superseded by that of the Revision Committee, now universally approved.

prosecute the work entrusted to it, suffered further weakening, if only temporarily, by the grave sickness of one of its members, the Rev. R. H. Weakley, in the spring of 1877. After several months' disablement, which broke the continuity of his attendance at the Bible House, Mr. Weakley returned to his post in the summer, and, by the kind management of his colleagues, was able to take a full share of responsibility for what had been done in his absence. With these exceptions, the routine of the Committee's work proceeded serenely to its close.

But, outside, the air was charged with disturbance. War raged on the frontier, violence stalked through the land, seething discontent pervaded the capital, and once, at least, panic took possession of many of the foreign residents. The years 1875-76 especially, were fateful years in the history of the Empire. Reform was a general cry, and was bravely and persistently urged by some able men, notably by Midhat Pasha. The outcome was seen in the * bloodless revolution of the summer of 1876, when Sultan Abd-ul-Aziz was suddenly made a prisoner in his own palace, and his nephew, who had already pledged himself to far-reaching reforms, Murad Effendi, was called to gird on the sword of Othman. But a tragic fate overtook the movement, so full of unique promise for the future of freedom in the Ottoman Empire. When, on August 31st, 1876, Abdul Hamid came to power, the end was a foregone conclusion. The Revolution had failed and the hands of the clock of progress were set back indefinitely.

Amid all this social unrest and change, a quiet room in the Bible House, opened in the heart of the capital only a few years before, witnessed the undisturbed assiduous labours of a few men on a work always allied to freedom, ever the nurse of progress and, where received, the infallible means of a nation's reformation. The Turkish Bible of 1878 will yet prove no small factor in the redemption of the Turks from a bondage, at once political and spiritual, which shews no signs of relaxing.

* The story of this movement is vividly and authoritatively told in the pages of the *Nineteenth Century* for February, 1888, by Sir Hy. Elliot, who was H.B.M. Ambassador at Constantinople during those eventful years.

PART I.

CHAPTER IV.

RE-REVISION, 1883—1885.

The success of the Committee's work — Yet a review of the language of their version anticipated—This review hastened by the simultaneous publication of the version in Armenian characters, and consequent wide dissemination.

Dr. Herrick collects testimony regarding the need for slight revision, 1882. His report promptly acted upon by Bible Societies.

Original Committee enlarged—Work occupies two years, 1883-5.

The success that rewarded the Committee's anxious and responsible labours was undoubted—perhaps even surprising. No one had been disposed to question beforehand the exceeding difficulty of the task; when it was finished few were found to doubt its excellence and permanent worth. They had established the possibility of attaining a style in the rendering of Holy Scripture into a singularly irresponsive language, which offered no offence to the cultivated taste of the learned, without baffling the comprehension of the simple and humble reader.

That the success achieved was not final is only to admit that the Committee did not attain, as they could not hope to attain, the impossible. The experiment of 1873 proved the triumph of 1878. But the triumph left something still to be achieved—something in the direction of simplicity. Under pressure from their Turkish assistants, learned men all of them, the Revisers had adopted a style somewhat too high or classical; had, in short, assimilated too many Arabic words, too many Arabic and Persian forms of construction for the level of intelli-

gence among the people, whether Turk or Armenian. The simultaneous publication of the Revisers' Bible in the Turkish and in the Armenian alphabets, and its consequent large distribution among the Evangelical Turkish-speaking Armenians—a class that embraced many highly educated men—hastened the anticipated review of the language without touching the renderings of the version.

In 1882 the Rev. Dr. Herrick was appointed to collect testimony on the matter. His report to the Bible Societies, submitted early in 1883, was promptly adopted. Reverends H. O. Dwight and Edw. Riggs, Missionaries of the A. B. C. F. M., with Professors Berjian, of Aintab, and S. Tersian, of Marash, joined the original Committee, consisting of Messrs. Riggs, Herrick, Weakley, and Pastor Avedis Constantian, for the purpose of this revision. The Rev. R. H. Weakley, who was Agent in Stockholm of the B. & F. Bible Society, when the work of reviewing the style of the Committee's version began, took part in it by correspondence.

In the course of 1885 the work of re-revision, entered upon in July, 1883, was concluded, and the re-revised Bible forthwith published in the Osmanli character. An edition in Armenian characters, for Armeno-Turkish readers, followed three years later.

PART II.

CHAPTER I.

SKETCH OF GRÆCO-TURKISH VERSIONS.

Early travels and enquiries by Rev. Robt. Pinkerton and Rev. Hy. Lindsay—Condition of the Christians of Asia Minor and their need of Scriptures.

1. *Transcription of Kieffer's Turkish Testament (Paris, 1819) in Greek characters—Græco-Turkish New Testament prepared by H. D. Leeves, 1826.*

2. *Complete Bible; Leeves and Nicolaidēs—Athens, 1839.*

3. *Revision by Constantinides Philadelphus, 1854.*

4. *Goodell's Armeno-Turkish Bible followed in a careful revision, 1866-71; Dr. Elias Riggs.*

5. *Activity of the period in Turkish translation generally—The Committee's Osmanli version (1878) and revision of the Græco-Turkish Bible, 1881-4.*

When, in 1815, the proposition was first made to the Russian Bible Society, at the instance of a Greek Archbishop, to print a Turkish Testament in the Greek character, it was agreed to communicate, in reply, "the joyful news that the Turkish Bible is now printing in Berlin."

But accumulating testimony tended to prove that, if printed in the Turkish alphabet, the new Bible would be unintelligible to thousands, Greek and Armenian, whose only vernacular was Turkish, which they wrote and read in their own national character. The travels of the Rev. Robert Pinkerton and of the Rev. Henry Lindsay, British Embassy Chaplain in Constantinople, the latter of whom personally visited the seven

Churches of Asia, demonstrated that the very people amongst whom the great Apostle had first preached the glad tidings were now almost totally destitute of the Scriptures. The language of their masters they had been compelled to learn; their own native tongue was rigorously proscribed. The time had been when the severest penalties were inflicted upon those who foolhardily or incautiously persisted in the use of their native Greek or Armenian. Some were done to death; others suffered the lesser but scarcely more merciful penalty of excision of the tongue. The oppressed peoples, however, in self-defence retained a badge of their nationality. They might be cudgelled into *speaking* Turkish; but none could prevent the secret use in writing of their national alphabet. The Greek wrote his Turkish with Greek letters; the Armenian with Armenian letters; and not one in a thousand of either ever troubled or deigned to acquire the Turkish *script* of their cruel masters. The device had moreover a most practical advantage; it afforded them complete secrecy in the management of their affairs. But most humiliating of all was the fact that the alien tongue of their Turkish rulers crept into their Churches; and religion became divorced from Scripture; for intelligible Scripture they had none.

1. It was to meet this imperious need, amply attested, that preparations were made (1818-19) at Constantinople, by the Rev. Robert Pinkerton, for transcribing into Greek characters the Turkish Testament, which was then on the point of leaving the Royal Press at Paris. But on the 8th February, 1821, the Rev. H. D. Leeves, who assumed responsibility for this work as one of his *first cares, wrote: "The transcription of the Turkish Testament has advanced very little. This is upon the whole † fortunate; and I think it will be best to suspend it entirely until the corrected edition is ready."

* Rev. H. D. Leeves was appointed the Society's principal Agent in the Levant on the 1st December, 1820, and arrived in Constantinople in January, 1821, to take up the duties of his office.

† Referring to the discovery of errors in the first issue of Kieffer's N. T., Paris, 1819. See p. 14.

The work, however, did not go to sleep, but was resumed as soon as a table of errata was supplied from Paris. Portions of the New Testament seem to have been issued *seriatim* as they passed through the press, until in 1826 there appeared an edition of 3000 copies of the complete New Testament in the Turkish language and Greek characters. It had been* preceded by a first and was quickly followed by a large second edition of the Psalter. A year or two later *Job, Psalms and Ecclesiastes* in one volume, and the *Acts and Epistles* in one volume (the latter a reprint) were published—of each 1000 copies. But it does not appear that the whole Bible was undertaken until later—not indeed till the time was ripe for the revision of what had been already published.

2. It was early in 1832 that Mr. Leeves was joined at Corfu by Mr. Christo Nicolaides, of Philadelphia, a Turkish-speaking Greek, whom he had engaged for the purpose, and who worked with him continuously for seven years on a new and revised version of the Græco-Turkish Scriptures. The first version, so far as published, had closely followed Ali Bey's Turkish text, edited by Kieffer. The revision, while still based upon Kieffer's Paris Bible (1827), endeavoured to conform itself more thoroughly to the provincial dialect spoken by the Greeks of Asia Minor. The English Bible was constantly appealed to, and in cases of difficulty, its readings, textual or marginal, adopted, accordingly as one or other approximated more closely to the Septuagint. The printing was done partly at Syra and partly in Athens. In 1839 the first Græco-Turkish Bible, supplying an urgent need of a large Christian population, issued from the press in an † edition of 2500 copies.

An interesting fact connected with the publication of this Bible deserves to be recorded, as an evidence of the eager interest wherewith its appearance was awaited. A sum of no

* An edition of 4000 copies was printed at Constantinople in 1822. Leeves followed the translation of the *Psalms* made by Seraphim, and printed in Venice in 1810. See p. 58.

† At the same time 500 separate Pentateuchs and 500 N. T. were also published.

less than *ten thousand Turkish piastres* (£100 sterling) was subscribed in advance by a number of Greeks in Anatolia, each one of whom was entitled in return to a copy of the Bible at a cost of forty piastres.

3. Fifteen years was the period of this version's lifetime, during which reprints of certain portions were called for, notably in *1844, of the volume containing *Job, Psalms and Ecclesiastes*.

Ten years later, in 1854, the work of editing the version afresh was committed to Mr. Constantinides Philadelphus, of whose revision a large issue left the press at Constantinople in 1856. For this Bible, as for the preceding Græco-Turkish Scriptures of 1832, the Bible Society provided at great cost a new fount of types.

4. The revision just referred to was but an interim step. For when another decade had slipped by, the task of executing a careful and thorough revision of the Græco-Turkish Bible fell into the competent hands of Dr. Elias Riggs. With native assistance, Dr. Riggs was engaged on the work for five years (1866-71).

In this instance a considerable departure took place from the hitherto accepted text. The Armeno-Turkish Bible of Dr. William Goodell had in recent years met with a large measure of acceptance in Asia Minor, and had passed through several editions. It often happened that Greeks and Armenians—both classes speaking and writing Turkish (though in different characters)—were at one and the same time enquirers regarding the truth, and attended the same religious meetings. The Scriptures were in their hands, printed in their respective national alphabets, but not always agreeing in expression, and occasionally differing considerably even in meaning. This circumstance, naturally arising from the different histories of the two versions, was a stumbling-block in evangelisation. It was deemed, therefore, a wise course to adopt that the last available edition of Goodell's Armeno-

* The opportunity was taken of executing a slight revision of the text of this volume, which was in constant demand.

Turkish Bible (1863) should form the basis of the present Græco-Turkish revision: a proceeding that had the advantage of bringing the Scriptures in use among the two Christian populations into approximate conformity with each other.

5. At this period there was great activity in Turkish translation generally. Dr. Schauffler's Osmanli New Testament appeared the very year Dr. Riggs entered on his labour in revising the Græco-Turkish Bible. The *Psalms*, by the same translator, followed in 1868; while, as Dr. Riggs approached the close of his work, Dr. Pratt issued (1870) his revision of Goodell's Armeno-Turkish Testament, and entered on the Old Testament portion of his Commission. Scarcely had Dr. Riggs sent his last sheet of the Græco-Turkish Bible to the press (1871), when the proposal for the formation of a Committee of Revisers, with a view to the unification of versions, came up for final discussion.

This activity in translational work was proof at once of a constant demand for Scriptures in the Turkish language, and also of a desire to have them presented to the people in the most acceptable, worthy and intelligible form; perhaps further, of the rise of a more critical taste among the people themselves, whom successive editions of Scripture had done much to educate.

Be that as it may, the Committee of Revision, which for five years worked upon the Osmanli Bible, had but recently closed its sessions, when a renewed demand was heard for a rescension of the 1871 Græco-Turkish Bible. Goodell's version, executed nearly twenty years before, on which Dr. Riggs wisely based his revision, had come to be regarded as unsatisfactory. Inaccuracies and inelegancies were not of uncommon occurrence. Its language, too, was not in complete harmony with the current speech of the people, and generally left something to be desired in the matter of good taste.

If the hope was entertained that the Committee's Bible would gradually supersede the Græco-Turkish version of a few years previous, it was not destined to be at once realised. Great as were its merits, and immeasurable as was its advance on pre-

vious versions, the 1878 Osmanli Bible was yet adjudged somewhat too difficult and elevated in its language to be level to the comprehension of the less intelligent. It was under the bias of this feeling that in 1881, when the Osmanli Bible had been given three years' trial, the demand for a fresh revision of the Græco-Turkish Bible became effectual.

The demand was met by the appointment, as Revisers, of the Rev. G. Casakos, a Greek, and Pastor Avedis Asadourian, an Armenian. With the aid of the best versions, the two Revisers worked under the guidance of the Rev. Dr. Elias Riggs and the Rev. Alexander Thomson, D.D., Agent for Turkey and Greece of the B. and F. Bible Society. The work was completed in 1884, and ended in effecting substantially a new translation—so many and far-reaching were the changes introduced.

The sequel must be treated in a separate and concluding chapter.

PART II.

CHAPTER II.

GRÆCO-TURKISH REVISION AND A THREEFOLD UNIFICATIONS.
1899—1901.

Copestone to work of many labourers and many years—B. & F. B. S. initiates—A. B. S. concurs—Dr. Herrick undertakes the work of chief reviser.

1. OCCASION *for the undertaking in the need for revision of Græco-Turkish version of 1884—Its characteristic defects exemplified.*

2. *The opportunity to be taken to further simplify the style and language of the Osmanli Turkish Bible of 1883-5—A hoped-for unification.*

The Committee of 1873-8, already enlarged for revision of 1883-5, survive, and are being consulted on the work now in progress.

The present century, which has been witness of so manifold an activity, directed to such excellent purpose, upon the work of translating the Christian Scriptures into the Turkish language, closes with an endeavour to put the copestone on all the labours of the past by a final nice adjustment of the various versions. In this the two Bible Societies honourably unite. The Agent of the British and Foreign Bible Society took the initiative about midsummer, 1899, and forthwith gained the co-operation of his American colleague. The moving spirit in the work, very fittingly, is the Rev. G. F. Herrick, D.D., the patient and laborious scholar who lent his aid to Dr. Pratt in the latter's successful revision work, 1868-72, was sub-

sequently a valued Member of the Committee of Revision and Re-revision (1873-78 and 1883-5), and now desires the "gladness reaching into the immortal life" of seeing a climax put to the toil of many workmen, through many years, in the final unification of the three principal versions of Scripture in use among the Turkish-speaking peoples of the Ottoman Empire.

1. The *occasion* of the undertaking is the urgent need, for several years recognised, of a revision of the present (1884) Græco-Turkish Bible. In this version are certain errors and blemishes, which may rightly be described as characteristic of it, inasmuch as the Revisers of 1881-84 confessedly sacrificed accuracy and nicety of expression to intelligibility. Some of these defects, appreciable even by the untrained reader, may be cited as illustrative of the process of revision in general.

For our English word *holy* there are two Turkish words available—*kuddus* and *mukaddes*. The former expresses the quality of God's essential holiness; the latter strictly signifies "made holy," with applications to the sense of *consecrated* or *regarded as holy*. In the version under review, the latter word (*mukaddes*) is made to do duty for both meanings.

Again, the Turkish words *padishah* and *padishahlik* are, in the established usage of the language, confined to designating the Sultan of Turkey and his empire. In the present Græco-Turkish Bible they are used indifferently, and in countless instances, for king—or prince—and kingdom.

Once more, the Book of Proverbs reveals another of these characteristic defects of the version in its habitual disregard of the distinctions subsisting between *knowledge*, *wisdom*, *understanding*, and similar terms.

But, apart from such overt inaccuracies, it is clear that the Græco-Turkish version has, in very many cases, used the commonest words for terms, continually recurring, where the translators of the Osmanli and Armeno-Turkish versions, for good and even compelling reasons, employed words less common, yet still familiar. This practice may justly be described as inelegant.

Such and such like are the facts which justify the revision of the Græco-Turkish Bible, and a certain elevation of its language.

2. But it is felt that, given such an occasion as this, the time is ripe for a further slight simplification of the language and style of the Osmanli Bible, in which process it is believed possible to attain a diction that would blend the two versions, and thus achieve the much-to-be-desired unification. On the one hand the language of the Græco-Turkish will be made somewhat more chaste and accurate, yet not so as to outreach the improving taste of humble readers; on the other hand, the language of the Osmanli Bible will be simplified, yet so as in no way to touch the character of the translation. The general result, it is hoped, will be a Bible acceptable to all, neither offensive to cultivated taste, nor unintelligible to the simple.

It may here be distinctly stated that no revision of the Committee's version (1873-8) is contemplated or implied in the step which is now in progress; but fifteen years' additional experience has gone to prove that the process initiated in 1883-5, of simplifying its diction, by substituting Turkish for Arabic words and Turkish constructions for Arabic or Persian constructions, might safely have been carried a little further. This is now being done. The Members of that Committee all survive and are being consulted on the present problem, a circumstance which will ensure invaluable continuity in method and aim.

NOTE.—*As this paper is being put to press the end of the Committee's labour is in sight. Under date, March 19th, 1901, Dr. Herrick writes:—*“As to the Græco-Turkish Revision it goes on *pari passu* with our work on the [Osmanli-Turkish] text of the 1873-8 Committee, and that is nearly half done. The New Testament is finished and we are through with the Pentateuch, while I have myself advanced to the Psalms. The later work of the 1873-8 Committee requires very few changes. The printing of the Græco-Turkish awaits final word from London. The MODUS OPERANDI will be for a Greek compositor, who knows the Armenian characters, to set up type from that printed text. In this, the Armeno-Turkish, we shall have finished printing the New Testament, in one edition, a month hence, D.V. Other editions are in the press.”

PART II.

CHAPTER III.

FIRST VERSIONS IN ARMENO-TURKISH, 1816—1831.

Condition of Turkish-speaking Armenian Christians in the Ottoman Empire—Dearth of Scriptures intelligible to them—Discussed at the meeting of Committee of the Russian Bible Society, June, 1816.

Decision to prepare an Armeno-Turkish version of the Scriptures—The translator, Seraphim, begins work October, 1816, and the New Testament is published at St. Petersburg, 1819.

Its revision by Leeves and Goodell—The latter edits the revised text for publication—It leaves Malta press in 1831, and is known as GOODELL'S VERSION—The importance of his work—It merges into Turkish translation in general.

The versions of Scripture in the Turkish language, and printed with Greek and Armenian characters, had a common origin but widely different history.

In a preceding chapter reference has been made to the painstaking enquiries set on foot into the condition of the poor Christians of Eastern Europe, Greek and Armenian, and to the resultant discovery that these representatives of ancient Christianity were, by the enforced ignorance which prevailed amongst them, reduced to the harsh necessity of worshipping God in the alien Turkish language. Mr. Consul Rich, of Baghdad—prominent, but not alone, among influential Englishmen in the Levant to aid and abet, by advice and personal exertion, every effort of the Bible Society—was one of the first to call the attention of Western Christendom to the depressed Armenian people. His suggestion, to print for their use

Scriptures in the Turkish language and Armenian alphabet, elicited an eager response from the Rev. J. Paterson, who was then active in the development of Bible work in the Russian Empire, and from his indefatigable coadjutor, the Rev. Robert Pinkerton. Finally it was discussed by the Committee of the Russian Bible Society in June, 1816.

It had been ascertained that the Armenians of Asia Minor, while more numerous than the Greek Christians, were, in respect of religious aids to worship, even in a worse plight than the latter. Over against the **Psalter* (in at least two editions) and the †*Acts and Epistles*, printed in Græco-Turkish, only a rare copy of the ‡*Psalms*, once printed, in Armeno-Turkish, could be found of Scriptures intelligible to this people; and that volume, while shewn to Dr. Pinkerton by some Armenian monks in Vienna, was most jealously reserved from his offer of purchase.

The meeting of the Russian Bible Society in June, 1816, at which, most opportunely, the Rev. Hy. Lindsay was present to give an account of his tour of the Seven Churches of Asia, did not separate before a decision was reached to undertake the work of giving the Scriptures to the Armenians of South and East Europe and Lesser Asia in the language and character intelligible to them.

The translators were already found. An Armenian Archimandrite, of the name of Seraphim, a learned and much-travelled man, who had met and corresponded with Henry Martyn, had learned English from Englishmen in Arabia and (what was of chief importance) knew intimately the Turkish dialect of his own people in the South, proffered his services and found a capable associate in a fellow-countryman then resident in St. Petersburg. In the month of October of the same year (1816) Prince Alexander Galitzin, zealous President of the Russian Bible Society, was able to communicate to Lord Teignmouth

* Printed at Venice 1782.

† Printed at Venice 1810 (translated by Seraphim, Metropolitan of Caramania).

‡ Published at Constantinople, date uncertain.

the pleasing intelligence that the work was actually begun. In less than three years from that date, the first Armeno-Turkish New Testament was published in St. Petersburg, 1819.

The new version received the express sanction of the Armenian Patriarch, who recommended it to his clergy and faithful people, and gained an extensive circulation, particularly among the Turkish-speaking Armenians of Southern Russia and Asia Minor, but also in European Turkey. The seed fell upon soil long fallow. When the American missionaries first penetrated to Aintab, Diarbekir, and other Armenian centres, they found the people studying the Scriptures out of the St. Petersburg Testament, sold amongst them in large numbers years before. The Turkish style of this version proved indeed somewhat too high for popular taste. Nevertheless, as late as 1851, we find Mr. Benjamin Barker, of Smyrna, testifying that from it the people were enabled to imbibe that preparatory knowledge which favoured the subsequent widespread spiritual awakening in Armenia.

A few years after its appearance, when sufficient time had elapsed for criticism of the new version to express itself, its revision was taken in hand, at Constantinople, in 1823, by the Rev. Henry D. Leeves. For this work Mr. Leeves employed a native Armenian who was well versed in the prevailing Turkish dialect, and so fitted to adapt the St. Petersburg translation to the needs of his countrymen in Lesser Asia. From the hands of the Armenian scholar, who worked under his own superintendence, Mr. Leeves passed the revised text into those of Dr. William Goodell for further revision and publication. When, in 1831, it issued from the Malta Press of the A.B.C.F.M., the revised Armeno-Turkish Testament came to be known by the name of the final reviser and editor-in-chief, who had expended upon its preparation much conscientious labour.

From this point translation into Armeno-Turkish became identified with Dr. Goodell's name* and exercised, as we have already seen, a potent influence on the general progress

* See Part I., Chapter 2., pp. 18-20.

of Scripture translation in the Turkish language. When, in 1878, the Committee's Bible was printed simultaneously in Osmanli and Armenian characters, the need for a separate Armeno-Turkish version had disappeared. One Bible spoke alike to the Turk and to the Turkish-speaking * Armenian Christians of the Empire.

* It should be added, however, that in many places the older Evangelical Armenians to this day (1900) cling to the Bible they have learned to know and love. *Goodell's version* still figures as a separate edition in the Society's catalogues. It is being slowly superseded by the Committee's version.

PART II.

CHAPTER IV.

THE TARTAR-TURKISH VERSION. 1807—1823.

First mention of Turkish Scriptures in the proceedings of the Bible Society in 1807, when an appeal comes from Edinburgh for help in publishing, at Karass, a Tartar-Turkish New Testament.

The translator, Henry Brunton, and the Karass Mission—St. Matthew's Gospel printed under difficulties, 1807 — The Bible Society's aid — The New Testament completed 1812, and the translator's death.

Further publication in Tartar-Turkish till 1823, when the Mission was dissolved—Reciprocal influence of Turkish and Tartar translations.

Developments from the Tartar-Turkish translation of the Karass Missionaries.

This review of Turkish versions of Holy Scripture would be incomplete without reference to that version which first drew the attention of the Bible Society to the needs of the Turkish-speaking peoples of Europe and Asia. When, for the first time, the subject was broached, it was hoped that one version might meet the needs of the various Tartar hordes. Not only so; it would almost seem as if a larger hope were vaguely entertained by many, that a version of the Scriptures in a tongue which claimed to represent the Turkish language in its pristine simplicity, divested of the foreign (chiefly Arabic and Persian) words, and circumlocutory forms that had been adopted by the Osmanlis of Constantinople, might prove the medium of conveying the light of Christian truth to the many Turkish-speaking millions who were sitting in the darkness, and living under the fatal blight of Islam. Be that as it may, a brief account of this first Turkish translation, and mention of its later developments, will be found not irrelevant to the main theme of this short history.

It was from the small and obscure town of Karass, in the Caucasus, that the first appeal came to the British and Foreign Bible Society for help in the production of Turkish Scriptures. There, in the early years of the century, the Edinburgh Missionary Society had two able and accomplished missionaries, Robert Pinkerton, who, a few years later, brought striking gifts to the service of the Bible Society as Continental Agent; and Henry Brunton, who laboured continuously among the Tartars till his death, in 1812. To Pinkerton, it will be remembered, afterwards fell the honour of negotiating the publication of Ali Bey's Turkish Manuscript; whilst to Brunton, Providence assigned the work of providing the New Testament of our Lord and Saviour, in their own tongue, for the Tartar hordes between the banks of the Wolga and the shores of the Euxine.

When, in 1807, the appeal for aid reached the founders of the Bible Society from their Edinburgh correspondents, the work of translation had been already begun by Mr. Brunton. From his rough press at Karass, and under the most untoward circumstances, the translator had that year succeeded in issuing five hundred copies of St. Matthew's Gospel in folio, printed on blue paper. The greatest difficulties had been successfully surmounted. Inclement weather had time and again retarded the work by playing havoc with his rudely-constructed printing office. The very types, too, had from time to time to be hastily buried to escape the depredations of Circassian raiders.

On the completion of the Gospel, his colleagues were commendably anxious that Brunton should be given ampler means of publishing the whole Testament. In their representations to Edinburgh they were urgent in this desire, on the ground of Mr. Brunton's excellent gifts and careful self-preparation for such a work. He had early applied himself to the study of the Turkish language and its Tartar kindred. So thorough was his mastery of their speech that the common people regarded him as a renegade Turk. Three tracts of his, written in Turkish, had been widely read, had excited no little interest among Mohammedan Mullahs and Effendis, and had awakened

a desire among them to be put in possession of the Christian Scriptures. But strenuous service in a rigorous climate had broken down Mr. Brunton's physical powers; a circumstance that lent pathetic force to the request of his Mission for a better equipment of publishing materials.

Animated with the hope of giving the Scriptures to a large and populous portion of the globe, the Bible Society voted that a fount of Arabic type, cast by Messrs. Fry, of London, and sufficient paper, ink, &c., for an edition of 5,000 copies of the complete New Testament should be sent to Karass. There, to the joy of the translator, in spite of all the risks of the road (for they traversed an extensive war area), the cases arrived at the close of 1808.

The only predecessor * known to Brunton in the work of Turkish translation was William Seaman, the "moderate non-conformist" chaplain at Constantinople, who was contemporary with Ali Bey, and executed a translation of the New Testament. The latter was published, at Oxford, in 1666, at the joint expense of the philosopher Boyle and of the Levant Company. Seaman's residence in Constantinople naturally led him to acquire the locally prevailing dialect of Turkish. Brunton consequently found Seaman's work, a copy of which lay before him, of no great assistance in point of language, frequently faulty in its renderings. Nevertheless, it provided him with a basis for his own Tartar version, which he drew from the original text, making constant reference to the English, German, and other modern versions. In 1812 the translation of the New Testament was completed; but the translator did not live to see the published volume. He died while the sheets were passing through the press, and the proofs were read by a colleague, the Rev. Charles Fraser.

So great was the demand for the book that a second edition was published three years later, in 1815, at Astrakhan, whither, in the interval, the Mission had transferred its headquarters.

The preceding year [1814] saw the commencement, in Berlin,

* Ali Bey's MS. translation of the whole Bible in the Turkish language had not yet come to light. See page 10.

of the great work of publishing the complete Scriptures in the Turkish language. From that time interest shifted west: the tiny stream of the Tartar Testament was well-nigh forgotten mid the wild land of its birth, whilst the powerful river that promised to flow from the forthcoming Turkish Bible excited the liveliest feelings of hope in the breasts of all who contemplated with pity the condition of Mohammedan peoples. But it is of interest to recall the fact that Brunton's Tartar-Turkish Testament was among Professor Kieffer's books of reference, when, in 1819, he undertook a thorough revision of Ali Bey's manuscript. On the other hand, when a successor of Brunton's, the Rev. Mr. Dickson, who had already, in 1815 and 1818, published two editions of the Psalms in Tartar-Turkish, proceeded to carry out a revision of the New Testament, with a view to giving it a more polished style, he availed himself of the help of Ali Bey's version, newly given to the world by Professor Kieffer, of Paris.

In 1823 the Russian Bible Society published the revised edition of the Karass Tartar New Testament. But shortly thereafter the Mission, which, during its brief but beneficent life of scarcely a quarter of a century, had enjoyed the exceptional patronage of members of the Russian Imperial family and nobility, was broken up; and it is difficult now to estimate—or even to trace—the direct influence of the dissemination of the translated Word. From the noble efforts of the Karass Missionaries, however, fruitful developments have sprung. So far from being forgotten, the Tartar hordes of Europe and Asia have now the Scriptures, in whole or in part, in no fewer than * *twelve* more or less distinct dialects of their widespread Turkish mother-tongue.

* The names of these dialects, uncouth, many of them, as the habits and exterior of the peoples themselves, may here be cited. They are the following:—

Trans-Caucasia, Jagatai, Uzbek, Yakut, Kumuk, Kirghiz (Northern or Southern), *Kazak* (or Orenburg)—an adaptation of Brunton's version—*Bashkir, Kazan* (in three distinct characters), and *Crimea*.

APPENDIX — CHRONOLOGICAL

NOTE.—In the first column, when a single year is specified, it is generally the year of completion.
The principal abbreviations are the following: B., complete *Bible*; N.T., *New Gospel, Gospels*; A.B.S., *American Bible Society*; Russ. B.S., *Russian Bible Society*; B. &

Year of Completion.	OSMANLI-TURKISH.		ARMENO-TURKISH.		GRÆCO-
	Translator.	Reviser.	Translator.	Reviser.	Translator.
1666	Ali Bey	.. ..	.. ..	.. ..	.. ..
"
1807	.. ..	.. ..	.. ..	.. ..	.. ..
1812	.. ..	.. ..	.. ..	.. ..	.. ..
1815	.. ..	.. ..	.. ..	.. ..	.. ..
1814-1817	Ali Bey	Baron von Diez	.. ..	.. ..	.. ..
1817-1827	"	Kieffer	.. ..	.. ..	.. ..
1819	.. ..	.. ..	Seraphim	.. ..	.. ..
1822	.. ..	.. ..	Leeves	.. ..	.. ..
"	"
"	.. ..	.. ..	.. ..	.. ..	Seraphim (Venice, 1810)
1823	.. ..	.. ..	.. ..	.. ..	.. ..
1826	.. ..	.. ..	.. ..	.. ..	[Version of <i>Acts</i> and <i>Epistles</i> , Venice, 1810]
1825-28	.. ..	.. ..	(Seraphim)	Leeves	.. ..
1831	.. ..	.. ..	.. ..	Goodell	.. ..
1827	Ali Bey	.. ..	.. ..	.. ..	[Kieffer's revision of Ali Bey]
1832-39	"	.. ..	.. ..	.. ..	" "
1843	.. ..	.. ..	(Goodell)	Goodell	.. ..
"	.. ..	.. ..	Goodell	.. ..	.. ..
1844	.. ..	.. ..	.. ..	.. ..	.. ..
1853	Ali Bey	Turabi (Rev. Dr. Henderson)	.. ..	.. ..	.. ..
1854-56	.. ..	.. ..	.. ..	.. ..	Leeves and Nicolaidis
1857	Ali Bey	J. W. Redhouse	.. ..	.. ..	.. ..
1862	Schauffler	.. ..	.. ..	.. ..	.. ..
1863	.. ..	.. ..	Goodell	Goodell	.. ..
1866	Schauffler	.. ..	.. ..	.. ..	.. ..
"
1868	Schauffler	.. ..	.. ..	.. ..	.. ..
1870	.. ..	.. ..	Goodell	Pratt	.. ..
1871	.. ..	.. ..	.. ..	.. ..	[Goodell] 1863
1874	Schauffler	Committee of Revision, 1873-78	.. ..	.. ..	.. ..
1875	Schauffler and others	"	.. ..	.. ..	.. ..
1878	Committee. Riggs, Herrick, Weakley		Committee's Version		.. ..
1881-84	.. ..	.. ..	.. ..	.. ..	.. ..
1883-85	Committee's 1878 Version	Committee enlarged	.. ..	.. ..	.. ..
1888	.. ..	.. ..	Committee's	1885 Version	.. ..
1899-1901	.. ..	Committee enlarged	.. ..	.. ..	.. ..

TABLE OF TURKISH VERSIONS.

publication; when a period is named, it is that occupied in completing a Version or Revision. Testament; O.T., *Old Testament*; Ps., *Psalms*; Pent., *Pentateuch*; Eccles., *Ecclesiastes*; F.B.S., *British and Foreign Bible Society*; E.M.S., *Edinburgh Missionary Society*.

TURKISH.	TARTAR-TURKISH.	Scriptures published.	Press at which published.	Under the auspices of	References in the Text on pages.
Reviser.	Translator or Reviser.				
..	[B] N.T.	[Leyden] Oxford	.. .. The Levant Co. & Philosopher Boyle	9-15 56
.. ..	Seaman	St. Matthew N.T.	Karass	Edin. Miss. Socy. E.M.S. & B.F.B.S	55 56
.. ..	Brunton	Ps.	Astrakhan	" "	57
.. ..	Dickson	Sheets of Pent.	Berlin	B. & F.B.S.	11
..	B.	Paris	" "	13-15
..	N.T.	St. Petersburg	Russ. B.S. and B.F.B.S.	51, 52
..	Ps.	Constantinople (Armen. Patriarch. Press)	B. & F.B.S.	—
..	Ps. with Armenian in parall. colms.	" "	" "	—
Leeves	Psalms	Constantinople	" "	43
.. ..	Dickson's revision of Brunton	N.T.	St. Petersburg	Russ. B.S. and B. & F.B.S.	57
Leeves	N.T.	Constantinople	B. & F.B.S.	43
..	52
..	N.T.	Malta (Press of A.B.C.F.M.)	B. & F.B.S.	18, 52
Leeves	Job., Ps., and Eccles.	Constantinople	" "	43
Leeves and Nicolaides	B.	Syra and Athens	" "	43
..	N.T. (Revised)	Constantinople	" "	19
..	O.T.	" "	A.B.S.	19
Leeves and Nicolaides	Job., Ps., and Eccles.	Athens	B. & F.B.S.	44
..	N.T.	Constantinople	" "	23
Constantinides Philadelphus	B.	" "	" "	44
..	N.T.	London	" "	23
..	Gosp. & Acts.	Constantinople	" "	24
..	B.	" "	A.B.S. & B.F.B.S.	20
..	N.T.	" "	" "	24
Riggs	Ps.	" "	B.F.B.S.	—
..	Ps.	" "	A.B.S. & B.F.B.S.	24
..	N.T.	" "	" "	24
Riggs	B.	" "	B. & F.B.S.	44
..	Gosp. & Acts.	" "	A.B.S. & B.F.B.S.	35
..	N.T.	" "	" "	35
..	B.	" "	" "	35, 36
G. Casakos, A. Asadourian, Drs. Riggs and Thomson	B.	" "	B. & F.B.S.	45, 46
..	B.	" "	A.B.S. & B.F.B.S.	39, 40
..	B.	" "	B. & F.B.S.	40
Committee enlarged	[B.]	Constantinople	A.B.S. & B.F.B.S.	47-49

INDEX.

	PAGE		PAGE
Abdul Aziz, Sultan: his deposition	33	Berjian, Professor, Aintab, Member of 1883-5 Committee of Re-revision	40
Ahmed Vefik Pasha: literary reformer	33	Berlin, Baron von Diez and Rev. Robert Pinkerton meet at	10
Ahmed Effendi: assessor of (1873-8) Committee of Revision	30	——they concert measures for the publication of Ali Bey's MS. at	10
Ali Bey (Albertus Bobowsky): born in Poland and kidnapped to Constantinople	8	——Baron von Diez copies and puts <i>Pentateuch</i> to press in	11
——his education and linguistic talent	8	——Ali Bey's MS. and the printing materials transferred to Paris from	13
——his friends and patrons	9	Bliss, Rev. Isaac G., D.D., Levant Agent of A.B.S., consulted <i>re</i> formation of a Committee of Revisers	28
——his literary works and <i>magnum opus</i>	9	——quoted	30, 31
——fate of his MS.	9	Bible Society (American): bears cost of Goodell's Armeno-Turkish O.T.	19
——tradition regarding his faith	9	——shares with B. & F.B.S. charges of Schaufller's N.T. and <i>Psalms</i>	37, 59
——his version in the hands of Baron von Diez	10, 11	——bears cost of Pratt's revision	59
——ditto, edited by Kieffer	12-15	——shares with B. & F.B.S. cost of revision	28
——basis of other Versions	58	——ditto of re-revision	40
American Board of Commissioners for Foreign Missions, (A.B.C.F.M.), Malta Press of	18	——ditto of Græco-Turkish 1899-1901 revision	47
——Missionaries of, 18, 20, 23, 29, 40, 52		Bible Society (British and Foreign): supplies types, paper, &c., for printing of Brunton's N.T.	56
Armeno-Turkish Version: first prepared (N.T.) by Seraphim	51	——bears cost of publication of Ali Bey's version at Berlin, 10; at Paris	13
——and published at St. Petersburg	52	——ditto of Goodell's N.T. at Malta	18
——revised by Leeves & Goodell	52	——ditto of Leeves' Græco-Turkish Version	43
——N.T. published at Malta	18	——ditto of Goodell's N.T. (revised)	59
——O.T. completed by Goodell	19	——ditto of Turabi's revision	23
——revisions by Goodell	20	——ditto of Redhouse's revision	23
——Pratt's Revision	20, 21	——ditto of Schaufller's <i>Gospels and Acts</i>	24
——merges in Osmanli-Turkish Version	53	——of Rigg's revised Græco-Turkish Bible	44
Asadourian, Rev. A., Reviser of Græco-Turkish Bible	46	——of later revision of ditto	46
Astrakhan, Karass Press removed to	56	——shares with A.B.S. cost of Schaufller's N.T. and <i>Psalms</i>	59
——Second edition of Tartar-Turkish N.T. published at	56	——also of Committee's Version	28
Athens, 1832-9, Græco-Turkish Bible, printed at	43	——and of (1899-1901) Græco-Turkish revision	47
Barker, Benjamin, Levant Agent of B & F.B.S.	52		
——testimony to the value of the St. Petersburg Armeno-Turkish N.T.	52		
Bergne, Rev. S. B., Secretary B. & F.B.S., visits Constantinople (1872) and confers with Turkish translators	28		

INDEX.

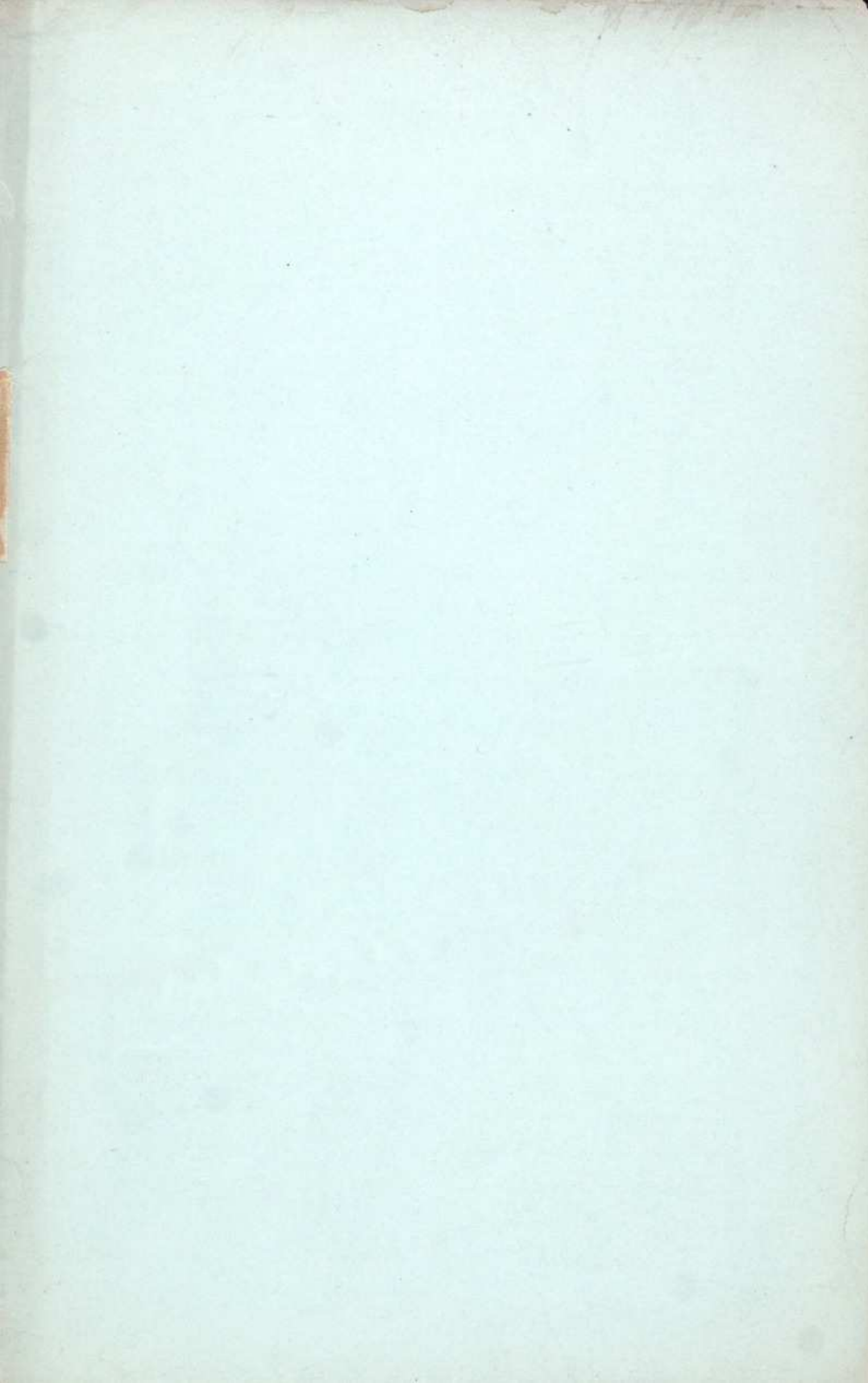
61

	PAGE		PAGE
Bible Society (Prussian), Secretary of, visits Baron von Diez ..	11	Constantinople <i>passim</i> —	
Bible Society (Russian): publishes first Armeno-Turkish translation ..	51	——— Ali Bey's translation completed at	9
——— publishes Tartar N.T., revised ..	57	——— Baron von Diez, Russian Ambassador at	10
Bobowsky, Albertus, (<i>vide</i> Ali Bey)		——— Kieffer imprisoned at ..	12
Boyle, Rev. —, Chaplain at Constantinople	8	——— Armeno-Turkish N.T. revised by Leeves at ..	52
——— friend and patron of Ali Bey	8, 9	——— Wm. Goodell completes Armeno-Turkish Bible at	19
Boyle, William, Philosopher, Oxford, bears half cost of publishing Seaman's Tartar-Turkish N.T.	56	——— Schauffler and Pratt in ..	24
Braithwaite, J. B., Member of Committee of B. & F.B.S., visits Constantinople, 1872 ..	28	——— Revolution (political) in ..	38
Brunton, Rev. Henry, Missionary at Karass	55	——— ,, (literary) in ..	33, 34
——— publishes St. Matthew in Tartar-Turkish	55	——— Committee of Revisers meet at Bible House in ..	28, 38
——— appeal on his behalf to B. & F.B.S. ..	55, 56	——— Publication and printing at ..	59
——— his colleagues' estimate of ..	55	——— Græco-Turkish revision at ..	47
——— his Tartar-Turkish N.T. completed	56	Controversy bearing on a Union Version	25-28
——— his death while N.T. was in the press	56	Committee of Revisers	29
——— his N.T. consulted by Kieffer	57	Corfu, Rev. H. D. Leeves commences Græco-Turkish translation at	43
——— results of his labour ..	57		
Bulwer, Sir Henry, H.B.M.'s Ambassador at Constantinople ..	22	Derby, Earl of, brings pressure to bear on Porte	36
		De Sacy, Baron Silvestre, Kieffer's adviser in Paris	15
Canning, Sir Stratford, H.B.M.'s Ambassador at Constantinople	22	——— teacher of W. G. Schauffler ..	23
——— his influence in procuring the Hatti Humayûn ..	21	Diez, Baron von, at Constantinople ..	10
Casakos, Rev. G., a Reviser of the (1881-4) Græco-Turkish Bible	46	——— his love of Turkish ..	11
Christians (Turkish-speaking)—		——— his interest in Ali Bey's MS. ..	10
(1) Armenians: their condition, 50, 51		——— meets Rev. Robt. Pinkerton ..	10
Scriptures for ..	52	——— offers to edit Ali Bey's MS. ..	10
(2) Greeks: their condition ..	42	——— copies and puts to press <i>Pentateuch</i> , in Berlin ..	11
Scriptures for ..	42-49	——— his estimate of Ali Bey's Version	11
Clarendon, Lord: his Despatch to the Porte <i>re</i> Religious Liberty in Turkey quoted	21	——— his fears for his own health ..	10
Constantian, Rev. Avedis, one of the Revisers of Osmanli-Turkish Bible	30	——— his devotion to his task ..	11
Constantinides, Philadelphus, Reviser and Editor of (1854-6) Græco-Turkish Bible	44	——— his death	11
Constantinople <i>passim</i> —		Dickson, Rev. Wm., Missionary at Astrakhan	57
——— Wm. Seaman, Chaplain at	56	——— translator of <i>Psalms</i> into Tartar-Turkish	57
		——— Reviser of Brunton's Tartar-Turkish N.T.	57
		Dwight, Rev. H. O., Member of (1883-5) Re-revision Committee	40
		Elliot, Sir Henry, H.B.M.'s Ambassador at Constantinople	38
		——— his account of the revolution there	38

	PAGE		PAGE
Fisk, Rev. Pliny, urges Armeno-Turkish translation on Wm. Goodell	18	Hatti Humayûn: Protestants' <i>Magna Charta</i> in the Turkish Empire.. ..	22
Fraser, Rev. Charles, Missionary at Karass	56	——European monarchs memorialised	21
——reads proofs of Brunton's Tartar-Turkish N.T. ..	56	——Lord Clarendon's forcible demand	21
Galitzin, Prince Alexander, President of R. B.S.	51	——Sir Stratford Canning's triumph	22
——his interest in Armeno-Turkish translation ..	51	——relinquished by Sir Henry Bulwer	22
Gloucester, H. R. H. the Duke of..	14	Henderson, Rev. Dr., discovers errors in Kieffer's Paris N.T.	15
Goodell, William: early struggles and character	18	——reads proofs of revised Turkish N.T.	15
——his courageous stay at Beirut	18	Herrick, Rev. Geo. F., D.D., Missionary of A. B. C. F. M.	29
——his retirement to and publication of Armeno-Turkish N.T. at Malta ..	18	——assists Pratt in revision of Goodell	47
——completes Armeno-Turkish Bible at Constantinople..	19	——one of the Revisers of Turkish Bible	29
——his method described by the translator	19	——Member of Committee of Re-revision	40
——Revisions of his Version ..	20	——moving spirit in the contemporary plan for unification of Græco-Turkish with Osmanli Version ..	47
——his death	20	Karass, Mission at	55
Græco-Turkish version: its need demonstrated	41, 42	——first Missionaries, Pinkerton and Brunton	55
——first step, the transcription of Kieffer's Testament in Greek characters	42	——Brunton's Tartar-Turkish <i>St. Matthew</i> printed at..	55
——Leeves' Græco-Turkish N.T. (1826) published ..	43	——Brunton's N.T. (1812) published at	56
——complete Bible followed (1832-9), published at Syra and Athens	43	——Mission removed to Astrakhan	56
——Revision (1854) by C. Philadelphus	44	Keifi Effendi: assessor of 1873-8 Revision Committee ..	30
——Further revision (1866-71) by Elias Riggs	44	——sketch of his career; his enquiring spirit	30, 31
——Re-revision (1881-4) by Avedis Asadourian and G. Casakos (under Riggs and Thomson)	45, 46	——arrival at Constantinople..	31
——Defects of 1884 Version exemplified: need of further revision acknowledged..	48	——copyist in Bible House ..	31
——Endeavour to bring the Græco-Turkish into harmony with the accepted (1885) Turkish Version by revision of former and slight simplification of the latter.. .. .	47-9	——joins the Committee of Revisers	31
Hamîd Abdul, Sultan: his accession the doom of reform ..	38	——his death and the impressions of his life	31
		Kieffer, Jean Daniel, born at Strasburg	12
		——early education & Oriental studies	12
		——in Foreign Office at Paris..	12
		——Interpreting Secretary at Constantinople	12
		——imprisoned	12
		——devotes himself to study of Turkish	12

	PAGE		PAGE
Kieffer, Jean Daniel, returns to Paris	12	Osmanli-Turkish Versions : Committee's ..	26-38
—his honours and rewards ..	12	—Committee's Version revised	39
—edits Ali Bey's MS. Version	13	Oxford : Seaman's Tartar-Turkish N.T. printed at	56
—visits London, 1819, with completed N.T.	14	Paris : Kieffer's edition of Ali Bey's version published at Royal Press in	14, 15
—undertakes thorough revision	15	Paterson, Rev. J., recommends the preparation of an Armeno-Turkish Version	51
—publishes complete Bible at Paris	15	Pinkerton, Rev. Robt. : Missionary at Karass	55
—B. & F.B.S. Agent in France	15	—in Russia	51
—his services and death ..	16	—meets Baron von Diez and negotiates loan of Ali Bey's MS.	10
Leeves, Rev. Henry D., Levant Agent (1820-45) of B. & F.B.S.	42	—travels in Asia Minor and Levant	41
—promotes Armeno-Turkish revision	52	—promotes Græco - Turkish version	42
—translator and reviser of Græco-Turkish Version..	43	—promotes Armeno-Turkish version	51
Levant Company	9, 56	Philadelphus, Constantinides (<i>vide</i> Constantinides)	44
Leyden : Ali Bey's MS. sent for publication to	9	Pratt, A. T., Missionary of A.B.C.F.M.	20
—MS. lies in Library of University at	9	—appointed (1868) to revise Goodell's Armeno-Turkish Version	20
Leyden, Baron de, agrees to the loan of Ali Bey's MS.	13	—publishes (1870) revised N.T.	21
Lindsay, Rev. Henry, Embassy Chaplain at Constantinople	41	—his death greatly regretted	29
—his enquiries into condition of Turkish - speaking Christians	42	Printing : struggle with Porte with reference to	36
—reports to Committee of Russian Bible Society ..	51	Press : at Astrakhan	56
London : Kieffer visits	13, 14	—at Athens	43
—Redhouse's revision of Kieffer's N.T. published at	23	—at Berlin	11
Malta : Goodell's Armeno-Turkish N.T. (1831) printed at.. ..	18	—at Constantinople <i>passim</i> ..	59
Martyn, Rev. Henry	51	—at Karass	55, 56
Midhat Pasha, Turkish reformer..	38	—at London	23
Missionary Society (Edinburgh) : its Mission at Karass	55	—at Malta	18
—its appeal to B. & F.B.S. ...	55	—at Oxford	56
Missionary Society (Church) ..	29	—at Paris	14, 15
Murad Effendi, Sultan of Turkey	33	—at St. Petersburg	52
—his reforming proclivities..	33	—at Syra	43
Nicolaides, Christo, Associate of H. D. Leeves in Græco - Turkish translation	43	—at Venice	51
Osmanli - Turkish Versions : Ali Bey's	9-16	—at Vienna	37
—Schauffler's	23-25	Prussian Bible Society	11
		Redcliffe, Lord Stratford de, (<i>vide</i> Sir Stratford Canning in Constantinople	21
		Redhouse, J. W. : his revision of Kieffer's N.T.	23
		Revolution : in Constantinople (political)	38
		—(literary)	33, 34

	PAGE		PAGE
Revolution (literary), importance of, for the Committee of Revisers	34	Seaman, William : Chaplain, Constantinople	56
Rich, Mr. Consul, Baghdad, first suggests Turkish Version in Armenian characters	50	———translator of N.T. into Tartar-Turkish	9
Richelieu, Duc de	13	———his Version consulted	15, 56
Riggs, Rev. Edward, Member of (1883-5) Board of Re-revision of Turkish Bible	40	Seraphim, Archimandrite : his travels and learning	51
Riggs, Rev. Elias, D.D., contemporary of W. G. Schauffler, at Andover, U.S.A.	23	———first translator of N.T. into Armeno-Turkish	51
———scholar and translator	29	Shukry Effendi, assessor of 1873-8 Committee	30
———one of 1873-8 Revisers	29	St. Petersburg : first Armeno-Turkish N.T. published at	52
———Member of 1883-5 Re-revision Board	40	Syra : Græco-Turkish Bible (1834) partly printed at	43
———Reviser of Græco-Turkish Bible	44	Tartar-Turkish versions : Seaman's	9, 15, 56
———superintends later revision of the same	46	———Brunton's	56
———death of	29	———Brunton's revised	57
Ruffin, M., French Chargé d'affaires at Constantinople	12	———various	57
———companion of Kieffer in prison	12	Teignmouth, Lord, President B. & F.B.S.	11, 51
———Professor of Turkish in Paris	12	———Baron von Diez to	11
Schauffler, William Gottlieb, born at Stuttgart	23	———Prince Galitzin to	51
———boyhood and youth at Odessa	23	Tersian, Professor S., of Marash, Member of (1883-5) Revision Board	40
———early linguistic talent	23	Thomson, Rev. Alex., D.D., Agent for Turkey and Greece of B. & F.B.S.	46
———meets Joseph Wolff and visits Smyrna	23	———consulted in the 1873 controversy	28
———studies at Andover, U.S.A. classmate of Elias Riggs	23	———superintends (1881-4) Græco-Turkish revision	46
———studies Arabic and Turkish at Paris	23	Turabi Effendi : his revision of Kieffer's N.T.	23
———Missionary of A.B.C.F.M. to Jews, Constantinople	23	Vienna : Schauffler's <i>Pentateuch</i> published at	37
———translator of Judæo-Spanish O.T.	24	Vefik Ahmed, Pasha : literary reformer	33
———takes up work amongst Moslems	23	Venice, Turkish publications at	51
———in 1858 enters on translation work for Osmanli	24	Warner, Levin, Patron of Ali Bey Weakley, Rev. Robert H., of C.M.S., Smyrna	9
———results of his labours published and unpublished	32	———his varied linguistic acquirements	29
———controversy with contemporaries	27, 28	———one of the 1873-8 Revisers	29
———joins Committee of Revisers and resigns	29, 37	———enforced absence from Committee's sessions	38
———publishes <i>Pentateuch</i> at Vienna	37	———consulted in 1883-5 Re-revision	40
———his work : its value and its shortcomings	25	———his MS. reminiscences quoted	26, 33, 34
———his death at N.Y.	37	Wilberforce, William, present at Fifteenth Anniversary of B. & F.B.S.	14
		———his speech quoted	14
		Wolff, Joseph	23



PA 7-11