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FOR

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1811.

VOL. IV.

ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χεῖρας· εἰ δέ γε πάμπαν
Νῆϊς ἔφυς Μουσέων, ῥίψον ἄ μὴ νοεῖς.

ΕΡΙΘ. ΙΝCΕΡΤ.

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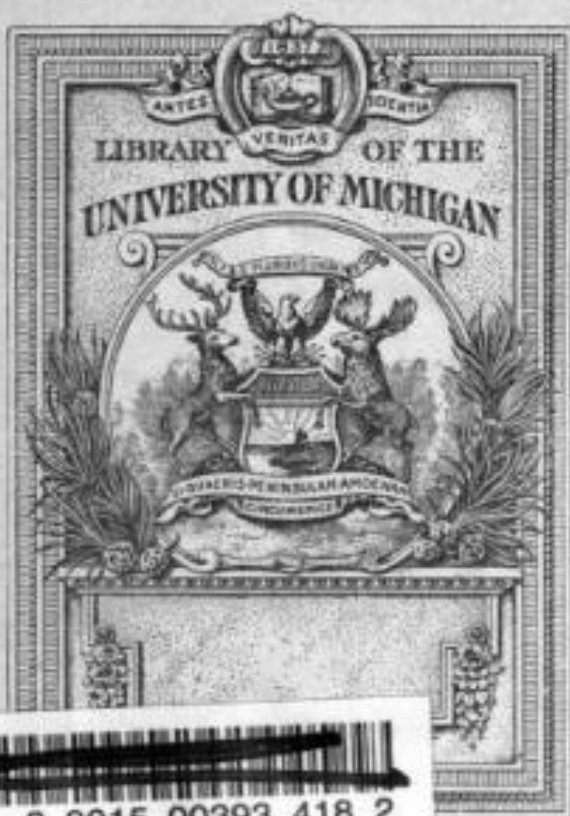
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THE
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N^o. VII.

SEPTEMBER, 1811.

A New Translation of obscure Passages in the Bible.

No. 1.

To illustrate and elucidate the Classics, verbal and minute criticism, and improved translation have been applied with fine effect; and why should we not apply them to the word of God? Now, although the common, or national, translation of the Bible, be admitted to be excellent in many passages, yet every pious and intelligent reader will confess, that many hundred verses in Job, in Hosea, in all the minor Prophets, in the Song of Solomon, and Ecclesiastes, require amendment, perspicuity, and an improved translation. These were the modest sentiments, and this was the diffident proposal, of Dr. Grey, in his "Key to the Old Testament." This is the important subject of many sermons, and of many treatises, which have been expressly written for the purpose, by bishops, by translators, by Orientalists, and by commentators. Their arguments for a revisal of the vulgar translation receive new strength from every modern and novel translation of any individual book in the Scriptures. Their reasonings are yet more confirmed by the

VOL. IV. No. VII.

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new travels and voyages into the East, or into Palestine, or even into India and China, those patriarchal, primitive, and pastoral nations; for these voyagers cast a flood of light on the similar pastoral and patriarchal habits of the Israelites. As proficient in the Asiatic tongues and dialects, which bear an affinity to the Hebrew and the Chaldee, the moderns far excel our venerable translators in the age of either Elizabeth or James: as adepts in Rabbinical literature, and in Jewish idioms, they are enabled to detect, and to elicit, the true meaning, and the obvious sense, of many a verse, which had perplexed our early translators. I propose to copy a few instances of such verses, and of their old and their new translation; and shall submit them to the serious and profound meditation of the real Christian. The word of God is too solemn a book to be lightly altered; but every rational improvement of the sense will be eagerly adopted; for, if the trumpet give an uncertain sound, is it the "trumpet of God?" To adopt the words of Paul, in I. Cor. xiv. 6. &c. "Speaking in any tongue, what does it profit, except I speak to you to make you to know truths in an intelligible manner. Even inanimate instruments, a pipe, or a harp, giving out sound, except they give a distinguishable sound, how shall be known the object of the tune of that harp or pipe? So likewise, except ye write, or utter, words easy to be understood, how shall it be known what is spoken? for ye speak to the air. There are many tongues in the world, and none of them is without a meaning; but, if I know not the meaning of that language, he that speaketh it is a barbarian and a foreigner to me: I had rather speak five words which were intelligible, and by them teach others, than ten thousand words, which could not be understood." We may evidently apply these sensible remarks of the inspired St. Paul to the prophetic and poetic parts, in particular, of the Bible; parts, *in truth, the most beautiful*, though in the common translation, the most obscure, mistaken, and misapprehended, of all the Scriptures; for, in the class of spiritual poetry, what works of merit has England or modern Europe produced, which may be compared with the finished strains of David and Asaph, with the temporary effusions of the minor prophets, or with the magnificent visions of the greater? It is indeed a singular phenomenon, that the Jewish bards, and

the ancient muses of Zion, have borne away the torch of success in the poetic race, from the daughters of Calvary; that the spirit of genuine poetry has deserted the religion of truth, or has been denied to the believers in the last revelation, which will be made to man! The psalmists, the prophets, the Elijahs, of the ancient world, have retired to heaven; but, where is the Elisha on whom the mantle has fallen? "Where is our boasting?—It is excluded."

If, then, the poetical books of the Scripture be so inimitably excellent in the Hebrew, every labor, all the art of man, all the learning, all the critical skill, and all the exertions of the linguist, should be employed to unfold their meaning, and display their glories.

"Prove all things, hold fast that which is the best:—Search the Scriptures; how readest *thou*?"

A new, and, perhaps, an improved translation of the II Sam. ch. 23.

The New Translation.

1. Now these be the last words of David; "*the oracle of David, the son of Jesse, even of the man, raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel:*

2. The Spirit of the Lord speaketh by me, and his word is upon my tongue:

3. The God of Israel saith, the Rock of Israel speaks to me," He that ruleth over men is a just one ruling in the fear of God!

4. And as the light of the morning, when the sun riseth, a morning without clouds; as the tender grass [springing]

The Old Translation.

Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

The Spirit of the Lord spake by me, and his word was in my tongue.

The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.

And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass

The learned periodical Critics, therefore, it is humbly hoped, will kindly allow for such variations. I here quote my authorities.

The Hebrew, without points, is taken, and the Chaldee, from the *American and Philosophical Transactions*, vol. iv. p. 485. The Arabic from some of the numerous grammars. The Arabic of Morocco, from Jackson's travels thither, p. 189. A second specimen of it, from Chenier's travels thither, translated, vol. i. p. 245.

The Brebes, or Shilhi, from Hornman's travels, in the *African Society papers*, p. 190. and from Chenier's *Morocco*, vol. i. p. 245. The first of the three specimens in Chamberlayne's *pater-nosters*, p. 152. The Maltese, or Punic, in the *Ancient Universal History*. Modern Ethiopic, or Abyssinian, in Bruce's works, vol. iii. p. 408. in the note by the editor. The Sanscrit in the *Asiatic Researches*, vol. viii. p. 434.

The Persian from the *Amer. Phil. Trans.* vol. iv. p. 485. a second from a *Persian Grammar*. The Afghan, from Wilkinson's *people on Mount Caucasus*, vol. ii. p. 666. The Welsh, from Richards's *Welsh dictionary*; and second specimen from *Amer. Phil. Trans.* vol. iv. p. 485. The Irish, from the last work. The Biscayan, also from the last work.

The Sanscrit, from the 26th No. of the *Edinburgh Review*. The Moors, Gipsy, or Hindustani, from Bell's travels, vol. ii. p. 115. and from Philips's *contemporary travels*, by Campenhausen, in *Moldavia*. The Malabar, or Tamulian, from Cordiner's *Ceylon*; the same in Thunberg's *Voyages*. in Fry's *Pantographia*, p. 188. The Ceylon, or Cingalese, from Cordiner's *Ceylon*, vol. i. p. 122.

The **Rooinga**, Rossawn, Banga, Myammau, or Burmah, Siam, or Tainay, Tailong.

Moitay, Koloun, Passooko, Maploo, Play i. Play ii. Moan, from the 5th vol. of the *Asiatic Researches*, by Dr. Buchanan.

The ordinals of Siam, from Kœmpfer, vol. i. p. 4. ; the cardinals from p. 321st of Turner's embassy to Tibet. Kookist or Lunkits or Lunctas, from the *Asiatic Res.* vol. vii. p. 198. Tancut, North of Tibet, from Bell's travels, vol. ii. p. 145. Cochin-china, from Barrow, p. 325. China, from Du Halde's *China*, vol. ii. p. 419; from Bell's travels, vol. ii. p. 115; from vol. iv. p. 486. of the *Amer. Phil. Tran.*; from *Archæologia*, vol. vi. p. 154. by Marsden. Ordinals of Japan, from Thunberg's travels, vol. iii. p. 91.

Ghazikumuk, Akuschæ, Kartel, Mingrelia, from the second volume of Wilkinson's *people of Caucasus*, Kisti and Zechetschen; Tscherkassian and Osses, from his first volume, p. 41. 274. 240.

	<i>Persian.</i>	<i>the same.</i>	<i>Afghan in the German pronun- ciation.</i>	<i>Welsh.</i>	<i>2d speci- men.</i>	<i>Irish.</i>	<i>Bascon.</i>
1	Yek	yeck	jau	un	yn	son	bat
2	du	dew	dua	dau	doy	do	bi
3	seh	se	dre	trair	tri	teora	iru
4	chehar	char	satur	pedair	peduar	kethra	lau
5	penge	panch	pinsa	pump	pymp	knig	best
6	shesh	shesh	spay	chwecb	xoex	seishcar	sey
7	heft	haft	ne	saitb		sheaxd	shaspi
8	hesht	hasht	ate	wyth		oelit	shorci
9	nuh	no	nehe	naw		niji	vedracy
10	deh	dah	las	deg		deix	amar
	ashoora						
100	sad		sil				

	<i>Sanscrit.</i>	<i>Moors, Gipsy, or Hindustani.</i>	<i>Malabar, or Tumli.</i>	<i>the same.</i>	<i>300,000 Chris- tians in Ceylon, or Cingalese.</i>
			latitude 10.°		latitude 8.°
1	Ec	ek	om-u	unou, undu.	ek-kai
2	dwan	duy	rend-u	rendu, rindu.	de-kai
3	traya	tin	mun-u	mundu	tun-ai
4	chatur	tzar	nal-u	nalu	hatar-ai
5	pancha	penge	anj-u	anji, anju.	pah-ai
6	shat	tzo	zar-u.	aru	high-ai
7	sapta	tatee	ail-u	elu	hatt-ai
8	ashita	aatsa	ett-u	ettu, ittu.	attai
9	nova	nouy	on- padd-u	om- bedu	namma- yai
10	dasa	dass	patt-u	pattu	daha- yai
20			irru	irue- du	ivees-sai
100			paddu		

	<i>Three in the Burmah Empire.</i>			<i>A few Christians in Siam, or Taiway.</i>		<i>Taiyay. Tailong.</i>
	<i>Roinga.</i>	<i>Rossawn.</i>	<i>Banga.</i>	<i>Burmah.</i>	<i>Taiway.</i>	
1	awg	aik	ak	tect	noong	aning
2	doo	doo	de	hucet	so	soung
3	teen	teen	teen	thoum	sam	sam
4	tchair	tzar	sa-ree	lay	see	shee
5	pan-so-ec	paus	pas	ngaw	haw	haw
6	saw	tso	tsoe	kiaenk	hoc	hook
7	sat	sat	hat	kuhmeet	kyact	seet
8	aw-toa	as-to	awt	sheet	payt	paet
9	no-naw	no	no	ko	ka-wo	kan
10	dus-so-a	dos	dos	tazay	seet	ship
20						
100						

- Plotarch 59. - in his *Plat. Apophthegms* iii, 143, 146, 147, 149, 157. - iv, 429.
- Poole iii, 361. - iv, 419.
- Poemata Græca, "Principissæ Ameliæ in obitum" iii, 194. - "In obitum illustrissimæ Principissæ Ameliæ" iv, 52.
- Poemata Latina: "Quicquid delirant reges, plectuntur Achivi" iii, 217. - "Prælium cum Gallis in BUSACI montibus commissum" iv, 52. - "Χαίροις-ἑστράτοις Κερυαίος" iv, 75. - "Templi Jovi Olympio ab Agrigentinis dicati demolitio" iv, 362. - "Herculeum" iv, 375. - "Amico meo Hypercritico;" *Fabula Phœdriana* iv, 469.
- Pococke iv, 167.
- Polychronis iv, 418.
- Pomponius Mela iii, 249.
- Person, Iambics of Professor iii, 237, 236. - on the Iambics of iii, 233. - imitations of Horace iv, 97. - praise of iv, 190. - iv, 513.
- Polyglott, observations on the London iii, 239.
- Poggy Isles language iv, 349. - ten numerals of iv, 111.
- Portuguese language iv, 349. - ten numerals of iv, 112.
- Portions sent to those, for whom nothing is prepared, explained by referring to Eastern travellers iv, 487.
- Potter, Dr. iii, 108.
- Pope, of the poet laureat iii, 6. - Guardian of iii, 11.
- Preston, Mr. iii, 248.
- Prosody, improvements on iv, 515.
- Priestley, Dr. iii, 8, 15. - iv, 313.
- Principissæ Ameliæ in obitum iii, 194. - iv, 52.
- Primatt, Accentus redivivi of iii, 39.
- Ptolemy iii, 34.
- Prometheus Vincetus of Æschylus, critical and explanatory notes on the, &c. No. 1. iii, 271. - No. 11. iv, 202.
- Ptolemy Hephestion iii, 181.
- Publicola, anecdote of, from Plutarch iii, 306.
- Punic, or Maltese, ten numerals of the language iv, 106.
- Q.
- Quintilian iii, 53.
- Quarterly Review iv, 86, 469, 515.
- Quickna, ten numerals of the language of iv, 117.
- R.
- Randolph, Dr. iii, 212.
- Ramsden, Dr. iv, 123.
- Remarks on detached passages of iii, 130. - on the introductory lines of the *Iliad* iii, 314. - on Sir W. Drummond's version of some English names in the Old Testament, No. 1. iii, 366. - on Professor Moor's Essay on "Greek Prepositions" iii, 470. - on the preface to "Musa Cantabrigienses" iv, 78. - on the "Cambridge Greek Ode" for 1811. iv, 129. - on Sir W. Drummond's version of some Egyptian names in the Old Testament, No. 11. iv, 369. - on H. STEPHENS'S Greek Thesaurus iv, 443. - on the antique ring iv, 454. - on Sir W. Drummond's derivation of the word "Pharaoh" iv, 462.
- Rennell, Mr. iv, 123.
- Reiske iii, 150, 152, 153, 154.
- Researches of the German Literati, some account of, on the subject of Ancient Literature and History: drawn up by C. Villers, No. 1. iii, 348. - No. 11. iv, 139.
- Rees, observations on the article of "Grammar" in the Cyclopædia of iii, 408.
- Reply to various critiques on the 1st part of Dr. A. Clarke's Hebrew Bible iii, 423.
- Reland iv, 49.
- Rhythm, Greek iii, 31.
- Rejang, ten numerals of the language of iv, 110.
- Rennell, Major, iii, 61. - iv, 222.
- Roman and Grecian coins on iii, 93.
- Romans, on the respect paid to old age by the iii, 142, 324.
- Robinson, Mrs. iv, 341.
- Robinson, Mr. W. a letter from iv, 342.
- Roodiga language iv, 348. - ten numerals of iv, 107.
- Rossown, ten numerals of the language of iv, 107.
- Rossi de iii, 254.
- Russell, Dr. observation of iii, 280. - iv, 222.
- Rubriquis, monk William de iv, 34.
- Russian language iv, 349.
- Runsen language iv, 350. - ten numerals of iv, 117.
- Runga language iv, 351. - ten numerals of iv, 119.
- Ruhkenii, D. Animadv. in Xenoph. Memor. iii, 444.
- Russ, ten numerals of the language of iv, 112.
- S.
- Savary, Mr. iii, 143.

SEMINARY

815

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J86