

Chapter 1 : Syriac versions of the Bible - Wikipedia

Chapter Summary. The Paris Edition of the Syriac New Testament, also the work of Guy, was in some ways the final flowering of the kabbalistic biblical and oriental scholarship one has been considering.

Of the first of these five versions, the Peshito New Testament, it is here proposed to give a pretty full account; and then to treat, more summarily, of the other versions in their order. This is not only much older than the Philoxenian or the later Syriac version, but is very generally admitted to be the oldest version that has come down to us, of the New Testament in any language. It is called by the Syrians the Peshito version, on account of its style or character. And precisely such is, in fact, the character of this venerable version. The word does not denote an expansion or extension ad extera, or over a larger space, but an internal development, an unfolding, which exhibits the thing in its fair and full proportions. The Peshito version embraces all the canonical books of the New Testament, except the second Epistle of Peter, the second and third Epistles of John, the Epistle of Jude, and the Apocalypse; that is, all the. Thus the Peshito Canon embraces all the books, which were universally admitted to be genuine in the early ages of the Church; and it excludes all but one of the books concerning which there was for a time doubt and uncertainty. It is almost precisely the same with the Canon derived from the writings of Irenaeus, Tertullian, and others in the first ages of the Church. And this may be considered as evidence of the high antiquity of the version. It was made before the New Testament Canon was fully settled. Among the Aramaean Christians the tradition is universal, and uniform everywhere, that this version was made at the time when Christianity was first preached, and when Christian churches were first established, in Syria and Mesopotamia: Some name Mark the Evangelist; others, Thaddeus the reputed Apostle of Mesopotamia; others, Achaeus or Aghaeus, a pupil and immediate successor of Thaddeus. Anterior to the present century, most of the Europeans who gave attention to Syriac learning, so far assented to this Syrian tradition, as to maintain, that the Peshito version must have been made either by an Apostle, or by some companion and assistant of the Apostles. A few, however, men of talents and erudition, but not versed in Syriac learning, - e. Fuller, Grotius, and J. Wetstein,-maintained that the Philoxenian was the only Syriac version of the New Testament; and that, as this version was not made till the sixth century, of course that must be the date of our Syriac New Testament. Such reasoning needs no confutation at the present day. And accordingly, since the middle of the last century, all the learned men of Europe seem to be agreed, that the Peshito version was probably in existence in the latter part of the second century, and certainly in the beginning of the third. The more recent German writers content themselves with tracing back the existence of this version to the latter part of the second century. But the English, and also the Germans before the year , very generally believed, and argued, that it must have been made either near the close of the first century, or early in the second century. Horne, in his Introduction, vol. Kennicott, fix its date to the first century; Bauer, and some other German writers, to the second or third century; Jahn fixes it, at the least, to the second century; De Rossi pronounces it to be very ancient, but does not specify any precise date. The most probable opinion, he adds, is that of Michaelis, Introduction to New Testament, vol. For, at that period, Ephraim Syrus composed his voluminous writings, which abound in quotations and expositions of the sacred books, as they are found in this version. And going back of that period, we are able to trace a solid Christian literature, and a series of well-informed theologians reaching up to the age of Bardesanes, in the latter part of the second century. Now such able theologians, and such a Christian literature, could not have existed without a knowledge of the Scriptures: We therefore infer that the Peshito version existed, and was in common use from at least as early as the latter part of the second century. And this inference seems to have the support of direct testimony. For Eusebius says, H. This language as Hug has clearly shown: The words Syri interpretatione sermonis, explicitly, make him the public translator, of the Scriptures, undoubtedly, from the Syriac language into some other, the Greek, most probably: The arguments for carrying back the origin of this version to the last part of the first century and the first part of the second, are the following: This accords with the constant and uniform tradition of all the Aramaean churches, Nestorian, Monophysite, Melchite, and Maronite; in all of which this version has been in public use, time out of mind, and has ever been revered as coeval with the

origin of those churches. Moreover, there is no contradictory tradition from any quarter; nor does ecclesiastical history afford any invalidating testimony. All the evidence in the case is therefore on one side, or stands uncontradicted and unopposed by any contrary evidence. By what laws of historic reasoning, then, can the tradition just referred to be set aside? The uncertainty which is found in the tradition, respecting the precise time, and place, and author of this version, is good evidence of the truth of the tradition; for it shows, that this version was made at so early a period, that the particular circumstances attending its formation were hid in obscurity. This argument may be thus stated: Yet not one of them could authenticate the universal tradition, or trace it to its source, or correct the minuter details of it. They could only repeat the generally received fact, that this version was made when their first churches were planted by the Apostles and their coadjutors; and then give their conjectures respecting the precise time, and place, and author of the version. And the early Greek Fathers, many of whom lived in Syria and Palestine, were equally in the dark respecting these points. Now the fair inference from these facts is, that the translation must have been made in the very earliest times of the Church, and so long before the days of the learned ecclesiastical writers,- that is, before the times of Justin Martyr, Irenaeus, Bardesanes, Clemens Alex. For the due appreciation of this argument, it should be recollected, that from the termination of the New Testament narratives to about the middle of the second century,- that is, for about 60 or 80 years, -the only Christian writers were those called the Apostolic Fathers; whose writings are few and meagre, and scarcely throw any light on sacred literature and the occurrences in the churches. After that period, learned Christian writers began to arise, and to multiply more and more; so that from that time onward, and especially after the commencement of the third century, All the more important occurrences in the Church became tolerably well known, being mentioned by the cotemporary writers; while all that occurred in the latter part of the first century, and in the first half of the second, is almost as little known as the events before the flood. This argument receives confirmation from the fact, that the very early translation of the Scriptures into Latin, which no one calls in question, is exactly parallel with this asserted early origin of the Syriac version. Both versions were supposed to have been made in the times of the Apostles, or shortly after, and by an author, or authors, unknown to the subsequent ages. The chief difference in regard to them is, that there are said to have been several early Latin versions, one of which, being superior to the others, obtained the greatest circulation, and was called the *ITALA*, whereas we read of only one early Syriac version, that called the *Peshito*. He says, *de Doctrina Christ.* For, in those early times of Christianity, whoever got hold of a Greek MS. And hence the vagueness, or the want of uniformity and consistency in the details, is the very best internal evidence of the general truth and authenticity of both traditions. The character and circumstances of the first Syrian Christians, and of their teachers, would both demand and facilitate an early translation of the New Testament into the common language of the country. The first converts of that country were, doubtless, to a great extent, from among Jews. And we know that the first Christians were, generally, from the humbler walks of life, or from the common people,- that class of persons who, in Syria and Mesopotamia, spoke and understood no language but the Syriac. An early translation of the Scriptures into this language was therefore exceedingly necessary. Indeed, it was nearly indispensable for the due instruction of the new converts, and for qualifying their principal men to be teachers and guides in the new formed churches. What modern missionary attempts to propagate Christianity, and to establish Christian churches, in any unevangelized country, without at once putting the Bible into the hands of the common people, in a language they can understand? For such were all the Apostles, the seventy disciples, the seven Deacons, and among the Evangelists, Mark, Barnabas, Silas, and perhaps others. But to all the Jews of Palestine, an Aramaean dialect very similar to the Syriac, was vernacular, and was the ordinary language of all public addresses in the synagogues of their country. Hence we may suppose, that the Gospel was first preached among the Syrians in the Aramaean language, either in pure Syriac or in the dialect of the Jews. And if so, the first founders of the Syrian churches were fully competent, to give them Syriac translations of the several books of the New Testament, as soon as they successively arrived in the country. And we can hardly suppose it possible, that they would neglect a work so easy of accomplishment, so necessary to lighten their own labors, and so indispensable to the full establishment and permanent prosperity of the churches. The character of the version itself affords evidence that it was produced in the very earliest ages of the Christian Church. Its style has all

the simplicity and directness of those sincere and honest-hearted men who first propagated Christianity. It is, precisely, what its name Peshito implies—a perfectly explicit and lucid version, every word of which seems to be the spontaneous efflux of a warm heart, and of a mind fully master of its own conceptions. There is no pomp of words, no artificial constructions or phraseology, nothing that betrays vanity or ostentation, nothing factitious, elaborate, and studied. It exhibits no undue veneration for the technical terms of the new religion, or of the Church and its organization. Indeed, it seems not to know that there are technical words and phrases, belonging to the new dispensation. And although it is the translation of a sacred book, it seems to have no superstitious reverence for the mere words, the phraseology, or the grammatical constructions of the original text. To give the substance of what is written, and in the plainest, simplest manner possible, seems to be its sole aim. In these respects it stands alone among all the ancient versions of the Bible; and especially is it totally unlike the second Syriac version, which will be described hereafter. And this fascinating artlessness of the Peshito version, while it affords strong evidence of its very early formation, will account for its permanent and very strong hold on the affections of all Aramaean Christians in every age of the Church. If this version was not made till near the end of the second century, it is utterly unaccountable that neither any notice of the time, place, and circumstances of its formation, nor any intimation whatever of its recent origin, can be found in any cotemporary, or any subsequent ecclesiastical writer, Syrian, Greek, or Latin. For if the Aramaean Christians had been destitute of the holy Scriptures in a language they could understand, during one hundred and fifty years, and had then first received the full light of the Gospel from this translation, surely the publication of it must have produced an astonishing change in the character and condition of the Aramaean churches. It must have formed a grand epoch in their history; and the learned writers of those times, witnessing the wonderful changes that occurred, could not have failed to notice them, and to dwell on them with wonder and delight. And yet no notice is taken of any such occurrences by any writer of those times, either Syrian or Greek. Surely this is very strange; and the advocates of this hypothesis may be challenged to produce a parallel case in the whole history of the Christian Church. For what other equally venerated version can be named that was made as late as A. D. If these arguments, collectively, afford satisfactory evidence in the case, then we are to believe that most of the books called John, which, if written as many suppose near the end of the century, may not have reached Syria in time to be translated before the commencement of the second century. Their style, which differs somewhat from the rest of the Peshito, and approximates towards that of the Philoxenian, is evidence of this. Hug, indeed, Introduction, i. Neither of these opinions is admissible. For if, according to Hug, they originally belonged to the Peshito version, it is strange that they should differ so much from the usual style of the Peshito, and also that they are found, almost invariably, omitted in the MSS. The opinion that they belong to the Philoxenian version, is equally objectionable, for the style of these books coincides more with that of the Peshito than with that of the Philoxenian, though differing from both. It is, moreover, scarcely supposable, that these important books remained unknown to the Syrians, and untranslated by them, until so late as the sixth century. Besides, they are actually quoted by Ephraim Syrus, in the middle of the fourth century, or more than years before the Philoxenian version was produced. See Hug, Introduction, vol. It is therefore probable that they were translated after the decease of those excellent men who translated the Peshito canonical books; and that, for this and other reasons, they were held in less estimation by the Syrian Christians, and were but rarely inserted among their canonical books. Most of those who carry back the origin of this version to the close of the first, and the commencement of the second century, regard Antioch as most probably the place where it was produced: That city was the capital of all Syria; and thither Paul and Peter, and other apostolical men, often resorted. There the mother church of all Syria long flourished; and from it, undoubtedly, Christianity was propagated, not only throughout Syria, but also in Mesopotamia, and in all the countries in which the Syriac language prevailed. No place, in that early age, afforded such advantages, or afforded such inducements, for producing a correct Syriac version of the Christian Scriptures. Michaelis, however, Introduction, ii. Though no tradition were still extant, that the Syriac version was written at Edessa, it would naturally occur as the most probable place, it being a city where the Christian religion was planted in the first century, was adopted by its sovereigns, who erected churches with all the magnificence of heathen temples,—was thence early and widely propagated in the eastern parts of

Asia;-and a city, not only whose language was Syriac, but which, during many ages, was the eastern metropolis of the Christian world. When a religion is thus publicly introduced, the first care is to procure an authentic version of the sacred writings for the public service. And, although we admit that Christianity early gained a footing in Osrhoena, and particularly at Edessa, yet there is so much uncertainty about the conversion of Abgarus, and his making Christianity the religion of the state, in the first century, and so little evidence of the frequent resort of Apostles and apostolical men to that city, or that it was really " the eastern metropolis of the Christian world," till far into the second century,-that we may suitably hesitate on this subject. In our view, Antioch has as strong claims as Edessa, to be regarded as the birthplace of the Peshito, provided it originated from Apostles or apostolical men, and was written as early as the first century. The great value of this translation depends on its high antiquity, on the competence and fidelity of the translators, and on the near affinity of its language to that spoken by our Lord and his Apostles. In all these respects it stands pre-eminent among the numerous versions of the New Testament.

Chapter 2 : The Kabbalistic Scholars of the Antwerp Polyglot Bible

The principles of Christian kabbalah found in the Polyglot are then shown to be characteristic also of Guy Lefevre de la Boderie's Paris edition of the Syriac New Testament dedicated to Henri III.

It dates to 6th or 7th century. It is believed to have been made in northern Mesopotamia. The manuscript has extant folios. Large sections of text and the accompanying illustrations are missing. The folios are by mm. For reasons of economy, the text is written in three columns. The illumination consists of miniatures introducing each of the books of the Bible and set into one or two of the text columns. The miniature for the Book of Genesis which may have been the most sumptuous miniature is missing. Although most of the miniatures are full length author portraits, some depict scenes from the following book. For example, the miniature before the Book of Job depicts Job on the dung heap. This miniature combine several scenes from the Book of Job. Job is pictured lying naked on the dung heap, covered with sores. Below him his wife is talking to him. To the left are his three friends. One of them is seen rending his garments, while the other two are seated, and talking to him. The Book of Exodus also has a narrative miniature before it. It depicts Moses and Aaron requesting permission to depart from Pharaoh. It is hard to understand why this scene, rather than one of the many more popular scenes was chosen to be the sole illustration for Exodus. Other miniatures are allegorical groups. The miniature before the Book of Proverbs shows the Virgin and Child , flanked by Solomon , representing the wisdom of the Old Testament , and Ecclesia , a personification of the Christian Church. Only one New Testament miniature survives, that of James the Apostle. The miniatures show mixture of Hellenistic heritage and a native Syriac tradition. Some of the miniatures, especially the miniature before Exodus, show stylistic similarities to the miniatures in the Rabula Gospels. Based on this it is unlikely that this manuscript was made much later than the Rabula Gospels which were made in The manuscript is assumed to have come from the Episcopal library of Siirt near Lake Van , where it may have been produced.

Chapter 3 : symposium | The Aramaic New Testament

This tradition is then traced to the Paris edition of the Syriac New Testament. Bowker Data Service Summary This work places the Syriac New Testament in the Antwerp Polyglot within a new appreciation of 16th century Catholic Syriac and Oriental scholarship.

Beza himself owned Codex Bezae 5th or 6th century and Codex Claromontonus 6th century, though he made relatively little use of them for they deviated too far from he generally received text of the time. Beza was the first scholar to collate the Syriac New Testament. The text in this edition generally follows R. In his Latin translation of the NT many emendations of the text, some of which are translated to the Greek. Stephanus was a Paris printer who produced an eight volume Greek dictionary. He left Paris because he printed a New Testament and was threatened with death. Modern half calf binding, recently done for Professor Krentz. The device on the title page is an olive tree, with the motto *Noli altum sapere*. Dedicated to the most serene queen, Elizabeth. Three more major editions appeared in , or , and JKM library has a later octavo edition without the commentary. Blind-stamped pigskin over boars. Two clasps, but the pigskin has shrunk so they do not close. Brenz, , consistently supported Luther in communion controversy. The two works by Brenz are bound as one volume. Janus head in ornamental border. Paper, foxed quite badly. Bound in same volume as Fischart, Bienenkorb. Calvin, , His most famous work is the Institutes of the Christian Religion. Bound in one volume with two volumes by Heerbrand below and Wigand, De Ubiquitate. Blind-stamped pigskin with annunciation scene front and back. Vols 1 and 2 of four volume work critiquing the Council of Trent. Vol 1 pages plus index; Vol 2 pages plus index. Bound in full pigskin, partly blind stamped, partly reusing Latin MSS pages.

Chapter 4 : Syriac Bible | calendrierdelascience.com

Not surprisingly, the longest chapter is devoted to the Paris Syriac New Testament: the two books were constructed as a whole. On the back cover of each book the other is referred to as "companion volume."

Two fantastic bits of news came in on the Hugoye List: The Symposium papers will focus on libraries in the Syriac tradition, and will be published in Hugoye: Journal of Syriac Studies The speakers are: Brock University of Oxford: David Taylor University of Oxford: Syriac Printing in the 19th and early 20th-Century Middle East: Tool of Western Propaganda or Local Resistance? Kristian Heal Brigham Young University: Corpora, eLibraries and databases: Locating Syriac Studies in the 21st Century. The Beth Mardutho Research Library: A dinner will follow at a local restaurant for which there will be a fee for those who choose to participate. Please provide your name, affiliation, contact information, whether you request parking, and whether you would like to attend the dinner. Registration is free donations to Beth Mardutho to support the library are appreciated. Deadline for registration is April 15th, Those attending from afar are expected to arrange for their own accommodation. Information can be found at [http: Cataloguer in Syriac and Arabic](http://Cataloguer in Syriac and Arabic) Gorgias Press, an academic publishing firm based in Piscataway, NJ, is seeking applicants for a 3-month internship for the position of cataloguer in Syriac and Arabic. The candidate will be asked to catalogue books in Syriac and Arabic mostly on Syriac topics published in the Middle East during the s and early s. The cataloguing involves entering bibliographical information about the books author, title, subject, etc. A good command of Syriac and Arabic is required, as well as general knowledge in the field and literature. Strong writing skills in English are also required. The candidate is expected to catalog an average of 10 books a day. The candidate must be in residence in the area for the duration of the Internship apart from weekends. The housing is in the same complex as the Gorgias office for female candidates, and 1 mile 20 minute walk, 2 minutes by car for male candidates. Piscataway is located 40 miles from New York City, and 30 miles from Princeton. The nearest train station is New Brunswick, 3 miles from Piscataway. The only public transportation available within Piscataway is taxis. The position is open until filled. The candidate may start anytime between March and June, Interested applicants should send a CV, and letter expressing their interest to jobs [at] gorgiaspress [dot] com indicating their strength in Syriac and Arabic.

Chapter 5 : CATHOLIC ENCYCLOPEDIA: Guy Lefevre de la Boderie

Not surprisingly, the longest chapter is devoted to the Paris Syriac New Testament: the two books were constructed as a whole. On the back cover of each.

French Orientalist and poet; b. At an early age he devoted himself to the study of Oriental languages, particularly Hebrew and Syriac. After much travelling in different provinces of France he settled down to uninterrupted study under the guidance of the Orientalist Guillaume Postel, who was a professor in the College de France. Guy was an earnest student and his scientific ardour was intensified by the religious enthusiasm of his character. He was convinced that deep study and full knowledge were the surest natural mainstays of faith. He felt, too, that if this was true generally, it was true in a very special way in regard to Biblical work. He became an Orientalist therefore, like many others, because he was an apologist. His first published work of importance was a Latin version of the Syriac New Testament published in This work attracted much attention, and in Guy was invited by Arias Montanus to assist in the production of the Antwerp Polyglot. Guy accepted the invitation and proceeded to Antwerp with his brother Nicolas who was also an Orientalist. He examined for this purpose a new Syriac manuscript of the New Testament which Guillaume Postel had brought from the East. This work was republished by Le Jay in in the Paris Polyglot. This text, furnished with a Latin translation, appeared under the title "D. To make the little text useful. This work has no scientific value: In this position he was brought into close contact with the somewhat radical thought of the period. In this work the Vulgate and Greek texts were printed at the foot of the page. Among his more important poetic performances are: Most of these translations are apologetic, and few of them are of any value. Of his life, apart from his writings, we know next to nothing. It has been conjectured from some words of his in a poem addressed to Marguerite de France that he was an ecclesiastic; and it has been said that Pope Clement VIII wished to make him a cardinal. He died in the peaceful family mansion of La Boderie in An epitaph which he wrote for himself sums up his life work simply and well: About this page APA citation. In The Catholic Encyclopedia. Robert Appleton Company, This article was transcribed for New Advent by Mario Anello. Farley, Archbishop of New York. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent. Dedicated to the Immaculate Heart of Mary.

Chapter 6 : The Paris Syriac New Testament Â» Brill Online

This is the earliest translation of the gospels into Syriac. Syriac is a Greek word for the language spoken by the Syrians. It was an Aramaic dialect spoken in Syria. The earliest translation of any New Testament text from Greek seems to have been the Diatessaron, a harmony of the four canonical gospels (perhaps with a non-extant fifth text) prepared about AD by Tatian in Rome.

In lieu of an abstract, here is a brief excerpt of the content: Max Engammare Robert J. Orientalism, Aramaic and Kabbalah in the Catholic Reformation: Studies in the History of Christian Traditions The two books under review started as chapters of a doctoral dissertation of the University of the West of England in Bristol, "The Origin of Syriac Studies in the Sixteenth Century" My description of this book, however, does not seek bibliographic precision and may, I fear, irritate the purist. My remarks extend no further than those features for which I feel I am able to give some sort of explanatory account" 1. Maybe I was not the right person to review the book, because the philologist in me was always in some way frustrated, although the historian received enough information, due to short chapters and subchapters mostly two or three pages that give facts but not acribic analysis of texts. After reading the preface, this reader was also disappointed, because diacritical points of Syriac and Arabic were suppressed, no translation of all passages in Latin were given, and there are many misprints in French of which Tyardet instead of Pontus of Tyard, in the book on the Antwerp Polyglot Bible, , is the most curious , even a few in Latin. The aim of the study is the identification and reconstruction of the Christian kabbalistic milieu out of which the first Syriac New Testament arose, which is well done, but it was maybe not enough. Unfortunately, the author does not explain the importance of the Syriac language at the beginning of the sixteenth century. This appears in the second book, where the chapter devoted to the Syriac New Testament in the Antwerp Polyglot presents the reason of the interest in Syriac 77ff. Teseo Ambrogio and Cardinal Egidio da Viterbo were the main scholars in the construction of Orientalism, within which the first printed Syriac New Testament was produced; the latter had in his household the Jewish grammarian and scholar Elias Levita. This editio princeps of the first printed Syriac New Testament was the product of an unexpected cooperation between a Syriac scribe sent by the Patriarch of Antioch, Moses of Mardin, and two Western scholars, Guillaume Postel and Johann Albrecht Widmanstetter, working under the patronage of Ferdinand I 63, In the autumn of , Charles V passed through the city. The young Johann Albrecht Widmanstetter was in his train, and he met Teseo, who gave him a Syriac Gospel book, a gift extremely important for Syriac studies and the first edition of the Syriac New Testament. Wilkinson gives all major dates, meetings, researches, manuscripts, context, and biographical details. The three following chapters inform us of the scholars of the editio princeps: You are not currently authenticated. View freely available titles:

Chapter 7 : Versions, Ancient, of the Old and New Testaments, - Smith's Bible Dictionary Online

The Syriac version of the New Testament is one of the earliest and most important versions. Over Syriac manuscripts of the New Testament have survived into the present.

At an early age he devoted himself to the study of Middle Eastern languages, particularly Hebrew and Syriac. Guy was convinced that study and knowledge were keys to religious faith, in particular in regard to Biblical work. He selected Syriac and Aramaic as his special department in the hope of coming nearer to the mind of Christ by the study of his vernacular. His first published work of importance was a Latin version of the Syriac New Testament published in 1616. This work attracted much attention, and in 1622 Guy was invited by Benito Arias Montano to assist in the production of the Antwerp Polyglot. Guy accepted the invitation and proceeded to Antwerp with his brother Nicolas who was also an Orientalist. He examined for this purpose a new manuscript of it which Postel had brought from the East. This work was republished by Le Jay in the Paris Polyglot. In 1624 Lefevre published in Antwerp a short Syriac text which he had found accidentally thrown together with the Eastern Biblical manuscript above mentioned. This text, furnished with a Latin translation, appeared under the title *D. Seven, Alexandrini, quondam patriarche, de Ritibus baptismi et sacre synaxis apud Syros Christianos receptis liber*. Lefevre tells us *Epistola dedicatoria*, p. To make the little text useful for beginners in Syriac Lefevre vocalized the text and added at the foot of the page a vocalized transliteration in Hebrew characters. In the same year, Lefevre published, also in Antwerp, a short introduction to Syriac, *Syriace lingue prima elementa*. This work is little more than an account of the names of the consonants and vowel signs with a few easy texts. In this position he was brought into close contact with the somewhat radical thought of the period. But Lefevre remained, in spite of all, a strong Catholic and a steady enemy of Protestantism. In this work the Vulgate and Greek texts were printed at the foot of the page. Among his poetry is: Lefevre published in his last years a large number of translations from Latin, Italian, Spanish etc. Most of these translations are apologetic. Of his life, apart from his writings, we know next to nothing. It has been conjectured from some words of his in a poem addressed to Marguerite de France that he was a clergyman; and it has been said that Pope Clement VIII wished to make him a cardinal in his last days, but that he declined. He died in the peaceful family mansion of La Boderie in 1624. He wrote this epitaph for himself:

Chapter 8 : Read TRANSLATION OF THE ARAMAIC PESHITTA

The Spanish tradition: the notion of a Polyglot -- The Spanish tradition: Hebrew studies and Kabbalistic influence -- The Northern scholars: Masius -- The Northern scholars: the role of Postel in the Antwerp Polyglot -- The Northern scholars: Guy Lefevre de la Boderie -- Plantin and the Antwerp Project -- The Polyglot: the Syriac New.

Irvine CA www. It combines the actual Peshitta text in a very elegant Estrangelo font with a new translation by Light of the Word Ministry. It then includes four older translations. The second of the older translations is by Dr. The third translation is by James Murdock and is from his translation published in The last translation is by J. Etheridge, based upon the eastern version of the Peshitta. This combination of translations gives an immediate method of comparison and enables the student of the Bible desiring to study the Biblical text from a variety of angles all in one place. The methods of translation vary from scholar to scholar, but with the ability to compare the verses, the student can check the variations in the choices of words, and then get an overall understanding of the passage. In the British and Foreign Bible Society published an edition of the Gospels in Syriac, reprinted by permission from a revised text of the Peshitta Version which had been prepared by the late Rev. This is a critical text of the Peshitta that was completed from a collation of manuscripts at the British Museum Library. Introduction The font used in this edition is an Estrangelo font developed and available from www. The letters are clear and concise, but are also in the style of many of the older manuscripts. This font is available to download on the above website. Light of the Word Ministry Translation LWM Janet Magiera has been working on a database of the Aramaic text of the New Testament for the last 13 years and it is finally coming to fruition where portions of it can begin to be published. This translation is still considered to be in draft form and is in constant revision as more word studies are being accomplished as the work progresses. It uses the accepted English proper names for people and locations. It endeavors to bring a very literal style together with an idiomatic translation of the Syriac. This translation will be used on the website as well as in future publications of Light of the Word Ministry at www. Clay and Sons, London, in Several other scholars, notably Mr. Rendel Harris and Mr. Burkitt helped with the transcription from the photographs and several trips were made to the Sinai even after this work was published. There is now an accepted version of the Siniaticus, which is somewhat more complete than is indicated in this translation. Lewis did not go back to revise her translation, once the text had been completely verified by Only the portions that she translated are included in this parallel edition. Lamsa was a native Assyrian who translated the whole Bible into English. His is probably the most well known translation, having been published by Harper Collins Publishers for many years. This accounts for some of the variations with the other translations. But it also is very important to see these differences. Lamsa traveled extensively in the United States, lecturing and teaching Christians about the Peshitta text and helping Bible students to understand the Aramaic idioms. For more information about Lamsa and to purchase other references by him, please contact The Aramaic Bible Society. The preface of his volume contains a brief account regarding his reasons for producing an Aramaic translation. He began the translation in in order to extend his own knowledge of the Syriac language. He endeavors to translate the idioms as fully as possible without sacrificing English grammar. This edition has gratefully made use of work done by Gary Cernava in scanning and transcribing the editions of Murdock and Etheridge. The full introductions and his complete work are located on the Internet at www. Etheridge also produced a translation that was very literal, using the eastern pronunciation of proper names and places. Longman, Brown, Green, and Longmans, London published the complete volume of the translation in Another peculiarity of this translation is the use of Aloha for the Aramaic word for God. The Etheridge translation was originally written in paragraph form and in order to use it for this parallel edition, it was made to conform to standard verse breaks. His paragraph breaks are indicated in this parallel edition by a small indent with capital letters. Future books will be published in succession, as the work is complete. If you have any questions or comments, please contact Light of the Word Ministry.

Chapter 9 : Syriac Versions Definition and Meaning - Bible Dictionary

J. Murdock, The New Testament, or the Book of the Holy Gospel of our Lord and our God, Jesus the Messiah: A Literal Translation from the Syriac Peshitto calendrierdelascience.com a Bibliographic Appendix, 9th ed. Boston: H. L. Hastings,

Boylan French Orientalist and poet; b. At an early age he devoted himself to the study of Oriental languages, particularly Hebrew and Syriac. After much travelling in different provinces of France he settled down to uninterrupted study under the guidance of the Orientalist Guillaume Postel, who was a professor in the College de France. Guy was an earnest student and his scientific ardour was intensified by the religious enthusiasm of his character. He was convinced that deep study and full knowledge were the surest natural mainstays of faith. He felt, too, that if this was true generally, it was true in a very special way in regard to Biblical work. He became an Orientalist therefore, like many others, because he was an apologist. His first published work of importance was a Latin version of the Syriac New Testament published in This work attracted much attention, and in Guy was invited by Arias Montanus to assist in the production of the Antwerp Polyglot. Guy accepted the invitation and proceeded to Antwerp with his brother Nicolas who was also an Orientalist. He examined for this purpose a new Syriac MS. This work was republished by Le Jay in in the Paris Polyglot. This text, furnished with a Latin translation, appeared under the title "D. This work has no scientific value: In this position he was brought into close contact with the somewhat radical thought of the period. In this work the Vulgate and Greek texts were printed at the foot of the page. Among his more important poetic performances are: Most of these translations are apologetic, and few of them are of any value. Of his life, apart from his writings, we know next to nothing. It has been conjectured from some words of his in a poem addressed to Marguerite de France that he was an ecclesiastic; and it has been said that Pope Clement VIII wished to make him a cardinal. He died in the peaceful family mansion of La Boderie in An epitaph which he wrote for himself sums up his life work simply and well: