

Bible Museum Introduction

Stages	<p>Author write the autographs Scribe copies manuscripts Editor makes an edition Translator makes a translation Printer makes a printing</p>
Hebrew	<p>This is not a translation. This is the original. Between 1445 B.C. and 100 A.D. over 40 different authors wrote down the Bible. They lived in various parts of the Middle east and the Mediterranean world.</p> <p>The Old Testament was mainly in Hebrew, but a few chapters were in Aramaic. The New Testament was in Greek.</p> <p>Notice that this is written as a scroll. It was hard to go from one part of the Bible to another. So, they usually used many scrolls. A few books (megilloth) were used for special feasts, so they were separate. The first five books were put into one scroll--the Torah.</p>
Greek	<p>Septuagint: About 200 BC the Jews translated the Old Testament into Greek because there were many Jews living outside of the land of Israel who didn't speak Hebrew well. Before this event, there was not a lot of translation of any literature. It was the first major translation in world history.</p> <p>In Roman times, the New Testament was written mainly by the apostles of Jesus. Because the church included people of many races, they often used Greek in their services. Therefore the NT was written in Greek.</p>
Aramaic Targum	<p>In the Jewish synagogues, leaders would often read the Old Testament and give an Aramaic translation. At times, the translation included interpretational comments. Eventually, a set of translations were published that covered the whole Old Testament. The Torah portion is a closer translation while the Prophets and Writings are freer to include interpretational comments.</p>
Syriac Peshitta	<p>Many Christians in the first century were from the area of Syria. One of the main early translations of the Bible was in Syriac. It has a special name--Peshitta. The alphabet used was taken by Persian missionaries to the Uighur people of Xinjiang. Later the Mongols borrowed this alphabet and use it till today. It is on every renminbi bill. The Manchus borrowed this alphabet for their language, and it on the bilingual court documents of the Qing Dynasty.</p>
Latin	<p>Jerome was a Bible scholar living in Rome. He wanted to translate the Bible, but didn't know Hebrew well. He went to Bethlehem--the birthplace of Jesus--to translate the Bible. His Bible has been used for 1500 years all over the world and is still used by many people today.</p>
German	<p>Martin Luther was a German monk living around 1500. He wanted the German people of his day to be able to read the Bible in their own language. He therefore translated the Bible from Hebrew, Aramaic, and Greek. His dialect of German became the standard dialect for all Germany and helped unite the German nation.</p>

<p>Spanish</p>	<p>The Reina–Valera is a Spanish translation of the Bible originally published in 1602 when Cipriano de Valera revised the earlier translation produced in 1569 by Casiodoro de Reina. This translation was known as the "Biblia del Oso" (in English: Bible of the Bear) because the illustration on the title page showed a bear trying to reach a container of honeycombs hanging from a tree. Since that date, it has undergone various revisions notably those of 1909, 1960, 1995, and more recently in 2011. The Reina–Valera Bible is as central to the perception of the Bible in Spanish as the King James Version is in English.</p> <p>Casiodoro de Reina, a former Catholic monk of the Order of St. Jerome, and later an independent Lutheran theologian, with the help of several collaborators produced the Biblia del Oso, the first complete Bible printed in Spanish (earlier translations, such as the 13th-century Alfonsina Bible, translated from Jerome's Vulgate, had been copied by hand).</p> <p>It was first published on September 28, 1569, in Basel, Switzerland. The translation was based on the Hebrew Masoretic Text (Bomberg's Edition, 1525) and the Greek Textus Receptus (Stephanus' Edition, 1550). As secondary sources, de Reina used the Ferrara Bible for the Old Testament and the Latin Edition of Santes Pagnino throughout. For the New Testament, he was greatly aided by the translations of Francisco de Enzinas and Juan Pérez de Pineda. The 1569 version included the deuterocanonical books within the Old Testament.</p> <p>In 1602 Cipriano de Valera, a student of de Reina, published a revision of the Biblia del Oso which was printed in Amsterdam in which the deuterocanonical books were placed in a section between the Old and New Testaments called the Apocrypha. Among the reasons for the revision was the fact that in the intervening period words had changed their meanings or gone out of use. For a time, it was known simply by de Valera's name.</p>
<p>French</p>	<p>Louis Segond (May 3, 1810 – June 18, 1885) was a Swiss theologian who translated the Bible into French from the original texts in Hebrew and Greek.</p> <p>He was born in Plainpalais, near Geneva. After studying theology in Geneva, Strasbourg and Bonn, he was pastor of the Geneva National Church in Chêne-Bougeries, then from 1872, Professor of Old Testament in Geneva.</p> <p>In July 1864, he resigned from his parish office and placed himself at the disposal of the Company of Pastors of Geneva who wanted a new translation of the Old Testament, both faithful to the original texts and expressed in current language. His translation was completed in late 1871, however, the publication of the complete version was dated 1874 but published in 1873 by Cherbuliez.</p> <p>In 1872, Louis Segond was appointed professor of Hebrew and exegesis of the Old Testament at the Protestant Theological Faculty of Strasbourg. He undertook, on the basis of Constantin Tischendorf's critical edition, the translation of the New Testament. The Gospel of Matthew was published in 1878, the Gospel of John in 1879 and finally, the entirety of the New Testament in 1880 at Editions Cherbuliez. For a century it was the standard in</p>

	French Protestantism.
English	King James was born in Scotland and when Elizabeth died, he became the king of England too! He wanted a translation that could be the official version for all of the Anglican churches. For 400 years the KJV has been the standard version for the English world. Even non-Christians praise the language of the KJV.
Persian	<p>Henry Martyn (18 February 1781 – 16 October 1812) was an Anglican priest and missionary to the peoples of India and Persia. Born in Truro, Cornwall, he was educated at Truro Grammar School and St John's College, Cambridge.[1] A chance encounter with Charles Simeon led him to become a missionary. He was ordained a priest in the Church of England and became a chaplain for the British East India Company.</p> <p>Martyn arrived in India in April 1806, where he preached and occupied himself in the study of linguistics. He translated the whole of the New Testament into Urdu, Persian and Judaeo-Persic. He also translated the Psalms into Persian and the Book of Common Prayer into Urdu. From India, he set out for Bushire, Shiraz, Isfahan, and Tabriz.</p> <p>Martyn was seized with fever, and, though the plague was raging at Tokat, he was forced to stop there, unable to continue. On 16 October 1812 he died. He was remembered for his courage, selflessness and his religious devotion. In parts of the Anglican Communion he is celebrated with a Lesser Festival on 19 October.</p> <p>Early life</p> <p>Martyn was born in Truro, Cornwall. His father, John Martyn, was a "captain" or mine-agent at Gwennap. As a boy, he was educated at Truro grammar school under Dr. Cardew and he entered St John's College, Cambridge, in the autumn of 1797, and was senior wrangler and first Smith's prizeman in 1801. In 1802, he was chosen as a fellow of his college.[2]</p> <p>He had intended to go to the bar, but in the October term of 1802 he chanced to hear Charles Simeon speaking of the good done in India by a single missionary, William Carey, and some time afterwards he read the life of David Brainerd, a missionary to the Native Americans. He resolved, accordingly, to become a missionary himself. On 22 October 1803, he was ordained deacon at Ely, and afterwards priest, and served as Simeon's curate at the Church of Holy Trinity, taking charge of the neighbouring parish of Lolworth.[2]</p> <p>Missionary work</p> <p>Martyn wanted to offer his services to the Church Missionary Society, when a financial disaster in Cornwall deprived him and his unmarried sister of the income their father had left for them. It was necessary for Martyn to earn an income that would support his sister as well as himself.[3] He accordingly obtained a chaplaincy under the British East India Company and left for India</p>

on 5 July 1805.[2] On his voyage to the East, Martyn happened to be present at the British conquest of the Cape Colony on 8 January 1806. He spent that day tending to the dying soldiers and was distressed by seeing the horrors of war. He would come away feeling that it was Britain's destiny to convert, not colonize, the world.[4] He wrote in his diary:

I prayed that...England whilst she sent the thunder of her arms to distant regions of the globe, might not remain proud and ungodly at home; but might show herself great indeed, by sending forth the ministers of her church to diffuse the gospel of peace.[4]

India

Martyn arrived in India in April 1806, and for some months he was stationed at Aldeen, near Serampur. In October 1806, he proceeded to Dinapur, where he was soon able to conduct worship among the locals in the vernacular, and established schools.[5] In April 1809, he was transferred to Cawnpore, where he preached to British and Indians in his own compound, in spite of interruptions and threats from local non-Christians.[3]

He occupied himself in linguistic study, and had already, during his residence at Dinapur, been engaged in revising the sheets of his Hindustani version of the New Testament. He now translated the whole of the New Testament into Urdu also, and into Persian twice. He translated the Psalms into Persian, the Gospels into Judaeo-Persic, and the Book of Common Prayer into Urdu, in spite of ill-health and "the pride, pedantry and fury of his chief munshi Sabat." [6] Ordered by the doctors to take a sea voyage, he obtained leave to go to Persia and correct his Persian New Testament. From there, he wanted to go to Arabia, and there compose an Arabic version.[2] On 1 October 1810, having seen his work at Cawnpore rewarded on the previous day by the opening of a church, he left for Calcutta, from where he sailed on 7 January 1811 for Bombay. The ship reached port on his thirtieth birthday.[5]

Final voyage and death

From Bombay he set out for Bushire, bearing letters from Sir John Malcolm to men of position there, as also at Shiraz and Isfahan. After an exhausting journey from the coast he reached Shiraz, and was soon plunged into discussion with the disputants of all classes, "Sufi, Muslim, Jew, and Jewish Muslim, even Armenian, all anxious to test their powers of argument with the first English priest who had visited them." [6] He next traveled to Tabriz to attempt to present the Shah with his translation of the New Testament, which proved unsuccessful. Sir Gore Ouseley, the British ambassador to the Shah, was unable to bring about a meeting, but did deliver the manuscript. Although Martyn could not present the Bible in person, the Shah later wrote him a letter:

In truth (said the royal letter of thanks to the ambassador) through the learned and unremitting exertions of the Reverend Henry Martyn it has been translated in a style most befitting sacred books, that is in an easy and simple diction...The whole of the New Testament is completed in a most excellent manner, a source of pleasure to our enlightened and august mind.[7]

At this time, he was seized with fever, and after a temporary recovery, had to seek a change of climate. He set off for Constantinople, where he intended to return on furlough to England to regain his strength and recruit help for the missions in India.[3] On 12 September 1812, he started with two Armenian servants and crossed the Aras River. Urged on from place to place by their Tatar guide, they rode from Tabriz to Erivan, from Erivan to Kars, and from Kars to Erzurum. They departed Erzurum and though the plague was raging at Tokat, he was forced to stop there, unable to continue. He wrote his final journal entry on 6 October. It read, in part:

Oh! when shall time give place to eternity? When shall appear that new heaven and new earth wherein dwelleth righteousness? There, there shall in no wise enter in any thing that defileth: none of that wickedness which has made men worse than wild beasts, none of those corruptions which add still more to the miseries of mortality, shall be seen or heard of any more.[5]

On 16 October 1812 he died and was given a Christian burial by Armenian clergy.[2]

He was heard to say, "Let me burn out for God". An indication of his zeal for the things of God.

Legacy

His devotion to his tasks won him much admiration in Great Britain and he was the hero of a number of literary publications.[2] Thomas Babington Macaulay's Epitaph, composed early in 1813, testified to the impression made by his career:

“ Epitaph on Henry Martyn

Here Martyn lies. In Manhood's early bloom
The Christian Hero finds a Pagan tomb.
Religion, sorrowing o'er her favourite son,
Points to the glorious trophies that he won.
Eternal trophies! not with carnage red,
Not stained with tears by hapless captives shed,
But trophies of the Cross! for that dear name,
Through every form of danger, death, and shame,
Onward he journeyed to a happier shore,
Where danger, death, and shame assault no more.”

An institution was established in his name in India, called the Henry Martyn Institute: An Interfaith Centre for Reconciliation and Research, Hyderabad, India.[8] John McManners wrote in his Oxford Illustrated History of Christianity that Martyn was a man remembered for his courage, selflessness and his religious devotion.[4] In parts of the Anglican Communion he is celebrated with a Lesser Festival on 19 October.[2]

The Henry Martyn Trust based in Cambridge, England can trace its history

	<p>back to 1897, at a time of great enthusiasm in Cambridge for overseas missions, when an appeal was launched for a 'Proposed Missionary Library for Cambridge University', to be housed in the Henry Martyn Hall, erected ten years previously.</p> <p>The Henry Martyn Library opened in the Hall in 1898, and there it remained as a small collection of missionary biographies and other books until 1995. The evolution of the Henry Martyn Library into the present Henry Martyn Centre began in 1992, when Canon Graham Kings was appointed as the first Henry Martyn Lecturer in Missiology in the Cambridge Theological Federation.</p> <p>In 1999 the Centre became an Associate Institute of the Cambridge Theological Federation, one of the largest providers of theological education in the United Kingdom. The Library and the Henry Martyn Centre are now housed at Westminster College. Today, the Centre continues to seek to promote the study of mission and world Christianity, developing strong links with mission study centres around the world and fulfilling the same aim that was stated by the founders of the Library in 1897.[9]</p>
Chinese translations	
Taiwan languages	<p>In the past we said there were 9 tribes. Now the government recognizes more. For example, not all Tayal people speak the same language. Therefore, there are more languages. Some use Roman letters; others use the Chinese Phonetic alphabet.</p>
Philippine languages	<p>There are more than 7000 islands in the Philippines. There are also many languages. While many people use English, Tagalog, or Cebuano to communicate with each other, they use the Bible in their own language in their worship.</p>