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AMERICAN BAPTIST MISSIONARY UNION.

SAU QUALA:

THE SECOND KAREN CONVERT.

(Continued from p. 102.)

Aids in translating the Karen Bible.

We were seated at tea in the low-roofed upper room of an obscure house, in an obscure part of the village of Serampore, when I remarked: Some three thousand five hundred years ago, the sons of Madai were wending their way through the passes of the Hindu Koosh; and fifty years ago, when Carey, driven from Calcutta by British oppression, took refuge, the first night, in the back room in which we are now seated, those Pali and Sanscrit speaking grandsons of Japheth had spread themselves over Afghanistan and Beloochistan, west of the Indus; over Cashmere, Scinde, and Gujarat, in the region of the Punjab; over Ajmere, the land of the Rajpoots, and Malwah, the country of the Marattas, in central Hindustan; over Bundelkund and the kingdom of Oude on the upper Ganges; over Behar, Magudha, Bengal, and Orissa, in the lower part of the valley, driving the Scythic race that had preceded them, to the right over the Vinaya into Southern India, and to the left upon the highlands of the Himalaya; crowding themselves forward into Assam and Munnipore, as far as the mountains

which form the western boundary of the valley of the Irrawadi.

More than thirty different written cultivated languages are found within the region whose outlines have been thus sketched; but not in one had a single book of the Bible been written. The brahmins had brought the Vedas from the Imaus to the mountains of Arracan; the Magi, the Zendavesta from Media to Bengal; and the Imaums, the Koran from Mecca to Calcutta; but no one had brought the Bible into any part of this territory, till the Northamptonshire shoemaker ascended those narrow stairs, an outcast from the most Christian nation on earth, because he proposed to do for Christ what the brahmin had done for Vishnu, the fire-worshipper for Zoroaster, and the Mohammedan for the false prophet. Still, before he was laid aside in the little grave-yard near us, he had carried the Scriptures, entire, or in part, through the press in every one of those languages;— unquestionably, the greatest literary work on record; and as good as great; and more glorious in its results than any event since the day of Pentecost.

When Judson was refused a resting-place for his foot in British India, he fled, not knowing whither he went, to idolatrous Burmah, where he rested not

duce a foreign term for a foreign article, they more frequently form a significant one from their own tongue. For instance, when the sweet potato, resembling the yam, but much superior to any species with which they were acquainted, was introduced among them, they named it "yam-king." So the South American pau-paw, which the Portuguese appear to have brought to the country, being a tree with a fruit bearing some resemblance to a plantain, they called it "tree-plantain." English dogs, being brought by ships, are denominated "ship-dogs;" and steamers, because they throw out smoke, are called "fire-ships."

There are many specific objects of nature in the Bible, which do not exist in Farther India, while the genera to which they belong do. It was necessary therefore to ascertain the principle of naming species which prevailed in the language; and I found that the Karens, precisely like scientific naturalists, when two or more species are regarded as related, give both one generic name, and distinguish the species by an additional term, which may be a significant one, as "peacock-eagle," for an eagle distinguished by preying on peacocks; "spotted-tiger," for the leopard; "fire-eating rhinoceros," for the Javanese rhinoceros, remarkable for rushing towards a fire and scattering the burning fuel; or the foreign name of the object is adopted for the specific term, as in the names of numerous salt water fish, and some plants.

Again, there are many ambiguous passages in the Bible, especially in the Old Testament; and it is the duty of a translator to present such passages, in his version, precisely in the same dubious light in which they appear in the original, whenever it is possible to do so. It requires far more skill and knowledge of the language to render such passages correctly, than the definite ones; and Quala, after the various aspects of a passage had been shown him, would often exercise his philological skill to discover a word or form of ex-

pression, sufficiently generic to embrace all the specific significations which might be extracted from the language.

Such a course of studies has given him a greater compass of language than perhaps any other Karen; and his preaching commands the greater attention from the copiousness of his language, the variety of his illustrations, and the precision of his expressions. These studies, too, have produced the same effect on him, that they do on Europeans or Americans,—a strong desire, with strenuous efforts, for a full and perfect understanding of the Scriptures.

So soon as the New Testament was translated, he was anxious to have a work in Karen, of which Kitto's Cyclopaedia is perhaps an embodiment of his idea. Then he wanted introductions to the different books, and notes on the more difficult passages. In an article furnished for the Morning Star, a periodical which I commenced in Karen in 1842, and for which Quala often wrote, he says:—"Consider the generation of the fathers. They had no books; they had none to teach them any thing; they had no teachers. Of the things in heaven and the things on earth, they knew nothing; but now, through the grace of our Lord Jesus Christ, the American teachers from the west have come and taught us, and we have obtained books in our own language. Then, when they instruct us, and explain to us the Holy Scriptures, we ought, every one of us, to seize on their instructions and retain them; for, had it not been for the teachers, we should have remained without books, in ignorance and darkness, to this day. Let us then, in the strength of God, put forth strenuous efforts to acquire a knowledge of books; for should the teachers leave, we should be left as orphans. While they are with us, let us make every possible effort to study, so that we may understand for ourselves independently; and, should the teachers be no longer with us, that we may be able to instruct each other.

Teachers, there is one thing I want you

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SAU QUALA:

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(Continued from p. 185.)

First Pastoral Charge.

We were on the summit of the highest range of mountains in the provinces. The tall timber trees at the first ascent had dwindled into a thick growth of stunted bamboos, unmixed with a single shrub. The path, which was narrow and steep, had reached a level spot, that had been in the rains the wallowing place of a rhinoceros; for it has the habit of wallowing in the mire no less than the hog and the buffalo. Here we seated ourselves to rest, and Quala cut down some of the bamboos before us, which interrupted our view on the west. The spotless blue heavens were over our heads, while the clouds, like snow drifts, were seen moving lazily far beneath our feet, insulating many a hill with their fleecy waves, or hanging to the summit of some hoary precipice, like a gigantic canopy. Pycekhya, Patsauoo, and Palouk rivers were discovered here and there, peeping from beneath their green eyelashes, as they wandered through glens and gorges, dale and valley and dingle, that never knew the searing effects

of frost, but have retained the countenance of youth for untold centuries, like the antediluvian patriarchs. Tavoy point loomed up high in the northwest, crowned with its famous pagoda, built by the king of Pagan in 1204, the same year the crusaders took Constantinople, about the time that Genghis Khan founded the Mogul empire, which covered the globe from the Yellow Sea to the Baltic; when the English nation was extorting Magna Charta from king John, while they were submitting to pay tribute to the Pope. In the direction of Mergui on the southwest, the mountain limestone rocks towered in grotesque peaks among the ocean's waves, indented with subterranean gulfs, where the fearless Malay searches in his frail bark for the edible birds' nests on the crags within. Karen hamlets lay hidden at intervals throughout the wide extended forest below; but not a single professor of religion in one of them. "When shall these vales resound with the songs of the redeemed? When shall we look down on Christian churches in these green fields?" I asked Quala, as we rose, and, turning from the glorious picture before us, descended into the dark valley of the Tenasserim. "Hereafter, teacher, hereafter," replied Hope.