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PREFATORY NOTE.

THESE essays on the various aspects of the Anglo-American Bible revision now going on, are issued by the American Revision Committee as an explanatory statement to the friends and patrons of the cause, with the distinct understanding that suggestions and statements in regard to any particular changes to be made, express only the individual opinions of the writer, but not the final conclusions of the two Committees, who have not yet finished their work.

PHILIP SCHAFF,

NEW YORK, *March, 1879.*

In behalf of the Committee.

ARCHAISMS, OR OBSOLETE AND UNUSUAL WORDS OR PHRASES, IN THE ENGLISH BIBLE.

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The literature of a language serves to check its changes, but not to stop them. A living language must grow, and in the growth new words not only supply new ideas, but become substitutes for old words. The English of the fourteenth century had to be read with a glossary in the sixteenth century; but the three hundred years that have elapsed since Queen Elizabeth have not so altered the language as the preceding two centuries had done. The abundant literature of the latter period accounts for this difference, our English Bible of 1611 having probably had the most influence in this result.

It is not the archaisms of our English Bible which constitute the most important reason for a revised translation. Erroneous or obscure renderings form a far more conspicuous argument. But yet it is very true that there are many words and phrases in the received version which the ordinary reader would be likely to misunderstand, the words themselves having become obsolete, or their significations (or modes of spelling) having undergone a change. We append the following as specimens:

I. CHANGE IN SPELLING. — “The *fats* shall overflow with wine and oil” (Joel ii, 24), for “vats.” “Lest he *hale* thee to the judge” (Luke xii, 58), for “haul,” and “*hoised* up the mainsail to the wind” (Acts xxvii,

40), for "hoisted." "He overlaid their *chapters* with gold" (Ex. xxxvi, 38), for "capitals." "And sat down *astonied*" (Ezra ix, 3), for "astonished." "Or ever the earth was" (Prov. viii, 23), for "ere." So we find *bewray* (betray), *magnifical* (magnificent), and *delicates* (delicacies). Many of these archaisms in spelling have been omitted in more modern editions of our version, as *leese* for "lose," *sith* for "since," *cloke* for "cloak." The old plural "hosen," however, still remains, in Dan. iii, 21, for "hose."

II. OBSOLETE WORDS.—"And they shall pass through it, hardly *bestead*" (Isa. viii, 21), for "served." "Besides that which *chapmen* and merchants brought" (2 Chron. ix, 14), for "market-men." "Old shoes and *clouted* upon their feet" (Josh. ix, 5); "took thence old cast *clouts*" (Jer. xxxviii, 11), for "patched" and "patches." "Neither is there any *daysman* betwixt us" (Job ix, 33), for "umpire." "Thou shalt make them to be set in *ouches* of gold" (Ex. xxviii, 11), for "sockets." "Doves *tabering* upon their breasts" (Nahum ii, 7), for "drumming." "The lion filled his dens with *ravin*" (Nahum ii, 12), for "plunder." "He made fifty *taches* of gold" (Ex. xxxvi, 13), for "catches." So *earing* (ploughing), *eschew* (shun), *habergeon* (coat of mail), *hough* (hamstring), *kine* (cows), and *leasing* (lying). We may add to these many of the names of animals, precious stones, etc., as *giereagle*, *ossifrage*, *behemoth*, *leviathan* (these last two being the Hebrew words untranslated), *sardius*, *ligure*, *bdellium*.

III. WORDS OBSOLETE IN THEIR SIGNIFICATIONS.—These are the most numerous and most important of Bible archaisms, because they are likely to be unno-

ticed, and the reader will thus form a wrong notion of the meaning of a statement. The manifest archaisms will always set one upon his guard, and lead him to investigate; but these words, having a perfectly familiar look, suggest no need of inquiry. Who would imagine that Ezekiel, saying, "as an *adamant*, harder than flint" (Ezek. iii, 9), and Zechariah, saying, "they made their hearts as an *adamant stone*," both referred to a "diamond"? The Hebrew word here translated "adamant" is translated "diamond" in Jer. xvii, 1. The *abjects*, in Ps. xxxv, 15, are the "dregs of the people." The *apothecary*, in Ex. xxx, 25, 35; xxxvii, 29, and Eccl. x. 1, is not our druggist, or preparer of medicines, but simply a "maker of unguents." *Aha*, in Ps. xxxv, 21, and many other places, is not an exclamation of one catching another in evil (as it now is used), but of one exulting over an enemy, and is equivalent to our "hurrah!" *Admired* and *admiration*, in 2 Thess. i, 10, Jude 16, and Rev. xvii, 6, have the old meaning of "wondered at" and "wonder," and not the modern one of delighted appreciation. *Affect*, in Gal. iv, 17, has the signification of "seek after zealously" (the Latin "affectare," rather than "afficere"). The passage means, "They seek after you, but not well; yea, they would shut you out from us, that ye might seek after them; but it is good to be sought after* always in a good thing." The Greek verb is ζηλώω, "to desire emulously," "to strive after." In Judges ix, 53, "*all to brake his skull*" is usually understood as if it were "all to break his skull," *i. e.*, "in order to break," whereas, "all to" is archaic for "thoroughly," or

* Perhaps the middle sense "to be impelled by zeal" is correct here.

“completely.” *Atonement*, in the Old Testament, is the translation of the Hebrew “chopher,” a ransom, or a cover for sins. See Ex. xxix, 36, and forty or fifty other places. But it really means “at-one-ment,” or “reconciliation,” the result of the ransom or cover. In the New Testament the word occurs only once (Rom. v, 11), where it means “reconciliation,” (Greek, *καταλλαγήν*;) but this meaning is now obsolete. The modern *botch* is used exclusively for a clumsy patch or job; but in Deut. xxviii, 27, it means “ulcer.” *Bravery*, in Isa. iii, 18, signifies “splendor.” Who recognizes in the *camphire* of Solomon’s Song i, 14 and iv, 13 (which suggests camphor!) the sweet-smelling “cypress”? and who imagines that the *caterpillar* of the Old Testament is a locust with wings? The *charger*, in Num. vii, 13 and Matt. xiv, 8, is a dish, and not a horse; the *ladder* of Gen. xxviii, 12 is a staircase; the *turtle* of Solomon’s Song ii, 12, and Jer. viii, 7, is not a tortoise, but a dove; and the *nephews* of Jud. xii, 14; 1 Tim. v. 4; Job xviii, 19; Isa. xiv, 22, are grandsons. The *pommels* of 2 Chron. iv, 12 have nothing to do with saddles, but are “globes” resting on the summits of the columns. The word “quick” is almost always misunderstood in Ps. cxxiv, 3, “they had swallowed us up *quick*,” as if it meant “rapidly.” The passage means, “they had swallowed us up alive.” *Prevent*, in Scripture means, “not prevent” (*i. e.*, anticipate), and *let* means “not let” (*i. e.*, hinder), so completely have these words turned over in signification. The latter is still used in law phrase as “hinder.” *Deal*, in “tenth deal” (Ex. xxix, 40), means “part.” *Outlandish*, in Neh. xiii, 26, means simply “foreign.” Its modern meaning is “clownish.” The *fenced* cities of Num. xxxii, 17, are “walled”

cities, and the *hold* of Judges ix, 46; 1 Sam. xxii, 4, is a "stronghold." We use "peep" for the eyes almost altogether; but in Isa. viii, 19; x, 14, it is used of the mouth—"the wizards that *peep*." The same word is translated "chatter" in Isa. xxxviii, 14. *Intreat* (which with us means "beseech") is used for "treat," as in Gen. xii, 16. *Enssue* (French, *ensuivre*) is read in 1 Pet. iii, 11 for "pursue." *Evidently* and *comprehend* are now used of mental conditions, but in the Bible we find them used of physical conditions. "He saw in a vision *evidently*" (*i. e.*, clearly), Acts x, 3; "*comprehended* the dust of the earth in a measure" (*i. e.*, grasped), Isa. xl, 12; so John i, 5.

Conversation, in Scripture, never refers to speech, but always means "manner or course of life." Curious mistakes have been made even in the pulpit, by not observing this. *Comfort*, in the present use, signifies "soothing;" but in old English it had the force of the Latin *confortare*, and meant "strengthening." "Comfort one another with these words," in 1 Thess. iv, 18, is equal to "strengthen one another," etc. *Damn* and *damnation* are simply "condemn" and "condemnation," as in Rom. xiv, 23 and 1 Cor. xi, 29. "They shall *dote*," in Jer. l, 36, is "they shall become foolish." In Zech. i, 21, the carpenters came to *fray* the horns, and the reader supposes that this must mean "to plane" or "to saw;" but it means only "to frighten." *Honest* (Rom. xii, 17) and *honesty* (1 Tim. ii, 2) have not their present meanings, but are equivalent to our "honorable" and "honor." So *modest* (1 Tim. ii, 9) is our "moderate" or "seemly." *Uction*, in 1 John ii, 20, has the meaning of "anointing" (spiritually considered), while our modern use of unction is rather as "earnestness." *Vocation* (Eph. iv, 1)

is the "calling" of God to be Christians, and not the trade or the occupation of life. *Go to* (as in James v, 1) is our modern "come," while "we do you to wit" (2 Cor. viii, 1) is the translation of two Greek words meaning, "we certify you." "We do you to wit" is, literally translated into modern English, "We make you to know." We might add another list of words whose signification has undergone a slight shade of change since King James's day, which the reader is almost sure to miss, but we have already surpassed our limits.

Since writing the above, Dr. Ezra Abbot has kindly sent me an additional list of examples, which I append.

1. *Changes in Spelling.*—In the edition of 1611 we find *aliant* or *alient* for *alien*; *clift* for *cleft*; *chaws* for *jaws*; *cise* for *size*; *fet* for *fetch* (very often); *fixe* for *flux* (Acts xxviii, 8); *grinne* for *gin*; *moe* for *more* (repeatedly); *ought* for *owed* (Matt. xviii, 24, 28; Luke vii, 41); *price* for *prize* (1 Cor. ix, 24; Phil. iii, 14); *rent* for *rend* (often); *then* for *than* (constantly); *utter* for *outer*.

2. *Obsolete Words.*—*Bolled* = swollen, podded for seed (Exod. ix, 31); *broided* = braided (*not* broidered), (1 Tim. ii, 9); *bruit* = report (Jer. x, 22; Nah. iii, 19); *neese*, *neesing* = sneeze, sneezing (2 Kings iv, 35; Job xli, 18).

3. *Words Obsolete in their Significations.*—*Artillery* = bow and arrows (1 Sam. xx, 40); *by and by* = immediately (Mark vi, 25; xiii, 21; Luke xvii, 7; xxi, 9); *careful* = anxious (Phil. iv, 6); *careless* = free from care (Judges xviii, 7; and so *carelessly*, Isa. xlvii, 8, etc.); *carriage* = baggage (1 Sam. xvii, 22; Isa. x, 28; Acts xxi, 15); *coasts* = borders, territory (very often), to fetch a *compass* (Acts xxviii, 13); set a *compass*

(Prov. viii, 27); *convince* = convict (John viii, 46; James ii, 9); *desire* = regret (Lat. *desiderare*), (2 Chron. xxi, 20); *discover* = uncover (often); *frankly* = freely (Luke vii, 42); *instant* = earnest and *instantly* = earnestly (Luke vii, 4); *liking* = condition (Job xxxix, 4); *with the manner* = in the act (Num. v, 13); *naughty* = applied to figs (Jer. xxiv, 2); *occupy* = use; deal in trade (Exod. xxxviii, 24; Judg. xvi, 11; Ezek. xxvii, 9, 16, 19, 21, 22; Luke xix, 13); *overrun* = outrun (2 Sam. xviii, 23); *painful*, not "distressing," but *hard, difficult* (Ps. lxxiii, 16); *proper* = beautiful, goodly (Heb. xi, 23); *purchase*, not "buy," but *gain, acquire* (1 Tim. iii, 13); *having in a readiness* = being ready (2 Cor. x, 6); *road* (make a road) = raid (1 Sam. xxvii, 10); *sometime* or *sometimes* = formerly; *suddenly* = hastily, rashly (1 Tim. v, 22); *take thought* = be anxious (1 Sam. ix, 5; Matt. vi, 25); *uppermost rooms* = highest or most honorable places (Matt. xxiii, 6); *usury* = interest (Matt. xxv, 27); *wealth* = weal, welfare (Ezra ix, 12; Esther x, 3; 1 Cor. x, 24); a *wealthy* place (Ps. lxvi, 12); the *wealthy* nation (Jer. xlix, 31); *worship* = honor (Luke xiv, 10); *witty* = wise, ingenious (Prov. viii, 12); *tree* = beam of wood, applied to a gallows, and especially to the cross. See the article *Tree* in the American edition of Smith's Bible Dictionary.