

In dissertation the *fifth*, Dr. C. endeavours to ascertain the proper import of some particular words and phrases used in the gospel, to prepare the reader for his version of them.

Dissertation the *sixth*, is an inquiry into the differences in the import of some words commonly thought synonymous.

In dissertation the *seventh*, the author makes many pertinent remarks on the titles of honour, that most frequently occur in the New Testament.

Dissertation the *eighth*, is employed in discussing a number of points, relative to the weights, coins and measures; the rites, sects and festivals; the dresses, judicatories and offices, mentioned in the New Testament; to which there are not any terms that perfectly correspond in modern languages. In general Dr. C. would retain the original name; (and we think very justly) except when there is no danger of mistaking, or weakening the sense from the use of equivalent, or nearly equivalent words. He here takes occasion to expose the absurdity of *Le Gent's* rule of translating. *Le Gent*, however, did not, in his translation, always follow the ridiculous rules laid down in his *preface*. He does not render, Matthew vi. 19. *Neither do men light a candle to put it under a measure, that contains about a pint, less than a peck; but, One lights not a lamp, to put it under a bushel.*

Dissertation the *ninth* is an inquiry, whether certain names, which have been adopted into most translations of scripture in the west, coincide in meaning with the original terms from which they are derived, and of which they are used as the version.

In dissertation the *tenth*, Dr. C. considers the chief things to be attended to in translating; namely,—to give a just representation of the sense of the original,—to express as much as possible the charac-

ter of the author's style,—to give to the version so far the quality of an original, as to appear natural and easy. This leads the author to take notice of two extremes in translating;

* From one of which we derive what is called a *close* and *literal*; from the other a *loose* and *free* translation. Each has its advocates. But though the latter kind is most patronized; when the subject is a performance merely human, the general sentiments, as far as I am able to collect them, seem rather to favour the former, when the subject is any part of holy writ. And this difference appears to proceed from a very laudable principle; that we are not entitled to use so much freedom with the dictates of inspiration, as with the works of a fellow-creature.†

It often happens, however (continues our author) on such general topics, when no particular version is referred to as an example of excess on one side, or on the other, that people agree in words, when their opinions differ; and differ in words when their opinions agree. For I may consider a translation as *close*; which another would denominate *free*; or as *free*, which another would call *close*. Indeed I imagine that, in the best sense of the words, a good translation ought to have both these qualities. To avoid all ambiguity, therefore, we shall call one extreme *literal*, as manifesting a greater attention to the letter than to the meaning; the other *loose*,† as implying under it not liberty but licentiousness.

As an example of the first extreme, Dr. C. produces Arias Montanus; and he could hardly have chosen a better example.‡—Such versions as this, Dr C. would call *travesties* not translations.

Before the Doctor proceeds to examine and exemplify the other extreme, he interjects his strictures on the Latin Vulgate, as a medium between the two; and his judgment;

* On n'allume pas une lampe, pour la mettre sous un boisseau.

† Might not a *Montanus* or a *Malvenda*, make use of this plea.

‡ This indeed is the most proper term it can be called by. For a translation may be *free* and yet rigorously *strict*; we would have said, *literal*, if the meaning of that word had not been perverted to signify such versions as *measure*, not *weigh*, the words of the original.

§ We have, however, seen a *ms.* version of a part of Genesis, by the late Mr. Thomas Boston of Ettrick; which, in this respect, surpasses even Arias himself.—The following is his version of Genesis i. 21. 22. 'And God—he—created even—the—dragons, the—great—ones; and even—all soul, the—living—one, the—treading—one, which swarm—did the—waters to—their—kind; and even—all flying—thing of wing to—its kind:—and God—he saw how good. 22. And God—he blessed them, for—to—say: Be—ye—fruitful and—increase; and—fill even—the waters in—the—seas, &c.'