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Marvin H. Folsom

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"Ein Ruf aus der Wüste"

Marvin H. Folsom
Brigham Young University

In the April 6th conference of 1840, Orson Hyde referred to prophecy concerning the great work to be performed among the Jews. On the 15th of April (1840) he left Commerce for Jerusalem. In a letter to Joseph Smith dated May 1, 1840, he discussed his plan to write a set of lectures upon the faith and doctrine of the church, giving a brief history of the coming forth of the Book of Mormon and an account of its contents, together with the outlines of the organization and government of the church. He wanted to have it translated into German, have it published when he arrived in Germany and then distribute it throughout the German empire. In January 15, 1841, Orson Hyde and John Page were informed that the Lord was displeased with them for delaying their mission and were instructed to hasten their journey towards their destination. Orson Hyde set sail from New York for Liverpool an February 13, 1841. From a letter to Joseph Smith, we know that he completed the book by June 15, 1841. He left London for Rotterdam on June 20. In July, he was in Regensburg waiting to get a visa and decided to spend his time studying German. He became acquainted with a lady who spoke French and German and who was anxious to speak English. He gave her English lessons and she gave him German lessons. On Sunday, October 24, 1841 he dedicated the Holy Land. In November, he was in Alexandria and in January in Triest. On November 22, 1841, he wrote to Joseph Smith telling him of his plans to go to Regensburg where he arrived in February of 1842 and where some friends were willing to help him "publish our faith in the German language." With the help of one of his students to whom he was giving English lessons, he completed the translation of the book (of 115 pages) and submitted it to the censors, who did not approve it for publication. He then went to Frankfurt where he received permission to publish it sometime later in 1842, as the title page indicates Im Selbstverlage des Verfassers.

I have been working on a translation of the section in the book that deals with the account of the restoration which he based on "An Interesting Account of Several Remarkable Visions and the Late Discovery of Ancient American Records" written by Orson Pratt and published by Ballantyne and Hughes in Edinburgh in 1840. It is my understanding that the English original of Hyde's work no longer exists. There is a re-translation back into English by Justus Ernst of the church translation department, it follows Pratt's wording too closely. Any information about the original must be based on a translation back into English from the German. Of course, this procedure has its limitations but it can nevertheless be of some help.

If in the course of translating Hyde's book back into English, I ran across a scriptural reference, I would open the King James translation of the Bible and use it instead of translating it myself from the German. This procedure insures traditional phraseology and recognition on the part of the reader. It has generally been assumed that this is the same procedure used by Joseph Smith when he came across a passage from Isaiah during his translation of the Book of Mormon. Since my specialty is biblical German, I wanted to check to see which version of the German bible Orson Hyde had used when translating scriptural passages into German. I assumed he would have used the Luther translation, although I do not know whether he knew anything about Joseph Smith's views about the "Old German" translation.

We know two things that can help us in our examination of the text: 1) Orson Hyde had had only limited exposure to German (from "eight days" to a few months at most according to the information we have at present) and 2) a native speaker of German helped him with the translation. Just what the language experience of this person was and how much or how extensive this help was, is not known.

Let's look at two aspects of the language in the book: 1) accuracy, consistency and correctness and 2) translations of passages of scripture within the text.

Technical aspects: 1) spellings no longer in use (eilf = elf, Schoos = Schoß, Verläumdung = Verleumdung, That = Tat, Amerika's = Amerikas, Aerger = Ärger, graviren = gravieren), 2) lack of capitalisation (vereinigte Staaten 13:15, nichts wünschenswerthes 23:22), 3) inconsistencies (-secte/Sekte, dieß/dies, Ereigniße/Finsternisse, grosse/große, müße/müssen, egyptischen/ ägyptischen), Tyranei/Tyrannei, Indier/Indianer) 4) misspellings (Jusquehannah = Susquehannah 29:3, erschrack = erschrak 28:12, Nacht 18:10 = Naht, Maroni [41] = Moroni, 5) incorrect forms seine Glaube [60] = sein Glaube, Ideen ist = Ideen sind [76], unter 8 Jahren alt = unter 8 Jahre alt [75], 6) nach Ost = nach Osten, alle Dinge, was = alles, was [59], 7) poor choice of words ('the glory of God' die Glorie Gottes = die Herrlichkeit Gottes [21], 'remnant' Trümmer = Überrest [19:3], 'gross darkness' große Finsternis = Dunkel [47], 'approximately' beiläufig (regional) = ungefähr [26:23].

Items 1-4 could be the result of inconsistent typesetting on the part of the printer or of proof reading on the part of the proof reader if there was one, possibly from among the printer's staff or Orson Hyde or the person who helped him with the translation. The others (with the possible exception of beiläufig) are most likely Hyde's responsibility and arise from his close reliance on English.

General language characteristics: 1) frequent use of dative -e (Abende 17:5, Andrange 14:9 plus 18), 2) long forms of the verb typical of biblical style (aufbewahret 23:5, erfüllet 21:15 plus 12), 3) frequent use of adverbial genitives (lieblichen, unschuldigen und gewinnenden Anblickes 18:5 plus three), 4) use of present participles (genießend 19:7, betreffend 20:12, 20:19, verlangend 28:9) based on the pattern English, 5) unusual use of selbe (23:3, 23:5, 23:24, 27:7, 19:4).

Here are some instructive examples:

1. dann werden die Vollbringer der Ungerechtigkeit deinen Untergang suchen [25:15]

'... then shall the workers of iniquity seek thy destruction.'

In addition to 'workers of iniquity,' English also has 'evil doer.' Biblical German for the most part has the well established word der Übeltäter, 'the evil-doer.' The phrase Vollbringer der Ungerechtigkeit would likely not be recognized as a biblical phrase.

2. dieser gegründeten Kirche [51]

I believe this phrase is intended to refer to 'of this established church,' as it stands it means 'of this founded, formed church.' It should more properly read dieser staatlich anerkannten Kirche or dieser Staatskirche.

3. Sie [die Platten) wurden hier niedergelegt als Mittel zur Anhäufung irdischen Gewinnes, oder zur Verherrlichung dieser Welt [22:13]

'They were [not] deposited here as a means of accumulating worldly gain or of glorifying this world.'

We know from various other accounts that this is the exact opposite of what is intended. It seems clear that the nicht was omitted and proofreading did not correct it. The presence of oder reinforces this interpretation.

4. Diese beiden letztern Sprachen wurden gleichzeitig von dem Volke unterstanden, als sie von Jerusalem ausgingen [41]

'These two latter languages were both understood by the people at the time they left Jerusalem.'

To me this is a mistranslation. Unterstehen regularly means 'to be subordinate to' or 'to be under the jurisdiction of' or in a second meaning 'to dare,' neither of which fits the context. Hyde had fallen victim to what Henry Sweet calls the arithmetical fallacy, that is, he had put together two pieces of German according to the rules of English expecting a correct German result: Eng. under = Ger. unter, Eng. stood = Ger. standen, Eng. understood = Ger. unterstanden. It was close, of course, because English and German are closely related languages but the correct form would have been verstanden.

5. Dieser geheiligte Schatz ist von den Gliedern unserer Kirche anerkannt ...

'This sacred treasure is recognized by members of the church ...'

There are numerous passives of this sort with sein based on the pattern of English with be 'sein' instead of using the standard German auxiliary werden.

6. 'ful(fill)'

in der eilften Stunde des Tages zur Vollfüllung alles dessen, was Er seinem Diener Johannes offenbarte auf der Insel Patmos [52:12]

'in the eleventh hour (of the day) for the fulfillment of everything that he revealed to his servant John on the isle of Patmos'

um den Willen seines Vaters zu vollfüllen [66:6]

'in order to fulfill the will of the Father'

die Vollheit des Evangeliums Jesus Christi [22]

'the fullness of the gospel of Jesus Christ'

The word Vollfüllung is not found in Campe, Adelung or Grimm. For me all these words are creations on the pattern of English 'fulfill, fulfillment, fullness' and should be replaced by erfüllen, Erfüllung and Fülle.

7. Words for 'priesthood.'

Über das Recht und die Gewalt des heiligen Priester=Amtes [44:1]

'Concerning the rights and powers of the holy priestood'

als wir unter seinen Händen die heilige Priesterweihe empfingen [49:13]

'when we received the holy priesthood under his hands'

so will der Herr einigen die Priesterwürde verleihen [24:14]

'the Lord will give the holy priesthood to some'

According to Adelung (contemporary dictionary, 1793) Priesterweihe is used in the Roman (Catholic) and Greek (Orthodox) Churches to indicate the ceremony consecrating a cleric to become a priest. The usual word in protestant churches in Ordination. The other two words also stem from Catholic tradition. None of these words are used in the language of the church today. We use Priestertum (übertragen). See below.

Let us turn next to some of the quoted scriptures and look at some more words dealing with the

priesthood. Here is part of the text of Section 13 in the Doctrine and Covenants as quoted in Hyde's book.

1. D&C 13: Euch, meinen <u>Dienstgenossen</u> <u>verleihe</u> ich im Namen des <u>Heilandes</u> das <u>Priesteramt</u> und dessen <u>Gewalt</u>, welches bleiben soll auf Erden, <u>damit</u> die Söhne Levi's dem Herrn ein Opfer bringen in Gerechtigkeit!

Compare this version with that of the translation by Heinrich Eyring in 1903 (Dritte Auflage). The first edition by the same translator in 1876 does not contain Section 13:

Auf euch, meine <u>Mitknechte</u>, <u>übertrage</u> ich in dem Namen des <u>Messias</u>, das <u>Priestertum Aarons</u>, [welches die Schlüssel der Erscheinung von Engeln, des Evangliums der Buße, und der Taufe durch Untertauchung zur Vergebung der Sünden hält; und dieses soll nie mehr von der Erde genommen werden], <u>bis</u> die Söhne Levis dem Herrn wieder ein Opfer in Gerechtigkeit darbringen.

Hyde	1876
Dienstgenossen	Mitknechte
verleihe	übertrage
Heiland	Messias
Priesteramt	Priestertum Aarons
Gewalt	Schlüssel, Vollmacht, Macht
damit	bis

Our current Section 13 follows the wording recorded by Joseph Smith and first appeared in <u>Times and Seasons</u> (1 August 1842). Later it was published in the 1876 edition of the Doctrine and Covenants. It was used as the basis for the first German translation in the German edition of 1903. It was not included in the first German edition of 1876. This accounts for the longer version quoted here (in brackets and containing the text "Priesthood of Aaron ..." along with the word <u>until</u>; see HC 1:39).

According to the footnote in the current edition of the Doctrine and Covenants (p. 56, Joseph Smith, History 1) the wording recorded by Oliver Cowdery (shorter with the words <u>this Priesthood and this authority</u> and the word <u>that</u>) appeared in the <u>Messenger and Advocate</u>, vol 1 (October 1834), pp. 14-16. It is obvious from his choice of the conjunction <u>damit</u> that Hyde either had a copy of this version or knew it from memory. Aside from these considerations, Hyde's choice of words is considerably different from that of the later translation (1903), such that it flavors the entire passage. It may simply be that in the older form it is unfamiliar to us. <u>Dienstgenossen</u> is not a biblical word, <u>verleihen</u> and <u>Priesteramt</u> have a Catholic flavor and <u>Gewalt</u> is too strong ('force').

On p. 79-80, Hyde quotes extensive portions of Section 84 of the Doctrine and Covenants. They are enclosed in quotation marks but no section or verse number is given. Verses and portions of verses are omitted, mostly likely for brevity.

2. Jeremiah 17:6 [59]

KJ: For he shall be like the <u>heath</u> in the desert

Hyde: der ... soll gleich der <u>Hitze</u> der Wüste sein

Luther has <u>Heide</u> and Allioli has <u>Heidebaum</u> reflecting the original and English <u>heath</u>. This looks to me very much like a misreading of <u>heat</u> for <u>heath</u> or looking in the wrong place in the dictionary and getting the wrong definition. The word <u>Hitze</u> fits with <u>Wüste</u> but had the translator been following a German translation he would have recognized the mistake.

3. Malachi 4:1 (3:16) [64]

KJ: For, behold, the day cometh, that shall <u>burn as an oven</u>; and all the proud, yea, and all that <u>do wickedly</u>, shall be stubble: and the day that cometh shall <u>burn them up</u>, saith the <u>Lord of hosts</u>, that it shall leave them <u>neither root nor branch</u>.

Hyde: daß der Tag kommen wird, welcher <u>brennt gleich einem Ofen</u>, und daß alle die Stolzen und die, welche <u>Ungerechtigkeiten üben</u>, gleich Stoppeln sein werden. Und der Tag wird kommen, der sie <u>hinweg brennt</u>, <u>Wurzel und Ast</u>, sagt der Herr.

A: Denn siehe, es wird kommen der Tag, <u>entflammt wie ein Ofen</u>, und alle Hoffärtigen und alle, die <u>Bosheit üben</u>, werden wie Stoppeln werden; der kommende Tag <u>entzündet sie</u>, spricht der <u>Herr der Heerscharen</u>, und läßt ihnen <u>weder Wurzel noch Zweig</u>.

This verse poses a different problem. I have looked at various translations and have found none that fits very well. I first looked at Luther but it was so different that I didn't even show it here. Some of the phrases look as though they might have been influenced by English. Most German versions use the words <u>Wurzel</u> and <u>Zweig</u> for 'root, branch,' but de Wette (1839) uses the same pair as in Hyde (<u>Wurzel, Ast</u>). The question is whether Hyde had access to the translation of de Wette and borrowed the word <u>Ast</u>, or whether he found the word in his own sources. It is not likely that a native German would come up with a less frequent rendition of this phrase. There are some more hints in this verse that he was translating from his recollection of the English: 1) the omission of the phrase 'of Hosts,' 2) <u>hinweg brennt</u> for 'burn up,' 3) absence of the negative correlatives 'neither ... nor.'

4. Matthew 6:9 [82]

KJ: <u>Our Father</u> which art in heaven
Hyde: <u>Vater unser</u>, der Du bist in dem Himmel
A: <u>Vater unser</u>, der du bist im Himmel

In this verse, there cannot be transfer from the King James translation. The word order shows that it comes through the catholic tradition of the Vulgate (<u>pater noster</u>). Hyde can only have access to this through a (probably catholic) native speaker or a catholic translation of the Bible. We remind ourselves at this point that he was staying in the very catholic area of Regensburg.

5. Matthew 10:40 [71]

KJ: <u>He that</u> receiveth you receiveth me, and <u>he that</u> receiveth me receiveth <u>him</u> that sent me.

Hyde: <u>Der, welcher</u> euch aufnimmt, nimmt mich auf, und <u>der</u> mich aufnimmt, nimmt den <u>Vater</u> auf, <u>welcher</u> mich gesandt hat.

A: <u>Wer</u> euch aufnimmt, der nimmt mich auf; und <u>wer</u> mich aufnimmt, der nimmt denjenigen auf, der mich gesandt hat.

So far, I have not found any German translation that uses <u>der, welcher</u> in these very common biblical correlative phrases. The German form is with <u>wer, der</u>; the English (King James) form is <u>he, that</u>. My inference would be that this verse was heavily influenced by the English. There is also an addition which

accords with the sense of the verse but which is not in the original (King James): <u>den Vater</u>. It appears to me that Hyde merged the wording from Matthew with the wording in the Doctrine and Covenants (DC 84:36-37, first published in the 1835 edition), which has the word <u>Father</u> but not the phrase <u>that sent me</u>. I believe this is further evidence that he was either quoting from memory or did not check the wording in the bible.

6. Acts 2:38 [67]

KJ: <u>Repent</u>, and be baptized every one of you in the name of Jesus Christ for the <u>remission of sins</u>, and ye shall receive the gift of the Holy Ghost.

Hyde: <u>Bereuet</u> und lasse ein jeder sich taufen im Namen Jesu Christi zur <u>Nachlassung der Sünden</u>, und ihr sollet empfangen die Gabe des heil. Geistes.

A: <u>Thut Buße</u> und ein jeder lasse sich taufen im Namen Jesu Christi zur <u>Vergebung eurer Sünden</u>; und ihr werdet empfangen die Gabe des heiligen Geistes.

By far the commonest rendition of 'repent' is 'tut Buße,' but there are those that use <u>bereut</u>. I cannot find any that use <u>Nachlassung</u>, which would be possible but unusual. Several use the more common <u>Erlassung</u>. I assume that he was translating from English and not following a German biblical text.

7. James 1:5 [15, 58]

KJ: If any of you <u>lack wisdom</u>, let him <u>ask</u> of God, that giveth <u>to all men</u> liberally, and <u>upbraideth</u> not; and it <u>shall</u> be given him.

Hyde [15]: Wenn Jemand von euch <u>der Weisheit bedarf</u>, so laßt sie ihn von Gott <u>begehren</u>, der da <u>allen</u> <u>(Menschen)</u> freigebig gibt und nichts <u>vorwirft</u>, und es <u>soll</u> ihm gegeben werden.

Hyde [58]: Wenn jemand von euch <u>der Weisheit bedarf</u>, laßt sie ihn von Gott <u>erbitten</u>, <u>welcher allen</u> <u>(Menschen)</u> freigebig gibt, und es nicht <u>vorrückt</u>, und sie <u>wird</u> ihm gegeben werden.

A: <u>Fehlet</u> es aber <u>jemanden</u> aus euch <u>an Weisheit</u>, der <u>erbitte</u> sie von Gott, <u>welcher allen</u> reichlich giebt, und es nicht <u>vorrückt</u>, und sie <u>wird</u> ihm gegeben werden.

I would assume that between the first version and the second version of this scripture, Hyde or his helper had access to a bible translation with <u>vorrückt</u> in it, more specifically that of Joseph Franz von Allioli (1830-37). His translation belongs in the catholic tradition of the Vulgate, Dietenberger, Ulenberg, Allioli and the current <u>Einheitsübersetzung</u>. If you will allow me to go to the next verse, I think we can find verification for this hypothesis.

8. 1 Cor 15:29 [81]

KJ: Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

Hyde: Was thäten sonst die, welche um der Todten willen sich taufen lassen, wenn es gewiß ist, daß die Todten nicht auferstehen? Warum lassen sie sich für dieselben taufen?

A: Was thäten sonst die, welche um der Toten willen sich taufen lassen, wenn es gewiß ist, daß die Toten nicht auferstehen: Warum lassen sie sich für dieselben taufen?

There can be no other explanation for the word for word correspondence between the texts; our experience with the previous, varying quotations only serves to emphasize the agreement here. There is only one possible point of disagreement (the spelling Todten for more modern Toten and that would probably vanish, if I had an original edition of Allioli (1830-37). There are other verses that show this identity of text: Off 7:2, 14:67, 18:1, Röm 6:4-5. When I discovered this, I immediately jumped to the conclusion that all scriptural quotations coming after page 52 in the text would follow Allioli. This turned out not to be the case. I examined all the quotations again and found that every verse which included chapter and verse as well as quotation marks was direct from Allioli. The others were enclosed in quotation marks but the chapter and verse were not listed. (There were two borderline cases: 1) the quotation from Isaiah [43] (in dem 37ten Kapital seiner Prophezeiung am 31. und 32.Vers) varies the form of citation somewhat, uses the English form of the prophet's name and generally follows the King James wording, 2) the quotation from Thessalonians [90] (Thessal. 4. Kap. 16. und 17. Vers) ends but does not begin with quotation marks, fails to note that the quotation is from the first epistle to the Thessalonians and generally follows the King James wording.) I could now pretty well distinguish between those that followed Allioli and those that did not, but I was still left with the question as to why some scriptural quotations did not follow the Allioli text. One can only guess that access to the text came too late or that the typesetting had already progressed too far, or that there was not enough time to go back and make the changes.

From my examination of the text, I have concluded the following:

1) there are more misspellings, inconsistencies and grammatical errors in this text than in those written by native speakers of German

2) many phrases and word choices are based on English

3) Hyde did not use Luther as a source for quoting scriptural texts

4) for his quotations from the Doctrine and Covenants, he probably relied for at least some portions on printed newspaper accounts or followed a handwritten copy

5) he probably translated from his recollection of the King James wording of the text, or at least he did not check the text closely

6) at some point he or his helper had access to an Allioli translation (1830-37)

7) quotations from the text in Allioli are enclosed in quotation marks as well as chapter and verse (e.g. 1 Cor 15:29)

8) quotations translated from the English (King James) wording are enclosed in quotation marks but do not include chapter and verse

9) the reason or reasons that only some of the quotations are taken from Allioli remain unknown

Lest you think I have been too harsh on Hyde, let me read you his own opinion on the matter. They are found near the end of the appendix. If we cite them in English they of necessity must be a translation from the German [114].

Let no one ever think of holding the principles in this work up to derision or of ridiculing them, for it will not be of any benefit to him or his listeners. I do not claim that this work is technically perfect; I do not understand the German language perfectly, but the principles which it emphasizes are true and good ...

He was also very much aware of the difficulties involved in translating when one is not familiar with the language. In a letter to Joseph Smith dated July 17, 1841 (HC 4:384) he writes:

> From past experience I know that the keen edge of any work translated by a stranger, in whose heart the spirit of the matter does not dwell, is lost--the life and animation thereof die away into a cold monotony, and it becomes almost entirely another thing... It appears to me, therefore, that some person of some little experience ought to know this language so as to translate himself, without being dependent on strangers ...

Now we see clearly the dilemma Hyde faced: he needed and wanted help with the mechanics of the language but he did not want to leave the work of translating to someone who did not understand the sacred principles of the restoration and who did not possess the 'spirit of the matter.' According to Hyde, the ideal would be someone who had both the linguistic skills and the right spirit. He was willing to accept a few deficiencies in the language, if he could infuse the text with his testimony and an understanding of true principles. If you read the entire book, you will see that Orson Hyde made the right choice.