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VOL. I. PART II.



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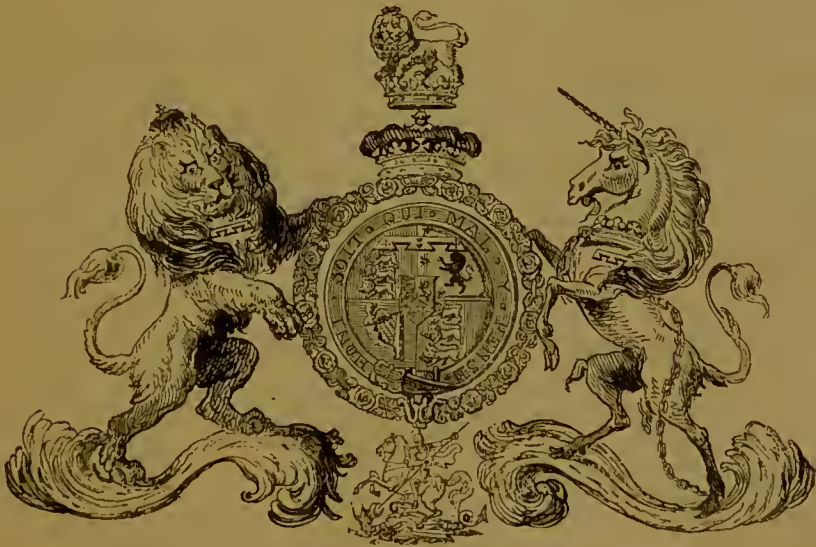
IN KENSINGTON PALACE.

By THOMAS JOSEPH PETTIGREW, F.R.S., F.A.S., F.L.S.

DOCTOR OF PHILOSOPHY OF THE UNIVERSITY OF GÖTTINGEN; MEMBER OF THE ROYAL COLLEGE OF SURGEONS; FELLOW OF THE MEDICAL SOCIETY; CORRESPONDING MEMBER OF THE ACADEMY OF ARTS, SCIENCES, AND THE BELLES LETTRES, OF DIJON; OF THE SOCIÉTÉ ACADEMIQUE DE MÉDECINE DE MARSILLE; SURGEON TO THEIR ROYAL HIGHNESSES THE DUKE OF SUSSEX, THE DUCHESS OF KENT, THE PRINCESS VICTORIA; TO THE ROYAL WEST LONDON INFIRMARY, ASYLUM FOR FEMALE ORPHANS, &c. &c. &c.

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### ERRATA.

- Page 24, line 13, for *George Smalbridge, Bishop of Bristol*, read *Richard Smalbroke, Bishop of Litchfield and Coventry*. The tract referred to, as proceeding from the pen of this prelate, was reprinted by the present Bishop of Salisbury, in 1824; and did not fall into my hands until the account of the Polyglotts had been completed.
- Page 80, line 19, for *Mongham-Pawn*, read *Mongeham Parva*. Dr. Wilkins, the rector of this place, was a native of Memel in Prussia. It was upon the death of Dr. Benj. Ibbot, he was made keeper of the Archiepiscopal Library at Lambeth. He was afterwards made a Prebendary of Canterbury; and I find him inserted as a D.D. in the Cambridge List, 1823, of which I was not aware when I composed the article referred to.
- Ibid. line 20, for *benefits*, read *benefices*.
- Page 99, last line but one, for הקי, read םק.
- Page 171, line 12, for 1557, read 1657.
- Page 297, last line, for *Lord Spencer's Library*, read *Panzer*.
- Page 506, line 16, for Paul, read Peter.



**T H E O L O G Y .**

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**Printed Books.**



# Polyglott Bibles.

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## Greater Polyglotts.

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1. BIBLIA SACRA POLYGLOTTA, complectentia Vetus Testamentum, Hebraico, Græco, et Latino Idiomate; Novum Testamentum Græcum et Latinum, et Vocabularium Hebraicum et Chaldaicum Veteris Testamenti, cum Grammaticâ Hebraicâ, necnon Dictionario Græco: studio, operâ, et impensis CARDINALIS FRANCISCI XIMENES DE CISNEROS. Industriâ Arnaldi Gulielmi de Brocario, artis impressoriæ Magistri. COMPLUTI, 1514-17. Folio. 6 vols.

This Polyglott is very generally known under the name of the Ximenes Polyglott, from its having been projected and carried into effect by the munificence and exertions of the celebrated Cardinal Ximenes. The motives which induced him to this great undertaking, and the individuals engaged by him to insure its success, are well detailed by his biographer, Esprit Flechier, Bishop of Nismes; and, although the quotation is somewhat long, it is presumed its interest will compensate for the insertion of it in this place.

“ Parmi tous les divertissemens de la Cour, Ximenés se retiroit, et songeoit à des choses plus importantes. Il considéroit depuis longtemps que rien n'estoit plus nécessaire aux Ecclesiastiques, et particulièrement aux Théologiens, que la lecture et l'intelligence de la Bible, et que pourtant rien n'estoit si négligé par la pluspart des Docteurs, qui au lieu de s'appliquer à l'étude des livres sacrez, s'amusoient à des subtilitez et à des spéculations inutiles. Il crut que cette négligence venoit du peu de connoissance qu'on avoit des langues Latine, Grecque, et Hébraïque, qui sont comme le fondement des sciences humaines et des Lettres Sacrées. Son dessein estoit de fortifier les Catholiques contre les anciennes Heresies et contre celles qui pourroient naître. On eût dit qu'il prévoyoit ce qui arriva quelque temps après, qu'il s'éleveroit des esprits vains et presomptueux, qui expliquant les saintes Ecritures selon leur sens, troubleroient l'Eglise de Jesus-Christ, et feroient valoir leur témérité, à la faveur de l'ignorance qui regnoit alors dans le monde.

“ L'Archevêque voyant donc une grande corruption de mœurs, même dans les principaux Ministres de l'Eglise, craignit que si l'homme ennemi venoit à semer quelques fausses doctrines, par des interpretations captieuses de l'Ancien ou du Nouveau Testament, les simples n'en fussent ébloüis, et les doctes ne fussent pas capables de les refuter. Pour ces raisons il entreprit de faire travailler à une nouvelle édition de la Bible, qui contint, pour l'Ancien Testament, le Texte Hebreu, la Vulgate, la version Grecque des Septante traduite en Latin, et la paraphrase Chaldaïque, avec une version Latine, afin que rien ne manquast à cet Ouvrage : pour le Nouveau Testament, le Texte Grec bien correct, et la Vulgate. Il voulut qu'on ajoûtast un volume d'explication des termes et des façons de parler Hebraïques, extrêmement estimé par ceux qui ont une grande connoissance de cette langue.

“ C'estoit une entreprise très-difficile, et qui demandoit un homme aussi puissant et aussi constant que luy. Il fit venir incontinent les plus habiles personnages de son temps, Demetrius de Crete, Grec de

nation, Antoine de Nebrissa, Lopés Astuniga, Fernand Pintian, Professeurs de langues Grecque et Latine ; Alfonse, medecin d'Alcala, Paul Coronel et Alfonse Zamora, très sçavans dans les lettres Hebraïques, qui avoient autrefois professé parmi les Juifs, et qui ayant esté depuis appellez à la foy de Jesus-Christ, avoient donné des preuves d'une grande érudition et d'une piété très-sincere. Il leur proposa son dessein, leur promit de fournir à toutes les dépenses, et leur donna de bonnes pensions à chacún, il leur recommanda sur toutes choses la diligence, et leur dit, ' Hastez-vous, mes amis, de peur que je ne vous manque, ou que vous ne veniez à me manquer ; car vous avez besoin d'une protection comme la mienne, et j'ay besoin d'un secours comme le vostre.' Il les excita si bien par ses discours et par ses bienfaits, que depuis ce jour-là jusqu'à ce que l'ouvrage fust achevé, ils ne cessèrent de travailler.

“ Il envoya chercher de tous costez des Exemplaires manuscrits de l'Ancien Testament, sur lesquels on pust corriger les fautes des dernières éditions, restituer les passages corrompus, et éclaircir ceux qui seroient obscurs ou douteux. Le Pape Leon X. luy fit communiquer tous les manuscrits de la Bibliothèque Vaticane, loüa plusieurs fois sa magnificence, et sa générosité, et le consulta même dans les affaires les plus importantes de son Pontificat. Ce travail dura près de quinze ans sans interruption, et ce qu'il y a d'etonnant, c'est qu'une longue et ennuyeuse application ne lassa pas la constance de ces sçavans hommes, et que les grandes affaires dont Ximenés fut accablé, ne rallentirent pas son zèle et son affection pour cet ouvrage.

“ Il fit venir de divers Païs sept exemplaires Hebreux manuscrits, qui luy coûtèrent quatre-mille écus d'or, sans compter les Grecs qu'on luy envoya de Rome, et les Latins en lettres Gotiques qu'il fit apporter des Païs éloignez, ou qu'il fit tirer des principales Bibliothèques d'Espagne, tous anciens pour le moins de huit-cens ans : en sorte que les pensions des sçavans, les gages des copistes, le prix des livres, le payement des voyages, et les frais de l'impression, luy coûtèrent

tèrent plus de cinquante-mille écus d'or, selon la supputation qu'on en fit alors.

“ Ce grand ouvrage estant achevé avec tant de soin et de dépense, il le dédia au Pape Leon X. soit pour luy témoigner sa reconnoissance, soit parceque tous les ouvrages qui regardent l'éclaircissement des Ecritures ne peuvent estre plus raisonnablement consacrez, qu'au Souverain Pontife, en qui réside la puissance de Jesus-Christ, et l'autorité de l'Eglise Chrétienne. Le jour qu'on luy apporta le dernier volume il alla viste le recevoir; et tout d'un coup levant ses yeux et les mains au Ciel: ‘ Je vous rends graces, mon Sauveur Jesus-Christ,’ s'écria-t-il, ‘ de ce qu'avant que de mourir, je voy la fin de ce que j'ay le plus souhaité.’ Puis se tournant vers ses amis qui estoient presens, ‘ Dieu m'a fait la grace,’ leur dit-il, ‘ de faire des choses qui vous ont paru assez grandes, et peut-estre assez utiles pour le bien public, mais il n'y en a point dont vous deviez plutôt me féliciter que de cette édition de la Bible, qui ouvre les sources sacrées, d'où l'on puisera une Theologie plus pure que de ces ruisseaux, où la plupart l'alloient chercher.’ Ce fut en effet comme un signal, qui réveilla les esprits pour étudier la Religion, et pour se nourrir de la doctrine des saintes Ecritures.”\*

In the Old Testament, the Hebrew, the Greek (with an interlineary version), and the Latin of Jerome, are placed in three distinct columns; beneath which is the Chaldee Paraphrase and a Latin interpretation of it. The margin is furnished with the Hebrew and Chaldee radicals. The New Testament has only two columns, one containing the Greek, (which is much the larger,) the other the Latin. There are references to parallel passages of scripture in the margin; but Clement † has remarked that there are only two marginal notes, one relating to the omission of the doxology (Matthew, Chap. vi.), the other to the

\* Fléchier, Histoire du Cardinal Ximenés, pp. 133-136. Paris, 1693. 4to.

† Biblioth. Curieuse, tom. iv. p. 174.

insertion of the three witnesses in Heaven (1 Epist. John, chap. v. 7.). The same bibliographer has also noticed a contradiction in the two Prologues to the Old Testament :

PROLOG. I. “ Ubicunque latinorum codicum varietas est : aut depravatæ lectionis suspitio, (id quod librariorum imperitia simul et negligentia frequentissime accidere videmus,) ad primam scripturæ originem recurrendum est : sicut beatus *Hieronymus* et *Augustinus*, ac cæteri Ecclesiastici tractatores admonent : ita ut *librorum Veteris Testamenti synceritas ex Hebraica veritate : Novi autem ex Græcis exemplaribus examinetur.*”

PROLOG. II. “ Mediam, aut inter has, latinam beati *Hieronimi* translationem, velut inter Synagogam et Orientalem Ecclesiam, posuimus : tanque duos hinc et inde latrones, medium autem Jesum, hoc est Romanam sive Latinam Ecclesiam, collocantes.”

According to Maittaire\* the six volumes of the Polyglott appeared successively from the 10th of January 1514 until the 10th of July 1517. But, although completed at this period, the work did not receive the sanction of Pope Leo X. for its publication until March 22nd 1520, and the copies were not circulated before the year 1522. The Cardinal died soon after the completion of the work, and doubts were entertained by the Church of Rome as to the propriety of its general circulation, which will account for the delay mentioned. There were only 600 copies printed; a number, says Clement, insufficient to supply the public libraries. This will account for the rarity of the work, even so early as the latter part of the 16th century, as noticed by Arias Montanus in the Preface to the Antwerp Polyglott.

The 1st volume contains (after the Title) a Prologue consist-

\* Annal. Typog. II. 295. note c.

ing of the Preface of St. Jerome on the Pentateuch,\* on the reverse of which leaf is the Bull of Leo X. permitting the circulation of the work. Then follows the address to the reader by Francis Bishop of Abyla, and Francis of Mendoza Archdeacon of Pedroche, to whom the Bull of the Pope was addressed. To this succeeds the Epistle Dedicatory of Cardinal Ximenes to Leo X. after which are the following prefaces :

1. Ad Lectorem: de his quæ ad lectionem Veteris Testamenti diversis Linguis nunc primùm impressi, sunt prænotanda.

2. De Arte inveniendi Radicem, sive Primitivum cujusque Divisionis Hebraicæ, ex Hebræâ Grammaticâ transcriptum.

3. Prologus in Novum Testamentum, et de causis quare in eo apices Græci sunt prætermissi.

4. Prologus in Hebraicum Chaldaicumque Dictionarium, atque Grammaticam Hebræam, cum interpretationibus propriorum nominum.

5. Modi intelligendi Sacram Scripturam.

6. Epistola Beati Hieronymi ad Paulinum Presbyterum, de omnibus Divinæ Historiæ Libris.

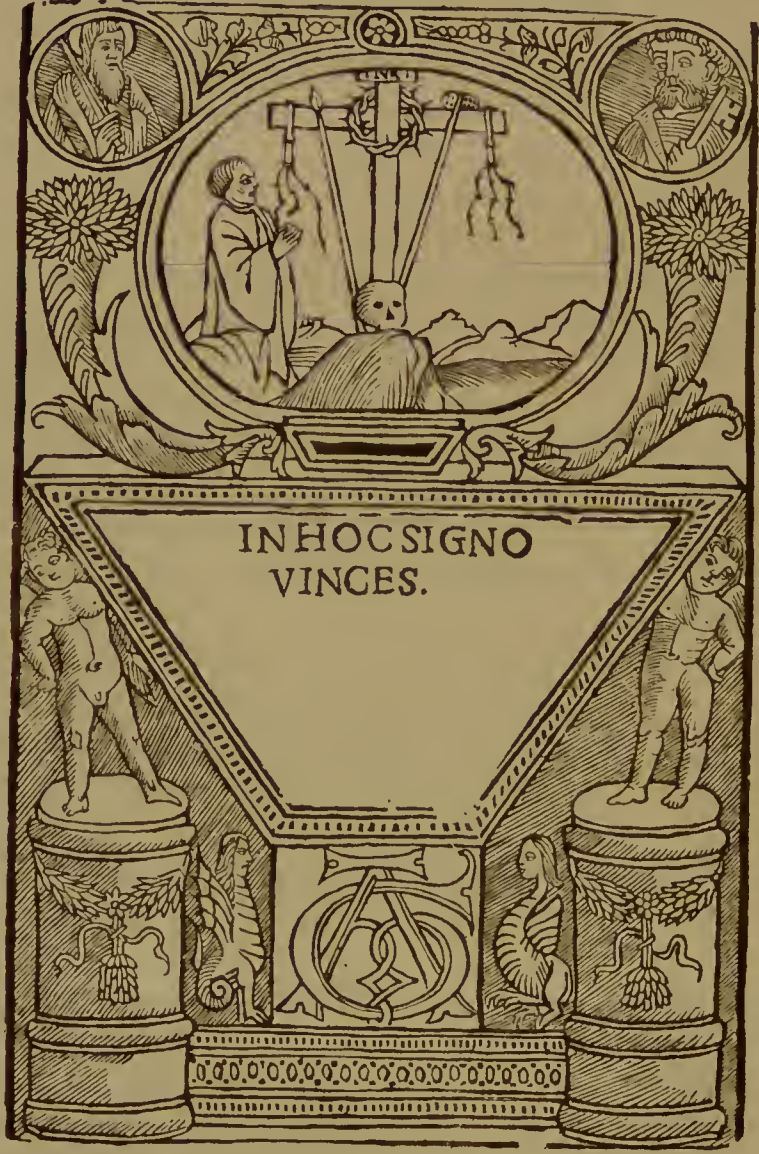
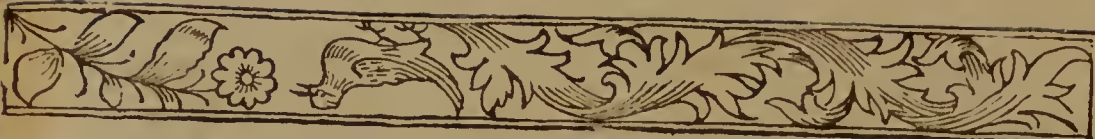
The Bible then commences, and the five books of Moses are contained in the first volume. Two leaves of errata.

On the reverse of the title of the *second* volume is the Epistle Dedicatory to Leo X. followed by the 'Prologus ad Lectorem,' as in the first volume, but with some variations in the reading. This is followed by the Prologue of St. Jerome to the Book of Joshua: the Argument follows, and then the Book of Joshua. The volume concludes with the Books of Chronicles, and two leaves of errata.

\* According to Debure, this leaf should have formed the last of the ensuing pieces; but I describe the book precisely as it is in His Royal Highness's library.







The *third* volume has also the Epistle Dedicatory and the Prologue printed as in the second volume, followed by the Prologue of St. Jerome on the Book of Esdras, which immediately succeeds; and the volume concludes with the Book of Ecclesiasticus, and one leaf of errata.

The *fourth* volume commences with the Epistle Dedicatory, and is followed by the Prologue, and a Prologue to Esaias, which is placed next; and the volume concludes with the 3rd of Maccabees. The Old Testament is closed with the following inscription and colophon :

**Explicit quarta et ultima pars totius veteris testamēti hebraico grecoq; et latino idiomate nunc primū impressa in hac preclarissima Complutensi universitate. De mandato ac sumptibus Reverendissimi in Christo patris et domini : domini F. Francisci Ximenes de Cisneros tituli Sancte Balbine sacro sancte Romane ecclesie presbyteri Cardinalis Hispanie Archiepiscopi Toletani et hispaniarum primatis : ac regnorum castelle Archicancellarii. Industria et solertia honorabilis viri Arnaldi Guillelmi de Brocario artis impressorie Magistri. Anno Domini Millessimo quingētesimo decimo septimo mēsis Julii die decimo.**

Two leaves of errata accompany this volume.

The *fifth* volume includes the whole of the New Testament, preceding which, is a Greek address to the reader, followed by a Latin translation; a Greek Epistle of Eusebius; the Prologue of St. Jerome on the Four Evangelists, addressed to Pope Damasus; and the Prologue and Argument on St. Matthew. Following the Apocalypse is the ensuing subscription, within a flowered border, and then the colophon of the printer.

**Ad perpetuam laudem et gloriam**

dei et domini nostri iesu christi hoc sacrosanctum opus novi testamenti et libri vite grecis latinisq; characteribus noviter impressum atq; studiosissime emendatum: felici fine absolutū est in hac preclarissima Cōplutensi universitate: de mādato et sumptibus Reverendissimi in Christo patris et illustrissimi dñi domini fratris Frācisci Ximenes de Cisneros tituli sancte Balbine sancte Romane ecclie presbyteri Cardinalis hispanie Archiep̄i toletani et Hispaniar; primatis ac regnor; castelle archicācellarii: industria et solertia honorabilis viri Arnaldi gulielmi de Brocario artis impressorie magistri. Anno domini  
Millesimo quingentesimo decimo  
quarto. Mensis januarii  
die decimo.

On the next and last leaf there are some Greek and Latin verses in commendation of the work.

The *sixth* volume consists of an Hebrew and Chaldaic vocabulary of the Old Testament, terminated by the colophon before represented, but having in the centre these words :

Per signū cru-  
cis de inimi-  
cis n̄ris libera-  
nos dñe Deus  
noster.

This part is dated March 17, 1515.

To this succeeds, *Interpretationes hebraicorum, chaldeorum, grecorumque nominum: veteris ac novi testamenti secundum ordinem alphabeti*; to which is added, a list of names according to various readings. Then follow the lexicographical pieces, commencing with *Introductiones Artis Grammaticæ Hebraicæ. Et primo de modo legendi et pronunciandi*. This is dated the last day of May, 1515. Then follows an Alphabetical Index of Latin Words which occur in the work, with references to them. The remaining Lexicographical pieces are, in the copy now under description, bound up separately, and form a 7th volume. De-bure notices the various modes in which these pieces have been placed in different copies, and gives a very accurate description of them. The remaining pieces are—

1. *A Greek and Latin Dictionary.*
2. *Introductio quā brevissima ad grecas litteras.*
3. *Interpretationes hebreorum, chaldeorum, grecorumque nominum novi testamenti.*

In the copy just described, the arms of Cardinal Ximenes on the title-pages of the volumes containing the Old Testament and the Lexicographical pieces are printed in red ink, that of the New Testament is in black.

By the kind permission of my excellent friend, Dr. Adam Clarke, I have the pleasure of submitting to the bibliographer some very interesting particulars as to a variation, not only in the title-pages of some copies, but also in the prefatory matter,

and variations so numerous as most decidedly to prove a re-composition and reprinting of it. Nor is this confined to the Prolegomena, for it also appears that the leaf containing the conclusion of the Epistle to the Hebrews and the beginning of the Acts of the Apostles, has also been recomposed and reprinted. But the reader shall have the account in the learned Doctor's own words, as communicated to His Royal Highness the Duke of Sussex, Feb. 25, 1824.

“ TO HIS ROYAL HIGHNESS PRINCE AUGUSTUS FREDERICK,

DUKE OF SUSSEX, &c. &c. &c.

“ May it please your Royal Highness,

“ IN a late interview with your Royal Highness, in which the conversation turned on the *reprinting* of a part of the *Preface*, of the LONDON *Polyglott*; I took the liberty to observe, that I had discovered something similar in the *Introduction*, and other parts of the COMPLUTENSIAN *Polyglott*: and as your Royal Highness seemed to express a wish to see the evidence of this fact, I feel myself honored in being able to meet this wish, and shall here transcribe the Papers which I wrote on the subject, with some additional observations.

“ There is a singular circumstance relative to this Polyglott, (*viz.* the *Complutensian*,) which I believe has never been noticed by any Bibliographer. It is this:—the whole *Prolegomena* in vol. 1., and *one leaf* of the text in vol. 5., have been *reprinted*.

“ This discovery I made in 1814, having purchased at that time a very splendid copy of this work, *that* which I before possessed wanting the 6th vol., which contains the *Dictionaries*. Observing

a remarkable difference in the *TITLE-pages* of vol. 1. of both copies, I was led to make a general comparison, and the following was the result, which at that time I had intended to publish in some Periodical Work, under this title:—"Proofs that certain Parts of the Complutensian Polyglott have been reprinted. London, Sept. 26. 1814."

"Two copies of this work are in my own possession; and on collating the *Preliminary* matter before *Genesis*, I find proofs that the *whole* has been reprinted.

"For distinction's sake, I shall call one of these copies the *RED* and the other the *BLUE* copy, from the *colour* of their respective *bindings*.

"1. The borders of the *Title-page* in vol. 1. of both these copies are widely different.

"1. In the *Blue* copy, besides, a top, bottom, and lateral border, very unlike to the other, there are, at the four corners, four square compartments 2 inches long and  $1\frac{3}{4}$  wide: in the first of which, on the left hand, at top, the *POPE* is represented sitting, crowned with the triple crown, and having a triple cross in his left hand, and in his right, a *Bible*, on which stands what I judge to be a *Cathedral*; and on one end of the seat on which he is sitting, are the letters *DP.*, which are, most probably, the initials of the wood engraver's name.

"2. In the right hand square at the top, a *Cardinal* is represented sitting, as before, with a bible on his right arm, and on it a *Church*, different from the former. A *Lion* stands before the Cardinal, on whose head he lays his left hand; and on the seat, *DP.* as before.

"3. At the bottom, on the left hand, a *Bishop* is represented,

with his mitre on, and a pastoral crook in his left hand : on his right hand, which is partly stretched out, is a *Bible*, and on it a *Church*, as before. The letters DP. are here also on the same end of the seat.

“ 4. In the right-hand bottom square, another *Ecclesiastic*, I suppose a *mitred Abbot*, is represented, sitting with the *Bible* on his left hand, and a *Church* or *Abbey* resting on the book. His right arm is bended ; against the guard of which, rests the *pastoral Crook*, and in this hand is the figure of a *HEART pierced through* with an arrow. On the end of this seat there is a *blank* place, where the Letters DP. are found on the others ; probably broken off here in the working.

“ 5. The *Churches*, in all these compartments are different from each other ; and the *Cardinal's Arms* in the centre of the page, in the *Blue* copy, are printed in *Black*, but in the other copy, in *Red Ink*.

“ 6. The arrangement of the *Tetrastich* at the top of the page, is a little different as to *contractions*, the space being narrower in the *Blue*, than in the *Red* copy. In the former, it stands thus, in Gothic :

Hæc tibi pētadecas tetragonō respicit illud  
 Hospitium Petri et Pauli ter quinq; dierum.  
 Naq; instrumētū vetus hebdoas innuit: octo  
 Lex nova signatur. ter quīq; receptat utrūq;

“ In the *Red* copy, the *m's* and *n's*, which are supplied by a *dash* in the above, are all *inserted*, except the *n*, after *e*, in the word *instrumētum*.

“ 7. The *Title* of the work, which is below the *shield*, surmounted with the *Cardinal's hat*, makes, in the *Blue* copy, only *six* lines, whereas, in the *Red*, it makes *seven*, is set closer, and much more



contracted in the former, than in the latter. I shall produce both: and 1st. the BLUE.

¶ Vetus testamētū multiplici lingua nūc primo impressum Et imprimis Pentateuch' Hebraico : Greco : atq; Chaldaico idiomate. Adiūcta unicuiq; sua latina īterpretatiōe.

“ 2d. in the RED,

Vetus testamentū multiplici lingua nūc primo impressum. Et imprimis Pentateuchus Hebraico Greco atq; Chaldaico idioma- te. Adiūcta unicuiq; sua latina interpreta- tione.

“ 8. The large *Shield* in the Title-page of this work, surmounted with a *Cross*, under the *Cardinal's Hat*, is divided into *fifteen* squares; *seven* of which are *plain*, and *eight hatched*. In the Title of the BLUE Copy, which contains the figures in the corners, already described, the *hatching* is drawn from the *right* angle to the *left*; in the RED, it is drawn from the *left* to the *right*: or, in the language of Heraldry, the Shield is *Chequée*, divided into fifteen squares: In the BLUE, seven of these squares are *Argent*, and eight *Purple*: In the RED, seven are *Argent*, and eight *Vert*. If any thing of *Blason* be intended, this is a very remarkable difference.

“ 9. The *Borders*, included between the square compartments in the BLUE Copy, are very fine, and well cut: on each side, there is a square flowered *Pillar*, with something like an *Ionic*

capital, a beautiful *Arabesque* at top and bottom ; and the *Shaft* flowered.

“The *Border* of the RED Copy is not well cut, and is composed of flower pots, and flower baskets, and flowered *Arabesques*, which are not entitled to minute description; and in which there is little to please either the *eye* or the *taste*.

“Having now noticed all that is remarkable in the *TITLE*-pages of these two copies, I shall proceed to the *Prolegomena*, which consists of twelve pages.

“1. The *flowered Letters* through the whole of these pages are different. In the *Dedication* to Leo X. the first line in each of the Chapters is in large *Gothic*, in the RED Copy; but in the BLUE, in Chapters 1st. 2d. 3d. 5th. 6th. and 7th. the *first line* is in *Roman CAPITALS*.

“2. In the *Preface* of St. Jerom to the *Pentateuch*, the D in *Desiderii* is, in the BLUE Copy, blank within; but in the RED, it is filled up with the *Virgin* and *Child*.

“3. In the *last line* of the same column, there is *alteri* in the BLUE, for *aliter* in the RED.

“4. On *Verso* of the same leaf, which contains the *Bull* of Pope Leo, for the publication and sale of the work, dated *XXII. Martii, MDXX*. in the *first line* of the BLUE Copy there is *DICTE*, without note of *contraction*, for *DILFCTE* in the other; where you find in the second syllable, an F, instead of an E: and in line 7th of the same instrument, *Eranisco* appears in the BLUE, for *Francisco*, in the RED.

“Having closely examined all the volumes of the *Text* of this work, in both my copies, I have not been able to discover any

farther proofs of *reprinting* or *diversity*, but in the concluding leaf of the *Epistle to the Hebrews*, Vol. v. on the *verso* of which, the *Acts of the Apostles* commence, accompanied with the usual Prologues.

“That this *whole leaf* was reprinted, there is the most indisputable evidence, which I shall here produce in ample detail.

“On the page where the *Epistle to the Hebrews* ends :

Red Copy. Greek Text.			Blue Copy. Greek Text.	
Line				
9 ends	ευα <sup>z</sup>	- -	ευα	without dashes.
24 — υ	without dashes	- -	υ=	with dashes.
29 — αδελα <sup>z</sup>	with dashes	- -	αδελα=	dashes different.
penult. ends	α <sup>z</sup>	- -	α=	dashes different.
LATIN Text.			LATIN Text.	
Line				
3 ends	habemus	- -	habemus oo	with quadrates.
4 —	futuram ooooo	- -	futuram	without quadr.
7 —	nomini oo	- -	nomini	without do.
13 —	& oooooo	- -	& ooooooo	6 q. instead of 5.
15 —	enim oo	- -	enim oo	2 q. instead of 3.
17 —	amplius ooooooo	- -	amplius ooooooo	very different.
20 —	pastorem ooooo	- -	pastorem oooo	do.
25 —	Jesum ooooooo	- -	Jesum ooooooo	do.
30 —	si oo	- -	si ooooo	do.
31 —	saluta <sup>z</sup>	- -	salutate	word complete.
33 —	vobis.	- -	vobis	without a <i>point</i> .
34 —	omnibus	- -	omnibus oo	with quadrates.

“ On the *verso* of the same leaf, in the *Prefatio Sancti Hieronimi*, there are the following differences:

<i>Red Copy.</i>		<i>Blue Copy.</i>
Line 1 Canit Psalmista	- -	The C, in Canit, differently flowered.
Ibid. ends dudum ∞∞	- -	dudum without quadrates.
2 — compellitis ut trās-	- -	compellitis very different.
3 — <i>postea interveniens</i> } pau }	- -	po only.
4 — <i>imposita sepius</i> } oneris magnitudo }	- -	im only.
7 — sed si	- -	sed only.
8 — pariter	- -	pari only.

“ In the second Prologue :

<i>Red Copy.</i>		<i>Blue Copy.</i>
Line 1 Lucas Antiochensis	- -	The L, in Lucas, differently flowered.
Ibid. ends medici=	- -	me only.
2 — <i>Confessionem</i> } paulum }	- -	Confessionem
3 — <i>Qui Septuagin</i>	- -	Qui
4 — <i>quo instigante</i> } in a= }	- -	quo in-
7 fetā sor=	- -	facta, the line ends differently.

“ There are many other variations, which it would be too tedious to specify; but these are sufficient to demonstrate, that the *leaf* has been *reprinted*,—on what account I cannot tell; but such variations could never exist in the same *form*, nor in the same *edition*, of the same *matter*.

“ From the above collation of these *two copies*, it is evident :—

“ 1. That the work has *two* widely distinct *Titles*.

“ 2. That the Prefatory matter, which occupies 12 *pages*, is differently *arranged*.

“ 3. That the *Initial Letters* are all different; the *flowered*, in one Copy, being *larger*, and the flowering *different*; and sometimes, *plain Roman Capitals*, in place of the *flowered*.

“ 4. That *every page* of the above *twelve* has been recomposed, and reprinted, as the *characters*, *spacing*, *ending* of the *lines*, and the whole *letter-press* sufficiently prove.

“ 5. That the *whole leaf* containing the *end* of the *Epistle to the Hebrews*, and the *beginning* of the *Acts of the Apostles*, has also been recomposed, and reprinted.

“ Which of the Prolegomena, that in the RED, or that in the BLUE Copy, was *first printed*, I cannot tell; as I cannot discover any sufficient reason why any *cancel* should have been made. I rather suppose, that, in the interim between 1517, the *finishing* of the work, and 1522, the time in which it was *published* and *vended*, almost *five years*, (*Cardinal Ximenes* being dead, and its fate uncertain, for it appears that the *Conclave* had hesitated whether it should be permitted to get into circulation,) a part of the letter-press had been *lost* or *damaged*, so that, when the *Bull* for this permission was issued, they were obliged to *reprint* such parts to make up *complete* copies. And, indeed, the *foxed* state in which many sheets, even of the best preserved copies, appear, shew, that the work had been carelessly piled by, and kept with very little attention to its safety. This is the best reason I can give for the above noticed variations.

“ But will this reason apply, so as to account for the great difference that subsists between the two *TITLE-Pages*? That in the *RED Copy*, could never have been designed to *supersede* that in the *BLUE*; this being in every respect superior to the former.— Now, my conjecture here is, that originally there were *two Titles* cut for the work: that which appears in the *RED*, for common circulation; that in the *BLUE*, for presents to the *Pope*, the *Conclave*, and some of the most distinguished *Ecclesiastics* at *Rome*, in *Spain*, *France*, and other *Roman Catholic* countries. A proper inspection of the copies in the *Vatican*, at *Rome*, and in the *Complutum* and *Madrid* Libraries, might go far to cast the necessary light on this conjecture.

“ As far as my experience reaches, those copies with the fine Title, such as in the *BLUE*, are the *rarest*, both in *Libraries* and in *Commerce*: and when this distinction comes to be known, those copies will no doubt rise considerably in value.

“ Should it be asked, ‘of what worth can any copy of this work be reckoned, when it has been better printed in the *Antwerp Polyglott*, still more splendidly in that of *Paris*, and all those *Polyglotts* rendered comparatively useless by that of *London*?’ I hesitate not to answer, that, in a *critical* point of view, particularly in reference to the *Texts* it contains, it is of more value than any of the others.—The *Complutensian Polyglott* contains the *Sacred Texts* as they exist in the *Hebrew*, *Septuagint*, and *Vulgate*; and the *Chaldee* on the *Pentateuch*. Now, it is very probable that all these were either taken from, or collated with ancient *Mss.* In this work, the *Greek Text* of the *New Testament* was, for the *first time*, printed: and the *letter*, which was cut on purpose for this edition, was evidently taken from *Mss.* of the *eleventh century*; as that kind of letter, or character, was then particularly in use. I conclude, therefore, that the *Hebrew*, *Septuagint*, *Vulgate*, the *Chaldee* as far as it goes, and the *Greek* original of the *New Testament*, are, as they stand in the *Com-*

*plutensian Polyglott*, equal in critical value to Mss. of those Texts and Versions, of the 10th or 12th centuries, or even higher. This cannot be said of those Texts in the *other Polyglotts*; for they have been printed from this, with additional typographical errors, or they have been *altered* by a collation with Mss. And although some of them, particularly the LONDON *Polyglott*, are more *useful*, yet they never can be of so much *critical* worth as the COMPLUTENSIAN POLYGLOTT.

“ May it please your Royal Highness,

“ I have thus laid before you, the details to which I had referred at your Royal Highness’s Palace; and while I wish them to be favourably received, permit me to have the honour to remain,

“ May it please your Royal Highness,

“ Your very humble, very obedient,

“ and very grateful Servant,

“ ADAM CLARKE.”

CANONBURY SQUARE, Feb. 25, 1824.

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It is said that there are only three copies of this Polyglott known to have been printed upon vellum. One of these is in this country, in the possession of George Hibbert, Esquire, and formerly belonged to Pinelli, who obtained it from the Cordeliers of Bologna, to whom the Cardinal Ximenes had presented it. It was afterwards placed in the Mac-Carthy library. The others are in the Vatican Library, and in the Library of the Capuchins of Montefiascone.

The assistants of Cardinal Ximenes in the composition of the Polyglott, are said to have been Ælius Antonius, Nebrissensis; Demetrius Ducas, Cretensis; Ferdiuandus Nonnius or Nunnes de Gusman Pintian; James Lopez Stunica; Alfonsus of Alcala; Paul Coronel; Alphonsus Zamora; and John de Vargara.

ANTHONY OF NEBRISSA, or LEBRIXA, was a celebrated scholar, remarkable for his profound acquaintance with the Hebrew, Greek, and Latin languages. Under the patronage of Alphonso Fonseca, he opened a school for the restoration of the purity of the Latin tongue, which had for centuries been obscured by the conquests of the Vandals and Moors. The violent opposition he met with from the adherents to scholastic subtleties, induced him to remove from Salamanca, and he took up his residence with John Stunica, in whose house he composed his Spanish and Latin Dictionary, and other lexicographical works. He, however, upon the death of one of the Professors of the University of Salamanca, was prevailed upon to return to that city, and was elected to the vacant chair. He was highly esteemed by King Ferdinand, who appointed him Historiographer of his reign. Subsequently, he was engaged by Cardinal Ximenes to assist in the correction and arrangement of the Polyglott; he afterwards was appointed the first Professor of the University of Alcalá, (founded by the Cardinal,) and died there in 1522, in the 78th year of his age.

DEMETRIUS DUCAS, of Crete, furnished the Latin interlineary version, together with the Greek text. He was a teacher in the University of Alcalá.

FERDINAND NONNIUS was Professor of Greek and Latin in the same university, and celebrated for his skill in the Oriental languages.

ALPHONSO OF ALCALÁ was a converted Jew, and possessed a very accurate and extensive knowledge of the Hebrew tongue.

JAMES LOPEZ STUNICA was a learned Spaniard, remarkable for his acquaintance with the Hebrew, Greek, and Latin languages, and celebrated for his opposition to Erasmus and Jacques Le Fevre. His writings against Erasmus were so



violent, as to induce Leo X. to forbid him publishing any thing defamatory and scurrilous against him. Upon the death of Leo, the Cardinals and Pope Adrian VI. laid the same commands upon him.

PAUL CORONEL is said to have written the Hebrew Lexicon attached to the Polyglott. He was a converted Jew, and celebrated for his great knowledge of the Oriental and of the Greek and Latin languages.

ALPHONSO ZAMORA was eminently skilled in Hebrew and Rabbinical learning. He was employed by Cardinal Ximenes at a very considerable salary, and engaged on the work for 15 years. He translated into Latin the several Targums of Onkelos, Jonathan, Joseph the Blind, &c.; and the following pieces are mentioned by Antonio as having been composed by Zamora:

*Vocabularium Hebraicum atque Chaldaicum Veteris Testamenti.*

*Interpretationes Hebraicorum, Chaldeorum, Grecorumque nominum Veteris ac Novi Testamenti.*

*Catalogus eorum, quæ in utroque Testamento aliter scripta sunt vicio scriptorum, quàm in Hebræo et Græco in quibusdam Bibliis antiquis.*

*Introductiones Artis Grammaticæ Hebraicæ.*

JOHN DE VARGARA was a learned Spaniard, and a Professor of Philosophy in the University of Alcalá. He was engaged in preparing for the press the books termed *Libri Sapientiales: Proverbs, Ecclesiastes, Song of Solomon, Wisdom, and Ecclesiasticus.*

These were the men who, with Cardinal Ximenes, produced the Complutensian Polyglott: "A work" (as the Rev. Mr. Townley observes) "which, if defective, from the imperfect state of sacred criticism at that period, deserves, nevertheless, the highest praise, as a noble attempt to create attention to the original

texts of the Divine Oracles ; and may justly be regarded as the parent of those more perfect and immense compilations, which have been made since, of the original texts and most important versions."\*

For accounts of the Complutensian Polyglott consult :

Bibliotheca Sacra, J. Le Long, edid. Boernerii et Masch. V. 1. Part. 1. cap. III. p. 331.

De Bure Bibl. Instr. 1. p. 2.

Maittaire Annal. Typog. II. p. 295.

Clement Bibl. Curieuse, IV. p. 174.

Dibdin's Introd. to the Classics, I. p. 1.

Connected with the preceding Polyglott must be noticed a very scarce tract, written by George Smalridge, Bishop of Bristol, but published anonymously, under the following title :—

“ AN ENQUIRY into the Authority of the Primitive *Complutensian* Edition of the NEW TESTAMENT, as principally founded on the most ancient Vatican Manuscript ; together with some Research after that Manuscript. In order to decide the *dispute* about 1 John, v. 7. In a letter to the Reverend Mr. Archdeacon Bentley, Master of Trinity College, in Cambridge.” London, 1722. 8vo.

In this tract the object of the writer is to uphold the authority of the disputed text in the 7th and 8th verses of the 5th Chapter of the 1st Epistle of St. John, of which the *Textus Receptus* is subjoined.

\* Illustr. Bibl. Lit. V. II. 215.

Vers. 7. "Οτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ πατὴρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι.

Vers. 8. Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

The author of this tract endeavours to promote an enquiry, upon what authority the Complutensian Editors inserted this famous passage of St. John, and particularly whether they did insert it upon the authority of the most ancient Vatican Ms. or Mss. Much stress is laid by the writer upon the high opinion which Erasmus entertained of the authority of the Complutensian edition—so high, indeed, as to induce him to insert this passage, and to vary many readings in the third and subsequent editions of his celebrated Greek Testament : but Erasmus is said to have inserted the passage from meeting with it in a Ms. under the title of *Codex Britannicus*, and which Dr. Clarke says, is the *Codex Montfortii*, now in Trinity College, Dublin.

This Ms. appears to be the only one upon which the question of the authenticity of this passage can rest—it is the only genuine Greek Ms. which contains this text ; for the *Codex Guelpherbytanus* is a Ms. of the 17th century, contains a Latin translation of Beza written by the same hand, and is therefore of no use or importance in sacred criticism.\*

The other Ms., the *Codex Ravianus* or *Berolinensis*, is a forgery, being only a copy of the Greek text of the Complutensian Polyglott, transcribing even its typographical errors. These are the only three Mss. upon which the genuineness of the passage rests, whilst, on the contrary side, there are upwards of a hundred Mss. without the passage.

The main object, therefore, of this tract is to urge a review of

\* See Dr. Clarke's Observations on 1 John, v. 7. Manchester, 1805, 8vo.

the Mss. in the Vatican, that the question may be set at rest as to the disputed verse; and the author particularly cautions whoever may undertake this task, against confounding what he calls the *Vatican Ms.* with the ancient Vatican Greek Ms., which is at the end of Sixtus Quintus's Bible, and which he conceives was not the one that formed the groundwork of the Complutensian New Testament. All subsequent enquiries have, however, been fruitless, and the passage has only been met with in the *Codex Montfortii*. The others mentioned are unworthy of being admitted as authority upon the occasion, and in these the passage is included in brackets. Dr. Clarke, although he professes himself a conscientious advocate for the sacred doctrine contained in the text, and which he thinks is expressly enough revealed in other parts of the sacred writings, conceives the passage to stand upon a most dubious foundation. "All the Greek Mss. (the *Codex Montfortii* alone excepted) omit the passage: so do all the ancient versions, the Vulgate excepted; but in many of the ancient Mss., even of this version, it is wanting. There is one in the British Museum, of the tenth or eleventh century, where it is added by a more recent hand in the margin: for it is wanting also in the text. It is also *variously written* in those manuscripts which retain it. This will appear more plainly by comparing the following extracts taken from four Mss. of the Vulgate in my own possession:

"1.—Quoniam tres sunt qui testimonium dant in cœlo, Pater, Verbum et Spiritus Sanctus et hii tres unum sunt. Et tres sunt qui testimonium dant in terra, Spiritus, Sanguis et Aqua.

"2.—Quoniam tres sunt qui testimonium dant in terra, Spiritus, Aqua et Sanguis, et tres unum sunt. Et tres sunt qui testimonium dant in cœlo, Pater, Verbum et Spiritus Sanctus, et hii tres unum sunt.

"3.—Quoniam tres sunt qui testimonium dant in cœlo, Pater, et Filius et Spiritus Sanctus, et hii tres unum sunt. Et tres sunt qui testimonium dant in terra, Spiritus, Aqua et Sanguis.

"4.—Quoniam tres sunt qui testimonium dant in terra, Spiri-

tus, Aqua, et Sanguis ; et hii tres unum sunt. Et tres sunt qui testimonium dant in cœlo, Pater et Filius et Spiritus Sanctus, et hii tres unum sunt.”\*

To these I am enabled to add the following from Mss. in His Royal Highness's Library :

5.—Quoniam tres sunt qui testimonium dant in cœlo, Pater, Verbum et Spiritus Sanctus, et hii tres unum sunt. Et tres sunt qui testimonium dant in terra, Spiritus, Aqua et Sanguis.

6.—Quia tres sunt qui testimonium dant in cœlo, Pater, Verbum et Spiritus Sanctus, et hii tres unum sunt. Et tres sunt qui testimonium dant in terra, Spiritus, Aqua, et Sanguis.

7.—Quoniam tres sunt qui testimonium dant in cœlo, Pater, Verbum et Spiritus Sanctus, et hii tres unum sunt. Et tres sunt qui testimonium dant in terra, Spiritus, Aqua, et Sanguis, et hii tres unum sunt.

8.—Quoniam tres sunt qui testimonium dant in cœlo, Pater, Verbum, et Spiritus Sanctus, et hii tres unum sunt. [The remainder of the passage is omitted in this Ms., but at the bottom of the column, in a hand-writing apparently about the same period, but added after the completion of the Ms., we read, Et tres sunt qui testimonium dant in terra, Spiritus, Aqua, et Sanguis.]

9.—Quia tres sunt qui testimonium dant in cœlo, Pater, Verbum, et Spiritus Sanctus, hi tres unum sunt. Et tres sunt qui testimonium dant in terra, Spiritus, Aqua, et Sanguis.

10.—Quoniam tres sunt qui testimonium dant in cœlo: Pater, Verbum et Spiritus Sanctus. Et hii tres unum sunt. Et tres sunt qui testimonium dant in terra: Spiritus, Aqua et Sanguis. Et tres unum sunt.

11.—Et tres sunt qui testimonium dant in cœlo, Pater, Verbum et Spiritus Sanctus, et hii tres unum sunt. Et tres sunt qui testimonium dant in terra, Spiritus, Sanguis et Aqua.

\* Clarke's Observations p. 11.

Besides those above quoted, there are in His Royal Highness's Library, other Ms. Bibles with the passage as in Nos. 2. 3. 5. 6. 7. and 10.

2. BIBLIA SACRA POLYGLOTTA, Hebraice, Chaldaice, Græce, et Latine, Philippi II. Regis Cathol. pietate et studio ad Sacrosanctæ Ecclesiæ usum, *Christophorus Plantinus excudebat*. ANTVERPIÆ 1569-72. Folio. 8 vols.

Embracing the whole of the contents of the Complutensian Polyglott, and adding much information of great interest and importance, is the Plantin, Royal, or Antwerp Polyglott, edited by the renowned Arias Montanus, and executed by the celebrated printer Christopher Plantin. The additions in this Polyglott consist of a Chaldee Paraphrase of part of the Old Testament, which Cardinal Ximenes had deposited in the theological library at Complutum, (having particular reasons for not publishing it,\*) and a collection of several treatises and lexicographical and grammatical pieces relating to the several languages of which the Polyglott is composed. The languages of which this Polyglott consists are, the Hebrew, Greek, Latin, and Chaldee. The New Testament has a Syriac version, and a Latin translation of Santes Pagninus as reformed by Arias Montanus.

The *first* volume of this work has two handsomely engraved

\* "Comme les Paraphrases Chaldaïques, excepté celle du Pentateuque, sont corrompues en plusieurs endroits, et qu'elles sont remplies des fables des Talmudistes, nous les avons cru indignes d'être placées avec les saintes Ecritures. Cependant comme il s'y rencontre plusieurs endroits sains et non alterez qui sont favorables à la Religion Chrétienne, nous avons fait traduire en Latin ces Paraphrases, et nous les avons mises en dépôt avec leur version dans la Bibliothèque publique d'Alcala."

*Discours Historique sur les principales éditions des Bibles Polyglottes par Le Long, p. 15.*

Title-pages: the verso of the first is also engraved. These are enriched with various passages of scripture. Immediately following the titles are the following pieces:

1. The preface of Montanus, *De divinæ scripturæ dignitate, linguarum usu et Catholici Regis consilio Præfatio.*

To this succeeds another by the same writer:

2. *In qua de totius operis usu, dignitate, et apparatu ex ordine describitur.* In this, honourable mention is made of the assistants engaged in the work. Then follows the Royal Ordinance.

3. A Letter from Philip II., addressed to the Duke of Alva, Prefect in Belgium, signed by Gal. de Cayas.

4. A Letter from the King, signed like the preceding one, and addressed to Christopher Plantin, appointing Benedictus Arias Montanus to be the Editor of the work.

5. A Letter from the King, addressed to the Doctors of the Louvain University, requiring them to examine the work.

6. & 7. are Copies of Nos. 4. and 5.; the first varying a little only in the title by which it is headed—thus: *Actorum Publicor. ad Regia Biblia et Sacrum Apparatum pertinentium exempla præcipua. Philippus II. &c.*

8. An Exposition of the object of the Polyglott, by B. A. Montanus, and of his appointment as Editor by Philip II.

9. The same as No. 5.

10. Consultation of Montanus with the Doctors of the Louvain.

11. Address of the Louvain Doctors to Philip II. signed by Aug. Hunnæus, approving of the Polyglott, and undertaking the examination of it.

12. A Paper, signed by Conrad Sylvius, Notary of the University, making mention of the several individuals appointed to assist Montanus in his undertaking.

13. The Censura of the Parisian Doctors.

14. Copy of a Letter of the Duke of Alva to the Bishop of Anvers, communicating the intention of the King to print a Polyglott Bible under the direction of Montanus, and requiring

- not only the Bible itself, but the several parts of the apparatus connected with it, to be submitted to the Bishop, to be by him committed to the inspection of any persons from the College he may deem it proper to appoint for the purpose, to give to the work an authority and approbation such as a work of so great an importance, and the novelty of the undertaking, demanded. This letter is countersigned by "Courte Ville."
15. Epistle of the Doctors of Louvain to the Pope.
  16. Address of Montanus to the same.
  17. Letter from the Pope to Philip II. in approbation of the undertaking.
  18. Motus Proprius Gregorius PP. XIII.
  19. A second Letter from the Pope to Philip II.
  20. Privilege to Chr. Plantin for printing the work, signed by Maximilian II.
  21. Privilege to the same for the Kingdom of Castille, signed by Philip II.
  22. \_\_\_\_\_ Aragon, signed by the same.
  23. \_\_\_\_\_ Belgian States, signed by the same.
  24. \_\_\_\_\_ Kingdom of Naples, signed by the same.
  25. \_\_\_\_\_ France, signed by Charles IX.
  26. Censura et Approbatio of the Parisian Doctors.
  27. Privilege to Chr. Plantin for the Venetian States, signed by the Duke of Venice.
  28. \_\_\_\_\_ Brabant, by Philip II.
  29. Doctorum Virorum Carmina Encomiastica.
  30. Address of Montanus to the Christian Reader, on the Syriac version of the New Testament.
  31. Letter from Montanus to Daniel Bamberg, respecting the same.
  32. Testimonium Coloniensium, permitting the loan of a copy



of the New Testament in the Syriae language, as requested by Montanus in the preeeding letter.

33. Description of the Plates accompanying the work.

34. Order of the Books of the Old and New Testaments.

35. Contents of the Apparatus, referring to the volumes to which they respectively belong.

The *first five* volumes contain the whole of the Sacred Seriptures, arranged in the usual manner. Of the remaining volumes it is necessary to give a description, that the possessor of a eopy may be assured of its being perfect. The *sixth* volume should contain the two following pieces :

1. *Hebraicorum Bibliorum Veteris Testamenti Latina interpretatio, opera olim Xantis Pagnini Lucensis : nunc verò Benedicti Ariæ Montani Hispalensis, Francisci Raphelengii Aluctani, Guidonis, et Nicolai Fabriciorum Boderianorum fratrum collato, studio, ad Hebraicam dictionem dilligentissimè expensa : Censorum Lovaniensium judicio examinata, et Academiæ Suffragio comprobata : Christophorus Plantinus Regius Prototypographus Antwerpiæ excudebat.*

2. *Novum Testamentum Græce cum Vulgata interpretatione Latina Græci contextus lineis inserta : Quæ quidem interpretatio, cùm à Græcarum dictionum proprietate discedit, sensum, videlicet, magis quàm verba exprimens, in margine libri est collocata : atque alia BEN. ARIÆ MONTANI Hispalensis operâ è verbo reddita, ac diverso characterum genere distincta ; Lovaniensium Censorum judicio et totius Academiæ calculis comprobata, in ejus est substituta locum.*

#### TYPOGRAPHUS LECTORI.

*Hujus operis, atque adeò eorum omnium quæ in sacro hoc Apparatu continentur, qui ordinem, rationemque omnem cupit cognoscere, is tum eam quæ proximè sequitur, tum verò eas omnes ejusdem MONTANI præfationes, quæ quidem singulis sunt annexæ libris, attentè perlegat. Hujus enim minimi sanè laboris neminem unquam pœnitēbit. Antwerpiæ, Excudebat Christ. Plantinus Reg. Prototypograph. 1572.*

The seventh volume is composed of the following pieces :

1. *Communes et familiares Hebraicæ Linguae Idiotismi, omnibus Bibliorum interpretationibus, ac præcipuè Latinæ Santis Pagnini versionis accommodati, atque ex variis doctorum virorum laboribus et observationibus selecti et explicati, Benedicti Ariæ Montani Hispalensis Opera. Ad Sacrorum Bibliorum Apparatum. 1572.*

2. *Liber Joseph, sive de Arcano sermone, ad Sacri Apparatus instructionem, a Benedicto Aria Montano Hispalensi concinnatus. 1572.*

3. *Liber Jeremiæ, sive de Actione, ad Sacri Apparatus instructionem, Bened. Aria Montano, Hisp. Auctore editus. 1573.*

4. *Thubal-Cain, sive de Mensuris Sacris liber, tribus voluminibus distinctus. De Cubito—De Satho—De Siclo. B. A. Montano Auctore. 1572.*

5. *Phaleg, sive de Gentium Sedibus Primis, Orbisque Terræ Situ, liber, B. A. Montano Auctore. 1572.*

To this part belong three Chorographical Maps, and

*Familiæ, sive de Chorographia liber, B. A. Montani.*

*Chaleb, sive de Terræ Promissæ partitione, B. A. Montano.*

6. *Exemplar, sive de Sacris Fabricis liber. B. A. Montano Auctore. 1572.*

To this part are attached ten plates of the Ark, Temple, &c.

7. *Aaron, sive Sanctorum Vestimentorum Ornamentorumque summa descriptio ; ad sacri Apparatus instructionem B. A. Montano expositore. 1572.*

To this part belongs a plate representing the vestments of the High Priest.

8. *Nehemias, sive de Antiquæ Jerusalem situ, volumen à B. A. Montano ; with a Map of it. 1572.*

9. *Daniel, sive de Sæculis Codex integer, a B. A. Montano. 1572.*

10. *Index Biblicus, qui Res eas, de quibus in Sacris Bibliis agitur, ad certa capita, Alphabeti ordine digesta, revocatas summa brevitate complectitur, a Johanne Harlemio. 1572.*

11. *Hebræa, Chaldæa, Græca, et Latina Nomina Virorum, Mulierum, Populorum, Idolorum, Urbium, &c. with an Address from the Printer. 1571.*

12. *Variæ Lectiones et Annotatiunculæ, quibus Thargum, id est, Chaldaica Paraphrasis infinitis in locis illustratur et emendatur a Fr. Raphelengio.*

13. *De Varia in Hebraicis Libris lectione ac de Mazzoreth ratione atque usu, a B. A. Montano. 1572.*

14. *Variarum in Græcis Bibliis Lectionum libellu a Gul. Cantero concinnatus.*

15. *Annotationes Variarum Lectionum in Psalmos a D. Sirleto, Cardinal. 1571.*

16. *Variæ Lectiones in Latinis Bibliis Editionis Vulgatæ, ex vetustiss. Mss. Exempl. collectæ; et ad textum Hebraicum, Chaldaicum, Græcum, et Syriacum, examinatæ a Johan. Harlemio. 1572.*

17. *Loca quædam in quibus a Librariis Error aliquis commissus videri poterat, quem tamen ex Manuscriptis deprehendere nequivimus.*

18. *Tabula Evangelicarum Lectionum a Guido Fabricio.*

19. *Loca Restituta in Novi Testamenti Syriaci, &c. a G. Fabricio.*

The volume concludes with a leaf of Errata in the printing of the New Testament.

The eighth and last volume consists of the following lexicographical pieces:—

1. *Thesauri Hebraicæ Linguae, olim a Sante Pagnino Lucensi conscripti Epitome. Cui accessit Grammatices libellus ex optimis quibusque Grammaticis collectus; a Fr. Raphelengio. 1572.*

2. *Dictionarium Syro-Chaldaicum, Guidone Fabricio Boderiano collectore et auctore. 1573.*

3. *Grammatica Chaldæa.*

4. *Grammatica Linguae Syriacæ, inventore atque auctore Andrea Masio: Opus novum et à nostris hominibus adhuc non tractatum: quod laboriosa animadversione atque notatione vocalium, aliorumque punctorum Syricorum, quibusque dictionibus in optimis emendatissimisque libris appositorum ille nuper composuit. 1571.*

5. *Syrorum Peculium, hoc est, Vocabula apud Syros Scriptores passim usurpata: Targumistis vero aut prorsus incognita: aut in ipsorum Vocabulariis adhuc non satis explicata. Andreas Masius sibi suæ memoriæ iuvandæ caussa colligebat. 1571.*

6. *Lexicon Græcum, et Institutiones Linguae Græcæ, et Dictionarium Græco-Latinum. 1571.*

The Hebrew text of this Polyglott is said to have been compiled from the Complutensian and Bomberg editions. The Syriac of the New Testament is twice printed: first, in the Syriac letters and points; and, secondly, under the other texts, with Hebrew letters and Chaldee points. This latter was done, as we are informed by Guido Fabricius Boderianus, with the view of rendering it intelligible to the Jews, and as a means of converting them to the Christian faith.

The honour of projecting this work, the execution of which is truly beautiful, is said to be entirely due to CHRISTOPHER PLANTIN, and who, through the influence of Cardinal Spinoza, was fortunate enough to obtain the sanction of Philip II. who defrayed the expenses of the work. Connected with this subject, however, the Rev. Dr. Dibdin has the following interesting note: "It is said that Philip had the meanness only to *lend* Plantin the money; and that in consequence of the printer's struggles to refund it to the monarch, who had peremptorily demanded repayment, he became a prey to his numerous creditors, and terminated his life in misery and misfortune. Clement doubts this fact, and labours to refute it; but Masch, who is not accustomed to assert things slightly, has repeated it; and probably there is too much truth in it. When one reads the eulogy of Mallinkrot

on his countryman Plantin (p. 123.), and meditates on his unfortunate end, it is impossible not to feel the keenest indignation against such treatment."\*

This Polyglott is, and must continue to be, of great rarity; 500 copies only having been printed, and the greater part of these lost by sea, the vessel containing them being wrecked in a tempestuous voyage to Spain. The second volume of the *Apparatus* is frequently wanting. The copy at the Collegiate Library at Manchester is deficient in this respect. A copy of the first five volumes, printed on vellum, is in the Royal Library at Paris. There are also copies in the Library of the Duke of Savoy at Turin, and in the Libraries of the Vatican, the Escorial, the Convent of St. Etienne of Salamanca, and another, according to a late excellent "*Catalogue de Livres imprimés sur Vellin*," at London; but in whose possession is not specified, nor have I been able to ascertain any thing respecting it.

ARIAS MONTANUS, the chief editor of this work, was the son of a Notary, and was born in 1527, either at Seville or Frexennell, in Estramadura, in Spain. He studied at the University of Alcalá, and acquired a profound knowledge of several languages. It is said that he embraced a life of retirement, and selected for his residence a hermitage situated on the summit of a rock near Aracena. From this retreat he was drawn by the command of Philip II., who selected him to edit the Polyglott Bible, and bestowed upon him the favour of Royal patronage. During the progress of the work he was much disturbed by the accusations brought against him by Leo de Castro, Professor of Oriental languages at Salamanca, of having altered the text of the Holy Scriptures, and confirmed the prejudices of the Jews by the publication of the Chaldee Paraphrases. To refute these charges he was under the necessity of taking several journeys to Rome,

\* *Introductio ad Classics*, V. i. p. 9.

and in the end he was successful in the vindication of himself to the Inquisitors of Rome and Spain.\* Philip II. offered him a bishoprick as a recompense for his services; but this he declined, and accepted only of 2,000 ducats, and the office of Chaplain to the King, his patron. He returned to his former retreat; but, at the persuasion of his Sovereign, was again drawn from its retirement, and appointed the Librarian of the Escorial, where he taught the Oriental languages. He died at Seville, in 1598, aged 71.

The assistants of Montanus in this undertaking were Guido Fabricius Boderianus, and his brother Nicholas, John Harlem, Francis Rapheleng, Francis Lucas, Andrew Masius, John Livinejus, and William Canterus. The labours of some of these have already been noticed.

GUIDO FABRICIUS was a native of Lower Normandy, born in 1541. He was celebrated for his knowledge of the Oriental tongues; and both he and his brother NICHOLAS were for a considerable time engaged upon the Polyglott.

JOHN HARLEM, or WILHELM, was a native of Harlem, and Professor of the Sacred Scriptures and of Hebrew, in the College of Louvain. He is said to have had an intimate knowledge of the Hebrew, Chaldee, Syriac, Arabic, Greek, and Latin tongues.

FRANCIS RAPHELENG was born at Lanoy in French Flanders, in 1539. He was one of the correctors of Plantin's press, and formed a connexion with that learned printer by contracting a marriage with one of his daughters. He was Professor of Hebrew and Arabic in the University at Leyden, and composed an

\* Bishop Walton, in his *Considerator Considered*, notices that "Montanus with difficulty escaped the Inquisition."

Arabic Lexicon, and other excellent works. He died at the age of 58 years.

FRANCIS LUCAS, of Bruges, was Dean of St. Omer's. He was one of the learned Editors of the Papal edition of the Vulgate; deeply versed in the Hebrew, Syriac, Chaldaic, and Greek languages, and the author of several critical works. He died in 1619.

ANDREW MASIUS was born at Linnich, near Brussels, in 1516. His skill in Oriental languages was very considerable. He published the book of Joshua from a famous Syriac Ms. and accompanied it with a Commentary. He died in 1573.

JOHN LIVINEJUS was one of the learned men employed on the Papal edition of the Septuagint.

WILLIAM CANTERUS was born at Utrecht, in 1542. He studied at Louvain, and acquired considerable knowledge of Greek and Latin literature. It is said that he understood six languages,—Latin, Greek, Hebrew, French, Italian, and German. Thuanus reckoned him among the most learned men of his age. He was of a delicate constitution, and fell a victim, in the 33rd year of his age, to a consumption brought on by excessive study.

CHRISTOPHER PLANTIN, the printer of the Antwerp Polyglott, was a native of France. His establishment for printing was very extensive, and his productions are remarkable for their neatness, elegance, and accuracy. Among the correctors of his press were many very learned men: F. Rapheleng above noticed, Victor Giselin, Theodore Pulman, Antony Gesdal, Francis Hardouin, Cornelius Kilien, &c. He had printing-offices at Antwerp, Leyden, and Paris. He died at the age of 75.

Several other learned persons have been enumerated as affording assistance in the Polyglott.

CARDINAL GRANVELL caused the Greek text to be collated with the Vatican copy, at his own expense; CARDINAL SIRLET collected various readings; CLEMENT, an English Catholic, and Doctor in Philosophy and Medicine, who had left England on account of his attachment to the Church of Rome, procured an elegant copy of the *Greek Pentateuch*, from the Library of Sir Thos. More; DANIEL BOMBERG, son of the learned printer, furnished an ancient copy of the *Syriac New Testament*. Arias Montanus acknowledges also his obligations to JOANNES REGLA, a Spanish Hieronymite, Confessor to Charles V.; and also to AUGUSTIN HUNNÆUS, whose name is attached to several of the pieces in the Apparatus; as is also that of CORNELIUS GOUDAN, Doctors and Professors of Theology, of the University of Louvain; who, with JOHN HARLEM, were commissioned by that University to examine the work, by order of Philip II.\*

3. BIBLIA Hebraica, Samaritana, Chaldaica, Græca, Syriaca, Latina, Arabica. Quibus Textus Originales totius Scripturæ Sacræ, quorum pars in Editione Complutensi, deinde in Antverpiensi Regiis sumptibus extat, nunc integri, ex manuscriptis toto ferè orbe quæsitis exemplaribus, exhibentur.

ΤΑΤΤΑ ΠΟΝΕΙ, ΤΑΤΤ' ΕΚΜΕΛΕΤΑ, ΤΟΤΤΩΝ ΧΡΗ ΕΡΑΝ ΣΕ.  
ΤΑΤΤΑ ΣΕ ΤΗΣ ΘΕΙΗΣ ΣΟΦΙΗΣ ΕΙΣ ΙΧΝΙΑ ΘΗΣΕΙ.

\* Townley's Illustr. V. III. p. 39. Le Long, edit. Masch. V. 1. pp. 345-6.



LUTETIÆ PARISIORUM, excudebat Antonius Vitré, Regis, Reginae Regentis, et Cleri Gallicani Typographus. 1645. Folio. 9 vols.

*Vol. I. Copper-plate Frontispiece.*

1. Instituti Operis ratio. This is dated 1645, and signed Guido Michael Le Jay.
2. Joannis Morini Præfatio.
3. Illustr. ac Reverendiss. Archiepiscoporum, Episcoporum, aliorumque statûs Ecclesiastici, in Comitibus Parisiensibus nomine totius Ecclesiæ Gallicanæ convocatorum, de Editione Parisiensi Bibliorum, Linguâ Hebræâ, Chaldaicâ, Samaritanâ, Syriacâ, Arabicâ, aliisque, Sententia. This is signed by Moreau, Abbas Sancti Jodoci, à Secretis, and De Bertet, Prior Monsteriensis.
4. Epistola Beati Hieronymi ad Paulinum Presbyterum, de omnibus divinæ historiæ libris.
5. Præfatio Sancti Hieronymi Presbyteri in Pentateuchum Moysi.
6. Ejusdem in Josue Præfatio.
7. Ejusdem in Librum Paralipomenon Præfatio.
8. Ad Domnionem et Rogantianum in eundem Præfatio ejusdem.
9. Ejusdem ad Domnionem et Rogantianum in Esdram et Nehemiam præfatio.
10. Ejusdem ad Cromatium et Heliodorum in Tobiam præfatio.
11. Ejusdem præfatio in librum Judith.
12. Ejusdem præfatio in librum Esther.
13. Ejusdem in Librum Job præfatio.
14. Alia ejusdem præfatio.
15. Argumentum in Librum Job.
16. Ejusdem in Psalterium, quod secundum Septuaginta editionem correxit, præfatio.
17. Ejusdem Præfatio in Libros Salomonis.

18. Ad Paulum et Eustochium in Translationem Esaiaë ex Hebraica veritate, ejusdem præfatio.
19. Ejusdem in Jeremiam Præfatio.
20. Ejusdem in Ezechielem Præfatio.
21. Ejusdem in Daniele Præfatio.
22. Ejusdem in XII. Prophetas Præfatio.
23. Ejusdem in Evangelistas ad Damasum Præfatio.
24. Idem in Catalogo Scriptorum Ecclesiasticorum. De Matthæo Evangelista.
25. Idem ibidem, de Marco Evangelista.
26. Idem ibidem, de Luca Evangelista.
27. Idem ibidem, de Joanne Evangelista.
28. Idem ibidem, de Paulo Apostolo.
29. Idem ibidem, de Jacobo Apostolo.
30. Idem ibidem, de Petro Apostolo.
31. Idem ibidem, de Juda Apostolo.
32. Benedicti Ariæ Montani ad Lectorem Præfatio. In qua de totius Operis usu, dignitate, et apparatu ex ordine describitur. Dated Antwerp, 1571.
33. Actorum Publicorum ad Biblia Hispanica pertinentium exempla præcipua.  
Pentateuchus Hebraicus, Græcus, et Chaldæus, cum S. Hieronymi Versione Latina.

Prefixed to this division is a Map of the Holy Land, and a Chronological Table from the Creation of the World to the Destruction of the City of Jerusalem, containing 4020 years, distributed in six periods.

At the head of the book of Exodus is a Map of the Journey of the Children of Israel through the Desert from Egypt.

Prefixed to Leviticus is an engraved representation of the High Priest in his robes, and a table of the Genealogy of the

Levitical families. There are also representations of some of the furniture of the Temple.

The Books of Numbers and Deuteronomy complete the *first* volume.

The *second* volume contains from Joshua to 11. Chronicles. Preceding Joshua is a Chorographical Table of the Land of Canaan, and a Genealogical Table of the tribe of Juda. After Joshua comes a table of the fourth age of the World, and a Genealogical table of the twelve tribes of Israel. Then follow the Books of Judges and Ruth. The Prologue of St. Jerome to the Book of Kings, a Map of the Land of the several tribes, and a Table of the fifth age of the World, precede the 1. and 11. Samuel, the 1. and 11. Kings, the 1. and 11. Chronicles; and the volume concludes with the Oration of Manasseh King of Juda, in the Latin tongue.

The *third* volume commences with Esdras 1., followed by Neemias, called in the Vulgate Esdras 11.; after which, in Latin only, the 111. and 1v. Esdras. To these succeed Tobit, Judith, &c. to Eeelesiasticus.

The *fourth* volume commences with Isaiah, and proceeds to Daniel, following which is a Table of the sixth age of the World, succeeded by Canones Quatuor Regnorum, de quibus Daniel cap. 7. ex Ptolomæo et Fides et Testimonia Canonum ab antiquis authoribus et ex Scriptura S. The twelve minor Prophets follow, after which the 1. and 11. Maccabees in Greek, and two Latin versions, and the 111. of Maccabees in Greek, with a single Latin version.

The *fifth* volume contains the New Testament. Belonging to this volume is a Geographical Map of the countries mentioned in the writings of the Evangelists, and another of those places

mentioned in the Apostolic writings. The four Evangelists comprise the first part of this volume: the second part commences with the Acts of the Apostles, and terminates with the Apocalypse.

The *sixth* volume contains the Pentateuch in the Syriac, Arabic, and Samaritan, with Latin interpretations of the same.

The *seventh* volume contains from the Book of Joshua to the II. Chronicles, in the Syriac and Arabic languages, with Latin versions of the same.

The *eighth* volume consists of the Books of Esdras, Nehemiah, &c. to Ecclesiasticus, in the Syriac and Arabic languages, with corresponding Latin versions.

The *ninth* volume extends from Isaiah to the II. Maccabees,\* in the same languages, and corresponding versions.

This Polyglott, known by the name of Le Jay's, or the Paris Polyglott, is unquestionably the most magnificent in its appearance. It is printed on imperial folio paper, and the typography is exceedingly beautiful. The contents consist of the foregoing Polyglotts, with the addition of a Syriac and Arabic version, and the Samaritan Pentateuch and its version, the first printed edition of the kind. According to Le Long,† who is copious on this subject, the work was not commenced until 1628, but the project for its execution was conceived several years before, even as early as 1615, if the Letter of the celebrated Thuanus to Sebastian Tengnagel, librarian to the Emperor of Austria, and inserted in Lambecius's Memoirs of the Vienna Library,‡ refers to this Polyglott, of which there appears to be no reason

\* The Books of Maccabees, in Arabic and Latin only.

† Bibl. Sacra, V. 1. p. 349. et seq.

‡ P. 160.

to be doubtful. The following is an extract: “*Librarii nostri novam Bibliorum editionem parant, cui post Hispanam et ultimam Antwerpianam, meliorem paraphrasim Chaldaicam, sive Syriacam, et Arabicam versionem in vetus et novum Testamentum addent cum interpretatione Latina peculiari. Illustrissimus CARDINALIS PERRONIUS opus urget, et vicaria opera nostra ad eam rem utitur.*” Thus, with Cardinal Perron originated the idea of reprinting the Antwerp Polyglott with additions; but his patronage of the undertaking was prevented by his decease in 1617. Guy Michael Le Jay, “a name (says Dr. Dibdin\*) which cannot fail to strike the bibliographer with many singular reflections on the caprices of fortune, and on the unexpected and miserable result of an enterprise which originally promised an abundant harvest of fame and profit to the editor,” became the patron of the undertaking, in the prosecution of which he expended his fortune, and was ruined. The conduct of Cardinal Richelieu on this occasion casts an eternal blot of disgrace on his memory, and there does not seem to be any ground for disbelieving any thing that has been said of him upon this subject. Le Jay had expended one hundred thousand crowns upon the publication—this sum he was offered to be reimbursed in by Cardinal Richelieu, on condition of having his own name affixed to it instead of that of Le Jay; a proposition that was immediately rejected by Le Jay with disdain. Failing in his ambitious attempts, the Cardinal became the mean depreciator of the work, and influenced certain persons to write against it. One Simeon de Muis was employed to write a tract on the errors and imperfections of the Polyglott. This tract, it is said, was composed, but never published, and is supposed to be in the Museum Renaldinum. As soon as Muis was known to be protected by the powerful Cardinal, a host of wretched pamphleteers appeared, and the sale of Le Jay’s work almost completely stopped. An offer was at this time made by the English booksellers to take 600 copies at half-price; but Le

\* Introd. to the Classics, V. I. p. 11.

Jay's pride would not permit him to submit to so mortifying a proposal, the consequence of which was that a very large proportion of the work was ultimately disposed of as waste paper.

The delay in the publication of this work is attributed to disputes which arose between Le Jay and Gabriel Sionita, the editor of the Polyglott. These terminated by the imprisonment of Sionita, and his dismissal from the situation of editor. Le Jay accused Sionita of tardiness in the execution of the part of the work allotted to his particular care. This charge Sionita repels in a Letter addressed to Christian Ravis of Berlin, and prefixed to "Ravis's General Grammar for the ready attaining of the Ebrew, Samaritan languages, &c." Lond. 1650. 12mo.\*

The first printed edition of the Samaritan Pentateuch, I have already remarked, appeared in this Polyglott. The five Books of Moses (Mr. Horne conceives) are probably found most perfect in what is called the Samaritan Pentateuch, from being written in that character. Eusebius and Jerom refer to the Samaritan Pentateuch; but it does not appear to have been seen by any European until Pietro Della Valle obtained not only a copy of the Samaritan Pentateuch itself, but also a translation of it into the Samaritan language. This was at the beginning of the seventeenth century. The translation was taken to Rome, the original to Harlæus de Sancy, ambassador of France at Constantinople, and afterwards to the Bishop of St. Malo, who presented it in 1620 to the Library of the Oratory of Paris. Father Morin, in the preface to his edition of the Greek and Latin Bible, printed at Paris in 1628, in three vols. folio, has given a short account of the Samaritan Pentateuch. He has also defended it in another work (*Exercitationes in utrumque Samaritanorum Pentateuchum*), published at Paris in 1631; and under his inspection the Samaritan Pentateuch, and its translation into the

\* See Townley's Illustrations, V. III. p. 396-7.

Samaritan language, was printed in the sixth volume of Le Jay's Polyglott, in 1632. It was afterwards reprinted by Bishop Walton in the London Polyglott, and corrected by three Mss. which had been in the possession of Archbishop Usher.\*

The Samaritan Pentateuch has been a subject of much discussion. Mr. Butler remarks,† that “care must be taken to distinguish between the Pentateuch in the Hebrew language, but in the letters of the Samaritan alphabet, and the version of the Pentateuch in the Samaritan language. One of the most important differences between the Samaritan and the Hebrew text, respects the duration of the period between the deluge and the birth of Abraham. The Samaritan text makes it longer by some centuries than the Hebrew text; and the Septuagint makes it longer by some centuries than the Samaritan. It is observable, that, in her authentic translation of the Latin Vulgate, the Roman Catholic Church follows the computation expressed in the Hebrew text; and, in her martyrology, follows that of the Seventy. See an excellent Dissertation by Father Tournemine, *De Annis Patriarcharum*, at the end of his edition of Menochius, 2 vol. fol. Paris, 1719.”

From the same authority we learn,‡ that “in the Pentateuch, the version of the Seventy approaches nearer to the Samaritan than to the Hebrew text. The difference between it and the Hebrew has not yet been accounted for on satisfactory grounds. At first it was unfavourably received by the Jews; but the number of Hellenistic Jews increasing, and a Greek translation of the Sacred Writings being necessary for them, it came into use among them, and was sometimes used in the Synagogues in

\* One of these copies (says Dr. Kennicott) is exceedingly valuable, being almost the only complete one in Europe, uniformly written with the same hand; and it is above 400 years old. *Annual Account*, No. IV.

† *Horæ Biblicæ*, p. 33.

‡ *Ibid.* p. 19.

Judæa. The ancient Fathers generally referring to it in their controversies with the Jews, it grew out of favour with them; and some of the Talmudists have spoken of it in the strongest terms of reprobation. They declare, that the day in which it was made was as fatal to Israel, as that of the golden calf: that, in consequence of it, the earth was for three days covered with darkness; and an annual fast, on the 8th of December, was established."

Le Clerc \* has minutely compared the Samaritan Pentateuch with the Hebrew text, and has collected those passages in which he is of opinion that the former is more correct than the latter. The Rev. Mr. Horne, in his "Introduction to the Critical Study and Knowledge of the Holy Scriptures," has instanced the following :

1. *The Samaritan text appears to be more correct than the Hebrew,* in Gen. II. 4. VII. 2. XIX. 19. XX. 2. XXIII. 16. XXIV. 14. XLIX. 10, 11. L. 26. Exod. I. 2. IV. 2.
2. *It is expressed more conformably to analogy,* in Gen. XXXI. 39. XXXV. 26. XXXVII. 17. XLI. 34, 43. XLVII. 3. Deut. XXXII. 5.
3. *It has glosses and additions,* in Gen. XXIX. 15. XXX. 36. XLI. 16. Exod. VII. 18. VIII. 23. IX. 5. XXI. 20. XXII. 10. XXXII. 9. Lev. I. 10. XVII. 4. Deut. V. 21.
4. *It appears to have been altered by a critical hand,* in Gen. II. 2. IV. 10. IX. 5. X. 19. XI. 21. XVIII. 3. XIX. 12. XX. 16. XXIV. 38, 55. XXXV. 7. XXXVI. 6. XLI. 50. Exod. I. 5. XIII. 6. XV. 5. Num. IV. 14. Deut. XX. 16.
5. *It is more full than the Hebrew text,* in Gen. IV. 8. XI. 31. XIX. 9. XXVII. 34. XXXIX. 4. XLIII. 25. Exod. XII. 40. XL. 17. Num. IV. 14. Deut. XX. 16.
6. *It is defective,* in Gen. XX. 16. XXV. 14.

\* Comment. in Pentateuch. Index II.



7. *It agrees with the Septuagint version*, in Gen. iv. 8. xix. 12. xx. 16. xxiii. 2. xxiv. 55. 62. xxvi. 18. xxix. 27. xxxv. 29. xxxix. 8. xli. 16, 43. xliii. 26. xlix. 26. Exod. viii. 3. and in many other passages.
8. *It sometimes varies from the Septuagint*, as in Gen. i. 7. v. 29. viii. 3, 7. xlix. 22. Num. xxii. 4.

The Samaritan Pentateuch, however, is of great use and authority in establishing correct readings: in many instances it agrees remarkably with the Greek Septuagint, and it contains numerous and excellent various lections, which are in every respect preferable to the received Masoretic readings, and are further confirmed by the agreement of other ancient versions.\*

GUY MICHEL LE JAY, under whose patronage the Paris Polyglott was produced, was born of a noble family. He was an Advocate in Parliament, and is said to have been profoundly versed in various languages. Ruined in his finances by the vast expenses attending the printing and publishing of the Polyglott, and oppressed by the disappointments resulting from the conduct of Cardinal Richelieu, and having become a widower, he embraced the ecclesiastical life, and was made Dean of Vezalai. He was afterwards appointed a Counsellor of State by Lewis XIV. Le Jay selected Antony Vitré † for the printer of the

\* Horne's Introd. ii. 15.

† Concerning Vitré, Le Long has the following passage: "J'ajoutéray icy seulement à ce que j'ay déjà rapporté d'Antoine Vitré, Imprimeur du Roi dans les langues Orientales et du Clergé de France, que ‡ 'la gloire qu'il a mérité par ses belles Editions, et sur-tout de celle de la Polyglotte de Paris, a été flétrie par la malice qu'il a eu de faire fondre en sa présence les caracteres Orientaux qui avoient servi à l'impression de cette Bible, pour ôter par là le moien d'imprimer à Paris aucuns Livres en ces Langues après sa mort, ce qui est une perte irréparable pour l'Art de l'Imprimerie.' C'est sur la foi d'un de ses Confrères que je rapporte ce fait, qui ne lui fait pas beaucoup d'honneur." *Discours Hist. sur les Polyglottes*, p. 194.

‡ La Caille, Liv. ii. de l'Hist. de l'Imprimerie, pag. 240.

Polyglott, and ordered him to prepare every thing necessary to perfect the edition. The Hebrew, Chaldee, Greek, Latin, and Italic characters were executed by M. Bé, a celebrated artist, and the son of the founder of the types for the Spanish Polyglott. The Samaritan and Syriac, as well as part of the Arabic characters, were executed by James Sanlek, a native of Chalu in Bourgogne. Le Jay died in 1675.

PHILIP D'AQUINO, whose proper name, according to Le Long, was Mordecai, or Mordochée, was a Rabbi of Carpentras, who embraced Christianity, and was expelled on that account from the Synagogue of Avignon, about 1610. He, with all his family, then went to Naples, and taught Hebrew for their support. He was baptized at Aquino, from which place he took his name. Subsequently, from his great knowledge of the Hebrew tongue, he was appointed by Lewis XIII. Professor of that language in the Royal College, and Hebrew Interpreter, a situation he maintained until his decease in 1650. To Philip d'Aquino the correcting of the Hebrew and Chaldee in the Polyglott was intrusted.

The Samaritan version, as before mentioned, was placed in the hands of Father MORIN, who was born of Protestant parents in 1591; but becoming acquainted with Cardinal Du Peron, was converted by him to the Catholic religion. He became a priest, and one of the Fathers of the Oratory at Paris. In the preface to his edition of the Greek and Latin Bible, Paris, 1628, Morin treats of the authority of the Septuagint, and highly commends the edition of Cardinal Caraffa, made by order of Pope Sixtus V. and printed by Zanetti, at Rome, in 1587. This version he preferred to the present Hebrew text, which he says has been corrupted by the Jews. He published "Exercitations upon the Samaritan Pentateuch," for the sake (as Mr. Chalmers says\*) of establishing which, he stoutly attacks the integrity of

\* Biog. Dict.

the Hebrew text. His endeavours to exalt the Samaritan Pentateuch, together with the Greek and Latin versions of the Bible, at the expense of the Hebrew, made him very obnoxious to some learned men; and he was attacked by Hottinger and Buxtorf\* in particular. This, however, enhanced his merit at the Court of Rome, whither he was invited by Cardinal Barberini, by order of the Pope. Here he resided for nine years, and enjoyed the intimacy of Lucas Holstenius, Leo Allatius, and many other great scholars. He was then recalled to France by the Cardinal Richelieu, and died of an apoplexy, at Paris, in 1659. His works are very numerous, and highly valued, on account of the great Oriental learning displayed in them.†

GABRIEL SIONITA, a Maronite, from Mount Libanus, was Professor of Oriental languages at Rome. Subsequently he held the Royal Professorship of the Syriac and Arabic tongues at Paris, and contributed much to the diffusion of Oriental learning among the members of the University. The management of the Syriac and Arabic versions in the Polyglott was assigned to his care. The disputes between Sionita and Le Jay have already been noticed: and it is said, that oppressed with melancholy, he sank into the grave in 1648.‡

JEROME PARENT, a native of Paris, Doctor and Fellow of the Sorbonne, corrected the Syriac and Arabic texts of the New Testament, and the Hebrew Pentateuch of the Polyglott.

ABRAHAM ECHELLENSIS, a Maronite, came from Rome to

\* Anticritica, Basıl 1653.

† See Father Simon's Life of Morin, prefixed to Antiquitates Ecclesiæ Orientalis, 8vo. Lond. 1682.

‡ Nouv. Dict. Historique, iv. p. 2. See also Le Long, Discours Historique sur les Principales Editions des Bibles Polyglottes, where, among the "*Preuves justificatives*," may be found all the pieces relating to the controversy.

Paris to assist in the publication of the Polyglott, and for his services Le Jay was to reward him with 600 golden crowns annually. He was Professor of Syriac and Arabic in the Royal College at Paris, from which place he returned to Rome, upon being chosen one of the Editors of the Arabic Bible by the Congregation of the Propaganda Fide. He died at an advanced age in 1664. Le Long states, that he completed only the Book of Ruth in the Syriac and Arabic languages, with a single Latin version, and the 2nd, or rather the 3rd, of Maccabees in Arabic; but he revised the Syriac and Arabic texts with the Latin versions, which Sionita had previously printed.

GODFREY HENNANT, JOHN AUBERT, JOHN TARIN, and others, have been named as the revisers and correctors of the Greek text: but their labours have not been particularized, and do not need further notice in this place.

4. BIBLIA SACRA POLYGLOTTA, complectentia (textus originales) Hebraicum cum Pentateucho Samaritano, Chaldaicum, Græcum; (Versionumque antiquarum,) Samaritanæ, Græcè LXXII. Interp. Chaldaicæ, Syriacæ, Arabicæ, Æthiopicæ, Persicæ, Vulg. Lat. Quicquid comparari poterat cum textuum et versionum Orientalium translationibus Latinis. Ex vetustissimis Mss. undique conquisitis, optimisque exemplaribus impressis summâ fide collatis. Quæ in prioribus Editionibus deerant suppleta. Multa antehac inedita, de novo adjecta. Omnia eo ordine disposita, ut textus cum versionibus uno intuitu conferri possint. Cum Apparatu, Appendicibus, Tabulis, Variis Lectionibus, Annotatio-

nibus, Indicibus, &c. Opus totum in sex tomos tributum. Edidit BRIANUS WALTONUS, S. T. D.

Rationes quibus Opus hoc susceptum,  
 Quorum Auspiciis et munificentia promotum,  
 Quorum collatis studiis et laboribus perfectum,  
 Quidque in hac Editione præ reliquis præstitum,  
 Sequens Præfatio indicabit.

LONDINI, *imprimebat Thomas Roycroft*, 1657. Folio. 6 vols.

Although to the Continent belongs the honour of having first produced Polyglotts, yet the splendour of most of these has been surpassed, and the utility of all superseded, by the publication of the London Polyglott, under the immediate care and superintendance of the learned Dr. Brian Walton, Bishop of Chester. This work, which has been called “the glory of the English church and nation,”\* bears the above title.

Before the printed title is an engraved frontispiece by Hollar.

To the work is prefixed a finely engraved portrait of the learned editor, by Lombart, from the inscription † to which we learn, that the work was commenced in 1653, and terminated in 1657. The first volume was finished in September 1654; the second, in July 1655; the third, in July 1656; and the fourth, fifth, and sixth, in 1657.

*Nine* languages are used in this edition; yet there is no *one* book in the whole Bible printed in so many. In the New Tes-

\* Twells's Life of Dr. Edward Pocock.

† It is as follows: Brianus Waltonus, S. T. D. Cantab. Coll. S. Petr. e Clevelandia in Comitatu Eborac. Biblia Polyglotta inchoavit A<sup>o</sup> Dom. MDCLIII. absolvit A<sup>o</sup> MDCLVII. A<sup>o</sup> Ætatis suæ LVII.

tament the four Evangelists are in *six* languages; the other books only in *five*; those of Judith and the Maccabees only in *three*. The Septuagint version is printed from the Edition at Rome, anno 1587. The Latin is the Vulgate of Clement VIII. The Chaldee paraphrase is more complete than in any former publication. The edition is enriched with prefaces, treatises on weights and measures, geographical charts, and chronological tables. These,\* together with the following Prolegomena, and the Pentateuch, form the contents of the *first* volume.

- \* I. *Chronologia Sacra a Mundo Condito ad Templi secundi et urbis Hierosol. eversio-  
nem per Romanos per Ludov. Capellum.*
- II. *Tractatus varii de antiquis Nummis, Ponderibus, et Mensuris Hebræorum, Græco-  
rum, Latinorum. Authore Edw. Brerewood.*
- III. *Tractatus de Idiotismis sive proprietatibus præcipuis Sacræ Scripturæ.*
- IV. *Descriptio Terræ Sanctæ, cum ejus Tabula Chorographica, et virorum doctorum  
animadversionibus in Tabulas Adrichomii Jac. Bonfrerii et J. Lightfooti.*
- V. *Trisogion, sive triplex Templi delineatio; Una ex Scriptura juxta Villalpundi de-  
scriptionem, cum Templi Salomonis fabrica et partibus ære incisis, tribus Tabulis  
comprehensa; Altera ex Josephi mente et descriptione; Tertia ex Judæorum  
Talmudicorum descriptione, quæ unica Tabula exprimentur. Per Ludov. Capel-  
lum.*
- VI. *Hierosolymæ veteris descriptio juxta Villalpandum.*

In the Crevenna Catalogue, vol. 1. p. 2. Amsterdam, 1789. Svo. notice is given of a remarkable cancel in p. 48. of the preliminary matter, in the rules laid down to determine the sense of Scripture. The cancel is effected by a reprinted slip of paper, pasted over the fourth and fifth directions, and the corollary from them, which appear to have been written by a Roman Catholic; and on being observed, were superseded by the reprint abovementioned, which speaks more in the language of a Protestant.

The original text is thus expressed:

*Quartò, ex traditione, vel interpretatione S. Ecclesiæ, ex decretis conciliorum, vel sum-  
morum Pontificum, ex consensu SS. Patrum, et horum vel multorum vel paucorum, sanc-  
titate et eruditione prælustrium, ex unanimi conspiratione Doctorum et Interpretum,  
sæpe constare potest de vero et literali sensu scripturæ.*

*Quinto, conferre antecedentia et consequentia cum loco, cujus sensus est dubius, plurimum  
juvat ad eundem elucidandum: et, si quidem omnia rectè congruant, sensum habebis genu-  
inum et literalem. Quod si omnia cum pluribus sensibus recte conveniant, plures erunt  
loci illius sensus literales: et vel omnes æquè immediate intenti à spiritu sancto, vel unus*

## PROLEGOMENA.

- I. De linguarum natura, origine, divisione, numero, mutationibus, et usu.
- II. De litteris sive characteribus, ipsarum usu mirabili, origine et inventione prima, et diversitate in linguis præcipuis.
- III. De lingua Hebraica, ejus antiquitate, conservatione, mutatione, præstantia et usu, characteribus antiquis, punctisque vocalibus, et accentibus.
- IV. De Bibliorum editionibus præcipuis.
- V. De Bibliorum versionibus.
- VI. De variantibus in Scriptura lectionibus.
- VII. De Textuum originalium integritate, et auctoritate.
- VIII. De Masora, Keri et Ketib, variis lectionibus, Orientalium et Occidentalium, Ben Ascher et Ben Naphtali; et de Cabala.
- IX. De versione Græca LXXII. Interp. aliisque Græcis versionibus.
- X. De versione Vulgata Latina.

*primariò, vel alii secundo, seu mediante priore sensu, cujus quodammodo sunt appendices. Ubi hæc omnia adminicula vel desunt, vel non juvant, ex idiotismis Hebraicis Græcisve, quos jam exposui, subsidia quærantur: quærantur etiam ex decursu commentarii. Spero nullum Bibliorum locum non sat enodatum elucidatumve, quantum fert humani ingenii tenuitas, ab accurato lectore deprehensum iri.*

The pasted text is thus expressed:

*Quartò. Ex traditione, vel interpretatione S. Ecclesiæ ex decretis conciliorum, &c. ex consensu SS. Patrum, et horum vel multorum vel paucorum sanctitate et eruditione prælustrium, ex unanimi conspiratione Doctorum et Interpretum, sæpe constare potest de vero et literalis sensu sacræ scripturæ. Quinto. Conferre antecedentia et consequentia cum loco, cujus sensus est dubius plurimum confert ad eundem elucidandum, &c.*

*Ubi hæc omnia adminicula vel desunt vel non juvant, ex idiotismis Hebraicis Græcisve, quos jam exposui, subsidia quærantur.*

Mr. Charles Butler, in his *Horæ Biblicæ*, p. 100, has also made some observations on this circumstance, and says, that every copy of the Polyglott examined by himself, or his friends, has a pasted text. *He has heard* that twelve copies, and twelve copies only, are without it. I have examined many copies, and find them all to have the pasted text.

- XI. De Pentateucho Samaritano, ejusque versionibus.
- XII. De lingua Chaldaica, et versionibus Chaldaicis.
- XIII. De lingua Syriaca, et versionibus Syriacis.
- XIV. De lingua Arabica, et versionibus Arabicis.
- XV. De lingua Æthiopica, et versionibus Æthiopicis.
- XVI. De lingua Persica, et versionibus Persicis.

Then follows the *Pentateuch*, every sheet of which exhibits, at one view, 1st, the Hebrew text, with *Montanus's* Latin version, very correctly printed: 2. the same verses in the Vulgate Latin: 3. the Greek version of the Septuagint, according to the Vatican Ms. with a literal Latin translation by *Flaminius Nobilius*, and the various readings of the Alexandrian Ms. added at the bottom of the column: 4. the Syriac version, with a collateral Latin translation: 5. the Targum, or Chaldee Paraphrase, of *Onkelos*, with a Latin translation: 6. the Hebræo-Samaritan text, which is nearly the same with the unpointed Hebrew, only the character is different; and the Samaritan version, which differs vastly from the other as to the language, though the sense is pretty nearly the same; and therefore one Latin translation, (with a few notes added at the bottom of the column,) serves for both: 7. the Arabic version, with a collateral Latin translation, which in general agrees pretty much with the Septuagint.

The *second* volume contains all the historical books from *Joshua* to *Esther*, in the same languages as above; the Samaritan excepted, which goes no farther than the *Pentateuch*; and the Targum on the book of *Chronicles*, which was not discovered till after the Polyglott was in the press, but has been since published separately by Mr. *David Wilkins*, at Amsterdam, in 4to. with a good Latin version.

The *third* volume comprehends all the poetic and prophetic books from *Job* to *Malachi*, in the same languages as before, only that there is an Æthiopic version of the book of *Psalms*,



which is so near akin to the Septuagint, that the same Latin translation serves for both, with only a few exceptions, which are noted in the margin.

The *fourth* volume contains all the Apochryphal books, in Greek, Latin, Syriac, and Arabic, with a two-fold Hebrew text of the book of *Tobit*; the first from *P. Fagius*, the second from *Seb. Munster*. After the *Apochrypha* there is a three-fold Targum of the *Pentateuch*: the *first* is in Chaldee, and is ascribed to *Jonathan ben Uzziel*: the *second* is in Chaldee also; it takes in only select parts of the Law, and is commonly called the *Jerusalem Targum*: the *third* is in *Persic*, the work of one *Jac. Tawus, Tus, or Toosee*, and seems to be a pretty literal version of the Hebrew text. Each of these has a collateral Latin translation. The two first, though they contain many fables, are exceedingly useful, because they explain many words and customs, the meaning of which is to be found no where else; and the latter will be found very useful to a student in the Persian language, though it contains many obsolete phrases, and the language is by no means in the pure Shirazian dialect.

The *fifth* volume includes all the books of the New Testament. The various languages are here exhibited at one view, as in the others. The Greek text stands at the head, with *Montanus's* interlineary Latin translation; the Syriac next; the *Persic* third; the *Vulgate* fourth; the Arabic fifth; and the *Æthiopic* sixth. Each of the Oriental versions has a collateral Latin translation. The *Persic* version only takes in the *Four Gospels*; and for this, the *Pars Altera*, or Persian Dictionary, in *Castell's* Lexicon, was peculiarly calculated.

The *sixth* volume is made up of *various Readings*, and critical Remarks on all the preceding versions, and concludes with an explanation of all the proper names, both Hebrew and Greek,

in the Old and New Testaments. The collection of *various Readings* is the most copious that ever was printed.

The characters used for the several Oriental versions are clear and good; the Hebrew is rather the worst. The simple reading of a text in the several versions often throws more light on the meaning of the sacred writer, than the best commentators which can be met with. Thus far as to the general description of the Polyglott, for which I am chiefly indebted to Dr. Adam Clarke's Succinct Account of Polyglott Bibles, printed at Liverpool, 1802, but never published.

By permission of Oliver Cromwell, the paper for the work was allowed to be imported free of duty; and for this favour Dr. Walton, it is supposed, was bound by gratitude to dedicate it to the Protector. This dedication, however, does not appear to have been composed; but honourable notice of Cromwell is afforded in the preface: “Primo autem commemorandi, quorum favore Chartam à Vectigalibus immunem habuimus, quod quinq; ab hinc annis (1652) à Concilio secretiori, primo concessum, postea à Serenissimo D. PROTECTORE ejusque Concilio, operis promovendi causa, benigne confirmatum et continuatum erat. Quibus subjungendi D. Carolus Ludovicus, princeps Palatin. &c.”\* Upon the restoration of Charles II. which took place before the Polyglott was completed, Dr. Walton cancelled some of the leaves, and made great alterations. To Dr. Adam Clarke we are indebted for a very accurate collation of the two editions, which, from the circumstance just mentioned, are usually denominated either *republican* or *loyal* copies. In the *loyal* copies the passage above quoted runs thus: “Inter hos effusiore bonitate labores nostros prosecuti sunt (præter eos quorum favore chartam à vectigali-

\* Præfat. p. 9.

“bus immunem habuimus) Serenissimus Princeps D. Carolus “Ludovicus,” &c. so that any mention of Cromwell is entirely suppressed.\* Dr. Walton presented his work to the King, and was in consequence appointed Chaplain to His Majesty, and afterwards promoted to the see of Chester. The biographer† of Bishop Walton observes, that it appears in the dedication‡ of the Polyglott to King Charles the Second, that Dr. Walton had sent a specimen of the work to the exiled Monarch, before he had entered upon it; and had received an answer, worthy of a King to give; namely, *that if means had not been wanting in his exile, he would have supplied the costs of such a work.*§ Dr. Walton proceeds to inform His Majesty of the resolution he had formed, after he was deprived of his preferments, and not allowed to officiate publicly as a clergyman; lest, as he modestly expresses himself, *he should seem to have lived wholly useless.* He then says, that at the very beginning of the work he intended to dedicate it to His Majesty; that many could attest this; that during the usurpation the intention could only be concealed; and that the usurper of royalty was not fairly entitled to a dedication of it. For Cromwell, whom he emphatically calls *the*

\* Dr. Clarke printed a few copies of the cancelled leaves of the preface of the republican copy, to be placed in the loyal ones, to show the difference of them. By the kindness of the Doctor, His Royal Highness possesses one of them, although there are both republican and loyal copies of the Polyglott in the Library.

† Rev. H. J. Todd.

‡ Printed in the Appendix to the Memoirs of the Life and Writings of Dr. Walton. This Dedication is so rare as to have led Dr. Clarke at first to disbelieve its existence; but he found it afterwards, and got a few copies reprinted for the use of his friends. Dr. Dibdin has found it in a small paper copy, in the Library of Bamburgh Castle, in Northumberland; another at Stuttgart; and a third in the Library of the Arsenal at Paris. Mr. Hibbert has also a copy with the original Dedication, and the rare addition of the original Advertisement, as copied by Mr. Todd, V. 1. p. 68. See Dibdin's Library Companion, V. 1. p. 8. The *original Advertisement* is in a copy of this Polyglott in Dr. A. Clarke's Library.

§ From His Majesty's subsequent treatment of poor Dr. Castell, upon his application for assistance to relieve him from the embarrassments occasioned by the publication of the Lexicon Heptaglotton, this is rendered extremely doubtful.

*great dragon*, seems to have considered the Polyglott, at its outset, as affording an opportunity of exhibiting himself as a great literary patron; and, perhaps, he communicated to Dr. Walton the desire of having the work therefore inscribed to him, which the learned Editor, if he did not absolutely refuse, hesitated to promise. Perhaps the coldness of Dr. Walton, upon this occasion, was the reason why neither the once expected thousand pounds,\* nor any part of it, in aid of the work, are believed to have been advanced by the influence, or from the purse, of Cromwell. However, through the dependants of the Usurper, it is evident that Dr. Walton feared a suppression of his work, *unless it should be dedicated to Cromwell!*†

Soon after the publication of this work, a Papal interdict was issued against it by Alexander VII.

It is the first work printed by subscription in England. Twelve copies are said to have been taken off on LARGE PAPER. One of these is in the Library of St. Paul's Cathedral, with the Lexicon on large paper; another was in the possession of Count de Lauragais, formerly the Colbert copy, and now in His Majesty's Library. There are also copies in the British Museum, with the Lexicon; in the Library of Earl Spencer; in Shrewsbury School Library; in the Library of St. John's, Cambridge; in the Archbishop of Canterbury's Library at Lambeth; and in Dr. Hunter's Museum.

The assistants to Bishop Walton in this arduous and laborious undertaking were many and learned. The Rev. H. J. Todd has given a minute account of them and the respective services they

\* In a letter of Dr. Walton's to Dr. Pocock, he states, that "the Council of State, before whom some, having relation to them, brought this business, hoping they would have borne the charge out of the public, have lately given their approbation and recommendation of the work, with hopes of advancing 1000*l.* to begin the work."

† P. 84.

performed; to his biography of Bishop Walton, therefore, I refer those who are anxious for particular information on the subject.

Among those requiring notice in this brief history must first be mentioned Dr. EDMUND CASTLE, CASTEL, or CASTELL, who, in addition to the LEXICON HEPTAGLOTTON, presently to be noticed, assisted also in revising the Samaritan, the Arabic, and the Æthiopic versions, with notes upon all of them. He likewise made the Latin translation of the *Canticles* in the last named language; and it is said that he translated several of the books of the *New Testament*, and the Syriac version of *Job*, where differing from the Arabic. He also translated from the Syriac some fragments of *Daniel*, the books of *Tobit* and *Judith*, the Letters of *Jeremiah* and *Baruch*, and the first book of the *Maccabees*.

Archbishop USHER was the constant friend, adviser, and assistant of Bishop Walton, who places his Grace at the head of his literary benefactors. Justly relying on the judgment and learning of this amiable prelate, Dr. Walton, it is said,\* failed not to consult him on every difficult point; and how often he has bowed to that learning and judgment, his critical treatises in the last volume of the Polyglott, and his vindication of the whole work, abundantly show. Usher collated sixteen Manuscripts for the work, into which the various readings were admitted.

Mr. HERBERT THORNDIKE, justly distinguished by Walton as *linguarum scientia celebris*, displayed great diligence and learning in the collection of *Variantes in Syriaca Versione Veteris Testamenti Lectiones è Codicibus Mss.*

Dr. EDWARD POCOCK, the great Oriental scholar, who was not only intimately versed in the Arabic, Hebrew, and Syriac languages; but also well skilled in the Samaritan, Persic, Æthio-

\* Todd's Biog. of Walton, p. 183.

pic, Coptic, and Turkish tongues, was of the greatest assistance to Dr. Walton. From Twells's Life of this Scholar we learn, that "he informed Dr. Walton about one necessary point; namely, the antiquity and authority of the Arabic version as it stands in Le Jay's Polyglott; Dr. Walton having conceived, that the editor of that work had followed that Arabic version which the French Ambassador brought out of the East, which Sionita and Esronita were then translating into Latin, and which Erpenius says, is *elegans et antiqua*: but Mr. Pocock convinced him, that the Arabic, in Le Jay's edition, was no other than the version of Saadiah, which is printed in the Constantinopolitan Bible. Dr. Walton desired further to know what copies, or ancient manuscripts, of Oriental versions, were in the public library at Oxford, or in Mr. Pocock's own private collection. From the latter came a very good supply: as 1st, The Gospels in Persian, which had never before been printed, were now published wholly from a copy that was sent in by him, being a manuscript, above 300 years old, of a translation made from the Syriac, and one, therefore, preferred to Mr. Wheelock's, which was of later date, and only a version from the Greek. 2ndly, His Syriac manuscript of the whole Old Testament, and two other manuscripts of the Psalms in the same language; the supply of which was the most seasonable, because one of Primate Usher's Syriac copies of the Pentateuch was in the hands of Dr. Boate, then in France, who, soon after the beginning of this work, died there. So that if ever this manuscript was recovered, it came too late for the service of the Polyglott edition: and though the Lord Primate's other copy is declared by Mr. Thorndike to be more trusty than Mr. Pocock's, yet he owns it was sometimes to be helped by it. And with respect to that part which corresponds with the second tome, Dr. Walton professes that they found his copy to be more exactly written than the Lord Primate's, and therefore more useful. 3dly, An Æthiopic manuscript of the Psalter, which Dr. Walton pronounces to be so exactly written, that they made it a rule by which to correct the faults of the two printed copies."

Dr. JOHN LIGHTFOOT was also of the greatest assistance to the Editor of the Polyglott. He corrected the Samaritan; borrowed some Syriac Mss. (one of the Prophets, and a Syriac Lexicon) from the University of Oxford; and furnished those chorographical observations which are inserted in the *Prolegomena*, p. 51.

To Mr. THOMAS GREAVES Dr. Walton was indebted for *Observationes quædam in Persicam Pentateuchi Versionem*, and *Annotationes quædam in Persicam Interpretationem Evangeliorum*, both of which have received the highest commendations from Dr. Walton and Dr. Clarke.

Mr. ABRAHAM WHEELOCK examined the Samaritan version. This scholar was the first Professor of the Arabic and Saxon tongues in the University of Cambridge. He was, in conjunction with Dr. Castell, to have corrected the Syriac and Arabic; but he died just before the first volume of the Bible was sent to press.

Mr. SAMUEL CLARKE, a great Oriental scholar, was of very great service to Dr. Walton, who acknowledges the pains taken by Mr. C. in the Hebrew text, the Chaldee paraphrase, and the Persian Gospels. The sixth volume of the Polyglott contains the preliminary remarks on those labours. Mr. C. also furnished notes upon the Æthiopic version of the New Testament.

Dr. DUDLEY LOFTUS translated into Latin the Æthiopic version of the New Testament, inserted in the fifth volume of the Polyglott; and the sixth has another contribution from him, entitled *Excerpta paucula ex Scholiis Gregorii Syri in Librum Psalmorum*.

Dr. THOMAS HYDE was corrector of the press in the Syriac and Arabic tongues. He also revised the Persic, and tran-

scribed, out of the Hebrew characters into Persie, the Persian Pentateuch; an undertaking which Archbishop Usher thought impossible even for a native of Persia to perform.

Mr. ALEXANDER HUISH was corrector of the press both of the Greek and Latin in the Polyglott. Antony Wood says,\* that he took great pains in the Septuagint translation, the Greek text of the New Testament, and the vulgar Latin, compared with the most ancient Alexandrian Ms. copy, with the old edition of the Septuagint printed at Rome according to the Vatican copy, and Robert Stephens's edition of the Greek text of the New Testament; that he diligently corrected the various readings of the Alexandrian copy, which are throughout the work put under the Roman edition of the Septuagint, and Stephens's edition of the Testament; and that, in the sixth volume of the Polyglott, he has printed a Greek hymn with a Latin version of it.

Dr. THOMAS PIERCE collected Various Readings for the Polyglott. In the sixth volume we find *Variantes Lectiones ex Annotatis viri summi et incomparabilis D. Hugonis Grotii in universa Biblia, cum ejusdem de iis judicio, collectæ opera ac studio doctissimi viri Thomæ Piercii, presbyteri, rectoris ecclesiæ de Brington in Com. Northamptoniensi.*

Dr. HENRY HAMMOND also supplied Various Readings, and collated one of the Greek Mss. belonging to Magdalene College, noticed by Dr. Walton in the Preface to the *Variantes Lectiones Græcæ Novi Testamenti*, and entitled by him *Novum Testamentum integrum, excepta Apocalypsi*; and also a second Codex in the same collection.

Mr. PATRICK YOUNG's Notes are regarded as of equal value and importance to any which enrich the work; and it is to be

\* Athenæ Oxonienses.



lamented that they do not extend beyond the book of Numbers. They were not originally intended for the Polyglott. They were obtained from his executor for the work.

Besides those already mentioned, many contributed by their advice and occasional assistance to the completion of this great undertaking. Such were, Dr. GILBERT SHELDON, afterwards Primate of all England—Dr. RICHARD STERNE, afterwards Archbishop of York—Dr. ROBERT SANDERSON, afterwards Bishop of Lincoln—Dr. HENRY FERNE, or FEARNE, afterwards Bishop of Chester—Dr. WILLIAM FULLER, the father-in-law of Dr. Walton—Dr. BRUNO RYVES—Dr. SAMUEL BAKER—Dr. RICHARD DRAKE—Mr. JOHN JOHNSON—Dr. MERIC CASAUBON, the learned son of the celebrated critic Isaac Casaubon—the illustrious JOHN SELDEN, who was from the first a most zealous promoter of the work, and who signed the letter with Archbishop Usher in recommendation of it—Mr. WILLIAM NORRIS collated Isaiah, and accompanied the collation with some learned remarks,—Mr. JOHN VICARS, Mr. DAVID STOKES, Mr. THOMAS SMITH, and Mr. RICHARD HEATH, were correctors of the press; the latter of the Syriac and Arabic of the Polyglott. Bishop Walton also records literary obligation to CLAUDE HARDIE, and alludes to others whose names are not mentioned: “Alia quædam occurrunt, tomo primo et ultimo, quæ aliorum vigiliis debentur; quæ, cùm auctoribus doctissimis propriis locis accepta referam, nolo hîc repetere.”

The commendations of this Polyglott have not been confined to the *literati* of this country; distinguished foreigners have been equally anxious to testify their approbation of the work.

“This Polyglott is of the utmost importance to a critic, not only on account of the extracts which it contains from various important manuscripts, but particularly on account of the Orien-

tal versions from which he must collect various readings to the New Testament.”\*

“Maximæ omnino *Waltono* pro tot exantlatis laboribus referendæ sunt grates, qui Polyglotta emisit Biblia, quæ ad hunc diem adhuc omnium sunt locupletissima et optima. Sed illas apud Parisianos non invenit, qui furti eum accusantes, operi quantum potuerunt, detraxerunt. Sed ab illa criminatione omnino liberandus est. Nam quamvis quidem editionem Parisianam recusam dederit, singula tamen recognovit, meliori ordine disposuit, accessionibus permultis locupletavit. Hinc Londinensis editio, quoad formam externam Parisiana inferior, illam, si œconomiam, recognitionem et emendationem spectas, longo post se relinquit intervallo.”†

“L'on n'a enfin rien négligé pour la rendre la plus parfaite qu'il a été possible ; revue avec soin, corrigée avec exactitude, elle est regardée comme la meilleure, et elle est celle dont on fait actuellement le plus d'usage.”‡

“Quoiqu'il y soit resté des fautes, qu'on y eut pû ajouter d'autres versions ou de meilleures que celles qui y sont, il faut pourtant avouer que son entreprise est très digne de louanges et même d'admiration, et qu'il a eu bien du bonheur d'avoir pû l'exécuter parmi les troubles et les desordres qui regnoient en ce tems là dans l'Angleterre.”§

“In 1657 was published the London Polyglott, under the di-

\* Marsh's Michaelis, V. II. Pt. 1. p. 451.

† Conf. Wolfi Bibl. Hebr. V. II. p. 351. Carpzovius l. c. p. 400. Simon, Hist. Crit. V. T. p. 481. et 520. &c. Jac. Le Long, Bibl. Sacr. ab A. G. Masch, Vol. 1. p. 382.

‡ De Bure Bibl. Intr. V. 1. p. 17.

§ Discours Historique sur les Principales Editions des Bibles Polyglottes (par Le Long) p. 236.

rection of the very learned Brian Walton; the immense merit of whose work is too well known, to want any laboured recommendation. And yet, it must be observed, that in *this*, the best and most useful of all editions, the Hebrew text is printed *masoretically*; almost in an absolute agreement with the many former editions, and with the latest and worst Mss.\*

“On this immortal work the voice of criticism has been uniformly favourable: no praise can transcend its merits.”†

“Though I feel disposed to think of this work in the most favourable manner; and consider it a most extraordinary proof of the piety, learning, industry, and perseverance of the Editors, especially *Dr. Walton*; yet I think it is far from that *perfection* of which it is susceptible. The *original Texts* may be rendered much more correct by a careful collation of Mss., which are now more abundant than when the work was published: the *Translations*, which are often very faulty, may be greatly improved. Several valuable *Versions* might also be added, particularly the Coptic, Sahidic, Armenian, Italic, Gothic, Anglo-Saxon, and Selavonian; and the Targum of Rabbi Joseph on the Chronicles might be inserted in its place. In short, there are materials *now* for the perfecting this great work, which Bishop Walton and his associates were not possessed of; and *pecuniary resources*, and *public spirit*, which in those times of bigotry, poverty, and distress, had a very limited existence. And surely we have *scholars* now in both the Universities, and in different parts of the nation, who are adequate to the undertaking.”‡

Dr. Samuel Clarke prepared a seventh volume of the Polyglott, with the following title: “Septimum Bibliorum Polyglot-

\* Kennicott, Diss. II. p. 480.

† Dibdin's Introd. to the Classics, V. I. p. 20.

‡ Clarke's Succinct Account, p. 47.

ton Volumen, cum versionibus antiquissimis, non Chaldaicâ tantum, sed Syriacis, Æthiopicis, Copticis, Arabicis, Persicis contextum." Of this Ms. I can obtain no intelligence.

To bring to perfection this great work, the last of its kind published, Dr. Adam Clarke and his friend the Rev. Josiah Pratt, laboured with great assiduity, and it is to be lamented that hitherto patronage of a sufficient extent to warrant the proceeding in such an undertaking has not been obtained. It may not be wholly useless to glance at the measures taken for this laudable purpose, to excite attention to which Dr. C. and Mr. P. drew up, printed, and circulated at their own expense;

A PLAN AND SPECIMEN OF BIBLIA POLYGLOTTA BRITANNICA,

or an enlarged and improved edition of the London Polyglott Bible; with Castell's Heptaglott Lexicon. London. 1810. folio.\*

This was submitted to the Right Rev. the Bishops, His Majesty's Ministers, and many of the Nobility; but though all approved, nothing was done! Though Augustus reigned, there was no Mæcenas Bishop. *Proh dolor!* In this plan the importance of Polyglott editions of the Holy Scriptures, as forming the secure repositories of the most pure copies of the original texts and ancient versions, is fully shown, and the great advantages under which a new edition might be produced, forcibly illustrated. "This work (alluding to Walton's Polyglott) has (say the authors of the Plan) continued a monument of the erudition and munificence of the British nation, for one hundred and fifty years; no other state having attempted, since its publication, any improvements on its plan or execution. A new race of scholars, however, has sprung up in this interval; and has opened and freely used new sources of Sacred Criticism. Invaluable copies

\* It was also printed in an 8vo. form.

of the originals and versions have been discovered, and diligently collated; while some ancient versions, not before known to exist, have been brought to light: and these means of correcting and illustrating the Sacred Text have been applied to this purpose, on sound and discriminating principles of criticism. British scholars have sustained an eminent rank among these labourers. The magnificent editions of the Greek Testament, the Hebrew Bible, and the Septuagint version, under the care of Mill, Kennicott, and Holmes, respectively, are an honour to this country: and it now remains for the United Empire to answer the wishes of scholars throughout Europe, and to confirm and perpetuate its former literary claims on their gratitude, by republishing the Polyglott Bible, in a manner worthy of the national munificence, and the present matured state of biblical learning."

It was proposed to be executed under the superintendance of the Archbishops and Bishops of the United Empire, associated with such Temporal Peers as favour Biblical literature, and it was hoped that the undertaking would receive the countenance and aid of the Government itself. A specimen of the arrangement proposed for the work accompanied the plan, which if so executed would afford the following advantages:

1. The Original Texts and Ancient Versions corrected by all the authorities hitherto known, and the Latin Translations revised with great care.
2. Various Readings of the Texts and Versions selected from all known authorities.
3. Such additional Ancient Versions as have been discovered since the publication of the London Polyglott.
4. An improved Arrangement, which places the Texts and Versions in their natural order, and presents the whole, with their Various Readings, at one view.
5. An equal length, where possible, in all the columns; the

breadth alone varying: by which the comparison of them, one with another, is greatly facilitated.

6. The adoption of Dr. Kennicott's method of exhibiting the Samaritan Text, by which its variations from the Hebrew are rendered manifest to the eye.

This plan was offered only as a sketch of the manner in which the most desirable purposes of a Polyglott might be obtained; but was subject to any improvement that might be proposed.

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LEXICON HEPTAGLOTTON, Hebraicum, Chaldaicum, Syriacum, Samaritanum, Æthiopicum, Arabicum (conjunctim); et Persicum (separatim). In quo, omnes voces Hebrææ, Chaldææ, Syræ, Samaritanæ, Æthiopicæ, Arabicæ, et Persicæ, tam in Mss<sup>is</sup> quàm Impressis libris, cum primis autem in Bibliis Polyglottis, adjectis hinc inde Armenis, Turcicis, Indis, Japonicis, &c. ordine Alphabetico, sub singulis radicibus digestæ, continentur. Earumque significationes, omnium præsertim in SS. Hebræis Bibliis semel tantum occurrentium, multo aliter quam apud Modernos, sive Hebræos, sive Christianos, ex tribus Chaldæis Targumin, utroque Babylonico, et Hierosolymitano Talmude, vetustissimorum Rabbinorum Commentatoribus, Theologis, et Philosophis, Variis S. Scripturæ Lectionibus Hebr. Chald. &c. tribus exemplaribus V. et N. T. Syris, tribus magna ex parte utriusq; Æthiopicis, tribus Arabicis, duobus Persicis, tribus Pentateuchis Samaritanis: Lexicis item in omnibus hisce Linguis vix numerandis; Alcorano, Avicenna, Geographo Nubiensi, &c. ut et

Græca LXX. interpretum versione, amplè et dilucidè eruuntur, proponuntur, et explicantur. Variorum in super Interpretum difficiles ac discrepantes sententiæ conferuntur et examinantur: quamplurima Errata in aliis Lexicis, necnon in ipsis Bibliis Polyglottis, etiam pravæ haud rarò Translationes emendantur, et ad verum suum sensum restituuntur. Cui accessit BREVIS et HARMONICA (quantum fieri potuit) GRAMMATICÆ, omnium præcedentium Linguarum delineatio. Authore EDMUNDO CASTELLO, S. T. D. &C. &C. LONDINI, *imprimebat Thomas Roycroft.\** 1669. Folio. 2 vols.

“This,” says Dr. Adam Clarke, “is probably the greatest and most perfect work of the kind ever performed by human industry and learning.” It is a work of profound erudition, and is generally met with accompanying the London Polyglott. From Bishop Walton’s preface, indeed, we learn that it was regarded as a supplement to it.† Prefixed to the work is a portrait of the learned author, by Faithhorne. The work is dedicated to Charles II. to whom Dr. Castell was one of the Chaplains in ordinary. The King’s Letter, the Archbishop of Canterbury’s, and a Testimonial signed by the two Archbishops, and twenty-seven Bishops, in recommendation of the Lexicon, are also prefixed

\* In some copies the name of Scott is substituted for that of Roycroft. It does not appear, however, that a second edition was ever published: it relates only to a re-impression of the title.

† “Ne quis verò Grammaticas et Lexica singularum linguarum desideret, quo fructus uberius ex hoc opere percipiatur, (licet hæc ad Opus Bibliæ propriè non pertineant,) viri quidam docti et linguarum periti, qui in hac editione operam fidem nobis præstiterunt, in animo habent aliud volumen edere; in quo, præter Grammaticalia præcepta etiam Linguarum Orientalium quæ in Bibliis nostris occurrunt, Lexicon generale absolutum *Hebraicæ, Samaritanæ, Chaldaicæ, Syriacæ, Arabicæ, Æthiopicæ, et Persicæ*, secundum Sehindleri Methodum in Pentaglotto suo, conficere deereverunt, in eorum usum qui subsidium ad sumptus perferendos conferre velint, cujus Specimen luculentum nuper impressum ediderunt.” *Praf.*

to the work. This testimonial speaks highly of the importance of the work, and concludes by the following passage: “*Nos, quorum nomina hic sunt subscripta, æquum putavimus Testimonium nostrum et sententiam de eodem hic ferre, velut de Thesaurο, qui possideri meretur ab omnibus Eruditionis et Linguae Sanctæ fautoribus; necnon ab his, qui occasionem agendi habent, vel negotiandi in partibus Orientis universis.*”

The composition of this work, it is said, was the labour of seventeen years. It was completed in 1669. Dr. Castell was assisted by several eminent men, among whom he mentions, in the most particular manner, the celebrated Dr. Lightfoot, *without whom*, he has said, *his work could never have been so entire as it is.* He maintained fourteen assistants (seven English and seven foreigners) in his house, at a constant salary, to be entirely engaged on this work—they all died before the completion of it, so that towards the close the entire burthen fell upon Dr. Castell himself. Dr. Murray lent him assistance in the Arabic; Bishop Beveridge in the Syriac; and Dr. Wansleb in the Æthiopic. The Persic Lexicon is the fruit of the joint labour of Dr. Castell and Golius. “This part of the work,” Dr. Adam Clarke thinks, “has been undervalued by such as either did not, or could not consult it: but it is an excellent work; and to it even *Meninski* and *Richardson* are indebted for a multitude of articles. Its chief fault is want of distinct arrangement: the words are sadly intermixed, and many *Persian* words are printed with *Hebrew types*, probably because they had but few Persian characters.” The Hebrew, Syriac, and Arabic parts are particularly valuable. The Hebrew and Syriac have been published separately at Göttingen, in 4to.; the Hebrew, by J. L. F. Trier, a pupil of Michaelis, in two parts, 1790-91.; the Syriac, with additions and improvements, by Michaelis himself, also in two parts, in 1788.

In the letters of Dr. Worthington to Hartlib (Ep. XVI. Sept. 9.



1661. p. 280. *et seq.* quoted by the Rev. Mr. Todd\*), there is an interesting account of Dr. Castell. He is represented as “a modest and retired person. Indefatigably studious, (and for many years his studies were devoted to these Eastern languages,) he hath sacrificed himself to this service; and is resolved, for the glory of God and the good of men, to go on in this work, though he die in it, and the sooner for the great pains it requires; so great, that Petrus and some others, that were engaged by him to assist, were forced to desist, as being unable to endure such Herculean labours. I never see Dr. Castell, nor think of him, but his condition affects me. He hath worn his body in the unexpressible labours, which the preparations of such a work for the press require. He hath been forced to sell some part of his no great temporal estate, to procure money for the paying off the workmen at the press; the money subscribed falling short, and there being such a scarcity of persons so nobly affected as to contribute. God preserve him in health, that he may lay the head-stone; God raise up some that may move others of ample fortune to ennoble themselves, by encouraging a work of so universal and diffusive a good; God reward him in the comforts of this life also! Persons, deserving highly for their endeavours of the public good, would have found not less encouragement in the heathen world. Such an one at Athens would have had the favour of the *Prytaneum*. Would such places were erected in Christendom!”

That labours so arduous, and efforts so learned, should not have met with a proportionate reward, every scholar and every friend to literature must deeply deplore. Many passages in the preface to the *Lexicon* are exceedingly distressing. *Strype* sets forth the state to which his labours had reduced him in very feeling terms. “See and pity his condition, as he sets it out in one of his letters to Dr. Lightfoot, where he says, *He had spent*

\* Life of Bishop Walton, i. 165.

*twenty years in time to the publick service, above 12,000 l. of his own estate, and for a reward was left in the close of the work above 1800 l. in debt. Thus he kept his resolution, though it was as fatal to him as useful to the world. For, in the beginning of the undertaking, he resolved to prosecute it, though it cost him all his estate, as he told Mr. Clarke! This forced him to make his condition known unto his Majesty, wherein he petitioned, that a jail might not be his reward for so much service and expence."*

“ Charles, who (says Dr. Dibdin) preferred gaiety to learning, and who would rather have bestowed a whole province on a debauched favourite, than the smallest donation on a deserving scholar, wrote to the Bishops and Noblemen of the realm, recommending Castell and his work to *their* pity and protection; the Bishops and Noblemen, in their turn, recommended the author to the *public*: and thus, between the King, his court, and the public, Dr. Castell never received a farthing.”\* It must, however, be recollected, that the civil wars had exhausted the exchequer, and impoverished the nation.

That the effect of these applications and recommendations were insufficient to relieve the author of his distresses, must be apparent from Dr. C.'s own statement in the Dedicatory Epistle. “ *Enimvero univrsæ hæ literæ, plus minus septingentas libras tantùm mihi porrexerunt, ad promovendum Opus, in quo millenas multò plures infaustus exhausti; præter plurima atq; ingentia valde, quæ contraxi, debita.*” In 1673, in a letter to Mr. Clarke, he states, that he has 1000 copies left; and at his death, which took place in 1685, 500 copies were supposed to be unsold. One hundred of these he bequeathed to Dr. Henry Compton, Bishop of London; the remainder to his niece and executrix, Mary Crispe, who placed them in a garret, where they remained so long and so neglected, as, at the time of her death, to be almost entirely

\* Introd. to Classics, V. 1. p. 24.

consumed by rats—the whole load of paper was then sold for the sum of seven pounds! The rarity of the work is also increased by 300 copies having been consumed in the fire of London.

It is said, that upon application to Cromwell, the paper for this work was, as in the case of the Polyglott, permitted to be imported into the country free of duty. From a note in a subscription copy, Dr. A. Clarke has found that it was delivered to the subscribers at forty shillings per volume in sheets. It is supposed that 12 copies were taken off on large paper; they are of the greatest rarity. There is a copy in the British Museum, another at St. Paul's.

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In addition to the Lexicon just noticed, Bishop Walton published an excellent little work to assist in the reading of the Polyglott, under the following title:

INTRODUCTIO ad lectionem Linguarum Orientalium, Hebraicæ, Chaldaicæ, Samaritanæ, Syriacæ, Arabicæ, Persicæ, Æthiopicæ, Armenæ, Coptæ; concilium de earum studio de feliciter instituendo, et de libris quos in hunc finem sibi comparare debent studiosi. In usum tyronum qui linguas istas addiscere desiderant, præcipue eorum qui sumptus ad *Biblia Polyglotta* (jam sub prelo) imprimenda contulerunt. Præmittitur Præfatio, in qua de hisce linguis, et de textuum et versionum, quæ in dictis Bibliis habentur, *antiquitate, autoritate, et usu*, breviter disseritur, quidque in hac Editione præ reliquis expectandum sit. Per BRIANUM WALTON, S. T. D. LONDINI, *imprimebat Tho. Roycroft*, 1655. Duodecimo.

Two editions of this work appear to have been printed in the same year, as His Royal Highness's copy is "*Editio secunda priori emendatior.*" This work consists of alphabets of the different languages enumerated in the title-page, followed by specimens with a Latin literal version, and directions for the reading of them. It must have been very acceptable to those for whose use it was designed. The preface is a very learned and excellent work, and occupies 96 pages; it is dated Londini, Oct. 1, 1654. The work itself consists of 112 pages, and has at pp. 31-34. engravings of Samaritan and Hebrew coins.

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BRIANI WALTON, S. T. D. DISSERTATIO, in qua de Linguis Orientalibus Hebraica, Chaldaica, Samaritana, Syriaca, Arabica, Persica, Æthiopica, Armena, Copta, et de Textuum et Versionum quæ in Complutensibus, Regiis, Parisiensibus, et Anglicanis, Polyglottis Bibliis, habentur, antiquitate, autoritate et usu breviter dissertitur. Accessit JOHANNIS WOUVERI Syntagma de Græca et Latina Bibliorum interpretatione. DAVENTRIÆ, Typis Johannis Colombii, Typographi, Anno 1658. Duodecimo.

The contents of this book are well displayed by its title. It is not, as stated by Mr. Todd in his *Memoirs of the Life of Bishop Walton*, another edition of the preceding work, but is entirely of a different character. It displays, like all the other productions of the learned author, much sound knowledge and learning, and must be regarded as a necessary appendage to the Polyglott.

BRIANI WALTONI, Angli, Viri Celeberrimi, BIBLICUS APPARATUS, Chronologico-Topographico-Philologicus: prout ille tomo præliminari, operis eximii Polyglotti, Londini, Anno Christi MDCLVIII. editi, continentur. Exhibens TRACTATUS varios, eósque integros diversorum virorum doctissimorum, et in omni literatura exercitatissimorum, de ratione Sacrorum Temporum, Locorum, ut Terræ promissæ, Templi, Urbis Jerosolymitanæ, &c. Nummorum, Mensurarum, Ponderum, nec non Idiotismorum, Scripturæ Sacræ, Linguarum, et Versionum Orientalium. Adjiciuntur JOHANNIS DRUSII de Proverbiis sacris Classis duæ. Nunc in gratiam omnium, qui Musas has sanctissimas sanctè colunt, seorsim excusi, et Indicibus exornati. TIGURI, *ex typographæo Bodmeriano*, 1673. Folio.

To the Biblical Apparatus and Prolegomena of Bishop Walton, is added a Treatise on Sacred Proverbs, by John Drusius. To this collection is prefixed a preface by John Henry Heidegger, D. D. a Swiss Theologian; Professor of Hebrew and Philosophy at Heidelberg; then of Divinity and Ecclesiastical History at Steinfurth; and lastly, of Morality and Divinity at Zurich, where he died Jan. 18, 1698.\* The first edition of the Sacred Proverbs appeared in 1590.

John Drusius, a learned Dutch Divine, was born at Oudenard, in Flanders, June 28, 1550. He studied the Hebrew language under Anthony Chevalier, and at the early age of twenty-two years was appointed Professor of that language at the University of Oxford, whither he was invited by Dr. Lawrence Humphrey. After filling this situation with great credit and ability for four

\* Chalmers Biog. Dict. V. xvii. p. 306.

years, he was appointed Hebrew professor at Leyden, where he remained for seven years, and then retired to Francken, and maintained the professorship of Hebrew until his death, which happened on Feb. 11, 1616. The works of Drusius are very numerous; the chief of them consist of biblical criticism, and have been incorporated in the *Critici Sacri*, and the *Synopsis of Poole*. Crucius entertained a very high opinion of Drusius's knowledge of Hebrew literature—"Magnus ille *Drusius*, vir nulli in literaturâ Hebraicâ secundus."\*

BRIANI WALTONI in *Biblia Polyglotta Prolegomena*.  
Præfatus est D. JO. AUG. DATHE, Prof. Linguæ Hebr.  
ord. LIPSIAE, sumtibus Weygandianis, 1777. Octavo.

This edition of the *Prolegomena* of Walton is enriched with a valuable and learned preface by I. A. Dathe. He was a very learned man. Died in 1791. His critical observations are very important; his chapter on the purity and authority of the original texts is excellent, and he concludes his preface with the following eulogium on the *Prolegomena* of Walton: "Videor mihi jam satisfacisse officio præfandi libro, cujus lectionem non possum non philologiæ S. studiosis vehementer commendare, licet hinc inde quædam sint, quæ post auctoris tempora accuratius sunt excussa, aut plenius tractata. Habebunt sane tirones in hoc libro compendium utilissimum, ex quo omnium eorum, quæ ad criticam S. utriusque Testamenti pertinent, notitiam sibi acquirere possunt, quam deinde adjuncta recentiorum scriptorum lectione eo felicius augebunt. Quod ut a multis fiat, in rei Christianæ utilitatem etiam atque etiam opto."

\* Jac. Cruc. l. 1. Epist. ep. 1. Chalmers Biog. Diet. Blount Cens. Celeb. Authorum 623.

THE CONSIDERATOR CONSIDERED : or, A brief View of certain Considerations upon the *Biblia Polyglotta*, the *Prolegomena* and *Appendix* thereof. Wherein, amongst other things, the certainty, integrity, and Divine Authority of the Original Texts, is defended against the consequences of Atheists, Papists, Anti-scripturists, &c. inferred from the Various Readings and novelty of the *Hebrew* points, by the Author of the said Considerations. The *Biblia Polyglotta*, and Translations therein exhibited, with the Various Readings, *Prolegomena* and *Appendix*, vindicated from his aspersions and calumnies. And the questions about the punctuation of the Hebrew Text, the Various Readings, and the ancient Hebrew Character, briefly handled. By BR. WALTON, D. D. LONDON, Printed by Tho. Roycroft, 1650. Duodecimo.

Soon after the publication of the first part of the Polyglott, it was attacked in a pamphlet by the Rev. Dr. John Owen, a learned Nonconformist, who pretended to discover in it many things injurious to the Reformation, and even to Christianity itself.

The book of which we have just given the title, is the Vindication by Dr. Walton, and a most unanswerable one it is. The style is frequently most severe and ill-tempered. He schools his opponent "as a dunce." This could hardly be well applied to a man of the talents of Dr. Owen, and who was Dean of Christ Church, Oxford, during the usurpation of Cromwell. Nothing further is now necessary to be adduced, to show that the fears expressed by Dr. Owen were ill founded, than the following passage from the pen of his Biographer : "The progress of Hebrew literature has discovered, that the fears entertained by Owen, respecting the doctrines of the Polyglott were wholly ground-

less: and his language, that those who asserted that the Scriptures had suffered in the same manner with other books, bordered on atheism, was rash and improper; as the event has proved. He disclaims all personal motives in the considerations he was led to throw out on the Polyglott; professes not to have been acquainted with Walton, and but little with his coadjutors; and pretends to no profound acquaintance with the department of literature, to which the Prolegomena and Appendix of the Polyglott properly belong.\* The Rev. Mr. Todd has republished "The Considerator Considered," in the 2nd vol. of his Memoirs of Bishop Walton, the original work being now exceedingly scarce.

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1. תרגום של דברי הימים ראשונים ואחרונים רב יוסף סג' נהור ראש ישיבה בסוריא: הועתק מן כי ישן נושן שנכתב על גויל ונמצא באנגלטירא בישיבת קאמברייטש.  
 הובא לדפוס עי'  
 האדון המלומד ובקי בלשונות כש' דוד ווילקינס:  
 נדפס באמשטרדם בבית יוחנן באום

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2. תרגום של דברי הימים ראשונים ואחרונים יסדו רבי יוסף ראש ישיבה בסוריא:

PARAPHRASIS CHALDAICA in Librum Priorem et Posterio-  
 rem Chronicorum. Auctore RABBI JOSEPHO,  
 Rectore Academiae in Syria, nunc demum e Msto.  
 Cantabrigiensi descripta, ac cum Versione Latina in  
 lucem missa a DAVIDE WILKINS, AMSTEL. apud  
 Johannem Boom, 1717. Quarto.

\* Orme's Memoirs of John Owen, D. D. &c.



The first of these consists of the Chaldaic Paraphrase only; the two copies vary merely in the paging and in the title. The latter one is accompanied by an interesting and learned preface.

To complete the Polyglott, the above Targum or Chaldee Paraphrase is necessary. The Chaldean word תרגום Targum, implies version or explanation, but the appellation applies particularly to the versions or paraphrases of the Old Testament made in the East Aramæan or Chaldee dialect. These Targums are termed paraphrases or expositions, because they are rather comments and explications, than literal translations of the text: they are written in the Chaldee tongue, which became familiar to the Jews after the time of their captivity in Babylon, and was more known to them than the Hebrew itself: so that, when the law was “read in the synagogue every Sabbath day,” in pure biblical Hebrew, an explanation was subjoined to it in Chaldee, in order to render it intelligible to the people, who had but an imperfect knowledge of the Hebrew language. This practice originated with Ezra. As there are no traces of any written Targums prior to those of Onkelos and Jonathan, who are supposed to have lived about the time of our Saviour, it is highly probable that those paraphrases were at first merely oral; that, subsequently, the ordinary glosses on the more difficult passages were committed to writing; and that, as the Jews were bound by an ordinance of their elders to possess a copy of the law, these glosses were either afterwards collected together, and deficiencies in them supplied, or new and connected paraphrases were formed.\* The Targums are generally supposed to be subsequent to the Septuagint Version.

The above Targum on the Books of Chronicles was printed from a Ms. written in the year 1447, and discovered in the library at Erfurth, belonging to the Ministers of the Augsburg confes-

\* Horne's *Introd. to the Critical Study, &c. of the Scriptures*, II. 164.

sion. It was first published by Matthias Fred. Beck, the discoverer of it, in two quarto vols. in 1680-3-4. The Ms. contained not only the Books of Chronicles, but also those of the Psalms, Proverbs, Job, Daniel, Ezra, et Nehemiah, with a Targum or paraphrase on each. The above edition by Wilkins is very handsomely printed and accompanied with a good Latin translation. Both the text and version are divided into verses. The text is on the right-hand page, the version on the opposite. The Chaldee has the vowel points. Like all the Targums, the narrative is mixed up with legendary tales.

DAVID WILKINS, the editor of the preceding paraphrase, was born in 1685; but, although he was honoured with the degree of D. D. at Cambridge in 1717, his name does not appear among the graduates either of Oxford or Cambridge. He was keeper of the library at Lambeth at the time Dr. Wake was Archbishop of Canterbury. He drew up a very curious catalogue of the treasures contained in the archiepiscopal collection, and was rewarded by the Archbishop with promotion to the rectory of Mongham-Pawn, in Kent, in April, 1716, to that of Great Chart in 1719, and to the rectory of Hadleigh, in the same year. He enjoyed several other benefits; and, after publishing many important works, died Sept. 6, 1745, in the 60th year of his age.\*

5. BIBLIA SACRA QUADRILINGUA Veteris Testamenti Hebraici cum Versionibus e Regione positis utpote Versione Græca LXX. Interpretum ex Codice Msto. Alexandrino a Johanne Ernesto Grabio primum evulgata et Origenianis Asteriscis et Obeliscis quoad fieri potuit instructa et passim emendata, item Versione

\* Chalmers Biog. Dict.

Latina Sebastiani Schmidii noviter revisa et Textui Hebræo curatius accommodata, et Germanica B. Lutheri ex ultima Beati Viri revisione et editione MDXLIV.-XLV. expressa. Adjectis Textui Hebræo Notis Masorethicis, et Græcæ Versionis Lectionibus Codicis Vaticani editionis Romanæ et præcipuis aliarum editionum et interpretum subjectis notisque Philologicis et exegeticis aliis ut et summariis capitum ex locis parallelis locupletissimis ornata accurante M. CHRISTIANO REINECCIO, SS. Theol. Bacal. Consiliario Saxonico et Gymnasii Weissenfelsensis Rectore. Accessit Præfatio SALOMONIS DEYLINGII SS. Theol. Doctoris et P. P. Ecclesiæ Cathedralis Misnensis Canonici ac Superintend. Lipsiensis. LIPSIAE, *Sumtibus Hæredum Lauckisianorum*, MDCCL. Folio. Three Vols. LARGE PAPER.

The above copious title sufficiently proclaims the contents of this Polyglott, and the sources from which it has been composed. In the preface by Deyling, he notices the several Polyglotts that have preceded the present. This preface occupies four pages, and is followed by the address of Reineccius, in which the construction of the work is more particularly detailed. This also occupies four pages, and is succeeded by the prefaces of Martin Luther to the Old Testament, in the German language. The work then commences, and the *first* volume contains from Genesis to Esther. The *second* volume begins with Job and ends with Malachi. To this volume is attached a preface by Christ. Fred. Boerner, followed by Martin Luther's to the Prophets, in the German language. The concluding portion of this volume consists of the Libri Apocryphi in Greek, Latin, and German. This part has a preface by Reineccius, and also those of M. Luther in the German language. To this division is also added an Appendix, containing the third book of Esdras, in Greek, Latin, and German; the fourth book of Esdras in Latin

and in German, and the third book of Maccabees in Greek, Latin, and German. The *third* volume, which was the first printed in the order of time, bearing the date of 1713, commences with a preface to the Reader; the prefaces of Martin Luther to the New Testament in the German language, which is followed by an Index to the Gospels and Epistles for the Sundays and Feast Days throughout the year; and a List of the Order of the Books of the New Testament. To these immediately succeed the Books of the New Testament in the Syriac, Greek, (two versions,) Latin and German languages. After the Apocalypse is placed a list of Addenda et Emendata.

1. *Variantes Lectiones Versionis Syriacæ ex Polyglottis Anglicanis et Editionibus imprimis Gutbirii et Car. Schaafii collectæ.*
2. *Tabula in qua exponuntur Allegationum Siglæ et Vocum Compendia quæ in Variantibus Lectionibus Græcis et in Annotationibus Latinis occurrunt.*
3. *De Quatuor Evangelistis.*
4. *Harmonia et Parallelismus Quatuor Evangelistarum.*
5. *Tabula Calendarii Judaici super Annum Primum Ministerii Christi, &c.*
6. *Annotationes in Novum Testamentum.*
7. *Index locorum Scripturæ N. T. in Annotationibus illustratorum.*

Dr. Adam Clarke denominates this Polyglott an excellent and useful work, and commends the great care and accuracy with which it has been edited. He has read over the whole of the Hebrew and Chaldee text of the work (a part of the Pentateuch excepted), and he does not hesitate to pronounce it one of the most correct extant. The New Testament was first published in 1713, reprinted, or more likely appeared with a new title only, in 1747. Copies of this Polyglott are not commonly met with; those on *large paper*, like the present, are very scarce.

## Lesser Polyglotts.

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1. BIBLIA SACRA, Græce, Latine, et Germanice, Opera DAVIDIS WOLDERI. HAMBURGI, *Jacobus Lucius, Jun<sup>r</sup>*. excudebat 1596. Folio. 2 vols.

This Polyglott is known by the name of the *Hamburgh Polyglott*. It consists of three languages, Greek, Latin and German. The former of these is from the *Septuagint Version of Venice*, 1518; of the Latin there are two versions, the *Vulgate*, and that of *Pagninus*, and the German of *Luther* as published in 1545, and which was the last revised by *Luther*. This Bible is usually bound in 3 volumes; but it consists of 7 parts, the first of which comprises the five books of the Law; the second, the 12 *Historical Books*; the third, the five books of the *Hagiographa* from *Job* to *Canticles*; the fourth, the greater and lesser *Prophets*; the fifth, the *Apocryphal books*; and the sixth and seventh consist of the whole of the *New Testament*. The title of this Polyglott is as placed at the head of this article, and is an engraved one, representing, between two pillars on the right hand, the *Seventy Translators*, and on the left the figures of *Hieronymus* and *Martin Luther*; the former holding in his right hand a patriarchal cross; the latter a book (the Bible) opened. In the centre is a vase, in the middle of which is a pillar supporting a figure of *Moses*, with the tables of the law, and from the base of which issue three

distinct fountains of water pouring out upon the Seventy, St. Jerome, and Martin Luther. On the edge of this vase are twelve figures, probably intended to represent the twelve tribes of Israel. Above is placed Psalm LXVIII. v. 27. And in a scroll, "In Ecclesiis Benedicite Deo Domino de Fonte Israel." On the verso of the title are engraved the arms of Christian IV. king of Denmark, &c.; and on the recto of the next leaf are engraved the arms of John Adolphus, archbishop of Bremen. On the verso of this leaf two extracts from Deuteronomy; the first being the 18th, 19th and 20th verses of the 17th chapter; the second the 46th and 47th of the 31st chapter. Then follows the Epistle Dedicatory to Christian IV. and the Archbishop of Bremen. This is signed by David Wolderus, and followed by a Preface of the same to the Reader, at the termination of which are two extracts, one from the Hist. Eccles. of Theodoretus by Constantine the Great; the other from St. Chrysostom, both in the Greek and Latin languages. To this succeeds *Summa totius Sacrae Scripturae, Librorum videlicet Veteris et Novi Testamenti. Collecta per Johannem Brentium.* Also, *Argumenta Librorum Veteris et Novi Testamenti*, by the same. Then follows Martin Luther's Preface to the Old Testament; a Table of the Books of the Old and New Testament, and the arrangement of them, and a Table of the titles of the Books, the number of chapters, and verses contained in each chapter both of the Old and of the New Testament.

The *first* part commences with an engraved title containing an enumeration of the contents. On the verso, extracts from Exodus and Deuteronomy. Then follow the two Prologues of St. Jerome, then the Prologue to the Pentateuch; and the Bible then commences, the text of which is arranged in four columns in the following order: the Greek; the Vulgate Latin; the Latin of Pagninus; and the German of Martin Luther. The margin contains references to parallel passages of Scripture, &c.

The *second* part has also an engraved title, and contains an enumeration of the books composing it; beginning with Joshua and ending with Esther. On the verso of the title are extracts from Joshua, the 1st of Samuel, and the 2nd of Kings. On the recto of the next leaf is the Prologue of Jerome to Joshua, succeeded by that on the Chronicles, &c.

The *third* part has an engraved title, and enumerates its contents from Job to Canticles. On the verso are extracts from the Psalms, Proverbs, and St. Paul's Epistle to the Colossians. On the recto of the next leaf is the Prologue of Jerome to Job, followed by that to the Psalter and Books of Solomon.

The *fourth* part has likewise an engraved title, and enumerates the four greater and the twelve lesser Prophets. On the verso are extracts from Isaiah and Jeremiah. On the recto of the next leaf are the Prologues of Jerome to Isaiah, Jeremiah, &c.

The *fifth* part has an engraved title, enumerating the Apocryphal books of which it is composed. This includes the three Books of Maccabees; the four of Esdras; the three Fragments of Esther, Daniel, and the Oration of Manasses.

The *sixth* part commences with the New Testament, and has an engraved title enumerating the four Evangelists and the Acts of the Apostles. On the verso, extracts from Matthew, Luke, John, and the Acts. To these succeed the Preface of Martin Luther to the New Testament; the Preface of St. Jerome on the Evangelists and on the Acts of the Apostles. The New Testament is printed in the same manner as the Old, being arranged in four columns.

The *seventh* and last part, with an engraved title, contains the Epistles and the Apocalypsc. On the verso, extracts from

Romans, Timothy, and the Revelations. On the recto of the next leaf commence the Prefaces of St. Jerome on the Ecclesiastical Writers concerning St. Paul, St. James, St. Peter, and St. Jude. The part concludes with the following indexes :

1. *Index testimoniorum a Christo et Apostolis in Novo Testamento ex Veteri citatorum utilissimus.*
2. *Index Nominum Propriorum, sive Hebraicorum, Chaldæorum, Græcorumque Nominum interpretatio.*
3. *Index Rerum et Sententiarum, quæ in Veteris et Novi Testamenti Libris continentur.*

Some copies of this Polyglott have attached to them the following title: *Sacrorum Bibliorum Quadrilinguium*. These copies have an edition of Hutter's Hebrew Bible attached to them ; but it does not strictly belong to the work.

DAVID WOLDER was Pastor of the Church of St. Peter in Hamburg. He was well skilled in the Hebrew language, and published an Introduction to Hebrew Grammar. From Clement\* and Townley † we learn, that he not only published the foregoing Polyglott, but likewise a revision of the Bible in the dialect of the Lower Saxony. This appeared in 1596, in folio, accompanied with plates. I have hitherto been unable to meet with a copy of this edition, but Clement states one to have been in the Library of M. Duve. In the preface to this edition, he says, that “ he had observed with regret, that in the former translation of the Scriptures into the *Saxon* tongue, many places were incorrectly translated, and the style inelegant and ungrammatical, from which he was induced to attempt a more correct and elegant version.” “ Il n'étoit pas content de la Traduction qui avoit vû le jour à Lubec en 1534, et à Magdebourg in 1536 il

\* Bibliothèque Curieuse, III. 401.

† Illustrations of Biblical Literature, III. 220.



la retoucha, la corrigea, et y changea beaucoup de mots qui n'étoient pas à son goût.\* He inserted the *Remarks* of *Bugenhagenius* and the *Summaries* of *Vitus Theodoricus*. The chapters of the Bible are divided into verses instead of paragraphs, as in former editions. The passage of the witnesses in 1. John v. 7. he inserted; but in a different character from the rest of the work. This passage was not to be met with in any of the former Bibles printed in Lower Saxony from the version of Martin Luther. In this edition Wolder also adopted a new division of the chapters of the New Testament, arranging the Books into Canonical and Apocryphal. In the latter division he classes the Epistle to the Hebrews, the Epistles of St. James and St. Jude, and the Apocalypse.†

2. BIBLIA SACRA Ebraice, Chaldaice, Græce, Latine, Germanice, Gallice. Studio et labore ELIÆ HUTTERI, Germani, NORIBERGÆ, 1599. Folio.

BIBLIA SACRA Ebraice, Chaldaice, Græce, Latine, Germanice, et Italice. IBID. 1599. Folio.

BIBLIA SACRA Ebraice, Chaldaice, Græce, Latine, Germanice, et Saxonice. IBID. 1599. Folio.

BIBLIA SACRA Ebraice, Chaldaice, Græce, Latine, Germanice, et Sclavonice. IBID. 1599. Folio.

NOVUM TESTAMENTUM Dni. Nri. Jesu Christi, Syriace, Italice, Ebraice, Hispanice, Græce, Latine, Gallice, Anglice, Germanice, Danice, Bohemice,

\* Clement Bibl. III. 403.

† "Apocripha, Dat ys, böker, de der andern hilligen Schrifft nicht gelick gehalten werden. 1. Ad Hebræos. De Epistel an de Ebreer. 13. 2. Jacobi epistola. De Epistel Jacobi 5. 3. Judæ Epistola. De Epistel Jude, 1. 4. Apocalypsis. De apenbaringe Johannis. 21." *Ibid.* p. 403.

Polonice, Studio et labore ELIÆ HUTTERI, Germani, cum gratia et privilegio Sac. Cæs. Mtis. ad quindecim annos. NORIBERGÆ 1599. Folio. 2 vols.

The foregoing are the titles to the different parts of this excellent Polyglott, and it is necessary to have the whole of the volumes in order to possess a complete copy. These are difficult to acquire; it is supposed from the work having been printed solely at the expense of Hutter, and from very few copies having been struck off. Some of the parts, that with the Slavonic in particular, are more rare than others.

The Old Testament extends only as far as Ruth, and is in each part in six languages. In all the copies the Bible commences immediately after the Preface, and the differences in the several copies consist only in the change of the French for the Italic, then for the Slavonic, then for the Saxon.

The Hebrew, Chaldee, Greek and Latin versions were printed from the Antwerp Polyglott; the German is the version of Luther; the Slavonic that of Wittemberg; the French version is the Genevan; so also is the Italian; and the Saxon is from the German of Luther.

The New Testament is in twelve languages, and is divided into two volumes, the first containing the Evangelists and the Acts of the Apostles; the second the remaining portion of the New Testament. Each book is furnished with its own proper title. St. Matthew's Gospel has a Preface by Hutter. In some copies there is inserted St. Paul's Epistle to the Laodiceans after the Epistle to the Colossians; in others, as in the present copy, after the 2nd Epistle to the Thessalonians; but this was separately printed, for the paging of the six pages that compose it is with an asterisk, and the last page of the Epistle to the

Thessalonians is paged 575, and the title of the 1st Epistle of Timothy 576, which clearly shows that it was not originally intended to form part of the volume. The work has an engraved title-page, representing the four Evangelists, one in each corner; our blessed Lord and John the Baptist on the two sides; and the title in the centre.

The Hebrew translation of the New Testament was effected by Hutter in the space of one year.\* This has usually been accounted the first translation of the New Testament into the Hebrew language; but Mr. Townley † notices, it is affirmed by Freherus, ‡ that it was done at an earlier period by Erasmus Oswaldus Schrecccefuchsius, or Schreckenfuchsius, and that he was the first who translated the entire New Testament into Hebrew. From the same authority we learn, that this learned man was a German, born in 1511, and that, after studying at the Universities of Ingolstadt, Leipsic, and Basil, he established a school at Memmingen, in Suabia, under the sanction of the magistrates of the city. Thence he removed to Tubingen, where he taught Hebrew, with great applause; and, in 1541, was called to the professor's chair at Friburg, in Brisgaw, where, after the example of his preceptor Munster, he devoted himself to the Hebrew, and the mathematics. He died in 1579, at the age of 68. He was the author of a Latin translation of the Targum on the *Canticles* and *Ecclesiastes*, and several other learned works, beside his Hebrew version of the New Testament.

The opinion entertained by Le Long § of Hutter's translation is not very favourable. He says, that however great his knowledge of Oriental languages, in his translation of the New Testament into the Hebrew he has departed so far from the ancient

\* See preface to New Test. p. 13.

† Illustrations V. III. p. 229.

‡ Theatrum Viror. Eruditor. II. Part. IV. p. 1474. Norib. 1688. fol.

§ Biblioth. Sacra, Vol. I. Part. II. sect. I. p. 4.

style of the language, that the most learned Jews are unable satisfactorily to arrive at his meaning.

The Hebrew translation then in the Polyglott now under consideration, was Hutter's; the Syriac from the edition of Tremellius of 1569, with additions \* by Hutter; the Greek from the ordinary editions; the Latin from the Vulgate version; the German the translation of Luther; the Bohemian was copied from the edition of 1593; the Italian was the Genevan of 1562; the Spanish, that of Cassiodorus Reyna, of 1569; the French, the Genevan of 1588; the English from the Great Bible of 1562; the Danish, (as Dr. Henderson has shown,) from the edition of 1550, and not of 1589, as stated by Le Long; and the Polish from the edition of 1596.

Complete copies of Hutter's Polyglott are certainly of great rarity, though by no means so difficult of attainment as many have supposed. Clement says, that to obtain an entire copy, "*cela demanderoit peut-être la vie de deux ou trois hommes, tant ils sont rares.*"† The manner in which the Hebrew is printed in this Polyglott renders it very useful to students; the radical letters of the Hebrew words being printed in full characters, and over the line the radical or radicals that may be wanting. The serviles are printed in hollow characters from types cast for the purpose. The ingenuity and advantage of this method has been, I believe, universally admitted.

The New Testament only was also published by Hutter, in the years 1602 and 1603, according to the copy in this Library, with the following title :

\* Hutter appears to have supplied the history of the woman taken in adultery; the passage relating to the three witnesses; the four Canonical Epistles, and the Apocalypse; all of which he translated from the Greek into the Syriac.

† Bibl. Curicuse iv. 186.

NOVUM TESTAMENTUM HARMONICUM, Ebraicè, Græcè, Latinè, et Germanicè, pro Verbi Dei et Linguarum cultoribus editum, ab ELIA HUTTERO, Germano. NORIBERGÆ, cum Sac. Cæs. Majestatis, &c. nec non Regis Galliarum et Navarræ, &c. Privilegiis. Anno MDCII. Quarto.

The Evangelists, the Acts of the Apostles, the several Epistles, and the Apocalypse, have distinct titles. The Gospels are separately paged, and the date on the titles is 1602. The Acts of the Apostles are also separately paged, and bear the same date; but the Epistles and the Apocalypse are included in continued paging, and amount to 681. After the Epistle to the Colossians is placed the Epistle to the Laodiceans before noticed. This has also a distinct title-page. The whole of the Epistles and the Apocalypse carry the date of 1603. The Hebrew throughout is printed in the usual character, not in the hollow type, as in the larger Polyglott.

Leusden states, that this edition does not correspond with the preceding ones of Hutter. “ In hoc posteriori volumine Hutterus nonnulla quoad versionem Hebraicam mutavit et emendavit, e. g. Matth. 11. 4. vocem γραμματεῖς (*scribæ*) in priori editione verterat per שוטרים (*gubernatores*), seu *moderatores* populi, cum proprie debeat verti סופרים *scribæ*, prout etiam transtulit in posteriori editione.”\* Christianus Theophilus Ungerus undertook to correct the translation of Hutter; but his death prevented the completion of the task. Wolff gives a specimen of the undertaking.†

ELIAS HUTTER, a Protestant divine, was born at Ulm, in 1553, and died at Nuremberg about 1602. It is said that he

\* Philolog. Græcus, p. 53.

† Bibl. Hebr. 11. 416.

taught the Hebrew language at Leipsic. That he was skilled in the oriental and occidental languages cannot be doubted. The biographical notices of this indefatigable and learned man are unusually scanty.

3. BIBLIA SACRA POLYGLOTTA, Textus Archetypus Versionesque præcipuas ab Ecclesia antiquitùs receptas complectentia. LONDINI, 1817. Quarto and Octavo.

This Polyglott, commonly known as *Bagster's Polyglott*, is printed with stereotype plates, and does great credit to the enterprising bookseller who has undertaken the publication of it. The first part appeared in 1817, and the work has been in a regular course of publication from that time to the present, at which it remains unfinished. An unfortunate and destructive fire in the warehouse of the publisher, occasioned the loss of a very large part of the impression; but fortunately the plates were preserved. The size and form, and what is of equally great importance to the majority of biblical students, the cheapness of this Polyglott, renders it a great acquisition to the lover of sacred literature. It may be had either in a 4to or in an 8vo form. It comprises the original Hebrew text of the Old Testament from Vanderhooght's edition; and the Samaritan Pentateuch, from Dr. Kennicott's edition of the Hebrew Bible, is added by way of Appendix; the Septuagint Greek version from Bos's edition of the Vatican text; the Vulgate Latin, and the authorized English version. At the end of the Old Testament, are placed the various readings of the Samaritan and Hebrew Pentateuchs, together with the Masoretic notes, and the various readings of the Alexandrian Ms. from Grabe, and the Apocryphal chapters of the Book of Esther. In the New Testament, the

Greek is printed from Mill's *Textus Receptus*, to which are added all the readings of Griesbach's edition of 1805; the *Peschito*, or Old Syriac version is taken from Widmanstadt's edition of 1555, collated with that lately published by the British and Foreign Bible Society. Those parts of the New Testament which have not been found in the Old Syriac version, such as the Apocalypse and some of the Epistles, are printed in the *Philoxenian*, or New Syriac version. The Epistles from Dr. Pocock's edition, published at Leyden, 1680; the Apocalypse from that by Lud. De Dieu, printed by the Elzevirs, at the same place, in 1627. The text of the Latin Vulgate is from the authorized edition of Clement VIII.; the English is the authorized version, and is accompanied with marginal readings, and a collection of parallel texts.

The *Prolegomena* to this edition are preparing by the Rev. Samuel Lee, M. A. Professor of Arabic in the University of Cambridge, whose learning and zeal eminently qualify him for so important a task. A *Grammatical Apparatus* in Hebrew, Chaldee, Syriac, Greek, and Latin, by the Rev. F. Nolan, is also intended to be added. There is likewise a *Scripture Harmony*, or Concordance, of 500,000 parallel passages, and printed in various sizes, agreeing page for page with the Polyglott.

The Hebrew portion of the Polyglott, it should be observed, may be obtained either with or without points.

The copy of this excellent Polyglott is rendered of exceeding interest to its Illustrious Possessor, from having been presented to the Library by the very venerable and learned Bishop of Norwich. The dedicatory lines, inscribed by the Reverend Prelate, must not be omitted here, as they cannot fail to afford gratification to the intelligent reader.

## POLYGLOTT BIBLES.

Altissimo, AUGUSTO FREDERICO,  
 Georgii Tertii, Britanniarum Regis, Filio,  
 Duci de Sussex, &c. &c. &c.  
 Principi, Nostrorum Temporum, Doctissimo ;  
 Libertatis Publicæ, et Religionis veræ, Amico ;  
 Qui, illustris avitæ Stirpis, Splendorem,  
 Illustrioribus, Virtutis, et Doctrinæ, Radiis, adauget ;  
 Et Qui, in Hebraicis Literis, præcipue, tantum profecit,  
 ut perpauci sint, Veteris Testamenti, Lectores,  
 A Quibus,  
 “ Plenius ab ipso Fonte bibuntur Aquæ : ”  
 Librum Hunc Sacrosanctum,  
 Observantiæ, et Amoris, Pignus,  
 Humillime offert,  
 HENRICUS, EPISCOPUS NORVICENSIS.

4. BIBLIA SACRA, Hebraice, Græce, et Latine. Latina interpretatio duplex est, altera vetus, altera nova ; cum annotationibus FRANCISCI VATABLI, Hebraicæ linguæ Lutetiæ quondam professoris Regii. *Omnia cum editione Complutensi diligenter collata, additis in margine, quos Vatablus in suis annotationibus nonnunquam omiserat, idiotismis, verborumque difficiliorum radicibus. Ex Officina Sanctandrea, 1586. Folio. 3 vols.*

This Triglott Bible commences with an *Index testimoniorum à Christo et Apostolis in Novo Testamento citatorum ex Veteri, &c.* followed by the Order of the Books of the Old and of the New Testament. Then the two Prologues of Hieronymus, and the Prefaces of Hieronymus to the Pentateuch and other Books of the Old and New Testament. To these succeeds the first Book of Moses, in Hebrew, Greek, and two Latin versions, as expressed in the title. The Pentateuch occupies 462 pages. Joshua



to Nehemiah 580. The third and fourth of Esdras, in Latin only, follows, and the pages are not numbered. Tobias, Judith, and Esther, in Greek, with two Latin versions, follow; at the foot of which are the *Varia interpretum Lectiones cum Græcorum explicatione*. This portion is numbered in folios to 38, which completes the *first* volume.

The *second* volume commences with Job, and continuing to Canticles, forms 296 pages. The Proverbs of Solomon begin the next part, which reaches to Malachi, and occupies 664 pages. Then follow I. and II. Maccabees in Greek, with two Latin versions; and the III. of Maccabees in Greek, with a single Latin translation. These occupy 128 pages. A leaf of Register completes the Old Testament and the *second* volume.

The *third* volume contains the New Testament: but this is wanting in the present copy.

This publication (as Dr. Dibdin has remarked \*) goes by the name of Vatablus's Bible; but it appears to have been printed without his knowledge, and even against his inclination, as it savours of principles friendly to the Reformation, of which he himself was an opponent. Walton, in his Prolegomena, p. 33, on the authority of Bootius, ascribes the editorship of it to Robert Stephens, who, from modesty, affixed the name of Vatable to it. Dr. Dibdin conceives that it is with more propriety ascribed to Bertramus, who publicly taught the Hebrew tongue at Geneva, from the year 1566 to the year 1584, and published various works of a similar nature (particularly an excellent edition of Pagninus's *Thesaurus Linguae Sanctæ*); but, according to Mr. Townley, † several of the notes were what had been taken down during the public lectures of Vatablus, at the request of Rob. Stephens, by Bertinus Le Comte, and this edition has

\* *Introd. to the Classics*, V. I. p. 29.

† *Illustrations of Bibl. Lit.* V. II. p. 446.

therefore obtained the name of “Vatablus’s Bible.” The notes (says Mr. T.) being ascribed to Vatablus by the editor, occasioned him great uneasiness, and at length became the occasion of his quitting Paris, and removing to Geneva. For Stephens having printed, along with the notes of the professor, “Remarks” of his own, which were tinged with the doctrines of the Reformation, Vatablus denied being the author of the notes; and the doctors of the Sorbonne unanimously condemned all the editions having these notes, adjudged them to be suppressed, and placed in the list of prohibited books. Cornelius Bonaventure Bertram, alluded to by Dr. Dibdin, is supposed by Le Long to have been the editor of the Bible now under notice. “Hæc Biblia, quæ sub nomine Vatabli ob ejus annotationes his assutas vulgo circumferuntur, Corn. Bonav. Bertrami nomine insigniri profecto merentur.”\* And, in another place he says, “Editor operis omnino ignotus est: *Bertramum* eum fuisse non sine veri specie conjicitur. *Robertus Stephanus* certe non fuit,” &c.†

Francis Vatablus, or Gastlebled, was a native of Picardy, and born in the early part of the 16th century. He was appointed Regius Professor of Hebrew in the University of Paris. His lectures were all delivered extempore. He was an excellent Greek scholar, and translated some parts of the writings of Aristotle. He died in 1547.

5. SACRA BIBLIA, Hebraice, Græce, et Latine. Cum annotationibus FRANCISCI VATABLI, Hebraicæ linguæ quondam Professoris Regii Lutetiæ. *Latina interpretatio duplex est, altera vetus, altera nova.* Omnia cum editione Complutensi diligenter collata, additis in margine, quos Vatablus in suis annotationibus nonnunquam

\* V. I. p. 384.

† Ibid. p. 386.

omiserat, idiotismis, verborumque difficiliorum radicibus. *Editio postrema, multo quàm antehac emendatior : cui etiam nunc accessit, ne quid in ea desiderari posset.* NOVUM Testamentum Græco-Latinum BEN. ARIÆ MONTANI Hispalensis. *Ex Officina Commeliniana* 1599. Folio. 2 vols.

The collation of the preceding Triglott Bible will serve also for the present edition, which does not vary from it in the slightest degree. Le Long states the same of another edition from the same press, published in 1616, and therefore does not need any further remark. The New Testament is from the Spanish Polyglott, and has the interlineary Latin version of Montanus. To it is prefixed the preface of Montanus. The New Testament is sometimes bound separately, and the work noticed as consisting of three volumes.

## Polyglott Pentateuch.

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PENTATEUCHUS, Hebraicè, cum Targum et Commentariis R. Salomonis Jarchi, Paraphrasi Arabica R. Saadiae Gaonis, et Versione Persica R. Jacob F. Josephi Tivos seu Tusensis: omnia caractere quadrato Hebraico, cum punctis. CONSTANTINOPOLI, in domo ELIEZER BERAB GERSON, Soncinatis A. M. 5306. A. C. 1546. Folio.

This book is a most choice and valuable article in sacred literature, and is highly deserving of particular investigation. I can only learn of one other copy in this country, which is in the Public Library at Cambridge, and that copy is imperfect. The volume consists not only of the Pentateuch, but also of portions of the Prophets, the Song of Solomon, Ruth, the Lamentations of Jeremiah, Ecclesiastes, and Esther or Ahasuerus. These portions of Scripture are in Hebrew only; but the Pentateuch is, as described above, in Hebrew, Chaldee, Persian, and Arabic. These are arranged in three columns, and they are printed in Hebrew characters with points. The centre column, containing the Hebrew text, is by much the largest; the column on the right is the Persic version of Rabbi Jacob, son of Joseph, a native of Tus, a famous city of Chorassan; and that on the left consists of the Chaldee Paraphrase of Onkelos. On the left leaf all through the book the Chaldee is on the right hand. The Arabic Paraphrase by Rabbi Saadias is arranged at the top of the columns, and the Commentary of Raschi (or Rabbi Jarchi) at the foot of the page. At the end of Genesis appears

נשלם ספר בראשית בבית צעיר המחוקקים אליעזר ב"כ"ר גרשם  
שננצינו ז"ל.

(Absolutus est liber Geneseos in domo *Eliezeris Berab Gerson*  
*Soncinatis*), and at the end of Deuteronomy,

ברוך הנותן ליעף כח נשלמה כל המלאכה הזאת מלאכת שמים היום היום י"ו  
לשבט שנת ה'ש"ו ליצירה.

(Completo est hoc opus, opus cœlorum, die 16. Mensis Sche-  
veth, anno 5306 creationis) i. e. A. C. 1546.

I am indebted to H. R. H. the Duke of Sussex for the communication of six additional readings in the Chaldee of several verses in various chapters of the book of Genesis. They occur at Chap. IV. 8. XXXVIII. 25. 26. XLII. 36. XLIV. 18. XLIX. 18. and may be found copied into the 4th vol. of Walton's Polyglott.

It is worthy of remark, that in all other printed copies of the Hebrew Bible, the book of Esther is always headed by the word אסתר, but in this edition the book of Esther is headed by the word אהשורש.\*

The word עִירָמָם Gen. III. 7. which affords at least ten various readings,† stands in this edition as in the modern ones. In the

\* There are indeed Ms. copies of Esther, among the Oriental Jews, with the title of *Ahasuerus*, or *Ahashverosch*, as appears from one or two in Dr. Buchanan's collection of Mss. in the Cambridge Library: for an account of which, see Collation of an Indian copy of the Heb. Pentateuch by T. Yeates, 4to. Cambridge, 1812; but this distinction does not obtain in any printed editions of the Hebrew Bible except as above.

† I am informed by His Royal Highness, that Mr. Levi, a learned Hebraist, admits of the various readings of עִירָמָם and עִירָמָם, and gives the following grammatical reason for the difference in these two passages: In Gen. II. 25. עִירָמָם is used as the *absolute adjective*, and there is the katon, the musical point, which is a full stop, whilst in Gen. III. 7. the עִירָמָם is in conjunction with the *pronoun* הָמִי, and the full stop Athnach under the *pronoun* הֵם.

great name **JEHOVAH**, the first **ה** (He) is replaced by the **ד** (Daleth), and in the name **Elohim** the **ה** (He) is replaced by the **ד** (Daleth). This peculiarity obtains only in the early printed editions, and is very rare.\*

The copy of the Hebrew Pentateuch in this volume does not appear to have been collated by Dr. Kennicott. The present copy belonged to the celebrated oriental scholar Dr. Pocock, and is therefore the identical copy collated by that eminent man for Walton's Polyglott.

Erpenius esteemed this Pentateuch so highly, that he determined to publish it in Arabic types, if he should be able to obtain a complete copy of it; for, even in his time, it was excessively rare. "*Hanc ego versionem - si totam nanciscar, quod ut fiat omnem moveo lapidem, evulgabo etiam eam, typis Arabicis.*"†

**RABBI SALOMON JARCHI**, the son of Isaac, and frequently called **RASCHI**, was a native of Troyes, in Champagne, and is supposed to have been born in 1104, and to have died at the age of 65. This appears from the subscription of a Ms. (Codex 175. G. B. de Rossi) Commentary on the Pentateuch by Jarchi, written in the year 1305. "The Ark of God has been taken away, the Holy of Holies, the great Doctor, our Rabbin Solomon, (may the memory of the just be blessed!) son of the Holy R. Isaac of happy memory, in the year 865 (1105), the 29th of the month Tamuz. He was 65 years old when he was called to heaven." He was a man of very distinguished learning, and

\* There is a volume of some parts of the Hebrew Bible in the British Museum, in which the names of Jehovah and Elohim are so printed, viz. the **ה** (He) being substituted by **ד** (Daleth), catalogued "*Josua, Psalterium, Proverbia Salomonis, Job, Liber Danielis, Esdras, Nehemias, Liber Paralipomenon. [cum versione Lat. Ms. interfol. fortasin magna ex parte Th. Cranmeri Archiep. Cantuar. Fol.]*"

† Epist. Dedicat. Pentateuch. Mosis, Arab. Lugd. Bat. 1622.

had travelled a great deal, visiting Italy, Greece, Jerusalem, Palestine, Egypt, Persia, Tartary, Muscovy, and Germany. In the course of his travels he visited all the celebrated academies, and disputed with the professors on the subjects proposed to him. He is said to have been a perfect master of the Talmud and Gemara, and to have been so satiated with this knowledge as to have filled the Postils of the Bible with Talmudical reveries. He was skilled in many languages, and versed in philosophy, medicine, astronomy, and other sciences. Rossi enumerates several of his works, the chief of which are his commentaries on the Bible. In these he has not only given the literal sense, but also the allegorical expositions of the old Rabbins, whose very words and phrases he affects to maintain. From this mixture of old words and phrases, with others of different languages, Hebrew, Chaldee, Rabbinical, old French, &c. there is great obscurity, and great difficulty in comprehending his meaning; hence many learned persons have attempted to interpret his writings. The obscurity of his style has, however, tended to increase his fame among the Jews, who have ever regarded him with the highest veneration, and called him “the Interpreter of the Law;” “the Prince of Commentators.” Numerous editions of the Commentaries have been printed.

The first Hebrew book ever printed was Raschi's Commentary on the Pentateuch (1475), as noticed by De Rossi in his *Annales Hebræo Typographici Sac. XV. p. 3.*\*

RABBI SAADIAS GAON was born about the year 892, at a town in Egypt called Fajum, Fiume, or Pithom. Gaon is a title of honour, which, prior to the eleventh century, was usually given to the Head of the Rabbins and the Chief of the Academies. It means THE EXCELLENT. Saadias was regarded as one of the greatest and most learned men of his time. In 927

\* Rossi Moreri.

he was invited by David ben Zaccai, the Prince of the Captivity, to preside over, and to restore to its ancient splendour, the Academy of Sora, near Babylon. In this situation he remained for two years, when, upon a refusal to subscribe to a new regulation which appeared to him repugnant to the Jewish laws, he so enraged the Prince that he was obliged to fly, in order to save his life. For seven years he remained in retirement, and during this time composed those works which have immortalized his name. Amity being at length restored between the Prince and Saadiah, he returned to Sora, and was reinstated in the Professorship of the Academy, in which he continued until his death in the year 941 or 942. His body was buried with that of Hai Gaon, on the side of the Sinai. His principal work was an Arabic Version of the Books of the Old Testament, the Pentateuch of which, first printed in the preceding Polyglott, has been introduced into the Polyglott Bibles of Paris and London. According to G. B. de Rossi, the only correct text of Saadiah's version is to be found in the Constantinople Polyglott. Rossi possessed a copy of this work, and knew only of two others, one in the Imperial Library at Vienna, the other in the Royal Library at Paris. Saadiah composed various other works, grammatical, rabbinical, and cabalistic. Several of his Commentaries have been printed in Hebrew separately, and in the Hebrew Bibles.\*

RABBI JACOB, son of JOSEPH TUS, or TAWOS, was a native of Tus in Persia, celebrated for his Persian version of the Pentateuch, contained in the preceding Polyglott. This version has been highly extolled by many writers, as being very exact and faithful; but the author has preserved the Hebraisms with so much affectation that it is of little use, except in the Persian synagogues. I have not been able to procure any particulars of his life.

\* Rossi—Moreri—Simon Crit. Hist.



## Polyglott Psalters.

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1. QUINCUPLEX PSALTERIUM. Gallicum, Romanum, Hebraicum, Vetus, Conciliatum. *Hen. Stephani, PARISIIS, 1509. Folio.*

The above title is printed within the circle of an engraved title-page representing several angels, two of which are supporting a shield with three fleurs-de-lis and a book, and having also the initial letters of the Printer's name, H. S. enclosed in a wreath of flowers. The work commences with a préface of James Le Fevre, addressed to Cardinal Briçonnet, in which he laments the destruction of the monasteries, and states the circumstances which influenced him to publish an edition of the Psalter accompanied with a short exposition. Specimens to point out the necessity of annotations are given from the 2nd, 17th, 18th and 21st Psalms, in which are shown the different interpretations given by the Hebrews and the Christians. The Prologue of Jerome on the Gallican Psalter, corrected according to the Septuagint, addressed to Paula and Eustochius, and in which the redundancies and omissions are distinguished by asterisks and obelisks, follows. The Prologues to the Roman and Hebraic Psalters next; and to these succeed two indexes, one according to the numerical order of the Psalms, the other alphabetical. The Psalter then commences, and is arranged in three columns, the first containing the Gallican; the second, the Roman; and the third, the Hebrew. At the foot of each

page is placed the notes and exposition. These are divided into four parts. 1. Titulus. 2. Expositio continua. 3. Concordia. 4. Adverte. The three versions occupy 230 pages, on the latter of which commences an Introduction to the two remaining Versions; and in this there is an extract from Jerome to Marcella, in which the following ten names of the Divine Power, as used in the Psalms, are given:

1. El	Deus fortis
2. Elohim	Deus
3. Elohe	Deus
4. Sabaoth	Exercituum
5. Elion	Excelsus
6. Asereie	Qui ē missit me
7. Adonai	Dominus
8. Ia	Dominus
9. יהוה	Unus et trinus
10. Sadai	Robustus.

The Editor has also given another and more copious list of the same, as occurring in the Psalms:

1. El	Deus
2. Elohim	Deus
3. Elohe	Deus
4. Eloha	Deus
5. Sebaoth	Virtutum
6. Elion	Altissimus
7. Adonai	Dominus
8. Jah	Dominus
9. ״	Dominus
10. Sadai	Omnipotens
11. Sur	Deus
12. Abir	Deus
13. Jesua	Salutaris
14. Jesuoth	Salutares
15. Mesiah	Christus

To the Introduction succeeds the Psalter in the Italic version, or, as it is called, the *Vetus*, which is the Psalter as it stood prior to the corrections of Jerome, and the *Conciliatum* or amended edition of the Gallican. At the conclusion of the Psalter, in two columns, there is a direction to the different Psalms, describing the nature of their contents as adapted to devotional exercises. The work concludes with the following inscription:

ABSOLUTUM FUIT HOC QUINCUPLICIS PSALTERII OPUS IN  
cœnobio s<sup>ti</sup> Germani prope muros Parisienses: anno a natali Christi  
domini 1508. Et in clarissimo Parisiorū Gymnasio ex chalcotypâ  
Henrici Stephani officina e regione scholarū Decretorū  
emissū anno ejusdē CHRISTI salvatoris omniū  
1509 pridie Calēdas Augusti. Illi igitur  
qui absolvere et absolutum in  
publicum emitte-  
re dedit:

LAUS ET GRATIARUM ACTIO IN SECU LA SECULORUM AMEN.

Of the versions contained in this Psalter, the Roman is that of Jerome; the Gallican \* is that used in the Cisalpine Gallic Church; the Hebrew from a copy given to the ancestors of

\* "The *Gallican* Psalter is Jerome's more correct Latin translation, made from Origen's Hexaplar, or most correct edition of the Greek Septuagint, filled up where the Greek was supposed faulty, from the Hebrew; distinguished with obelisks and asterisks, denoting the common Greek version, in those places, to be either redundant or deficient. This more correct psalter was drawn up by Jerome in the year 389, and obtained first in Gaul, about the year 580, or, however, not later than 595; from which circumstance it came to have the name of *Gallican*, in contradistinction to the *Roman*. From Gaul it passed over into England, before the year 597, and into Germany and Spain, and other countries. The Popes of Rome, though they themselves used the other Psalter, yet patiently connived at the use of this, in the Western churches, and even in Italy; and sometimes privately authorized the use of it in churches and monasteries; till, at length, it was publicly authorized in the Council of Trent, and introduced a while after into Rome.

Sophronius by a Latin colony; the *Vetus* is the Italic; and the *Conciliatum*, the amended Gallican. The Italic version of this Psalter has been highly esteemed, from the editor having availed himself of the use of a Ms. copy upon purple vellum, and written in uncial characters with gold and silver letters. This Ms. is a folio, and is supposed to have constituted part of the spoils of the city of Toledo, obtained by Childeric I. king of the Franks, about the year 542, and afterwards to have been used by St. Germanus, Bishop of Paris, who died in 576.\*

The notes which accompany this Psalter were suspected of being heretical, and the edition was therefore inserted in the *Index Expurgatorius*.

This is the first publication in which the verses of Scripture are distinguished by numerical figures.

A second edition of this Psalter was issued in 1513. *Idibus Junii*: it has the same title-page, over the top of which is printed in capitals

#### SECUNDA EMISSIO.

It is a splendid volume, and the editor, Henry Stephens, calls this the more correct edition. The ink, both red and black, is very fine, and the paper strong and good.

itself by Pius V. It was admitted into Britain and Ireland before the coming of Augustine the monk, and prevailed after, except in the church of Canterbury, which was more immediately under the Archbishop's eye, and more conformable to the Roman offices, than other parts of the kingdom. It has been said, (Hodius de Text. Bibl. Orig. p. 384.) that this very *Gallican* Psalter is what we still retain in our Liturgy, called the *reading Psalms*, in contradistinction to the other Psalms in our Bibles, of the new translation. But this is not strictly true; for the old translation, though it be taken in a great measure from the *Gallican*, has yet many corrections from the Hebrew, (where they were thought wanting,) first by *Coverdale* in 1535, and by *Coverdale* again in 1539, and last of all by *Tonstall* and *Heath* in 1541: according to which edition is the Psalter now used in our Liturgy. (Durell Eccles. Anglican. Vindic. p. 306.)' TOWNLEY'S ILLUSTR. 1. 368.

\* Le Long, Bibl. Sac. 1. 243. fol. Paris 1723.

JACOBUS FABER STAPULENSIS, or JAMES LE FEVRE, of *Estaples in Picardy*, is said to have been born in 1435. He was professor of the *Belles Lettres* and *Philosophy* in the University of Paris, and highly distinguished for his knowledge of languages. He was the friend of Erasmus, and of Cardinal Briçonnet, to whom the Psalter is dedicated, and who appointed him his grand vicar. This prelate, “a patron of learning and of learned men,” being suspected of favouring the doctrines of Luther, was persecuted accordingly, and Le Fevre was obliged to quit his service. He retired to Germany, and upon his return to Paris he became preceptor to Charles, Duke of Orleans, the third son of Francis I. He enjoyed the favour and protection of Margaret, queen of Navarre, the sister of Francis I. She invited him to Nerac in 1530, where he died in 1537.

2. 3. 4. PSALTERIUM, HEBRÆUM, GRÆCUM, ARABICUM, et CHALDÆUM, cum tribus Latinis interpretationibus et glossis. GENUÆ, 1516. Folio.

Two copies of this Polyglott on paper, and one on vellum, are in the Library.

The work commences with a commendatory Epistle from Jacobus Antiquarius to Augustin Justinian, bishop of Nebbio, by whose industry this edition of the Psalter was executed. This is followed by a Prefatory Address by Justinian to Pope Leo X. dated August, 1516, from which we learn that the Psalter was only given as a specimen of the manner in which the whole of the Old and New Testament was intended to be completed, and that he had laboured for a long time to carry this into effect. This labour, under the sanction of his Holiness, he professes himself ready to undertake. In one of his letters also to the Cardinal Bendinelli, he says that the New Testament was achieved, and that the Old would very shortly be ready. He

exhorts the Cardinal to use all possible diligence that the impression might immediately be commenced.\* In his Annals of Genoa, also, it is said, that among his books presented to the republic, there were two volumes written with his own hand, containing the New Testament in several languages. Sixtus Senensis † reports, that he had seen both the Psalter and the New Testament in the Library of the Republic of Genoa. The Psalter is arranged in eight columns, four on each page, so that the whole is at once brought under view. On the first page (the left) is the Hebrew; a Latin literal version of the same; the Vulgate; and the Greek. On the next page the Arabic; a Chaldee Paraphrase in Hebrew characters; a Latin literal translation of the same; and the scholia and notes, which latter column is occasionally extended at the top and foot of the page. The pages are not numbered, but there is a register. The work concludes with the following subscription: “*Impressit miro ingenio, Petrus Paulus Porrus, Genuæ, in ædibus Nicolai Justiniani Pauli, præsidente reipub. Genuensi pro Serenissimo Francorum Rege, præstanti viro Octaviano Fulgoso, anno Christianæ salutis, millesimo quingentesimo sexto decimo mense VIIIIdri.*” This is followed by the colophon of the printer, which consists of a leek (in allusion to his name) with the letter P. on each side. Porrus was a native of Milan, but an inhabitant of Turin.

This Psalter, which is sometimes denominated the Genoan Polyglott, is of exceeding interest, not merely on account of its rarity, but as being the first Polyglott work ever published, and containing the first Arabic ever printed. The first plan of a Polyglott Bible unquestionably originated with the elder Aldus Manutius, the printer. Only one page of the work was executed, and a copy of this containing some portion of the Bible arranged in columns in the Hebrew, Greek and Latin languages,

\* In Epist. ad eum apud Gesnerum Biblioth. p. 104.

† Bibl. Sanct. lib. iv. sub Augustino Nebiensi.

is preserved among the Manuscripts of the Royal Library at Paris, No. 3064. M. Renouard has omitted to acquaint us with the part of the Holy Scriptures printed on this page. The time of its execution we may judge from the following extract to have been in 1501. “ Dans une de ses lettres, écrite à Venise, *Nonis Julii*, 1501, à Currado Celta et à Vincenzo Longino (la vingt-deuxième de la centurie de Melchior Goldast), on lit: ‘ Vetus et Novum Testamentum græce, latine, et hebraice nondum impressi, sed parturio.’ En tête du Psautier grec, sans date, mais certainement imprimé de 1497 à 1498, J. Decadyus, dans sa préface à ses compatriotes, annonce que bientôt on verra réalisée la promesse d’Alde, par la publication de la Bible en hébreu, grec, et latin. De ce vaste projet, il n’a été exécuté qu’une feuille de modèle, présentant, sur une page de format in-folio, le texte dans les trois langues en trois colonnes.”\*

This Psalter is particularly remarkable on account of a note appended to Psalm XIX. 4. “ *Et in fines mundi verba eorum.*” “ *Their words are gone out to the end of the world.*” In this note Justinian gives a very curious sketch of the life of Christopher Columbus, an account of the discovery of America, and a description of its inhabitants. Columbus is made to boast himself to be the person appointed by God to fulfil the prophetic exclamation of David. The account given by Justinian respecting Columbus is, however, very positively contradicted in several particulars, by the son of Columbus, in the *Life of his Father*, printed in Churchill’s *Collection of Voyages, &c.* II. 482-3. 4th ed. Lond. 1744. Justinian is there accused of contradicting himself with regard to the origin of Columbus, giving a very different account in his *Chronicle* from that contained in his *Psalter*; and it is stated, but without reference to any authority for the same, “ that considering the many mistakes and

\* *Annales de l’Imprimerie des Alde*, tom. II. p. 27.

falsehoods found in his History and Psalter, the Senate of Genoa has laid a penalty upon any person that shall read or keep *it*; and has caused it to be carefully sought out in all places it has been sent to, that it may by public decree be destroyed and utterly extinguished."

Justinian appears to have been very sanguine of the success with which the Psalter would be received; for, according to Le Long, he caused no less than 2000 copies to be printed off upon paper, and 50 copies upon vellum,\* which latter he presented to all sovereigns, whether Christian or Infidel. The family of Justinian were in want of assistance at the time of the publication of the Psalter; and from the number printed off, it is evident that Justinian must not only have calculated upon obtaining great reputation for his labours, but also contemplated a relief to his family by an extensive sale of the work. In this, however, he was unfortunately disappointed: princes and prelates afforded him but little assistance; and, as Le Long says, though every body applauded the work, few proceeded further, so that scarcely a fourth part of the impression was disposed of. Justinian was assisted by Jacobus Furnius and Baptista Cigala in this edition of the Psalter. This circumstance has been pointed out by Mr. Beloe,† from the following note on the 78th Psalm. "Hæc suprascripta carmina passim habent in cunctis Græcis codicibus in principio hujus Psalmi, quæ et ipse et nostro octuplo inserere volui, additis duabus Latinis interpretationibus: quarum alteram ex tempore lusit Jacobus Furnius jureconsultus insignis, et in Græcis literis etiam Hermolai testimonio nemini secundus, qui in castigatione Græca mihi maximo adjumento fuit: alteram vero etiam extemporanee cecinit Baptista Cigala, Orator et

\* The copy on vellum in his Royal Highness's library, was formerly in the possession of Count Macarthy. It is a very beautiful book. There was a copy also on vellum in the Duc de la Valliere's collection.

† Anecdotes of Literature and Scaree Books, i. 110.



Literarii ludi Præceptor doctissimus, quem in correctione Latina adiutorem mihi ascivi.”

AUGUSTIN JUSTINIAN was a native of Genoa, of an illustrious family, and born in 1470. He belonged to the order of St. Dominic, which he entered in 1488, at which time he took the name of Augustin, in lieu of Pantaleon, which he received at his baptism. His distinguished learning and knowledge of languages having procured for him the patronage of Pope Leo X. he was preferred to the bishopric of Nebbio in Corsica. He assisted at the fifth council of Lateran, and opposed some articles of the Concordat between France and the Court of Rome. The revenue arising from his bishopric was very small, and the Pope had promised him further protection; failing, however, in this expectation, he was induced to go to the Court of Francis I. To this monarch he had been recommended by Stephen Poncher, bishop of Paris, a man of great learning and merit, and through whose influence Justinian was appointed counsellor and almoner, with a pension of 300 crowns. He was also appointed Regius Professor of Hebrew, which situation he maintained for five years. Whilst at Paris, he published a Latin translation of the Moreh Nevochim of Moses Maimonides, and dedicated it to his friend the Bishop of Paris. It was printed in 1520, in a folio form, by Jodocus Badius Ascensius.\* The translation has generally been considered as the work of Justinian; but Simon states it to be merely an edition of an old version which had been referred to by Aquinas and Bradwardine. In 1522, Justinian returned to Genoa, at which time every thing was in confusion by the sedition of the Adornes; he, therefore, departed for Nebbio, and discharged the duties of his office until the year 1531. After his return to Italy he composed his *Annali de Genova*. In a voyage from Genoa to Nebbio in 1536, he perished by shipwreck. He bequeathed his library to the Republic of his native city.

\* The Rev. Mr. Townley possesses a copy.

In addition to the preceding copies of the Polyglott Psalter, there is in the library another copy enriched with numerous manuscript notes. They are written in an ancient hand, and are rather difficult to decipher. On Psal. xxii. 17. כֹּאֲרִי, is the following note in the margin: "Pro obtinendo sensu Evangelistarum FODERUNT. Si negligas puncta, sicut naturaliter hæc lingua punctis caret, כֹּאֲרִי redundabit. א. et legetur כְּרִי. Quamvis testetur Galatinus lib. viii. cap. 17. et lib. i. cap. 8. in antiquissimis codicibus adhuc reperiri כְּרִי foderunt, sed legi כְּאֲרִי, idem per Deum affirmet Fœlix ille Pratensis. Septuaginta interpretes manifeste legunt כְּרִי, et transferunt ὠρυσσαν foderunt. Et Chaldaica seu Æthiopica translatio ita legit φλϞϙ: λϙϞϙ: Ϟλϙϙ: :: id est: Vulnera verunt seu foderunt manus meas. Nec omnino pugnabit sententia autoris hic ad marginem annotata. Cui Chaldaica paraphrasis adstipulatur, quod sit defectiva oratio; quem defectum supplet Chaldæus per בְּכֹתֵי מֹרְדֵנִים ut leones. Spiritus Sanctus loquens in Evangelistis non imponit nobis, qui hæc historice in Christo pendente in Cruce impleta adfirmat. Hæc sola auctoritas certissima est piis mentibus. Et Latini codices retinuerunt eam."

This copy belonged to Mr. Ames, and has his autograph attached to the following note: "This Book of Psalms is supposed the first Polyglott work that ever was printed." J. AMES.

5. PSALTERIUM in Quatuor Linguis, Hebræa, Græca, Chaldæa, Latina. Impressum COLONIÆ, 1518. Folio.

This Psalter contains the versions in Hebrew, Greek, Ethiopic, (or Chaldee, as the editor calls it, according to the practice of the Ethiopians themselves,) and Latin, printed in four columns, unaccompanied by notes of any kind whatever. At the end of

the Psalter is an address from the editor, JOHN POTKEN, bishop of the cathedral church of St. George at Cologne; from which we learn, that having been at Rome during five years to acquire a knowledge of foreign languages, and having arrived at an advanced age, he conceived it a duty to his country, upon his return, to publish the Psalter; and, it would appear from the following passage, also to print the same. “Statui jam senex linguas externas aliquas discere, et per artem impressoriam, quam adulescens didici, edere: ut modico ære libri in diversis linguis, formis ænæis excusi emi possint.” Potken was assisted in the work by John Soter, alias Heyl. It concludes thus:

ABSOLUTUM COLONIÆ AGRIPPI  
 NÆ ANNO DOMINI  
 MDXVIII.  
 III. IDUS  
 IUN.

To this edition of the Psalter is added, a short introduction (four leaves) to three foreign languages, under the following title: “*Introductiunculæ in tres Linguas Externas: Hebræam, Græcam, Chaldæam (i. e. Ethiopicam).*”

A peculiar value attaches to this copy, from its having been in the possession of Thomas Erpenius, the great oriental scholar. His name is affixed; the date of its purchase (1606), and the whole of the grammatical treatise just noticed, enriched with very numerous notes and additions in the hand-writing of Erpenius.

6. PSALTERIUM HARMONICUM, Ebraicè, Græcè, Latinè, et Germanicè. Pro Verbi Dei et Linguarum studiosis, editum, Studio et Labore ELIÆ HUTTERI, Germani, NORIBERGÆ, cum Sacræ Cæs. Majest. &c. nec non Regis Galliarum et Navarræ, &c. Privilegiis. Anno 1602. Octavo.

In addition to the four versions mentioned in the title, there is also a literal reading of the Hebrew, expressed in our ordinary letter. The work consists of 863 pages. There is no preface, nor are there notes of any description whatever.

7. The PSALMES of DAVID, in 4 Languages, and in 4 Parts. Set to y<sup>e</sup> Tunes of our Church, By WILLIAM SLATYER. *Printed by Tho. Harper, for George Thomason and Octavian Pullen, att y<sup>e</sup> Rose in Paules Church Yeard.* Anno 1643. Duodecimo.

The above title is contained in an engraved title-page. The volume consists of the first twenty-two Psalms in the Hebrew, Greek, Latin, and English languages. The Hebrew and English are in two columns on the right-hand page, the Greek and the Latin on the left. The volume is not paged, but has 32 leaves, including an Epistle to the Reader, and the following

FRONTISPICII ENARRAC̄O.

W<sup>th</sup> S<sup>ts</sup> and holy Angell Quires,  
 Their brest<sup>s</sup> Enspirde w<sup>th</sup> heavenly fires,  
 Arch-angells flaminge Cherub's singe,  
 And Seraph to their heavenly Kinge,  
 As under them, th' Harmonious spheares,  
 And orbs so hy though past our eares,

Sharpest sence, their sweet sounds to try,  
 Yield most Melodious Symphonye,  
 Whose planetary movers Seaven,  
 Seeme modulate all our tunes from heaven,  
 But seaven sounds beinge from basest lo<sup>w</sup>,  
 To hiest sharpe Musicōns know,  
 The Eight y<sup>e</sup> self-same sound againe,  
 From Center to Circumference plaine,  
 The half of any Chord, 'tis found,  
 Infinitely doubled, still one sound,  
 An Eight, still, though of nicest sence,  
 Sharpe EE'n past all Intelligence,  
 So w<sup>th</sup> derivde tunes from on hye,  
 The birds seeme fill y<sup>e</sup> Azure skie,  
 Sweet Philomell, y<sup>t</sup> Cheeres y<sup>e</sup> night,  
 And morninge<sup>s</sup> Larke, glad of the Light,  
 Mounting aloft Each day in prime,  
 To see Sol, on y<sup>e</sup> wheelles of tyme,  
 Ne<sup>w</sup> risinge, w<sup>th</sup> sweet Carollinge,  
 Sett<sup>s</sup> on all other birds to singe,  
 So man at last, w<sup>th</sup> Angell Quires,  
 Heavens, orbs, and Else, in hallowed fires,  
 And Musiques Influence seemes partake,  
 W<sup>th</sup> them sweet Melody to make,  
 W<sup>th</sup> heavenly raptures no<sup>w</sup> and then,  
 Though sounded by y<sup>e</sup> toung<sup>s</sup> of men,  
 That wild beast<sup>s</sup>, Orpheus and Arion,  
 And rock<sup>s</sup> Could move in song<sup>s</sup> of Syon,  
 David and his enchaunted Lyre,  
 Could ravish e'en the heavenly Quire,  
 And Angell<sup>s</sup> wish to tune their layes,  
 W<sup>th</sup> mortalls in their makers praise,  
 Heare then what Cherub traines admire,  
 Our little David<sup>s</sup> straines and Lyre,  
 O heare, t' whose Musique Seraph wing<sup>s</sup>  
 Would stoope, what holy David singes.

In the “ Epistle to the Reader, declaring the scope and intention of the Author,” he treats of the excellence of the Psalms, the high commendations they have received from St. Athanasius, St. Basil, St. Chrysostome, &c. ; and, after lamenting the disuse of the ancient music in the singing of them, says, “ *Now therefore to keep these holy Hymnes or Psalmes, to the sacred use of singing, with their name in all languages, from that original מִזְמוֹר Mizmor import, and their nature require, why should it not be permitted for us to have them, as in all other, so in the learned tongues for their use that please, fitted to the fashion of our moderne tunes, poesie and musicke, being that the tunes are fitted to our conceit and present manner of singing, as the Rythmicall measures to the nature of the tunes and language; where I may also note the Hebrew much to agree with ours in her timulous and sonorous endings; so by her still accented terminations, fitted to our manner of Iambiquewise descending meeter, and responsency of rythme: According to which, the others having lost their sillabically affected and measured tunes may the better learne, Risu cognoscere matrem, and bowing to the Hebrew with her stoope to our manner of musick; towards the effecting whereof, I have given this essay.*”

This portion of the Psalms is termed a *Nocturne*,\* and had been prepared a considerable time prior to being printed, as it appears there was great difficulty in the printing of Hebrew at this period. The English text was according to the received translation; but with occasional variations adopted from a literal translation made by the editor. The two following verses from the first Psalm, will serve as a specimen of the whole :

The man is blest y<sup>t</sup> hath not bent,  
 T' ill Counsell foot nor care,  
 Nor tooke y<sup>e</sup> way y<sup>t</sup> sinne<sup>rs</sup> went,  
 Nor sate in Scorne<sup>rs</sup> Chaire,

\* “ An office of devotion performed in the night.” JOHNSON.

But in y<sup>e</sup> Law of God y<sup>e</sup> Lord,  
 Doth set his whole delight,  
 And in y<sup>t</sup> Law th' Eternall word  
 Doth Meditate day and night.

He shalbe like y<sup>e</sup> tree y<sup>t</sup> springs,  
 Fast by y<sup>e</sup> rive<sup>rs</sup> side,  
 Y<sup>t</sup> pleasaunt fruit and plenteous brings  
 In her due tyme and tyde,  
 Whose leafe shall neyther fade nor fall,  
 But flourish fairely, and,  
 God y<sup>t</sup> doth plant will prosper all,  
 Y<sup>t</sup> he doth take in hand.

The Hebrew in this Psalter is not the original Text, but a re-translation of the English metre version into Hebrew rhyme, and in many passages expresses the original meaning very imperfectly. The music is selected from Ravenscroft.

The work concludes thus :

Oxonix Matri Charissimæ, Academicæ  
 Longe Celeberrimæ, simul ac florentissimæ  
 χαίρειν καὶ εὖ διάγειν.

Quæ Laudes Cantare potes Linguaq; patrono,  
 Multifidâ grates, docta referre deo,  
 Quî Magis, atq; tibi, dederò mea Carmina, sanctè  
 Quæ pro suggestu, talia sæpè soles,  
 Debeo ceu tibi cuncta, fere Sacra Cantica, et oro  
 Multum, sæpè diu, Volue, revolve, Vale.

WILLIAM SLATYER, or SLATER, a learned divine and poet, was a native of Somersetshire, and born in 1587. He enjoyed considerable reputation both for his poetical talent and his

knowledge of history. His "Palæ Albion, or History of Great Britain from the first peopling of this island to the reign of King James," Lond. 1621. folio, is the best and the most esteemed of his productions. Granger speaks highly of the historical notes. Mr. Chalmers\* has mentioned an edition of the Psalms in four languages, of the date 1652, in 16mo. ; and says, there appears to have been an edition before this, which was posthumous, but that the date is not known. The copy just described must be that edition; the later one I have not seen. Dr. Burney calls this work the most curious and beautiful production of the kind, during the 17th century, that has come to his knowledge.

\* Biog. Dict.



## Polyglott Portions of the Old Testament.

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I. PALÆSTRA LINGUARUM ORIENTALIUM, hoc est :  
Quatuor Primorum Caputum GENESEOS, I. Textus  
Originalis tam ex Judæorum quàm Samaritanorum  
Traditionibus. II. Targumim seu Paraphrases Ori-  
entales præcipuæ, nempe I. Chaldaicæ, (Onkelos, Jona-  
thanis, et Hierosolymitana) II. Syriaca, III. Samaritana,  
IV. Arabica, V. Æthiopica, VI. Persica. Omnia cum  
Versione Latinâ, Ex Bibliis Polyglottis Anglicanis  
maximam partem desumpta et eo fine seorsum edita, ut  
et Linguarum Studiosi habeant, in quibus sese exer-  
ceant, et alii præstantiam ac utilitatem harum Para-  
phrasium hinc tanquam ex ungue leonem perspicuè  
cognoscant. Curâ GEORGII OTHONIS, Græcæ et  
Orient. Lingg. in Acad. Marburgensi Prof. Ord. Ac-  
cedit brevis ejusdem de Scopo et usu hujus Opusculi  
Præfatio, et qualecunque Specimen : Et omnium quæ in  
IV. his Capitibus earumque Paraphrasibus occurrunt  
vocum Index Alphabeticus, qui Lexici vicem supplere  
queat. FRANCOFURTI AD MÆNUM, *Impensis Frid.  
Knochii, Typis Martini Jacqueti*, 1702. Quarto.

The preceding title is sufficiently copious and descriptive of the contents of the volume, which commences with an address from the Editor to the Reader, in recommendation of the study

of the Oriental languages, and is accompanied with Instructions to assist in their application to the present work. The different versions are printed, with their Latin version, in two columns on each page. The work finishes with a Glossary under the following title :

GLOSSARIUM Linguarum Orientalium octuplex : Hebraicum, Chaldaicum, Syriacum, Samaritanum, Arabicum, Æthiopicum, Persicum, et Rabbinicum, quod editæ nuper Grammaticæ Altin-gii Polyglottæ junctum Orientalium Linguarum studiosis Clavis vice, ad præmissam Orientalium Linguarum Palæstram inser-vire queat. Ex Textibus in Palæstra propositis collectum et ordine Alphabetico dispositum, ab ANDREA OTHONE, Mathe-matum et Oriental. Lingg. cultore. FRANCOF. AD MÆN. 1702. Quarto.

2. JOSUÆ Imperatoris Historia illustrata atque explicata ab ANDREA MASIO. ANTVERPIÆ, *Ex Officina Christophori Plantini, Architypographi Regii*, 1574. Folio.

The work commences with a Dedicatory Epistle to Charles V. dated 1571. Then follows the Preface of St. Jerome, and the Argument to the book of Joshua. The work is printed in two columns : on the left-hand page the book of Joshua is printed in the Hebrew, accompanied by a Latin translation “*expressus fere ad verbum.*” On the right the Greek Septuagint and a Latin translation “*à Græco conversus ad verbum.*” At the foot of both pages the Latin or Vulgate of Jerome. In places where the Hebrew differs from the Chaldaic, the difference of the reading is placed in the margin, and expressed in the Latin language. The book of Joshua occupies 117 pages, to which ensue the preface of Masius to the Greek edition of Joshua, and his Annotations on the same. Then follow the Annotations on the History of Joshua, which terminate on the 154th page. The

Preface to the Commentaries on Joshua then commences, and with a new paging, and extends from page 1 to 350. This is succeeded by an Epistle on the death of Andrew Masius (which took place on April 7th, 1573), by Henricus a Weze to Christopher Plantin. This Epistle is dated Zuenara, April 15, 1573. This is followed by five indexes to the Commentaries: one on the things contained in them; a second on the Latin names of the places that are mentioned; a third on the Hebrew names in the same; a fourth of Hebrew names that are explained; and a fifth of some places of the sacred history, which are either explained or illustrated. After the indexes is the Approbation for the printing of the Book, and the Privileges of Philip II. of Spain and the Emperor Maximilian.

The fate of the manuscript from which this work is printed is uncertain, and its absence has given rise to doubts of its existence. Eusebius Renaudot has complained of its not having been printed in the Syriac character. He says, “Cur hanc translationem litteris Syriacis, quibus instructum erat Plantini typographium, exarari non curaverit? quis unquam hunc codicem aut alium hujusmodi inspexerit?”\* There does not appear, however, to be any good ground for suspecting Masius of fraud in this undertaking. The intercourse he constantly maintained with, and the degree of estimation in which he was held, by all the learned men of his time, would of itself be sufficient to acquit him of this charge. If any proof of the honesty of Masius were required, and to establish the genuineness of the manuscript from which his book of Joshua has been composed, it would be found in the notice of De Rossi having discovered in the Ambrosian Library the other volume of the work formerly possessed by Masius. “Qui vero *Masium* ab omni fraudis suspitione liberat, est ille Codex Ambrosianus, cujus notitiam nuper Cl. *De Rossi*

\* Le Long Bibl. Sacra II. 59.

cum orbe erudito communicavit; et qui revera alterum est integri operis volumen, cujus prius olim Masii fuit.”\*

This work was inserted in the Index Libror. Expurgator.

ANDREW MASIUS was one of the most learned men of his time. He was born at Linnech, near Brussels, in 1516, and died about 1573. He was secretary to John de Weze, bishop of Constance. He was afterwards counsellor to William, Duke of Cleves. Sebastian Munster is reported to have said of him, that he seemed to have been brought up in ancient Rome, or ancient Jerusalem. The work above-mentioned is particularly valuable from its containing the readings of the Syriac Hexaplar version: these were derived from a very ancient manuscript, supposed to have been written in the year 606, in the possession of Masius, and which is said to be the only one which preserves the readings given by Origen. This work of Masius was reprinted in the *Critici Sacri*.

“Raro hodie obvium esse hunc Commentarium, Jo. Christ. Wolfius in *Not. ad Casaub.* p. 237. et alii docent. Retulerunt quidem Theologi Angli pereruditum hunc Commentarium in *Biblia Critica*, sed Præfatione, quod dolendum, truncatum.”  
—Vogt *Libr. Rar. Cat.* p. 446. edit. 1747.

3. ISAIAS Propheta, Hebraice, Græce, et Latine. Addita est autem duplex Latina interpretatio, Hieronymi et Munsteri. Accessit et succincta difficiliorum Hebraicorum vocabulorum expositio, collecta per SEBASTIANUM MUNSTERUM ex Davidis Kimhi commentario. BASILÆ per Henricum Petrum. (sine anno.) Quarto.

\* Le Long *Bibl. Sac.* ii. 60.

The volume commences with an address to the reader by S. Munster, in which, speaking of the Latin versions, he quaintly says, “ si una displiceat, saltem vel altera placeat, aut si nulla tibi probetur, hebraica veritas arrideat.” The work is printed in two columns. On the right-hand page is the Hebrew and the Greek (Septuagint) version, and on the left are the Latin versions of Hieronymus (Vulgate) and of Munster. The book of Isaiah occupies 345 pages; the remainder of the volume, consisting of 28 leaves not numbered, is composed of the Annotations, &c. from D. Kimchi: they are in the Hebrew language. The printer’s colophon is at the end of the book.

SEBASTIAN MUNSTER was born at Ingelheim in Germany, towards the close of the fifteenth century. He commenced his studies, at 14 years of age, at Heidelberg, and in early life was a Franciscan friar. He afterwards attached himself to Luther. In some of his early works he styles himself a Minorite. He was deeply learned in the Hebrew and Chaldee languages, of the former of which he was Professor at Basil, succeeding Pelicanus, of whom he had learnt the language. He was also profoundly versed in cosmography and mathematics. He published many works, which will be hereafter noticed.\* He died of the plague, at Basil, May 23rd, 1552.

4. HOSEAS Propheta, Ebraice et Chaldaice, cum duplici versione Latina: et Commentariis Ebraicis trium Doctissimorum Judeorum; Masorâ item parvâ, ejusque, et Commentariorum Latinâ quoque interpretatione. Accedunt in fine succinctæ sed necessariæ annotationes

\* He was the first who published a “ Chaldee Grammar and Lexicon;” and shortly after a “ Talmudic Dictionary.”

GULIELMI CODDÆI. In eorum omnia gratiam qui scripta Rabbinorum cupiunt intelligere. LUGDUNI BATAVORUM, *Typis Raphelengianis, prostant apud Joannem Maire.* 1621. Quarto.

The work commences with a Preface eulogising the learning of the Rabbinical writers, and on the advantages resulting to Scripture from the learned Commentaries of Jarchi, Aben-Ezra, and Kimchi. The preface ends with the following address to the reader: "*Tu benevole Lector; si Judaicæ literaturæ studiosus es, his fruiere, libellum hunc diligenter lege, neque dubita quin eo bene lecto et intellecto, facile tibi, et jucundum futurum sit, in reliquis, tum horum, tum aliorum Rabbinorum versari scriptis. Vale.*" The lives of Jarchi, Aben-Ezra and Kimchi, by A. Pontacus, then follow; after which Hosea. On the right-hand page, arranged in two columns, is the Hebrew text and the Latin version of Sanctes Pagninus; after which are placed the three Rabbinical Commentaries. On the left-hand page is the Chaldee Targum or Paraphrase of Jonathan, and its Latin version, from the Great Antwerp Bible, arranged in two columns, beneath which is the Latin translation of the Commentaries, by Joannes Mercerus. The lesser Masorah, from Rob. Stephens, is on the right-hand page, and its Latin translation on the opposite. The book of Hosea occupies 255 pages; the remainder of the volume (15 leaves not numbered) consists of an address to the reader, and the notes of the editor.

# Polyglott New Testaments.

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## I. NOVUM TESTAMENTUM.

דִּיתִיקָא חֲדָתָא

Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ.

Novum Jesu Christi D. N. Testamētum. Ad Christianiss. Galliæ et Poloniæ Regem Henricum III. Potentiss. et Invictiss. Principem, Christianæ Religionis Vindicem et Assertorem unicum. PARISIIS, *Apud Joann. Bene-natum.* 1584. Quarto.

On the reverse of the title, in the Greek language, is **LUC. XXI.**  
2. Then follows an Epistle to Henry, third king of France and Poland, styled “*Dedicatio, sive de certis quibusdam signorum conjecturis, quæ ultimum Filii hominis Adventum sunt præcessura.*” This is written by **GUIDO FABRICIUS BODERIANUS**, or **GUY LE FEVRE**, who was secretary to the Duke d’Alençon, brother to Henry III. and whose labours in the Antwerp Polyglott have already been noticed. The New Testament follows, and is in Syriac, with an interlineary Latin translation; in Greek, which is a copy of the Complutensian text; and in Latin, which is from the Vulgate. The former of these occupies the principal part of the page, the Greek is placed at the bottom, and the Latin version in a column on the outer side of each page.

From St. Matthew to the 1st Epistle of Peter, the several books are in the languages before mentioned; the 2nd Epistle of Peter is in Greek and Latin (a single version) only; the 1st Epist. of John is in the three languages; but the remaining Epistles of John and Jude, and the Apocalypse, are only in Greek, with a single Latin version. In the Syriac text, the history of the Adulteress, John VIII. 1.—11.; the second Epistle of Peter; the seventh verse of 1 John. v.; the second and third Epistles of John; the Epistle of Jude, and the Apocalypse, are wanting, as they are in the most ancient Syriac Mss. The Syriac text is printed in Chaldee letters without points. The whole work, though usually bound in two volumes, consists of but one, of 812 pages, at the foot of the last of which is “*Excudebat Steph. Prevosteau, Joann. Bene-nati sumptibus et labore. Parisiis, pridie kalend. Novēbris, anno Domini M.D.LXXXIII.*” Dr. Clarke calls this a valuable and scarce edition.\* This copy is from the Library of the Oratory of Montmorency.

2. NOVUM D. N. Jesu Christi TESTAMENTUM. Cujus Græco contextui respondent Versiones duæ, altera Gallica, altera Latina, THEOD. BEZÆ. *Apud Joannem de Tournes. 1629. 2 vols. Octavo.*

This edition consists of the New Testament in Greek, Latin, and French. The first volume comprises the four Gospels and the Acts of the Apostles (621 pages), the second the Catholic Epistles and the Revelations (444 pages). There are no Prefaces to the edition.

\* Bibliog. Dict. vi. 199.



3. LE NOUVEAU TESTAMENT, c'est à dire la Nouvelle Alliance de Nostre Seigneur Jesus Christ. The New Testament of our Lord and Saviour Jesus Christ. Het Nieuwe Testament, ofte alle Boeken des Nieuwen Verbouts onses Heeren Jesu Christi, volgens het Besluyt der Sinode van Dordrecht inde jare 1618 en 1619. T'AMSTERDAM, *By de Weduwe van Steven Swart, Jacobus vander Deyster, en Aert Dricksz Oossaen met Previlogie A° 1684.* Octavo.

The New Testament in the French, Dutch, and English languages: 601 pages. Prefixed is the Privilege of the States General, and a table of the names and order of the books of the New Testament in the three languages.

## Polyglott Portions of the New Testament.

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1. EPISTOLÆ QUATUOR, Petri secunda, Joannis secunda et tertia, et Judæ, fratris Jacobi, una. Ex celeberrimæ Bibliothecæ Bodleianæ Oxoniensis Ms. exemplari nunc primum depromptæ, et Characterè Hebræo, versione Latina, notisque quibusdam insignitæ, opera et studio EDWARDI POCOCKE, Angli-Oxoniensis. LUGDUNI BATAVORUM, *Ex Officinâ Bonaventuræ et Abrahami Elzevir, Acad. Typograph.* 1630. Quarto.

In most (I believe all) of the ancient Mss. of the Syriac version of the New Testament, the four Epistles above enumerated and the Apocalypse have been found wanting. This work goes partly to supply the deficiency in the furnishing the four Epistles from a Ms. in the Bodleian Library. The work commences with a dedicatory Epistle from the learned Editor to the celebrated G. J. Vossius. It is succeeded by an Epistle to the Reader, in which the Editor states that he has copied from the Syriac Ms. faithfully, and annexed a translation in the Hebrew character with the vowels. In the punctuation of these he has followed the genuine rule of the Syrians, according to the learned Maronites Amira and Sionita, in lieu of that which is more consonant with the Hebrew Canons, and has therefore followed the example of Ludovicus de Dieu, in the accurate edition of the Apocalypse presently to be noticed. The received Greek text, and a literal Latin translation from the Syriac is printed in two

columns at the foot of the page. To the Epistles, which occupy 39 pages, are added 27 of notes by the Editor.

The labours of Dr. Edward Pocock in the London Polyglott have already been noticed. He was born at Oxford, Nov. 8, 1604, and so great was his progress in classical learning, under the tuition of Mr. Richard Butcher, the master of the free-school of Thame, that he was, at the early age of 14 years, entered at Magdalen Hall. His progress was very rapid, and he speedily became distinguished for his knowledge of the Oriental languages. The present work, however, was, from his distrust of himself, laid by for a whole year, and probably would have remained much longer in obscurity, had not the Ms. been shown by Rouse, the librarian, to the celebrated Vossius, as the extraordinary production of a young man scarcely twenty-four years old. Vossius undertook to print it, and for that purpose took it with him to Leyden, and engaged Lewis de Dieu to superintend it through the press. In 1636, Archbishop Laud founded an Arabic professorship at Oxford, and Mr. Pocock was nominated to the appointment and unanimously elected. He published several important works, to be noticed in other places. He died on Sept. 10, 1691.

2. APOCALYPSIS Sancti Johannis, ex Manuscripto exemplari à Bibliotheca Clariss. Viri Josephi Scaligeri de prompto edita Characterè Syro et Ebræo, cum versione Latina, et Notis, opera et studio LUDOVICI DE DIEU. LUGDUNI BATAVORUM, ex Typog. Elzeviriana, 1627. Quarto.

This is the *first* edition of the Apocalypse in the Syriac tongue, and is that which has subsequently been printed in all the

different Polyglotts. The New Testament in Syriac is made complete by the work now mentioned, which was copied from a Ms. bequeathed by the celebrated scholar Joseph Scaliger, to the Library of the University of Leyden. The work is dedicated to Daniel Heinsius. A Preface follows, describing the Ms., its size, the resemblance of the paper on which it is written to vellum, the shape of the character, &c. The *vocales* were found in a few places, and are printed according to the Ms. In the preface the Editor states his conviction that the Ms. is not a translation from the Greek, but an original version, and gives his reasons for supporting this opinion. The work then follows in Syriac and Hebrew, printed in two columns, with the Greek text, and a literal Latin translation of the Syriac in two columns also, at the foot of each page. The work consists of 211 pages. The Apocalypse constitutes 164; the remaining ones contain notes by the Editor. This and the preceding work are handsomely-printed volumes from the Elzevir press.

Lewis de Dieu was a Protestant Minister at Leyden, born at Flushing in 1590, and died in 1642. His aversion to the manners of the Court at the Hague, induced him to decline the appointment of court-minister at that place. He was professor at the Walloon College at Leyden until the time of his death. His knowledge of Oriental languages was very considerable, and his talent for preaching gained him universal applause. His works are numerous, and highly esteemed. His close application to the study of the Oriental languages is supposed to have accelerated his death.\*

\* Chalmers' Biog. Dict. Blount Cens. celeb. Author.

## Hebrew Bibles.

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1. BIBLIA HEBRAICA cum punctis. VENETIIS, nomine *Danielis Bombergi*, et in ejus domo, opera *Fratrum Friorum Baruc*, mense Elul, Anno רפ"א. 281. (A. C. 1521.) Quarto.

The printer of this and several other editions of the Hebrew Bible was Daniel Bomberg, and these copies are known under the name of Bomberg editions. The above is the second edition, and consists of the Pentateuch; the five books of Megilloth, or the festivals; the prior and posterior Prophets, and the Hagiographa. This edition agrees in general with the Brixian edition; the order of the books is the same; there is the same title to the Pentateuch, and the Haphtorah\* is not distinguished in the Prophets.† The word Parascha‡ (*division*) is used throughout the Pentateuch, at the end of which is the following passage:

נדפס שנית עם רב העיון על ידי האחים בני ברוך אד"ל קי"נר בחדש אלול  
בשנת ר"פ"א בשם דניאל בומבירני ובביתו .

“ Impresum secunda vice omni studio per fratres, Filios Ba-

\* The portions of the Prophets corresponding to the portions of the Pentateuch read on Sabbath-days.

† For other points of agreement, see *Le Long V. 1. Part 1. p. 19.*

‡ The Pentateuch is divided into 52 portions, one of which is read every Sabbath-day throughout the year: these divisions are called Paraschæ.

ruchi Adelkind mense Elul anno 281. nomine Danielis Bombergi et in Domo ejus.”

The first word of each book is printed in capital letters: at the head of each division they are enclosed in an ornamented border; the words commencing Exodus, Leviticus, Numbers, and Deuteronomy, are curiously ornamented capitals. The book of Nehemiah is named only in the margin; but that of Esdras has its proper title at the head of the column. The numbers of the chapters are expressed in the Hebrew characters.

This edition is furnished with the final Masorah.

According to Michaelis, the three Bomberg editions of 1518, 521, and 1525, are very similar.

DANIEL BOMBERG, a Christian, was a native of Antwerp. His exertions in the printing of Hebrew Bibles are perhaps without a parallel. He studied Hebrew under Felix Pratensis, a converted Jew, and settled in business at Venice. The Bibles that he published, with the Targums, Rabbinical Commentaries, and the Masorah, are truly magnificent. He is said to have retained 100 Jews, the most learned he could find, as correctors of the press. He was also assisted by Cornelius Adelkind, above mentioned, a very erudite Jew. D. Bomberg died at Venice in 1549.

2. BIBLIA HEBRAICA c̄ punctis. D. BOMBERGI. VENET.  
1525. Quarto.

This is the third Bomberg edition, which consists only of the five books of Moses; the five Megilloth, and the books of Joshua, Judges, and Kings. The remaining parts of the edition of 1528 are sometimes added, to make the Bible complete.

3. BIBLIA SACRA HEBRAICA ET CHALDAICA CUM GLOSSIS Aben Ezra et S. Ben Isaak. *Dan. Bomberg, VENETIIS, 1524. 26. 4 vols. Folio.*

The title-pages of these volumes have the title enclosed in a square formed by passages of Scripture. The *first* volume has Proverbs 111. 16, 18. The *second* from Deut. Hosea, and Amos. The *third* from Leviticus and Psalms, and the *fourth* from Psal. CXIX. &c.

The *first* volume contains the Pentateuch, with the Targum of Onkelos, and the Commentaries of Raschi and Aben Ezra.

The *second* volume contains the greater Prophets, with the Targum of Jonathan, and the Commentaries of Kimchi, Raschi, and Levi Ben Gerson.

The *third* volume contains the lesser Prophets, with the Targum of Jonathan; Isaiah, with the Commentaries of Raschi and Aben Ezra; Jeremiah and Ezekiel, with the Commentaries of Raschi and Kimchi; the lesser Prophets, with the Commentaries of Raschi and Aben Ezra.

The *fourth* volume contains the Hagiographa, with the Targum of Onkelos; the Psalms, with the Commentaries of Raschi and Aben Ezra; Proverbs and Job, with the Commentaries of Aben Ezra and Levi Ben Gerson; Daniel, with the Commentaries of Aben Ezra and R. Saadiah; Esdras, with the Commentaries of Raschi and Aben Ezra; Chronicles, with a Commentary supposed to have been written by Raschi; the five books of Megilloth, with the Commentaries of Raschi and Aben Ezra, and the second Targum on the book of Esther.

In the *first* volume there is—1. A Preface by R. Jacob F. Hajim, in which he treats of the Masorah, Keri, and Ketib, and

of the discrepancies between the Talmudists and the Masorets. 2. An Index of all the chapters of the books of the Bible. 3. Of the Divisions of Scripture, according to the Masorets. 4. The Preface of Aben Ezra upon the Law, in which he treats of the five modes by which the Jewish Interpreters are wont to explain the Law. The double Masorah is also added; the lesser is printed on each page by the side of the text, and the greater is placed at the end, following nearly an alphabetical order, with the instructions of Jacob F. Haiim, partly through each page, both above and below.

To the *fourth* volume are added the various readings of Ben Ascher and Ben Naphthali, and the book of Ben Ascher on the Hebrew accents.

This Bomberg edition has many variations from the first, and is furnished with numerous corrections. Elias Levita bestowed the greatest commendation on it, and composed a poem in its praise. It must be regarded as a primary edition of the Hebrew Bible. It is the basis of all the modern printed copies, and contains the first printed edition of the Masorah, which was reprinted in the edition of 1549, under the direction of R. Jacob Ben Chajim, a learned Jew of Tunis.

The matter of the Masorah (according to Lewis \*) consists in critical remarks upon the verses, words, letters, and vowel points of the Hebrew text. The Masorets were the first who distinguished the books and sections of books into verses, and marked the number of the verses, and of the words and letters in each verse; the verses where they thought there was something forgotten; the words which they believed to be changed; the letters which they thought superfluous; the repetitions of the same verses; the different reading of the words which are redundant or defective; the number of times that the same word is found in

\* Lewis's *Origines Hebrææ*, Vol. iv. p. 156.



the beginning, middle, or end of a verse; the different significations of the same word; the agreement or conjunction of one word with another; the number of words that are printed above; which letters are pronounced, and which are turned upside down; and such as hang perpendicular; and took the number of each: it was they, in short, who are supposed to have invented the vowel points, the accents, and made divers critical remarks upon the punctuation, and abundance of other things of equal importance. The *Masorah* is written in *Chaldee*, and ordinarily divided into Great and Small. The Great is partly on the top and bottom of the margins of the text; and sometimes in the margin underneath the commentaries; and, in part, at the end of every Bible, which occasions the division of this *Grand Masorah* into the *Masorah* of the *Text*, and the *Final Masorah*. The *Little Masorah* is written upon the inner margin, or sometimes on the outer margin of the Bible: it is an abridgement of the *Great Masorah*, written in small characters, with abundance of contractions, symbolical words, and citations of Scripture by one only term of the text.

Mr. Butler\* denominates the *Masorah* as “the most stupendous monument in the whole history of literature, of minute and persevering labour.” But it is questionable whether the labour was compensated by the utility of the undertaking. According to Dean Prideaux, “those Masorets were a monstrous trifling sort of men, whose criticisms and observations went no higher than the numbering of the verses, words, and letters of every book in the Hebrew Bible, and the marking out which was the middle verse, word, and letter in each of them, and the making of other such poor and low observations, as are not worth any man’s reading, or taking notice of.”† Other literati,‡ however,

\* *Horæ Biblicæ*, V. 1. p. 49.

† *Connection of the Old and New Testament*, Part 1. p. 175.

‡ *Cunæus de Rep. Hebr. lib. 1. 2. 18.* Lewis *Orig. Hebr. iv. 160.*

set a higher value upon the labours of these Jewish critics. Lewis regards the fixing of the punctuation and reading, the different readings, and some critical observations upon the correction of the text, as all that is in any way useful in the Masorah.

The Masorets (says Dr. A. Clarke\*) were the most extensive Jewish commentators which that nation could ever boast. The system of *punctuation*, probably invented by them, is a *continual gloss* on the Law and Prophets: their *vowel points*, and prosaic and metrical *accents*, give every word, to which they are affixed, a peculiar kind of meaning, which, in their *simple* state, multitudes of them can by no means bear. The vowel points alone, add whole conjugations to the language. This system is one of the most artificial, particular, and extensive comments ever written on the word of God; for there is not one *word* in the Bible that is not the subject of a particular gloss, through its influence. The late Granville Sharpe, Esq. who was one of the first Hebrew scholars in this country, said one day to Dr. Clarke, “The Masoretic Bibles are not the word of God, but a Jewish comment on that word: it is the unpointed Hebrew text that exhibits the words of Moses and the Prophets faithfully; and in that *text* alone can we safely confide.”

RABBI ABRAHAM ABEN-EZRA was an elegant writer, and held in high estimation both by Jews and Christians. He was a native of Spain, born at Toledo, in the year 1099. He was a man of most extensive learning, being well skilled in grammar, philosophy, astronomy, and medicine. He was intimately acquainted with Hebrew, Chaldee, and Arabic, and published many works in these learned languages. His style has been much admired for its elegance, conciseness, and perspicuity. By his countrymen he was called “THE WISE,” and Maimonides,

\* General Preface to the Holy Bible, with Commentary, &c. 4to. Lond. 1810.

who was contemporary with Aben-Ezra, held him in such high estimation, that, in a letter of instruction addressed to his son, he commands him to study the writings of Aben-Ezra continually, and to study no others, he regarding them as the most excellent, useful, elegant, learned, and abounding with sound judgment. His style has been said to approach nearly that of the Holy Scriptures; and his Commentaries upon the several books of the Old Testament are remarkable for the learning they display, and the strict manner in which the literal sense has been adhered to. Besides his Commentaries and other theological works, he composed many on grammatical and astronomical subjects, some of which are in print. He is reputed to be the inventor of the division of the celestial sphere by the equator. He travelled in most parts of Europe, and associated with the most learned of his time. His works are dated at various places, from which we may partly learn the course of his travels. He was at Mantua in 1145, at Rhodes in 1156, in England in 1159, and at Rome in 1167. He is supposed to have lived 75 years; but the precise period of his death is unknown. Rossi gives a list of twenty-nine works written by Aben-Ezra.\*

RABBI LEVI BEN GERSHEN, or GERSONIDES LEVI, was a native of Bagnolo, a town in Provence, and born in 1288. He died at Perpignan in 1370. He was a physician, and very learned in the sciences. He wrote Commentaries on the works of Aristotle, and composed several astronomical treatises; one in particular, on the motions of the celestial bodies. His Exposition of the Scriptures is full of knowledge, and the style is very elegant. His Commentary on the Pentateuch has been several times printed.

RABBI DAVID KIMCHI, the son of Joseph the celebrated Rabbīn, flourished in the 12th and 13th centuries. He is frequently

\* Rossi Dizionario Storico degli Autori Ebrei.

called Radak by the Jews, that name being formed by the initials of his name. David Kimehi, who was born at Narbonne, (at that time annexed to the crown of Castile,) was perhaps the most celebrated Spanish Rabbi of the time in which he lived, and his works are very numerous. The Kimehi family was composed of learned men, highly versed in Hebrew and biblical literature. As a grammarian and Hebrew interpreter Kimehi has been universally admired and followed, both by Jews and Christians. He is said to have been a warm admirer of the Moreh Nevoehim of Moses Maimonides; and he was appointed, in 1232, arbiter of the disputes between the Spanish and French synagogues, on the works of that author. His Commentary on the Prophets, printed for the first time in 1485, has been printed in all the rabbinical Bibles, and several times without the text. De Rossi,\* well versed in Hebrew literature, has enumerated the chief of the works of Kimehi, many of which we shall have occasion to notice in other places. He lived to a very advanced age, but neither the exact date of his birth or decease is known.

Sanetus Pagninus is said to have borrowed the chief part of his Hebrew Lexicon and Grammar from the writings of Kimehi.

Elias Levita, we are informed,† in the 16th century, wrote a standard work upon the Masorah, which he intitled *Masoreth Hammasureth*, having spent twenty years in the study of it. It is said that to this work the learned Buxtorf was under very considerable obligations, in his celebrated *Tiberias*, or Masoretical Commentary, which he published in 1665, and to which he gave the title of *Tiberias*, from a renowned Jewish school, which flourished at Tiberias for several centuries. The learned Dr. Adam Clarke‡ has translated the notes affixed by the *Masorites*

\* Rossi Dizionario Storico degli Autori Ebrei, p. 185.

† Townley's Illustrations of Biblical Literature, Vol. 1. p. 57.

‡ Clarke's Commentary on the Bible, 4to. Lond. 1810. See also Walton Prole-

or *Massorets*,\* to the end of the different books of the Hebrew Bible, ascertaining the number of greater and smaller sections, chapters, verses, and letters.

4. BIBLIA SACRA HEBRAICA cum punctis. VENERIIS, Dan. Bombergi, רצ"ג 293. (1533). Quarto. 4 vols.

This is the fourth Bomberg edition.

Le Long was not able to find any one who had seen this edition, or to meet with any accurate description of it. The *first* volume contains the Pentateuch and the five rolls; the *second*, the prior Prophets; the *third*, Isaiah, Jeremiah, Ezekiel, and the twelve lesser Prophets; the *fourth*, the Psalms, Proverbs, Job, Daniel, Esdras, Nehemiah, and the I. and II. Chronicles. The book of Nehemiah is expressed only in the margin. The *fourth* volume of the present copy appears to be of the third Bomberg edition, its date being 288. (i. e. A. D. 1528). This edition has the final Masorah, and agrees, both in the arrangement and style of printing, with the edition of 1521.

5. HEBRAICA BIBLIA LATINA planeque nova SEBAST. MUNSTERI translatione, post omneis omnium hactenus ubivis gentium editiones evulgata, et quoad fieri potuit, hebraicæ veritati conformata : adjectis insuper è Rabinorum commentariis annotationibus haud pœnitendis, pulchre et voces ambiguas, et obscuriora quæque elucidantibus. BASILÆ 1534. Folio. 2 vols.

gom. VIII. De Masora, Keri et Ketib, &c. ed. J. A. Dathe, 8vo. Lipsiæ, 1777; and Eichorn Introd. Nov. Test. 255—309.

\* The persons employed in composing the Masorah. They were Jewish literati and flourished after the commencement of the Christian æra.

The work commences with an address to the students of the Hebrew language in the Hebrew, and an address also to the Christian reader in Latin; then follows a Preface to the Old Testament, in which the following subjects are treated of. 1. *An Hieronymus Vulgatæ editionis fuerit autor.* 2. *Hebræorum commentarii non contemnendi.* 3. *Qua ratione consiliove hæc facta sit editio.* 4. *De canonicis libris veteris testamenti, et eorum ordine.* 5. *Quo studio sint legendi libri veteris testamenti.* After the preface, the books of the Old Testament commence in Hebrew and Latin, arranged in two columns on each page. At the end of each chapter there are annotations by Munster. At the end of Deuteronomy is an eulogium on Moses.

The *first* volume contains from Genesis to the 2d of Kings, at the end of which is the following subscription: “Basileæ, ex Officina Bebeliana, impendiis Michaelis Isingrinii et Henrici Petri, 1534.” The volume consists of 365 leaves, and one page of errata.

The *second* volume has the following title in Hebrew:

VETERIS INSTRUMENTI tomus secundus, Prophetarum oracula atque Hagiographa continens. Hæc est, Prophetas majores et minores, Psalterium, Job, Proverbia, Danielelem, Annalium libros duos, Cantieum Cantieorum, Ruth, Threnos, Ecelesiasten, Esther. Hi sacri et canonici libri, amice Lector, sic ad Hebraicam veritatem genuina versione in Latinum sunt traducti, ut ne quidem ad latum unguem ab ea dissideant. Quibus præterea in locis et sententiis obscurioribus opera Sebastiani Munsteri non parum accessit lucis per Annotationes, quas vel ex Hebræorum commentariis, vel ex probatoribus latinis scriptoribus adjeicit. Basileæ, 1535.

This volume commences with a Preface to the Prophets; after which is a Catalogue of the Kings of Judah and Jerusalem,

showing under what reigns each of the Prophets lived, the memorable occurrences, &c. Isaiah then follows in Hebrew and Latin in two columns, and the remainder of the Old Testament is completed in the same manner as in the first volume. It terminates with the following subscription: "Basileæ, ex Officina Bebeliana, impendiis Michaelis Isingrinii et Henrici Petri, 1535."

The numbering of the folios is continued from the first volume, and altogether amount to 795.

(This is the first edition of the Hebrew Bible printed in Germany, and the first translation made from the original text of the Old Testament by those who had embraced the principles of the Reformation. It has always been held in much estimation, and considered as eminently useful to those who are not proficient in the Hebrew language; for the translation is chiefly literal, and the anxiety of the author has been rather to adhere to the strict sense of the original than to aim at an elegant and free version. Father Simon has given a preference to the translation of Munster over that of Pagninus or of Arias Montanus, on this account. The latter has been so studiously attentive in adhering to the principles of grammar, as frequently to lose sight of the real import of some passages. Pagninus is more literal than Munster; but in the opinion of Dr. Geddes, less perspicuous and elegant. Munster's editions are now most valuable, perhaps, for the annotations, in which are scattered much of the learning of the Rabbins, selected with great discernment from their best works.) As the work was intended chiefly for the use of the Christians, Munster has omitted the Parascha, Haphtorah, &c. The codex from which the Hebrew is printed is not mentioned; but the version is supposed to have been formed upon the Brixian edition of 1494. From this it varies in several places.

The whole of Munster's works were prohibited.\*

\* Index Gen. Libr. Prohib. per Th. James, Oxon. 1627. Index Libr. Prohib. Ant. a Sotamajor, Matriti, 1667.

6. BIBLIA SACRA HEBRAICA, cum punctis. Studio SEBAST. MUNSTERI. BASILÆ, ex Officina Frobeniana, per Hieronymum Frobenium ac Nicolaum Episcopium, Anno 1536. Quarto.

This edition of the Hebrew Bible rarely occurs in so fine a condition as the present copy, for it was formerly highly esteemed and much used by the Jews. It is, as in most editions, divided into four parts. The Pentateuch is divided into the usual portions, and there is the final Masorah at the end of each division. This edition has been highly commended on account of an appendix which contains the portions of Scripture for each sabbath-day; a collection of various biblical readings, and some errata. The readings are not only those of Seb. Munster, but of some learned Jew who had compared various Mss. and other printed editions. The Keri rarely occurs in the margin; it is once only in Genesis, Joshua, &c. The Ketib is as in the edition printed by Janson, Amsterdam, 1639. At Joshua, XXI. 37. there is a note in the margin, which states that the verse does not exist in the ancient books.

This edition agrees frequently with the Brixian, but in some places it differs greatly. The type is not equal to that of the Bomberg editions. It is remarkable that the running title of all the books is printed in the Rabbinical Hebrew.

7. BIBLIA SACRA HEBRAICA c̄ punctis. Ex Officina Rob. Stephani. PARISIIS, 1539—44. Quarto. 4 vols.

This edition of the Hebrew Bible is remarkable for the beauty and excellence of the typography. It is the first printed by Robert Stephens, the son of Henry Stephens, the printer of the



Quincuplex Psalter previously noticed. This edition is supposed to have been taken from the second Bomberg edition, but it differs from it in many places. Le Long\* says, "Hæc editio non accurata;" and this he has very singularly printed as part of the title. According to *Opitius*, it abounds with errors. The parts composing this edition were printed separately, and at such a distance of time from each other, that it is now difficult to obtain a complete copy. The order in which the pieces were published was as follows:

In 1539, Isaiah, Hosea, Micah, Nahum, Habakkuk, Zephaniah, and Haggai.

In 1540, Joel, Amos, Obadiah, Jonas, Zachariah, Malachi, Psalms, Proverbs, Song of Solomon, Ruth, Jeremiah, Lamentations of Jeremiah, Ecclesiastes, Esther, and Daniel.

In 1541, Esdras, Nehemiah, Job, and Ezekiel.

In 1543, Chronicles and the Pentateuch.

In 1544, Joshua, Judges, Samuel, and Kings.

The book of Isaiah is accompanied with a Hebrew Commentary by David Kimchi; so also are the twelve lesser Prophets, to which, besides separate titles, the following general one is attached:

DUODECIM PROPHETÆ cum commentariis R. DAVID KIMCHI, Hebræi doctissimi, à FRANCISCO VATABLO, Hebraicarum literarum professore Regio, accuratiss. emendatis, et locorum Scripturæ passim citatæ adnotatione illustratis, nunc primum LUTETIÆ PARISIORUM in lucem editi, favore et auspiciis Christianiss. Galliarum Regis, Francisci primi, qui in Linguarum et studiosæ juventutis gratiam, amplis stipendiis Professorum operas redimit et labores compensat. *Ex off. R. Steph. typog. Reg. 1539.* Cum privilegio Regis.

\* Le Long, *Bibl. Sac.* Vol. I. Pt. I. p. 24.

In Hosea the printer has committed a great error, for the columns are placed wrong. The confusion begins at chap. v. vers. 8. and extends to chap. vii. vers. 14. It is so in the copy under description; but it is said,\* there are copies in which it is corrected.

The book of Nehemiah is attached to Esdras, but no mention is made of it in the title.

In the Library, in addition to the preceding copy, there is a volume of this edition containing the book of the Prophet Jeremiah. It is interleaved, and there are Ms. notes in Latin to each verse. The hand-writing corresponds with the autograph on the title-page, which is that of Thomas Stapleton, whom I suspect to have been the celebrated controversial writer on the side of the Papists, and who flourished in the 16th century. Stapleton was born in 1535, at Henfield in Yorkshire, was educated at Canterbury and Winchester, whence he went to New College, Oxford, and obtained a perpetual fellowship in 1554. In the reign of Mary he was made Prebendary of Chichester; but on the accession of Elizabeth he retired, together with his family, to Louvain. He visited Paris and Rome, returned to Louvain, and translated the venerable Bede's Church History into English. He particularly distinguished himself by his controversial writings with Bishop Jewel, Horne, and Whitaker. He was afterwards appointed Regius Professor of Divinity at Douay, and became a Canon in the church of St. Amour. After this he entered the society of the Jesuits, but soon relinquished the order, and returned to Louvain, where he became Regius Professor in Divinity, a Canon of St. Peter's, and Dean of Hillerbeck. Clement VIII., it is said, invited him to go to

\* "Inveniuntur exemplaria, in quibus error iste, sive columnarum confusio, non deprehenditur. Conf. Tyehsenii befreyetes Tentamen, p. 264." Bibl. Sac. note 1. p. 26.

Rome; but this he declined. It is also said, that this Pope intended to bestow upon him a Cardinal's hat, but his death, in 1598, precluded him this honour. His works were collected together and published at Paris, in 1620, in 4 vols. folio. Cardinal Perron esteemed Stapleton the first polemical divine of his age.\*

8. BIBLIA SACRA HEBRAICA cum punctis. VENETIIS, *Opera Cornelii Adelkind, in domo Dan. Bombergi, 7" w.* 304. (1544.) Quarto. 4 vols.

This is the *fifth* Bomberg edition, but at the end of the fourth volume it is called the *fourth*. The editor is the same that prepared the third edition, and it appears to agree with it in every respect. Menachem de Lonzano,† who has compared the Pentateuch with various Mss., is of opinion that it requires emendations in several places.

The typography and arrangement of this edition is similar to that of the preceding quarto Bomberg editions; there is the final Masorah, the division of the Pentateuch, &c.

Carpzovius has expressed his opinion of the editions by this printer in the following words: "Omnes viro *Bombergi* editio-

\* Chalmers.—Dodd's Church Hist.—Athenæ. Oxon.

† This celebrated Rabbi, in a work entitled *Schethe Jadoth*, has illustrated all the various lections he could find in the several Mss. of the Mosaical law, by the help of ten written copies, which he thinks to have been written 5 or 600 years since. He has compared them with the second folio Bomberg, which is, in his opinion, the most accurate of all. Simon's Critical Enquiries, p. 21.

nes sunt nitidæ satisque correctæ, sed evolventibus remoram in eo ponentes, quod nullis prorsus numerorum notis Capitum commata vel versus, ipsa vero capita pro more Judæorum litteris distinguunt.”

9. BIBLIA SACRA HEBRAICA cum punctis. *Ex Officina Rob. Stephani*, PARISIIS, 1544—46. 16mo. 8 vols.

The second edition of the Hebrew Bible, printed by Robert Stephens. The numbers of the chapters expressed in the margin in Hebrew characters, as in the preceding edition. This is more accurate than the former, which it also exceeds in the excellence of its typography. It is indeed a beautiful book. The present copy is decorated with the arms of France, and appears to have formerly belonged to one of the kings of France. Le Long designates this Bible “*elegantissime et sat correcte*,” and adds “*Hæc editio et venustate et diligentia aliam longe superat*.” The order in which the several parts were printed is as follows:

In 1544, Isaiah, Jeremiah, Ezekiel, XII. Prophets, Song of Solomon, Ruth, Lamentations of Jeremiah, Ecclesiastes, and Esther.

In 1545, Psalms, Proverbs, Job, Daniel, Esdras, Nehemiah, Joshua, Judges, Samuel, Kings, Chronicles.

In 1546, the Pentateuch.

This edition is formed from the Brixian, the second Bomberg, and the edition of Sebastian Munster.

10. BIBLIA SACRA HEBRAICA, CURA SEBASTIANI MUNSTERI, BASILEÆ, 1546. Folio. 2 vols.

This is the second edition of Munster's Hebrew and Latin Bible; the title is similar to that of the first edition, and it is followed by the Address to the Students of the Hebrew language, and to the Christian Reader, in the Hebrew and Latin languages. To this Address succeeds the Preface to the Old Testament, which varies in several places from that of the first edition. There is also a double Index, in Hebrew and Latin, of the sentences and words, explained both by Jews and Christians. The books of the Old Testament are printed in two columns, as in the former impression; and at the end of the second book of Kings is an Address from Sebastian Munster, in Latin, and some quotations from the Bible, with commentaries on the same, in the Hebrew language. The volume consists of 743 pages, numbered.

The *second* volume has a title similar to that of the second volume of the first edition, except that no date is affixed. The Preface to the Prophets commences the volume, and is followed by a Catalogue of the kings of Judah, &c. The remaining portion of the Old Testament completes the volume, which, as in the former edition, terminates with the book of Esther, and has the following subscription: "Basileæ, ex Officinis Michaelis Isingrinii et Henrici Petri, anno Salutis 1546." The paging of the volume is continued from the first volume, and ends on page 1061.

In this edition many errors and obscurities that had occurred in the preceding impression have been corrected and illustrated, and many additional annotations, particularly in the Pentateuch, inserted.

11. BIBLIA HEBRAICA c̄ punctis. D. Bomberg, VENET.  
1549. Folio. 4 vols.

This is the second edition of *Bomberg's Great Bible*, and, in the opinion of a very high authority,\* is "the most useful, the most correct, and the most valuable Hebrew Bible ever published." It contains the *Targums*, or Chaldee Paraphrases of ONKELOS and JONATHAN; the JERUSALEM *Targum*; the MASORAH; the Comments of RADAK, i. e. *Rabbi David Kimchi*; RASCHI, i. e. *Rabbi Solomon Jarchi*; RALBAG, i. e. *Rabbi Levi ben Gershon*; RAMBAM, i. e. *Rabbi Moses ben Maymon, or Maimonides*; RASHAG, i. e. *Rabbi Saadias Gaon*; ABEN EZRA, with the scanty observations of *Rabbi Joseph*, BAAL HATURIM, on the five books of Moses; and those of *Rabbi ISAIAS*, on the two books of Samuel.

Cornelius Adelkind was the editor of this edition of the Hebrew Bible.

The *first* volume contains the Pentateuch, with the Targum of Onkelos, the Commentaries of Raschi and Aben-Ezra, and some commentaries of Bangal Haturim.

The *second* volume contains the greater Prophets, with the Targum of Onkelos, and the Commentaries of Raschi, Kimchi, and Levi Ben Gerson.

The *third* volume contains the lesser Prophets, with the Targum of Onkelos, and the Commentaries of Raschi and Kimchi.

The *fourth* volume contains the Psalms, with the Targum of Onkelos, and the Commentaries of Raschi and Aben-Ezra; the

\* Dr. Adam Clarke. See also Wolfius *Bibl. Hebr.* II. p. 370.

Proverbs, and Job, with the Commentaries of Raschi, Aben-Ezra, and Levi Ben Gerson; Daniel, with the Commentaries of Raschi, Aben-Ezra, and R. Saadiah; Esdras, with the Commentaries of Aben-Ezra and Raschi; Chronicles, with the Commentaries of Raschi and Kimchi; and the five books of Meghilloth, with the Commentaries of Raschi and Aben-Ezra. The book of Esther has the second Targum.

This edition, like to that of 1526, has the various readings of Ben Ascher and Ben Naphthali, and the book of Ben Ascher on the Hebrew accents, at the end of the *fourth* volume.

MOSES MAIMONIDES, one of the most celebrated Jewish writers, was the son of Maimon, a learned Rabbi, and born of an illustrious family, at Cordova, in Spain, in 1139. The date of his birth is obtained from the following subscription by Maimonides himself at the conclusion of his Mischnic Commentary, in the edition of Naples, 1492: "I Moses son of R. Maimon, Judge, son of R. Joseph the Wise, or the Doctor, son of R. Isaac, Judge, son of R. Joseph, Judge, son of R. Obadiah, Judge, son of R. Salomon, teacher of R. Obadiah, and Judge, (may the memory of the Saints be blessed!) began to compose the commentary of this book at the age of 23, and I finished it in Egypt, when 30 years old, the 79th year of the Contracts."\* He went into Egypt at an early period of his life, and from this circumstance is frequently called "Moses the Egyptian." The Jews are unable to set bounds to the veneration in which this learned man is held: he is called "The Great Eagle;" "The Eagle of the Doctors;" "The Great Luminary;" "The Glory of the East;" "The Light of the West;" and add, that "from Moses until Moses there arose none like unto Moses." This will suffice to show the very high opinion entertained of this celebrated man by his countrymen. It appears from a decree†

\* Rossi Dizionario II. 21.

† Casiri Bibl. Arab. Hisp. I. 293.

issued by Abdelmumen ben Ali Alkumi, king of Cordova, that all Jews and Christians who refused to embrace Mohamedism should be expelled the country. Maimonides affected to embrace it, and acquiesced in all its customs and rites until his affairs were sufficiently arranged to admit of his departure into Egypt. Upon his arrival at Fostat, he again professed the Jewish religion, and opened a school of philosophy, became a physician, and supported himself for a time by the produce of the sale of his jewels. When Alfadel Abdel Rachim ben Ali Albasan became ruler of Egypt, he took Maimonides under his protection, and appointed him his physician, with an annual salary. In this character he appears to have been very conspicuous; for in a letter from Maimonides to Tybbon, who had by letter consulted him upon some difficult points, he replies, "I am so perpetually engaged, that it will be impossible for you to reap any advantage from me, or even to obtain a single hour's private conversation with me in any part of the four-and-twenty. I live in Egypt, the king in Alkaira; which places lie two sabbath-days' journey asunder. My common attendance upon the king is once every morning; but when his majesty, his concubines, or any of the royal family, are the least indisposed, I am not suffered to stir a foot from them; so that my whole time, you see, is almost spent at court. In short, I go to Alkaira every morning early, and, if all be well there, return home about noon; where, however, I no sooner arrive, than I find my house surrounded with many different sorts of people, Jews and Gentiles, rich men and poor, magistrates and mechanics, friends as well as enemies, who have all been waiting impatiently for me. As I am generally half famished upon my return from Alkaira, I prevail with this multitude, as well as I can, to suffer me to regale myself with a bit of dinner; and as soon as I have done, attend this crowd of patients, with whom, what with examining into their particualar maladies, and what with prescribing for them, I am often detained till it is night; and am always so fatigued at last, that I can scarcely speak, or even keep myself awake. And



this is my constant way of life," &c. His knowledge of divinity was equally great with that of medicine. He was learned in a great number of languages, and skilled in all arts and sciences. He was particularly eminent in mathematics. His works are very numerous, and although written originally in Arabic, Chaldee, and Greek, are rarely met with but in Hebrew or Latin translations. His Commentary on the Mischna and his *Moreh Nevochim* are the most celebrated of his works. He died in the year 1208, having completed his 70th year. His death excited general grief, and he was mourned by all the synagogues of the east and west. Those of Cairo, Alexandria and Jerusalem ordered a public mourning for three days, during which period a solemn fast was observed. The year in which he died has been called "*Lamentum lamentabile.*" He was buried in the Holy Land.\*

ISAIAS, of Trani, called Ariscon, the first, or the senior, was a writer of the twelfth century. According to De Rossi, Wolff and Le Long have attributed the commentaries of this author to another of the same name. He wrote commentaries on the Pentateuch, and on various books of the Old Testament, many of which have been published, but some are to be met with only in Ms.†

12. 13. BIBLIA SACRA HEBRAICA c̄ punctis. *Christ. Plantini.* ANTW. 326. A. C. 1566. Quarto.

This is a very elegant edition, scarce, and much esteemed by the learned. It has been printed in 4to. Svo. and 16mo.; and, according to Le Long, these editions differ only in form, the same

\* Rossi.—Chalmers.

† Rossi.

title even being prefixed to them all. They were printed by Chr. Plantin, by the command and with the types of Bomberg. The work is divided into four parts, each having a distinct title. The Keri and the number of the chapter is expressed in the Hebrew character, and placed in the outer margin; the numbers of the verses in the inner margin. The final Masorah is appended to some of the books. The Haphtorah is added, according to the custom of the Spanish and German Jews. The Plantin editions, the Hartmann editions, and the Witteberg by Zach. Crato, correspond so exactly, that the same typographical errors exist in all of them. "Princeps editio inter Plantinianas, inter præstantiores etiam rarioresque habenda." \*

There is also a copy of this edition in 16 vols. 16mo. in His Royal Highness's Library.

14. BIBLIA HEBRAICA c̄ punctis. VENETIIS, *Joan. de Gara, typis Bombergii*, 1566. Quarto.

This Bible has the Keri and the Ketib. There are no numerals to the verses. The chapters are distinguished by a numeral expressed in the Hebrew character. The initial letters to the several books are ornamented as in the earlier Bomberg editions. The Haphtorah is marked in the margin of the Prophets. There are distinct titles to the several parts. At the end is printed in Hebrew, "Printed by Joseph Chasan, in the month Adar Sheine, in the year 5326, in the house of John de Gara, with the types of Bomberg."

\* Bibl. Dict.

15. HEBRAICORUM BIBLIORUM Veteris Testamenti Latina interpretatio, opera olim XANTIS PAGNINI Lucensis: nunc verò BENEDICTI ARIÆ MONTANI Hispalēsis, FRANCISCI RAPHELENGII Aluetani, GUIDONIS, et NICOLAI FABRICIORUM BODERIANORUM fratrum collato studio, ad Hebraicam dictionem diligentissimè expensa: Censorum Lovaniensium judicio examinata, et Academiae suffragio comprobata. Ad Regii Sacri operis commoditatem et apparatus. *Christ. Plantinus Reg. Prototypograph.* ANTWERPIÆ excudebat. 1571. Folio.

This is the first edition executed by Plantin, and, according to the opinion of the best authorities, the most correct. It is also the first edition that gives an *interlineary* Latin version. The Hebrew text is the same as that printed in the eighth volume of the Spanish Polyglott, and the Latin version is that of Pagninus corrected by Montanus. The Latin words correspond with the Hebrew above them, and the Hebrew roots are placed in the margin to assist the reader. The order of the books of the Old Testament agrees with that of the Latin Bibles, and not with that of the Jews. The Apocryphal books are wanting, although they had been previously authorized by the Council of Trent. “Opus rarioribus, quin et rarissimis annumeratur libris, quolibet pretio redimendum.”\*

Dr. Adam Clarke calls this a very elegant edition; and he has remarked, that the editors have most shamelessly falsified Gen. III. 15, by putting הוה for הוה, to make it agree with the *ipsa* of the *Vulgate*; thus giving the honour of *bruising the serpent's head* to the *Virgin Mary*, instead of *Jesus Christ*.†

\* Bibl. Sac. Le Long. Vol. 1. P. 1. cap. 1. s. 3.

† Bibl. Dict. 1. 215. See also De Rossi Var. Lect. Vet. Test. Vol. iv. App. p. 208.

The New Testament in Greek, with an interlineary Latin version, printed in 1572, is added to this Bible, and will be noticed in its proper place.

This copy is upon large paper, which is a very uncommon condition for this book.

16. BIBLIA HEBRAICA sine punctis. *Christ. Plantini,*  
ANTWERPIÆ, 333. (1573). Octavo.

This is a very neat edition, printed with a remarkably clear and beautiful type, and arranged in two columns. The chapters and verses are distinguished after the manner of the Jews, but in the first seventeen pages the Arabic numbers are placed in the margin. There are two editions of this year, varying only in form: the 12mo. is printed in two vols. They were both finished in the year 1574, and are therefore frequently referred to that date. The New Testament in Greek and the New Testament in Chaldee are added to the 8vo. edition.

17. BIBLIA HEBRAICA cum punctis. *Christ. Plantini,*  
ANTWERPIÆ, 5342 (1582). Quarto.

The printing of this edition commenced in 1580, but the Bible was not completed until 1582, as we learn from the subscription at the end of the volume. The Keri and Ketib are placed in the margin, and every fifth verse is distinguished by a numeral expressed in the Hebrew character.

18. BIBLIA HEBRAICA eorundem Latina interpretatio  
XANTIS PAGNINI Lucensis, recenter BENEDICTI ARIÆ  
MONTANI, Hispalensis, et quorundam aliorum collato  
studio, ad Hebraicam dictionem diligentissimè expensa.

Accesserunt et huic editioni Libri Græcè scripti, qui vocantur APOCRYPHI; cum interlineari interpretatione Latina ex Bibliis Complutensibus petita. ANTWERPIÆ, *Ex officina Christophori Plantini*, 1584. Folio.

This is the second and the last Plantin edition, although some Bibliographers have enumerated many other editions. It varies from the first in having the true reading of Genes. III. 15. restored; and the Apocryphal books are placed between the Old and New Testament. The New Testament in Greek, with an interlineary Latin version is added, and a separate title affixed. Dr. A. Clarke regards this as the most useful of all the Hebrew Bibles extant.\*

19. BIBLIA SACRA HEBRAICA cum punctis. *Zach. Cratonis*, WITTEBERGÆ, 1587. Quarto.

This is a very rare edition, and was produced by the united exertions of the brothers Ruhelii, citizens and senators of Witteberg. The title is an engraved one, and represents an arch or gate, at the top and bottom of which is Psal. CXXVIII. 20. The edition appears to have been formed upon that of Plantin, and corresponds with it nearly page for page, and has copied into it even some of the typographical errors of that edition. It is divided into four parts, each part having a separate title. The festival books are added to the Pentateuch. The final Masorah is printed in square types, and is placed at the end of each book. At the end of the volume is the table of the Haphtorah. Crato commenced printing the work in 1586, in which year three parts were completed; the fourth was finished in 1587.

\* There is a copy of this Bible upon vellum in the possession of Madame Moretus, at Anvers, a descendant of the celebrated Plantin.

20. 21. 22. BIBLIA HEBRAICA: Hoc est Via Sancta quam non præteribunt immundi, cum sit pro illis: Imò nec viatores, nec stulti aberrabunt. Sive Biblia Sacra Eleganti et Maiuscula characterum forma, qua ad facilem Sanctæ Linguæ et Scripturæ intelligentiam, novo compendio, primo statim intuitu, literæ Radicales et Serviles, Deficientes et Quiescentes, &c. situ et colore discernuntur. Authore ELIA HUTTERO, Germano. HAMBURGI, Impressa *Typis Elianis, per Johannem Saxonem*. An. 1587. Cum Gratia et Privilegio Sacr. Cæsar. Majestatis. Folio. 4 vols.

The labours of Elias Hutter have already been noticed,\* and the advantages arising from the manner in which the Hebrew characters are printed. The above work was originally designed to constitute the first volume of a Polyglott Bible, and is frequently found accompanying Wolder's Polyglott, in which case there is a title-page affixed as follows: "Opus Quadripartitum Sacræ Scripturæ, continens S. Biblia, sive Libros Veteris et Novi Testamenti omnes, Quadruplici Lingua: Hebraica, Græca, Latina, et Germanica. Hamburgi."

Following the title, as above printed, is a table entitled "*Elementa Sapientiæ*," and a preface consisting of five leaves, which includes, 1. *A Hebrew Grammar*. 2. *Specimen Harmoniæ Græcæ et Latinæ Linguarum*. 3. *Specimen Operis Polyglotti ex Psalmo CXVII*. This is dated "*Hamburgi, 1587*," and signed by "*Elias Hutterus*."

The *first* volume, or part, contains the Pentateuch, occupying 423 pages, each of which is numbered in Hebrew characters

\* Vide pp. 88—91.

and Arabic numerals. Every fifth verse is marked in the Hebrew character. The cube to this part, of six leaves, and some laudatory verses by Christopher Sylvius to Hutter and Wolder, complete this portion.

The *second* part consists of the prior Prophets, and has a distinct title. There is also a continuation of the cube, occupying seven pages. The numbering of the pages is continued throughout the work, and this part terminates on page 772.

The *third* part contains the posterior Prophets, and has also a leading title, and a continuation of the cube, occupying six pages. This part ends at page 1135.

The *fourth* part contains the Hagiographa, and the books are placed in the following order, according to the title which precedes them: Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Esdras, Nehemiah, Chronicles. This part has also its cube, consisting of five leaves, and ends at page 1572. At the end is an Epigram in Greek and Latin on Hutter's Bibles, by Arnoldus Pretorius, with four lines of errata, and dated 1588, thus: HAMBURGI, excudebat Jacobus Wolfius, 1588.

23. 24. CUBUS ALPHABETICUS Sanctæ Ebrææ Linguæ vel Lexici Ebraici noyum Compendium τετραγώνιον, in tabulas Alphabeticas ita digestum, et singulæ Radices nativam et congenerem derivatarum vocum significationem, in suis communium angulorum areolis, primo statim intuitu, lectori sese offerant. Ad usum eorum, qui Ebraice discere incipiunt, jampridem inventus et Germanica lingua editus ab ELIA HUTTERO. Nunc

verò recognitus et in Latinum sermonem conversus, studio et opera DAVIDIS WOLDERI, Ecclesiastæ Hamburgensis. Post præfationem addita est Commonefactio de Cubici hujus operis usu. Cum gratia et privilegio Cæsareæ Majestatis. HAMBURGI, excudebat *Jacobus Wolfius*, Anno 1588.

The Preface following the above title to this edition occupies five pages, and the Commonefactio four pages. These are succeeded by two pages of Poetical Addresses in the Latin language, by various persons, eulogising the labours of Hutter and Wolder.

The Cube\* which precedes the Bible occupies 24 leaves, and is immediately followed by the Epigram, as in the former edition, in Greek and Latin, at the end of which the errata are placed.

There are two copies of this edition in His Royal Highness's Library, in one of which the errata occupy 12 lines, in the other

\* "This curious invention consists in dividing a sheet, by horizontal and perpendicular lines, into twenty-four exact *cubes* or *squares*. At the top of the sheet, above each cube, is fixed one of the Hebrew letters, beginning at the right hand, and proceeding in alphabetical order. The same order is observed on the left hand folio, beginning at the top, and proceeding down the margin to the bottom, fixing a letter opposite to each cube. The margin of the right-hand folio is for the *first* radical that occurs in the word whose signification is sought, and which is placed in the *first, second, third, &c.* column, from top to bottom, according to the place it occupies in the Hebrew alphabet. The *third* or last radical of the looked-for word is to be sought in the *side* margin, on the *left* hand, and then by running the finger horizontally along the line towards the right, till you come to the cube exactly under the *second* radical, the different acceptations which the word has in the Hebrew Bible, appear at one view in the cube. The reason why he has 24 cubes (there being but 22 letters in the Hebrew alphabet) is, he makes ך with and without *mappik* ך occupy two distinct columns, and inserts both ן and ן." *Bibl. Diet.* 1. 232.



four only. In the former copy there is also the title "OPUS QUADRIPARTITUM SACRÆ," &c. and at the back of the title to the Pentateuch, three verses from Exodus and Deuteronomy, exhorting to the study of the Sacred Scriptures. To this succeeds a copper-plate title containing illustrations of various parts of Scripture, and headed

S.  
BIBLIORUM  
QUADRILINGUI  
UM TOMUS  
PRIMUS.

On the reverse are the arms of the City of Hamburgh, and on the next leaf various extracts from the holy writings, headed Vaticinia de S. Scripturæ Hebræa Lingua comprehensæ, ad omnes gentes patefactione. There are in this copy separate titles to the four usual divisions of the Bible.

In the other copy there is merely the following title to the book of Isaiah:

סֵפֶר יִשְׁעִיָּהוּ.

PROPHETIA ISAIÆ.

The titles of the books are erroneously printed in several places in this edition; in the other copy they are correctly printed.

The Bible consists, in both copies, of 1572 pages, numbered as in the preceding edition. The radicals are printed in black, the serviles hollow.

25. 26. BIBLIA SACRA HEBRAICA cum punctis. *J. et Fred. Hartmanni*, FRANCOF. AD ODERAM 355. A. C. 1595. Quarto and Octavo.

The Hartmanns published in the same year editions of the Hebrew Bible in 4to. 8vo. and 16mo. The quarto copy in His Royal Highness's Library belonged to Mr. Granville Sharpe; the one in 8vo. is bound in eight vols. interleaved and enriched with very numerous and learned notes, chiefly in the Latin language, by the celebrated Bishop Lowth. The edition in 16mo. has a Hebrew title to accommodate it more particularly to the Jews. The editions were begun in 1595, but not completed until the succeeding year. The Bible is divided into four parts, each having a separate title. The Megilloth is added to the Pentateuch; there are four books of Kings, according to the Latins, and there are two books of Esdras. The final Masorah is placed at the end of the Pentateuch, and all the other books excepting Judges, Samuel I. Isaiah, Jeremiah, Proverbs, Job, Esdras, and Chronicles. The Keri, the number of chapters, and the division of the verses, are noted in the margin, but the folios are not numbered. The Haphtorah is in the margin, and the table at the end.

27. 28. 29. BIBLIA EBRÆA eleganti et majuscula characterum forma, qua ad facilem sanctæ linguæ et scripturæ intelligentiam primo statim intuitu literæ Radicales et Serviles, Deficientes et Quiescentes, &c. situ et colore discernuntur: ad propagandam Dei gloriam elaborata Curâ et Studio ELIÆ HUTTERI, COLONIÆ, 1603. Folio.

There are three copies of this edition in the Library, varying from each other in a few particulars only. The title is entirely Latin; two of them are as above, varying a little in the arrangement, and the third is printed "HAMBURGI, *Ex Bibliopolio Frobeniano.*" The title is printed within an engraved border in all of them. The arrangement of the books corresponds with the editions of 1587 and 1588, already described. The Preface to this edition occupies three leaves; the titles to the several parts vary a little, and the whole work consists of 1572 pages, which in the "Hamburg" edition is erroneously printed 1552. These copies are not furnished with the Cube.

30. BIBLIA HEBRAICA eorundem Latina Interpretatio XANTIS PAGNINI LUCENSIS, BENEDICTI ARIÆ MONTANI Hispal. et quorundam aliorum collato studio, ad Hebraicam dictionem diligentissimè expensa. Accesserunt Libri Græcè scripti, qui vocantur Apocryphi; cum interlineari interpretatione Latina ex Bibliis Complutensibus petita. AURELIÆ ALLOBROG. P. de la Roviere, 1609. Folio.

Five editions of the Hebrew Bible are commonly said to have issued from the press of De la Roviere, who is expressed in Hebrew as Cepha Elon; in Latin as Petrus Quercinus; and in French as above. Properly speaking, three editions only have been published by De la Roviere, the present one the first; the second in 1618, 4to.; of which there are three impressions printed in 4to. 8vo. and 16mo.; and the third in folio in 1619. The edition of 1618 has the Hebrew text only. The two in folio are upon the same model. The Hebrew is from the edition of Justinian; the Latin version is that of Montanus. The Preface of Montanus is prefixed to the edition.

The New Testament and the Apocryphal books, in Greek and Latin, are added, and furnished with a distinct title, from which the date noted above is obtained.

31. BIBLIA HEBRAICA, cum interlineari interpretatione Latinâ XANTIS PAGNINI Lucensis, quæ quidem interpretatio, cum ab Hebraicarum dictionum proprietate discedit, sensum, videlicet, magis quàm verba exprimens, in margine libri est collocata; atque alia BEN. ARIÆ MONTANI, Hispal. aliorumque collato studio è verbo reddita, ac diverso characterum genere distincta, in ejus locum est substituta. Accessit Bibliorum pars quæ Hebraicè non reperitur, item Testamentum Novum Græcè cum vulgatâ interp. Latinâ, Græci contextus lineis insertâ. *Ex Officina Plantiniana Raphelengii* 1610—15. Octavo. 3 vols.

From an examination of the above title, it will be seen that this edition corresponds with the folio of 1609, by De la Roviére. The Preface of Montanus to the Latin version, and the Commentary on the various writings and readings of the Hebrew books are added. The divisions of the Bible and the New Testament are furnished with separate titles.

32. BIBLIA HEBRAICA cum punctis. GENOA, *Pet. de la Roviére* 1618. Quarto.

This is the 2nd edition that has appeared from the press of De la Roviére. It has been printed in 4to. 8vo. and 16mo. The

8vo. is the most rare. (The Hebrew is printed in two columns, and the number of the chapters is expressed in the Hebrew character in the margin; so also is every 5th verse; and the Keri is placed in the margin likewise. The title of this edition corresponds with that of the Bible of Justinian, upon which it appears to have been formed. The types are rude and much worn, and the paper is indifferent. The edition is not much esteemed. Le Long\* speaks of it in a very contemptuous way. "Tum maxime sphalmatibus typographicis, quorum hic tam larga est massis, ut et in rubro libri non desiderentur." At the foot of the Hagiographa is the following passage in Hebrew: "This holy work was finished in the year 378 (1618), the 13th day of the month Ab (July), with all care and attention, by the hands of John Caspar Erar, a German, who corrected the work at the press of Cephas Elon (Pet. de la Roviére).

To the above copy an edition of the New Testament in Greek, dated 1620, by the same printer, has been added, of which notice will be taken in another place.

33. BIBLIA HEBRAICA cum punctis. GENOA, 5378  
(1618), 16mo. 4 vols.

This edition, which has nothing remarkable, was printed by Cepha Elon. It has the chapters and every fifth verse marked in the Hebrew character, and the final masorah is added.

\* Bibl. Sac. i. 38.

34. 35. 36. BIBLIA SACRA HEBRAICA ET CHALDAICA cum Masora, quæ Critica Hebræorum sacra est, Magna et Parva, ac selectissimis Hebræorum Interpretum Commentariis, Rabbi Salomonis Jarchi, R. Abrahami Aben Esræ, R. Davidis Kimchi, R. Levi Gerson, R. Saadie Gaon, R. Jeschajæ, et Notis ex Authore, quem Baal-Turim vocant, collectis, quibus textus Grammaticè et historicè illustratur. In his nunc primùm post quatuor editiones Venetas, Textus Chaldaicus, qui Targum dicitur, à deformitate punctationis, et pravitate vocum innumerarū vindicatus; Loca in Masora transposita, deficientia, pugnantia; numeris depravata, subsidio diversorum Exemplarium et Concordantiarum Hebraicarum quantum fieri potuit, reposita, restituta et conciliata sunt, ut in præfatione ampliùs declarabitur. Studio fido et labore indefesso JOHANNIS BUXTORFII, ling. sanct. in Acad. Basil. Prof. BASILÆ, *Sumptibus et typis Ludovici König* 1618. Folio. 2 vols.

This Bible is divided into four parts, the latter of which, consisting of the Posterior Prophets and the Hagiographa, is dated 1619, and the same date is placed at the end of the Chronicles. There is a Latin preface by Buxtorf, and some copies are also furnished with a Latin title, which is the case with the present copy. Following the preface is a table of the number of chapters in the Bible, and a poem by Aben-Ezra on the Hebrew language. At the end of the 11. Kings is the Critical Commentary of Buxtorf, with the following title:

“Tiberias, sive Commentarius Masorethicus triplex, Historicus-Didacticus-Criticus, ad illustrationem Operis Biblici Basileensis conscriptus, quo Primùm Historia Masoretharum Tiberiensium, sive à quibus Masora conscriptas it, excutitur: quid item trac-

tet, quæ ejus methodus, et quo fine inventa sit, amplè explicatur: Secundò Clavis Masoræ traditur, per quam ad maxima et minima Masoræ penitùs cognoscenda, facillimus datur aditus: Tertiò Castigationes innumerorum mendorum per universam Masoram proponuntur. Basileæ typis Lud. König, 1620.

This Bible is formed from the Venetian edition of Corn. Adelkind; but there are many varieties as it respects the readings. It is a particularly valuable edition, and contains the following Commentaries:

1. Raschi upon the whole of the Sacred Volume.
2. Aben-Ezra upon the Pentateuch, the Psalms, Proverbs, Job, the five Megilloth, Daniel, Esdras, Nehemiah, Isaiah, and the twelve Minor Prophets.
3. Kimchi on the Prior and Posterior Prophets, and the Chronicles. It is remarkable that his Commentary on Esdras is not inserted.
4. Levi ben Gerson on the Prior Prophets and Proverbs.
5. Saadiah on Daniel.
6. Extracts of the Commentary of Jechaja on the books of Samuel.
7. Extracts from Baal Turim on the Pentateuch.
8. The Targum of Jerusalem; the Great Masorah of R. Jacob ben Chaijm, corrected and amended in many places by Buxtorf.
9. Pesickta;\* or a collection of various subtle Commentaries.
10. The Various Readings of Ben Ascher and Ben Naphthali,

\* “Duplicem exstare librum sub nomine Pesiekta, alterum minorem, qui hic exhibetur, et varias continet annotationes ex Siphra, Siphri, et Mechilta, in Leviticum, Num. et Deuteron. cujus auctor est R. Tobias b. Elieser; alterum majorem, qui collectanea varii argumenti continet, e Mischna et Gemara.” *Bibl. Sacr.* V. I. p. 107.

and the various readings of the Eastern and Western Jews, and a treatise on the Accents by Buxtorf.

Throughout this edition the Masoretic precepts have been strictly followed, as it relates to the letters, points, &c. Great care has likewise been bestowed in the correction of the Chaldaic Paraphrase.

In the Library there is the first volume of another copy of Buxtorf's Bible corresponding exactly with the above, but bearing date on the title-page of 1620.

There is also another copy in three vols. folio, varying from that above described, in having,

I. A Hebrew title, enumerating the various Commentaries inserted.

II. An Advertisement in Hebrew, from which we learn that this edition was published by Lud. König, at Basil; revised by Abraham, son of Eleazer of Brunswick, with the assistance of Buxtorf. From an allusion in this advertisement to *three* preceding incorrect editions printed at Venice, and from which the revision of the present one was undertaken, it would appear from a comparison with the title-page of the preceding Bible, to have been printed prior to that edition, inasmuch as the latter expresses, "In his nunc primum, post quatuor editiones Venetas."

III. At the end of Buxtorf's Address on the study of the sacred tongue is an Index to the Chapters, and a Clavis Masoræ, and an Index to the Masoretic Commentaries in the Latin language. Then follows an Address to the Reader by the younger Buxtorf, on the Masorah, which occupies two pages.

With these exceptions, and that of the title, which appears to have been executed for the work at a much later period than the



work itself, for it bears the date of 1665; this edition corresponds with the one previously described.

JOHN BUXTORF, an eminent Calvinist Divine, was born at Carnen, in Westphalia, in 1564. His great knowledge of Rabbinical learning obtained for him the professorship of the Hebrew and Chaldaic languages at Basil; which situation he maintained until his death in 1629, a period of 38 years. He died of the plague. His “Lexicon Chaldaicum, Talmudicum et Rabbinicum,” printed in Basil, 1639, was the first and perhaps the ablest of his works.\* It is necessary to a correct understanding of the learning of the Rabbins.† There are many other grammatical and lexicographical works of this author published by his son, of the same name, and not less renowned for biblical and oriental learning. He was born at Basil, in 1599, and died in 1664. He was author of a great many critical works relating to rabbinical learning, and he translated some of the works of the Rabbins, the most important of which is probably the “Moreh Nevochim” of Moses Maimonides.

37. BIBLIA HEBRAICA eorundem Latina interpretatio XANTIS PAGINI Lucensis, BENED. ARIÆ MONTANI Hispal. et quorundam aliorum collato studio, ad Hebraicam dictionem diligentissimè expensa. AURELIÆ ALLOBROGUM, apud Petrum de la Roviere, 1619. Folio.

This edition corresponds generally with that of 1609. It has, however, the following additions: I. Index Rerum et Sententia-

\* Opus triginta annorum, cui nihil tale Sol unquam aspexit aut simile. *Edw. Leigh.*

† “Quo Hebraicarum literarum intelligentiorem, magisque in *Rabbinicis* et *Talmudicis* exercitatum *Europa* habet neminem.” Voss. in *Orat. in obit. Th. Erpenji.*

rum Veteris ac Novi Testamenti, consisting of 38 pages. II. Romanæ Correctionis in Latinis Bibliis Edit. Vulg. jussu Sixti V. a Frane. Luca. This, independently of two pages of preface, consists of 70 pages. III. Chronologia Sacræ Scripturæ, 10 pages. These additions are all placed between the New Testament and the Apocryphal books.

38. BIBLIA SACRA HEBRAICA MENASSEH BEN ISRAEL,  
sine punctis. AMST. 1630. Octavo.

This is the first edition of the Hebrew Bible edited by Menasseh ben Israel, and as it was finished in 1631, it is referred by Le Long to that year. There are copies for Jews and copies for Christians, but they vary only in the title. It is printed in two columns. There are many typographical errors, and altogether it is not a valuable edition. The Pentateuch is printed with open and closed Parasehæ, according to the instruction of Moses Maimon, and with a table at the end for the use of the scribes. The five festival books follow the book of Job.

MENASSEH BEN ISRAEL, a Portuguese Jew, and one of the most distinguished writers of the Jewish nation, of the 17th century, was born in the year 1604. He was educated in Holland, to which country his father, Joseph ben Israel, had fled from the persecutions of the Portuguese Inquisition. Here, Menasseh, under the care of a rabbi called Isaac Uriel, pursued his Hebrew studies, and made such distinguished progress, that upon the decease of his preceptor, he was appointed his successor, as preacher and expounder of the Talmud in the Synagogue of Amsterdam, though at that time only 18 years of age. He had been accustomed to public speaking from the age of 15, and had attained such reputation by his

exhibitions, that he held his high office for many years with distinguished success. He married into the Abarbanel family, of which he was exceedingly proud; for amongst the Jews that family was esteemed as being descended from the royal race of David. Of this connexion he even boasts in the dedication to Ferdinand III. of his work on the Immortality of the Soul. The income arising from his public situation not being sufficient to support himself and his family, he set up a printing-press in his house, and there executed many works, particularly three editions of the Bible. It is said, that under the Protectorate of Cromwell he came over to England, in order to solicit leave for the settlement of the Jews in this country, and actually obtained greater privileges for his nation than they had ever enjoyed before in this country; and, in 1656, published an "Apology for the Jews," in the English language, which may be seen in the second volume of the "Phœnix." In this work may be found a list of the works of Menasseh ben Israel, either published or ready for the press. Mr. Chalmers states his death to have occurred at Amsterdam, in 1659; but De Rossi places it at Middleburg, in 1657, making him 53 years old. This latter writer, who is more circumstantial on the life of Menasseh ben Israel than any other author, informs us, that the Jews of Amsterdam were desirous of possessing his body, and that they obtained it, and buried it with honour and at the public expense. He had an extensive intercourse with learned men, and was highly esteemed by them. He was a man of extraordinary erudition and great understanding, a theologian and a philosopher. He had a knowledge of many languages; but his excessive vanity diminishes much the lustre of his character. For a copious list of his works I must refer the reader to De Rossi, where they will be found enumerated, and accompanied by slight notices of their character, value, &c.\*

\* Chalmers' Biog. Diet. De Rossi Dizionario degli Ebrei Autori.

39. BIBLIA HEBRAICA, eleganti caractere impressa. Editio Nova ex accuratissimâ recensione doctissimi ac celeberrimi Hebræi MENASSEH BEN ISRAEL: AMST. *sumptibus Henrici Laurentii* 1635. Quarto.

This is a very valuable and a scarce edition. It is ornamented with an engraved Hebrew title, (but in which the punctuation is incorrect,) and the above title in Latin. In the preface the editor states, that he has most diligently corrected both the text and the points of this edition. It is printed from the most correct editions, and where any great variation has been found to exist, the reading has been determined by reference to the rules of grammar, and to the Masorah. The work is printed in two columns; the division of verses is not marked in the margin; the number of chapters and the Keri are in the margin; the final Masorah is at the end of the chapters. The division of the Bible is as usual into four parts, each of which has a separate title. At the end of the Bible is the following passage, expressed in the Hebrew character: “*Praise be to God, the Creator of the Universe, who has supported us to commence and finish this beautiful work: its completion was on the second day of the month Adar, in the year 5395 of the Creation.*”

40. BIBLIA SACRA HEBRAICA cum punctis, typis MENASSE BEN ISRAEL, *sumptibus J. Jansonii*, AMST. 1639. Octavo.

This edition of the Hebrew Bible, executed at the expense of the bookseller Janson, in the office of Menasseh ben Israel, is printed in two columns, with a very neat but small type. The typography is superior to the edition of Waldkirch, at Basil,

from which this edition appears to have been made. The Pentateuch has the Paraschæ; the table of the Haphtorah at the end of the work; the Keri is placed in the margin, and the verses are divided into fives, expressed in the Hebrew character.

41. BIBLIA UNIVERSA ET HEBRAICA quidem cum Latina Interpretatione XANTIS PAGNINI Lucensis: BENEDICTI ARIÆ MONTANI Hispal. et quorundam aliorum collato studio ad Hebraicam dictionem diligentissime expensa. Cum Privilegio S. Cæsareæ Majest. et Elector. Saxon. speciali. LIPSIÆ, *Impensis Christiani Kirchneri Bibliop.* 1657. Folio.

This Bible has an elegantly engraved title-page, followed by a Dedication to George II., although the publication had been commenced and patronized by his father George I. Duke and Elector of Saxony. To the Dedication succeeds the Approbation of the Dean and Faculty of Theology of Leipsic, and the Preface of Arias Montanus, as in the Antwerp Polyglott. The Latin version is that of Sanctis Pagninus, and is placed immediately beneath the Hebrew text, which is made from the 2nd Plantin edition. The work is printed in two columns, and the verses are distinguished by Arabic numerals. The editors of this edition were Martin Geier and John Philip Oheim. The types of this edition are good and distinct. The New Testament and the Apocryphal books, in Greek and Latin, are added; and the corrections and index of Fr. Lucas subjoined. This latter part has a distinct title, and the Preface of Arias Montanus.

42. BIBLIA SACRA HEBRÆA correctæ et collatæ cum antiquissimis et accuratissimis exemplaribus manu scriptis, et hætenùs impressis. AMST. *typis et sumptibus Josephi Athias* 1661. Octavo.

The Preface of this edition is dated 1661, from Utrecht, by J. Leusden, who published 3000 copies. It appears to have been three years in its progress through the press, from the dates affixed to the titles of the several divisions. This is the first edition of the Hebrew Bible in which the verses are distinguished by numerals, every fifth, it should be remarked, being put in the Hebrew character. The edition was formed by Leusden from the Bomberg and Plantin editions, and from two manuscripts, one belonging to Gaspar Ferdinand Vega, a Spanish Jew at Amsterdam, the other of the date 1299, which had been preserved at Hamburgh for upwards of 900 years. This Ms. is said to have been written at Toledo, and has been accurately collated. The Keri is placed in the margin. The Haphtorah is in the margin, and the table at the end of the Bible.

There is also a copy in the Library bound in four volumes, and illustrated with many plates, chiefly selected from German Bibles.

JOSEPH ATHIAS, the printer of the preceding Bible, was a Jew Rabbi. He died in 1700. His father, Tobias Athias, is said to have printed a Spanish Bible.

JOHN LEUSDEN was born at Utrecht, April 26, 1624. His parents died when he was very young. He studied at the schools and university of Utrecht, and soon became distinguished for his oriental and classical acquirements. In 1649, he went to Amsterdam, and there obtained considerable knowledge of the Hebrew, and of Jewish customs, by associating with two very

learned Jews, from one of whom he acquired his knowledge of Arabic. He was afterwards appointed professor of Hebrew at the University of Utrecht. He died Sept. 30, 1699.

43. SACRA BIBLIA HEBRÆA, ex optimis Editionibus diligenter expressa, et formâ, litteris versuumque distinctione commendata; labore et studio JOH. GEORG. NISSELIÏ, Palatini, Ling. Orient. Propag. Cum Privilegio. LUGDUNI BATAVORUM, *sumptibus et typis Nisselianis*. 1662. Octavo. 2 vols.

This edition appeared under the sanction of a privilege of the Belgian states, and the Western Friese. Nisselius was an indefatigable promoter of the oriental languages, and he established a printing-office for the execution of this Bible. There is a Hebrew and a Latin title, the former an engraved one, from which it appears that extraordinary care was taken in the preparation of this edition, the whole being collated seven times to free it from errors: "Singulas litteras septies consideratas ex antiquo codice descripsimus." The Approbation of the Faculty of Theology of Leyden is subscribed by Abr. Heidanus, Joh. Cocceius, and Joh. Hoornbeck, who declare this edition to be, if not superior, at least equal to any prior one.

Nisselius died before the completion of the work, which was carried on by Ulard Uchtmans.

There is a page of Arabic verses, followed by an Eulogy on Nisselius by Theodore Petræus, in which the death of Nisselius is thus alluded to: "Cum lacrymis quidem hoc effecisti, sicut is qui tempore hyberno sementem facit. Postea ejus fructum non degustati, præmaturâ morte abreptus."

The work is printed in double columns; the Keri is noted in the margin; the verses are numbered; the titles of the books, and of the chapters are expressed both in Hebrew and Latin, and so careful has the editor been to preserve the Hebrew spelling, that in the word Samuel it is printed Schemuelis. Uchtmans' preface informs us, that Nisselius was engaged for seven years in preparing this edition, and that he selected the most accurate punctuation from the best editions, occasionally adding a diacritic note enclosed in a little Masoretic circle.

The edition itself is formed principally from the quarto of Rob. Stephens, which has been collated with the second of Bomberg, and that of Menasseh ben Israel; and some of the errors of these editions are said to have been copied into this edition. The final Masorah is added. The present copy is interleaved in two volumes quarto, and enriched with Ms. notes very clearly written by Dr. Peter Stinstra, of Franeker, Friesland, at whose sale, in April 1822, it was purchased.

44. BIBLIA HEBRAICA ACCURATISSIMA, Notis Hebraicis et Lemmatibus Latinis illustrata, a JOHANNE LEUSDEN, Phil. Doct. &c. AMST. *typis et sumptibus Josephi Athias* 1667. Octavo.

According to the preface to this edition, it is the most accurate one published. The Rabbins are said to have declared it to surpass, in point of accuracy, all preceding editions. Various copies were consulted for this edition, to render it as correct as possible, and to place the accents and points with the greatest precision. So highly was this edition extolled, that Athias the printer, received a golden medal and chain from the General Confederation of Belgium, as expressed in an Extract *ex Libro Decretorum Celsiss. et Præpot. D. D. Generalium Fæderati Belgii*



*Ordinum*, affixed to this work. Jablonski has declared this edition to be seldom incorrect in the letters, oftener in the vowels, and very frequently in the accents. A part of this edition, in the opinion of Le Long, seems to have been printed, without the corrections of Leusden, as copies bearing the same date are met with, in which some words are incorrectly printed. This has also been noticed by Opitius and others. Leusden acquaints us that the notes in the Pentateuch were first written in Spanish by a Spanish Jew, and afterwards translated into Latin by another Spaniard. The remainder of the notes are by Leusden. These are all placed in the margin. The numerals are expressed as in the edition of 1661. This copy is bound in four vols. being interleaved and accompanied by Ms. notes, chiefly in the hand-writing of the late Rev. Henry Taylor, from whose collection it was obtained.

45. 46. BIBLIA TESTAMENTI VETERIS idiomate authentico expressa, versibus, capitibus, et Parschajoth sive sectionibus interstincta, Masoretarum, Kri, Ktif, et quæ sunt ejus generis notis, instructa, Variantibus Lectionibus, Orientalium et Occidentalium; ben Ascher et ben Naphthali, et quæ præterea in Editionibus Plantini, Bombergii, Basiliensi, Hispanica Regia, et Anglicana Polyglotta, deprehensæ fuerunt, adaucta, Latinisque summariis vel lemmatibus illustrata, opera atque studio DAVID CLODII, Th. Prof. &c. FRANCOF. AD MÆNUM, typis et impensis Balth. Christ. Wustii 1677. Quarto and Octavo.

Three editions, according to Le Long,\* are extant under the denomination of Clodian, but the one now under consideration is the only one really edited by Clodius; the second was edited

\* Bibl. Sac. V. 1. p. 45.

by Maius; the third by Burcklinus. This edition follows chiefly the second edition of Athias, but by a collation of the several editions enumerated in the title many passages have been corrected, amended and restored. Jablonski, however, speaks unfavourably of this edition, and accuses the editor of having passed by many things deserving of censure, and of having corrupted other good texts which he had conceived to be faulty.

Besides the Latin title above expressed, there is an engraved frontispiece representing the porch of a temple, on the pillars of which are inscribed certain passages in Hebrew. On the back of the leaf is printed the following singular notice: "*Inscriptionem columuarum in Titulo ne mireris B. L. Chalcographus cum amisisset inscribenda, hisce hæc de suo substituit: Quæ levia ob angustiam temporis emendare non potuimus.*"

There is also a Dedicatory Epistle addressed to the Doctors and Professors of the German Academies; a Preface to the Reader, and another in Hebrew by Leo Simon, of Frankfort. The chapters and verses are numerically distinguished, and in the latter every fifth is expressed in the Hebrew character. The contents of the chapters are noted in the margin in Latin. The various readings are placed at the foot of the page. The final Masorah is added to the several books, and at the end of II. Chronicles, the divisions of Paraschæ and Haphtaroth are given in two tables.

There is an edition of this Bible bearing the same date, but varying from the 4to. in having at the end the various readings from the Plantin, Bomberg, Basilian, Spanish and English editions, and from that of Menasseh ben Israel, 3 vols. 8vo.

The 4to. copy is very rare. "Rarissime occurrit ejusmodi exemplar, quod insuper nitidum est." \*

\* Adler Bibl. Biblica, p. 34.

47. BIBLIA PARVA HEBRÆO-LATINA, in quibus Dicta insigniora omnia ex Codice Hebræo sec. ord. Libb. Biblicorum, et in his pleræque, et tantùm non omnes voces Hebr. et Chald. Cod. S. cum curâ exhibentur, in unum SS. Theol. et Sacrationis Philologiæ cultorum, Operâ et Studio HENRICI OPITII, Sacr. et Orient. Lingg. in Acad. Kilon. Prof. Tertia vice edita. Cum privilegio Elect. Saxon. LIPSIAE, *Sumpt. Joh. Caspari Meyeri*, 1689. Duodecimo.

The first edition of this work, which consists of particular verses and parts of the Bible, was printed in 1673. The above is the third edition, and has the Latin version of Arias Montanus, accompanying the passages in the Hebrew text. The roots are expressed in the inner margin.

HENRY OPITIUS, a learned Lutheran divine, was born at Altenburg, Feb. 14, 1642. He studied under Matthias Wasmuth, and acquired a great knowledge of the oriental languages. He also studied under Leusden, at Utrecht; under Castell and Matthew Poole, at London, and at Oxford under Pocock. He taught the oriental languages at Jena. He was made Professor of Greek at Kiel, on the recommendation of Wasmuth, whom he succeeded in the chair of oriental languages in 1678. He held this, together with his appointment of Greek Professor, until 1683. His reputation (as Mr. Chalmers has observed) rests chiefly on his skill in the oriental languages; and this he might have enjoyed without diminution, had he not adopted the whimsical opinion of his master, Wasmuth, and maintained the relationship between the Greek and the oriental languages, and the connexion which the dialects of the one have with those of the other. By maintaining this opinion he raised many enemies. He published many very learned works on oriental criticism and divinity, many of which went through several editions.

48. BIBLIA TESTAMENTI VETERIS, idiomate authentico expressa, Latinisque Lemmatibus illustrata, ex recensione DAN. ERN. JABLONSKI, Theol. Aul. Brand. &c. BEROLINI 1699. Octavo.

This edition, which is formed upon that of Athias, by Leusden, of 1667, has been compared with the Bomberg, the Venetian, the Royal, the Basilian of Buxtorf, the Hutterian, and occasionally with that of Menasseh ben Israel and others. Mss. belonging to the Electoral Library, and the Codex from the Library of the Prince of Hainhault have also been used on this occasion. Great attention has been bestowed upon this edition, particularly as it respects the accents and points. Juda Leo corrected the press, and is said to have revised each page four times, in order to free it from error. The work is dedicated to Frederick the 3rd. The preface by the editor consists of no less than 59 pages. At the end of the work is a table of the Haph-torah, and a catalogue of 2294 select verses, in which all the Hebraic and Chaldaic words of the Old Testament are found, made by John Leusden. The chapters and verses are numerically expressed, and the contents marked in Latin in the margin. In the copies destined for the Jews these are omitted. Rossi regards this as one of the most important editions of the Hebrew Bible ever published. Le Long observes, “*Editio quidem non ab omni menda immunis est; magni tamen ab eruditis, et inprimis ab Opitio æstimatur, et optimis omnino adnumeranda est.*” “*Optimis et accuratioribus Editionibus, præstantioribus etiam ac rarioribus annumeranda.*”\*

This copy is on large paper, and has several marginal critical notes, written in a very legible character. A comparison of these with the autograph on the title-page would refer them to “M.

\* Bibl. Dict. i. 223.

G. W. Lichtenberger." The work should have both an engraved and printed title-page.

DANIEL ERNEST JABLONSKI was a learned Polish Protestant Divine, born at Dantzic, Nov. 20, 1660. He was ecclesiastical counsellor and president of the Society of Sciences in Berlin. He laboured hard to effect a union between the Lutherans and the Calvinists, but his efforts were not attended with success. He died in May 1741, leaving behind him a Latin translation of Bentley's Sermons at Boyle's Lectures, and several Latin dissertations, homilies, &c. some of which have been much approved.

49. BIBLIA HEBRAICA sine punctis. Versibus, Capitibus, et Sectionibus interstincta, notisque Masoretarum quas Kri et Ktif appellant, instructa. Ad Leusdenianam editionem adornata. AMSTELOD. ET ULTRAJECT. 1701. Duodecimo.

This edition is formed from that of Leusden, printed at Amsterdam and Utrecht, and at the expense of Gerard Borstius, Francis Halma, and William Vander Water. It is very elegantly printed. There is an address from George Desmaretz, at the end of which is

אשרי שרגליו היו נמנעים  
גם מלכת בעצת רשעים  
גם מעמוד בדרך של חטאים  
אף לא ישב כלץ בתוך פתאים

On the reverse of this leaf the following version of part of the 1st Psalm:

כי אם בתורת יהוה שם האיש  
חפצו ומהגות בה לא ימיש .

At the end are tables of the *Paraschæ*, and the *Haphtorah*. The *Keri* and *Ketib* are placed throughout the work, and the chapters and verses are distinguished by the Arabic numerals, with the exception of all the 1st and 5th verses, which are expressed in the Hebrew character.

50. *BIBLIA HEBRAICA*, secundum ultimam editionem Jos. Athiæ, a Johanne Leusden denuo recognitam, recensita atque ad Masoram, et correctiores Bombergi, Stephani, Plantini, aliorumque Editiones, exquisitè adornata variisque Notis illustrata ab EVERARDO VAN DER HOOHT, V. D. M. Editio longè accuratissima. AMST. ET ULTRAJECT. 1705. Octavo. 2 vols.

This is an exceedingly beautiful edition, and was executed with new Hebrew types, to which the points were affixed. The Athias edition of 1667 has formed the basis of this edition. The editor states, that he himself examined each page three times, and that he employed a learned Jew to correct the press. There is a very learned preface, in which the editor takes a review of preceding editions, and states wherein he has altered and amended, and adds the judgment of the Divines of Leyden and Francker, and of Leydekker, Braun, Meyer, Gurtlerius, Rhenferdius, and Reland, on his work. The argument of the chapters is placed in the margin in Latin; the final Masorah is at the end of the books, accompanied by a Latin interpretation; the name of the books, both in Hebrew and in Latin, and the number of the chapters, are expressed at the head of each page. The numerals are placed to the verses, and the divisions noted, which renders it the most convenient Hebrew Bible for reference. At the end of the II. Chronicles, the principal variations of the Bomberg, Plantin, Athias, and other editions, as observed by Vander Hooght, are added, and occupy 22 leaves.

Dr. Adam Clarke speaks highly of this edition. He styles it “an excellent work: the paper is fine, and the press-work well executed. In the margin there are abundance of Latin *Scholia*, which give the contents of almost every paragraph. All the Masoretic sections, large and small letters, *Keri*, sum of sections, &c. are distinctly noted. This work may be pronounced the most elegant and perfect Bible ever yet published on the Masoretic plan.”\*

It has a double title-page; one engraved, the other printed. The type is large, distinct, and bold; and the *finals* are generally from *two* to *three-eighths* of an inch in length. He who possesses a copy of this edition need scarcely wish for another for private use.

51. BIBLIA HEBRAICA cum optimis impressis et manuscriptis codicibus in et extra Germaniam per plurimos annos incredibili labore et diligentia collata, et juxta Masoram, Or thora, Schaar hanneginoth, aliaque Hebræorum Principia Critica sollicitè examinata, accuratissimè emendata, et fideliter recensita. Characterè illustri expressa, capitibus, versiculis et sectionibus tum Christianis, tum Judæis, usitatis, interstincta, notis Keri et Ktith instructæ, ac Latinis Summariis illustrata, studio et operâ D. HENRICI OPITII, in Acad. Kilon. &c. KILONII, typis et sumtibus Autoris, ex typographeo Bartholdi Reutheri, Acad. Typogr. Anno 1709. Quarto.

This is a very highly esteemed edition, and engaged the attention of the learned editor for thirty years. The typography is

\* Bibl. Dicit. 1. 230.

not so splendid as some other editions, the majority of which it excels in the elaborate and accurate manner in which it has been prepared. It is dedicated to the Almighty, in an Epistle occupying seven pages, and preceded by the following inscription:

REGI. SECULORUM.  
 INCORRUPTIBILI. INVISIBILI.  
 SOLI. SAPIENTI.  
 DEO.  
 TRIUNI.  
 PATRI. FILIO. ET. SPIRITUI S.  
 CREATORI. ET. CONSERVATORI.  
 OMNIUM. RERUM.  
 REDEMPTORI. ET. SANCTIFICATORI.  
 TOTIUS. GENERIS. HUMANI.  
 REGI. REGUM. ET. DOMINO. DOMINANTIUM.  
 DOMINO. MEO.  
 CLEMENTISSIMO.  
 OPTIMO. MAXIMO.  
 D. D. C.  
 AUTOR.  
 DOMINE. AC. DEUS. MI! &c.

Another Dedicatory Epistle to the Princes, the patrons of the work, and a Preface to the Reader follow. From this preface we learn, that the editor consulted the Brixian edition of 1494; the Rabbinical of 1523 and 1543; the Bomberg of 1521 and 1525; the Venetian of R. Jacob Lombroso, of 1639; the Polyglott of St. Andre, of 1587; the Plantin of 1566; the Antwerp Polyglott; the London Polyglott; Buxtorf's Rabbinical Bible; Elias Hutter's, of 1587; that of Menasseh ben Israel; the Hart-



manns', of 1595; and that of Athias, of 1667. This latter edition formed the basis of the Opitian. Besides these printed copies, the Mss. of Berlin, Frankfort and Hamburg were consulted. The arguments to the books are in Latin, and placed in the margin. The chapters and verses are numerically distinguished in the usual way. At the end is the table of the Haphtorah, according to the German and Portuguese Jews.

The greatest care was bestowed on this edition, each page of which is said to have been revised at least six times.

52. BIBLIA HEBRAICA prout illa antehac diligenti opera atque studio DAVIDIS CLODII, &c. accuratè recognita a J. H. MAIO, et ultimò revisa a JOH. LEUSDENO. FRANCOF. AD MÆNUM, *Typis et impensis Balth. Christ. Wustii*, 1712. Octavo. 4 vols.

Le Long\* refers this edition to the year 1692, and supposes that either by accident or by fraud some copies have a later date affixed to them. Such is the case with the present copy, which is the second Clodian edition; and it is said that great care and attention was bestowed on the work. Many of the errors of the edition of 1677 are corrected in the present copy; but the order of the books, &c. is the same. Various readings have been collected and printed by way of appendix to this edition.

53. BIBLIA PARVA HEBRÆO-LATINA. Operâ et Studio HENR. OPITII. Quinta vice edita. LIPSIAE 1714. Duodecimo.

The fifth edition of the work.

\* Bibl. Sac. I. 46.

54. BIBLIA HEBRAICA, ad optimorum tam impressorum, speciatim Clodii, Leusdenii, Jablonski, Opitii, quam manuscriptorum aliquot codicum fidem collata. Direxit opus, novas capitum inscriptiones præfationemque adposuit D. JOH. HENR. MAIUS, SS. Theol. Prof. &c. Collationem vero sedulam instituit, annotationem ac interpretationem vocum ἀπαξ ἢ δις λεγομένων, cetera denique emendatæ editionis sive requisita sive ornamenta quanto potuit accurato studio, addidit M. GEORGIUS CHR. BÜRCKLIN Illunt. Pedag. Giss. Præceptor. FRANCOFURTI AD MÆNUM, *impensis Joan. Phil. Andree*. 1716. Quarto.

In this edition of the Hebrew Bible the editor Maius has made a very careful collation of several printed and manuscript copies to perfect his work as much as possible. The edition is founded upon that of 1677, by Clodius; and from the preface we learn that the editions of Munster of 1546, the Bragadine at Venice of 1613, the Genevan of 1618, and the Durlacensian, the Bashuysian and the Uffenbachian Mss. have been chiefly referred to. Bürcklin was also assisted by James Schudt, and the copies were three times revised to discover and correct the errors. The typography is very good; but notwithstanding the care that has been bestowed upon the work, Reineccius states it to be full of typographical errors. The observations of Bürcklin follow the preface of Maius. The contents of the chapters are expressed in Latin in the margin; the various readings are printed without points at the foot of the page; the final Masorah is placed at the end of the several books, and at the end of the work is an Index of the sections of the Law and the Prophets, at the conclusion of which is affixed the name of the printer, thus: "*Typis Joannis Koelneri, Anno 1716.*"

There is a Hebrew engraved title, in which are introduced figures of Moses, Aaron, and King David playing on the harp.

55. 56. BIBLIA HEBRAICA, ex aliquot Manuscriptis et compluribus Impressis Codicibus, item Masora tam Edita quam Manuscripta, aliisque Hebræorum criticis diligenter recensita. Præter nova lemmata Textus S. in Pentateucho, accedunt Loca Scripturæ Parallela, verbalia et realia, brevesque adnotationes, quibus nucleus Græcæ LXX. Interpretum et OO. Versionum exhibetur, difficiles in Textu Dictiones et Phrases explicantur, ac Dubia resolvuntur; ut succincti Commentarii vicem præstare possint. Singulis denique Columnis Selectæ Variantes Lectiones subjiciuntur: Cura ac Studio D. JO. HEINR. MICHAELIS SS. Theol. &c. et ex parte opera Sociorum; ut pluribus in Præfatione dicetur. Cum gratia et privilegiis Sac. Cæs. Maj. Potentiss. Reg. Polon. et Prussiæ, nec non Elect. Saxon. et Brand. HALÆ MAGDEBURGICÆ, *Typis et sumptibus Orphanotrophei*, 1720. Octavo. 2 vols.

In addition to the foregoing copious title, there is an engraved frontispiece and a dedicatory epistle to the King of Prussia. The preface which follows is exceedingly copious on the history of this edition of the Hebrew Bible, and gives an account of all the sources referred to, and the assistants engaged in the work. From it we learn that five Mss. from the Library at Erfurth have been consulted for this edition. The Rabbinical Bible of 1517, by Bomberg; the Venetian Rabbinical Bible of 1618; Buxtorf's Rabbinical Bible of 1620; the Bomberg editions

of 1518 and 1521; the 4to. and 16mo. of R. Stephens, 1543 and 1546; the Royal Antwerp of 1571; the Plantin of 1566; the Polyglott of St. Andre, 1587; the Bible of E. Hutter, 1587; the London Polyglott, 1657; the Leipsic Hebrew and Latin Bible of Montanus, 1657; the second edition of Athias, by Leusden, 1667; that of Clodius, 1676; the Bragadine Venetian of 1614 and 1678; that of the Hartmanns of 1595; and that of Opitius of 1709, are among the editions which have been referred to in the course of the publication of this work. The Jablonski edition of 1699 has served as the basis of this edition. The length of time engaged, and the manner of employing it in the preparation of this edition, is thus noted by the learned editor: “*Labor autem iste collationis Codicum die 9 Octobris, 1702, inceptus, et per 15. menses ac ultra productus, finem suum vidit incunte anno 1704. postquam huic negotio ego cum duodecim commilitonibus singulis diebus tres quatuorve horas tribueram. Et quanquam molestum satis esset, superfluis fere minutiis et vacuis sæpe signis notandis inhærere; facile tamen ejus rei tædium abstergebat usus, quem nonnunquam sentiebamus, et felix laboris progressus: dum integris adhuc viribus, et conjunctim omnes commilitones, quod sibi datum erat negotii alacriter observabant. Lectoris autem et notarii vices ipse sustinebam, paullulumque subsistebam non ad singulas tantum voces, sed etiam ad consonantes, vocales et accentus, criticasque notas, et quisque suum codicem accurate introspiceret, meque et universum Collegium, si quid varium deprehenderetur, moneret. Quomodo intra dictum illud anni et trium mensium spatium satis magnum volumen ex variantibus ejusmodi minutiis collectum tandem fuit.*”\*

The text is printed with points; Latin arguments are prefixed to the several books; the verses are disposed in numerical order, every fifth being expressed in the Hebrew character; the paral-

\* Pref. P. 5, § IV.

labeled places and notes are inserted in the margin, and at the foot of the page.

This Bible contains the first collection of various readings, by a Christian editor, of the Hebrew Scriptures.

The Bible is divided into four parts: the first consists of the Pentateuch; the second, of the prior Prophets, Joshua, Judges, Samuel, and Kings, to which part there is a title; the third, of the posterior Prophets, and there are prefaces in Latin to Isaiah, Jeremiah, Ezekiel, and to the twelve minor Prophets; the fourth part, of the Hagiographa including the five books of Megilloth: to this division there is also a Latin preface.

At the end of the II. Chronicles, is a collection of the Errata, directions to the bookbinder, &c.

This edition of the Bible, which has always been highly esteemed by the learned, is printed in an 8vo. and a 4to. form: the latter is, more correctly speaking, only a large-paper edition; but some parts of the preface have been evidently re-composed, and the ornaments used by the Printer vary occasionally. There are copies of both in His Royal Highness's Library.

It may not be out of place here to introduce an extract from Bishop Marsh's History of the Translations of the Scriptures,\* &c. relative to the place where the above edition was printed. "In 1712," says he, "Baron Canstein founded at Halle an institution for the sole purpose of printing Bibles, especially *German* Bibles, according to Luther's version. This institution has been in a state of never-ceasing activity. In the printing-office of this institution the frames are kept constantly set for the whole Bible, of various sizes, from the folio to the duodecimo;

\* P. 20.

and the Bibles and Testaments which have emanated from this institution amount to more than *three millions of copies.*"

JOHN HENRY MICHAELIS was born at Kcttenberg, in Hohenstein, July 26, 1668. He was Professor of Divinity, Greek, and the oriental languages, and director of the divinity school at Halle. He went through regular courses of philosophy and divinity at Leipsic, and studied the oriental languages and rabbinical Hebrew. He died in 1738, having published many important works, for an account of which the reader may consult Moreri.\*

57. BIBLIA HEBRAICA MAGNA RABBINICA. AMSTERDAM. 1724—7. Folio. 4 vols.

This is unquestionably the most copious and the most valuable of all the rabbinical Bibles, and was edited by Moses ben Simeon, of Frankfort. The second volume is dated 1726, the 3rd and 4th, 1727, so that three years were occupied in the printing of this superb work. It is founded upon the Bomberg editions, and contains not only their contents, but also those of Buxtorf's, with additional remarks by the editor.

The *first* volume contains the Pentateuch. 1. An index of the things explained by R. Abdias Sporno, according to the order of the Paraschæ. 2. A treatise of the same on the Law. 3. Approbations of the Synagogues of Amsterdam, Frankfort, and others. 4. Explication by Mosis of the signs used to designate the authors referred to. 5. Ancient preface at the head of former editions. 6. Index of the chapters of the books of the Old Testament. 7. Preface of R. Chiskuni. 8. Preface of

\* Dict. Hist.

Levi ben Gerson, with a revision of the Talmud. 9. Preface of R. Abdias Sporno. 10. Preface of Aben Ezra.

To the sacred text are added the Targum, the commentaries of Raschi, Aben Ezra, Baal Turim, the greater and lesser Masorah, Levi ben Gerson, Chiskuni, R. Jacob de Letkas, Imre Noah, and the commentary of R. Abdias Sporno. The Kometz Mincha (a collection from various commentators) is added by the editor. The columns are so disposed that the Hebrew text and the Targum are in the centre of the page, printed in a square type; the lesser Masorah in the intermediate space, and the greater Masorah at the bottom. At the side, in large round letters, in the inner margin, is the commentary of Raschi; in the outer that of Aben Ezra, and sometimes of Chiskuni. In the lesser column, in small round type, are placed Baal Turim, Imre Noah, and Kometz Mincha. In the lower part the commentaries of Ralbag and Sporno in small types.

The *second* volume contains the prior Prophets, with the commentaries of Raschi, Ralbag, and Jeschajja, with extracts from the book Keli Jeker by R. Schemuel Lamiado, and the Mincha Ketana (extracts from the commentaries of Mosis Alschech and R. Aaron ben Chajjm; a commentary entitled Lebh Aharon on the books of Joshua and Judges) of the editor in the margin. The prefaces of Kimchi, Levi ben Gerson, and Schemuel Lamiado in Keli Jeker, follow the title.

The *third* volume contains the posterior Prophets, with the commentaries of Raschi, Radak, Aben Ezra on Isaiah and Jeremiah, R. Schemuel Lamiado, R. Jacob ben Rab; R. Abdias Sporno, Schemuel Almosuino and R. Jitzchak Gerson and the Mincha Gedola of the editor.

The *fourth* volume has the prefaces of Aben Ezra, Aben Jechaja, and Simeon ben Zemach in Ohebh Misclpat and Misch-

pat Zedek. There are also various commentaries on the Hagiographa, by Raschi, Aben Ezra, Jitzchak Jabetz, Aben Jechai, Abdias Sporno on the Psalms, and extracts from the book of Schemuel Arepol called Mismor Lattora. On the Proverbs by Raschi, Aben Ezra, Ralbag, Aben Jechaia, Menachem Hammeiri, with the commentary Kabh Venaki by Schelomo ben Abraham. On Job, by Raschi, Aben Ezra, Aben Jechaia, Jitzchak Jabetz, Ramban, Abo, Peritzol, Abdias Sporno, and Simeon ben Zemach. On the Canticles by Raschi, Aben Ezra, Ralbag, Aben Jechaia, J. Jabetz, Meri Arama, and Abdias Sporno. On Ruth by Raschi, Aben Ezra, Ralbag, A. Jechaia, and J. Jabetz. On the Lamentations of Jeremiah by Raschi, Aben Ezra, A. Jechaia, and J. Jabetz. On Ecclesiastes by the same commentators, with the addition of Abdias Sporno. On Esther by Raschi, Aben Ezra, Ralbag, A. Jechaia. On Daniel by Raschi, Aben Ezra, Saadiah, A. Jechaia, J. Jabetz, and Ralbag. On Esdras and Nehemiah by Raschi, Aben Ezra, A. Jechaia, and J. Jabetz. On Chronicles by Raschi, Radak, and A. Jechaia. The editor has also added his own commentary throughout the work, under the title of *Mincha haerebh*. At the end of the work are placed the greater Masorah, the Variantes of the East and West, and the treatise on the accents. Each of the assistants in the work is celebrated in Hebrew poetry. According to Wolfius, this edition of the rabbinical Bible is the most copious and the best. Some interpretations from Mss. have been admitted, and others printed separately before have been introduced, in some instances entire, and in others by extracts. The 36-37 of Joshua, chap. XXI. have been rejected, and it is marked in the margin, that they exist in some Mss., but not in the most correct and ancient ones. In some copies destined for the use of the Christians, Tychsen has remarked, that the treatise *de scopo legis*, by R. Abdias Sporno, is wanting.

As it may be interesting to see in one view the numerous Commentators whose labours adorn this publication, a list of them is here subjoined:



- I. R. Schelomo b. Isaac, s. Raschi, on the whole of the sacred volume.
- II. R. Abr. b. Meir Aben Ezra, on the whole, except the prior Prophets.
- III. R. Jacob ben Ascher ben Jechiel Baal Turim, on the Pentateuch.
- IV. R. Levi ben Gerson, on the Pentateuch, prior Prophets, Proverbs, Canticles, Ruth, Esther, Daniel, and Chronicles.
- V. R. Chiskuni, or R. Chiskia ben Manoach, who wrote a book entitled חזקוני, i. e. Confortate me s. comment. on the Pentateuch, edited by Vittorius Ælianus, of Cremona, 1549.
- VI. R. Jacob de Letkas, or Delischkas, a literal commentary, allegorical and cabalistic, on the Pentateuch, which was edited and printed at Constantinople by Eliczer Gerson in 1540, and at Cremona by Vincentius Conti in 1556, and at Cracovia in 1598.
- VII. R. D. Kimchi, s. Radak, on all the Prophets.
- VIII. R. Esaias ben Elias, on Judges and Samuel.
- IX. R. Samuel Lamiado, a writer of the 16th century, the author of *Keli Jeker*, i. e. precious vessel, or commentaries on the prior Prophets, collected from the most ancient interpreters. He has taken largely from Raschi, Radak, and Rabbag, and uniformly contradicts Abarbanel.
- X. R. Moses Alschech, a very celebrated commentator, has written comments on various books of the Scripture. Le Long\* states, that by some he has been considered the author of new opinions, whereas he would be more properly designated the renovator of the most ancient. These commentaries are added to the present Bible by extracts only.
- XI. R. Aaron ben Chaijm, a writer of the 17th century, has

\* Bibl. Sac. i. 110.

written commentaries on Joshua, called *Lebh Aharon*. Of these there are extracts.

- XII. R. Jacob ben Rab, a Spanish refugee, and afterwards prince or leader of the Captivity in the Holy Land, wrote a commentary on Isaiah, Jeremiah, Ezekiel, and some of the latter Prophets, entitled *Lekute Schuschanim*, i. e. Collection of Lilies.
- XIII. Abdias ben Jacob Sporno, an Italian Physician, who has given commentaries on some of the Prophets, Psalms, Job, Canticles, and Ecclesiastes.
- XIV. R. Schemuel Almosnino wrote literal notes on the latter Prophets. In this Bible they are published from the Ms. This Rabbi also wrote a commentary on Raschi.
- XV. R. Isaac Gerschom wrote notes on Malachi.
- XVI. R. Isaac ben Schelomo Jabetz wrote a book entitled *Law of Benignity*, in which are ten different commentaries from various interpreters on the Psalms, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Daniel, Esdras, Nehemiah, and Esther.
- XVII. R. Joseph Aben Jechaia, on the Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Daniel, Esdras, Nehemiah, and Chronicles. These are printed from the Ms.
- XVIII. R. Samuel Arepol, a writer of the 16th century, wrote commentaries on some of the Psalms. He also wrote a commentary on the Canticles, entitled "The Prince of Peace." Extracts from these are printed.
- XIX. R. Menachem Hammeiri, or Beth Meir, wrote a commentary on Proverbs, which has been printed from the Ms.
- XX. R. Schelomo ben Abraham, on Proverbs.
- XXI. R. Mosen bar Nachman, on Job.
- XXII. R. Abraham ben Mordecai, on Job.
- XXIII. R. Simeon b. Zemach Duran, the grandson of Levi ben Gerson, wrote a commentary on Job, called *Diligent*

*Judgment.* It had been published before, but is here printed at length.

XXIV. R. Meir b. Isaac Arama, a writer of the 16th century, wrote a commentary on the Canticles, which appears here from the Ms. Also a commentary on Isaiah and Jeremiah, which has sometimes been ascribed to R. Samuel Lamiado. Meir wrote also a commentary on Job.

XXV. R. Saadiah Gaon, on Daniel.

XXVI. R. Moses ben Simeon, of Frankfort, was the printer and editor of this work. He wrote Commentaries upon different parts of the Scripture. He has likewise added four other works. To the first Vol. or the Pentateuch is קומץ מנחה, i. e. *pugillus oblationis*, containing extracts from various ancient interpreters. To the 2nd vol. in the margin is מנחה קטנה, i. e. *oblatio parva*, collected from the writings of Moses Alschech and Aaron ben Chaijm. To the 3rd vol. מנחה גדולה, i. e. *oblatio magna*, or extracts from various sources. To the 4th vol. מנחת הערב, i. e. *oblatio vespertina*, in which he attempts to interpret those passages which other commentators had overlooked or neglected.

The present copy is bound up in five volumes. Of the chief of the commentators above enumerated, short biographical notices have already been given; of the remainder I have been able to collect the following materials:

MOSES ALSCHECH was descended from a Spanish family, established at Safet, in Upper Galilee, from the time of the Captivity of Jerusalem. He was esteemed one of the best Jewish preachers and interpreters of the 16th century. He wrote commentaries on the Pentateuch, on the prior and posterior Prophets, and on various other books of the Old Testament. De

Rossi enumerates twelve different commentaries by this Rabbi, and speaks highly of their value.

SAMUEL ALMOSNINO, of whose life I have been unable to obtain any particulars, wrote, besides the notes on the minor Prophets inserted in the preceding Bible, an Exposition of the Commentary of Raschi on the Pentateuch. This was printed at Constantinople, together with some other works by the same author. De Rossi possessed a Ms. of the Exposition.

SAMUEL AREPOL, or ARIPOL, of Safet, in Upper Galilee, a writer of the 16th century, published commentaries on the Canticles, Ecclesiastes, and on some of the Psalms, of which extracts are to be found in the Rabbinical Bible.

MOSES NACHMAN, or NACHMANIDES, frequently called Ramban, was a native of Spain, and born at Girona, in 1194. At a very early period he was greatly distinguished by his superior talents and acquirements. He wrote many works on medicine, philosophy, divinity, and on the Cabala, and was chosen Supreme Master of the Rabbins, and received the appellation of "THE DOCTOR." Having made a vow to journey to the Holy Land, he departed, at the advanced age of 73, from his native place for Jerusalem on the 9th of the month Elul. He lived to complete his commentary on the Pentateuch; and, having built a new synagogue, he departed this life in the 75th year of his age. De Rossi gives a list of *nineteen* works by this distinguished man.

ARAMA MEIR was a native of Saragossa, and exiled from Spain in 1492. His father Isaac Arama was a native of Zamora, and was well versed in Holy Writ and the sciences. He was also exiled, and, with his son, retired to Naples, where he died. In 1495, upon the invasion of Naples, Arama Meir fled

to Salonichi, and resided among the Turks until the period of his death in 1556. He wrote commentaries on Isaiah, Jeremiah, Job, Psalms, Canticles, and Esther, all of which have been published. From his writings we learn that he also composed a commentary on the Pentateuch, which, however, remains unpublished.\*

MOSES of FRANKFORT, the printer and editor of the Rabbinical Bible, was a Rabbin of the German Synagogue of Amsterdam, and established a printing-office in the beginning of the eighteenth century. He printed several learned works, but that which has obtained for him the greatest credit is the Bible just noticed.

58. BIBLIA HEBRAICA ACCENTUATA,† sive Codicis Hebræi, Accentuum Radiis collustrati, ultra bis mille Specimina, quibus Vexatissima Loca, reliqua Hermeneusi non neglecta, nodis solvuntur, præmissis IV. Dissertationibus in hanc rem, cum Accentuationis utriusque Tabula, additis, post Spicilegium, Conjecturis de Accentuum origine divina, et obsignationis ratione apud Priscos, Opera et curis GEORG. CHRISTOPH. DACHSELI, &c. Accedit Præfatio SALOMONIS DEY-LINGII, SS. Theol. &c. LIPSIAE 1729. Quarto. 2 vols.

On the reverse of the title is an account of the rubric; following which is the title of the first part of the work, which comprises the books of the Law, the prior Prophets, and the Hagio-

\* Rossi.

† As this Bible does not contain the Hebrew text entire, I scarcely know whether it is properly placed here: it would perhaps have been more correctly added to the Commentators; but it usually accompanies the other Hebrew Bibles in the Catalogues.

grapha. Then a title to the second part, which contains the posterior Prophets and addenda, and conjectures concerning the divine origin of accents, and the mode of pointing among the ancients. The author inscribes his work to the Great Jehovah; to the Heads of the Saxon Church; to the Elector of Saxony; and to the President of the Electoral College. A dedicatory epistle to the President follows, from which we learn that the author was occupied above twenty years in the composition of the work. To this succeeds a preface by Deylingius in praise of the points, and enumerating the chief of the advocates and opponents of them. The work is also preceded by a dissertation on the difference of punctuation of the Old and New Testament. This is succeeded by two philological theses on accentuation, by G. C. Dachselius, replied to by G. Kuhn, and a philological dissertation on the anointing of Elisha and the rest of the Prophets, by Dachselius, replied to by C. F. Stranze. Two tables on accentuation, prosaic and metrical, immediately precede the work. The first volume terminates with the Songs of Solomon; and the second commences with Isaiah, and contains the remainder of the Bible. There are addenda to the several books, and conjectures respecting the accents and pointing of the ancients. An index to the principal parts of the work concludes the volume.

59. BIBLIA HEBRAICA, nella *Stamperia Bragadina*, con Licenza de Superiori. VENET. 1730. Quarto.

This edition of the Hebrew Bible is accompanied by a translation of the difficult words into Spanish in the margin. The original Hebrew word thus translated is distinguished by a mark over it. On the back of the title is an advertisement of the edition. It is followed by a preface of the reviser Solomon, son of David Altarras, stating the edition to have been most carefully revised. It is printed with points.

After each portion of Scripture the table of the Haphtorah for that portion is expressed according to the manner of the German and Italian Jews. At the end of the Pentateuch is a table of the portions read on festivals and fasts. The V. Megilloth follow. To the prior Prophets there is a distinct title. There is also a title to the latter Prophets, and to the Hagiographa, at the end of which is an address of the two editors Menachem and Benjamin, the sons of Aaron Pulaku. There is also an almanack for 80 following years. The final Masorah is added.

60. BIBLIA HEBRAICA ad optimorum codicum et editionum fidem recensita et expressa, adjectis Notis Masorethiis aliisque observationibus, nec non versuum et capitum distinctionibus, numeris et summariis, accurate M. CHRISTIANO REINECCIO, SS. Theol. Bacc. &c. Editio altera. LIPSIAE, apud Bernh. Christ. Breitkopfium, 1739. Octavo.

A short address from the editor follows the title, from which it appears that this edition was corrected by J. C. Messerschmidt; and although it is said that many errors were removed, yet Le Long\* states many others to have been made, and that the first is to be preferred to this edition.

At the end is מפתח הזכר seu Index Memorialis quo voces Hebraicæ et Chaldaicæ V. T., consisting of 78 pages, with a distinct title, and dated 1735. There is also a key to the Parashæ and the Haphtorah. This edition is with points.

\* Bibl. Sac. V. I. p. 35. § XXXII.

61. BIBLIA HEBRAICA ad optimas quasque Editiones expressa, cum notis Masorethicis et numeris distinctionum in Paraschas et capita et versus, nec non singulorum capitum summariis latinis, accurante M. CHRISTIANO REINECCIO, SS. Theol. &c. LIPSIAE, *sumptibus Hæredum Lanckisianorum*, 1739. Quarto.

Although published in the same year as the preceding, yet it differs from it not only in form but in its mode of typography, for it reads from right to left; and the books are arranged in the manner of the German Bibles, the division into four parts being entirely removed. There is an elegantly engraved frontispiece, representing Moses and Aaron and King David.

After the Preface to the Reader, in which it is observed that the printing of the edition was commenced in 1713, follows a table of the order of the sacred books in Hebrew and in Latin. The text is printed with points; the verses are numerically distinguished, and the Argument in Latin is prefixed to each chapter. The Masorah is added to each book in Hebrew and in Latin, and at the end are tables of the Paraschæ and of the Haphtorah. There are 466 pages. At the end is printed "Lipsiæ, Litteris Breitkopfianis."

62. BIBLIA HEBRAICA secundum Editionem Belgicam Everardi Vander-hooght, collatis aliis bonæ notæ Codicibus una cum Versione Latina SEBASTIANI SCHMIDII. LIPSIAE, *Sumptibus Wolfgangi Deer*, 1740. Quarto. 2 vols.

This edition, as the title expresses, is formed upon the celebrated one of Vander Hooght, the notes of which are placed in



the margin, together with the notes of the editor. The various readings in the Hagiographa are placed at the end of the work. The Latin version of Schmidt is very highly esteemed, and has been preferred to that of Munster, or of Montanus, or of Castalio, or of Junius and Tremellius. It is to be lamented that the Latin text is very incorrectly printed in this edition.

The preface of Clodius immediately follows the title-page. In this preface the Hooghtian edition is defended against objections that had been urged respecting it. The preface of Vander Hooght is also prefixed, and accompanied by the testimonials of illustrious men in favour of the edition, and the testimony and judgment of the Faculty of Theology of Strasburgh in favour of Schmidt's Latin version. A table of the Haphtorah and the various readings from Vander Hooght complete the work. The typography is most miserably executed

63. BIBLIA SACRA tam Veteris quam Novi Testamenti, cum Apocryphis, secundum Fontes Hebraicos et Græcos, ad optimos codices collata, prætereaque ita adornata, ut qua singulas paginas exactissima respondeant Bibliis Germanicis, Halæ Saxonum impressis, quæ Cansteiniana vulgo vocantur, ad confirmandam memoriam localem in his acquisitam. Adjectæ sunt Variantes Lectiones Selectæ cum præfatione de Authentici Textus præ Versionibus prærogativis D. CHRISTIANI BENEDICTI MICHAELIS, Theol. et Ling. Sacr. Prof. Hal. ZULLICHAU, *Sumpt. Orphanotrophei, apud Gottlob. Beniam. Frommannum.* 1741. Quarto.

After the Preface follows the order of the books of the Old

Testament in Hebrew and Latin; the books of the Apoerypha in Greek and Latin, and a second table of the books according to the order adopted in the German bibles. To these succeeds the Bible in Hebrew, with points. The text is formed from the edition of Opitius, many of the errors of which are corrected. The arguments of the several chapters are expressed at the head of each in Latin; the verses are numerically distinguished as usual, and the various readings, without points, are placed at the foot of the page. After the book of Malachi is a Masoretic Appendix, and a *Calendarium Biblicum*, to which succeeds a list of *Corrigenda*; at the end of which is printed "*Lipsiæ, Literis Breitkopfianis.*" Malachi terminates on page 916, and the Apocryphal books, in Greek only, commence on 917. After the Apoerypha the New Testament with a distinct title and paging. This will be noticed in its proper place.

64. BIBLIA HEBRAICA sine punctis. Accurante NATH. FORSTER S. T. B. C. C. C. Socio. OXONII, e *Typographeo Clarendoniano, typis et sumtibus Academicis*, 1750. Quarto. 2 vols.

This edition, splendid in its form, is dedicated to Lord Hardwieke. It is printed on excellent paper with a fine type; but much disappointment was felt upon its publication. The Editor proposed to have added an Appendix containing the various readings of the Hebrew and Samaritan Copies, with a Preface concerning them; but the subscriptions not being sufficient to defray one half of the expense of publishing the Bible itself, he was obliged to abandon that essential part of his design. The first volume contains the Pentateuch, and extends to the 11. Kings. The second volume commences with the posterior Prophets, and terminates at the 11. Chronieles. After the Chro-

nicles the portions of the Prophets read at the Synagogue after the Sabbath portion of the Pentateuch, according to the German and Portuguese Jews, (which variation is expressed in Hebrew in a marginal note,) are added. The festival books are placed in the Hagiographa according to the arrangement of Hutter. The numerical division of the verses is preserved, and every fifth is expressed in the Hebrew character. The 36th and 37th verses of the XXI. Joshua are omitted.

This Hebrew Bible has been little esteemed, and is seldom enquired after. This Copy is on LARGE PAPER.

DR. NATHANIEL FORSTER was born Feb. 3, 1717, at Stadscombe, Devonshire, and evinced at a very early age an extraordinary aptitude for learning. When only 13, he had gained the first place in a very numerous and excellent grammar school at Plymouth, from which he was removed to Eton, and thence to Pembroke College, Oxford. He was chaplain to Dr. Butler, Bishop of Durham, who bequeathed to him a legacy of 200*l.*, and appointed him executor of his will. He was afterwards appointed chaplain to Dr. Herring, Archbishop of Canterbury, and in 1754 promoted by the Lord Chancellor Hardwicke to a prebendal stall in the church of Bristol. In the same year the Archbishop gave him the valuable vicarage of Rochdale in Lancashire. He was afterwards one of the chaplains to George II. and preacher at the Rolls chapel. He associated much with, and was greatly esteemed by learned men; and his knowledge of the Hebrew, Greek, and Latin languages was not exceeded by any man of his time. He published various classical and theological works of deservedly good repute. He died Oct. 20, 1757.

65. **BIBLIA HEBRAICA MANUALIA**, ad *Hooghtianam*, et optimas quasque Editiones recensita, atque cum brevi Lectionum Masorethicarum, Kethiban, et Krijan, resolutione ac explicatione, ut et cum Dictionario omnium vocum Veteris Testamenti Hebraicarum et Chaldaicarum, in usum Studiosæ Juventutis edita a JOHANNE SIMONIS, Hist. S. et Antiq. Prof. Prostant AMSTELODAMI, apud *Jacobum a Wetstein*, 1753. Octavo. 2 vols.

In addition to the above, there is an elegantly engraved title. The address of the Editor follows the titles, and is dated Halæ Magdeburg, 1751. The Bible is well printed, and with points; the characters are beautiful, but the paper is bad. The chapters and verses are numbered in the usual way. The book of Exodus is adorned with two plates, each containing eight subjects, illustrative of the temple and its furniture. The final Masorah is added to the several books. This edition has been made from Vander Hooght's; and although great care was bestowed upon it, yet there are many typographical errors. The Dictionary of the Hebrew and Chaldean words in the Old Testament is joined to this Bible, and contains the roots and derivations of the sacred book. An analysis and explanation of the Masoretic readings has also been added, and being digested into alphabetical order, is of very considerable use to the student.

66. **BIBLIA HEBRAICA cum Notis Criticis et Versione Latina ad notas criticas facta**. Accedunt Libri Græci, qui Deutero-Canonici vocantur, in tres classes distributi. Autore CAROLO-FRANCISCO HOUBIGANT, Oratorii Jesu Sacerdote. LUTETIÆ PARISIORUM, cum Approbatione et Privilegio Regis. 1753. Folio. 4 vols.

The learned editor of this edition of the Hebrew Bible an-

nounced his intention as early as the year 1746, and seven years afterwards it appeared, accompanied with a Latin version and critical notes. It is executed with a very elegant type, and its form is truly splendid. The basis of the text is Vander Hooght's, many of the typographical errors of which edition are corrected. An argument in Latin is prefixed to each chapter. The Keri is omitted, but in its place appear the various readings of the Samaritan Pentateuch expressed in the Hebrew character. This edition is said to have been corrected by Mss., several of which belonged to the Oratory. The Latin version is a new one, and is between a literal and a too free translation. The notes are in the margin and at the foot of the page. The Prolegomena are five in number, and embrace the following considerations:

- I. Whether the Hebrew Mss. are such at the present time that editors should trust to them entirely? To this he replies in the negative, because they do not exactly correspond with each other.
- II. How far the editions of the Hebrew Bible are faulty? The faults are supposed to arise from the letters being changed, omitted, or added; in the translation of words, in barbarisms, solecisms, and false forms of writing.
- III. Whence the means of preparing a good edition are to be sought? The sources are: the Samaritan Mss.; the Mss. of the day, in the enumeration of which he describes very superficially those of the Oratory and Royal Library of Paris; the versions of ancient interpreters; and the critical art, where the authority of Mss. fails. With respect to this latter means, the judgment of the editor of the *Bibl. Sacra* is not very favourable to the editor, for he says: "*qua arte haud raro usus est editor, sed haud felici successu, contra ipsius grammatices principia peccans.*"\*

\* *Bibl. Sacra*, i. 159.

- iv. How the sources of the foregoing corrections have been employed in this edition?
- v. In what manner it has been thought proper to publish the Hebrew text, and what Latin version to accompany it?

At the end of each volume are indexes of the places of the Sacred Scriptures explained and illustrated; and of the faults and corrections. The work was printed at the expense of the Fathers of the Oratory. “*Opus quoad externam formam splendidissimum sumptibus Patrum Oratorii est impressum.*”\* Houbigant corrects the Hebrew text in a vast number of places, but leaves the text of Vander Hooght as he found it: the corrections are in the notes, and his Latin Translation is adapted to the corrections. The late collations of Hebrew Mss. by Kennicott and De Rossi, often confirm Houbigant’s conjectures.

This Bible is an invaluable treasure to every Biblical student. It has two sets of Tables of Errata; one printed at the end of each vol., and another printed on a loose folio, that appears to have been the result of a later collation. The copy that wants these latter Tables, is defective.

CHARLES FRANCIS HOUBIGANT was born at Paris in 1686. In 1702 he became one of the Priests of the Oratory, and being, by extreme deafness, deprived of the comforts of social intercourse, he applied himself with intense ardour to his books. His chief labour was the translation of the Holy Scriptures, and the writing of comments upon them. He is reported to have been a very pious, as well as learned man; of a most benevolent disposition, sweetness of temper, and gentleness of manners. He received many honours from Pope Benedict XIV. Although his income was small, he yet devoted a part of it to the founding of a school near Chantilly. He lived to the advanced age

\* *Bibl. Sacra*, i. 159.

of 98. He published several theological and critical works, and left behind him some Mss. which have not yet been laid before the public. He died Oct. 31, 1783.

67. BIBLIA EN DOS COLUNAS HEBRAYCO Y ESPAÑOL. En la primera Coluna el original Hebraico, con todas las perfecciones en las letras puntos y taamim, con las Anotaciones de or Tora, poniendo cada coza en su lugar. En la segunda coluna la Traduccion en la lengua Española; y buscamos la palabra mas propria en aquella lengua, para exprimir el sentido del texto; para lo qual añadimos a las vezes alguna palabra inter ( ) lineas para mayor clareza. *En casa y a costa de Joseph, Jacob, y Abraham de Salomon Proops*, en AMSTERDAM, A<sup>o</sup> 5522. (1762.) Folio.

“Editio optima, splendida, et æstimata.”\*

An introduction by Proops occupies two leaves. On the reverse of the latter is a preface in Hebrew by the reviser of the edition, Abraham Hezekiah Bashan Sat. At the foot of the preface are verses in Hebrew and in Spanish, to be said before and after the study of any part of the Scriptures. The book of Genesis then commences. The verses are expressed by Arabic numerals, with the exception of every fifth, which is in the Hebrew character. There are vowel points, and the *Negenah* or musical points. There is also the *Keri* and *Ketib*. At the end of the Pentateuch are verses in Hebrew and in Spanish, to be used before and after the reading of different passages of Scripture. Then follows a table for reading of the Bible throughout the year, and a table of the Haphtorah. The prior Prophets have a distinct title, and at the end of this division is a table of

\* Bibl. Sac. i. 180.

the portions of Scripture read on occasion of different festivals. The posterior Prophets have also a distinct title, and at the end of this division the number of verses in the minor Prophets is subjoined. The Hagiographa has likewise a separate title, and at the end of the work is merely expressed the number of verses in the Book of Chronicles, being 1656.

68. **THE OLD TESTAMENT, ENGLISH AND HEBREW,** with Remarks Critical and Grammatical on the Hebrew, and Corrections of the English. By ANSELM BAYLY, LL. D. LONDON 1774. Octavo. 4 vols.

This is the second attempt to print the Bible in Hebrew and English, and it was undertaken by the editor with a view of promoting and facilitating the knowledge of the Hebrew language. Notes are added at the foot of the page, and are confined to three points:—1. Mis-translations. 2. The disposition of things with respect to time. 3. Pointing out the connexion and use of the parenthesis. They are not very numerous, but they contain many important criticisms on the Hebrew. The books are arranged as in the English Bibles. The Paraschæ of the Pentateuch are marked in the margin. The Keri is also placed in the margin, and the Ketib is distinguished by an asterisk (\*). The Haphtorah are likewise indicated in the margin. The work is ornamented with a frontispiece of Moses receiving the two tables of the law on the Mount Sinai. Joshua is represented at a distance in the Eastern posture of worship. The design is from the beautiful altar-piece of St. Stephen's Walbrook, by the late Benj. West. There are several small copper plates illustrating various parts of Scripture, and two maps, one of the children of Israel's journeys, and the other of their settlement in Canaan. The Hebrew text is printed on the left-hand page; the English authorised version on the right. All the accents are



omitted; but the *athnach*, which answers to our colon, and the *soph pashuk*, which is placed at the end of each verse of the bible, are retained. At the end of each book is what the author calls an Epilogue, or narration of the history of the contents of the book. Dr. A. Clarke reports it to be a pretty correct work; but acquaints us, that besides the errata noticed by the editor, the reader will find “*Thou shalt visit thy habitation,*” left out of the English text, Job v. 24.\*

To a poor scholar it is a useful work.

69. VETUS TESTAMENTUM HEBRAICUM cum variis lectionibus: edidit BENJAMINUS KENNICOTT, S. T. P. *Ædis Christi Canonicus, et Bibliothecarius Radclivianus. OXONII, e Typographeo Clarendoniano, 1776-80. Folio. 2 vols.*

One of the most laborious and certainly the most splendid efforts of modern times for the advancement of Biblical literature, is offered to our notice in the edition of the Hebrew Bible by the late learned Dr. Kennicott. This work was preceded by the two following publications.

*The State of the Printed Hebrew Text of the Old Testament considered.* A DISSERTATION in two parts. Part the first compares 1. Chron. XI. with 11. Sam. v. and XXIII.; and Part the second contains Observations on Seventy Hebrew Mss., with an Extract of Mistakes and Various Readings. Oxford, 1753. 8vo.

DISSERTATION THE SECOND; wherein the Samaritan copy

\* Bibl. Dict. 1. 274.

of the Pentateuch is vindicated: the printed copies of the Chaldee Paraphrase are proved to be corrupted: the Sentiments of the Jews on the Hebrew Text are ascertained: an Account is given of all the Hebrew Mss. now known; and also a particular Catalogue of 110 Heb. Mss. in Oxford, Cambridge, and the British Museum. Oxford, 1759. 8vo.

The object of these publications was to show the necessity of undertaking a collation of Hebrew Mss. of the Old Testament, in a manner similar to that which had already been made with respect to the Greek Mss. of the New Testament. The expectation of the learned was raised throughout all Europe by the proposition; and under the illustrious patronage and munificence of the King, and the countenance and support of the University of Oxford, recommended by Dr. Hunt, the Professor of Hebrew and Arabic, a sincere and zealous friend to the undertaking, and a great number of the dignitaries of the Church, the nobility and learned men of all denominations and of various countries, a very considerable subscription (nearly 10,000*l.*) was entered into, and Dr. Kennicott appointed to the execution of the work. The Hebrew Mss. to be collated for this edition were not confined to those already in this country; but all Mss. of importance that could be found, either in public or private collections abroad, were to be collated by the most competent persons. The collation of upwards of six hundred Hebrew Mss., and sixteen Mss. of the Samaritan Pentateuch, occupied a space of nine years inclusive; during which period Dr. Kennicott published annually an account of the labours of each year, and the expenses attending the work. To the collation of Mss. was added a collation of the most distinguished editions of the Hebrew Bible, and reference made to various rabbinical writings, particularly the Talmud. The collations of the several Mss. and the Various Readings being brought together, were transcribed into 30 folio vols., and in 1773 put to press. The first volume

was published in 1776, the second in 1780. The work is printed in two columns: on one side is the text of Vander Hooght, but without the points; and on the other, wherever the Samaritan Pentateuch differs from the Hebrew Masoretic text, it is expressed, not in the Samaritan characters, but in a square type: transverse lines fill up the remaining spaces. The Various Readings are placed at the foot of the page, and the Mss. are distinguished by numerals. After the Dedicatory Epistle to the King of Great Britain, there is the Testimony of Semler in favour of the work; a Catalogue of the individuals who by their subscription favoured the work; a Preface describing the manner in which the Mss. are designated, and the Testimonies of several learned men for the necessity of such an undertaking. At the end of each division of the Bible is a Catalogue of the number of the Mss. collated for the edition, and at the end of the second volume follows, *DISSERTATIO GENERALIS in Vetus Testamentum Hebraicum, cum Variis Lectionibus ex Codicibus Manuscriptis et Impressis, Authore Benjamino Kennicott, S.T.P. OXONII, 1780.* 129 pages, followed by an Index Textuum.

The *Dissertatio Generalis* contains an account of the manuscripts and other works collated for this edition, and presents a review of the Hebrew Text divided into periods, and beginning with the formation of the Hebrew Canon after the return of the Jews from the Babylonish captivity.

Dr. Kennicott has been censured by Tychsen for having placed the poetical parts of the Bible in the manner of hemistichs; into which, however, they naturally divide themselves: but there can be little doubt that the sense is thereby more clearly pointed out; and every one who may be desirous of reading them in prose can readily do so, as the words arrange themselves in the order of Vander Hooght's edition. The Samaritan Pentateuch is printed from the London Polyglott. Dr. K. was principally assisted by Professor Bruns, who republished the

Dissertatio Generalis at Brunswick, in 1783. Dr. Henry Owen has eulogised the performance in the following passage: "It is a work which contains, with all its imputed defects, a vast treasure of Hebrew learning; which, judiciously applied, will contribute more to rectify and restore the Hebrew text, than all the methods hitherto practised." An undertaking so vast, and having so important an object, was sure to meet with opposition from some individuals. It was attacked by the Abbé \*\*\*, Prof. in the University of \*\*\*, in two letters in French. The real author of these is said to have been an unprincipled Jew, of the name of Dumay, and who pretended to be converted to Christianity. Dr. Kennicott was also engaged in controversy with Dr. Rutherford, Julius Bate, and Dr. Warburton, and several others of minor name; and was very successful in his replies to the objections of these learned men.

To complete the evidence from all the Various Readings which have been collected, the *Variæ Lectiones* of De Rossi must be added.

A very full account of the Bible of Kennicott, and a copious analysis of the 'Disputatio Generalis,' may be found in the *Monthly Review*, vols. 55. 64. 65.

DR. BENJAMIN KENNICOTT was a native of Totness, in Devonshire, born April 4, 1718. His father was parish clerk at that place, and perceiving his son, from a very early period, to have a great fondness for books, judiciously encouraged and promoted his views, as far as he was able. He was educated at the grammar school at Totness, and by a public subscription was sent to Oxford in 1744, and entered at Wadham College. Three years afterwards he published two dissertations; one on the Tree of Life in Paradise, and the other on the Oblations of Cain and Abel. By these publications he gained so much applause, that a vacancy for a fellowship of Exeter Col-

lege occurring before he could qualify himself to be a candidate by taking his first degree, the University, as a mark of favour, conferred his bachelor's degree on him before the statutable period, and without fees. Soon after, he was elected fellow of Exeter College, and on the 4th of May, 1750, took the degree of master of arts. He subsequently printed several sermons; was appointed to the office of Radcliffe Librarian; in June, 1770, made a prebendary of Westminster, which in the month of October following, he exchanged for a canonry of Christ Church, Oxford. In 1771 he married Miss Ann Chamberlayne, sister to one of the solicitors of the Treasury, and he died on Aug. 18, 1783.

70. **BIBLIA HEBRAICA**, olim a **CHRISTIANO REINECCIO** edita et ad optimorum Codicum et Editionum fidem recensita et expressa, nunc denuo ad fidem recensione Masoreticæ cum Variis Lectionibus ex ingenti Codicum copia a **B. KENNICOTTO** et **J. B. DE ROSSI** collatorum ediderunt **D. JO. CHRISTOPH. DOEDERLEIN** et **JO. HENR. MEISNER**. **LIPSIÆ 1793**. Octavo. 2 vols.

This edition of Reineccius's Hebrew Bible is of great utility. It contains the most important of the various readings collected by Kennicott and De Rossi; and in a small compass, and at a small expense, affords to the student a body of very useful information. The plan of the work resembles the former editions by the same editor. According to the *Journal Général de la Littérature Etrangère*, (Jan. 1819), 10,000 copies of this edition were struck off; the unsold copies were disposed of to the trustees of the Orphan House at Halle, who had a new title-page prefixed to the edition, with the date 1818; and a preface by Professor Knappe, relative to the editions published at Halle. Copies of this work are found on a beautiful 4to. sized paper: they are as scarce as they are valuable.

71. BIBLIA HEBRAICA digessit et Graviore Lectio-  
 Varietates adjecit JOHANNES JAHN. *Sumptibus Canonice  
 Claustro-neoburgensis, VIENNÆ 1806. Octavo. 4 vols.*

This is an esteemed edition. Professor Jahn has long been celebrated for his acquaintance with oriental literature, and with the assistance of Dr. Dunkler, Rector of the University of Vienna, to whom it is inscribed, he was induced to undertake the execution of this edition of the Hebrew Bible. Several variations in the arrangement of the books, chiefly in accordance with the period of time in which they are supposed to have been written, have been made in this edition, which will be best perceived by the following collation of the volumes.

The *first* volume contains the Pentateuch.

The *second* volume the Books of Joshua, Judges, Ruth, I. and II. Samuel, I. and II. Kings, Ezra, Esther, Nehemiah; the books of Chronicles are interspersed and printed in parallel columns with the books of Joshua, Samuel, and Kings.

The *third* volume contains the Books of Amos, Hosea, Micah, Isaiah, Joel, Nahum, Habakkuk, Obadiah, Zephaniah, Jeremiah, the Lamentations, Ezekiel, Daniel, Haggai, Zachariah, Jonah, and Malachi.

The *fourth* volume contains the Psalms, Proverbs, Job, Canticles, and Ecclesiastes. The poetical books are printed in hemistichs. This volume concludes with an *Index Chronicorum*, and a *Recensio Codicum Hebraicorum collationis Kennicottianæ, ex Dissertatione Generali excerpta, atque observationibus Pauli Jac. Bruns et Joh. Bern. de Rossi suppleta et emendata*, occupying 97 pages, and enumerating all the important Mss. and printed editions of the Hebrew Bible, and its several portions. The text of this is Vander Hooght's, with points, and it is very accurately

pointed and printed. Arguments in Latin are prefixed to the chapters, the verses of which are numbered in the margin. The larger accents are added, and the Masoretic notes are preserved. The various readings, chiefly from Kennicott, Rossi, Grabe, the London Polyglott, Grabe's Septuagint, the Hexaplar of Origen, &c. are placed at the foot of the page, and the sources whence obtained, distinguished. The work has been very carefully corrected by Drs. Mock, Schwoy, Teger, Ackermann, and the editor, and is a valuable addition to Hebrew Biblical literature. Forty copies of this work have been taken off upon a finer paper, and in a quarto form.

72. **BIBLIA HEBRAICA**, secundum ultimam editionem **JOS. ATHIÆ**, a **JOHANNE LEUSDEN** denuo recognitam, recensita variisque Notis Latinis illustrata ab **EVERARDO VANDER HOOGHT**, V. D. M. Editio Prima Americana, sine punctis masorethicis. **PHILADELPHIÆ**: *Cura et impensis Thomæ Dobson edita ex ædibus lapideis typis Gulielmi Fry*, 1814. Octavo. 2 vols.

This edition of the Hebrew Bible is remarkable as being the first printed in the United States. It was originally planned in 1812 by Mr. Horwitz, who transferred his right to the edition to Mr. Dobson. There are many typographical errors. The edition strictly follows the one mentioned in the title-page, with the exception of the Masoretic points. Selections from the preface of Vander Hooght are added. It is of no account in Biblical literature.

73. **BIBLIA HEBRAICA** Manualia ad præstantiores Editiones accurata. Accesserunt, I. Analysis et explicatio Variantium Lectionum, quas Kethibh et Kri vocant. II. Interpretatio Epicriseon Masorethicarum singulis

libris Biblicis subjectarum. III. Explicatio Notarum Marginalium Textui S. hinc inde additarum. IV. Vocabularium omnium vocum Veteris Testamenti Hebraicarum et Chaldaicarum denuo emendatius editum. Cura et Studio JOHANNIS SIMONIS. Histor. S. et Antiq. Prof. Editio Tertia emendatior. HALÆ, sumtibus Orphanotrophei, 1822. Octavo.

In this edition of the Hebrew Bible of Simon, the editor, E. F. C. Rosenmüller, has adhered to the plan of the former editions, but corrected the text in various places. In the Analysis of the Masoretic readings, he has also made alterations and additions. In the place of the Dictionary of Simon, a new Vocabulary, in which all the Hebrew and Chaldaic words that occur in the Old Testament, with their significations, has been added by the editor. The prefaces of the 1st and 2nd editions are reprinted, and there is also a prefatory address by Rosenmüller.

74. BIBLIA HEBRAICA, secundum ultimam editionem Jos. Athiæ, a Johanne Leusden denuo recognitam, recensita, atque ad Masoram, et Correctiores, Bombergi, Stephani, Plantini, aliorumque Editiones, exquisite adornata, Variisque Notis illustrata, ab Everardo Vander Hooght, V. D. M. Editio nova, recognita, et emendata, a JUDAH D'ALLEMAND. LONDINI 1822. Octavo.

This is a stereotype edition, and printed upon an excellent paper. It has been very carefully executed. There is an Address to the Reader in Latin, very elegantly written, by Judah d'Allemand, dated from Stansted in the County of Sussex. The Keri and Ketib is placed at the foot of the page. In other respects it corresponds with the edition from which it has been printed.



## Hebrew-Samaritan and Hebrew Pentateuchs.

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I. PENTATEUCHUS HEBRÆO-SAMARITANUS caractere Hebræo-Chaldaico editus cura et Studio BENJ. BLAYNEY, S. T. P. Ling. Heb. Prof. Reg. Ædis Christ. Canon. &c. OXONII, ex typographeo Clarendoniano, 1790.\* Octavo.

In this edition of the Samaritan Pentateuch, the text, as printed in the London Polyglott, has been adopted; and the Various Readings of Kennicott have been added. There is also a Catalogue of the Mss. described by Kennicott in the Dissertation attached to his Bible. The Various Readings are placed at the bottom of the page.

DR. BENJAMIN BLAYNEY, the editor of the preceding Pentateuch, was Regius Professor of Hebrew at the University of Oxford, and distinguished for his biblical and critical learning. He was held in high estimation both as a translator and a scholar. Upon his death, which took place at Polshott on Sept. 20, 1801, his papers were, agreeably to the directions contained in his will, submitted to the Bishop of Durham, and afterwards deposited in the Library at Lambeth. Among them is a new Version of the Psalms, and various Comments and Notes on different parts of Scripture.

\* Although not published until 1790, I have yet, from the antiquity of the Samaritan version of the Pentateuch, thought it right to place the edition before the copies of the Hebrew Pentateuch.

2. PENTATEUCHUS HEBRAICUS ET CHALDAICUS, cum Commentario Raschi et R. Isaac Aboab in Biur R. Mosis Nachmon et V. Megilloth cum Targum et Raschi. *Dan. Bomberg, VENET. 308. (1548.) Folio.*

This is a very valuable and elegant edition of the Pentateuch. It is the first edition, and the one from which the Cracovian of 1587 has been made. The Pentateuch is printed in the Hebrew and in the Chaldee, and is accompanied by the Commentary of Raschi, and R. Moshe bar Nachmon, with the Comments also of R. Jitzchak Aboab. The five books of the Megilloth are added, with the Commentary of Raschi and the Haphtorah. At the end of the Pentateuch is an address of R. Moshe ben Nachmon, and at the conclusion of it, in Hebrew, the following passage: *Was at the end of the lunar month Adar, in the year A. M. 308 (1548) by Cornelius Adelkind, of the House of Levi.* The Haphtorah has a distinct title-page. At the end is a key to the Haphtorah, at the conclusion of which we read,—*In the house of Daniel Bomberg, by Cornelius Adelkind.*

The present is a very fine ruled copy.

3. HEBRAICUS PENTATEUCHUS latinus planéque novus post omnes hactenus editiones evulgatus ac hebraicæ veritati, quoad ejus fieri potuit, conformatus. Adjectis insuper rabinorum commentariis annotationibus pulchre et voces ambiguas et obscuriora quæq; elucidantibus. Item Cantica Canticorum, Ruth, Threni, Ecclesiastes, Esther. VENETIIS, ex Officina Justiniana, 1551. Quarto.

This edition of the Pentateuch is printed in two columns; the

Hebrew version in the inner, and the Latin in the outer. The notes are placed at the bottom of each chapter. The version and notes appear to be those of Seb. Munster, but there is no preface or advertisement to notice the author. “Sonticæ vero fuere editori causæ, cur nomen Auctoris et Versionis et Annotationum alto præterire voluerit silentio.”\* There are 376 folios; after which is an engraving of a temple with various quotations from scripture, expressed in the Hebrew language. “Ectypum est Editio editionis Munsterianæ. Editio in ipsa Italia rarissima. Litteræ non sunt Munsterianæ, sed claræ et nitidæ, similes Bombergianis.”†

4. PENTATEUCHUS HEBRAICUS c̄ punctis, *Christ. Plantini*,  
ANTWERPIÆ, 5326. (1566.) Quarto.

This edition was printed by the command of Bomberg, and contains the five books of Moses only. The Keri and Ketib are placed in the margin, and every fifth verse is distinguished by a numeral expressed in the Hebrew character.

5. PENTATEUCHUS HEBRAICUS c̄ punctis, *Christ. Plantini*,  
ANTWERPIÆ, 5326, (1566). 16mo.

This edition was printed by the command of the “illustrious Bomberg.” It contains the five books of Moses, and the five Megilloth. At the end the Masorah is added. This copy belonged to Jo. Douglas, Bishop of Salisbury, and on the last leaf is written: “W. YOUNG 1744, Apr. 30. v. s. Ghent. D. D. Vir amicissimus etiam ac doctissimus GULIEL. YOUNG aliter PARSON ADAMS—famâ super æthera notus. GANDAVI, anno 1745. JO. DOUGLAS.”

\* *Bibl. Sac.* V. 1. Part 1. p. 160.

† *Adleri Bibl. Biblica*, p. 20.

6. PENTATEUCHUS HEBRAICUS c̄ punctis. GENOA, 5378.  
(1618). 16mo.

This Pentateuch was printed by Cepha Elon. It has the Keri and the Ketib; and the chapters and every fifth verse are marked in the Hebrew character.

7. PENTATEUCHUS HEBRAICUS c̄ punctis. FRANCOF. AD  
MÆNUM, 5422. (1662). Quarto.

This edition is distinguished by having the critical words translated into German, and expressed in the rabbinical Hebrew character placed in the margin.

8. PENTATEUCHUS HEBRAICUS c̄ punctis. *Ex Off. Athiæ*,  
AMST. 5422. (1662): Quarto.

In this edition the critical words are also translated into German, and expressed as in the preceding one. It was printed by the command of Ephraim Buenu, Jacob Castilu, and Joseph Athias, and in the printing-office of the latter.

9. PENTATEUCHUS HEBRAICUS c̄ punctis. AMST. 5461.  
(1701). Duodecimo.

This edition was executed by David Nunez; and to the Pentateuch are added the five Megilloth, and the Haphtorah. Every fifth verse is marked in the Hebrew character; the others are distinguished by Arabic numerals.

10. PENTATEUCHUS HEBRAICUS. BEROLINI, 5465. (1705).  
Octavo. 4 vols.

To the Pentateuch in this edition are added the Targums of

Onkelos, Jonathan, and Jerusalem, and the Commentaries of Jarchi, Rambam, and Aben Ezra; together with the Masorah, the five Megilloth, with the comments of Jarchi and Aben Ezra; the Bangal Haturim and Bangal Toldoth Aharon and the Commentary of Kimchi on the Haphtorah. This edition has been very carefully printed under the care of Jablonski, and is very highly esteemed by the Jews. The Haphtorah has a distinct title. It is very scarce.

11. PENTATEUCHUS HEBRAICUS c̄ punctis. SULTZBACH, 5402. (1722). Quarto.

To the Pentateuch are added the five Megilloth and the Haphtorah. The critical words are translated into German, and expressed in the rabbinical Hebrew character. It was printed by Solomon the son of Aaron.

12. PENTATEUCHUS HEBRAICUS, i. e. *Quinque Libri Mosis magno labore, et industria, accuratissimè correcti præ omnibus qui hucusque thypis fuere mandati.* AMSTELODAMI, 5486. (1726). Octavo.

This Pentateuch is very handsomely and very accurately printed, and great attention has been paid to the correctness of the punctuation. It was executed by the command of Samuel Roderiguez Mendez, Moses Zarphathi Digirunno, and David Gomez dah Siluh. There is an engraved frontispiece, and at the end, the table of the portions for the festivals.

13. PENTATEUCHUS HEBRAICUS c̄ punctis. AMST. 5494. (1734). Duodecimo.

To the Pentateuch are added the five Megilloth, and the Haphtorah. The edition was executed by Solomon Proops.

14. **PENTATEUCHUS HEBRAICUS** c̄ punctis. AMSTELOD.  
5530. (1770). Quarto.

This edition of the Pentateuch has also the Targum of Onkelos, and the Commentary of Jarchi, with the explanations of Dabek Tob of Jarchi's Commentary. The five Megilloth and the Haphtorah, with the Commentary of Kimchi on the latter are added. This edition, which is rare and much esteemed, was printed by Cashman, the son of Joseph Baruch, and his sons, booksellers. The title-page of this edition is curious. Moses and Aaron are represented on each side, and at the top is the Zodiac, having in the centre the following word: .ץרָא (earth).

15. **THE PENTATEUCH AND MEGILLOTH**, in Hebrew and English. The Musical Accents after the manner of Pramselo. With Remarks Critical and Grammatical on the Hebrew. By A. ALEXANDER. LONDON, 5545. (1784). Octavo. 6 vols.

The Hebrew text is printed on the right-hand page, the English on the left. Notes are occasionally placed at the foot of the page. The Hebrew is with points. There is also the Keri and the Ketib. The Masorah is added to each book; an Argument and the Haphtorah, both in Hebrew and English. This edition has now become scarce.

16. **PENTATEUCHUS HEBRAICUS** c̄ punctis. LOND. 5547.  
(1787). Octavo.

This Pentateuch is accompanied by a Commentary of Pangneiach Raza and Shomer Amunim. It has the Keri and the Ketib. The chapters and every fifth verse are distinguished

by a numeral in the Hebrew character. The Haphtorah is added. This edition was printed by Lyon, the son of Moses Zusman. It is a good edition.

17. PENTATEUCHUS HEBRAICUS c̄ punctis. PARIS, 5569.  
(1809). Octavo. 2 vols.

This is a very correct and a very neat edition. It is from the press of Sétier, and was edited by Isaac Dualabreguh. The verses are not numbered, but the chapters are marked in the Hebrew character. The Haphtorah is added.

## Portions of the Old Testament in Hebrew.

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1. **PROPHETÆ POSTERIORES**, scilicet Isaias, Jeremias, Ezechiel, et XII. minores, sine punctis ; cum Commentario R. DAVID KIMCHI, absque anno et loco. Folio.
2. **PROPHETÆ PRIORES**, scilicet Josue, Judices, libri Samuelis ac Regum, cum Commentario R. DAVID KIMCHI. SONCINO, anno ab orbe condito 246. A. C. 1485. Folio.

I have placed the above articles together, because they are unquestionably the productions of the same press, and remarkable as examples of the earliest impression of Hebrew typography by the Soncinates. I have placed the posterior before the prior Prophets, because I believe them to have been first printed. The reasons for this opinion will be stated after a short account of the volumes.

The above editions are executed in a square type, and without points. The Prefaces and Commentary of Kimchi accompany the text.

The posterior Prophets compose 292 leaves, the anterior 166 leaves. The two books of Samuel and those of Kings are reduced into one, as found in many Mss. All the books finish on the recto, and begin on the reverse of the leaf, two intermediate pages being left blank. The last leaf of the prior Prophets



contains the address of the printer. It was finished on the sixth day of Marchesvan at Soncino, in the province of Lombardy, under the Duke of Milan. Rossi dates this edition 1485, as Marchesvan corresponds to our month of October, and would have belonged to the previous year. The beginning of each book is distinguished by ornamented capitals. This is not the case in the posterior Prophets, where the first word is omitted, a space being left blank for their introduction.

Rossi has collated this edition, and says that it abounds with good various readings. The typographer has committed several errors by a transposition at Joshua, pp. 2-3, from cap. i. 1. to cap. vi. 4. until cap. vii. 6. The transposition having been discovered, it was immediately corrected, and there are therefore several copies printed with the corrections. In His Royal Highness's copy the corrections have been made. The commentary and text are printed in a very irregular manner, sometimes occupying the right, and sometimes the left column of the page. It is worthy of remark, that in the books of Isaiah and Jeremiah, the great name Jehovah is written יהוה, but from Ezechiel it is printed יהוה, or יהוה, and throughout the whole of the prior Prophets it is not printed at length. Now Isaiah and Jeremiah were by the Jews deemed to be books of the first importance, and it is therefore not unlikely that the posterior Prophets should have been committed to the press before the prior ones. This opinion, I conceive, is strengthened by the manner in which the name of Jehovah is printed in Isaiah and Jeremiah, and by the circumstance that all the words commencing the several books in the prior Prophets are printed with ornamented capitals, whilst those of the posterior are left blank. The difference of time, however, must be very inconsiderable. It is hardly necessary to notice the scarcity of these editions. I have not been able to see any other copies than those above described. They were unknown to Bartoloccius. The prior Prophets\* only

\* A copy of this is in the Bodleian Library.

were known to Le Long. He writes of it thus: "Hæc est prima, quam noverim, sacrorum Bibliorum Hebraicorum editio, et servatur in Bibliotheca Oratoriana." \*

3. **LIBER GENESEOS** sive בראשית ad fidem Codicum Mss. Versionumque Antiquarum emendavit, et Vulgatam Versionem Latinam, hic illic interpolatam atque ad contextum originalem compositam, e regione adjecit **EVERARDUS SCHEIDIUS**. *Sine loco aut anno*. Quarto.

Four chapters of the book of Genesis only are printed in this work, and to each chapter notes chiefly philological are added. At the end of the work are 16 pages of "Theses Criticæ."

4. **LIBER RUTH ILLUSTRATUS** duplici quidem interpretatione, quarum altera verba sacra in fonte exhibita de verbo ad verbum exprimit, altera secundum idiotismos linguæ sanctæ, præeunte **B. D. DANZII** interprete Ebræo instituitur item analysi **C. J.** ad mentem institutionum Grammaticæ Ebrææ ejusdem **B. Danzii** adornata. Brevibusque Notis Philologicis ac tam facili ratione expositus, ut sine præceptoris opera viam ad solidam sermonis Ebræi notitiam monstret. In usum auditorum suorum sic conscriptus a **M. ANDREA CONRADO WERNER**, Gymnasii Stadensis Rectore. **HAMBURGI**, 1740. Quarto.

This work is not mentioned in the Bibliotheca Sacra. Its title sufficiently explains its contents; but there is added a specimen of two Latin versions of the first three chapters of Genesis, the

\* P. 75. col. 1. E.

one, *Versio ad verbum*; the other, *Versio ad ductum interpretis B. D. Danzii*. This specimen was, I believe, the whole ever executed of the work. Much learning is displayed in the notes accompanying the book of Ruth.

5. SAMUELIS libri duo Ebraice et Latine, ad usum Academicarum. LUGDUNI BATAVORUM, *Prostant apud Johannem Maire*, 1521. (1621.) Duodecimo.

By the substitution of one figure for another in the date of the book, it would appear to be executed a century earlier than it really was: the date of the preface is 1621. This is written by the celebrated Erpenius, who edited this portion of Scripture. The Hebrew is printed on the *recto*, the Latin on the *verso* of each leaf. The Latin version is that of Arias Montanus. The Hebrew radicals are noted in the margin. After the two books of Samuel is the 1st chapter and part of the 2nd of the 1st of Kings.

THOMAS ERPENIUS, or VAN ERPE, was a native of Holland, remarkable for his skill in the oriental tongues. He was descended, both on his father's and his mother's side, from noble families. He was born at Goreum, Sept. 11, 1584. He took the degree of Doctor in Philosophy at Leyden, when 18 years of age. He studied the oriental languages by the advice of Joseph Scaliger, who predicted his future fame in that important branch of knowledge. He travelled in France, Germany, and Italy; and having acquired a knowledge of the Arabic, Turkish, Persian, and Ethiopic languages, he was appointed professor of the Arabic and other oriental tongues, except the Hebrew, for which language there was a distinct professor. But so great was the applause attending his labours, that a second chair for Hebrew was determined on, and Erpenius promoted to it. During this time he composed several works which were printed at a very great expense, at a press set up for the Eastern languages through his labours and

assiduity. He was appointed interpreter to the States of Holland, and in this capacity he translated the letters received from the several princes of Africa and Asia, and replied to them in the oriental tongues. The purity of his Arabic was such, that it is said the Emperor of Morocco showed his letters to his nobles, as a great curiosity, for their elegance and purity. At the age of forty years, and in the midst of his brilliant and useful career, he was attacked with a contagious disease, to which he fell a victim, Nov. 14, 1624, lamented by all the learned of his time, who celebrated his praises by the highest eulogiums on his learning, and his unaffected piety and benevolence. “Vir fuit studii constantis et pertinacis, morum elegantia atque humanitate singulari præditus.”\*

6. PSALMI DAVIDIS, PROVERBIA SALOMONIS, ECCLESIASTES, et CANTICUM CANTICORUM, Hebraicè, cum interlineari versione SANTIS PAGNINI. BENEDICTI ARIÆ MONTANI et aliorum collato studio, ad Hebraicam dictionem diligentissimè expensa. GENEVA, in the House of Modadeir Bapa Elon. Octavo.

This copy is remarkable from having belonged to ABRAHAM COWLEY the Poet, whose autograph is attached to it. As it is well known that he was much pleased with the writings of Solomon, it is not improbable that he chose to read them in the original language.

7. LIBER JOBI in Versiculos Metricè divisus, cum Versione Latina ALBERTI SCHULTENS, notisque ex ejus Commentario excerptis, quotquot ad Divinum planè Poema illustrandum (quoad vel Argumenti Materiam

\* Valer. Andreas in Bibl. Belgic.—Chalmers.—Blount.

et Filum, vel Sensuum Pathos et Sublimitatem, vel Styli Copiam et Elegantiam) necessariæ videbantur. Edidit, atque Annotationes suas, ad Metrum præcipue spectantes, adjecit RICARDUS GREY, S. T. P. Accedit Canticum Moysis Deut. xxxii. cum Notis Variorum. LONDINI, *Typis Gul. Bowyer*, 1742. Octavo.

This edition is dedicated to Sir John Dolben, Bart. At the end is an analytical index of the different words, which will be found useful to the student. The edition has been much admired.

ALBERT SCHULTENS was a German divine, born at Groningen, and greatly distinguished by his knowledge of Arabic learning. He became professor of the oriental languages at Franeker, whence he was invited to Leyden, where he taught Hebrew and the oriental languages until his death, which took place in 1750. He published many works. His "Vetus et regia via Hebraizandi," and his "Treatise on Hebrew Roots," have been highly esteemed.

DR. RICHARD GREY was a learned English divine, born at Newcastle in 1694. He was chaplain and secretary to Dr. Crew, Bishop of Durham. He was also rector of Hinton in Northamptonshire and Kimcote in Leicestershire. He was also a Prebendary of St. Paul's. He was the author of the "Memoria Technica," and he composed a "System of Ecclesiastical Law, extracted from the Codex Juris Ecclesiastici Anglicani" of Bishop Gibson. He published many Sermons and several other works. He died in his 77th year, and was buried at Hinton.

8. LIBER PROPHETIÆ et Libri Apocryphi Hebr. et Germ. Printed by *Isaac David Zirndorfer* in FÜRTH, A. M. 5565. (1805.) Octavo.

This edition contains the Prophets and the Apocrypha in Hebrew, with a German translation, printed in the Hebrew character, with the comments of Jarchi, and a critical explanation of the translation. The work was originally printed at Prague, and this edition has been made from the original by DAVID OTTENZOSER. Unfortunately this copy consists only of the Book of Job.

9. CHALDAICORUM DANIELIS et ESRÆ capitum interpretatio Hebraica. Primus ex Cod. Antiq. illam edidit BENJ. KENNICOTT. In usus Eruditorum seorsim excudi curavit et commentationem de indole et usu hujus translationis præmisit JOANN. LUDOVIC. SCHULZE. HALÆ, *impensis Orphanotrophei*, 1782. Octavo.

This work has been printed from the Bible of Kennicott, and in the preface, which consists of 20 pages, the Editor has marked and commented on the omissions, faults, and doubtful readings. This copy belonged to the learned J. D. Michaelis, and has his autograph.

10. JOEL et MALACHIAS, cum Commentario Rabi David Kimhi. Item medicina spiritualis. HÆC SEBASTIANUS MUNSTERUS BASILÆ *ex officina Henrici Petri* Hebraice studiosis quàm castigatissima impartitur. Anno 1530, Mense Januario. Duodecimo.

A Preface of five pages, followed by a collection of Abbreviations and Interpretations of the most difficult words, succeeds to the title of this work, which is, I believe, the first portion of Scripture edited by S. Munster. The present copy is interleaved, and there are many Ms. Notes in the Latin language.

## Greek Bibles.

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1. ΠΑΝΤΑ ΤΑ ΚΑΤ' ΕΞΟΧΗΝ ΚΑΛΟΥΜΕΝΑ  
ΒΙΒΛΙΑ ΘΕΙΑΣ ΔΗΛΑΔΗ  
ΓΡΑΦΗΣ ΠΑΛΑΙΑΣ ΤΕ,  
ΚΑΙ ΝΕΑΣ.

SACRAE SCRIPTURAE VETERIS  
NOVAEQVE OMNIA.

VENETIIS, *Aldi et And. Soceri*, 1518. Folio.

Beneath the title, which is printed in red, is the Aldine device, or anchor in outline, printed in red, with "ALDVS" on one side, and "M. R." on the other. A Latin address from the printer Andreas Asulanus, the father-in-law of Aldus, to Cardinal Ægidius Viterbiensis, the intimate friend of Aldus, upon presenting him with the book, follows the title-page. From this address it would appear that Ægidius had just been raised to the purple. The order of the books of the Old Testament from Genesis to the Psalms is on the recto, and that of the remaining books from Proverbs to the third of Maecabees on the reverse of the third leaf. On the recto of the next is the order of the books of the New Testament. These are entirely in Greek. The initial letters of the several books of the Old Testament, with the exception of the 3rd of Maecabees, are printed in red, and each book has also an ornamented border at the top. This and the name of the book is in the same colour. Some of the capitals are very rudely executed, others are more handsome, as the

annexed specimens will show.\* The Bible is divided into three parts, agreeably to the arrangement above noticed. At the commencement of the second part the order of the books is again printed, and on the reverse of this leaf is a Latin address from Fredericus (printed Federicus) Asulanus to Daniel Renerius, Prefect of Verona, who, if we are to believe the writer, united in himself all the learning and virtue in the world. The address is written in a very extravagant and fulsome style, and the Prefect is compared to Solomon, King of Israel. The order of the books of the New Testament is prefixed to the third part, and followed by a Latin address from Franciscus Asulanus to Desiderius Erasmus; succeeding which are brief lives of the Four Evangelists by Dorotheus, Bishop of Tyre. The initial letters of the Four Evangelists are printed in red, those of the Acts of the Apostles, &c. are in black. At the end is a register of the following subscription:

VENETIIS IN AEDIB.  
ALDI ET ANDREAE  
SOCERI · MD XVIII  
MENSE FEBRVA  
RIO.

On the last leaf the Aldine anchor, as at the commencement of the volume, but printed in black. Dr. Dibdin† has noticed several errors in the numbering of the pages: In the Psalter, folio 196 or 197 is erroneously numbered 199, and the ensuing leaf is marked 202 for 200; 205 is marked 185. There are also several typographical errors in the body of the work, but they are easily detected and corrected by the reader.

This Bible, for the composition of which Aldus collated the most ancient manuscripts he could obtain, and engaged the assist-

\* See plate II.

† Biblioth. Spencer. I. 76.







ance of several learned men, was not published until two years after his decease. Usher says, that the edition does not always follow the Septuagint, but that some of the readings of Aquila have been adopted. Bishop Walton thinks the edition more pure than the Complutensian. Morinus esteems it highly, but says it is not free of extracts from Theodotion. “ Venetam editionem esse quidem simplicis interpretationis LXX. seniorum exemplum : *addit tamen*, sed haud ab omni admixtione verborum Theodotionis liberum.” Dr. Geddes thought it a much purer copy of the LXX. than the Complutensian, although not without many foreign admixtures, especially from Theodotion. It is worthy of remark, that at the end of the Psalter, as is usual in Mss., are added the Psalm of David when he fights against Goliath ; the Ode of Moses, from Exod. chap. xv., and from Deuteron. chap. xxxii. ; the Oration of Anne the Mother of Samuel, from 1. Kings, chap. ii. ; the Oration from Isaiah chap. xxvi. ; the Oration of Jonas, chap. ii. ; the Oration of the three children from Daniel, chap. iii. ; the Hymn of the same ; the Hymn of the Virgin Mary ; the Oration of Zachariah ; and an Ode of fifteen verses, beginning *Δαβιδ μελωδε*, &c. According to Dr. Clarke,\* all the German editions except that of Heidelberg, have been printed from the Aldine edition.

There are large-paper copies of this Bible, and a copy on vellum is in the Vatican.

ALDUS PIUS MANUTIUS, the projector and editor of this edition of the LXX., was born either in 1446 or 1447, at a little town called Bassiano in the duchy of Sermonetta, in the vicinity of the Pontine Marshes. In the *Thesaurus Cornucopiæ* 1496, and in the first and second volumes of the *Works of Aristotle*, 1495-97, he styles himself *Manutius Bassianus*, but in others, as in the Bible just described, *Manutius Romanus*. Aldus studied

\* *Bibliog. Dict.* 1. 234.

under the most eminent professors at Rome, and acquired very great classical and grammatical knowledge. "He combined the lights of the scholar with the industry of the mechanic," and gave to the world no less than twenty-eight first editions of Greek Classics, besides editions of almost every Greek and Latin author of celebrity. We have already noticed\* the specimen of a page of an intended Polyglott Bible in Hebrew, Greek, and Latin, projected by Aldus, and preserved in the Royal Library at Paris. His printing-office was established at Venice in 1488. He was the inventor of the italic or cursive type, with the view of abolishing the abbreviations so numerous in books at that period, without adding to the bulk of the volume. His types (notwithstanding he had obtained a patent for their exclusive use) have been imitated, and many spurious and incorrect editions have at different times issued from other presses. The type is said to have been made in imitation of the hand-writing of the celebrated Petrarch, and was cut by Francesco of Bologna, about the year 1500. The Virgil of 1501 is the first book printed in this character. Aldus was also the author of a Latin Grammar, a Greek Dictionary, and other works. He translated many of the Greek classics into the Latin language, and edited a vast number of important works. He had assembled in his house many very learned men, and he maintained correspondence with the chief literati of his time. He delivered a course of lectures on the best Greek and Roman authors, to a numerous class of students. He had the care of the education of Albertus Pius, one of the princes of Carpi, from which circumstance he took the name of Pius, in addition to that of Aldus Manutius. Aldus is a contraction of Theobaldus. He died in 1515.†

\* Page 108.

† Chalmers' Biog. Dict. Renouard Annales de l'Imprimerie des Alde.

2. ΤΗΣ ΘΕΙΑΣ γραφης παλαιας δηλαδη και νεας απαντα. Divinae Scripturæ, Veteris Novæque, omnia. ARGENTORATI, apud Vuolphium Cephalæum, 1524—6. Octavo. 4 vols.

This is the first edition of the LXX. succeeding to the Aldine, and is printed in a small clear type. There is no distinction of verses, but the chapters are marked. The editor of this edition was Johannes Lonicerus, a Lutheran. The work is divided into 3 parts. The *first* part contains the Pentateuch, Joshua, Judges, and Ruth, and consists of 275 leaves. The *second* part, “Δευτερον βιβλιων μερος,” contains from the Book of Kings to the Psalms, at the foot of which are the additions noticed in the Aldine edition. This part has 344 leaves. The *third* part, “Τριτον βιβλιων μερος,” contains the writings of Solomon, and the Prophets, with Παρασημειωσεις, or annotations on certain places, collected from the Aldine and the most ancient Greek Bibles; preceding which is a short Latin address to the reader. This part has the Apocrypha added to it, the books of which are collected together according to the arrangement of Martin Luther. Agreeably to the most ancient Greek Mss., the book of Joseph on the martyrdom of the seven Maccabean brothers, divided into eighteen chapters, and which had not hitherto been published, is added, and for which Morinus has censured the editor. This part has 455 leaves, on the last of which is the following subscription: “ARGENTORATI, apud Vuolphium Cephalæum excudebantur, 1526.” The order of the Prophecies of Jeremiah has been altered to accommodate them to the Hebrew text. The title-pages of the three parts are enclosed in an ornamented border, which is different in each. The *first* is composed of two columns supporting an arch, at the foot of which is the colophon of the printer. The *second* border has grotesque figures, and at the bottom a representation of David killing Goliath. The colophon

is in the centre of the title. The *third* part has a border similar to the preceding, but at the bottom is represented Samson destroying an army with the jaw-bone of an ass. The initial letter of the first of Genesis is ornamented and printed in red. The figures in it are from the Dance of Death. The initials of the second and third parts are also from the same, but executed in black. There are no other capitals with the exception of the first of the Apocrypha, and the first of the book of Joseph on the Maccabees. At the end of each part is the colophon of the printer, which varies in the first part, and in that of the New Testament. The New Testament has only a Latin title. It was printed two years earlier than the Bible, and is usually added to it. This must have been the intention of the editor, as the contents of the New Testament are inserted with those of the Old Testament, in the first volume. The title-page of the New Testament represents the four Evangelists and their symbols in an ornamented border; at the top of which is a figure of the Deity and two Cherubims; at the bottom a bleeding heart and pierced feet and hands. In the centre are two small grotesque figures, supporting a shield, which contains a part of the printer's colophon. Beneath is the date, &c. "*Argentorati, apud Vuolphium Cephalæum. Anno 1524.*" A Latin preface of Wolfius Cephalæus follows the title, and is succeeded by a Greek preface to St. Matthew, by Theophylactus, Archbishop of Bulgaria. A Synopsis of the life of St. Matthew by Sophronius, precedes his Gospel; that of St. Mark, St. Luke, and St. John, by Dorotheus, Bishop of Tyre, precede their respective Gospels. At the end of the Apocalypse is a page of "*Emendanda in Romanis.*" The last leaf has the following subscription: "*Argentorati, apud Wolfium Cephalæum. Anno 1524, Mense Junio.*" This edition of the Greek Bible was inserted in the *Index Libror. Prohibitor.* Dr. Clarke calls it a rare and curious edition. This copy belonged to Dr. Michael Lort: it has his autograph, and he has copied into it the opinions of Morinus and Walton concerning the edition.

The New Testament is very scarce, and is the first Greek publication that issued from the press of Cephalaëus.

3. *ΤΗΣ ΘΕΙΑΣ γραφης παλαιας δηλαδη και νεας διαθηκης απαντα.* DIVINÆ SCRIPTURÆ Veteris ac Novi Testamenti omnia, innumeris locis nunc demum, et optimorum librorum collatione, et doctorum virorum opera, multo quàm unquam antea emendatiora, in lucem edita. Cum Cæs. Majest. gratia et privilegio ad quinquennium, BASILÆ, per Joan. Hervagium, 1545, Mense Martio. Folio.

( This edition is commonly known by the name of Melancthon's Bible, from having a Preface written by that distinguished reformer. The edition corresponds to the Aldine; it follows very closely that of Strasburgh of 1526, but in some places, where they appeared to coincide better with the Hebrew text, is taken from the Complutensian edition. There is no distinction of verses, but the chapters are numbered. The work is very elegantly printed, and in long lines, with the exception of the Psalter, which is disposed in two columns. The additional pieces inserted in the Aldine are placed also in this edition. The book of Joseph, concerning the Maccabees, has been added from the Strasburgh edition; also the various readings, as far as the 11. Chronicles, have been taken from that edition, and enlarged upon. They are extended to the New Testament of this edition. To Exod. xxviii. 23. a fragment not to be met with, either in the Complutensian or Roman editions, has been added. Neander\* has diligently compared this with the preceding editions, and declares it to be much more correct. It appears to have escaped the notice of Harwood. )

\* In Sanctæ Linguae Hebr. Erotematibus, p. 409.

4. BIBLIA GRÆCA ET LATINA. BASILÆ, per *Nicolaum Brylingerum*. Anno 1550. Octavo. 4 vols.

For convenience of form, and cheapness of price, still with a consideration as to elegance, Nicholas Brylinger published this edition of the Greek Bible. It is the third formed upon the Aldine edition. The work is divided into four volumes, each volume having a distinct title, enumerating the contents of the volume. The Latin version is from the Complutensian edition. The Greek and Latin are ranged in two columns; the former occupying the larger portion of the page, and being placed on the inner side. From the short preface of Brylinger, which immediately follows the title, we learn that he has endeavoured to make the edition as correct as possible, by consulting all the best editions published. He refers to the last chapters of Exodus as a proof of his diligent attention. They have been transposed, to accommodate it to the Hebrew. The book of Joseph on the Maccabees, has been added from the Strasburgh edition. The Apocryphal books form the 4th volume. It is an elegant and a rare edition. The New Testament from the same press, in 1549, is usually added to this edition. It will be described in another place.

5. 6. Η ΠΑΛΑΙΑ ΔΙΑΘΗΚΗ κατα τους εβδομηκοντα δι' αυθεντίας. Ξυστου Ε'. Ακρου Αρχιερεως εκδοθεισα. VETUS TESTAMENTUM juxta Septuaginta ex auctoritate Sixti V. Pont. Max. editum. ROMÆ, ex *Typographia Francisci Zanetti*, 1587. *Cum Privilegio Georgio Ferrario concessa*. Folio.

This is the first printed edition of the manuscript in the Vatican Library at Rome, known by the denomination of Codex Vaticanus. It was edited by Cardinal Caraffa, under the order



of Pope Pius V, and after his death, under the patronage of Gregory XIII, both of whom were stimulated to this work by Sixtus V, with whom the idea originated. The Cardinal and his assistants were engaged in this holy labour during nine years, and the Old Testament only was published in 1587. The Ms., which is supposed to have been written in the 5th or 6th century, is executed in the uncial or square character, and has neither distinction of chapters, verses, or words. It contains the New as well as the Old Testament. The latter wants the first forty-six chapters of Genesis, and thirty-two Psalms, (Psal. cv. to cxxxvii. inclusive,) and the former wants the concluding part of the Epistle to the Hebrews, (from v. 14, chap. ix,) the Epistles to Timothy, Titus, and Philemon, and the whole of the Revelations. The portion of the Epistle to the Hebrews and the Apocalypse were supplied in the fifteenth century, from a manuscript which had belonged to Cardinal Bessarion; that of Genesis and the Psalms from an old Venetian Ms., and from one brought from Magna Græcia: the former belonged to Cardinal Bessarion, and is now deposited in the Library of St. Mark, the latter to Cardinal Caraffa.\* This Bible contains the fragments of the ancient Greek interpreters, Aquila, Symmachus, and Theodotion, inserted by the authority of Sixtus V, and afterwards published in Latin by Nobilius. These pieces were collected by Peter Morinus, whose preface is attached to this work. There is no distinction of verses in this edition. On the reverse of the title is the order of the sacred books in Greek. Following this a page of "Corrigenda in Notationibus Psalterii et aliquot aliis locis," and a Latin address to Pope Sixtus V, from Cardinal Caraffa, which is succeeded by a Latin Preface by Peter Morinus, and the Papal authority for the publication of the work. The Bible is printed in two columns, and the typo-

\* "Biblia Græca Veteris Testamenti. Codex alter priori non tam antiquus, qui ex Magna Græcia advectus, deinde fuit Cardinalis Carafæ; qui liber cum Vaticano Codice ita in omnibus consentit, ut credi possit, ex eodem archetypo descriptus esse." Le Long, *Bibl. Sac.* 11. 282.

graphy is excellent. The Scholia by Morinus are placed at the end of each chapter. After the III. Maccabees is a page of "Addenda in Notationibus," and a List of Errata.

Cardinal Caraffa was assisted in this work by many very learned men. Under the reign of Pius V. he had the aid of Cardinal Sirletus, Latinus Latinius, Marianus Victorius, Paulinus Dominicanus, Emanuel Saa, Petrus Parra, and Antonius Agellius. Under Gregory XIII. Caraffa was assisted by Lælius, his theologian, Franciscus Turrianus, Petrus Ciaconius, Joannes Maldonatus, Petrus Morinus, Fulvius Ursinus, Paulus Comitulus, Joannes Livinejus, Bartholomæus Valverda, Robertus Bellarminus, Franciscus Toletus, and Flaminius Nobilius. These learned men assembled regularly on certain days in the week at the palace of Caraffa, to examine the Mss. and to select the different readings. These were compared with the Vatican Ms., and finding it superior to all the rest, they resolved to print the edition as near to it as possible.\* The learned have universally applauded this edition, which is now scarce, and much sought after. It has formed the model for every succeeding edition of the Septuagint, and is supposed to be the most pure in its text. Walton speaks in high terms of it, but at the same time qualifies his opinion: "Etsi editionem hanc, omnium, quæ extant, maxime sinceram judicamus, et proxime ad puram Septuaginta Interpretum editionem accedere; tamen ex omni parte perfectam esse non audemus asserere, cum hoc non asserant, qui ipsam ediderunt. Quædam enim habere potest sphalmata ex Librariorum incuria, incogitantia, vel audacia introducta."† The text of this edition was reprinted by Bishop Walton in the London Polyglott, and forms the basis of the celebrated edition by Dr. Holmes, now in the course of publication by Mr. Parsons. Clement speaks of the edition in very distinguished terms: "Elle doit entrer dans le cabinet d'un curieux, non

\* Clément Biblioth. Curieuse, iv. 16.

† Prolegom. ix. § 32.

seulement parce qu'elle représente les Mss. sur lesquels elle a été copiée; mais aussi à cause de sa beauté, et de sa rareté. Elle en fera toujours un précieux ornement."\*

"The fault of this edition (Dr. Clarke has justly observed) is the same as in the famous Complutensian; the design of those that sent it out being, not to print the pure version of the Seventy-two as nigh as they could, out of their Ms. copies, but to make it agree with the Hebrew as much as might be: whence many of those places of the Seventy-two, which Origen had marked with obelisks only, to show they were not in the Hebrew, they have quite struck out; supplying also out of other versions, and putting into the text, what the Hebrew had, and not the Seventy-two; and besides, in the comparing of the divers readings of the several Greek versions, making choice of that to put in their edition, which came nighest to the Hebrew, whether it appeared to be the reading of the Seventy-two or not."†

There are copies of this Bible bearing the date of 1586, and which, from an examination of several copies, I should think to be the correct date. It is probable, however, that the work was not published and generally circulated before 1587. In a copy of the former date, in the Library of His late Majesty, George III., I find the following pieces, which are omitted in that of the next year:

1. On the title-page, "*Cum Privilegio Georgio Ferrario concesso.*"
2. "*Corrigenda in Notationibus Psalterii, &c.*"
3. "*Privilegio ejusdem Sanctiss. &c.*" at the foot of the Papal authority.
4. "*Addenda in Notationibus,*" on the recto of the last leaf.

\* *Bibl. Curieuse*, iv. 17.

† *Bibl. Dict.* i. 235.

At the end of the work, on page 783 in the edition of 1587, is the following:

*ΤΕΛΟΣ ΤΗΣ ΠΑΛΑΙΑΣ ΔΙΑΘΗΚΗΣ  
ΚΑΤΑ ΤΟΤΣ ΕΒΔΟΜΗΚΟΝΤΑ.*

This is likewise wanting in the copy dated 1586. In His Majesty's Library the Copy is on LARGE PAPER. There are two copies in this Library, one of which belonged to Racine, and has his autograph.

ANTONY CARAFFA, an Italian, was born of an illustrious family in 1538. He derived much of his learning from Cardinal Sirlet, with whom he was associated in editing the preceding Bible. Under Pope Pius IV. the family of Caraffa were grievously oppressed, but Pius V. conferred great favours upon them, and created Antony Caraffa a Cardinal. He was engaged on the Sixtine Latin Bible, as well as the Greek one; an edition of the Canon Law, and a collection of the Decretal Epistles. He succeeded Sirlet as Librarian of the Vatican, and was employed on a collection of the Greek and Latin Councils at the time of his death, which took place in 1591.\*

WILLIAM SIRLET was a Calabrian, born in 1514, and made a Cardinal by Pope Pius IV. He was a man of extensive learning and excellent character. He was Librarian of the Vatican. He died in 1585.†

LATINO LATINI, or LATINIUS, was born at Viterbo in 1513. He was a man of very extensive learning. From his varied knowledge he was selected to correct the Decretals of Gratian. He wrote Notes upon the Fathers, particularly Tertullian, which

\* Freherus—Townley.

† Townley.

have universally obtained the highest approbation. He died on the 21st of Jan. 1593, at Rome.\*

MARIANUS VICTORIUS, or VICTORINUS, was a native of Ameria or Amelia, a city of Italy. He acquired considerable proficiency in the Ethiopic language, from an Ethiopian monk. Pius V. raised him to the see of Amelia, and then translated him to Rieti, soon after which he died. He wrote Notes on St. Jerome, and other works.

EMANUEL SAA, or DE SA, was born at Conde in the province of the Douro, in 1530. He taught at Coimbra and at Rome, having entered the Society of the Jesuits in 1545. He was considered an excellent preacher, and interpreter of the Scriptures, and he published Scholia on the Four Evangelists. His "Aphorismi Confessariorum" excited great attention. He died at Arona in the Milanese, Dec. 30, 1596.†

ANTONY AGELLIUS was a native of Sorrento, in the kingdom of Naples, celebrated for his general learning and knowledge of languages. He was one of the inspectors of the Vatican press, and was made Bishop of Acerno or Acerre, in the kingdom of Naples, in 1595. Peter Morin was so convinced of the ability and accuracy of Agellius, that in a letter addressed to Cardinal Cajetan, he complained of his appointment to a bishoprick, as depriving the Vatican press of an editor of the first ability. He begged that the Cardinal would induce him, before he took possession of his bishoprick, to instruct his successors in the library and press of the Vatican, and superintend such works as he had begun. He died in 1608 at Acerno, having composed many excellent works. The one of most repute, and which has been printed several times, is his Commentary on the Psalms.‡

\* Blount—Moreri.

† Antonio Bibl. Hispan.—Chalmers.

‡ Chalmers—Moreri.

LÆLIUS, or LANDIUS, was theologian\* to Cardinal Caraffa, and afterwards Bishop of Narnia.

FRANCIS TURRIANUS, was a native of Spain, and according to Thuanus, “Vir in Theologicâ Antiquitate, et Linguæ Græcæ et Hebrææ peritiâ clarus: ejusque plura eruditi ingenii monumenta exstant, eo pauciora mihi de ipso dicenda sunt.” He assisted at the Council of Trent, entered the Society of the Jesuits at an advanced age, in 1566, and changed his name from Torrensis to Turrianus. He retired to Ingolstadt in Germany, whence he was recalled to Rome, and died in his 80th year, on the 21st Nov. 1584.†

PETER CIACONIUS, was born of poor parents in Toledo, in 1525. He was esteemed one of the first critics of his time, and was engaged on several important works: the Decretals of Gratian, the Works of the Fathers, &c. printed at the Vatican press. He was made a Canon of Seville. He died at Rome, in 1581. “Ciaconius vir exquisitâ in omni scientiarum genere, Antiquitatis et omnis politioris literaturæ cognitione clarus: Et quem unum video ex omni literatorum, qui ævo nostro innotuerunt, numero, qui *Æmaro Ranconeto* nostro comparari possit.” *Thuan.* lib. 84. ‡

\* Mr. Townley, in his *Illustrations of Biblical Literature*, has the following note upon the title of Theologian:—“By the 3rd Council of Lateran, held under Alexander III. in 1179, it was decreed, ‘That on account of the Bishops not being able, from various causes, regularly to administer the Word of God to the people, especially in extensive dioceses, they shall choose men capable of preaching, who shall visit the different parishes in their stead, and instruct the people, when they cannot visit them in person; and to whom they shall allow a sufficient stipend.’ And by the 4th Council of Lateran, held in 1215, under Innocent III., it is ordained, ‘That the metropolitan churches shall have a *Theologian*, or *Theological*, to teach the priests the Holy Scripture, and what concerns the direction of souls, to whom shall be assigned the revenue of a prebend.’ *Dict. Portatif des Conciles*, pp. 273-744.

† Blount—Dupin—Thuanus.

‡ Thuanus—Dupin.

JOHN MALDONAT was a very learned Spanish Jesuit. He was born of a noble family at Fuente del Maestro, a village in the province of Estramadura, in 1534. He studied at Salamanca under Dominicus Asoto, and Francis Tolet, and was said to be the best scholar in the university. He afterwards taught the Greek language, Philosophy, and Divinity, in that school. Having entered the Society of the Jesuits, he put on the habit of his order in 1562 when at Rome; and a college being established at Paris in 1563, he was sent there to teach Philosophy; and so great was his popularity, and, as the historians tell us, so numerous was his auditory, that he was frequently obliged to read his lectures in the court or in the street, the hall not being sufficient to contain them. He was a violent opponent to the doctrines of Calvin. In 1570, he read lectures in Latin at Poitiers, and preached in French. He returned to Paris, was accused of heresy, from which however he was entirely acquitted; then went to Rome to assist in editing the Bible, and was found dead in his bed, in 1583. He composed several works; but none were published during his life-time. His Commentary on the Gospels, finished in 1582, is the most popular of his works.\*

PETER MORIN was a native of Paris, born in 1531, and distinguished as a learned critic. He was one of the celebrated men employed in the printing-office of Manutius. He afterwards taught Greek and Cosmography at Vicenza. Dupin bestows great praise on his extensive knowledge of languages and ecclesiastical history. He was engaged on the Latin translation of the LXX. and on the Vulgate of 1590, as well as the Greek LXX. under the auspices of Gregory XIII. and Sixtus V. He died at Rome in 1608. He published an edition of the Decretals, and a Collection of General Councils, besides other works.†

\* Blount—Chalmers.

† Dupin—Nouv. Dict. Hist.—Chalmers—Townley.

**FULVIUS URSINUS** was the illegitimate son of a Commander of the order of Malta, of the Ursiu family, and born at Rome, Dec. 2, 1529. His mother and himself were turned out of doors by his unnatural father, and were in great poverty. The early appearance of talents in young Ursinus, attracted the notice of Gentilio Delfini, a Canon of Lateran, who generously took him under his protection, instructed him in classical literature, and eventually obtained for him great preferment in the church of St. John of Lateran. Being afterwards taken into the service of the Cardinals Ranutius and Alexander Farnese, he had opportunities of collecting books and ancient Mss. and employing them for the benefit of literature. He wrote many critical works, and notes on various Greek and Latin authors. He died at Rome, Jan. 18, 1600, and bequeathed his library to the Vatican, and a legacy of 2000 crowns to Delfini, bishop of Camerino, probably a near relative of his early patron.\*

**PAUL COMITOLUS** was a Jesuit, born at Perusium in Italy, in 1546. He was esteemed one of the best casuists of his order. He wrote several works, and died on Feb. 18, 1626.†

**JOHN LIVINEIUS** was born at Dendermond, in the Austrian Netherlands. He was esteemed a good critic, although his style was harsh; and was employed by Cardinals Sirlet and Caraffa, in translating the Greek Fathers. He died in 1590, aged 50 years.‡

**BARTHOLOMEW DE VALVERDE** was born at Villena in Murcia, and is principally known by his Commentaries on the Song of Solomon, and the last chapter of Proverbs. He had a great knowledge of the Hebrew, Greek, and Latin languages, and filled a high official situation under his Catholic Majesty. He died in 1590.§

\* Chalmers—Moreri—Niceron.

‡ Townley—Nouv. Dict. Hist.

† Nouv. Dict. Hist.

§ Le Long—Townley.



ROBERT BELLARMIN, one of the most celebrated controversial writers of his day, was an Italian Jesuit, and was born at Monte Pulciano in Tuscany, in 1542. His mother was sister to Pope Marcellus II. He entered the Society of the Jesuits at 18 years of age, and displayed such powers, that he was permitted to preach before he had received orders of priesthood, which he obtained from Jansenius, bishop of Ghent; after which he was advanced to the chair of theology, at Louvain. He resided in the Low Countries for seven years, and then went to Italy, and delivered lectures at Rome on points of controversy. Sixtus V. appointed him to accompany his legate into France, in 1590. Clement VIII. raised him to the Cardinalate in 1599, saying, "We choose him, because the Church of God does not possess his equal in learning." He was shortly after made Archbishop of Capua, the duties of which station he fulfilled for four years, when Pope Paul V. summoned him to be near his own person. Ecclesiastical affairs wholly engrossed his attention till 1621, when finding his health declining, he left the Vatican, and retired to the Jesuits college, and died on the 17th of Sept. of the same year, aged 79 years. It appeared on the day of his funeral (says Chalmers) that he was regarded as a saint, and the Swiss guards belonging to the Pope were obliged to be placed round his coffin in order to keep off the crowd, which pressed to touch and kiss the body; but they could not prevent every thing he made use of from being carried away as venerable relics. He was certainly the most zealous, constant, and distinguished defender of the Church and Court of Rome, and held the holy Father as the "absolute monarch of the Universal Church, the indirect master of crowns and kings, the source of all ecclesiastical jurisdiction, and the infallible judge of faith, superior even to general councils." He was the author of numerous works, but his "Body of Controversy" is the most celebrated, and has been frequently printed.\*

\* *Nouv. Dict. Hist.*—Chalmers—Townley.

FRANCIS TOLET was a native of Cordova, in Spain. He was born in 1532, and studied at Salamanca. His acquirements were so great, that at the very early age of *fifteen* he was professor of Philosophy at that university. Dominic Soto, under whom he studied, is said to have denominated him a “monster of genius.” He entered into the Society of the Jesuits, and there taught divinity and philosophy. Pope Pius V. appointed him his preacher, which office he retained under the succeeding pontiffs. Gregory XIII. made him judge and censor of his works; Gregory XIV. Innocent IX. and Clement VIII. entrusted him with several important ecclesiastical affairs. The latter pontiff made him a Cardinal, and it is remarkable that he was the first Jesuit ever raised to that dignity. He laboured anxiously to effect the reconciliation of Henry IV. of France to the see of Rome. Upon occasion of his death in 1596, that monarch, out of gratitude, caused a solemn service to be celebrated at Paris and Rouen. He wrote Commentaries on St. Luke, St. John, the Epistles of St. Paul to the Romans, and other valuable works.\*

FLAMINIUS NOBILIUS was born at Lucca, in 1532. He was celebrated as a critic and a divine. He resided chiefly at Rome, and published a treatise on Predestination. His great labour was a translation of the Greek LXX. into Latin, which was published in 1588. He died in 1590.†

\* Antonio Bibl. Hisp.—Blount—Moreri—Chalmers.

† Since writing the preceding account of the Greek LXX. of 1587, and the short biographical notices of the principal persons concerned in the publication, I have referred to Bishop Marsh’s Translation of the Introduction to the New Testament by Michaelis, in which it is said to have been the intention of the Abbé Spolletti, a few years ago, to publish the whole of the Codex Vaticanus, and that with this view he delivered a memorial to the Pope; but the design was not put into execution, either because the Pope refused his assent, or the Abbé abandoned it himself: and reference is made to the Orient. Bibl. Vol. xxii. Nos. 333 and 348, in the former of which is a letter from Professor Adler to Michaelis, in the year

7. ΤΗΣ ΘΕΙΑΣ γραφης, παλαιας δηλαδη και νεας Διαθηκης, απαντα. DIVINÆ SCRIPTURÆ, nempe Veteris ac Novi Testamenti, omnia, recens à viro doctissimo et linguarum peritissimo diligenter recognita, et multis in locis emendata, variisque lectionibus ex diversorum Exemplarium collatione decerptis, et ad Hebraicam veritatem in Veteri Testamento revocatis, aucta et illustrata. FRANCOFURTI, apud Andreae Wecheli hæredes, Claudium Marnium, et Joan. Aubrium, 1597. Folio.

After the Preface of Andrew Wechel, which immediately follows the title, is the order of the books of the Old and New Testament in Greek. The Bible is printed with a very clear and distinct type, and arranged in two columns. The chapters and verses are numbered. This edition follows the Hervagian of 1545, revised and corrected by a very learned man, and compared with the Complutensian, the Antwerp, the Strasburg, and the Roman editions, from which various readings have been collected and added to this edition. The New Testament is from the edition of Rob. Stephens of 1569, and has also the readings of the edition of 1550, of the Complutensian, and other editions, arranged with great judgment. Usserius supposes the editor to have been Francis Junius; but Fabricius appears to favour the opinion that Sylburgius was the editor: “ Quis ille vir doctus

1783, in which he relates, that when Spoletti delivered his memorial, he was referred, according to the usual routine, to the Inquisition, with the order that Father Mamachi, the *magister sacri palatii*, should be consulted in particular; whose ignorance, and its usual attendant, a spirit of intolerance, induced him to persuade the Pope to prevent the execution of the plan, under the pretence that the Codex Vaticanus differed from the Vulgate, and might therefore, if made known to the public, be prejudicial to the interests of the Christian religion. It is further added, that the Abbé Spoletti presented a second memorial to the Pope, in which the objections of Father Mamachi were answered; but the powers of the Inquisition prevailed against arguments, which had no other support than sound reason. See Vol. II. Part I. p. 181. Part II. p. 644.

fuerit, cujus in titulo mentio fit, diversimode definitur; alii *Franciscum Junium*, *Tremellii* in interpretando Veteri Testamento socium, alii *Fridericum Sylburgium*, multis scriptorum græcorum editionibus procuratis clarum fuisse, opus ipsum in editoris cedit gloriam.\* It is not favourable to this conjecture, that Sylburgius died on the 16th of Feb. 1596; neither was he skilled in the Hebrew language. Harles has accused the unknown editor of having mixed a number of various readings without naming the authorities, along with his own conjectures. The Greek Bible of Brylinger has been consulted for this edition to accommodate it to the Hebrew; and the four last chapters of Exodus, and the 24th of Proverbs, are from the Complutensian. For these latter alterations, the editor has been censured by John Morin. The various readings of each chapter of the Old Testament are placed at the bottom of the page. In the New Testament they are arranged in a similar manner, and the marginal notes of Stephens's edition are added. The Greek Concordance of Trommius, in 1718, 2 vols. fol., is said to be compiled according to this edition of 1597.†

8. *Η ΠΑΛΑΙΑ ΔΙΑΘΗΚΗ* κατὰ τοὺς εβδομηκοντα, εκδοθεῖσα δι' αὐθεντίας Ἐϋστου ἐ' ἀκροῦ ἀρχιερεως. VETUS TESTAMENTUM secundum LXX. et ex autoritate Sixti V. Pont. Max. editum. Cum Scholiis Romanæ Editionis in singula capita distributis. Omnia de exemplari Romano fidelissimè et studiosissimè expressa. *Nunc primùm è regione textus Græci apposita est Latina translatio: Versuum quoque numeri qui antea nulli erant, ad collationem Latinæ Vulgatæ in margine quoad fieri potuit, inscripti sunt.* His ut corpus Bibliorum integrum Lec-

\* Bibl. Sac. Le Long, ed. Masch. II. 272.

† Dibdin's Introd. to the Classics, I. 42.

tori constaret, auctarium accessit NOVUM TESTAMENTUM, Græcè Latinèque, ad fidem probatiorem Codd. et Versionis Vulgatæ. *Adjunctæ sunt capitum summæ, indicésque novi locupletissimi, suis Tomis redditi. Quæ ultra sunt, docebit ad Lectorem Epistola.* LUTETIÆ PARISIORUM, apud Nicolaum Buon, viâ Jacobæâ, sub signis S. Claudii et Hominis sylvestris. 1628. Folio. 3 vols.

9. IDEM. LUTETIÆ PARISIORUM, apud Sebastianum Chappelet, viâ Jacobæâ, sub Rosario, 1628. Folio. 3 vols.

10. IDEM. LUTETIÆ PARISIORUM, apud Claudium Somnium, viâ Jacobæâ, sub Scuto Basiliensi et Navi Aurea. 1628. Folio. 3 vols.

11. IDEM. LUTETIÆ PARISIORUM, apud Antonium Stephanum, Typographum Reginæ, viâ Jacobæâ, ad insigne Olivæ Rob. Stephani, 1628. Folio. 3 vols.

This edition of the Greek and Latin Bible, was conjointly printed by Nic. Buon, Seb. Chappelet, Claud. Somnius, and Ant. Stephens, as appears by the subscription to the Dedication to Sir Matthew Mole, Lord Lacy, &c.; but the edition is one and the same. I have carefully collated the four copies in His Royal Highness's Library; and there exists no difference whatever in them, with the exception of the Printer's name, &c., and the Colophon, which differs in all.

The *first* volume contains an Epistolary Address to the reader, by Morinus, in which the authority of the LXX. is treated of, and the edition of Sixtus V. is shown to be a very ancient and genuine version. The learned author states his reasons for its

differing so much from the modern Hebrew text, and contends that the Hebrew text had been corrupted by the Jews. In these corruptions he pretends to have discovered the reasons of the difference between the Hebrew and Greek text. The remainder of this preface is taken up with an account of the things which have been added to this edition. Following this address, are the prefaces of Cardinal Caraffa to the Greek and Latin editions of 1587 and 1588, printed at Rome, and the Approbations and Privileges of Pope Sixtus V. Then the order of the sacred books in Greek and Latin, and a very useful Summary of the contents of the several chapters of the Bible, from Genesis to Job. The Bible is printed in two columns, Greek and Latin; the former being placed in the inner margin. At the end of the first volume is an Index of things and words which occur in the Bible, terminated by the subscription of the four printers before mentioned.

The *second* volume commences with a short address to the reader, respecting the division of the work into volumes, followed by a table of the books contained in the volume, and a summary of the books, from the Psalms to the Maccabees, which form the contents of the volume. An index of words and things, as in the first volume, and the Privilege of Louis XIII. conclude the volume.

The *third* volume contains the New Testament according to the Vulgate, and has an address to the reader, a table of the order of the books, and a Summary of the contents of the New Testament. The New Testament is printed in a manner similar to the Old, but without Notes. The Oration of Manasseh, and the 3rd and 4th books of Esdras in Latin, with the Prologues of Jerome, both in the Old and New Testament, and indexes of the contents of the New Testament, conclude the work.

The Greek is from the Roman edition of 1587; the Latin from that of 1588. The Annotations of Nobilius are added at the

foot of each page ; but in such an order as to exhibit separately his various readings from those collected from other sources. This edition is deservedly held in high estimation. Bishop Walton adopted the text of the LXX. from this edition, for the London Polyglott.

12. 13. VETUS TESTAMENTUM GRÆCUM ex Versione Septuaginta Interpretum, juxta exemplar Vaticanum Romæ editum, accuratissimè et ad àmussim recusum. LONDINI, excudebat Rogerus Daniel : prostat autem venale apud Joan. Martin et Jacob. Allestrye, sub signo Campanæ in Cæmeterio D. Pauli, 1653. Quarto and Octavo.

The above title-page is ornamented with a copper-plate engraving of "the Bell," and the initials of Martin and Allestrye. Following the title is an address from Roger Daniel to the scholars of Westminster School, and a preface which is principally taken from the Roman edition. This edition for the most part, follows the Roman of 1587 ; but according to Bishop Walton, the editors have taken too great a license in changing it agreeably to their pleasure, by interpolations to accommodate it to the Hebrew text and latter versions. Not only has the order of books, chapters, and verses, been changed contrary to the faith of ancient Mss., (in which differences had always been marked from the Hebrew, by transpositions, to render it like to the Hebrew, as several of the German editors have done,) but the nomenclature of the Psalms which had been observed by the ancients, has been changed into that of the Hebrew ; and some things, which are not to be found in the Roman edition, have been added from the Complutensian and other editions. There are many faults in this edition ; many words, nay, according to Lambert Bos, whole sentences omitted. "Perquam multa in

hac editione sphalmata ac menda occurrunt, neque ea levia; nam plurimæ voces, imo aliquando sententiæ integræ sunt omissæ, adeo ut affirmare ausim voces penè centum in ea esse omissas, diligenter enim hanc cum Romana conferens, sphalmata illa atque omissa annotavi." The Scholia from the Roman edition are placed at the end of the Old Testament. There are copies in 4to and 8vo in the Library; the former have the New Testament, in the latter it is wanting. This I believe to be the case in all the copies. Dr. Dibdin appears to have written his description from an 8vo edition, as he states it to be "without the New Testament."

14. VETUS TESTAMENTUM GRÆCUM ex Versione Septuaginta Interpretum juxta exemplar Vaticanum Romæ editum. CANTABRIGIÆ excusum per *Joannem Field*, Typographum Academicum, 1665. Duodecimo. 2 vols.

This edition follows that of London, 1653. It was edited by Dr. John Pearson, whose "Præfatio Parænetica" is signed J. P.; and in which he treats of the use and authority of the Septuagint version. Dr. Clarke calls this edition "well executed," and commends the preface. Mintert made use of it in composing his *Lexicon*.

JOHN PEARSON was born at Snoring in Norfolk, Feb. 12, 1612. He was educated at Eton, and elected to King's College, Cambridge, in 1632. He took the degree of A. M. in 1639, and was collated to a prebend in the Church of Sarum. He was afterwards chaplain to Finch, Lord Keeper of the Great Seal, who presented him to the living of Torrington, in Suffolk. He became chaplain to Lord Goring, whom he attended in the army upon the breaking out of the civil war, and afterwards to Sir



Robert Cook in London. His "Exposition of the Creed," has always been held in high estimation, and is accounted one of the most finished pieces of theology in the English language. He took the degree of D. D., was installed prebendary of Ely, and Archdeacon of Surrey, and was made master of Jesus College, Cambridge. In 1661 he succeeded Dr. Love as Margaret Professor in that University, and the first day of the ensuing year, was nominated one of the commissioners for the review of the Liturgy, in the conference at the Savoy; where the non-conformists allow he was the first of their opponents for candour and ability. In 1662, he was admitted master of Trinity College, Cambridge; and upon the death of Dr. Wilkins, in 1673, he was made bishop of Chester. A considerable time before his death, which took place in 1686, he entirely lost his memory. He wrote various works, some of which were published after his death. His Ms. notes on Suidas are in the Library of Trinity College, and were used by Kuster in his magnificent edition of that lexicon. Bishop Burnet styles Pearson "the greatest divine of his age;" and Dr. Bentley said, that his "very dross was gold."\*

15. *Η ΠΑΛΑΙΑ ΔΙΑΘΗΚΗ κατά τους εβδομηκοντα.* VETUS TESTAMENTUM GRÆCUM ex Versione LXX. Interpretum. Juxta exemplar Vaticanum Romæ editum. AMSTELODAMI, ex Officinâ Viduæ Joannis à Someren, Henrici et Viduæ Theodori Boom, 1683. Octavo.

The celebrated John Leusden is said to have been the editor of this edition; but no traces of his care or learning are evident in the work, which appears to be merely a reprint of the Cambridge edition, without the Apocryphal books and the Scholia. The preface attached to this edition has been erroneously

\* Biog. Brit.—Burnet—Chalmers.

ascribed by Knoch to Leusden. It is the "Præfatio Parænetica" of Bishop Pearson, but has not the initials of that distinguished divine affixed at the end.

16. *Η ΘΕΙΑ γραφή, δηλαδή παλαιας και νεας διαθηκης απαντα.* DIVINA SCRIPTURA, nempe Veteris ac Novi Testamenti omnia, a Viro doctissimo et linguarum peritissimo diligenter recognita, &c. *Παλαι μεν ετερωθι τυπωθεισα, και νυν πρωτον εκδωθεισα εν ετιησι αχπζ.* (1687.) *Παρα Νικολαφ Γλυκει τω εξ Ιωαννινων.* Con Licenza de Superiori, e Privilegio. Folio.

This is a republication of the edition of Frankfort, 1597, but in a much more splendid form. This copy, which is on LARGE PAPER, is exceedingly handsome. In lieu of the preface of Wechel, there is one from Nicolas Gluca in Greek, addressed to John Serbanus Cantacuzenus, followed by a table of the Books of the Old and New Testament, also in Greek. "Editio in hisce oris parum obvia, attamen splendida."\*

17. *Η ΠΑΛΑΙΑ ΔΙΑΘΗΚΗ κατα τους εβδομηκοντα.* VETUS TESTAMENTUM GRÆCUM ex Versione LXX. Interpretum, cum Libris Apocryphis, juxta exemplar Vaticanum Romæ editum, et Anglicanum Londini excusum. Accessit Novum Testamentum juxta Oxoniensem editionem recusum, cum Parallelis Scripturæ Locis, et var. lect. quæ e plurimis Mss. et impressis Codicibus studiose collectæ sunt. Omnia accuratissime ad fidem optimorum codicum, emendatius quam

\* Bibl. Sacr. edit. Masch, II. 273.

unquam antea, expressa. Cum privilegio Sereniss. Elect. Saxoniae. LIPSIÆ, sumptibus Joh. Christ. Königii. Typis Christ. Fleischeri. 1697. Octavo. 3 vols.

Matthew James Cluver and Thomas Klumpf were the editors of this esteemed edition of the Greek Bible, which is formed upon the Roman edition. The Prolegomena written by John Frickius have been particularly admired. They treat of the various editions of the Greek Bible, and contain much interesting matter. The Apocryphal books are placed at the end of the Canonical; and the Oration of Manasseh, and the Prologue by an unknown author from the Complutensian edition, have been added by way of appendix. The Scholia from the Roman edition, and the various readings, conclude the second volume. Those which have been selected from the Aldine and Wechelien editions are distinguished by an obelisk (†), and those from the London by an asterisk (\*).

The New Testament is from Bishop Fell's Oxford edition.

An engraved portrait of Frederick, Duke of Saxony, to whom the edition is dedicated, and a representation of a sanctuary, in the recesses of which are seated the Seventy reading, and beneath which is written "*ΟΙ ΕΒΔΟΜΗΚΟΝΤΑ*," ornament the first volume. Harwood has not noticed this edition.

18. SEPTUAGINTA Interpretum Tomus I. Continens Octateuchum; quem ex antiquissimo Ms. Codice Alexandrino accurate descriptum, et ope aliorum Exemplarium, ac priscorum Scriptorum, præsertim vero Hexaplaris Editionis Origenianæ, emendatum atque supplementum, additis sæpe Asteriscorum et Obelorum signis,

summa cura edidit JOANNES ERNESTUS GRABE, S.T.P. OXONII, e Theatro Sheldoniano. Prostant venales apud *Ricardum Smith*, Bibliopolam, in Cambio Exoniensi, 1707. Folio.

SEPTUAGINTA Interpretum Tomus II. continens Veteris Testamenti Libros Historicos omnes, sive Canonicos, sive Apocryphos, quos ex Antiquissimo Ms. Codice Alexandrino accuratè descriptos, ope aliorum Exemplarium ac priscorum scriptorum, præsertim verò Hexaplaris Editionis Origenianæ emendavit V. C. JOAN. ERNEST. GRABE, BORUSSUS S.T. P. ὁ Μακαριστῆς. Summa cura editus. OXONII, e Theat. Sheld. 1719. Folio.

SEPTUAGINTA Interpretum Tomus III. continens Veteris Testamenti Libros Propheticos omnes, sive Canonicos, sive Apocryphos; quos ex Antiquissimo Ms. Codice Alexandrino adcuratè descriptos, ope aliorum Exemplarium ac priscorum Scriptorum, præsertim verò Hexaplaris Editionis Origenianæ, emendavit atque supplavit V. C. ERNESTUS GRABIUS, BORUSSUS S. T. P. ὁ Μακαριστῆς. Summa cura editus. OXONII, e Theat. Sheld. 1720. Folio.

SEPTUAGINTA Interpretum Tomus ultimus, continens Psalmorum, Jobi, ac tres Salomonis libros, cum Apocrypha ejusdem, nec non Siracidæ Sapiaentia, quos ex antiquissimo Mss. Codice Alexandrino accurate descriptos, et ope aliorum Exemplarium ac priscorum scriptorum, præsertim vero Hexaplaris Editionis Ori-

genianæ emendatos atque suppletos, additis sæpissime Asteriscorum et Obelorum signis, summa cura edidit JOANNES ERNESTUS GRABE, S. T. P. OXONII, è Theat. Sheld. sumtibus *Henrici Clementis*, Bibliopolæ, ad insigne Lunæ falcatæ in Cœmeterio S. Pauli, Londini, A.C. 1709. Folio.

From Dr. Brett's "Dissertation on the Ancient Versions of the Bible" we learn, that the above edition of the Septuagint from the Alexandrian Ms., now deposited in the Library of the British Museum, was undertaken by Dr. Grabe, who through the mediation of Harley, Earl of Oxford, was encouraged to the work by a royal stipend of 100*l.* per ann. In the first place he transcribed the whole Ms., (which, like the Vatican, was written without distinction of words or sentences,) so that, should he not live to complete the work, it might be carried on by others. He lived to complete only two volumes, the first and the last; the intermediate ones were thrown out of the ordinary course of publication, from the want of the *asterisks* and *obelisks* of Origen, which Dr. Grabe conceived were not so irrecoverably lost, but that they might be obtained, for the most part in fragments scattered in old libraries. Before he could obtain asterisks and obelisks for the 2nd volume, he died; and the work was then carried on and completed by Francis Lee, a learned physician, Shippen, and Bishop Potter, and the whole published in 1720. It was the intention of the Editor to have written notes upon the work, but his death prevented the accomplishment of this design. The Prolegomena attached to the edition are highly valuable, and have been universally esteemed.

The *first* volume has a frontispiece of Queen Anne, to whom the work is dedicated, supported by two figures, of Truth and Justice. Her Majesty is represented as receiving the work

from the reverend editor. On the title-page of this and the remaining volumes, there is a plate of the Sheldonian Theatre, Oxford. The dedication is followed by a testimony of Humfrey Wanley as to the accuracy of the edition. The *Præfatio Parænetica* of Bishop Pearson, with a postscript by Grabe, immediately precede the four following Prolegomena :

- I. *Notitia Codicis Alexandrini, ejusdemque præstantia præ Editione Romana, præcipuè quoad Octateuchum.*
- II. *Ratio ac methodus hujus LXX. Interpretum Editionis e Codice Alexandrino.*
- III. *Recensio variarum Editionum LXX. Interpretum, ut et Mss. Codicum Octateuchi, aliorumque Monumentorum, quorum ope Textus Alex. emendatus est atque suppletus.*
- IV. *Enumeratio locorum quæ per conjecturas in hac Octateuchi Editione sunt emendata, ac forte emendanda ; ut et Censura in quasdam aliorum conjecturas.*

The work is printed in two volumes, and is remarkable for the magnificence of the type, the whiteness of the paper, and the copper-plate engravings which are placed at the head of the several books. There are also engraved capitals. The first volume contains the Pentateuch, Joshua, Judges, and Ruth.

The *second* volume has a continuation of the Prolegomena, and the books I. and II. of Samuel, I. and II. Kings, I. and II. Chronicles, Esther, Tobit, Judith, two books of Ezra, Nehemiah, and four books of Maccabees.

The *third* volume has a continuation of the Prolegomena, under the following title : "*Prolegomena, in quibus ostenditur, quid in hac Prophetarum Editione sit præstitum.*"

This volume contains the twelve later Prophets, and the books

of Isaiah, Jeremiah, Baruch, the Lamentations, Epistle of Jeremiah, Ezechiel, and Daniel.

The *fourth* volume has a continuation of the four Prolegomena, a list of Errata, and a Postscript; following which is a List of the Subscribers to this edition of the Septuagint. The volume contains the Psalms, Job, Proverbs, Ecclesiastes, Song of Songs, Book of Wisdom, and Ecclesiasticus. Another testimony by Humfrey Wanley of the accuracy of the edition, and a short list of Errata, conclude the work; which, "until the Romans are pleased to give us a more correct copy of their manuscript, must be our text-book of the Greek version; and all future collations of manuscripts should be made relatively to it."\*

19. IDEM. OXON. 1707-20. Octavo. 8 vols.

This does not vary from the preceding edition, from which it is said to have been executed, by a division of the folio columns into four pages in octavo. This copy has many Ms. Notes, written chiefly by the late Rev. H. Taylor.

JOHN ERNEST GRABE, a Prussian, the son of Martyn Sylvester Grabe, the Professor of Divinity and History in the University of Koningsberg, was born Jan. 10, 1666. He devoted himself most ardently to the study of divinity, and took the degree of M.A. Maintaining the uninterrupted succession of the sacred ministry to be universally laid down as essential to the being of a true church, he conscientiously quitted Lutheranism, in which he had been bred, and conceived the design of entering within the pale of the Roman Church. Having resolved on this measure in 1695, he delivered in to the electoral college at Sambia, a memorial expressive of the reasons for his change;

\* Dr. Geddes' Prospectus, p. 38.

and left Koningsberg to retire to some Catholic country. At Erfurth he was presented with three tracts, written by Philip James Spener, Bernard Van Sanden, and John William Baier, celebrated Prussian divines, by the command of the Elector of Brandenburg, to move him from his resolution. Upon diligently perusing these tracts, he wrote to Spener to procure him a safe-conduct to Berlin, that he might confer with him upon the subject. This was easily accomplished, and upon the recommendation of Spener, Grabe was induced to forego his design, and to go into England, where he could meet with the outward and uninterrupted succession he wanted, and where he might at the same time satisfy his conscience, and give less dissatisfaction to his friends. The ecclesiastical constitution of this country so much accorded with his views, that he entered into priest's orders in this church, and became its zealous advocate. His principal labour was the edition of the Septuagint just noticed; but he published several other useful works, and revised the Scholia, and otherwise assisted in preparing Archdeacon Gregory's edition of the New Testament in Greek. From a letter dated the year before his death, and published in Nichols's Anecdotes of Bowyer from the Harleian Mss., it would appear that he was sinking under the complicated load of penury and disease. The letter is addressed to the Lord Treasurer; and from his remains having been honoured with interment in Westminster Abbey, where a marble monument with his effigy at full length in a sitting posture, and an appropriate inscription, was erected at the expense of the Lord Treasurer, Harley, it is most probable that his necessities were attended to. He died Nov. 12, 1712.\*

\* Biog. Brit.--Nichols's Bowyer--Chalmers.



20. Η ΠΑΛΑΙΑ ΔΙΑΘΗΚΗ κατά τους εβδομηκοντα. VETUS TESTAMENTUM ex Versione Septuaginta Interpretum, secundum Exemplar Vaticanum Romæ editum, accuratissime denuo recognitum. Una cum Scholiis ejusdem Editionis, Variis Mstorum Codicum Veterumque Exemplarium Lectionibus, nec non Fragmentis Versionum Aquilæ, Symmachi, et Theodotionis. Summa cura edidit LAMBERTUS BOS, L. Gr. in Acad. Franeq. Professor. FRANEQUERÆ, excudit Franciscus Halma, Illust. Frisiæ Ord. atque eorundem Acad. Typog. Ordinar. 1709. Quarto.

This is an elegant and useful edition of the Greek Bible, and engaged the attention of the learned editor for several years. The Prolegomena attached to it are exceedingly valuable. They are divided into three chapters. The *first* treats of the Septuagint Version, its use and authority. The *second*, of the principal editions of the Version from the Vatican, &c. ; its various readings, &c. In this chapter is a review of the Complutensian, the Aldine, and Roman editions, and of those made from them. At the end is a table of the contractions made use of in the Var. Lect. The *third* chapter consists of remarks on some passages in the Septuagint and other versions, or readings, of which some have been amended, others explained and illustrated. To this part is added, by way of appendix, a collection of those places in which the Polyglott Bibles have presented less correctly the Alexandrine reading, taken from Grabe's Preface to the Pentateuch.

The work is printed in two columns, and the division of chapters and verses is preserved. There are four copper-plate maps added to the edition, and a representation of the Sanctuary and of the City of Jerusalem. The various readings are very numerous, and arranged at the foot of each page. The editor states,

that he has compared every word of the text with the Roman edition, and the only variation from it in the arrangement is, that the Apocryphal books are placed together at the end. “*Editio facile princeps, quæ, quamvis Romanæ raritate sit inferior, usui tamen quotidiano longe est accommodatior.*” \*

LAMBERT BOS was born at Worcum in Friesland, Nov. 23, 1670. His father, who was rector of the schools, taught him Greek and Latin; and Vitringa his uncle, and Professor of the oriental languages at Franeker, encouraged him to pursue his studies. In October 1696, he was permitted to teach Greek in the University, and in Feb. 1697 he was appointed prelector in that language. In 1704 he was appointed Professor of Greek. He was attacked with a malignant fever, which terminated in a consumption, and ended his life in 1717. He published many philological works, which are much esteemed.†

21. *Ἡ ΠΑΛΑΙΑ ΔΙΑΘΗΚΗ κατὰ τοὺς εβδομηκοντα.* VETUS TESTAMENTUM ex versione LXX. Interpretum, secundum Exemplar Vaticanum Romæ editum, denuo recognitum. Præfationem una cum variis Lectionibus, e præstantissimis Mss. Codicibus Bibliothecæ Leidensis descriptis, præmisit DAVID MILLIUS. AMSTELDAMI, *Sumptibus Societatis*, 1725. Octavo. 2 vols.

This edition, which is handsomely printed, is formed on that of Lambert Bos. There is a large collection of various readings immediately after the preface, divided into two parts. The first consists of various readings, selected from an ancient Ms. in the Leyden Library, written in large characters, and without accents, of which a specimen is given in the preface, and which Ms. had formerly belonged to Mentelius, Patricius, and Vossius. This

\* Bibl. Sac. II. 289.

† Chalmers—Saxius.

Ms. contains only fragments of the Pentateuch, and the books of Joshua and Judges. The second part consists of the various readings noted by Vossius in the margin of the Roman edition. These are taken from an uncertain Ms., and extend as far as the book of Ruth. Dr. Clarke calls it "a very correct edition."

22. *Η ΠΑΛΑΙΑ ΔΙΑΘΗΚΗ κατά τους εβδομηκοντα.* VETUS TESTAMENTUM ex Versione Septuaginta Interpretum olim ad fidem Codicis Ms. Alexandrini summo studio et incredibili diligentia expressum, emendatum ac suppletum à JOANNE ERNESTO GRABE, S. T. P. Nunc vero Exemplaris Vaticani aliorumque Mss. Codd. Lectionibus Var. nec non Criticis Dissertationibus illustratum, insigniterque locupletatum. Summa cura edidit JOANNES JACOBUS BREITENGERUS. TIGURI HELVETIORUM, ex *Officina Joannis Heideggeri et Soc.* 1730. Quarto. 4 vols.

"This is the best edition of the Septuagint yet published."\* Michaelis has expressed the same opinion, and it is now very scarce. It is a correct reprint of Grabe's text, with the various readings of the Vatican Ms., which are added at the foot of the page. The critical value of this edition is considerable. Three Mss. belonging to the Library of the Academy at Basle have been collated for this edition. One of these Mss. contains Genesis and Exodus, with several glosses collected from the ancient Greek Fathers. Another contains the four books of Kings, and the two books of Chronicles, also accompanied by glosses; and the third Ms. contains Job, Proverbs, Ecclesiastes, Canticles, the Book of Wisdom and Sirach, likewise with glosses. An ancient Ms. of the Psalms, written in letters of gold and

\* Bibliog. Dict. i. 238.

silver, on purple vellum, and preserved in the Zurich Library, has also been collated for this edition; and Schelhorn has collated for the editor two Mss. belonging to the Augustine Library, one containing the books of Joshua, Judges, Ruth, Kings, and Chronicles; the other Joshua, Judges, Ruth, Kings, and Tobias. The various readings of the Octateuch in the Leyden Library have been added to this edition. The work is dedicated to Queen Anne. An Epistle of Breitenger, addressed to the Presidents of the Church, &c. follows the Dedication, and is succeeded by Bishop Pearson's learned Præfatio Parænetica, a Postscript by Grabe, and the Prefaces to the Roman edition of 1587. The Prolegomena of Grabe follow, and are succeeded by "*Animadversiones ad loca quadam Octateuchi*," by Lambert Bos. The Preface to this edition is placed next, and followed by the work, which is arranged in two columns, with chapters and verses distinguished, and the various readings at the foot of the page. "Editor omnia tanta cura, tanta accuratione, tantaque eruditione præstitit, ut hæc ipsa editio Oxoniensi palmam non tam dubiam reddat, quam penitus præripiat."\* The present copy belonged to Cæsar de Missy, and is enriched with many critical notes in the margin, written in a very beautiful and legible character.

JOHN JAMES BREITENGER, or BREITENGUER, was a native of Zurich, born March 1, 1701. He laboured assiduously in the study of ancient authors, and became a very sound critical scholar. He was principally encouraged to undertake a new edition of the LXX. by Escher, a burgomaster, who was well versed in the Greek language. In 1731 Breitenger was chosen Professor of Hebrew, on the idioms of which language he wrote a treatise. He was subsequently appointed Professor of logic and rhetoric, and uniting criticism to philosophy, tended much to the reformation of the Swiss schools. He was a man

\* Le Long, Bibl. Sac. ii. 303.

of very kind and amiable manners, and laboured as a teacher of youth up to the time of his death, which occurred on Dec. 13, 1776, by a fit of apoplexy.

23. *Η ΠΑΛΑΙΑ ΔΙΑΘΗΚΗ κατά τους εβδομηκοντα.* VETUS TESTAMENTUM GRÆCUM ex Versione LXX. Interpretum una cum Libris Apocryphis secundum exemplar Vaticanum Romæ editum et aliquoties recognitum, quod nunc denuo ad optimas quasque editiones recensuit et potiores quasdam Cod. Alexandrini et aliorum Lectiones Variantes adjecit M. CHRISTIANUS REINECCIUS, S. S. Th. &c. Editio Secunda. LIPSIÆ, *Impensis Bernh. Christ. Breitkopfii*, 1757. Octavo.

This edition is formed on the Roman of 1587, and is very neatly and accurately printed. An edition of this Bible, by Reineccius, was published in 1730. It does not differ from the present. After the preface is a Table of the books, canonical and apocryphal, of the Old Testament. The apocryphal in this edition have been collected together, and placed at the end of the volume. The various readings from the Alexandrian and other Mss. are marked at the foot of the page. The editor of this edition, was also the editor of the Polyglott, under the title of “*Biblia Sacra Quadrilingua*,” &c.\* In that work the Greek text is from Grabe’s edition of the Alexandrian Mss.

24. VETUS TESTAMENTUM GRÆCUM cum Variis Lectionibus. Edidit ROBERTUS HOLMES, S. T. P. R. S. S. *Ædis Christi Canonicus.* OXONII, *e Typographeo Clarendoniano*, 1798-1818. Folio. 2 vols.

To the patronage of the University of Oxford we are indebted

\* See page 80.

for the valuable Bible of Dr. Kennicott, with the various readings from a collation of the Hebrew Mss.; and to the same University belongs the honour of the publication of the Greek Bible, with the various readings from a collation of nearly 300 Greek Mss., and from the printed editions of the Old Italic, Coptic, Syriac, Arabic, Slavonian, Georgian, and Armenian versions. This excellent work was projected by Dr. Rob. Holmes, Dean of Winchester, who lived only to complete the Pentateuch and the Book of Daniel. To the Rev. James Parsons the editing of the remainder of the Bible has been intrusted, by the delegates of the Clarendon press, and it must be gratifying to every lover of biblical literature, to find the publication conducted with equal ability as at the commencement of the work. In the year 1788 Dr. Holmes issued proposals for this edition, and meeting with considerable patronage and subscription, and under the sanction of the University, the work was immediately commenced, and an annual account printed for the subscribers, to show what progress had been made in the collation of Mss., and the expenses incurred in the edition. In 1798 the Book of Genesis issued from the press; Exodus and Leviticus in 1801; Numbers and Deuteronomy in 1804; Daniel in 1805; Joshua in 1810; Judges and Ruth in 1812; 1. Kings in 1813; and the remaining books to Chronicles, forming the second volume, were completed in 1818. Since this time the Book of Job has appeared, and the remainder is now in the course of publication.

The *first* volume contains the Pentateuch. After the title there is a Dedication to the Bishop of Durham, succeeded by two lists of subscribers to, and assistants of the work; amongst whom are mentioned many distinguished literati of Germany, Italy, and England. There is a very learned and interesting Preface, divided into the following chapters and sections:

Cap. I. § 1. De textu Versionis Septuagintaviralis circa ortum Christianismi.

- Cap. I. § II. De emendatione Versionis Alexandrinæ tunc temporis instituta.
- § III. De utroque Origenis quoad correctionem Versionis Alexandrinæ instituto.
- § IV. De Editione τῶν ο' post τὴν Κοινὴν Prima in Tetraplis Origenis.
- § V. De Editione τῶν ο' post τὴν Κοινὴν Secunda in Hexaplis Origenis, et de textu in iis Græco.
- § VI. De Obelo Hexaplari.
- § VII. De Asterisco Hexaplari.
- § VIII. De Editione τῶν ο' post τὴν Κοινὴν Tertia per Lucianum, et de exemplari quo usus est Editor.
- § IX. Quod Lucianus Editionem suam ad normam Columnæ Hexaplaris conformaverit.
- § X. De Editione τῶν ο' post τὴν Κοινὴν Quarta per Hesychium.
- § XI. De fontibus textûs Septuagintaviralis in Codicibus Pentateuchi hodiernis.
- Cap. II. Codicum Græcorum in Characterè Unciali, quorum Variantes huic Tomo mandantur, Enumeratio.
- Cap. III. Codicum Græcorum in Characterè Ligato, quorum Variantes huic tomo mandantur, Enumeratio.
- Cap. IV. De Editionibus, et Patribus, et Versionibus, ex quibus Variæ Lectiones per Pentateuchum afferentur.

In these chapters there is not merely an enumeration, but also a description of the very numerous Greek Mss. collated for this edition, and the various readings of which have been admitted into it. There is also an account of the printed editions and other works, principally of the Greek Fathers, which have been consulted for the same. There are also Prefaces to each book, and Appendices containing the Fragments and Scholia from the Greek Interpretations of various writers. The volume concludes with a list of *Addenda et Emendanda*.

The *second* volume, edited by the Rev. J. Parsons, contains the books of Joshua, Judges, Ruth, I. II. III. IV. Kings, and I. and II. Chronicles. This volume has also a list of *Addenda et Emendanda*.

The text of this edition is printed from the Roman of 1587, and is printed in long lines, in a very good and distinct type. The various readings are arranged in two columns at the foot of the page. The completion of this splendid and accurate edition of the Septuagint is a desideratum of the first importance in sacred literature.

DR. ROBERT HOLMES was born in 1749, and educated at Winchester School. He succeeded Mr. Wharton as Professor of Poetry in the University of Oxford; was Rector of Stanton, St. John, Oxford, Fellow of New College, Canon of Salisbury and Christ Church, and then Dean of Winchester. He published several Sermons, Bampton Lectures, and some Theological tracts and poetical pieces, which do great credit to his judgment and taste. He died on the 12th of November, 1805.

25. VETUS TESTAMENTUM GRÆCUM è Codice Ms. Alexandrino, qui Londini in Bibliotheca Musei Britannici asservatur, Typis ad similitudinem ipsius Codicis Scripturæ fideliter descriptum, Cura et Labore HENRICI HERVEII BABER, A. M. LONDINI, 1816-1824. Folio. 3 vols.

Towards the close of the last century a new class of editions of the Scriptures, which promises to be attended with very beneficial consequences to biblical criticism, made its appearance. It is the primary object of these editions to exhibit faithful impressions of the most ancient and more important Mss. by print-



ing their text, in characters resembling those of their originals, letter for letter, word for word, and line for line. In consequence of the considerable expense and immense labour at which productions of this singular kind are put forth, but few have, as yet, issued from the press: and these few are the elaborate and costly productions of the British press. The first biblical work of this description made its appearance in 1786, when Dr. Woide published by subscription the Greek text of the New Testament, as it is preserved in the *Codex Alexandrinus*. In 1796, Dr. Kipling, late Dean of Peterborough, edited, at the sole expense of the University of Cambridge, a fac-simile of the *Codex Bezae*, which contains the Gospels and Acts of the Apostles in Greek and Latin, in parallel columns. Dr. Barrett, of Trinity College, Dublin, published in 1801, at the expense of his University, an engraved fac-simile of a *Codex Rescriptus* which he had discovered in the College library, containing a large portion of St. Matthew's Gospel, written in Greek capital letters. In 1812, the Rev. Henry Hervey Baber, of the British Museum, by the aid of a subscription, printed, with the types cast for Dr. Woide's edition of the New Testament, the Book of Psalms, *verbatim et literatim*, as it exists in the *Codex Alexandrinus*. This work being accomplished, Mr. Baber proposed, by the same assistance, to print, in the same faithful manner, further portions of the text of this invaluable Ms. Failing, however, in this appeal to the public, he made another, by a memorial (seconded by strong testimonials\* in his favour) to his present Majesty in 1814, then Prince Regent, setting forth that the ravages which age had made upon the Ms., the gradual decay which, beyond the possibility of human prevention, must continue to invade it, and the casualties which might in one fatal

\* Signed by the Archbishop of Canterbury; the Bishops of London, Durham, St. Asaph, Salisbury, Carlisle, Chester, Bristol, Gloucester, and Peterborough; the Deans of Westminster, Winchester, Christ Church, Norwich, Ely, Carlisle; the Professors of Divinity, and several heads of Colleges, in the Universities of Oxford and Cambridge, and many other learned men.

moment annihilate it, notwithstanding the utmost vigilance for its preservation, were considerations which had led the pious and the learned frequently and earnestly to wish that the sacred contents of so venerable and important a record of Revelation, should, whilst opportunity offers, be rescued by some means or other from the chances of total destruction, and transmitted to posterity in the most exact manner possible. This was most graciously received and readily granted; and the work has been got up and executed, as far as it has hitherto proceeded, in a style of typographical splendour, worthy of the exalted patronage with which it has been honoured, and commensurate too with the liberal supply which Parliament has from time to time voted for its accomplishment.

The Codex Alexandrinus, so called on account of its having once enriched the Patriarchal Library at Alexandria, consists of four volumes folio, written upon vellum, in uncial or capital letters, in one continued series, (as was the custom with the most ancient Greek Mss.) without divisions of words, verses, or chapters. The first three volumes contain the whole of the canonical and apocryphal books of the Old Testament; the fourth volume embraces, written in the same manner and at the same time, the books of the New Testament.\* This Ms. exhibits one of the most beautiful specimens of ancient Greek calligraphy, which has escaped the ravages of time, and is reputed by a tradition preserved by Cyril, Patriarch, first of Alexandria, and afterwards of Constantinople, (its former possessor), to be written by Thecla, an Egyptian lady, who lived in the fourth century.† The history

\* The Gospel of St. Matthew is defective from Chap. i. to Chap. xxv. v. 6. and from John vi. 50. to viii. 52. and from II. Corinthians iv. 13. to xii. 7.

† “Liber iste Scripturæ Sacræ Novi et Veteris Testamenti, prout ex traditione habemus, est scriptus manu Theclæ, nobilis fœminæ Egyptiæ, ante mille et trecentos annos circiter, paulo post concilium Nicænum. Nomen Theclæ in fine Libri erat exaratum; sed extincto Christianismo in Egypto a Mahometanis, et Libri una

of this Ms. previous to its coming into the hands of this Patriarch, and when and by what means he first obtained it, are subjects of controversy amongst the learned; but the mode by which it passed from Alexandria to Constantinople, and from thence to England, is matter of certain history, as it was presented by the Patriarch Cyril in 1628 to King Charles the First, through the hands of Sir Thomas Roe, then the British Ambassador at the Ottoman Porte.\* It remained among the Mss. collected by the successive Kings of England, till the reign of George the Second, when that rich collection was transferred to the British Museum, then first established.

Christianorum in similem sunt redacti conditionem; extinctum ergo est Theclæ nomen et laceratum, sed memoria et traditio recens observat."

*Cyrillus, Patriarcha Constantinopolitanus.*

The celebrated Wetstein has adopted the conjecture of Casimir Oudin, that the Ms. was written by an Acœmet, and, in the opinion of Michaelis, this conjecture is worthy of attention: "The Acœmets were a class of monks in the ancient church, who flourished, particularly in the East, during the 5th century. They were so called because they had divine service performed, without interruption, in their churches. They divided themselves into three bodies, each of which officiated in turn, and relieved the others, so that their churches were never silent, either night or day." *Proleg. in Nov. Test.* I. 10. Dr. Woide was of opinion that two copyists were engaged in transcribing the Ms., and has pointed out several circumstances to confirm his suggestion. The 4th century is generally considered, by the most experienced judges of Mss. to be too early a period to affix to the Alexandrian; it may, perhaps, with more propriety be assigned to the same period as the Codex Vaticanus: about the 5th or 6th century. The Alexandrian recension is that chiefly cited by the Fathers; and the Coptico-Mephitic, Coptico-Basmuric, Coptico-Sahidic, Ethiopic, Armenian, and the Syro-Philoxenian versions follow this recension; whilst the Sahidic, the Syriac of Jerusalem, and the readings in the margin of the Syro-Philoxenian, the Ante-Hieronymian, or *Vetus Italica*, are versions which follow the Occidental or Western recension, which was chiefly adopted by the Christians of Africa.

\* "He (the Patriarch) hath given mee for his Majestie, with express promise to deliver yt an antographall bible intire, written by the hand of Tecla, the protomartyr of the Greekes, that lived in the tyme of St. Paul; and he doth averr yt to bee true and authentically, of his owne writing, and the greatest antiquitye of the Greecke church." Letter from Sir Thomas Roe to the Earl of Arundell, Constantinople, Jan. 30, 1621. Vide *Roe's Negotiations*, &c.

Each printed part of this edition opens with the bastard title **Η ΠΑΛΙΑ ΔΙΑΘΗΚΗ**, which is followed by the full title, the date upon each of which refers to the time when each portion was completed by the editor, and not when it was published. The date of the title of Vol. I. Part. I. is 1816: this is succeeded by a dedication to His present Majesty, when Prince Regent. After this comes the “*Index Librorum Veteris et Novi Testamenti secundum ordinem Codicis Ms. Alexandrini.*” Here ensue five engraved plates, the first three and the last containing memoranda relating to the age of the Ms.; and the fourth plate exhibiting a beautifully engraved fac-simile by Basire, of the table of the canonical and apocryphal books contained in the Ms. Now commences the Alexandrian text, printed in uncial characters, as in the original, letter for letter, word for word, line for line, and column for column, without divisions of words or chapters, or change of the peculiar orthography, or correction even of the errors occasionally occurring in the Codex A. This first portion contains the whole of the Pentateuch.

Vol. I. Part. 2. the title of which is dated 1818, embraces the books of Joshua, Judges, Ruth, the four books of Kings, and two of Chronicles.

Vol. II. Part. 1. bearing on its title the date of 1819, comprehends the lesser and the greater Prophets.

Vol. II. Part. 2., dated 1820, includes Esther, Tobit, Judith, Esdras I. and II. and the four books of Maccabees.

Vol. III. (not yet published), bears date 1824, and contains the Psalter, Job, Proverbs, Ecclesiastes, Song of Songs, the Wisdom of Solomon, and Ecclesiasticus.

The Psalms are preceded by the Epistle of Athanasius to Marcellinus, and followed by a catalogue, containing those which are to be used in prayer for each hour during the day and night. There are also fourteen hymns, partly canonical, partly apocry-

phal: the eleventh is a hymn in praise of the Virgin Mary. The arguments of Eusebius are annexed to the Psalms, and his canons to the Gospels.

Each part hitherto published has been accompanied with a corresponding portion of notes. With the last volume of the Alexandrian text, which has been some time since completed, the concluding part of the notes, together with an historical account of the Codex Alexandrinus, is expected to make its appearance in the course of the ensuing year. The historical account and the notes will together form a separate volume, and with it, I understand, the editor's engagement with respect to this Ms. will terminate. It is much to be regretted, that the printing, in a corresponding manner, the New Testament of this invaluable Ms. does not form a part of Mr. Baber's publication. Woide's fac-simile of this part of the Codex Alexandrinus, differing as it does in size and beauty from Mr. Baber's work, and imperfect as it is in many points of resemblance to the original, can never be considered, either by the book-collector or the critic, a satisfactory appendage to this superb edition of the Old Testament.

Though the types used in printing this extensive work are in a great measure those cast for Dr. Woide's edition of the fac-simile of that portion of the Alexandrian Ms. which contains the New Testament, yet Mr. Baber has by no means confined himself to the limited fount as originally and exclusively cast for Woide's work. Dr. Woide, from want of adequate means, limited himself to a fount of types consisting of three sized alphabets of uncial letters, cut in imitation of the characters in the original; and with respect to the marks and signs which frequently occur in the head of this Ms., and the decorations which are generally introduced in the beginning and the end of the respective books of the New Testament, he satisfied himself with selecting from the types ordinarily used by printers, such as conveyed, at best,

but a distant resemblance of the decorative parts of the Ms., and in most instances no resemblance at all. Mr. Baber being ambitious of giving a closer resemblance of his original than Woide had done, or even Kipling had effected with respect to the *Codex Beza*, not only considerably enlarged the variety of the metal types, as used by his predecessor, but further, had several hundred peculiar marks, words, and even whole sentences, and all the ornamental parts of the Ms. engraved on blocks of wood, which were, in the setting up of the types, incorporated with them in their appropriate places. Mr. Baber has moreover printed the Rubrics which occurred in the original, in their proper coloured ink, which Woide, on account of the expense, omitted to do.






The following specimens, for the use of which I am indebted to my learned friend, the editor of this splendid and important work, will exhibit to the reader the best notion of the plan adopted by him to render it as close a copy of the Ms. as typography will admit of.

## SPECIMENS.

No. 1.

ΚΑΙ ἸΔΕΝ ΗΓΥΝΗΟΤΙΚΑΛΟΝΤΟ ΖΥ  
 .. ΟΝΕΙΣ ΒΡΩΣΙΝΙΚΑΙ ΟΤΙΑ ΡΑΙΣΤΟ  
 .. ΟΙΣ ΟΦΘΑΛΜΟΙΣ ΙΔΕΙΝ· ΚΑΙ ΩΡΑΙΟ  
 .. ΣΤΙΝ ΤΟΥ ΚΑΤΑΝΟΗΣΑΙ· ΚΙΛΑ  
 Λ . . . . . ΣΑ ΤΟΥ ΚΑ Λ ΠΤΟΥ ΑΥΤΟΥ ΕΦΑΓΕ  
 Λ . . . . . ΩΚΕΝΙΚΑΙ ΤΩ ΑΝΔΡΙΑΥΤΗΣ  
 Λ . . . . . Λ ΤΗΣ Λ Λ Λ ΕΦΑΓΟΝ·

No. 2.


 ΚΑΙ ΕΣΤΑΙ ΑΥΤΟΙΣ ΙΕΡΑ ΤΕΙΛΕ ΜΟΙ ΕΙΣ ΤΟ  
 ΑΙΩΝΑ· ΚΑΙ ΤΕΛΕΙΩΣ ΕΙΣ ΤΑΣ ΧΕΙΡΑΣ ΑΡΩ  
 ΚΑΙ ΤΑΣ ΧΕΙΡΑΣ ΤΩΝ ΥΙΩΝ ΑΥΤΟΥ ΚΑΙ  
 ΠΡΟΣ ΑΞΕΙΣ ΤΟΝ ΜΟΧΧΟΝ ΕΤΤΙ ΤΑΣ ΘΥΡΑΣ  
 ΤΗΣ ΣΚΗΝΗΣ ΤΟΥ ΜΑΡΤΥΡΙΟΥ· ΚΑΙ Ε  
 ΤΤΙ ΘΕΟΨΙΝ ΑΡΩΝ ΚΑΙ ΟΙ ΥΙΟΙ ΑΥΤΟΥ  
 ΤΑΣ ΧΕΙΡΑΣ ΑΥΤΩΝ ΕΤΤΙ ΤΗΝ ΚΕΦΑΛΗ  
 ΤΟΥ ΜΟΧΧΟΥ· ΕΝΑΝΤΙ ΚΥΤΤΑΡΑ ΤΑΣ ΘΥ  
 ΡΑΣ ΤΗΣ ΣΚΗΝΗΣ ΤΟΥ ΜΑΡΤΥΡΙΟΥ  
 ΚΑΙ ΗΜΨΗΑ ΠΤΟ ΤΟΥ ΑΙΜΑΤΟΣ ΤΟΥ
 
 ΜΟΧΧΟΥ Κ  
 ΘΗΣ ΕΙΣ ΕΠΙ  
 ΤΩ ΜΚΣ  
 ΡΑΣ ΤΩ  
 ΤΟΥ

SPECIMENS.

No. 1.

Fol. 2. Gen. III. 6. 7. The caretts mark the letters which have become obscured by age. The dots (.....) denote the portion of vellum which has been torn out of the original by some accident.

No. 2.

Fol. 52. Exod. XXI. 9-12. Wherever these marks  occur, they are introduced to show that there has been an erasure, without any thing being re-written upon the space erased. The three dots over each letter signify that every letter so marked is re-written upon a space where the former writing has been scratched out. The words ΜΟΧΧΟΥ, &c. written in the smallest-sized capitals, are engraved upon a block, and exhibit a specimen of a correction made by a more recent hand.

By such a representation of the important text of this most venerable Ms., together with the body of notes (the result of

very minute attention, and the most intense application) written in illustration of it, all that is necessary for the purposes of biblical criticism, as far as this Ms. will advance it, has been accomplished by a publication like the present, on which no labour has been spared to render it accurate, and no necessary expense avoided to make it useful as well as splendid.\*

The impression upon paper is limited to 250 copies, all of one

\* In the Addenda to the 2d vol. of Mr. Horne's most excellent "Introduction to the Critical Study, &c. of the Scriptures," 5th edition, just published, is the following curious note relative to a proposal for executing a fac-simile of the Alexandrian Ms.

"Long before Dr. Woide executed his fac-simile edition of the New Testament from the Alexandrian Ms., it had been suggested to King Charles I. to cause a fac-simile of the entire Ms. to be engraved. But the importance and value of such an undertaking do not appear to have been understood—at least they were not duly appreciated—by that monarch; he therefore refused to have it done. The circumstance is thus related by the industrious antiquary Aubrey, in his inedited 'Remains of Gentilisme and Judaisme,' preserved among the Lansdowne Mss. in the British Museum, No. 231. folio 169. Writing on the disputed clause in 1. John v. 7. Aubrey says, 'The last clause of this verse is not found in the ancient Ms. copies, e. g. that in the Vatican Library, and y<sup>e</sup> Tecla Ms. in St. James's Library and others, as it is not in an old Ms. in Magdalen Coll. Library in Oxford. That at St. James's was sent as a present to King Charles the First, from Cyrillus, Patriarch of Constantinople: as a jewel of that antiquity not fitt to be kept amongst Infidels. Mr. — Rosse (translator of Statius) was tutor to y<sup>e</sup> D. of Monmouth, gott him the place [of]

who made him library-keeper at St. James's. He desired K. Cha. I. to be at y<sup>e</sup> charge to have it engraven in copper-plates; and told him it would cost but 200*l.*† but his Ma<sup>ty</sup> would not yield to it. Mr. Ross sayd, 'that it would appeare glorious in history after his Ma<sup>ty</sup>s death.' 'Pish,' sayd he, 'I care not what they say of me in history when I am dead.' H. Grotius, J. G. Vossius, Heinsius, &c. have made journeys into England purposely to correct their Greeke Testaments by this copy in St. James's. Sir Chr. Wren sayd, that he would rather have it engraved by an engraver that could not understand or read Greek, than by one that did.' "

† At the time Mr. Baber first contemplated this work, an estimate was made of the expense of an engraved fac-simile of the Ms. upon copper-plates, and it was found that the engraving alone would cost 16,000*l.*; to which sum would have been to be added the cost of paper, printing, and remuneration to the editor, which would have increased the sum to at least 22,000*l.*



quality and size, and printed at the public expense, under the control of the Trustees of the British Museum. Mr. Baber has printed, (with permission of the Trustees,) at his own sole risk and cost, a few copies upon vellum: of these there are ten complete, and disposed of as follows:

The Library of his late Majesty King George III.

The Imperial Library at Vienna.

The Bibliothèque du Roi at Paris.

The Archbishop of Canterbury.

The Duke of Devonshire.\*

Earl Spencer.

John Dent, Esq.

Sir Mark Masterman Sykes, Bart.†

Archdeacon Ussher.

Rev. H. H. Baber.

26. *Η ΠΑΛΑΙΑ ΔΙΑΘΗΚΗ κατὰ τοὺς εβδομηκοντα.* VETUS TESTAMENTUM ex Versione Septuaginta Interpretum, secundum Exemplar Vaticanum Romæ editum. Accedunt Variæ Lectiones e Codice Alexandrino, necnon Introductio J. B. CARPZOVII. OXONII, e Typographeo Clarendoniano, 1817. Octavo. 6 vols.

This is a very handsomely printed, and an accurate edition. The Preface by Carpzovius treats of the Septuagint version, its use, authority, arrangement, &c. There is also a Prologue on the other Greek versions of the Old Testament, those of Aquila,

\* All the vellum copies are printed of the size of the original, except the Duke of Devonshire's, which is five inches taller, and was printed this extra size to correspond with his Grace's copy of Dr. Woide's edition of the New Testament, on vellum, which formerly belonged to Dr. Dampier, Bishop of Ely.

† Thirteen parts purchased at Sir M. M. Sykes's sale by Messrs. Rivington and Cochran, for 77*l.* 14*s.*

Symmachus, Theodotion, of three other versions by unknown hands, and of the Tetrapla, Hexapla, and Octapla of Origen. The various readings are at the bottom of the page. This Copy is ON LARGE PAPER.

27. Η ΠΑΛΑΙΑ ΔΙΑΘΗΚΗ κατά τους εβδομηκοντα. VETUS TESTAMENTUM ex Versione LXX. Interpretum juxta exemplar Vaticanum, ex editione Holmesii et Lamberti Bos. GLASGUE, ex *Prelo Academico*, 1822. 12mo. 3 vols.

This is an accurate and well printed edition, formed upon the editions of Lambert Bos and Dr. Holmes. The Apocryphal books are collected together in the last volume. There are no Scholia nor various readings, nor is there any preface to the edition.

28. Η ΠΑΛΑΙΑ ΔΙΑΘΗΚΗ κατά τους εβδομηκοντα. Seu VETUS TESTAMENTUM Græcum juxta Septuaginta Interpretes ex auctoritate Sixti Quinti Pontificis Maximi editum. Juxta Exemplar originale Vaticanum Romæ editum 1587, quoad textum accuratissime et ad amussim recusum cura et studio LEANDRI VAN ESS, S. Theol. Doct. Editio Stereotypa. LIPSIE, *sumtibus et Typis Caroli Tauchnitii*, 1824. Octavo.

This edition is formed on the Roman of 1587, and is very accurately printed. From the preface (dated Darmstadt, Dec. 31, 1823) we learn that the editor was induced to publish it in consequence of the great scarcity of a cheap and portable Greek Bible in Germany. This purpose has been answered by the present edition, in which the division of verses is not observed. There are no various readings.

## Greek Pentateuch.

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NOVA VERSIO GRÆCA PENTATEUCHI ex unico S. Marci  
Bibliothecæ Codice Veneto nunc primum edidit atque  
recensuit CHRISTOPH. FRIDER. AMMON, Phil. Doct.  
&c. ERLANGÆ, sumtibus Joannis Jacobi Palmii, 1790.  
Octavo. 3 vols.

This is the first printed edition of the Greek version of the Pentateuch from the Venetian Ms., deposited in the Library of St. Mark. It is dedicated to the Prince of Brandenburg, and to W. F. Hufnagel, Professor of Theology. There is an Epistolary Address to J. B. C. d'Ansse de Villoison, from which it appears, that Villoison had contemplated the printing of the Ms. several years before, and with that view had it transcribed. He committed the publication of it to C. F. Ammon. There are various conjectures as to the age of the Ms. and as to the author of it. The diversity of opinion on these points is so great, that it is impossible to arrive at any satisfactory conclusion. Michaelis supposes it to have been made by a Jew; Eichorn by a Christian. Michaelis places the age of the Ms. between the 11th and 14th century; Bruns states it to be of the 14th; De Rossi thinks it of the 12th or 13th, and praises it highly: "Pretiosum κειμηλιον brevi editurus est doctissimus de *Villoison*, non sine summa sacrorum Criticorum voluptate et emolumento."\* Eichorn conceives it to have been made in the middle ages; so

\* Rossi de Typog. Ferrar. ed. Erlang. p.65.

does Villoison. Tychsen, who regards it as the work of a Christian, refers it to the 7th century, and grounds his opinion on the grammatical errors and barbarisms of style, which occasionally occur amidst Ciceronian and Virgilian expressions. Morell, the Librarian of St. Mark's, refers it to the 14th century: he describes the two different characters in which the Ms. is written, and of which fac-similes are given from specimens transmitted by him. The Ms. has been written backwards, and the initial letters are all in red. It is supposed to be a copy from another Ms., as many divisions, accents, &c. that were omitted, are placed in the margin. The Ms. contains the following books, and in the ensuing order: Pentateuch, Proverbs, Ruth, Canticles, Ecclesiastes, Lamentations, Daniel.

The *second* volume is dedicated to John Kappius, Professor in the College of Bayreuth; the *third* is inscribed to James Morell, the Keeper of the Library of St. Mark. At the end of this volume is a Commentary on the use, character, and age of the Greek version of the Venetian Ms., by the editor.

## Portions of the Old Testament in Greek.

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1. EXODI Particula atque LEVITICUS Græce edidit e Cod. Ms. Bibliothecæ Collegii Paullini Lipsiensis JOH. FRID. FISCHERUS. LIPSIÆ, *ex officina Saalbachia*, 1767. Octavo.
2. NUMERI et Particula DEUTERONOMII Græce edidit e Cod. Ms. Bibl. Coll. Paullini Lipsiensis J. F. FISCHERUS. LIPSIÆ, *ex off. Saalbachia*, 1768. Octavo.

These portions of the Pentateuch have been printed from a Ms. supposed to be *seven hundred* years old. It is of the Alexandrian version; and in the margin are notes and scholia, which in the printed copy are placed at the foot of the page. The Ms. belonged to the Library of the Pauline College, and was entrusted to Fischer for publication, by Belius the keeper of the Library. The books of Leviticus and Numbers are entire: Exodus commences at the 32d chapter, 17th verse: of Deuteronomy there is a very small portion of the 1st chapter.

3. ΔΑΝΙΗΛ κατὰ τοὺς εβδομηκοντα ἐκ τῶν τετραπλῶν Ὀριγενούς. DANIEL secundum Septuaginta ex Tetraplis Origenis nunc primum editus e singulari CHISIANO CODICE annorum supra 1000. cetera ante præfationem indicantur. ROMÆ, *Typis Propagandæ Fidei*, 1772. Folio.

The Ms. from which this edition of the Book of Daniel has been

printed is of great antiquity; and contains, not only Daniel, but also the books of Jeremiah, Baruch, the Lamentations, the Epistles of Jeremiah, the Histories of Susannah and Bel; the Commentary of St. Hippolytus on Daniel, and another interpretation of Daniel by Theodotion; the books of Ezekiel and Isaiah. Leo Allatius was the first to inspect the Ms.; but Blanchini discovered Daniel, and published a specimen of it. The work commences with an Epistolary Address to Pope Clement XIV., followed by a table of contents to the volume, and a well-written and learned preface. This is succeeded by Testimonies concerning the Ms. by Leo Allatius, Cardinal Bona, an anonymous writer, John Mabillon, Bernard Montfaucon, Cardinal Quirini, and A. S. Mazzochius. Then follow the approbations and the license for printing.

The work is printed in two columns, the Septuagint Greek with its Latin translation. To each chapter notes are subjoined, and at page 74 there is a fac-simile of the Chisian Ms. engraved on copper. The History of Susannah commences on p. 77; and at p. 84 the 14th chapter of Daniel, "*Ex Prophetia Ambacum Filii Jesu de Tribu Levi.*" At p. 92 is the Chronology of Daniel, and at p. 95 the Interpretation of Daniel by Hippolytus. At p. 125 commences a discourse on the title (Angelus) by which the Theodotian version of Daniel is known, and at p. 131, the version of Daniel according to Theodotion, in Greek and Latin, with notes containing the various readings of the Vatican Ms., and the Aldine and Complutensian editions. At p. 220, Daniel according to the Septuagint, and according to Theodotion, each accompanied with a Latin translation, are printed in parallel columns, and preceded by an Address to the Reader on the Comparison of the Versions. At p. 307 commences the "*Apologia Sententiæ Patrum de Septuagintavirali Versione,*" which is divided into five Dissertations:

1. *Autographa Græcæ Versionis, consensus veterum, inventa adversantium.*

2. *Fieri non potuisse, quin Sacri Codices Ebræorum sub Philadelpho Ægypti Rege converterentur.*
3. *Ex Danielis Græca Versione Septuagintavirali ipsius Versionis veritas demonstratur.\**
4. *Demetrii Phalerei cura ut Sacræ Scripturæ verterentur tum ipsius et Menedemi Eretriensis ætas asseritur.*
5. *Quid sentiendum de Aristeæ, cujus extat Historia Versionis Græcæ scripturarum.*

After the foregoing dissertations follow the Testimony of the Fathers and other Christians, concerning the Greek version of the Scriptures; an Index of the places of Sacred Scripture according to the Vulgate, the Hebrew text and the Septuagint, which are illustrated in this work; an Index of the Remarkable Things; an Index of the Hebrew Words and others having affinity with them; and an Index of the Greek Words, marked by an asterisk, belonging to the Septuagint.

Le Long states that Origen would not place this version of Daniel in the Hexapla, because it differed so much from the Hebrew text, with which it would then necessarily be compared. He therefore placed it in the Tetrapla.

\* At the end of this Dissertation, p. 434 to 450, there is a Fragment of the Book of Esther inserted, which is wanting in Daniel, and the place of which has been supplied by a Chaldee Paraphrase from the Roman Ms., many copies of which had perished by fire. “*Quoniam vero a Fabricio, Danielis atque Estheris quæ desunt in Ebræo despiciuntur, idque commune est novatoribus, opportunum duximus eorundem in Esthere deficientium Chaldaicam Paraphrasim exhibere, quæ haud ita pridem ex Codice Vaticano deprompta est, sed exemplaria typis edita pleraque incendio perierunt.*” † This Paraphrase in Chaldee is accompanied by a Latin version, and also two Greek versions with corresponding Latin translations, obtained from the Arundellian Library by Archbishop Usher. There is also an ancient Latin version, edited by Cardinal Thomasius and J. Blanchini, and partly from the Corbeian Ms. by Sabatier, which is here printed beneath the two Greek versions and their translations, and is printed in a column parallel to that containing the Latin vulgate.

† Bibl. Sac. ii. 321.

4. DANIEL secundum Septuaginta, ex Tetraplis Origenis, Romæ, Anno 1772. Ex Chisiano Codice primum editus. GOETTINGÆ, recudi fecit Vidua b. Abr. Vandenhoeck, 1774. Quarto.

This is the *second* edition of this version, and is in every respect very inferior to its predecessor. It exhibits scarcely one-half of the *first* edition. The Epistle to Clement XIV. has been suppressed, but the preface is preserved. The five Dissertations are wanting.

5. ΤΟ ΤΩΝ ΒΙΒΛΙΩΝ μέρος ο εβραϊστί γραφεν ουχ ευρισκεται. Bibliorum Pars Græca, quæ Hebraicè non invenitur. ANTVERPIÆ, ex officina Christophori Plantini, 1584. Quarto.

The Apocryphal books in the following order: Tobit, Judith, Baruch, Epistles of Jeremiah, the Fragments of Daniel, the Fragments of Esther, Wisdom of Solomon, Ecclesiasticus, and the three books of the Maccabees. The third book is printed in a smaller letter than the other pieces contained in the volume.

6. BIBLIORUM Pars Græca quæ Hebraice non invenitur, cum interlineari interpretatione Latina, ex Bibliis Complutensibus deprompta. Ex officina Plantiniana Raphelengii, 1612. Octavo.

The Apocryphal books in the following order: Tobias, Judith, Adjectiones ad Esther, Liber Sapientiæ, Ecclesiasticus, Baruch, Adjectiones ad Daniel, Machabæorum libri tres. This volume probably belongs to a set, but various portions of the Old and New Testaments were printed by Chr. Plantin, separately.



7. Η ΠΑΛΑΙΑ ΔΙΑΘΗΚΗ κατά τους εβδομηκοντα. VETUS TESTAMENTUM ex versione Septuaginta Interpretum. Juxta exemplar Vaticanum, ex editione Lambertii Bos. LIBRI APOCRYPHI. OXONII, e Typographo Clarendoniano, 1805. Octavo.

A correct and well printed edition.

8. TOBIAS Græce. Emendante et recensente I. Drusio. Ad usum Scholarum. FRANEKERÆ, excudebat Ægidius Radæus Ordinum Frisiæ Typographus in Acad. Franek. 1591. Quarto.

This edition of Tobit is taken from the Roman edition, and has been compared with the Complutensian, two Basilian and one Venetian copy. From these editions the editor has corrected many places, but in one only from conjecture, where he has substituted *κατάσχονται* for *κατίσχονται*.

Prefixed to the work, are the opinions of St. Cyprian, St. Ambrose, St. Austin, Bullinger, and Munster, on Tobit and his History. The latter part of the work consists of corrections by the editor, taken from the editions above mentioned. Each correction is referred to by a letter indicative of the source from which it has been derived. This part is dedicated to Peter Wakeman.

9. ΑΓΑΙΚΟΚΑΤΟΙΠΤΡΟΝ sive ESTHERÆ Historia, Poeticâ Paraphrasi idque Græco Carmine, cui Versio Latina opponitur, exornata : una cum Scholiis seu Annotationibus Græcis ; in quibus (ad Sacri Textus dilucidationem) præter alia non pauca, Gentium Orientalium

Antiquitates, Morésque reconditiores proferuntur. Ad-  
ditur PARODIA HOMERICA de eâdem hâc Historiâ.  
Accessit Index Rerum et Verborum copiosissimus.  
Authore JOSUA BARNES, Coll. Eman. apud Cant. Socio.  
LONDINI, *Typis M. C., impensis Authoris*, 1679. Oc-  
tavo.

This Poetical Paraphrase is a curious and a learned performance. Dr. Barnes, so well known as the editor of Homer, Euripides, and Anacreon, has had recourse to an immense number of ancient authors to enrich the Scholia which accompany this work. The book is dedicated to John, Bishop of Rochester, his patron. To the dedication succeeds a long preface on the work, and is followed by a Catalogue of nearly 200 authors referred to in the Scholia. Nine laudatory Poems in Greek and Latin are prefixed to the work, of which the Greek is printed on the left, the Latin on the right-hand page. The Scholia are at the bottom, extend to both pages, and are very numerous. At the end is a copious Index of the most remarkable things and words which occur in the work.

DR. JOSHUA BARNES was the son of a tradesman, and born at London, Jan. 10, 1654. He received his education at Christ's Hospital, whence he was sent to college, and admitted a servitor in Emanuel College, Cambridge, in 1671. He was elected a fellow in 1678. The following year he published the Poetical Paraphrase on Esther, in the preface to which he informs us, that "he found it much easier to write in that language, than in Latin or even English, since the ornaments of poetry are almost peculiar to the Greeks, and since he had for many years been extremely conversant with Homer, the great father and source of Greek poetry: however, that his verses were not mere *Centos* from that Poet, like Dr. Duport's, but formed, as far as he was able, upon his style and manner; since he had no desire to

be considered as a rhapsodist of a rhapsody, but ambitious of the title of a poet." Although Dr. Barnes possessed great learning, it is generally admitted he was deficient in taste and judgment. He had no church preferment, and is little known as a divine. His editions of the classics are much esteemed. He wrote in Greek, Latin, and English. He published several poems before he quitted Christ's Hospital. He translated some of the tragedies of Seneca into English, and composed a History of Edward III. Mr. Chalmers has enumerated no less than forty-three pieces of Barnes's composition. He died Aug. 3, 1712.

10. *MUSÆ SACRÆ : seu Jonas, Jeremiæ Threni, et Daniel Græco redditi carmine.* Autore JOAN. AILMER, OXON. NOV. COLL. SOC. OXONIÆ, excudebat L. Lichfield Acad. Typog. et veneunt apud Jos. Godwin et Ric. Davis, 1652. Duodecimo.

This book is dedicated to Dr. Potenger, of Winchester School, and has eleven laudatory pieces in Greek and Latin, prefixed to the work. The poems are in Greek and Latin, the former on the left, the latter on the right-hand page. There are no notes.

JOHN AILMER, or AYLMEER, was a native of Hampshire, and educated at Winchester School. He went to Oxford, and took his degree of Doctor in Civil Law in 1663. He was accounted an excellent Grecian, and a good Greek and Latin poet. He wrote many Greek and Latin verses, which are to be found scattered in various publications. He died at Petersfield, April 6, 1672.\*

\* Wood Athenæ Oxon.—Chalmers.

## Latin Bibles.

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1. BIBLIA SACRA LATINA. *Sine loco aut anno aut typog. sed J. Gutenberg.* MOGUNTIAE, 1450-55. Folio. 2 vols.

This is the FIRST EDITION of the Holy Scriptures, and it is generally supposed to be the first book printed with moveable metal types. It is a most rare typographical curiosity, and affords evidence of an almost inconceivable fact, namely, the perfection of a very complicated art at the very infancy of its invention. It has been uniformly praised for the strength and beauty of the paper, the exactness of the register, the lustre of the ink, and the general beauty and magnificence of the work. The priority of this edition over all others has been contested by many bibliographers. Into these discussions it is needless now to enter; but by referring to the 8th number of the Classical Journal, the reader will find a very interesting paper, by the Rev. Dr. Dibdin, in which all the authorities and opinions respecting this edition are cited and examined with a care and patient attention which reflect much credit on the author. This bible is commonly called the Mazarin Bible, from the first copy having been discovered by M. Debure, in the library of Cardinal Mazarin, belonging to the "Collège des Quatre Nations." Dr. Dibdin has described the book in the *Bibliotheca Spenceriana* (i. 4.) and has given a fac-simile of the commencement of the Prologue of St. Jerome, which does not, in my opinion, do justice to the beauty of the original: in the fac-simile the letters are



Rater ambrosius  
 tua michi munus-  
 cula pferens. detulit  
 sil et suauissimas  
 lrās. q̄ a principio  
 amiciciae. fidē pba-  
 te iam fidei ⁊ veteris amicicie noua:  
 p̄ferebant. Vera em̄ illa necessitudo ē.

Rater ambrosi⁹ tua  
 michi munuscula p  
 ferens . detulit simul  
 et suauissimas litte-  
 ras q̄ a pñcipio ami-  
 ciarū . fidē p̄bate iā  
 fidei et veteris amicicie noua: p̄ferebant  
 Vera eī illa necessitudo ē . et cristī glu-

Rater ambrosius tua  
 michi munuscula pfe-  
 rens . detulit simul et  
 suauissimas lrās . que  
 a pñcipio amiciciae .  
 fide ⁊ p̄bate iam fidei  
 et veteris amicicie noua: p̄ferebāt. Vera em̄  
 illa necessitudo est . ⁊ xpī glutino copulata .

much too thick and heavy. I think it is better represented in Plate III. No. 1. The description of Dr. Dibdin is, in general, accurate; but the book of Revelations<sup>§</sup> does not, as he states, commence “on the recto of the leaf immediately following the end of St. John’s second epistle,” but after the epistle of St. Jude, which succeeds to the three epistles of St. John; and preceding the book of the Revelations itself, is the Prologue of St. Jerome on the same. The Prologue commences on the recto of leaf 310; the reverse of leaf 309 is blank.

The *first* volume has 324 leaves; the *second* 317 leaves, being 641 to the whole work.† In the first nine pages there are 40 lines in a column; in the tenth 41; and in the remainder 42 lines. The columns, two in number on each page, are  $11\frac{1}{4}$  inches in height;  $3\frac{3}{4}$  in breadth; and there is a space of  $\frac{7}{8}$  of an inch between them. The type is a large Gothic or German character. The letter *i* is printed in various ways: sometimes it has a dot (*i*), at others a dash (*i*), and frequently a circumflex (*i*). Masch § considers the latter to have been used when the *i* was to be pronounced long; but this is not borne out by the instances which every page can afford. Debure regards it as the effect of an imperfection in the art of printing. There are neither signatures, catchwords, numerals, nor running titles. The paper is of a very firm and good texture, and the water-marks are a Bull’s Head with a Star and a Bunch of Grapes. The heads of the chapters and prologues, with the exception of those at the commencement and at the book of Genesis, are written in red ink.

The *first* volume contains the Prologues of St. Jerome (eight pages), the Pentateuch, and the other books of the Old Testament

† Santander says it has but 637. Lichtenberger and Dibdin’s collations agree with the number I have given.

§ Biblioth. Sacra. iii. 67.

as far as the Psalms. The *second* volume begins with the Prologue of St. Jerome on the books of Solomon, and contains the remaining books of the Old Testament and the whole of the New Testament. In Isaiah, chap. xxxvii. v. 29. there is an error, the word *auribus* being printed for *naribus*; this has been copied into the Bible of Mayence, 1462, and into other editions known as the "Fontibus ex Græcis," &c. In one edition it is printed *avibus*. The verso of the leaf containing the conclusion of the III. Esdras is blank; so is that of the II. Maccabees, and the last leaf of St. Paul's Epistle to the Colossians. In a copy of this Bible in the King's Library, at Paris, are the following subscriptions written in red ink at the end of the volumes.

VOL. I. Et sic est finis prime partis biblie  
seu veteris testamenti. Illuminata  
seu rubricata et ligata p henricum  
Albch alius Cremer Anno dñi mcccc  
Ivi festo Bartholomei apli  
Deo gratias . . . . . Alleluia.

"Here ends the first part of the Bible or Old Testament. Illuminated, or rubricated, and bound, by Henry Albch or Cremer, on St. Bartholomew's day, April, A. D. 1456. Thanks be to God. Hallelujah."

VOL. II. Iste liber illuminatus ligatus et completus est p henricum  
Cremer vicariū ecclesie collegiate sancti Stephani maguntini sub  
anno dni millesimo quatringsentesimo quinquagesimo sexto, festo  
assumptionis gloriose virginis Marie. Deo Gracias. Alleluia.

"This book, illuminated and bound by Henry Cremer, vicar of the collegiate church of St. Stephen, at Mentz, was completed on the feast of the Assumption of the Blessed Virgin Mary, A. D. 1456. Thanks be to God. Hallelujah."



A fac-simile of these subscriptions has been given in the *Classical Journal*.\*

The printer of this work was John Gutenberg, either alone or with John Fust. The invention of printing is attributed to Gutenberg; but it is known from the record of a legal process Nov. 6, 1455, that so great were the expenses incurred in the execution of this bible, that Gutenberg was under the necessity of borrowing a sum of money from Fust, a wealthy goldsmith, to carry it into effect. For this purpose, Fust formed a partnership with Gutenberg; but afterwards instituted a suit against him, which terminated by obliging Gutenberg to pay to Fust interest upon the sum advanced, and part of the capital itself. By this judgment the whole typographical apparatus fell into the hands of Fust, and Gutenberg established another press, and continued to exercise the art until 1465, when he abandoned it upon being admitted by the Elector Adolphus of Nassau, into his band of gentlemen-pensioners. He died Feb. 24, 1468.

The version of Scripture in this Bible is the *VULGATE*, by St. Jerome, made in the fourth century. This celebrated man is supposed to have been induced to revise and translate the Scriptures, in order to silence the cavils of the Jews, who were constantly objecting to the translations of the Christians, which were made from the Septuagint. At first he contented himself with revising the different copies; but not being satisfied with the work, and losing a portion of his papers containing the revision of the Old Testament, through the treachery of a person to whom they had been intrusted, he determined upon translating from the best Hebrew copies he could procure. During fifteen years he was engaged in this arduous labour. The four books of Kings were first published in 391; soon after followed the Prophets; then the books of Solomon, Job, the Psalms, Ezra,

\* No. VIII. p. 481.

Nehemiah, Chronicles, and last of all the Octateuch, *i. e.* the Pentateuch and the books of Joshua, Judges, and Ruth, about the year 405. This version was, for 1100 years, the general text book of the Western Churches, and is at this time the public scripture standard in those of the Roman communion. Dr. Geddes\* has portrayed the qualifications of Jerome for the labour he undertook. “His learning, (says Dr. G.) whether sacred or profane, was not less extensive than Origen’s; his judgment and taste were more correct and exquisite. He had a perfect knowledge of the Greek and Latin languages; and was sufficiently versed in the Hebrew. He had correct copies of the Hexapla, if not the Autograph itself, before him. He was at no great distance from a famous school of Jewish Rabbins, whom he might consult as he saw occasion. He had traversed the land with his own feet, and seen with his own eyes the principal places mentioned in sacred history. He was acquainted with the manners and customs of the country. He knew its plants, its animals, and its other productions. With all these advantages, and his superior talents, it was impossible he should not succeed. He adopted, in general, that mode of translating, which had been before so much admired in Symmachus; and which, indeed, is the best calculated to express the full meaning of the original, without either hurting its integrity, or transferring its idiotisms. His style is plain, easy, and unaffected; and, although his Latinity is not that of the Augustan age, it is neither barbarous nor inelegant. In his diction and phraseology, there is a peculiar grace and noble simplicity, which it is not easy to imitate; and which no other Latin version, except that of Houbigant, in any degree possesses.” This version has undergone many alterations since the time of Jerome.

This Bible is necessarily of great rarity and value. Copies of it, either upon vellum or paper, are known to be in the

\* Prospectus, p. 46.

following libraries, and to belong to the under-mentioned individuals :

- On Vellum :—1. The Royal Library at Paris.  
 2. The Royal Library at Berlin.  
 3. Rt. Hon. Thos. Grenville.\*  
 4. Henry Perkins, Esq.†

- On Paper :—1. The Royal Library at Paris.  
 2. The Library of the Mazarine College.  
 3. The Imperial Library at Vienna.  
 4. The Public Library at Treves.  
 5. The Bodleian Library.  
 6. The Advocates' Library at Edinburgh.  
 7. The Library of his late Majesty George III.  
 8. H. R. H. the Duke of Sussex.‡  
 9. His Grace the Duke of Devonshire.  
 10. The Earl Spencer.  
 11. George Hibbert, Esq.  
 12. John Fuller, Esq.  
 13. — Lloyd, Esq.§  
 14. Henry Perkins, Esq.||

It is said there are copies in the libraries of Frankfort, Hanover, Leipsic, and Munich, but it is doubtful. Meerman also speaks of a copy on vellum in the Benedictine Library, in the suburbs of Mentz.

\* Purchased at the Mac-Carthy sale for 6260 francs.

† This copy, which has two leaves Ms., was recently purchased for 50*l.* at the sale of the books of Messrs. George and William Nicol, of Pall Mall, to whom it was consigned by Mr. Horn.

‡ This was Mr. Perry's copy, and purchased by me at the sale of his library for 160 guineas.

§ This copy belonged to the Larcher collection, and was purchased for 2120 francs.

|| This copy formerly belonged to Sir M. M. Sykes, Bart. and was purchased by Messrs. Rivington and Cochran for 199*l.* 10*s.*

2. BIBLIA SACRA LATINA. MOGUNTIAE, *Typis Fust et Schæffer*, 1462. Folio. 2 vols.

This Bible, the *first* extant with a date and with the name of a printer, has always been regarded as an object of rarity, curiosity, and interest. According to Fabricius, Fust and Schœffer printed this work at Mentz, and sold the copies at Paris, as Mss. for 60 crowns; and from the number disposed of they were supposed to have been executed by magic, as the discovery of printing at that time was a secret. If this account be true, which there is great reason to doubt, the subscription found at the end of the several copies which have been examined, must have been wanting, as an express mention is therein made of their being effected by the art of printing. Clement states, that the copy in the Royal Library of France, and some other copies in Paris, (in what collections to be found he does not specify,) are without the subscription, and thinks it not improbable that Fust may have taken advantage of the ignorance of some people of the discovery of printing, and have sold his Bible as a Ms. The small and elegant Gothic type with which this Bible is printed, resembles very much the character used in writing,\* and may probably have given rise to the idea of their being Mss.

The work consists of two volumes, the *first* having 242, the *second* 239 leaves; being 481 to the whole work. It is arranged in two columns, a full column containing 48 lines. Variations in the works of the earliest printers are not uncommon; they frequently, after taking off some impressions, made corrections and slight changes in the subsequent ones. Maittaire, Deburc, Panzer, and other bibliographers have noticed two kinds of copies of this Bible, or rather a variation in the execution of them. The subscription (printed in red) at the end of the Apocalypse, in the present copy, is as follows:

\* "Characteres elegantes sunt, figura ad literas manu ductas proxime accedentes." Panzer.

Pñs hoc opusculuz finitū ac cōpletū. et ad  
 eusebias dei industrie in civitate Moguntū  
 per Johannē fust civē. et Petrū schoiffher de  
 gernsheym clericū diotes' ejusdez est consū-  
 matū. Anno incarnacōis dnice. M. cccc. lxiij  
 In vigilia assumptōis gl'ose virginis marie.

Then the printer's device of two shields.

In Earl Spencer's copy the subscription is thus :

Pñs hoc opusculū Artificioſa adinbetione  
 imp̄mendi seu caracterizandi. absq; calami  
 exaracōn. in civitate Moguntū sic effigiatū.  
 ⁊ ad eusebiā dei industrie per Joh'ez fust civē  
 et Petrū schoiffher de gernsheym clericū di-  
 otes ejusdem est consūmatuz. Anno dñi. M.  
 cccc. lxiij. In vigilia. assumptōis virg. marie.

Then the two shields as in the former copy.

In some copies, Maittaire has observed the word *opus* substituted for *opusculum*.

In Lord Spencer's copy, at the end of the first volume concluding with the Psalter, is an imprint of the date (1462), and the device of the printers printed in red, which are not in His Royal Highness's copy. In Lord Spencer's, according to Dr. Dibdin,\* each book has its termination *printed* in red, as far as the first chapter of III. Esdras; the remainder are blanks supplied by manuscript decorations in red or blue ink. In H. R. H. copy, *all* are printed except the title to the Prologue to I. Kings; the termination of the Gospel of St. John; the titles to the Epistles

\* Biblioth. Spenc. 1. 12.

of St. Paul to the Romans, and to the 1. Corinthians, which are *written*. The Prologue to the Galatians is left blank. There are neither signatures, catchwords, nor numerals. The arrangement of the Prologues, and the books of the Old and New Testament, are the same as in the first edition; but there are a few variations in the reading of some passages. Thus, in Genesis chap. XI.

**Editio Prima.** Vixitque arphaxat postquam genuit Sale trecentis et tribus annis; et genuit Heber.

**Editio 1462.** Vixitque arphaxat postquam genuit Sale trecentis tribus annis; et genuit filios et filias. Sale quoque vixit triginta annis: et genuit Heber.

In the *Bibl. Sacra* \* and in the *Bibl. Curieuse*, † there are some variations noticed; but they are not of any importance and are few in number. In the book of Lamentations, the periods are distinguished by the names of Hebrew letters, and Lamed is printed Lamech, which is also found in some other Bibles a little later than the date of the present. There are more copies of this Bible known upon vellum than upon paper. I have seen six of the former, and only one of the latter, which is in the library of His late Majesty George III. ‡ A very fine copy of this Bible, which had been successively in the collections of Gaignat and the Duke de la Vallière, was purchased at the Macarthy sale by Messrs. Payne and Foss for 4750 francs. It was afterwards Mr. Watson Taylor's, at whose sale Mr. Dent purchased it for 215*l.* 5*s.* The Earl Spencer's is a very fine copy; but that in His Royal Highness's library is the largest I have seen, and on the

\* III. 100.

† IV. 84.

‡ There is an imperfect copy, commencing with the 30th chapter of Numbers in the Library of the British Museum. The last leaf of the New Testament is supplied by Ms. There was also a paper copy in the Pinelli collection, and the second volume on paper in the library of Gaspar Joseph de Servais. There is a copy on paper in the Blickling Library.

purest vellum. The illuminations are in a style of peculiar elegance and taste. It was in the Cassano Library. Three leaves, which were smaller than the rest of the work, have been inlaid, and similar illuminations added, in a manner highly creditable to the ingenious artist.\* In the *Bibl. Spenc.* will be found an enumeration of all the known copies of this Bible, and references to the best authorities relative to the work.

3. *BIBLIA SACRA LATINA. Sine loco, anno, aut tylog.*  
(sed ARGENTINÆ, *typis Hen. Eggesteyn, 1468.*) Folio.  
2 vols.

This Bible, without date, place, or name of printer, and of the type of which a fac-simile is given in Plate III. No. 2, is attributed to the press of Eggesteyn, one of the earliest printers at Strasburg.† Dr. Dibdin, considers it the first edition of the Latin Bible by this printer, and has referred to Panzer respecting it. He nevertheless points out some differences between the copy in Lord Spencer's Library, and the one described by Panzer, in the following parallel description :

Lord Spencer's copy.

Frater Ambrosi⁹ tua.  
michi munuscula p-  
ferens detulit simul  
et suauissimas has  
que a principio amici  
ciaꝝ fidē. pbate iam.

Panzer's copy.

Frater ambrosi⁹ tua  
michi munuscula p  
ferens. detulit simul  
et suauissimas litte-  
ras q̄ a p̄ncipio ami-  
ciciarū. fidē pbate iā.

His Royal Highness's copy corresponds with that in Lord Spencer's Library. Variations of this kind, I have already ob-

\* Mr. Harris, whose skill in repairing Mss. and early printed works, is not equalled by any one of the present day.

† *Bibl. Spenc.* vii. 137.

served,\* are not uncommon in the works of the earliest printers ; and in examining the present copy, which was obtained from the Meerman collection, with two others of the same edition with Mr. Evans, we found several variations, not affecting the reading, but rather the spelling, and the arrangement of the words, extending through the whole of the prefatory pieces of St. Jerome, and the first two leaves of the Book of Genesis. In Lord Spencer's copy, and in that described by Panzer, it is said there are 320 leaves in the first, and 312 in the second volume. I have repeatedly and carefully numbered the present copy, and there are 319 in the first, and 313 in the second ; so that the amount is the same (632) to the whole work in all the copies. The type is the same as that used by Eggesteyn in the Decretum Gratiani of 1471. The Bible is printed in two columns, and there are 41 lines in a full column. There are no catchwords, signatures, or numerals. The initials at the commencement of the chapters are all written in. The first volume concludes with the Psalter, terminating on the 38th line of the second column with the words

laudet dñm Alleluia.

The second volume begins with the Prologue to the Proverbs of Solomon, and ends with the Apocalypse on the 41st line of the second column with the words

vobis amen.

The arrangement of the books is according to the first edition, and the variations in the readings are few in number. The date assigned to it (1468) is entirely conjectural, and has been assumed from a subscription written in red letters by an illuminator of that time, at the end of the first volume, in a copy of this Bible, which belonged to the Library of the order of St. John of Jerusalem at Strasburg :

\* P. 291.



Explicit psalterium, &c.  
 p mgr̄m heinricum  
 Eggestein anno LXVIII.\*

In the Mazarine Library there is a copy of the second volume of this Bible, printed upon vellum.

4. BIBLIA SACRA LATINA. *Sine loco, aut anno, aut typog.*  
 (sed ARGENTINÆ, *Typis Hen. Eggesteyn, 1469 vel 1470.*)  
 Folio. 2 vols.

This Bible, of which the first volume only is in the Library, is described in the *Bibl. Spenc.*, and is supposed by Dr. Dibdin to be the second edition of the Latin Bible printed at Strasburg by Eggesteyn. Santander also regards it as the second edition, and supposes it to have been printed about 1470. The type, of which a fac-simile is given in Plate III. No. 3., is smaller than in the preceding edition, and in its general appearance is not so imposing: there is an air of grandeur and magnificence in the type, and in the mode of its arrangement in the former, which is wanting in the present edition. The arrangement of the books is the same, and I have not been able to discover any variations. The work consists of two volumes; the first having 249, the second, 243 leaves. It is printed in two columns, and there are 45 lines in a full page. Dr. Dibdin has remarked, that the second book of Samuel, or Kings, apparently ends abruptly at the bottom of the first column, on the recto of the leaf.

Et repropiciatus est domi-  
 nus terre: et cohibita est plaga ab israhel.

The remaining column, and the reverse of the leaf, is blank. On the recto of the ensuing one commences the III. Kings.

\* Santander ii. 185.

Dr. D. has erroneously stated the 1. Chronicles to begin on this leaf; but the III. and IV. Kings precede the books of Chronicles.

The second volume commences with the Prologue to the Proverbs of Solomon, and ends with the Apocalypse on the 7th line of the second column upon the reverse of the last leaf.

Gr̄a dñi nostr̄i ih̄esu cristi cū omnibꝯ vobis̄.

There are no signatures, catchwords, or numerals; and the initial capitals are written in, as in the former edition. The paper is of a stronger and coarser texture than in the preceding one. There are copies of this Bible in the Library of His late Majesty George III., in the Bodleian Library, in Lord Spencer's, and in the Library of the Rev. Dr. Adam Clarke. There is a copy of the first volume only both of this and the preceding edition, in the Library of the British Museum.\*

5. BIBLIA SACRA LATINA. *Sine loco, aut anno, aut typog.*  
(ARGENTINÆ, *Typis Mentellianis*, 1469.) Folio. 2 vols.

This is a very rare edition of the Vulgate, and was unknown to Panzer. It is distinguished by the peculiarity in the form of the letter R, and is well known by that distinction. Meerman was of opinion that it was executed by Zainer of Reutlingen, who was the first to introduce the round letter, in which this Bible is printed, into Germany. But it is generally attributed to Mentelin, who has used a similar type, and the same kind of R in the *Vincent de Beauvais*, at Strasburg, in 1473.† The facsimile Plate IV. No. 1., represents very faithfully the type of this edition.

\* See Santander II. 186. Bibl. Spenc. I. 38.

† Danou, *Analyse des Opinions diverses sur l'Origine de l'Imprimerie*, p. 24. note.

1

Rat autem homo ex phariseis. nichodemus nomine: princeps iudeorum. Hic venit ad ihesum nocte: et dixit ei. Rabbi: scimus quia a deo venisti magister. Nemo enim potest hec signa facere que tu facis: nisi fuerit deus cum eo. Respondit ihe

2

Rat ambrosius tua  
 mihi munuscula p  
 ferens: detulit simul  
 et suauissimas lras  
 que a principio amici  
 tiaz fidez pbate iam fidei et veteris  
 amicitie noua pferebant. Vera ei

3

Rater ambrosi  
 tua michi munus  
 cula pferes . detu  
 lit simul et suauis  
 simas lras . que a  
 pncipio amicitia  
 rum . fidem pbate  
 iam fidei et veteris amicitie noua . p  
 ferebant . Vera em illa necessitudo



The Bible is divided into two volumes, and arranged in two columns. The *first* volume has 213, and the *second* 212 leaves. There are 56 lines in a full column. There are neither signatures, catchwords, nor numerals. The initial capitals are all written in ; but the number of the chapters is printed in small Roman numerals. The Old Testament ends on the 39th line of the second column, on the reverse of the leaf, with the following words :

erit gratus hic ergo erit consūmatus.

The Prologue to the New Testament commences on the recto of the ensuing leaf, and the Apocalypse terminates on the 43d line of the first column on the recto of the last leaf, thus :

domini nostri jhesu x̄pi cū omībꝰ vobis amē.

There are copies of this edition in His late Majesty's Library, in the British Museum, and in the collections of the Duke of Devonshire and Earl Spencer. His Royal Highness's copy is from the Library of G. J. de Servais.

6. BIBLIA SACRA LATINA. *Sine anno, loco, aut typog.* (sed COLONIÆ, *Typis Udatrici Zell*, 1470.) Folio. 2 vols.

This ancient edition of the Vulgate is of very great rarity. There are copies in the Libraries of his late Majesty George III., the Duke of Marlborough, the Duke of Devonshire, and Earl Spencer. The latter copy has been described in the *Bibl. Spenc.* i. 37. The Bible is in two volumes, 407 leaves in the first, and 336 in the second, being 743 to the whole work. It is printed in two columns, and there are 42 lines to a full column. There are neither signatures, catchwords, numerals, nor running titles.

The *first* volume commences with a Table of the books of

Holy Scripture, which occupies 28 leaves. It commences thus :

Tabula omnium divine sc̄p̄  
ture seu biblie libroꝝ.

And ends thus :

Tabule sup̄ om̄s biblie  
libroꝝ : ⁊ capitula cōis eo  
rūdem finis est feliciter.

DEO GRATIAS.

A blank leaf precedes, and two others follow the table.

The usual Prologues of St. Jerome are placed before the book of Genesis, which commences nearly in the middle of the second column of the 36th leaf.

The first volume ends with the Psalter.

The *second* volume has a blank leaf preceding the Prologue to the books of Solomon, which, with the remaining books of the Old, and the whole of the New Testament, succeed ; and with a blank leaf complete the volume, terminating thus :

Explicit liber apocalypsis bea  
ti Johannis apostoli.

The printing of this Bible has been assigned to Ulric Zell, "The Father of the Cologne Press." All the productions of this printer, with the exception of two,\* are without name, date, or place. The type of this Bible is a short thick Gothic ; † and it is printed upon a small folio paper, having a brownish hue. Le Long and Danou have described an edition by this printer, having 345 leaves in the first, and 334 in the second volume.

\* Chrysostomus super Psalmo quinquagesimo, 1466. 4to. Augustinus de Singularitate Clericorum, 1467. 4to.

† See Plate IV. No. 2.

The Spencer copy appears to tally with this enumeration, but it is certainly the same book. The present copy has many rough leaves, and there are Ms. notes in the margins.

7. BIBLIA SACRA LATINA. *Sine loco aut anno, aut typog.*  
(BASILEÆ, *Typis Bertholdi Rodt, et Bernardi Richel*,  
1470-1.) Folio. 2 vols.

I regard this edition of the Vulgate as of the greatest rarity; and I do not know of any public or private Library in which another copy is to be found. It is a very fine edition, printed on stout paper, with remarkably black ink, and is the joint work of two printers.

The *first* volume is attributed to Berthold Rodt, the first who exercised the art of printing at Basle; and this Bible is most likely the *first* work printed in that city.\* Of the works of Rodt, there is no specimen to be found with a date. The *second* volume is said to have been printed by Bernhard Richel; and the characters employed appear to be the same as those used by this artist in the *Decretum Gratiani* of 1476. At first sight, one might be tempted to consider these volumes to belong to different editions; but the copy in this library is bound in one volume, and in a binding coeval with the printing of it. Braun † has given a detailed account of this edition, of which, he says, he has seen three copies, and that they were all printed in the same manner; from which it is to be presumed, that the two printers united together to produce this work, an enterprise too considerable for any single artist of that period to undertake. Braun subscribes to the opinion of this Bible being executed

\* The first book printed at Basle, with a date and the name of the printer, Bern. Richel, is the *Sassen Spiegel* of 1474.

† Notitia Hist. Litterar. pp. 53-4.

between 1460 and 1465 ; but there does not appear to be sufficient reason to date the impression so early. It will presently be seen that there is a Bible printed by Richel bearing the date 1475, and the earliest impression with his name in, is of the date 1474 ; it is not likely, therefore, that he should have printed at so early a period as 1460 or 1465, and that no other work should have issued from his press during the intervening period. Santander (an excellent authority) has placed the edition between 1470 and 1471. It remains to describe the volumes.

The *first* consists of 220 leaves, and has 50 lines in a full column. A fac-simile of the character may be seen in Plate V. No. 1. The initial capitals, and the heads and number of the chapters, are all written in. The volume commences with the Prologue of St. Jerome, and ends with the Psalter on the 48th line of the second column on the reverse of the last leaf, with these words :

ritus laudet dominum. Alleluia .:

The *second* volume has 216 leaves, and there are 48 lines to a full column. The character of the type of this volume is given in the fac-simile, Plate V. No. 2. The volume commences with the Prologue of St. Jerome on the books of Solomon ; and the initial capitals of this Prologue, and of the other Prologues and books in this volume, are large letters apparently cut in wood ; of which two specimens are given in Plate V. Nos. 3. 4. The Old Testament ends on the 47th line of the second column, on the recto of the leaf, with the following words :

rit cōsūmatus.

And the Prologue to the New Testament begins on the reverse of this leaf. The Apocalypse terminates on the 30th line of the first column, on the reverse of the last leaf, thus :

nostri ihesu cristi cū omnib; nob' amen.



1

Rater ābroſi? tua mi  
chi munuſcula perfe =  
rēs. detulit ſimul ⁊ ſua  
uiſſimas lrās. que a p̄n  
cipio amicitiarum. fi =  
dem probate iam fidei  
et veteris amicitie no =  
ua: preferebant. Vera  
enim illa neceſſitudo ē. et criſti glutino cōpu  
lata. quam non vtilitas rei familiaris. non p̄

2

ūgat epiſtola q̄s  
iungit ſacerdoſū:  
ŷmo carta nō diui  
dat: quos xp̄i ne  
c̄it amor. Cōm̄ta  
rios ī oſee. amos  
et zachariā malac  
hiam quoq; poſci  
tis. Scripſiſſem:  
ſi licuiſſet p̄ualitu

Dime. Mittitis ſolacia ſumptuū. notarios n̄ros  
et liberarios ſuſtētatis: vt vobis iocūſſimū n̄rm

3



4



5



There are no signatures, catchwords, numerals, or running titles, to either of the volumes.

8. BIBLIA SACRA LATINA Vulgatæ editionis, cum opusculo Aristeæ de LXX. Interpretibus, et cum epistolis Joh. Andreæ et Math. Palmerii ad Paulum II. P. M. ROMÆ, Conrad. Sweynheym, et Arnold. Pannartz, 1471. Folio. 2 vols.

This is the *second* Bible with a date, and the *first* printed at Rome. It is of the greatest rarity: 550 copies are said to have been printed.\* It varies in many respects from former editions, and is therefore supposed to have been printed from the Mentz editions, and corrected by Mss. obtained by the Bishop of Aleria from the Library of the Pope, or some other source. There are, however, many errors: the word *auribus* for *naribus* is retained. In Psal. i. *abiit in consilio*. Phil. i. 2. *Diaconibus*, &c. and many others of a similar character.

The *first* volume commences on the recto of the first leaf, with an Epistle from the Bishop of Aleria to Pope Paul II., dated Rome, Mar. 15, 1471, in which he commends the Bible and the Book of Aristeas, and complains of the interpretation of the Hebrew names having been expressed in the Latin character: Hebrew types at this period were wanting. After this Epistle is a table commencing thus:

Aristee volumen de interpretatione veteris testamenti.

This occupies three pages. The Epistle of Mathias Palmerius to Paul II. succeeds, and is followed by the observations of Aristeas to his brother Philocrates, on the version of the Septuagint. This is in Latin, and was translated from the Greek by Palmerius of Pisa. It occupies 25 pages. Two blank leaves

\* According to Sweynheym and Pannartz' list, only 275 copies.

intervene between this part and the Prologue of St. Jerome, headed thus :

Incipit epistola sancti Hieronymi ad Paulinū  
Presbyterū : de omnibus divine historie libris.

This page, in the present copy, is handsomely illuminated. The Prologue occupies seven pages, at the bottom of the last of which we read,

Incipit liber Bresith quem nos Genesin dicimus. I.

At the top of the reverse of this leaf the Book of Genesis commences. The first volume terminates with the Psalter, and is distinguished thus :

Finis Psalterii.

The *second* volume begins with the Prologue of St. Jerome to the Books of Solomon, followed by the Book of Proverbs. This page is elegantly illuminated. The New Testament is preceded by the Epistle of St. Jerome to Pope Damasus on the Four Evangelists, and followed by the Argument and Prologue to the Gospel of St. Matthew. At the end of the Apocalypse are the following lines :

Aspicis illustris lector quicunq; libellos  
Si cupis artificum nomina nosse : lege.  
Aspera ridebis cognomina Teutona : forsan  
Mitiget ars musis inscia verba virum.  
Cōradus suueynheym : Arnoldus pānartzq; magistri :  
Rome impresserunt talia multa simul.  
Petrus cum fratre Franciseo Maximus ambo  
Huic operi aptatam contribuere domum.

M.CCCC.LXXI.

A blank leaf intervenes between the New Testament and the Interpretation of Hebrew names, which appears for the first time in this edition, commencing thus :

Incipiunt interpretationes  
Hebraicorum nominum.

This table occupies 124 pages, and is arranged in two columns, terminating on the first column of the reverse of the last leaf, thus :

Hic. u. post. Z.

Vlitidis : cōsiliū vel cōsiliatrix.

Zuzam : consiliantes eos. vel  
consiliatores eorum.

Finis.

The Bible is printed in long lines, 46 on a full page; but in the second volume several full pages have only 45 lines: the termination of these is very irregular. The chapters are distinguished by a large Roman numeral. The titles of the books are printed in the same sized type as the work itself. All the initial capitals are written in, and in this copy handsomely illuminated. There are neither signatures, catchwords, nor numerals. There is a copy in Lord Spencer's Library; and there were copies in the collections of Cardinal Dubois, Harley, Earl of Oxford, Count Macarthy, and M. Gaignat. The present copy is from the collection of Girardot de Prefond.

9. BIBLIA SACRA LATINA. MOGUNTIÆ, *Petrus Schoifer*, 1472. Folio. 2 vols.

This Bible has generally been considered a reprint of the edition of 1462; but Meerman, from a very careful and minute examination of it, has discovered literal variations and corrections, which show it to be a different edition. The passage in Isaiah XXXVII. 29. is corrected: *naribus* is substituted for *auribus*. The arrangement of the Bible corresponds with that of the edition of 1462. There are two volumes, the first having 242, the second 281 leaves, making a total of 523 leaves; although Le Long states the whole to be only 491. It is printed in two columns, a full column having 48 lines.

There are neither signatures, catchwords, numerals, nor running titles. All the initial capitals and the numbers of the chapters are written in. At the end of the first volume is the device of the printer in red. At the end of the second is the following subscription, followed by the device of the printer as in the first volume, also printed in red.

*P̄ns hoc opus p̄clarissimū. Alma in urbe  
magūtina. inclite nationis germanice quā  
dei clemētia. tam alti ingenii lumine. dono-  
q; gratuito. ceteris terrarū nacōnib; p̄fer-  
re. illustrareq; dignataē. Artificioſa qua-  
dam adinuencōe imprimēdi seu characteri-  
zādi absq; ulla calami exaracōne sic effigi-  
atū. et ad eusebiam dei. industrie ē cōsumatū  
p̄ Petrū schoiffer de yemshez. anno dnice  
incarnacōis Millesimo q̄dringētesimo sep-  
tuagesimo secūdo. In vigilia Mathie ap'li.*

This Bible is of greater rarity than the edition of 1462; but there is no known copy upon vellum.

The present copy is a beautiful large folio on a very strong paper. It formerly belonged to W. Blair, Esq., and was intended by him for the Library of the Duke of Sussex. The illness which terminated in the death of Mr. B. occasioned the whole of his collection of Bibles to be sent to the British and Foreign Bible Society; and, upon a representation of the circumstances relating to this Bible, the Committee very handsomely determined, notwithstanding the importance of it to their own collection, to present the copy to his Royal Highness. There are copies in the collections of the Duke of Devonshire and the Earl Spencer. Sir M. M. Sykes had a copy, which was purchased by Messrs. Payne and Foss for 36*l.* 15*s.* There was a copy in the Gaignat, and another in the Harleian collection.

10. BIBLIA SACRA LATINA, *sine loco, aut anno, aut Typog.*  
 (sed COLONIÆ, *Typis Nic. Goltz, circa 1472.*) Folio.  
 2 vols.

This Bible is divided into two volumes, the first having 337, and the second 421 leaves. It is arranged in two columns, 42 lines to a full page. The type is a small rude gothic. Dr. Dibdin conjectured it might have been printed by Quentel of Cologne, and describes the character as being between that of Ulric Zell, and Ter Hoernen; but in the supplementary or 7th vol. of the *Bibl. Spenc.* it is placed in the index, as the production of *Nicolas Goltz*. The device at the end of the Apocalypse puts the printer of it beyond conjecture. There are no signatures, catchwords, or numerals. The capitals are all written in, and the contractions are very numerous.

The *first* volume commences with the Epistle of St. Jerome, with a running title of PREFACIO BIBLIE. The book of Genesis follows, and is succeeded by the remaining books as far as the Psalter, with which the volume ends. There is a running title of the books on to the end of Job, where it ceases; but the Psalter is the only book in which it is deficient.

The *second* volume begins with the Prologue to the books of Solomon, is succeeded by the Proverbs, and the remaining books of the Old Testament. The New Testament is preceded by the Epistle of St. Jerome to Pope Damasus on the Four Evangelists. At the end of the Apocalypse is the colophon and armorial device of the printer; of which a good fac-simile may be seen in the *Ædes Althorpianæ* II. 41.

At the end of the Bible is a COMPENDIUM, commencing thus:

In figurarum biblie fructuosū  
 et utile compendium: quod ꝛ aure  
 um alias biblie repositoriū nuncu  
 patur. prologus feliciter inchoat.

This part consists of 99 leaves, and appears to be wanting in Lord Spencer's copy, the only other copy I am acquainted with.\* Dr. Dibdin thinks its antiquity not lower than 1478; but as Nicolas Goltz or Gotz of Schletztat printed at Cologne about 1472, I am inclined to think this a production of that time, as most of the earlier printers made their first essay with a Bible. The productions of this press are few in number, and rare. The *Vita Christi* of 1474, and the present Bible, are the principal works. The Bible was unknown to Panzer, and is not mentioned by Santander. A fac-simile of the type is given in Plate IV. No. 3.

11. BIBLIA SACRA LATINA. *Sine loco aut Typog.* (BASILEÆ, *Typis Bernhard Richel*), 1475. Folio.

Panzer† has described a Bible printed by Richel, without date, place, or name of printer, of which the first volume has 233 leaves, and the second 235. The commencement of the Prologue of St. Jerome, and the termination of the Apocalypse differ from the present Bible. The copy now under description has no place, or name of printer specified; but the type is the same as that in the second volume of the Bible (No. 7.) before described, as being from the press of Bernhard Richel. The peculiar wood-cut capitals, of which fac-similes have been given, are in this Bible, in which also the smaller capitals are of the same description. The water-mark of the paper is frequently the same: some sheets, however, have a bull's head. The arrangement of the books of the Old and New Testament is the same as in the former edition. This Bible has been very imperfectly described by bibliographers.

The points of agreement I have mentioned, will, I think, justify me in ascribing it to the press of Richel.

\* There was a copy in the Library of G. J. de Servais.

† *Annales Typog.* i. 192.



The work is in two volumes, the first having 232, the second 233 leaves. It is printed in two columns, 48 lines to a full page. The *first* volume commences on the recto of the leaf with the following inscription in red :

Incipit epistola sancti Iheronimi ad Paulinum  
presbiterum de omnibus divine historie libris  
Capitulum primum.

This Epistle is followed by the Prologue to the Pentateuch, and then commences the book of Genesis.

The Psalms are numbered, and amount to 171. At the end of the Psalter is a notice of the books of the Bible in an Epistle of Mesnardus to Jacobus de Ysenico, commencing thus :

Euerabili viro do  
mino. Iacobo de  
Ysenaco. Menar-  
dus solo nomine mo-  
nachus utina christi  
seru? Rogat? nu-  
per a vobus. In lo-  
co solitudinis mee  
Quatenus aliqua  
generale et compendio-  
sam librorum biblie describere noticia.

This occupies eight pages, and at the conclusion has the following verses :

Qui memor esse cupit librorum bibliotere  
Discat opus presens si retinere velit  
Maxima de minimis ex partibus accipe totum  
Inuenies quod amas si studiosus eris  
Ecce ihesu christe claudo pietate libellum  
Sit benedictus deus et homo de uirgine natus  
Credentes verbis sacris saluare paratus.

Then follows a table of the Canons occupying four pages, which conclude the volume.

The *second* volume begins with the Prologue to the books of Solomon, succeeded by the Proverbs and the remaining books of the Old Testament. At the end of the Old Testament is a repetition of the epistles of Mesnard, and the table of the Canons as at the conclusion of the first volume. The New Testament commences on the recto of the ensuing leaf with the Epistle of Jerome to Pope Damasus on the Four Evangelists, and is succeeded by the books of the New Testament, to each of which an argument is prefixed. In the margins of the Four Evangelists, the canons and concordances are inserted. The Apocalypse ends thus :

Nemo cito amen. Veni domine ihesu. Gratia  
domini nostri ihesu cristi cū omnib; vob' amen.  
Et sic est finis.

Here follows the date as given in the fac-simile Pl. V. No. 5.

The chapters are numbered, and there is a running title, which, on the page commencing the book, is printed in red; on the other pages in black.

This Bible is one of the earliest in which the Epistles of Mesnard, the Canons of Eusebius, and the Concordances in the margin of the Gospels, are to be met with. The Epistles of the Monk Mesnard to James de Ysenaco contain a general and abridged notice of the books of sacred Scripture, and are to be found in several ancient editions. The writer treats of the object, excellence, and end of the Holy Scriptures; of the object and argument of the several books, and reckons all the books of the Old and New Testament and of the Apocrypha in the order in which they are read in the Latin Bibles.

The Canons of Eusebius contain the Harmony of the Four Evangelists. They are 10 in number, and arranged as follows: The first, in which there are 4: Matthew, Mark, Luke, and John. The second, 3: Matthew, Mark, and Luke. The third, 3: Matthew, Luke and John. The fourth, 3: Matthew, Mark, and John. The fifth, 2: Matthew and Luke. The sixth, 2: Matthew and Mark. The seventh, 2: Matthew and John. The eighth, 2: Luke and Mark. The ninth, 2: Luke and John. The tenth, in which each Evangelist is placed separately.

The concordances are only placed in the margin of the Evangelists in this edition, and consist merely of the parallel places. According to Le Long, the concordances to the whole of the New Testament first appeared in those editions, known as the *Fontibus ex Græcis*, &c.

There is a copy of this Bible in the Library of the British Museum.

12. BIBLIA SACRA LATINA, NORIMBERGÆ, *Ant. Coberger*, 1475. Folio. 2 vols.

This Bible is the *first* edition executed by the celebrated printer of Nuremberg. It is printed in two volumes in a gothic letter. There are two columns, a full page having 48 lines. There are 240 leaves in the first, and 238 in the second volume. There are neither signatures, catchwords, nor numerals. The chapters are numbered, but the initial letters are written in. The Bible commences on the recto of the first leaf, with the Prologues of St. Jerome, followed by the book of Genesis, commencing thus:

Incipit liber b̄h̄resit quē  
nos genesim dicimus.

The first volume ends with the book of Psalms, which is

called *Liber Hymnorum vel Soliloquiorum*. The Psalms are not numbered; but the chapters of the several books are. The second volume begins with the Prologue to the books of Solomon, followed by the remaining books of the Old, and the whole of the New Testament. The Apocalypse ends thus :

Opus veteris nobiq; testamēti. Impresum  
ad laudes & gloriam sancte ac individue tri-  
nitatis. Intemerateq; virginis marie feliciter  
finit. Absolutū consumatumq; est. In regia  
civitate Nurenbergen per Anthoniū Cober-  
ger incolā civitatis eiusde. Anno incarna-  
tōis dnice. M. CCC. LXX. Ipso die  
Sācti Otmarī cōfessoris. MII. Nouēbris.

Masch has given some readings peculiar to this edition.\* They have been copied in a note in the *Bibl. Spenc.*† There were copies of this Bible in the Gaignat, Harleian, and Pinelli collections, and there is one in the library of the Academy of Upsal.

Anthony Coberger, Coburger, or Koberger, was perhaps the most extensive printer of the fifteenth century. He is said to have had 24 presses and 100 men constantly at work at Nuremberg, beside furnishing work for presses at Basle, Lyons, and other places. He printed thirteen editions of the Bible, twelve in Latin, and one in German. Many of the former were accompanied by the Postils of Nicolas de Lyra. He died at Nuremberg in 1513, and was succeeded by his son.

13. BIBLIA SACRA LATINA. NUREMBERGÆ, *Andreas Frisner et Johannes Sensenschmid*, 1475. Folio. 2 vols.

This is an exceedingly rare edition; neither Le Long nor

\* *Bibl. Sacra*, III. 111.

† I. 26.

Maittaire had seen it. Masch states that there are only three copies known: one in the public Library of Nuremberg, another in the Library of the Monastery of Heilsbrun, and the other in the Bibliotheca Gottwicensi. Besides these and His Royal Highness's copy, there is one in Lord Spencer's collection, and another in the Hunterian collection at Glasgow. There was also a copy in the Gaignat collection, and one is mentioned in the *Catalogus Libr. Biblioth. Acad. Upsaliensis*. It is a truly magnificent edition, "supérieurement bien exécutée." \* The size is a large folio, the paper very white, the type large, and the ink jet-black. There are two volumes, and it is printed in two columns; 60 lines to a full page. On the recto of the first leaf is the Epistle of the Bishop of Aleria to Pope Paul II., headed by the following passage in red:

Quia vestigia sequimur Joann. An. Ep̄i Aleriensis  
 quæ nihil reliquæ cōperim⁹ quod ulteriori emen-  
 datione egeat / præter paucilla q̄ vicio composito-  
 rum litterarū viciata sunt. Ideoq; ep̄istolā quā ip̄e  
 p̄posuit omittere nolim⁹! ne cui⁹ doctrinā imita-  
 mur / ejus adignā laudē videamur suppressere;

The table of Aristeas follows, and with the address of Palmerius to Paul II. occupies the first leaf. The observations of Aristeas on the LXX. translated from the Greek by Palmerius succeed, and fill 13 pages. The reverse of the last leaf is blank. Then follow the Prologues of St. Jerome; at the end of which, printed in red,

Incipit liber Genesis que; nos  
 Genesim dicimus. . I .

The book of Genesis begins at the top of the recto of the next

\* Santander II. 192.

leaf, and the volume ends with the Psalter, which is entitled *Liber hymnorum vel soliloquiorum*.

The *second* volume commences with the Prologue to the books of Solomon; following which are the Proverbs, and the remaining books of the Old Testament. The Prologue to the Four Evangelists commences about the middle of the last column, on which the 11. Maccabees terminates. The books of the New Testament follow, and at the end of the Apocalypse, printed in red, is

Hoc opus Biblię effigiatum est ī nuremberga oppido germanię celebratissimo / jussu Andree Frisner Bunsidelensis artium liberalium magistri! et Joannis Sensenschmit civis p̄fati oppidi / atis impressorie q, magistri / sodoꝝ / suis signis anotatis. Anno ab incarnatione domini / M. cccc. lxxv. quinto idus decembris ;

Beneath this inscription the device of the printers, as given in *Ædes Althorpiantæ* 11. 42. The Interpretations of Hebrew names, occupying 59 pages, and arranged in three columns, conclude the volume.

There is a running title to the work, executed in a large rude character in black. The titles of the books preceding the first chapters are in red. The initial capitals are written in. The numbers of the chapters are in large figures in black. There are neither signatures, catchwords, nor numerals.

Panzer has described this *second* Roman edition of the Vulgate with his usual accuracy and precision, and has given a specimen of the various readings of this edition, and that of Coberger, 1475. Masch has added to these the readings of the "Fontibus ex Græcis" of 1481. These collations prove the editions to have been printed from different Mss.

14. BIBLIA SACRA LATINA. VENETIIS, *Francisci de Hailbrun, et Nic. de Francfordia*, 1475. Folio. 2 vols.

This Bible is of rare occurrence. It is the *first* bible printed at Venice, and is executed in a very handsome small gothic character. It is printed in two columns, and divided into two volumes. There are 209 leaves in the first, and 243 in the second volume, and there are 51 lines to a full page. There are neither signatures, catchwords, nor numerals. There is a running title on the recto of the leaves, and the book of Psalms is headed,

PSALMISTA.

The chapters are numbered; but the initial capitals are written in. At the end of the Apocalypse is the following subscription:

Explicit Biblia impressa Venetiis p̄ Franciscū  
de hailbrun ⁊ Nicolaū de frankfordia socios.  
- M. CCC. LXXV.

At the end is a table of the Interpretations of Hebrew names, occupying 33 leaves, and ending thus:

Explicit Interpretatio-  
nes hebraicorū nominū.  
LAUS DEO.

This Bible is formed upon the Roman edition. There were copies in the Harleian, Pinelli, and Crevenna collections. There was also a copy in the Library of the Duc de la Vallière, and in that of M. de Servais. Earl Spencer has a copy which was Herbert's; but it is defective in the 21st, 22d, 23d, and 24th chapters of Genesis. There is a copy in the Bodleian. The present one has some Ms. notes in the margins.

15. BIBLIA SACRA LATINA. VENETIIS, *Franc. de Hailbrun et Nic. de Francfordia*, 1476. Folio. 2 vols.

This is the *second* Venetian edition. The Bible is arranged in the same manner as the preceding one. There are 209 leaves in the first, and 245 in the second volume. There are 51 lines in a full page. There are signatures, but no catchwords nor numerals. The running title is on the recto of the leaves, excepting that of the 1st of Genesis, and the commencement of a few other books, which is on the reverse. The Psalms in this edition are headed,

PSALTERIUM.

The Interpretations of Hebrew names (33 leaves) are the same as in the former edition.

At the end of the Apocalypse is

Explicit biblia ĩpressa Venetiis p Frāciscū  
de hailbrun ⁊ Nicolaū d' frankfordia socios,  
M. CCCC. LXXVI.

Clement notices a copy of this Bible in the collection of the Dowager Duchess of Brunswick. There was also a copy in the Pinelli Library, and in that of the Duc de la Vallière. Earl Spencer possesses a copy upon vellum.

16. BIBLIA SACRA LATINA. PARISIIS, *Ulr. Gering, Mart. Crantz, et Michael Friburger*, (1476.) Folio. 2 vols.

This Bible, the *first* printed at Paris, is of exceeding rarity. It is printed in two volumes, the first having 243, the second 266 leaves. It is divided into two columns, and there are 48 lines



in a full page. The size is a fine large folio, the paper is of a beautiful texture, very white, and the type is peculiar, between the roman and the gothic, and well represented in a fac-simile in the *Bibl. Spenc.* i. 29.

The Bible commences with the Prologues of St. Jerome, the title of which is printed in a small gothic type in red ink. The title of the book of Genesis is printed also in a small type, and in red, thus :

Incipit liber *Bresith*, quē nos *Genesisim* di-  
cimus.

Ca. j.

The first volume concludes with the Psalter, thus :

Finit *Psalterium*.

The *second* volume commences with the Prologues to the books of Solomon, the title of which is printed in red in the small gothic character. This volume contains the remaining books of the Old, and the whole of the New Testament. The New Testament is prefaced by the Epistle of St. Jerome; and the titles of the several books, and the prologues are in the small gothic character. The title to the Gospel of St. Mark is printed upside down. At the conclusion of the Apocalypse are the following lines :

Me duce carpe viam ! qui celū ascendere gestis.  
Unde orior. deus est qui me descendere iussit  
Omnibus ut prosim ! quedā clare manifesto.  
Sed ne vilescā sapienti ! multa profundo.  
Leges quas populo deus ebreo tulit ! ample  
Continuo. patrū antiquorū gesta q, narro.  
Quorū exempla sequi iuvet ! et correctā timere.  
Hinc sapiens salomon moralia carmine docte.  
Edocet. et sponse ad sponsum decantet amorē.  
A dño missi populū instruxere prophete.  
Que pene sontes maneāt. que premia iustos ;

Post vetus ecce nouū testamentū subit! in quo  
 Consilia ore dedit proprio verbū caro factū.  
 Exemplo monstrans iter ad sublimia regna.  
 Discipuli ostendūt iter hoc factis monitisq;  
 Jam tribus undecimus lustris francos Ludouicus  
 Rexerat! ulricus martinus itemq, michael.  
 Orti teutonia, hanc mihi composuere figurā.  
 Parisii arte sua. me correctā vigilanter.  
 Uenalem in vico iacobi sol aureus offert.

From the latter part of this subscription the date of the Bible may be ascertained. Lewis XI. commenced his reign in the year 1460, and Naudé assigns the date of 1461 to his coronation. This Bible being executed three lustres (15 years) from the beginning of the reign of Lewis XI., the impression must have been made after the 25th of July, in the year 1475. By a fraud practised upon a copy of this Bible in the public Library at Cambridge, the words *tribus undecimus lustris* were altered into *semi undecimus lustrum*, and the two last lines were also erased. By this attempt the printing of the Bible was referred to 1463 or 1464. The fraud was detected and exposed.\* The printers, Gering, Crantz, and Friburger, first introduced the art into the city of Paris, in 1470.

After the Bible, on the recto of the ensuing leaf, is a table of Hebrew names, arranged in three columns, and occupying 27 leaves. To this part only there are signatures. The other part of the work is without signatures, catchwords, numerals, or running titles. The chapters are numbered in a small character. There was a copy of this rare Bible in the Gaignat collection, sold for 536 *liv.* 6 *s.* The La Vallière copy wanted some leaves of table. The M'Carthy copy sold for 500 *livres*. There are copies in the collections of the Duke of Devonshire and the Earl Spencer.

\* Nichols's Anecdotes of Literature i. 512.

17. BIBLIA SACRA LATINA. NEAPOLI, *Math. Moravus*,  
1476. Folio.

The readings of this edition of the Vulgate are more correct than the Bibles of this period. It is formed upon the Venetian edition, and printed in a handsome small gothic character, arranged in two columns, 52 lines in a full page. There are 503 leaves in the volume. There are signatures and running titles. The capitals are written in. The Psalms, 171 in number, are headed "PSALMISTA." To the Book of Wisdom the following note is prefixed: "*Liber sapientie apud hebreos nunquam est. Unde et ipse stilus grecam magis eloquentiam redolet. Hunc Judæi Philonis esse affirmât. Qui proinde sapientie nominatur. Quia in eo xpi adventus qui est sapientia patris et passio ejus evidenter exprimitur.*" In Isaiah XXXVII. 29. the word *naribus* is inserted. After the Apocalypse is,

Explicit Biblia. Incipiūt interpretationes hebraicorū nominū scdm ordinem alphabeti.

The table of Interpretations of Hebrew names concludes the work, with the following subscription:

EDITUM OPUS ET EMENDATUM accuratissime ac diligenter. Impressit Mathias Moravus vir singulari arte ingenio qz. In urbe Neapoli. Ferdinando rege inuicto. Anno xpi dei. M. cccc. lxxvi.

Mathias Moravus, the printer of this Bible, exercised the art at Genoa with Michael de Monacho in 1474, and the next year settled at Naples. In this work he is said to have been assisted by a monk named Blasius Romerus. Prefixed to this Bible is an address from Romerus to Thomas Taqui, a Parisian, in which

he solicits him to furnish the money for the execution of the work ; to which request he acceded.

There are copies of this Bible on vellum in the Royal Library of Berlin ; in the Brunswick Library, and in Earl Spencer's collection.\* There was a paper copy in the Harleian Library, and there is one in the Library of His late Majesty George III.

From a Ms. note in the present copy it would appear to have belonged to Peter de Maridat, and to be the identical copy examined by Le Long, and referred to in the Crevenna catalogue.

18. BIBLIA SACRA LATINA. VENETIIS, *Nicolai Jenson*,  
1476. Folio.

This is the *first* edition of the Latin Bible printed by Nicolas Jenson. It is a scarce edition, and remarkable for the beauty of the type with which it is executed. Dr. Dibdin has given a minute collation of the work, from a copy upon vellum in the collection of Earl Spencer. There are neither catchwords nor numerals ; but there is a running title throughout. The Book of Psalms is headed,

PSALMISTA.

At the end of the Apocalypse is the following subscription :

Biblia impressa Venetijs ope  
ra atq; impensa Nicolai Jen  
son Gallici. M. cccc. lxxvi.

\* A fourth copy is noticed in the "Catalogue de Livres imprimés sur velin" (t. p. 22.) as being in England. The learned author of this work says, "Giustiniani (p. 56.) parle avec regret de ce dernier exemplaire, qui fut volé à la Bibl. de Monte Oliveto à Naples, par un Florentin, et vendu 50 ducats à un Anglais, appelé Fleetwood, qui le porta à Londres."

This is followed by the Interpretations of the Hebrew names, *secundum ordinem alphabeti*, which occupies 45 leaves. The last leaf contains a register of the work, the whole of which consists of 468 leaves. It is printed in two columns, and there are 52 lines in a full page. At the sale of M. Paris, Mr. Willett purchased a copy on vellum for 59*l.* 17*s.* which was afterwards bought by the Duke of Devonshire at Mr. W.'s sale for 168*l.* Sir M. M. Sykes's copy, also upon vellum, was purchased by Messrs. Rivington and Cochran for 71*l.* 8*s.* and has since been sold to Mr. Perkins.

19. BIBLIA SACRA LATINA. BASILEÆ, *Bernhardi Richel*,  
1477. Folio. 2 vols.

This is a Bible of very rare occurrence, executed by the printer of the two Bibles described at Nos. 7 and 11.

The work is divided into two volumes, the first having 235, the second 242 leaves. It is printed in a larger type than the preceding editions by the same printer, and is disposed in two columns, having 50 lines in a full page. It is singular, that in the second volume only are the peculiar flowered wood-cut capitals (of which fac-similes have been given Plate v. Nos. 3. 4.) employed. The initial capitals in the first volume are all supplied by the illuminator. There are neither signatures, catch-words, nor numerals; but there is a running title, and the title to the PREFATIO is printed PREEATIO. Nehemiah has a double title, NEEMIAS and ESDRE SECUNDUS. The Psalms are numbered, and divided into 171, incorrectly printed LCXXI. The reverse of the last leaf of the first volume is blank.

The *second* volume commences with the Prologue to the Books of Solomon. In Isaiah XXXVII. 29. *auribus* is printed for *naribus*.

In the New Testament the concordances are marked in the margin of the Evangelists. At the end of the Apocalypse is the following subscription and device of the printer, in red :

Impressū p̄ me bernardū richel ribē basileēnsē  
Sub āno īcarnatōis dn̄ice. M. cccc. lxxvii.  
vi. idus Septembris. Indicōne nō decima.



The Epistle of Mesnard and the Canons of Eusebius follow ; but the present copy has only one page of the former. According to Masch this edition is formed upon the Venetian of 1475. Copies of this Bible were in the Harleian and Gaignat collections.

20. BIBLIA SACRA LATINA. NORIMBERGÆ, Ant. Coberger, 1477. Folio. 2 vols.

This is the *second* edition of the Latin Bible printed by Coberger. It is divided into two volumes, 233 leaves in the first, and 234 in the second. These are arranged in columns, and there are 51 lines to a full page. The arrangement of this Bible and its readings correspond precisely with the first edition ; but the Epistle of the Monk Mesnard, and the Canons of Eusebius, have been added. The type of the Bible is of a more elegant character than in the edition of 1475. At the end of the Apocalypse is the

following subscription : “ *Anno incarnatōnis dñice. Millesimo quadringentesimo septuagesimo septimo. Augusti vero kl. tercio. Q̄ insigne veteris noviq; testamenti opus. cum canonib⁹ evangelistaꝝ q; concordantiis. Attentis quibus facile dinoscūt apud quācunq; relatōnes, si unius (cū ꝛ ponūt numerisve canonū sub alijs) aut plurimoꝝ sit evangelistaꝝ. Veꝝ notato numero adiūcto faciliusq; capitulo conscripto repiēda est cōcordantia ip̄a numerū ꝑ annotatū ī evangelii margine. Ad laudē ꝛ gloriam Sancte ac individue trinitatis. Intemerate virginisq; marie impressum. In regia civitate Nurnbergū ꝑ Antonium Coburger civitatis eiusdeꝝ incolam. cuius etiam industria q̄; diligentissime fabrefactū. finit feliciter. Laus deo.”*

The first leaves of the volumes of this Bible, and the initials of the first chapters of the several books, are illuminated in gold and colours in the present copy. There was a copy in the collection of the Duc de la Vallière.

21. BIBLIA SACRA LATINA. VENETIIS, *Theodorici de Reynsburch et Reynaldi de Novimagio*, 1478. Folio.

This Bible is executed in a very handsome gothic character. It consists of 454 leaves; is divided into two columns, and has 53 lines in a full page. The initial capitals are written in, but there is a small letter printed in the space to guide the illuminator. There are neither catchwords nor numerals. There are the usual Prologues. The Psalms are headed sometimes PSALMISTA, at others PSALTERIUM, and there are 171 in number. The Psalms commence thus :

Incipit liber hymnoꝝ vel soli  
loquioꝝ. Psalmus David. I.

At the end of the Apocalypse is the following subscription :

Biblia impressa Venetijs opera atq;  
 impressa Theodorici de Kempniburch  
 ⁊ Reynaldi de Hobimagio Theuto-  
 nicoꝝ ac socioꝝ. M. cccc. lxxviii.

The table of Interpretations of Hebrew names concludes the work. The Bible agrees more with the edition of Moravus than any other. The present copy is from the La Vallière collection. There was a copy in the Harleian Library, and another in that of M. de Servais.

22. BIBLIA SACRALATINA. VENETIIS, *Leonard. Vuild*,  
 1478. Folio.

This is a very rare and handsome edition of the Vulgate. The volume consists of 455 leaves, divided into columns, a full page having 52 lines. The type is a very neat gothic. The capital letters are written in, and in the present copy several are highly illuminated. There is a running title on the recto of the leaf, except when the books commence on the verso of a leaf. There are signatures, but no catchwords nor numerals. The Psalms are 171. At the end of the Apocalypse is the following subscription:

Explicit biblia impressa Venetijs per Leo-  
 nardum Vuild de Ratisbona expensis Ni-  
 colai de Franckfordia.

M. cccc. lxxviii.

The table of Interpretations of Hebrew names, and a leaf of register, conclude the volume. There is a copy of this edition in the Royal Library of Dresden, and there was a copy in the Harleian collection.



23. BIBLIA SACRA LATINA. LUGDUNI *per Perrinum Lathomii de Lothoringia*, 1479. Folio.

This Bible is of exceeding rarity. Masch has included it in the *Bibliotheca Sacra*; but neither he nor Le Long ever saw a copy. Maittaire does not appear to have been more fortunate. There was a copy in the Library of the Society of Jesuits at Lyons. It is a middle-sized folio, consisting of 421 leaves, exclusive of the table of Interpretations of Hebrew names, which concludes the work. It is printed in two columns, a full column having 47 lines. The character is a rather small rude gothic. In the readings it follows the Venetian edition of 1475. The usual Prologues of St. Jerome are attached, and headed "PROLOGUS IN BIBLIAM." The Psalms are 171 in number, from the division of the 119th. At the end of the Apocalypse there is the following subscription :

Explicit Biblia impressa Lugduñ. per  
Perrinum Lathomii de lothoringia  
M.cccc.lxxix.

The capital letters are all written in. There are neither catchwords nor numerals; but there are two sets of signatures, letters, and figures, in fives and sixes. The table has also a signature: a large gothic letter. The table in the present copy extends only to the letter J, and occupies 21 leaves.

24. BIBLIA SACRA LATINA. VENETIIS, *Nicolai Jenson*, 1479. Folio.

This is the *second* and *last* edition of the Latin Bible printed by Jenson, executed in a fine large type, and is a much more splendid and beautiful book than the prior edition. The work consists of 451 leaves, is printed in two columns, and has 51

lines to a full page. According to Masch, it does not correspond either with the Mayence or Roman editions, but more nearly with that of Moravus at Naples. Masch has given instances of the agreements and variations between this and the Roman, Moguntian, and Nuremberg, (Coberger's) editions. In the arrangement of the work, and in the signatures, &c. this edition corresponds with the previous edition of 1476. The Psalms are headed,

PSALMISTA.

At the end of the Apocalypse is the following subscription :

Biblia impressa Venetijs  
opera atq; impesa Nico  
lai Jenson Gallici  
M.cccc.lxxix.

The Interpretations of Hebrew names, and the Register, complete the work.

There was a copy of this edition in the Harleian collection, and another in that of the Duc de la Vallière. Mr. George Hibbert purchased a copy upon vellum at Mr. Edwards's sale, for 115*l.* 10*s.*

25. BIBLIA SACRA LATINA. NORIMBERGÆ, *Ant. Coberger*, 1480. Folio.

This is the *fifth* edition of the Latin Bible printed by Coberger. It is the most elegant of all his Bibles, and the leaves in this edition are numbered to 461. There are also the Epistle of Mesnard, and the Canons of Eusebius, occupying 6 leaves, not numbered. There is a running title, and the book of Psalms

is headed *Liber Soliloquiorum*. Prefixed to this Bible, on the verso of the first leaf, which is not numbered, is a table of the order of the Sacred Books. In other respects this edition does not vary from the preceding ones by the same printer. The first leaf of this copy is elegantly illuminated. The following subscription is at the end of the Apocalypse: "*Auno incarnationis dñice Millesimo quadringentesimo octuagesimo. Mai vero kl' octavodecimo. Qꝛ insigne veteris noviꝓ; testamenti opus. cum canonib; evangelistarumq; concordantiis. In laudem ⁊ gloriam sancte ac individue trinitatis. Intemerate virginis-q; Marie impressum. In oppido Nurnbergñ. per Antoniuꝛ Coburger p̄fati oppidi incolam industria cuius q̄; diligētissime fabrefactum. finit feliciter.*"

26. BIBLIA SACRA LATINA. VENETIIS, *Francisci de Hailbrun*, 1480. Quarto.

This is the third edition of the Latin Bible executed by this printer. It consists of 472 leaves, including 47 of Interpretations of Hebrew names, which terminate the work. It is printed in two columns, 51 lines to a full page, in an elegant small gothic character, on a very fine silky paper. There are signatures, but no catchwords nor numerals. At the end of the Apocalypse is the following subscription:

Explicit biblia impressa Vene-  
tiis per Franciscum de Hailbrun  
M.cccc.lxxx.

There was a copy in the collection of the Duc de la Vallière.

27. BIBLIA SACRA LATINA. VENETIIS, *Octav. Scoti*, 1480. Quarto.

This is the first edition of the Latin Bible from the press of

Octavius Scott, and is very handsomely printed in two columns, a full page having 52 lines. There are 458 leaves to the whole work, which commences with the usual Prologues of St. Jerome, headed by the title,

Prologus in bibliam.

There is nothing peculiar in this edition; the Psalms are numbered, and they are divided into 150. There are signatures and a running title, but neither catchwords nor numerals. The capitals are written in. At the end of the Apocalypse is the following subscription:

Biblia impressa Venetijs ꝑ Octavianū  
Scotū Modoetiensem explicit feliciter.  
Anno salutis 1480. pridie kalendas junii.

The Interpretations of Hebrew names conclude the work.

28. BIBLIA SACRA LATINA, CUM Glossa Ordinaria, &c.  
*Sine loco aut anno aut typographo.* (Venetiis, circa 1480.)  
Folio. 4 vols.

This Bible has been minutely collated by Le Long\* from a copy he met with in the Library of the Doctors of the Sorbonne. It is distinguished from all others by having what is termed the Ordinary Gloss; a commentary selected from the Fathers, and other writers, and the original of which is attributed to Walafrid Strabo, a writer of the 9th century. He was a scholar of Rabanus Maurus, and monk of Fulda, and became afterwards Abbot of Reichenau in the diocese of Constance. There is also an interlineary gloss, of which Anselm, a scholar and deacon

\* Biblioth. Sacra, III. 355.

of Laon in France, who flourished at the end of the 11th and beginning of the 12th century, is supposed to be the author.

There are no titles to this edition of the Bible, which Le Long and Masch describe as the first and only one of its kind, and it is of extremely rare occurrence. The present copy is deficient in many particulars; but I have never been able to find another copy by which it may be made complete. The whole of the books of Job, Psalms, Proverbs, Ecclesiastes, Canticles, and book of Wisdom, together with the first leaf of the Prologue of St. Jerome to the Bible, the first leaf of the Prologue to the New Testament, and the last leaf of Malachi, are wanting. It is, notwithstanding these great deficiencies, an immense and magnificent work. It is printed on a very large folio, and the paper is peculiarly white and thick. The typography is different from any I am acquainted with: it resembles the edition of the *Fontibus ex Græcis* of 1481; but it differs from it in many respects. It is unlike the Bibles of Nuremberg, Strasburg, Basle, or Venice. Masch notices some points of agreement in the typography of this Bible and that of 1481, which edition is distinguished as being the first in which the diphthong *æ* is printed with a simple *e*, having another or a kind of hook appended to it. The water-mark of the paper, a bull's head, with a flower between the horns, forming a figure resembling a cross, is met with in the present Bible, and in that of 1481. The readings of this Bible also correspond in general with the editions of 1479 and 1481. There are no titles to the volumes; neither are there any prefatory pieces from which any particulars respecting the edition may be known. There are neither catchwords nor numerals; but there are signatures. There is a running title, and the chapters of the books are distinguished by a large roman numeral. The initial capitals are written in. The date of this edition is uncertain. Freytag\* mentions a

\* Apparatus Litterar. 1. 139.

part of a copy in the Bibliotheca Portensi, with the following Ms. subscription, which shows that it must have been printed prior to the date of 1483. “ *Anno domini Millesimo quadringentesimo octogesimotercio. In die Sancti. Luce evangeliste Honorabilis dominus Ihōes Ozeyszener, vicarius et capellanus in Ecclesia sancti Michaelis parochiali in Ihen. ex hac luce migravit. Qui hanc primam partem Bible glosa duplici ornatam, cum aliis tribus partibus monasterio bte Marie v̄gis in suis extremis legavit. In Bosaw. Cujus anima requiescat in pace. Amen.*

To the year 1480 or 1481, I should conceive this impression is to be ascribed.

The work commences with the Prologues of St. Jerome, followed by a Preface to the Gloss beginning

*Glosa ordinaria incipit.*

On fol. 5. the book of Genesis begins, and in the present copy is preceded by an illumination representing the creation of woman. The sacred text is disposed in two columns, and between each line is the interlineary gloss. The ordinary gloss is disposed around the body of the text at the head and foot of the page, and in the outer and inner margins. The first three volumes contain the books of the Old, and the fourth the New Testament. The Gloss has been added to some of the editions of Nicolas de Lyra's Bible.

29. BIBLIA SACRA LATINA. VENETIIS, *Leonard Wild*,  
1481. Folio.

The *second* edition of the Latin Vulgate from the press of this printer, and from the subscription at the end of the Apocalypse, would appear not to have been printed like the former

one of 1478 at the expense of Nicolas of Frankfort, but at that of the printer himself.

Explicit biblia impressa Venetijs per Leonardum WILD de Ratibona.

M.CCCC.LXXIII.

It is a more closely printed volume than the preceding edition, which it resembles in most particulars. Masch\* has given some readings as peculiar to this edition, but they are all to be found in the previous one. The table of Interpretations of Hebrew names, with a leaf of register, complete the volume. There are 370 leaves, printed in two columns, with 58 lines in a full page. The capitals are written in. There are neither catchwords nor numerals; but there are signatures, and a running title.

There was a copy in the collection of the Duc de la Vallière.

30. BIBLIA SACRA LATINA. *Sine loco aut typog.* 1481.  
Folio.

This is one of those editions of the Latin Vulgate known by the title of *Fontibus ex Græcis*, from the verses placed at the end of the work. These editions are several in number, and Le Long has attempted a division of them into three kinds; genuine, derived, and spurious. The genuine are those which have the verses without name of printer or place. The derived are those copied from the original, with the names of place and printer added. The spurious are those editions of a different text, to which the verses have been added to enhance their value. The editor and printer of the original editions are

\* Bibl. Sac. III. 125.

quite unknown. The text of most of them (for they vary in their readings, though not to any great extent) is esteemed more correct than in any preceding editions, and numerous Bibles have been formed upon them. The type is a very handsome gothic, and there is one peculiarity in the typography deserving of notice: the diphthong *æ* is expressed by an *e* placed beneath. The note prefixed to the book of Wisdom in the Neapolitan edition of 1476, by Mathias Moravus, is attached to all these editions.

The present edition commences on the recto of a 2, with the Prologues of St. Jerome, followed by the books of the Old and New Testament. To the Evangelists is prefixed a Register of their contents; and throughout the whole of the New Testament the parallel places are noted in the margin. At the end of the Apocalypse are the following verses, &c.

Biblia quæ retinet sequit' nūc metricus ordo.

Generat. exodus. levi. numeri q̄; deutro.

Iosue. iudicū. ruth. reges ⁊ paralipon.

Esdre. neemias. esdras, tobiaq̄. iudith.

Hester. iob. Psallit. prouerbia. ecclesiastes.

Cantica sūt sapientis. ecclesiasticus ⁊ esaias.

Hieremia. threna. baruch. ezech. danielis.

Oseeq̄. iohel. amos. abdiaq̄. ionas.

Micheas. naum. abachuc. sophoni. aggeus.

Zacharia. malachi. machabeor q̄; duo.

Matth. mar. lucq̄. iohān. roman. corinth. galath. ephes.

Phil. cola. thessal. timoth. titusq̄; deinde philemon.

Hebreos. actus. iacobus. petrus et iohānes.

Iudeꝝ canonica. finem tenet apocalypsis.

Fontibus ex græcis hebreoꝝ q̄; libris

Emendata satis et decorata sumul

Biblia sum præsens superos ego testor et astra

Est impressa nec in orbe mihi similis



Singula quęq; loca cū concordantibus extant.  
 Orthographia simul q; bene pressa manet.  
 M. CCCC. LXXX.

To these succeed a table of the Rubric, and a table of the Interpretations of the Hebrew names, the former occupying 8, the latter, 33 leaves.

31. BIBLIA SACRA LATINA. *Sine loco aut typog.* 1482.  
 Folio.

This impression varies only from the preceding in the date at the end of the Apocalypse. It is not mentioned in the *Bibliotheca Sacra*, and I strongly suspect that an additional figure has been added, to make it appear another edition. In the catalogue of the Library of the Duc de la Vallière, however, a copy of this edition having several Ms. leaves is noticed, and an account given of the verses, &c. which correspond with the preceding edition.

32. BIBLIA SACRA LATINA. *Sine loco aut typog.* 1483.  
 Folio.

This edition agrees with the preceding in every particular, except that the metrical order of the books is printed, not as in the former in distinct lines, but in continuation, as forming one passage. The verses, 'Fontibus ex Græcis,' &c., and the date of 1483, follow. The table of Interpretations is not in the present copy, but I presume that it is deficient.

33. BIBLIA SACRA LATINA. VENETIIS, *Joannis dicti Magni Herbort de Selgenstadt*, 1483. Folio. 2 vols.

In the first volume of this edition of the Vulgate there are

180, and in the second, 218 leaves. It is printed in two columns, 58 lines in a full page. The initial letters are written in; but there is a small letter to guide the illuminator. There are signatures and running titles, but neither catchwords nor numerals. To the New Testament, the parallel places are added; and to the Four Evangelists, a register of the summaries of the chapters is prefixed. On the reverse of the first leaf, is a Prefatory Epistle by Francis of Monilia in praise of the work, and in commendation of the printer of the edition. At the end of the Apocalypse is the following subscription: "*Exactum est inclyta in urbe veuetiaꝝ sacrosanctum biblie volumen integerrimis expolitusq; litterarum cavacteribus. Magistri Johānis dicti magni Herbort de siligenstat alemani; qui salua oium pace ausum illud affirmare. ceteros facile om̄s hac tempestate supeminet. Olympiadibus dñicis. Auuo vero. 1483. pridie kalendas Novembris.*"

The table of Interpretations of Hebrew names follows, and is terminated thus :

Quintius Emplianus  
 Cymbriacus Poeta lau.  
 Qui prim<sup>o</sup> latias effinxit in aere lituras :  
 Et docuit sacros aere notare libros :  
 Non te putas dicti coelum supasse myronis ?  
 Phidiacas veneres : parrhasio sue joues ?  
 Hunc ego daedaleos etiam vicisse labores.  
 Hunc ego palladias credo habuisse manus.  
 Finis.

A leaf of register completes the volume.

This Bible is formed upon the edition *Foutibus ex Gracis, &c.*

34. BIBLIA SACRA LATINA. VENETIIS, *Francisci Renner de Hailbrun*, 1483. Quarto.

This Bible consists of 474 leaves, is divided into two columns, and has 50 lines in a full page. There are signatures, and a running title; but the pages are not numbered, although some printers had adopted that method before this time. The capital letters are written in; but there is a small letter printed to guide the illuminator. At the end of the Apocalypse is the following subscription:

Explicit biblia impressa Venetiis  
per Franciscū renner de hailbrun  
M. CCCC. LXXXIII.

The table of Interpretations of the Hebrew names is at the end.

35. BIBLIA SACRA LATINA. VENETIIS, *Joh. dicti Magni de Herbort de Selgenstadt*, 1484. Folio.

This is an edition of the *Fontibus ex Græcis*, &c. from the press of Herbort. The gothic type of this edition is smaller, and less elegant than the preceding editions. The verses are as in the edition of 1481. The table of Interpretations is wanting in this copy; and probably the date of the volume and the printer's name are appended to it, as they do not appear at the end of the Apocalypse.

36. BIBLIA SACRA LATINA. VENETIIS, *Joh. dicti Magni de Herbort*, 1484. Quarto.

This is another edition of the *Fontibus ex Græcis* from the same press. It is printed in two columns, in a smaller gothic type than the preceding. The metrical order of the Books is not

placed at the end of the Apocalypse; but the verses beginning *Fontibus ex Græcis*, &c. are there, and after them the following subscription: *Exactū est inclyta in urbe venetiārū sacro-sanctū biblie volumen integerrimis expolitusq; litterarū characteribus. Magistri Johannis dicti magui: Herbot de selgenstat alemani: qui salua oīum pace ausum illud affirmare: ceteros facile omnes hac tempestate supereminet. Olympiadibus dominicis. Anno xo M. CCCC. LXXXIII. pridie Kalendas Maij.* The Register and Interpretations of Hebrew names follow, and the work concludes with the metrical order of the Books of the Sacred Scriptures. This edition follows so closely that of 1483, as even to retain its typographical errors.

37. BIBLIA SACRA LATINA. VENETIIS, *Georg. de Rivabenis*, 1487. Quarto.

This edition is formed upon the *Fontibus ex Græcis*; but the verses are not added. There are the Interpretations, the Register, and Summary Cases, as in those editions. The readings are very correct. It is printed in a neat small gothic type. There are signatures; but neither catchwords nor numerals. Small letters are printed in the blanks for the initial capitals, to guide the illuminator. At the end of the Apocalypse is the following subscription; after which, the Register is placed. *Explicit biblia Venetiis. per Georgium de rivabenis Mantuanum al's Parentē. Anno dñi Mcccclxxxvii. iiii Cal. Martii.* There is a copy in the Library of the British Museum.

38. BIBLIA SACRA LATINA. BASILEÆ, *Nic. Kesler*, 1487. Folio.

This is a very scarce edition. The word BIBLIA in large gothic characters is printed in the centre of the first leaf, on the

reverse of which is the metrical order of the Sacred Books. The Prologues of St. Jerome commence on the recto of a 2, and are followed by the Books of the Old and New Testament, with the usual prefatory pieces. To the book of Wisdom the note from the Neapolitan edition is added. The work is printed in a fine bold gothic type, divided into two columns, a full column having 56 lines. The capitals are all written in, and in the present copy several are highly illuminated. There are signatures, and a running title on the recto of the leaf; but there are neither catchwords nor numerals. At the end of the Apocalypse is the following Epilogue and subscription, followed by the device of the printer, in two shields, printed in black. *Immensus omnipotenti deo patri qui leges ⁊ mandata ore suo edita ⁊ digito ipsius scripta in hoc sacrosancto volumine mortalibus tradidit. Et filio qui in hac ipsa lege promissus atq; sanctorū pphetarum ore divulgatus mediator dei ⁊ hominum verus deus ⁊ homo humanū genus a diaboli potestate redemit. Et spiritui sancto qui hujus sancti operis verus auctor ⁊ inspirator extitit. Intemerate q; virgini marie in qua universe leges ⁊ pphetie hujus voluminis consummate sunt. Simulq; toti militie triumphanti: gratiarū referimus actōnes. Cujus inuamine hoc sacrosanctum opus in p̄sidium sancte fidei catholice: sollicitius emendatum: claris litteris impressum: feliciterq; est consummatū. Impensis attamē ⁊ singulari cura spectabil' viri Nicolai Keslers civis Basileēn. Anno legis nove Millesimo quadringentesimo octuagesimo septimo. Vicesimoquarto kal' novēbris.* The pieces *de translationibus, &c.*; *De modo intelligendi SS.*; the Rubric, or Epistles and Gospels for the whole year, and the table of Interpretations of the Hebrew names, conclude the volume.

39. BIBLIA SACRA LATINA. *Sine loco aut typog.* 1489.  
Folio.

According to the *Bibl. Sacra*, there are two editions of this Bible in the same year; but varying in a few particulars from

each other. The present copy begins with a leaf, in the centre of which is printed, in large gothic characters, the word

**BIBLIA.**

On the reverse of this title is the metrical order. The Bible agrees in general with the preceding editions, and has the verses *Fontibus ex Græcis*, &c. and the date of 1489 at the end of the Apocalypse. The table of the Rubric, and the table of the Interpretations of Hebrew names, conclude the volume.

40. BIBLIA integra : summata : distincta : superemendata : utriusque Testamenti concordantiis illustrata. BASILÆ, per Joh. Froben, 1491. Octavo.

This is regarded as the first Frobenian edition, although Masch has, upon the sole authority of the Catalogus Baumgartianæ, inserted a notice in the Biblioth. Sacra, of an edition of 1490. The edition now under description commences with an exhortation to the lovers of sacred literature, on the reverse of the title. This is succeeded by the following tetrastich, &c.

**In sūmariū Bibliæ ad lectore Tetrastichon.**

Qui memor esse cupit libroꝝ Bibliothecæ :  
 Discat opus presens : si retinere velit.  
 Maxima de minimis : ex partibus accipe totum.  
 Invenies quod amas : si studiosus eris.

**In ordinem libroꝝ : distichon ad eundem.**

Perspice nunc lector : quis debitus ordo libroꝝ :  
 Biblia quos sociat : ordinat : atq; pbat.

## Librorum ordo.

Genesis. Exo. Levi. Numeroru. Deutronomi.  
 Post Josue. Judicu. Ruth. Regū. Paralip. Esdre.  
 Tobias. Judith. Hester. Job. Daviticusq.  
 Verba dat. Eccle. Cantat. Sapit. Ecclesiastic.  
 Esai. Hieremi. Baruch. Ezech. Danielq.  
 Dsc. Iohel. Amos. Abdi. Jonas. Miche. Naum. Aba.  
 Sophon. Aggeus. Zacha. Malachias. Machabeus.  
 Mattheus. Marcus. Lucas. postremo Iohanes.  
 Roma. Corin. Galat. Eph. Philippen. Colosenses.  
 Thessal. et Timotheus. Titus. Philemon. Hebreus.  
 Et Actus. Jacob. Petrus. Iohan. et Judas. Apoc.

## Finis.

Sit benedictus deus et homo de virgine natus.  
 Credentes verbis sacris : saluare paratus.

On the reverse of this leaf is the table of Summaries, taken from the editions *Fontibus ex Græcis*, &c. The usual Prologues of St. Jerome are followed by the books of the Old and New Testament. The chapters are numbered, and divided into minor sections, which are distinguished by letters expressed in the margin. In the margin also the parallel places are noted. To the book of Wisdom, the note prefixed in the edition of Naples, 1476, by Moravus, has been added. At the end of the Apocalypse, the verses *Fontibus ex Græcis* are subjoined, and followed by this subscription: *Explicita est biblia p̄sens Basilee sūma lucubratione: per Johānem froben de Hammelburck. Anno nonagesimoprīmo supra Millesimū quaterq; centesimū die vero vicesima septima Junii.* The Interpretations of Hebrew names conclude the volume. There are signatures, but neither catch-words nor numerals. The capitals are written in; but there is a small letter printed as a guide. The type is a small gothic, and is printed in two columns; 56 lines to a full page.

The Frobenian editions are formed from the editions *Fontibus ex Græcis*, &c. and are remarkable for their accuracy. They were so highly esteemed, that many editions of the beginning of the sixteenth century were printed from them *verbatim*.

41. BIBLIA SACRA LATINA cum Postillis NICOLAI DE LYRA. ARGENTINÆ, 1492. Folio. 4 vols.

This edition of the Bible, with the postils or short commentaries of Nicolas de Lyra, corresponds exactly with a prior edition printed at Nuremberg, by Coberger. The first volume commences with a Preface, thus :

Prolog⁹ prim⁹ Venerabil' fratris Nicolai de Lyra  
ordinis seraphyci Francisci : in testamentū vetus de  
cōmēdatione sacre scripture in generali incipit.

This is succeeded by a second Prologue, *de intentione auctoris et modo precedendi* ; and a third on the Prologue of St. Jerome, beginning, *Frater Ambrosius*, &c. On the recto of the third leaf the Prologues of St. Jerome, upon which there is a very extensive commentary, commence. The Prologue to the Pentateuch, beginning *Desiderii mei*, is printed in the same manner, and accompanied by a commentary. This is followed by *Prologus in additiones*, written by Paul, bishop of Burgos, under the title, *Additiones ad postillam magistri Nicolai de Lyra super biblia : editi a reverendo pater dño Paulo de sancta Maria magistra in theologia ep̄o Burgen̄. archicācellario serenissimi p̄ncipis dñi Johānis regis castelle ⁊ legionis incipiūt quas venerabili viro Alfonso legum doctori decano cōpostellano filio suo ex legitimo matrimonio genito direxit : premittens ei prologum sub forma sequenti. Finivit antem eas : Anno dñi M. ccccxxix.* At the conclusion of these Prologues are two pieces by Matthew Doring, commencing thus : *Incipit prologus ī replicas defensinas postille fr̄is Nicolai*



*de lyra impugnationibus dñi Burg. editas a venerabili & religioso p̄re  
f̄re Mathia doring sacri ord̄is minoꝝ: puincie Saxonie mistro: ad  
plurimoꝝ rogatū p̄fatum postillam ut veritate lucentē amplexantiū.*  
These prefatory pieces occupy 42 closely printed pages. The Bible then commences, and is printed in two columns in a good sized gothic letter, surrounded by the commentary in a smaller gothic type. In the book of Exodus there are 12 wood-cuts, representing the furniture of the sanctuary, and the vestments of the high priest. The first volume ends with the prayer of Manasseh at the end of the II. Chronicles.

The *second* volume commences with the Prologue to the book of Esdras, followed by the book itself, and a continuation of the books of the Old Testament, to that of Ecclesiasticus.

The *third* volume begins with the books of Solomon, and ends with the II. Maccabees. In the book of Ezechiel there is a large wood-cut of the Vision of the Prophet, occupying the whole of the page. There is also at chap. XLVII. another cut, representing the borders of the land; and to the last chapter, a view of the city, and the 12 gates thereof. At the end of the Old Testament is the following subscription: *Explicit postilla Nicola de lyra sup̄ vet̄o testam̄tu cū expositionibuꝝ britonis in prologos hieronymi: & cū additōnibus pauli ep̄i burgen et correctoris earūde additionum editis a mathia doringk ordinis minoꝝ.*

The *fourth* volume contains the New Testament, and has the following title, from which it is to be inferred that the preceding three volumes have similar titles belonging to them, though they are not to be met with in the present copy:

*Quarta pars dñi Nicolai de Lira,  
cum suis additōibus. deq; replicis.  
tractans super toto corpore biblie.*

This volume commences with the Postil of Nicolas de Lyra on the Gospel of St. Matthew, and is followed by the Epistle of St. Jerome on the four Evangelists, and an Argument to St. Matthew, accompanied by a commentary. At the end of the Apocalypse is the following subscription: *Exactū est Argētime insigne li. ac inusitatū op<sup>o</sup> biblie unacū postillis venerādi viri ordinis minoꝝ fr̄is Nicolai de Lyra cūq, additoib, p̄ venerabilē ep̄m Paulū burgēsem edit<sup>3</sup> ac replicis mgr̄i Matthie dorinck ejusdem ordinis minoꝝ fratris et theologi optimi. caractere (vero) impressum habes iucundissimo. expletum deniq, Anno incarnate deitatis. M. cccc. lxxxiii. die vero Nonarū iij Novēbrī. De q̄ honor invictissime trinitati necnō intemerate v̄gini Marie iesu xp̄i gerule Amē. Itē p̄logoꝝ biblie expositiōes in li totali op̄e ab imp̄ssorib, inserte recepte sūt ex tractatu britonis. de expositiōib, p̄logorū biblie. demptis expositiōib, p̄logoꝝ ī q̄ttuor evāgelistas que sunt ip̄ius Nicolai de lyra q<sup>o</sup> in seda p̄fatione ante initium postille veteris testamēti. posita excusat se de huiusmodi expositione p̄logorum.* At the end of this volume is a short treatise beginning thus: *Incipit libellus editus p̄ mgr̄m Nicolaū de lyra ordinis minoꝝ theologie p̄fessorem in quo sunt pulcerrime q̄ones iudaicā p̄fidia in catholica fide improbātes.* This occupies 12 pages, printed in double columns.

There are neither catchwords nor numerals; the capitals are written in. There are signatures, and a running title.

Nicolas de Lyra was born in the 13th century, of Jewish parents, at Lyre, a town in Normandy, in the diocese of Evreux. He was very learned in the Hebrew language, and particularly skilled in rabbinical learning. Having embraced Christianity, he entered the order of the Franciscans at Verneuil in 1291, and studied at Paris, where he took the Doctor's degree, and afterwards taught in the university with much success. He was highly esteemed by the great, and Queen Jane, Countess of Burgundy, and the wife of Philip the Long, appointed him one

of her executors in 1325. He died at a very advanced age, Oct. 23. 1340. Beside the Postils or Commentaries on the Bible, he published a Disputation against the Jews; a Treatise against a particular Rabbi who made use of the New Testament to combat Christianity; and a book entitled, "*Liber differentiarum Veteris et Novi Testamenti cum explicatione Nominum Hebræorum.*" Of the character of his works, Walchius has given the following judgment. "The Commentaries of De Lyra not only manifest industry, but display considerable erudition, and deservedly place their author in the first rank of the biblical expositors of his day. They discover the writer to be skilled in the Hebrew tongue, and to be well acquainted with the rabbinical writings; but his knowledge of the Greek not being so extensive as that of the Hebrew, his commentary on the New Testament does not equal that on the Old, in felicity and accuracy. Amongst the Jewish writers, he generally follows R. Solomon Jarchi; and frequently applauds him in his notes. (In explaining the literal sense of the Holy Scriptures, he excelled most of his contemporaries. On those passages of the New Testament which derive illustration from Jewish antiquities, he has thrown considerable light. Unshackled by the authority of the Fathers, he thought for himself, as his works sufficiently discover; though he was not without defects, for he is sometimes inaccurate in what he attributes to the Jews, and sometimes rashly and incorrectly adopts the Aristotelian philosophy."\*

The labours of Nic. de Lyra are regarded as having led to the Reformation. It has been said,

Si Lyra non lyrasset,  
Lutherus non saltasset.†

\* Walchii Biblioth. Exeget. p. 397.

† "If Lyra had not *harped* on Profanation,  
Luther had never *planned* the Reformation."

Hoffman (in Lexic.) has given another version of these lines, thus : “ Si Lyra non lyrasset, tum totus Mundus delirasset.” Also : “ Lyra Luthero equum admovit, et stapedes tenuit, quò illum commodiùs conscenderet.”

Sixtus Senensis \* thus notices the labours of Nic. de Lyra. “ Nicolaus Lyranus, Scholasticæ Theologiæ Professor, et Sententiarum ejus expositor non ignobilis, tantâ quoque *Divinarum Scripturarum* verâ, purâ, ac germanâ intelligentiâ præditus, ut in eis exponendis, nullum eruditissimorum *Theologorum* sui temporis habuerit parem : Edidit in singula tam *Veteris* quàm *Novi Testamenti* volumina *Scholasticæ Postillæ* libros 89. studiosis *Sanctarum Scripturarum* ac præcipuè *Tyronibus* ad majora properantibus non utiles solùm, sed valde etiam necessarios. In quorum prioribus quinquaginta libris universum Sanctæ Scripturæ corpus absque orationis lenocinio et verborum involucris brevi, nudo, et aperto sermone exposuit, summa in singulis diligentia aperiens, et elucidans literæ sensum cæteris divinæ Scripturæ sensibus ut præstantiorem, ita difficiliorem, allatis in id non modò *veterum Ecclesiæ patrum* expositionibus, sed *Rabbinorum* quoque sententiis, quarum apud *Judæos* præcipua est autoritas.”

Father Simon speaks highly of the writings of Nic. de Lyra. “ On peut lui donner cet éloge, que personne avant lui n’avoit si bien pénétré le sens littéral de l’Ecriture.” †

41. BIBLIA SACRA LATINA. *Typis Matthiæ Hus, Alemanni*, 1494. Folio.

This is a rare bible. Le Long gives a reference to Maittaire, and Maittaire refers to Le Long; but in neither is there a

\* Bibl. Sanct. l. 4.

† Hist. Crit. Vet. Test. l. 3. c. xi.

single word relating to the edition beyond the title as given above. It is printed in two columns in a good gothic type. There are signatures and a running title; the chapters are numbered and divided into lesser sections. There are neither catch-words nor numerals, and the capitals are written in. The Concordances are placed in the margin, and the Summaries are attached to each chapter. At the end of the Apocalypse is the Epilogue commencing *Immensas omnipotenti, &c.* and terminating thus: *Impressum per magistrum Mathiam Hus alemannum. Anno legis nove millesimo quadringentesimo nonagesimo quarto.* On the reverse of this leaf is the Register, followed by the Interpretations of Hebrew names. This edition is formed from the *Fontibus ex Græcis, &c.*

42. BIBLIA integra : summata : distincta : accuratius re-  
emendata : utriusque testamenti concordantiis illus-  
trata. BASILEÆ, per Johan. Froben. 1495. Octavo.

The copy of this edition in the Library appears to want all the prefatory pieces. It commences with the Prologues of St. Jerome, and is followed by the Books of the Old and New Testament, printed as in the previous edition of 1491. At the end of the Apocalypse are the following verses and subscription :

Advena ꝑcurras cunctos si forte libellos :  
Quem nostro opponas nō facile īvenies.  
Lex vet<sup>9</sup> hic Moysi : lex ꝥ divina : ꝑphete :  
Historie : ꝥ forti prelia gesta manu.  
Morib<sup>9</sup> īstruit hic : viuēdi ꝥ dogmata sana  
Edocet : ꝥ tutā monstrat ad astra viam.  
Sed tibi ꝑcipuū quid enī memorabo laborē  
Quē manus artificis otulit? ecce vides.  
Huic neq, consil'em reputes quē ꝑssim<sup>9</sup> oli :  
Nam veterē errorē tersimus atq' notas.

Proīde potes posito librū hūc tractare tīore  
 Quem Basilea tibi pacis lūna dedit.

Finit ꝑ Johannem froben de Hāmelburgk civē Basiliēn.

Anno dñi. M.CCCC.XCV. sexto kalendas Novembres.

Deo gratias.

The type of this edition is the same as the preceding; it is printed in two columns, and there are 54 lines in a full page. The typographical errors of the first edition have been carefully corrected in the present one.

43. BIBLIA SACRA LATINA. *Sine loco, anno, aut typogr.*  
 (circa 1495,) Octavo.

The printer of this edition, which I must refer to the close of the 15th century, I am unacquainted with. The type resembles that of Frobenius, but differs from it in many respects. It is a small gothic, printed in two columns, having 58 lines to a full page. The capitals are all printed, and some are of grotesque shapes. The first chapter of each book has a flowered letter. The chapters are numbered, and divided into lesser sections, which are distinguished by letters. The book of Wisdom has the note from the Naples edition of 1476 appended. There are signatures, and the leaves are numbered up to 520. On the reverse of the leaf containing the prologue of the New Testament, is an engraved Genealogical Tree, entitled,

*Iesu Christi, secundū carnē, genealogia.*

This edition is formed upon the *Fontibus ex Græcis, &c.* and terminates thus: "*Absolutum est hoc sacrum utriusq; testamenti biblie opus: cum concordantiis ac summariis apprime utilibus: una cum juris canonici allegationibus. Et cum exactis nominum Hebraicorū, Chaldeorū, atq; Græcorū, interpretationibus: in calce hujus operis appositis. Adjectus est editioni huic sententiarum insignium non vulgaris index accurate selectus.*"

44. BIBLIA cum Concordantiis in margine: nec non Hebraicorum nominum interpretationibus. BRIXIÆ, per Angelum et Jacobum Britannicos. 1496. Quarto.

This is the first Brixian edition, and its title is arranged in the centre of the leaf in a similar manner to the Frobenian. The *Tabula Alphabetica Historiarum Bible* of Gabriel Bruno, a Venetian, is added, and followed by two pieces: 1. *De translationibus biblie*. 2. *De modis intelligendi scripturam sacram*. These have been taken either from the editions of Kesler or Frobenius. There is a running title on the recto, except where the book commences on the verso of the leaf. The chapters are numbered, and the parallel places are put in the margin. The type is small gothic. At the end of the Apocalypse is the following epilogue and subscription: "*Laus honor ⁊ sempiterna gloria summo deo patri omnipotenti: qua sacratissimas leges ac mandata in presenti volumine scripta: ore suo prolata: ac digito ipsius sculpta: mortalibus impartire sua benignissima pietate dignatus est. Filioq<sub>3</sub> qui in hac eadem lege promissus: atq<sub>3</sub> sanctorum prophetarū, ore divulgatus: mediator dei ⁊ hominum: verus deus ⁊ homo: humanum genus a diaboli potestate redemit. Ac spiritui sancto: qui hujus sacri voluminis verus auctor ⁊ inspirator extitit. Intemerate quoq<sub>3</sub> virgini marie: matri domini nostri jesu christi: in qua universe leges ⁊ prophetie hujus sacri voluminis cōplete sunt. Simulq<sub>3</sub> toti militie celesti laudum preconia referemus. Quorum omnium ope atq<sub>3</sub> auxilio adjuti Bibliā: aut (ut ita dicam) Librum vite felici fine claudimus. In cujus quidem margine singulorum locorum concordantie diligēter annotate sunt. Nominumq<sub>3</sub> hebraicorum interpretationes solito more annectuntur. Una cum tabula alphabetica singulas historias totius Bible exquisitissime recolligēte. Correcta in super ac studiosissime emendata per doctissimū in sacris litteris Baccalariū Petrū angelam de monte ulmi: ordinis minorū seraphici Francisci revisaq<sub>3</sub> per venerabilē fratrem Gregoriū de Britānicis: sacri ordinis predicatorū de observantia. Impressa vero Brixie ꝑ Angelū ⁊ Jacobū Britānicos fratres Anno M. cccc. lxxxvi. Septimo Idus septēbris.* According to Masch, there are 20 leaves

of Interpretations of Hebrew names terminating the work ; but there should be, as in the present copy, 38 leaves, which conclude the table. There are many typographical errors in this edition, which is taken from the *Fontibus ex Græcis*, &c. chiefly from the edition of 1489.

45. BIBLIA SACRA LATINA. Emendata per ANGELUM DE MONTE ULMI. VENETIIS, per *Hieronimum de Paganinis*, 1497. Octavo.

This edition corresponds with the preceding Brixian edition. The title consists simply of the word BIBLIA, in gothic letters, at the top of the page ; and beneath it, the following wood-cut.





On the reverse of the title is the *Tabula Alphabetica* of Bruno, as in the preceding edition. The titles of the Prologues of St. Jerome are printed in red. The book of Wisdom has the note of the Naples edition of 1476 prefixed; and at the end of the Apocalypse is the Epilogue, *Laus honor, &c.* The subscription is as follows: "*Impressa vero in felici Venetorum civitate: sumptibus ⁊ arte Hieronymi de Paganinis Brixienis. Anno gratie millesimo quadringentesimo nonagesimo septimo. Septimo Idus Septembris.* Peter Angelus de monte Ulmi was the corrector of this, as well as of the preceding edition, from which it has scarcely any variations: 37 leaves of Interpretations, with a Register of the work on the ensuing leaf, complete the volume.

46. BIBLIA SACRA LATINA. ARGENTINÆ, per Marcum Reinhardi et socios, 1497. Folio.

In the *Bibl. Sacra* an edition of the date of 1482, by these printers, is described. This volume is attributed to the same press, but the names of the printers are not inserted. The present edition varies from the preceding, in having several readings taken from the Frobenian of 1495 and some other editions. The title-page of this volume is distinguished by a large wood-cut, representing in two compartments St. Jerome at his devotions, and composing his Prologues, &c. At the head of this cut we read:

Biblia cū Concordantiis  
Veteris et Novi testamēti.

Sanctus Hieronimus interpres biblie.

And at the foot, the following lines:

Simachus atq; Theodotion vel septuaginta:

Addo Aquilam. et quorū noīa lata patent.

Quos per ab hebreis ad grecos deinde latios  
 Biblia migrabit. factaq; digna legi est  
 Concedunt nobis. me namq; interpre sole  
 Biblia ab hebreo fonte latina fluit.  
 Contigit hinc relegi p̄ tot mī secula solum:  
 Hieronymū. et cunctos laude preire viros.

On the recto of the next leaf is an alphabetical table of the books and chapters of the Old and New Testament, composed by Gabriel Bruno. This table is followed by an Address to the lovers of sacred literature, and the order of the Books of the Holy Scriptures. To these pieces succeeds the *Summarium*, or table of the contents of the several books. The Prologues of St. Jerome are followed by the book of Genesis, and the remaining books of the Bible. To each chapter (except in the Psalter and Canticles) an argument is prefixed, with the initials *C. S.* attached to it. The Summary Cases according to Maseh, first appeared in the Bible printed by John Zainer, at Ulm, 1480. They were attached to the New Testament of the editions *Fontibus ex Græcis*, &c. Goezius states the present edition to be the first having the Summaries. The parallel places are marked in the margins; and small letters have been printed in the spaces to guide the illuminator in placing the capitals. There are neither catchwords nor numerals. At the end of the Apocalypse is the following subscription:

Finit Biblia cū cōcordātiis ve  
 teris ⁊ nobi testamēti. Argentī  
 ne ipsū Anno dñi M.cccc.xcviij.  
 Sexto vero kalendas Maii.

The table of Interpretations of Hebrew names concludes the work. There are many typographical errors in this edition.

47. BIBLIA cum summariiis : concordantiis : divisionibus : quattuor repertoriis prepositis : numerique foliorum distinctione : terse et fidelit' imp̄ssa. (PARISIIS.)  
*Franc. Fradin et Joh. Pivard, 1497. Folio.*

On the reverse of the above title is an address from the printer and bookseller to the reader. Then follows a division of the books of the Old and New Testament, and on the next leaf a metrical table of the Sacred Books, with references to the folio on which each commences, succeeded by an alphabetical table with references to the folios as before ; a third table of things contained in the Bible, occupying six leaves and part of the seventh, and a fourth table of the same disposed in alphabetical order on the ensuing seven leaves. The whole concludes with the pieces *De translatione, &c. De Modi intelligendi SS.*, and a Register of the whole work. A blank leaf divides the tables from the Prologues of St. Jerome, which is marked fol. III.

The Bible is printed in a handsome gothic letter in two columns. The chapters are numbered, and the parallel places are in the margin. The capitals are written in, and there is a small letter printed to guide the illuminator. Summary cases are at the head of the chapter. The Book of Wisdom has the note of the Neapolitan edition of 1476 prefixed. There is no subscription at the end of the Apocalypse. The table of Interpretations immediately follows, and occupies 33 leaves, on the last of which is the ensuing subscription : "*Divinū illud ac sacrosanctū divinaru, scripturarū opus oīm q, ex parte veridicum quā bibliam appellant : cū multa luce ac fidelitate ad optimi maximi creatoris ac redemptoris nostri gloriā ejusq, sacrate matris et sempiternæ virginis mariæ : totinsq, celestis curie collaudationem : necnō ad studiosorum cōmoditatem munde. accurate ⁊ fideliter impressu, lector optiē vides. Anno christiane pietatis. M. cccc. xvii. Ad decimum Kalendas Januarias. Impresserunt aute solertes viri*

*Franciscus Fradin et Johānes Pivard socii impressores. Deo sint sempiternæ gratiæ.*"

48. BIBLIA SACRA LATINA. VENETIIS, *Simon. Bevilaqua*, 1498. Quarto.

This edition is formed upon the *Fontibus ex Græcis*, &c. and is very carefully and correctly printed. It is an elegant edition, and furnished with some very good wood-cuts illustrative of various parts of Scripture. The type is a small neat gothic; the capitals are all printed, and the initials are ornamented. The title of the Bible is as follows :

Biblia cum tabula nuper in  
pressa ⁊ cum summari/  
is nobiter editis.

On the reverse of the title, is a short introduction to the "Tabula super Bibliam per versus composita," &c. which follows, and which is the first time of its being printed. The table consists of 212 verses, and is attributed to Alexander Villadeus, who flourished in the 13th century. The Tabula Alphabetica of Gabriel Bruno succeeds, and is followed by the usual Prologues of St. Jerome; after which, the Summaries from Genesis to II. Chronicles are placed. The remaining books of the Old and New Testament, except the book of Psalms, have their summaries at the head of the several chapters. Those of the Psalter are placed at the end of the book. On the reverse of the last leaf of the summaries, in six compartments, is represented the creation of the world. At the end of the Apocalypse are the verses *Fontibus ex Græcis*, &c. followed by this subscription: "*Impressum Venetiis p̄ symonem dictus bevilaqua, 1498. die octavo Maii.*" The Interpretations of Hebrew names complete the work, on the last leaf of which the colophon of the printer is

impressed. There are signatures; but neither catchwords nor numerals. The work consists of 527 leaves.

49. BIBLIA SACRA LATINA cum Postillis NICOLAI DE LYRA, BASILÆ, 1498. Folio. 4 vols.

This is a ruled copy, and the edition has neither catchwords nor numerals. There are signatures and running titles, and the initial capitals are written in. The type is a peculiarly neat gothic.

The *first* volume contains the books of the Old and New Testament from Genesis to the Psalms, and commences with the Prologue of Nicolas de Lyra, thus: "*Prologus primus Venerabilis fratris Nicolai de Lyra ordinis seraphyci Francisci: in testamētū vetus de commendatione sacre scripture in generali incipit.*" This is followed by a second prologue, "*De intentione auctoris et modo procedendi;*" after which, the Prologue of St. Jerome, beginning "*Frater Ambrosius,*" &c. with the Commentary of De Lyra; succeeded by the Preface of St. Jerome to the Pentateuch, "*Desiderii mei,*" &c. accompanied also by a commentary. To these prologues succeeds the Bible, printed in two columns, surrounded by the Postils. In the book of Exodus, there are blanks left for the figures of the furniture of the sanctuary, &c.

The *second* volume begins with the books of Solomon, and ends with the II. Maccabees. In Ezechiel there are blanks left for the wood-cuts illustrative of the vision of the prophet, the division of the city, &c. At the end of Maccabees is the following subscription: "*Explicit postilla fratris Nicolai de lyra super vetus testamentū: cum expositionibus Britonis in prologos Hierouymi.*"

The two volumes of the New Testament in this copy are evidently made up from another edition, which is very generally the case with the copies of De Lyra's Bible. The difficulty in collating and determining upon the Basle editions of this glossed Bible is very great. Le Long's guidance upon the subject is most correct; but it is far from being satisfactory.

All the Basle editions are distinguished by having the moral postils of De Lyra.

50. BIBLIA SACRA LATINA cum Glossa Ordinaria, et Postillis NICOLAI DE LYRA. BASILÆ, J. Petri de Langendorff et Joan. Froben de Hamelburg, 1498. Folio. 6 vols.

This edition is composed of 6 parts or volumes. It includes the literal postils of Nic. de Lyra; the expositions of Brito on the Prologues of St. Jerome; the additions of Paul of Burgos, and the replies of Matthew Doring. To these, the moral postils, or, as they are generally termed, the Moralities, consisting of the last 35 books of the entire work, of Nic. de Lyra; the ordinary gloss of Walafrid Strabo; and the interlineary gloss of Anselm, have been added. All the parts of this edition are furnished with titles which enumerate the books contained in the volumes.

Vol. I. 1. On the reverse of the title an Address of Sebastian Brant to John of Dalbourg, dated 1498, and printed in the roman character. 2. De libris Canonicis et non canonicis. 3. Translatores biblie, followed by this distich:

Quæ prima pte hujus operis cõtineantur.

Prima refert Moysi liber hic modulamĩa quq;  
Dat Gencsis mũdo principiũ : atq; homini.

Exit ab egypto ppl's : pharaoq, plagatur :  
 Offert Levitic<sup>9</sup> munera grata deo.  
 Mansio deserti sequit̃ : ppl'us numeratur :  
 Et legem repetit deuterus inde nomos.

4. De commendatione sacre scripture Nic. de Lyra prologus.  
 5. Prologus secundus de intentione auctoris et modo procedendi. 6. Nic. de Lyra in moralitates biblie prologus. 7. Additiones ad Postillam Nic. de Lyra edite a Rev. Patre Paulo de Sancta Maria cum replicis M. Doring. 8. Super secundum prologum. 9. Copia cujusdam littere quam cum determinatione predictæ questionis a quodam magistro in sacra pagina de ordine minorum auctori additionum fuit missa. 10. Copia responsionis ad predictam epistolam. 11. Prologus in replicas defensivas postille Nic. de Lyra. 12. Expositio fratris Britonis super Epistolas Hieronymi quam ponit pro prologo Biblie. 13. Prologus Hieronymi ad Paulinum. 14. Ejusdem in Pentateuchum. 15. Prologus in Glossam Ordinariam, et Glossa ordinaria in Genesim. 16. Initium Postillæ Lyranæ. 17. Initium cap. I. Geneseos. To the 25th chapter of Exodus there are many good wood-cuts, representing the furniture of the sanctuary, &c. There is a double figure of the ark, as represented by the Catholic Doctors, and by the Jewish Rabbins. This volume contains the Pentateuch.

Vol. II. On the reverse of the title enumerating the books contained in the volume, and which extend from Joshua to Esther, is the following

Summarium libri :

Noscere presentis vis forte volumina libri :  
 Qui lyram integrū continet : atq, glosas.  
 Primus adest Jesus josue : cognoīe nave :  
 Alter judicibus scepra data insinuat.

Terti<sup>o</sup> atq, nurū Noemi : spicas legit in Ruth.  
 Quart<sup>o</sup> habet Regū : bis duo gesta : libros.  
 Dabryamin quī<sup>o</sup> : seqtur q, Paralipomenon :  
 Esdra Neemie dogmata sextus habet.  
 Septim<sup>o</sup> instruxit natum bene sepe Tobias :  
 Octavo Judith ora nephanda secat.  
 Hester habet nonus qui regis mitigat iram :  
 Hoc numero finem continet ille liber.

At the end of the volume is the Register, headed by the following distich :

Presentis chartas opīs si colligere optas  
 Aspice principium : litterulasq, suas.

Vol. III. This volume consists of the books of Job, Psalms, Proverbs, Ecclesiastes, Canticles, Wisdom, and Ecclesiasticus. On the reverse of the title is the following

Summarium hujus operis :

Tertia idumei pars ulcera sanat Jobab.  
 Psalteriū chordis subsequit q, decem.  
 Inde parabolicos Salomon proverbial pangit.  
 Hinc quart<sup>o</sup> Coeleth Ecclesiasten habet.  
 Quint<sup>o</sup> in amplexu sponse nova Cantica promit.  
 Sextus item sapiens dogma Philonis habet.  
 Septim<sup>o</sup> a Sirach iesu Ecclesiasticus exit.  
 Septeno numero hoc continuatur opus.

At the end is the Register, headed by the following distich :

Colligere has chartas si fors tibi lector amice  
 Complacemat : primas respice litterulas.

Vol. IV. This volume contains the remaining books of the



Old Testament. In the title, Joel is omitted; but it is contained in the volume. On the reverse of the title are these lines:

Continet esaiam : quarta hæc : sub rege manasse  
 In partes sectum : dum bona suadet ei.  
 Obrutus a populo saxis sacer et hieremias  
 Dum monet : et threnis fata futura gemit.  
 Illius inde baruch sequitur scriba : eçhechielq, :  
 Hinc Daniel tutum quem leo sivit atrox.  
 Osee uxorem ducit de gente. subinde  
 Mox phatuel sequitur filius ipse johel.  
 Rustice amos post hūc comitaris pastor onuste.  
 Et centum abdias qui cibatur inde viros.  
 Quem sequitur ionas latitās sub pisce marino.  
 Culpat micheas idola samarię.  
 Nunciat adventum naum bonus assyriorum.  
 Tardior inde abacuk prandia grata refert.  
 Hūc specula insequit dñi abscōsum sophonias.  
 Aggeus reditus tempora adesse docet.  
 Vidit equos rubeos myrteta inter zacharias.  
 Israel abiectum tu malachia canis.  
 Sabbata persa et pugnas fortesq, triūphos  
 Hinc machabęe doces : finē operi atq, facis.

Ezechiel chap. 40-48. are supplied with numerous wood-cuts, which differ from those in the Nuremberg editions, and are better executed. At the end of Maccabees we read: "*Explicit postilla fratris Nicolai de lyra super vetus testamentū: cū moralitatib⁹ ejusdem: necnō additionib⁹ ⁊ replicis: ac expositiōe plogoz sc̄i Hieronymi fr̄is Britonis: feliciter.*" On the last page is the Register, preceded by these lines:

Littera prima docet quo pacto colligere omnes.  
 Quos cernis chartas lector amice potes.

Vol. v. contains the books of the Four Evangelists, preceded by a Preface of Nic. de Lyra, and the Prologues of St. Jerome on the Evangelists, and on the Gospel of St. Matthew, which are accompanied by the Commentaries of Nic. de Lyra. On the reverse of the title are the following lines:

Bis duo : quinta novæ pars evangelia legis.  
 Quattuor γ christi continet illa rotas :  
 Undiq, plena oculis animalia quattuor ista  
 Circumstant solium nocte, dieq, dei.  
 Hebræo Levi profert sermone Matthæus,  
 Humanam faciem publico ab officio :  
 Interpres petri Marcus, leo fortis et urbis,  
 Præsul alexandri, scribit in Italia.  
 Tertius est medicus Lucas, qui Syrus achæis.  
 Sub specie vituli, virginco ore canit.  
 Ultimus altivolans aquila, cœlcsq, Johannes,  
 Antistes asiæ scripsit ad cœclesias.  
 Quattuor irriguum faciunt hæc flumina mundum :  
 Hi perflant venti quattuor omne solum.

The Register is at the bottom of the last page of the Gospel of St. John, and headed by these lines :

Presentis chartas opis si colligere optas  
 Aspice principiu : litterulasq, suas.

Vol. vi. contains the remaining books of the New Testament. On the reverse of the title is :

Sexta tenet Pauli tharsensis scripta beati  
 Destinat ecclesiis que pater ille decem.  
 Quattuor γ tradens charis documenta scorsum  
 Discipulis : cōplet quattuor atq, decem.

Romanos revocat deceptos. deinde Corinthos  
 Litterulis binis credere justa jubet.  
 Admonet hic Galathas nō credere pseudo pphetis.  
 Ephesiam rursus laudat: amatq, fidem.  
 Deinde Philippēses collaudat. Laodicenses  
 Sive Colossenses p pia scripta monet.  
 Thessalicos populos cōmēdat epistola bina.  
 Bina Timotheū littera missa docet.  
 Instruit inde Titum. Philemon scribit amico.  
 Demū etiam hebreos admonet atq, docet.  
 Scribit apostolicos actus Lucas. Jacobus  
 Subsequitur. Petri canonica inde duplex.  
 Tres quoq, canonicas submittit virgo Johannes.  
 Paruum unum Jude fert epistolion.  
 Maxima divini pandit secreta Johannes  
 Judicii: hinc nomen seruat apocaleos.

Sebastian Brant is supposed to be the author of the above lines, which are not to be found in any other Bibles. At the end of the Apocalypse is the *Libellus Nic. de Lyra continens pulcherrimas questiones judaicā pfidiā in catholica fide improbātes*, followed by *Probatio incarnationis divine persone*, and *Preceptis possit pbari in caruatione divine persoue*; at the end of which is the following subscription: “*Opus totius cū glosulis tā margina-libus q̄, interlinealibus ordinariis: una cū venerādi patris Nicolai de Lyra postillis: moralitatibus: additiouibus ac replicis: necnon libello questionū judaicā pfidiā in catholica fide improbantium: per Johannem Petri de Langeudorff et Johaunem Froben de Hamelburg cives Basiliē. magna diligentia et op̄a: Basilee impres-sum: Anno dñi Millesimo quadringentesimo nonagesimo octavo: kalēdis decembribus: explicit. Laus deo.*” The last page contains the register, preceded by the distich:

Presentis chartas libri si forte requiris  
 Hanc tabulam lector perlege 7 inuenies.

And followed by

*Epigramma Sebastiani Brant ad lectorē*

Dulcis opus presens nostrū rogo perlege lector :  
 Inuenies quod te mox recreare queat.  
 Biblica sive tibi placet historia : aut tibi forsan  
 Ordine queq<sub>3</sub> suo glosula marginea :  
 Sive tibi postilla lyre : morū q̄<sub>3</sub> sensus  
 Et replicę placeant : cernere cuncta potes.  
 Hoc tibi nuper opus pressit Basilea : librorū  
 Doctorumq<sub>3</sub> parens : urbs bene digna coli.  
 Imperii sceptrum dū Maximilianus haberet :  
 Sextus Alexander pontificisq<sub>3</sub> stolam.  
 Debes multa quidē nobisq<sub>3</sub> : operisq<sub>3</sub> magistris  
 Lector amice : roges optima queq<sub>3</sub> sat est :

In this edition, which is executed in a gothic letter, the sacred text is printed in a single column in the centre of the page, having the interlineary gloss inserted. The other glosses are placed at the top and bottom and on the margins of the pages.

PAUL of BURGOS was a converted Jew. He formerly went by the name of Solomon the Levite; but at his baptism, took the name of Paulus de Sancta Maria, or Paul of Burgos. He became a convert to Christianity from reading the work of Thomas de Aquino. He was the author of the additions noticed in the preceding Bible, in which he has censured and amended the Postils of Nic. de Lyra. He particularly attacks De Lyra wherever he has departed from Thomas de Aquino. His corrections of De Lyra, with respect to philology and Hebrew antiquities, are the most important. He embraced the ecclesiastical state, and was successively archdeacon of Trevigno, bishop of Carthagenā, and afterwards of Burgos, where he died,

Aug. 29, 1445. He was also preceptor to John II. king of Castile.\*

MATTHEW DORING, DORINGK, or THORINGK, was born at Kiritz, in the Marche of Brandenburg, and became a monk of the order of St. Francis. He was one of the most zealous supporters of Nic. de Lyra. He is the author of the Replies to the attack of Paul of Burgos; but although they have been appended to every edition, they have uniformly been held in little estimation. He was very imperfectly acquainted with the Hebrew language, and therefore very ill fitted to contend with Paul of Burgos, who was probably dead before the Replies appeared, for Doring did not flourish until the middle of the fifteenth century. Before his death (the period of which is unknown) he became general of his order. The close of his life was spent in the monastery of Kiritz.†

51. BIBLIA cum summariis, concordantiis, &c. (PARISIIS) *Johan. Pivard*, 1500. Folio.

This edition corresponds with the edition printed by Fradin and Pivard in 1497. There are the same tables, summaries, &c.; and the arrangement of the books and the readings are alike. At the end of the subscription we read: "*Impressit autem solers ori Johānes Pivard impressor. Deo sint sempiternæ gratiæ.*"

52. BIBLIA cum summariis : concordantiis : divisionibus : et tribus repertoriis prepositis terse et fideliter impressa. Verumdantur a *Johanne Parvo sub Leone Argenteo Viro S. Jacobi*. PARISIIS, 1501. Folio.

This is the only Latin Bible executed by the celebrated

\* Bibl. Sacra.

† Chalmers. Townley.

Parisian printer, Jean Petit. The usual tables, exhortation, &c. precede the Prologues of St. Jerome, and the Bible, which is printed in two columns, is in a neat gothic letter. There are signatures, but neither numerals nor catchwords. At the end of the Apocalypse is the following epilogue: “*Immensas omnipotenti deo patri et filio et spiritui sancto: simulque toti militie triumphanti gratiarum referimus actiones. Cujus juvamine hoc sacrosanctum opus in presidium sancte fidei catholice: sollicitius emendatum: claris litteris impressum: multis elucidationibus auctum: feliciter consummatum atque impressum in inclyto Parrhisorum gymnasio. Anno legisnove Millesimo quingentesimo primo. Die vero. xxviii. mensis Julii.*” The Interpretations of Hebrew names finish the work.

53. LIBER VITE: BIBLIA cum Tabula Alphabetica et cum singulis locis concordantibus: Sacraque illustratione catholice fidei summa cum lucubratione emendata: ac noviter impressa cum Privilegio: ut in eo: feliciter Incipit. VENETIIS, Paganini de Paganinis, 1501. Octavo.

This edition agrees with the Brixian of 1496. It is merely a re-impression of that Bible. The Epilogue varies only in the concluding part, which relates to the name of the printer, &c. thus: “*Impressa vero in felici Venetorum, civitate: sumptibus 7 arte Paganini de Paganinis Brixienensis. Anno gratie millesimo quingentesimo primo. Pridie Nonas Maii. FINIS.*”

54. BIBLIA SACRA LATINA. NORIMBERGÆ, Ant. Koberger, 1501. Folio.

This edition of the Vulgate follows the Frobenian of 1495. At the commencement of the work there should be two figures of

St. Jerome, one sitting, the other kneeling, followed by the verses “*Simmachus*,” &c. as in the Froben. of 1495. Gabriel Bruno’s alphabetical table of the books of the Old and New Testament follows, and is succeeded by an exhortation to the lovers of sacred literature; a metrical order of the several books; a summary of them, with a division into legal, historical, moral, and prophetic books. The Bible (preceded by the Prologues of St. Jerome) is printed in two columns, in a large gothic letter. The chapters are numbered, and divided into lesser sections, and the parallel places are put in the margin. The capital letters are written in. At the end of the Apocalypse is the following epilogue: “*Biblia cum casibus summariiis et concordantiis novi et veteris testamenti illustrata: Per Anthonium Koberger Nurembergæ impressa fuit feliciter. Anno post xp̄i nativitatē p̄mo supra Millesimū ⁊ quingētesimū die 24. mensis Marcii.*”

This is the last edition in which Koberger’s name appears as the printer.

55. BIBLIA cum summariiis: concordantiis: divisionibus: et quattuor repertoriis prepositis numeri foliorum distinctione, terse et fideliter impressa. *Claud. Davost alias de Troyes*, 1505. Quarto.

“Editio procul dubio ad Parisienses cum pleno apparatu formata est.”\* This Bible is printed in a gothic letter, with wood-cut ornamented capitals. The Summaries are placed at the head of each chapter, and the concordances are in the margins. The Interpretations of Hebrew Names follow the New Testament, and the following subscription terminates the volume: “*Divinum illud ac sacrosanctum divinarum scripturarum opus omni-umque ex parte veridicum quæ Bibliam appellāt: cū multa luce ac*

\* Bibl. Sac. III. 170.

*fidelitate : ad optimi maximi creatoris ac redemptoris nostri gloriam : ejusq, sacrate matris et sempiterne virginis Marie : totiusq, celestis curie collaudationem : nec non ad studiosoꝝ cōmoditatē mūde : accurate ꝛ fideliter impressum lector optime vides. Impressit autem solers vir Claudius Davost al's de Troyes. Anno christiane pietatis Millesimo quingentesimo quinto. Die vero nouo Aprilis."*

56. BIBLIA SACRA LATINA. VENETIIS (Lugduni) per  
*Jacob. Sacon, 1506. Folio.*

There were numerous editions of the Latin Bible printed at Lyons by James Sacon, from the year 1506 to 1522. These editions are very correctly printed, and contain many pieces selected from other editions. The printer has been accused of appropriating these to his own work, without acknowledging the sources whence they have been obtained. The present edition professes to be executed *characteribus venetis*, but it has been made at Lyons. The printer has also attempted to assume the character of the Junta press, by placing in the middle of the leaf a *lily*, the colophon which distinguishes the productions of this excellent press. According to Le Long this edition is an accurate reprint of that published by Thielman Kerver at Paris, 1504. It is the first printed by Sacon, and the title, in red, is as follows: "*Biblia cum pleno apparatu summariorum concordantiarum et quadruplicis repertorii sive indicii numerique foliorum distiuctione tersissime ac verissime impressa.*" Beneath this title is the Junta lily, followed by this distich: "*Ad lectorem distichon.*"

Despice solerter lector studiose monemus  
Ars arti prestet quantula utrq, viro.

On the reverse of this leaf is an Address from the printer, in which an account of the work is given, followed by a table dividing the Scripture into four divisions, consisting of the



Legal, Historical, Sapiential or Moral, and Prophetic books. This is followed by four tables, the first of which gives the order of the sacred books, headed by this distich :

Perſpice nunc lector : quiſ debituſ ordo librorum  
Ordine qua poſuit biblia quemq; ſuo.

The ſecond table refers to the page of the books ; the third contains the 212 verſes of Alexander Villadeus, and the fourth is the register of Bruno. Theſe tables are ſucceeded by the Exhortation to the lovers of ſacred literature ; the *Translatores Biblie*, and the *Modi intelligendi ſacram ſcripturam* ; after which come the Prologues of St. Jerome, and the Bible.

The Bible is printed in two columns ; the chapters are numbered and divided into leſſer ſections ; the ſummary caſes are added to each chapter, except in the Book of Pſalms and the Canticles, and the concordances are placed in the margin. The initial capitals are ſometimes printed, at others a ſmall letter has been put in the ſpace to guide the illuminator. At the end of the Apocalypſe there is the following Epilogue : “ *Immensus omnipotenti Deo patri et filio et ſpiritu ſancto : ſimulque toti militie triumphanti gratiarum referimus actiones. Cujus iuuamine hoc ſacroſanctum opus in preſidiũ ſancte fidei catholice. Recenter ꝑ preſtantiſſimum ſacre theologie profeſſorem emendatum : claris litteris impreſſum multis elucidationibus auctũ : feliciter cõſummatũ atq; imp̄ſſum eſt characterib9 venetiſ ꝑ Jacobũ ſacon in arte impreſſoria diſertiffimum. Anno ab incarnatione dñi Milieſimo quingenteſimo ſexto X die novembris.*” The Register of the work, and the colophon of the printer, conclude this leaf, which is numbered fol. 347. The table of Interpretations of Hebrew names, occupying 30 leaves, not numbered, complete the volume.

In the Bibliotheca Sacra, Maſch has given ſpecimens of the readings of the editions of the Latin Bibles printed by Sacon,

and compared them with the editions of Rob. Stephens and Pope Sixtus V, as revised by Pope Clement VIII.

57. BIBLIA SACRA LATINA cum Glossa Ordinaria et Postillis NICOLAI DE LYRA. BASILEÆ, 1506-1508. Folio. 6 vols.

This edition of the Bible with the Ordinary and Interlineary Glosses, the literal Postils, and the Moralities of Nicolas de Lyra, the additions of Paul of Burgos, and the Replies of Doring, is from the same press as that of 1498 before described (No. 50). The volumes are all furnished with titles, and the folios are distinguished by arabic numerals. On the reverse of the title of the first volume, is an address to the reader (printed in the roman character) from Conradus Leontorius, in which the contents of the edition are specified. This is dated 1506, *die ultimo Junii*. The Bible, executed in a gothic type, like the former edition, is preceded by the 17 pieces which are contained in that of 1498. The Books of Exodus and Ezechiel are furnished with the same wood-cuts; and in short, the only variations observable in the two editions, consist of the numbering of the leaves, and the addresses of Conrad Leontor, the last of which is on the concluding leaf of the sixth volume, and dated thus: "*Ex Arta valle ultra birsam basileanā tertia Martii. Anno christi, 1508.*" Le Long mentions a seventh volume, as appertaining to this edition, and gives as its title "*Repertorium Alphabeticum sententiarum prestantium contentivum (Basileæ 1506-1508).*" This part is not arranged with the copy in this Library.

58. BIBLIA cum pleno apparatu summariorum concordantiorum et quadruplicis repertorii sive indicii numerique foliorum distinctione tersissime ac verissime rursus PARRHISIIS a *Philippo Pigouchet* impressa. Venundatur ibidem ab *Johanne Parvo* sub Leone argenteo in via ad divum Jacobum, 1507. Folio.

On the title-page of this edition, is the device of *Jehan Petit*, and beneath it the following distich :

Dispice solerter lector studiose monemus  
 Ars arti prestat quantula : virq, viro.

This edition corresponds with that of the date of 1501, printed at Paris. There is the same reading in Isaiah xxxvii. 29. "Ponam ergo circulum in auribus tuis." There are also the same prefatory pieces, tables, and indexes. On the reverse of the leaf preceding the Prologues of St. Jerome, is an exceedingly clever wood-cut, divided into two compartments, the first representing the Saviour seated on the right hand of the Almighty, and the symbol of the Holy Spirit placed above and between them. On each side are the Apostles and Prophets praising God ; beneath is the figure of a Church, on the right side of which is represented the Pope, Cardinals, Bishops, &c. and on the left the King, Princes and people, kneeling and worshipping the Deity. On six scrolls the following passages are inscribed :

te gloriosus̄ apostolorum cho-  
 te prophetarū laudabilis̄.  
 te per orbem terrarum̄ sc̄ta  
 te martirū cādidatus̄ laud-  
 te deum laudamus̄ te  
 te eternū prem̄ oīs terra v̄

At the end of the Apocalypse is the subscription, commencing “*Immensas omnipoteuti deo patri,*” &c.; and terminating with the date “*millesimo quingentesimo septimo. Sexto kalendas mayas.*” A blank leaf, with the colophon of Jean Petit follows, and the work concludes with the Interpretations of Hebrew names; at the end of which is also a subscription, beginning “*Biblia cum summariis, concordantiis,*” &c., and ending with the following date: “*Anno domini supra Millesimū ¶ quingentesimū sexto: sub kalendas Martias. Deo dicamus gratias.*”

59. BIBLIA SACRA LATINA. LUGDUNI, *Jacob. Sacon,*  
1511. Octavo.

According to Le Long, this edition corresponds, page for page, and line for line, with the edition printed by James Mareschal at Lyons in 1510. Under the figure of Jerome on the title, is the Hexastich, *Emendata*, &c. written by Matthæus Sambucellus, and taken from the Frobenian editions. In the last line,

Omne felici que tibi tersa patet.

The words marked in italics, are substituted for *quam Basilea premit*. The same prefatory pieces, tables, &c. which are in the first edition, (1506,) are also in this. The Concordances of the Canon law have been added; and at the end of the Apocalypse, the following epilogue: “*Explicit biblia diligentissime emēdata cum concordantiis: nō solū ejusdem: sed ¶ juris cauonici: summarii omnium capitum: divisionibus: numeriq<sub>3</sub> foliorum distinctiōe: una cum compendiolo totius biblie per rythmos descripto. cumq<sub>3</sub> vera nomiuum hebraicorum interpretatiōe. Impressa per magistrum Jacobu<sub>3</sub> sachou. Anno domini quingentesimo uudecimo supru millesimum die xiiij. Januarii.*”

The Compendiolum referred to in the Epilogue, was the work of Francis Got, of the order of Minors. The Epistle of the monk Mesnard was omitted in the bibles of the commencement of the 16th century, and these barbarous verses substituted, in which the argument of the chapter is expressed in a tetrastich, of which specimens may be seen in the *Bibl. Sacra* III. 45.

The type of this Bible is a neat gothic. The capital letters are all full cut, and flowered. This copy is deficient in the title and two first tables.

60. BIBLIA cum pleno apparatu summariorum concordantiorum et quadruplicis repertorii sive indicii: numerique foliorum distinctione tersissime ac verissime impressa. PARISIIS, *Philippi Pigouchet, impensis Symonis Vostre*, 1512. Folio.

This edition has escaped the notice of the author and editors of the *Bibliotheca Sacra*. It is a well-executed handsome folio volume, printed in two columns, in a good gothic letter. Beneath the title is the colophon of Simon Vostre, who was both a printer and bookseller, and connected with Philip Pigouchet in many works of the latter part of the 15th, and the beginning of the 16th centuries. Beneath the device, is the following distich:

Dispice solerter lector studiose monemus  
 Ars arti prestat quātula virq, viro.

On the reverse of the title is the usual address of the printer, followed by the several tables and prefatory pieces, as found in the Lyons editions. A full page wood-cut of the CRUCIFIXION is prefixed to the Prologue of St. Jerome to the Bible. The

summaries are at the heads of the chapters, and the concordances are in the margins. At the end of the Apocalypse is the following epilogue: “*Ad laudē dei omnipotētis ejusq, intemerate matris ⁊ virginis marie explicit Biblia per optime emēdata ac multis (que antehac in aliis reperiēbātur) mendis tersa: unacū cōcordātiis non solū ejusdem sed ⁊ juris canonici argumentis sūmariis cū capitū divisionibus: ac cū vera hebraicorū interpretatioue nominum (quoniam intuentibus singula patent.) In florentissima Parthistorum universitate opera ac arte Philippi pigouchet impressa Impēsis honesti viri Symonis Vostre dicte universitatis bibliopole. Commorantis Parisiis in vico novo in intersignio sancti Johannis evāgeliste e regione dive virginis Marie. Anno a salute millesimo quingētesimo duodecimo xxvij. kalend. Januarii.*” The Interpretations of Hebrew names conclude the volume.

61. BIBLIA SACRA LATINA. LUGDUNI, *Nicolai de Benedictis*, 1512. Quarto.

This edition has been formed upon the Venetian edition of 1506. The Bible is preceded by the same prefatory pieces and tables; and to the Prologues of St. Jerome, a large wood-cut of the Father at a desk, with the Lion before him, is affixed. The Bible is printed in a small gothic letter, and illustrated by several wood-cuts. The summaries are placed at the head of each chapter, and printed in red. There is a running title also in red, and the concordances are placed in the margin. The initial capitals are executed in wood, contain various figures, and are ably done. At the end of the Apocalypse is the subscription, beginning “*Explicit biblia diligentissime,*” &c.; and ending thus: “*Impressa Lugduni per Magistrum Nicolaum de Benedictis, Anno salutis M. cccc. xij. die penultimo mensis Januarii.*” This is also printed in red, and beneath it is the colophon of the printer. The Interpretations of Hebrew names conclude the volume, which altogether is very handsomely composed.

62. BIBLIA cum Concordantiis veteris et novi testamenti et sacrorum canonum : necnon et additionibus in marginibus varietatis diversorum textuum : ac etiam canonicis antiquis quattuor evangeliorum insertis summa cum diligentia revisa correctata et emendata. LUGDUNI, *Jacobi Sacon*, 1513. Folio.

Above the preceding title is a wood-cut figure, representing St. Jerome kneeling, headed by these words in large gothic characters :

*Sanctus Hieronymus interpres biblie.*

Beneath the title, is the colophon of the printer in a kind of portico ; having at the top, **PRECIUM. NON. VILE. LABORUM.** and at the bottom, **VIRTUS. BEATOS. EFFICIT.** At the foot of the page are the verses commencing *Simachus atque Theodotion*, &c. On the reverse of the title is an Address of the Printer, followed by the usual tables of the division of the books, the order of them in rythm, &c. and the pieces *Translatores biblie*, &c. and *modi intelligendi sac. script.* The Prologues of St. Jerome are headed by a small wood-cut of the Father at a desk writing, with a Lion by his side ; and the figures representing the work of the creation, in six compartments, are prefixed to the Bible. The Bible is printed in two columns, in a very handsome gothic letter ; and to each chapter, with the exception of the Psalter, the summary cases are appended. Those to the first and second chapters of Genesis are printed in red. The wood-cuts in this volume are 144 in number ; and some of them are of considerable magnitude, such as at Proverbs, and before the New Testament. To the New Testament the Canons of Eusebius have been added, arranged within columns printed in red. The Concordances are placed in the margin throughout the volume, and the Interpretations of

Hebrew names terminate the work. At the end of the Apocalypse there is the colophon of the printer; and the register of the work, preceded by the verses *Fontibus ex Græcis, &c.* and the following inscription: “*Biblia cum concordantiis veteris et novi testamenti necnon et juris canonici: ac diversitatibus textuum canonibusq; evangeliorum ac quibusdam temporum incidentibus in margine positis: per venerabilem patrem: fratrem Albertum Castellanum venetum ordinis predicatorum studiosissime revisa correctata et emendata: et ad instar correctissimorum exemplarium tam antiquorum q̄, novorum incontrata comparata et collata: ac per M. Jacobum Sacon Lugd. impressa. Exp̄sis notabilis viri dñi Antho- nii Koberger de Nureburgis feliciter explicit. Anno domini. M. d. xij. calendas. iij. Septēbris.*”

63. BIBLIA cum summariorum apparatu pleno, &c.  
LUGDUNI, Jacobi Mareschal, 1514. Octavo.

Following the title, which is printed in red, is the colophon of the printer; and beneath it the verses beginning “*Emendata magis,*” &c. This edition corresponds generally with the previous editions from the same press; but there are some emendations taken from Albertus Castellanus. There are the usual prefatory pieces, tables, compendiolum, and interpretations of Hebrew names; and at the end of the Apocalypse, the subscription, beginning “*Explicit biblia diligentissime,*” &c.

64. BIBLIA cum Summariorum apparatu pleno quadru-  
pliceque repertorio insignita: cui ultra castigationem  
diligentissimam et signanter in vocabulario dictio-  
num hebraicarum ubi pro majori sui parte erat men-  
dosa et vitiosa: addite sunt marginales additiones



annales et gestis cujusque tum ea tempora hystorias notates : canonum quoque ad sacram scripturam concordantias quas cruce adnotavimus. LUGDUNI, *Jacobi Sacon*, 1515. Octavo.

This edition corresponds partly with that of 1506, but chiefly with that of 1511, by the same printer. Beneath the above title, which is printed in red, is a figure of St. Jerome at a desk writing, and a lion lying down at his feet. The lines "*Emendata magis*," &c. are at the bottom of the page. An Exhortation to the lovers of divine literature is on the reverse of the title, followed by an Address from the printer, succeeded by the four tables ; the *Translatores biblie*, and *modi intelligendi sacram scripturam*, as in the former editions. Preceding the Epistle of St. Jerome, is a woodcut, in six compartments, illustrating the creation of the world. The Bible is printed in a very neat and small gothic type ; the chapters are numbered, and divided into lesser sections. The summaries are appended, and to the concordances in the margin are added short notes from profane history, taken from the Venetian edition of 1511. These notes, showing parallel events, (*Annales Gentium*,) were written by Albert Castellanus, and intended to elucidate the text. He was the first writer who attempted to correct the text. His edition first appeared in 1506, and from it Sacon extracted many readings. It was frequently reprinted until the year 1533.

At the end of the Apocalypse is the usual epilogue, "*Explicit biblie*," &c., terminating thus : "*Lugduni in officina Jacobi Saconi. Anno dñi decimo quinto supra millesimum Duodecimo Kalendas Octobris.*" The Register follows, and then the Compendiolum of Francis Got, and the Interpretations of Hebrew names, which conclude the volume.

65. BIBLIA cum concordantiis veteris et novi testamenti, et sacrorum canonum, &c. LUGDUNI, *Johan. Moylin*, 1516. Quarto.

This is a very well-executed edition, and formed upon the *Fontibus ex Græcis*, &c. The emendations of Castellanus are in the margin. The title-page has a well-executed cut of Mount Calvary, beneath which is the above title in red, followed by these lines :

Emendata magis scaturit nunc Biblia tota.  
 Que fuit in nullo tempore visa prius  
 Venduntur Lugdunū: a Stephano Guenardi  
 al's Pineti prope sanctum Anthonium.

On the reverse of the title is the *Exhortatio ad divinarum litterarum*, &c. followed by the Address of the Printer, the usual tables, &c. as in the editions of Sacon and Mareschal. A wood-cut, in six divisions, of the creation of the world, precedes the Prologues of St. Jerome. Another copy of this engraving precedes the Bible, of which all the initial capitals are cut in wood. The summaries are placed at the head of each chapter, and, together with the number of the chapter, printed in red. Various wood-cuts illustrate the volume. The verso of the last leaf of the Psalter is blank; but the numbering of the folios is continued. The canons of Eusebius are added to the New Testament, and at the end of the Apocalypse is the usual subscription: "*Explicit biblia,*" &c., terminating thus: "*Impressa Lugduni per Magistrū Johannē Moylin al's de Cābray. Anno salutis M.ccccxxvj die vero. xij. Aprilis.*" This is printed in red. A blank leaf is placed between the New Testament and the Interpretations of Hebrew names, which, with the register, finish the work.

66. BIBLIA cum concordantiis veteris et novi testamenti et sacrorum canonum : necnon et additionibus in marginibus varietatis diversorum textuum : ac etiam canonicis antiquis quatuor evangeliorum. Novissime autem addite sunt concordantie ex viginti libris Josephi de Antiquitatibus et Bello Judaico excerpte. LUGDUNI, *Jacob. Sacon*, 1516. Folio.

The above title, printed in red, is placed at the head of an engraved title, which is followed by the tables and other preface pieces, as in the edition of 1513. The wood-cuts are the same as in the other edition. The Canons of Eusebius are prefixed to the New Testament. The verses *Fontibus ex Græcis, &c.*, and the subscription commencing *Biblia, &c.* is nearly the same as in the former edition. It has, however, the following addition : “*Accedunt ad hæc ex viginti de antiquitatibus et judeorum bello Josephi libris exhauste autoritatis: quas utriusque juris professor dominus Johannes de gradibus concordantibus congruisque apposuit locis. Impressa autem Lugduni per M. Jacobum Sacon. Expensis notabilis viri Antonii Koberger Nurembergensis. Feliciter explicit. Anno nostre salutis Millesimo quingentesimo decimo sexto. Die vero decimo septimo mensis Decembris.*” Beneath this, is the colophon of the printer, and the register. The *Interpretationes Nominum Hebraicorum* complete the work.

67. BIBLIA cum concordantiis, &c. LUGDUNI, *Jacobi Sacon*, 1519. Folio.

The title of this edition of the Bible by Sacon, is the same as that of 1516 ; but the engraving is different. In this, St. Jerome is represented half naked, kneeling before a crucifix ; and above the compartment containing these figures are the following verses :

Biblia q, latus toto redimita elementis  
 Orbe micet : grec<sup>o</sup> stupet hic : stupet hinc ⁊ hebreus.  
 Hoc nos etherea stridonia munere proles  
 Donasti : dum tarda graves jam proterit artus  
 Canicies : facilemq, facis dum dente resecto  
 Externis linguam scriptis : te laudibus heu te  
 Prosequer dignis : meritos ⁊ dicere honores  
 Non opis est noster numeros ni robore firmes.  
 Ergo tuis miseris precibus tutare labantes :  
 Immeritosq, epulis nos fac accumbere dibum.

There are the same prefatory pieces as in the editions of 1513 and 1516 ; and the wood-cuts (with the exception of the title to the whole work, and to the New Testament,) are the same, but executed in a much better manner. In the two former editions, the engraving prefixed to the New Testament consists of a representation of our Saviour, lying in a manger ; in the present one, Joseph and Mary are represented kneeling on each side of Christ, who is being tended by three little angels. The manger is seen in the back ground. Beneath this engraving are the two following lines :

O immensum chaos ⁊ inclute celsitudinis fili mi q's  
 digne valebit tuam radiosam speciem contemplari.

At the end of the Apocalypse are the same verses, and the same subscription as in the edition of 1516, the date only being altered to 1519.

68. BIBLIA cum concordantiis veteris et novi testamenti,  
 &c. VENETIIS, 1519. Octavo.

This edition has all the prefatory addresses, tables, &c. of the editions of James Sacon ; and Le Long conjectures the book

to have been printed at Lyons, although Venice is named as the place of its impression. The letter-press of the title-page is printed in red, so is the Junta lily at the bottom; but a small figure of St. Jerome at his desk is executed in black. The Bible is printed in a very small gothic letter, and there are wood-cuts representing different parts of Scripture. The Compendiolum of F. Got, and the Interpretations of Hebrew names are at the end of the work. After the Apocalypse, is the following epilogue: “*Biblia cū concordantiis veteris ⁊ novi testamēti necnō ⁊ juris canōici: ac diversitatib⁹ textuū: canōibusq; evāgelioꝝ ac qbusdā tēporū incidētibus in margine positis ⁊ accentu singularꝝ dictionū ꝑ venerabilē prē, fratrē Albertū castellanū venetū ordīs ꝑdicatoꝝ studiosissime revisa correctā emēdata ⁊ ad instar correctissimoꝝ exēplariū tā antiquoꝝ q; novoꝝ incōtrata cōparata ⁊ collata: feliciter explicit. Venetiis mādato ⁊ expēsib⁹ nobilis viri Luce antonii de giunta Florētini diligenter impressa anno dñi 1519. Die 15. mēsis Octobris. Laus Deo.*”

69. BIBLIA SACRA LATINA. LUGDUNI, Joan. Marion, 1520. Folio.

This Bible (of which the title is wanting in the present copy) corresponds with the editions of Sacon and Mareschal. It is a very well printed volume, in a handsome gothic letter. The wood-cuts of this edition are the same as those employed in some previous Lyonese editions. At the end of the Apocalypse is the usual epilogue, *Biblia cum concordantiis, &c.*; from the latter part of which, we learn that the work was executed at the expense of Antony Koberger. The verses *Fontibus ex Græcis, &c.* precede the epilogue. The Interpretations of Hebrew names conclude the work; to which a former possessor has added a copious Ms. index of all the words and things con-

tained in the Old and New Testament, with references to the books and chapters in which they are to be found; and the services for Sundays, and all festivals and fasts throughout the year. It is extremely well written, and occupies 59 pages.

70. BIBLIA SACRA LATINA, cum Glossa ordinaria et Postillis NICOLAI DE LYRA. LUGDUNI, *Jacobi Mareschal*, 1520. Folio. 6 vols.

This is the *first* Lyons edition of the Bible with the Postils of Nie. de Lyra, and it corresponds with the Basle editions of 1498 and 1506. It contains the same prefatory pieces, and is arranged in the same manner, and accompanied by the same wood-cuts. On the reverse of the title of the first volume is an address, headed thus: "*Sebastianus Brant Joanni Froben de Hammelburg Impressorię artis insigni chalcographo: compatri sibi longe amato Salutem.*" At the end of II. Maccabees, and at the conclusion of the New Testament, are the addresses of Conradus Leontorius, dated 1507 and 1508. The latter is followed by the ensuing subscription, which terminates the work: "*Pars sexta biblię sacre, cū glosa ordinaria et interlineari, cōcordātiisq, sacrorū canonū, una cū postillis, additionibus, ac replicis, venerabiliū patrū Nicolai de Lyra brabātini: Pauli hispani Burgensis episcopi: et Matthię Thoring Saxonis explicit: Lugduni impressa in eđib<sup>9</sup> honesti viri Jacobi mareschal artis impressorie peritissimi. Anno salutis M. ccccc. xx. Die vero xv. Decembris.*"

This Bible is printed in a handsome gothic type; the capitals are all cut in wood, and the leaves are numbered in arabic figures.

71. BIBLIA cum summariorum apparatu pleno, &c.  
LUGDUNI, *Jacobi Sacon.* 1522. Octavo.

This is the *last* 8vo. edition printed by Sacon. It corresponds with the preceding editions, and with those of Mareschal. The titles, epilogue, tables, &c. are all the same; but the Junta lily is substituted for the figure of St. Jerome. The conclusion of the epilogue at the end of the Apocalypse runs thus: "*Lugduni in officina Jacobi Sacon. Anno domini 1522. Decima Augusti.*"

72. BIBLIA SACRA utriusque Testamenti: diligenter recognita et emendata: non paucis locis: quę corrupta erant: collatione hebraicorum voluminum restitutis. Item in fronte libri ex Athanasio fragmentum de libris utriusque Testamenti. NUREMBERGÆ, *Foederici Peypus,* 1523. Folio.

To the title-page of this edition, the large wood-cut of St. Jerome kneeling before a crucifix, which is in the edition of Sacon 1519, is added, and on the reverse of the leaf an Address of Andreas Osiander to the reader. From this address we learn that the readings have been corrected by consulting the Hebrew text and the Greek Septuagint. Some notes were placed in the margin, by which it appears great offence was given. It is thus noticed by Osiander: "Quod cum facere cœpisssem, conferremque latina hebræis, occurrebant nonnulla, quę interpres vel non fuerat assequutus, vel parum commode explicarat: quorum aliqua placuit obiter annotare, non alia causa, q̄, ut studiosos juvenes ad sectanda studia linguarum acrius incitarem, sine quarum cognitione, frustra speramus genuinam sacrarum litterarum intelligentiam." After the Prologues of St. Jerome is the following: "*De libris utriusque testamenti partim rejectis: aut non sine contradictione admissis: partim apocryphis: ex Athanasio:*

*tametsi mihi suspectus est titulus: Erasmo Roterodamo interprete.*" To the book of Genesis is a large wood-cut, representing the creation of Eve. To the New Testament, the Canons of Eusebius are added. At the end of the Apocalypse we read: "*Sacrorum bibliorum utriusque testamenti diligenter recognitorum et emendatorum finis.*" Then, "*Nurembergæ per Foedericus Peypus. Sumptu integerrimi viri Joannis Koberger Nurembergensis. Anno nostrę salutis Millesimo quingentesimo vicesimo tertio: Mense Augusto.*" The Interpretations of Hebrew names complete the volume. The whole work is printed in a large gothic letter, and the capitals are ornamented.

73. BIBLIA cum summariorum apparatu pleno, &c. PARISIIS, *Joan. Prevel*, 1523. Octavo.

After the usual title is a small figure of St. Jerome, beneath which are the verses *Emendata magis*, &c. The prefatory pieces, the tables, &c. all correspond with the editions from the presses of Sacon and Mareschal. It is printed in a very small neat gothic letter, and is a handsome volume. At the end of the Apocalypse is the customary subscription, *Explicit biblia*, &c. ending thus: "*Impressa Parisiis ꝑ Johānem prevel. Anno domini Millesimo quingentesimo vigesimo tertio. xj mensis Aprilis.*"

74. BIBLIA cum Concordantiis Veteris et Novi Testamenti et sacrorum canonum, &c. LUGDUNI, *Jacobi Mareschal*, 1523. Folio.

The title of this edition of the Latin Bible corresponds with some other editions executed by the same printer. The device of the printer is substituted for the figure of St. Jerome. The usual tables, prefatory pieces, &c. are in this edition. The



wood-cuts are also the same; but the verses *Fontibus ex Græcis*, &c. are omitted, and in their place are those lines beginning *Emendata magis*, &c. From the subscription, the date of the volume is obtained. At the end is placed the following line :

Spes boni verus amor.

75. BIBLIA SACRA LATINA. PARISIIS, *Simonis Colinaei*,  
1524-26. 16mo. 5 vols.

According to the *Biblioth. Sacra*, this edition, the parts of which appeared at different times, should consist of five volumes. Four parts of this edition are in the Library. The *first* contains the general Prologue of St. Jerome, the Pentateuch, and the books of Joshua, Judges, and Ruth. This volume is dated 1525. The *second* contains the books of Kings, Chronicles, Esdras, Tobit, Judith, Esther, and Job. The date of this volume is 1526. The next (the *fourth*) volume contains the greater and lesser Prophets, and the two books of Maccabees, with a separate title. These are also dated 1526. The *fifth* volume contains the New Testament, and is divided into two parts, the first ending with the Acts of the Apostles. The second part terminates with an index to the Epistles and Gospels for the year, according to the Gallican and Roman churches. The date of this volume is 1525.

It is a handsomely printed edition, and the prefaces of St. Jerome are attached to the several books.

76. BIBLIA MAGNA. BIBLIA cum concordantiis veteris et novi testamenti et sacrorum canonum: necnon et additionibus in marginibus varietatis diversorum textuum: ac etiam canonibus antiquis quattuor Evangeliorum. Novissime autem addite sunt concordantie ex viginti libris Josephi de antiquitatibus et bello judaico excerpte. Que solerti cura nuperrime repurgata est et excusa: ubi pluribus scatebat mendis. Venundatur LUGDUNI in edibus Jacobi Mareschal alias Roland Calcotypi et Bibliopole prope Nostre dame de confort, 1525. Folio.

On the page containing the above title, the chief part of which is printed in red, is also a large and well-executed wood-cut, representing St. Jerome extracting a thorn from the paw of the lion. Before and around him are three copies of the sacred book open, and exhibited in three languages, Hebrew, Greek, and Latin. The address from the printer, and the usual tables and prologues follow, as in the former editions of this printer. The volume has numerous wood-cuts common to other editions, but this has a different engraving to represent the creation of the world. The plate is not divided into compartments, as usual; but the Deity is seen in the midst of a garden, and around him the works of his creation, sun, moon and stars, mountains, rivers, trees, birds, beasts, and fishes. The Bible is very handsomely printed in a gothic type. The figures of Christ, Joseph, and Mary, are as in the edition of 1519. The canons of Eusebius are prefixed to the Gospels, and in other respects it corresponds with preceding copies from the same press. At the end of the Apocalypse are the verses *Fontibus ex Græcis*, &c. and the Epilogue, as in the edition of 1519. The Interpretations of Hebrew names conclude the volume.

77. BIBLIA SACRA: integrum utriusque Testamenti corpus complectens: diligenter recognita et emendata. Cum concordantiis ac summariis simul et argumentis, ad totius intelligentiam biblie non parum conducentibus. Insuper in calce ejusdem: annexe sunt nominum Hebraicorum Chaldeorum atque Grecorum accurate interpretationes. PARISIIS, *Ex Ædibus vidue spectabilis viri Thielmanni Kerver, 1526. Octavo.*

Thielman Kerver, according to the *Bibl. Sac.*, printed different copies of the Vulgate from 1504 to 1514, after which his widow, and then his son, followed the same profession, and put forth various editions from their press. They are all printed with the same gothic type, and of the same size. This edition is the *first* executed after the death of Kerver, and has, in common with the other editions, the colophon of the printer on the title-page and on the last leaf. The Exhortation to the lovers of sacred literature, the Summaries, the Alphabetical table of Bruno, the Interpretations of Hebrew Names, at the end of which are an address to the reader, the *Translatores Biblie*, and *Modi intelligendi S.S.*, as in other editions. Prefixed to the Epistles of St. Jerome is an engraving representing Adam kneeling before the Deity, from whose mouth issues a scroll with this sentence: MEMENTO HŌ QUIA CINIS ES ET IN PULVEREM REDUCES ME. Adam kneeling, with uplifted and closed hands has also a scroll issuing from his mouth, with these words: MANUS TUE DŌMINE FECERUNT ME. Beneath this engraving is the following verse from the 2d chap. of Genesis: “*Formavit dñs deus hominem de limo terre: ⁊ inspiravit in faciam ejus spiraculum vite: ⁊ factus est homo in animam viventem.*” Prefixed to the Gospel of St. Matthew, there is also an engraving representing the Genealogy of Christ, and headed thus:

Jesu Christi secundum carnē genealogia.

The Bible is arranged in two columns, and at the end of the Apocalypse there is the following subscription: “*Absolutum est hoc sacrum utriusque testamenti biblie opus: cum concordantiis, &c. Parisiis, ex officina libraria vidue spectabilis viri Thielmanui Kerver: sub signo unicornis in vico sancti jacobi: ubi ¶ venūdatur.* 1526. Octavo idus novembres.”

There is another copy of this Bible in the Library, but which has the Old Testament only, and differs from the preceding in the wood-cut before the Epistles of St. Jerome. In this copy the Angel of the Lord is seen driving Adam and Eve out of Paradise: from the mouth of Adam issue these words: **PARCE MICHİ DOMINE.**

78. SACRA BIBLIA ad LXX. Interpretum fidem diligentissime trālata. BASILEÆ, per Andream Cratandrum, 1526. Octavo.

To this Latin translation of the Septuagint, there is prefixed an Address from the printer, Cratander, concerning the work. The edition from which the translation has been made is not mentioned. The address is followed by a piece on the authority of the LXX., and a table of the order of the sacred books. The III. of Maccabees has been added. At the end is placed the following: “*De libris utriusque Testamenti, partim rejectis, aut non sine contradictione admissis, partim apocryphis, ex Athanasio, tametsi mihi suspectus est titulus, Erasmo Roterodamo interp.*” The colophon of the printer is on the title-page, and on the last leaf. There is no copy of the New Testament to this edition, which is of considerable rarity.

79. BIBLIA SACRA utriusque Testamenti, juxta veterem et consuetā interpretationem, post Venetam, Parrhiensem, Lugdunensem, Basiliensem, Norembergicam, quæ omniū castigatissima hactenus est habita, &c. toties repetitam impressionē, diligentissime recognita, positis suis locis (ubi necessum visum est) figuris quibusdam, ad scripturæ intelligentiam per necessariis, adjectis ad singula capita singulis argumentis, hactenus nō visis, compendiosa brevitāte haud dubie placituris. *Prostant in pingui gallina, cum ANTUUERPIÆ apud portam Cameræ, tum COLONIÆ circa templum Cathedrale, 1526. Duodecimo.*

One volume only of this most rare edition of the Latin Bible is in the Library; and I cannot find it noticed in any library catalogue. It is, however, inserted in the Expurgatory Indexes.\* No mention is made of it in the Bibliotheca Sacra. There is a preface to the reader, by Francis Birckman, the bookseller, from which we learn, that the text of the edition is principally derived from a Nuremberg edition, accurately collated with an ancient Ms. lent for this purpose by John Banningus. The type with which this edition is printed, is the cursive, very small, and peculiarly neat. The capital letters are open. In the preface, it is stated to have been executed by John Tibald. There are several wood-cuts to illustrate the volume. There are arguments to the several chapters, and the parallel places are marked in the margin. The Prologues of St. Jerome precede the Bible.

\* Index Generalis Lib. Prohib. per Th. James, Oxon. 1627.  
Index Libr. Prohib. Ant. a Sotomajor, Matriti, 1667.

80. BIBLIA SACRA LATINA, SANCTIS PAGNINI, LUGDUNI, per Antonium du Ry, 1528. Folio.

This edition is remarkable for being the *first* in which the verses have been numbered. The contents of the work are very copiously enumerated in the title-page. On the reverse of the title is a Greek Epigram. Several Privileges are prefixed to this edition. One from Pope Adrian VI., dated May 11th, 1523, forbidding any one, except Pagninus, under the penalty of the loss of the books, and 500 ducats, from publishing this edition. A privilege from Clement VII., dated June 6th, 1526. A privilege from the divines of the order of St. Dominic, followed by an Epistle from Clement V. to the Council of Vienna, recommending the study of the learned languages. An Abbreviation of the Sacred Books. Two Epistles of J. F. Picus Mirandula to Pagninus. An Epistle of Pagninus to Clement VII.; and the Preface to the edition. All these pieces precede the Bible; in the translation of which, Pagninus is said to have spent 25 years. The Old Testament was finished in 1518; the Apocryphal books, and the New Testament from the Greek, in 1521; although the work did not appear until 1528. From the Epistle to Clement VII. we learn, that Pagninus, when at Rome, had shown his translation to Pope Leo X.; and that this celebrated pontiff approved of it so highly, that he directed a copy to be taken at his own expense. Leo X. died in 1521, seven years before the publication of the work. The delay in the publication is attributable to his death. The resources of Pagninus were very meagre: he went to Avignon, and remained there three years without effecting much improvement in his finances. He journeyed to Lyons, where the work was printed by Antony du Ry, at the expense of Francis Turchi, &c. as appears from the following subscription at the end of the Apocalypse: "*Veteris ac novi instrumenti nova translatio per Reverendum sacre Theolo. docto. Sanctum Pagninum Lucen. nuper edita,*

*explicit. Impressa est autem Lugduni per Antonium du Ry, calco-graphum diligentissimum, impensis Francisci Turchi, et Dominici Berticinum Lucensium, et Jacobi de Giuntis bibliopola civis Florentini. Anno dñi 1.5.2.7. Die vero. xxix. Januarii."*

An Address from Pagninus to Thomas Sartino is placed between the Bible and the Interpretations of Hebrew names, with which the work concludes.

This edition is said to agree more correctly with the Hebrew text than any other Latin edition.

Sanctus Pagninus, an Italian, and an ecclesiastic of the order of St. Dominic, illustrious for his skill in oriental and sacred literature, was born at Lucca in 1466. Impressed with the idea that the Vulgate version was not the translation of St. Jerome, or that it had become greatly corrupted, he undertook to make a new translation from the Hebrew text, and it is the first modern translation of the Bible from the Hebrew. He has laboured to give a close and faithful translation; and the scrupulous adherence with which he has applied himself to the original, has occasioned his work to be considered as "obscure, barbarous, and full of solecisms." "He imagined (says Father Simon) that to make a faithful translation of the Scriptures, it was necessary to follow exactly the letter, according to the strictness of grammar. This, however, is quite contrary to his pretended exactness, because two languages seldom agree in their ways of speaking; and therefore, instead of expressing the original in its proper purity, he defaces and robs it of its ornaments." His translation has, notwithstanding, been frequently reprinted, and in many places corrected; and in general, it has received great commendation from the most learned commentators. Pagninus published several works, the principal of which was a Hebrew Lexicon, under the title of *Thesaurus Lin-*

*guæ Sanctæ*, of which Buxtorf availed himself in the composition of his Dictionary. He died in 1536, aged 70.

81. BIBLIA SACRA LATINA cum concordantiis, &c. PARISIIS, ex officina Roberti Stephani, e regione Scholæ Decretorum, 1528. Cum Privilegio Regis. Folio.

There are no individuals more remarkable in the annals of typography for the number and excellence of their works than those who compose the family of the Stephenses. The *Historia Stephanorum* by Maittaire, presents us with an accurate list of their productions, and displays them not merely as printers, but editors also of various works, ranking and associating with the most learned of the time in which they lived. Robert Stephens was perhaps the most celebrated of the family, and the chief of the biblical works have proceeded from his press. The Stephenses printed no less than 45 different editions of the Bible in various languages, and at a time when great persecutions were raised against those who professed to give publicity to the genuine Holy Scriptures. Robert Stephens did not escape persecution. It will presently be seen, that although his works were sanctioned by the privilege of Francis I., they fell under the censure of the theologians of Paris. I shall now proceed to describe the FIRST EDITION of the Latin Vulgate by this printer, the date of which, on the title-page, is inscribed as above; but at the conclusion of the Apocalypse, and at the end of the Privilege, is dated 1527. From the Privilege we learn that R. Stephens was engaged during three years in preparing this edition of the Vulgate, which has been corrected and amended by reference to two very ancient Mss. in the library of St. Germain des Prés, and a third in the library of St. Denis, now deposited in the Royal Library of Paris, and numbered 3562. The Complutensian edi-



tion, and various other esteemed printed copies were also consulted, to render the work as correct as possible. After the title is a Preface by R. Stephens, whence the particulars I have mentioned have been principally derived. This is succeeded by an Exhortation to the reader *ex sacris litteris*, which, with the following pieces, precede the Bible itself.

1. *Index testimonium à Christo et Apostolis in Novo Testamento citatorum ex Veteri, quæ huc in id congesta sunt, ut pii lectores naturam quorundam intelligentiam facile assequi valeant, quæ ab ipso Christo vero interprete, et spiritu ejus per apostolos sit tradita: perspiciantque in quem usum ea adduxerint Apostoli et Evangelistæ.*

2. *Index alius, in quo itidem Novi Instrumenti Testimonia ex Veteri excerpta annotavimus, si non ad verbum, certe juxta sententiam ex quorum collatione cum iis à quibus videntur desumpta, non parum lucis accedet Christianis lectoribus.*

3. *Præter ea quæ castigata sunt in hac Bibliorum emissionem, hæc quoque restituenda annotat Lyranus et Paulus ex antiquis Latinis exemplaribus, quibus et Hebræa consentiunt: quæ partim corrupte leguntur in nostris illis veteribus exemplaribus, partim emendate, cæterum à nobis non fuerunt inter imprimendum deprehensa.*

4. *Ordo Librorum Veteris Testamenti.*

5. *Ordo Librorum Novi Testamenti.*

6. *Hieronimi Prologus Galeatus.*

7. *Hieronymus Paulino.*

8. *Præfatio Sancti Hieronymi Presbyteri in Pentateuchum Moysi.*

The Bible is printed in two columns with a very handsome type, and the initial capitals are elegantly cut in wood. The Concordances are placed in the margin. The Prefaces of St. Jerome are prefixed to the respective books. The Old Testament concludes on fol. 316, and the Prefaces to the New Testament commence on fol. 317. The Acts of the Apostles precede the Epistles of St. Paul. At the end of the Apocalypse

there is the following subscription: "*Parisiis, excudebat in sua officina Robertus Stephanus, 1111. Cal. Decemb. Anno 1527.*" A few errata conclude this part. The Interpretations of Hebrew, Chaldee, Greek, and Latin names of men, women, cities, rivers, &c. succeed, and are preceded by a title, and an Address to the reader, together with an Hebrew alphabet, the figures and powers of the several letters, &c. In this edition, the Interpretations have been very considerably enlarged and amended, and the Hebrew names printed in their proper characters, are inserted in the margin. This part consists of 80 closely printed pages, disposed in two columns. To this part succeeds an Index of things and sentences contained in the Old, and another of those in the New Testament, which together occupy 95 pages. On the reverse of the last leaf is the Privilege of Francis I. for five years. Notwithstanding this privilege, the work was censured by the Parisian theologians, and was inserted in the list of prohibited books.\*

82. BIBLIA cum Concordantiis, &c. Annotationes ex sacris scriptoribus sumptæ et suis quæque locis oppositæ. Interpretationes nominum Hebraicorum. Indices copiosissimi et plura alia. LUGDUNI *ex officina Typographica Johannis Crispini*, 1529. Folio.

The editions printed by Crispin, are formed upon those executed by Sacon. The prefatory pieces, tables, &c. are the same, and the wood-cuts are similar. A large wood-cut of the Creation, divided into six compartments, precedes the book of Genesis. The Bible is printed in a good gothic letter. The present copy wants the title; but it acquires an interest and a value from having belonged to the late Granville Sharp, Esq. It has been interleaved in two volumes, and enriched with many Ms. notes

\* Index Generalis Lib. Prohib. per Th. James, Oxon. 1627.

in the Greek, Latin, and English languages; some of which are in the hand-writing of its former learned possessor.

83. BIBLIA INTEGRÆ, Veteris et Novi Testamenti, non solum ad Hebraicam veritatem, verumetiam ad vetustissimorum ac emendatissimorum utriusque linguæ codicum fidem, multo quàm antehac diligentius recognita, unà cum singulorum capitum argumentis, Eusebii tabulis, et marginalibus annotationibus, juxta Hebræorum maximè lectionum, plus mille nunc locis locupleta adest luculentissimus, rerum hic ferme omnium contentarum Index, cum præclaro Hebraicarum vocum Dictionario. COLONIÆ, ex *Ædibus Quentilianis*, 1529. Folio.

Le Long has stated this edition to be so scarce, that he was unable to find a copy in any of the libraries of Paris. He remarks, that according to the preface, there are upwards of 2000 corrections in this edition. This circumstance he doubts, and observes, that nothing is changed or amended. A very slight inspection of the edition is, however, sufficient to show that great care was taken with it; and that the readings are particularly correct. The wood-cuts accompanying this edition are different from those found in any other, and have considerable merit. On the title is a large engraving, divided into two compartments: one exhibiting the Deity creating the world; the other, the Deity breathing the breath of life into man's nostrils, the creation of Eve, the fall of man, and the Angel driving Adam and Eve out of Paradise. On the reverse of the title is the address of the printer, from which we learn, that the edition has been made by the care of Petrus Ubelius à Wormer, a Bavarian, and other learned men. This address is followed by the

order of the books, the summaries, and division of the Bible, the ordinary tables, and the Prologues of St. Jerome. In the Pentateuch, the names of the books are printed in Hebrew characters. To the first chapter of Genesis the wood-cut of the Deity creating the world, and to the second chapter, the other wood-cut, representing the creation of man, &c., are attached. The Bible is printed in long lines, in a small round type; the concordances are in the margin. There are four books of Esdras, and three of Maccabees. The book of Psalms is headed *Liber Hymnorum sive Psalmorum*; and the running title is *Psalterium David*. A large wood-cut of David kneeling, with his harp lying before him, is prefixed to the Psalms. There are various other wood-cuts, illustrative of different parts of Scripture, dispersed throughout the volume. The Old Testament terminates on fol. 325. The New Testament is separately numbered; and to the first chapter of the Gospel of St. Matthew, a wood-cut, representing the Evangelist dipping his pen into an ink-stand, which is held by an angel. The other Evangelists are represented with their symbols. At the end of the Apocalypse is a table of the Epistles and Gospels for the year, and a short table of Interpretations of Hebrew names, preceded by an address from Petrus Ubelius à Wormer.

84. BIBLIA SACRA utriusque Testamenti, juxta veterem translationem, qua hucusq, Latina utitur Ecclesia, ex antiquissimis ac recentioribus exemplaribus diligentissime collatis, et sic ubi dissentiebant consultis fontibus, hoc est, hebræis et græcis voluminibus adhibitis, fidelissime restituta. NÖREMBERGÆ, per Jo. Petreium, Anno 1529. Octavo.

The above title is contained in the centre of an engraving on wood, representing at the upper part the delivery of the tables of

the law to Moses, and Christ surrounded by the twelve Apostles. At the bottom, the twelve Apostles are again represented; St. Peter alone being seated, with an opened book in his lap. On each side are the emblems of the four Evangelists. This is a very scarce and valuable edition. Petreus compared the Complutensian with many other editions, and corrected the text in a great number of places. His object in this edition, was to accommodate both Protestants and Catholics, by giving them a true copy of the Vulgate. This has been denied by some, and Le Long thus notices it: “Recenset editionem hanc iteratam Cl. *Erichsonius*, senex in re litteraria versatissimus, et satis dubie de fine et scopo ejus loquitur; nec sibi, hanc editionem eum in finem esse procuratam, ut lectores a lectione bibliorum *Lutheri* arceantur, persuaderi patitur. In quo ipsi omnem præbemus assensum: *Petreium* enim tum iis, qui veritati jamjam locum dederant Evangelicæ, tum et iis, qui majorum vestigiis strenuæ inhærebant, inservire voluisse; eamque ob causam Versionem Vulgatam, quam ipse *Lutherus* noster magni facere solebat, iter emendare studuisse, ut nostratibus usui esse possit, et simul Ecclesiæ Romanæ asseclas offendere nequeat; cum hisce temporibus maxime consentit. Nec spes fefellit *Petreium*.” \* To this edition, which corresponds in every respect with a previous one in 1527, there are the following prefatory pieces. 1. *Joannes Petreius Christiano lectori*. 2. *A quibus scriptoribus divina volumina veteris testamenti conscripta fuisse opinentur Judæi, ex Rabbi Moyse Kymhi fragmentum*. 3. *Ordo librorum S. S. qui hucusq<sup>3</sup> servatur in veteri translatione ab ecclesia recepta*. 4. *Ordo librorum veteris instrumenti, quem hactenus servant Judæi*. 5. *Prologi B. Hieronymi*. 6. *Summaria omnium librorum et capitulorum Bibliæ*. 7. *Summa Universæ Scripturæ*. After the Apocalypse, *Sacrorum Bibliorum utriusque Testamenti finis. Norimbergæ apud Joan. Petreium. Anno salutis 1529*. On a blank leaf is the colophon of the Printer; then the *Interp. Nom. Hebræor.*, which conclude the work.

\* *Bibl. Sac.* III. 312.

85. **BIBLIE SACRE TEXTUS** cum Concordantiis veteris ac novi testamenti : Canonibusque Evangeliorum : tam per additiones marginales ex viginti libris antiquitatum ⁊ bellorum judaicorum Josephi excerptis : q̄, partiales per Eusebium Cesariensem episcopum super additis. Preponuntur ⁊ capiti cuilibet Sūmaria perutilia : Indiciaq, seu Repertoria quīq, Quorum Primum librorū nomina ordinemq, quo se consequūtur metricè cōplectitur. Secundum eadē sq, alphabetice ⁊ soluta oratione psequitur. Tertium itē metricè que in singulis cōtinentur capitibus singulis fere verbis indicat. Quartum eodē ordine alphabetico optimā quāq, desideratissimāq, materiam ubi repperias ostēdit. Quintum nuperrime additū totam Bibliam subtiliter cōpendiosēq, per rithmos descriptum cōtinet. Accedunt ad hec Prologi seu Prefationes : Epistole ⁊ Argumenta : unius cujusq, libri : Divisionesq, toti<sup>9</sup> Bible. Hinc exhortatio ad divinarum ⁊ elatores literarū. Insūt ⁊ Historie seu figure nō pauce oēs fere materias designātes. Sequūtur nec oīa Interpretatiōes nominū hebraicorū alphabetice ordinate : Que oīa accuratissime nūc demū cū haud minima studiositate revisa : multis paleis excussis nitida sinceraq, reddita sunt. Venundantur *Lugduni in vico mercuriali : sub signo fentis. Jacobi Myt, calcographi, 1531. Folio.*

The above copious title is so explanatory of the contents of this Bible, that it is merely necessary to observe that it corresponds in its readings with the editions of Sacou and Mareschal. At the end of the Apocalypse are the verses *Emendata magis, &c.* ; and at the end of the Interpretations, the fol-

lowing subscription: “*Lugduni impressum, impensis honestorum dominorum Scipionis de gabiano et fratrum Astensium, Industria vero ac arte probi viri Jacobi Myt, calcographi: Anno a Christo nato 1531, die vero prima mensis Aprilis.*” This edition was prohibited.\*

86. BIBLIA breves in eadem Annotationes ex doctiss. interpretationibus, et Hebræorum commentariis. Interpretatio propriorum nominum Hebraicorum. Index copiosissimus rerum et sententiarum utriusque testamenti. PARISIIS, *ex officina Roberti Stephani.* Cum Privilegio Regis, 1532. Folio.

This is the *second* edition of the Latin Bible by Stephens. A few alterations have been made in the readings of the prior edition, and short notes of these are added in the inner margins. This is a more splendid edition than the preceding one, and is printed in long lines. On the reverse of the title is an Exhortation drawn from Holy Scripture; but consisting of different sentences to that of the previous edition. There are four books of Esdras in this edition. The Old and the New Testament are separately numbered. At the end of the Apocalypse is the following subscription: “*Parisiis. Excudebat Robertus Stephanus in sua officina. 1532. xvij. Cal. Novemb.*” The Interpretations of Hebrew, Chaldee, Greek, and Latin names, have a distinct title-page: so also have the indexes to the Old and New Testament, which in this edition are incorporated into one, and with which the volume concludes. The Privilege to this volume is for six years. The edition was prohibited.†

This copy is from the Colbert Library.

\* Index Libr. Prohib. Ant. a Sotomajor, Matriti, 1667. folio.

† Index Generalis Lib. Prohib. per Th. James, Oxon. 1627.

87. **BIBLIA** sacrosancta Veteris et Novi Testamenti, juxta vulgatam et consuetam editionem tum ad Hebraicam veritatem, tum ad vetustissimorum simul et emendatissimorum voluminum fidem, post omnes omnium editiones, studiosissime castigata simul et recognita, ac a mendis quam plurimis, quæ sciorum incuria fœdissime irreperant, maximo cum negotio repurgata: additis ad singula capita perbreuibus quidem argumentis, sed citissime concinnatis, una cum fidelissima vocum hebraicarum interpretatione. *Ex Officina Melchioris et Casparis Trechsel fratrum.* LUGDUNI, 1532. Octavo.

The above title of this scarce edition is taken from the *Bibl. Sacra*, as it is wanting in the present copy. It is, I believe, the only edition of the Bible executed by these printers, and has been taken from the edition of Robert Stephens of the same year. The III. Maccabees has been added. The Interpretations of Hebrew names, corrected and abridged, follow the Apocalypse. At the end, *EXCUD. LUGD. MELCHIOR ET GASPAR TRECH. FRATRES, 1532.*, enclosed within an engraved border. This edition was prohibited.\*

88. **BIBLIA SACRA**: integrum utriusque Testamenti corpus complectens, &c. **PARISIIS**, *ex Ædibus Yolande Bonhomme vidue spectabilis viri Thielmanni Kerver*, 1534. Octavo.

This edition, with the exception of the foregoing subscription of the printer, agrees in every respect with that of 1526, before described.

\* *Index Generalis Lib. Prohib. per Th. James, Oxon. 1627.*



89. BIBLIA breves in eadem Annotationes, ex doctiss. &c.  
PARISIIS, *Roberti Stephani*, 1534. Octavo.

This edition is merely a reprint of the edition of 1532, printed in a very small neat character, to render it portable. There are a few notes in the margins. The Prefaces of St. Jerome have been collected together, and printed at the end. The Interpretations of names have been very considerably abridged. There are the Indexes, as in the larger edition; and the little work of St. Augustin, *de Spiritu et Litera*, has been added. There is also the table of the Epistles and Gospels for Sundays, &c. throughout the year, according to the custom of the Parisian church. This is a ruled copy.

90. BIBLIA, breves in eadem Annotationes, ex doctiss. interpretationibus, et Hebræorum commentariis. Interpretatio priorum nominum Hebraicorum. Index copiosissimus rerum et sententiarum utriusque testamenti. ANTVERPIÆ, excudebat *Martinus Cæsar*, sumptu et opera *Godefridi Dumæi*, 1534. Folio.

This title is enclosed within a well-executed wood-cut border, representing various sacred subjects. The edition is a pirated one from Robert Stephens's of 1532. It has even the same preface, all the additional pieces, indexes, &c.; and the Bible is printed in long lines, with the same concordances and marginal notes. This Bible was prohibited.\*

\* Index Generalis Lib. Prohib. per Th. James, Oxon. 1627. 12mo.

91. BIBLIA Concordantiæ in eadem, ex tum Veteri, tum Novo Testamento, &c. LUGDUNI, *Joannis Crispini*, 1539. Folio.

This edition, which was unknown to Le Long, corresponds with the previous edition by the same printer. The title-page carries the above date; but the subscription at the end of the Apocalypse gives the date 1540. It is singular, that in this, and in the previous edition, the printer's name at the end of the volume is printed *Crespin*. The title of this edition is enclosed within a wood-cut border, representing the creation of the world, the images of the four Evangelists, St. Peter, &c.

92. BIBLIA SACRA cum Argumentis ad singula capita præfixis, et additionibus marginariis. His accessit Locorum insignium novi veterisque testamenti concinnitas, elegantissimo Indice expressa. Cum Hebraicorum nominum interpretatione. LUGDUNI, *sub insigne Sphæ-ræ, apud Ægidium et Jacobum Huguetan, fratres*, 1540. Folio.

An engraved border contains the above title, printed partly in red. On the reverse of the title is the *Exhortatio*, and the division of the Bible, followed by an *Index Testimoniorum a Christo et Apostolis in Novo Testamento citatorum ex veteri, &c.* and an *Index Alter in quo itidem Novi Instrumenti Testimonia ex veteri excerpta annotavimus, &c.* These are succeeded by the order of the Sacred Books, and the Prologues of St. Jerome. The Bible is printed in a round type, and ornamented by several wood-cuts. The summaries are placed in the margin. The leaves are numbered, and the Old Testament terminates on fol. 265. A blank leaf is placed at the end, with the device of the printers. Prefixed to the New Testament is an *Index locorum insignium*

*Novi Testamenti, in quo et Veteris quoque concinnitas elucet.* This part has a distinct title-page. The New Testament has also a separate title, on which are enumerated the books contained, divided into—I. *Evangelium.* II. *Epistolæ Pauli Apostoli.* III. *Epistolæ Canonicae.* IV. *Apocalypsis beati Johannis Apostoli.* The Prologues of St. Jerome precede the Gospels; and to the *Catal. Script. Eccles.* is a large wood-cut representing the infant Saviour lying in the manger. The summaries of the New Testament are placed in the margins. The New Testament ends on the reverse of fol. 65. A leaf, with the device of the printer, divides this part from the Interpretations of Hebrew, Chaldee, Greek, and Latin names of men, women, cities, rivers, &c. which conclude the volume. This part has likewise a separate title. The Bible has been formed upon the Venetian editions, and is very scarce. It is merely noted in the *Bibliotheca Sacra.* It is inserted in the list of prohibited books.\*

93. 94. BIBLIA Hebræa, Chaldæa, Græca et Latina, nomina virorum, mulierum, &c. Locorum descriptio è Cosmographis. Index præterea rerum et sententiarum quæ in iisdem Bibliis continentur. His accesserunt schemata Tabernaculi Mosaici, et Templi Salomonis, quæ præeunte Francisco Vatablo Hebraicarum literarum Regio professore doctissimo, summa arte et fide expressa sunt. PARISIIS, ex officina Roberti Stephani Typographi Regii, 1540. Cum Privilegio Regis. Folio.

This is the EDITIO OPTIMA of Stephens's editions of the Vulgate. No less than twenty-four ancient Mss. and three ancient printed editions have been consulted, to render the work more perfect.

\* Index Generalis Libr. Prohib. per Th. James, Oxon. 1627.

Many variations have been collected from these sources by the industry of Robert Stephens and William Fabricius, of whom Stephens speaks very highly. “Quod tamen antè facturus non sum, quam pro officio hominis grato animo præditi, agnovero beneficium acceptum à Gulielmo Fabritio Canonico Pictavensi, amico et familiari nostro, viro Hebraicè, Græcè, et Latinè eruditissimo, qui in his Bibliis emendandis, et locis cognatis annotandis, candido et liberali studio me plurimum adjuvit.” The index of this edition is dated 1538; the New Testament, 1539; and the Old Testament, 1540; so that this edition appears to have been three years in going through the press. From the preface we learn, that it was the wish of some learned men, that those readings only which agreed with the ancient Hebrew Mss. of the Old Testament, or the Greek books of the New Testament, should be admitted into the work, and that the margins should not be occupied with various readings. Others were, however, of opinion that all the different readings should be admitted in the interior margin, care being taken to note the authorities whence they have been derived. The latter method was adopted by Stephens, who was assisted very greatly in this labour by William Fabricius. This edition was prohibited.\*

There are two copies of this edition in the Library, into one of which several excellent engravings have been inserted, by way of illustration.

There is a copy on vellum in the Royal Library of Paris, which belonged to Francis I., and another in the Bodleian Library.

\* Index Generalis Libr. Prohib. per Th. James, Oxon. 1627.

95. **BIBLIA SACRA** juxta Germanam Hebraici idiomatis proprietatem, nunc primum adjectis in singula capita perbreuibus argumentis, atque locorum scripturarum concordantiis, summa fide, et non æstimandis laboribus impensisque excusa. Interprete **XANTE PAGNINO** Lucense. Accessit præterea Liber Interp. Hebr. &c. **COLONIÆ**, ex officina *Melchioris Novesiani*, 1541. Folio. 2 vols.

This Bible has the colophon and name of Arnold Birckman on the title-page. This copy is divided into two volumes; the first contains the Old, and the second the New Testament, and the Interpretations of Hebrew, Arabic, and Greek names, as in the previous editions of Pagninus's version. On the reverse of the title-page is the Greek Epigram by P. Morandus, as in the edition of 1528; and beneath it, a Latin Epigram, addressed *Ad Christianum Lectorem*. An address from Melchior Novesianus, to the Canon, Dean, and Archbishop of Cologne, relating to the edition and to the version of Pagninus, succeeds, and is followed by the Prologue of Pagninus. The Bible is printed in long lines, with arguments prefixed to the chapters and concordances in the margin. The leaves of the first volume are numbered, and consist of 364. On the last page is a list of a few errata in the Old Testament.

The *second* volume commences with the life of St. Matthew, by St. Jerome, followed by a table of the subjects of the chapters in the Gospel of that Evangelist. The same order is observed in the ensuing books of St. Mark, St. Luke, and St. John. Pagninus's Epistle to Thomas Sartino is placed between the New Testament and the Interpretations of names, which conclude the volume. The leaves of this volume are not numbered. This edition has escaped the notice of the Editors of the *Bibliotheca Sacra*.

96. BIBLIA SACRA juxta vulgatam quam dicunt æditionem, à mendis quibus innumeris partim scribarum incuria, partim sciorum audacia scatebat, summa cura parique fide repurgata, atque ad præscorum probatissimorumque exemplariorum normam, adhibita interdum fontium autoritate, restituta, annorum à mundo creato ad Christum natum computo illustrata. Adjecta est in fine Hebraicarum, Græcarum, cæterarumque peregrinarum vocum cum illarum varia à nostra prolacione interpretatio. Additus est tandem sententiarum insignium non vulgaris index accurate selectus. Quæ legenti signa passim occurrent epistola nuncupatoria 3 fol. manifestabit. Cum Privilegio Regio. PARISIIS, *ex officina Simonis Colinæi pro Galeoto à Prato, 1541.* Folio.

On the reverse of the title is a Privilege to Galliot du Prés of Paris, and Antony Vincent of Lyons, for printing this edition of the Vulgate for six years. On the next leaf are the order, number, and names of the Books of the Old Testament according to the Hebrews, followed by a List of the Apocryphal Books, and a Table of the Books of the Old and New Testament according to the Latins. Following these is a short address from the editor, John Benedict or Benoit; from which we learn that the most ancient Hebrew and Greek Mss. and printed copies have been consulted to render this edition as correct as possible. The variations discovered by this collation are placed in the margin. In the historical parts, the year in which the principal events occurred is noted; and where the word in the opinion of the translator has not been rendered sufficiently literal in the Vulgate, another translation from the original has been inserted in the margin. The *Index Testimoniorum à Christo et Apostolis*, from the edition of Rob. Stephens, has

been added to this edition, and is followed by the *Index alter* and the Prologues of St. Jerome. To these succeed the sub-joined verses, headed thus: *Summa omnium quæ continentur in Sacris Bibliis, his paucis versibus complexa.*

Sunt hi quos veritas ad hoc introducit.  
 Quod producit Genesis, Exodus educit.  
 Quod offert Leviticus, Numerus deducit.  
 Cur Deuteronomius? ad legem inducit.

Qui terram dat Josue, Judicum defendit.  
 Ruth suam progeniem ad David extendit.  
 Liber Regum populi reges comprehendit.  
 Et Paralipomenon ad Adam descendit.

Esdras templum reparat, urbem Neemias.  
 Esther malis obviat, Judith et Thobias.  
 Job gemit, canit David suas psalmodias,  
 Et ostendit Salomon morum rectas vias.

Tradit in Parabolis morum disciplinam,  
 Et in Ecclesiaste temporum ruinam,  
 In Canticis jubilat Sapiens, divinam  
 Ecclesiasticus addit his doctrinam.

Scribit Evangelium Isaias ferè.  
 Jeremias et Baruch norunt culpas flere.  
 Ezechiel, Daniel secreta docere.  
 Prophetæ duodecim culpas non tacere.

Finem dant veteribus clari Machabæi.  
 Per quod boni pullulant, extirpantur rei.  
 Sed hoc nil reputant nostri Sadducæi,  
 Quorum arcam fœderis colunt Philistæi.

Lex in Evangelium, timor in amorem,  
 Per Christum convertitur, et nox in splendorem.  
 Matthæus, Marcus, Lucas, Joannes odorem  
 Terris dant cœlestium fructuum dulcorem.

Matthæus in homine monstrat Christum natum,  
 Et Lucas in vitulo docet immolatum,  
 Marcus Leo rugiens verè suscitatum,  
 Et Joannes Aquila cœlo sublimatum.

Paulus præco gratiæ, canones et actus,  
 Christi mores astruunt doctrinam et actus.  
 Scribit Apocalypsin Joannes abstractus  
 Cœli secretarius stans in terris sanctus.

The Bible is printed in long lines, and the concordances are in the inner margin. To each chapter an argument is prefixed. There are the 3rd and 4th books of Esdras. The running title gives the subject of the page as well as the name of the book. After the New Testament are the Interpretations of Hebrew, Chaldee, Greek, and Latin names, and the Index of Things and Sentences taken from Stephens's edition, with the exception of those parts which relate to the III. and IV. Esdras. The reverse of the last leaf has the colophon of Galliot du Prés. This Bible is the *first* edited by Benedict. It has been several times printed, and all the editions have been inserted in the *Index Libror. Expurg.*

JOHN BENEDICT was born in 1483, at Verneuil, in France. He was a Doctor in Theology, and rector of St. Innocents at Paris, where he died in 1573.



97. BIBLIA insignium Historiarum simulachris, cum venustati, tum veritati accommodis illustrata. LUGDUNI, *Excudebat Fran. Gryphius*, 1541. Quarto.

The title is enclosed within a wood-cut border, illustrative of several parts of Scripture. On the reverse of the title is a short address by Gryphius, respecting this edition. It has been made from various approved editions; the various readings are printed in the margin, and there are also short explanations of difficult words and passages. The Interpretations of Hebrew, Chaldee and Greek names are from the edition of Stephens. There is also a table of the Epistles and Gospels for the year, and the Prologues of St. Jerome at the end. The edition is very neatly executed, and there are many good wood-cuts. It was prohibited.\*

98. BIBLIA SACRA LATINA. PARISIIS, *ex officina Petri Regnault*, 1541. 16mo.

This edition has escaped the notice of Bibliographers, and the present copy consists of only one volume, which I suspect to be the second. It contains the four books of Kings, the two of Chronicles, the four of Esdras, the books of Tobit, Judith, Esther, and Job. The text is from the edition of Robert Stephens. The volume is beautifully executed, and has several good wood-cuts. All the editions of the Bible executed by this printer have been inserted in the *Index Generalis Libror. Prohib.*

99. BIBLIA SACRA LATINA. LUGDUNI, *apud Antonium Vincentium*, 1542. Duodecimo.

Only two portions of this neat edition are in the Library;

\* Index Libr. Prohib. Ant. à Sotomajor, Matriti, 1667. folio.

they contain—1. Proverbs, Ecclesiastes, Song of Songs, Book of Wisdom, and Ecclesiasticus. 2. I. and II. Maccabees. Each of these parts is furnished with a distinct title-page, and the prefaces of St. Jerome are attached to the several books. According to the *Bibliotheca Sacra*, this is the *second* edition of the Latin Bible executed by this printer, and should have the III. book of Maccabees. The Part containing the I. and II. Maccabees in the Library, has the name of Theobaldus Paganus at the end, although that of Antony Vincent appears on the title-page.

100. BIBLIA SACRA ex SANTIS PAGNINI translatione, ad Hebraicæ linguæ amussim novissime ita recognita, et scholiis illustrata, ut planè nova editio videri possit. Accessit præterea Liber interpretationum Hebraicorum, Arabicorum, Græcorumque nominum, &c. LUGDUNI, apud Hugonem à Porta, 1542. Folio.

This edition of Pagninus's Latin version of the Bible was carefully revised by Michael Servetus, who has taken the name of Villanovanus, from Villanueva, in Aragon, the place of his birth. To the version have been added Scholia, which favour the doctrines of Socinus; and the publication of these was of very serious consequence to the editor, who was denounced as an impious man, persecuted, and at length suffered death as the penalty of his doctrine. In addition to the Prologue of Pagninus, there is an address by Servetus, in which he contends that the prophecies of Scripture have reference to Christ only in a secondary sense; and an address from John Nicolas Victorius to the admirers of sacred literature. The scholia and concordances are placed in the margins. This edition is said to have been made by Servetus from a copy of the version corrected by Pagninus himself, and has consequently been esteemed for its correctness. The edition is, however, very scarce, as

all the copies that could possibly be obtained, were employed in supplying the fire at which Servetus paid the debt of nature. The fate of this unfortunate man has excited the sympathies of all good men. He was born at Villanueva in 1509, and sent to Toulouse by his father, a notary, to study civil law. Here he is supposed to have imbibed his opinions against the doctrine of the Trinity. From Toulouse he went to Basil, by way of Lyons and Geneva. At Basil he had conferences with Œcolampadius, and at Strasburgh with Bucer and Capito, the celebrated reformers. At Haguenau he published his works against the doctrine of the Trinity. He then removed to Paris, studied physic, took his degree of master of arts, and was afterwards admitted doctor of medicine. He was for several years engaged in the exercise of his profession; but the indignation excited against him by his writings, had spread his name throughout Europe. Melancthon wrote to the senate of Venice, denouncing the works of Servetus, and beseeching that his impious error might be “avoided, rejected, and abhorred.” Calvin maintained for several years a correspondence with Servetus; and it is no little blot in the character of this celebrated reformer, that upon the trial of this unfortunate man, he produced a manuscript, and some of his private letters, as evidence against him. Servetus wrote another work, entitled *Christianismi Restitutio*. This was published at Vienna, in 1553, without his name. This work is not only remarkable for its theological opinions, but as containing the earliest notice of the doctrine of the circulation of the blood, to the complete discovery and development of which Dr. Harvey owes his principal fame. Servetus narrowly escaped death at Vienna for this publication, of which he was discovered to be the author. He was imprisoned, but effected his escape; and his effigy was taken to the place of execution, fastened to a gibbet, and burnt, with “five bales of his books.” He intended retiring to Naples to practise his profession; but imprudently going through Geneva, he was, upon the information of Calvin, seized, thrown into

prison, and tried for heresy and blasphemy, of which he was found guilty, and condemned to be burnt alive. This horrible sentence was carried into effect Oct. 27, 1553. He is said to have been upwards of two hours in the fire, the wood with which it was made being green, and small in quantity.

101. BIBLIA SACROSANCTA Testamenti Veteris et Novi, è sacra Hebræorum lingua Græcorúmque fontibus, consultis simul orthodoxis interpretib. religiosissime translata in sermonem Latinum. TIGURI, excudebat C. Froshoverus, 1543. Folio.

( This is the celebrated Tigurine Bible, having been made by the divines of Zurich. On the reverse of the title are portions of Scripture, headed *Encomium Scripturæ Sanctæ, quæ verbum Dei est*. A Preface, *De Operis hujus Instituto et Ratione* follows, and from this the particulars of the edition have been obtained. The preface is succeeded by an Exposition by Henry Bullinger, *De omnibus sanctæ scripturæ libris, eorumque præstantia et dignitate*, followed by *Compendium et Scopus totius Sacræ Scripturæ utriusque Testamenti*, after which the book of Genesis commences. The Bible is printed in long lines, with Concordances in the inner and critical notes in the outer margin. The book of Psalms is headed *Liber Laudum sive Hymnorum Davidis*. The 1v. Esdras, and the 111. Maccabees, have been added. To the book of Ecclesiasticus there is a distinct title, and a preface, by Peter Cholin. The title is thus expressed: "*Ecclesiastici Libri, qui semper pro sacris libris ab Ecclesia habiti sunt et digni visi qui legantur à piis: non tamen parem cum Canonicis scripturis auctoritatem obtinuerunt, utpote quos majores nostri in ecclesiis legi voluerunt, non tamen proferri ad auctoritatem ex his fidei confirmandam. Sunt qui appellarunt Apocryphos, vocabulo rei fortè non per omnia idoneo congruè. Certè apud Hebræos non habentur, apud Græ-*

*cos reperiuntur : ex quorum editione summa fide et religione in Latinam jam recens versi sunt à D. Petro Cholino Tugino (Tigurino) excudebat Christoph. Froschoverus Tiguri, 1543."*

The New Testament has the following title: "*Novum Testamentum omne, ad Græcorum exemplarium fidem, ad veterem item æditionem, Erasmi quoque Roterod. versionem postremam, aliorumque emendatorum Latinorum codicum interpretationem, recognitum, castigatum atque translatum: annotatis plerumque diversis in margine interpretationibus, loquutionum quoque formulis, et singulorum capitum argumentis, antehac nusquam à quoquam sic impressum atque vulgatum. Tiguri, excudebat C. Frosch. 1543.*" In the first Epistle of John, chap. v. 7. the testimony of the witnesses is inserted thus: "*Quoniam tres sunt, qui testimonium dant, spiritus et aqua, et sanguis: et hi tres unum sunt;*" but the diversity of the readings of this passage is noticed in the margin. The work concludes with the order of the books of the Old and New Testament, and "*Argumenta in omnia tam Veteris quam Novi Testamenti capita, Elegiaco carmine conscripta per Rod. Gualth. Tigurinum,*" which consists of 38 pages.

This version of the Bible is principally the work of Leo Juda, who was engaged upon the translation for upwards of 18 years. He did not live to complete the whole. Theodore Bibliander translated the eight last chapters of Ezechiel, the book of Job, the forty-eight last Psalms, Ecclesiastes, and Canticles. The apocryphal books have been translated from the Greek by Peter Cholin. The New Testament is Erasmus's translation, revised and corrected by Rodolph Gualter, who has also composed the arguments to the chapters printed at the end. The whole of the work was revised and edited by Conrad Pellican.)

The Latinity of this version has been generally considered as very pure and perspicuous; but Simon has accused Juda of being rather a paraphrast than an interpreter; and he gives a

preference to the version of Munster. Matthew Poole commends the version, and regards it as a work of great erudition and judgment; and adds, that although it does not always express the precise meaning of the Hebrew text, yet it renders the sense ingeniously and faithfully in many difficult places, and it may vie with the first as to propriety and purity of language, perspicuity and elegance of style.

LEO JUDA, or JUDAH, the principal translator of the Zurich Bible, was the son of a German priest, and descended from Christian ancestors, inhabitants of Alsace. By the canons of the Romish Church, he was forbidden to enter into marriage; but this injunction he evaded by having a concubine, to whom he regarded himself as married, and Leo was the produce of this union. He was born in 1482 at Alsace, was educated at Slestadt, and in 1502 sent to Basil to complete his studies. Here he became acquainted with Ulric Zwingle, and it is supposed, imbibed those opinions in favour of the reformed religion, which in after life particularly distinguished him. He took the degree of a master of arts and of philosophy, became minister of a Swiss church, and boldly preached the doctrine of the Protestant religion. His great work was the translation of the Hebrew Bible into Latin; and the assiduity with which he applied himself to this important labour, is supposed to have shortened his existence. He died on June 9, 1542, being then about 60 years of age. He published Annotations on Genesis and Exodus, and upon the Gospels, and several of the Epistles of the New Testament. He also translated some of the works of Zwingle into Latin.\*

THEODORE BIBLIANDER, whose real name was Buchmann, was an eminent Protestant divine, and born at the commencement of the sixteenth century, at Bischoffzel, in Switzerland.

\* Melch. Adam in Vitis Germ. Theolog.—Chalmers.

He was celebrated for his knowledge of oriental and sacred literature, and so highly esteemed, that he was promoted to the divinity chair at Zurich, which had been filled by Zwingle. His lectures were attended by persons of all ranks and ages ; but having adopted some opinions on the subject of predestination not conformable to those generally entertained by the reformed church, he was gently dismissed, by being declared *emeritus*, and his place supplied by Peter Martyr. He died of the plague at Zurich, in 1564. Besides his translation of a part of the Old Testament from the Hebrew, he wrote a life of Mohammed, a translation of the Koran from the Arabic, and various other works.\*

PETER CHOLIN was a professor at Zurich, eminent for his piety and his skill in languages. He was born at Zug, in Switzerland, and died in 1542, on the day in which the Zurich Bible was finished.†

RODOLPH GUALTER, a Swiss divine, and an eminent reformer, was a native of Zurich, and born in 1512, or, according to some, in 1519, or 1529. At a very early age he had acquired a very accurate knowledge of the Greek and Latin languages, and was equally celebrated as an orator and a poet. He married the daughter of Zwingle, and succeeded Bullinger as first Protestant minister at Zurich. He wrote Homilies on several books of Scripture, which were held in great estimation both at home and abroad. He died, Nov. 25, 1586.‡

HENRY BULLINGER, a Swiss divine, and one of the most celebrated reformers, was born at Bremgarten, in Switzerland, July 18, 1504. He was sent to a grammar school at Emmeric; and it is reported, that his father, to make him feel for the dis-

\* Melch. Adam in *Vitis Germ. Theolog.*—*Biog. Univ.*—Chalmers.

† *Bibl. Sacra.*—Townley.

‡ Melch. Adam.—Chalmers.

tresses of others, and be more frugal and modest in his dress, and temperate in his diet, withdrew the money with which he was wont to supply him ; so that Bullinger was forced, according to the custom of those times, to subsist on the alms he got by singing from door to door. From Emmeric, he removed to Cologne, studied logic and scholastic philosophy ; and so great was his progress, that at the early age of 16, he took the degree of a bachelor of arts. He then studied divinity and canon law ; and having gained admittance to the library of the Dominicans, he eagerly read the works of Chrysostom, Augustin, Origen, and Ambrose ; and meeting with several of Luther's publications, he attentively, but privately, read them ; from these, he was led to the Scriptures themselves, which he diligently perused, with the commentaries of Jerome, and other Fathers, upon them. By these means his mind gradually became averse from popery ; and although he had at an early period resolved to enter the Carthusian order, he relinquished his design, and after taking his degree of master of arts, in 1522 he returned to his father's, and resided a year under the paternal roof. The next year he was called by the Abbot of La Chapelle, a Cistercian abbey near Zurich, to teach in that place, which he did for four years with great ability, and is supposed to have been instrumental in causing the reformation of Zwingle, with whom he was in habits of friendship, to be well received. Bullinger accompanied Zwingle to the famous disputation at Berne in 1528, and in 1529 he became a minister of the Protestant church at his native city, married, had a large family, and died on Sept. 17, 1575. He was much engaged in disputations with the papists and anabaptists of his parish ; and in consequence of the victory gained by the Romish cantons over the Protestants in a battle fought in 1531, and in which Zwingle was slain, he was obliged to fly, together with his family, to Zurich, and was there chosen pastor in the room of his deceased friend. Many attempts were made to reconcile the advocates of Zwingle and Luther ; and Bullinger was engaged for this purpose,



and to reply to the harsh censures of Luther against the doctrine of the Swiss churches respecting the sacrament. The persecutions of Queen Mary compelled many English divines to fly their country, and in Zurich they were hospitably received and cherished by Bullinger. On the publication of the Papal Bull for the excommunication of Queen Elizabeth, Bullinger issued a very able confutation of it. In 1538 he prevailed upon the magistrates of Zurich to erect a new college, and he enlarged the public library. In 1549, in conjunction with Calvin, he drew up a formulary, expressing the conformity of belief which subsisted between the churches of Zurich and Geneva, and intended on the part of Calvin for obviating any suspicions that he inclined to the opinion of Luther with respect to the sacrament; and in the same year he prevailed upon the Swiss not to renew their league with Henry II. of France, urging that it was neither just nor lawful for a man to suffer himself to be hired to shed another man's blood, from whom himself had never received any injury. Various other acts of great importance distinguished this celebrated man's career, and may be seen in the life of him written by Simler. He published a great number of works, which, I believe, have never been collected together. Several have been translated into English.\*

CONRAD PELLICAN, a German divine, and a distinguished reformer, was born at Ruffach in Alsatia, Jan. 8, 1478. Krusiner, or Kirsner, was his family name; but Pellican was given him by his maternal uncle. It signifies in Latin the same as the former in German. He commenced his studies under Stephen Kleger, an excellent master, who, notwithstanding the great difficulties his scholar had to contend with, inspired him with a love of literature. At this time, the art of printing was in its infancy; no elementary treatise had issued from the press, and

\* Melch. Adam in *Vitis Germ. Theolog.*—*Strype's Annals.*—*Vita à Simlero.*—*Saxii Onomasticon.*—*Chalmers.*—*Townley.*

Pellican was obliged to write down every thing taught him. His maternal uncle, rector of the university of Heidelberg, sent for him, and placed him in that seminary for about sixteen months, during which time he studied the belles-lettres and logic. This period is supposed to have been as long as his uncle was able to support him; for in 1492 he returned to his parents, who were in poor circumstances. Pellican became an assistant to a schoolmaster, and in this situation had the advantage of borrowing books from the Convent of the Cordeliers. The diligence and assiduity of Pellican attracted the attention of the holy fathers, who soon persuaded him to enter into their order, which he did in Jan. 1493, but without the consent of his relations. He now directed his attention to theology, and in the following year was admitted a sub-deacon. He was afterwards sent to Tubingen, and there greatly profited by the instruction he received from Paul Scriptor in philosophy and mathematics. In 1499 he became acquainted with Paul Pfedersheimer, a converted Jew, from whom he gained his knowledge of the Hebrew language, of the attainment of which he always professed his anxiety, and became so celebrated, as to be considered, next to Reuchlin, the first Hebrew scholar in Germany. His poverty offered great obstacles to his advancement, and we find that it was with great difficulty he was able to raise a florin and a half for the purchase of a small Hebrew Bible. At the age of 23 he was ordained priest, and in the next year appointed to teach theology at Basil, where he also lectured on philosophy and astronomy. In 1508, six years afterwards, he went to Ruffach to teach the same branches, and had for a pupil Sebastian Munster. He was subsequently chosen guardian of the Convent of Pfortzheim, and was made secretary to Caspar Sazger, the provincial of his order. This situation obliged him to travel, and by this means he had many opportunities of becoming acquainted with the most learned men of his time, and otherwise enriching his own store of information by transcribing from the various libraries to which he obtained access, in order

to increase his knowledge of biblical and oriental literature, the principal object of his attention. The works of Martin Luther now attracted his attention, and so favourably did he express himself concerning the doctrines contained in them, as to occasion a charge of Lutheranism to be brought against him and some others by the professors of the university, and some of the canons of Basil. The Provincial was for deposing them; but the Senate would not admit of it; and said that, if he obliged Pellican and his friends to leave the city for this cause, they, the Senate, would take care to send every one of the order after them. The Provincial took the hint, and left Basil, where *Æcolampadius* and Pellican being put into the situation of those professors who had been their accusers, Pellican entered on a course of lectures on the Bible, which formed the foundation of the commentaries he afterwards published in several volumes, folio, from 1533 to 1537. In 1526, Pellican was invited by *Zwingle* to teach the Hebrew at Zurich. He then abandoned the monastic habit, married twice, and continued professor of Hebrew at Zurich until his death, on April 1, 1556, being 78 years of age. Besides editing the Zurich Bible, he revised an edition of the Greek New Testament, printed by *Bebelius*, at Basil, in 1524, in which he assumes the name of *Cephorinus*. He translated some of the Chaldee paraphrases, and edited an edition of *St. Augustin's* works, in 9 vols. folio, published by *Amerbach* in 1506. He left in Ms. various commentaries on nearly all the books of the Old and New Testament, which have been published at different times, and in which many amendments of the Vulgate translation may be met with.\*

102. BIBLIA, quid in hac editione præstitum sit, vide in ea quam operi præposuimus, ad lectorem epistola.

\* Melch. Adam in *Vitis Germ. Theolog.*—*Chaufepie.*—*Biblioth. Sacra.*—*Chalmers.*—*Townley.*

LUTETIÆ. *Ex officina Roberti Stephani, typographi Regii, 1545. Cum Privilegio Regis. Octavo.*

This is a very scarce and beautiful edition. It is printed in a very small but distinct character in two columns; one containing the Vulgate version printed from the most authentic copies without any alteration whatever; the other, the Zurich version, according to the edition of 1543. All the various readings have been placed in the margin, together with the notes attributed to Vatable. On the authority of Genebrard, Vatable was much displeased with the publication of the expositions which he had publicly given in his Lectures, and is said to have sent for Stephens, and to have expostulated with him upon the subject.\* “A bonis et doctis ejus (i. e. *Vatabli*) discipulis, quorum adhuc manent reliquiæ, intellexit illum ea supposititia editione sic fuisse offensum, ut protinus Robertum Stephanum Typographum, jam apostasiam illam suam meditantem et accelerantem, ad se accersitum objurgaret et falsi criminis postularet.” †

This edition has the usual prefaces, indexes, interpretations, &c.; and at the end 55 pages of notes, under the following title: *Diffusiores in priores Psalmos annotationes.* At the conclusion of which is, “*In hos tantum Psalmos breviores fueramus, annotandis Hebræorum singulis dicendi generibus. In reliquis si quid forte præteritum videbitur, ex his petas licebit.*” This edition was placed in the *Index Generalis Libror. Prohib.*

103. BIBLIA ad vetustissima exemplaria nunc recens castigata. Hebræa, Chaldæa, Græca et Latina nomina virorum, mulierum, populorum, idolorum, urbium, flu-

\* Vide page 96, ante.

† Genebrardus in præfatione operum Origenis anni 1574.—Bibl. Sac. III. 188.

viorum, montium, cæterorumque locorum quæ in Bibliis leguntur, restituta, cum Latina interpretatione, ac locorum è Cosmographis descriptione. LOVANIÏ, ex officina Bartholomæi Gravii, Typographi, 1547. Cum Gratia et Privilegio Cæsareo. Folio.

This is the *first* Louvain edition according to the recension of Hentenius, as approved by the Doctors of Louvain, and is of very considerable rarity. On the reverse of the title is an address of the printer, followed by the Privilege of Charles V. for the printing of this edition in Latin, French, and German, subject to the inspection and approval of the Louvain Doctors. This is dated Bruxelles, Nov. 9, 1546. To the Privilege succeeds the Preface of John Hentenius, from which we learn that the Vulgate has been corrected by a collation of *thirty* Mss., of which a List is given at the end of the preface. The *Index Testimonium*, &c. of Rob. Stephens, the *Index Veteris ac Novi Testamenti*, the Order of the Books of the Old and of the New Testament, and the Prologues of St. Jerome, are prefixed to the Bible. At the end are the Interpretations of Names, occupying 69 pages. The Bible and Testament are printed in long lines, but the verses are not distinguished. The chapters are numbered, and to each a short argument is prefixed. The parallel places are marked in the margin. There are four books of Esdras.

104. BIBLIA SACRA juxta vulgatam quam dicunt editionem, a mendis quibus innumeris partim scribarum incuria, partim sciorum audacia scatebat, summa cura parique fide repurgata, &c. PARISIIS. Prostant apud Carolam Guillard, sub sole aureo, et Gulielmum Desboys, in cruce alba, via ad divum Jacobum, 1549. Folio.

This is the second Benedictine edition, and in almost every

respect agrees with the previous one of 1541, No. 96. The prefatory pieces are the same, with the exception of the verses headed *Summa omnium quæ continentur in Sacris Bibliis, &c.* which is only to be found in the first edition. The work concludes with the Interpretations of Hebrew, Chaldee, and Greek names, and the Indexes as in the previous edition. This, as well as the former one, was inserted in the Index of Prohibited Books.\*

105. BIBLIA SACRA ad optima quæque veteris, ut vocant, translationis exemplaria summa diligentia, parique fide castigata. His adjecimus Hebraicarum, Græcarum, cæterarumque peregrinarum vocum, cum illarum varia à nostra prolatione, interpretationem. Indices, insuper tres, quibus Res, ac Sententiæ, Annotationes ex sacris doctoribus selectæ, Locorumque insignium descriptio, complectuntur. LUGDUNI, apud Sebastianum Gryphium, 1550. Folio. 2 vols.

On the reverse of the title is a list of Errata. The work is inscribed to John Bellay Présul, of Paris. After the dedicatory epistle is the order of the books of the Old and New Testament, followed by the *Prologus Galeutus Hieronymi*. The *Index Testimonium, &c.* and *Index alter* succeed, and are followed by the usual Prologues of St. Jerome. The Bible is printed in two columns, with the concordances in the inner margin. There is a running-title to the books, and the subject of the page is also noted. There are four books of Esdras. The Psalms, Proverbs, Ecclesiastes, Canticles, Book of Wisdom, and Ecclesiasticus, are separately paged from the other parts of the volume. At the end of the Apocalypse is the colophon of the Printer. The work concludes with the Interpretations and Indexes as in the

\* Index Generalis Lib. Prohib. per Th. James, Oxon. 1627.

editions of Stephens. This edition is formed upon the Benedictine, and is most splendidly printed with a fine large round type upon a very large folio paper. In its execution it very much resembles the celebrated edition from the Royal press of Paris. It is a rare book.

106. BIBLIA SANCTA, Vetus Testamentum Novumque, unius ejusdemque authoris Dei opt. max. complexa. PARISIIS, *apud Iolandam Bonhomme, sub Unicorni, in via Jacobæa*, 1551. Octavo.

This edition corresponds with those of Thielman Kerver before described; and the colophon of this printer is inserted in the title-page, which has a wood-cut border. The ornaments of this edition, which are numerous, are also particularly well executed.

107. BIBLIA SACROSANCTA, ad Hebraicam veritatem, et probatissimorum ac manusciporum exemplarium fidem diligenter recognita et restituta. BASILÆ, *apud Nicolaum Bryling*, 1551. Octavo.

The text of this edition is taken from the editions of 1540 and 1546, of Robert Stephens. The Prefaces, &c. are also taken from those editions. It has been carefully printed, and the pieces at the end have been taken from the Lyons editions. It is the *second* edition by this printer, and was inserted in the list of prohibited editions.\*

\* Index Generalis Libr. Prohib. per Th. James, Oxon. 1627.

108. BIBLIA Interprete SEBASTIANO CASTALIONE. Una cum ejusdem Annotationibus. BASILEÆ, per Joannem Oporinum, 1551. Folio.

On the title-page of this *first* edition of the version of Sebastian Castalio is the following address from the printer to the reader: "In recenti hac translatione, lector, fideliter expressam Hebrææ atque Græcæ sententiæ Veteris ac Novi Testamenti veritatem, Latini sermonis puritate et perspicuitate servata, es habiturus: id quod ipse legendo, et cum cæteris editionibus conferendo, item ex Præfatione et Annotationibus, illustres rerum difficiliorum Imagines habentibus, plenissimè cognosces." On the reverse of the title are the following verses:

*In Biblia Sebast. Castalionis Hieron. Vuolfius.*

Sola Deo gratos Pietas facit: illius autem,  
 Biblia, quæ ratio debeat esse, docent:  
 Hebræis quæ scripta notis, Græcisq; Latini  
 Hactenus eloquii non reperere decus:  
 Castalio donec, vigili stimulante labore,  
 Verba dedit Latio non reprobanda foro.  
 Prima quidem virtus, veros depromere sensus:  
 Occupat eloqui proxima jura, nitor.  
 Hinc duplicem tulit interpret sine crimine palmam:  
 Hinc duplicem fructum, lector amice, feres.  
 At cave, Morne, nigros operi huic infringere dentes,  
 Quod Deus et Pietas cum Ratione tegunt.

An address to King Edward VI., and another to the reader by Castalio, follow the title-page. The order of the Books of the Old and New Testament precede the Bible, which is printed in two columns in a cursive type, and is the first bible executed in this manner. The columns are numbered. The Old Testa-



ment consists of 576, the New of 298. The iv. Esdras is admitted. The Concordances are placed in the margin. The Annotations are printed in two columns at the end of the work, but are in a round letter: there are 202 columns. To the Annotations on Exodus and Ezekiel there are several well-executed wood-cuts. The work concludes with a Register, and the following subscription: "*Basileæ, per Jacobum Parcum, sumptibus Joannis Oporini. Anno Salutis humanæ, M. D. LI. Mense Martio.*" Castalio was engaged eight years upon his version of the Bible. He has been accused by many for departing from the meaning of the original, in order to preserve the elegance and delicacy of his style, rendering the diction frequently like that of Cicero and Catullus. In the writings of Sixtus Senensis, Genebrard, Scævola Sammarthanus, Casaubon, Simon, and Hottinger, the work is variously censured. Some Protestants, however, have spoken more favourably of it; among whom we find the names of Semler, Buxtorf, Humfrey, Poole, Simon Episcopius, Boetius, Duport, and Ruarus. Theodore Beza attacked the version vehemently, and Castalio replied to the attack. Thuanus has censured it in the following terms: "Castalio cum puriorem linguarum cognitionem ad Theologicam scientiam adjunxisse se putaret, impurissimas manus multorum judicio ad sacra tractanda attulit, cum a rebus ad tantum opus necessariis homo imparatissimus, novam Bibliorum interpretationem insolenti temeritate molitus est." \*

Castalio has, however, met with warm defenders in the late Dr. Geddes,† and in Professor Dathe. The former states the version to be "bold and free," the style "clear and concise," and the diction "pure, and perhaps scrupulously elegant." He further says, that "whoever reads it without prepossession, and compares it carefully with the originals, will be of the opinion of Dr. Mead, that it is not only a most elegant, but also a most faithful version." "Had the author (continues Dr. G.)

\* Hist. ad ann. 1563, lib. 34.

† Prospectus, p. 77.

worked upon a better text, retained a little more of the idiomatical simplicity of his originals, and been somewhat less lavish of his oratorical graces and classical refinements, his translation would, altogether, be the first of modern times. As it is, I make no hesitation to give it as my opinion, that a more complete, more impartial, or more faithful version will not easily be found."

Castalio's Bibles have been inserted in the *Index Libror. Prohib.*, and the author severely denounced. "Biblia Sebastiano Castalione, *Auctore damnato*, interprete, quandocumque, ubicumque, et a quocumque impressa."\*

SEBASTIAN CASTALIO, or CASTELLIO, was born in 1515, according to some authors, in Dauphiny; but according to others, in Savoy. Chatillon has been mentioned as the place of his birth by Spohn and Leti. He is said to have been so highly esteemed by Calvin, that, during a stay he made at Strasburgh in 1540 and 1541, he lodged him for some days at his house, and procured for him a regent's place in the College of Geneva. From this place he was obliged to withdraw in 1544, in consequence of the peculiar opinions he held concerning Solomon's Song, and Christ's descent into hell. From Geneva he went to Basil, where he was made Greek professor, and remained there until his death, on Dec. 29, 1563. He died in extreme poverty. From the opinions he entertained on predestination and some other subjects, he lost the friendship of Calvin, who, with Beza, reviled him in every possible manner. Besides the version of the Bible, he published Sacred Dialogues; a translation of the Sibylline verses into Latin heroic verse, and the books of Moses into Latin prose, with notes. He published also a Greek poem on the life of John the Baptist, and a paraphrase on the Prophecy of Jonah. He also trans-

\* *Index Libr. Prohib. Auc. B. Turret, Genev. 1619. fol.*

lated some passages of Homer, and some books of Xenophon and St. Cyril. He likewise translated into Latin several treatises of Bernardin Ochino. He was an able Latin, Greek, and Hebrew scholar; and it is to be lamented that his talents were employed upon those subjects only for which he was ill calculated. The admission of passages and expressions from profane authors in the book of Holy Writ, cannot be too much reprehended.\*

109. BIBLIA SACRA, ex postremis Doctorum omnium vigiliis, ad Hebraicam veritatem, et probatissimorum exemplarium fidem. Cum argumentis, indice, et Hebraicorum nominum interpretatione. LUGDUNI, *apud Jacobum de Millis*, 1551. Octavo.

This is formed upon the edition of Robert Stephens, and is the *first* executed by this printer at Lyons. Beneath the colophon of I(acobum) D(e) M(illis) on the last leaf, is "*Excudebat Joannes Pullon, alias de Trin, 1551.*" This edition is illustrated by some good wood-cuts. This Bible was prohibited.†

110. BIBLIA, Interprete SEBASTIANO CASTALIONE, una cum ejusdem annotationibus. Totum opus recognovit ipse, et adjecit ex Flavio Josepho historiæ supplementum ab Esdræ temporibus usque ad Machabeos, itemque a Machabeis usque ad Christum. BASILEÆ, *per Joannem Oporinum*, 1554. Folio.

This is the *second* edition of this Latin translation of the Bible, and is more complete than the previous one, having, in

\* Moreri.—Blount.—Chalmers.

† Index Generalis Lib. Prohib. per Th. James, Oxon. 1627.

addition to the contents of the first, a continuation of the history of Esdras, and of the Maccabees; the former taken from the 11th, the latter from the 13th, and other books of the Jewish antiquities by Josephus. The wood-cuts accompanying the annotations are upon a larger scale in this than in the first edition.)

111. BIBLIA SACRA ad optima quæque veteris, ut vocant, tralationis exemplaria summa diligentia, parique fide castigata. Cum Indicibus copiosissimis. LUGDUNI, *apud Joan. Tornæsium*. 1554. Octavo.

The *first* edition executed by this printer, and formed upon the editions of Robert Stephens. The Interpretations of Hebrew, Chaldee, and Greek names, is taken from Mareschal's edition of 1532. The table of the Epistles and Gospels for the year is added to this edition, the execution of which is most clear and beautiful, and the whole Bible illustrated by admirable wood-cuts, executed by Petit Bernard. It is the first edition in which those very clever cuts are to be found.

112. BIBLIA SACROSANCTA Veteris et Novi Testamenti, juxta Vulgatam editionem. LUGDUNI, *apud Joannem Frellonium*, 1556. Octavo.

This edition is formed from those of Robert Stephens. It is elegantly printed, and the present is a ruled copy. At the end are the usual tables and indexes, and the whole concludes with this subscription: "*Lugduni, ex officina Typographica Michaelis Sylvi, 1555.*" This edition was prohibited.\*

\* Index Libr. Prohib. Ant. a Sotomajor, Matriti, 1667. fol.

113. BIBLIA utriusque Testamenti. De quorum nova Interpretatione et copiosissimis in eam annotationibus lege quam in limine operis habes epistolam. (GENEVÆ) *Oliva Rob. Stephani*, 1557. Folio. 2 vols.

This edition contains two versions, printed in parallel columns: the Vulgate, and that of Sanctes Pagninus. The concordances are in the margin, and the notes of Vatablus at the foot of the page. The apocryphal books have the notes of Claudius Badwell. The New Testament (wanting in the present copy) is according to the Vulgate by Theodore Beza, and is the first edition with his notes. It was printed in 1556; the Old Testament in 1557. To the books of Exodus and Ezekiel, wood-cuts, representing in the former the furniture of the Sanctuary, the vestments of the High Priest, &c., and in the latter, the Vision of the Prophet, have been added. The Pentateuch is paged separately, and consists of 188 folios. To the several books, the names, either in Hebrew or Greek, as well as in Latin, have been affixed.

114. BIBLIA SACRA veteris et novi Testamenti juxta Vulgatam, quam dicunt, editionem: JOANNIS BENEDICTI industria accuratè recognita et emendata, &c. PARISIIS, apud hæredes Carolæ Guillard viduæ quondam Claudii Chevallonii, 1558. Folio.

This is the *fourth* Benedictine edition, and corresponds with the previous ones. At the end of the New Testament, we read "*Excudebat Benedictus Prævotius, anno Domini 1558.*" This edition was prohibited.\*

\* Index Libr. Prohib. Ant. a Sotomajor, Matriti, 1667. folio.

115. BIBLIA SACRA ex postremis doctorum omnium vigiliis. LUGDUNI, apud Jacobum de Millis, 1558. Octavo.

This edition is formed upon those of Robert Stephens. It has the prefatory pieces usually found in those editions. At the end of the Apocalypse we read: "*Excudebat Joannes Pul-lon, alias de Trin.*" This is one of the Bibles prohibited *in toto* by the Index Expurgatorius. The present copy is deficient of the title.

116. BIBLIA ad vetustissima exemplaria nunc recens castigata. ANTVERPIÆ, apud Johannem Stelsius, 1561. Folio.

This is an edition of the Vulgate printed from the edition of John Hentenius, whose preface from the Bible of 1547 is here printed. The prefatory pieces, indexes, interpretations of names, &c. are the same. The Bible is printed in two columns, without distinction of verses. Arguments are prefixed to the chapters, and the whole work is illustrated by some excellent wood-cuts. This is the *second* Antwerp edition of this Bible executed by Stelsius, and was inserted in the Expurgatory Index.\*

117. BIBLIA SACRA ad optima quæque veteris, ut vo-cant, tralationis exemplaria summa diligentia parique fide castigata. His adjecimus Hebraicorum, Chaldæ-

\* Index Libr. Prohib. Ant. a. Sotomajor, Matriti, 1667. folio.

orum, Græcorumque nominum interpretationem, cum Indicibus copiosissimis. LUGDUNI, *apud Sebastianum Honoratum*, 1562. Folio.

This edition is formed upon that of Robert Stephens. It has also the same prefatory pieces and indexes. Several wood-cuts are introduced to illustrate various parts of Scripture. The chapters are numbered, but there are no arguments prefixed to them. The concordances are placed in the margins.

118. BIBLIA ad vetustissima exemplaria nunc recens castigata. ANTVERPIÆ, *in ædibus Arnoldi Birckmanni*, 1563. Cum Privilegio. Octavo.

This edition is formed from that of Hentenius, and has escaped the notice of the editors of the Bibliotheca Sacra. There are wood-cuts to illustrate various parts of Scripture.

119. BIBLIA Veteris ac Novi Testamenti, summa fide ac studio singulari, cum aliorum doctissimorum interpretum, tum verò in primis S. PAGNINI ac FR. VATABLI opera ita ex Hebræis Græcisque fontibus expressa, et latinitate donata, veterum insuper codicum aliquot collatione emendata, ut nihil relictum sit quod à pio et Sacræ lectionis studioso desiderari posse videatur. Accesserunt ultra aliorum Editiones, Argumenta, commodiss. brevitæ singulis capitibus prefixa. BASILEÆ, *per Thomam Guarinum*, 1564. Folio.

This is the *first* edition of the Latin Bible executed by this printer. On the reverse of the title is an Exhortation to the

study of the Sacred Scriptures; and on the next leaf a short address by the printer, from which we learn that the Old Testament has been taken from Pagninus's version, and the New Testament from the translation of Theodore Beza. This is followed by the *Summa totius Sacræ Scripturæ; Index Testimonium e Christo et Apostolis, &c. Hieronymi Prologus Galeatus*; and the usual Prologues of St. Jerome, taken from the editions of Rob. Stephens. The Bible is printed in two columns, and the parallel places are in the margins. At the end of the New Testament are the interpretations of Hebrew, Chaldee, and Greek names, as in other editions, and with which the work concludes. This is a scarce edition. It was inserted in the prohibited list.\*

120. BIBLIA SACROSANCTA Veteris ac Novi Testamenti adjectis ex eruditis scriptoribus scholiis, ita, ubi opus est, locupletibus, ut pro commentariis sint: multis certè locorum millibus præsertim difficilioribus lucem afferunt. Auctore ISIDORO CLARIO Brixiano ex Monacho Casinate Episcopo Fulginatensi ex secunda ejus recognitione. Deputatorum Concilii Tridentini servata censura. VENETIIS, apud *Junctas*, 1564. Folio.

This edition of the Latin Bible, from the Junta press, is most beautifully executed. It is a ruled copy. The present is the *third* edition, and is without the prefaces and prolegomena which accompany the first edition. These were prohibited.† The Bible is printed in long lines, in a fine round type; the scholia follow each chapter, and are likewise printed in long

\* Index Generalis Libr. Prohib. per Th. James, Oxon. 1627.

† They may be seen in the first vol. of Poole's *Synopsis Criticor.*



lines, but in Italics. At the end is an *Index Rerum et Sententiarum quæ in Veteris et Novi Testamenti libris continentur*; short Interpretations of Hebrew, Chaldee, and Greek names, and an index to the Epistles and Gospels for the Sundays, holidays, &c. throughout the year. At the end of the index is the following subscription: "*Venetis in officina hæredum Lucae Autouii Junta, A. D. 1557. Mensis Julii.*" The colophon of the printer is on the last leaf, printed in black: on the title-page it is in red.

The Bible of Clarius is regarded by Dr. Geddes as an interpolated edition of the Vulgate. The great variety of Latin translations about this time, gave occasion to the Council of Trent to establish the authority of the Vulgate in a particular manner. Therefore, in the fourth session of that general Council, in the year 1546, they passed the decree that made the original Vulgate the standard of the Catholic faith.\* Although the Bible was acknowledged by the Council, yet it was not to be regarded as the text of the Vulgate. It is rather surprising that it should have been allowed at all, considering that the scholia are principally taken from the annotations of Sebastian Munster. According to the preface of Clarius, he has corrected the text in more than 8000 places, to make it agree with the Hebrew original; and yet has omitted some, lest he should offend the Roman Catholics, by making too many alterations in the Vulgate version. Simon has censured the translation: so has Melchior Canus, who asserts that Clarius has shown himself in many places to be ignorant of the Hebrew tongue. Huet has been less severe, and has defended him from the attack of Melchior Canus. Conrad Pellican and Luke Osiander have also given more favourable judgments respecting the translation.

ISIDORE CLARIUS, or CLARIO, was born in 1495, at the castle of Chiaria, near Brescia. He entered into the religious order of St. Benedict, at Mount Cassino, and was esteemed one

\* Clarke's Bibl. Dict. I. 200.

of the most learned divines of his time. He appeared with great distinction at the Council of Trent; and strenuously defended the Vulgate as the best version of Scripture extant, and contended for its being made the standard to which all others should be brought. Paul III. made him archbishop of Foligno; and he gave great satisfaction to all who came under his jurisdiction. The first edition of his Bible (his principal work) was published in 1542, and is of extreme rarity. He published likewise a volume of Latin Sermons. He died of a fever, in 1555, at Foligno, and his remains were honoured with extraordinary distinction.

121. BIBLIA SACRA veteris et novi Testamenti, juxta Vulgatam, quam dicunt, editionem: Joannis Benedicti Theologi industria accuratè recognita et emendata, Annorumque à Mundo condito ad Christum usque natum supputatione illustrata, &c. LUTETIÆ, apud Johannem Macæum, sub scuto Britannia, in monte D. Hilarii. Cum privilegio Regis. 1565. Folio.

This is the *fifth* Benedictine edition, and much more complete than the previous ones. It has the same prefatory pieces, with the exception of the verses on the books of the Old and New Testament, as the edition of 1541; and contains in addition, an address from Renatus Benedictus respecting the *Stromata* at the end of the Bible. To this edition, the III. Maccabees has been added. After the New Testament are the interpretations and indexes as in the former editions. The volume concludes with the following piece by *Renatus Benedictus, Andegavi, Doct. Theol. Parisiensi*:

“STROMATA in universum organum biblicum quadruplici tum materia, tum libro distincta. In illis hæc quatuor continentur. Primum, Brevis in universam Sacram Scripturam Isagoge.

Deinde: singulorum librorum Canonicorum argumenta. Tertiò: admonitio locorum sacræ scripturæ, quibus pravè detortis, et perperam expositis, abutuntur hæretici. Postremò: collectio eorum locorum, quibus contra hæreticos confirmatur catholica doctrina." To this part there is a distinct title-page, and it is dated 1564.

122. BIBLIA SACRA veteris et novi Testamenti juxta vulgatam, quam dicunt, editionem: JOANNIS BENEDICTI Par. Theol. industria accuratè recognita et emendata, &c. PARISIIS, apud Gulielmum Merlin in ponte Numulariorum et Gulielmum Desboys sub Sole aureo, ac Sebastianum Nivellium sub Ciconiis, via Jacobea, 1565. Folio.

This is the *seventh* Benedictine edition, and corresponds generally with the previous ones. It has, however, only two books of Maccabees, and at the end is supplied with an Index to the Scholia, which is not to be found in the other editions.

123. BIBLIA ad vetustissima exemplaria castigata. ANTWERPIÆ, ex officina Christophori Plantini, 1565. Cum Privilegio. Octavo.

This is the *second* edition of the Latin Bible printed by Plantin. The text is from the edition of Hentenius and the Louvain theologians. It is printed in two columns, and is a very handsome book. The usual indexes, &c. are to be found in the work. This and the following edition were inserted in the list of prohibited editions.\*

\* Index Libr. Prohib. Ant. à Sotomajor, Matriti, 1667. folio.

124. BIBLIA ad vetustissima exemplaria castigata. ANT-  
UERPIÆ, ex officina Christophori Plantini, 1565. Cum  
Privilegio. 16mo. 3 vols.

This edition was executed in the year 1564, which date is to be found in the title-pages of the second and third volumes, and in the subscription at the end, in all but the third volume, where 1565 is marked. It was probably not published until this year. It is the *third* edition of the Latin Bible executed by this celebrated printer, and is formed from that of Hentenius and the Louvain theologians. It is beautifully executed.

125. BIBLIA ad vetustissima exemplaria nunc recens castigata. His accesserunt schemata Tabernaculi Mosaici, Templi Salomonis, omniumque præcipuarum historiarum, summa arte et fide expressa. Hebræa item, Chaldæa, Græca et Latina Nomina Virorum, Mulierum, &c. FRANCOFORTI AD MÆNUM, apud Georgium Corvinum, Sigismundum Feyrabend, et Hæred. Urgandi Galli, 1566. Folio.

This is an esteemed edition of the Vulgate, and was prepared by John Hentenius, under the direction of the divines of Louvain. It was first printed in 1547,\* and has been frequently reprinted. This edition is accompanied by 127 very excellent and large wood-cuts, on many of which the initials S. F. (probably Sigismund Feyrabend, one of the printers of the work) are inscribed. The edition is formed upon those of Robert Stephens.

JOHN HENTENIUS was born at Naline, near Thuin, on the Sambre, about the year 1499. He was educated in Portugal,

\* Vide No. 103, page 419.

where he joined the order of Hieronymites; but upon his return to Louvain, he became a Dominican. In 1551 he was made a doctor of divinity. He died in 1566 or 1567. The faculty of Louvain, who had engaged Hentenius in the edition of the Vulgate, employed him also on a less honourable commission, to collect from the works of Erasmus all erroneous and scandalous propositions, as they were called, that they might be laid before the Council of Trent. This commission he executed in the true spirit of expurgatorial bigotry.\*

126. BIBLIA SACRA Veteris et Novi Testamenti, juxta vulgatam editionem majori quàm antehac unquam Doctorum studio, ad veritatem Hebraicam et probatiss. exemplarium fidem: Cum figuris et descriptionibus etiam chorographicis, quibus variorum ædificiorum ac operum structuræ atque regiones ob omnium oculos ponuntur. LUGDUNI, apud Joannem Frellonium, 1567. Octavo.

This is the *fifth* edition of the Latin Bible executed by this printer. It has escaped the notice of Le Long and the editors of the Bibliotheca Sacra. It resembles the former editions, but has chorographical maps and other illustrations which are not in the previous copies. This copy is enriched with numerous Ms. notes in the margin, expressed in the Latin language.

127. BIBLIA SACRA LATINA. *Ex officina Francisci Stephani, 1567. Octavo.*

Maittaire mentions this edition, but the editors of the Bibliotheca Sacra have never seen a copy. The present has no title-

\* Chalmers.—Jortin's Life of Erasmus.

page, but there is a title to the New Testament. The text is the same as in the editions of Robert Stephens, but the notes in the margin are very few in number. There are occasional woodcuts and a map of the Holy Land. After the title of the New Testament is a piece headed thus : *Judæorum Respublica sub Romanorum Imperio. Historia ad rei notitiam.* The usual indexes complete the volume.

128. BIBLIA SACRA ad vetustissima exemplaria castigata, necnon figuris et chorographicis descriptionibus illustrata. LUGDUNI, apud Guliel. Rouillium sub scuto Veneto, 1569. Folio.

This is an edition of the Vulgate executed under the direction of the theologians of Louvain, and has the preface of John Hentenius attached to it. The wood-cuts inserted in the text are of inferior execution to those in the edition of 1566, and resemble those usually found in the Lyons editions of the Bible. This edition was prohibited.\*

129. BIBLIA ad vetustissima exemplaria castigata. ANTUERPIÆ, in ædibus Viduæ et hæredum Joannis Steelsii, 1570. 16mo. Cum Privilegio.

This edition should consist of four volumes. The Pentateuch, Joshua, Judges, and Ruth only, are contained in the volume which is in this Library. It is a Hentenian edition, formed upon those of Robert Stephens.

\* Index Libr. Prohib. Ant. à Sotomajor, Matriti, 1667. folio.

130. BIBLIA ad vetustissima exemplaria nunc recens castigata. ANTUERPIÆ, apud hæredes Arnoldi Birckmanni, 1570. Octavo. Cum Privilegio.

This edition is formed from those of Robert Stephens. A Privilege and the Preface by Hentenius precedes the *Index Testimonium*, &c. of R. Stephens. The usual prologues are added. At the end of the Apocalypse is the following subscription: "*Antuerpiæ excudebat Amatus Tavernerius Anno 1570.*" The *Index Epistolarum et Evangeliorum*, &c. and the *Index Rerum et Sententiarum*, &c. complete the work.

131. BIBLIA SACRA ex SEBASTIANI CASTALIONIS postrema recognitione. Cum Annotationibus ejusdem, &c. Index præterea novus, et is quidem locupletissimus. BASILÆ, per Petrum Pernam, 1573. Folio.

(This edition of Castalio's translation was published after his decease; and in addition to the contents of the first two editions, has an Index to the Old and New Testament.) On the reverse of the title are the following lines:

## CHRISTO SERVATORI.

Lemano Cælo invisus,  
 Rauraco maxime gratus  
 Illius inclementia dira passus,  
 Hujus charitate mirè complexus,  
 Sub Christi tandem crucem dura duriter durans,  
 Deo, et Patri coronandus vixit.

132. BIBLIA SACRA. Quid in hac editione, à THEOLOGIS LOVANIENSIBUS, præstitum sit, paulo post indicatur. ANTVERPIÆ, ex officina Christophori Plantini, Architypographi Regii, 1574. Octavo.

The text of this edition is taken from Hentenius; and various readings from several Mss. have been printed in the margin, and the number in which they have been found is also noted. This collation was partly done by Hentenius, and partly by the Louvain theologians: to their collation several additions have been made in this edition. At the end is an *Index Biblicus* composed by John of Harlem, and taken from the edition of Robert Stephens.

133. 134. BIBLIA SACRA Veteris et Novi Testamenti juxta vulgatam editionem, &c. LUGDUNI, apud Petrum Santandreamum, 1574. Octavo.

This edition is formed upon those printed by Frellon. There are two copies in the Library, and to both are added the New Testament, printed by Francis Stephens, of the date 1567. The only difference in the two copies consists in the colophon of the printer being impressed on the title-page of one, whilst in the other there is a blank space.

135. BIBLIA SACRA Veteris et Novi Testamenti, secundùm editionem vulgatam. BASILÆ, ex officina Th. Guarini, 1578. Octavo.

The text of this edition principally follows that of Robert Stephens of 1557; but occasionally it is according to the version of Pagninus, as printed in 1564. It has all the prefatory



pieces of the Stephanian editions. At the end of the work is the following subscription: “*Basileæ Rauracorum excudebat Thomas Guarinus, Anno Salutis Humanae, 1578.*” It is well printed, and has several good wood-cuts.

136. BIBLIA SACRA. Quid in hac editione à THEOLOGIS LOVANIENSIBUS præstitum sit, paulo post indicatur. ANTVERPIÆ, *ex officina Christ. Plantini, 1580. Octavo.*

This agrees in every respect with the edition of 1574 by the same printer; but it is better executed.

137. 138. TESTAMENTI VETERIS BIBLIA SACRA sive Libri Canonici, priscaë Judæorum Ecclesiæ a Deo traditi, Latini recens ex Hebræo facti, brevibusque Scholiis illustrati ab IMMANUELE TREMELLIO et FRANCISCO JUNIO: Accesserunt Libri qui vulgo dicuntur Apocryphi, Latine redditi et notis quibusdam aucti a FR. JUNIO, multo omnes quam ante emendatius editi, &c. LONDINI, *excudebat Henricus Middletonus, impensis C. B. 1580. Octavo.*

This is the *first* London edition of this version made by Tremellius and Junius, under the direction of the Elector Palatine, Frederick III. For a long time it maintained a high character, although severely attacked by Drusus, from the effects of which it never entirely recovered. Episcopi and Marius have censured it as being a paraphrase, rather than a translation; but this, in the opinion of Dr. Geddes, is the worst founded of all reproaches; and he adds that it often runs into the other extreme, and is, in some respects, more servile than that of Pag-

ninus. Its chief defects appear to be an impure and barbarous Latinity, an affected mode of construction, and a strange disfigurement of the Hebrew names, to make them agreeable to the Masoretic punctuation.\* This version first appeared in an edition published at Frankfort in 1579, from which the present one has been printed. There are the same notes in the margin, the same dedicatory epistle, &c.; but to complete the edition, there is added a version of the New Testament from the Syriac, made by Tremellius. In addition to the marginal notes, there are annotations at the end of each chapter.

There is another copy of this edition in the Library, which is interleaved, in 5 vols. 4to., and abounds with Ms. notes. The title-pages of the Old and New Testament differ in these copies. In the former the initials C. B. are inserted after the word *impensis* in the title to the Old Testament, but in the latter copy the initials T. V. are substituted. The title of the New Testament in the former copy runs thus: "JESU CHRISTI D. N. Novum Testamentum e Lingua Syriaca Latino sermone redditum. Interprete Immanuele Tremellio, Theologiæ Doctore et Professore. Londini, excudebat T. V. Typographus, impensis C. B. 1580:" in the latter the subscription is as follows: "LONDINI, excudebat Thomas Vautrollerius Typographus. Anno 1580." And the colophon on the title-pages of the New Testament is different.

EMANUEL TREMELLIUS was the son of a Jew, and born at Ferrara, in 1510. He was deeply skilled in the Hebrew tongue, and was first converted to Christianity, as a Roman Catholic, through the exertions of Cardinal Pole, and afterwards as a Protestant by Peter Martyr, with whom he went to Lucca. Leaving Italy he went into Germany, and settled at Strasburgh; but in the reign of Edward VI. came to England, and lived in great intimacy with Archbishops Cranmer and Parker, and

\* Prospectus, p. 78.

taught Hebrew at Cambridge. Upon the death of Edward VI., and under the auspices of Wolfgang, the Duke of Deux-Ponts, he again proceeded to Germany, and taught Hebrew in the school at Hornbach; but upon the invitation of the Elector Palatine, Frederick III., he became Professor of Hebrew in the university of Heidelberg. At a later period, at the request of the Duke of Bouillon, he removed to Sedan, to be Hebrew professor in the new university, where he died, aged 70. During his residence at Hornbach, he not only translated the Bible from the Hebrew with the assistance of Junius, but also the Syriac Testament into Latin. He published a few other works.\*

FRANCIS JUNIUS, or DU JON, was descended of a noble family, and born at Bourges, May 1, 1545. He received the rudiments of his education from his father; for being weakly and afflicted with various diseases, he was unable to proceed to any regular school until 13 years of age, when he commenced the study of the law, and at 15 was sent to Lyons to pursue his studies under Bartholomew Anneau, the president of the college. He afterwards went to Geneva to study the languages, and fit himself for the church; but being in very low circumstances, he was under the necessity of keeping a school, which he continued until 1565, when he was made minister of the Walloon church at Antwerp. At this time the conflicts between the Papists and Protestants were both frequent and severe, and Junius was obliged to retire into Germany. He was favourably received by the Elector, Frederick III., at Heidelberg, and was made minister of the church of Schoon at that place. He was afterwards appointed chaplain to the Prince of Orange, and accompanied the army until its return into Germany, when he resumed the duties of his church, and continued them until 1579. The Elector now appointed him to aid Tremellius in the translation of the Hebrew Bible. He read lectures at Neustadt,

\* Melch. Adam in *Vitis Germ. Theolog.*—Chalmers.—Townley.

and obtained the Divinity Professor's chair at Heidelberg. He returned to France with the Duke of Bouillon, and paying his respects to Henry IV. was sent by that prince upon some mission into Germany. Returning through Holland, he was invited to the Divinity Professorship at Leyden, which offer he accepted in 1592. He filled this chair with great reputation for ten years, and then fell a victim to the plague in 1602. He was married no less than four times. By his third wife he had a son, the celebrated author of the *Etymologicon Anglicanum*, &c. He was author of an immense number of works, stated to be 64 in number, consisting of Commentaries on various parts of Scripture, Philological and other treatises. He is said to have been a man of great learning and pious zeal; and his life by Melchior Adam affords many interesting particulars of him in both characters. In the account of his life, written by himself, he relates that in his youth he was seduced into atheism, from which he represents himself as almost miraculously redeemed, and this appears to have made a lasting impression on him.\*

139. BIBLIA SACRA sive Libri Canonici priscae Judæorum Ecclesiæ a Deo traditi Latini recens ex Hebræo facti, brevibusque Scholiis illustrati ab IMMANUELE TREMELLIO et FRANCISCO JUNIO. Accesserunt libri qui vulgo dicuntur Apocryphi, &c. LONDINI, excudebat Henricus Middletonus, impensis, J. H. 1581. Octavo.

The *second* London edition of this translation, and, as far as regards the Old Testament, the same as the preceding. The New Testament is the version of Theodore Beza, and has the following title: "Jesu Christi D. N. Novum Testamentum

\* Melch. Adam in *Vitis Germ. Theolog.*—Chalmers.

Theodoro Beza interprete. Additæ sunt summæ brevis doctrinæ in Evangelistas, et Acta Apostolorum. Item, Methodus Apostolicarum Epistolarum ab eodem autore, cum brevi phrasæ, et locorum difficiliorum expositione, ex ipsius auctoris majoribus annotationibus desumpta: paucis etiam additis ex Joach. Camerarii notationibus in Evangelistas et Acta. LONDINI, *Thomas Vautrollerius, Typographus. Anno 1581. Cum Privilegio Regiæ Majestatis.*"

140. BIBLIA SACRA ad vetustissima exemplaria nunc recens castigata, Romæque revisa: Adjectis elegantissimis figuris. LUGDUNI, *apud Gulielmum Rouillium, 1581. Octavo.*

This edition has been formed from the Hentenian of 1547, and is well printed, in two columns, and accompanied by numerous good wood-cuts. There are the customary prefatory pieces, indexes, &c.

141. BIBLIA SACRA cum duplici translatione, et Scholiis FRANCISCI VATABLI, nunc denuò à plurimis, quibus scatebant, erroribus repurgatis, doctissimorum Theologorum, tam almæ Universitatis Salmanticensis, quàm Complutensis judicio: ac Sanctæ et generalis Inquisitionis jussu. Quid præterea in hac editione præstitum sit, animadversiones indicabunt. Cum privilegio Hispaniarum Regis. SALMANTICÆ, *apud Gasparem a Portonariis suis et Gulielmi Rouillii Benedictique Boierii expensis, 1584. Folio. 2 vols.*

This is a rare and esteemed edition, and although finished in 1584, was not published until two years afterwards, as appears

from the *Tassa* prefixed to the work, and which is dated 1586. The versions in this Bible are that of Robert Stephens, corrected from the edition of 1545, printed in the interior columns in a small roman type, and the Zurich version of Leo Juda, Theodore Bibliander, &c. printed in the exterior columns, and in a small italic type. It appears that Portonarius and Rouillius were engaged during twelve years in endeavouring to obtain permission to reprint the edition of Robert Stephens; and that upon an application to this effect to the Holy Inquisition in 1569, leave was granted for the printing of the work, which was to be subjected to the revision and corrections of Francis Sanctius, canon of the church of Salamanca, and one of the commissaries of the Holy Inquisition, together with the doctors and masters of divinity at Salamanca. In 1571, Portonarius made application to have the approbation of the divines of Salamanca affixed to the edition, which was granted; and besides this testimony preceding the Bible, there are also the privileges of the King, signed by Juan Vazquez, and dated 1586; the *Tassa* signed by Christoval de Leon; the permission of the Inquisition signed by the Secretary Pablo Garcia; another privilege signed by various doctors of Madrid; and one by Pedro de Tessia, Secretary of the Council of the Holy Inquisition; and an address to the reader. The *Index Testimonium*, &c., the order of the books, and the prologues, as in Stephens's editions, immediately precede the Bible. The first volume contains as far as the book of Job, and terminates with a leaf of errata. The second volume consists of the remainder of the Old and the whole of the New Testament. There are four books of Esdras, and three of Maccabees. The various readings and concordances are placed in the margins, and there are Scholia at the end of each chapter. After the Apocalypse are the interpretations of the Hebrew, Chaldaic, and Greek names, taken from Stephens's editions; an index to the Epistles and Gospels for the year, according to the Parisian and Roman churches; and an index of things, &c. castrated and printed under the title

of *Index Biblicus*, by John of Harlem. The passages thought deserving of censure, and which have accordingly been expunged, are placed in the *Index Libror. Expurgator.* of Gasp. Quiroga of Madrid, in 1584. The divines who have thus censured this edition, must have been ignorant of the authors of the New Translation, as it is called, and which, in fact, is the Tigurine, made by Leo Juda, &c. who had been placed in the first class of heretics.

142. TESTAMENTI VETERIS BIBLIA SACRA, sive Libri Canonici priscae Judæorum Ecclesiæ a Deo traditi, Latini recens ex Hebræo facti, brevibusque Scholiis illustrati ab IMMANUELE TREMELLIO et FRANCISCO JUNIO. Accesserunt libri Apocryphi, &c. LONDINI, excudebat Henricus Middletonus, impensis G. B. 1585. Octavo.

This is the *third* London edition of this version, and precisely the same as the preceding ones as respects the Old Testament; but there is a double version of the New Testament taken from the two editions of 1580 and 1581. The Geneva editions have been formed from this edition, by the care of Fr. Junius.

143. BIBLIA ad vetustissima exemplaria nunc recens castigata, in quibus, præterea quæ subsequens præfatio indicat, capita singula ita versibus distincta sunt, ut numeri præfixi, Lectorem non remorentur et loca quæsitæ tanquam digito demonstrent. Cum Licentia Superiorum. VENETIIS, Hieronymus Polus excudebat, 1587. Octavo.

This edition is formed from that of Hentenius in 1547. It

has the usual prefatory pieces. The work is exceedingly well printed, in two columns, and ornamented with a profusion of good wood-cuts. This edition has escaped the notice of Le Long and the editors of the *Bibliotheca Sacra*.

144. **VETUS TESTAMENTUM secundum LXX.** Latine redditum et ex auctoritate **SIXTI V. Pont. Max.** editum. Additus est Index Dictionum et Loquutionum Hebraicarum, Græcarum, Latinarum, quarum observatio visa est non inutilis futura. *ROMÆ, in ædibus Populi Romani, 1588, apud Georgium Ferrarium. Folio.*

On the reverse of the title is the order of the books, which terminates with the **III. Maccabees**. This is succeeded by an Address of Cardinal Caraffa to Pope Sixtus V.; a Preface to the reader; and the Papal privilege and approbation. The Bible is printed in a fine large roman letter, and Scholia, from ancient versions and the fathers, are appended to each chapter. The sources whence these are derived, are distinguished as in the Greek edition of 1587,\* from which this translation has been made with great fidelity by Nobilius. It was executed under the auspices of Pope Sixtus V.; and Nobilius, we learn from the preface of Morinus, was assisted in the labour by Antony Agellius, Lælius, Valverda, and Peter Morin. This edition is rare, and highly esteemed.

145. **TESTAMENTI VETERIS BIBLIA SACRA, sive Libri Canonici priscae Judæorum Ecclesiæ a Deo traditi, Latini recens ex Hebræo facti, brevibusque Scholiis illustrati ab IMMANUELE TREMELLIO et FRANCISCO**

\* Vide Greek Bibles, No. 5. p. 236.



JUNIO. Accesserunt libri Apocryphi, &c. Secunda cura FRANCISCI JUNII. GENEVÆ, apud Joan. Tornæsium, impensis And. Wecheli hæredum, Claudii Marnii, et Joannis Aubrii, 1590. Quarto.

This edition was executed by the care of Francis Junius, who has changed many things in the Old Testament, and added many notes, which are distinguished by the letter F. The dedicatory epistle of the first edition of this version is prefixed to the work, and an address to the Elector Palatine, Frederick IV., dated the last day of March, 1587. The New Testament is from the London edition of 1585, with additions from the fourth edition of the New Testament of Theod. Beza, published in 1588, and enriched with notes by Tornæsius. From the preface to the New Testament we learn, that several places have been corrected from the Fuggerian editions, and that the notes of Theodore Beza have been removed to the margin.

146. BIBLIA SACRA Vulgatæ editionis tribus tomis distincta. ROMÆ, ex Typographia Apostolica Vaticana, 1590. Folio. 3 vols.

There are two title-pages to this edition; the first as above, the second as follows: *Biblia Sacra Vulgatæ Editionis ad Concilii Tridentini præscriptum emendata et a Sixto V. P. M. recognita et approbata.* This is engraved on a copper-plate, representing various figures of persons, &c. illustrative of events mentioned in sacred history. The decree of the fourth session of the Council of Trent, "De Canonicis Scripturis," is prefixed, and followed by the address of Sixtus V., dated March, 1589. An index of the books of the Old Testament, and a table of the Harmony of the books of the Old and New Testament succeed. The contents of the volume occupy the next page; and on the

reverse of this leaf is the following verse from the first chapter of Joshua: "*Non recedat volumen legis hujus ab ore tuo: sed meditaberis in eo diebus ac noctibus, ut custodias et facias omnia quæ scripta sunt in eo: tunc diriges viam tuam, et intelliges eam.*" The Bible is printed in a very fine roman type, and the text is divided into verses. The *first* volume terminates with the book of Job; the *second* completes the Old Testament, and the *third* contains the New Testament.

This is commonly known as the SIXTINE BIBLE, and is the first complete Latin edition published by Papal authority. Seventeen years previous to the appearance of this edition, the Council of Trent had declared the Vulgate to be the only *authentic* version; and the care of preparing a new and correct edition was intrusted to the Roman Pontiff. Pius IV. was the reigning Pontiff at this period; but the disturbances during his pontificate, and that of his successor, Pius V., were too great to admit of the completion of so vast an undertaking. To Sixtus V., whose zeal for a perfect edition of the Greek LXX. has already been shown,\* was left also the honour of executing this important edition. Angelus Rocca, the librarian of the Vatican, has recorded an inscription in the Vatican which relates to this edition of the Vulgate: "This inscription (says he) is the fourth inscription, and indicates the extraordinary and truly pontifical care which Sixtus V. took in correcting and printing the Bible, according to the direction of the Council of Trent, in which his labours were of such a nature, and so great both by day and night, that I, who have frequently seen and been astonished at them, am persuaded no words can adequately describe them. For he read over every word of the Bible before he committed it to the press, notwithstanding the heavy cares of the whole Christian world which came upon him daily, and the many pious, heroical, and truly pontifical acts which he performed. Thus, therefore, he diligently read and corrected

\* Page 236.

the sacred pages, so that all the books of the Holy Scriptures, and every part of them, might be read agreeably to the decree of the Council of Trent, as they had formerly been accustomed to be read in the Catholic church, and as they are contained in the old Vulgate Latin Bible. Nor did even this suffice; for when the Bible, thus corrected, was recently printed, he reviewed the whole, that every part of it being faithfully executed, it might be published to the world." It is also stated that Sixtus V., after the whole work had been printed off, corrected it in several places, and had various words and even sentences printed and pasted over the erroneous passages. The edition was completed in 1589; but did not make its appearance until the ensuing year. It then came forth accompanied by all the pomp and dignity of Papal power, and is said to have been one of the grandest works which ever issued from the Vatican press, under the superintendence of Aldus. But neither Papal authority itself, nor the anathemas denounced against those who should presume to alter the smallest particle of it, could procure it a long duration. The imperious and unpopular Sixtus was hardly cold in his grave, when the copies of his edition were called in and suppressed; and a new one, with above 2000 alterations, was published, in 1592, by Clement VIII.\* Dr. James,† the librarian of the Bodleian Library, made a very elaborate comparison of these two editions, and enumerated the instances in which they are found to vary. These variations are, in several instances, contradictory of each other.‡

\* Geddes' Prospectus, p. 51.

† *Bellum Papale*.—Treatise of the Corruption of Scripture.

‡ In the last edition of the "Introduction to the Critical Study of the Holy Scriptures," the Rev. Mr. Horne has transcribed from the "*Bellum Papale*," which is now extremely scarce; but of which there are copies in 4to. and 12mo. in His Royal Highness's Library, the principal variations classed in the following order. The instances might very readily have been increased; but sufficient is here transcribed to show their nature, and answer the purpose of the present notice.

Sixtus Amama,\* Henry de Bukentop,† Francis Lucas of Bruges,‡ &c. have remarked other words and passages, and

1. Clauses omitted in the Sixtine, but inserted in the Clementine Bible.

Num. xxx. 11.	<i>Uxor in domo viri, &amp;c. to the end of the verse.</i>
Prov. xxv. 24.	<i>Melius est sedere in angulo domatis, &amp;c.</i>
Levit. xx. 9.	<i>Patri matrique maledixit.</i>
Jud. xvii. 2, 3.	<i>Reddidit ergo eos matri suæ, &amp;c.</i>
I Kings iv. 21.	<i>Quia capta est arca Dei.</i>
III Kings (same as our first) xii. 10.	<i>Sic loqueris ad eos.</i>
II Chron. ii. 10.	<i>Et vini viginti millia metretas.</i>
Matt. xxvii. 35.	<i>Ut impleretur quod dictum est per prophetam dicentem, dividerunt sibi vestimenta mea, et super vestem meam miserunt sortem.</i>

2. Clauses or words introduced into the Sixtine, but omitted in the Clementine Bible.

I Sam. xxiv. 8.	<i>Vivit dominus, quia nisi dominus percusserit eum, aut dics ejus venerit ut moriatur, aut descendens in prælium periret; propitius mihi sit dominus ut non mittam manum meam in Christum Domini.</i>
xxv. 6.	<i>Ex multis annis salvos faciens tuos et omnia tua.</i>
II Sam. vi. 12.	<i>Dixitque David, ibo et reducam arcam.</i>
viii. 8.	<i>De quo fecit Salomon omnia vasa ærea in templo et mare æneum et columnas et altare.</i>
xix. 10.	<i>Et concilium totius Israel venit ad regem.</i>
Prov. xxiv. ult.	<i>Usque quo piger dormies? usque quo de somno consurges?</i>
Hab. i. 3.	<i>Quare respicis contemptores et taces conculcante impio justiore se? Et facies homines quasi pisces maris, et quasi reptilia non habentia ducem.</i>
Matt. xxiv. 41.	<i>Duo in lecto, unus assumetur, et unus relinquetur.</i>
Acts xiv. 6.	<i>Et commota est omnis multitudo in doctrina eorum, Paulus autem, &amp;c.</i>
Acts xxiv. 18, 19.	<i>Et apprehenderunt me clamantes et dicentes, tolle inimicum nostrum.</i>

\* Antibarbarus Biblius.

† Lux de Luce.

‡ He has reckoned 400 places in the Clementine Bible, which, in his opinion, need correction.

from these variations have drawn a powerful argument against the infallibility of the Popes. Both editions were respectively

3. Manifest contradictions, or differences between the editions.

Exod. xxiii. 18.	Sixtine <i>tuæ</i> , Clementine <i>meæ</i> .
Num. xxxiv. 4.	S. <i>Ad meridiem</i> , C. <i>A meridie</i> .
Deut. xvii. 8.	S. <i>Inter lepram et non lepram</i> , C. <i>Inter lepram et lepram</i> .
Jos. ii. 18.	S. <i>Signum non fuerit</i> , C. <i>Signum fuerit</i> .
iv. 23.	S. <i>Deo nostro</i> , C. <i>vestro</i> .
xi. 19.	S. <i>Quæ se non traderet</i> , C. <i>Quæ se traderet</i> .
xiv. 3.	S. <i>Tuo</i> , C. <i>Meo</i> .
i Sam. iv. 9.	S. <i>Nobis</i> , C. <i>Vobis</i> .
xx. 9.	S. <i>A. me</i> , C. <i>A te</i> .
i Kings vii. 9.	S. <i>Intrinsecus</i> , C. <i>Extrinsecus</i> .
Hab. i. 13.	S. <i>Quare non respicis</i> , C. <i>Respicis</i> .
Heb. v. 11.	S. <i>Interpretabilis</i> , C. <i>Ininterpretabilis</i> .
ii Pet. i. 16.	S. <i>Indoctas</i> , C. <i>Doctas</i> .

4. Differences in numbers.

Exod. xxi. 5.	S. <i>Vitulos duodecim</i> , C. <i>Vitulos</i> ,
Exod. xxxii. 28.	S. <i>Triginta tria millia</i> , C. <i>Viginti millia</i> .
ii Sam. xv. 7.	S. <i>Quatuor</i> , C. <i>Quadriginta</i> .
i Kings iv. 42.	S. <i>Quinque millia</i> , C. <i>Quinque et mille</i> .
ii Kings xiv. 17.	S. <i>Viginti Quinque</i> , C. <i>Quindecim</i> .
xxv. 19.	S. <i>Sex</i> , C. <i>Sexaginta</i> .
ii Chron. xiii. 17.	S. <i>Quinquaginta</i> , C. <i>Quinginta</i> .

5. Other remarkable differences.

i Sam. iii. 2, 3.	S. <i>Nec poterat videre lucernam Dei antequam extingueretur</i> . C. <i>Nec poterat videre ; lucerna Dei antequam extingueretur</i> .
i Kings ii. 28.	S. <i>Ad Salomonem</i> , C. <i>Ad Jaob</i> .
ii Kings xv. 19.	S. <i>In thersa</i> , C. <i>In terram</i> .
Judith 1. 2.	S. <i>Fecit, muros ejus in altitudinem cubitorum septuaginta</i> : this is one of those places where paper had been pasted on the text ; the word first printed was <i>latitu-</i> <i>dinem</i> , and <i>altitudinem</i> was printed on a slip of paper and put over it, C. <i>Latitudinem</i> .
Ibidem.	S. <i>Latitudinem, 30 cu.</i> C. <i>Altitudinem, 30 cubitus</i> .

declared to be *authentic* by the same plenitude of knowledge and power, and both guarded against the least alteration, by the same tremendous *excommunication*.\* Sixtus V. died in the same year in which the Bible was published, and his successor, Gregory XIV., immediately ordered the suppression of the edition. This was so rigidly enforced, that, according to Le Long, those who possessed copies did not dare to acknowledge the same. The copies of this edition are, of course, of extraordinary rarity, particularly those like to the one in His Royal Highness's Library, which is printed upon LARGE PAPER, and was obtained from the collection of the late Sir M. M. Sykes, Bt. Gregory XIV. ordered the edition to be revised, and appointed a committee of cardinals and other learned men to enter upon the work. These, according to Le Long and Clement, were the Cardinals Marcus Antonius, Columna, Columna junior, William Alan, De Ruvere, and Sarnano; Bartholomæus de Miranda, Robert Bellarmin, Antony Agellius, Peter Morin, Flaminius Nobilius, Bartholomew Valverde, Lælius, Peter Rudolph, Henry Gravius, Andreas, abbot of Salvanera, Antony de Sancto Silvestro, and Angelus Rocca, the librarian of the Vatican, and secretary of the committee. Gregory XIV. died, and was succeeded by Urban VII. and Innocent IX., at whose death Clement VIII. ascended the pontifical chair on Jan. 30, 1592. This pope

Job xxxi. 7.	S. <i>Si secutus est oculus meus cor meum</i> , C. <i>Si secutum est oculos meos cor meum</i> .
Psal. xli. 3.	S. <i>Ad Deum fontem vivum</i> , C. <i>Ad Deum fortem, vivum</i> .
Prov. xix. 23.	S. <i>Qui affligit patrem et fugit matrem</i> , C. <i>Qui affligat, &amp;c. et fugat, &amp;c.</i>
xx. 25.	S. <i>Devorare sanctos</i> , C. <i>Devotare sanctos</i> .
Ezek. xiv. 22.	S. <i>Egredientur</i> , C. <i>Ingredientur</i> .
Sirach xxxviii. 25.	S. <i>Sapientiam scribæ</i> , C. <i>Sapientia scribæ</i> .
xliv. 9.	S. <i>Adultera</i> , C. <i>Adulta</i> .
Isaiah xlvi. 12.	S. <i>Justum</i> , C. <i>Avem</i> .
Jerem. xvii. 9.	S. <i>Cor hominis</i> , C. <i>Hominum</i> .

\* Townley's Illustr. of Biblical Literature, II. 494.

selected Cardinals Tolet, Valerius and Borromæo, assisted by Bellarmin, Agellius, Morinus, and two others, as editors of the work. Several of the individuals just named have already been noticed; in pursuance of the same plan, it may not be unacceptable to submit a short sketch of some of the other editors, and of the celebrated Pontiff under whose inspection, and with whose assistance, the edition was completed.

MARCUS ANTONIUS COLUMNA, or COLONNA, was pupil to Father Montalto (afterwards Sixtus V.). He became archbishop of Salerno, and librarian of the Vatican. He was made a cardinal by Pius IV., and employed as a legate by Gregory XIII., Sixtus V., and Gregory XIV. He died at Zagoralla, March 13, 1597.\*

ASCANIO COLUMNA, or COLONNA, junior, son of the Duke of Palliano, was educated by the learned Muretus, and at an early age exhibited proofs of great literary talent. After having pursued his studies in theology, philosophy, and law, in the universities of Alcala and Salamanca, Philip II. gave him an abbacy. Sixtus V. advanced him to the purple in 1586. He was very learned, and a great patron of learned men. He amassed a splendid library, which was under the care of Pompeo Ugoni. Upon the death of Philip II. he pronounced the funeral oration, which was subsequently printed. He died at Rome in 1608.†

WILLIAM ALAN, ALLEN, or ALLYN, a celebrated cardinal priest of the Roman church, and styled Cardinal of England, was born of a respectable family at Rossal, in Lancashire, in 1532. At the age of 15, he was entered of Oriel College, Oxford, and placed under the tuition of Morgan Philips, or Philip Morgan, a zealous Roman Catholic. The rapid progress he

\* Nouv. Dict. Hist.—Leti's Life of Sixtus V.—Townley.

† Aikin's Gen. Biog.—Townley.

made in his studies caused him to be elected Fellow of his college, and he took his Bachelor's degree in 1550. Six years afterwards, when only 24 years of age, he was chosen Principal of St. Mary Hall, and became also one of the proctors of the university. In 1558 he was made a Canon of York; but in 1560 he quitted the kingdom, having no hope of further preferment on the accession of Elizabeth and the re-establishment of the reformed religion; and having refused to comply with the Queen's visitors in taking the oaths, &c., his fellowship was declared void. He retired to the English college at Louvain, in the Spanish Netherlands, where a great number of the expatriated English Catholics had associated together. The design of this college was to educate youth in the principles of theology in general, and train them up to defend the principles of the Catholic church. By his talents and zeal, Alan soon became the chief support of this institution; and here he began to compose his controversial writings. In 1565 he published "A Defence of the Doctrine of Catholics, concerning Purgatory and Prayers for the Dead;" which was designed as an answer to Bishop Jewel's work on the subject. Alan was replied to by Fulke; but notwithstanding this answer, his work obtained considerable reputation abroad, and caused Sir Christopher Blount to be placed under his care and tuition. Close application to study had so much impaired his health, that his physicians considered his life endangered, and recommended a return to his native air. Arrived in England, he became obnoxious to government by his efforts to obtain converts to the Catholic religion; and he was ultimately obliged to make his escape into Flanders, where he landed in 1568. In one of the monasteries of Brabant, he read a divinity lecture with great applause. He then went to Douay, took the degree of Doctor in Divinity, and laboured very assiduously in founding a seminary for the support of English scholars. He was made a Canon of Cambray. Gregory XIV. made him librarian of the Vatican. Alan was suspected of having assisted Parsons the Jesuit in the composition of his work on the



succession to the crown of England, which was published under the name of Doleman in 1593; but this is rendered exceedingly doubtful, if it be true, as reported, that towards the close of his life, he repented the conduct he had pursued to promote the invasion of England, and changed his sentiments with respect to government. He died in the 63rd year of his age; and the Jesuits have been accused of poisoning him. To substantiate this, there is no evidence. Of his controversial writings, according to Strype, the "Defence of English Catholics" is the best. He was engaged in translating the English Bible published at Rheims and Douay, and he corrected the Vulgate Latin of the Sixtine Bible.\*

**JEROM DE RUVERE, DE LA ROVERE, OR DU ROVORE**, in Latin *Ruverus*, or *Roboreus*, was born in 1530 at Turin. In 1559 he was made Bishop of Toulon; then Archbishop of Turin; and in 1564 was raised to the Cardinalate. He died Feb. 26, 1592.†

**CONSTANTIUS BUCCAFOCUS, OR SALIGA**, an Italian, was born Oct. 4, 1531, of humble parents, at the castle of Sarnano. From the place of his birth he was commonly called *Father Sarnano*; a name he retained after being raised to the Cardinalate by Sixtus V. Of this pope he was always the most zealous and attached friend, when there could not appear any likelihood of his ever arriving to the papal dignity. Sixtus V. rewarded him for his devotion to him by a cardinal's hat, and the bishoprick of Vercelli. Sarnano died suddenly in the convent of the Holy Apostles at Rome, Dec. 31, 1595. He taught divinity at Perugia, Padua, and Rome. He was the author of a Commentary on the Epistle to the Hebrews; Additions to the Commentary of Jo. Ant. Delphinus on the Gospel of St. John; and of

\* Gen. Dict.—Biog. Britan.—Strype's Annals.—Foppens Biblioth. Belgica—Chalmers.—Townley.

† Townley.

several theological and metaphysical works. He also edited the works of Bonaventure, by order of Sixtus V.\*

**BARTHOLOMÆUS DE MIRANDA** was a native of Spain, of the order of St. Dominic, and was made master of the Sacred Palace under Gregory XIV. He died in 1597.†

**PETER RUDOLPH**, or **RODOLPH**, was born at Tossignano, belonged to the order of Friars Minors; was consultor to the Inquisition, Bishop of Venosa, to which he was appointed by Sixtus V., and was afterwards made Bishop of Senigaglia, by Gregory XIV., in 1591. He died in 1601.‡

**HENRY GRAVIUS** was a native of Louvain; his father was a printer. For twenty years he taught theology with great success, and was then sent for to Rome by Sixtus V. to assist in editing the Vulgate Bible. He died at Rome in May, 1561, much deplored. He wrote the notes contained in the 7th vol. of the works of St. Augustin, printed at Antwerp, 1578.§

**ANGELUS ROCCA** was born in 1545, at Rocca Contrata, a town in the Marche of Ancona. He entered the order of the Hermits of St. Augustin at Camerino in 1552, and became secretary of the order. He studied at Rome, Venice, Perugia, and Padua. He took his degree of Doctor in Divinity at Padua in 1577, and became a preacher of great celebrity at Venice. In 1579 Fivizani, the vicar-general of the Augustines, invited him to Rome to be his secretary; and Sixtus V. placed him in the Vatican in 1585, and confided to him not only the care of the library, but also the superintendence of the different editions of the Bible, Councils, and Fathers, which issued from the pontifi-

\* Alphons. Ciaconii Vit. et Res Gest Pontif. Roman.—Leti's Life of Sixtus V.—Townley.

† Le Long.—Townley.

‡ Ughelli Italia Sacra.—Townley.

§ Nouv. Dict. Hist.—Townley.

cal press, during his pontificate. Clement VIII. made him apostolical sacristan, in the room of Fivizani, now deceased, and titular bishop of Tagasté in Numidia. He died at the age of 75 years. His works do not display much judgment, although they bear evidence of the extensive reading of their author. He collected together a very large and excellent library, and presented it, by a deed of gift, in his life-time, to the Augustinian Monastery at Rome, upon the express condition that it should always be open for the benefit of the public. He is said to be the first person in Rome who had destined his library to the use of the public, and on that account it obtained the name of *Bibliotheca Angelica*.\*

AUGUSTIN VALERIUS, or VALERIO, was born April 7, 1531, at Venice, and was descended from one of the principal families at that city. Having studied and taken his degree of Doctor in Divinity and Canon Law, he became moral professor in his native place. On the removal of his uncle the Cardinal Bernard Navigero, in 1565, he was made Bishop of Verona, and by his zeal and talents acquired the friendship of the celebrated Cardinal Charles Borromæo. Gregory XIII. raised him to the purple, and placed him at the head of several congregations. He died in Rome, at the age of 75, on the 24th May, 1606. He wrote several works, and left some Mss., which latter, I believe, have never been published.†

FREDERICK BORROMÆO, was the younger son of Count Julius Cæsar, brother to the Count Gilbert, father of the celebrated Charles Borromæo. He was educated at Pavia, and in 1595 made Archbishop of Milan. He died in 1632. He was the founder of the Ambrosian Library at Milan, and was the author of several pious works.‡

\* Nouv. Dict. Hist.—Chalmers.—Townley.

† Nouv. Dict. Hist.—Townley.

‡ Butler's Lives.—Townley.

SIXTUS V., whose proper names were Felix Peretti, was born Dec. 13, 1521, in the province of La Marca d'Ancona, at a village called Le Grotte, in the seigniory of Montalto. His parents were of low origin; his father being employed as a gardener to a country gentleman, whom he faithfully served, and was rewarded with his master's favourite servant-maid for a wife. "These were the parents of that pontiff, who, from the instant of his accession to the papacy, even to the hour of his death, made himself obeyed and feared; not only by his own subjects, but by all who had any concern with him. Though he very early discovered talents and inclination for learning, the poverty of his parents prevented their indulging it; for which reason, at about nine years of age, his father hired him to an inhabitant of the town, to look after his sheep: but his master, being on some occasion disobliged, removed him to a less honourable employment, and gave him the care of his hogs. He was soon released, however, from this degrading occupation: for, in 1531, falling accidentally under the cognizance of Father Michael Angelo Selleri, a Franciscan friar, who was going to preach during the Lent season at Ascoli, the friar was so exceedingly struck with his conversation and behaviour, as to recommend him to the fraternity whither he was going. Accordingly, with the unanimous approbation of the community, he was received among them, invested with the habit of a lay-brother, and placed under the sacristan, to assist in sweeping the church, lighting the candles, and such little offices; who, in return for his services, was to teach him the responses, and rudiments of grammar."\* By great natural powers and unwearied diligence, he was enabled to acquire so much knowledge as to be deemed fit to receive the cowl, and enter upon his noviciate in 1534; and in the following year, being then only 14 years of age, was admitted to make his profession. He cultivated his studies with so much diligence, that in 1545 he was

\* Chalmers' Biog. Dict., art. Sixtus.

ordained priest, and took the name of Father Montalto. In 1547 he took the degree of Doctor; and was appointed to keep a divinity act before the whole chapter of the order, which he did with great success. His impetuosity of temper, and impatience of contradiction, occasioned him many difficulties; yet he contrived to make powerful friends in Cardinal Carpi, and Bossius his secretary, who were ever steadily attached to him, and rendered him essential services. His views were directed towards Rome, where he obtained the protection of the Colonna family. He was recommended by Father Ghisilieri (afterwards Cardinal Alexandrino and then Pius V.) to Paul IV. as Inquisitor-General at Venice; but he executed his office with such severity, that he was obliged to quit that city to preserve his existence. He withdrew to Rome, and there was engaged in many public affairs, and was appointed chaplain and consultor of the Inquisition, and attended Pope Gregory XIII. into Spain. By the death of Pius IV., the Cardinal Alexandrino, (Pius V.) his steady friend and patron, was advanced to the Holy See. In the very first week of his pontificate, Pius V. appointed Montalto general of his order; in 1568 made him Bishop of St. Agatha; and two years afterwards gave him a cardinal's hat and a pension. He had the chief direction of the Papal councils, and is said to have been particularly employed in drawing up the bull of excommunication against Queen Elizabeth. No sooner had he arrived at the purple, than he aspired to the papacy, and with this view it is represented that "he became humble, patient, and affable; so artfully concealing the natural impetuosity of his temper, that one would have sworn this gentleness and moderation was born with him. There was such a change in his dress, his air, his words, and all his actions, that his nearest friends and acquaintance said, he was not the same man. A greater alteration, or a more absolute victory over his passions, was never seen in any one; nor is there an instance, perhaps, in all history, of a person supporting a fictitious character in so uniform and consistent a manner, or so artfully

disguising his foibles and imperfections for such a number of years." Although thus apparently indifferent to temporal matters, yet he had able spies who informed him of every thing that was going on. Upon the death of Gregory XIII. in 1585, and by whom Montalto had been treated with great contempt, he was prevailed upon to attend the conclave, where, however, he appeared to be indifferent to all that was passing. Indeed, he seemed to be fast sinking under the accumulated infirmities of age and disease, and completely imposed upon his contemporaries. Aware of the contentions in the conclave, occasioned by the rival candidates, he confidently calculated upon the choice falling on some very old and infirm cardinal, whose life would continue but for a short time, and enable the candidates to accumulate strength against another vacancy. Nor was he mistaken in this opinion; for three cardinals, the heads of potent factions, finding themselves unable to effect the election of their candidates, all concurred in the choice of Montalto. When waited on to be made acquainted with their determination, Montalto fell into such a violent fit of coughing, that they thought he would have expired upon the spot. He represented to them how unfit he was to execute the duties of so important an office; but agreed to accept it, provided "they should all three promise not to abandon him, but take the greatest part of the weight off his shoulders, as he was neither able, nor could in conscience pretend, to take the whole upon himself." This was, of course, readily assented to, and the united interests of the three cardinals effectually secured his election to the pontificate. No sooner did he perceive that a sufficient number of votes had been given to ensure his election, than his conduct became entirely changed; he threw away the staff with which he had used to support himself, and stood in the midst of the chapel almost a foot taller than he had done for several years. The cardinals, struck with astonishment, pretended some mistake, upon which he sternly vociferated, "There is no mistake;" and immediately thundered out the *Te Deum*, in a voice that shook the place;

and by the boldness of his manner intimidated his opponents, and secured his success. The change in his manners was not less conspicuous than that in his person; his humility and complaisance were laid aside, and reserve and haughtiness were immediately exhibited. The preceding pontificate had been remarkable for the licentiousness of all ranks. Sixtus V., the title taken by Montalto upon his elevation, determined to reform the abuses both of church and state. He exercised justice with an impartial, but with a severe hand; and punished with equal firmness both the rich and the poor. "His impartial, though rigorous, administration of justice, had a very happy effect; he strenuously defended the rights of the poor, the widow, and the orphan; he refused audience to nobody, ordering his masters of the ceremonies to introduce the poorest to him first; but was more particularly ready to hear any accusation against the magistrates: the same conduct he observed between the clergy and their superiors, always applying quick and effectual, though mostly severe, remedies. In short, he had wrought such a reformation, that the governor told him one day, the place of a judge was now become a perfect sinecure. At his accession to the papacy, he found the apostolic chamber, or treasury, not only exhausted, but in debt; he left it not only clear, but enriched it with five millions of gold: he also augmented the revenue to double its former amount. To him the city of Rome was obliged for several of its greatest embellishments, particularly the Vatican Library, begun by Sixtus IV.; and to him its citizens were indebted for the introduction of trade into the Ecclesiastical state. Though he was naturally an enemy to profusion, he was never sparing in expense to relieve such as were really necessitous; and, among many other noble charities, his appropriation of 3000 crowns a year, for the redemption of Christian slaves out of the hands of the infidels, will hardly be reckoned the least meritorious."

Besides the edition of the Greek Septuagint and the Latin

Vulgate, Sixtus V. is said to have added an edition of the Bible in the vernacular Italian. Gregorio Leti has given a curious account of this circumstance, respecting the truth of which doubts have been entertained, as not a copy of this Bible is to be found in any library. The detail, however, is of so circumstantial a nature, that it is difficult not to give credence to the statement. "He (Sixtus V.) had caused the Vulgate *Latin* edition of the Bible to be published the last year, which occasioned a good deal of clamour in the world; but nothing like what there was this year, upon his printing an ITALIAN version of it. This set all the Roman Catholic part of Christendom in an uproar. Count Olivarez (ambassador from the King of Spain) and some of the cardinals ventured to expostulate with him pretty freely upon it, and said, 'It was a scandalous as well as a dangerous thing, and bordered very nearly upon heresy. But he treated them with contempt, and only said, 'We do it for the benefit of you that don't understand Latin.' The most zealous of the cardinals wrote to the King of Spain, entreating him 'to interpose, and think of some remedy for this evil, as he was more interested in it than any one else, with regard to the kingdoms of Naples and Sicily, and the duchy of Milan; for if the Bible should come to be read there, in the vulgar tongue, it might raise scruples and uneasinesses in the consciences of those people: as it was besides, one of the first principles of heretics, to read the Scriptures in the common tongue.'

"PHILIP, who was a famous bigot, ordered his ambassador 'to use his endeavours with the Pope to suppress this edition, as it would give infinite offence; and said, if he did not, he should be obliged to make use of such means to prevent its being read in his kingdoms, as his zeal for true religion suggested, and the Almighty had put in his hands.' Olivarez, having received these orders, immediately demanded an audience of the Pope, and represented to him with much warmth, 'how disagreeable this new version was to his master, and what



scandal it gave to his whole court.' Sixtus suffered him to harangue with great vehemence for above an hour, and, when he was come to the end of his career, made no answer. Upon which the Count said, 'Won't your holiness be pleased to let me know your thoughts upon this matter?' 'I am thinking,' said Sixtus, 'to have you thrown out of the window, to teach other people how to behave when they address themselves to the pontiff;' and immediately withdrew into another apartment.

“The poor ambassador, who was sufficiently acquainted with the temper of Sixtus, made haste out of the Vatican, expecting he would have been as good as his word; and when he got home, and had recovered his spirits a little, said, ‘Thank God, I have had a great escape to-day.’ The King of Spain thinking himself highly affronted by the ill usage and contempt shown to his ambassador; by the Pope’s unwillingness to assist the League; by his countenancing the King of Navarre and his party; by the publication of the Bible in the Italian tongue, contrary to his remonstrances; by the little care he took to support the Catholic interests in England; and the designs which he knew he harboured upon the kingdom of Naples; notwithstanding his great zeal for religion, and the respect he had always professed for the Holy See, called together the *Council of Conscience*, and demanded of them, ‘What methods were most proper to be taken with such a pope?’ They told his majesty, ‘That he both might and ought in conscience to convoke a general council in his dominions, first acquainting the Pope with his design, and, if he opposed it, to cite him to appear before it, where he would certainly be deposed, and another elected; as he had presumed, on his own head, to do things that approached very near to heresy.’

“When they had delivered this as their opinion, the King ordered letters to be written to his ambassador at Rome, to consult the cardinal of Toledo, (whom he looked upon as a saint,)

with all the other cardinals that were most zealous for the honour of the Spanish nation, and commanded him, if they approved of it, to take the opportunity of some solemn festival, (where the Pope should be present,) to notify to him in public, 'his resolution of assembling such a council at Seville, to consider what was fittest to be done for the service of God, and the glory of his holy religion, since he took upon him to do every thing without the advice, and often contrary to the opinion of his consistory, and had preposterously caused a BIBLE to be published, that had given offence to all Christendom.

“ Though Olivarez had already received sufficient proof of the roughness of the Pope's disposition, and was pretty well assured he would not suffer his authority to be called in question, yet, in obedience to his master's commands, he prepared a writing, by way of notification to the council, which he intended to deliver soon after, at a solemn cavalcade that the Pope had appointed upon his going to reside, for the first time, at the palace lately built near *St. John's de Lateran*.

“ Sixtus was informed of this by his spies, the night before it was to be put in execution, and of the time and place where the writing was to be presented to him; upon which he sent in all haste for the governor, and two masters of the ceremonies, and understanding from them that every thing was in readiness for the cavalcade the next day, he told them, 'he had altered his mind as to the order that was to be observed in the procession; that it was his pleasure they themselves should immediately precede his person, the common hangman going next before them, with a halter in his hand, and before him 200 of the guards, four and four; and that if any person should dare to offer a paper or writing to him, they should order the hangman to fall upon him that moment, and strangle him, without further ceremony, though he were an Ambassador, King, or Emperor.' These orders were repeated the next morning, to the great surprise of the

governor, who, though he was not acquainted with the reasons, took care, however, to marshal the cavalcade exactly as he was commanded.

“The ambassador was acquainted with this disposition, (as it was supposed,) by the Pope’s private directions, just as he was coming out of his house to deliver the writing, and was so terrified with it, that he once designed to have left the city immediately, and retire to Naples; but his pride at last got the better of that resolution, as he thought such a step would be a blot upon his character: for which reason he ventured to stay in his palace, and barring all the gates and doors, threw the writing into the fire, and went to his prayers, recommending himself to God, and expecting to be strangled as soon as ever the cavalcade was over; though we may take it for granted, that Sixtus only designed to frighten him, and make him desist from his undertaking. And it is very probable, that Sixtus, by this spirited manner of proceeding, crushed a schism in the embryo, that might have long disturbed the peace of Christendom; for when King Philip saw how difficult it would be to deliver the writing that was necessary for that purpose, and what tumults and distractions might be occasioned by a council, he dropped his design, and thought it would be better to revenge himself upon the Pope some other way, that might not be prejudicial to the church.”\*

Sixtus V. exercised the papal authority during five years. He died on the 27th of August, 1590, not without suspicion of having been poisoned by the Spanish Jesuits, who were exceedingly incensed against him.†

CLEMENT VIII., whose proper names were HIPPOLITO ALDO-

\* Leti’s Life of Pope Sixtus V. translated by Ellis Farnsworth, pp. 562-567.

† Leti’s Life of Pope Sixtus V.—Chalmers.—Townley.

BRANDINO, was descended from an ancient Florentine family, and born at Fano, in 1536. He studied at Ferrara and Bologna, and is said to have distinguished himself by natural eloquence and an upright disposition. Pius V. made him an auditor of the Roto, and Sixtus V. gave him a Cardinal's hat, and sent him as Cardinal-legate to Poland. He was also advanced to the office of grand penitentiary, who has the power of regulating all affairs relative to confessors and confessions. Upon the death of Innocent IX., he was elected Pope. He took the title of Clement VIII., and was remarkable for his zeal against the Protestants. He was pope for 13 years; during which period he created upwards of fifty cardinals, many of them highly distinguished for their learning: Baronius, Bellarmin, Du Perron, &c. He died March 5th, 1605.\*

147. BIBLIORUM CODEX sacer et authenticus, Testamenti utriusque Veteris et Novi, ex Hebræa et Græca veritate, quàm proximè ad literam quidem fieri potuit, fidelissimè translatus in linguam Latinam. FRANCOFURDI, *Impensis Samuelis Selschii et Bechtoldi Rab*, 1591. Octavo.

This Bible is the Zurich version, and is illustrated by a few wood-cuts, chronological and geographical tables. At the end are the interpretations of Hebrew, Chaldee, and Greek names. It is a very convenient edition.

148. BIBLIA SACRA Vulgatæ Editionis. ROMÆ, *ex Typographia Apostolica Vaticana*, 1592. Folio.

This is the revised edition of the Sixtine Bible. From the

\* Aikin's Gen. Biog.—Townley.

preface (ascribed to Robert Bellarmin) it would appear, that Sixtus V., perceiving numerous typographical errors to have crept into his edition, had contemplated a revision of it, which, however, he was prevented from accomplishing by his decease, which took place in the same year that the Bible was published. The succeeding pontiffs, Gregory XIV., Urban VII., and Innocent IX., presided too short a period to carry this object into effect ; but Clement VIII. executed it with great care and attention.\*

There are two title-pages to this as in the preceding edition ; the former as quoted above, the latter thus : “ *Biblia Sacra Vulgatæ Editionis Sixti Quinti Pont. Max. jussu recognita atque edita.*” The preface before alluded to contains the testimonies of the ancient fathers in favour of the Vulgate. The decree of the Council of Trent *De Canonicis Scripturis* follows, and is succeeded by the papal authority of Clement VIII. *Ad perpetuam rei memoriam.* The Bible is printed in the same order as the previous edition of 1590, and the reader may find an account of the variations in James’s *Bellum Papale*, &c. After the New Testament, the prayer of Manasseh, and the III and IV Esdras, separately paged, have been added to this edition. As to the respective merits of the two editions, Dr. Geddes regards the last as the more correct and agreeable to the present copies of the originals ; but he conceives the first to retain more

\* “ *Quod cum jam esset excusum, et ut in lucem emitteretur, idem Pontifex operam darct, animadvertens non pauca in Sacra Biblia preli vitio irrepsisse, quæ iterata diligentia indigere viderentur, totum opus sub incudem revocandum censuit atque decrevit. Id vero cum morte præventus præstare non potuisset, Gregorius XIV., qui post Urbani VII. duodecim dierum Pontificatum Sixto successerat, ejus animi intensionem executus perficere aggressus est, amplissimisque aliquot Cardinalibus, aliisque doctissimis viris ad hoc iterum deputatis. Sed eo quoque, et qui illi successit, Innocentio IV. brevissimo tempore de hac luce subtractis, tandem sub initium Pontificatus Clementis VIII. opus in quod Sixtus V. intenderat, Deo bene juvante, perfectum est.*” *Bibl. Sacra, v. III. p. 245.*

of the old Vulgate, and to be better supported by the authority of manuscripts; and adds, that this was probably one of the reasons which induced the Clementine editors to exclude all various readings. Bellarmin was for giving them; but he was over-ruled by his fellow-labourers.\*

149. BIBLIA SACRA Vulgatæ Editionis SIXTI V. Pont. Max. jussu recognita atque edita. ROMÆ, *ex Typographia Apostolica Vaticana*, 1593. Quarto.

This is the *third* edition of the Sixtine Bible. It agrees chiefly with the Clementine revision; but is not so accurate as that edition in many places. The papal authority is prefixed, and the prayer of Manasseh, and the III and IV Esdras are at the end of the work.

150. TESTAMENTI VETERIS BIBLIA SACRA, sive Libri Canonici priscae Judæorum Ecclesiæ a Deo traditi, Latini recens ex Hebræo facti, &c. ab IM. TREMELLIO et FR. JUNIO. Accesserunt Libri Apocryphi, &c. Secunda cura FRANCISCI JUNII. LONDINI, *excudebant G. B. R. N. et R. B.* 1593. Folio.

A correct and well printed edition of the version of Tremellius and Junius. The printers were Bill, Newcomb, and Barker.

\* See his Letter to Lucas Brugensis.

151. BIBLIA SACRA Veteris et Novi Testamenti. Quid sit hac nova editione præstitum, sequens Præfatio Consistorii Theologici in Ducatu Wirtembergico, &c. docebit. TUBINGÆ, excudebat Georgius Gruppenbachius, 1593. Cum Privilegio. Quarto.

On the reverse of the title is a portrait of the Duke of Wirtemberg, followed by a preface of the Theological Consistory of the Duchy of Wirtemberg; from which we learn, that the text of this edition has been taken from Osiander's version. Where interpretations of words have appeared absolutely necessary, or where readings have been selected from Jerome or any other ancient father, or where readings considered by the editors as more conformable to the Hebrew or Greek texts have been adopted, they are noted by particular marks of distinction, as explained in the preface. The Exhortation to the Study of the Sacred Writings, the *Summa Totius Sacræ Scripturæ*, and the Order of the Books, are prefixed to the Bible, which contains the four books of Esdras, and the three books of the Maccabees. To the several chapters short summaries have been attached. The work concludes with the interpretations of names, and a general index to the Old and New Testament. This copy is upon LARGE PAPER, and, from the arms and autograph of the Duke of Wirtemberg, I should think was the PRESENTATION COPY. Some Ms. notes have been placed in the margins.

152. BIBLIA SACRA Vulgatæ Editionis SIXTI V. Pont. Max. jussu recognita atque edita. ROMÆ, ex Typographia Vaticana, 1598. Octavo.

This edition of the Sixtine Bible corresponds with the previous one of 1593. It is a handsomely printed volume.

153. BIBLIA SACRA Vulgatæ Editionis SIXTI V. Pont. Max. jussu recognita atque edita. ANTWERPIÆ, ex officina Plantiniana, apud Joannem Moretum, 1599. Octavo.

This is the *first* Antwerp edition of the Sixtine Bible, printed at the Plantin press. Sixtus V. and Clement VIII. had forbidden, under severe penalties, the printing of the Sixtine Bible, except in the Vatican press, for the term of ten years; yet Moretus, by the aid of money, obtained from Pope Clement a permission to print and sell it out of Italy. After the usual prefatory pieces, is the permission from Clement VIII., dated March 11, 1597, followed by the *Summa Privilegii Regis Catholici*. This edition does not accurately express the Roman original, but rather the edition of 1593. The Epistles of Jerome are printed along with the prayer of Manasseh, and the III and IV Esdras, by way of appendix; and the work concludes with the *Index Testimoniorum*, &c., the interpretations of names, and the *Index Biblicus*. This edition has also been printed in quarto.

154. BIBLIA SACRA Veteris et Novi Testamenti, secundum editionem vulgatam. WITTEBERGÆ, excudebat Laurentius Seuberlich, impensis Samuelis Selfisch, 1602. Quarto.

This is the *first* edition of the Latin Vulgate printed at Witteberg, and is formed upon the editions of Robert Stephens. It is illustrated with various wood-cuts; but printed on very bad paper.

155. TESTAMENTI VETERIS BIBLIA SACRA sive Libri Canonici priscae Judæorum Ecclesiæ a Deo traditi,



Latini recens ex Hebræo facti, &c. ab IMMANUELE TREMELLIO, et FRANCISCO JUNIO. Accesserunt Libri Apocryphi, &c. HANOVIAE, *Typis Wecheliansis, apud Claudium Marnium, et hæredes Johannis Aubrii, 1602. Quarto.*

This edition of the version of Tremellius and Junius is very neatly printed, and has at the end an index by William Baudart.

156. TESTAMENTI VETERIS BIBLIA SACRA sive Libri Canonici priscae Judæorum Ecclesiæ a Deo traditi, Latini recens ex Hebræo facti, &c. ab IM. TREMELLIO et FR. JUNIO. Accesserunt Libri Apocryphi, &c. Quarta cura Francisci Junii ante obitum. HANOVIAE, *Typis Wecheliansis, apud Claudium Marnium, et hæredes Joannis Aubrii, 1603. Folio.*

This edition has also the index of William Baudart.

157. BIBLIA SACRA Vulgatæ Editionis SIXTI V. Pont. Max. jussu recognita atque edita. ANTUERPIÆ, *ex officina Plantiniana apud Joannem Moretum, 1603. Folio.*

This is the *second* edition of the revised Sixtine Bible printed at the Plantin press. It agrees with the Clementine Bible, and has all the prefatory and other pieces attached to that celebrated edition. To the present Bible, the "Romanæ Correctionis in Latinis Bibliis Edit. Vulg.," &c. by Francis Lucas, are added, with a distinct title-page.

158. BIBLIA SACRA Vulgatæ Editionis SIXTI V. Pont. Max. jussu recognita atque edita. ANTUERPIÆ, ex officina Plantiniana apud Joannem Moretum, 1605. Quarto.

This is the *third* edition of the Sixtine Bible printed by Moretus at Antwerp. The editors of the Bibliotheca Sacra do not appear to have seen it; but give a reference to the Catalogue of Adler\* for the edition. It is a handsome edition, and agrees with the previous one of 1599. In addition to the privilege of the King of Spain, there is one also from the Princes of the Belgian States.

159. BIBLIA SACRA ex Hebræo et Græco Latina facta. Altera tralatio Vetus est, altera Nova, cum adnotationibus FRANCISCI VATABLI, prout utramque Regio privilegio ornatam ROBERTUS STEPHANUS, anno 1545, Lutetiæ edidit. Accessere Interpretatio Nominum Hebræorum, Chaldæorum, &c. HANOVIAE, Typis Wechelianis, apud Claud. Marnium, et hæredes Johannis Aubrii, 1605. Quarto.

This edition is printed from the Bible of 1545, by Robert Stephens. The usual prefatory pieces are attached, the verses are numbered, and the type is small, but distinct. The Vulgate version is executed in a roman, the Zurich version in an italic letter. There are notes in the inner and outer margins, and at the bottom of the page.

\* Pluteus XXI. p. 243.

160, 161. BIBLIA SACRA Vulgatæ Editionis SIXTI V. Pont. Max. jussu recognita, atque edita. VENETIIS, apud Evangelistum Deuchinum, et Jo. Baptistam Pulciani Socios, 1608. Folio.

This is the *second* edition of the Sixtine Bible executed by these printers. There are two copies of it in His Royal Highness's Library; one of which is printed upon BLUE PAPER, and was obtained from the collection of the late Sir M. M. Sykes, Bart. The preface and other preliminary pieces of the Clementine revision are prefixed to this edition; and at the end, the prayer of Manasseh, and the III and IV Esdras as in former editions, followed by the *Index Testimonium a Christo et Apostolis in Novo Testamento citatorum ex Veteri*; the interpretations of Hebrew, Chaldee, and Greek names, and the *Index Biblicus*, as in some previous Bibles. The whole work is ornamented with numerous wood-cuts.

162. SACRORUM BIBLIORUM, PARS I. secundum Veterem seu Vulgatam translationem, ad fontes Hebraici textus emendata: et brevi ac perspicua explicatione illustrata, insertis etiam præcipuis Locis Communibus, in lectione sacra observandis. LUCAS OSIANDER D. *Ex officina Typographica Matthiæ Beckeri, sumptibus Joannis Berneri, Bibliopolæ, 1609. Folio.*

PARS II. FRANCOFURTI AD MÆNUM, apud Joannem Saurium, impensis Joannis Berneri, 1609. Folio.

PARS III. FRANCOFURTI, *Ex officina Typographica Erasmi Kempfferi, impensis Joannis Berneri, 1619. Folio.*

In this edition of the Holy Scriptures, the Vulgate translation

taken from an ancient copy has been faithfully preserved, and is printed in a different type from the various corrections and paraphrastic explanations which accompany it. The chief of these have been taken from the writings of John Brent and Martin Luther, to whose translation Lucas Osiander, the author of this edition, has endeavoured to accommodate himself as much as possible. According to the editors of the *Bibliotheca Sacra*, it appears, from a strict collation of the edition, to have been taken from the Leipsic one of Wolrab. The existence of this edition of Osiander's Bible is doubted by these bibliographers, although they notice a reference to two copies of the date 1609 varying from each other, (but in what respects has not been stated) in the collection of Christian Ernest, of Winzingerode. From an examination of this catalogue, I find the first two parts of the date 1609; but the third part is 1619, as in the copy in His Royal Highness's Library.

The *first* volume is dedicated to the Duke of Wirtemberg, and contains the Privilege of the Dean and Faculty of Theology of the University of Tübingen, and an Address to the reader by Lucas Osiander. This volume terminates with the Song of Songs.

The *second* volume is dedicated to the Duke of Bavaria, and has a short address by Lucas Osiander. This volume completes the Old Testament.

The *third* volume is inscribed to the Duke of Wirtemberg, and contains the New Testament.

To each volume there is a very copious index. This work was held in much estimation, and went through several editions.

LUKE OSIANDER, the editor of the preceding Bible, was the

son of Andrew Osiander, a native of Bavaria, a divine of considerable eminence, and a most zealous promoter of the Reformation. Luke Osiander was a Lutheran minister; wrote an Institution of the Christian Religion, and other works. He died at Tubingen in 1604.

163. BIBLIA SACRA Vulgatæ Editionis SIXTI V. Pont. Max. jussu recognita et Clementis VIII. auctoritate edita. Nunc autem cxxxx. figuris noviter inventis et in Æs incisiss illustrata a DE BRY. Ad reverendiss. et illustriss. Archiepis: Moguntinensem principem Electorem ac archicancellarium. MOGUNTIÆ, apud Jo. Albinum, impensis Joannis Theobaldi Schonwetteri et Jacobi Fischeri, 1609. Quarto.

This edition is highly esteemed, on account of the very able engravings by Theodore De Bry, with which the volume is illustrated. It is inscribed to the Archbishop of Mentz; and following the dedication is the permission for printing the edition, signed by Stephen Weber, suffragan of Mentz. The preface of Bellarmin, and the decree of the Council of Trent precede the address of Francis Lucas, of Bruges, to the following collection: "*Romanæ Correctionis, in Latinis Bibliis Editionis Vulgatæ, jussu Sixti V. Pont. Max. recognitis, Loca Insigniora.*" This portion occupies 87 closely printed pages, disposed in three columns. The volume is divided into three parts, to each of which there is an engraved title. The first part terminates with Ecclesiasticus; the second with the 11 Maccabees; the third contains the New Testament; the prayer of Manasseh; the III and IV Esdras; the prologues of St. Jerome; the *Index Testimonium*, &c., and the interpretations of Hebrew, Chaldee, and Greek names.

164. BIBLIA SACRA Vulgatæ Editionis SIXTI V. Pont. Max. jussu recognita atque edita. VENETIIS, *apud Juntas*, 1611. Quarto.

This edition has escaped the notice of the editors of the *Bibliotheca Sacra*. It is well printed, and there are many wood-cuts. It agrees with the previous Venetian editions of the Sixtine Bible.

165. BIBLIA SACRA Vulgatæ Editionis SIXTI V. Pont. Max. jussu recognita. Et Clementis VIII. auctoritate edita. LUGDUNI, *sumptibus Joannis Jullieron*, 1614. Quarto.

This edition has escaped the researches of the editors of the *Bibliotheca Sacra*. It is printed from the Roman edition of 1593.

166. BIBLIA SACRA Vulgatæ Editionis SIXTI V. Pont. Max. jussu recognita, atque edita. VENETIIS, *impressione Salicata*, 1616. Quarto.

Another edition of the Sixtine Bible, and corresponds with the previous Venetian impressions. It is not noticed in the *Bibliotheca Sacra*.

167. TESTAMENTI VETERIS BIBLIA SACRA, sive Libri Canonici priscae Judæorum Ecclesiæ a Deo traditi Latini recens ex Hebræo facti, &c. ab IM. TREMEL-LIO et FR. JUNIO. Accesserunt Libri Apocryphi, &c.

Quarta cura Fr. Junii ante obitum. GENEVÆ, *sumptibus Matthæi Berjon*, 1617. Folio.

This edition is esteemed on account of the notes to the New Testament, the chief of which are attributed to Junius, who died before he had completed an intended edition with new notes to the New Testament. This edition has also the index of William Baudart.

168. BIBLIA SACRA Vulgatæ Editionis SIXTI V. Pont. Max. jussu recognita atque edita. Cum Scholiis plurimùm auctis et emendatis JOANNIS MARIANÆ, et Notationibus EMANUELIS SA, Societatis Jesu Sacerdotum. Quæ singulis Sacri Textus Capitibus subjunguntur, et perpetui Commentarii vicem supplent; addito PETRI LANSSELLII ejusdem Sac. Supplemento. ANTUERPIÆ, *ex officina Plantiniana apud Balthasarem Moretum, et Viduam Joannis Moreti, et Jo. Meursium*, 1624. Folio. 2 vols.

This edition of the Sixtine Bible with the notes of the Jesuits is furnished with a bastard title, thus: "*Biblia Sacra Vulgatæ Editionis Scholiis et Notationibus trium Soc. Jesu sacerdotum illustrata.*" The full title is an engraved one, and is taken from the edition of 1590. The preface of Bellarmine, the decree of the Council of Trent, the privilege of Pope Paul V., and a privilege for the Belgian States, are prefixed to this edition. The scholia, annotations, &c. are placed at the end of each chapter. The scholia on the Old Testament, by John Mariana, had been published before in 1619, and the annotations of Emanuel Sa had appeared at Antwerp in 1598. At the end of the first volume are the Proverbs of Solomon, and the Song of Songs, in Latin verse, by John Mariana. These are also accom-

panied by short annotations, and the volume concludes with the following lines :

*Senis Votum ad Christum Deum.*

Hos calamos, tabulas, cornu, monochromaque, plumbum,  
 Regula ut hac prodit littera recta magis ;  
 Rubricam et graphium, cum nigro hoc pulvere thecam,  
 Quo modico insperso prava litura fugit ;  
 Coticulam duram, et chalybem cum circino acutum,  
 Et doctam versus pangere CHRISTE chelyn ;  
 Vitrum factum oculis, è querno cortice fungum,  
 Argutum plectrum, munera CHRISTE tua ;  
 Pharmaca multa simul, phialas, cyathosque capaces,  
 Auribus hosce rubos surda senecta tuis ;  
 Caligans senio, surdus, fractusque labore  
 Et morbis multis, dona refert vetulus.  
 Clepsydra jungatur reliquis, tum docta supellex,  
 Multiplici lingua, heu ! scrinia plena libris ;  
 Organa quæ fuerant artis. Tu redde vicissim,  
 Optato ut claudat, sed sine fine, diem.

After the Apocalypse are the prayer of Manasseh, the III and IV Esdras, the prologues of St. Jerome ; the *Index Testimoniorum a Christo et Apostolis in Nov. Test. citato ex Veteri* ; the *Index Biblicus* ; an alphabetical index of Scripture phrases, by Emanuel Sa ; an *Index copiosus totius Scripturæ*, by the same ; an index of the contents of the volumes ; a preface by John Mariana, addressed to Cardinal Bellarmine on the Scholia on the Old Testament ; a preface by the same, addressed to Andrew Schott, on the Scholia of the New Testament ; preface to the Annotations of Emanuel Sa ; Reply to the Objections ; privileges of the Faculty for the printing of the Scholia and Annotations of Mariana, Sa, and Lanssellius ; and the privilege for the Belgian States. This part terminates thus: ANTWERPIÆ, ex



*officina Plantiniana Balthasaris Moreti*, 1624. As an Appendix, with a separate title dated 1625, is printed the *Romanæ Correctionis in Latinis Bibliis Editionis Vulgatæ jussu Sixti V. P. M. recognitis Loca Insigniora a Francisco Luca Brugensi*. This is inscribed to Bishop Blaseus. Then follows (also inscribed to the same Bishop) *Libellus alter, continens alias Lectionum Varietates, in eisdem Bibliis Latinis, ex Vetustis Manuscriptis exemplaribus collectas* by Fr. Lucas, with which the work concludes.

This Bible is very elegantly printed in two columns inclosed within lines, and has a very handsome appearance.

169. BIBLIA SACRA Vulgatæ Editionis SIXTI V. Pont. Max. recognita atque edita. ROMÆ, 1624. *Permissu Superiorum. Sumptibus Andreæ Brugiotti*. 16mo. 7 vols.

A well-printed edition, with the usual prefatory pieces.

170. BIBLIORUM SACRORUM Codex Veteris et Novi Testamenti juxta Vulgatam Versionem quam D. Hieronymo adscribunt; denuo revisus, ab omnibus mendis repurgatus et Figuris ornatus. WITTEBERGÆ, *sumptibus Hæredum Selfischianorum excusus*, 1625. Quarto.

This edition is formed upon that of Robert Stephens, and agrees precisely with the previous edition of 1602.

171. BIBLIA SACRA Vulgatæ Editionis SIXTI V. Pont. Max. jussu recognita atque edita. ANTUERPIÆ, *cv*

*officina Plantiniana apud Balthasarem Moretum, et Viduam Joannis Moreti, et Jo. Meursium, 1628. Octavo.*

Similar to preceding editions.

172. BIBLIA SACRA Vulgatæ Editionis SIXTI V. Pont. Max. jussu recognita atque edita. ANTUERPIÆ, *ex officina Plantiniana, 1629. 16mo. 8 vols.*

An elegant little edition, with the preface of Bellarmin, the decree of the Council of Trent, a privilege of Pope Paul V., and a privilege for the Belgian States. The Bible is printed in long lines, and the numerals to the verses are marked in the inner margin. The parallel places are noted in the outer margin. The title-page is elegantly engraved.

173. BIBLIA SACRA Vulgatæ Editionis SIXTI V. Pont. Max. jussu recognita atque edita cum Expositionibus Priscorum Patrum litteralibus et mysticis ipsorum verbis fideliter prolatis. Adjecta sunt et Scholia (majoris lucis causa) potissimum iis locis, quibus Hæretici abutuntur. Collectore et Scholiaste R. D. FRANCISCO HARÆO Ultrajectino Theologo et Canonico Lovaniensi. ANTUERPIÆ, *ex officina Typographica Hieronymi Verdussii, 1630. Folio.*

This is a rare and valuable edition of the Latin Vulgate, according to the Clementine revision of the Sixtine Bible, and accompanied by very extensive commentaries collected from the expositions of the ancient Fathers, with scholia by the editor, Francis Hare. On the reverse of the title is a copperplate engraving of the two hemispheres of the globe, inscribed as

follows: "TYPUS ORBIS UNIVERSI DESIGNANS PRIMAS HOMINŪ COLONIAS *itemque* OPHIR. *De quo III Reg. 9. Ampliss<sup>o</sup> Viro D. FRAN. KINSCHOTIO studiorū suorū singulari Patrono delineabat, dedicabatque* FRAN. HARÆUS. The preface ascribed to Bellarmin, and first met with in the Clementine Bible, succeeds, and is followed by the decree of the Council of Trent. Then the dedicatory epistle by the editor, at the end of which is his portrait finely engraved on copper. The prolegomena, relating to the "Expositiones," in five chapters, and the privilege for and approbation of the work, precede the Bible itself. On the reverse of the leaf containing these pieces is a geographical table, delineated by F. Hare. The Bible is printed in long lines; the divisions into verses are distinguished by an asterisk, and a numeral is placed in the inner margin; the outer contains a reference to the parallel places, and the expositions and scholia are at the end of each chapter, printed in two columns. Short arguments are prefixed to the chapters. The Old Testament ends on page 844: the New Testament is separately paged, but has no title. It is arranged and printed in the same manner as the Old, and ends on page 436. On page 437 is the prayer of Manasseh, followed by the III and IV Esdras; the prologues of St. Jerome, and the *Index Testimonium* from Rob. Stephens's editions. An appendix to the Scholia; the interpretations of Hebrew, Chaldee, and Greek names; the *Index Biblicus* of John of Haerlem, and the corrections of Francis Lucas, of Bruges, complete the work. It is the only edition executed by the care of Francis Hare, and is not inaptly termed by the authors of the *Bibliotheca Sacra* an edition of the Bible *cum notis variorum*. "Integrum vero opus Biblia Latina cum notis variorum repræsentat."\*

\* *Bibl. Sacra* III. 399.

174. BIBLIA SACRA Vulgatæ Editionis SIXTI V. Pont. jussu recognita Max. atque edita. COLONIÆ AGRIPPINÆ, *Sumptibus Bernardi Gualteri et Sociorum*, 1630. Duodecimo.

An edition of the Clementine revision of the Sixtine Bible, beautifully executed with an engraved title-page. The *Index Biblicus* at the end. This is not included in the *Bibliotheca Sacra*.

175. TESTAMENTI VETERIS BIBLIA SACRA, sive Libri Canonici priscae Judæorum Ecclesiæ a Deo traditi, Latini recens ex Hebræo facti, brevibusque Scholiis illustrati ab IMMANUELE TREMELLIO et FRANCISCO JUNIO. Accesserunt Libri Apocryphi, &c. GENEVÆ, *apud Philippum Albertum*, 1630. Folio.

This edition corresponds with that of 1617, edited by Junius, and has the Index by William Baudart.

176. BIBLIA SACRA Vulgatæ Editionis SIXTI V. Pont. Max. jussu recognita atque edita. ANTUERPIÆ, *ex officina Plantiniana Balthasaris Moreti*, 1631. Quarto.

An accurate and well-printed edition of the Sixtine Bible. In addition to the usual prefatory pieces, there is a privilege from Pope Paul V., and a privilege for the Belgian States.

177. BIBLIA SACRA, sive Testamentum Vetus ab IM. TREMELLIO et FR. JUNIO ex Hebræo Latinè redditum,

et Testamentum Novum è THEOD. BEZA è Græco in Latinum versum AMSTERODAMI, *apud Guliel. Janson. Blaeuw*, 1631. Duodecimo.

The *second* edition of the version of Tremellius and Junius, from the Blavian press.

178. BIBLIA SACRA, sive Testamentum Vetus ab IM. TREMELLIO et FR. JUNIO ex Hebræo Latinè redditum et Test. Nov. a THEOD. BEZA è Græco in Latinum versum. AMSTERODAMI, *apud Guliel. Jans. Blaeuw*, 1633. Duodecimo.

The *third* edition of this version from the press of Blaeu. It corresponds with the preceding ones.

179. BIBLIA SACRA, quæ præter Antiquæ Latinæ Versionis necessariam emendationem et difficiliorum locorum succinctam explicationem, (ut plurimum ex beatae recordationis viri D.D. LUCÆ OSIANDRI, &c. Andreae Parentis, Commentariis Biblicis depromptam) multas insuper utilissimas observationes ex Patrum Orthodoxorum, et præstantissimorum quorundam nostri seculi Theologorum (quorum nomina passim in marginalibus hujus Operis annotationibus obvia sunt) lucubrationibus, nec non ex Formula Concordiæ excerptas, et ad præsentem Ecclesiæ statum, potissimum verò ad Disputationum Theologicarum utilissimum exercitium, fideliter accommodatas contineat. PER ANDREAM OSIANDRUM, Theol. Doct. &c. FRANCOFURTI, *Prostat in*

*officina Tampachiana, sumptibus Elisabethæ Rothin, Typis vero Guolfgangi Hoffmanni, 1635. Folio.*

After the title of this amended edition of the Bible of Andreas Osiander, the son of Lucas Osiander, whose Bible has been already noticed (No. 162.) is the exhortation to the study of the Scriptures, a preface by the Editor, another by the Consistory of Theology in the Duchy of Wirtemberg, the *Summa Totius Sacræ Scripturæ*, and the order of the books of the Old and New Testament. The Bible is arranged in six columns on each page, the two innermost containing the text; the columns on each side of these hold the references to the parallel places, and the two outermost columns have the Gloss or Commentary selected from various authors, whose names are attached to their respective opinions. At the end of the volume are the interpretations of Hebrew names, an index to the Old and New Testaments, and an index to the principal things contained in the Gloss. The chief part of the Commentary has been derived from the writings of Martin Luther and John Brent, as in the Bible of Lucas Osiander. It is a very neat and well-executed edition.

ANDREW OSIANDER, was born at Blauberan, in the duchy of Wirtemberg, in 1562. He was a Lutheran minister, and afterwards a deacon of the church of Aurach, and pastor of the church of Gigligen. He was preacher and counsellor to Prince Lewis of Wirtemberg, and in 1592 received a degree of Doctor in Divinity at Tubingen. He was the author of several works. He died in 1617.

180. BIBLIA SACRA Vulgatæ Editionis SIXTI V. Pont. Max. jussu recognita atque edita. LUGDUNI, *Sumptibus Claudii de Villiers Typographi*, 1637. Octavo.

This copy of the Sixtine Bible is interleaved, and there are a few Ms. notes. The title-page is an engraved one.

181. BIBLIA SACRA, sive Testamentum Vetus ab IM. TREMELLIO et FR. JUNIO ex Hebræo Latinè redditum, et Testamentum Novum à THEOD. BEZA è Græco in Latinum versum. LONDINI, *Typis Milonis Flesher et Rob. Young*, 1640. Duodecimo. Cum Privilegio.

This edition has a well-engraved title, by Marshall, and an address from the printers. At the end is the *Index Biblicus*.

182. BIBLIA SACRA. PARISIIS, *e Typographia Regia*, 1642. Folio. 8 vols.

This edition is printed in a very splendid manner, with a very large type in long lines, the verses being distinguished by a small numeral. The decree of the Council of Trent, and the preface of Bellarmin, from the Clementine revision of the Bible of Sixtus V., precede the Bible, which is ornamented with an engraved copper-plate title and various vignettes.

183. BIBLIA SACRA Vulgatæ Editionis SIXTI V. Pont. Max. jussu recognita, et Clementis VIII. auctoritate edita. COLONIÆ AGRIPPINÆ, *Sumpt. Hær. Bernardi Gualteri et Soc.* 1647. Duodecimo. Cum Privilegio.

A neat edition, with the *Index Biblicus* at the end.

184. BIBLIA SACRA, sive Testamentum Vetus ab IM. TREMELLIO et FR. JUNIO ex Hebræo Latinè redditum, et Testamentum Novum à THEOD. BEZA è Græco in Latinum versum. AMSTELODAMI, *apud Joannem Janssonium*, 1648. Duodecimo.

To this edition of the version of Tremellius and Junius, the preface by Andrew Rivet, and the extract from the *Inst. Polit.* of Menochius, are prefixed. It is the *fourth* of this version printed by Janson.

185. BIBLIA SACRA, sive Testamentum Vetus ab IM. TREMELLIO et FR. JUNIO ex Hebræo Latinè redditum, et Testamentum Novum a THEOD. BEZA è Græco in Latinum versum. AMSTELÆDAMI, *Typis Joannis Blaeu sumptibus Societatis*, 1651. Duodecimo.

Four editions of this Bible have issued from the Blavian press. They were published in 1628, 1631, 1633, and 1651. The preface to this edition is by Andrew Rivet.

186. BIBLIA SACRA Vulgatæ Editionis, SIXTI V. Pont. Max. jussu recognita : et Clementis VIII. auctoritate edita. PARISIIS, *e Typographia Regia*, 1653. Quarto.

This is a beautiful edition of the Sixtine Bible from the royal press. It is printed in two columns; the verses are numbered, and arguments are prefixed to the chapters. The vignettes and ornamented capitals to this edition are exceedingly handsome. The usual prefatory pieces, and the prologues of St. Jerome precede the Bible. It has an engraved and a printed title, as in the larger edition from the same press.



187. BIBLIA SACRA, sive Testamentum Vetus ab IM. TREMELLIO et FR. JUNIO ex Hebræo Latinè redditum, et Testamentum NOYUM a THEOD. BEZA è Græco in Latinum versum. LONDINI, *E. T. et R. M. sumpt. Societ.* 1656. Duodecimo.

A neat edition.

188. BIBLIA SACRA, sive Testamentum Vetus ab IM. TREMELLIO et FR. JUNIO ex Hebræo Latinè redditum, et Testamentum NOVUM a THEOD. BEZA è Græco in Latinum versum. LONDINI, *Typis E. Tyler,* 1661. Duodecimo.

Another edition of this popular Latin version in use with the Protestants. This edition was unknown to the author and editors of the Bibliotheca Sacra.

189. BIBLIA SACRA Vulgatæ Editionis SIXTI V. et Clementis VIII. Pont. Max. autoritate recognita. Editio Nova, Notis Chronologicis et Historicis illustrata. Una cum Sacra Chronologia atque Geographia. PARISIIS, *excudebat Antonius Vitré, Regis et Cleri Gallicani Typographus,* 1662. Cum Privilegio Regis, et Approbatione Doctorum. Folio.

This is the *second* edition published by the order of the Gallican clergy. After the Apocalypse are the prayer of Manasseh, and the III and IV Esdras, as in former editions; succeeded by an index of the Epistles and Gospels as used in the Roman and Gallican churches, and the *Index Testimoniorum*, &c., and inter-

pretations of Hebrew, Chaldee, and Greek names, as in the editions of Robert Stephens. Two maps are placed at the end of the work.

190. BIBLIA SACRA Vulgatæ Editionis SIXTI V. Pont. Max. jussu recognita: in tres partes divisa. Adjectis, quæ in prioribus desiderabantur editionibus, Librorum, Psalmorum et quam plurimorum capitum Argumentis, doctrinæque sacræ Summariis: Notatis insuper locis, ex quibus Lectiones, Epistolæ, et Evangelia desumuntur. *Inserta passim Chronologia cum omnibus Concordantiis, et copiosissimis Indicibus sub finem cujusque Partis.* Ope et opera D. F. C. P. C. PARISIIS, apud Franciscum Coustellier, 1664. Duodecimo. 2 vols.

To this very complete and beautifully executed edition of the Sixtine Bible, an engraved frontispiece, representing an Angel holding a scroll, on which the words *Vetus Testamentum* are inscribed, is affixed. The *first* volume contains the Legal and Historical Books; the second, the Prophetical. At the end of the Apocalypse is a short piece, headed *Summarium Doctrinæ Septem Canonicorum et Apocalypsis*, followed by the *Index Testimoniorum in Novo Testamento ex Veteri citatorum*. To this volume there is also an engraved frontispiece, executed by Grignon.

191. BIBLIA SACRA Vulgatæ Editionis SIXTI V. Pont. Max. autoritate recognita. COLONIÆ AGRIPPINÆ, apud Balthasarum ab Egmond, 1666. Duodecimo. 8 vols.

All the editions of the Bible executed by this printer are

accurate and beautiful; but the present edition is the most elegant.

192. **BIBLIA SACRA** Vulgatæ Editionis **SIXTI V. Pont. Max.** jussu recognita, atque in lucem edita. **LUGDUNI, Sumptibus Petri Guillimin.** 1669. Quarto. 2 vols.

This edition is printed from the Clementine revision of the Sixtine Bible. The prologues of St. Jerome are, together with the usual pieces, prefixed to the work, which was unknown to the author and editors of the *Bibliotheca Sacra*, as they mention only an edition executed by this printer in 1686.

193. **BIBLIA SACRA**, sive Testamentum Vetus ab **IM. TREMELLIO** et **FR. JUNIO** ex Hebræo Latinè redditum, et Testamentum **NOVUM** à **THEOD. BEZA** è Græco in Latinum versum. **AMSTELODAMI, apud Joannem Jacob. Schipper,** 1669. Duodecimo.

This is a rare edition of the version of Tremellius and Junius, to which the preface of Andrew Rivet and the section from Menochius have been prefixed. It is well printed, and furnished with an engraved copper-plate title.

194. **BIBLIA SACRA** Vulgatæ Editionis **SIXTI V. Pont. Max.** jussu recognita, et **Clementis VIII.** auctoritate edita. **COLON. AGRIPPINÆ,** sumptibus Balth. ab Egmond. et Soc. 1670. 16mo. 6 vols.

A very beautiful edition, with copper-plate titles.

195. BIBLIA SACRA Vulgatæ Editionis SIXTI V. Pont. Max. jussu recognita atque edita. COLONIÆ, apud Jacobum Naulæum, 1679. Duodecimo. 6 vols.

A neat edition of the Clementine revision. At the end of the Apocalypse is a Geographical Index of the Cities, Places, &c. mentioned in the History of the Evangelists, compiled by N. Sanson of Abbeville. The last volume consists of the prayer of Manassch; the III and IV Esdras; the *Index Testimoniorum*, &c.; the interpretations of names, and the *Index Biblicus*.

196. BIBLIA SACRA, sive Testamentum Vetus ab IM. TREMELLIO et FR. JUNIO ex Hebræo Latinè redditum. Et Testamentum NOVUM à THEOD. BEZA è Græco in Latinum versum. LONDINI, exc' R. Nortonus Reg' in Lat.' &c. Prostat venalia apud Nath. Ponder, 1680. Duodecimo.

The preface of Andrew Rivet, and the section from Menochius, are prefixed to this well-executed edition of the Latin version of Tremellius and Junius.

197. BIBLIA SACRA Vulgatæ Editionis SIXTI V. Pont. Max. jussu recognita, et Clementis VIII. auctoritate edita; distincta versiculis, cum Indice Materiarum nec non Epistolarum et Evangeliorum, LUGDUNI, apud Petrum Guillimin, in vico Bellæ-Corderiæ, 1692. Folio. Cum Privilegio Regis.

This edition has escaped the notice of the editors of the Bibliotheca Sacra. It corresponds with the Clementine revision

of 1592, and has the preface of Bellarmin, the decree of the Council of Trent, &c. as in that edition. The *Index Biblicus* is at the end of the work. It is a handsome edition, with engraved copper-plate and printed titles.

198. BIBLIA SACRA, sive Testamentum Vetus et Novum ex Linguis Originalibus in Linguam Latinam translatum additis, capitum summariis et partitionibus, à Sebastiano Schmidt. Cum Privilegiis. ARGENTORATI, *sumptibus Joh. Friderici Spoor, Bibliop.* 1696. Quarto.

Sebastian Schmidt, professor of oriental languages at Strasburgh, was 80 years of age when he completed this translation; a work he had been planning for the preceding 40 years. Prefixed to this, the *first* edition, is an address of the Faculty of Theology of Strasburgh to the reader, in offering to the public the version of Schmidt, and setting forth the practice of the church, and the utility of admitting various versions of the Sacred Scriptures. Several of the expressions and explanations in this edition are peculiar to Schmidt; but he has endeavoured to express the sense of the original in a plain, simple, but perspicuous style. Carpzovius speaks highly of this version: "Attulit autem ad hoc institutum, judice *Carpzovio* nostro, consummatam linguarum Hebrææ ac Græcæ peritiam, prolixam interpretum cum Judaicorum tum Christianorum lectionem, et ingenium summo acumine præditum, et quotidiano sacrarum literarum scrutinio apprime subactum. Neque præcipitem hanc egit operam, sed quam contexerat translationem, ad extremam secum habuit senectam, perpetuo illam studio poliens, refingens et lima judicii persequens, donec tandem, quadraginta annorum spatio elucubratam paulo ante obitum prælo subjiceret." In many places the translation is strictly literal; the conse-

quence of which is, that there are many Hebraisms, and the purity of the Latinity is destroyed. All the Canonical books have been translated from the Hebrew and Greek, and the Apocryphal from the Greek. The judgment of critics has, in general, been favourable to this version. It has been preferred to that of Munster, Montanus, Castalio, Junius, or Tremellius. Dr. Geddes says it is “evidently laboured with great care and pains. It is clear, concise, and not inelegant; and if the author had been possessed of a better text, and had paid some more attention to the ancient versions, his work would have been a valuable accession to the Biblical library.”\* This version was printed, together with the Hebrew text, from Vanderhooght’s edition at Leipsic, in 1740.†

199, 200. BIBLIA SACRA ex SEBAST. CASTELLIONIS Interpretatione, ejusque postrema recognitione. Cum Annotationibus, &c. FRANCOFURTI, *apud Thomam Fritsch, Lipsiens.* 1697. Folio.

This is the *first* edition of Castalio’s Bible with his portrait, which is engraved on the title-page. This edition is more complete than any preceding one, and the notes are more copious. Those on the ninth chapter of St. Paul’s Epistle to the Romans are of great extent, and intended to combat the doctrine of Predestination. The judgments of several critics, (Andrew Hype-rius, Philip Melancthon, Christopher Carlisle, and Laurence Humfrey,) on the version, have been added to this edition, which contains also the supplementary history from Esdras to Maccabees, the *Delineatio Reipublicæ Judaicæ*, both from Josephus, and a defence of the version against Theodore Beza.

There are two copies of this edition in the Library, one of

\* Prospectus, p. 79.

† Vide Hebrew Bibles, No. 62, page 198.

which is interleaved, in four volumes, and has a great number of manuscript notes, consisting chiefly of extracts from various commentators on different passages of Scripture. They are in the hand-writing of the former possessor of the book, the Rev. Jas. Havet, Rector of Sternfield, Suffolk.

201. BIBLIA SACRA LATINA ex translatione JOANNIS CLERICI, cum ejusdem Paraphrasi perpetua, Commentario Philologico, Dissertationibus Criticis et Tabulis Chronologicis. AMSTELODAMI, 1708-31. Folio. 4 vols.

The parts composing the Bible of John Clerc were printed at different times, and have gone through several editions. The date, as given above, must not therefore be regarded as belonging to a regular series, but merely as relating to the copy as it exists in His Royal Highness's Library.

The *first* volume contains the Pentateuch, and is dated 1710. To the book of Genesis there is a separate title, a dedicatory epistle to the Earl of Pembroke, a preface to a previous edition (1693), and a preface to this edition. There are also three prolegomena: the 1st treats of the primæval language, which the author considers to have been neither the Hebrew, Chaldee, or Arabic; the 2nd of the interpreters of the Scripture, and of the method of translating adopted in the present edition; and the 3rd of Moses, the author of the Pentateuch, and his design in writing it. The text is printed in long lines, and a Paraphrase and Commentary, arranged in two columns, is printed in the lower part of the page. At the end of Genesis is an appendix consisting of *two* dissertations: one on the destruction of Sodom, and the neighbouring places; the other on the statue of salt. There are also Chronological Tables, and an Appendix of notes on the same.

To the four remaining books of the Law, there is affixed the preface of a former edition (1693). The books of Exodus, Leviticus, Numbers, and Deuteronomy, are printed together, with the Paraphrase and Commentary, as in the book of Genesis. There is an Appendix to this part, consisting of a Dissertation on the Passage of the Idumæan Sea, and a Dissertation on Tithes, by John Selden, which has been translated from the English into Latin. There are also Chronological and three Geographical Tables, with notes on the same. The volume concludes with a double index on words and things, as explained in the Commentary on the Pentateuch.

The *second* volume contains Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Esdras, Nehemiah, and Esther, and is dated 1708. There is a Dedication to Gilbert Burnet, Bishop of Salisbury, and a preface to this edition; after which is a Dissertation on the Writers of the Historical Books of the Old Testament. The several books composing this volume are arranged together, with a Paraphrase and Commentary, as in the former one. To this volume are Dissertations on the 72 Interpreters, and on the Mosaic Leprosy, taken from the Letters of Daniel Le Clerc. There are also Chronological Tables, with notes, and two indexes, as in the first volume.

The *third* volume contains the Hagiographa: Job, Psalms, Proverbs, Ecclesiastes, and Song of Songs, and is dated 1731. To this part there is a preface by a friend of the author.

The *fourth* volume contains the Prophets, from Isaiah to Malachi, and is dated 1731. To this part is prefixed a Dissertation on Prophecy and on the Prophets, by John Smith, a divine of Cambridge. At the end is a Critical Dissertation on the Poetry of the Ancient Hebrews, from the 9th volume of the *Bibliotheca Universalis et Historica*, v. 1x. p. 219. anno 1688: a double index and lists of errata conclude the work. The New Testament,



with the Commentary of Clerc and Hammond, which usually accompanies this edition, will be noticed hereafter. This copy was obtained from the Library of — Douglas, late Bishop of Salisbury.

JOHN LE CLERC, who has been styled “an universal scholar,” was born at Geneva, March 19th, 1657. After ten years’ attendance at a grammar-school, he was placed under M. Chouet to study philosophy, the belles-lettres, and the elements of the Hebrew tongue. At 19 years of age he began to study divinity, under Philip Mestrezat, Francis Turretin, and Lewis Tronchin, whose lectures he attended for upwards of two years. In 1679 he was ordained, with the general applause of his examiners. Meeting with the works of Curcellæus, his great uncle by his father’s side, he became so convinced that the remonstrants had the better of the argument against all other Protestants, that he resolved to leave both his own country and France, where the contrary principles were professed. At Saumur, a Protestant university, he read the works of Episcopius, and began to make notes and observations upon the Old Testament. These were afterwards used by him in his Commentaries. At Saumur he was conjectured to be the author of a work entitled “*Liberii de sancto amore, epistolæ theologicæ, in quibus varii scholasticorum errores castigantur.*” This work consists of eleven theological epistles, in which the errors of the schoolmen are corrected. He never owned this book; but it is not improbable that the free opinions in it respecting the doctrine of the Trinity induced him to conceal his name. In 1682 he visited England, and acquired a knowledge of the English language. He went to Holland, accompanied by the celebrated Gregorio Leti, whose daughter he afterwards married. At Amsterdam he formed an intimacy with Limborch, to whom it is said he discovered his real sentiments respecting the remonstrants in the United Provinces, and with whom he was in strict friendship until the death of that distinguished man. He returned to Geneva; but unable

to dissemble his opinions, he soon found it prudent to withdraw to Holland. In 1684 he was admitted professor of philosophy, the Hebrew tongue, and polite literature, to the school of the remonstrants at Amsterdam. His publications were most numerous: theological, classical, historical, and philosophical. A compendious statement of his works may be seen in his life in Chalmers' Biographical Dictionary, (vol. IX.) from which this short account has been abstracted. The *Bibliothèque Universelle*, the *Bibliothèque Choisée*, and the *Bibliothèque Ancienne et Moderne*, are very valuable and useful works, abounding with information of every kind, and well deserve a place in every library. From these, it is said, Dr. Jortin drew his materials for the Life of Erasmus. Le Clerc was also engaged in many controversies occasioned by his publications, which it is not necessary here to notice. The latter part of his life was passed in a very melancholy condition. Although engaged in most laborious and anxious undertakings, he had preserved a good state of health until the year 1728, when he was seized with a palsy and fever, which deprived him of speech, and almost of memory. The malady increased daily; and after spending the last six years of his life with little or no understanding, he died Jan. 8, 1736, in his seventy-ninth year.

202. BIBLIA SACRA, sive Testamentum Vetus, ab IMMAN. TREMELLIO et FR. JUNIO ex Hebræo Latine redditum, Item Testamentum Novum a THEODORO BEZA, è Græco in Latinum versum. Editio emendatior et correctior. HANNOVERÆ, *sumptibus Nicolai Forsteri*, 1715. Octavo.

To this edition of the version of the Old Testament by Tremellius and Junius, are prefixed a section from the Inst. Polit. of John Stephen Menochius, and a prefacc by Andrew Rivet,

varying a little from that in the edition of Amsterdam, 1651. There are short arguments to the chapters, but no parallel places in the margins.

203. BIBLIA SACRA Vulgatæ Editionis SIXTI V. et CLEMENTIS VIII. Pont. Max. autoritate recognita. Cum indicibus etiam Plantinianis, Editio Nova, Notis Chronologicis, Historicis, et Geographicis illustrata, juxta editionem Parisiensem Antonii Vitré. Nunc jussu Illust. ac Reverend. Dom. PETRI JOSEPHI Antuerpiensium Episcopi per suos deputatos revisa et optimis exemplaribus adaptata. Accedunt ferè trecentæ figuræ æneæ ad uberiores Historiæ sacræ elucidationem, juxta Descriptionem Ariæ Montani. ANTWERPIÆ, apud Joan. Bapt. Verdussen, 1716. Octavo. 2 vols.

This edition of the Sixtine Bible was executed under the direction of Peter Joseph, Bishop of Antwerp, to whom there is a dedicatory epistle. This is followed by a preface, from which it appears, that great care had been taken to render the edition as correct as possible. At the top of each page is a running-title of the contents of the chapters: arguments are prefixed to each chapter, and to each psalm; the verses are numbered, and the parallel places are inserted in the margin. The period of time at which the various events recorded in the Bible occurred, are likewise noted; the date being sometimes given from the creation of the world, sometimes according to the Christian æra, and sometimes according to the Julian period. At the head of each book is a short account of its contents, its author, &c.; and the whole Bible is illustrated with numerous copper-plate engravings. The text is taken from the Clementine revision; the preface of which edition, together with the decree of the

Council of Trent, the prefaces of Jerome, &c. are attached. There is also a selection of sentences from Scripture, exhorting to the study of the sacred writings, the order of the books, &c. At the end of the Apocalypse are the prayer of Manassch; the III and IV books of Esdras; a table of the Epistles and Gospels for the year, according to the Gallican and Roman churches; the *Index Testimoniorum*, &c. from the edition of Stephens; the interpretations of Hebrew, Chaldee, and Greek names, and the *Index Biblicus*. It is a beautifully executed edition.

204. BIBLIA SACRA ex SEBASTIANI CASTELLIONIS Interpretatione ejusque postrema recognitione. LONDINI, Impensis J. Knapton, R. Knaplock, &c. 1726. Duodecimo. 4 vols.

This edition of Castalio's Bible is printed without the notes usually accompanying the editions of this version.

205. BIBLIA SACRA ex SEBASTIANI CASTELLIONIS Interpretatione ejusque postrema recognitione præcipue in usum studiosæ juventutis denuo evulgata. Cum Privil. Potentiss. Pol. Reg. et Elect. Sax. LIPSIÆ, apud Samuelem Benjamin. Walther, 1729. Octavo.

This is the *second* edition of Castalio's Bible, accompanied by his portrait. Prefixed to the New Testament is a Critical Dissertation on the beauties of the Latin version of Castalio, by Christopher Wollius. The notes to the Old and New Testament are thrown together at the end of the volume, and printed with a separate title. They occupy 328 pages.

206. BIBLIA SACRA, cum Universis FRANC. VATABLI, Regii Hebr. Ling. quondam Prof. et Variorum Interpretum, Annotationibus. Latina Interpretatio duplex est; altera vetus, altera nova. Editio postrema multò quàm antehac emendatior et auctior. PARISIIS, *sumptibus Societatis*, 1729-45. Folio. 2 vols. Cum Approbatione et Privilegio Regis.

This is an elegant and an important edition. Following the approbations and privileges is a very interesting preface, containing a history of the principal editions of the Bible, with the notes of Vatable which have been published, succeeded by an appendix, in which the various judgments respecting them are detailed; the prefaces, censures, and other pieces attached to these editions; the prologues of St. Jerome; and the decree of the Council of Trent. The order of the books follows. Then *CHRONOLOGIA SACRA in qua certæ quædam annorum numerandorum formæ explicantur, mundi ætates demonstrantur, Christi mors ac nativitas examinantur; et antiqua historia ab orbe condito ad eversam Jerusalem deducitur.* This part consists of forty-five chapters, and an *Appendix ad Chronologiam Sacram, brevem ac certam sæculorum seriem exhibens, unà cum Synopsi Scriptorum Veteris ac Novi Testamenti.* Then follows *Dissertatio de Monetis, Ponderibus et Mensuris Antiquorum, maximè verò Hebræorum; Animadversiones in Geographiam Sacram, autore Nicolao Sanson, Abbavillæo; Tabulæ Geographicæ; Hebræorum, Græcorum, Chaldeorumque Nominum Interpretatio; et Calendarium Hebræorum ex Genebrardo et Seldeno excerptum, ad Scripturarum intelligentiam.*

The Bible is printed in two columns: the inner one containing the version of Sanctes Pagninus; the outer that of the Vulgate. The former is taken from the revised edition of 1557, by Stephens; the latter is from the Clementine revision of the Bible of

Sixtus V. The notes are at the foot of the page: those relating to the Hebrew are from the edition of 1545, by Robert Stephens; and those relating to the Greek, from the edition of 1557. The notes on the Apocryphal books are by Claudius Badwell. Although the notes of the Zurich Bible had been strictly prohibited by the Salamanca doctors, the Parisian theologians have thought proper to adopt them in this edition, with many others from Calmet and Lanius. To the second volume, which was not printed until 1745, are prefixed short prolegomena; and the work concludes with an *Index Biblicus*, as in many preceding editions.

207. BIBLIA SACRA Vulgatæ Editionis SIXTI V. et CLEMENTIS VIII. Pont. Max. auctoritate recognita, Versiculis distincta. Unà cum selectis Annotationibus ex optimis quibusque Interpretibus excerptis; Tabulis Chronologicis, Historicis et Geographicis illustrata, Indiceque Epistolarum et Evangeliorum aucta. PARISIIS, apud Joannem Baptistam Delespine, Regis Typog. 1731. Folio. 2 vols. Cum Privilegio Regis.

This is a very handsome edition of the Clementine revision of the Sixtine Bible. Prefixed to this edition is a short preface on the books of the Old and New Testament; the papal authority; the order of the books of the Old and New Testament, and of the Apocrypha; *Apparatus ad Pentateuchum*; approbation of the annotations; and a catalogue of 233 authors from which the notes have been taken. The Bible is printed in two columns, and the notes are at the foot of the page. Short arguments are prefixed to each chapter. The *first* volume terminates with the II Maccabees. The *second* volume contains the New Testament, printed in the same manner as the Old. At the end of the Apocalypse are the prayer of Manassch, the III and IV Esdras, and the III and IV Maccabees; after which are the Epistles of St.

Paul to the Laodiceans; the Catholic Epistle of St. Barnabas; the Pastor of St. Hermes in three books; the two Epistles of St. Clement to the Corinthians; the Epistles of St. Ignatius to the Ephesians, to the Magnesians, and to the Trallians; to the Romans; to the Philadelphians; to the Smyrneuses; to St. Polycarp, bishop of Smyrna; the Epistle of St. Polycarp to the Philippians, with prefaces to each; the decree of the Council of Trent, with regard to the canonical books; the prologues of St. Jerome; an index to the Epistles and Gospels for the year; an *Index Testimoniorum*, &c. from the edition of Robert Stephens; interpretations of Hebrew, Chaldee, and Greek names; an alphabetical geographical index; chronological tables, and a privilege for the work from Louis XIV. This edition has escaped the notice of the editors of the *Bibliotheca Sacra*.

208. *BIBLIA SACRA Vulgatæ Editionis SIXTI V. Pont. Max. jussu recognita et Clementis VIII. auctoritate edita. VENETIIS, apud Nicolaum Pezzana, 1732. Octavo.*

This edition of the Sixtine Bible is not noticed in the *Bibliotheca Sacra*. The verses are numbered; there are arguments prefixed to the chapters, and the work is illustrated with numerous well-executed wood-cuts. At the end is the *Index Testimoniorum*, &c.; the interpretations of Hebrew, Chaldee, and Greek names; the *Index Biblicus*, and an Index to the Epistles and Gospels for the year.

209. *BIBLIA SACRA ex SEBAST. CASTELLIONIS Interpretatione et postrema recognitione. Præter Diss. C. Wollii de eo quod pulchrum est in hac versione, jam accesserunt Notæ ex margine subjectæ, Chartæ Geographiæ, et Templi Salomonis delineatio. Versionem*

ex primis edd. emendavit et præfatus est Jo. LUDOLPH. BUNEMANN. LIPSIÆ, apud Samuelem Benjamin. Walther, 1734. Octavo.

This is the *third* Leipsic edition of the version of Castalio, and is more complete than the former ones. It is ornamented with a portrait of Castalio; and, in addition to the pieces mentioned in the title-page, has an index with the following title: *Index Latinitatis Selectæ, vulgo neglectæ merito et falso suspectæ, ex Sebastiani Castellionis interpretatione S. Codicis nunc primum collectus, et veterum Criticorumque optimorum testimoniis illustratus ab JOANNE LUDOLPHO BUNEMANNO. Lipsiæ, 1735.* This index is usually added to this edition. It was intended to have accompanied it at the time of publication; but the editor was unable to complete it before the next year.

210. BIBLIA SACRA Vulgatæ Editionis cum selectis annotationibus ex optimis quibusque interpretibus excerptis. Autore J. B. DUHAMEL, Presbytero, et Exprofessore Regio. Editio secunda accuratissime ad Exemplaria Vaticana fideliter recognita. LOVANIÏ, apud Martinum van Overbeke prope Academiam. 1740. Folio. 2 vols. Cum approbationibus.

From the advertisement of the printer we learn, that the revision of this edition of the Vulgate, with the annotations of Duhamel, was entrusted to certain doctors of the Faculty of Theology of Louvain. The text of this edition is agreeable to the Vatican edition amended by the *Indices Correctorios*. A former edition of this Bible had appeared at Paris; but this later one has been very much corrected: the geographical index; the chronological tables; the prolegomena; and the interpretations of Hebrew names, have been very considerably improved. It is



dedicated to Thomas Philip, cardinal of Alsace, archbishop of Mechlin, primate of Belgium, &c. by the printer, Martin Van Overbeke. There is a preface, followed by the approbation of the former edition, and signed by Anquetil. The papal authority; the decree of the Council of Trent; the approbation of this edition signed by the censor for Louvain; the approbation of the Archbishop of Mechlin; the prologues of St. Jerome; the *Institutiones Biblicæ seu Scripturæ Sacræ Prolegomena*; the order of the books of the Old and New Testament, all precede the Bible, which is printed in two columns, with notes at the foot of the page. The *first* volume ends with Ecclesiasticus; the *second* contains the remaining books of the Old, and the whole of the New Testament; and at the end of the Apocalypse are the III and IV Esdras; the index to the Epistles and Gospels; the *Index Testimoniorum* from Robert Stephens's edition; the interpretations of names; the geographical index alphabetically arranged, and the chronological tables. In addition to all these pieces, to render the whole complete, there are some maps, executed by Sanson; and the present copy is illustrated with numerous plates engraved by Christopher Weigel, from the designs of Caspar Luyken, taken from the *Historiæ Celebriores Novi Testamenti*, &c. The impressions are remarkably fine.

211. BIBLIA SACRA Vulgatæ Editionis SIXTI V. Pont. Max. jussu recognita, et Clementis VIII. auctoritate edita. COLONIÆ AGRIPPINÆ, *sumptibus Hæred. Balthasaris ab Egmond, et Sociorum*, 1743. Octavo.

This edition of the Sixtine Bible is very handsomely printed in two columns, and has all the usual prefatory pieces and indexes.

212. **BIBLIORUM SACRORUM** Latinæ Versiones Antiquæ, seu *Vetus Italica*, et cæteræ quæcumque in Codicibus Mss. et antiquorum libris reperiri potuerunt : quæ cum *Vulgata Latina*, et cum *Textu Græco* comparantur. Accedunt Præfationes, Observationes, ac Notæ, Indexque novus ad *Vulgatam* è regione editam, idemque locupletissimus. Operâ et studio D. PETRI SABATIER, ordinis Sancti Benedicti, è Congregatione Sancti Mauri. PARISIIS, apud Franciscum Didot. *Ex Regiâ Reginaldi Florentain Rhemensis Typographiâ*, 1751. Folio. 3 vols. Cum approbatione et privilegio Regis.

This is an edition of exceeding interest, inasmuch as it contains all the fragments of the *Vetus Italica*, or old version, which the learned editor could obtain by the most diligent research. Too much praise cannot be bestowed on the learned Sabatier for the diligence with which he has sought out and collected together all the pieces of this most ancient version. Not only have the writings of Irenæus, Tertullian, Lactantius, Juvenus Julius Firmicus, Lucifer Calaritanus, Hilaire, Zeno, Phœbadius Agenensis, Victorinus, Ambrosius, Jerome, Augustin, Gregorius Magnus, and others been consulted, in order to compile the ancient version; but the manuscripts of the Royal Library of Paris, of the Vatican, and of the libraries of the Universities of Oxford and Cambridge, have been examined to render this edition as complete as possible, and the work is enriched with an excellent preface. In this, the editor treats in a particular manner concerning the necessity of a Latin version, and whether there existed many versions prior to the time of Jerome. He endeavours to prove that the old version is unique; that there existed but one original, from which many copies have been made, and so disfigured by errors, that they have been mistaken

for other versions. He derives the origin of the version from the discourse of the Apostle Paul, who expounded the Scriptures for two years at Rome. What St. Paul dictated, his hearers wrote in Latin; and in this way the editor accounts for this version, naming the Apostle for its author. The criteria of the Italic version follow, to prove that which is contained in this work to be the ancient and true one.

The *first* volume contains a dedication to the Duke of Orleans, to which succeeds the general preface, which occupies 75 pages. The privileges of the King of France and the General Congregation of St. Maur precede the preface of Bellarmin to the Roman edition of 1592, which is followed by the decree of the Council of Trent, the *Prologus Galeatus Hieronymi*, and the usual prologues of St. Jerome. An *Admonitio in Genesim et quosdam Libror. seqq. Capitula Libri Genesis, ex Codd. S. Pauli, et Orat. edita à Jos. Maria Caro presb. Romæ 1688, et tom. 1. nov. edit. Hieron.* and an observation relating to the notes immediately precede the book of Genesis. The work is printed in two columns, so that the *Vetus Italica* is in one column, and the Vulgate from the Roman edition in the other. The parallel places of the Vulgate are put in the inner margin, and the source whence each part or division of the old version has been derived is marked in the outer margin. The Vulgate is printed in a smaller type than the Italic version. There are numerous notes relating to the ancient version at the bottom of each page, and at the end of the chapters, in which the *Vetus Italica* is compared with the Greek text and other versions. The Emendations of the Vulgate by Francis Lucas are added at the end of each book. The *first* volume contains from Genesis to Job.

The *second* volume contains the remaining books of the Old Testament. Prefixed to the Psalms are an address respecting the ancient version, and a collection of the arguments attached

to the Psalms, taken from the edition by Ant. Vitré of 1662. Of the Psalter there are three versions, printed in three columns, the Old, Jerome's, and the present Vulgate.

The *third* volume contains the New Testament, and the appendix from the Roman edition, containing the III and IV Esdras, and the prayer of Manasseh. The interpretations of names, and the *Index Biblicus* conclude the work. To this volume there is a preface, in which the supplements to the Psalter from the Sangermanensian Ms. are placed. There is also a life of Sabatier, who died before the work was completed. It is said that Blanchini, with the view of perfecting this work, collated the Canticle of Canticles, the book of Psalms, and the places of Sacred Scripture, all of the ancient Italic version. The latter of these pieces is to be found in the writings of Casiodorus and other fathers, but have never been published.

PAUL SABATIER, a member of the order of St. Benedict, was born at Poitiers in 1682. He studied in the Mazarine college under very celebrated teachers. Having taken upon himself the religious habit, and enrolled himself as a Benedictine, he entered the Congregation of St. Maur to pursue his theological studies. In 1727 he went to Rheims, and there commenced his edition of the *Vetus Italia*, to the composition of which he is said to have devoted at least twenty years. He prepared the whole for the press, but lived only to see the first volume in print; for being attacked with an acute disease, he died, after a few days' illness, on the 22nd of March, 1742. The editing of the work after the death of Sabatier, was undertaken by La Rue, also a Benedictine of St. Maur.\*

\* Pref. to vol. III.—Chalmers.

213. VETERIS TESTAMENTI Versio Nova ad Hebraicam veritatem facta. Accedunt Libri Deutero-Canonici ex Græcâ Editionè translati. Autore CAROLO FRANCISCO HOUBIGANT, Oratorii Domini Jesu Sacerdote. PARIISIIS, 1753. Octavo. 8 vols.

A very handsome edition of the Latin version of Houbigant; for the character of which, see Hebrew Bibles, No. 66, p. 202. Dr. Geddes has expressed the highest approbation of this translation. "Nothing (says he) can exceed the purity, simplicity, perspicuity, and energy of his (Houbigant's) translation; and if he has not always been equally happy in his conjectural emendation of the text, it cannot be denied that he has, at least, carried away the palm from all those who preceded him in the same career."\*

214. BIBLIA SACRA Vulgatæ Editionis SIXTI V. et CLEMENTIS VIII. Pont. Max. Auctoritate recognita. Notis Chronologicis, Historicis, et Geographicis illustrata juxta editionem Parisiensem Antonii Vitré. Nunc denuò revisa, et optimis exemplaribus adaptata. Cum Indicibus copiosissimis. VENETIIS, apud Nicolaum Pezzana, 1754. Folio.

This is a very accurate and well-executed edition of the Sixtine Bible. It is formed upon the Antwerp edition of the Bible of Ant. Vitré, published in 1716, the preface of which is prefixed, and followed by that of the Clementine revision. There is a short advertisement to this edition, in which complaint is made of the errors of the previous Parisian and Antwerp editions, particularly in the chronological references, which, it is said, have

\* Prospectus, p. 81.

been corrected in upwards of *sixty* places in this edition. There is an allegorical frontispiece in copper-plate attached, and the whole Bible is illustrated by numerous well-executed wood-cuts. After the prefaces above mentioned, the decree of the Council of Trent, the privilege for publication, and the usual prologues, there are geographical and chronological tables occupying 64 pages, composed by Augustin Lubin. The pieces at the end correspond with those in the Antwerp edition of 1716. This edition has escaped the notice of the editors of the *Bibliotheca Sacra*.

215. *PROPHETÆ MINORES* ex recensione *Textus Hebræi et Versionum Antiquarum Latine versi Notisque Philologicis et Criticis illustrati* a JOANNE AUGUSTO DATHIO, HALÆ, *sumtibus Orphanotrophei*, 1773. Octavo.

*PROPHETÆ MAJORES* ex recens. Hebr. &c. HALÆ, 1779. Octavo.

*PENTATEUCHUS* ex recens. Hebr. &c. HALÆ, 1781. Octavo.

*LIBRI HISTORICI* Vet. Test. Josua, Judices, Ruth, Samuel, Reges, Chronici, Esra, Nehemia, et Esther, ex recens. Hebr. &c. HALÆ, 1784. Octavo.

*PSALMI* ex recens. Hebr. &c. HALÆ, 1787. Octavo.

*JOBUS, Proverbia Salomonis, Ecclesiastes, Canticum Canticorum* ex recens. Hebr. &c. HALÆ, 1789. Octavo.

These several pieces, published at different periods, compose the Bible executed by the Professor I. A. Dathe. This version is regarded as rendering with great fidelity the sense of the Hebrew text. It is said that the Professor “never published any

part, until he had repeatedly explained it in his public lectures, and convinced himself that no difficulty remained, but such as could not be removed. In this manner was his translation produced, which may be considered as a perpetual commentary.\* Very excellent philological and critical notes accompany the work: the former are printed in the lower margin, and explain various things, as well as the mode of translating in those instances where the Vulgate is departed from; the latter are collected together, and placed at the end of the volumes containing the greater and lesser Prophets to the books of which they relate.

216. BIBLIORUM SACRORUM Vulgatæ Versionis editio. Jussu Christianissimi Regis ad Institutionem Serenissimi Delphini. PARISIIS, excudebat Fr. Amb. Didot Natu Maj. 1785. Quarto. 2 vols.

This edition of the Vulgate forms one of the *Collection des Auteurs Classiques François et Latins*, and is a *chef-d'œuvre* of the typographical art. Prefixed to the Bible are—1. *Brevet qui ordonne au Sieur Didot l'aîné d'imprimer pour l'éducation de M. le Dauphin différentes éditions des Auteurs François et Latins*, signed by Louis, and countersigned by the Secretary of State, Amelot. 2. *Præfatio Romanæ Editionis Anno 1592*. 3. *De Canonicis Scripturis Decretum ex Concilio Tridentino Sessione quartâ*. The Bible is printed in two columns with the most beautiful type, and on the best paper that France could furnish. After the Apocalypse is an Exhortation *ad sapientiam, sacrarum litterarum amorem, mandatorumque observationem ex sacris ipsis litteris deprompta*; the *Prologus Galeatus S. Hieronymi*; the usual prologues of St. Jerome; the *Index Testimonium a Christo et Apostolis in Nov. Test. citatorum ex veteri*; and the interpre-

\* Aikin's Biog. Dict. vol. x. Suppl. p. 306.

tations of Hebrew, Chaldec, and Greek names, with which this truly splendid performance terminates.

217. **BIBLIORUM SACRORUM** *Vulgatæ Versionis Editio*, Clero Gallicano dicata. **PARISIIS**, *excudebat Fr. Amb. Didot Natu Maj. Cleri Gall. Typogr. designatus*, 1785. Octavo. 8 vols.

This edition of the Vulgate, inscribed by the printer to the Gallican clergy, agrees in every respect with the preceding edition, except as to form and size of printing. It is printed in long lines, and on an inferior paper to that of the quarto edition, but the contents are the same.

218. **BIBLIA SACRA** ita exactè translata ut statim videatur quid refert unaquæque vox textûs quod nullus antea præstitit interpres! **A. D. T.** *Sumptibus Autoris, et Centum duntaxat. Ex Typis R. Juigné.* Octavo.

This work is attributed to the Abbé De Vais. It is a singular performance, and to those who are desirous of acquiring a knowledge of the Holy Scriptures in the Hebrew tongue, will be found of exceeding service. The translation is literal, and the idiom of the Hebrew original has been adhered to as much as possible. There is an introduction in which the nature and object of the work is treated of, and the advantages of a literal translation pointed out. There is also a chapter on the pronunciation of the Hebrew language; another on chronology, followed by a table in which the ages of Adam, Seth, &c. are taken from the text of Scripture, and an Hebrew alphabet, in which the names, powers, &c. of the several letters are detailed. The Bible extends from Genesis to the second book of Kings.



To the first part there are a few notes placed at the foot of the page. No date is affixed to the edition; but it was printed about ten years since, and, as I believe, not published. From the limited impression taken, and the consequent rarity of the work, the following specimen may not be unacceptable to the reader :

LIBER LEGUM MOSIS<sup>1</sup>  
 qui est  
 PENTATEUCHUS.<sup>2</sup>  
 PARS PRIMA  
 quæ  
 BRAXIT<sup>3</sup> HEBRÆIS  
 et  
 GENESIS<sup>4</sup> CÆTERIS.

[A.M. 1. A.C. 4159.] IN 5° principiis 6° creans 7° Domini 8° ad 9° cælos 10° et-ad terram 11°, et-terra erit 12° pro-

1°. Sic vocatur à Josue paulo post mortem Mosis. Jos. c. 8. v. 31.

2°. Vox Græca significans quinque volumen quia sic dividitur.

3°. Vox Hebraica, prima hujus partis; sic enim Hebræi vocant has divisiones à primis earum vocabulis.

4°. Vox Græca significans generationem, subaudi, mundi.

5°. — indicat duo, tria, aut etiam quatuor Latina vocabula sic juncta, Hebraice reddi unica voce ex his composita.

6°. Vox Hebraica (raxit) pluralis est et sic sæpe redditur alibi a cæteris interpretibus, ibi semper.

7°. (Bra) radix Hebraica carens signo præteriti, redditur exactius participio, ut sæpius accidit alibi cæteris interpretibus.

8°. Nomen plurale, quod tamen singulariter redditur a cæteris! quod item commune est falsis deitatibus, ut et hominibus; dum peculiare Dei Nomen, Hebraice plurali carens, et ejus æternam, significans existentiam, quodque ipse indicavit Mosi, nullibi alio tribuitur, in Hebræo textu, quod non adverterunt interpretes, creaturæ dantes nomen creatoris!

9°. (at) in hebræo idiomate idem est ac (ad) latine, unde istud procedit, et-sic redditur adhuc hodie apud Hispanos, (a los cielos y a la tierra.)

10°. Nomen semper plurale, significans hoc-quod-aquæ, aut etiam hoc-quod-ex-mari, subaudi, procedit!

fundum 13° et in ea-illud 14° et-obscuritas super faciem profundum. Et spiritus Dominorum volitantes super faciem aquarum. Et-dixit Domini fuit lux et-fuit lux. Et vidit Domini ad lucem quia bonum. Et divisit Domini inter lucem et inter obscuritatem. Et-vocavit Domini ad lucem diem et-ad-obscuritatem vocans noctem. Et-fuit vespere et-fuit mane dies unus.

Et-dixit Domini fuit expansum in-medio aquarum et-fuit dividens inter aquas ad-aquas. Et-fecit Domini ad expansum et-divisit inter aquas quæ desubter ad-expansum et-inter aquas quæ desuper ad-expansum et-fuit sic, et-vocavit Domini ad expansum cœlos et-fuit vespere et-fuit mane dies duo.

11°. Nomen singulare ibi, gaudens alibi plurali, sed primo casu significans curram!

12°. Futurum pro præterito, quod sæpe reperitur in hebræo textu, et vicissim, et quo nunc etiam, sic utuntur sæpe germani, in stylo sublimi.

13°. Vocabulum illud (teu) non huc usque recte redditum idem esse videtur ac (teum) lineæ sequentis, cum in multis hebræis nominibus, ultima littera sæpe ponatur, aut omittatur. Latini-dixere altum de mari, sed hoc potius attinet ad montes, profundum ad mare. Cæterum inanis nihil significat, loquendo de terra, et vacua potius apparet falsum quid, loquendo de solido corpore!

14°. Quatuor hæc litteræ hebraicæ (ubeu) significant exacte hæc quatuor vocabula, clarumque admodum efficiunt sensum; terram videlicet tunc fuisse in mari, quod eam circumdabat, proindeque mare illi permixtum fuisse: hæc duo enim postea Deus separavit.

## Latin Pentateuch.

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PENTATEUCHUS ex sermone Hebræo in Latinum translatus, notatione brevi præcipue Lectionum et Interpretationum diversitatis addita, auctoribus HENRICO AUGUSTO SCHOTT et JULIO FRIEDERICO WINZER. ALTONÆ et LIPSIÆ, 1816. Octavo.

THIS is the first part of an intended translation of the whole Bible, but I am not aware that any other portion besides the five books of Moses has been published. The translation was begun in 1812. To this version, in which the literal has been adhered to as much as possible, there is a preface by Schott, from which we learn that the Hebrew text from which the translation has been made is that published by Jahn, at Vienna, in 1806. The books of Genesis, Exodus and Leviticus were translated by Schott; those of Numbers and Deuteronomy by Winzer. In those places in which new readings have been adopted the old has been placed at the foot of the page, together with the reasons which have induced the editors to depart from the usual rendering.

## Portions of the Latin Bible.

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1. **ESAIAS** ex recensione textus Hebræi ad fidem Codd. quorundam Mss. et Versionum Antiquarum Latine vertit Notasque varii Argumenti subjecit **JO. CHRISTOPH. DOEDERLEIN. ALTORFI, 1775. Octavo.**

THE author of this translation has endeavoured to give the sense rather than the letter of the Prophet, and has executed his task with considerable ability. The work is illustrated by critical and philological notes taken from many Mss. and esteemed editions; and for convenience they have been placed at the foot of the page.

2. **XII. MINORES PROPHETÆ** ad Ebraicam veritatem recogniti, et argumentis atque scholiis illustrati a **VICTORINO STRIGELIO. LIPSIAE, imprimebat Johannes Steinman, Typis Voegelianis, 1570. Duodecimo.**

A dedicatory epistle dated Heidelberg, 1569, precedes a short and interesting tract, headed *Loci Personarum considerandi in historia Prophetarum*, in which the country, parents, education, manners, &c. of the Prophets are treated of. This part concludes with a chronological table of the time and number of years in which each of the twelve minor prophets flourished. Argu-

ments are prefixed to each chapter, and scholia are placed by the side of the text. An index to the contents terminates this little volume.

3. **SIRACH SAPIENTIÆ.** Liber Sapientiæ, interprete **VICTORINO STRIGELIO.** **LIPSIÆ.** Duodecimo.

A dedicatory epistle to Christopher Probus precedes the short prolegomena attached to this edition. The text and scholia are printed as in the twelve minor prophets. The book of Wisdom, with arguments, scholia, &c. follows, and concludes with grammatical notes, and an index to the two books.

4. **LIBER JOB** ad Ebraicam veritatem recognitus, et argumentis atque scholiis illustratus a **VICTORINO STRIGELIO.** **LIPSIÆ,** *imprimebat Johannes Steinman, Typis Voegelianis,* 1571. Duodecimo.

A dedicatory epistle and some prolegomena precede the text, which is printed with arguments and scholia, as in the two other portions by Strigelius. The whole is well arranged, and executed with considerable ability.

5. **JOBUS** Brevi Commentario et Metaphrasi Poetica illustratus. Scripsit **FRANCISCUS VAVASSOR,** Societ. Jesu, **PARISIIS,** *apud Gab. Martinum,* 1679. Octavo. Cum Privilegio Regis.

In an address to the reader prefixed to this work, we are informed that the author of the Commentary has diligently examined the Vulgate text with the Hebrew original and the

Septuagint version ; and that in this labour he had been engaged for forty years: “jam totos quadraginta annos, sine ulla intermissione temporis atque operæ, unum me præcipue divinarum litterarum opus exerceat.” Following the preface or address, is a division of the work, and a summary of the contents. The book of Job is printed in long lines, and the verses are numbered. Arguments are prefixed to each chapter. The commentary is printed in two columns at the end of each chapter. The poetical paraphrase succeeds, and the work terminates with the royal privilege, and the permission of the Superior of the Order of the Jesuits.

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· END OF VOL. I. PART II.

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